The World's Crisis
AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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The "Crisis" is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

MORTALITY *vs.* IMMORTALITY. No. 2.

O. R. FASSETT.

"Thou shalt surely die."—Gen. 2: 17.
"Ye shall not surely die."—Gen. 3: 4.

Attempts have been made to prop up the devil's lie, by making the death threatened to be a moral or spiritual death. It is maintained that as God said—"In the day that thou eatest thereof thou shalt surely die," and man did not die "in the day," therefore a spiritual death was threatened, and was the only death visited upon him "in the day" he did eat of the forbidden fruit.

A careful criticism of the passage will show the incorrectness of this interpretation. The marginal reading gives a better version of the passage: "In the day that thou eatest thereof *dying thou shalt die.*" So that death is not threatened in the penalty "in the day" man ate of the tree. But this—thou shalt become a "dying" (mortal) man, till thou "die." In chapter 1: 29, "God said, Behold, I have given you every herb bearing seed." The marginal reading is—*seeding seed;* seeding, it shall continue to seed. How long? While seed-time and harvest are insured to the world, which is the end of time. In chapter 2: 16, the verse preceding the affirmation of God, it is written—"Of every tree of the garden thou mayest freely eat." The marginal reading is—*eating thou shalt eat;* i. e., "thou mayest eat, and continue to eat. How long? As long as he lived. These passages give the sense how the above is to be understood and appropriated.

This exposition is sustained by the ablest Biblical critics. Dr. Clarke gives the following interpretation: "From that moment thou shalt become mortal, and continue in a dying state till thou die." The Greek of Symmachus renders the phrase, "Thou shalt surely die,—Thou shalt be mortal." "Likewise the Syriac, which is approved by Jerome, Grotius, Chrysostom, Theodoret, Ambrose, the venerable Bede, Drusius, Diodata, Knapp, Cohen, Ainsworth, Henry, and Dr. Payne." See *Christ our Life*, p. 13. The devil's negation, therefore, resolves itself into the denial of the mortality of man, and teaches the doctrine of his immortality.

If the death threatened be a moral or spiritual death, as it is affirmed by many, then I ask, Why is literal or physical death inflicted upon the human family? Is the threatened penalty exceeded in the execution, or a punishment inflicted not revealed? Where would be the justice in this? Suppose that a judge should pronounce upon the prisoner at the bar—"You shall be imprisoned for life"; and then the sheriff take him and execute him upon the gallows, and thus inflict capital punishment upon the prisoner? Where would be the authority or justice for this departure from the sentence given? Will those who claim that a moral or spiritual death is the penalty in the case of the Adamic law, tell us why literal or physical death is visited upon the human family from Adam to this day; and why "it is appointed unto men once to die"? Does the penalty exceed the judgment pronounced; or one executed not revealed? If either, show the righteousness in the act.

But again. Every one who maintains this interpretation, to be consistent, should turn Universalist, or a Restorationist, if not already one. For it is written—"As in Adam all die, even so in Christ shall all be made alive." 1 Cor. 15: 22. If the death in Adam and the penalty of the Adamic law be a spiritual death, then the whole race, morally dead, is to be made spiritually alive, in, through, or by, Christ. And there is no possible way of avoiding the conclusion that all mankind will be saved. Furthermore, they must maintain that there can be no conversions until the Lord comes; for "they that are Christ's at his coming" are quickened and made alive. 1 Cor. 15: 21-23. This is the dilemma into which those fall who maintain the above untenable interpretation.

But there are other absurdities chargeable upon this interpretation of the penalty of the divine law. Namely: God threatens "a state in sin," "spiritual death," as a penalty for sin.. As if the divine law read—In the day thou eatest thereof thou shalt surely be a sinner. Marvelous, revelation! Wondrous penalty! How would it look in human jurisprudence? "He that committeth theft shall be a thief." "He that committeth murder shall be a murderer." He that committeth any trespass shall be punishable with being considered, as he is, a trespasser and sinner against the law. Would such laws, made for the lawless, restrain anywhere lawlessness, if no other penalty was affixed? Is God any less wise than men? Are his laws of no restraining force because without a just penalty? And then, what is still more inconsistent is, that God who hates sin with perfect hatred fixes the sinner in sin, by a penalty which he himself has affixed to his law, and is guilty of confirming man in "a state in sin"; and also, having made the soul immortal, has determined and decreed sin to be eternal in the universe; and sinners co-eternal with his own immortal existence! Away with the unreasonable and slanderous imputation. It will not bear the sun-light of divine revelation, nor of enlightened human reason.

And those divines who give such an interpretation to God's law, to sustain the heathen dogma of the immortality of the human soul, will soon experience the shame and confusion which they justly merit. All this effort to put a false coloring upon the threatened penalty partakes of the subtlety of the old serpent, who thus takes advantage of the same phrase—"in the day." "For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Gen. 3: 5. And upon this fact, that men would not "die" "in the day" they eat of the forbidden tree, he bases his negation—"Ye shall not surely die"; and maintains, too, the doctrine of human immortality. Precisely the same line of argument is followed to this day. The devil is the commander and chief of this subtle argument.

From all this subtlety of argument, how gratifying it is to turn to this plain statement of an apostle: "Every man is tempted, when he is drawn away of his own lusts and enticed. Then when lust hath conceived, it bringeth forth sin; and sin when it is finished bringeth forth death." Jas. 1: 14, 15. The death of the transgressor is the *finishing* or *end* of sin, and its just penalty. And the wickedness of the wicked will in this manner "come to an end" ultimately, so abhorrent to God, and so destructive to the peace and holiness of the universe.

THE PENALTY OF GOD'S LAW. No. 6.

H. H. HALL.

Christ says, John 3: 36, "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." "And this is the record, that God hath given to us eternal life; and this life is [not in the natural immortality of the soul, but] in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5: 11, 12. "He that heareth my word, and believeth on him that sent me, hath [shall have] everlasting life, and shall not come into condemnation; but is passed from [the condemnation of] death unto life." John 5: 24. We are told the phrase "hath everlasting life" proves we have it now in possession, and that consequently we are now immortal. "But he that hath not the Son hath not life," and "shall not see life." How is it in this case; where is the immortality here? If it proves natural immortality in the one case, why not in the other, if all are immortal? But instead of proving that the wicked are now immortal, the language "shall not see life" proves that they never will be. But do we not know that eternal life is a gift; and that immortality is bestowed only on the righteous, and at the last trump? "And I give unto them eternal life, and they shall never perish." "For the trumpet shall sound, and the dead [in Christ] shall be raised incorruptible, and we [christians] shall be changed; for this corruptible must put on incorruption, and this mortal must put on immortality." John 10: 28; 1 Cor. 15: 52, 53. Why put on immortality, if we already possess it? We are answered that it is the mortal body that puts it on; and we reply in the language of Job (4: 17) that it is "mortal man" that puts it on.

If it still be insisted the expression "hath everlasting life" is proof of natural immortality in man, we then ask the reader to consider the following passages, as specimens of what may be found in the Bible on the tenses. Ps. 9: 5—"Thou hast destroyed the wicked, thou hast put out their name for ever and ever." "As the whirlwind passeth, so is the wicked no more." This language evidently refers to all the wicked, and not to those of a particular class, or age of the world. Isa. 53: 3, 5—"He is despised and rejected of men, a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows. . . . But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed." This remarkable prophecy, made several hundred years before Christ, and which was so minutely fulfilled, as we all know, in his own life, sufferings, and death, was put in the past tense as though it was at that time a historical fact. Thus we see it will not do to depend upon such an argument as proof of the immortality of the soul.

A similar argument is founded on the words of Christ to Martha (John 11: 26), "And whosoever liveth and believeth on me shall never die," relying on the last expression to prove that the soul, which they say is the real man, is immortal. If this language proves anything in this direction, it proves that those only who "believe" on Christ "shall never die," and that those who do not thus believe shall die. But this Scripture, with many others, has been misapprehended by overlooking the connection; while we are confident that some, whose attention has been directed to the flaw in the argument, and who still insist upon it as a good proof-text for immortality, use it as a mere quibble. To quibble, or treat lightly, any part of God's holy word in our investigations, is not only dishonest and wicked, but is unworthy the christian character. Let us be careful and honest, then, in all our investigations of truth, as in the sight of Him who sees the end from the beginning, and who inspired the penmen of the sacred Scriptures to communicate to us, in language suited to our condition, such momentous truths, which, if received as they should be in meekness and humility, will make us wise unto salvation. But we will now look at these words of Christ in their connection. "Jesus saith unto her, thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection, at the last day. Jesus saith unto her, I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth ["in the resurrection, at the last day"] and believeth on me, shall never die"; for, "we shall not all sleep [die], but we [who live at that day] shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead [in Christ] shall be raised incorruptible," and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor. 15: 51-53.

Thus we see beauty and harmony in the Scriptures of truth. But we proceed. Christ says (John 15: 6), "If a man abide not in me, he [not his *sins*] is cast forth as a branch and is withered; and men gather them, and they are burned." "As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Then [and not until then] shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear let him hear" the truth, receive and obey it. Matt. 13: 40-43. Can any christian candidly think, if the wicked are to be kept alive and tormented without end, that Christ would thus compare them to withered branches and tares that are gathered and burned in the fire? Would such a comparison be appropriate or just? In a word, would it be truthful?

Can any person seriously believe in endless torture, and especially such as the learned Methodist commentator Benson describes? Hear his awful words, and then reflect, and if you still believe in the immortality of the soul, which leads to such a horrible doctrine, we beseech you to get on your knees before God and earnestly pray for light and forgiveness, if you impute to your heavenly Father the vindictive character that Benson does. He says: "God is present in hell in his infinite justice, and almighty wrath, as an unfathomable sea of liquid fire, where the wicked must drink in everlasting torture. The presence of God in his vengeance scatters darkness and woe through the dreary regions of misery. As heaven would be no heaven if God did not there manifest his love; so hell would be no hell if God did not there manifest his wrath. It is the presence of God which gives efficacy; without which there can be no life, no sensibility, no power. God is therefore himself present in hell to see the punishment of those rebels against his government; that it may be adequate to the infinitude of their guilt. His fiery indignation kindles, and his incensed fury feeds the flames of their torments; while his powerful presence and operation maintain their being [thus he gives up the natural immortality of the soul], and render all their powers more acutely sensible; thus setting the keenest edge upon their pain, and making it cut most intolerably deep. He will exert all his divine attributes to make them as wretched as the capacity of their being will admit."

Whose soul does not almost freeze with horror to hear the character of God thus slandered? If Mr. Benson had undertaken to have portrayed the character of Satan in all its demon hideousness, he could not have made it worse than he has made the character of God. Is it any wonder that so many persons are Universalists and infidels, when they are called upon to believe in and serve such a God as is represented by Benson? And then to think that this torment, as we are taught, is to be more severe as the soul expands, and thus becomes capable of more intense suffering; and so ever expanding, with ever increasing torture, as long as God himself exists! Suppose you hold your hand in the fire one minute, what intense pain; but try it one hour, one day! who could endure it? But hold it there one whole year, if it were possible and live; what anguish, what intolerable suffering! But think of the whole body and soul in a lake of liquid fire and brimstone, there to remain without one ray of light, or hope of deliverance! But this gives but a faint idea of endless duration and endless torture. Suppose a soul to be tormented a thousand billion years, and then one grain of sand upon the sea-shore should be removed, and then after the same length of time had again elapsed a second grain should be removed, and so on and on, a grain of sand being removed every time this long, long period of time should end, and the time would come when a cart-load of sand would thus be removed; when all the sand on the sea-shore and the whole earth itself would be removed. The time would come when every planet and every star and even the sun, were it all sand, would be removed; nay, more; if there were a thousand billion suns multiplied by as many more, the time would come when all these would be removed, one grain of sand at a time, and a thousand billion years intervening! And then after all this, what is called eternity is no nearer a termination than when the first grain of sand was removed!

Now to suppose that God, all merciful, good and just, will keep alive "by his powerful presence in hell," and punish with ever increasing torture the souls of wicked men through such ever repeating periods and never ending ages, is to suppose an utter impossibility, and charge God with being a cruel, tormenting tyrant. No wonder that Bishop Newton, in reflecting on the cruelty and inconsistency of endless torment until he became a restorationist, was led to exclaim: "Imagine a creature, nay, imagine numberless creatures produced out of nothing, delivered over to torments of endless ages without the least hope or possibility of relaxation or redemption. Imagine it you may, but you can never seriously believe it, nor reconcile it to God and goodness. God could never make any creature whose end he foreknew would be misery everlasting." No one that the eminent John Foster, with other great men, for the same reasons, adopted the same view; or that thousands of professed christians, for the same cause, are being swept into what is called liberal religion, which finally ends in scepticism, if not outright infidelity.

If the church of Jesus Christ would see the word of God respected by the masses; if they would arrest the attention of the many who think for themselves, and whose minds are no longer, if they ever were, moved by the presentation of the doctrine of endless misery, as a motive to repentance, having no faith in such an absurdity; if they would present an all powerful motive in connection with the surpassing love of God as manifested on the cross, a motive consistent with the character of God, one, because it is scriptural and reasonable, will lead such men, as well as others, to reflection, and ultimately, if any thing will, to God through Jesus Christ to the saving of their souls alive, let them honestly examine, or re-examine the basis of the present theology of the day, in the light of God's holy word, and receive the pure, unadulterated truth as there found; and then they can face the world with confidence, and call on men to repent by urging the great motives—life and death, eternal life and eternal death, and not see and feel that their exhortations are unheeded and thrown back in their face, or trampled under foot. The truth is that men out of Christ are in a perishing condition, and they should be exhorted to "seek for honor and glory and immortality," that they may have "eternal life." They should be told in the language of Paul (Gal. 6: 7, 8) that "God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption [*immortal* beings cannot reap corruption, and the apostle says corruption doth not inherit incorruption]: but he that soweth to the Spirit, shall of the Spirit reap life everlasting." "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

Why is it that the ministers of the gospel do not now, as formerly, preach long and loud, and dwell on the horrors of endless torment in an endless hell of fire and brimstone? Is it because they do now believe it? Or is it because they are convinced that such preaching is no longer effective as a motive to repentance? Is it because the people have become more refined, and therefore cannot bear such truths (?), and will not go where their feelings will be hurt, that our clergymen neglect to enunciate the *penalty* of God's law? Or is it because they feel and *know* the masses do not believe in endless torture, and that therefore it is useless to present it as a motive? One thing is certain: they should not shun to declare the whole counsel of God, whether sinners hear or forbear; whether they are willing to hear the truth, or have "itching ears" for fables. But oh, how far do the most of our ministers come short of this. How very few are moved to repentance and faith in Christ under the popular preaching of the day. The great masses are moving on carelessly, heedlessly, wickedly, to the judgment, unprepared to stand before the great white throne. O christian minister, stop and look into thy heart, and see if thou art not creed-bound; if so, throw your creed to the moles and bats, and examine your Bible as in the sight of God, and with his help; and you will rejoice with unspeakable joy, as hundreds have, when you see these glorious truths shine out on almost every page, making Christ the great Life-giver of the world. Then put on thy armor, and take the sword of the Spirit, and go forth and battle for truth, "contending earnestly for the faith once delivered to the saints"; disabusing the minds of men in regard to a slandered Bible and a slandered God. Let them see that God is not a cruel tyrant who will inflict excruciating torture upon the creatures of his handiwork, without mitigation, and without end; that the Bible is not "like a fiddle upon which you can play any tune you please"; but that this is a libel on that precious book, asserted by infidels in consequence of a false theology. No, sir; it is not the Bible that contradicts itself, it is the popular theology of the day that contradicts the Bible. And thus the Bible has been brought into disrepute, and "is despised and rejected of men," with Christ, not because it is *not* a harmonious book, but because theologians, in consequence of their loose way of interpretation, have made it appear otherwise.

With ministers and theologians who believe in the immortality of the soul, and consequently endless misery: to be *dead*, means to be more alive than ever; to die, is to live on in torment; to lose life, is to preserve a miserable life; to destroy, is to preserve whole; to perish, is to live on in misery; to burn up, is always burning; to be consumed, devoured, is to be made indestructible and immortal; to reap corruption, is to be made incorruptible; not to be, is to be without end; to be as though they had not been, is to continue in existence; life, means happiness; to destroy the wicked, is to destroy his happiness; and to burn up the sinner, is to make him a living salamander. Thus have the Scriptures of truth been perverted by great and good men, not designedly, but carelessly, without proper investigation as to the basis of these most pernicious errors, to wit: the immortality of the soul. Some of these men have admitted that there is no proof in the Bible of this *pagan* dogma; and it has therefore been, by such, "taken for granted." But we turn the tables on them and prove most conclusively from the Scriptures that the soul is not immortal, but that it dies—is dead.

In conclusion, we remark that no intelligent person, as we believe, who will properly reflect upon the true nature of endless misery, whether such an one believes in the Benson school of torture, or in the more popular modified form of punishment, and then examine the Scriptures in connection with such helps as can be obtained, can come to any other conclusion than that God will do as he has said, and punish the wicked "with everlasting destruction from his presence and from the glory of his power"; thus cleansing his universe from all sin and the effects of sin, when Christ "shall come to be glorified in his saints, and to be admired in all them that believe . . in that day." And then will be fulfilled, as they cannot be if wicked beings are in existence, the glowing words of the Revelator (5: 11-13)—"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of [not all, as Universalists say, but out of] every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth. And I beheld, and I heard the voice of many angels around about the throne, and the beasts, and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth on the throne, and unto the Lamb, for ever and ever."

AN ACCOUNT OF CHRISTIAN PERFECTION.

Let us strongly and explicitly exhort all believers to go on to perfection. That we may all speak the same thing, we ask once for all, Shall we defend this perfection, or give it up? We all agree to defend it, meaning thereby (as we did from the beginning) salvation from all sin, properly so called, by the love of God and man filling our heart. Some say, "This cannot be attained till we have been refined by the fire of purgatory." Others, "Nay, it will be attained as soon as the soul and the body part." But others say, "It may be attained before we die;" a moment after it is too late." Is it so or not? We are all agreed, we may be saved from all sin before death, i. e., from all sinful tempers and desires. The substance then is settled. But as to the circumstances, is the change gradual or instantaneous? It is both the one and the other. "But should we, in preaching, insist both on one and the other?" Certainly we should insist on the gradual change; and that earnestly and continually. And are there not reasons why we should insist on the instantaneous change? If there be such a blessed change before death, should we not encourage all believers to expect it? And the rather, because constant experience shows, the more earnestly they expect this, the more swiftly and steadily does the gradual work of God go on in their souls; the more careful are they to grow in grace; the more zealous of good works, and the more punctual in their attendance on all the ordinances of God; whereas just the contrary effects are observed whenever this expectation ceases. They are saved by hope, by this hope of a total change, with a gradually increasing salvation. Destroy this hope, and that salvation stands still, or rather decreases daily; therefore, whoever would advance in the gradual change in believers, should strongly insist on the instantaneous.

What I purpose in the following papers is, to give a plain and distinct account of the doctrine of christian perfection.

For this purpose I shall endeavor to show, 1. In what sense christians are *not;* 2. In what sense they *are* perfect.

1. In what sense they are not. They are not perfect in *knowledge.* They are not free from ignorance, no, nor from mistake. We are no more to expect any living man to be infallible, than to be omniscient. They are not free from *infirmities;* such as weakness, or slowness of understanding, irregular quickness or heaviness of imagination. Such in another kind are, impropriety of language, an ungracefulness of pronounciation, to which one might add a thousand nameless defects, either in conversation or behavior. N. B. From such infirmities as these none are perfectly freed till their spirit returns to God. Neither can we expect till then to be freed from *temptation;* for the servant is not above his master. But neither in this sense is there any *absolute* perfection on earth. There is no perfection which does not admit of a continual increase.

2. In what sense then are they perfect? Observe, we are not now speaking of babes in Christ, but adult christians. But even babes in Christ are so far perfect as not to commit sin. This St. John affirms expressly.

"But does not the Scripture say, A just man sinneth seven times a day?" It does not. Indeed it says, "A just man falleth seven times." But this is quite another thing. For, first, the words "a day," are not in the text. Secondly, here is no mention of falling into sin at all. What is here mentioned is falling into temporal affliction.

"But St. James says, chap. 3: 2—'In many things we offend all.'" True; but who are the persons here spoken of? Why, those many masters or teachers whom God had not sent; not the apostle himself, nor any real christian. That in the word we (used by a figure of speech, common in all other, as well as the inspired writings) the apostle could not possibly include himself, or any other true believer, appears, first, from the ninth verse, "Therewith bless we God, and therewith curse we men." Surely not we *apostles!* Not we *believers!* Secondly, from the words preceding the text—"My brethren, be not many masters or teachers, knowing that we shall receive the greater condemnation. For in many things we offend all." We! Who? Not the apostles, nor true believers, but they who were to "receive the greater condemnation," because of those many offences. Nay, thirdly, the verse itself proves, that "we offend all," cannot be spoken either of all men, or of all christians. For in it immediately follows the mention of a man who "offends not," as the we first mentioned did; from whom therefore he is professedly contradistinguished and pronounced "a perfect man." "But St. John himself says: 'If we say that we have no sin, we deceive ourselves.' And, 'if we say we have not sinned, we make him a liar, and his word is not in us.'"

I answer (1.) The tenth verse fixes the sense of the eighth: "If we say we have no sin" in the former, being explained by "If we say we have not sinned," in the latter verse: (2.) The point under consideration is not, whether we have or have not sinned heretofore; and neither of these verses asserts that we do sin or commit sin now. (3.) The ninth verse explains both the eighth and tenth, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse from all unrighteousness." As if he had said, I have before affirmed, "the blood of Christ cleanseth from all sin." And no man can say, I need it not; I have no sin to be cleansed from. "If we say we have no sin," that "we have not sinned, we deceive ourselves" and make God a liar. But "if we confess our sins, he is faithful and just" not only "to forgive us our sins," but also to "cleanse us from all unrighteousness," that we may "go and sin no more." In conformity therefore both to the doctrine of St. John, and the whole tenor of the New Testament, we fix the conclusion, a christian is so far perfect as not to commit sin.

This is the glorious privilege of every christian, yea, though he be but a babe in Christ. But it is only of grown christians it can be affirmed, they are in such a sense perfect, as, secondly, to be freed from evil desires and evil tempers. First, from evil or sinful desires. Indeed, whence should they spring? Out of the heart of man? But if the heart be no longer evil, then evil desires no longer proceed out of it; "for a good tree cannot bring forth evil fruit."

And as they are freed from evil desires, so likewise from evil tempers. Every one of these can say, with St. Paul, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me;" words that manifestly describe a deliverance from inward, as well as from outward sin. This is expressed both negatively, "I live not;" my evil nature, the body of sin is destroyed; and positively, "Christ liveth in me," and therefore all that is holy, and just, and good. Indeed, both these, "Christ liveth in me, and I live not," are inseparately connected. For what communion hath light with darkness, or Christ with Belial?

He therefore who liveth in these christians hath "purified their hearts by faith;" insomuch, that every one that has Christ in him, "the hope of glory, purifieth himself even as he is pure." He is purified from pride; for Christ was lowly in heart. He is pure from evil desire and self-will; for Christ desired only to do the will of his Father. And he is pure from anger, in the common sense of the word; for Christ was meek and gentle. I say in the common sense of the word; for he is angry while he is grieved for the sinner. He feels a displacency at every offence against God, and tender compassion to the offender.

Thus doth Jesus "save his people from their sins," not only from outward sins, but from the sins of their hearts. "True," say some, "but not till death, not in this world." Nay, St. John says, "Herein is our love made perfect, that we may have boldness in the day of judgment, because as he is, so are we in this world." The apostle here, beyond all contradiction, speaks of himself and other living christians, of whom he flatly affirms that not only at or after death, but in this world they are as their Master.

Exactly agreeable to this are his words in the first chapter: "God is light, and in him is no darkness at all. If we walk in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." And again; "If we confess our sins, he is faithful and just to forgive our sins, and to cleanse us from all unrighteousness." Now it is evident the apostle here speaks of a deliverance wrought in this world. For he saith not, The blood of Christ *will* cleanse, (at the hour of death, or in the day of judgment,) but it *cleanseth* at the present time us living christians from *all* sin. And it is equally evident that if any sin remain, we are not cleansed from all sin. If any unrighteousness remain in the soul, it is not cleansed from *all* unrighteousness. Neither let any say that this relates to justification only, or the cleansing us from the guilt of sin; first, because this is confounding together what the apostle clearly distinguishes, who mentions first to forgive us our sins, and then to cleanse us from all unrighteousness; secondly, because this is asserting justification by works, in the strongest sense possible; it is making all inward as well as outward holiness necessarily previous to justification. For if the cleansing here spoken of is no other than the cleansing us from the guilt of sin, then we are not cleansed from guilt, that is, not justified, unless on condition of walking in the light as he is in the light. It remains, then, that christians are saved in this world from all sin, from all unrighteousness; that they are now in such a sense perfect as not to commit sin, and to be freed from evil desires and evil tempers.

This great gift of God, the salvation of their souls, is no other than the image of God stamped on their hearts. It is a renewal in the spirit of their minds, after the likeness of Him that created them. God hath now laid the axe unto the root of the tree, purifying their hearts by faith, and cleansing all the thoughts of their hearts by the inspiration of his Holy Spirit. Having this hope, that they shall see God as he is, they "purify themselves, even as he is pure," and are "holy, as he that hath called them is holy, in all manner of conversation." "Not that they have already attained" all that they shall attain, "or are already [in this sense] perfect." But they daily "go on from strength to strength;" beholding now, "as in a glass, the glory of the Lord, they are changed into the same image, from glory to glory, by the Spirit of the Lord."—*John Wesley.*

THE PLAIN WAY.

F. H. CHAMBERLAIN.

There is a class, consisting in part of educated and intelligent men, who object to believing anything that they cannot understand and comprehend. They choose to *analyze* every subject, dissect it, examine it on every side and in every part, and usually find some pretext for rejecting the essential truth, because they say it will not bear the test of analysis. Let us illustrate this dissecting process. Take, for instance, a clock or a watch. Take the best and most perfect one that can be found. Now let one who does not understand the mechanism of the timepiece undertake to dissect it. It may be a comparatively easy matter to take in pieces, but much more difficult to put it together again. Perhaps ninety-nine out of every hundred inexperienced persons would find it nearly or quite impossible for them to restore every part to its place, so that the machine would perform its allotted task, and keep time again. Is it a more easy work to reconstruct the temple of truth, after you have taken it in pieces by the analyzing and dissecting process? Skeptics do not find it so. They can tear down, but cannot build up, either the original structure or any adequate substitute.

But it is not with unbelievers strictly so-called, that we wish to deal at this time. It is rather with those who profess to be seeking diligently after the truth, but do not find a satisfying portion in all their search. After years of hard study, they seem to be in a starved condition, instead of fat and flourishing, as those who feed upon the truth should be. They see others, with smaller abilities, and fewer helps, and less favorable opportunities, who seem to have found what *they* have been so long and so vainly seeking.

It is here that we may see that "the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favor to men of skill." Eccl. 9: 11. The race here to be run is the race after truth and holiness. The battle is one which ought to result in victory over the world, the flesh and the devil; every inward and outward foe to righteousness and progress toward the pilgrim's final rest. The "bread" which the wise (worldly wise) fail to find, is the bread of life. The "favor" is "the grace of God, which bringeth salvation." Now what object can you possibly have in view, in your search, that is not included in this catalogue? How is it that "these things" are hid from the wise and prudent, yet revealed unto babes? Allow me to deal plainly and faithfully with you. Is it not because you do not receive the truth with humility, "as a little child"? You must lay aside your own wisdom, your own righteousness, and your own strength, and give up *all* to Christ, and then you may "seek and find;" "ask and receive;" "knock and it shall be opened unto you." If you cannot thus humble yourself, you are like the young man who had "great possessions," and it will be as difficult for you to attain the great object (life and salvation) as for a camel to go through the eye of a needle. You desire to possess faith. You want that hope that is an anchor to the soul, sure and steadfast, and that reacheth to the sure foundation, even to Christ, the Rock, who is now in the holy place "within the vail."

But with all these years of hard study and patient toil, digging deep as for hid treasure, you have only a hope that you may eventually have a hope. This is an "unsubstantial shade." Why not try the simple way, the lowly way, the childlike way, that you may thus find the great end and object of your search? You have tried long enough

"To satisfy the ocean with a drop;
To marry immortality to death,
And with the unsubstantial shade of time,
To fill the embrace of all eternity."

Will you now give up trying to measure the infinite with your limited and finite mind, and consent to love and obey, rather than strive to comprehend God and his word and works? Can you not believe all that God has revealed to man, and let the dark and deep and unfathomable things rest till after you have made your calling and election sure? Time is too short to find the essential truth in the way you have been following. But you may "know the truth" and enjoy the liberty of those whom the truth makes free, if you can only turn toward the true light, even Jesus. It is only "look and live." And in just such a plain, simple, easy way must you be saved, if saved at all. Naaman was not told to do some great thing, but only to "wash and be clean." So with you. Look to Jesus. Believe on him, love him, obey him, and you shall be saved.

— If you would be pungent, be brief; for it is with words as with sunbeams—the more they are condensed the deeper they burn.

The World's Crisis AND SECOND ADVENT MESSENGER

Boston, Wednesday, Jan. 3, 1872.

☞ Please Remember!

☞ All remittances to this office, in the form of Drafts, Bank Checks, and Postal Money-Orders, should be made payable to the Business Agent, GEO. T. ADAMS.

☞ Take Notice!

☞ All subscriptions for the Crisis are payable in Advance, at the rate of $2.50 a year.

☞ THOSE who send articles for the *Crisis*, should direct them to MILES GRANT, Boston, and not to the Business Agent.

HAPPY NEW YEAR.—Thank the Lord that it is our privilege to say once more to our friends, WE WISH YOU ALL A HAPPY NEW YEAR IN THE LORD.

BILLS! BILLS!!

ELDER I. I. LESLIE, Editor of the *Young Pilgrim*, has gone to Maine for a few days, and will call upon subscribers of the *Crisis* and the *Pilgrim* who are in arrears, with bills of their indebtedness; and we hope the friends will do their duty,—pay up, or, if they cannot, make such statements as the case may require, so that we may know how it is, and do what appears for the good of the cause.

ELDER J. T. DIXON has gone to parts of New York and Pennsylvania, and also Bro. E. WYMAN to New Hampshire, for the same purpose. Brethren and sisters, do the best you can in this matter, and the Lord will bless. AG'T.

THE OPENING YEAR.

The opening of a new year is an interesting event, and is a fit time to correct all wrongs, settle old accounts, and to close up all intercourse with Satan for ever. It is a good time to have all our sins forgiven, and to open a clean page in the book of life, and then avoid all spots of evil. Although the year just closed has been crowded with startling events, we may expect more startling ones the present year. Signs indicate that great political changes are about to open. Crowned heads begin to tremble before the waking up of the people—the laboring classes. The "Internationale" party is already striking terror to the hearts of kings and the aristocracy. The British government has sent in an order to their agents in different parts of the world to gather what facts they could obtain in relation to the Internationale, and report the same to headquarters. Apparently, it is the most formidable political party in the world at the present time, and is making rapid additions to its strength on both continents. A telegram from London says:

"The agents of the Internationale Society, who are employed in operating among the soldiers of the French army, have just reported to the revolutionary headquarters in this city, that they find the opinion of the military divided on the subject of the future plan of Government for France. The parties are classed as Republicans and Imperialists; the latter is much the strongest in number, and the only serious obstacles to the fulfillment of its public hopes comes from the Internationale."

The object of this party is well expressed in the *Train Ligue*, published by George Francis Train:—"Down with the kings; smash the rings. God save the people." There are various smaller parties which are aiming to accomplish the same result, which may yet unite with this leading one. This political undertow is dashing powerfully against the foundation of thrones and the aristocracy. For several years Spiritualism has been advocating just what is being done by the Internationale. George Francis Train is said to be a Communist, which is but another name for a member of the Internationale party. At the same time he says he represents eight million Spiritualists. The whole movement looks like the last gathering of the foes of Christ, preparatory for the closing conflict between truth and error, light and darkness, Christianity and infidelity. Men are fast deciding, and taking their position either for the Lord or Satan. Let us gird on our armor for the conflict, and be ready to stand in the hottest of the fight. This is the hour for brave men, clothed with "the whole armor af God." The conflict may be fierce and terrible, but the victory glorious and eternal. Christ will lead to a sure triumph over all the hosts of the enemy.

While Satan is gathering his forces into martial order, and drilling them night and day in all the arts of fiendish warfare; we expect to see the saints of the Most High taking advanced ground in christian experience; consecrating themselves entirely to Christ, being "filled with the Spirit," and walking in the highway of holiness, waiting with longing hearts for the coming of the Son of man. It seems that the time has come to trim our lamps, and be in readiness to meet the Bridegroom. The night of watching and weeping is nearly ended. Soon the morning of joy will dawn in all its brilliant glory.

Dear Brn. and Srs., do not look back now, but make a grand rally around the standard of the cross, "fight the good fight; lay hold on eternal life." You see the prize. It is the highest that can be offered by our Redeemer. Let us secure it, without regard to cost. Eternal life! Look at those words. Estimate the value of that which they represent. Can we afford to lose such a priceless gift? Shall it be bartered away for the sake of gratifying the passions and appetites? Shall a grudge, a root of bitterness, hatred or variance, be allowed to defile our hearts, and thus render us unfit to receive eternal life at the coming of Jesus? Will it pay to let Satan have the control of a part of our hearts? We cannot serve God and mammon. Let us be wholly the Lord's *now, henceforth*, and FOREVER.

☞ BRO. E. BELLOWS wishes to say the call for the R. I. Conference, to be held at *Providence*, is a mistake. The conference will meet at *Rockland*. See notice.

JOURNEYINGS.

We are now (Tuesday, Dec. 19) on our way from Montreal to Chicago, passing through the snows of Canada. The weather is mild for the season, though there has been some very cold weather. There is not over a foot of snow on the ground at present. The scenery looks dreary, and makes one sigh for our new earth home, where the snows of winter, and the scorching heat of summer will be for ever unknown.

On our way, after leaving Rye, we had meetings in Canada at Melbourne, Danville, and Montreal. At Melbourne we found a few firm in the faith, waiting for the coming of the Just One. The quickening power of the Holy Spirit was present, and strong resolutions were made to live nearer to the Lord. Several requested prayers that they might be among the redeemed.

Our meetings at Danville were seasons of refreshing. We learned that the church had been more lively than usual during the present year. As ever, we found a good home, and received a hearty welcome at Bro. J. Porter's, the pastor of the church. He is an ardent lover of the blessed hope, and stands up boldly in its defense.

While there, we had a very pleasant visit with the Congregational minister, Bro. Ray, who is fully satisfied that we get our eternal life through Christ, and not through Adam. He sees clearly that the Bible teaches the destruction of the wicked, and not their eternal life in torment. He is an intelligent man, fully competent to defend the truth. He receives considerable opposition from some members of the church, who do not yet see the light on this subject. It requires much grace and firmness to stand up for an unpopular truth, when it is done at the expense of our reputation, and the loss of dear friends. Bro. Ray has concluded to pay the price, and thus be free in Christ.

At Montreal we found a few steadfast ones, waiting for redemption. They have to endure much bitter opposition from those who sustain the popular theology. Their numbers have been thinned by death, removals and backslidings; while some new ones have come in to fill their places. We had one of the most interesting seasons that we have enjoyed in that city since our first great conflict there some years since. Of late there has been quite a stir on the subject of "materialism," in consequence of a lecture delivered against it by Mr. Mc.Vicar, who is connected with the Presbyterian college in the city. In connection with the notice of our meeting, the editor of the Montreal *Evening Star* took occasion to say that the subject of "materialism" would receive attention; and that it would be well for the friends of Mr. Mc. Vicar no be present as there would be an opportunity for asking questions. This notice brought out an unusual number of intelligent men. Among these was one of Mr. Mc. Vicar's theological students, who improved the opportunity, in company with another, and after the sermon asked questions for an hour and a half. The audience was intensely interested. We felt special help from the Spirit of the Lord in answering their questions, and meeting their objections relating to the nature of man, the punishment of the wicked, the operation of the Holy Spirit upon the hearts of men, christian experience, the personality of our Heavenly Father, and other points of interest. It was a rare theological feast. The guests were anxious for another entertainment.

THE BEST ROUTE.

It may be of some value to travelers going west from Rochester to Chicago to be informed in relation to the best route. It has been our lot to travel some ten or fifteen thousand miles a year, north, south, east and west, but we have found no roads with which we have been so well pleased in all respects as the Great Western and Michigan Central, extending from the Suspension Bridge to Detroit and Chicago. By taking this route, one has a sight at the Niagara Falls, and a ride across the noted Suspension Bridge, besides the privilege of traveling through a portion of the Dominion of England's Queen. The tracks are in good repair, the cars are elegant, very convenient, well ventilated, drawn by new engines, and under the charge of gentlemanly and experinced conductors. The system of ventilation on the Michigan Central is the best we have ever seen. There are fewer changes on this than any other route; a uniform and narrow guage, and the best connexions. Pullman Palace cars are run with all express trains. On these roads one feels an unusual degree of safety, when acquainted with all the facts connected with their careful management under Mr. Wm. K. Muir, General Superintendent of the Great Western, and Mr. H. E. Sargent, of the Mich. Central. These roads are worthy of the popular patronage they are receiving. No pains are spared to make passengers enjoy their journey. When we went through (Dec. 20th,) a cold, driving snow-storm, of a severe nature, surrounded us; but in the cars it seemed like being seated by our home fireside during an old-fashioned New England snow storm. What a contrast between such riding and that of the stage-coach in our boyhood days. Truly, this is a changing world.

SKEPTICISM.

This is emphatically an age of scepticism. It is but a natural result of the worldly-minded religion now prevalent in christendom. When the people see that professors of religion do not live much better than those who make no profession, it causes them to lose confidence in christianity. The time has come when if it is known a person is a member of the church it affords but small evidence that he is really in Christ, and is a new creature. Those who are trying to be true followers of Jesus are alarmed at the low state of religious interest. They find but little to feed them in the popular preaching. Like Noah's dove, they find no rest. They know not what to do. They go to different meetings; and in nearly all prevails the same cold, formal condition of things. It is winter and darkness all around. The form remains, but the power is gone.

This state of things is just adapted to make infidels. We see no way to arrest this tide of infidelity only by raising the standard of religion up to the Bible stand-point—holiness and purity of heart. And when this is done, we must expect bitter opposition from those who have settled down in lukewarmness, seeking the praise of men, rather than of God. We must expect false criticism, impeachment of motives, misrepresentation, like what our Savior endured from those who professed to be Moses' disciples. Let us bear it all without a murmur, remembering, if we suffer with Jesus, we shall reign with him.

Says the Chicago *Times*, of Dec. 25th 1871, "The pagan age was followed by a religious one, and is now being succeeded by one of scepticism, in which all the greater thinkers of the period are leaders." The editor thinks the cause of this state of things is owing to the unfaithfulness of the professors of the christian religion. We believe his conclusion is very nearly correct.

THE FUTURE JUDGMENT.

Some erroneous views grow out of an incorrect impression concerning the nature of the coming judgment. Owing to the impression that the future judgment is for the purpose of investigation, some have imbibed the theory that the saints are to be raised to a mortal state for the term of forty days, more or less, during which time it is claimed that the judgment investigation will be going on. This is an error, from the fact that in the "better resurrection" the sainted "dead shall be raised incorruptible," this resurrection including two features—re-organization and immortalization; and though the re-organization precedes the execution of judgment, the immortalization is the result of judgment executed in favor of the saint, it being the finishing feature of the resurrection of the just, and the feature which constitutes the "better resurrection"—"better" from the fact that it includes immortalization with re-organization.

The query here arises, whether God will immortalize the scattered fragments of the human system before their re-organization, or after it? If before it, then instead of having the dead stand before God *to be judged* in any sense, they could only stand before God after having received their judgment in its execution, for immortality is a prominent item in the reward to be given by the Judge; but if immortalization is after re-organization, it can be the execution of judgment in favor of the saint, and still be recognized as a part of the "better resurrection," as no time need intervene between re-organization and immortalization for a judgment investigation, as God knows every man's character at the close of his life, and the future judgment will simply be the manifestation and execution of judgment, which will not require an interval of time after the re-organization, before immortalization takes place.

But as God will not do so foolish a thing as to execute judgment on unconscious matter by giving it immortality, which is a part of the reward, and subsequently giving it a re-organization, he has arranged to re-organize man first, and then by the next stroke of his power to immortalize the newly re-organized saint, this being the last feature in what is denominated the "better resurrection," and at the same time being the execution of judgment in favor of the saint. The excuse that this leaves no time for the judgment between the re-organization and the immortalization, falls powerless when we consider that it is not a judgment of investigation—God's investigation having ended with the death of each man—but a judgment to manifest and the decision of Deity, which will be executed in the "twinkling of an eye" on every saint. It will be a day of remuneration, instead of a day of investigation; and the remuneration of the saint will begin with his immortality—begin, too, in immediate connection with his re-organization, there being no need of a judgment investigation after the re-organization, but merely the manifestation of the decision by executing it in favor of the saint by changing the "vile body." Though it has ceased to be a body by being burned to ashes at the stake, or by mouldering back to dust, and being scattered to the four winds, re-organization will constitute it a "body" again, and then as a "body" and not as disorganized dust, it will be "changed," and "fashioned" like the deathless and glorious body of Christ.

That this "change" is recognized as one ingredient of the "better resurrection," is evident from the following facts:—

1. Christ was the "first born from the dead"—"the first born among many brethren"—in consideration of the fact that he was the first one immortalized, thus making the resurrection birth consist of something more than resuscitation or re-organization, for others before him had been called to life again on this principle; hence, when the "many brethren" are born from the dead, or when "a nation shall be born at once," it will not consist in mere re-organization, but will include the "change" of the "body," and not the change of material to manufacture a body out of.

2. If re-organization constitutes the new birth independent of the "change," the living saints can never share the new birth.

3. If re-organization constitutes the new birth, all the wicked will experience it.

4. If re-organization is the new birth, then it precedes the execution of judgment, thus forestalling the judgment; but if the "change" which is a part of the "better resurrection" is the new birth, then it can be the execution of judgment in favor of the saints—can be shared by the living saints, and be denied to sinners, for they will experience immortalization, or this change.

If immortality, or eternal life, is any part of our reward, it must be the result of judgment rendered in our favor, and therefore cannot precede the execution of judgment; nor can the execution of judgment begin before the dead are "delivered up" to be judged; and as long as they remain dead, they are not "delivered up" by death. If to be given over to death implies the cessation of life, then to be "delivered up" by death, involves a return to life; and this precedes the execution of judgment, in the case of the saint as well as in the case of the sinner. But the supposition that the saints must remain in a mortal state after their re-organization, to pass through a judgment *investigation*, before obtaining immortality, is not correct, for the better resurrection includes immortalization, or a change of the re-organized body, as its distinguishing and excelling feature; and it will take God but a "moment" to "change" every saint on earth.

Re-organization alone will not make the body a "spiritual body," nor a body "raised in glory," but the accompanying change, which is the completion of the "better resurrection," will accomplish this result. If we can come in possession of spiritual bodies before God begins to execute judgment in our favor, even in the very act of the delivering up of the dead *to be* judged, judgment is thereby supplanted. We conclude, therefore, that the execution of judgment in favor of the saints begins with the change of the re-organized body, this being regarded a part of the better resurrection, immediately subsequent to re-organization. W. S.

MAN'S ORIGINAL NATURE.

Was the first man created with a dying nature? or was he created with a deathless nature? Both views are entertained, and both are open to irrefutable objections. If created with a dying nature, God's assurance that death would be incurred by eating of the forbidden tree is rendered incorrect; for a man with a dying nature would just as certainly die without eating of it. If created with a *deathless* nature, he could not have incurred death by eating of the forbidden tree, as deathless beings cannot die, and this would make God's statement incorrect in telling Adam that he should die if he ate of it, and also make his statement meaningless in assigning a reason why Adam was kept away from the tree of life—"lest he put forth his hand, and take also of the tree of life, and eat, and live forever."

When God told Adam that if he ate of a certain tree he should die, it was tantamount to an assertion that he would not die unless he should eat of it—that the eating thereof would render him a dying being. If he were already a dying being, he would just as certainly have died without eating of the forbidden tree, as by doing so, which would make Jehovah's statement either deceptive or meaningless; and Adam might have replied, "Lord, as I am already a dying being, I shall just as really die without eating this fruit, as by eating it; then why tell me if I eat I shall die?" Would God have trifled thus with a man already death-doomed, and tell him, "dying thou shalt die," for this act? If there is any meaning to language, God communicated the impression to Adam that he could escape death by refusing to eat of the forbidden tree, or continue to live by so doing while he would incur death by eating of it.

When we understand that one tree possessed a property that would cause death, and the other tree a property that could render one death-proof, the matter is plain; and we are prepared to see how man, perfectly organized, could have lived on unlimitedly, just as do "the angels who kept not their first estate," and yet not have been death-proof, as he would have been after eating of life's tree, which would have imparted a deathless nature. There is a difference between a nature that can live on without limitation, if not interfered with, and a nature that must live on endlessly whether interfered with or not. The former was doubtless Adam's nature before his disobedience, and the latter would have been his nature after eating of the tree of life.

With this understanding of the matter both statements of the Lord are reasonable, for (1) God could consistently tell such a man that he would become a dying man by eating of certain death-producing fruits, though not yet immortal; and (2) at the same time he could consistently say to the same man, You shall 'live forever,' in spite of contingencies, by eating of the tree of life, which could impart a deathless nature. Doubtless the forbidden fruit planted the seeds of death in man, who otherwise would have lived on till he had gained access to the tree of life, and become deathless. W. S.

WHEN IS JUDGMENT EXECUTED?

As the execution of judgment is the last feature in the judgment of God (investigation and decision always preceding execution) if we can learn definitely at what epoch the execution of divine judgment is due, it will negate reward at any earlier date, for no matter how long beforehand the investigation may have taken place, or the decision have been made, only the execution of judgment gives reward. Investigation precedes decision, and decision precedes execution, so neither investigation nor decision can give reward before the time of execution. When, then, is the execution of judgment due? Let an inspired witness testify—"Behold, the Lord cometh . . . to execute judgment upon all." Jude 1: 14, 15. Then the execution of judgment cannot precede the Lord's coming. Then the dead, small and great, will be delivered up to be judged—not to pass through a judgment investigation (for the divine Judge already knows the character of every man,) but to have the decision of the Judge executed.

First, the dead are delivered up, or reorganized, to be judged, and then begins the execution of judgment; in the case of the saint, the first thing in order is to "change" the "body" to an immortal state, this change being recognized as a part of "the better resurrection;" and the next thing is to give them the kingdom. In the case of the sinner, the second death must be executed. A thousand deaths before God's execution of judgment, even if just like the penalty—death, could have nothing to do with the matter. God's judgment will not be executed till the right time, and then it is sure. W. S.

PIONEERING.—By the time this note reaches the subscribers of the *Crisis*, we expect to be proclaiming the gospel of the kingdom in the "regions beyond" our ordinary field of labor, in the southern part of our country. As it is a new field for our peculiar faith, pioneering will be the work in which we expect to engage. But it is right that the seed should be sown in the southern field. While it is not expected that every body will see the light, many will be delighted to learn the neglected truths of the Bible. Pray for the southern pioneers. W. S.

THE TRACT FUND.

The *Advent Christian Publication Society*, at a meeting on Springfield Camp-ground, August 23d, 1871, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec'y Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$136.50
H. Smith and wife	20.00
Rufus Pike	25.00
C. C. Priest	.50
Mrs. F. D. Hare	1.00
Mrs. C. C. Bragg	1.00
A Friend (by G. M. G.)	3.00
C. W. S	.30
U. Patnode	.60
D. Newton	.25

POOR FUND.

To send the Crisis to the Poor.

Previous acknowledgments	$13.50
H. Smith and wife	7.00
"S. D."	1.00

YOUNG PILGRIM POOR FUND.

Previous acknowledgments	80
H. Smith and wife	$1.75

AMER. ADVENT MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*;" and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments	$1191.45
"J."	19.50
G. L. Stanton (for Bro. Bowman)	3.00
Mary L. Pratt	1.00
"C."	1.00
H. Smith and wife	5.00

SOUTHERN MISSION.—No. 2.

My last note left me on Sand mountain, Ala., at the residence of Eld. Smith, a Baptist minister of good intellect, who has been some years investigating our faith, and has finally embraced it in full—life and death not excepted—and has commenced preaching it. Another Baptist minister in this State has sent me a request to call on him, who has also fully come into the faith after two years' investigation.

I preached my first sermon in Alabama at the house of Eld. Smith, on the 13th of Dec., to a candid audience. Since opening a correspondence with Bro. Smith about visiting this region, Sr. Hastings and Bro. H. Davis have held a meeting on Sand mountain, leaving a good impression on the minds of the people; but had left before I arrived. After my first meeting, the people took pine torches, as substitutes for lanterns, to light themselves home through the dark, as in the early days of New England settlers.

Dec. 14th, preached to a candid audience in the Methodist house of worship, about three miles from Bro. Smith's. The Methodist minister, Bro. McDonald, was out. After meeting, I went home with him to tarry for the night, in company with Bro. Smith. Had a pleasant interview. I had previously sent him some works by mail, which he is reading. He is a man of intellect and independence. Hope he may yet see the whole truth.

Dec. 15th, preached again at the same house of worship, Brn. McDonald and Smith taking part in the services, and we had a good time. We then went about eight miles to a place called Carpenter, in the valley, where I preached in the evening. Good attention.

Dec. 16th, preached two sermons at the same place. A deep interest is being felt, and many who heard me on the mountain came on foot to Carpenter, from five to eight miles, men and women. I have sent scores of works by mail into this region, and many have been much enlightened by reading, and are prepared to listen to preaching.

Sunday, Dec. 17th, preached at the same place. The crowd was such that the windows of the house were taken out, and the doors thrown open to accommodate the people. Solemnity pervaded the congregation. The interest to hear is deep. Many seem almost ready to seek the Lord. God helped me preach. Sunday evening the house was packed to its utmost capacity, and the people outside, who could not get in, thronged the doors and windows (it being a moderate night), and listened with the deepest attention, while I reined them up to the judgment. I called upon sinners and backsliders to start for the kingdom, when over forty requested prayers, many of whom had never before made a start in religion, all adults, and some of the most prominent citizens in the place. It was a melting time.

It seemed too bad to leave this interest, but having previously complied with an earnest request to send an appointment to a place about fifty miles away, I could not do otherwise than to leave for a time. But every person in the house arose to signify their anxiety to have me return again as soon as I had met my engagement. The poor condition of the meeting-houses in this region makes them unfit for meetings except in a warm spell. Were it not for this, I should consider matters ripe for a sweeping revival here. Thus my first five days have been spent in Alabama, during which I have preached eight sermons, to interested congregations. W. S.

REPORT OF VT. A. C. CONFERENCE.

This conference met, agreeable to notice, Wednesday evening, Dec. 6th, and continued until the evening of the 9th, with deep interest. Preachers present during the meeting—H. F. Carpenter, North Springfield; Daniel Brailey, H. C. Howard, East Roxbury; Oscar Beckwith, J. Harding, West Fairlee; A. A. Hoyt, Cabot; S. Lamson, Snowsville; Z. T. Wood, Springfield.

Friday, 9½ A. M., came together for business. President absent. Meeting called to order by Vice President, H. F. Carpenter. The Secretary being absent, A. A. Hoyt was chosen Secretary *pro tem*. The report of the churches was then called for, in alphabetical order, and the following churches were reported by those present who knew of their whereabouts: Bethel (Camp Brook), Bridgewater, Bristol, Braintree (Snowsville), Cabot, Castleton, Poultney, Rutland, East Roxbury, Rawsonville, St. Johnsbury, No. Springfield, Stowe Hollow, Vernon, West Barnard, West Fairlee, Wheelock Hollow, Warren, Waterbury and Stockbridge. North Hyde-Park, Newport, Middlesex, and others, not reported for want of some one that knows their history.

The above churches number a membership of from six to one hundred, and nearly all told of a rising interest of late, and a determination to be numbered with the redeemed of God; each one in turn spoke of the great benefit and new impetus received at our annual Bethel campmeetings, especially the last one; also are being strengthened and encouraged by our new-born conference, organized after God's order, and carried on in the spirit and power of godliness. The preachers' reports were called for and given in with pith and power, showing a resolution to press the battle to the very gate of the enemy, and, in the strength of our Captain, go up and possess the goodly land.

Motion was made and carried that we send an abstract report of this conference to the *Crisis* for publication. Voted, to adjourn to the first of March, where the officers of the conference may appoint.

In conclusion we would say, our conference reports, both of churches and preachers, were of telling interest; many souls have been brought to Christ and churches formed within the past few months. By the self-sacrificing spirit manifested, we were made to feel that Vermont is now determined to rise and stand among her sister States in the cause of truth. Pray God that he will guide us in the unerring counsels of his word. May each church report by delegate or letter at our next quarterly conference.

A. A. HOYT, Sec. *pro tem.*

"NO MORE CURSE."

I. T. HODSDON.

Nearly six thousand years their cycles have run, since God said—"Cursed be the earth for thy sake;" since that time creation has been wailing and travailing in pain, groaning to its very centre, beneath the burden of that curse. Earth was once the abode of purity,—the home of blessedness, virtue and love. Yet how great was the transition from purity unsullied, from happiness unalloyed, from perfect health and peaceful life,—to impurity most degrading in its nature, to sorrow inexpressible, and, above all to *death*, that severest penalty of God's violated law. Alas! the "golden age" soon passed away, and sin commenced its terrible reign.

But earth, man, was cursed for thee. Look where we may, the marks of its dark and bitter trail are inevitably seen: in every faded flower,—in every withered leaf,—in every worm that writhes,—in every dark and stormy cloud that gathers in the sky,—in every poisonous breeze that bears before it pestilence and death,—in every pale form upon which relentless death has left the awful imprint of its icy hand; in fact, in every thing around, do we see suffering, change and decay.

O! sin-cursed earth. "O, wretched man that I am; who shall deliver me from the body of this death?" How often have these words in heart-rending accents issued from the lips of the holy child of God. Yet no sooner is fallen man made to see his forlorn condition, and the fearful effect of sin in his nature, than a ray of light shines in upon his beclouded mind, then, in the flood of light that bursts upon his troubled soul, arises a bright and shining form; a great halo of glory hangs around his head, and in the bright and holy light emanating from the divine face is recognized the glorious person of the Son of man. He stoops, and with pitying eye looks upon him who is marked with the sign of His own sorrow. He lifts him up above the scenes of all earth's trials, and permits him just for a moment to look through an eye of faith upon that country, where the dreadful sin-curse no longer rules. Enraptured, he beholds it, while from all around borne upon the gentle zephyrs, he can seem to hear, in sweetest whispers, "No more curse."

Then, with renewed animation the believer pushes valiantly forward in the good fight of faith, struggling along through windy storm and howling tempest, sometimes almost overpowered by conflicting elements. But then, as with slow and trembling steps he drags his weary feet from sorrow to sorrow, and finds his energy begin to flag, and himself ready to give up the contest,—just then, Faith bids him look beyond, and behold the "recompense of reward" as portrayed in the vision of the apostle. What a glorious change! Earth robed in beauty; no curse, no pain, no temptation, no sin, no death. Transported he gazes upon the scene, while he seems to hear, again and again, "He that overcometh, shall inherit all things."

The vision is passed; again he finds himself in desperate combat with invisible foes; darkness of night settles upon him; but through the darkness, *light* gleams. He sees there is One who fights with him, and, knowing that victory will soon be his, waits patiently for the battle to cease. He does not wait long. The victory is won. The mighty Conqueror in whom he conquers, appears. The shattered sword is thrown aside. Patience and faith have done their perfect work, and the Christian warrior caught away from the scenes of his warfare, now joins that innumerable company, whom sin, with its terrible flying roll of curses can no longer pursue. They are conquerors; they have been made victorious through "the blood of the Lamb and the word of their testimony," and they now stand, a white-robed multitude, palms of victory in their hands,—crowns of glory on their heads. No enemy is there to molest them;—nothing there to harm them. The rude waves of tribulation no longer sweep over them; there is no more shrinking from rough winds and hoarse-sounding floods.

Yes, we can almost see them now, as they stand upon that calm, crystal sea, and shout, "victory! victory!" Lo! they wave their palms; they strike their golden harps, and their glad anthems rise louder and still louder, till angels in heaven catch the strain, sweep their golden lyres, and make the vault of heaven resound with—"Worthy the Lamb!" But the angelic choir pause, while the redeemed of earth sing on—"Who giveth us the victory;" then once more the heavenly host join in full chorus of ascriptions of "praise and honor unto God."

But now let us turn earthward. The fiery indignation is over and past, a great white throne is erected on Mount Zion; the Prince of the house of David sits upon it; the robe of the priesthood has been thrown aside, and the kingly robe placed upon him; now they bring forth the royal diadem and crown him Lord of all. His face shines as the sun, and casts a light of such intense brilliancy around, that night flees before him; there is, indeed, no night there. No dusky veil or wandering film will ever stain that long, bright day of eternity.

Lone traveler Zionward, look not back upon the paradise that is lost, but look forward to the better paradise to come. Think not of the misery, pain and death the first Adam has brought upon you, but think rather of the blessedness, happiness, and eternal life, the second Adam will soon bestow. Remember that in that land, which "he that endureth to the end" shall inherit, no evil can exist. No serpent-like trail will ever be made among those ever-blooming flowers. All the direful effects of temptation, sin, and death can only go to the border of that better country.

Already the misty darkness that veils the future from our view is breaking away. We can almost catch a glimpse of the Heavenly Canaan, and, like John of Patmos, seem to stand upon the glad, new earth; while from the beautiful phase that nature has assumed, from the bright and cloudless sky, from the balmy breeze that fans the cheek,—from the beautiful flowers that bloom at the feet, and even from the very depths of the heart,—into which sin no longer strikes its terrible root, coiling around every fibre of the being,—comes the soft, sweet whisper, "No more curse."

No more curse! How we attempt to grasp the idea with our feeble minds, but in vain. When finally we shall stand on the calm, peaceful shore of lovely Beulah, and have before our minds in vivid reality those things which we now faintly imagine, then, and only then, can we realize the magnitude of the full import of these words—"No more curse."

Gt. Falls, N. H.

CHICAGO RELIEF REPORT.

BRO. GRANT:—The A. C. Church of Chicago, Ills., acknowledge and report an additional receipt of money and clothing as follows:—Cash from "Sympathy," Boston, Mass., $10; Boston, Mass., 50 cts.; Philadelphia, $1; Hyde Park, Mass., $10; Hinesburg, Vt., $3.25; Adrian, Mich., $1; Waldo Co., Me., $5; clothing from Boston, Mass., and Philadelphia, one barrel each. Chelsea, one box. Wolfboro, N. H., one barrel. Lake Village, N. H., one box. This is up to Dec. 25th, 1871.

With many thanks for these favors, I would say to the kind friends everywhere, that by God's blessing our church is prospering as usual, and no longer feel like calling for relief from abroad, yet if any is sent, it shall be faithfully bestowed upon destitute ones among us. We are notified of clothing on the way to us from Washington, D. C., and Hinesburg, Vt. We pray God to bless all who have aided us in this work of relieving the suffering ones. F. BURR.

CHRISTMAS—WHEN IS CHRISTMAS DAY?

Ever since the dark ages, error has ruled over the church. Many errors have been adopted and kept alive without a shadow of truth for their support. Perhaps a few thoughts on the time of Christ's birth, and Christ's baptism, ministry and death, would be interesting to some of your readers.

Says E. Robinson—If we admit facts, and Scripture, we can get at the year, month and day of the birth of Christ. The Babylonish captivity commenced on the tenth day of the fifth month, B. C. 558, and the Lord said, "After seventy years be accomplished at Babylon, I will visit you and cause you to return to this place" (Jer. 29: 10); as the word of God was strictly fulfilled. The commandment to restore and build Jerusalem went forth on the tenth day of the fifth month, B. C. 488; from this unto Messiah the Prince shall be seven weeks, and threescore and two weeks, which end on the tenth day of the fifth month, B. C. 5. And in that year the tenth day of the fifth month fell on August 14th. Again, Luke (2: 8) says the shepherds were in the field with their flocks, which go out to feed after the passover in April, and are taken up before the equinox in September. Again, Christ was born the day that Cæsar Augustus caused all his realm to go up to Jerusalem to be taxed, and that was the very year that Cyrenius was governor of Syria (Luke 2: 2-12), the weather being warm enough to stay in a barn, where Christ was born. Again, the death of Herod, and the eclipse spoken of by Josephus as occurring March 13th. This all goes to show that Christmas occurred August 14th, B. C. 5. Other testimony could be given, but it is not necessary unless this is disputed.

Christ's baptism was in the fifteenth year of the reign of Tiberius Cæsar (see Luke 3: 1, 3: 23); Christ being thirty years old, was baptized August 12th, A. D. 26; for the fifteenth of Tiberius commenced in August 28th, A. D. 25. This fixes the date, as Christ must fulfill the law by beginning his ministry at thirty years of age, and as our A. D. begins when Christ was four years old (see Matt. 2: 1), in all Polyglot Bibles the account call Anno Domini is four years after Christ was born. This added to twenty-six makes the thirty years. The feast of tabernacles in A. D. 26, proves this time, as well as the time of John's baptizing. See John 1: 28-39.

The Lord's disciples commenced following him at the baptism, and it is a fact that can be demonstrated that our Lord died April 6th, A. D. 30, about the tenth hour, Jewish time. See Matt. 27: 46-49. These facts will clear our minds of many superstitious notions adhered to by our fathers, who adopted the errors of the dark ages. This so confused the mind concerning the truth; truth never suffers by investigation. Those who take the ground of the seventh-day Sabbath, claiming that Christ died Thursday, must deny the scripture that says he laid three days and three nights in the heart of the earth, to allow him to rise Saturday.

Some Protestants say that he died Friday; this would also deny the three days and three nights, to have him rise Sunday morning. The truth has been hidden by Catholic and other anti-christian powers; we should not swallow it down without knowing whether it is true or not. Ministers are in a great measure responsible for the errors handed down by the Papal church for Protestants to believe.—H. MUNGER, *in Springfield Union.*

ACKNOWLEDGMENTS.—Through the tender remembrance and loving kindness of Him who has promised to be a "God of the widow and the fatherless," I have received, during the past three weeks, from the kind brothers and sisters, the following: Eld. W. Shepherd, $1; O. Goodrich, Boston, $1; "A sister in bonds," Detroit, $4; J. Busch, Phila., $5; J. C. Atkins, Northford, $2.50; "One tenth to the Lord," $2.75; "The Lord's money," $1; E. A., Hartford, Conn., $2.

May the blessing of the Lord rest upon you all, dear ones. Could you know the gratitude I feel toward you, and how much you have lightened my heavy burdens, you would heartily say—"It is more blessed to give than to receive." M. E. I. HERRON.

WHO ARE THEY?—Do any of the brethren, east or west, know anything about Rev. David Wyatt and wife? Since my return from Pittsburgh, they presented themselves (Dec. 19) to Bro. and Sr. Conley, No. 81 Webster Street, Alleghany, Pa., as "Home Missionaries," alleging that they "engaged in a revival with me at Rutland, Vt." Now my memory is not apt to be treacherous, but I have no recollection of them, do not know and doubt if I ever saw them. If any body does know and they are all right, let them be commended, and if they are all wrong, let them be exposed.

G. W. STETSON.

Olena, Ohio, Dec. 29th.

FUTURE EXALTATION OF THE WORTHY.

M. A. SEYMOUR.

"Neither can they die any more; for they are equal unto the angels: and are the children of God, being the children of the resurrection."—Luke 20: 36.

The Greek and Hebrew word messenger, translated angel, sometimes refers to earthly, sometimes to heavenly beings, either good or evil (see 2 Sam. 2: 5; James 2: 25: Mark 1: 2); but many times to an order of intelligences of heavenly origin, in every way far superior to man: See Gen. 18 and 19, also Ps. 103: 20, and Matt. 28. These proof-texts will suffice on this point.

Our wise heavenly Father has proffered to the overcomer, in this trying state of probation, most exalted benefits in the coming world. These benefits not only pertain to our locality and associates, but some of them to our personality; and have special regard to a bodily transformation, or regeneration (not annihilation and new creation). This new moulding of himself, every thinking christian feels the need of; for he very well knows that a home in Valparaiso would not exempt us from continual physical ills and sorrow of heart. This most desirable change is promised on the veracity of God in 1 Cor. 15: 8, and also in our text. Without this even the fifth kingdom itself would not be very heavenly.

"Neither can they die any more." How wonderful the change that shall exempt or redeem us from death evermore, make us immortal all, and give us the velocity of angels. Mark the flight of Gabriel from the presence of God, on wings swifter than lightning, yea, as swift as thought he comes to Daniel in answer to prayer.

We shall also be potent as they in their might. One whose countenance was as the light, by the touch of his finger rolled away the ponderous stone at the door of Christ's sepulchre, and then seated himself thereon. Another slew all the first-born of Egypt in one night; and still another slew one hundred and eighty-five thousand of the Assyrian's defiant host in the nocturnal shades, utterly unperceived, so quietly was it done.

We shall be equal to them in our acuteness of vision also. Note the unmistakable correctness of those sent to Lot in Sodom; to Abraham in his tent; Hagar in the wilderness; Elijah by the brook; Daniel in the lion's den; Mary and Elizabeth, to announce the births of John and Jesus; of John on the isle of Patmos. Such instances seem to teach us that they can survey the whole habitable earth at a glance, and wing their way directly to any part of it.

They also have great mental endowment, for one gave Daniel a prophetic history of the world down through a space of more than two thousand years. It is doubtful whether a more comprehensive prophecy was ever uttered in so few words. About the year A. D. 96, the beloved John was shown by one of the wise ones the persecutions of the Lamb's followers, the rise and fall of empires one after another for hundreds of years, until the sad programme of sin, sorrow and death is ended, and the worthy enter the new-earth home, the "many mansions" pure and fair, while they sing in beauteous harmony—"Worthy is the Lamb who was slain, to redeem us" May the writer and reader be found worthy at last.

Correspondence.

From Bro. H. B. Sevey.

BRN. AND SRS.:—Thinking it may be of interest to you to hear of the cause in Maine, I will report a few meetings held in this vicinity of late. Held one in Litchfield with the brethren and sisters from other towns. They came filled with the Spirit of truth to labor for the lost. A number were reclaimed and many were blest. A general interest was manifested for a closer walk with God, and a preparation to meet him in peace at his coming. Brn. Wm. Doughty and Rhodes were with us to preach the word in love and union. The interest is still good in that place. We thank our dear Father for what he has done for the people in Litchfield.

At Wayne Village the Free Baptists gave us the use of their house. Storm prevented from commencing as appointed. Some came next day. The interest increased. A few came to help in the Lord. Sunday the house was filled, and all listened with interest to the many exhortations from warm hearts. Our prayer-meeting continued past twelve, when we adjourned to the water, where Bro. W. Doughty buried one sister in the likeness of Jesus' death. I thought of the lines—

"Christian, if your hearts be warm,
Ice and snow can do no harm."

In the afternoon and evening I spoke to a full house. A few were much blest. One requested prayers, that she might be a christian. I left leaving the result with the Lord, who doeth all things well.

At Lewiston the brethren commenced Tuesday evening with good interest. The cause in Lewiston is in a divided condition. Some united heartily, thank the Lord, for salvation, enough to think and let think, speak and let speak; but the worst feature anywhere is to see brethren belonging to the same church not fellowshiping each other, and withdrawing from each other; not because of difference in doctrine, but through envying and strife. We need much meekness and the Holy Ghost to walk as christians. Quite a number confessed their wanderings and were blest. The *Lord* will judge us in the last day. We had better be kind and good, forgiving one another, as we would be forgiven. This is the measure that will be meted to us. O Lord, give help, or we perish at last, and beg for oil when too late. Awake! arouse! let us not sleep as do others.

Brn. N. G. Reed, Wm. Doughty, and others, were with me to help. We had the Communion in the evening, and closed in hope to meet soon in the kingdom of God.

SR. R. WESTCOTT writes:—Reading a suggestion from F. H. Chamberlain in a late number of the *Crisis* concerning the case of L. B. Weaver, I was touched with sensations of sympathy, and my heart responded—I will try and do something for her; but I, too, am an invalid, and all that I can consistently do is so comparativey small to what I would fain do if I could, that I cannot feel content with it, and am constrained to call on the friends of humanity to say, Daughters of Zion, let me ask you in the name of my Master to look about you and examine yourselves, and see if there is not something that you can do to relieve the wants of that suffering exile and dear disciple of Jesus? Let us see to it that we do in this case as we would wish to have others do by us. How blessed and happy will that servant be who when his Lord shall come shall be found so doing. We shall soon be called to an account for our stewardship, when we shall be no longer stewards; and it may be very soon the Master will come and say to us—'Inasmuch as you have done it unto the least of these my little ones, you have done it unto me.' And then I am sure we shall not be sorry if we make some sacrifice to lend a little friendly aid to a suffering child of sorrow and affliction like Luthera B. Weaver. God bless her!"

Obituaries.

WITHINGTON. Died in Springwater, N. Y., Dec. 12th, of consumption, Sr. Susan J. Withington, aged twenty-two years, five months, and sixteen days.

She fell asleep in Jesus with a bright hope of soon awaking in his likeness, leaving a husband and one child. Was loved by all who knew her. Funeral discourse by the writer, from Acts 2: 28.
W. J. HOBBS.

TENNANT. Died at Natick, R. I., Nov. 10th, 1869, Havens Tennant, in the seventy-seventh year of his age.

Mr. T., although not a public professor of religion, was a believer in Jesus, upright in action, a kind, obliging neighbor, and an exemplary husband and father.

Jan. 31st, 1871, his beloved wife, Hannah Tennant, sweetly fell asleep in Jesus, in the seventy-eighth year of her age.

Ten children (all married) survive to mourn the loss of these dear parents. We trust they will all be found an unbroken family at the appearing of Jesus. J. T. DIXON.

STONE. Died in Augusta, Me., Sept. 15th, 1871, Stillman Stone, aged sixty-nine years.

Bro. Stone sleeps, but not forever. Remarks by the writer to the mourning friends and neighbors. H. B. SEVEY.

TREFETHEN. Died in Charlestown, Mass., Dec. 24th, Jane, wife of Benj. Trefethen, aged forty-seven years.

MORGAN. Died (at the residence of Dea. Eber Dunham), of Fairfield, Grundy Co., Iowa, formerly of Pownal, Vt., Elizabeth Morgan, in the eightieth year of her age.

Married.

FARRAR—ALLEN. In Richmond, R. I., Dec. 25th, 1871, by Eld. A. Durfee, Mr. MILES M. FARRAR, of Killingly, Ct., and Miss ANNIE ALLEN, of Richmond, R. I.

Summary of News.

FOREIGN.

Cable News.

LONDON, Dec. 27. Dispatches from Shanghae announce that the Chinese Government is determined to follow the example of the Japanese and send young men to England and the United States to be educated.

DOMESTIC.

TERRIBLE EARTHQUAKES IN THE PROVINCE OF SALTA—TOTAL DESTRUCTION OF THE TOWN OF ORAN.—"Our community had no sooner recovered from the shock occasioned by the sad accident to Chicago than one almost as sad and appalling strikes home in our midst. On the 22d day of October, at 11 o'clock P. M., when most of the inhabitants of the doomed town of Oran had retired to their houses, the first shock of an earthquake was felt. The greatest terror at once prevailed, and the people rushed madly into the streets. Few had gone to bed, as for hours before a dull, rumbling sound had been heard in the distance, and all feared that it portended some unusual catastrophe. The shocks continued at intervals for nearly nine hours, during which time forty distinct movements of the earth were felt. The pavement of the street was split open, now here, now there, and the houses fell in confused heaps of ruins. There is only one death to record—that of Senor Reves—and some confusion to other parties. Most of the inhabitants rushed out to the camp after the first shock, and so saved their lives; but the once flourishing town of Oran, second in importance in the province, may be considered as totally destroyed.

Private letters from Dr. James Aguirre to his father state that the whole town disappeared in ten minutes, not a stone remaining. The inhabitants were huddled together without anything to shelter them from the burning rays of the sun, and apprehensive of fresh shocks every moment. The people of Salta are making the noblest efforts to relieve the sufferers. News has been received from the Province of Jujuy to the effect that the earthquake was felt there with violence, and that a volcano has burst out in eruption, and it is feared that subterranean movements may be expected along the whole line of the Andes.

The following is the official despatch from the Lieutenant Governor to the Government of Salta, announcing the dreadful catastrophe:

ORAN, Oct. 13, 1871.

SIR: I write in sorrow and alarm to request that you will inform His Excellency the Governor of the Province that the town of Oran has disappeared, nothing remaining of it but ruins. The earthquake shocks commenced at 11 o'clock last night and continued till 8 o'clock this morning. Thirty-eight or forty shocks were felt in all, and it is feared that more will follow. The unfortunate inhabitants are on their knees imploring the mercy of the Almighty. The losses and injuries to persons are not yet accurately known, but everything is being done to discover if any persons have been crushed by the fallen houses or are beneath them. His Excellency the Governor must excuse my not sending him a longer report, as I am busy aiding the sufferers, and have only time for this short note. God preserve you.
HELARION CARRASCO.

To the Secretary General of the Provincial Government.—*Correspondence of the New York Herald.*

A VERMILION EDICT.—The Capt. Gen. of Cuba has issued a proclamation which surpasses in cold and devilish brutality anything of which we have any record in modern times. He announces to the Cubans, and to the world, that on the 15th of next month even the present derisive offers of grace and pardon will cease; that all insurgents captured after that date will be shot; that all surrendering after that date will be condemned to perpetual imprisonment; that white women captured "in the woods," that is to say, outside of the Spanish lines, will be sent out of the country; negro women will be given up to their owners, and will be forced to wear a chain for four years We shall have to look into the history of savage tribes to find any parallel to this stolid atrocity. In its own naked horror it dispenses with all comment.—*N. Y. Tribune.*

☞ A WRITER from Wisconsin says:—"We have had unusually cold weather since winter set in, with little snow. Very little suffering in the burnt region exists, thanks to the bountiful charity of the whole world. The pineries are alive with teams and men, and more lumber will be cut the present winter than for many years previous, in anticipation of an increased demand from burnt Chicago the next season."

A PANIC AMONG THE NEGROES.—A letter from Beaufort, South Carolina, to the *Sun*, states that there is immense excitement among the negroes on Sea Island, they having been given to understand that their late masters were again to enslave them. They are arming with rifles, and threaten death to the rebels. Serious trouble is apprehended.

REVISED VERSION OF THE BIBLE.—The invitation extended by the British Committee on the Revision of the Authorized Version of the Scriptures, to American scholars, to co-operate with them in the work, has led to the organization of an American committee for that purpose. The members of it were selected from the most prominent scholars in the different denominations, and are divided into two sections, for work upon the Old and New Testaments respectively. Those who have been invited and have accepted the invitation to engage in the work upon the Old Testament are Professors Thomas J. Conant, D. D., George E. Day, D. D., John DeWitt, D. D., Wm. Henry Green, D. D., George E Hare, D. D., Charles P. Krauth, D. D., Joseph Packard, D. D., Calvin Stowe, D. D., James Story, D. D., C. V. A. Van Dyck, M. D., Taylor Lewis, LL.D. Those engaged in the New Testament division of the work are Professors Philip Schaff, D. D., H. B. Hackett, D. D., Charles Hodge, D. D., Matthew B. Riddle, D. D., Henry B. Smith, D. D., J. Henry Thayer, D. D., James Hadley, LL.D., Charles Short, LL.D., Revs. Edward A. Washburn, D. D. and Theodore D. Woolsey, D. D., LL.D., and Ezra Abbott, LL.D. A formal organization of the committee has been effected and a constitution adopted. A joint meeting of the American and British committees will be held in London, if possible, before final action.—*Journal.*

In Brief.

—— The hopes which had been entertained of the speedy convalescence of the Prince of Wales are again disappointed by the announcement of a troublesome tumor, which will retard, even if it does not endanger, his recovery.——Mrs. Colt of Hartford, who is noted for her munificent and constant charities, has determined to build a school for the workpeople's children, to cost not less than $60,000.——One of Cromwell's letters is said to furnish the original of the maxim in regard to the relative power of "sword and pen.' In it there is a device of a sword crossing a pen, and underneath the legend: "Two to one the feather beats the iron."——Very interesting discoveries are made in the Archæological researches now going on at Rome. The excavations about the old Forum, especially, promise to change the whole aspect of that classic centre, and probably to revolutionize its hitherto assumed topography. ——A Quebec letter says the contract for building the Great North Shore Railway between Quebec and Montreal has been awarded to New York and Boston contractors. The work will be commenced as soon as the frost is out of the ground, and the entire road will be completed in two years. The North Shore Railway will be a part and parcel of the Central Pacific Railroad.

ON the door of the Roman Catholic Chapel at Chiselhurst the following notice is posted:—Strangers are requested to observe that as the accommodation in this church is limited, they cannot be admitted during the services except on the following conditions:—1st. A fee of one shilling or two shillings must be paid according to the seat occupied. 2nd. There must be the most perfect silence and respectful behavior in the church. If strangers are not willing to comply with these conditions, they have the simple alternative of stopping away.

Who could have imagined two years ago that in so short a time the arbiter of Europe would serve merely as a source of revenue to an obscure country church in England?—*Christian Union*

Notices.

☞ NOTICE is hereby given that the Alton Bay Campmeeting Committee have made arrangements with J. D. Swain to build tents for all who wish to hire them built the coming year. We recommend him as a good practical carpenter, who can be trusted with the business. All who wish his services, correspond with him immediately, as he can procure lumber at this season to better advantage. Address J. D. Swain, Portsmouth, N. H., Box 1445. J. COUCH.

THE MASS. A. C. CONF. will hold a quarterly session at Lawrence, Mass., commencing Wednesday evening, Jan. 3d, and continue over the following Sunday. C. E. BARNES, Secretary.

THE FIRST QUARTERLY SESSION of the Hoosick Valley A. C. Conference will be held at Hebron, N. Y., commencing Wednesday evening, Jan. 17th, 1872, and hold over the following Sunday. The church in Hebron extends a hearty invitation to all the friends of Jesus in the surrounding country to come and labor for God and the salvation of men, and share in the comforts of their homes during this quarterly session. Let the churches of the Hoosick Valley be largely represented by delegates. Do not fail to attend to this matter. Those churches who do not represent themselves by delegates, may by letter, directed to the President. We wish to know what churches are members *now*, and what churches wish to become members, so that we may arrange for meetings within the bounds of this conference, where there is a demand for quarterly and protracted efforts. Those coming by railroad will stop at Rupert station, where teams will be in readiness to transport passengers to and from the meeting, free of charge.
A. W. SIBLEY, *President.*
A. P. BUMP, *Secretary.*

THE SEMI-ANNUAL MEETING of the "Woman's Christian Association" will, by invitation, be held at Charlestown, Mass., to commence on the evening of Jan. 17th, 1872, and continue over the following Sabbath. A cordial invitation is extended to all lovers of Christ and his cause. We hope to see a goodly number from abroad. Directions to strangers will be duly given.
E. S. JENNINGS, *Pres.*
R. E. CHILDS, *Sec.*

THE MAINE north westerly quarterly conference will be held at Webb's Mills, Casco, Me., commencing Thursday evening, Jan. 18th, and hold over the following Sabbath. Come, brethren and sisters, make an effort to attend this meeting. The coming of the Lord is at hand, and what is done to save men must be done soon. Preaching brethren are especially invited.
JESSE GAY, President.
A. W. TAYLOR, Secretary.

THERE will be a protracted meeting in Litchfield, Me. (Baker school-house), commencing Jan. 11th, at seven o'clock P. M., and continue over Sunday. A general invitation is given all to come and help labor to save sinners. I. Damman, H. B. Sevey, Wm. Doughty, L. Rhodes.

R. I. AND E. CONFERENCE.—This conference will hold its next quarterly session at Rockland, R. I., commencing Wednesday, Jan. 3d, 1872, at two o'clock P. M. We hope to see a general attendance of our ministering brethren and delegates from all the churches, and others, to work for the Lord in saving sinners, and spreading the knowledge of his truth. J. B. SMITH.

THE CONN. A. C. QUARTERLY CONFERENCE will meet in New Britain (instead of Southington, as before advertised), Wednesday, Jan. 17th, 1872.
B. HITCHCOCK, *Pres.*
L. S. LUDINGTON, *Sec.*

THE FIRST QUARTERLY MEETING of the A. C. church of Honeoye, Ontario Co., N. Y., will be held Jan. 6th and 7th, 1872. Brethren and sisters in adjoining towns are cordially invited to attend.
J. S. BEAMAN.
A. C. BISHOP.

The tenth annual conference of the Advent Christian Church of Minnesota will be held at Winona, commencing Wednesday evening, Jan. 10th, 1872, at the chapel, corner of Broadway and Winona Streets. EDWIN T. HIMES, Sec.

CONFERENCE AND DEDICATION.—The Lord will, the first quarterly session of the N. H. State Conference for the coming year will be held with the church at Hampton, commencing Wednesday evening, Jan. 10th, to hold over the Sabbath. The new chapel, in which the meeting is to be held, will then be dedicated to the Lord. It is hoped that our preaching brethren will make arrangements to attend this conference, as there may be some business to come before the meeting. A general invitation is extended to all to come to the feast. Come with the harness on, to labor for God.
T. W PIPER.
J. G. SMITH.
C. H. FLETCHER.

CONFERENCE AT MELVIN VILLAGE.—The Lord will, there will be a conference at Melvin Village, N. H., commencing Wednesday evening, Jan. 3d, to hold over the Sabbath. Bro. Shattuck and other faithful laborers are expected, to preach the word of life. All are invited who can labor *together* with God to save the lost. Come, brethren, to work for God. T. W. PIPER.

A QUARTERLY CONFERENCE will be held at Branch Mills, China, Me., to commence Thursday evening, Jan. 11th, 1872, and hold over Sunday. A general invitation is given to ministers and members to come and worship with us.
S. K. PARTRIDGE.
J. T. HEMENWAY.

☞ CONFERENCE at Machiasport, Me., will commence Thursday, Jan. 11th, and hold over the Sabbath. Brn. J. M. Tozier, M. W. Corliss, J. R. Hall, and Bro. Snow are expected to preach the word. All are invited who can labor together with God to save the lost. For the Brn.,
A. J. DOW.

☞ BRETHREN wishing the German instrument or oil, will please direct their orders to Munger & Weaver, Springfield, Mass., Drawer 81, as that is the office where they are kept. You will thus get them quicker, as I am gone so much.
H. MUNGER.

Three Works in One.

To accommodate my scattered friends, who may want my recent works in a convenient form to lend, or in a permanent form for preservation, I have had the following three bound together, both in paper and cloth:—"*The Life beyond Death,*" "*Immaterialism,*" and "*Life and Death Theology,*" making a volume of 224 pp., which can be obtained by addressing Wm. Sheldon, Brodhead, Green Co., Wis., at the following prices: In paper, 40 cts., postpaid; in cloth, 65 cts., postpaid.
W. S.

Appointments.

☞ *We would say to our preaching brethren that it is necessary we should receive their appointments as early as* TUESDAY MORNING, *as our paper goes to press about noon; otherwise they will not be inserted till the week following.*

☞ *Appointments are advertised from two to three weeks in advance. Please notice.*

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL.
L. Boutell....Sunday, Jan. 7th

BOSTON (BRANCH CHAPEL) 1735 WASHINGTON STREET (Corner of Madison Street.)
Love Feast at 10 A.M. Preaching at 11 and 2½ P.M. Eve., 7.
Prayer meeting Tuesday and Thursday evenings.
John G. Hook....Tuesday and Wednesday evenings, Jan. 2d and 3d, and Sunday, Jan. 7th, 1872.
Christian Temperance Meetings Wednesday evenings.

CHELSEA, MASS. (*Advent Chapel, Heard Street.*)

CHARLESTOWN (*Hall No. 70 Main Street.*)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.
W. S. Campbell....Sunday, Jan. 7th
J. B. Cook....Sunday, Jan. 14th

EAST BOSTON, (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.
Geo. W. Sederquest....Sunday, Jan. 7th

Natick, Mass....Sunday, Jan. 7th
C. GOODRICH.

North Springfield, Vt....Sunday, Jan. 7th
Keene, N. H....Sunday, Jan. 14th
H. F. CARPENTER.

Haverhill, Mass....Sunday, Jan. 7th
Wakefield, Mass....Sunday, Jan. 14th
Foxboro Centre (Union Hall)....Sunday, Jan. 21st
J. S. WHITE.

Haverhill, Mass....Monday evening, Jan. 8th
Exeter, N. H....Tuesday evening, Jan. 9th
Portsmouth, N. H....Wednesday evening, Jan. 10th
Lynn, Mass....Sabbath, Jan. 14th
Dover, N. H....Monday evening, Jan. 15th
Farmington, N. H....Tuesday evening, Jan. 16th
Brookfield, N. H....Wednesday evening, Jan. 17th
Wolfborough (at the Borough school-house) Thursday evening, Jan. 18th. A. ROSS.

East Boston, Tuesday, Jan. 2d, and Wednesday, Jan. 3d, at 7 P. M.
Lynn, Mass....Thursday evening, Jan. 4th
Lawrence, Mass....Friday evening, Jan. 5th
Suncook, N. H....Tuesday evening, Jan. 9th
Pittsfield....Wednesday, Jan. 10th
Barnstead, N. H (Clark meeting-house) 2 and 7 P. M., Thursday, Jan. 11th.
Epsom, N. H....Friday evening, 7 P. M., Jan. 12th
Concord....Sabbath, Jan. 14th
Exeter, N. H....Tuesday evening, 7 P. M., Jan. 16th
Dover, N. H....Wednesday evening, 7 P. M., Jan. 17th
Great Works, Me....Thursday, Jan. 18th
H. MUNGER.

Hyde Park, Mass....Sabbath, Jan. 7th
T. M. PREBLE.

East Enfield, N. H. (school-house)....Sabbath, Jan. 7th
D. EASTMAN.

Chicopee Falls, Mass....Sunday, Jan. 7th
Highlandville....Sunday, Jan. 14th through the week, and over Sunday, the 21st.
H. PRATT.

Haverhill, Mass....Sunday, Jan. 14th
W. H. MITCHELL.

North Wilbraham, Mass....Sunday, Jan. 14th
I. B. POTTER.

Charlton, Mass....Sunday, Jan. 14th
M. E. OTIS.

Natick, Mass....Sunday, Jan. 14th
L. BOUTELL.

Cambridgeport, Mass....Lord's day, Jan. 7th
L. T. CUNNINGHAM.

Cambridgeport, Mass....Sunday, Jan. 14th
A. SIMPSON.

Groton Junction....Sunday, Jan. 14th
B. FINNEY.

Meredith Neck, N. H....Sunday, Jan. 14th
N. GLIDDEN.

Wentworth, N. H....evenings, Jan. 9th and 12th
Orford, N. H. (Indian Pond school-house) Sunday, Jan. 14th.
Haverhill Centre, N. H. (as Bro. G. Brown may arrange) Sunday, Jan. 21st. J. W. BRIDGE.

Pleasant Valley, Ct....Sunday, Jan. 7th
Guilford, Ct....Sunday, Jan. 14th
Warehouse Point, Ct....Sunday, Jan. 21st
G. L. WHITE.

Lyndeboro, N. H....Sunday, Jan. 7th
Meredith, N. H. (Dolloff Hall)....Sunday, Jan. 14th
Lake Village (North Church)....Sunday eve., Jan. 14th
MRS. L. E. SAULPAUGH.

South Windham, Me....Sunday, Jan. 7th
Webb's Mills, Casco, Me....Sunday, Jan. 14th
J. ALBERT LIBBY.

Vernon, Vt....Sunday, Jan. 7th
S. COOK.

Nashua, N. H....evening, Jan. 3d
Clinton, Mass....Sunday, Jan. 7th
Charlton, Mass....Jan. 9th
Z. FORD.

West Lebanon, Me. (where Bro. Watson may appoint) Sunday, Jan. 7th.
Gonic Chapel....Sunday, Jan. 14th
Strafford, N. H. (Roberts' school-house) Sun., Jan. 21st
J. BICKFORD.

Montgomery, Mass....Sabbath, Jan. 7th
B. HITCHCOCK.

Stowe, Mass....Sunday, Jan. 7th
J. W. BRITTAN.

Concord, N. H....Sunday, Jan. 7th
Haverhill, Mass....Sunday, Jan. 14th
CALEB RICHARDSON.

Meredith, N. H. (Dolloff Hall)....Sunday, Jan. 14th
MRS. L. E. SAULPAUGH.

Bradford, N. H. (Bush meeting-house)....Sun., Jan. 7th
DUSTIN W. DAVIS.

Haverhill, Mass....Friday evening, Jan. 5th
Suncook, N. H. (Bartlett's Hall) Sundays, Jan. 7th and 14th. Baptism P. M. Lord's supper in evening.
ENOCH MORRILL.

Hoosick, N. Y. (protracted meetings for two weeks) commencing Sunday, Jan. 7th.
Hebron, N. Y....Sunday, Jan. 21st and through the week. K. K. FLAGG.

Clinton, Mass....Sunday, Jan. 7th
J. HEMENWAY.

Groton Corner, N. H....Sunday, Jan. 7th
H. C. WILLOUGHBY.

Farmington Village, N. H....Sunday, Jan. 7th
WM. BODGE.

Sumner, Me. (Bonney school-house)....Sab., Jan. 7th
E. M. HAGGETT.

Northwood Narrows, N. H....evening, Jan. 6th and Sunday, Jan. 7th. N. B. MCMURPHY.

Piermont Village, N. H. (Town Hall) Sunday, Jan. 7th, with evening meetings, as the Lord may direct.
J. W. BRIDGE.

South Windsor, Ct....Sunday, Jan. 7th
MRS. M. L. DURAND.

Westboro, Mass., evening, Jan. 5th, and Sun., Jan. 7th
Natick, Mass....evening, Jan. 3d
New Bedford, Mass....Sunday, Jan. 21st
E. COTTON.
If these conflict, write me immediately at Fairhaven, Mass. E. C.

East Rochester, N. H....Jan. 4th and 5th
Biddeford, Me....Sundays, Jan. 7th and 14th
GEO. A. STREETER.

Philadelphia, Pa....Sunday, Jan. 7th
Camden, N. J....Sunday, P. M., Jan. 7th
F. H. BURBANK.

Seitico, Ct....Sunday, Jan. 7th
Lafayette, R. I., Saturday evening, Jan. 13th, and over the Sabbath. ANNA E. SMITH.

Gloucester, Mass....Saturday evening, Jan. 6th and the following Sunday.
North Carver, Mass....Sabbath, Jan. 14th
Stoneham, Mass....Wednesday evening, Jan. 17th and over the Sabbath. S. S. MOONEY.

Lee, N. H....Sabbath, Jan. 7th
Hampton, N. H., at the conference.
D. F. LEAVITT.

Hoosick, N. Y. (at the yearly meeting) Jan. 6th and 7th. JACOB WILBUR.

West Meriden, Conn....Sunday, Jan. 7th
W. M. STUART.

North Rochester (Chapel)....Sunday, Jan. 7th
J. L. CHUTE.

Craydon, N. H. (where D. W. Rawson may appoint) evening, Jan. 6th, and over Sunday, Jan. 7th.
East Canaan, N. H....Monday evening, Jan. 8th
North Haverhill, N. H. (Brick church) Wednesday evening, Jan. 10th.
North Benton, N. H. (where Bro. Coburn may appoint), Sunday, Jan. 14th.
Dalton, N. H. (John's River school-house)....Jan. 15th
East Colebrook, N. H....Jan. 17th
U. G. LADD.

Clinton, Mass....Friday evening, Jan. 5th
Charlton, Mass....Sunday, Jan. 7th
Z. FORD.

New Hampton, N. H. (where Bro. Emery may appoint) evening, Jan. 6th, and Sunday, the 7th.
Holderness, N. H. (Carr school-house)....eve., Jan. 8th
Holderness, N. H. (Bump school-house)....eve., Jan. 9th
Holderness, N. H. (Brick school-house) eve., Jan. 10th
West Plymouth (Brick school-house) eve., Jan. 11th
Hebron (McClure school-house) evening, Jan. 12th, 13th, and over Sunday, Jan. 14th.
Groton....evenings, Jan. 15th and 16th
G. H. WALLACE.

Seabrook, N. H....Sunday, Jan. 21st
GEO. W. BROWN.

Worcester, Mass....Sabbath, Jan. 7th
ALLEN DAMON.
My address for the present is Fall River, Mass.

Brownfield, Me. (as Mr. Joseph Howard may appoint) Sunday, Dec. 24th. ELISHA JOHNSON.

Hill, N. H. (where D. Trumball may appoint) evening, Jan. 5th.
If these conflict, write me at Warner, N. H.
SIMEON RORY.

Kingston, N. H....Sunday, Jan. 7th
East Kingston (at Bro. Osgood's) in the evening.
Kennebunkport, Me....Sundays, Jan. 14th and 21st
Kennebunkport, Me....Sundays, Jan. 14th and 21st
WM. C. STEWART.

Lewiston, Me....Sunday, Jan. 7th
I. C. WELLCOME.
As I am to preach in Manchester, N. H., Jan. 15th, I would preach at some other place near, or on the way back to Maine, Sunday, Jan. 21st, if notified in season at Yarmouth. I. C. W.

South Windham (Union Chapel)....Sunday, Jan. 14th
Bowdoin (Dennet school-house)....Sunday, Jan. 7th
C. GOUD.

Stoneham, Mass....Sunday, Jan. 14th
JOSEPH PINKHAM.

Great Falls, N. H....Sunday, Jan. 7th
Portland, Me (Union Hall)....Sunday, Jan. 21st
Biddeford, Me....Sunday, Jan. 27th
A. BELLOWS.

Hartford, Conn....Sunday, Jan. 7th
Meriden, Conn....Sunday, Jan. 14th
GEO. W. BROWN.

Stockbridge, Vt....Sunday, Jan. 7th
Stockbridge, Vt. (at Bro. John Boutwell's) Tuesday evening, Jan. 9th.
Barnard, Vt....Sunday, Jan. 14th
Jamaica, Vt. (where Bro. Higgins may appoint) Sunday, Jan. 21st. Z. T. WOOD.

West Topsham, Vt. (Dexter school-house) evening, Jan. 4th.
Swiftwater, N. H....Jan. 8th
Warren Summit, N. H....evening, Jan. 9th
Groton Hollow, N. H....evening, Jan. 10th
DANIEL D. PAGE.

North Norway, Me....Sabbath, Jan. 7th
JESSE GAY.

Warren Summit, N. H., evening, Jan. 6th, and over Sunday.
North Haverhill, N. H. (Brick Church) evening, Jan. 13th, and over Sunday.
West Groton, Vt., evening, Jan. 18th, and over Sunday.
JOHN H. EVANS.

Lake Village, N. H. (North Church) Sun., Jan. 7th
Lake Village (North Church)....Sunday, Jan. 14th
GEO. A. COLE.

Collinsville, Ct....Sunday, Jan. 7th
S. C. HANCOCK.

Steep Falls, Me....Sunday, Jan. 7th
C. H. SWEET.

Moultonborough, N. H. (Bickford school-house) Sabbath, Jan. 7th. Will Bro. C. H. Willoughby meet with me? STEPHEN DINSMORE.

Buffalo, N. Y., 363 Eagle St....Sunday, Jan. 7th
JOHN T. ONGLEY.

Warren Summit, N. H....Tuesday evening, Jan. 9th
East Landaff, N. H....Wednesday evening, Jan. 10th
Kiddersville, East Colbrook, N. H., Friday evening Jan. 12th.
Clarkville, N. H. (as Bro. Young may arrange) Sunday, Jan. 14th, and on as duty may demand.
T. E. LANG, JR.

Sutton, N. H. (at my house)....Sunday, Jan. 7th
Suncook, N. H. (Bartlett's Hall)....Sunday, Jan. 14th
Danbury, N. H. (at Bro. Daniel Braley's) Sunday, Jan. 21st. A. S. WILLIAMS.

Hampton, N. H....Sunday, Jan. 21st
JOSEPH W. WHITE.

Farmington, N. H....Sunday, Jan. 21st
C. S. EMERSON.

Lockport, N. Y....Sundays, Jan. 14th and 21st
A. P. MOORE.

Square Pond, Ct....Sunday, Jan. 7th
Putnam, Ct....Sunday, Jan. 14th
Woodstock Valley, Ct....Sunday, Jan. 21st
P. S. BUTLER.

Newark, N. J....Sunday, Jan. 7th
Worcester, Mass....Sundays, Jan. 14th and 21st
A. A. PHELPS.

Southington, Ct....Sunday, Jan. 7th
I. B. POTTER.

Rye, N. H....Sunday, Jan. 21st
WM. M. HARMON.

Massena, N. Y., Jan. 3d, at 6½ o'clock P. M., and every night during the week, and over the Sabbath.
C. FIKE.

Boscawen, N. H. (Gulf school-house) Sunday, Jan. 7th
Concord, N. H. (Snaptown)....Sunday, Jan. 14th
Suncook, N. H....Sunday, Jan. 21st
O. W. KIMBALL.

Wallace, Steuben Co., N. Y., Jan. 13th, and over Sunday, the 14th, and through the following week, with Bro. C. F. Sweet. A. C. NEWELL.

New York (405 Grand Street) at 10½ A. M. and 3 P. M., Sunday, Jan. 7th. No. 138 W. 24th Street, at 7½ P. M.
M. W. LUTZ, EVANGELIST.

Ward, Tioga Co., Pa. (as Bro. Wm. Fletcher may appoint) Sunday, Jan. 7th.
Canton, Bradford Co., Pa....evenings, Jan. 8th to 11th
Leona (as Bro. J. Salisbury may appoint) Sunday, Jan. 14th.
Wallace, Steuben Co., N. Y. (with Bro. Newell) Monday, Jan. 15th, and over the Sabbath.
C. F. SWEET.

SPRINGFIELD, MASS.
J. B. Cook....Sunday, Jan. 7th
Wm. Stuart....Sunday, Jan. 14th
A. Simpson....Sunday, Jan. 21st

LOWELL, MASS.
A. Ross....Sunday, Jan. 7th
M. Batchelor....Sunday, Jan. 14th

CONCORD, N. H. (Centre Street.)
H. Munger....Sabbaths, Jan. 7th and 14th
A. Ross....Sabbath, Jan. 21st

CONCORD, N. H. (Bethel.)
W. M. Hammon....Sunday, Jan. 7th
D. M. Leavitt....Sunday, Jan. 14th
W. H. Mitchell....Sunday, Jan. 21st

HAMPTON, N. H.
L. Boutell....Sunday, Jan. 28th

PORTSMOUTH, N. H.
E. Owen....Sundays, Jan. 7th and 14th
L. Boutell....Sunday, Jan. 21st

ROCHESTER (Cocheco Hall) N. H.
J. L. Chute....Sunday, Jan. 14th
Frank Varney....Sunday, Jan. 21st

GREAT FALLS, N. H. (Franklin Hall.)
B. S. Emery....Sabbath, Jan. 14th
D. M. Leavitt....Sabbath, Jan. 21st

SEABROOK, N. H.
E. Morrill....Sunday, Jan. 7th
W. M. Harmon....Sunday, Jan. 14th
J. G. Smith....Sunday, Jan. 21st

MANCHESTER, N. H.
M. Batchelor....Sunday, Jan. 7th
I. C. Wellcome....Sunday, Jan. 14th
C. S. Shattuck....Sunday, Jan. 21st

BONNY EAGLE, ME.
C. H. Sweet....Sunday, Jan. 14th
Geo. A. Streeter....Sunday, Jan. 21st

SOUTH BERWICK, ME. (GREAT WORKS.)
D. M. Leavitt....Sunday, Jan. 7th
J. W. White....Sunday, Jan. 14th
J. G. Smith....Sunday, Jan. 21st

SOUTH ELLIOT, ME.
Geo. W. Brown....Sundays, Jan. 7th and 14th
Joseph Pinkham....Sunday, Jan. 21st

BIDDEFORD, ME. (Adv. Chapel, Hill St., near Pool.)
Geo. A. Streeter....Sundays, Jan. 7th and 14th
H. Munger....Sunday, Jan. 21st

COLLINSVILLE, CONN.
S. C. Hancock....Sunday, Jan. 7th

ADVENT CHRISTIAN CHURCH, SALEM.
Meetings are held every Sabbath, and Tuesday and Friday evenings, at the Chapel, Sewall Street. Prayer meeting Monday evening, at the Ward Room, North Sem.al C. E. BARNES, Pastor.

☞ There will be preaching in Rochester, N. H. (Gonic Chapel) the first Sunday in each month. Also, in East Lebanon, Me., the third Sunday in each month. Please appoint so as not to conflict.

MEETINGS IN PORTLAND, ME. (Union Hall.)
Having vacated Cushman Hall, on Congress Street, meetings hereafter will be held in Union Hall. Entrance on Free Street, nearly opposite the Baptist church. Seats free.
S. K. DYER, D. F. SCAMMAN, R. R. YORK.

PROVIDENCE, R. I., Lester's Hall, corner of Knight and Cranston Streets.
Sunday, Sabbath school at 10 A. M. Preaching at 3 and 7½ o'clock. Prayer meeting Wednesday evenings.
M. R. PRETTYPLACE, Pastor.

PHILADELPHIA, PA.
(*Brandywine Street, between 15th and 16th, and between Spring Garden and Green Streets.*)
Meetings every Sunday, at 10½ o'clock A. M. and 7½ evenings. Also Wednesday and Friday evenings.
J. N. WILTONG, Cor. Sec.

PHILADELPHIA, PA. (*Adv. Chris. Church, corner of Ninth and Spring Garden Streets.*)
Meetings are held every Sabbath at 10½ A. M. and 7½ P. M. Prayer and conference meeting Friday evenings. F. H. BURBANK, Pastor.

STAR OF HOPE MISSION, 229 SOUTH 5TH AVENUE, NEW YORK CITY.
Sunday morning, prayer and conference, six o'clock, Sunday School, two o'clock P. M. Love feast, four o'clock P. M. Preaching, seven o'clock P. M.
Monday, (class meeting), seven o'clock P. M.
Wednesday, (preaching), seven o'clock P. M.
Friday, (prayer and conference), seven o'clock P. M.
Come one, come all. A. E. SMITH, Principal.

☞ My address hereafter will be 229 *South 5th Avenue.* All letters and packages designed for the "Mission" must be sent to the same address, omitting "Star of Hope Mission," *especially* on letters containing money. ANNA E. SMITH.

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All my being's ransomed powers,
All my thoughts and words and doings,
All my days and all my hours,—
All for Jesus!
All my days, and all my hours.

Let my hands perform his bidding;
Let my feet run in his ways;
Let my eyes see Jesus only;
Let my lips speak forth his praise.
All for Jesus!
Let my lips speak forth his praise.

Worldlings prize their gems of beauty,
Cling to guilded toys of dust,
Boast of wealth and fame and pleasure:
Only Jesus will I trust.
All for Jesus!
Only Jesus will I trust.

Since my eyes were fixed on Jesus,
I've lost sight of all beside;
So enchained my spirit's vision
Looking at the Crucified.
All for Jesus!
Looking at the Crucified.

All entranced my soul, while gazing
At my Savior's matchless charms;
Falling at his feet, adoring,
Lo! he clasps me in his arms!
All for Jesus!
Clasped in my Redeemer's arms.

Oh, what wonder! how amazing!
Jesus, glorious King of kings,
Deigns to call me his beloved,
Let me rest beneath his wings.
All for Jesus!
Resting now beneath his wings.
—*Advocate of Christian Holiness.*

A SERMON ON SPIRITUALISM.

C. E. BARNES.

(*Concluded.*)

Having shown it is not from God, nor the dead, I shall show

3. It is from demons or devils. The Scriptures speak of it on this wise: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils," 1 Tim. 4: 1, and in referring to these same, John says "they are the spirits of devils, working miracles." Rev. 16: 14.

In making this evident I shall prove (1.) That devils *do* exist. Although some christians do not hesitate to deny this, it is as consistent to believe wicked angels exist as it is to believe good ones do. It is no more a matter of wonder that wicked angels exist, than it is that wicked men do; the reasoning which satisfactorily accounts for one, will also account for the other.

As there is a source from whence all good flows, so there must be a source of evil. If it be consistent to go beyond man to trace this source of good, then it is also consistent to go beyond him in tracing our way to the source of evil. If the evil may be justly attributed solely to man's evil propensities, the same principle of logic will permit us to consider the opposite propensities as being the only source of good. The method of reasoning which leads to a denial of the existence of a personal spirit of evil, if carried out to its legitimate conclusion would also lead to a denial of the divine existence.

But to the proof. There is reason to think that prior to the creation of man, the angels were on probation, as man is now, and that some fell. Jude speaks of "the angels which kept not their first estate," v. 6, and Peter says "God spared not the angels that sinned, but cast them down to hell . . . . to be reserved unto judgment." 2 Pet. 2: 4. From this latter passage, we learn "the angels that sinned" are in "hell," but "hell" is here so rendered, *not* from *gehenna*, which denotes the place of future punishment, not from *hades*, which signifies the realm of the dead, but from *tartarus*, which occurs no where else in the Scriptures. Hence to learn where the demons or fallen angels are now, we must learn what is signified by *tartarus* as it occurs here. Dr. Wm. Ramsey, an able and learned writer, says: "The word *tartarus* means, according to Greek writers, in a physical sense, the bounds or verge of this material system." . . . Dr. R. remarks, 'That place is, probably, at present, within the atmosphere of our earth.' "The learned Ralph Cudworth, D. D. in his *Intellectual System* (vol. 3, p. 363), while speaking of Peter's remark, says:—'And by *tartarus* here, in all probability, is meant this lower caliginous (i. e., dark) air, or atmosphere of the earth.'

"Dr Parkhurst, the lexicographer, says:—'It appears from a passage in Lucian, that by *tartarus* was meant, in a physical sense, the bounds of this material creation'. . . . . Grotius, an ancient and learned writer says: 'That is called *tartarus* which is lowest in any thing; whether in the earth, or in the water, or, as here, in the air.'"

Thus we find *tartatus*, to which the fallen angels were cast down, is the exterior region of this earth. Agreeably to this we find that Jesus frequently met them, thus verifying the opinions above. In Mark 1, we find an account of one crying out "Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God." On another occasion, they said to him, "What have we to do with thee, Jesus, thou Son of God? art thou come to torment us before the time?" Matt. 8: 29. These passages are sufficient to prove that *devils* are not the creatures of fancy, but veritable beings.

I shall show

(2.) That anciently they controlled mediums.

In the Acts of the Apostles we read that as certain of them were on their way to prayer, a certain damsel possessed with a spirit of divination met them, and cried after them, "These men are the servants of the most high God, which show unto us the way of salvation. And this did she many days. But Paul, being grieved, turned, and said to the spirit, I command thee, in the name of Jesus Christ, to come out of her. And he came out the same hour." ch. 16: 17, 18.

As further evidence on this point I quote the ancient laws forbidding the consultation of such: "Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them." Lev. 19: 31. "A man also, or a woman, that hath a familiar spirit, or that is a wizard, shall surely be put to death." *Ib.* 20: 27. Thus we find by these quotations, that Spiritualism, instead of being of recent origin, is very ancient.

I proceed to show

(3.) That the ancient and modern manifestations are identical with each other. This can be proved from the Scriptures. When Moses was sent to Pharaoh, he was met with opposition by certain Egyptian soothsayers, who endeavored to counteract his influence by performing wondrous feats. In referring to the manifestations just prior to Jesus' coming, Paul speaks of certain opposers and says, "Now as Jannes and Jambres withstood Moses, so do these also resist the truth" (2 Tim. 3: 8), thus identifying the ancient and modern. And further, this claim is admitted by prominent Spiritualists. "Governor Talmadge says: 'Now all the magic, the mysteries, the witchcraft, and necromancy of the ancient world . . . . are explained by these modern investigations.' Quoted from Spiritualism versus Christianity. "Mr. Putnam, also a Spiritualist, says: 'The doctrine that the oracles, soothsaying, and witchcraft of past ages were kindred to the manifestations of our day. I most fully believe.' *Ib.* "Charles Partridge, publisher of the *Spiritual Telegraph*, says of the woman of Endor, 'Call her witch, or what you please, she was a medium for the spirits.' *Ib.* "Mr. Brittain, editor of the *Telegraph*, says that 'Simon Magus, was of all men prince among *the* workers of spiritual miracles.' *Ib.*"

From the foregoing, the following has been proved: First, that anciently demons possessed and influenced men and women; second, that the ancient and modern manifestations are the same in kind, even according to the admissions of the Spiritualists themselves. Therefore, it is just to conclude the modern manifestations are from demons also.

Satan has manifested himself in many different ways in trying to lead the world astray; his footprints can be traced through the records of Paganism, and more recently in the great Roman apostasy, and again in the Mahometan delusions; but his latest attempt is through the agency of modern Spiritualism. Its every steps leads directly away from the Bible, from Christianity, and from the Lord Jesus Christ, into the lowest and worst kind of Infidelity the world has ever seen, and it becomes christians to have a correct knowledge of its origin and tendency that they may not be led away by its seductions.

Having, as I trust, shown its true origin, I shall now show

II. The principle of action which underlies all its phenomena.

But let us first notice more particularly than we have done, the similarity of the ancient and modern manifestations. When under influence of controlling spirits the mediums often manifest remarkable physical strength, much greater than their natural capacity. Such exhibitions are quite common, but they are not new; in Mark's gospel, we read of a man possessed by an unclean spirit that successfully resisted all attempts to confine him, even with chains; "because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces." Mk. 5: 1-4. Then too there are in the present times "seeing mediums," who become entranced and then see what purports to be a dead father, mother, brother or sister. So plainly do they see the supposed deceased that they can often describe them very minutely—but in this we have nothing new.

An instance is on record in the Scriptures of a woman living at Endor, who was enabled to "see" even in the same manner. Receiving no answer from the Lord, Saul sought out this woman who had a "familiar spirit," and desired her to bring up Samuel. And when he asked her to describe what she saw, she said, "An old man cometh up; and he is covered with a mantle," and by the description Saul at once recognized Samuel. 1 Sam. 28. These two instances will serve to show that the modern mediums do not differ materially from the ancient ones in the manifestation of their powers. I am now prepared to enter into an examination of the principle of action, whereby these phenomena are produced. I affirm they are produced by *mesmerism*. A good mesmerizer, one who can completely control the will of his subject, it is well known, can cause his subject to see apparently as realities, what are merely the fancies of the controller. The mesmerizer may picture to himself the burning of Chicago, and the *subject* will behold it as *real*. The mesmerizer may mentally dwell upon the scenes of Calvary, and the subject will behold as real, Jesus dying on the cross in the midst of his enemies. Now if man has such power over the mind of his fellow-man, how much stronger must be the influence of the fallen angels!

The "seeing mediums" when beholding the supposed form of the departed, is instead thereof, seeing as real what is merely a mental vision to the controlling spirit. Thus it was the woman of Endor was operated upon; not that she had power to bring Samuel from the grave, if he be there, nor, to bring him from the realms of glory, if he be there, but the familiar spirit, knowing Saul's errand, mesmerizes his medium, and causes her to apparently see Samuel as he was when on earth.

Now if this be the solution of the "spiritual phenomena," there is no occasion for believers in the Bible to be led away by them, and that it *is* the true one will be plainly manifest from the following testimony of the Spiritualists themselves: Andrew Jackson Davis, in the *Herald of Progress* says:—"It is known that a wise and strong-minded person in the spirit-world has the power to make visible to the eyes of mortals the exact appearance of the body it wore before death. This representation is elaborated sometimes to the minutest particular, even to the reproduction of the appearance of the habiliments, etc., by which the person was characterized and identified while a resident of the earth."

"All intelligent spirits are great artists. They can psychologize a medium to see them, and to describe them, in the style which would produce the deepest impressions on the receiver. . . . They can easily represent themselves as being old or young, as in worldly dress or flowing robes, as is deemed best suited to accomplish the end of the visitation."

In the *Banner of Light* the following occurs:—"The correctness of communications from spirits, through trance mediums, depends upon the more or less perfect mesmeric control the spirit has of the medium or subject. We have been able to discover little difference in the control a spirit takes of a trance medium and that taken of a subject by a good mesmerizer, though undoubtedly the power of the spirit to control the medium's mind is stronger, and the will more effective in using the organs."

Here then we have the solution of the entire matter: it is "the spirits of the devils" operating upon human minds, representing themselves to be the departed dead, and thus leading to ruin and death, all that repose confidence in them.

Now what shall be done by christians? It is rapidly spreading because the masses adopt as true that which is the main plank in its platform, namely, the immortality of the human race, and that *death* ushers them into the life beyond.

The only way it can be successfully resisted is to meet it with the Bible in hand, teaching the *mortality* of the human race and their dependence upon the *resurrection* for a future, unending life.

God be thanked for the light which shineth from his sacred word, whereby we are enabled to shun all the pitfalls of the adversary, and be preserved blameless unto the coming of his dear Son.

Salem, Mass.

A STORY OF GRACE.—No. 1.

Z. S. WILLARD.

INTRODUCTION—STATE OF NATURE—GRACE—JOY OF FIRST LOVE—PIOUS PARENTS AND TEACHERS.

Sacred as are home scenes, they are not too sacred to be used for the glory of God; indeed, this is their highest exaltation. The least of all households, perhaps for interest, is ours, except, like that of Mary and Martha and Lazarus, for the Guest it has been called to entertain. The death of Lazarus would have had no more interest than the decease of many other brothers in other households, except for the fact that the "Son of God" was glorified thereby. Jno. 11: 4. The indifference of Mary to household duties, and her sister's consequent displeasure, in itself was a trivial affair, and would soon have been forgotten but for the presence of the "Master," who made it worthy of everlasting record by these words—"Martha, Martha, thou art careful and troubled about many things: but one thing is needful: and Mary hath chosen that good part which shall not be taken away from her." Lk. 10: 41.

So with us; all the interest that gathers around our household is in the *doings and leadings of Jesus*, "the good shepherd," who has condescended to come unto us, and make his abode with us. To us belong shame "and confusion of face"; but to Him belongeth exaltation and glory forever.

Parental instruction impressed me deeply from time to time, but it pleased God to use the ministry of his word to give the final quickening to life. Mr. Gallaher, a faithful evangelist and revival preacher of the Presbyterian order, was holding a series of meetings in the First Presbyterian church of Cincinnati, Ohio, at that time under the pastoral care of Dr. Joshua L. Wilson; and was speaking of the various excuses made by different individuals for their neglect of religion. Among others, he said, there was a class of persons harder to be reached than many others: it was those who had not done anything so very wrong; they were free from those outbreaking sins of which some others were guilty; they did not lie, steal, cheat, swear, nor break the Sabbath; therefore they could not see what they had so particularly to repent of.

I followed him closely along up to this point, and then said to myself, this is my case. I obey my parents, and try to be a good girl at school, and do not indulge in anything so very bad; therefore, I do not know what I have done that cries so loudly for repentance! But he proceeded to say: "Do not such persons know that every hour they neglect to give their hearts to God, they are sinning against him?" These words were made "the arrow of the Lord's deliverance" to my soul, to open my eyes, and to turn me from darkness to light, and from the power of Satan to God, that I might receive forgiveness of sins and inheritance among them which are sanctified by faith that is in Christ. Acts 26: 18.

My whole life now rose up before me to my condemnation and overwhelmed me with the the forbearance and mercy of God, and I resolved at once, if my life was spared, to begin to seek his face and favor.

Never shall I forget the moment when the Spirit of God flashed this great truth upon my mind how God can "be just and the justifier of him which believeth in Jesus."—"Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God." Rom. 3: 25, 26.

This gave me the first ray of true comfort. I now saw the way to be saved but had not the witness that I was in that way, but this was given a few evenings after, while I tarried at the family altar, after all had risen and retired, except my beloved sister and a christian friend, who knelt again beside me, and prayed that the Lord would now give me deliverance, for I felt that I could not rise until he did. And now the blessing comes, and what a blessing.

"The opening heavens around me shine,
With beams of sacred bliss;
While Jesus shows his heart is mine,
And whispers I am his."

It is a new world to me—God is mine and I am his—reconciled in Jesus Christ; it is life from the dead, made "alive unto God through Jesus Christ our Lord. Rom. 6: 11. O, the calm joy of that hour none can know but a sinner saved by grace! Angels know it not, for they know not the anguish of sin.

I felt now that I was in the way back to God, for I had found Jesus who said of himself—"I am the way, the truth and the light: no man cometh unto the Father but by me." Jno. 14: 6. The great question of salvation with me was, for the time, settled. I felt as perfectly saved as if I had never sinned.

I first found my dear mother, and rejoiced her heart with what the Lord had done for me; and in the morning as I entered the school-room before school-call, one of my classmates said to me—"What makes you look so happy this morning, Lizzie? I never saw you look so before." "O," said I, "Hattie, I have found *Jesus*, and he has forgiven me my sins, and I know he loves me;" and as I went on telling her the tears trickled down her face, which greatly surprised me, for she too loved Jesus, and I said, "O Hattie, how can you shed a tear when we have such a Savior?" As said "Mercy," after leaving the Wicket Gate on pilgrimage with "Christiana," "I made account that we had passed all danger, and that we should never see sorrow more." So it seemed to me that I never should weep, that I never should suffer again. I longed to tell the school of my joy in Jesus' forgiving love, and as it was composition morning, availed of that mode to inform my teacher, who, in turn, gave her most approving smile, and returned lines of cheer.

At this time I was sixteen years of age, attending Mr. and Mrs. Truesdell's Female Seminary, Cincinnati, Ohio. As this school bore a noble part in this story of grace, we trust it will not be deemed out of place to give it a passing notice. Bright as learning, and the ability to impart it, shone here, learning was not the jewel of this school; but *piety*, together with her twin-sister, *purity*. This piety and purity were the vitalizing elements which gave life, power, and stability to the Institution.

But of all the bright scenes there, the brightest and most indelible to my mind was the *worship*. Every morning the whole school, numbering sometimes two hundred, was assembled in the hall, where the Principal read a portion from the blessed Bible; then we all rose to our feet, closed our eyes, and covered them with our hand or handkerchief, while his low, clear voice pervaded every part of the room, so profound was the stillness. It was here we were taught to listen to prayer. O it seemed to me that God was near, so lovingly near that I wished not to lose a word, but thus to learn, myself, to pray. Says Tupper:—

"Hold the little hands in prayer, teach the weak knees their kneeling;
Let him see thee speak to thy God, he will not forget it afterward.
For the seeds of first instruction are dropped into the deepest furrows."

And as if to give us a parting motto for life, our teachers caused to be printed upon the longer streamer of the broad satin ribbon of blue worn by the first class at the examination at the close of their three years' term, these words:—

Science may conduct thee to Eminence.
Piety alone can guide thee to Felicity.

Thus was piety exalted in our young minds as the superexcellence of all attainment. Hence my joy that I entered this particular school. It looks now to me that it was the ebb-tide to my little barque for both worlds. Here was my mind preeminently prepared for the reception of divine grace, and while here, I became the recipient; indeed, here I found every thing that my unfolding nature required—it was the right mould at the right time.

All honor to pious teachers! they are as God-given as pious parents, and are their true yoke-fellows. The young mind, tender and pliable as clay in the hand of the potter, is placed in their charge, and receives impressions and instructions which form the character and in a great measure shape its future course. Hence we say, if to any class there be a trophy due, it is to pious teachers.

Our aim has been to lift the vail upon home scenes, only so far as a lucid setting forth of our Christian experience has made imperative.

Since yielding our hand to this work, peace and praise are our constant guests, while the following words, prophetically given to the Lord Jesus, which we appropriate in a most modified sense, come to reassure us in our fears—"For the Lord God will help me; therefore shall I not be confounded; therefore have I set my face like a flint, and I know that I shall not be ashamed." Isa. 40: 7. While hidden in Jesus Christ, and having but one purpose with him, we have no cause for shame. "Yea, let none that wait on thee be ashamed: let them be ashamed that transgress without cause." Ps. 25: 3. Nevertheless we do most deeply feel our need of the sympathy and prayers of "the humble," whose hearts, we trust, will be made "glad" in this our lowly effort to honor our common Lord. "Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud." We have nothing new to set before you; it is the "old, old story of Jesus and his love," which grows richer with every testimony. "And they overcame him by the blood of the Lamb, and by the word of their testimony." Rev. 12: 11.

Jesus found me a wandering lamb upon the cold mountains, exposed to that roaring lion that "walketh about seeking whom he may devour," and took me up in his arms as the purchase of his own precious blood, and carried me in his bosom. The tears may well fall fast as I record this blessed event. But for this Good Shepherd's love, where would I now have been? The very thought brings a shudder, and causes me to magnify his name beyond the power of language to convey, and to bless God who "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "O magnify the Lord with me, and let us exalt his name together"; and to exalt his name I lift my pen to record this story of his grace; "For by grace are ye saved, through faith; and that not of yourselves; it is the gift of God." Eph. 2: 8. O for such grace

"Let all harmonious human tongues
His endless praises speak."

Gems.

— The rareness of christian communication argues the common poverty of holiness.

— A good conscience keeps always good cheer.

— In this troublesome wilderness, we are all stung by that fiery and old serpent; to the Savior we must look to be healed.

— Our inward disposition is the life of our actions; according to that does the God of spirits judge us, while men censure according to our eternal motions.

— It has ever been seen, that the false worshipers of God have made more pompous show, and fairer flourishes of their piety and religion, than the true.

— Many a soul has miscarried through ignorance of his enemy, which had not perished if he had well known that the weakness of satan stands in our faith.

— If there shall not be a future judgment by a just God, then has there been a past and final judgment by an almighty and an unjust devil.

— If a man is so disposed, let him be "carried away" with a good thing; only let him be careful to be carried in the right direction and not go out of sight.

— Nothing shows the love of iniquity more than the rejoicing over the fall of one whose life has reproved iniquity.

— If we have been made to feel the evil of sin, no one can persuade us that it is not an evil.

— Many a one loses the land of promise by lingering.

— The hand of faith never knocked at heaven in vain.

— Happy is that resolution that can follow God in the dark; and let him dispose of the event.

THE TRAVELER IN THE SNOW.—A traveler was crossing a mountain height alone, over almost untrodden snow. Warning had been given him that if slumber pressed down his weary eyelids, they would inevitably be sealed in death. For a time he went bravely along his dreary path; but with the deepening shade and freezing blast at night there fell a weight upon his brain and eyes which seemed to be irresistible. In vain he tried to reason with himself, in vain he strained his utmost energies to shake off that fatal heaviness. At this crisis of his fate, his foot struck against a heap that lay across his path. No stone was that, although no stone could be colder or more lifeless. He stooped to touch it, and found a human body, half buried beneath a fresh drift of snow. The next moment the traveler had taken a brother in his arms, and was chafing his hands, and chest, and brow; breathing upon the stiff, cold lips, the warm breath of a living soul; pressing the silent heart to the beating pulse of his own generous bosom.

The effort to save another had brought back to himself life, and warmth, and energy. He was a man again, instead of a weak creature, succumbing to despairing helplessness, drooping down in dreamless sleep to die. "He saved a brother, and was saved himself."—*English Hearts and English Hands.*

GRACE AND GLORY.—The more grace here, the more glory hereafter: the higher in grace, the higher in glory. Grace differs nothing from glory but in name; grace is glory in the bud, and glory is grace in the full; grace is glory in the flower, and glory is grace in the fruit; grace is glory militant, and glory is grace triumphant.

LINES.

E. M. FREEMAN.

"*Weeping may endure for a night, but joy cometh in the morning.*"

Cheer thee, lonely child of sorrow,
Oft by grief and woe oppressed,
For thee there's a happy morrow,
An eternal day of rest.

In thy sorrows look to Jesus,
Cast on him thy every care,
With a pitying eye he sees us,
He our griefs and woes will share.

Soon arrayed in brightest glory
Shall the King of kings descend;
All life's ills will flee before thee,
Tears will cease and sorrows end.

O what heights of joy and rapture
Shall earth's toil-worn pilgrims know,
When from this long night of weeping
To that blissful home they go.

They shall roam the fields elysian
Angel feet ne'er yet have trod,
Which the prophets saw in vision
In the paradise of God.

Shall I on that glorious morning,
When earth's story has been told,
Hail with joy that brighter dawning?
Shall I walk the streets of gold?

Jesus, make me pure and holy,
Lead me ever by thy hand,
With thy saints let me adore thee
At the marriage of the Lamb.

Conway, Mass.

THE USE OF A LITTLE TIME.—One of the hours, each day wasted on trifles or indolence, saved, and daily devoted to improvement, is enough to make an ignorant man wise in ten years; to provide the luxury of intelligence to a mind torpid from lack of thought; to brighten and strengthen faculties perishing with rust; to make life a fruitful field, and death a harvest of glorious deeds.

Hygiene.

"This is for your Health."

CANDY POISONING.

In an article with the above caption, the New York *Tribune* of Nov. 21st says:—

Impure candy runs through the entire range of sweets, from fruit to peppermint. The percentage of sugar ranges from 10 to 90 per cent, and the rest is made up of materials which are absolutely hurtful—deranging the stomach and all the vital organs, producing palpitation of the heart, costiveness and stone. Besides, there enter into the composition of some varieties, the oil of bitter almonds, sulphuric acid, very badly decayed cheese, and a crystallized substance resulting from the distillation of crude petroleum. Many of these candies contain at least 90 per cent of poisonous matter.

Terra alba, or white earth, enters more largely than any other ingredient into these vile mixtures. It came first as ballast from Ireland, has also been imported from France and England; and is now brought largely from Kentucky. Thousands of hogsheads of it are used every year in this country for adulterating. It is employed by the grocers who sell "doctored" sugar, which is adulterated sometimes to such an extent that three tea-spoonfuls are required to sweeten a cup of tea. It also enters largely into cheap mustard and pepper, cream-of-tartar, etc. Terra alba when first brought as ballast from Europe was considered worthless, but in an evil hour a knavish confectioner, noticing its availability as a substitute for sugar, began to use it. This "earth" is a delicate substance, which has been ground by some process of nature to powder so fine that there is no gritty sensation in the mouth when it is eaten with even 10 per cent of sugar. . . . . .

This article enters into almost every one of the 1,500 varieties of candy. In lozenges adulterations are almost universal. For instance, thirty pounds of peppermint lozenges can be made for fourteen cents a pound, so cheap are the materials employed. The other ingredients are starch, glue, and glucose. The terra alba gives them the appearance and the weight of sugar, and the starch and glue hold them together. Before terra alba came into use, the foreign substances introduced were starch, flour, and soapstone. The glue used costs a few cents a pound, while gum-arabic costs forty cents. The genuine gum-drop can be easily distinguished from the counterfeit. The genuine will stretch almost like India-rubber, while the glue drop, or that made from an extract of potatoes, will not stretch. . . . .

Candy when first made is white unless composed of the vilest materials. As it suits the public to see it colored, various cheap devices are employed as substitutes for cochineal and saffron. The red color is usually produced by amboline, which is obtained in a crystallized form from coal tar during its process of refining. A small portion of this dangerous precipitate is placed in a vessel, and a quantity of alcohol poured upon it, when it is immediately ready for use. Before it is mixed with the alcohol it is bright green, but subsequently turns a rich magenta hue. With this poisonous compound the candy is colored, and then packed for sale. Amboline is sold for $2 an ounce, and will equal in coloring strength twenty times its weight of cochineal. A green color is also made from verdigris. An amount of candy can be colored by this mixture, for fifteen cents, which it would cost $15 to color in a legitimate way. . . . .

All candies are flavored, and of these flavors many are very dangerous and some are deadly poisons. The varieties least likely to be "doctored" are clove, sassafras, and wintergreen. These oils are low-priced, and the manufacturers can afford to use them honestly. Peppermint oil is made of all grades, and that used in the low-priced candy is principally turpentine. Lemon and cinnamon are similarly adulterated, and the oil produced has a strong, hard odor, which is readily distinguishable, but when reduced to an essence and poured into the half-made candy, it adds its quota to the danger, with but slight risk of detection.

The flavors used in the higher grades of candies are still more dangerous. Fruit candies have been very extensively used for many years. The different flavors of peach, pear, pine-apple, banana, etc., are imitated with a naturalness that readily deceives the palate. The flavor of pine-apple is produced by the union of sulphuric acid and decayed cheese, and the flavors of pear, peach, and banana are obtained by a mixture into which fusel oil enters largely. This oil is produced from grain, and is known to be a great promoter of Bright's disease of the kidneys. Many ladies hardly think their day satisfactorily completed unless they have eaten a quarter of a pound of sugared almonds, or, as they are usually called, "sweet almonds." To such it may be interesting to know that the flavor of the almond is often produced by the oil of bitter almonds—a poison of which a very small quantity would serve to destroy life.

The consequences of eating even sparingly of these noxious compounds cannot be overestimated. Many diseases which torment adults are known to date their origin from the sweet things consumed in childhood. The newspapers occasionally discover an instance which shows that candy has been instrumental in killing some child; but the majority of such cases are considered mysterious providences.

EXERCISE FOR SEDENTARY PEOPLE.—It is a law of our nature that we must have exercise, and although we can live longer without it than we can without food or air, still it is just as necessary to perfect health. Those who cannot get a sufficient amount in their occupation, or in other natural ways, must adopt some artificial mode of obtaining it, or their health will suffer materially and permanently. Almost any of the different kinds of exercise are good, if judiciously practiced. The Indian clubs constitute one of the best pieces of apparatus for exercising and developing the upper half of the body. The dumb bell is good, but far inferior to the club. Lifting, when carefully and systematically practiced, is an excellent mode of exercise, but there are few that will practice it methodically enough to derive great benefit from it, unless they are under the direction of a good teacher. . . . .

Sedentary persons should also take some kind of out-door exercise daily, of which walking is one of the best. Rowing is excellent, and in connection with walking constitutes a very complete exercise. The time for taking exercise may, and must be varied somewhat, to suit circumstances. An hour or two before dinner is perhaps the best time. Most persons would be benefited by a half hour's walk or row before breakfast. No very active exercise should be taken soon after eating. The amount of exercise necessary to health varies as much with different persons as the amount of food eaten. No one should give less than an hour a day to physical exercise, and most persons would be benefited by more. Much, however, depends upon the kind of exercise, and the spirit with which it is entered into.—*Herald of Health.*

HEALTH VERSUS FASHION.—A distinguished Paris physician says: "I believe that, during the twenty years I have practiced my profession, twenty thousand children have been carried to the cemeteries, a sacrifice to the absurd custom of exposing their arms. Put the bulb of a thermometer into a baby's mouth, and the mercury rises to ninety degrees. Now carry the same to its little hand; if the arm be bare, and the evening cool, the mercury will sink to fifty degrees. Of course, all the blood that flows through these arms must fall from ten to forty degrees below the temperature of the heart. Need I say, when these currents of the blood flow back to the chest, the child's vitality must be more or less compromised? And need I add that we ought not to be surprised at its frequent recurring affections of the tongue, throat and stomach? I have seen more than one child, with habitual cough or hoarseness, entirely relieved by simply keeping the hands and arms warm."

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

ALLIE'S DOLLAR.

"Ninety-five, ninety-six, ninety-seven, ninety-eight, ninety-nine, one hundred," counted Allie.

"Ah, mother! I've got a dollar—a whole dollar! haven't I?"

Allie's mother answered that she had.

"And papa said, when my pennies got to be a dollar, I might spend it just as I pleased; didn't he, mother?"

"I believe he did," answered Mrs. Raymond, smiling at her little daughter's eagerness.

"Oh, won't it be nice!" cried Allie. "What shall I get?" There's so much to buy, you know; and I don't know what I want most."

"Think of how you could do the most good with it," said Mrs. Raymond. "You can use your money in such a way that it will do good to yourself, and to others at the same time."

"O mother!" cried Allie, in her impulsive way, "there's little Prue Wells! She can't go to Sunday-school because she hasn't got any dress warm enough. She wears her calico dress to school; and her mother washes it Saturday night, and she wears an old one Sundays, because her good one isn't dry. My dollar would get her a real nice, warm, delaine dress, and then she could go to Sunday-school every week. May I get her address, mother?"

"I am perfectly willing," answered Mrs. Raymond. "You couldn't use your dollar in a better way I think."

That afternoon Allie went down to the store and selected a pretty red-and-black delaine.

"How surprised Prue will be!" she kept thinking. She was so excited when she reached Widow Wells little cottage, that she fairly ran up the path, and could hardly stop to knock.

Prue opened the door herself.

"Oh, Prue!" cried Allie, almost out of breath, "there's a present for you! See how you like it."

Prue wonderingly opened the bundle.

"You don't mean that this is mine, do you?" cried she, holding up the pretty cloth, and looking at Allie, who was enjoying her surprise in great delight.

"Of course I do," answered Allie. "I got it on purpose for you. Ain't it pretty?"

"O! it's the prettiest dress I ever had," answered Prue, hugging it up closely, as if it were a doll. "I don't know how to thank you for it."

"I'm satisfied if you are," answered Allie, and ran down the path again. The next Sunday Prue made her appearance at the Sunday school in the warm and pretty new dress; and Allie felt how true that passage in the Bible is that says, "It is more blessed to give than to receive."—*Selected.*

THE LORD'S LITTLE ERRANDS.

"I was kept in Sabbath-school by a gentleman who was always out on the Lord's errands. If he missed me, he would come and hunt me up. If I was playing on the railroad track, he found me. If I was lounging on the wharves, he found me. There was no escape from him; so I gave in at last, and came to Sabbath-school regularly, and there I found the Lord. And now that I am the Lord's I'll see if He has not some little errands for me to do too."

This is what a young man said the other day; and I know that he is as good as his word. In his spare moments he helps out a neighborhood prayer-meeting, visits a sick-room, goes with a friendly word to a poor man. Ah, there are a great many ways to go for the Lord.

And has he not errands, little errands at least, for us all to do, and which all can do?

I know a boy who has just denied himself the pleasure of sucking a "splendid" orange, for the sake of carrying it to a poor sick boy around the corner.

Fanny stopped in during a long recess on a very pleasant day to show a dull scholar how to do her arithmetic lesson.

Gussie brought four new scholars into Sabbath school.

Sarah goes every Wednesday and Saturday afternoon to read the Bible or some other good book to a blind girl.

These, and others like them, are some of the Lord's little errands which the children can go and do.

HONESTY AND GENEROSITY.—A man was carrying some peaches contained in baskets covered with cloth and swung over his shoulder. By some means one of the covers became loosened and some of the peaches rolled down upon the pathway, and the man went on without knowing the loss. A poorly dressed boy, about ten years old, who was walking a little way behind, observed them, and at once ran and picked them up. We expected to see him put them in his pocket and run away, but we had mistaken his character. "Here! here!" he shouted to the man, who stopped, and the honest little fellow restored him his fruit. He was rewarded with one of the finest of the peaches, but just then he met two companions and divided his peach with them. We could but look upon him with respect, ragged and dirty as he was. The part of the peach he had for his own portion, was sweetened by honesty, by kindness and generosity, and was more luscious than the most costly fruit could have been if obtained dishonestly.

IT is only by the habit of representing faithfully all things, that you can truly learn what is beautiful and what is not.

P. O. Address of Preaching Brethren.

Massachusetts.

C. Goodrich—No. 167 Hanover Street, Boston.
Enoch Morrill—Crisis Office, Boston.
T. T. Farrell—101 Chauncy Street, Boston.
J. S. White—21 Saratoga Street, East Boston.
J. Couch—Chelsea.
L. Boutell—Chelsea.
T. M. Preble—No. Cambridge.
C. H. Leverton—Hyde Park. Box 228.
H. Munger—Chicopee Falls.
D. Churchill—Lowell.
Matthew Batchelor—New Bedford.
S. S. Brewer—Ashburnham Depot.
H. Pratt—Springfield, 57 Cedar Street.
E. Cotton—Fairhaven.
E. Ford—Box 52, Branch P. O., Springfield.
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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 845. BOSTON, WEDNESDAY, JANUARY 10, 1872. VOL. XXXIV.—NO. 15.

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THE DAY IS NEAR.

S. S. BREWER.

All hail! the day is near,
When our triumphant Head
In glory will appear,
To wake his sleeping dead.

What if some long have lain
Death's captives in the grave?
The Conqueror comes again,
In power and might to save.

The saints in death's domain
Shall hear his mighty voice,
And rise with Christ to reign,
Then evermore rejoice.

Lord, help us now to live
Obedient to thy word,
And when thou com'st may we
"Be ever with the Lord."

THE PROPHETIC PERIODS.—No. 3.

DANIEL 8th AND 9th CONSIDERED.

D. CLOW.

But what shall we say of the "king of fierce countenance and understanding dark sentences" (Dan. 8: 23), who stands up against the "Prince of princes"? Be patient, and we will give you our opinion of the matter, as briefly as possible.

First, we do not believe that it relates to the little horn or the Romans at all, for very obvious reasons; the first of which is, that there is no necessity for departing from the universally adknowledged rule of interpretation. The literal sense is, therefore, to be taken of the said text.

Second, the Roman government never did stand up against the Prince of princes in any other sense than you and I have stood up against him—by transgression. It is true, indeed, that he was put to death by Roman soldiers, but that does not change the facts at all. He was tried, indeed, before a Roman governor, and I am glad of this, as I want his testimony to show that Rome never did stand up against the Prince of princes, even in the most remote sense; nay, in no way, shape, or manner.

In order to make out a case against the Roman government, it must appear that he was tried and condemned under Roman laws, and that can never be done. He was tried and acquitted under the Roman law, and then taken and brutally murdered by his own people under a pretext of a violation of *their own law*. Hear them—"We have a law, and by *our law* he ought to die." But there was nothing found against him even under their own criminal code to justify a conviction; nor was he ever condemned under any law. He was simply given over (through fear) to a murderous mob, who took him and crucified him under the solemn protest of the Roman governor who tried him, and against the laws of the land. The governor commanded water to be brought, and "he washed his hands before all the people, and publicly declared himself "innocent of the blood of that just person." "Then answered all the people and said, His blood be on us and on our children." And God took them at their word, and has ever held them responsible for the bloody deed, and not the Roman government.

To illustrate. A man is charged with a capital crime here in our own country, and under our own laws. He is arraigned to answer his indictment. The witnesses are called upon the stand and sworn; the court and jury listen with profound attention to all they have to say, and are satisfied that every word is false—that the whole thing was conceived in hatred and malice. And now the court openly declares that it "finds no cause of death in him, and the jury say, "Not guilty." Now the laws are justified. The government has discharged its duty, and is not responsible for what may follow. If the rabble clamor for his life; nay, if the court and jury join in with them and murder the victim, the government is not responsible for the unlawful act in any sense.

I think that I have set the matter in its true light, and fairly acquitted the Roman government of the crime of "standing up against the Prince of princes," and putting him to death. As it will be required of me to tell who the "king of fierce countenance" is, I shall have to beg your patience once more. I will commence with the negative view first. It can not relate to a kingdom, without violating the common rule of interpretation. Nay, I charge you to bear this in mind, as it is enough of itself to disprove the popular view of the said text. Mark, it is not said that the said little horn is this said "king of fierce countenance"; as it is said of the ram, that it was the kings of Media and Persia; and of the goat, it "is the king of Grecia." Then it follows that we are to understand it in a literal sense, and meaning a king.

We must not fancy, because the "little horn" symbolizes the Roman Empire, that the "king of fierce countenance" signifies the same thing. Nor does it follow, because the little horn succeeds the "four notable ones," that it should succeed in the explanation of the vision. Nay, the little horn power, or the Roman kingdom, had been very elaborately explained in the former part of the vision; whereas its predecessors had not been explained at all, beyond the simple declaration that they were kingdoms.

Again, "a king of fierce countenance" will not apply to the Romans in any better sense (in that day) than to the Grecians, the Syrians, and the Parthians, if it relates simply to military fierceness and desperation. "And understanding dark sentences" will not apply to the Romans, as well as to the Grecians, if it relates to the wisdom and the sciences of the world; as they borrowed their literature from the Grecians. Nay, nay, the said text relates to a literal king, a political demagogue and tyrant, an unscrupulous and uncompromising prince, a subtle, political intriguer, a successful political aspirant and demagogue, a man of blood—a weak and subordinate prince, in himself considered, but mighty in power, with a borrowed sword in his hand, and clothed with Roman authority.

As to the little horn, his power was *his own*, as much so as any other nation upon earth. Nay, the Romans never went begging for power, and they seldom ever invited their allies to aid them in their wars. Can it be possible, then, that the said text relates to Rome? Nay, it does seem to me that prejudice must yield to such obvious facts as these. But I am aware that, in the midst of conflicting views, there are many who cannot see the point so clearly. What an idea; the great Roman Empire standing up against the meek and lowly Jesus! What could be more ridiculous? What so strangely inconsistent with the character of a mighty prince, or empire? What could be its motive? Was he exciting a spirit of rebellion among the people? Was he kindling a flame of civil war against the Romans? Nay, indeed, but he told them to render to Cæsar the things that are Cæsar's. And the Roman governor testified to his innocence when he said, "I find no fault in him." Then it follows that the Roman government never did stand up against the Prince of princes in any way, shape, or manner. "And his power shall be mighty, *but not by his own power*."

Now if this relates to the great Roman empire, and at a time when all the nations of the earth were tributary to them, what, in the name of kind heaven—I reverently ask—can this text mean? If the power of the Romans was not their *own*, whose was it? To say that it was power derived from the Almighty, would be a mere subterfuge, and unworthy of notice; for we know that all power flows from him. Nay, nay, the meaning of the said text is, that the said king would be tributary and dependent upon another power. That he would derive his power from his superiors. That he would be recognized and known by his fierceness in political strife, and understanding the spirit that governs the people of the earth, and the destiny of nations. That he would be a great statesman and successful legislator, and withal a dreadful tyrant. "He shall destroy wonderfully, and shall prosper and practice; and shall destroy the mighty and the holy people." At the siege of Jerusalem, by Herod and Sosius, the Roman General, the slaughter was terrible, and only equalled in the destruction of the city by Titus. "And by peace shall destroy many." This is a very significant text, and implies that the said Prince, in the midst of profound peace, would destroy many. "He shall also stand up against the Prince of princes, but he shall be broken without hand."

Now every feature of this peculiar specification will apply to no other king or kingdom upon earth but to Herod the Great. And it will apply to him in every sense of the word. He was a king literally. He was recognized as a great statesman and political intriguer. Possessing the faculty of deceiving his friends and foes alike, and retaining the reins of government under the most discouraging circumstances, when the mightiest influences upon earth were exerted against him. By peace (in the time of peace) he did destroy many, and through policy, too, he did cause craft to prosper in his hands. And he did magnify himself in his heart. Nay, he was one of the most vain and self-conceited Princes that ever cursed the earth. And he did stand up against the Prince of princes in the most literal sense. And he was broken without hand.

No human hand was stained with his blood. God himself poured out his judgments upon him, and he "died under circumstances of the most loathsome character." "A premature report of his death caused a tumult in Jerusalem, excited by the zealots, who were impatient to demolish a golden eagle which he had placed over the gate of the temple. The perpetrators of this rash act were seized, and, by order of the dying king, put to death." "At the same time he ordered his son Antipater to be slain in prison. He had previously murdered his wife, and several sons." "At times he would fly from the sight of men, and on his return from solitude, which was ill suited to a mind conscious of the most ferocious deeds, he became more brutal than ever, and in fits of fury spared neither foes nor friends."—*Encyclopedia.*

The marvelous wisdom and shrewdness of this king may be seen in his address to Cæsar, after the battle of Actium. (See Josephus B. 1, c. 20); and in commanding the respect of Augustus and the whole Roman Senate, who not only appointed him king of the Jewish nation, but greatly enlarged the borders of his kingdom. Nay, whatever he desired was at his command. And Josephus tells us that "Cæsar had only one friend that he preferred before him, and that was Agrippa." And it follows, therefore, that his "power was mighty, but not by his own power." The power of the whole Roman empire stood at his door, and moved at his bidding. Again, we have a very fair exhibit of the said king's subtlety and wisdom in defeating the plans of Cleopatra, his most deadly enemy, and at the same time Antony's wife; she, the most cunning, subtle, and cruel of her sex upon earth. But she did not "understand the dark sentences." "And he shall destroy wonderfully."

We have hinted at some two or three of the cruel deeds of the said king, and if time and the limits of this article would allow, we might go on *ad infinitum* with the details of his crimes. But one more must suffice. Turn your thoughts to Bethlehem, and listen to the mournful lamentations of Rachel, weeping for her children, and tell me if the said king had not a fierce countenance. Nay, tell me if he did not destroy "the people of the holy ones," the babes of Bethlehem. "By peace he shall destroy many"; i. e., in the midst of peace and prosperity, when there was no occasion for human slaughter, nor signs of political strife in the nation. Tell me too, if he did not "stand up against the Prince of princes"? I will appeal to the mothers of those innocent little victims in "Bethlehem and all the coasts thereof"; and to "Rachel weeping for her children. In Rama was there a voice heard; lamentation, and weeping, and great mourning; Rachel weeping for her children, and would not be comforted, because they were not."

In the midst of profound peace and prosperity, the Temple of Janus closed, and no *casus belli* to justify a civil war, this *fierce* monster sends forth Roman soldiers (a power not his own), to snatch the innocent little victims from the mother's arms—wild with agonizing despair—and lugging them away to the common slaughter house, like wild basts of the forest, where this monster of monsters sat to witness the flowing tide of human blood, and, with the fierceness of a tiger, to feast upon the horrid sight. Not, indeed, for crimes that any had committed, was this horrid destruction of human life; but it was to feast a fierce monster on human flesh and blood, in the vain hope of slaying a rival king, in the person of the promised Messiah. Did he not stand up against the "Prince of princes"? Could there be a more signal standing up than this?

Nay, in this we find a *motive* of the greatest magnitude, and one, too, that has ever been the cause of the rise and fall of empires. Secret societies were formed, and divers plans matured to assassinate this cruel creature; but being jealous of all men, "having a fierce countenance, and understanding dark sentences," he had his secret informers in every part of the land, who defeated all their plans, and they were slain at the single suggestion of the tyrant. No man could survive long when suspected of meddling with public matters without his knowledge and consent. At times, however, he would lavish hypocritical kindness upon the people to secure their respect and friendship; and at others again he would pour out his ferocious nature upon friends and foes alike.

Josephus tells us of an incident that transpired while on his death bed. "He gathered together the most illustrious men of the whole Jewish nation, out of *every village*, into a place called the Hippodrome, and there shut them in. He then called his sister Salome and her husband, Alexas, and made this speech to them: 'I know well enough that the Jews will keep a festival upon my death. However, it is in my power to be mourned for on other accounts, and to have a splendid funeral, if you will but be subservient to my will. Do but you take care to send soldiers [not his own power] to encompass these men that are now in custody, and slay them immediately upon my death, then all Judea will weep at it, whether they will or no." "He magnified himself in his heart," even on his way to the region of the damned. Then there remains but one more item in the specification to harmon izewith the reign of this king, and that relates to the time he "stands up." "And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up." Dan. 8: 23.

Gabriel, in explaining the vision, says "the ram which thou sawest having two horns are the kings of Media and Persia; and the rough goat is the king of Grecia. And the great horn that is between his eyes, is the first king. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation." And in the latter time of their kingdom, the said king, with a fierce countenance, stands up. As there is a diversity of opinion about what four kingdoms are meant, we would simply remark that it makes but little or no difference who they were, so far as the said king is concerned. All that we want to know is that he began to stand up before *all* became tributary to Rome. All concede that Syria and Egypt constituted two of the said four kingdoms. And Egypt was the last to succumb to Roman dictation. B.C. 31. Now Herod was born B. C. 71, made governor of Galilee at the age of fifteen years—if Josephus is correct—B. C. 56. Then it follows that Herod began to stand up in the latter time of their kingdom.

Thurman believes that Rome was one of the four grand divisions of Grecia, and I am inclined to believe he is correct. But now a query arises: If Rome is one of the said divisions, how can she answer to the little horn in Dan. 8: 9? I answer, very easily. Rome lost her identity, as one of the four kingdoms, in her transit to imperialism, and the supremacy of the world, through the revolution that forever destroyed republican Rome; upon the ruins of which, the empire arose under Cæsar Augustus, B. C. 28. And this was the beginning of "the little horn." A little before this, however, B. C. 40, Herod was reappointed king of Judea. Still in the "latter time of their kingdom." "And *out* of one of them came forth a little horn." This must be understood in the same sense that we understand the four kingdoms standing up out of the nation. Dan. 8: 22 And there is only one logical construction of this text, i. e., immediately succeeding the death of Alexander, his empire was broken into four grand divisions, and so four kingdoms stood up *out* of the nation. To use a vulgar expression for illustration, four new kingdoms were manufactured *out* of the old empire. And so with the little horn, "*out* of one of them, came forth a little horn." The old republican Rome was transformed into a new and mighty empire, B. C. 31.

But mark, I do not understand that the said little horn must rise in the latter time of their kingdom by any means at all. The little horn succeeds the four horns in the same way that the four horns succeeded the great horn. The trouble has been in confounding the little horn, with the "king of fierce countenance." It must be remembered that Rome did not grow up like a mushroom in one night. Over two hundred years before Babylon fell into the hands of the Medes and Persians, the Romans were a well organized nation. But, like all contiguous nations, she fell under the dominion of the Medes and Persians, and of the Grecians; and when the great horn was broken, she fell into the western or Macedonian division. And from that time onward a perpetual war existed among all those nations till Rome obtained the ascendency, subsequent to the inauguration of Cæsar Augustus, when ancient republican Rome ceased to exist, and the empire arose upon its ruins. This was the epoch of the little horn. Nay, it could not be cotemporaneous with the four horns in any better sense than the "dreadful and terrible beast" (Dan. 7: 7) could be cotemporaneous with the leopard beast. The four great empires arose in the order of the vision. When Babylon fell, the Medes and Persians took the empire. When the Medes and Persians fell, the Grecians took it. When the Grecians fell, the Romans came into power. Nay, I cannot understand how the little horn (Rome imperial) could exist in the midst of, and in the time of, the said four horns; I can understand very well, however, how the Romans could. The little horn was a symbol of a *universal, and not a fractional empire*. It could not coexist with the four horns. I am aware that many will insist that the little horn began to develope itself in the latter time of the four horns. In the same sense that the ram began to develope itself in the latter time of the Chaldeans, and the goat in the latter time of the two horns of the ram, and the four horns in the latter time of the "great horn," I grant that it did, and in no other sense. To say that the "king of fierce countenance" is identical with the little horn, simply because it comes next in order in the explanation of the vision; and not regarding the fact that the little horn was previously largely explained in the 9th to the 12th verse of the same chapter, seems to me to be a very great error. It matters not what transpired between the Jews and the Romans previous to the organization of the Roman empire, as it relates to the rise of the little horn, any more than what transpired between the Parthians and the Jews, or the Syrians and the Jews, or the Macedonians and the Jews. Long subsequent to Pompey's siege and capture of Jerusalem, the Parthians besieged and took it, and appointed Antigonus governor. So it is a mere piece of folly, to try to establish the vision upon such a weak basis as the taking of Jerusalem by Pompey. It is not required. Nay, its absolutely inadmissible and illogical.—Upon the fall of Babylon, the ram came up. Upon the fall of the ram, the goat came up. Upon the fall of the great horn of the goat, the four horns came up. Upon the fall of the four horns, the little horn came up. Nor must we suppose that the body of the goat was destroyed, when the great horn was broken. The leopard had four heads, and these heads answered to the said four horns of the goat. The great horn being broken, "Whereas four stood up [mark the language] for it, but not in his power," meaning just what it says, not "in his power." Now his power was the four united into one. "In union there is strength," and weakness is the result of division. It was not in his power or integrity. Again, can we say, in any degree of logical sense, that the fourth great empire merged into the third, and co-existed with it? Nay, it is out of all harmony with the vision, and should not be thought of a moment.

But a "king of fierce countenance" could "stand up in the latter time of their kingdom" with the greatest propriety and in the most literal sense. What was it that distinguished the Medes and Persians from the Babylonians? It was the possession of the empire. What was it that distinguished the Grecians from the Medes and Persians? It was the possession of the empire. What was it that distinguished the Grecians in their divided form from the Romans, or the little horn? It was the possession of universal empire. And that was not acquired until subsequent to B. C. 31, when the last of the four horns was brought in subjection to the Romans. This was the epoch of the little horn, and no criticism can weaken this view of the case. Nay, it is invulnerable in every feature.

Subsequent to the conquest of Jerusalem by Pompey B. C. 63 (as I have before stated) the Parthians besieged and took Jerusalem, and appointed the high priest and governors of Judea. And Herod fled into Idumea, and thence to the Romans for protection. Then it follows that Rome was excluded, and had not yet attained to the supremacy of universal empire. Now, about B. C. 38 the Romans expelled the Parthians, and put Herod in full possession of the whole country "in the latter time of their kingdom." But mark you, she had not yet acquired the reins of government over all the four grand divisions of Grecia; and she could not, therefore, claim the title of "the little horn." "In the year B. C. 28 Cæsar Octavianus, nephew to Julius Cæsar, with the assent of the senate and people of Rome, assumed the title of emperor, at which time the government among the Romans was legally changed from a republic into a monarchy." This was the epoch of the little horn, and "the transgressors—the Jews—having come to the full," they now pass under its power altogether.

Previous to this the Jews were allowed to govern themselves, under their own peculiar laws, and to appoint their high priests and subordinate civil functionaries; and their treaty stipulations with the Romans, as also with the Parthians, were mainly of mutual friendship and international commerce. Dan. 8: 12—"The host was given over for the transgression against the *daily sacrifice*" (margin.) It seems that this is pointed and positive enough to settle the controversy as to what constitutes "the daily," or "the daily sacrifice." It was the sacrificial law. And Josephus says, that *this was called the "daily sacrifice"* And this view of the case renders the whole thing consistent and harmonious. The religion of the Jews had become corrupted with Paganism, the high priesthood associated with the title of king, and all the subordinate branches of government corrupted with idolatry. "The holy theocracy, or divine government, had been suspended; and now follows the profane and tyrannical Jewish monarchy, first of the Asamoneans, and then of Herod the Great, the Idumean, till the coming of the Messiah."

Immediately upon the organization of the Roman empire (B. C. 28), Cæsar Augustus, in addressing a mandamus to the Macedonians and others, to restore the silver and the gold that they had plundered of the Jews, and to allow them to enjoy their own laws and customs, uses the following language—"Cæsar Augustus, *high priest* and tribune of the people, ordains thus." Now this shows at a glance how the little horn "magnified himself" even to the Prince of the host, what the dignity of the high priesthood was, and the extent of the corruption that had crept into the Jewish religion. Nay, "the transgressors had come to the full, and they were now given over into the hands of the little horn. "Magnify himself even to the Prince of the host," means that he will exalt himself, and make himself equal with the Prince of the host, and the language of Cæsar Augustus shows conclusively that he recognized in the office of the high priesthood, a title that was at once honorable, enviable, and dignifying. And hence he "*magnified* himself even to the prince of the host."

I know that many will insist that "the Prince of the host" relates to the Savior, and that the little horn magnified himself against him in crucifying him; *not regarding the sense and meaning of the word "magnify."* And hence we deem it quite important in this connection to give Webster's definition in full—"Magnify," first, "to make great or greater; second, to make great in representation; to extol; to exalt in description or praise. The embassador magnified the king and queen. Third, to extol, to exalt, to elevate, to raise in estmation. The Lord magnified Solomon exceedingly. To magnify one's self; to raise one's self in pride and pretentions." "He shall magnify himself in his heart."—Dan. 8."

I would avoid boasting in this matter, as that is not my style of discussing a question of this magnitude. But I would respectfully invite the most acute criticism here, and if I err in judgment, I hope to be corrected by some kind friend, whose only motive shall be the glory of God, and the advancement of light and truth. Let us apply Webster's definitions to the little horn, or the Roman empire. And in the first instance allow me to ask you how the said empire *magnified* itself, or made itself "great or greater," in any thing that transpired between it and the meek and lowly Jesus, "who made himself of no reputation, and took upon himself the form of a servant"? How did the said horn "exalt itself in pride" in any thing that transpired between it and the humble Nazarene? Was it in their total ignorance of his existence upon earth? Was the blessed Son of God an object of envy in any way, shape, or manner? What motive could the said horn have in standing up against him? Without a motive no intelligent mind can act. Again, the said "king of fierce countenance" was to be broken without hand; whereas the *little horn* was broken with bloody hands many years ago; and for it the ten horns came up, then another little horn; and subsequently a multitude of others.

The little horn (Dan. 8) symbolized a consolidated universe, and not a fractional empire. Rome, in her divided form, was not Rome in her consolidated form, by any means at all. The little horn, like the "great horn" of the goat, and the two horns of the ram, was broken, and for it came up ten horns, and then a little horn again; all of which were fractional parts of the first little horn. Do we see clearly that the said little horn was broken? *not* without hands however. In the foregoing remarks we have aimed to show that the ninth chapter of Daniel is simply an extension of the eighth, and this, we think, is fully accomplished in the fact that the little horn of the eighth, and the people of "the Prince that shall come" of the ninth, are one and the same thing. The seventy weeks are indeed presumptive evidence of the said connection. But the facts that exist in relation to the fulfillment of the said horn, by the people of the said prince, leave no room for presumption. Nay, they establish the said connection, and the *covenant* of 2300 days, as plainly and positively as one fact can establish another.

Janesville, Wis.

— As flowers carry dewdrops, trembling on the edges of the petals, and ready to fall at the first waft of wind or brush of bird, so the heart should carry its beaded words of thanksgiving; and at the first breath of heavenly favor, let down the shower, perfumed with the heart's gratitude.

THE DAILY SACRIFICE.

J. S. WHITE.

Bro. Leslie asks for an exposition of a part of the eleventh of Daniel, commencing with the twentieth verse, and closing with the 30th.

The key to this prophecy is in the thirty-first verse,—"And arms shall stand on his part, and they [the arms] shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate." This is a part of the explanation of the vision which Daniel had before Gabriel was sent to make him understand. After his vision in the eighth, Daniel said—"I heard a man's voice between the banks of Ulai, which called and said, Gabriel, make this man to understand the vision."

If Gabriel did do as he was commanded, he did make Daniel understand it. The angel explained it in part at that time, and left him. Daniel said, "I was astonished at the vision, but none understood it." As the angel did not make Daniel understand it fully at his first visit, he must make him another visit to finish his explanation, and do as he was told—"Make this man to understand the vision."

His next visit is noted in the ninth chapter. Daniel said—"Yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to show thee; for thou art greatly beloved; therefore understand the matter, and consider the vision."

I claim that Gabriel did do as he was told, and did do what he told Daniel he came to do; that he was sent to make him understand the vision, and that he did make Daniel understand it, not partially, but fully. To say the contrary, would be to say that Gabriel did not obey his orders, and that he did not do what he told Daniel he came to do. Daniel did not intimate, after Gabriel came to him the second time, that he did not understand the vision perfectly.

While the angel was explaining this vision, Daniel had another vision, as recorded in the twelfth chap. While he was having this last vision, the angel stopped his explanation, to let Daniel see and hear what he did. It was *this* vision Daniel said he did not understand, and the angel did not explain it to him in any form. When Daniel asked him about it, he told him to "Go thy way." As much as to say, I am not at liberty to give you any explanation of this. I was sent to explain the vision you had before I came, and this is what I told you at my second visit. I was not told to explain any vision you might have after I told you to understand the matter and consider the vision. It is therefore clear that Gabriel did not give Daniel any light on the vision of the twelfth chapter.

After Daniel had seen this vision, Gabriel went on with the vision he was told to make Daniel understand. I have said thus much to show, that whether we understand the vision of the eighth chapter or not, Daniel was made to understand it. Gabriel was faithful to the command, "Make this man to understand the vision." This being true, Daniel knew what the angel meant by "the daily sacrifice," in the thirty-first verse of the eleventh chapter. It is the daily sacrifice I propose to notice.

Some say as "sacrifice" is a supplied word, it may, and should, be left out. If so, why do they use it when they try to make out their argument? They say "daily" refers to the pagan, or to the true, worship of God. But, daily what? Why, either the daily sacrifices the pagans offer to their gods, or the daily sacrifices which true believers offer to God. Now if the word should not be in the text, then be consistent and leave it out altogether. Does the word refer to paganism, or to the pagan worship? It is claimed that the power which was to take away the daily is the Roman power. If the daily belongs to paganism, I inquire, when did the Roman power take it away? Goodrich says in his History of the World, that the reign of Theodosius is distinguished by the total abolition of heathen idolatry, and the establishment of the Christian religion throughout the Roman empire, and that he died A. D. 395. Gibbon says that twenty-eight years after the death of Theodosius paganism was not known in the Roman empire. This makes the extinction of paganism too early for those who apply the word "daily" to that worship. How is it possible that Daniel could understand that paganism was referred to by the "daily"? and especially after the angel said to him, "Now I am come to make thee understand what shall befall thy people in the latter days." Chap. 10: 14.

If the word is applied to the true religious worship of the Gentile church, I ask, was that ever taken away? If so, when and how was it done? If an edict by the Romans against religious worship is the taking away of that worship, it has been taken away many times. This was done in the days of the apostles. After their day, in the reign of the Roman emperors in the first three centuries, there were ten such edicts, followed by violent persecutions, in which thousands, and in all these persecutions millions, of the believers in Christ were put to death. Constantine, who was the first Roman emperor that professed faith in Christ, in 337 issued an edict against all who would not subscribe to the orthodox faith. He banished Arius, and ordered that the books written by the Arians should be burnt, that there might remain to posterity no vestige of their doctrine; and to complete the climax, enacted that if any should dare to keep in his possession any book written by Arius, and should not immediately burn it, he should no sooner be convicted of the crime than he should be put to death. See *Jones' Church History.*

In 453, in the time of Leo the Great, Bishop of Rome, there was one of the most cruel persecutions against a portion of the church by another portion that we have in history. Bowers says, "This commission was executed with a cruelty hardly to be matched in history." This persecution was carried into Jerusalem and other cities of Palestine. In the reign of Justinian and onward edicts were passed against those who would not subscribe to the orthodox faith, as it was called. These edicts and persecutions did not take away the worship of God. It is truly said that "the blood of the martyrs has been the seed of the church."

True religion has never shone brighter than in great persecutions. If some, and even many, are killed, others still live. The true worship of God has never been taken away. In Elijah's day, though he thought all the saints were killed, God said he had reserved seven thousand that had not bowed the knee to Baal. Prohibiting the worship of God in one place, only makes it shine brighter in another. The worship of God has never been taken away, neither can it be. Though the good man is killed, his religion is not taken away. Abel's blood cried to God from the ground.

The "daily" was to be taken away. If taken, it would not be left; it would be gone. How is it possible that Daniel could understand the "daily" meant the worship of God by the Gentile church? The "daily" occurs first in this prophecy, in the eighth chapter and eleventh verse. "Yea, he magnified himself to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down."

The "daily" must have been something which Daniel understood as belonging to his people. The angel did not tell Daniel, while explaining the vision, what the "daily" meant, which he would have done if Daniel had not known; for he was to make him understand the vision. The Jews, Daniel's people, did have a daily sacrifice. It was required in their law. Exodus 29: 38, 39—"Now this is that which thou shalt offer upon the altar; two lambs of the first year day by day continually. The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even." Num. 28: 3—"This is the offering made by fire which ye shall offer unto the Lord; two lambs of the first year without spot day by day, for a continual burnt offering." Paul, in referring to this daily offering, calls it a sacrifice. Heb. 7: 27—"Who needeth not daily, as those high priests, to offer up sacrifice." I think the translators have used the right word in saying "daily sacrifice." Some tell us that "daily" is continual. If they prefer this word, they should be told that the "daily" is so called in a passage already cited.

The "daily" was a continual offering, and it was a daily sacrifice, as the apostle calls it. Daniel understood that this vision related to his people, as his prayer in the ninth chapter shows, and as the angel showed him by saying, "I have come to show thee what shall befall *thy people* in the latter days." Daniel, therefore, understood the "daily" to be the daily sacrifice offered by his people. This, he was told, would be taken away, and by the same power that would cast down the sanctuary. This agrees with the angel's explanation in chapter 9: 26—"And the people of the prince that shall come shall destroy the city and sanctuary: and the end thereof shall be with a flood, and unto the end of the war desolations are determined." This also agrees with our Savior in Luke 21: 24—"And they [the Jews, Daniel's people] shall fall by the edge of the sword, and shall be led away captive into all nations, and Jerusalem shall be trodden down by the Gentiles, until the times of the Gentiles be fulfilled." The power that was to take away the "daily" and destroy the city and the sanctuary, is the power that was to set up the abomination of desolation. This power was the Gentile Roman power; and this desolation on the city and sanctuary was to be perpetuated by the Gentiles until their times shall end. Inasmuch as the city was to be made desolate by different Gentile powers, the angel properly said, "For the overspreading of abominations, he shall make it desolate until the consummation." 9: 27.

The "daily" was taken away in the last six months of the two years and a half war with the Romans, as Josephus informs us. He gives us the month and day in which the "sacrifice ceased." Then and there the daily sacrifice was taken *away*, and it has never been offered since. That part of the prophecy was then fulfilled strictly and literally. This is the way all prophecy is fulfilled—not mystically or figuratively, but so fulfilled that it can be said, "This is that spoken of by the prophet." This agrees with what the Savior said—"When ye see the abomination of desolation spoken of by Daniel the prophet, whoso readeth let him understand." Understand it *when* ye see it. Not a thousand years after it is seen.

The "daily" was taken away by the Romans at the destruction of Jerusalem. It is admitted by all that this took place in A. D. 70. As the Jews have had no sacrifice since, and as Jerusalem has been in the hands of the Gentiles for eighteen hundred years, the saints have had a *standing* sign of our Savior's return.

It may be said that this view conflicts with some other parts of the prophecy. It may conflict with some *inferences* some have drawn from them. But it does not oppose any fact. One truth does not conflict with another. I have noticed the facts in this case; let not inferences set these aside.

If you carry the talisman of Christ in your heart, it will give you strength in all conflicts.

The World's Crisis AND SECOND ADVENT MESSENGER

Boston, Wednesday, Jan. 10, 1872.

☞ Please Remember!

☞ All remittances to this office, in the form of Drafts, Bank Checks, and Postal Money-Orders, should be made payable to the Business Agent, GEO. T. ADAMS.

☞ Take Notice!

☞ All subscriptions for the Crisis are payable in Advance, at the rate of $2.50 a year.

☞ THOSE who send articles for the *Crisis*, should direct them to MILES GRANT, Boston, and not to the Business Agent.

BILLS! BILLS!!

ELDER I. I. LESLIE, Editor of the *Young Pilgrim*, has gone to Maine for a few days, and will call upon subscribers of the *Crisis* and the *Pilgrim* who are in arrears, with bills of their indebtedness; and we hope the friends will do their duty,—pay up, or, if they cannot, make such statements as the case may require, so that we may know how it is, and do what appears for the good of the cause.

ELDER J. T. DIXON has gone to parts of New York and Pennsylvania, and also Bro. E. WYMAN to New Hampshire, for the same purpose. Brethren and sisters, do the best you can in this matter, and the Lord will bless. AG'T.

CHICAGO.

We arrived in Chicago, Thursday forenoon, Dec. 21st, several hours late, in consequence of a snow storm and cold weather. Thus far this year has been noted for cold weather and heavy storms, especially in the far west. In Paris, France, the mercury has been to twenty-one degrees below zero, and the Seine has been frozen over. In Utah, in the mining district, the snow is said to be ten feet deep on a level. Several have been frozen to death. The trains on the Pacific R. R. have been delayed several days by the snow. It is the toughest season that has been experienced since the opening of the road. The weather in Nov. this year was colder than we often have any time during the winter.

The day before our arrival in Chicago, the mercury was seventeen degrees below zero, and fifteen below on the day of our arrival. Things wore a most dreary aspect in the burnt district. Some masons and other laborers were so anxious to continue their work, in spite of the severe cold, that they had a number of small stoves in which the coal might be seen blazing with much freshness, fanned by a strong wind, away up on the third or fourth story of some large brick building in process of erection. It was a cheerless sight. The Chicago perseverance is wonderful. The people seem determined that they will not be conquered by any opposing power.

THE FIRE JUBILEE.

Boston has had its "Peace Jubilee," and Chicago its fire Jubilee. When one looks over the ruins in Chicago, he stands appalled. It is desolation run wild. Think of *twenty-five hundred acres*, covered with the best business blocks, hotels, banks, churches and private residences, in a great city of 300,000 inhabitants, all burnt over, so that not a single building is left standing, and you may have some idea of the condition of this noted city of the west. Truly it sits in ashes. Think of a place four miles distant, then imagine a field one mile wide extending over the four miles all covered with buildings, most of which are massive and costly, made up of brick, stone and iron, filled with immense quantities of costly merchandise; and besides these a multitude of elegant residences, with beautiful surroundings, charming to the eye of the beholder, occupied by the fashionable and wealthy, having more than heart could wish; and then imagine this vast area all in flames, ascending two hundred feet into the air, at the hour of midnight, and progressing so rapidly that thousands had to run for their lives, leaving every thing to the mercy of the flames, and you can have but a faint idea of the reality of that terrible scene. It is no wonder that many thought the great burning day had come; and that it was of no use to try to save any thing. It is believed the devouring flames have not done such an awful work in any other city during the christian dispensation. It seems like a sample of what will take place at the end of the world. Massive stone church edifices, towering granite blocks, and wooden buildings bowed together in ashes before the intense heat that melted iron as wax, and made stone crumble into dust.

It was truly a reign of terror, especially after the burning of the Water Works. That event cut off the supply of water from the city and left the people entirely to the mercy of the flames as the wind might direct. Besides this, it was a very dry time. Every thing seemed to be in the best burning condition. In this state of things, the Mayor issued a proclamation that no fires should be kindled in any remaining dwellings; hence they could cook no food, and were without water; and then in addition to all this, the burning of a part of the gas works left a portion of the city without light. The people became so alarmed about incendiary fires, that were occurring all about the city, that each one was required to watch his own premises night and day. It finally became necessary to prohibit the sounding of the fire alarm bells, so great was the panic, and only give notice as best they could to the fire companies, so that the first that would be known about a fire in the unburnt district would be the passing of the firemen with their engines.

We found our Brn. and Srs. in Chicago in good cheer, pressing onward for the prize to be received at the coming of Christ. Those who have lost all in the fire seem to be more happy in the Lord than ever. They have taken joyfully the spoiling of their goods. Their tribulation has brought them nearer to the divine fountain, and caused them to love more ardently the coming of Jesus, when all trials and tribulations will be ended.

The supplies sent from our Brn. and Srs. in the East have been thankfully received by the church. The gifts came when they were needed. There are still some forty thousand in Chicago who are supported by charity, and will have no other means of support during the winter. Some four thousand temporary houses have been built on the north side for the winter accommodation of those who are destitute. Besides these, barracks have been built in various parts of the city, and depots for dealing out rations to the needy. Those who have never known before what it was to want are now among those who are obliged to live on charity supplies, receiving a scanty daily allowance. Among these, we found Sr. T., who before marriage was a school teacher in East Boston, and known as Sr. W. from Portsmouth. We found her calmly trusting in the Lord, having a bright hope for the future. She felt that the great calamity had brought her nearer to the Lord than ever before. She has found the grace of God sufficient, and is hungering and thirsting after righteousness. If any of her eastern friends wish to send her any presents, they can direct to 822 Cottage Grove Ave., Chicago, Ill. Those who wish to send to the Chicago Church, can direct to Bro. Frank Burr, 230 West Randolph St., Chicago, and he will see that the gifts are properly applied. He has labored beyond his strength in behalf of the church, and needs rest. His heart is in the work.

Our meetings in Chicago were seasons of unusual interest. We never had a better time in that city. The Spirit of the Most High was manifested specially in our midst. A large number expressed a desire for clean hearts, and some gave up all to Jesus, and were filled with perfect love. We had a rich feast from the Lord. We could truly say, It was good to be there. Saints rejoiced, and sinners trembled. The prospect looked very encouraging for real progress in divine things. Many see the importance of entire consecration to the Lord, if they would be ready to meet the coming Savior. The Holy Spirit is impressing this upon minds of christian men and women in a special manner at the present time. Let none keep back part of the price, but cheerfully put all on the altar; then the peace will be like a river, continually growing wider and deeper.

While at Chicago we met Bro. and Sr. R. W. Wilson, of Clinton, Iowa, who were on their way home from an eastern visit. They purpose to go with us to California, with a design to make it their home. Bro. W. has consecrated himself to the work of the ministry. We believe that in doing this, he has done the will of the Lord. He is a true man of God, who has had experience in the "higher life." His heart is fully set to do the will of the Lord, and to spend the remnant of his days in persuading the people to follow Christ, and get ready for his coming. We believe his labors on the Pacific coast will be richly blest, and that he will have no occasion to repent for going to California.

BRO. W. KELLAWAY is still publishing the *Herald of Salvation*, and has reduced the price from $1 to 60 cts. per year. His present address is 131 Division Street, New York city.

☞ We learn through the *Herald of Life*, that Bro. B. Matthias is lying very ill at his home in Lanesfield, Ka. He desires the prayers of the church.

☞ WILL THE BROTHER who sent an appointment for *East Canaan, N. H.* (Chapel), for Jan. 28th, send us his name?

VICK'S FLORAL GUIDE is certainly the most attractive catalogue of the kind we have ever seen. It is full of instruction for those who cultivate and appreciate flowers. 10 cents a copy. Address Jas. Vick, Rochester, N. Y.

DUTY OF MINISTERS.

In the December number of the *Guide to Holiness*, we find some questions and sensible answers. By the way, we would commend the *Guide to Holiness* to all our readers. Also the "Advocate of Christian Holiness." The "Guide" is published by W. C. Palmer, Jr., 14 Bible House, New York City. Price $1.25 a year. The "Advocate" is published by J. Bent, 3 Cornhill, Boston. Price 75 cts. a year. Dr. and Mrs. Palmer are the editors of the "Guide to Holiness," and are doing much towards spreading Bible holiness. The following are the questions to which we have referred:—

QUERY.

Dear Sr. Palmer:—Will you favor me by answering the following questions:

First, Is a minister justified in receiving money as a part of his salary, raised by festivals? I am serving a very feeble church. Up to this time, six months of the conference year, I have received $183.77. I pay my house rent out of it, My expense in moving to this place was over $50. It is proposed to get up a festival to aid in meeting my claim. I am in doubt as to its being christianly right. It troubles me. I want help. Hence I ask you.

Second, What is the duty of those ministers who believe Christ's second coming is nigh; I mean relative to preaching it? Such is my hope. I want to know and do all my duty. Please answer, and so confer on me a great favor.

Yours in the love of Jesus and of his appearing.

CHURCH FESTIVALS AND FAIRS.—Your question, "Is a minister justified in receiving money as a part of his salary, raised by festivals?" has been with me a subject of prayerful inquiry. If under any circumstances it might seem admissible, those in which you are placed might furnish the strongest inducement.

To church festivals and fairs, viewed from the standpoint where we have made our observations, we strongly object. The ground of our objections may be inferred from reading an editorial in the November No. of the "*Guide to Holiness*," under the caption "A house of merchandise!" The article is suggestive of views entertained by us, ever since we entered the King's highway, over which the unclean may not pass.

Yet while to ourselves, the usage of holding festivals and fairs in churches for the support of the gospel seems very inexpedient, and in fact repulsive to our christian sensibilities, as not pertaining to the beauty of holiness, we would be careful not to walk uncharitably. Doubtless some engage in festivals and fairs who would not intentionally do wrong.

When holiness is experimentally apprehended in the churches, we shall hear no more of church festivals and fairs as necessary for the sustainment of christian enterprises. Holiness means entireness—wholeness. It lives out of self, and prefers Zion above its chief joy. It accounts money, time, and every-thing worth possessing as already the Lord's, and rejoicingly makes all subservient to the upbuilding of Zion's walls. O that its pure, beautiful, world-renovating principles may spread and speedily cover the whole earth!

Yet can we expect that the earth-transforming principles of holiness will ever fully prevail till Jesus comes, and the kingdoms of this world become the kingdom of God and his Christ?

I think not. Our Lord tells us that the wheat and the tares will grow together till the end comes. Paul says, "Evil men and seducers shall wax worse and worse, deceiving and being deceived."

MADE WHITE AND TRIED.—You are indeed placed in trying circumstances, but we live in that day of which the prophet spake, "many shall be purified and made white, and tried;" that is, first purified and made white and then *tried*. Thus it is that God takes his chosen ones to try. It was because Job was a perfect man that the Lord permitted Satan to try him. "Blessed is the man that endureth temptation. It is a blessedness that many do not covet. But Peter says "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ."

CHRIST'S SECOND COMING.—I am glad that you are numbered with those who love the appearing of our Lord and Saviour. We are also of those who have long believed that we were living in the first part of the last days. You ask "what our thoughts are in relation to the duty of a minister who believes in the speedy coming of Jesus?" We would say, proclaim it fearlessly in common with other great specialities pertaining to salvation. If Jesus said, nearly two thousand years ago, Behold, I come quickly! shall those who are called to speak in his name be silent on this subject? How emphatic were Peter, Paul, and John on this subject, in their ministrations. If Peter, by divine inspiration, could say so many centuries since, in writing to his brethren, "We upon whom the ends of the world are come,"—in what period of the world must we be living? O, it is passing strange, that Christ's ministers of the present day, so seldom speak of his coming again, when so much is said of it in the Scriptures!

The only apology I can make for this omission is, that the proclamation of Christ's second coming has so often been mixed with error in doctrine and in spirit. This has kept many devoted people aloof from the subject.

After all, the one great object of the christian ministry is, to get the people ready for the coming of the Lord. Holiness is the one grand ultimatum of all christian ministration. Without it, whatever our belief may be on other objects, we are not ready for the coming of Jesus—inasmuch as without holiness no man shall see the Lord.

THE "SONG" ON THE "SEA OF GLASS."—The Revelator brings to view a glorious city now on high, and tells us that within it is the throne of God and the Lamb to be located (Rev. 22: 3), and also that "before the throne" lies "a sea of glass." Rev. 4: 6. He also brings to view a time when on this sea of glass, before the throne, in the New Jerusalem, the victors shall sing the song of Moses and the Lamb. Rev. 15: 3. The song of Moses succeeds the overthrow of his enemies in the Red Sea, by the hand of the Lord—"I will sing unto the Lord, for he hath triumphed gloriously." Ex. 15: 1. It was a song of triumph. The song of the Lamb is the song of redemption. So the time is coming when the victors will stand on this sea of glass, and sing the song of triumph, blended with the song of redemption—triumph over all enemies, and redemption for all the saints from death and mortality.

But, firstly, the saints must enter their chambers "till the indignation be overpast," no more to return. The song of triumph will be sung, not before, but after the enemies are overthrown, or as John expresses the thought, in telling us what they will sing, "Thy judgment are made manifest"—that is, in the overthrow of enemies; and then all nations will sweetly join in the worship of God, being all righteous, having been gathered out of all nations; and then, with the new Jerusalem connected with the new Earth, "the nations of them that are saved shall walk in the light of of it." W. S.

DISBELIEF AND MISBELIEF.—Belief in the word of God is the last thing in these days; for multitudes who are wedded to a system of unbelief in the book of God, receive the statements of that book only subject to their own explanations; that is, they will permit God to speak on theological topics, without claiming to disbelieve him, but insist that he means something else; while on practical and experimental themes they allow that he means just what he says; as for instance, when he says, Repent, pray, preach, exhort, and many other such like things, they insist he means just what he says; but when the same God comes to talk on doctrinal themes, they seem to think he needs an interpreter. As for instance, such statements as, "The kingdom under the whole heaven," "The kingdom prepared from the foundation of the world," "Reign on the earth," must be amended, and then these amendments must be believed, instead of the plain statements of the Bible.

Why is it that God is supposed to talk straight when treating on practical topics, and to get off such a tangled up mess when talking on theology, we are not told. Was theology a more dificult theme to present, and did it require some of the wisdom of modern theologians to get it out correctly? What if we should take the same liberty with the language of God on practical themes, and make the prohibition of stealing, swearing, and lying, *mean something else*, what would become of religion? W. S.

A STRANGE QUESTION.

BRO. SHELDON.—I have a question I would like to ask for a friend's sake and my own, if you will be so kind as to answer it through the *Crisis*. What is the duty of a wife towards her husband and family? Is she to abuse him and leave him, for the cause of Christ without any [excuse?] of her own whatever? W. B.

REPLY.—The Bible tells us plainly concerning the duty of the wife to the husband and also of the husband to the wife. I cannot improved the directions there given. One is not to "abuse" the other. What our correspondent means by the wife's leaving the husband for "the cause of Christ," I do not know. If reference is made to a permanent separation, we should answer *No*. If the allusion is to a short absence to attend worship, in obedience to a Bible requisition, being obedient to her own husband in matters not in conflict with the Bible, that changes the matter. When God and man differ, God stands first. But the domestic circle should not be blindly sacrificed to gratify *will*. Let will *submit*, but *principle*, based on God's word, *never*. W. S.

"HERODIANS"—WHO WERE THEY?

"BRO. SHELDON:—Were the Herodians a religious, or political sect among the Jews? INQUIRER."

As Josephus does not include the Herodians in the list of religious sects, we conclude that they were a band of politicians named after Herod, and perhaps made up of the different religious sects of the Jews. Of these religious sects Josephus says: "These sects are *three*; the first is that of the Pharisees, the second that of the Sadducees, and the third that of the Essenes." The *Union Bible Dictionary* thus speaks concerning the Herodians—"A Jewish sect, or party, originating probably in a political partiality toward the Roman emperor and Herod his deputy. It is generally supposed that the great body of the Jews, and especially the Pharisees, held that the law of Moses (Deut. 17: 15) forbade their subjection to a foreign power; while Herod and his party (the Herodians) regarded that law as forbidding a voluntary subjection; but if they were reduced to subjection by force of arms, they considered it lawful to avow their allegiance and pay tribute; and they not only paid it themselves, but urged others to pay it, and to submit cheerfully to Rome. Hence the difficulty of the question proposed to Christ (Matt. 22: 17). The Herodians also held, that it was on the same principle lawful to comply with the customs and adopt the rites of the conquering nation. This is probably the *leaven of Herod* (Mark 8: 15). Some have inferred, from a comparison of Mark 8: 15 with Matt. 16: 6, that the Herodians were chiefly Sadducees."

Doubtless they were a political party headed by Herod, and supported by members of different Jewish sects. W. S.

"A LITTLE WHILE."—Eighteen hundred years ago, Paul, in contrasting time to come, with time already past, could say: "Yet a little while, and he that shall come will come, and will not tarry." Eighteen hundred years ago, Jesus said to his disciples—"A little while, and ye shall not see me: and again, a little while, and ye shall see me, because *I go to my Father* . . . . And ye now therefore have sorrow: *but I will see you again*, and your heart shall rejoice, and your joy no man taketh from you." John 16: 16, 22.

This "little while," instead of measuring the time between his death and resurrection, was not to begin till he should "go to the Father"; then for a "little while" they should see him no more; but after the lapse of a "little while," compared with time gone by, they should see him again, be succeeded by sorrow.

As that "little while" is a shorter space of time than the preceding measurement of human probation, we must certainly be very near its close. With its close ends the reign of death. With its close come the resurrection and reward; for then Jesus himself comes to "reward every man." Are we ready? W. S.

☞ In my article for Nov. 15, for "*rookkoh*" read *sookkoh*. W. S.

THE NEW YEAR.

DEAR BRN.:—The yearly circle has run its round amid wonderful developments of the fulfillment of prophecy, showing plainly that "the end of all things is at hand." We have only to look over the catalogue of crime in their daily record. Then cast your eye upon the once puritan evangelical religion, with its sacred regard for the Bible and all its teachings, and forty years have developed an apostasy observable to all who will draw the contrast. Such recklessness of human life, theft, robbery, suicide, murder in every horrid form, uprisings and outbreakings in every quarter; restraint, both legal and moral, is daily growing weaker upon the human mind, and the result is obvious. Add to this the prevailing outgrowth in the religious community of the Bible, superceding the necessity of its claims to save fallen humanity through Jesus Christ and his word; and the fruit, the rapid growth of this deadly tree, gives us the signs of this time.

Now what shall we do in view of this apostasy and anarchy? Will it not add a happy year, to first resolve to stand up more firmly for Bible teaching, for its God-inspired word, for God's well-beloved Son, given to save lost humanity and bring back all who will hearken to his gracious call, and believe on him with strong, confiding trust? This, and this only, will save us from sin and the perils that must be endured in these last day; and his second coming is the only remedy for this dreadful state of the world.

The truth is, the longer we have to wait for the Son of man from heaven, the more shall we see the development of human depravity, confusion, calamity, war, and overturn, with men's hearts failing them for fear, and for looking after the things coming to pass. "For the powers of heaven shall be shaken."

Now while we cannot stay this mighty current which is sweeping and will engulph the multitude, let us by the grace of God do all we can to save the perishing, by "pulling them out of the fire." Meetings should be multiplied, and when a course of lectures is given on the prophecies, we should avail ourselves of the privilege speedily. This course would, under God, create an interest among ourselves which is needed, and awaken a deep interest in others that would save some in the day of the Lord Jesus. Bro. Couch has been giving a course of lectures in Chelsea, and they are doing us good. So let us, one and all, covenant ourselves anew to Jesus and this specific work of giving the signs of this time, with the truth given by Christ to save a lost world. God will give prosperity.

L. BOUTELL.

SELF-WILL.—It is not safe for us to always have our own way. If we do, we become obstinate and self-willed, and incapable of bearing contradiction. Our self-will wears, in our own eyes, the guise of zeal for God. Submission to the judgment of others, as spiritual as ourselves, even where no principle is involved, and where the peace and welfare of a whole society may be at stake, looks to us like compromising; and so we dare not yield. The judgment of the very best is liable to be swayed by ignorance or prejudice. We should not, then, in matters where others are as much interested as ourselves, always insist upon having our way. We should learn to yield fully and gracefully. The divine rule is, *submitting ourselves one to another in the fear of God.*

THE TRACT FUND.

The *Advent Christian Publication Society*, at a meeting on Springfield Camp-ground, August 23d, 1871, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec'y Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$216.40
"Steward"	100.00
"J."	2.00
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Z. A. Waterhouse	4.00
Mrs. S. Rogers	2.50
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"J. E. H."	1.00

POOR FUND.

To send the Crisis to the Poor.

Previous acknowledgments	$21.50
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AMER. ADVENT MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments	$1220.94
"Steward"	100.00
James Allen (pledge paid)	25.00
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MORTALITY *vs.* IMMORTALITY. No. 3.

O. R. FASSETT.

"Thou shalt surely die."—GEN. 2: 17.
"Ye shall not surely die."—GEN. 3: 4.

It is argued that the death of the body is all that is here threatened, and that death is mere dissolution of the soul and body, in which the body returns to dust, while the soul escapes alive, being immortal. If this be so, it is exceedingly strange that God did not say in his law, "Thy body shall die, but thy soul shall escape"; or affix to his law the penalty which both the soul and the body independently should experience. Why should not God disclose so important a matter, as do all human governments in the enactment of their laws of far less moment, and in plain, unambiguous terms, if the soul and body were to experience a different fate? If the body alone is punished in death, and the soul escapes death, then an irresponsible agent is punished, while the responsible eludes the penalty; for certainly it must be conceded by all that the body without the intelligence (which it is claimed is the soul) could not sin. If, therefore, the soul is alive anywhere in God's universe, in any condition whatever but *death*, it has eluded the penalty of the law. In that case the sinner has escaped the penalty threatened, the body alone suffering the penalty. This would do in human government, where the transgressor eludes the officers of justice, and escapes the just desert of his crime. But this interpretation of God's righteous judgment will not stand, since he is both omniscient and omnipotent. "Do not I fill heaven and earth? saith the Almighty. Can any hide himself in secret places?" Will God punish the mere body, and let the soul escape, or evade the penalty?

Against any interpretation which will allow the execution of the penalty to fail of its intent, or reach the real transgressor, we aver that God addressed the whole being called "man" when he said, "Thou shalt surely die." He certainly must have addressed himself to man's intellectual being. For none, I conceive, will take the ground that he addressed the mere body of Adam, and not his intelligence. Therefore, if either part of man (if he possess a *dual* nature, as is claimed), is threatened with "death" and "mortality," it is that part which the intelligent God addressed; namely, the intellectual part of man. We maintain, however, that God addressed man as man; and as we address our fellow man as man in any transaction between us; and as human law addresses man, and deals with man; not as separate dual entities, but as one being.

John Milton says—"Man is a living being, intrinsically and properly one and individual; not compound and separable; not according to the common opinion, made up of distinct and different natures, as body and soul; but the whole man is soul, and the soul man; that is to say, a body or substance, individual, animated, sensitive, and rational." It was with such a being God dealt in Eden, and with such beings he deals now.

FATAL ERRORS.

There are a thousand fatal errors the product of the devil's doctrine of the inherent immortality of the human race. Let us mention some of them.

1. The whole race, from Adam down to the last man, is destined by virtue of this immortality to have "eternal life" independently of Jesus Christ the Life-giver, or of obedience to the gospel. And the whole human family, civilized, christianized, barbarous, and debased lower than the brutes, are to live eternally in the universe of God, whether sinners and rebels against God or not; whether worthy or not! Who cannot see that this makes Christ and the salvation by him to "life everlasting" in vain, and nullifies the gospel which offers "immortality and eternal life," as the reward of "faithful continuance in well doing." Rom. 2.

2. Conscious existence in death, and rewards immediate on dying, follow the belief of the doctrine of the soul's immortality, as a natural sequence. And hence there is every conceivable and imaginary conjecture as to the condition of the departed spirits supposed to be alive somewhere in the universe.

THE CHINESE,

regarding that their dead friends are alive, are at vast expense to transport the remains of their bodies, if in foreign countries, back to the father-land for interment; and of furnishing their spirits with garments, utensils for carrying on business, and money and provisions to sustain them in "the spirit land," lest these spirits of their dead turn demons and inflict the most terrible calamities upon them. These material things furnished them must first be made immaterial, to reach the *immaterial spirits* of their deceased! Hence, paper hats, caps, and other garments, are furnished, paper boats, or implements of art or husbandry, and gold or silver tissue paper, or money; and all must be burned in the open air, to become *spiritized*, and thus reach their conceived destination!

THE MOHAMMEDANS

are promised Paradise in one of "the seven heavens," visited by Mohammed in one night's journey from Mecca *via* Jerusalem and back again! And to the soldier who dies fighting for his faith on the field of battle, is promised in Paradise beautiful houris and fair-complexioned spirits as his companions, with whom he may loll on luxuriant lounges and in princely splendor throughout eternity!

THE ROMAN CATHOLICS

regard the state of the departed, as *first* one of suffering and purgation from sins not atoned for by the atonement in Jesus, and by priestly extortion while living. Hence they have invented a *purgatory* for the souls of the departed, from which these souls may be liberated by the liberal contributions of the surviving relatives into the coffers of the church, or by the payment for holding "mass for the repose of the souls of the dead."

THE SPIRITUALISTS

of every description, including Swedenborgians, who maintain that Baron Swedenborg passed through the ordeal of death, and returned again to life in order to make a revelation of the future life, maintain that there are different spheres into which the spirits of the dead enter by regular gradation, according to the development or progress one has made in his "earth life"; and that there are some spirits who have already entered upon a plane so far above their living friends, and are still progressing "onward and upward," that when they die they will never overtake them, whatever strides of advancement they may make. While other spirits have been in "the earth sphere" for centuries without the least advancement having been made! Judge Edmonds affirms that he has "seen spirits who have been eighteen thousand years in celestial spheres, and yet retain the form of monkeys, while others have horns and hoofs, as seen in the pictures representing devils." Other spirits he has "seen in the *invisible* world from *three inches* to *twenty feet* in height"!

PROFESSED ORTHODOX CHRISTIANS,

who have incorporated the heathen philosophy into the gospel hope of future life, claim that "the immortal souls" of the departed have gone to their reward either in heaven or hell. Some few maintain that "the never-dying souls" of the deceased are in some intermediate state somewhere in God's universe, but *where* these deponents say not. *Heaven* is conceived to be "in the sky"—"above the starry sky," or

"Beyond the bounds of time and space"—

which, if it be true, is without the bounds of the universe, and must be a condition of annihilation! But it is supposed that these *immortal*, *immaterial* souls are birds of passage at the same time, and *omniscient* withal; for it is fancied that they see, and at times are in the presence of, their surviving friends, especially on funeral occasions, as "every" dead man "attends his own funeral"; and yet at the same time being *omnipresent*, are far away "in the highest heavens, where they behold the face of [an *immaterial*] God in light and glory" (Conf. of Faith of evangelical churches.—*Landis*). There they are "immaterial spirits," having upon their immortal heads immaterial crowns, upon their immaterial bodies immaterial vestments, in their immaterial hands immaterial harps, and sing the high anthems of praise in the presence of an immaterial God and Savior, with immaterial tongues and vocal organs. Here they bask in the sunlight of blessedness and glory, till of a sudden the last trump of judgment summons a world before the bar of God, when they cease their anthems, lay aside their harps, lay off their crowns and garments of light, and descend with the Judge to judgment, to put on again their *earthly bodies* raised from the dead, in which they are judged for final rewards! "The souls of the righteous being then at death made perfect in holiness, are received into the highest heavens, where they behold the face of God in light and glory, waiting for the full redemption of their bodies."—(Conf. of Faith.)

Immaterial, immortal souls of the wicked descend to hell, when the body dies, it is claimed. Here they are confined in a burning, unquenchable lake of fire (material, or metaphorical), where they are with immaterial devils, and damned immaterial spirits, and are tormented with unutterable anguish, and ever-increasing misery, till the day of judgment, when they are called forth, having a little respite from the consuming flames, to retake themselves to their bodies again raised from the dead; and then, after the sentence of final judgment, be remanded back to the prison of hell again, where they are to be in everlasting pains, wailing the wails of despair, and howling the bitterest curses in the ears of God, and in the hearing of the redeemed saints, unremitting and everlasting as eternity rolls its ceaseless rounds! and yet neither God, the saints, nor the universe, be disturbed by their terrible fate, lamentable cries, or horrid groans and curses! "The souls of the wicked are cast into hell, where they remain in torment and utter darkness, reserved to the day of judgment.—Besides these two places for souls (heaven and hell), separate from their bodies, the Scripture acknowledgeth none."—(Conf. of Faith Evangelical Churches.—*Landis*.)

We say, "The Scripture acknowledgeth none" such intermediate state nor future state for either the righteous or wicked. We demand the proof. We challenge the churches and ministry to give us the scriptures, and the world the scriptures, upon which they base the doctrine they advocate. Until they do, they, and not Adventists, shall be held heretical, having "made void the word of God by tradition," and from heathen philosophy.

These, and a multitude of other errors as unreasonable, inconsistent, gross, and horrible, a slander on the divine character, and a wicked perversion of the word of God, are the result of belief in the devil's lie and "the doctrine of devils," which is a negation of the penalty of the divine law, "Thou shalt surely die":—"*Ye shall not surely die.*"

It is time that intelligent christians who believe the Bible should found their faith on the word of God, instead of human tradition; and believe God, instead of the devil; and throw up old theories and superstitions which belonged to the dark ages, and emerge into the full light and glories of divine revelation, as it "shineth more and more unto the perfect day."

—An hour passed in sincere and earnest prayer, or in conflict with, and conquest over a single passion or a subtle bosom sin, will teach us more of thought, will more effectually awake in faculty and form the habit of reflection, than a year's study in the schools without them.

WIS. QUARTERLY MEETING.

Our second quarterly meeting for the E. District, held at Webster's Prairie, Dec. 22d to 24th, was not a failure, although the stormy elements conspired to make it so. A fearful snow storm set in and raged for two days, which not only prevented many from a distance from attending, but made it nearly impossible for those in the immediate vicinity to get out. But there were a few there, and the Spirit of the Lord was with us, which made up for the deficiency in numbers.

Our meetings were characterized by a spirit of earnestness and zeal, proving that those present were all alive to the grand and stirring issues of the day in which we live. We were ably assisted by Elders Adams, Graves, and Groat. One started for the kingdom. Praise God. The churches of the District are, in the main, in working order. Some are wholly, others partially supplied. There is great need of two things. 1. A more thorough organization, in order to make our present material more effective. 2. More laborers in the field.

We fear that there are many hid away among sewing machines, shoe shops, patent rights, patent medicines, etc., etc., who ought to be in the field proclaiming the judgment at hand. The church is slumbering. The world is slumbering. Many of the watchmen are asleep. Who shall sound the alarm? God help us! The judgment is impending, eternity rolling in upon us, and we asleep. "Woe to them who are at ease in Zion." Let there be one grand rally in all the borders of Zion before the Lord comes. Amen.

GEO. THOMSON.

QUARTERLY REPORT OF MASS. A. C. CONFERENCE.

In accordance with the published "call," the conference met at Lawrence, Wednesday evening, Jan. 3d. Preaching by Bro. Luther Boutell. The meeting was called to order for business on the afternoon of Jan. 4th, by the Secretary. After prayer, Bro. L. T. Cunningham was chosen chairman *pro tem.*

Three business sessions were held, during which Bro. F. M. Drake, S. S. Mooney, and J. W. Bridge, were admitted to membership. The attendance from abroad was not very great, but the attendance at the meetings was large. Earnestness and seriousness characterized the devotional meetings; the preaching was timely and well received, and calculated to stimulate to piety and spirituality; to produce hope, and the confirmation of long-cherished anticipations. On Saturday evening several manifested a desire to become christians, and also on the Sabbath. Bro. L. T. Cunningham remained with the church over the Sabbath, doing them good with "meat in due season." C. E. BARNES, *Secretary.*

Jan. 8th, 1872.

Extracts from Letters.

SR. L. B. WEAVER writes:—"May the good Lord more than bless you all, every one of you, for the great kindness you have done me in my suffering and feeble state. My heart has been cheered and gladdened by your words of love and cheer with your substantial aid sent to me; and how many tears of true thankfulness have I shed, to know and feel that the dear ones in Jesus had not forgotten Theria, in her deeply trying condition. Since my earliest recollection I have suffered extreme pain and distress, and for the past eighteen years God besides myself only knows what I have suffered. It is so cheering to me to know that God has some dear ones that love to bear one another's burdens, and so fulfill the law of Christ. May the good Lord more than bless you all, my dear ones, who have written and contributed to me in my deep sufferings. Words fail me to one thousandth part express to you the deep thankfulness of my heart. I can do no better now than to write my deep thankfulness through the *Crisis* to you all. A sister in Palermo says, 'If you receive my mite, please acknowledge it through the *Crisis*.' God bless you, dear sister, and not only you, but all who have contributed to my necessity; and when Jesus comes you will no doubt hear it said, 'Inasmuch as ye have done it to one of the least of these . . . ye have done it to me.' I sigh for home. Not one moment do I pass free from pain and distress; but I rest in hope. Jesus comforts me. It is all working for me a 'far more exceeding and eternal weight of glory.'"

BRO. W. J. HOBBS writes from Springwater, N. Y.:—"I came to this place last April, and commenced labor with the church, preaching alternate Sabbaths. I found a band of warm-hearted brethren and sisters fighting the good fight of faith, but laboring under disadvantages in not having a place of worship. Early in June our friends went to work to build a house in which to worship God, and in due time it was finished, and on the 26th of Oct. was dedicated to the Lord. Bro. J. Couch preached the dedication sermon, and remained with us over the Sabbath. We had a very interesting meeting, a large audience the 26th and through the meeting. I am sure that the meetings on that occasion will result in great good, as we brought truth before a class of hearers that were benefited. Our house is a neat, plain, wooden building, that cost about $5000; and being on the railroad from Rochester to Corning, will make it very convenient for our conferences, or any large meeting in this part of the State. We trust it will be a great help to our cause in this section, and be the means of doing much good.

We as a church feel very thankful that we have a good, convenient place for worship, but would be very glad to exchange it for the "house of many mansions"; and we feel that if we are faithful we shall soon. I felt very sorry that circumstances were such that I could not come east to some of our large campmeetings and greet many familiar faces, especially those of my own native State (N. H.). But let me say to all such that I do beseech them to be faithful a little longer. The condition of the world is speaking in thunder tones that the day of the Lord is just before us. I want to be filled with the Spirit of God to labor in God's order, so that when the Chief Shepherd shall appear, I may find that I have not run or labored in vain."

SR. M. J. PRATT writes:—"Sr. L. B. Weaver is one of the Lord's children, and is poor and needy. May the hearts of the people be moved to sympathy and to help this dear sufferer in her need. Let us do as we would wish others to do to us, and remember that it is 'more blessed to give than to receive.' Her address is North Dana, Mass."

SR. E. K. THOMAS writes:—"For eighteen months disease had preyed upon me, consuming flesh and strength, until many of my friends despaired of my recovery. I was only able to walk with difficulty about my room, and to ride a short distance with great care, when Bro. H. B. Sevey, from Vienna, called to see us, with cheering words from the Captain of our salvation, of whom the prophet spoke—'Himself took our infirmities and bore our sicknesses.' We bowed together, claiming the sweet promise—'If ye shall ask any thing in my name I will do it,' and I was made whole in the same hour. He is the same yesterday, to-day, and forever. O, how sweet it is to trust our *all* in his hands, fearing no evil.

Four months have passed away, and I have

been performing all the labor for seven in the family, and strength sufficient to my day has been given. Truly, the Lord is good, and greatly to be praised. In this thing the finger of God is manifest for Jesus' sake. To God be all praise and glory."

WHAT THE CHURCH NEEDS:—What the Christian churches need to-day is this peculiar baptism. Just in proportion as the heart of the church is fired and filled with God, will be the area and success of her labor. John Wesley's parish is none too large for a soul filled with the Holy Ghost.

The church purified in the manner we have indicated, is divested of that *covetousness* which is binding the hands, blinding the eyes, corrupting the hearts, and dwarfing the moral power of millions.

The treasury of the church is unlocked, in most cases, by very questionable means. We force open the pockets of the people by the use of unjustifiable expedients, and the amounts contributed are often regretted by donors afterwards. We pander to the pride of the natural heart, by offering the contributors an honorable record in our reports, or the perpetuation of a name in the person of some heathen boy, or a membership in some honored society. But is this primitive benevolence? Is not this allowing God's cause to go worse than begging? Is this the extent of our faith? If so, we need another baptism of fire to consume this spirit of covetousness in the churches; for when this spirit is consumed there will be no lack of means. And when the baptism of fire shall *abide* on the *ministry*, there will be no lack of men.—*A. C. Holiness.*

Married.

PIPER—CUNNINGHAM. In Newton Upper Falls, Mass. (at the residence of the bride's father, Eld. L. T. Cunningham), Jan. 1st, 1872, by Eld. C. Cunningham, assisted by Eld. J. V. Himes, Mr. SAMUEL A. PIPER, of Chelsea, and Miss A. MARIA CUNNINGHAM, of Newton.

CLEGG—BRACKEN. In Philadelphia, Pa., Jan. 1st, 1872, by Eld. John G. Hook, Mr. JAMES G. CLEGG and Miss ANNA BRACKEN, both of Philadelphia.

WHITNEY—OSGOOD. At Boston Highlands, Jan. 7th, 1872, at the residence of the bride's parents, by Elder John G. Hook, Mr. WILLIAM H. WHITNEY, of Stow, Mass., and Miss JOSEPHINE S. OSGOOD.

ALLEN—MAYBERRY. In Yarmouth, Me., Jan. 2nd, by R. R. York, MELANCTHON M. ALLEN, of Saco, and MARY J. MAYBERRY, of Casco.

DOWNING—KIMBALL. In Portsmouth, N. H., Jan. 1st, by Eld. E. Owen, Mr. WILLIAM DOWNING, of Portsmouth, and Miss ETTA KIMBALL, of Salem, N. H.

WOOD—FISKE. In Scituate, Dec. 31st, 1871, by Eld. Wm. S. Devereux, Mr. EVERETT J. WOOD and Miss ANNA E. FISKE, both of Coventry, R. I.

IRELAND—GOODHUE. In Grant, Iowa, Nov. 28th, 1871, by Eld. C. C. Ramsey, Mr. SYLVANUS P. IRELAND, of Charles City, and Miss MARCIA C. GOODHUE, of Grant.

CONROE—ALBRIGHT. In South Butler, N. Y., Dec. 19th (at the residence of the bride's father) by Eld. C. H. Williams, GEORGE CONROE and SARAH A. ALBRIGHT, both of South Butler.

Obituaries.

ODIORNE. Died in Portsmouth, N. H., Dec. 27th, Sr. Ruth Odiorne, aged ninety-two years, three months, and four days.

When eighteen years of age, Sr. O. became interested in religious matters, becoming a member of the Christian church. In the early preaching of the coming of Christ she became interested, and since 1842 has been looking for Jesus, and exemplifying her faith by a well ordered life and a godly conversation. Her end was peace.

E. OWEN.

BEALS. Died in Newcastle, N. H., Dec. 27th, at the residence of her father, Wallace Martin, Seddie A., wife of Oscar J. Beals, aged twenty-three years and seven days.

Only eight months since a bride in her robes, now sleeping in death's embrace. Five of those months have been months of suffering, during which time she found Jesus. Now she sweetly rests in him. The stricken husband, parents, and two brothers, sorrow not even as others who have no hope.

"How long shall death the tyrant reign?"

E. O.

MANSON. Died in Portsmouth, N. H., Jan. 4th, after a very painful illness, lasting for months, Mrs. Mary Manson, aged eighty-two years and seven months.

Sr. M. was a member of the Christian connection from her youth, though she had loved the "blessed hope" for many years. The last few weeks of her life were those of unusual assurance. She passed tranquilly away. "Blessed are the dead that die in the Lord." E. O.

COLCORD. Died in Fairfield, Me., Dec. 1st, Mr. Lorenzo D. Colcord, aged fifty-three years and eleven months.

In the death of Mr. Colcord the town loses an esteemed and valued citizen, the neighborhood one of its best neighbors, and the Sunday school has met with an irreparable loss. He was a firm believer in the speedy coming of Christ and his kingdom, and an exemplary christian.—*Com.*

SCOTT. Died in Jefferson, Butler Co., Iowa, May 8th, 1871, of consumption, Sr. Louisa A., wife of Bro. Tracy Scott, aged sixty years, nine months, and four days.

Sr. Scott lived a devoted christian, and died a peaceful death, in hope of a blest immortality soon to come. Words of comfort by Bro. D. Dilts, from Rev. 14: 13. H. H. JANES.

Summary of News.

FOREIGN.

Cable News.

ROME, Tuesday, Jan. 2. The King of Italy sent a special Embassador to the Vatican on New Year's day to tender His Majesty's congratulations to the Holy Father. The Embassador was met by Cardinal Antonelli, who informed him that His Holiness was indisposed and unable to receive his visits.

DUBLIN, Jan. 3. The floor of the court room at Kittycloger in Leitrim, Ireland, gave way while a trial was in progress. The room was crowded, and three hundred persons were precipitated thirty or forty feet. The number killed is unknown. Some thirty were badly injured, most of them fatally.

PARIS, Jan. 4. The Duke d'Aumale intends making a political tour through the central and western departments of France.

THE CATACAZY TROUBLE.

LONDON, Jan. 4. Prince Gortschakoff, in a recent communication to Mr. Curtin, the American Minister, announces that the Russian Government has concluded to recall Minister Catacazy from Washington. Prince Gortschakoff writes that the difficulty arose and culminated during his absence from the capital. Instructions have been sent to Catacazy to transfer the Legation at Washington to other hands, and return to St. Petersburg. The Prince says he cannot but regret that some of the correspondence in regard to the matter at Washington appeared wanting in respect due the representative of the Russian Empire. He continues: "We shall consider the conduct of Catacazy, when he has had an opportunity of presenting his case in person, as he formally denies the justice of the complaints made against him in Washington. We must suspend judgment until we have heard his defence." The Prince in conclusion declares these unfortunate circumstances will not, he feels confident, impair the old and cordial friendship between the United States and Russia, of which there has been so recent demonstration in the reception of the Grand Duke Alexis.

The *Daily Telegraph* reports that the International Society has bought large quantities of French arms captured by Germans during the late war.

FAMINE IN PERSIA.

LONDON, Jan. 4. Official advices from Ispahan show that the famine in Persia continues, and the suffering and desolation are undiminished. Entire districts of the country have been depopulated, and the distress in the cities is terrible. The efforts of the Government to afford relief are unavailing.

During a violent thunder-storm at Manchester, to-day, a church was struck by lightning, took fire, and was entirely destroyed. A shock of earthquake is reported at Sheffield early this morning.

A dispatch from Sandringham reports continued improvement in the condition of the Prince of Wales.

An important demonstration was made by the Irishmen of Liverpool, last night in favor of home rule for Ireland.

DOMESTIC.

NEW YORK, Jan. 7. The tragic event of yesterday, with its fatal termination this morning, preoccupies the public mind. James Fisk, Jr., died at the Grand Central Hotel this morning, at 10.45 o'clock, from the effects of wounds received at the hands of Edward S. Stokes, his antagonist in the celebrated Mansfield case.

SALT LAKE CITY, Jan. 2. Brigham Young, in custody of a United States Marshal, and accompanied by Geo. A. Smith, Daniel H. Wells, H. B. Clawson, and other high Church dignitaries, appeared before Chief-Justice McKean, this afternoon, under an indictment of murder. The courtroom was crowded to suffocation. Much anxiety exists among the Mormons, but there is not the least sign of disorder or disrespect to the Court. C. H. Hempstead and Thomas Fitch are the counsel for the prisoner, and United States Attorney Bates prosecutes for the people.

Mr. Hempstead moved that the prisoner be admitted to bail, on the ground that he was an old man, seventy-one years of age, and in feeble health. He had come four hundred miles to meet this and all other charges, and his physician certified that imprisonment would imperil his life. Mr. Bates had no opposition to bail, but suggested that if bail be taken, it be fixed at $500,000.

On leaving the Court, Brigham tendered the Marshal his residence in South Temple street, which was accepted, and Brigham is now a prisoner in his own house. He seemed perfectly cool and unconcerned.

Jan. 6. It is said that Baker, the principal witness in the Robinson murder case, has been spirited away.

The admission of Utah as a State is warmly opposed on the ground that if admitted with the proviso that polygamy is to be abolished, the proviso will be a dead letter, and the State virtually would be in the hands of the Mormons.

Robberies and garroting are frequent after dark here.

There have been no trains from the East for four days. The weather is freezing cold.

KU KLUX TRIALS.

CINCINNATI, Jan. 4. A special dispatch from Frankfort, Ky., to *The Commercial* says that a band of twenty Ku Klux made a raid upon some negroes near that place on the night of the 2d inst., whipping one of them and ordering the others to leave the neighborhood on pain of death. One farmer was warned to employ none but white laborers. It is the declared purpose of these outlaws to drive the negroes from the county.

COLUMBIA, S. C., Jan. 2. In the United States Circuit Court to-day arguments were made and a verdict of guilty returned against Dr. Edward T. Avery, who fled on Sunday last. No trace has yet been found of his whereabouts. This conviction is regarded as the most important yet obtained.

Eighteen prisoners from Spartanburg County appeared and offered to plead guilty. The Court consumed the day in hearing their statements. The prisoners declared that mostly every white man in Spartanburg County belonged to the Klan, including lawyers, doctors, and ministers; that they whipped men, women, and children belonging to Republican families. No reports have been so harrowing and melancholy as the simple stories of the prisoners, who asserted that they were compelled upon pain of death to execute the decrees of the Klan. Such a spectacle was never witnessed before in this Court.

WASHINGTON, D. C., Jan. 5. Our relations with Spain form the staple topic of conversation here, and correspondents are kept busily engaged in ascertaining the source of rumors, which they generally discover have but a small foundation in fact. It appears, however, that the present Ministry in Spain is inspired by belligerent sentiments toward the United States, and they have doubtless been stimulated by the officers of their fine steam navy, who are anxious to recover some of the lost glory of the Spanish arms.

A proof of this unfriendly feeling on the part of the Ministry now in power was the withdrawal of the discretionary power previously given to Mr. Lopez Roberts, their diplomatic representative here, to settle all difficulties arising in Cuba between American citizens and the Governor General, without referring the questions to Madrid. Not only was Mr. Roberts deprived of this power, but he has probably been recalled, to be succeeded by a naval fire eater anxious for a war.—*Cor. of Journal.*

SWITZERLAND'S CONTRIBUTION TO CHICAGO.—Switzerland has made a most liberal contribution to the relief of the sufferers by the late fire in Chicago. The federal council has transmitted through Consul General Hitz 5000 francs, Zurich 44,000 francs, Basle 18,891 francs, and St. Gallen 13,800 francs.

STORM WEST.—Jan. 5. Four passenger trains, carrying about eight hundred passengers, arrived this morning from Ogden, which left Dec. 21, 23, and 28, respectively. They have been between here and Laramie, fifty-six miles, since Monday morning. There was little trouble on the road west of Medicine Bow, but the trains were detained between Ogden and that point a week, from no other cause than lack of proper understanding and information on the part of the company's officers. The greater part of the time was spent on side tracks, where it was almost impossible to obtain meats, and the passengers suffered considerably in consequence, subsisting on crackers and dried meats. Between Laramie and Cheyenne the road was impassable except with the help of a large force of men working night and day. The snow was deep and constantly drifting. On one part of the road, near Sherwin, the trains made only four miles in twenty-four hours. Should the weather continue favorable as now, the road may be kept clear, but winds or more snow will again blockade it. The time from San Francisco of the first passengers who arrived this morning was seventeen days.

WOMAN'S MISSION IN NEW YORK.—Rev. W. T. Boole, an earnest Methodist, took a lease of Kit Burns' dog pit, and opened it as a haven for the desperate and dissolute women of Water street. For over two weeks a great work has been going on. The mission is strictly a religious one. But temporal aid is not omitted, and work is given to all who want to earn an honest living. On Sunday three services are held; Mr. Boole preaches each Sunday afternoon, and he has some rare gifts for that work. The rooms are crowded each time, and remarkable reforms and conversions take place. The work is called a "Faith Work," as it is supported by voluntary contributions sent in without solicitation.

MR. TALMADGE gave a good argument in favor of a free pew system, when, after describing the horrors of a shipwreck, people drowning, and the launching of a life-boat, he paused and said: "Stop, you cannot get in here unless you pay! This seat in the middle of the boat is worth a dollar; this in the bow is fifty cents; you may have that one in the stern for a quarter. If you cannot pay that, wait for the free life-boat, the mission chapel! That will be along after a while."

In Brief.

—— Alexis left Chicago for St. Louis on Friday, after sending to Mayor Medill $5000 for the benefit of poor.——"A powerful imperialist propaganda" has been discovered in France, by agents of the government, men capable of discovering any thing that governments desire to have discovered. This new conspiracy would seem to be a sort of subterranean affair, as the conspirators are said to meet under ground, in passages and labyrinths.——Rev. Thomas K. Beecher says that good men come near each other and to God when they quit quoting proof texts and begin to pray.——Peru has sent $10,000 in gold to help the Chicagoans out of their fiery trials.——Italy is troubled by a threatened revolutionary movement. All the reds and radicals are combining,—Mazzinians, Garibaldians, Internationals, and others,—meaning to devote their united energies to the conversion of the Kingdom of Italy into an Italian Republic.——The records of the Freedman's Bank in Washington indicate pretty well what the negro is capable of with a fair chance. Five years ago this bank started with a deposit of $27; but the gradual increase compelled an increase in the facilities of the bank, and the number of depositors now ranges from 150 to 200 daily, and within a month recently the deposits were $20,000 in excess of the drafts.——Snow averages more than two and a half feet deep throughout the woods of the woods of the State of Maine, and in mountainous regions logging is nearly suspended.——The Bavarian government forbids State officials communicating State news to the newspapers.——Horses in Aroostook, Me., are dying from lung fever, cold, and other causes. A mysterious disease, which baffles the skill of the farmers, has appeared over across the lines—and many horses have already died from it.——The European steamers are making long passages this winter, owing to the prevalence of heavy westerly gales, which for the past month have been almost continuous and of greater violence than usual, especially in the track traversed by the steamers bound to ports in the United States.——An Italian photographer, by means of a diving bell, has succeeded in obtaining submarine views. The idea is said to be quite practical, several experiments off the Italian coasts having been attended with complete success.

THE MIKADO of Japan has ordered the closing of the Buddhist temples, and the priests, like the monks of England in the days of the Reformation, will have either to starve or earn an honest livelihood. In a land where superstition and feudalism have hitherto held sway over a semi-civilized race, this is a delicate and dangerous exercise of imperial power. The decree, it appears, has caused little excitement in the cities, but was regarded as intolerable in the rural districts. The disendowed priests will no doubt help to fan the flame of discontent, and may yet succeed in seriously endangering the throne of the Mikado.—*Tribune.*

A SINGULAR RESULT of the recent terrible storms in the mountains of California is that the wild creatures of all sorts have been driven down from the mountains into the valleys. Bears are raging in the neighborhood of farm houses, deer roaming through the quite thickly settled regions, and, all out of season, robins and larks are singing day after day in places that they deserted for the winter months ago.

OUR DIFFICULTIES WITH SPAIN.—New York, Jan. 8. A special Philadelphia dispatch to the *Herald* states that President Grant yesterday admitted having five days since demanded an apology from Spain. The monitors, now fitting out at Philadelphia, are not intended to proceed to Spanish waters, unless Spain refuses to apologize and remunerate the outrage on the steamer Florida. The President thinks the outrage was the result of rash Spanish subordinates.

ONE GOOD thing has resulted from the Chicago fire. Mr. Lill, the greatest of Chicago brewers, refuses to rebuild his brewery, declaring that the business made his employes drunkards. He had the largest brewery in the city, and it was an elegant building, but he says he will do some other business, if he don't get half as much profit, rather than continue in such a branch of trade.

Notices.

☞ NOTICE is hereby given that the Alton Bay Campmeeting Committee have made arrangements with J. D. Swain to build tents for all who wish to hire them built the coming year. We recommend him as a good practical carpenter, who can be trusted with the business. All who wish his services, correspond with him immediately, as he can procure lumber at this season to better advantage. Address J. D. Swain, Portsmouth, N. H., Box 1445. J. COUCH.

THE SEMI-ANNUAL MEETING of the "Woman's Christian Association" will, by invitation, be held at Charlestown, Mass., to commence on the evening of Jan. 17th, 1872, and continue over the following Sabbath. A cordial invitation is extended to all lovers of Christ and his cause. We hope to see a goodly number from abroad. Directions to strangers will be duly given.

E. S. JENNINGS, *Pres.*
R. E. CHILDS, *Sec.*

THOSE WHO attend the meeting of the Association at Charlestown, will take any of the Main street cars at Scollay's Square, Boston, and stop at Monument Avenue, Charlestown. The hall is directly opposite the end of the Avenue at No. 70 Main Street. Cars named "Charlestown and Boston," "Medford and Winter Hill," "Malden and South Malden," "Somerville," "Union Square and Somerville," are all Main Street cars, and all pass through Scollay's Square, and by the Boston and Maine depot. Should any arrive at an unseasonable hour for open doors at the hall, they will find the residence of Bro. Jasper Stone, at 249 Bunker Hill Street. E. S. JENNINGS.

THE FIRST QUARTERLY SESSION of the Hoosick Valley A. C. Conference will be held at Hebron, N. Y., commencing Wednesday evening, Jan. 17th, 1872, and hold over the following Sunday. The church in Hebron extends a hearty invitation to all the friends of Jesus in the surrounding country to come and labor for God and the salvation of men, and share in the comforts of their homes during this quarterly session. Let the churches of the Hoosick Valley be largely represented by delegates. Do not fail to attend to this matter. Those churches who do not represent themselves by delegates, may by letter, directed to the President. We wish to know what churches are members now, and what churches wish to become members, so that we may arrange for meetings within the bounds of this conference, where there is a demand for quarterly and protracted efforts. Those coming by railroad will stop at Rupert station, where teams will be in readiness to transport passengers to and from the meeting, free of charge.

A. W. SIBLEY, *President.*
A. P. BUMP, *Secretary.*

THE FIRST Anniversary of the organization of the Advent Christian Church at Arena, will be celebrated by a general meeting of days, Jan. 26th, 1872. We cordially invite our brethren to meet with us and work for the Lord. Eld. Adrian and other preaching brethren will be present to assist. Come with hearts full of love for Jesus and poor sinners. GEO. THOMSON.

THE SECOND quarterly meeting of the western district of Wisconsin will be held with the church in the town of Brunswick, Eau Claire Co., commencing Feb. 1st, 1872, and hold over Lord's day. Let us have a grand rally of warm hearts and sweet words for each other, and noble testimonies for Jesus. Come the first day.

P. W. HOUGH.

THE MAINE north westerly quarterly conference will be held at Webb's Mills, Casco, Me., commencing Thursday evening, Jan. 18th, and hold over the following Sabbath. Come, brethren and sisters, make an effort to attend this meeting. The coming of the Lord is at hand, and what is done to save men must be done soon. Preaching brethren are especially invited.

JESSE GAY, President.
A. W. TAYLOR, Secretary.

THERE will be a protracted meeting in Litchfield, Me. (Baker school-house), commencing Jan. 11th, at seven o'clock P. M., and continue over Sunday. A general invitation is given all to come and help labor to save sinners. I. Damman, H. B. Sevey, Wm. Doughty, L. Rhodes.

THE CONN. A. C. QUARTERLY CONFERENCE will meet in New Britain (instead of Southington, as before advertised), Wednesday, Jan. 17th, 1872.

B. HITCHCOCK, *Pres.*
L. S. LUDINGTON, *Sec.*

CONFERENCE AND DEDICATION.—The Lord will, the first quarterly session of the N. H. State Conference for the coming year will be held with the church at Hampton, commencing Wednesday evening, Jan. 10th, to hold over the Sabbath. The new chapel, in which the meeting is to be held, will then be dedicated to the Lord. It is hoped that our preaching brethren will make arrangements to attend this conference, as there may be some business to come before the meeting. A general invitation is extended to all to come to the feast. Come with the harness on, to labor for God.

T. W PIPER.
J. G. SMITH.
C. H. FLETCHER.

A QUARTERLY CONFERENCE will be held at Branch Mills, China, Me., to commence Thursday evening, Jan. 11th, 1872, and hold over Sunday. A general invitation is given to ministers and members to come and worship with us.

S. K. PARTRIDGE.
J. T. HEMENWAY.

☞ CONFERENCE at Machiasport, Me., will commence Thursday, Jan. 11th, and hold over the Sabbath. Brn. J. M. Tosier, M. W. Corliss, J. R. Hall, and Bro. Snow are expected to preach the word. All are invited who can labor together with God to save the lost. For the Brn.,

A. J. DOW.

☞ BRETHREN wishing the German instrument or oil, will please direct their orders to Munger & Weaver, Springfield, Mass., Drawer 81, as that is the office where they are kept. You will thus get them quicker, as I am gone so much.

H. MUNGER.

LINCOLNVILLE, ME.—The brethren at Lincolnville and vicinity have established a monthly conference at the "Young school-house," to be held the Saturday before the second Sabbath in Dec., at two P. M., and thereafter monthly. They hope those ministering brethren who gather will remember them. F. A. BAKER.

Three Works in One.

To accommodate my scattered friends, who may want my recent works in a convenient form to lend, or in a permanent form for preservation, I have had the following three bound together, both in paper and cloth:—"*The Life beyond Death,*" "*Immaterialism,*" and "*Life and Death Theology,*" making a volume of 224 pp., which can be obtained by addressing Wm. Sheldon, Brodhead, Green Co., Wis., at the following prices: In paper, 40 cts., postpaid; in cloth, 65 cts., postpaid.

W. S.

Appointments.

☞ *We would say to our preaching brethren that it is necessary we should receive their appointments as early as* TUESDAY MORNING, *as our paper goes to press about noon; otherwise they will not be inserted till the week following.*

☞ *Appointments* are advertised from two to three weeks in advance. Please notice.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

BOSTON (BRANCH CHAPEL) 1735 WASHINGTON STREET (Corner of Madison Street.)
Love Feast at 10 A.M. Preaching at 11 and 2½ P.M. Eve., 7. Prayer meeting Tuesday and Thursday evenings.
Sunday, Jan. 15th, and onward from week to week, as the Lord may direct. Meetings on Tuesday, Wednesday, Thursday, and Friday evenings of each week. JOHN G. HOOK, AND OTHERS.
Christian Temperance Meetings Wednesday evenings.

CHARLESTOWN (*Hall No. 70 Main Street.*)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.
J. B. Cook .... Sunday, Jan. 14th

EAST BOSTON, (*Central Hall, 155 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.

Portland, Me. .... Sunday, Jan. 14th
Lawrence, Mass. .... Sunday, Jan. 21st
C. GOODRICH.

Keene, N. H. .... Sunday, Jan. 14th
H. F. CARPENTER.

Wakefield, Mass. .... Sunday, Jan. 14th
Foxboro Centre (Union Hall) .... Sunday, Jan. 21st
Tremont, Mass. .... Sunday, Jan. 28th
Haverhill, Mass. .... Sunday, Feb. 4th
J. S. WHITE.

Lynn, Mass. .... Sabbath, Jan. 14th
Dover, N. H. .... Monday evening, Jan. 15th
Farmington, N. H. .... Tuesday evening, Jan. 16th
Brookfield, N. H. .... Wednesday evening, Jan. 17th
Wolfborough (at the Borough school-house) Thursday evening, Jan. 18th. A. ROSS.

Pittsfield .... Wednesday, Jan. 10th
Barnstead, N. H. (Clark meeting-house) 2 and 7 P. M., Thursday, Jan. 11th.
Epsom, N. H. .... Friday evening, 7 P. M., Jan. 12th
Concord .... Sabbath, Jan. 14th
Exeter, N. H. .... Tuesday evening, 7 P. M., Jan. 16th
Dover, N. H. .... Wednesday evening, 7 P. M., Jan. 17th
Great Works, Me. .... Thursday, Jan. 18th
Bonny Eagle, Me. .... Friday evening, Jan. 19th
Portsmouth, N. H. .... Tuesday, Jan. 23d
Hampton, N. H. .... Wednesday, Jan. 24th
Seabrook .... Thursday evening, Jan. 25th
Gloucester, Mass. .... Friday, Jan. 26th
Hyde Park, Mass. .... Sunday, Jan. 28th
H. MUNGER.

Natick, Mass. .... Sunday, Jan. 14th
Hampton, N. H. .... Sunday, Jan. 28th
L. BOUTELL.

Highlandville .... Sunday, Jan. 14th
through the week, and over Sunday, the 21st.
H. PRATT.

Lynn, Mass. .... Sunday, Jan. 28th
M. BATCHELOR.

Hyde Park, Mass. .... Sundays, Jan. 14th and 21st
T. M. PREBLE.

Fitchburg, Mass. .... Sunday, Jan. 14th
Gloucester, Mass. .... Sunday, Jan. 21st
L. T. CUNNINGHAM.

New Bedford, Mass. .... Sunday, Jan. 21st
Plainville (in New Bedford) .... Sunday, Jan. 28th
Acushnet .... Sunday, Feb. 4th
E. COTTON.

If these conflict, write me immediately at Fairhaven, Mass. E. C.

Clinton, Mass. .... Sunday, Jan. 21st
S. S. BREWER.

Stowe, Mass. .... Sunday, Jan. 21st
Z. FORD.

Haverhill, Mass. .... Sunday, Jan. 14th
W. H. MITCHELL.

North Wilbraham, Mass. .... Sunday, Jan. 14th
I. B. POTTER.

Charlton, Mass. .... Sunday, Jan. 14th
M. E. OTIS.

Cambridgeport, Mass. .... Sunday, Jan. 14th
A. SIMPSON.

Groton Junction .... Sunday, Jan. 14th
B. FINNEY.

Meredith Neck, N. H. .... Sunday, Jan. 14th
N. GLIDDEN.

Orford, N. H. (Indian Pond school-house) Sunday, Jan. 14th.
Haverhill Centre, N. H. (as Bro. G. Brown may arrange) Sunday, Jan. 21st.
Lisbon Village, N. H. .... Sunday, Jan. 28th
and evening following. J. W. BRIDGE.

Dover, N. H. .... Sundays, Jan. 21st and 28th
D. F. LEAVITT.

Guilford, Ct. .... Sunday, Jan. 14th
Warehouse Point, Ct. .... Sunday, Jan. 21st
Morris, Ct. .... Sunday, Jan. 28th
G. L. WHITE.

Meredith, N. H. (Dolloff Hall) .... Sunday, Jan. 14th
Lake Village (North Church) .... Sunday eve., Jan. 14th
MRS. L. E. SAULPAUGH.

Webb's Mills, Casco, Me. .... Sunday, Jan. 14th
J. ALBERT LIBBY.

Gonic Chapel .... Sunday, Jan. 14th
Strafford, N. H. (Roberts' school-house) Sun., Jan. 21st
Rochester, N. H. (Ten-rod road, Pinkham's school-house) Sunday, Jan. 28th. J. BICKFORD.

Hebron, N. Y. .... Sunday, Jan. 21st
and through the week. K. K. FLAGG.

Lafayette, R. I., Saturday evening, Jan. 13th, and over the Sabbath. ANNA E. SMITH.

North Benton, N. H. (where Bro. Coburn may appoint), Sunday, Jan. 14th.
Dalton, N. H. (John's River school-house) ... Jan. 15th
East Colebrook, N. H. .... Jan. 17th
Caswell Borough, P. Q., Saturday evening, Jan. 20th and over Sunday.
Pottan, P. Q. (where the brethren may arrange) evening Jan. 24th, and over Sunday. U. G. LADD.

Hebron (McClure school-house) evening, Jan. 12th, 13th, and over Sunday, Jan. 14th.
Groton .... evenings, Jan. 15th and 16th
G. H. WALLACE.

Lynn, Mass. .... Sunday, Jan. 21st
E. OWEN.

Lynn, Mass. .... Tuesday evening, Jan. 23d
Seabrook, N. H. .... Wednesday evening, Jan. 24th
Hampton, N. H. .... Thursday evening, Jan. 25th
Rye, N. H. .... Friday evening, Jan. 26th
GEO. A. BROWN.

South Sutton, N. H. .... Sunday, Jan. 14th
East Acworth, N. H. .... Sunday, Jan. 21st
C. H. FLETCHER.

East Concord, N. H. (Snaptown) .... Sunday, Jan. 21st
Canterbury Centre, N. H. .. Tuesday evening, Jan. 23d
Boscawen, N. H. (Gulf school-house) .. Sun., Jan. 28th
R. MORRILL.

Lake Village (North Church) .... Sunday, Jan. 14th
New Durham, N. H. .... evening, Jan. 16th
Farmington, N. H. .... evening, Jan. 17th
Rochester, N. H. .... evening, Jan. 18th
Dover, N. H. .... evening, Jan. 19th
Suncook, N. H. .... Sunday, Jan. 21st
Concord (Bethel Church) .... evening, Jan. 23d
Manchester, N. H. .... evening, Jan. 25th
Exeter, N. H. .... Sunday, Jan. 28th
GEO. A. COLE.

Leona (as Bro. J. Salisbury may appoint) Sunday Jan. 14th.
Wallace, Steuben Co., N. Y. (with Bro. Newell) Monday, Jan. 15th, and over the Sabbath.
Fremont (new church) .... Jan. 22d and 23d
Hornelsville (as Brn. may arrange) Jan. 24th and 25th
Randolph, N. Y. (as Bro. F. C. Hovey may arrange) evening, Jan. 26th, and over Sunday, the 28th.
Meadville, Pa. (if Bro. McClure and Stephenson so arrange) Jan. 29th.
Blooming Valley, Jan. 30th, and over the following Sunday. C. F. SWEET.

Springvale, Me., evenings, Jan. 12th and 13th, and over Sunday, the 14th. Will Bro. Hersom, of Springvale, and Watson, East Lebanon, make arrangement?
CHAS. R. PARSONS.

Steep Falls, Me. .... Sunday, Jan. 21st
C. H. SWEET.

Fairhaven Village, Mass. .... Sabbath, Jan. 14th
New Boston (Fairhaven) Monday evening, Jan. 15th
Mattapoisett .... Tuesday evening, Jan. 16th
Acushnet .... evening, Jan. 17th
Plainville, (Dartmouth) .... evening, Jan. 18th
ALLEN DAMON.

Sangerville Village, evening, Jan. 18th, through the week, and over Sunday, the 21st. Bro. Friend is expected to be with me. H. B. SEVEY.

Meredith, N. H. (Dolloff Hall) .... Sunday, Jan. 14th
Meredith Neck, N. H. .... evenings, Jan. 15th and 16th
T. K. A. MORRELL, D. D. PAGE.

East Holderness, N. H. .... Sunday, Jan. 14th
North Woodstock, N. H. .... Sunday, Jan. 21st
East Landaff, N. H. .... Sunday, Jan. 28th
W. W. SUTHERLAND.

Carver, Mass. .... Sunday, Jan. 14th
stay through the week, and over Sunday, the 21st.
Stoneham, Mass. .... Wednesday evening, Jan. 24th
and stay till after Sun., Jan. 28th. S. S. MOONEY.

Farmington, N. H. .... Sunday, Jan. 14th
Raccoonboro .... Sunday, Jan. 21st
Great Falls .... Sunday, Jan. 28th
If these conflict, please address me at Brookfield, N. H. T. L. CHURCHILL.

Saratoga, N. Y. .... Sunday, Jan. 14th
Charlestown, Mass. .... Sunday, Jan. 21st
Albany, N. Y. .... Sunday, Jan. 28th
MRS. L. M. STODDARD.

New York, morning (Attorney St., M. E. Church) Sunday, Jan. 14th. Three o'clock P. M., at 405 Grand St., and 7½ P. M., Advent Mission Church, 188 W. 24th Street. MARVIN W. LUTZ.

Hudson, Mass. .... Sunday, Jan. 14th
J. W. BRITTAN.

Hollis Centre, Me. ...... evenings, Jan. 24th, 25th, 26th, 27th, and Sunday, the 28th.
East Rochester, N. H. .... Sunday, Jan. 29th
Boston, Mass. (Branch Chapel) .... evening, Jan. 30th
GEO. A. STREETER.

Kennebunkport, Me. ...... Sundays, Jan. 14th and 21st
Kennebunkport, Me. ...... Sundays, Jan. 14th and 21st
WM. C. STEWART.

South Windham (Union Chapel) .... Sunday, Jan. 14th
Bowdoin (Dennet school-house) .... Sunday, Jan. 7th
C. GOUD.

Stoneham, Mass. .... Sunday, Jan. 14th
Pittsfield, N. H. .... Sunday, Jan. 28th
JOSEPH PINKHAM.

Portland, Me. (Union Hall) .... Sunday, Jan. 21st
Biddeford, Me. (Hill St. near Pool) Sunday, Jan. 28th
A. BELLOWS.

Barnard, Vt. .... Sunday, Jan. 14th
Jamaica, Vt. (where Bro. Higgins may appoint) Sunday, Jan. 21st.
Rawsonville, Vt. .... Sunday, Jan. 28th
Z. T. WOOD.

North Haverhill, N. H. (Brick Church) evening, Jan. 13th, and over Sunday.
West Groton, Vt., evening, Jan. 18th, and over Sunday.
JOHN H. EVANS.

Kiddersville, East Colbrook, N. H., Friday evening Jan. 12th.
Clarkville, N. H. (as Bro. Young may arrange) Sunday, Jan. 14th, and on as duty may demand.
T. E. LANG, JR.

Suncook, N. H. (Bartlett's Hall) .... Sunday, Jan. 14th
Danbury, N. H. (at Bro. Daniel Braley's) Sunday, Jan. 21st. A. S. WILLIAMS.

Hampton, N. H. .... Sunday, Jan. 21st
JOSEPH W. WHITE.

Farmington, N. H. .... Sunday, Jan. 21st
C. S. EMERSON.

Lockport, N. Y. .... Sundays, Jan. 14th and 21st
A. P. MOORE.

Putnam, Ct. .... Sunday, Jan. 14th
Woodstock Valley, Ct. .... Sunday, Jan. 21st
Woodstock Valley, Ct. .... Sunday, Jan. 28th
P. S. BUTLER.

Rye, N. H. .... Sunday, Jan. 21st
WM. M. HARMON.

Concord, N. H. (Snaptown) .... Sunday, Jan. 14th
Suncook, N. H. .... Sunday, Jan. 21st
O. W. KIMBALL.

Wallace, Steuben Co., N. Y., Jan. 13th, and over Sunday, the 14th, and through the following week, with Bro. C. F. Sweet. A. C. NEWELL.

Dorchester, N. H. (Town House) .. Sabbath, Jan. 21st
Danbury, N. H. (where Bro. Abel Ford may appoint) Friday evening, Feb. 2nd.
Sutton, N. H., Mill Village (where the brethren may appoint) evening, Feb. 3d, and over the Sabbath.
D. EASTMAN.

Suncook, N. H. (Bartlett's Hall) Sunday, Jan. 14th
Fowlertown, North Pembroke, N. H., Monday evening, Jan. 15th.
Canterbury .... Friday evening, Jan. 19th
Boscawen, N. H. (Gulf school-house) Saturday evening, Jan. 20th, and over the Sabbath, Jan. 21st.
West Canterbury (Emery school-house) Monday evening, Jan. 22nd. ENOCH MORRILL.

Meriden, Conn. .... Sunday, Jan. 14th
Hartford, Ct. .... Sunday, Jan. 21st
Keyport, N. J. .... Sunday, Jan. 28th
GEO. W. BROWN.

Vernon, Vt. .... Sunday, Jan. 21st
S. COOK.

Block R. Falls .... evening, Jan. 29th
Wrightville (where Bro. Chase may appoint) evening, Jan. 30th.
Augusta (Shaum's school-house) ... evening, Jan. 31st
P. W. HOUGH.

Albany, N. Y. .... Sunday, Jan. 14th
MRS. E. S. JENNINGS.

Zempster, N. H. (Dodge Hollow) .. Sunday, Jan. 14th
J. KIMBALL.

Hartford, Ct. .... Sunday, Jan. 14th
New Haven, Ct. .... Sunday, Jan. 21st
New York (Cooper Institute) .... Sunday, Jan. 28th
W. S. CAMPBELL.

Springfield, N. H. (Kempton school-house) Saturday evening, Jan. 20th, and over the Sabbath.
Sanborn Hill (where O. Patten may appoint) Tuesday evening, Jan. 23d.
George's Mills (as Bro. Young may appoint) Thursday evening, Jan. 25th. F. S. RANSOM.
J. B. S. PILLSBURY.

East Weare, N. H. .... Saturday, 7 P. M., Jan. 27th
Subject, Spiritualism.
Meeting in Bro. Nichols' Hall, Sunday, Jan. 28th.
Will brethren in adjoining towns make an effort to be present? C. W. SARGENT.

Exeter, N. H. .... evening, Jan. 16th
Dover, N. H. .... evening, Jan. 18th
Kennebunk Depot, Me. .... Sunday, Jan. 21st
South Berwick, Me. (Great Works) Tuesday evening, Jan. 23d.
Great Falls, N. H. ..... Wednesday evening, Jan. 24th
Portsmouth, N. H. .... evening, Jan. 25th
Exeter, N. H. .... Sunday, Jan. 28th
F. M. DRAKE.

SPRINGFIELD, MASS.
Wm. Stuart .... Sunday, Jan. 14th
A. Simpson .... Sunday, Jan. 21st
T. M. Preble .... Sabbath, Jan. 28th
W. N. Pile .... Sunday, Feb. 4th

WORCESTER, MASS.
A. A. Phelps .... Sundays, Jan. 14th and 21st
S. S. Brewer .... Sunday, Jan. 28th

LOWELL, MASS.
M. Batchelor .... Sunday, Jan. 14th

CONCORD, N. H. (Centre Street.)
H. Munger .... Sabbath, Jan. 14th
A. Ross .... Sabbaths, Jan. 21st and 28th
C. H. Fletcher .... Sabbath, Feb. 4th
W. Kellaway .... Sabbaths, Feb. 11th and 18th

CONCORD, N. H. (Bethel.)
D. M. Leavitt .... Sunday, Jan. 14th
W. H. Mitchell .... Sunday, Jan. 21st
Z. Ford .... Sunday, Jan. 28th
T. W. Piper .... Sunday, Feb. 4th
W. H. Robinson .... Sunday, Feb. 11th

HAMPTON, N. H.
L. Boutell .... Sunday, Jan. 28th

PORTSMOUTH, N. H.
E. Owen .... Sunday, Jan. 14th
L. Boutell .... Sunday, Jan. 21st
C. S. Shattuck .... Sunday, Jan. 28th

ROCHESTER (Cocheco Hall) N. H.
J. L. Chute .... Sunday, Jan. 14th
Frank Varney .... Sunday, Jan. 21st

GREAT FALLS, N. H. (Franklin Hall.)
B. S. Emery .... Sabbath, Jan. 14th
D. M. Leavitt .... Sabbath, Jan. 21st
C. Goodrich .... Sabbath, Jan. 28th

SEABROOK, N. H.
W. M. Harmon .... Sunday, Jan. 14th
J. G. Smith .... Sunday, Jan. 21st
S. S. Mooney .... Sunday, Jan. 28th

MANCHESTER, N. H.
I. C. Wellcome .... Sunday, Jan. 14th
C. S. Shattuck .... Sunday, Jan. 21st
A. Simpson .... Sunday, Jan. 28th

BONNY EAGLE, ME.
C. H. Sweet .... Sunday, Jan. 14th
Geo. A. Streeter .... Sunday, Jan. 21st
C. H. Sweet .... Sunday, Jan. 28th

SOUTH BERWICK, ME. (GREAT WORKS.)
J. W. White .... Sunday, Jan. 14th
J. G. Smith .... Sunday, Jan. 21st

SOUTH ELLIOT, ME.
Geo. W. Brown .... Sunday, Jan. 14th
Joseph Pinkham .... Sunday, Jan. 21st

BIDDEFORD, ME. (Adv. Chapel, Hill St., near Pool.)
Geo. A. Streeter .... Sunday, Jan. 14th
H. Munger .... Sunday, Jan. 21st

BRISTOL, CT.
A. H. Steel .... Sunday, Jan. 14th
A. A. Phelps .... evening, Jan. 25th, and over Sunday

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Has the wily tempter snared him
As he wanders to and fro?
Knowest thou his wild heart struggles?
Cheer him, pilgrim, as you go.

Think how Jesus blest the erring,
Tenderly the good seed sow;
With the spirit of the Master,
Cheer him, pilgrim, as you go.

Hast thou never, never wandered
Since the Savior thou didst know?
Jesus loves that tempted brother,
Cheer him, pilgrim, as you go.

Kindly words, they cost but little,
Burdened ones their value know;
Would'st thou hear a Savior's welcome?
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SERMONS ON THE "REVELATION."

WM. KELLAWAY.

"The revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John."—Rev. 1: 1.

Pride is a very prolific weed. How it will grow in the human heart! and how common it is for a man to think more highly of himself than he ought. But there is one thing that will take it down, and humble a man in the very dust, and that is, a sense of his liability to err. "To err is human." Men often err. We frequently make mistakes ourselves. The compilers of this book we call the Bible is a case in proof and point. The title they have given this book is a misnomer. Probably they were good—probably honest. But they have evidently wrongly titled this Revelation. We read over the beginning of the chapter, "the revelation of St. John the divine"; but the introduction of the prophecy itself reads, "the revelation of Jesus Christ." So, then, this book is not the revelation of any saint, not even of an apostle; it claims a higher source; it is from a person of more masterly authority—it is even from Jesus Christ, our Savior.

"The revelation of Jesus Christ," that is, what light and truth we have in the deep book before us, containing the mysteries of the kingdom of heaven, owe their communication to Jesus Christ. He has sent it. It was his, before it was ours. His light, his knowledge, is here spread out before us. Once it was hid from man; but it pleased him to take the canvas and unroll it, and so place the picture before our eyes. Before men dreamed of such things, even in their most discerning moments, it was with him. And he looked down from heaven, saw us, saw the path we should travel knew that we needed light, counsel and encouragement, and so has graciously given us a chart of the way from earth cursed to earth blessed.

The book takes in history from Christ's day to the end of time. It tells us of things, events, circumstances, which lay in the road of Christian from that time till he safely puts foot within thy gates, O Jerusalem. It defines positions, and makes us know where we are. So, with this "true light" which shineth on the sacred page, we can look at this scene of apostasy, and that of persecution, and the other of trial, and say, "I know those posts: in the chart delivered into my hands, and hid in my heart, those very things are described: now I *know* I cannot be far from the kingdom of God." O, Jesus knew how dark the way would be, if he did not irradiate it with knowledge. He knew how fearfully we should go through the world as men in the dark; how liable we should be to be ed away by the error of the wicked; so in wisdom and love he, all unasked, went on before us, our light for us to follow, that we walk not in darkness. I thank my Savior for his forethought, his love, his revelation.

But where did this revelation come from in the first place? Where was its first spring? Where did it out-bubble in its beginning? What is its virgin home? Far away back in God it first dwelt. God is the source of all things. He is the head. This knowledge first belonged to Deity. Deep in the Eternal heart it ran. It was self-existent with him. He derived it from none. It was natural for him to know. It was his inherent attribute to comprehend all things within himself. Certainly, creation and the creature, and all the events of time, his creature, must be known to him. The creature cannot be greater than God. Men may talk of intuition when they talk of God. And no fear of erring here. God knew all the machinery he could make; tood its capabilities; he knew, too, just how it would work; for the way in which he speaks shows that he knew just what was coming. The failure, as we say, speaking after the manner of men, of certain schemes and beings, are not failures. He knew it would be so; for he knoweth the end from the beginning. Truly it is "mystery all" how he should bring beings into existence, and allow influences, knowing how each should act. And yet who shall question God's wisdom? Probably the failure is only seeming. Probably it was permitted for the greater good of the race, as it will prove in the case of a "remnant." But leaving this, it is certain if revelation is good for anything that God is not ignorant concerning facts. He knows all things. His knowledge is of himself. It is unrevealed by another. No one has ever told or shown him the truth. Who hath been his counselor? Who has been his teacher? Who has enlightened him? None. The truth is, he is light itself, and in him there is no darkness at all. That was where this "Revelation" first out-beamed. It is a ray from God. It is the manifestation and proof of an attribute which he possesses. All hail this glory streak! which turns our inability to divine or unravel the future into a possibility. God most High! Jehovah! We trace back the "Revelation" to him. Through John, through the angel, through Jesus Christ, to the jasper throne—to the enshrined, hidden, and yet revealed God that tenants the seat of highest royalty.

"God gave unto him." This brings us on to delicate ground. It confronts us face to face with many "doxys." Herein is contained a doctrine that will make some creed-imprisoned form strangely unnatural with pious horror. Reverent liberty, approach. God gave this Revelation to Jesus. Trinitarian, what say you to this? "God gave it to his body? God gave it to his shell? God gave it to his immortal soul? God gave it to his manhood?" But if Christ was not merely double-natured, but God and man, how comes it that "God the Son" did not teach the "Son of man"? Don't stand and shudder, and put your fingers in your ears, and cry "Blasphemy!" Say, answer, Why did God the Son leave it to God the Father to make him wiser? The truth is—own it, believe it, acknowledge it; it is safe and salutary, it won't hurt you or rob Christ—Christ was one, and not two beings. The truth is, whether it is acknowledged or rejected, Christ "can speak nothing of himself." His knowledge is derived. It was given to him. He got it from another. It was put into him. He obtained it of the eternal God, his Father. "God gave unto him" this revelation, because he needed it. All honor to Jesus! It does not degrade him, disgrace him, or wound the Spirit he gives. "God *gave* unto him"—did God ever give anything that was not needed? He gave what a man has, or wants—which? Every sensible man will reply, "He gives *needful* good." Certainly he will not give what a person is possessed of already; but what he stands in need of to complete him.

Now "the Father loveth the Son." How could he help? He was the "only begotten" of Deity. God had not another such a son in all the world. The whole race never saw such a miracle as Jesus, born by the power of the Highest overshadowing Mary. One saw him, and cried, "Truly this was the Son of God." O how God loved him! When he gave birth to him, such a pleasure filled the heart of the infinitely-happy Jehovah, he called heaven to see. And he said to the angels, so self-satisfied was he, "Let all the angels of God worship him"! Ah! truly, though

"Cold on his cradle the dew-drops are shining,
Low lies his head with the beasts of the stall,"

yet

"Angels adore him in slumber reclining,
Maker, and Monarch, and Savior of all!"

Here was a miracle! "Who can bring a clean thing out of an unclean?" Not one. Not a man. Not a single soul of all Adam's progeny. But here, in some unknown, inscrutable manner, God puts his power to the work, takes hold of the seed of Abraham, and a "holy thing" is born of Mary. Fathom it who can. Declare it, ye gods. Ye wisest of the wise, here is a problem for you. Truly, with an apostle may we say, "Great is the mystery of godliness manifested in the flesh; believed on in the world, received up into glory." And even this is not against reason, but "it is high, I cannot attain unto it," any more than the tiny, outstretched arm of the infant can reach the starry planets. It is *according to reason* to believe it; for it is according to reason's idea of God—lofty, unsearchable, unknowable, except as he reveals himself.

Now, then, comes the Son of the Father into the world. He is like his Father in abhorrence of sin, in love of righteousness. He is tempted with sin, but his inclinations tend to righteousness. He loves the law of his God. It is on his lips and in his heart. His lips drop honey from their precious formation. O blessed He whose life never was marred by a malformation of the lips! The Father loves him and feeds him. The Father makes him wise. At twelve years old he was wiser than all the teachers of the nation. The aged fathers and doctors of the law are astonished at his questions and answers. The white head of the sage feels a strange and delighted sensation as he listens to the wondrous sayings of the Son of God. And "Jesus increased in wisdom" as he increased in stature. The law of his God was in his heart. He made it his companion. He dived far under the surface; sunk into that sea of wisdom. He applied his heart unto wisdom. And as he did so, God poured on him the Spirit without measure. Do you want to see a Spirit-baptized one? Do you want to know what such a person would be? Look at Christ—look, and be like him. O to be changed into the same image! to have similar moral perfections! And still he increased his study; he gave double and treble diligence; he devoted whole nights to devotion and God-talking, and his heart grew richer.

In him all gifts, as well as all graces, centred. He had the spirit of discernment. He could see a man through. He could look on a man and read him. Hear how he disposed of them. Here comes Nathaniel. Look, disciples. "Behold an Israelite indeed, in whom is no guile." He has no cunning, no craftiness about him. Here are men reasoning in their hearts. He drags their doubting out to their eyes, because he perceived their thoughts. Truly, as it is written, "he knew what was in man." He knew what his own life would be. He knew he would have to suffer. He even prophesied of going "up to Jerusalem, and suffering many things of the Gentiles." And when the band of soldiers were going on, hunting for him, he *knew* whom they wanted, and detained them with the words—"I am he." He knew he would rise again. How does the hypocritical reader relish the thought of standing before such a heart-discerning Judge for examination? The gifts of miracles, of prophecy, yea, most or all gifts, lived in him, with his sweet graces.

He *knew* his Father. He speaks of being in his Father's bosom. I doubt not his nearness to God's affections. No man beside him ever saw the Father; but he has been permitted a sight of God; and, knowing him, he said, "My Father is greater than I." I have the impression that the nocturnal visits of Jesus far up the mountain side were the blessed seasons when the revelations of the Father came. But be that as it may, Christ knew him, and *manifested* him, so that I can rejoice in a knowledge of him too, and many a godly reader will respond, "And I." Jesus *knew* God; his knowledge extended to the Supreme. No one else ever knew God like Christ.

He knew the general outlines of the world's history, for he told them. He portrayed many a coming event. He cast a mould with features most perfect—it was an impression from the mould of futurity—and then handed it to man. He knew his own destiny. He was acquainted with his Messiahship, and every office he sustained. Tell me, "Whom think ye that he is?" And oh, to go on enumerating all he knew—how great a book it would fill. Time, strength, space, patience, will not permit. But all these things he knew from another. He obtained this wisdom from God. He ascribes it himself to God; therefore "we speak the things we do know." Who shall convict Christ of lying? Who will be the first one? Who will dare? Who will be so stereotyped, so creed-bound, as to dare call his testimony into question? We will give his own words a hearing, and see if he claims originality for what he says; or, if he gives to God the honor of revealing to him what he knew.

In John 8: 26, Jesus says,—"I have many things to say and to judge of you; but he that sent me is true; and *I speak to the world those things which I have heard of him.*" Here Jesus asserts that what he spake was revealed from the Father to his ear—whether he meant physically or mentally it matters not. Said he again in John 15: 15—"Henceforth I call you not servants, for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of my Father I have made known unto you." Here again Jesus indirectly disclaims the doctrine he taught, as his own. He attributes its origin to God; he said he had heard it from the Father, and he spoke the words of God. But why should I multiply proofs from his own teaching? It is unnecessary. I am only preaching the faith of the messenger of Jesus, who ran before him to prepare his way. Said John the Baptist, "What he hath seen and heard, that he testifieth, and no man receiveth his testimony." John 3: 32. Thus John believed that the knowledge of Christ, which he conveyed to men, had its emanation from God.

Christ's knowledge is derived. He increased in wisdom when on earth. He did not know all things at once, from his birth; but the Father shed brighter and more extensive light into the receptive spirit of Christ continually. How true John's words, "He must increase."

Let us recapitulate. Christ was much wiser than men, even than the wisest of his predecessors—Solomon. More profound in his knowledge. But Christ was inferior in his knowledge to God. He knew much; the Father, his own destiny, what was in man, and the outlines of prophecy, with many other things. But there were some things Christ did not know when he lived with men. He did not know the particulars of the events that should transpire between his departure from earth to heaven and his own second advent to the world. He did not even know the date of his own return. The Father had put these secrets in his own power. He had not then acquainted even his darling Son with them. In short, Jesus Christ was as ignorant of them as men generally. Hear his own words. "But of that day and hour knoweth no man, no, not the angels in heaven, neither the Son, but the Father." Mark 13: 32. Here, in this passage, Jesus speaks of the Father as having more knowledge than himself; and it is my impression that it was from the same belief in the superior, because intuitive knowledge of God, that the apostle called God the "only wise." Says he, "To God *only wise*, be glory through Jesus Christ for ever. Amen." Rom. 16: 27. And again, "Now unto the King eternal, immortal, invisible, the *only wise God*, be honor and glory for ever and ever. Amen." 1 Tim. 1: 2. In the sense of knowing without a teacher, or revealer, God is the *only wise*. He is the only untaught.

It is probable that Jesus passed on to death, to his cross and passion, to the mortal pain he endured for us, without knowing the minutiæ signified in the Revelation. It is probable that even up to the time of his resurrection he was not cognizant of the "time" of his own second entry into the world. But now the scene is changed.

Jesus knows all things to-day. He is "made perfect" in knowledge. Since the gates of the heaven of heavens have let in the "Lord strong and mighty," a further revelation has been made him. That which the Father kept to himself, and reserved from the Son, it has now pleased him to withhold no longer. And this book of the Revelation is "the revelation" made to Christ. There the eagle eyes may perceive the deep things of God. O God, for sight! O for hearing! O for the spirit of prophecy, to make plain the word of prophecy! O for a larger measure of the spirit of Jesus, to understand "the testimony of Jesus"!

Rejoice! ye believers. This "man Christ Jesus" is "the man whom the King delighteth to honor." On earth he was constantly filling, filling, filling him. But now Christ is *filled* with all the fulness of the Godhead bodily. He can hold no more. He knows every event of time. "The mystery of God" to him "is finished." He knows when he is coming; and he is waiting for the hour, the final hour, that compels his absence, to collapse. He is waiting adown the skies to lead his armies in glory with shouts of triumph. He is waiting for his "appointed time" to come, that he may do his appointed work. This last revelation is the crowning one of all—it completes our Lord Christ. Christ has pre-eminence over all that ever came out of the Father. We read, "It pleased the Father that in him should *all fulness* dwell." O, it pleases the christian well to have it so. O saint! "In him dwelleth all the fulness of the Godhead bodily." And ye are complete in him, which is the head of all principality and power," etc. Read it all—Col. 2. And now Christ has perfect knowledge. He can never be ignorant of anything. He needs no further light. He has all, and abounds. And so abundantly filled is Christ that he has shed forth the same excellency of knowledge, and spirit of wisdom. He brims, he runs over with holy truth. God can now say in truth, "I have found a man mine equal." He can look upon Christ, and love his image there. "O Christ, he is the fountain" for us, and out of his fulness may all we receive. Some, many of us have drunk our fill at the secret spring; but yet there is enough for others. Now, then, is Jesus exalted. Now in person he contains the attributes of uncreated and unbegotten Deity. Christ is "Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace." All the graces of the Spirit ornament him. All the gifts of the Spirit are within his grasp. What a Savior we have.

But Christ said, when with man, "Freely ye have received, freely give." And he acts out his own precepts. He has received out of the Father's treasury, all unbought, "the revelation" we hold in our keeping. He freely received, and he has freely given. The revelation given him he sends us. He calls an angel and delivers to him a commission to come earthward, alight on the isle of Patmos, and through the beloved John convey to us the same "news."

"The revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass." That was the ultimate purpose of the Father when he gave Christ the vision—it was that he might reveal it to us. And is this true? And can any one close his eyes, and say he will not look into this scroll? Can any professed disciple of Christ insult Jesus his Master by refusing to look into the mystery? Do you grieve his Spirit in this way? Art thou the man that says, "It is non-essential"? O, then, walk in darkness, stagger, and creep through the world, fearfully, and beset by a thousand dangers. You deserve to fall into many a quagmire, and may God avert your falling into perdition at last. But ye who love Christ, study the book. Blessed are ye who, shunning the ways of the wicked, find your delight in the law of the Lord, and meditate therein day and night. You shall not walk in darkness. You shall see the journey through. Your path, as that of the just, shall grow brighter and brighter unto the perfect day. You shall be able to recognize the tokens. You shall know what the events mean which transpire around you.

The words of this revelation are to show us things which are taking place. Nay, verily. But "*things which must shortly come to pass.*" But some man will say the promise is broken. Some will object that eighteen hundred years have passed, and therefore the book has proved itself an imposition. Indeed! who says so? What, think you, are eighteen hundred years to the life of Him who is, and who was, and who is to come? What are eighteen hundred years beside the existence of the eternal life? Nothing. No more than a speck beside the whole earth—not as much. But if it was "shortly to come to pass" in the apostle's day, to how few years or months must this "shortly" be dwindled down to now? How near are we to the fulfillment of the last symbol? The signs we see around us say, with emphatic force and nearer meaning, The time is at hand when it shall not more be "shortly," but "it is done." Who among us are ready to hear the angel say, "the revelation has been filled?" Solemn question! Important consideration!

What mistakes have been made by those who have not noticed the future tense of the text. Some tell us that beyond the whirl of the heavenly spheres the redeemed live, and there praise God like the 144,000 of the 5th chapter of this book. They tell us these things are *now* transpiring. But away, fancy, delusion, untruth! Begone, fables! Says the angel to John, not "I will show thee things which are now taking place;" but "I will show thee things which shall be hereafter." A time hastes greatly when the song of salvation shall burst from a countless throng, as they rise shouting "victory" over death, leading that foe all bleeding and captive at their chariot wheels; but believe me, believe John, believe the angel, believe Christ whom you call "the truth," believe God; the facts of the revelation were not things which were taking place, but soon to come to pass.

And just a thought in conclusion. "The Revelation" is a deep book. It is *advanced truth*. As I have shown you, Jesus knew all but this prophecy when on earth, and these were the last things revealed to him. It was farthest on in the book. These are the higher lessons of the school of Christ. Fathers, mothers, do you not desire to "go on to perfection," not only in building a godly character, but also in understanding the truth of God? "Grow," I beseech you, not only "in grace," but in knowledge also. I know it takes a good swimmer to launch into this sea; but God makes lowly the foolish wise. So, if any of you lack wisdom, only ask of God; and you shall receive liberally. Search, dig, study the word. In humility, in faith, in prayer, in hope, "read, work, learn, and godly digest" what is here. O, happy the man thus occupied. A special blessing is pronounced on the man who reads, hears, and keeps the prophecy of this book. Will you be the blessed man? God help the heretofore negligent to say, "By the help of God, I will!" Go on to the "stature of the fulness of Christ." You may know much here, if only your ear be kept open to divine revelation. And, dear godly souls, like Jesus you shall *know all things* hereafter. May God speed the time of perfect knowledge. Amen.

THE CHICAGO FIRE.

F. BURR.

I supposed that the story of the Chicago fire of Oct. 8th and 9th, 1871, had been read by all readers of the *Crisis* ere this, as it has been published in most secular papers throughout the land. But as I am receiving frequent letters from the east inquiring about it even at this late date, permit me to say a few words about it in the *Crisis*.

The fire began about ten o'clock Sunday night, and closed its work of devastation on Tuesday morning just before daylight. From the place of commencement on the southwest corner of the burnt district, to the north line of fire is about three and one half miles. The width is from three quarters to one mile. The lake is the eastern boundary, and the north and south branches of the Chicago river its western boundary, except one hundred and ninety-four acres at the south-west corner of the burnt district. The estimate of acres burned over is two thousand one hundred and twenty-four. In this area were seventy-three miles of streets, seventeen thousand four hundred and fifty buildings, the residences of 98,500 people. The fire made a clean sweep of all this space, leaving but one building intact in all its career. This building was a wooden residence on the north side, occupying the centre of a square, the rest of which was shrubbery, lawns, and borders. A picket fence enclosed it, which was only slightly burned. Why this house was not burned has been thought a mystery by many, and every one from abroad, who views the ruins, inquires for the Ogden house.

Mr. Ogden kept his house wet during the day of the fire, by covering it with carpets, etc., and keeping them wet from his cistern. When the fire reached his premises, the wind died down somewhat for a short time, and so his premises escaped utter destruction.

Thousands of buildings of brick, stone, and iron, were utterly demolished. Iron melted, stone calcined, and brick crumbled, before the fiery element. The air was like that of a blast furnace. Hundreds of people were cut off from escape, and driven into the lake to preserve their lives. This they did by sitting or standing in the water and showering themselves. Multitudes rushed on board the ships and craft as they were being towed out into the lake to keep them from burning. About a hundred dead bodies have been found among the ruins. The ruins of the grain elevators are smoking still, as I write (Dec. 28th), and a week ago fires were still burning in various parts of the ruins, being coal that was stowed away for winter use, and which was covered deep by crumbled brick walls. Much furniture and goods were removed to the lake shore for safety, only to be burned up after all. The watchman at the crib two miles out in the lake, the place from whence the water comes in a tunnel to supply the city, only saved the building from being burned by the firebrands which fell upon it like hail, by keeping wet coverings upon it.

Many papers were carried into La Salle St. Tunnel for safety, but the fire found and consumed them, and flaked off pieces of the stone wall of the tunnel far down from the entrance where there was nothing to burn. The only thing that saved the whole city from burning was the providential fact of the wind continuing in one direction towards the lake, and the river assisting to form a line to stop the fire creeping backwards. The supply of water was early cut off by the Water-works burning, and so fire engines could only work along the river. Water was sold on Monday for fifty cents a bucket, brought from artesian wells at the city limits. The city organized relief for the sufferers immediately, and considering all things, I am satisfied the relief committees have done their work as well as any one would.

For two weeks the confusion and disorder in the city were very great, but gradually order and quietness prevailed; but the city is very much overcrowded, and rents are high. Thousands of buildings have been erected since the fire, and the work of laying stone and brick still goes on, even with the thermometer down nearly to zero, the masons beating their trowels and laying their brick in hot mortar.

The story of the fire cannot be told in the short space of a single article. Neither is there any description of the feelings of an eye-witness of its fearful work. The fires of the judgment day alone can surpass it.

To those who would like to obtain a concise, reliable, and cheap account of the Chicago fire, I would say that the January number of the *Lakeside Monthly* will furnish them what they wish. This number of one hundred pages is wholly devoted to Chicago and the fire, and I consider it fully equal in its value to many higher priced works on the same subject, its articles being interesting, and containing much valuable information. Its price is thirty cents, and can be procured at most all bookstores. If any wish to obtain it, and cannot buy it near by, I will send it to them for the price, and four cents extra for postage. I would also like to say that the *Lakeside Monthly* is a high-toned, literary magazine, almost, if not quite, unexceptionable to the strictest taste, being free from caricatures, and containing valuable articles on themes interesting to all readers; and if any want a magazine for household reading, this one is as good and profitable a one as I know of. If any wish it, I will hand their names to the publishers, who will furnish it for $3 a year, or sample numbers for 30 cts., and postage four cents. Subscriptions payable in advance. Eld. H. V. Reed, formerly of Harvard, Ill., known by reputation to many of the readers of the *Crisis*, is connected with the magazine. All communications to me should be addressed to 230 West Randolph St., Chicago, Ill.

CAMPMEETING TRAFFIC.

This has come to be one of the great annoyances of these religious feasts, amounting even to a nuisance that ought to be abated. State enactments protect us against huckstering; but local associations and local committees have "discovered that there is money" in it, and have taken it into their own hands to run or rent it, not for the interests of the meetings, but for gain.

What a reproach and detriment to these gatherings of the saints for purely spiritual purposes, to be beset by those greedy of gain, and worse still, for the professed friends of the institution to rent the privilege of erecting tents and stands for the sale of fruits and confectioneries, and soda-water, and mineral water, and ice-cream, even including, in some cases, tobacco and cigars; and thus brand this eminently religious gathering with such an aspect of business, and traffic, and gain, as almost to lead a stranger to the belief that a campmeeting is gotten up in the interests of epicures and pleasure-seekers within, or a profane horde of eager, grasping, money-lovers without.

With just as much propriety may our trustees rent this privilege in the vestibule of our churches during a revival, and for a certain stipulated sum let the stands be erected there and all around the sanctuary, and let the sales go on without, while the revival goes on within; and thus enable the trustees to meet their current expenses.

No, no, we say in the name of common propriety and consistency, as well as religion, away with the whole business; overturn these tables and stands; drive out these money-changers; simple board is enough. Let everything else be excluded; and let these money-lovers, who resort to a campmeeting only to make pecuniary gain of religion, be taught to satisfy their money-lust (if satisfied it must be) elsewhere than at the sanctuary of God. And let the world know that God's saints resort to a campmeeting for higher and nobler purposes than to eat and drink, and feast on luxuries.—*Communicated by A. Ross.—Advocate of Holiness.*

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

CHARLIE'S LADDER.

Charlie Drummond was writing a copy, so the letters were big round ones that anybody could read without spectacles. Charlie was not at school. He was only seven years old, but he had left school some time before, because his father and mother were so poor that they could not afford to pay for his schooling, and they thought that Charlie was old enough to earn a shilling or two towards his own food.

But there was a very long name that Charlie was not a little afraid of. It was *ignoramus*. He quite understood what it meant, and he felt as if it would grieve him very much if it should ever be used on him. And that was one of the reasons why, when he came home in the evening, as soon as he had his tea, he always read to his mother for a bit out of some book, while she told him how to pronounce the difficult words, and then wrote a copy. He took immense pains with his writing; it was very seldom, indeed, that a blot could be seen in his book; and yet this evening he was thinking very much less of the right way to form the letters than of the words which were composed of them.

"Where there's a will there's a way."

Charlie laid down his pen and looked at his mother, who was sitting by the fireside sewing. Then he said the words over again.

"It isn't true, mother, I suppose," said he presently.

"What isn't true, Charlie?"

"Where there's a will there's a way."

"Oh, yes, I think that is quite true."

"But if it were true, so many things might happen that never happen now."

"Yes, of course."

"No boy would be obliged to be always poor because he happened to be born so?"

"No."

"If a boy was determined to be clever, he might be clever although he could not go to school?"

"Oh, yes."

Charlie was very quiet for a few minutes, looking very thoughtful.

Then he spoke.

"Then I will just try for myself whether it is or not. If it be true, I will be a master some day and have a factory of my own, and employ hundreds of men."

Charlie's mother laughed at that.

"That is such a high ladder to try to climb, Charlie," she said. "There would be more chance of your succeeding if you were not quite so ambitious. You might aspire to be one of the best workmen with good wages, or even foreman; but to want to be a master is such a great thing."

"Of course it is a great thing, mother, and that is why I want to gain it. I should think if the way is difficult, the will must be stronger, that is all."

Charlie made up his mind that very night, and he did not unmake it again. He knew that if he should tell any body that he meant to be a mill-owner, he would only be laughed at; for at present he was the lowest in the factory in which he worked, and could do nothing but sweep up the place and wait upon the foreman, and do any odd jobs that wanted doing, but he meant it all the same.

It happened that this copy was the last in the book; so that night he wrote under "Where there's a will there's a way," "I mean to be a mill-owner—Charles Drummond," and then he locked it up.

But many times in his after life he took it out and looked at it; and he never forgot the evening when he sat in the kitchen with his mother and wrote it.

Charlie knew very well if he only wished to have a mill of his own and men in his employ, he was not likely to get them. To will, means more than to wish. A boy may sit in front of the fire with his arms folded, lazily wishing that his lessons were learned; but that is of no use at all, unless he bestirs himself and sets to work, he cannot complete his task. If, however, he wills to learn them perfectly, he gets his books and slate, and works heartily until he has done what he intended.

Charlie wished, but he did not stop at that, he determined.

A week after he had written his copy, his mother said to him, "Well, Charlie, have you done anything towards being a master this week?"

"Yes, mother," said Charlie, promptly. "I got one of the men to show me how one part of the work was done. I learned at home the way to do sums in a new rule. And I have saved up sixpence toward making a fortune. They are not bad beginnings, are they mother?"

His mother smiled, but as Charlie was so very much in earnest, she would not say much to discourage him.

"No, my boy; they are not bad beginnings, but very good ones. If you go on week after week, great results may follow from these small beginnings."

"Now I can do the work, mother, I mean to try and do it so well that the foreman shall notice it, and make me something better than odd boy."

"That's right, Charlie. I hope you will be successful."

In a week or two Charlie came home with a very bright face.

"I have got on the first step of the ladder, mother," he said. "I am to do regular work and have five shillings a week."

His mother congratulated him, and told him to keep on as he had begun.

"Don't forget, Charlie, that 'where there's a will there's a way.'"

"I am not very likely ever to forget that, mother," said Charlie.

A few months passed away, and Charlie came home again in great glee.

"I have got another step, mother. The foreman says that as I do my work better than any of the other boys, he shall put me on better work and higher wages."

"My boy," said his mother, "let us thank God for his goodness."

"I do mother," said Charlie. "I know I should not have got on so well as I have done if God had not blessed me."

"You have ascended two steps of the ladder very quickly," said Charlie's mother, "but it is yet a very long way to the top."

"Oh, I know it is mother; but I mean to go on steadily until the very top is reached. I don't expect it to be easy, and I suppose it will take me a long time; but I shall not get tired of trying, however long it takes."

They were brave words, though if they had been only words they would have been worth very little; but Charlie meant what he said.

"I am on the third step now, mother," he said some time after this. "I have the most particular work given me to do, and I am to have as much money as I can earn."

That was a good thing. Charlie's savings increased rapidly after that, every week adding to the store.

The next step was the foreman's place, which had become vacant.

Years passed by, and then Charles Drummond had saved enough money to purchase a mill. He did not at first employ hundreds of people; he began with a few, and went on increasing until long before he was an old man he had not only hundreds but thousands in his employ, who loved and respected him, and thought him the best master in the world.

"And it's all owing to God's blessing, mother, and the copy I wrote in the book that night."

His mother was no longer at work in the kitchen, but resting in the comfortable parlor her son had provided for her.

"It is all owing to God's blessing upon my son's determination and perseverance," she said. "I am glad you have had put upon your new factory the old motto, 'Where there's a will there's a way.'"—*The Christian World.*

SOUR WORDS.

1. They indicate a sour origin. They show that the heart is in an acid state. The hearer of such words cannot but have its own, and not very complimentary opinion of the speaker.

2. They make the speaker himself more sour. Words react upon those who utter them. They add fuel to the fire and augment the heat.

3. Sour words dangerously tend to make the hearer sour. They create an atmosphere which he breathes, and the virus is likely to penetrate his soul and make him sour too. Vinegar gives its own character to anything it can reach. So it is not the fault of the sour in heart and speech that they do not spoil all the sweetness there is about them.

4. Sour words are all but certain to give sourness to the countenance. The face is a tell-tale of the heart, and the heart's sourness, rising to the lips in bitter words, has wonderful power over all the features. Look on the countenance as the owner is using sharp and bitter words. Do you see a smiling June, or a scowling November?

5. Sour words are not soon forgotten. Sharp and piercing, they enter, like iron, into the soul. As with hooks of steel, they hang on to memory. All that you can recollect of some people is the sour words you have heard them use.

Now, my young friends, if sour words indicate a sour heart, and make the speaker more sour, and make hearers sour, and give a sour countenance, and make one's sourness long and painfully remembered—there are five reasons why such words should never be found upon your lips. Let the last ones you have used be the last!—Simon, in *N. Y. Observer.*

KIND ACTIONS.—How sweet is the remembrance of a kind act. As you rest on your pillows, or rise in the morning, it gives you delight. Who will not be kind? Who will not do good? Who will not visit those who are afflicted in body and mind? There is luxury in remembering a kind act.

Hygiene.

"This is for your Health."

ADVANTAGES OF TEMPERANCE IN EATING.

The ancient physicians of Egypt ascribed all diseases to the overloading of the stomach, and their Materia Medica was limited to emetics and cathartics; and abstinence from food was their chief advice.

Cheyn said that if we would keep our stomachs clean, we should find our heads clear. The lamentable prevalence of brain diseases is more attributable to the overloading of the stomach, than to overworking of the brain. The brain is weakened by the general prostration of the whole system, and first proclaims the misuse of its powers.

The ancient philosophers, from Pythagoras, all agreed that it was needful to relieve the stomach by a careful abstemiousness, when they desired to make demands upon the imagination or reason for the exercise of all their forces.

Mr. Pitt, when he intended delivering an oration before the House of Commons, dined on cold mutton.

Newton confined himself to a slight diet while he was composing his dissertation upon colors.

Boerhaave remarked that the oppression of food on the stomach almost extinguishes the active powers of the mind.

A mathematician can resolve a problem before dinner, while after a full repast his mind would be too dull and inactive either to study or demonstrate. A blind man who had learned to distinguish colors by the touch, could do it only when fasting.

Law, the founder of paper credit, and a financier of much ability, was remarkable for his abstemiousness, and ate the smallest possible amount to support life when engaged in subjects of deep calculation.

The newspapers of the day are filled with notices of sudden deaths, attributed to heart disease, when often the verdict should be, "died from over-eating."

Habitual over-eating produces dyspepsia, nausea, headaches, colics, and many of the other ills so common to mankind.

The quality of our food and its preparation, are often of as much importance as its quantity.

Temperance and simplicity in food will contribute more to our health and vigor than all the medicines or tonics in the druggists' shops.

Sir James Eyre, one of the physicians to Queen Victoria, says perhaps we might lay it down as a rule that the majority of men eat twice as much as is really required for the support of health and strength, but in most cases the error is to be referred to ignorance of the laws of health, rather than to the mere pleasure of over-indulgence. It is a common mistake among all classes that the more we eat the stronger we shall be, and nothing is more fully believed than that our vigor depends upon the quantity as well as the quality of our food.—*S. O. J., in Pure Gold.*

TAKE ENOUGH SLEEP.

Said one of the oldest and most successful farmers in this State: "I do not care to have my men get up before five or half-past five in the morning, and if they go to bed early and can sleep soundly, they will do more work than if they got up at four or half-past four." We do not believe in the eight-hour law, but nevertheless, are inclined to think that, as a general rule, we work too many hours on the farm. The best man we ever had to dig ditches seldom worked when digging by the rod, more than nine hours a day. And it is so in chopping wood by the cord; the men who accomplish the most, work the fewest hours. They bring all their brain and muscle into exercise and make every blow tell. A slow, plodding Dutchman may turn a grindstone or a fanning mill better than an energetic Yankee, but this kind of work is now mostly done by horse-power, and the farmer needs above all else, a clear head, with all his faculties of mind and muscle light and active, and under complete control. Much, of course, depends on temperament, but as a rule, such men need sound sleep and plenty of it. When a boy on the farm, we were told that Napoleon needed only four hours sleep, and the old nonsense of "five hours for a man, six hours for a woman, and seven hours for a fool," was often quoted. But the truth is that Napoleon was enabled, in a great measure, to accomplish what he did from the faculty of sleeping soundly—of sleeping when he slept and working when he worked. We have sat in one of his favorite traveling carriages, and it was so arranged that he could lie down at full length, and when dashing through the country as fast as eight horses, frequently changed, could carry him, he slept soundly, and when he arrived at his destination was as fresh as if he had risen from a bed of down. Let farmers, and especially farmers' boys, have plenty to eat, nothing to "drink," and all the sleep they can take.—*N. Y. Agriculturist.*

A USEFUL HINT FOR COLD WEATHER.—The reason a room takes so long to get warm after a fire has been kindled is that the air goes up in a steady column from the mouth of the register, sides of the stove, or front of the grate, to the ceiling of the room, and then distributes itself downwards, which of course is a slow process. To expedite this take a palm leaf fan, a shawl, a large towel, or something similar, fan violently or swing the shawl vigorously, thus compelling the upper and lower strata of air to unite, the hot upper to mix with the cold lower. In this way the upper portion, where the thermometer would indicate eighty, and the lower, where it would stand at forty, will be compelled to mix, and one would be surprised to witness how much sooner the apartment becomes comfortable.

The World's Crisis

AND

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"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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The "Crisis" is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

A STRANGER HERE.

W. B. H.

Wealth, and fame, and worldly pleasure—
Yes! I I cast you all away;
Heaven-bound pilgrims find no leisure
Here, to heap up worthless treasure
Which will soon in flames decay.

A stranger here, O, what should charm me
From my hope in Him above?
Satan's wiles alone alarm me,
Lord, O let them ne'er disarm me
Of my blessed Savior's love.

To the world O crucify me—
Savior, I'll obey thy voice;
"Fool," "Fanatic," scoffers style me,—
"Blest are ye when men revile ye
For my sake,"—Rejoice! rejoice!

Rise, my soul, with exultation,
Rise, and reap thy rich reward;
Guided by His revelation,
Hope thou soon to see salvation,
And be forever with the Lord.

THOSE TWO YEARS.

L. T. CUNNINGHAM.

There appears to be much opposition by a considerable number of Adventists to the termination of the 2300 days of Dan. 8: 14, some two years subsequent to the 1335 days of chapter 12: 12. Aside from the impossibility of furnishing any reliable data from which those periods can be terminated simultaneously; the prophecy itself (in the eighth of Daniel), speaking of the events that were to be fulfilled in the interval of 2300 years, refers us specially to the "last end of the indignation," within the limits of the 2300 years. As the last end of the indignation here referred to must be reached before the period of time referred to can end, it follows as an absolute necessity that the Lord must come before the days can terminate. For, first in the prophecy, the question is—"How long the vision, the daily, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" The anti-christian powers, termed "the daily, and the transgression of desolation," were to tread under foot the sanctuary and the host for a period of 2300 years. Whatever is meant or embraced in the term "sanctuary," whether Jerusalem, Palestine, or the entire earth, it is to be occupied by these powers till they are removed *after* the coming of Christ.

At the coming of Christ, the first work to be done is, the resurrection of the holy dead and translation of the living saints to meet him in the air, followed by "the marriage of the Lamb"; after this appears Christ on a white horse, amid opened heaven, the "Faithful and True," in righteousness to judge and make war; "His eyes as a flame of fire, and on his head many crowns; and he had a name written that no man knew, but he himself. And he was clothed with a vesture dipped in blood; and his name is called the Word of God. And the armies in heaven followed him upon white horses, clothed in fine linen white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, *King of kings, and Lord of lords.* And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army." Rev. 19: 11–20. Compare with Ezek. 38: 18–23, and 39: 17–21.

This scene is laid after the marriage of the Lamb is celebrated, and in it is represented the kings of the earth, and the beast, with their armies, contesting for the dominion of the earth with the Lord Jesus Christ. Till these powers yield the sovereignty of the earth to Christ, the 2300 years have *not* ended; for these powers are to tread under foot, first, the sanctuary and the host. As the host (or the saints) after the resurrection are engaged with Christ against the beast and the kings of the earth, it follows as a necessity that they cannot be trodden under foot an equal period with the sanctuary. But after the agents of destruction which Christ will use in removing the wicked nations from his sanctuary have done their work, then shall the sanctuary be "justified." Justified is the proper rendering of the Hebrew word (*tsah-dak*), which occurs forty-one times in the Hebrew Scriptures, and in no other instance is it translated "cleansed," except in the text of Dan. 8: 14, and there in the margin it is rendered "justified."

Since God's sanctuary has been defiled and trodden under foot by the wicked powers of earth, this defilement must be removed by some process of cleansing, as the antecedent of justification. The antecedent of man's justification is repentance towards God and faith in our Lord Jesus Christ as our justifier; in him only can man be brought into favor with God. Jerusalem is certainly embraced in the term sanctuary (Dan. 8: 14), and Christ says that "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." Luke 21: 24. We read in the fourteenth chapter of Zech., when the day of the Lord cometh all nations will have been gathered against Jerusalem to battle. Then the Lord shall go forth and "fight against those nations. . . . And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east [this Scripture presents a personal conflict between Christ and the nations of the earth, resulting in their utter discomfiture]; and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley, and half of the mountain shall remove toward the north and half of it toward the south. . . And the Lord shall be king over all the earth; in that day there shall be one Lord, and his name one. All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem; and it shall be lifted up and inhabited" (or abide—*margin.*)

In connection with this work, the nations will experience Christ's indignation, as Gabriel with great emphasis had revealed to the prophet Daniel. "And he said, Behold, I make thee to know what shall be in the last end of the indignation; for at the time appointed the end shall be." The *last end* of the indignation is not reached till the close of the 2300 years, according to Dan. 8: 19. But Michael stands up (one like God) to reign, and *then* commences a "time of trouble such as *never was since there was a nation.*" Dan. 12: 1. This synchronizes with the sounding of the seventh angel, or last trump, which wakes the holy dead to life, and introduces the third woe upon the wicked nations (Rev. 11: 14, 15); then they will feel the direful effects of Christ's indignation. This strikingly agrees with the last three verses of Isa. 26—"Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead. Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and no more cover her slain."

Here, also, at the epoch of the resurrection, commences the work of indignation on the inhabitants of the earth. If the work of indignation commences at this point, the 2300 years do not end here, because they reach to the last end of it. The prophet Jeremiah also testifies to this same period of indignation (10: 10)—"But the Lord is the true God; he is the living God, and an everlasting king. At his wrath the earth shall tremble, and the nations shall not be able to abide his indignation." Again (Zeph. 3: 8)—"Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy." The foregoing scriptures may be compared with Isa. 10, especially verses 12, 23–27. The twenty-fifth verse is very expressive—"For yet a very little while, and the indignation shall cease, and mine anger in their destruction." After the remnant of Jacob has returned unto the mighty God, then "the Lord God of hosts shall make a consumption, even determined, in the midst of all the land"; and the scourge that he shall stir up against his enemies shall be "according to the slaughter of Midian at the rock of Oreb," where "the Lord set every man's sword against his fellow, even throughout all the host." Then will be witnessed a scene of woe without a parallel in the history of the world, in the visitation of God's indignation upon those that have trodden under foot the sanctuary and the host.

The word "indignation" in all the above quotations is from the Hebrew word *sah-gam*, and refers to God's special wrath reserved and to be visited upon the wicked nations of the earth. There are many more Scripture references bearing directly on the point set forth above, that might have been presented, but we think enough has now been given to establish the point that the 2300 days of Dan. 8: 14 do not end till the anti-christian powers that have trodden down the sanctuary and the host shall have been removed from the territory they now occupy. For it is not till this work is accomplished, that the sanctuary can be said to be justified. Therefore the 2300 days cannot end simultaneously with the 1335.

Traditionary ideas and notions have strong power and influence over Adventists, as well as over other people. According to the premises, in arranging the dates connected with these prophetic periods by Bro. Miller, they were made to end simultaneously; and thus this traditionary notion has almost become an article of faith among us; and the minds of many are still wandering in confusion; but (to the praise of God be it spoken) some are getting disenthralled from the power and influence of tradition; "for the Spirit searcheth all things; yea, the deep things of God" (1 Cor. 2: 10), and it is the prerogative of the Spirit to guide the church into *all* truth, and to show them "things to come" (John 16: 13); and we are confident that no legitimate interpretation of those prophetic periods will end them at the same time. The scope of the prophecy in the eighth of Daniel forbids such an application.

(Continued on page 62.)

— No one can be in the presence of God without holy fear. And he who cannot reconcile this with confidence and joy, does not know what the presence of God is.

AN EXHORTATION.

C. H. BARNES.

"And now, little children, abide in him; that when he shall appear, we may have confidence, and not be ashamed before him at his coming."—1 John 2: 28.

John had written his account of Jesus' life, death, and resurrection, that its readers might believe that he was the Christ, the Son of God, and that believing they might have life through his name. But this life is to be given only to them that continue faithful to the end, hence the need of patient endurance. To them that seek for glory, honor, and immortality by a patient continuance in well doing, eternal life will be given in the day when God shall judge the secrets of men by Jesus Christ, whom he hath ordained to be the Judge of quick and dead. Knowing the many influences that would tend to lead them astray from the great Shepherd of the sheep, John encourages his brethren to steadfastness—"And now, little children, abide in him, that when he shall appear, we may have confidence, and not be ashamed before him at his coming."

That we may more fully appreciate his counsel, notice

1. The event to which he cites them, viz., the appearing of Jesus. Here he alludes not to the descent of the Holy Spirit on the day of Pentecost; that was in the past; not to the destruction of Jerusalem by Titus; not to the day of death; not to any of these events, but to the *appearing of Jesus.* He refers to the fulfillment of the angels' promise—"This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1: 11. He went up personally, visibly, gloriously; even so will he return.

When they that had heard him preach, "and wondered at the gracious words which proceeded out of his mouth"; when they that had seen him dead and buried, and afterward eaten with him; when they that had been instructed by him during forty days after his resurrection, and seen him ascend bodily into heaven; when such as these heard the *return* of Jesus mentioned, they knew what it meant. They knew that he had been exalted to the right hand of the Father, to act as Mediator between God and man, until the time of probation should expire, when he would come to earth again in judgment; and had they been pointed to the transactions of the day of Pentecost for the fulfilment of his promise to return, undoubtedly they would have replied, "No, this is not the fulfillment of *his* promise to come again, but 'is that which was spoken by the prophet Joel.'" Acts 2: 16.

Had there been any Universalists to point to the siege and overthrow of Jerusalem, as being the accomplishment of his promise, they would probably have referred them to the words of Jesus when mentioning its overthrow, in which he said, "All these things must come to pass, *but the end is not yet.* . . . All these things are the *beginning* of sorrows." Matt. 24: 6, 8.

Had our Orthodox friends, who think "death is the gate to endless joys," been there to tell them that *death* ushers them into the presence of their Lord, and that was what was meant when Jesus said he would come again, these early christians would probably have said, "Not so; instead of that we believe 'the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so [i. e., in *this* manner] shall we ever be with the Lord.'" 1 Thess. 4: 16, 17.

Had there been any there that said his coming was to be by a gradual dispelling of moral darkness, and the unfolding of spiritual truth until all the world should become enlightened, these early believers would probably have quoted our Savior's words, in which he says, in opposition to this theory of a *gradual* appearing—"As the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be." Matt. 24: 27.

From the New Testament stand-point, the time "when he shall appear" will be the gladdest, most glorious, and awfully grand day that has ever dawned upon this earth. It will be the day of eternal redemption, when the ransomed millions will join in singing the "new song," which none but they can sing: "Thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests: and we shall reign on the earth." Rev. 5: 9, 10. By his appearing, John means his personal appearing in glory at the end of this age.

Notice

2. His counsel—"abide in him." He evidently has in his mind the figure that Jesus had used formerly, when he said—"I am the true vine, and my Father is the husbandman. . . . Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." John 15: 1, 4, 5. Herein lies one cause, if not the cause, of success. He who is daily growing up into Christ; who is deriving strength and nourishment from him, can but exert a saving influence wherever he may be. "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." Ps. 90: 1.

To successfully resist temptation, and endure trials, and overcome obstacles, it is needful to have succor from that mighty One on whom help has been laid. And if supported by his arm, we shall learn the lesson Paul learned: that we can do all things through Christ who strengtheneth us. By abiding in Christ, we have him abide in us, so that Christ identifies himself, as it were, with the christian, thus enabling him to be more than a conqueror in the warfare he is waging. Whatever the burden may be that he is called upon to bear, he is not permitted to sink beneath its weight. The power which sustains the universe is exercised also in strengthening the children of men, so that if they fall, they shall not be utterly cast down; for the Lord upholdeth them with his hand.

The branch partaketh of the root and fatness of the tree; hence if the root be holy, so are the branches. If we be abiding in Christ, we shall partake of his nature; we shall be transformed by the renewing of our minds, and so closely allied to Christ, and he to us, that each one can say with Paul—"I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2: 20. Abiding in Christ we bear fruit; severed from him we become barren and unfruitful. Abiding in him we have a refuge from every stormy wind: a relief from all the burdens which weigh us down; a source of joy even in sadness; a blessed comfort and consolation even in the midst of sorrow and distress.

Blessed truth; blessed privilege; christian pilgrim, ever prize it. Let nothing cause thee to neglect it, but ever abiding in Christ, receive daily "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness," and then indeed thou shalt be called a tree of righteousness, the planting of the Lord, and he will be glorified.

Abiding in Christ we not only have help in the present, but in the day, when, before the assembled universe, the children of God shall be manifested, we shall "have confidence, and not be ashamed before him at his coming." If this, then, be the result of abiding in Christ, who then can knowingly live severed from him? Let us who have been grafted into the true vine thus continue, and in the "sweet bye and bye," which is so soon to be be enjoyed by the faithful children of God,

"We shall sing on that beautiful shore,
The melodious song of the blest,
And our spirits shall sorrow no more—
Not a sigh for the blessing of rest."

Salem, Mass.

THE PROPHETIC PERIODS.—No. 4.

DANIEL 8th AND 9th CONSIDERED.

B. GLOW.

But what I regard as paramount to all else, is the fact that Gabriel left Daniel in total ignorance of the vision, with the significant charge to "shut it up for many days"—about fifteen years—plainly implying that after many days he would return and unfold the whole matter. There is no rule of criticism that can weaken this view of the case. The whole thing would be a dead letter to-day, and God dishonored,—for he commanded Gabriel to make "the man understand the vision,—had he not returned to explain the vision more fully.

As it regards the exact epoch of the said vision, we have got to rely upon human testimony partly. God did not give us the chronology of events. He has indeed shown us very nearly where the 2300 days commenced, in pointing to an event in the midst of the Medo-Persian empire, upon which we can rely with great assurance. It was that dreadful decree granted to Haman, the Amalekite chieftain, to slaughter the whole Jewish race on the thirteenth day of Adar, the twelfth month of the year; which decree was extorted from the king by misrepresentation and fraud, as subsequent events showed; and the perpetrators of the dreadful crime suffered to the full extent the vengeance of their own hatred and spite. But the heralds of death were sent "pushing" through the land, westward, and northward, and southward, with the death-warrant of all the Jews, both young and old, little children and women in one day. It was the most horrid act that mortal man ever devised, and it sent a thrill of distress through the land that made the heathen themselves tremble. God's ancient people, a mighty nation, were to be slaughtered like wild beasts. There was no arm to save, nor eye to pity, as viewed from the ranks of men. It was a political earthquake, that shook the moral sensibilities of the heathen, and invoked the intervention of God himself to stay it in its course; an event more dreadful than the deluge, as it fell within the comprehension of all men, and sent a thrill of wild despair into all the earth.

Upon a former occasion, the Red Sea divided her waters, and this same people escaped the sword that was drawn in anger to destroy them. But now a broad sea of blood lies before them, their enemies are encamped all around them, and the heralds of death are "pushing" westward, and northward, and southward, with positive orders to all the subordinate princes of the vast empire to prepare for the general slaughter. A wailing is heard in the land, and mournful prayers are uttered with tongues that never prayed before. God is moved to pity. The tide of blood is checked in its course; and now the camp of Israel sends forth a shout of victory that rends the heavens and fills their enemy's camp with fear and trembling. But they venture on, and, like the Egyptians, are overtaken with the returning tide, and seventy-five thousand eight hundred of the Amalekites perished in their own blood. In this I see a literal fulfilment of the bear raising himself up on one side, having three ribs in his mouth—the remnant of the Amalekites—who said, "Arise, devour much flesh"—meaning the Jews; but God overruled the decree, and turned it upon their own heads. So we see that there were two sides to this question, for there were two decrees; one against the Jews, and the other against their enemies. See Esther 8, 3 and 8. The devouring of much flesh was all on one side, and fulfilled to the letter; as seventy-five thousand eight hundred Amalekites were devoured, and not a single Jew fell in the conflict. See Esther 7: 7—"And the king *arising* from the banquet of wine *in his wrath* went into the garden." The bear "raised up itself on one side"; and his indignation against the Amalekites arose to the highest pitch of vengeance. The bear literally "devoured much flesh." But all on one side. "It raised itself up on one side," i. e., in behalf of the Jews, and against the Amalekites.

Mordecai enjoined the Jews to "celebrate that day yearly, throughout their generations," and they do celebrate it to this day. It was a new era in the history of their race, and well fitting the epoch of the said vision. The ram standing before the river Ulai in Shushan, the capital of the Persian empire, was the first thing that Daniel saw in the vision.

Then it follows that it was the beginning of the vision. And what we now desire is, to know where the said empire lies, upon the best chronological charts. We are told that upon the fall of Babylon the Medes and Persians took the kingdom, B. C. 491. Upon the fall of the Medes and Persians, B. C. 332, the Grecians came into power, and held dominion over the whole oriental world, as the Medes and Persians had before them. Then it follows that the Medes and Persians reigned one hundred and fifty-nine years, between the fall of Babylon and the rise of the Grecian empire. And it is within the limits of this narrow circle we must search for the definite epoch of the vision. It is clear that we cannot locate it anywhere within sixty-two years next succeeding the fall of Babylon, else the sanctuary would have been cleansed, and the Lord of hosts would be reigning now in "Mount Zion, and in Jerusalem, and before his ancients gloriously." Remember this! What king sat upon the throne immediately succeeding sixty-two years from the commencement of the Medo-Persian reign? The aggregate of all the kings that reigned previous to the sole reign of Artaxerxes the Great was about fifty-two years. Then it follows that the said sixty-two years reach ten years into the reign of Artaxerxes; and the vision could not therefore have commenced previous to this, else (as we have remarked) the "sanctuary" would have been cleansed ere this. The tenth year of Artaxerxes synchronizes with B. C. 428. Then we may begin to search for some monument that will designate the year of the vision, and I shall expect to find it when and where the said ram had attained his full growth, and the said horns their highest altitude. I shall also expect to find the ram "pushing," not in a military sense (as I hope to show from sound and logical reasoning), but politically, and with the view of exterminating a nation that would not bow down to the dumb idols of the land, nor worship at the shrine of an Amalekite prince.

"The ram which thou sawest, having two horns, are the kings of Media and Persia." And "I saw the ram pushing westward, and northward, and southward, so that no beast might stand before him, neither was there any that could deliver out of his hand, but he did according to his will, and became great." This ram was standing quietly before the river Ulai in Shushan, the capital of the Medo-Persian empire; and it is said that his horns were "high"—*margin*, "great." This implies that the political power and military strength of the empire had attained its highest point of greatness and glory, when first discovered; that its former history had been one of progress, from comparative weakness, and that here lies the epoch of the vision. Let us see if there is anything on record that will sustain this view of the case.

Setting aside the concurrent testimony of profane historians, and relying wholly upon the Bible, we feel assured that we can satisfy the most skeptical minds upon this question. "Behold, there shall stand up yet three kings in Persia, and the fourth shall be far richer than they all, and by his strength, through his riches, he shall stir up all against the realm of Grecia." Dan. 11: 2. Now this was uttered in the reign of Cyrus the First, king of Persia, and with the view of giving us a clew to the epoch of the vision, or the commencement of the 2300 days. Then it follows that the fourth king from Cyrus had all the elements of greatness, riches and strength, and stood higher upon the stage of national fame than all his predecessors. This was Xerxes, the representative head of the horn that came up last; and Artaxerxes, his son and successor, inherited his father's vast estate, from India even unto Ethiopia, and carried it forward with great pomp and pride to the close of his successful reign. Here, the final restoration of the Jews was accomplished, and a new era dawned upon them.

Then it follows that the vision originated somewhere within the reign of these two kings. That it did not originate in the reign of Xerxes, is plainly implied in the declaration—"There shall stand up *yet* three kings in Persia." Dan. 11: 2. This was uttered in the third year of Cyrus, the first king of Persia—mark that—(Dan. 10: 1), in connection with the declaration—"Now I am come to make thee understand what shall befall thy people in the latter days; *for yet the vision is for many days.*" Uttered, too, with the view of pointing more distinctly to the commencement of the vision, or of the 2300 days. Query. Why tell us of *three* kings that were *yet* to stand up in Persia, as if these were the last and only kings to stand up yet in that empire? Did he not know that some nine or ten kings would yet stand up in Persia? Most assuredly he did, but he knew likewise that *only three* would precede the vision. No criticism can weaken this view of the case.

About seventeen years previous to this last interview with Daniel, Gabriel had told him that the "vision of the evening and the morning [2300 days] was true," wherefore "shut thou up the vision," for it shall be for "many days"; signifying plainly that he did not intend to give him a full "understanding" of it then, but would subsequently return and unfold the whole matter. Hence he addresses Daniel (upon the last visit) with the perfectly natural and significant language—"Now I am come to make thee understand what shall befall thy people in the latter days; for *yet* the vision shall be for many days"; and in the very next breath adds—"There shall stand up *yet* three kings in Persia." All this plainly implies that the vision, in its primary sense and meaning, relates to and concerns Daniel's people. Let us bear this in mind, as we shall have something more to say upon this matter hereafter.

It is manifest upon the very face of the foregoing facts, that the epoch of the vision lies in the reign of Artaxerxes. It could not be any later, from the fact that the empire began to decline immediately after his death. Then it follows that it lies somewhere here, and we may find it in the "pushing" of the ram. The ram was pushing westward, and northward, and southward, so that no beast might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great. We admit that this seems to imply, at first view, that the said empire would, at the time designated in the vision, i. e., when the horns were high, be carrying on an aggressive war against foreign nations, in the west, and in the north, and in the south, all at one and the same time; and that no nation upon earth would be able to stand before them. But upon mature reflection, and a thorough investigation of all the historic facts in relation to the Persian wars, we find that it is an unwarranted assumption, and tending to impeach the sacred oracles of truth; as the facts are all, and in the most positive sense, too, opposed to this view of the case. There is no record upon earth that warrants such a conclusion; nor can it be shown that even the Romans, the exceeding and terrible beast, were ever engaged in a foreign war of such magnitude as the said "pushing" seems to imply.

Janesville, Wis.

CHRISTIAN PERFECTION.

JOHN WESLEY.

Q. What is Christian perfection?

A. The loving God with all our heart, mind, soul, and strength. This implies that no wrong temper, none contrary to love remains in the soul; and that all thoughts, words, and actions are governed by pure love.

Q. Do you affirm that this perfection excludes all infirmities, ignorance, and mistake?

A. I continually affirm quite the contrary, and always have done so.

Q. But how can every thought, word, and work be governed by pure love, and the man be subject at the same time to ignorance and mistake?

A. I see no contradiction here. A man may be filled with pure love, and still be liable to mistake. Indeed I do not expect to be freed from actual mistake, till this mortal puts on immortality. . . . For we cannot now think at all, but by the mediation of these bodily organs, which have suffered equally with the rest of our frame. And hence we cannot avoid sometimes thinking wrong, till this corruptible shall have put on incorruption.

But we may carry this thought farther yet. A mistake in judgment may possibly occasion a mistake in practice. For instance, Mr. De Renty's mistake touching the nature of mortification, arising from prejudice of education, occasioned that practical mistake, his wearing an iron girdle. And a thousand such instances there may be, even in those who are in the highest state of grace. Yet where every word and action springs from love, such a mistake is not properly a sin. However, it cannot bear the rigor of God's justice, but needs the atoning blood.

Q. What was the judgment of all our brethren who met at Bristol in August, 1758, on this head?

A. It was expressed in these words: 1. Every one may mistake as long as he lives: 2. A mistake in opinion may occasion a mistake in practice: 3. Every such mistake is a transgression of the perfect law. Therefore, 4. Every such mistake, were it not for the blood of atonement, would expose to eternal damnation. 5. It follows that the most perfect have continual need of the merits of Christ, even for their actual transgressions, and may say for themselves, as well as for their brethren, "Forgive us our trespasses."

This easily accounts for what might otherwise seem to be utterly unaccountable, namely: that those who are not offended when we speak of the highest degree of love, yet will not hear of living without sin. The reason is, they know all men are liable to mistake, and that in practice as well as in judgment. But they do not know, or do not observe, that this is not sin if love is the sole principle of action.

Q. But still, if they live without sin, does not this exclude the necessity of a mediator? At least, is it not plain that they stand no longer in need of Christ in his priestly office?

A. Far from it. None feel their need of Christ like these; none so entirely depend upon him. For Christ does not give life to the soul separate from, but in and with himself. Hence his words are equally true of all men, in whatsoever state of grace they are: "As the branch cannot bear fruit of itself except it abide in the vine, no more can ye except ye abide in me; without" or separate from "me, ye can do nothing."

In every state we need Christ in the following respects: 1. Whatever grace we receive, it is a free gift from him: 2. We receive it as his purchase, merely in consideration of the price he paid: 3. We have this grace not only from Christ, but in him. For our perfection is not like that of a tree, which flourishes by the sap derived from its own root, but, as was said before, like that of a branch, which, united to the vine, bears fruit, but severed from it, is dried up and withered: 4. All our blessings, temporal, spiritual, and eternal, depend on his intercession for us, which is one branch of his priestly office, whereof, therefore, we have always equal need; 5. The best of men still need Christ in his priestly office to atone for their omissions, their shortcomings, (as some not improperly speak,) their mistakes in judgment and practice, and their defects of various kinds. For these are all deviations from the perfect law, and consequently need an atonement. Yet that they are not properly sins we apprehend may appear from the words of St. Paul: "He that loveth another hath fulfilled the law, for love is the fulfilling of the law." Rom. 13: 8–10. Now mistakes, and whatever infirmities necessarily flow from the corruptible state of the body, are no way contrary to love, nor therefore in the Scripture sense *sin.*

To explain myself a little further on this head. 1. Not only *sin properly so called*, that is, a voluntary transgression of a known law, but sin improperly so called, that is, an involuntary transgression of a divine law, known or unknown, needs the atoning blood. 2. I believe there is no such perfection in this life as excludes these involuntary transgressions, which I apprehend to be naturally conquent on the ignorance and mistakes inseparable from mortality. 3. Therefore *sinless perfection* is a phrase I never use, lest I should *seem* to contradict myself. 4. I believe a person filled with the love of God is still liable to these involuntary transgressions. 5. Such transgressions you may call *sins*, if you please; I do not, for the reasons above mentioned.

Q. What advice would you give to those that do, and those that do not call them so?

A. Let those that do not call them *sins* never think that themselves or any other persons are in such a state as that they can stand before infinite justice without a mediator. This must argue either the deepest ignorance, or the highest arrogance and presumption.

Let those who do call them so beware how they confound these *defects* with *sins* properly so called. But how will they avoid it? How will these be distinguished from those, if they are all promiscuously called *sins*? I am much afraid, if we should allow any sins to be consistent with Christian perfection, few would confine the idea to those *defects* concerning which only the assertion could be true.

Q. But how can a liableness to mistake consist with perfect love? 2. Is it not a person who is perfected in love every moment under its influence? And can any mistake flow from pure love?

A. I answer, 1. Many mistakes may *consist* with pure love: 2. Some may accidentally flow from it. I mean love itself may incline us to mistake. The pure love of our neighbor springing from the love of God, "thinketh no evil," "believeth and hopeth all things." Now this very temper, unsuspicious, ready to believe and hope the best of all men, may occasion our thinking some men better than they really are. Here there is a manifest mistake, accidentally *flowing* from pure love.

Q. How then shall we avoid setting Christian perfection too high or to low?

A. By keeping to the Bible, and setting it just as high as the Scripture does. It is nothing higher and nothing lower than this: the pure love of God and man; the loving God with all our heart and soul, and our neighbor as ourselves: it is love governing the heart and life, running through all our tempers, words, and actions.

Q. Suppose one had attained to this, would you advise him to speak of it?

A. At first, perhaps, he would scarce be able to refrain, the fire would be so hot within him; his desire to declare the loving kindness of the Lord carrying him away like a torrent. But afterward he might; and then it would be advisable not to speak of it to them that know not God. It is most likely it would only provoke them to contradict and blaspheme; nor to others without some particular reason, without some good in view. And then he should have especial care to avoid all appearance of boasting; to speak with the deepest humility and reverence, giving all the glory to God.

Q. But would it not be better to be entirely silent: not to speak of it at all?

A. By silence he might avoid many crosses, which will naturally and necessarily ensue if he simply declare, even among believers, what God has wrought in his soul. If, therefore, such a one were to confer with flesh and blood, he would be entirely silent. But this could not be done with a clear conscience, for undoubtedly he ought to speak. *Men* do not light a candle to put it under a bushel: much less does the all-wise God. He does not raise such a monument of his power and love to hide it from all mankind. Rather he intends it as a general blessing to those who are simple of heart. He designs thereby not barely the happiness of that individual person, but the animating and encouraging others to follow after the same blessing. His will is that many shall see it, and rejoice, and put their trust in the Lord. Nor does any thing under heaven more quicken the desires of those who are justified, than to converse with those whom they believe to have experienced a still higher salvation. This places that salvation full in their view, and increases their hunger and thirst after it; an advantage which must have been entirely lost had the person so saved buried himself in silence.

Q. But is there no way to prevent those crosses which usually fall on those who speak of being thus saved?

A. It seems they cannot be prevented altogether, while so much of nature remains even in believers. But something might be done, if the preacher in every place would, 1. Talk freely with all who speak thus: and, 2. Labor to prevent the unjust or unkind treatment of those in favor of whom there is reasonable proof.

Little by Little.—If we want to do a great deal of good in the world, we must be willing to do it in little things. Drops make the ocean. Dr. Johnson wisely observed—"He who waits to do a great deal of good at once, will never do any thing." When John Wesley was once asked by what magic he had rendered his followers so efficient, he is said to have replied that the great secret consisted in this, that they were "all at it, and always at it." Without this unceasing activity, this perpetual advancement, there can never be the attainment of the victor's crown. Are you prepared to persevere; to go on, step by step, until the race is run, and the laurel wreath encircles your brow? Do not give up because your labor hitherto seems fruitless. Persevere to the end.

Brevity the Soul of Mercy.—The following remarks of the Rev. Dr. Hastings made to the students of Union Theological Seminary, are strongly commended to those who would gain the sympathy of and extend help to the sick:

"I have time to offer only one suggestion on pastoral work. Be brief in your visits at the sick-bed. Condense what you have to say into the shortest compass, if possible—a verse of Scripture. Make your prayer very short, and do not tarry. I am firmly convinced that too much time is often spent at the sick-bed, especially in cases of great weakness and prostration. Be to the point, and be brief."

(Continued from page 61.)

We come now to consider in the second place the data furnished us in the providence of God, both in his word and in reliable history, to be applied to these two prophetic periods under examination; and first, as to that which relates to the period recorded in Dan. 12; namely, the 1335 days. We shall confine our points to the data furnished in the language of the Scriptures, and in history. The last three verses of Dan. 12 read—"And from the time the daily shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way [Daniel] till the end be; for thou shalt rest and stand in [or up for] thy lot at the end of the days." We shall state, without arguing the point, what is to be understood by the terms "daily," and "the abomination that maketh desolate." By the "daily" is to be understood the pagan abomination under the Assyrian (or Babylonian) rule, through Persian, Grecian, and pagan Rome; and from A. D. 508 paganism had lost its controling influence over the governments of the empire, and then the way was being prepared rapidly for that which was to succeed it. The papacy was the abomination that maketh desolate, which succeeded paganism, and was established in A. D. 538, and had or exercised a controling power over the states into which the empire had been divided, for 1260 years. It also agrees with the character of the little horn of Dan. 7, and the leopard beast of Rev. 13.

We think the taking away of the daily and the setting up of the abomination that maketh desolate are *not* simultaneous events; that there are thirty years interval between them. That a space of time should intervene seems to be required by the fact that the rise of the papacy was gradual; also the taking away of paganism. But there must be a point where paganism lost its power, which we think was in A. D. 508. Also where the papacy was established, which must have been as early as A. D. 538. If the papacy was established simultaneously with the taking away of paganism, and both events took place in A. D. 538, it would carry the end of the 1290 years to 1828, in which year no event took place in harmony with the evident meaning of the language contained in the prophecy. The setting up of the abomination that maketh desolate, is the last event referred to by the angel to Daniel; and we should expect at the conclusion of the period specified some event in the history of the papacy to mark the close of that period.

The events of the French revolution culminating in the humiliation of the papacy in 1798, are of a character of sufficient magnitude to mark the close of the 1290 years; as also of the 1260, or the "time and times and dividing of time" of Dan. 7. While these two periods end together, the former commences thirty years previous. This to our mind is the most natural interpretation and application of this prophecy, and is most in harmony with the facts of history.

The period of the reign of Justinian, emperor of the East, is where all Catholic and Protestant writers of any note place the supremacy of the papacy. And the only years that were specially marked in the reign of that emperor for the supremacy of popery, were from A. D. 533 to A. D. 538. We can see no event *after* A. D. 538, in the grants of power that were to mark the supremacy of that system, that was equal to that within the periods already specified. The saints were to be given into the hands of the little horn, or the papacy; and the grants of power from Justinian to the pope agree exactly with the conditions of the prophecy; and the taking of Rome out of the hands of the Goths in A. D. 538 by Justinian, and giving it into the hands of the papacy as its seat or throne, from whence to exercise jurisdiction over the saints in its long career of infamy, in drinking the blood of the saints of the Most High, and wearing them out, is an event that may well mark the commencement of the 1260 years.

The pouring out of the first vial upon those that "had the mark of the beast, and upon them which worshiped his image," evidently corresponds with the events of the French Revolution, which prepared the way for the humiliation of the papacy in 1798, when the pope was taken prisoner by Berthier, the French general, and carried into France, where he died in exile in A. D. 1799; when also the papal government was destroyed, and a republican government established in its stead. The first five vials in Rev. 16, are evidently a series of judgments on the Catholic nations that had supported the papacy through its long, dark history of blood. The effects of the first vial were seen in the calamities visited on the French nation in the French Revolution, from A. D. 1789 to its close. Then after this the various wars by the emperor Napoleon, and others, which drenched Europe with blood, and with other calamities, to A. D. 1820; all may be regarded, directly or indirectly, as the judgments of God visited on the papacy; and all the wars and changes in the march of events onward to the present time have conduced to the overthrow of the dominion of that power. Now we see it in a position exactly corresponding with the prophecy, just before it goes to the burning flame. As we have seen, A. D. 1798 is the *only* year in which an event was visited upon Rome, the seat of the beast, answering to the conditions of the prophecy; and seventy-five years from this date carry us to the resurrection of the holy dead, or to the end of the 1335 prophetical days, or years. Amen.

Having briefly pointed out the only reliable data for the ending of the 1335 years of Dan. 12: 12; namely, A. D. 538—1873, we come in the second place to consider briefly the data corresponding with the Bible and historical facts, relating to the 2300 prophetical days of Dan. 8: 14. First, we ask, Is it reasonable, or consistent, to suppose that God, in giving an outline of the great events that were to close the history of this world, has thrown in a measurement of time covering that portion of history, without giving any clew by which to determine its commencement or end? We believe, and will attempt to prove, that he has done no such thing, but has given us means whereby we may *understand* this very important period of time.

First. Daniel tells us what he saw in a vision (Dan. 8: 3-13); then a voice was heard—"Then I heard one saint speaking, and another saint said unto that certain saint [*Heb., palmoni*, or the wonderful numberer—*margin*], which spake, How long the vision? . . . And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed [or justified]. And it came to pass when I, even I, Daniel, had seen the vision and sought for the meaning, then, behold, there stood before me as the appearance of a man. And I heard a man's voice between the banks of Ulai which called and said, Gabriel, make this man to *understand* the vision."

We see from this scripture that a holy angel asked the question as to "*how long* the vision." (And, the apostle Peter tells us the angels desire to look into the time. 1 Pet. 1: 12.) After Daniel had listened to this heavenly inquiry, and heard the answer, he sought to know the meaning. While in this condition of keep solicitude, he hears a voice from between the banks of the river—"Gabriel, *make* this man to *understand* the vision." Now we see that Gabriel has received an important commission. Did he obey? We shall see. Read from the 19th verse to the close of chapter eight. Here we find Gabriel explains all the symbols in the chapter except the 2300 days. As there was a seal to be put upon the vision for a period of time, we hear Gabriel saying to the prophet—"Wherefore shut thou up the vision, for it shall be for *many* days." This is the reason he assigns for the seal being placed upon it, on account of the long period that was to intervene. We think if Gabriel had at the time of this visit to the prophet given him the instruction that he gave him at a subsequent visit (chap. 9: 21), there would have been no seal upon the book. The last verse of chapter 8 shows that the prophet had not as yet received the understanding that Gabriel was commanded to give him. But he leaves him for a season; yet the solicitude and anxiety created in the heart of the prophet do not leave him. After revolving the subject over in his mind for a season, he betakes him to the prophetical books, and to fasting and prayer for further understanding. Read the ninth chapter. (A most excellent method to obtain divine counsel and instruction.) The Lord does not leave him long in suspense. Gabriel was caused to "fly swiftly," to finish his commission in giving the prophet the understanding of the *time*, namely, the 2300 days; therefore he turns the attention of the prophet immediately to the vision of the eighth chapter—"Therefore *understand* the matter, and *consider the vision*. Seventy weeks are determined [or cut off] upon thy people, and upon thy holy city, to finish [or restrain] the transgression." Here are seventy prophetic weeks, equal to four hundred and ninety years, declared cut off from the 2300, the length of the vision of the eighth chapter, and assigned to the Jews and to their holy city Jerusalem, as the period of their national probation.

Throughout this period the (daily) transgression was to be restrained from destroying that people. In *no* case, excepting in the text (Dan. 9: 24), is this Hebrew word *kahlah* rendered finish, in the eighteen instances of its occurrence. The marginal reading of Dan. 9: 24 is, therefore, the true reading, as may be seen by consulting the Eng. Hebrew Concordance. We understand by the term "daily" (or continual) transgression of Dan. 8: 13, as embracing Persia, Grecia, and Pagan Rome. Gabriel, in explaining to the prophet the 2300 days, refers him to the restraint the first power presented to him, i. e., Persia, would be under in attempting the destruction of the Jews. The period of time through which the transgression was to be restrained, was limited to 490 years. Therefore it must commence at some definite epoch, and with some important event. This important event was the "pushing" of the ram, that no life or living might stand before him (Dan. 8: 4); agreeing to the letters of notification sent by posts into all the provinces of Persia, of the death-warrant for the destruction of the entire Jewish nation, signed by Ahasuerus the fifth king of Persia, in the month Nisan (the first month), in the twelfth year of his reign; to be carried into execution on the thirteenth day of the twelfth month of the same year. The history of this decree, and the overruling providence of God in preventing its execution, may be learned from the book of Esther, and Josephus' History of the Jews. Daniel saw the power of Persia pushing for the destruction of his people; and Gabriel informs him that the transgression would be *restrained* for four hundred and ninety years. This restraining work must commence before the execution of that awful decree instigated by Haman, an Agagite, the Jews' enemy. God signally frustrated the machinations of the devil in Haman on this occasion, and this was in the twelfth year of Ahasuerus the king; synchronizing with B. C. 426. This is the date from which to commence the seventy weeks, or four hundred and ninety years, the first part of the 2300 years. Therefore the seventy weeks ended in A. D. 65, where the war began that destroyed Jerusalem. The work of restraint was to continue until the work of their desolation should commence. Josephus says the war began in the twelfth year of Nero, and the seventeenth of the reign of Agrippa. Dion Cassius says Nero began to reign A. D. 53, bringing his twelfth year to A. D. 65. This is the only authentic date for the commencement of the Jewish war. Here ends the famous prophecy of the "seventy weeks" at the *beginning* of the Jewish war, and *not* (as some have supposed) at its close. (These "seventy weeks" have no connection with the "sixty-nine" nor the "sixty-two weeks." Neither do they commence at the going forth of the commandment to restore and build Jerusalem. The sixty-nine weeks commence at this epoch, and end at the birth of Christ. Those four periods in the ninth of Daniel refer to distinct and separate events, neither of which commence or end together. These assertions we are prepared to prove in the plain language of Scripture.) These seventy weeks were to be "cut off" from the 2300 prophetic days, and, as we have proved, ended in A. D. 65. There are eighteen hundred and ten more left to be fulfilled in eighteen hundred and ten years from A. D. 65, which carries us to A. D. 1875.

In the light of the foregoing argument, we have at least a two-fold cord, composed of material, we think, that cannot be easily broken. First, in the Scripture statements of the character of the judgments to be visited upon the nations, after the Lord comes; in the battle of the great day of God Almighty, to which the kings of the earth and the whole world are gathered, when the wine of the earth shall be cast into the great wine-press of the wrath of God, and trodden till blood comes up to the horse bridles by the space of two hundred miles; the fall of the cities of the nations; the avenging of the blood of his servants at the hand of Babylon the Great; the King of kings and the Lord of lords smiting the nations with the sword that cometh out of his mouth; when he treadeth the wine-press of the fierceness and wrath of Almighty God; when all the fowls of heaven are filled with the flesh of kings, and captains and mighty men, and of all, both free and bond, both small and great;—all this to be accomplished after the Lord comes, *before* the "sanctuary can be justified."

Second, the argument on the only reliable data for ending the two periods; first, the 1365 days in A. D. 1873; and second, the 2300 days in A. D. 1875. We see from the above facts a harmony in ending the 2300 days some two years subsequent to the 1335.

My brethren, it is time to awake to the merits of this question, and thus be led to understand God's counsel and word, so that day may not overtake us unawares. Amen.

The World's Crisis

AND

SECOND ADVENT MESSENGER.

Boston, Wednesday, Jan. 17, 1872.

☞ Please Remember!

☞ All remittances to this office, in the form of Drafts, Bank Checks, and Postal Money-Orders, should be made payable to the Business Agent, GEO. T. ADAMS.

☞ Take Notice!

☞ All subscriptions for the Crisis are payable in Advance, at the rate of $2.50 a year.

☞ THOSE who send articles for the *Crisis*, should direct them to MILES GRANT, Boston, and not to the Business Agent.

BILLS! BILLS!!

ELDER I. I. LESLIE, Editor of the *Young Pilgrim*, has gone to Maine for a few days, and will call upon subscribers of the *Crisis* and the *Pilgrim* who are in arrears, with bills of their indebtedness; and we hope the friends will do their duty,—pay up, or, if they cannot, make such statements as the case may require, so that we may know how it is, and do what appears for the good of the cause.

ELDER J. T. DIXON has gone to parts of New York and Pennsylvania, and also Bro. E. WYMAN to New Hampshire, for the same purpose. Brethren and sisters, do the best you can in this matter, and the Lord will bless. AG'T.

OUR WESTERN TRIP.

Monday morning, Dec. 25th, we bade adieu to our friends in Chicago, and at 10.45 took the fast Pacific Express on the Chicago and Northwestern R. R. for Omaha. This road is well managed, by the gentlemanly superintendent, Mr. J. Gault. Pullman palace and hotel cars are attached to the train, affording the comforts and luxuries of the home parlors of the wealthy. These cars are truly portable palaces. We felt very contented in other cars, so well adapted to the comfort of the passengers, leaving those who could afford it to enjoy the luxuries of Pullman's Palace.

After crossing the fine iron bridge over the Mississippi, connecting Ill. and Iowa, we met Bro. and Sr. Wilson and their niece at Clinton, who took the cars with us for California. He has been conducting with much success, a very large seed farm, of some two hundred and sixty acres, on which he raised this year some nineteen and one quarter tons of beet seed, besides large quantities of other seeds. He has now closed up all his business and consecrated himself wholly to the Lord to preach his word. We believe he is in the path of duty, and will see rich fruit from his labors. Our journeying together is very pleasant. While we are now writing in the cars, he is engaged in a very interesting conversation with several gentlemen, in relation to the reasons of our hope. He is conducting the conversation with much skill, and in a very sweet spirit, well calculated to convince the opposer, and instruct the inquirer. Would that all could learn to instruct opposers in meekness, as the Scriptures teach. The results would be blessed.

After leaving Clinton, about four P. M., we went on nicely to Omaha, Neb., where we arrived at about 9.30 P. M., Tuesday, Dec. 25th. On our arrival we learned that no train would leave that day, on account of the heavy snow storms in the west. We took quarters at a hotel, and made the best of our situation. Omaha is a smart, thriving city, of some sixteen or seventeen thousand inhabitants. It is situated on the western bank of the Missouri river, at the eastern terminus of the Union Pacific R. R., and is nine hundred and sixty-six feet above tide water. The state capital was first located there, but in 1868 was removed to Lincoln. An expensive iron railroad bridge is being built across the Missouri river at Omaha, which is now about half done. It will probably take another year to finish it. When done it will be a great convenience to the traveling public; though we crossed the river very pleasantly in cars, running on a temporary support. Sometimes it is very difficult to get across.

Wednesday at 11.30 A. M., we took our departure from Omaha, to battle with snow storms, and heaps of snow, without a parallel in western railroad experience. We got as far as Grand Island, a distance of one hundred and fifty-four miles, where we had to stay all night. Thursday, we got on our way thirty-seven miles the first six hours. Then we went on nicely to Cheyenne, two hundred and twenty-five miles, arriving Friday morning, Dec. 28th, where we are now, at 5 P. M., just starting onward again. We learn there has been no train through from the west for about ten days. Our prospects for travel are not very encouraging.

Saturday, one P. M.. Last night we went from Cheyenne to Laramie, a distance of fifty-seven miles, where we tarried till eight o'clock this morning. When at Sherman, we were 8242 feet above the level of the sea. At this point, we encountered another sharp storm, during which we could not see but a few feet from the cars. With frequent stoppings, we succeeded in reaching Laramie, and waited for the morning. Before starting this morning, we made some oatmeal mush for our journey. This we did also at Omaha, which, with what we took from Chicago, has kept our supply good. We used the last of our oatmeal this morning. When that fails, we hope to have left unleavened bread and sweet apples, supplied by our Chicago friends.

We have now been on the road to-day over five hours, and have only passed over about thirty miles. We passed two engines that were disabled, and thrown off the track, while being used to clear the snow from the road. The further we go, the worse our difficulties. We expected to have been in California at 6 o'clock to-night, but instead of that, we are 1308 miles from San Francisco, and but 606 from Omaha. We are contented and happy in Jesus. All is well. Our peace is deep and sweet.

LATER.

When we left Chicago, the 25th of Dec., we expected to have been in California on the evening of the 30th. At the time of our present writing (10 A. M., Jan. 1st., 1872), we are at Rawlings, seven hundred and nine miles west of Omaha. During the last fifty hours, we have advanced but two hundred and thirty-six miles. We left Laramie at 8 A. M., Saturday, and in over thirty hours, we only progressed thirty-one miles, with the aid of eighty-five men employed in digging snow from the track. During this time, we were among the Rocky mountains, about one mile and a quarter above the level of the sea, where the wind had full sweep. It blew wildly, constantly, tempestuously, terribly, making the cars rock like cradles. This powerful wind kept the snow on a hasty run for every hollow place and cut in the R. R. track, and there packed it in very closely, so that it could not be removed by snow plows. Mr. Sickles, the efficient and gentlemanly superintendent, has between two and three hundred men employed night and day in digging the snow from the track. We passed through snow drifts where the top corner of the cars would rub against the snow.

On our way from Laramie to Lookout (thirty-one miles), we passed three disabled engines thrown aside while engaged in clearing the track. It is very expensive running the trains this winter. While detained in the snow and kept from the eating stations, the passengers were supplied at the expense of the R. R. Co., with biscuit, crackers, sandwiches, tea and coffee, etc., much to their comfort. When we arrived at Lookout, we found some ten engines ready to move soon as the opportunity should offer. While there eleven trains passed us going east; four of which were passenger. One of these had been detained in one place three days, and had been thirteen days in getting to Lookout. The usual running time from San Francisco to Chicago is five and a half days. When at Lookout, at the end of thirteen days, they were over one thousand miles from Chicago, with a prospect of being detained several extra days.

During Sabbath, the last day of the year, Bro. Wilson and others had very interesting conversations on Bible subjects, and we sang some of the sweet songs of Zion. It was our purpose to have had a meeting in one of the cars, but there was so much excitement about traveling incidents, connected with the passing trains and other matters, it was thought to be impracticable. Personally we passed the day pleasantly, enjoying sweet communion with our heavenly Friend. When looking back upon the past year, we could say with emphasis, that it has been the *best* of our life. Jesus has been exceedingly *precious* to us; especially for the last five months. He *is a satisfying portion*. Let every thing that hath breath praise his name. He is worthy of our supreme affections.

While at Lookout, we met Mr. Geo. Q. Canon, editor of the *Deseret News*, Brigham Young's official organ, at Salt Lake. He is an intelligent, candid gentleman, who stands in high estimation among the Mormons. Should Mr. Young die, it is thought Mr. Canon would be chosen as his successor. We had some conversation with him concerning the present state of things in Utah. The Mormons are much troubled about the position taken by the United States government in relation to polygamy. They appear to be resolved on taking a peace course. This, we think, is wise on their part. The national government appears to be decided to put an end to polygamy. Instead of waiting to be forced to do it, we think the best way would be for President Young to issue a proclamation abolishing the system of polygamy, and then take measures to have Utah incorporated as a state. We understand the court is to set Jan. 9th, when Mr. Young and others are to be tried on the charges of polygamy and murder. The latest news informs us that he has not yet arrived home from his southern trip, but is expected to be present at the trial. The Mormons evidently feel that they are truly and unjustly a persecuted people. They blame the national government for disturbing them now, after waiting till they have such nice homes at Salt Lake, and other places in Utah, prepared at so great expense and sacrifice, enjoying so much of prosperity and quietude, in connection with much wealth. If they go away, they must leave the fruits of their labors for others to enjoy. If they stay they must give up polygamy, which is a prominent doctrine of their religious system. We believe they will wisely choose to abandon the system, and enjoy the protecting favor of the nation.

We return to incidents of travel. At 2.15 P. M., Dec. 31st, we took our departure from Lookout, where we found neither food for man or beast. It has about half a dozen shanties, clustering around the lonely, bleak station. Yet it is a place that will be long remembered by the passengers, who spent the the most of the last day of 1871 near and at Rocky mountain station. When they meet hereafter, they will only need to use the watchword—"Lookout," to be recognized as sharers in a scene of no ordinary interest in a traveler's experience.

After leaving Lookout, we passed along very finely for ninety miles over the road just traveled by the eastern bound trains, when at dark we again came to snow drifts, where we were again detained about eight hours. One of our engines was thrown off the track in its efforts to pass through the piles of snow. In consequence of these many long and unexpected delays, we got short of fuel, light and water; yet we felt quite cheerful.

Towards morning we got through the snow banks, and arrived at Rawlings about daylight, seven hundred and nine miles from Omaha, and twelve hundred and five from San Francisco. There remained till ten A. M. While there we learned there were two trains just ahead of us which were snow-bound. The forward one had eleven cars, and the passengers of three Omaha trains, which had been brought together by their delays. The other train had six cars and the passengers of two trains; while our own had nine cars and the passengers of two trains.

Some of these passengers on the trains ahead of us, which we have overtaken, left Omaha six days before we did. Hence passengers who started eight days apart are all here together, blocked in by the snow. Others may overtake us before we get to Ogden, which is some three hundred and twenty-three miles from Rawlings. The like of this has not happened before on this route, and we trust it may not again. Ahead of us are some two hundred men engaged in digging for our special benefit.

We are now (3.30 P. M.) within a few miles of the summit of the great Rocky mountain ranges. All the trains have been standing still most of the time for hours, while the men are digging in the snow banks. There is a strong prospect of an immediate snow storm, and more difficulties ahead. We know not when we shall get to the "summer land" on the Pacific coast, but we are not at all uneasy. There are two sick ladies on our train, one of whom has been so sick it is feared she will not reach California alive.

CHRISTIAN PERFECTION.—From time to time we shall give our readers extracts from John Wesley's "Plain account of Christian Perfection." He had a rare and deep experience in divine things. We have good reason to believe that he was specially called of the Lord to proclaim the doctrine of holiness, which had been almost rejected by the church at that time. Cold formalism ruled in the religious services, and the spirit of the world had taken possession of the great body of the professed followers of Christ. A man was needed to raise the standard of holiness, and Wesley was the willing instrument. He was led on step by step from the lowlands of formalism to the mountain heights of perfect love and peace in Christ. The teaching and experience of such a man are valuable to those who are seeking to be complete in Christ.

The doctrine of holiness is as old as the Bible, and should ever be made prominent by all those who love Jesus, and wish to be ready for his coming. The gates of the New Jerusalem will be wide open for the entrance of every holy being; but "without holiness no man shall see the Lord." Heb. 12: 14. Brn. and Srs., let this subject receive your special attention. Jesus may be expected *soon*. We *must* be at the grand coronation of the King of kings. Let us give up *all* to our dear Savior.

☞ A PRIVATE NOTE from our beleaguered, "snow-bound" Editor, tells us of his continued cheerfulness, and belief that they will soon get through all right. We have no tidings yet of his arrival in California. New Year's night he writes of having preached on the train, as they waited on the top of the mountains, amidst storm and wind, thousands of feet above the level of the sea; and says it will ever be to him a most memorable occasion. As the impromptu service closed, the train started again.

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"WHOLE CREATION GROANETH."

It is sometimes claimed that Paul alludes to the groaning of the inanimate creation, or brute creation, or both combined, in the following statement—"For we know that the whole creation groaneth." Rom. 8: 22. We think reference is made simply to the human creation. The marginal reading is, "every creature," and the original Greek employed by Paul is the same as used by Christ when he said, "Preach the gospel to every creature" (Mark 16: 15); that is, to every human creature. Paul and Christ used the same original in the same sense. Paul represents every human creature, or the whole human creation, as groaning in consequence of the fall into "the bondage of corruption," or mortality, good and bad together; and also represents the righteous as groaning for redemption—all groaning in consequence of the fall, and a part groaning for redemption therefrom.

He introduces the subject by saying—"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature [*ktiseos*] waiteth for the manifestation of the sons of God. For the creature [*ktisis*] was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, because the creature [*ktisis*] itself also shall shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation [*pasa he ktisis*—every creature] groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

Thus it will be seen that the *ktisis* is something that "waiteth," and that can "be delivered from the bondage of corruption," which, whether moral or physical, must refer to human beings. They can wait with "expectation," while the inanimate and brute creation cannot; and they also can be "delivered from the bondage of corruption," or mortality. The *ktisis*, or human creation, fell into this dilemma, not willingly, but as the result of disobedience; and there is a way provided to get out of this dilemma (the way of obedience) "into the glorious liberty of the children of God," or, into immortality. While in this dilemma, the whole human creation groan, with pain, sorrow, and sickness. And not only do we all groan, as a result of the fall, but we which have the first fruits of the Spirit are groaning for "the redemption of our body." Every human creature groans in consequence of the fall, while saints only are groaning for redemption therefrom. "Shall be delivered," not compulsorily, but by complying with God's terms. W. S.

THE TRACT FUND.

The *Advent Christian Publication Society*, at a meeting on Springfield Camp-ground, August 23d, 1871, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec'y Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$330.40
"Sidewalk"	10.00
B. R. Fellows	2.85
L. W.	2.00
Mrs. M. Whitman	1.10
A Sister	1.00

POOR FUND.

To send the Crisis to the Poor.

Previous acknowledgments	$22.50
Jos. E. Phelps	2.50
A. Ogsbury	.50

YOUNG PILGRIM POOR FUND.

Previous acknowledgments	2.55

AMER. ADVENT MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments	$1,363.44
John Couch (pledge paid)	100.00
Wm. F. Collier (balance of pledge)	90.00
L. T. Cunningham (on pledge)	50.00
H. Campbell (balance of pledge)	15.00
M. O. West	10.00
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J. A. Mayo	2.00
R. A. Staples	1.00
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SOUTHERN MISSION.—No. 4.

Dec. 25th, at half past ten o'clock, I went about three miles from where I am now preaching, to attend a meeting appointed by Bro. Davis, to give his farewell address to the Brn., preparatory to leaving for S. C. This was followed by over thirty testimonies. Since the little church was organized here, opposition has been severe. When we get the people to hear, they are impressed with the truth, but as soon as they get away the outside pressure is almost incredible. We are persistently held up as northerners, and many are impressed with the thought that we are only paving the way for some political scheme.

On the evening of the same day (Dec. 25), I preached my last discourse at the Cumberland Presbyterian meeting-house, where I had been preaching. Had a good congregation, and much solemnity prevaded the meeting, despite the outside pressure. At the close of my sermon twelve requested prayers, and some seem deeply in earnest, while others are affected by outside influences when they leave the meeting.

Dec. 26th, in order to accommodate some old people who could not come so far, the meeting was held three or four miles in another direction. After sermon our hearts were cheered with several warm testimonies. We also held meeting at the same place the next night (Dec. 27); had a full house, and at the close of the sermon six souls arose for prayers, and several earnest petitions were offered in their behalf. The hearing interest was excellent. We are now amid the Christmas holidays which are largely taking up the attention of the people. They have a curious way of celebrating Christmas in this country—the firing of cannons and guns, and the use of fire crackers by the boys, after the northern style of celebrating the Fourth of July, which has become of no account here since the war.

Last night (three nights after Christmas eve), a Christmas tree was arranged in a meeting-house in this town—the first that many ever heard of—and after the minister made a prayer, the church window was hoisted, at which a long ladder was arranged, on which a man personating Santa Klaus, crawled into the house, wearing a false face, with sheepskin whiskers on, to make sport for the people. During Christmas days (about a week) the young men improve the night in going around to serenade the people, as they call it, by ringing cow-bells, blowing horns, firing guns, and making all kinds of noises, giving special preference to those they may hold a little spite against, keeping up nearly all night. This keeps all broken of rest. Amid this state of things I moved my meeting to the Cumberland Presbyterian meeting-house in the village of Ooltewah (Dec. 28th), about seven miles from the meeting-house I had previously occupied. The congregation was small, but attentive. Two ministers present.

Have just received a pressing call for a meeting in Ala., near where I held my first meeting, from a Baptist Bro. who has come into the truth. He speaks of a Methodist Bro. who heard me, who says I "knocked the rebel out of him, and that he shall join if I organize a church." Dec. 29th was a rainy day, and about meeting time at night it poured down in torrents, making it seem impossible for any one to get out; but about twenty-five came, one preacher among them, to whom I preached the word. Dec. 30th the rain and mud kept many people away, but I preached to all that came out, including one clergyman.

Dec 31st (Sunday), despite the bad weather, and the excessively muddy roads, we had a fair congregation in the morning, and a larger one in the evening, who gave the best attention to the word spoken. There are a goodly number stirred up to investigate. This carries me to the end of the year. For three successive nights I have been drenched with rain on my return from meeting, a distance of three miles over rough roads, by which I have taken cold, got hoarse, and must rest a little. Up to this point I have preached every day since I have been in the south, except one, and several times twice a day on week days.

The new year now presents its claims on us for gospel labor. As the holidays of the south are now past (reaching from Christmas to New Year), we hope the people will more generally give attention to our message, especially if the weather and roads improve. W. S.

CALIFORNIA ITEMS.

O. R. FASSETT.

The long looked for and desired rains have set in on this coast, and another extreme from a severe and protracted drouth is now experienced. The country is now flooded in every direction, and immense destruction of property is the consequence. Yet the inhabitants are cheerful and hopeful amid it all, for the immense good the rains are doing the state in insuring rich and abundant harvests in the future. Railroads in the different parts of the state are inundated, and destroyed in places, so that trains are delayed, irregular, or obstructed altogether. The eastern mail, overland, is very irregular, and several days behind, owing to the snows on the mountains, and beyond, and the condition of the roads on the western slope by the flood.

This winter is very bad for the holding of religious meetings, as the rains are so constant, and doing such damage to the highways and railroads. It is useless and in fact impossible to go into the country to hold meetings; and in the cities the congregations are very irregular and uncertain from the frequent severe showers, and condition of the streets, sidewalks, and crossings. The winter months in the east and west and northwest is the time for the holding of protracted meetings with the prospect of the greatest success, and often it is the case on this coast; but it is not so this season. It is hoped, after a kind Providence has watered the earth with abundant showers, that he will as kindly remember the spiritual need of the people, and give us the refreshing showers of his grace.

Eld. Grant was to have been on this coast Dec. 31st, at Vallejo, according to appointment and expectation; but he is no doubt hindered on the way. A telegram informs the public that over five hundred western-bound passengers are snow blockaded beyond the mountains. It may be that he is detained among them, in the providence of God, in order to preach the word to them. We hope that he will reach this coast in safety, and that the season may be propitious after his arrival for the holding of meetings. The church at San Francisco have deferred their contemplated protracted effort until his coming, for several reasons, and have high hopes that a gracious revival will follow his labors as last year.

NEW YEAR'S DAY, 1872.

I am to-day in Vallejo, having come to meet Eld. Grant, or fill his place should he be absent, yesterday. The rain set in with increased violence toward Sunday morning (Dec. 31st), and continued all day, making it impossible for a congregation of any considerable numbers to assemble. We held a conference meeting in the morning, and had a most blessed season, which will be long remembered by those present; and I preached in the evening to a few more than were convened in the morning. The church here is in earnest, and the members are faithful workers. The young converts are alive to confess their faith on all occasions, and give a reason of their hope to every man. There is more Bible reading and study in Vallejo than has been since the foundation of the town; and religion, and religious doctrine, are the themes conversed upon everywhere. Bro. A. T. Young held conversation with several of the intelligent and respectful citizens of the city, at the corner of the street one day last week, for three hours! The rain must have ceased for the occasion. The *Vallejo Chronicle* gets off the following anecdote, which will show that religion is a theme of conversation in even some of the liquor saloons. As to an "Adventist" being found in a saloon and "drinking —— water," we doubt, save it may be one of the townsmen who has been convinced that we have the truth, and is yet unconverted. There is hope of his reformation and conversion, as others have been.

"Last evening, in 'Our Corner' saloon, quite an amusing discussion took place between half a dozen men congregated round the stove. The subject was 'Religion,' and the various denominations and their creeds talked over. Finally, a man took a new position; he said he considered religion the same the world over; the Chinese were rather 'ritualistic,' but still he honestly believed that Christ and 'Josh' were the same; that Josh translated into English meant Jesus. This was too much for a Second Adventist who was present, and after taking a drink of —— water he left, apparently very much disgusted."

WATCH MEETING.

The Methodist clergyman gave the several churches in this city, together with their pastors, an invitation to enjoy a fraternal "Watch Meeting" together in the Methodist chapel the last night of the year, and included the Advent church in the invitation, together with myself. The evening was wet, and streets almost impassable, but a considerable congregation assembled in the chapel, being occupied for the first time during the day. There were present the Presbyterian, Baptist, and Methodist clergymen, with a representation of their several congregations; and the Advent minister, and a larger representation of his congregation than of the others, and a small promiscuous assembly. The order of exercises was as follows: 1. Singing. 2. Introductory remarks by Eld. Rich, the pastor of the Methodist E. church. 3. Reading of the Scriptures and prayer by Eld. Fassett. 4. Singing. 5. Sermon by the Presbyterian clergyman. 6. Communion of the Lord's supper. 7. Singing. 8. Sermon by the Baptist minister. 9. Singing. 10. Reading the Apostles' creed by the Methodist minister, then its repetition by the congregation. 11. A general conference, in which all were invited to take part, when the occasion found the Advent brethren at their post during duty in the name of the Lord. 12. A new general consecration of all to God—prayer—and silent prayer at the passing away of the last moments of the old and incoming of the new year. 13. Dismissal and congratulations.

The occasion was one of interest and profit, and calculated to do good. There had been considerable bitter feeling and hostility toward the Adventists, and some hard sayings all around. It is hoped that all aspersions and recriminations were buried there in oblivion. Around the communion-table of our

common Lord three ministers of us kneeled together, and partook of the consecrated elements; and I know the heart of *one* had not a ripple of hate, and nought but *love* toward all the disciples of Jesus. Afterward came forward around the altar the representatives of three congregations, kneeling together to receive the sacred emblems, with a colored Advent brother at the head! The bread was administered by the pastor of the Methodist church, and the wine by myself with remarks appropriate for the occasion as I passed the cup to each.

REFLECTIONS.

Thus auspiciously the New Year of 1872 has opened upon us and our cause in this State. As we left the church at the very dawn of the New Year, the stars from a clear sky looked down smilingly upon us; and today (Jan. 1st) the sun is shining in unclouded splendor, while the atmosphere is so charming that I write before an open window overlooking the beautiful Bay, and the green hills beyond. All is calm and quiet in my breast, "trusting in Jesus." Thank God that he lets me behold a new year. Thank the Lord Jesus Christ, that he permits me to consecrate my being anew to him and his service for another year. I feel as did David, that I will serve my Lord and Master "while I have any being." All my mortal days shall be, by the grace of God, devoted to Jesus who died for me, and who lives again to justify, save, and redeem his people. I long to see the Lord, and to behold "the King in his beauty." I sigh for the land of rest, and by faith see the city of our God. Immortality and eternal life in the kingdom of God with all the saints of the Most High, is the height of my ambition. The world recedes from my view. I "look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." Oh, when will our Lord appear? When will our hope be realized? When will the new earth, radiant under the glories of the restitution, and the New Jerusalem, resplendent with the bright beams of our immortal King, and peopled by "the ransomed of the Lord" shining as the sun in the kingdom of their Father, be revealed before our longing, expectant vision? Oh, when will Emmanuel dwell with us, that we may behold his person, and fall at his feet in the rapture of one rescued and saved beyond sin, death, and the grave, and the power of Satan, and the fear of falling, forevermore, world without end? When shall we see God? When shall we see "all his mighty and holy angels"? Shall mortal man, fallen in nature, sinful in practice, and corrupt in heart, be "washed," "cleansed," "justified," "renewed," made "pure in heart," and changed to immortality, to enjoy such privileges of eternal redemption through the abundance of God's grace? Yes! Praise God and the Lamb for redeeming love. We will praise him now. We will praise him then,

"On the evergreen shore."

And the time is "at hand," and with the swift passing years comes the consummation of all our hopes. May be this year will end time, and bring the year of Jubilee. It is possible our Lord will be revealed from heaven this year. It cannot be long. The last years of this world are passing away. The last hours of time are speeding their flight, and we are not sad at their departure, nor will we drape ourselves in weeds of mourning at the death of "Old Time." With Time's departure tears cease to fall; sorrows are forever hushed in silence; sin and the curse are removed; pain and death are at an end. Eternity now begins, with its endless joys and blessings untold, bringing with it "all things" made "new," to be untarnished, and fade not away; restores to us kindred, and the loved ones of whom we have been bereaved, and "laid them away in great sadness."

"We shall greet them at home, we shall greet them,
When the sorrows of earth shall be o'er;
Our loved ones we hope soon to meet them
On Eden's fair, beautiful shore."

FATHER MILLER'S GRAVE.

BRO. GRANT:—During the protracted meeting in this place (Low Hampton, N. Y.), in which Bro. C. Pike and myself are now engaged, I visited Father Miller's grave. There were solemnities experienced by me in this visit, such as I never before had. When I thought that before me was lying and sweetly sleeping in Jesus the sainted form that first sounded out the note of warning from American pulpits—"Behold, the Bridegroom cometh!" and the numerous changes that had taken place since his day, both in the moral, political, religious and physical world; I could but say—O come! Lord Jesus, and come *quickly*, and bring from the dark dominion of death those who now are so quietly sleeping. Ransom them from the power of the grave, and redeem them from death forever.

We also visited the old place on which Bro. Miller resided, and spent the day in the room in which he studied. Am now seated in the very chair in which Bro. M. used to sit at his desk, this day, Dec. 16th, 1871.

Perhaps it might be interesting to some to know about Bro. Miller's family. He has one brother, six sons, and two daughters, now living. Solomon P. Miller is the only living brother of the late William Miller, and resides now in Low Hampton, N. Y. There are also two sons living in Low Hampton—William S. and John H. Miller. John H. lives on the old home farm, and keeps a good home for those who are proclaiming the glad tidings of the coming kingdom. William S. is the eldest son of Bro. Miller, and is strong in the faith of soon seeing Jesus and being made like him. Robbins and Geo. W. Miller are living in Millersburg, Minn. Millersburg is so called because of the Miller brothers settling there. Geo. W. Miller is an acceptable preacher of the gospel of the kingdom. Saterlee Miller lives in Poultney, Vt. Langdon Miller now lives in Batavia, Ill. There are also two daughters living—Belona and Lucy A. May these children so live that they may meet their father in the world to come.

Yours truly, A. W. SIBLEY.

SOME INQUIRIES.

BRO. GRANT:—I have a few inquiries to make in connection with Bro. White's exposition of the "daily sacrifice" in Dan. 11: 31, published in the last number of the *Crisis*.

Will Bro. White inform us if the "daily sacrifice" in Dan. 12: 11, is the same as in 8: 11, and 11: 31; and if so, was the "abomination" set up at the same time the daily sacrifice was taken away; viz., at the destruction of Jerusalem? And did the 1290 days commence there? If so, what event marked the ending of those days?

Lowell, Mass. DANIEL CHURCHILL.

PERPLEXITY.

HIRAM MUNGER.

Most of the perplexity of our times is owing to unprincipled, heedless, or ambitious men. This spirit is getting to be an epidemic in all associations, more or less. We as a people ought to keep clear of one fashionable wrong which is so perplexing; i. e., tardiness in keeping our promises. I find there are $10,000 due the *Crisis* Office within seven years, besides what is given to the poor. I was astonished when I saw names on the books I knew represented men able to pay for the paper, who ought to, or send it back, and save the office perplexity. If there is no evil designed, it is a heedless neglect that causes much trouble in the business arrangements of the Office. It is unmanly, at least, to allow a paper to be sent to us month after month, without our responding in any way, either by sending back the paper, with the back pay, or saying we are poor and cannot pay, and prove it, by giving good reference, which will secure the paper free to the really worthy poor as long as they remain so; and no honest person would receive it any longer.

The brethren at large have but little idea of the perplexities caused by neglecting to do their duty in this respect. Cannot something be done to bear a part of the burden? Suppose the honest and thorough in each church investigate this subject in the society, and make it a christian duty, as it certainly should be, and in so doing find out the tardy and dishonest ones, if any, and the worthy poor, and report to the Business Agent, George T. Adams, 160 Hanover Street, Boston, Mass. You would thus do a great favor, and save the Office much perplexity, and injure no one. I am satisfied if a person is too proud to own his poverty, the paper will not be likely to do him much good. A person negligent, but able to pay, ought to be stirred up, and if his mind is "pure," he will stand it; if not, you know he ought to be exposed, as much as if he were dishonestly getting the paper without pay.

I write this without the knowledge of Brn. Grant or Adams. I see there is something wrong in falling short ten to fifteen hundred dollars a year, besides sending the paper to seven hundred of the Lord's poor, which would be as much more. I write this because there is a wrong, and it ought to be righted. All interested can do something in this direction, and many will when they know these facts. The cause of God requires something to be done in reducing this perplexity.

GAMBLING CHURCH MEMBERS.

I. C. WELLCOME.

The long winter nights afford those wandering and wayward church members and ministers, who love pious fun, much opportunity to get up and practice church gambling, and other sports, plays, dances and tricks, in levees and sociables, by which they bring reproach and disgrace upon the christian religion, increase immorality, and lead sinners further from Christ. "*Church Spectacles*" are well calculated to open the eyes of such to see their sins, and show doubting ones the abominations of these practices. It has done noble work in some churches, entirely breaking up these corrupting practices. Now is the time to scatter them. Price $2 per hundred, $1 for forty, 20 cts. per dozen by mail. For sale at this office.

Extracts from Letters.

SR. S. S. CHAMBERLAIN writes:—"The christian needs a great amount of patience while contending with foes without and foes within. We must look to Jesus, and pray for the Holy Spirit to guide us, for without this we cannot find the right path, or walk in it. There is no true pleasure in any way but the way of righteousness. There is no pleasant path, but the path of the true christian. This way is full of joy and peace. When we are filled with true and pure and *perfect* love, then we can rejoice in the Lord, though deprived of all outward earthly joys. Jesus is near when all other friends are far away. When we are deprived of christian intercourse and society, we can be happy in him. It is better to be without all things else, and have him, rather than have all other things and be without Jesus. I feel strengthened and encouraged by reading in the *Crisis* what the Lord is doing for his servants. May the good work continue, and many more yet be brought out of darkness into the light and liberty of the gospel. What might be done if all christians (or all who have made a profession) were filled with love for God and each other. Lord, help us to be perfect in love. Pray for me, that I may run with patience the race that is set before me."

SR. E. S. WILLARD writes:—"If you wish to know our feelings toward you all in this opening New Year, please read at your leisure Col. 2, and accept a hearty New Year's greeting.

We have just had a refreshing from the presence of the Lord in the coming of Bro. J. T. Dixon, of Rocky Brook, R. I. In Philadelphia and Camden, and also in the church in our own house, he has given us words of comfort and warning, bringing out things new and old from the Book of God. The Lord was good when he gave this man to the church in these last days. May he keep him faithful unto the coming and kingdom of his Son."

Married.

WHITNEY—CLOUDMAN. In Poland, Me., June 23d, 1871, by Eld. J. C. Wheeler, Mr. COLUMBUS A. WHITNEY and Miss FANNY J. CLOUDMAN, both of Poland.

Obituaries.

MCNULTY. Fell asleep in Jesus, Jan. 2nd, 1872, Frances S., wife of Charles McNulty, aged forty-six years, eleven months, and eight days.

For many months this dear sister suffered with dropsy in its most malignant form, but amid all her suffering her faith was strong in God, and in his power to raise the sleeping dead, and clothe them with immortality at the appearing of her Lord. Words of comfort were spoken by Rev. Robert Brewster. P. H. PALMER.

WILSON. Died at Richmond, P. Q., Dec. 28th, 1871, of disease of the heart, Sr. Rebecca, wife of Bro. John Wilson, aged forty years.

Sr. W. was a devoted christian, of exemplary walk and conversation, and very much esteemed and respected by all who knew her. She sleeps in Jesus. The hope of immortality and eternal life at the resurrection morn, was long cherished by this sainted christian. She has left behind a kind husband to bewail his loss, to whom consolation was imparted by the writer from these words—"In all this, Job sinned not, nor charged God with folly. J. PORTER.

MITCHELL. Died in Bowdoin, Me., Dec. 8th, 1871, my mother, Catharine Mitchell, aged sixty-nine years, one month, and twenty-six days.

My mother was born in Durham, Me., and was converted there through the instrumentality of Rev. R. J. Ayer, of the M. E. church. She remained a consistent christian till death. In 1854 she heard the Lord was coming, and embraced it. Some three years ago, she with my father (not being satisfied with sprinkling) was baptized by Eld. H. D. Reed. She now sleeps, but not forever; she will awake to everlasting life. Words of comfort were spoken by Bro. C. Goud, from Rev. 14: 13. H. S. MITCHELL.

Summary of News.

FOREIGN.

Cable News.

LONDON, Jan. 11. [Special to New York *Herald*.] Avices from St. Petersburg state that Prince Gortschakoff's note to Minister Curtin was published in the *Official Messenger*, an unusual course. It says that Catacazy was ordered to come to Russia as soon as the Grand Duke had departed from the United States, and was informed that he would not be returned to his post. The Prince regrets that the painful affair did not terminate with this acquiescence by Russia in the request of Mr. Fish, who ought then, by the rule of courtesy between friendly nations, to have considered it finally settled.

The subsequent correspondence shows that neither sufficient attention nor respect was shown to the Russian Ambassador performing his duties. Mr. Fish's letters present complaints against Catacazy and thus invite the Imperial Cabinet to judge his conduct. Many of these complaints Catacazy has satisfactorily refuted, and on the others judgment will be passed when Catacazy has full liberty to present his case. The Prince hopes the justice of this will be sufficiently understood. The United States cannot expect judgment to be passed on Catacazy before he renders his version of the unpleasant affair. The tone of the whole note is that of studied insolence. It is certain that Gortschakoff has lost his temper and is excessively annoyed. Notwithstanding the expressions of continued amity there is a decided coolness in the relations of the two nations.

BERLIN, Jan. 10. The *Provincial Correspondens* in its issue to-day says the re-establishment of diplomatic relations with France proves that the German Government wishes to restore the former friendly relations between the two nations.

ROME, Jan. 10. It is announced that the Pope will shortly send an ultimatum to the Roman Catholic Bishops who have not accepted the dogma of infallibility.

LONDON, Jan. 11. The *Times'* financial article announces that a combination of telegraphites agreed yesterday to establish a direct cable communication between England and New York.

PARIS, Jan. 11. *Le Lier Public* announces that Gen Leflo, formerly French Embassador to the Court of St. Petersburg, will shortly visit Versailles, having been given a commission by the Czar Alexander for presentation to President Thiers of the affectionate greeting of the Emperor of Russia.

AN OUTBREAK ANTICIPATED.

PARIS, Jan. 15. The Reds are becoming active in Lyons, and the authorities are exercising more than usual vigilance to prevent an outbreak. Mitrailleuse have been seized in the house of a carpenter at Bordeaux.

LONDON, Jan. 15. A monster cannon, made in an American foundry for the Turkish Government, has arrived at Constantinople.

LONG PASSAGES OF THE EUROPEAN STEAMERS.—The steamers from Europe which have been buffeting the winds and waves of the Atlantic for the last month, are beginning to reach our shores. The English steamer Tiber, of Warren's line, from Liverpool, which had been at sea thirty-three days, entered this harbor Friday and reports having encountered fearful weather, with high seas and continual northwest gales. For several days in succession she was compelled to lay to and made no progress whatever, barely holding her own against the terrific winds which swept over the seas. The waves frequently broke over the vessel, staving the boats to pieces and doing other damage. She, however, sustained no serious injury to her hull or cargo.

The Cunard steamship Algeria, which left Liverpool on the 23d of December, arrived at New York Friday, making the passage in nineteen days. She is a fast vessel and her long passage fully attests to the extraordinary weather which has lately prevailed at sea. She got short of coal on the voyage and was obliged to put into St. Johns, N. F., for a supply. Two German steamers from Europe for New York also put into Halifax a few days ago for coal after being out a long time.

The steamship Concordia, Capt. Hedge, which sailed from Liverpool in company with the Tiber, has not yet arrived here, having put into Sydney, C. B., short of coal. She has been detained by the same causes which have kept the other vessels so long behind their usual time.—*Journal.*

DOMESTIC.

THE MORMON QUESTION.

New York, Jan. 15. A Salt Lake dispatch of yesterday states that after a long conference with John Taylor and George Q. Cannon, leading Mormon apostles, Attorney Bates left for Washington. It is believed that he is fully informed of the concessions which the Mormons are willing to make in order that Utah shall be admitted as a State, but polygamy will not be given up. It is thought the Council will on Monday pass an act authorizing a convention to form a State constitution.

In Brief.

—— The Emperor Napoleon will soon publish a historical work, in which startling revelations will be made in regard to the French military system during the late war.——The letter carriers delivered in the city of Boston, by actual count, on Monday, the first day of this year, 29,371 letters; the largest number ever delivered in one day.——There was recently at Manchester, England, a soiree of ministers of all denominations, including Baptists, Presbyterians, Independents, Swedenborgians, Unitarians, Free Methodists and Bible Christians. A proposal to hold a united communion once a year was generally approved.——Protestantism is rapidly advancing in Spain. Everywhere the gospel is desired. One of the Missionaries writes: "The people are clamorous for the stated preaching of salvation by grace."——An extraordinary work of grace has been going on in Mexico for some months, and as the result, some fifty Christian churches have been organized in different parts of the country. This work has awakened a violent opposition, especially in the vicinity of the City of Mexico.——Two hundred colored men have offered their services to the American Missionary Society for missionary work among their kindred in Africa.——In Dr. Ewer's new church of St. Ignatius, communion is celebrated every morning, the service is read in Latin, and a regular confessional has been established.——It is expected that a thousand Indians will join Gen. Sheridan and the Grand Duke in their Buffalo hunt on Republican river.——A correspondent of the *Pall Mall Gazette* states that an American missionary, sent to convert the Hindoos, has become a disciple of Keshub Chunder Sen., and been formerly received into the Brahm-Somaj Church.

Notices.

TO THE SISTERS.—Sr. Herron needs a strong, capable, kind, Christian girl to help her; and while relieving her of care and responsibility, give her little girls a chance to rest and recover strength and health lost by the labors they have already been obliged to perform. The eldest is seriously threatened with spinal complaint, and has a chance to go into the country to recruit, whenever her place can be filled by any one else. The labor is not severe, and any reasonable person will be able to please and be pleased. If services can be *given*, they will be thankfully received; if not, compensation will be given. This I say on my own responsibility. Will some sister in Christ communicate with me *immediately*, giving particulars, and oblige all concerned.

Maplewood, Mass. E. P. WOODWARD.

A SPECIAL CONFERENCE will be held in the Second Advent Chapel on Central St., Worcester, Mass., to commence on Tuesday, Feb. 6th, at two o'clock P. M., and to continue every day and evening through the week and over the following Sunday. The special object of this conference will be to examine the evidences relating to the *time of the Lord's coming*; to get more fully prepared for that event, and to lead sinners to Christ before he comes to close up the scenes of probation. A cordial invitation is extended to all, and especially to all the preaching brethren.

"The more that come with free good will,
Will make the banquet sweeter still."

By unanimous vote of the church.

DR. H. W. BUXTON, } W. F. COLLIER, } Committee. E. G. HIGGINS, }

THE FIRST Anniversary of the organization of the Advent Christian Church at Arena, will be celebrated by a general meeting of days, Jan. 26th, 1872. We cordially invite our brethren to meet with us and work for the Lord. Eld. Adrian and other preaching brethren will be present to assist. Come with hearts full of love for Jesus and poor sinners. GEO. THOMSON.

THE SECOND quarterly meeting of the western district of Wisconsin will be held with the church in the town of Brunswick, Eau Claire Co., commencing Feb. 1st, 1872, and hold over Lord's day. Let us have a grand rally of warm hearts and sweet words for each other, and noble testimonies for Jesus. Come the first day. F. W. HOUGH.

☞ NOTICE is hereby given that the Alton Bay Campmeeting Committee have made arrangements with J. D. Swain to build tents for all who wish to hire them built the coming year. We recommend him as a good practical carpenter, who can be trusted with the business. All who wish his services, correspond with him immediately, as he can procure lumber at this season to better advantage. Address J. D. Swain, Portsmouth, N. H., Box 1445. J. COUCH.

THE SEMI-ANNUAL MEETING of the "Woman's Christian Association" will, by invitation, be held at Charlestown, Mass., to commence on the evening of Jan. 17th, 1872, and continue over the following Sabbath. A cordial invitation is extended to all lovers of Christ and his cause. We hope to see a goodly number from abroad. Directions to strangers will be duly given.

E. S. JENNINGS, *Pres.*
R. E. CHILDS, *Sec.*

THOSE WHO attend the meeting of the Association at Charlestown, will take any of the Main street cars at Scollay's Square, Boston, and stop at Monument Avenue, Charlestown. The hall is directly opposite the end of the Avenue at No. 70 Main Street. Cars named "Charlestown and Boston," "Medford and Winter Hill," "Malden and South Malden," Somerville," "Union Square and Somerville," are all Main Street cars, and all pass through Scollay's Square, and by the Boston and Maine depot. Should any arrive at an unseasonable hour for open doors at the hall, they will find the residence of Bro. Jasper Stone, at 249 Bunker Hill Street. E. S. JENNINGS.

RESOLVED, That the Bible teaches that the Jews, or Judah in Israel, according to the flesh, have returned from their captivities to the land of their fathers, as predicted by the prophets.

T. M. PREBLE, Affirms.
J. M. MUHLIG, Negative.

In accordance with the above resolution, we have engaged Minot Hall, corner of Washington and Springfield Streets, Boston, when we shall discuss the above question, commencing Jan. 23d, at seven P. M., and hold over four evenings. All are cordially invited.

T. M. PREBLE.
J. M. MUHLIG.

THE CONFERENCE at Machiasport, Me., will commence Jan. 25th, instead of the 11th, and hold over the Sabbath. Brn. J. M. Tozier, M. W. Corliss, J. R. Hall, and Bro. Snow, are expected to preach the word. All are invited who can labor together with God to save the lost.

For the Brn., A. J. DOW.

THE FIRST QUARTERLY SESSION of the Hoosick Valley A. C. Conference will be held at Hebron, N. Y., commencing Wednesday evening, Jan. 17th, 1872, and hold over the following Sunday. The church in Hebron extends a hearty invitation to all the friends of Jesus in the surrounding country to come and labor for God and the salvation of men, and share in the comforts of their homes during this quarterly session. Let the churches of the Hoosick Valley be largely represented by delegates. Do not fail to attend to this matter. Those churches who do not represent themselves by delegates, may by letter, directed to the President. We wish to know what churches are members *now*, and what churches wish to become members, so that we may arrange for meetings within the bounds of this conference, where there is a demand for quarterly and protracted efforts. Those coming by railroad will stop at Rupert station, where teams will be in readiness to transport passengers to and from the meeting, free of charge.

A. W. SIBLEY, *President.*
A. P. BUMP, *Secretary.*

THE MAINE north westerly quarterly conference will be held at Webb's Mills, Casco, Me., commencing Thursday evening, Jan. 18th, and hold over the following Sabbath. Come, brethren and sisters, make an effort to attend this meeting. The coming of the Lord is at hand, and what is done to save men must be done soon. Preaching brethren are especially invited.

JESSE GAY, President.
A. W. TAYLOR, Secretary.

THE CONN. A. C. QUARTERLY CONFERENCE will meet in New Britain (instead of Southington, as before advertised), Wednesday, Jan. 17th, 1872.

B. HITCHCOCK, *Pres.*
L. S. LUDINGTON, *Sec.*

THE brethren and sisters worshiping at Northville, Newport, N. H., would say to those desiring to preach in that place, that they would confer a favor upon the church if (before sending their appointments) they would correspond with the clerk of the church, whose address is Claremont, N. H.

For the church, H. F. DENNING, *Clerk.*
P. S. Preaching supplied for the present.

☞ BRETHREN wishing the German instrument or oil, will please direct their orders to Munger & Weaver, Springfield, Mass., Drawer 81, as that is the office where they are kept. You will thus get them quicker, as I am gone so much. H. MUNGER.

Three Works in One.

To accommodate my scattered friends, who may want my recent works in a convenient form to lend, or in a permanent form for preservation, I have had the following three bound together, both in paper and cloth:—"*The Life beyond Death*," "*Immaterialism*," and "*Life and Death Theology*," making a volume of 224 pp., which can be obtained by addressing Wm. Sheldon, Brodhead, Green Co., Wis., at the following prices: In paper, 40 cts., postpaid; in cloth, 65 cts., postpaid. W. S.

ARTICLES RECEIVED.—C Colegrove, J Porter, I K Lombard, H E Ward, Wm. Sheldon Nos. 4 and 5, P H Palmer, L Boutell, L M Brittan, O R Fassett, U A S., M R Miles, A W Sibley, F L Piper, P A Gifford, Rose Campbell, J B Cook, O Weed, A S Towle, H S Mitchell, I C Wellcome, A Ogsbury, E S Willard.

☞ To Preaching Brethren.

Those wishing to preach in — Correspond with

- Westfield, Mass.......*C. A. Phelps.*
- Lawrence, Mass.......*Geo. Churchill, John T. Merrill, Ephraim Fisk.*
- Worcester, Mass.......*W. F. Collier, H. W. Buxton, or E. G. Higgins.*
- Savoy, Mass.......*Daniel Miller, or A. E. Bliss.*
- Wakefield, Mass.......*G. R. Tysser.*
- Charlton, Mass.......*J. O. Cortiss, Oxford, Mass.*
- North Adams, Mass.......*J. B. Clark.*
- Oxford, Mass.......*Corttis.*
- Hampton, N. H.......*Joseph A. Philbrook.*
- Manchester, N. H.......*J. W. C. Pickering.*
- Dover, N. H.......*Adam Eglin, Box 1078.*
- London Ridge, N. H.......*Daniel L. Moore, Wm. Batchelder, Edward Mudget.*
- Seabrook, N. H.......*Chs. A. Barton and Robert Beckman.*
- Chichester, N. H.......*F. L. Knowles.*
- Goshen, N. H.......*O. F. Cain.*
- Rye, N. H.......*Moses C. Philbrick or Samuel Smart.*
- Stowe, Vt.......*H. W. Sargent, or S. Whitney.*
- Vernon, Vt.......*E. G. Scott.*
- Cabot, Vt.......*I. R. Hopkins.*
- Portland, Me.......*R. R. York, S. K. Dyer, D. F. Scamman.*
- Kennebunk Depot, Me.......*Rufus Duran.*
- Hollis Centre, Me.......*W. S. Moulton, or S. G. Rumery.*
- Gardiner, Me.......*J. Thomas, Jr.*
- Bristol, Ct.......*Luther Tuttle, Henry A. Way.*
- West Gloucester, R. I.......*Geo. A. Hawkins, Putnam, Ct.*
- Wolcottville, Ct.......*Dr. B. St. John.*
- New Haven, Ct.......*W. F. Carpenter, 73 State St.*
- Pleasant Valley, Ct.......*James M. Stancliff, Orville Jones, Frederick Dutton.*
- West Meriden, Ct.......*S. D. Bingham.*
- Wrightville, Ct.......*D. A. Grant, Torrington, Ct.*
- Newfield, Ct.......*Wm. Ripley, Pleasant Valley, Ct.*
- Morris, Ct.......*Joseph Curtis.*
- Putnam, Ct.......*H. N. Read.*
- South Foster, R. I.......*James Rounds.*
- South Butler, N. Y.......*R. C. Brown.*
- Rochester, N. Y.......*J. Phelan, 34 N. Fitzhugh St.*
- Hoosick, N. Y.......*Geo. B. Keech, J. B. White, or Christopher Lawton, Hoosick Falls, N. Y.*
- Philadelphia, Pa.......*J. F. Busch, F. E. Davis, Edwin King.*

A NEW TRACT.

"THE LORD'S COMING." Its prominence and importance. By a Congregationalist. A tract of 6 pages. Price by mail, $1.00 per hundred; 20 cents per dozen. For sale at this office. AG'T.

"THE DOCTRINE of IMMORTALITY."

BY J. H. WHITMORE.

We have a supply of this valuable work of 300 pages, issued at a very low price, for general distribution,—of which we will send by mail, post paid, four copies for $1.00; or by express, five copies for $1.00. Single copy, 35 cents. AG'T.

NEW TRACT.

WHO ARE SADDUCEES? OR, TRUTH VINDICATED. Being a Review of "The Wicked not Annihilated; or, Modern Sadduceeism Refuted, by Israel P. Warren." By GEO. THOMSON.

The above is a valuable Tract of 32 pages, published by the Author, Attica, Wis. 10 cts. per copy; 75 cts. per dozen, postpaid.

Appointments.

☞ *We would say to our preaching brethren that it is necessary we should receive their appointments as early as* TUESDAY MORNING, *as our paper goes to press about noon; otherwise they will not be inserted till the week following.*

☞ *Appointments* are advertised from *two* to *three* weeks in advance. Please notice.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL.
N. H. Barbour.......Sunday, Jan. 21st
Subject—Evidences of the soon coming of the Lord.
Henry Pratt.......Sunday, Jan. 28th

BOSTON (BRANCH CHAPEL) 1735 WASHINGTON STREET (Corner of Madison Street.)
Love Feast at 10 A. M. Preaching at 1½ and 2½ P. M. Eve., 7. Prayer meeting Tuesday and Thursday evenings.
Sunday, Jan. 21st, and onward from week to week, as the Lord may direct. Meetings on Tuesday, Wednesday, Thursday, and Friday evenings of each week. JOHN G. HOOK, AND OTHERS.
Christian Temperance Meeting Monday evenings.

CHARLESTOWN (*Hall No. 70 Main Street.*)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.
Mrs. L. M. Stoddard.......Sunday, Jan. 21st
Mrs. L. E. Saulpaugh.......Sunday, Jan. 28th

CHELSEA, MASS. (*Advent Chapel, Heard Street.*)
J. Couch.......Sundays, Jan. 21st and 28th

EAST BOSTON, (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.

Foxboro Centre (Union Hall).......Sunday, Jan. 21st
Tremont, Mass.......Sunday, Jan. 28th
Haverhill, Mass.......Sunday, Feb. 4th
J. S. WHITE.

Wolfborough (at the Borough school-house) Thursday evening, Jan. 18th. A. ROSS.

Great Works, Me.......Thursday, Jan. 18th
Bonny Eagle, Me.......Friday evening, Jan. 19th
Portsmouth, N. H.......Tuesday, Jan. 23d
Hampton, N. H.......Wednesday, Jan. 24th
Seabrook.......Thursday evening, Jan. 25th
Gloucester, Mass.......Friday, Jan. 26th
Hyde Park, Mass.......Sunday, Jan. 28th
H. MUNGER.

Hampton, N. H.......Sunday, Jan. 28th
L. BOUTELL.

Highlandville, Mass. through the week, and Sunday, the 21st. H. PRATT.

Lynn, Mass.......Sunday, Jan. 28th
Fairhaven, Mass.......Sunday, Feb 4th
M. BATCHELOR.

Hyde Park, Mass.......Sabbath, Jan. 21st
T. M. PREBLE.

Gloucester, Mass.......Sunday, Jan. 21st
L. T. CUNNINGHAM.

New Bedford, Mass.......Sunday, Jan. 21st
Plainville (in New Bedford).......Sunday, Jan. 28th
Acushnet.......Sunday, Feb. 4th
E. COTTON.
If these conflict, write me immediately at Fairhaven, Mass. E. C.

Clinton, Mass.......Sunday, Jan. 21st
Fitchburg, Mass.......Sunday, Feb. 4th
S. S. BREWER.

Waterbury, Ct. Tuesday and Wednesday evenings, Jan. 23d and 24th.
Newark, J. J.......Sunday, Feb. 4th
A. A. PHELPS.

Philadelphia, Pa.......evening, Jan. 19th
Newark, N. J.......evening, Jan. 20th
and over the Sabbath, Jan. 21st.
Boston, Mass.......evening, Jan. 23d
and over the Sabbath, Jan. 28th.
MARVIN W. LUTZ.

New Bedford, Mass.......evening, Jan. 19th
Fairhaven, Mass.......Sabbath, Jan. 21st
A. DAMON.

Moultonboro, N. H. (Bickford school-house) Sunday, Jan. 21st.
Holderness, N. H. (True school-house) Sun., Jan. 28th
C. H. LOCKE, J. B. BROWN.

Dayton, Me. (Clark school-house) Sundays, Jan. 21st and Feb. 4th. JEE. HILL.

Dorchester, N. H. (Town House)...evening, Jan. 25th and over Sunday. G. H. WALLACE. JOHN H. EVANS.

Meredith, N. H. (Dolloff school-house) Sun., Jan. 21st
Moultonboro (Middle school-house)...Sun., Jan. 28th
N. GLIDDEN.

Gloversville, N. Y., Jan. 19th, and over two or three Sundays. J. B. COOK.

Hartford, N. Y. (Log Village).......Sabbath, Jan. 21st
C. PIKE.

West Fairlee, and vicinity, Sundays, Jan. 21st and 28th
South Ashburnham, Mass.......evening, Feb. 2nd
H. F. CARPENTER.

Gloucester, Mass.......Sunday, Jan. 28th
E. COX.

Stowe, Mass.......Sunday, Jan. 21st
Z. FORD.

Haverhill Centre, N. H. (as Bro. G. Brown may arrange) Sunday, Jan. 21st.
Lisbon Village, N. H.......Sunday, Jan. 28th
and evening following. J. W. BRIDGE.

Dover, N. H.......Sundays, Jan. 21st and 28th
D. F. LEAVITT.

Warehouse Point, Ct.......Sunday, Jan. 21st
Morris, Ct.......Sunday, Jan. 28th
G. L. WHITE.

Strafford, N. H. (Roberts' school-house) Sun., Jan. 21st
Rochester, N. H. (Ten-rod road, Pinkham's school-house) Sunday, Jan. 28th.
East Rochester, N. H.......Sunday, Feb. 4th
J. BICKFORD.

Hebron, N. Y.......Sunday, Jan. 21st
and through the week. K. K. FLAGG.

Caswell Borough, P. Q., Saturday evening, Jan. 20th and over Sunday.
Potnan, P. Q. (where the brethren may arrange) evening Jan. 24th, and over Sunday.
East Colebrook (Kidder's Hill) Thursday evening, Feb. 1st, and over Sunday. U. G. LADD.

Lynn, Mass.......Sunday, Jan. 21st
E. OWEN.

Lawrence, Mass.......Sunday, Jan. 21st
Lynn, Mass.......Tuesday evening, Jan. 23d
Seabrook, N. H.......Wednesday evening, Jan. 24th
Hampton, N. H.......Thursday evening, Jan. 25th
Rye, N. H.......Friday evening, Jan. 26th
GEO. A. BROWN.

East Acworth, N. H.......Sunday, Jan. 21st
C. H. FLETCHER.

East Concord, N. H. (Snaptown)....Sunday, Jan. 21st
Canterbury Centre, N. H...Tuesday evening, Jan. 23d
Boscawen, N. H. (Gulf school-house)..Sun., Jan. 28th
R. MORRILL.

Suncook, N. H.......Sunday, Jan. 21st
Concord (Bethel Church).......evening, Jan. 23d
Manchester, N. H.......evening, Jan. 25th
Exeter, N. H.......Sunday, Jan. 28th
GEO. A. COLE.

Chichester, N. H. (Pine Ground) evening, Jan. 27th and over Sunday. N. B. MCMURPHY.

Dover, N. H.......Sunday, Feb. 4th
A. SIMPSON.

Dorchester, N. H. (Town House) evening, Jan. 20th and over the Sabbath, Jan. 21st.
G. H. WALLACE.

Collinsville, Ct.......Sunday, Jan. 21st
Waterbury, Ct.......Sunday, Jan. 28th
S. C. HANCOCK.

Fremont (new church).......Jan. 22d and 23d
Hornelsville (as Brn. may arrange) Jan. 24th and 25th
Randolph, N. Y. (as Bro. F. C. Hovey may arrange) evening, Jan. 26th, and over Sunday, the 28th.
Meadville, Pa. (if Bro. McClure and Stephenson so arrange) Jan. 29th.
Blooming Valley, Jan. 30th, and over the following Sunday. C. F. SWEET.

Steep Falls, Me.......Sunday, Jan. 21st
C. H. SWEET.

Sangerville Village, evening, Jan. 18th, through the week, and over Sunday, the 21st. Bro. Friend is expected to be with me. H. B. SEVEY.

Brockport, N. Y.......Sunday, Jan. 28th
Buffalo, N. Y.......Sunday, Feb. 4th
Baptism and the Lord's Supper will be administered.
Meetings at 10½ A. M., 528 Eagle Street. At 3 and 7 P. M., at 583 Eagle Street. J. T. ONGLEY.

North Woodstock, N. H.......Sunday, Jan. 21st
East Landaff, N. H.......Sunday, Jan. 28th
Sugar Hill, N. H.......Sunday, Feb. 4th
W. W. SUTHERLAND.

Carver, Mass.......Sunday, Jan. 21st
Stoneham, Mass.......Wednesday evening, Jan. 24th
and stay till after Sun., Jan. 28th. S. S. MOONEY.

Raccoonboro.......Sunday, Jan. 21st
Great Falls.......Sunday, Jan. 28th
New Durham (2d Division).......Sunday, Feb. 4th
If these conflict, please address me at Brookfield, N. H. T. L. CHURCHILL.

Providence, R. I.......evening, Jan. 24th
West Warren.......evening, Jan. 26th
Albany, N. Y.......Sunday, Jan. 28th
MRS. L. M. STODDARD.

Hollis Centre, Me.......evenings, Jan. 24th, 25th, 26th, 27th, and Sunday, the 28th.
East Rochester, N. H.......evening, Jan. 29th
Boston, Mass. (Branch Chapel).......evening, Jan. 30th
North Rutland, Mass.......evenings, Feb. 2d and 3d and Sunday, the 4th. GEO. A. STREETER.

East Rochester, N. H.......Sunday, Jan. 21st
Farmington, N. H.......evening, Jan. 24th
Alton Corner, N. H.......evening, Jan. 25th
Loon Cove, N. H.......evening, Jan. 26th
West Alton (Flander's school-house) eve., Jan. 27th, and at the Advent meeting-house Sunday, Jan. 28th, and three following evenings in that vicinity.
Meredith Center (Dolloff school-house) Sun., Feb. 4th
J. L. CHUTE.

Hallowell, Me.......Sunday, Jan. 21st
WM. H. DOUGHTY.

Kennebunkport, Me.......Sunday, Jan. 21st
Rye, N. H.......Sunday, Jan. 28th
WM. C. STEWART.

Bowdoin (Dennet school-house).......Sunday, Jan. 7th
C. GOUD.

Pittsfield, N. H.......Sunday, Jan. 28th
JOSEPH PINKHAM.

Portland, Me (Union Hall).......Sunday, Jan. 21st
Biddeford, Me. (Hill St. near Pool) Sunday, Jan. 28th
A. BELLOWS.

Jamaica, Vt. (where Bro. Higgins may appoint) Sunday, Jan. 21st.
Rawsonville, Vt.......Sunday, Jan. 28th
Z. T. WOOD.

West Groton, Vt., evening, Jan. 18th, and over Sunday.
JOHN H. EVANS.

Danbury, N. H. (at Bro. Daniel Braley's) Sunday, Jan. 21st. A. S. WILLIAMS.

Hampton, N. H.......Sunday, Jan. 21st
JOSEPH W. WHITE.

Farmington, N. H.......Sunday, Jan. 21st
C. S. EMERSON.

Lockport, N. Y.......Sunday, Jan. 21st
A. P. MOORE.

Woodstock Valley, Ct.......Sunday, Jan. 21st
Woodstock Valley, Ct.......Sunday, Jan. 28th
P. S. BUTLER.

Rye, N. H.......Sunday, Jan. 21st
WM. M. HARMON.

Suncook, N. H.......Sunday, Jan. 21st
O. W. KIMBALL.

Dorchester, N. H. (Town House)..Sabbath, Jan. 21st
Danbury, N. H. (where Bro. Abel Ford may appoint) Friday evening, Feb. 2nd.
Sutton, N. H., Mill Village (where the brethren may appoint) evening, Feb. 3d, and over the Sabbath.
D. EASTMAN.

Boscawen, N. H. (Gulf school-house) Saturday evening, Jan. 20th, and over the Sabbath, Jan. 21st.
West Canterbury (Emery school-house) Monday evening, Jan. 22nd. ENOCH MORRILL.

Hartford, Ct.......Sunday, Jan. 21st
Keyport, N. J.......Sunday, Jan. 28th
New York City (Cooper Institute)...Sunday, Feb. 4th
GEO. W. BROWN.

Vernon, Vt.......Sunday, Jan. 21st
S. COOK.

Block R. Falls.......evening, Jan. 29th
Wrightville (where Bro. Chase may appoint) evening, Jan. 30th.
Augusta (Shaum's school-house)...evening, Jan. 31st
P. W. HOUGH.

New Haven, Ct.......Sunday, Jan. 21st
New York (Cooper Institute).......Sunday, Jan. 28th
Providence, R. I.......Sunday, Feb. 4th
W. S. CAMPBELL.

Springfield, N. H. (Kempton school-house) Saturday evening, Jan. 20th, and over the Sabbath.
Sanborn Hill (where O. Patten may appoint) Tuesday evening, Jan. 23d.
George's Mills (as Bro. Young may appoint) Thursday evening, Jan. 25th. F. S. RANSOM. J. B. S. PILLSBURY.

East Weare, N. H.......Saturday, 7 P. M., Jan. 27th
Subject, Spiritualism.
Meeting in Bro. Nichols' Hall, Sunday, Jan. 28th. Will brethren in adjoining towns make an effort to be present? C. W. SARGENT.

Kennebunk Depot, Me.......Sunday, Jan. 21st
South Berwick, Me. (Great Works) Tuesday evening, Jan. 23d.
Great Falls, N. H.......Wednesday evening, Jan. 24th
Portsmouth, N. H.......evening, Jan. 25th
Exeter, N. H.......Sunday, Jan. 28th
Groton Junction, Mass.......Sunday, Feb. 4th
F. M. DRAKE.

Webster, N. H. (Methodist meeting-house) Sabbath, Jan. 21st.
Boscawen, N. H. (Gulf school-house) Sab., Jan. 28th, and the *second* and *fourth* Sabbaths in each month, for the present. SIMEON ROBY.

East Landaff, N. H.......Tuesday evening, Jan. 23d and over the following Sabbath.
Wentworth Village, N. H. (at Bro. Richardson's Bethel) Monday evening, Jan. 29th.
Lake Village, N. H. (North Church) Sunday, Feb. 4th
T. K. LANG, JR.

South Ashburnham, Mass.......Sunday, Jan. 21st
Clinton, Mass.......Sunday, Jan. 28th
Lynn, Mass.......Sunday, Feb. 4th
J. W. BRITTAN.

Fitchburg, Mass.......Sunday, Jan. 21st
C. H. LEVERTON.

East Pownal (at Joseph Parker's) evening, Jan. 25th
Bath, Me.......Sunday, Jan. 28th
J. T. JORDAN.

Moultonboro, N. H. (Bickford school-house) Sabbaths, Jan. 21st and 28th.
Campton, N. H. (Bump school-house)..Sab., Feb. 4th
S. DINSMORE.

Southington, Ct.......Sunday, Jan. 21st
I. B. POTTER.

SPRINGFIELD, MASS.
A. Simpson.......Sunday, Jan. 21st
T. M. Preble.......Sabbath, Jan. 28th
W. N. Pile.......Sunday, Feb. 4th

WORCESTER, MASS.
A. A. Phelps.......Sunday, Jan. 21st
S. S. Brewer.......Sunday, Jan. 28th
T. M. Preble.......Sabbath, Feb. 4th

LOWELL, MASS.
Joseph Harvey.......Sunday, Jan. 21st
B. S. Emery.......Sunday, Jan. 28th
C. Goodrich.......Sunday, Feb. 4th

CONCORD, N. H. (Centre Street.)
A. Ross.......Sabbaths, Jan. 21st and 28th
C. H. Fletcher.......Sabbath, Feb. 4th
W. Kellaway.......Sabbaths, Feb. 11th and 18th

CONCORD, N. H. (Bethel.)
W. H. Mitchell.......Sunday, Jan. 21st
Z. Ford.......Sunday, Jan. 28th
T. W. Piper.......Sunday, Feb. 4th
W. H. Robinson.......Sunday, Feb. 11th

HAMPTON, N. H.
L. Boutell.......Sunday, Jan. 28th

PORTSMOUTH, N. H.
L. Boutell.......Sunday, Jan. 21st
C. S. Shattuck.......Sunday, Jan. 28th

ROCHESTER (Cocheco Hall) N. H.
Frank Varney.......Sunday, Jan. 21st

GREAT FALLS, N. H. (Franklin Hall.)
D. M. Leavitt.......Sabbath, Jan. 21st
C. Goodrich.......Sabbath, Jan. 28th
E. S. Moulton.......Sunday, Feb. 4th

SEABROOK, N. H.
J. G. Smith.......Sunday, Jan. 21st
S. S. Mooney.......Sunday, Jan. 28th
D. M. Leavitt.......Sunday, Feb. 4th

MANCHESTER, N. H.
C. S. Shattuck.......Sunday, Jan. 21st
A. Simpson.......Sunday, Jan. 28th

BOWDOIN, ME. (Dennett school-house.)
H. S. Mitchell.......Sunday, Jan. 21st
H. D. Reed.......Sunday, Jan. 28th
C. Goud.......Sunday, Feb. 4th

BONNY EAGLE, ME.
Geo. A. Streeter.......Sunday, Jan. 21st
C. H. Sweet.......Sunday, Jan. 28th

SOUTH BERWICK, ME. (GREAT WORKS.)
J. G. Smith.......Sunday, Jan. 21st

SOUTH ELLIOT, ME.
Joseph Pinkham.......Sunday, Jan. 21st

BIDDEFORD, ME. (Adv. Chapel, Hill St., near Pool.)
H. Munger.......Sunday, Jan. 21st

BRISTOL, CT.
A. A. Phelps.....evening, Jan. 25th, and over Sunday
Enoch Phelps.......Sunday, Feb. 11th

ADVENT CHRISTIAN CHURCH, SALEM.
Meetings are held every Sabbath, and Tuesday and Friday evenings, at the Chapel, Sewall Street. Prayer meeting Monday evening, at the Ward Room, North Street. C. E. BARNES, Pastor.

MEETINGS IN PORTLAND, ME. (Union Hall.)
Having vacated Cushman Hall, on Congress Street, meetings hereafter will be held in Union Hall. Entrance on Free Street, nearly opposite the Baptist church. Seats free.
S. K. DYER, D. F. SCAMMAN, R. R. YORK.

PROVIDENCE, R. I., Lester's Hall, corner of Knight and Cranston Streets.
Sunday, Sabbath school at 10 A. M. Preaching at 3 and 7½ o'clock. Prayer meeting Wednesday evenings.
M. R. PHETTEPLACE, Pastor.

PHILADELPHIA, PA.
(*Brandywine Street, between 15th and 16th, and between Spring Garden and Green Streets.*)
Meetings every Sunday, at 10½ o'clock A. M. and 7½ evenings. Also Wednesday and Friday evenings.
J. N. WILFONG, Cor. Sec.

PHILADELPHIA, PA. (*Adv. Chris. Church, corner of Ninth and Spring Garden Streets.*)
Meetings are held every Sabbath at 10½ A. M. and 7½ P. M. Prayer and conference meeting Friday evenings. F. H. BURBANK, Pastor.

STAR OF HOPE MISSION, 229 SOUTH 5TH AVENUE, NEW YORK CITY.
Sunday morning, prayer and conference, six o'clock, Sunday School, two o'clock P. M. Love feast, four o'clock P. M. Preaching, seven o'clock P. M.
Monday, (class meeting), seven o'clock P. M.
Wednesday, (preaching), seven o'clock P. M.
Friday, (prayer and conference), seven o'clock P. M.
Come one, come all. A. K. SMITH, Principal.

☞ My address hereafter will be 229 *South 5th Avenue*. All letters and packages designed for the "Mission" must be sent to the same address, omitting "Star of Hope Mission," *especially* on letters containing money. ANNA E. SMITH.

BIDDEFORD, ME. (Advent Chapel, Hill Street, near Pool Street.) Meetings every Sunday, at 10½ A. M., 2½ and 7 P. M. Also, prayer meetings on Wednesdays and Saturdays.

☞ There will be meetings at Suncook, N. H. (Bartlett Hall) every Sabbath, at 10½ A. M. and 1½ and 6 P. M.

BOOKS IN CALIFORNIA.

We have opened a Depository for books, tracts, and papers, at White & Bauer's, 413 Washington Street, opposite the Post Office, San Francisco, Cal. Those on the Pacific Coast, who wish to obtain the publications sold at our office, will find it for their convenience to get them at WHITE & BAUER'S.

NEW TRACTS.

Just published by the A. C. P. Society, *Symbolization of the World's Eventful Crisis*, by O. R. FASSETT.

An excellent tract of 16 pages, showing that we are living amid the events occurring under the opening of the "sixth seal"; that "we are witnessing them, and are far down in their history, and close upon the end of this world and the solemn judgment scenes."

Price, single, 2 cts.; postage, 2 cts.; 20 cts. per dozen; $1.50 per hundred, by mail.

"THE END AT HAND."

A TRACT OF 24 PAGES.

Showing that the "Gospel of the kingdom" has been "preached in all the world for a witness unto all nations"; and that the end of this dispensation is at hand, and the Lord about to appear in his glory. By Eld. John Couch. Just the thing to scatter by the thousands. Let it have a wide circulation. Price single, 3 cents; postage 2 cts.; 25 cts. per dozen; $2.00 per hundred by mail. AG'T.

Just Published, GOOD TIDINGS,

PERTAINING TO THE EARTH AND THE RACE.

This valuable work of 425 pages, is now ready. Price per dozen, by express, in paper, $4.00; cloth, $8.00. Single copy in paper, 50 cts; cloth, $1.00. Sent by mail on the receipt of the same. For sale at this office. AG'T.

JUST PUBLISHED.

By the Advent Christian Publication Society, a new Tract, entitled, "The Judgment Impending: Prophecy and Chronology converging to one Grand Culmination." By Bro. L. T. Cunningham. 52 pp. Price, 8 cents per copy. Postage, 2 cts. 75 cts. per dozen. $5.00 per one hundred. AG'T.

SHELDON'S FOUR NEW TRACTS.

FOR SALE AT THIS OFFICE.

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WHAT IS MY WORK TO-DAY?

To search for truth and wisdom,
To live for Christ alone;
To run my race unburdened,
The goal my Savior's throne;
To view by faith the promise,
While earthly hopes decay;
To serve the Lord with gladness—
This is my work to-day.

To shun the world's allurements,
To bear my cross therein,
To turn from all temptation,
To conquer every sin;
To linger, calm and patient,
Where duty bids me stay,
To go where God may lead me—
This is my work to-day.

To keep my troth unshaken,
Though others may deceive;
To give with willing pleasure,
Or still with joy receive;
To bring the mourner comfort,
To wipe sad tears away;
To help the timid doubter—
This is my work to-day.

To bear another's weakness,
To soothe another's pain;
To cheer the heart repentant,
And to forgive again;
To commune with the thoughtful,
To guide the young and gay;
To profit all in season—
This is my work to-day.

I think not of to-morrow,
Its trial or its task;
But still, with childlike spirit,
For present mercies ask.
With each returning morning,
I cast old things away;
Life's journey lies before me—
My prayer is for *to day*. —*Ex.*

THE HARMONY OF SCRIPTURE ON FUTURE PUNISHMENT.

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The truths contained in the views of Origen and Augustine reconciled by the earlier doctrine of conditional immortality.

AN ADDRESS PREPARED AT THE REQUEST OF A RURIDECANAL CHAPTER.

BY THE REV. SAMUEL MINTON, M. A.

Our subject is the ultimate destiny of those who receive in vain the grace of God manifested in the gift of his Son. I use this definition in order to exclude any question as to the future prospects of those who have either never heard the gospel, or never had sufficient light to bring them under the deadly condemnation of unbelief.

THE CONFLICTING VIEWS.

Now, there have long prevailed in the church two very opposite opinions, with which the names of Augustine and Origen are usually connected. The first is, that they who leave this world impenitent will continue so forever, and consequently live forever in misery; the second is, that they will ultimately be brought to repentance, and live forever in blessedness. The ideas of different persons as to the proportion of misery or of happiness that will enter into the lot of those who are not saved in this life may vary so indefinitely as sometimes to make the opposing principles practically coalesce. But theoretically they are distinct, and form two distinct schools of opinion.

THE COMMON POSTULATE.

On examining these positions we find them, somewhat remarkably, resting on one and the same fundamental postulate; namely, that all men must live forever in some condition or other—that this mortal will put on immortality *in all cases*. And it is just that postulate which subsequently leads them into such diametrical opposition. Each side, as Mr. Constable has well shown, lays hold of a revealed truth, and connects it with their common postulate. The Augustinian sees that some sinners will incur a doom which involves utter and irremediable ruin; that their end is destruction—of some kind. If, therefore, they are to live forever, their doom must be an everlasting life of misery. The Origenist sees that sin and suffering are to be banished from the universe, that all things are to be reconciled by Christ, and that God is to be all in all. If, therefore, every man is to live forever, every man must ultimately be brought into a moral condition which will fit him to share in that universal blessedness.

EACH POSITION UNASSAILABLE FROM THE OTHER.

In this controversy, from their common standing point of necessary human immortality, each side is utterly unable to answer the other.

If any one wishes to see how hopeless is the attempt to evade the force of the texts which threaten destruction to the wicked by explaining it to mean the destruction of the evil that is in them, and not of their persons, let him read Mr. Constable's reply, in the *Rainbow* to Mr. Birks and Mr. Jukes—the former of whom maintains a partial, the latter a complete, moral renovation of all men. My present limits will allow me to notice only two texts in this connection.

The first is our Lord's declaration concerning Judas, "Good were it for that man if he had never been born." If Judas is to enjoy an everlasting life of even such partial blessedness as will make existence to him "better than non-existence," how could it have been good for him never to have commenced that existence? Any preliminary suffering that he may have to endure for a limited time must be infinitely outweighed by the eternity of bliss which follows it.

The second is Matt. 10: 28.—"Fear not them which kill the body, but are not able to kill the soul; but fear him, who is able to destroy both body and soul in *gehenna*." If it could be proved ever so conclusively that some future punishment will be remedial, here at least is something threatened which cannot possibly be so. Without insisting upon the contrast with man's power to kill the body, which is certainly not supposed to be for any remedial purpose, our Lord defines precisely what it is that will be destroyed—not man's sinfulness, but the component parts of his being, his body and his soul, the whole man; and the figure employed to illustrate this is utterly irreconcilable with the idea that the destruction is intended to have a beneficial tendency on the person so destroyed. *Gehenna* was not a reformatory; it was a place outside the walls of Jerusalem, where the refuse of the city was consumed. This burning had undoubtedly a beneficent purpose towards the inhabitants of the city, namely, to prevent them suffering from the accumulation of corrupt matter; but it had no restorative effect upon the things consumed—it simply put an end to them. The Augustinian holds that, as man cannot be put an end to, he must be for ever undergoing a process of destruction, without ever being actually destroyed. And to the Origenist, who admits his primary postulate of human immortality, his position is absolutely impregnable.

On the other hand, the Origenists can show, quite as conclusively, that the final extinction of all evil, moral and physical, by the Divine Redeemer, is the great revelation of Scripture; it is revealed there with a fulness and clearness that could scarcely be exceeded. Time again almost restricts me to the consideration of a single passage—the well-known words of St. Paul in Col. 1: 16-20—"For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him; and he is before all things, and by him all things consist. And he is the head of the body, the church; who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence. For it pleased the Father that in him should all fulness dwell; and, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven." "The all things"—which were created, and which will be reconciled by Christ, can mean nothing less than the universe of being,—and that regarded as a whole. The apostle, you will observe, takes the scriptural and philosophical view of creation; not as carried on in every fresh development of being, but as accomplished once for all when the germs of the several orders of beings were called into existence. "By Him *were* [not *are*] all things created." In each case, therefore, he speaks of the universe as a whole. And the reconciliation of all things is, not the restoration of every particular form of life that has ever been developed out of the original creation, but the restoration of perfect harmony to creation as a whole; so that, when it is accomplished, all shall again be "very good." We are told nothing of the changes that will have previously taken place in the various kinds of beings, how many creatures will have come into existence, lived their little life, and passed away for ever; but we are assured that whatever forms of existence are found throughout the universe "in the dispensation of the fulness of times" will be gathered together in one" (literally, "headed up in Christ"); and, according to their several capabilities, made eternally at one with their Creator.

The truth thus carefully elaborated by St. Paul is in full accord with the general teaching of Scripture, that Christ was manifested to destroy the works of the devil, and that God will, through him, make all things new; so that there shall be no more curse, neither sorrow nor sighing, but he himself shall be all in all. These statements bar the possibility of any single creature remaining forever in a state of sin or suffering. And when the Augustinian concedes the fundamental postulate, that all men must live for ever, his strongest arguments will fail to shake the Origenist's position, that they must all, sooner or later, be brought to holiness and happiness.

CAN THE POSTULATE, THEN, BE TRUE?

He, therefore, who has any faith whatever in Holy Writ, is compelled to ask, whether this theory, which puts Scripture in such direct opposition to itself, can really be as certain as both sides take for granted. If it be not—if man be not absolutely indestructible, or if God has not declared that he never will destroy him, the difficulty is at once removed. For everlasting, that is, irremediable, destruction would satisfy the declarations of Scripture as to the impenitent sinner's final doom; and at the same time be quite consistent with its equally plain declarations as to the universal blessedness which is to follow that destruction.

MORTAL MAN.

We need not stay to discuss the metaphysical speculations which Socrates, Plato, and others have drawn from our own inner consciousness. Those great men themselves felt the insecurity of their foundation. And surely nothing could be more precarious than to argue that because some men are conscious of craving for an immortality of happiness, all men must obtain it; or, according to Augustinianism, must possess the immortality whether they obtain the happiness or not. Well would it have been for the Church if she had attended to St. Paul's warnings against philosophy and vain deceit, instead of accepting as revelations from heaven the necessarily defective, though, with the light they possessed, noble endeavors of some of the Greek philosophers to "feel after" the truth.

Our appeal is to the Scriptures. And the first thing which strikes us is the entire absence of any single word which attributes immortality to the immaterial part of man's being. It is spoken of under the name either of soul or of spirit, more than *sixteen hundred* times, and not *once* is it called immortal, deathless, never-dying, or anything of the kind. Scripture abounds in warnings and entreaties, urging us to save our souls; but it never pleads with us, as popular preaching so constantly does, to save our immortal souls, to have pity on our never dying souls, or to consider where we shall spend eternity. Nay, by beseeching us to save our souls alive, it implies that they will *not* remain alive for ever, unless we save them from death. For instance, to make Ezekiel's warnings agree with the Augustinian theory, they would have to be expressed thus:—"The soul that sinneth, it shall live miserably for ever. . . . He shall surely live happily for ever. . . . Shall he then live happily? He shall not live happily. He hath done all these abominations; he shall surely live miserably for ever; his blood shall never be shed. . . . He shall live for ever in his iniquity. . . . He shall surely enjoy endless happiness, he shall not suffer endless misery. . . . Have I any pleasure at all that the wicked should live miserably for ever? saith the Lord God, and not that he should return from his ways and live happily for ever? . . . In his trespass, that he hath trespassed, and in his sin that he hath sinned, in them shall he live forever. . . . He shall save his never dying soul, that cannot but remain alive for ever, from endless woe. . . . For I have no pleasure in the everlasting misery of an immortal being who can never die; wherefore turn yourselves and be happy."

It is alleged, however, that the fact of man having been made in the image of God rendered him indestructible. If so, it must of course have conferred indefeasible immortality on his whole being, and not merely on one part of it; so that there could be no need for him to eat of the tree of life in order that he might live for ever, that being already secured by his having been made in the image of God; and the appeal of Eliphaz, "Shall mortal man be more just than God," should have been, "Shall man, though as immortal as God, be more just than he?" But how did his likeness to God confer upon him Divine immortality, any more than Divine omnipotence, omniscience, or omnipresence? Was he made like God in everything? If not, to adduce this fact as proving his immortality, is palpably begging the question. St. Paul evidently regarded the moral image of God as that in which we were created, when he spoke of our being renewed in knowledge after the image of him that created us, and of our being created after God in righteousness and true holiness.

The text is also adduced, which says, that God breathed into man's nostrils the breath of life, and man became a living soul. But the beasts are also said to be "living souls" (Gen. 1: 30, mar.); and even inanimate things are said to have been created by Jehovah's breath, "All the host of them by the breath of his mouth." And if the breath of life having been breathed into his nostrils be insisted on, it will be well to remember that an inspired prophet makes a somewhat different use of that fact,—"Cease ye from man, whose breath is in his nostrils, for wherein is he to be accounted of?" Isa. 2: 22. There is nothing here from which we may infer that God will never terminate man's existence. . . .

Scripture lends no countenance whatever to the philosophic fiction of an immortal soul in a mortal body. St. Paul closes his great argument on the resurrection with the words, "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, knowing that your labor shall not be in vain in the Lord." If there were any security for human immortality, apart from resurrection, his "therefore" would be needless; for our labor in the Lord might be abundantly recompensed in the eternal happiness of our disembodied spirits.

(*To be continued.*)

"MOTHER SHIPTON'S PROPHECY."

BRO. GRANT:—The following is taken from the Boston *Journal*. If, as it purports to be, it is a production of the fifteenth century, it is truly a very remarkable production. If worthy, please give it to the readers of the *Crisis*.

A REMARKABLE PROPHECY.—The following, which is known as "Mother Shipton's Prophecy," was first published in 1488, and republished in 1641. It will be noticed that all the events predicted in it, except that mentioned in the last two lines—which is still in the future—have already come to pass.

"Carriages without horses shall go,
And accidents fill the world with wo.
Around the world thoughts shall fly
In the twinkling of an eye.
Waters shall yet more wonders do;
Now strange, yet shall be true.
The world upside down shall be,
And gold be found at root of tree.
Through hills men shall ride,
And no horse or ass be at his side.
Under water men shall walk,
Shall ride, shall sleep, shall talk.
In the air men shall be seen,
In white, in black, in green.
Iron in the water shall float
As easy as a wooden boat.
Gold shall be found and found
In a land that's not now known.
Fire and water shall wonders do;
England shall admit a Jew.
The world to an end shall come
In eighteen hundred and eighty-one."

RESPONSE TO THE ABOVE.

S. S. BREWER.

We are living now in a wondrous day,
When things have transpired as the seer did say;
Now cars on iron rail without horses do go,
And collisions are filling the world with wo.
Swift through the wires now thoughts do fly,
As quick as the twinkling of an eye.
See! through the hills the steam cars glide,
Neither beasts of burden are near their side.
Through tunnels 'neath water now men do walk,
In cars they in comfort now ride, sleep and walk.
Up in the air, in balloons, men now are seen,*
In colors of white, black, and green.
Out on the deep like a thing of life floats,
Laden with treasure steam the iron boats.
Millions of gold of late hath been shown
Now found in lands that then were not known.
The wonders that fire and water should do
With the power of steam, we have lived to see true.
Amid all the wonders—and 'tis something new—
For Premier, old England admits D'Israeli, a Jew.
But dates seem to say, old Time's race must be run,
Ere the year eighteen hundred and eighty-one.

* The first balloon was constructed in France in 1783, by M. M. Montgolpier.

WILL THEY ATTEMPT IT?

S. HALL.

There is some evidence that the Romish church seriously contemplate a crusade for the purpose of regaining the patrimony of St. Peter, which has by piecemeal been wrested from the pope, since it is becomimg manifest that all the "christian kings" have abandoned him to his fate. From various sources, such a project has been more or less plainly announced by Catholic editors and priests. Among others, the Rev. Dr. Preston (educated a Protestant here in New England, and ought to be found in different company), recently preached a sermon in St. Patrick's Cathedral in New York, before the "Catholic Union;" a society organized for prayer, vigilance, and defence of the church and her institutions—nine priests being present—from the text,—"Behold, I send you forth as sheep in the midst of wolves."

Now, if the Catholics are represented by sheep, and all outside of that church by wolves, the text would appear to have a novel and strange application. For who ever heard of sheep attacking wolves? Of making such havoc among them as Catholics have made among those who have dissented from them, according to the history of the past? But the Dr. says—"While the holy Father of the faithful is a captive around the tomb of the holy apostles; while he suffers an act of injustice such as this world has hardly ever before seen; you are not to be silent, you are not to acquiesce in that act of injustice; you cannot stand in your places quietly. Without violating any law of the land, you must stand firm with your strong hearts, *and even with your hands*, in defence of Christ and his vicar."

This would seem to be, according to his application of the text, a pretty clean intimation to the sheep (who were to be as harmless a doves), that a further onslaught upon wolves might be necessary. He continues—"In this nineteenth century, there is not a nation on the face of the globe that stands forth as the defender of the church of God. God gave the holy Father a principality more sacred than any other on earth; so small, that it would not excite the envy of his neighbors, yet large enough to assert his independence as pastor of Christ's flock. But in this age of revolution, an armed mob has robbed him of that principality, without a christian king rising to protest against the outrage. Why is it, that not even one Catholic king has raised his voice against it?"

But can the Dr. offer any reason why they should? Kings, like other people, are governed by motives, and though prophecy foretold of their sustaining this church for a long period, it also foretold the time when they would no longer sustain her, but rather forsake and destroy her. And if we have already come to that time, as now appears, alas for the papacy!

The question of course always recurs, what necessity is there that the "pastor of Christ's flock" should possess a principality and be vested with kingly power? In former times the popes not only considered it unnecessary, but inveighed against it. Gelasius, the fiftieth pope, who died in 496, in a published treatise concludes, that as the different powers of the royalty and priesthood were, since the coming of Christ, vested in different persons, "that neither ought to encroach on the other, but the temporal power should be left entire to the princes, and the spiritual to the priests, it being no less foreign to the institution of Christ for a priest to usurp the functions of sovereignty, than it is for a sovereign to usurp those of a priest." This certainly was taking a sensible view of the subject, but one which few popes since that time have taken.

How Dr. Preston gathers consolation from the statement which he makes looking to the future, it is not easy to see, which is—"Persecution continues against the church, and will continue *until* antichrist, the man of sin, shall come."

Hartford, Ct.

A STORY OF GRACE.—No. 2.

E. S. WILLARD.

Reflections—Perils of the Young Woman—A Plea—A Mother's Care—A Snare—A Summary of Early Experience.

We reflect upon these scenes of our youth with a grateful remembrance of their many blessings. Peace be to the dead and peace to the living of those halcyon days. We leave their contemplation for that of the sterner scenes of life with regret. But much as we admire youth and its charms, we would not always remain children. We admire the green fields of the spring-time, yet we would see the ripened grain in its season. We sow to reap, and plant to gather into barns. Youth is the spring-time of life. We plant, sow, and cultivate in this season for a harvest in after life. As the rain, sunshine, and diligent hand of the husbandman all blend to insure the crop, so we must have the summer and the autumn of life; the long days, and the sun's vertical rays; the dews and the drouth must be passed through to meet the autumn frosts, to prepare for the garner of God.

Is there a critical period in the life of woman, it is to which we have now arrived. Said Dr. Lyman Beecher in a lecture on Education, "I tremble for a child at the age of eight years." Much more do we tremble for the young miss of twice that age. Here is a dangerous prominence, with few to lend a helping hand. Permit us here to bespeak for her a friend from every class of society to whom she may look for protection.

Young man, will you be a brother to her in the stage-coach, the cars, the steam-boat, the high-way, the by-way, or wherever you may chance to find her unprotected? Will you be true to her, true to your manhood, true to the image of your mother? In every time of need and danger, may she find in you a friend, a brother? Be it so; the blessing of heaven rest upon you. May your sister ever find such a friend. Middle-aged and aged gentlemen and ladies, too, permit us to ask of you to keep a friendly eye for these unprotected ones, that they may not feel alone—alone and unprotected, a shining mark for every sportsman. Who will not commiserate their case? Awake! ye fathers and mothers, the world, awake to the claims of young women! They are the light of the the household, the hope of the world. Who can properly estimate a failure here? Who will dare take the responsibility of laying a snare for her feet? Better were it for that man that a mill-stone were hanged about his neck and he were cast into the depths of the sea.

If I had escaped "Scylla," "Charybdis" was near. If the dangers of my school-days were passed in safety, the perils of the young woman were before me. Ardent and inexperienced, how great the danger! But that God whom I had learned to love did not forsake me now. And my beloved parents still lived; the sleepless eye of my mother was upon her daughters. Did we chance to go out in the evening, we knew that delicate mother would give no sleep to her eyes until we returned. No "sitting up" was allowed in her house. If a gentleman did not sufficiently appreciate the company of ladies to seek it at proper hours, she deemed him unworthy of their regard. All honor to her judgment.

Trained to habits of industry, I was saved from launching into the sea of fashion, while my close application to study pre-occupied my mind until conscience came to the rescue. But other dangers lurked for my unwary feet, among them novel-reading. Upon one occasion a young man was particularly urgent that I accept as a loan Bulwer's last work; at the same time extolling it very highly. I could but take it, but something whispered I must not read it. When at leisure I opened it, and, despite the faithful monitor within, began to read. I went on, feeling more and more condemned, until at about the twelfth line I paused, and asked myself this question, Will I yield myself to be duped by the author of this book, when I know, as he knows, that it is but a creature of the imagination? I replied with a will, *No;* and shut the book never to open it again. I ever look back upon this period of my life as one of great deliverance. To my covenant-keeping God be all the praise. Had I then, in the heat of youthful impulse, drank of this illusive stream, who shall say the consequences might not have been fatal to all spiritual life?

My first experience of the pardoning love of God was very joyful. It as far exceeded my pleasure in the acquisition of science, as the knowledge of the Creator is more exalted than the knowledge of the creature. The contemplation of the one, even that of the heavenly bodies, was but of his works; yea, parts of his works; but to be made acquainted with the Creator himself, as he is revealed in his Son Jesus Christ, was the beginning of true life and true joy; it could but bring happiness. But, as said the apostle—"If I must needs glory, I will glory of the things which concern mine infirmities." If I had begun to know the Lord, I had not yet learned myself. If the knowledge of God gave me joy, to know myself gave me sorrow. I had not learned to fathom the grace of God with my own fallen nature, and to know that the one was a continual antidote for the other; that as I had received Christ Jesus by repentance and faith, so must I continue to walk in him by the *recurrent exercise of* the same; that in me, that is, in my flesh, there dwelt no good thing. All this I had yet to learn; and, also, that this knowledge should not cast me down, but that on every new discovery of this my destitution of good, and proneness to evil, I should only look to Jesus, "who of God is made unto us wisdom, and righteousness, and sanctification, and redemption" (1 Cor. 1: 30); that as the serpent of brass was the antidote for the bite of the fiery flying serpents of the wilderness, so is Jesus, in his offering of himself once for all, not only the antidote for sin's deadly sting, but he is the living High Priest over the house of God, consecrated forevermore to atone for the recurrence of sins in his people, to whom they may continually resort, and find mercy and grace to help in every time of need. This atoning priestly office of my Savior I did not yet understand; therefore could not exercise that faith in his willingness to forgive my constant proneness to sin against forgiving love, as I could his readiness to forgive me at the first. In short, I had received my Savior as my justification, but how to appropriate him day by day as my sanctification, I knew not. I had not fathomed the tender, loving heart of my High Priest. I knew not that he was tempted in all points like as myself, and therefore knew how to succor me in all my fierce temptations. I had not the boldness this knowledge gives, therefore could not come to a throne of grace in every time of need; but, like Adam in the garden, when I sinned would fain hide away from my God, instead of coming at once to him confessing my sin and bringing again my sacrifice, even the "Lamb of God, which taketh away the sin of the world." John 1: 29.

Let every trembling soul, then, be encouraged to *come to Jesus*. Stay not from him when you fall into sin; for it is written—"If any man sin, we have an advocate with the Father, Jesus Christ the righteous." 1 John 2: 1. And again—"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1: 9. Nothing so much honors our High Priest as to come to him day by day, just as we are, acknowledging our own destitution, and accepting his fulness as ours by his grace. "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." 2 Cor. 5: 21.

Here, then, is the secret of peace with God through our Lord Jesus Christ,—the key to the narrow way that leads to life, for the want of which I stumbled and fell so many times. Fain would I give it to every new-born soul. Yet am I persuaded that, portray as you may this pilgrim-way, no one can know it for himself until he *walks therein*. One child may tell another of his joy after having confessed his fault, and is forgiven; but this child will not know it for himself until he feels the remorse, confesses his fault, and is forgiven. Yet, to tell experience is one God-given way to glorify his name. Jesus said to the man whose name was "Legion," when he besought him that he might be with him—"Return to thine own house, and show how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him."

Paul and Peter told experience, and we read that experience over and over with delight and profit. Indeed, this is one of the happiest features of the Bible—its simple relation of experience. Well do I remember, when seeking the Lord, a friend procured for me the life of Isabella Graham, which I read with profit in this my early experience of the grace of God. One sentence there gave me lasting comfort; it was this—"Nothing that can contribute to our comfort is too minute for the care of our heavenly Father." This was just the key I then needed to the bosom of my God, and it let me right in, and I found solace unknown before. To help others, therefore, to breast the storm and gain the port is the end of Experience.

WHAT IS THE GOSPEL RULE?

H. P. SIKES.

"And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all: for all these have of their abundance cast in unto the offerings of God; but she of her penury hath cast in all the living that she had."—LUKE 21: 3, 4.

We learn here, by the high approbation bestowed upon this poor widow, the respect which our heavenly Father feels for the gifts of the poor. The doctrine here promulgated by Him who "taught as never man taught," is not that those only should give who can spare what they give about as well as not; but that all should give, even those who are in the lowest depths of poverty, and have to make the greatest sacrifice to do so; that they, too, should impart of the little they possess, and though poor, yet as faithful stewards of the Lord's money, should render back to him a portion of what he has first given them.

The greater the sacrifice which the servants of God make to do this, the more pleasing and acceptable to him; the more they need that which thus is given away, the greater the faith in his providential care to whom they give, and at whose disposal is all the gold and wealth of the world. The greater the privation voluntarily undergone for Christ's sake, the more do they show their love to the dear Redeemer, who has done so much for them. They may be wondered at, and even condemned by men, for thus giving away what is so much needed by themselves; but God approves, and he will take them under his especial care; and though they may lack for bread, yet they shall have what is far better—his presence and approbation.

That which is given in alms to God's poor children, is as really put into the treasury of the Lord, as though it had been employed to help sustain missionaries, or spread the gospel. Jesus declares (Matt. 25: 40), that in the great day that shall "try men's souls" he will recognize that which shall have been done to any of God's little ones, as done to himself. Nearly the same is taught in other parts of Revelation.

The gospel of Christ seems to have been designed, in some respects, as a perfect leveler. So says the apostle James (1: 9, 10)—"Let the brother of low degree rejoice in that he is exalted; but the rich, in that he is made low; because as the flower of the grass, he shall pass away." The apostolic church, in its primitive simplicity and purity, recognized and carried out the same principle. Read the latter part of the second and fourth chapters of Acts.

A brother of my acquaintance, who, though quite poor, and very infirm, feels it to be his duty to give a portion of his scanty earnings (one tenth part), either to the *extreme* poor—those far worse off than himself, or to be used in some way in the cause of God. He has a family, consisting of himself, wife, and three children, and relies mainly, or at least partly, for the support of his family, on prayer and faith in the promises of God. I do positively know that he has at least ten times as much given him in answer to prayer, as that which he gives away. Now who can doubt that this brother pursues a scriptural course? He argues, in defence of the system of giving, notwithstanding his own poverty—"If I were callous, and indifferent towards the sufferings of others; if I were stingy, unfeeling, and illiberal, notwithstanding the intense miseries of some of those who suffer far more than myself or my family; I should thereby throw myself outside of the gospel plan, and could no longer claim as made to me such promises as the following—"Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again." Luke 6: 38. "He that hath pity upon the poor, lendeth to the Lord; and that which he hath given, will he pay him again." Prov. 19: 17. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Matt. 6: 33.

Northfield, Mass.

Gems.

— He who begins by loving Christianity better than the truth, will proceed by loving his own sect or church better than Christianity, and end by loving himself better than all.

— The best way to bear crosses is to consecrate them in silence to God.

— The greatest wrong you can do to God is to doubt his love. It is right to cherish great self-distrust, to realize your weakness and helplessness; but do not stop here. Confide as much more in God as you hope less from yourself.

— Do but the half of what you can, and you will be surprised at the result of your diligence.

— Love keeps all the harps of heaven hymning day and night, forever and ever.

— True greatness consists in being great in little things.

— Just as sure as the lungs take in the surrounding noxious air, so does the soul inhale the moral vapor of evil communications.

— Men's graces must get the better of their faults as a farmer's crops do of the weeds—by growth.

— The rarest feeling that ever lights the human face, is the contentment of a loving soul.

— Even in your deepest griefs, rejoice in God.

— See to it that each hour's feelings, and thoughts, and actions are pure and true, then will your life be such.

THE HEIGHT OF EL CAPITAN.

The great weather-stained scarred face of El Capitan was on our left, and though its base was almost half a mile away, it towered so high above and seemed so to hang over us, that we should almost have said we could throw a stone against it from the path. No picture by pen or brush can ever convey an idea of the vastness of this view; its magnitude baffles description; nor can the spectator begin to realize it except after seeing it from all points, and studying for days at a time its colossal features in detail. I know of no better way to convey even an inadequate idea of it than by taking some familiar object, as a church spire for instance, for comparison. Let the reader then take as the unit of measurement a church spire, say two hundred feet in height. Put yourself upon the curbstone opposite and run your eye along it to the top.

Fix that measure in your mind. Now go back a little way and double church and spire—fancy yourself looking upward to the top of two such spires, four hundred feet. Have you fixed your distance? Then go back still farther and double the height of your two spires—imagine yourself looking up to the top of the fourth spire piled one above another. There's a distance of eight hundred feet straight up. Take a little time to think it over. Then back still farther, to save something of the effect, and double up again—count them up from the bottom—eight spires high—one thousand six hundred feet. Rest a little, and, if you can, familiarize yourself with the thought and with the distance, for I have not yet done with the eye of your fancy. Now for the last leap in this perpendicular geometrical progression—double the whole eight—and at the top of your sixteenth spire—if I haven't lost you on the way in some of these tremendous upward leaps—reach just a hundred feet beyond—the height of half a spire—then draw a long breath—put your knife into a cloud—you are at the top of El Capitan, three thousand three hundred feet in air.

Keeping that point in mind, drop down from it and spread out under it, for half a mile, a granite curtain, seamed, and scarred, and discolored by the storms and tempests of uncounted ages—at its base pile up a scraggy slope of rocks and mountain debris—plant along the dizzy far-off edge a row of giant pines, that from its foot shall look like bushes—turn a river along its front, and set a grove beside it, and over it all throw the halo and witchery of a golden sunset deepening all its shadows, bringing into relief its outlines, and bathing in a tender light its hoary summit—and you have El Capitan as I saw it on that August afternoon, and seeing it wondered and worshiped.—*Scribner's for January.*

Hygiene.

"This is for your Health."

WHY WOMEN ARE WEAK.

When we consider what an intricate system of defiance to all known physiological laws a woman's dress has become; the tender age at which this defiance begins, and the relentless pressure of it upon the formative and the recuperative energies of the constitution; the murderous thinness and scantiness of her under-dress; the effect of the absence of flannels, and the custom of baring the neck and arms, upon the sensitive tissues of the lungs and heart; the check to all even circulation of the blood and healthy condition of the skin inflicted by the imperfect and compressed covering of her feet and hands; the unhealthy heat of the head, consequent on the manner in which custom requires her to collect her hair into a wad of padding at the base of the brain; the clasp of a rack of steel and whalebone about all the vital organs of the body; the straight-jacket snap with which the seams of her dress meet about her shoulders, arms and chest; the results inevitable upon making the hips the pivot upon which her heavy clothing is hung, and the fulcrum upon which all the motion of her body must swing in walking—if, indeed, we apply that term to the infantine toddle with which women are driven to get about the world; above all, the unreasonable and cruel custom which compels her to drop heavy skirts about her lower limbs and feet, thus endangering her life on all occasions, her health on any but a dry summer day, and her self-reliance forever; when we consider the extent to which the common occupations of a woman deprive her of the open air, of exercise, of change of scene, of acquaintance with the world; of the extent to which they are adapted to produce all the varieties of sedentary disease; when we consider the unlimited influence of the mind upon body, of happiness upon health, and the brooding morbidness and acute suffering which the lives of woman so largely induce in them—shall we find it a matter of surprise that women as a race are diseased and feeble, and are bestowing upon the world a future legacy of diseased and feeble children? Shall we wrap this ruined creature away in a shawl to die, and say, with sorrowful assurance: Behold woman "as God made her?"

Woman as God made her! As man and the devil and her own cowardice made her! God never made such women as are cradling the next generation in this land to-day. Side by side with "female illiteracy," female feebleness is running a race among us. Neglected brains and tortured bodies are working their own way upon our actual and possible mothers. Thoughtful physicians are perplexed and alarmed. We are a beautiful, useful and elevated order of animals; the world has done the right thing by us; it has petted and praised us; who can complain?—*Elizabeth Stuart Phelps.*

TREATMENT OF SPRAINS.—Sprains are very painful, and are accompanied with a high degree of inflammation and soreness. The indications are to secure perfect rest of the injured part, and to reduce the inflammation. The inflammation may be reduced by cold wet compresses, renewed as often as they become warm. When the patient has a great deal of vitality, and there is a high degree of inflammation, the injured part may be immersed in cold water, or a stream of cold water may be poured over it until the pain and soreness have been partially removed, when the cold compresses should be applied. When there is much pain and tenderness, and but little heat, hot fomentations, followed by cold compresses, are preferable. When the inflammation and soreness have subsided, friction is useful to promote absorption and strengthen the part. Great care should be exercised about using the injured part until the strength is restored.

CURE FOR CANCERS.—I wish to tell you how I cured my cancer last summer without pain or money. Eight years ago a cancer came on my nose. It grew slowly for several years; the last two years it grew very fast. It became frightful. It commenced to eat out my left eye. I had expended hundreds of dollars, and tried doctors far and near, without finding relief. Last summer I drank Wild Tea, wetting the tea grounds on my cancer every night, as a poultice. In six weeks my cancer was cured. I am sixty-two years old. I have given this remedy to several that had cancer, and know two that have been cured since. I believe Wild Tea grows over the country generally; always on high land.—*Charles Yardley, of Pittsburgh, Pa., in Rutland Herald.*

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

LUCY'S VICTORY.

"I would like to go and play with Lizzie Warren to-night, mother," said Lucy, as she come from school with dinner-basket and satchel, and making so much noise that baby Arthur awoke with a cry.

"No, dear; not to-night. Baby has not been well to-day, so you must amuse him while I am busy."

"But, mother, *do* let me go: for the crane's-bill is in blossom; and Lizzie says we will go through that nice orchard, all covered with patches of innocence, that looks like a great bouquet. And, mother, you know I've never been in it: so *do*, please."

"No, Lucy: I cannot spare you—so try to feel and look cheerful about it."

"But, mother," persisted Lucy, "if you *will* let me go, I'll help you another time just as much."

"Well, child, run along then," said her mother, quietly. Lucy looked up eagerly for a moment; then she stood swinging her sun-bonnet by the strings irresolutely. Only the day before, her mother had explained to her the meaning of the passage, "Honor thy father and thy mother."

That kind but unseen friend, called conscience, that our heavenly Father has placed in each of our hearts, was trying to remind Lucy of her duty; so, at length she said, slowly, "Would it be honoring you, mother, if I went."

"No; it would not be honoring me, unless you obeyed quickly and cheerfully."

"Well, then, I won't tease any more, but take Arthur out on the lawn, where he can see the lambs frisk about; and that will be nicer than going when you think it isn't best." So she hung up her satchel, and put away her basket; and in trying to divert her little brother, she became happy herself, as people always do when they give up their own wishes to please and assist others. Then, when bedtime came, her mother's good-night kiss, with "You have honored me, and listened to the voice of conscience, Lucy," were of greater worth than any pleasure her mother would have disapproved.

NOT GOVERNED THAT WAY.

"Come along with us; we're going to have some fun," said a boy one day, when seeking to persuade another to go with him. "I can't," was the answer; "my father told me not."

"Pooh," said the tempter, "what of it? He wont know."

"I don't care, I'm not going."

"You're *afraid!*" sneered the young scapegrace; "You're afraid of your Pa!"

"Now look here," said the little hero, "I've heard all that sort of talk before, and you *need'nt think that you are going to govern me that way;*" and he started down the street for home.

About the meanest government we know of is when some little reptile, after coaxing and wheedling an honest boy in vain, changes his tone, and puckering up the corners of his nose into a sneer, says,

"Coward!" "you *dassent!*" "'Fraid of yer marm, aint you? Before I'd be tied to my mother's apron-strings!"

And many a poor cowardly boy fears this contemptible slang so much that he forgets God, and father, and mother, and is led into some disgraceful scene of sorrow, which gives him pain and shame as long as he lives.

Boys, do not be governed that way. Let scoffers sneer and scorners scorn, trust in the Lord, and you shall be kept in safety to the end.—*Little Christian.*

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AND

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AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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THE PROPHETIC PERIODS.—No. 5.
DANIEL 8th AND 9th CONSIDERED.

D. CLOW.

I pass to notice the only logical conclusion that remains. It must be remembered that the said ram was standing before the river in Shushan, the capital of the said empire, nor was he seen to stir out of his tracks; whereas in all foreign wars, the king always commanded his army in person. So we infer that the said "pushing" did not reach beyond the bounds of his own dominions; and if not, then it follows that it must relate to his own subjects, and must transpire within his own territory.

"Pushing" so that "no beast might stand before him," I understand to relate to that terrible political earthquake and civil war inaugurated in the reign of the "great king Artaxerxes" by that "wicked Haman" against the Jews." This was a war of extermination, boldly and deliberately planned, to blot out the only people upon the face of the earth that recognized the only true God. This was not, indeed, the first time that they had been threatened with death and a common grave; they had waded through rivers of blood before; but now the chances were all against them, and to all human appearance they must die *en masse*. They saw the king's heralds of death coursing through the land with their death warrant in their hands; and heard a voice, as the voice of a multitude rushing to battle. Their ancient enemies, the Amalekites, were exulting over them, and girding on the frightful instruments of death, while the heavens gathered blackness, and the gloom of despair settled around them. The wailings of their own kindred penetrated the clouds, and their prayers ascended to heaven, but no answer seemed to return, as in former days, when Moses and Aaron and Hur stood upon the mount, witnessing the battle in the plains below between the Jews and the Amalekites. Nothing but mournful echoes from the vaults of imprisoned souls saluted their ears, and nothing but the ghosts of slaughtered millions visited them in their distress.

But there was an undercurrent they had not discovered. The very same God who sent them into captivity was now opening a way for their complete restoration to their own land, and at the same moment to punish the proud and insolent Amalekites, as he had declared he would by his servants the prophets. "O the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" Little Joseph was sent by a strange and mysterious way to the palace of the Egyptian king, to open the way of escape from a terrible famine; and Moses was found floating in the river, in a vessel of bulrushes, and taken also to the court of the king's palace, to open a way of escape from a long captivity, and to convince the world that the God of Abraham was the God of Israel, and the true God. In like manner Esther and Mordecai were sent to Shushan the capital, and the palace of the Persian king, to open the way of escape from a shorter but more eventful and perilous bondage. And as the wrath of the Egyptians turned upon their own heads and fell upon their own land, so the hatred and wrath of the Amalekites fell upon theirs.

Now the trembling Esther enters into the court of the king, and invites him, and the very man that had procured her death warrant, to her banquet. They came. Here the secret of the whole plot was fully developed, and Haman was hanged on the very gallows he had erected for Mordecai. Here again we see the wonderful manifestations of Infinite wisdom and power. A great event was at hand, and a wonderful work was to be accomplished. God's ancient people were in jeopardy. The sentence of death had been passed upon them, and no mortal upon earth, no, not even the king himself, dare interfere to arrest the sentence of the law; as the "law of the Medes and Persians changeth not." "There was none that could deliver out of his hand." But God was there, and he heard the bitter wailing of his people.

The king had discovered the fraud that had been practiced upon him, and his indignation against the Amalekites arose to the highest pitch of passion, and he ordered Haman to be hanged immediately. Nor did his ten sons escape the same horrid death. The bear "raised up itself on *one side*"—in behalf of the Jews—and did "devour much flesh" on the other side. A plan was suggested to the mind of the king, that served the double purpose of relief to the Jews, and punishment to their proud oppressors. He granted the Jews a decree—after the style of the first—to counteract the one that was given to the Amalekites. This inaugurated civil war, of course, between the two alien races, the Amalekites and the Jews, and all were numbered in the general slaughter, "so that no beast might stand before him; neither was there any that could deliver out of his hand." In the exercise of this, the only alternative, the king displayed marvelous wisdom, and a degree of justice that God approved of, and the nations of the earth have always admired. He "became great." The said decrees were both sent out from Shushan the palace, and no man ("beast"), tribe, or nation, dare stand up to oppose them.

Now Mordecai went out from the presence of the king in royal apparel, of blue and white, and with a great crown of gold, and with a garment of fine linen and purple, and the city of Shushan—native Persians—rejoiced, and was glad; the Jews had light and gladness, and joy and honor, and no man (beast) could withstand—stand before—them, "for the fear of them fell upon all people." And "all the [native] rulers of the provinces, and the lieutenants, and the deputies, and officers of the king, helped the Jews, because the fear of Mordecai fell upon them." Esther 8. "For Mordecai was great in the king's house, and his fame went out throughout all the provinces; for this man Mordecai waxed *greater* and *greater*." "And the king Ahasuerus laid a tribute upon the land, and upon the isles of the sea; and all the acts of his *power*, and of his *might*, and the declaration of the *greatness* of Mordecai, wherewith the king advanced him, are they not written in the book of the Chronicles of the kings of Media and Persia?"

Now from this we learn that Mordecai, the Jew, became prime minister of state; that the administration and execution of the laws of the empire were committed to his care, and that by this he became identified with the ram, as was Haman before him, and every act of his mighty power was a simple pulsation of the power of the ram. It was not the man, but the regal vesture, the ensigns of royalty, and the great power with which he was clothed, that made all the subordinate "beasts"—governments—and all the kings of the vast empire tremble at his presence and fall at his feet. Literally, there was "no beast" that might—dare—"stand before him." "But he did according to his will and became great." Mordecai wrote in the king's name, and sealed it with the king's ring, and sent letters by post, on horse-back, and riders on mules, camels, and young dromedaries. . . . and being hastened and pressed [literally "pushed"] on by the king's commandment"; and the decree "was given at Shushan the palace." The dreadful thirteenth day of Adar came, with all its terrors, B. C. 426 (Thurman), and with it a tornado of blood and carnage such as never was witnessed before upon earth, among the citizens of one commonwealth whose interests were identical. The death warrant was familiar to all, and the order mandatory to all the subordinate "beasts"—kings and governors—to help the Jews; and they dare not refuse. The battle commenced at the dawn of day, and when the darkness of the night had dispelled the light of the sun, seventy-five thousand of the Jews' enemies lay dead upon the ground; but not a single soul of the Jews was slain; because the "bear rose up" for the Jews against their enemies. And again, at the request of Esther, the ram "did according to his will," and granted the Jews the privilege of continuing the slaughter the next day, and eight hundred more of their enemies fell to rise no more.

Was this the last of the Amalekites? And all that fell, were they of this race? It is true, indeed, that we cannot say positively that they were; but I deem it a fair and logical conclusion to say, that whereas they were the ancient enemies of the Jews, and both had multiplied among the Persians, so much so as to aspire to high ranks of honor in the government; and envy and jealousies had increased among them; and whereas God had declared that he would "utterly put out the remembrance of Amalek from under heaven," and in this last conflict, with a full license, to kill all, young and old; "little children and women"; and whereas they, on the second day of slaughter, could find only eight hundred more to kill; it is reasonable to infer that they cleaned out the Amalekites, root and branch (see note, page 383, Josephus), "so that no beast might stand before him." And what confirms this view of the case is, that there is no record of them from that day to this.

When I look over the broad field of this eventful prophecy, I am forced to the conclusion that whereas the restoration of the Jews was a long and progressive event, and was not fully accomplished till about the time the ram commenced "pushing" in the said war of extermination; and whereas a full restoration to their own land, religion, laws, and customs, coupled with the sentence of death, that was passed upon all, from which God only could and did save them, would open a new *era* in the history of that nation; therefore, the epoch of the vision was most justly, wisely, and properly made to synchronize with the said "pushing" on the thirteenth day of Adar, B. C. 426. Hence it is that Josephus says (B. 11, page 384), "that even now all the Jews that are in the habitable earth, keep these days festival, and send portions one to another." And so says Esther 9: 19.

Now the said "pushing," avowedly commenced for the total extermination of the Jews, was most wonderfully overruled,—by the same God that divided the waters of the Red Sea, and bade his people to pass over on dry ground,—and made to serve his purpose in the extermination of their enemies; the remnant of the Amalekites, in harmony with the prophecy of Balaam—"Amalek was the first of the nations, but his latter end shall be that he perish forever." And again, "The Lord said unto Moses, write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven." The finger of our God may be distinctly traced in all the outlines of this wonderful event, in carrying into execution their threatened destruction. The king himself saw and recognized this in his Epistle to the kings, governors and lieutenants of all his vast dominions, as follows—"Accordingly I have hanged up the man Haman, that contrived such things against them [the Jews] with his family, before the gates of Shushan [just where the ram commenced "pushing"], *that punishment being sent upon him by God, who seeth all things*"; and adds, "I give you charge . . . that you assist them . . . . on the thirteenth day of the twelfth month, which is Adar; for God hath made that day of salvation, instead of a day of destruction to them. And may it be a good day to those that wish us well, and a day of *punishment* to the conspirators against us. And I will that you take notice that every city, and every nation ["beast"] that shall disobey any thing that is contained in this epistle, *shall be destroyed by fire and sword*." This was "pushing" with a vengeance, I think, that must satisfy any critic. So it is more than probable that every living soul of the Amalekites perished. "So that no beasts might stand before him."

We think we have shown from fair and logical reasoning, First, that the eighth and ninth chapters of Daniel are reciprocal, and correlative in every essential feature. If not, then the eighth chapter, at least, *is a dead letter upon the page of prophecy to-day*; and no man upon earth can ever understand it; it is a total blank, and God is dishonored; for he commanded Gabriel to "make the man understand the vision." And Gabriel, too, must be charged with falsehood, for he said, "*I will make thee understand* what shall be in the last end of the indignation, for at the *time appointed* [i. e., the 2300 days] the end shall be." Daniel says—"I was astonished at the vision, but none understood it."

Second, we have shown that the "covenant" (Dan. 9: 27) must relate to the time specified, i. e., the 2300 days, and the seventy weeks, as this constitutes a great covenant, and covers the whole length of the vision. In this God stipulated to extend the time of the "daily sacrifice"—the ceremonial law, or the Jewish national religion—"seventy weeks," that then "the people of the Prince that shall come," shall destroy the city and the sanctuary, and "cause the sacrifice and the oblation to cease," and spread desolation all through the land. And this was accomplished in the fullest sense by the Roman army, A. D. 65. To illustrate: you stipulate or covenant with your friend to lease him a certain tenement for seventy weeks, with a positive provision that at the end thereof you intend to destroy it, and remove it off the land. Now, the seventy weeks are fulfilled, and you send men to destroy the building. This is a confirmation of your covenant; and if you had previously made ten thousand covenants with your said friend, this could not relate to any of them with any degree of logical sense.

THE RESURRECTION OF JESUS.

J. W. THOMAS.

"He is risen."—Mark 28: 6.

"He is risen." This presupposes that he was *dead*. That cannot have a resurrection which is not dead. If Jesus never died, then the statement concerning his resurrection is not true, for that can only relive which has been once alive and is now dead. Jesus was once alive and went about doing good. He was taken by wicked hands and nailed to the gory cross of Calvary. He was dead, for the Roman soldier with a spear pierced his side. Joseph begged his body, and laid it in his own new sepulchre. A great stone was rolled to the door and sealed, and the grave was guarded by a band of soldiers.

"He is risen." This is a fact established. Angels said so. Those holy beings can never tell that which is not true. On the morning of the third day an angel rolled away the stone and sat upon it. Hear what he said to the women who had come to embalm the Savior's body. Be not affrighted. Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. The empty sepulchre declared that he was *alive*. O, hasten and tell the tidings, ye faithful women. Jesus is alive. We have heard the angels, and seen the empty tomb. "He is risen." The disciples saw him. He showed himself alive after his passion by many infallible proofs. An ungodly world has never seen a risen Jesus. They beheld him for the last time when he hung upon the cross. But the disciples saw him, and mingled with him after his resurrection. He showed his hands and his feet. He ate and drank with them, and convinced them that he was the very same Jesus. He confirmed the faith of doubting Thomas, and renewed the commission of cursing Peter.

"He is risen." Then he is the "Son of God." All doubts vanish now. This settles the question of his divinity. God would not have raised him from the dead if he had not been his Son. Skeptics and infidels may ground the weapons of their rebellion now. Jesus is the true Messiah. He was "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead. This demonstrates his divinity. "He is risen." Then the justification of believers is secured. "He was delivered for our offences." We had offended God. The law was against us. The awful condemnation of a guilty conscience was sinking us. The debt was more than we could pay. But Jesus takes our place. He meets the demands of the law. He dies the just for the unjust. "He was raised again for our justification." This settles the account. We are now in the hands of Christ. He has bought us, and we belong to him. "Being justified by faith we have peace with God through Jesus Christ." "He is risen." Then the Holy Spirit is given to his people. This was the promise of the Father. It could not come unless Jesus went away. "If I go not away the Comforter will not come, but if I go away I will send the Comforter. Precious promise; it has been fulfilled. We have received the Comforter and we know Jesus lives.

"He is risen." Then our resurrection is secured. He has conquered death and broken the fetters of the tomb. He is the "pledge," the "earnest," the "first fruits" of them that sleep. "But now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead." Blessed hope. Glorious truth. In due time our loved ones will live again. "He is risen." Then the kingdom is ours. If he has ascended on high, he will certainly come back and gather his saints. Thus it is written concerning him—"He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Are we risen to walk in newness of life? Set your affection on things above.

THE SEVENTY WEEKS OF DAN. 9 NOT FIGURATIVE TIME.

J. S. WHITE.

It is said that when time is connected with figurative prophecy, the time is figurative. This may be so. But when figurative prophecy is explained, it is *literal*; so the time connected with the prophecy is explained literally.

Jesus used figures in his parables, but not in his explanation of those parables. If figures are explained in figures, we can never know the meaning till we have the figure made literal.

The seventy weeks were given to the prophet by one who was told to make him *understand* the vision. A week of years was as literal with Daniel as a week of days. The first time the word "week" is used in the Bible it represents seven years. Gen. 29: 27, 28. Daniel had seen seven "times" pass over the king of Babylon (chap. 4: 25); this was a week of years. When he heard the angel say seventy weeks, or seventy sevens, he knew at once how much time was embraced. It was literally seventy sevens of times, or seventy sevens of years. The angel did not explain the vision figuratively, leaving Daniel without an understanding of it.

But is it true that time connected with figurative prophecy *must* be figurative? If so, what of Revelation 20th? It is claimed that the angel, heaven, key, bottomless pit, chain, dragon, serpent, devil, and satan, are all figurative. This figurative dragon was cast into a figurative bottomless pit, and, shut up for a thousand years. Can time be more closely connected with figures than it is in this place? Why then should not the thousand years be figurative time, making each year absurdly stand for three hundred and sixty years? I say, absurdly, for no nation or people ever called three hundred and sixty days a year. If, then, when time is connected with figurative prophecy, the time must be figurative; and if figurative time represents a year for a day, the thousand years must represent three hundred and sixty-five thousand years. Where shall we put this time, if it is applied to a figurative reign of the saints with Christ in the past?

If a day in prophecy represents a year, and that year is three hundred and sixty days, how is it that when it is fulfilled, it is three hundred and sixty-five days long? When God said to the prophet, "I have appointed thee each day for a year," did he mean what the prophet understood by a year, or did he suppose it meant five days short of a year? The Jews kept their year with the sun, as nearly as they could, and so has every other nation; making the year three hundred and sixty-five days.

If prophecy explained by a sacred writer is not to be taken literally, and so fulfilled, then I have yet to learn the meaning of all explanation given to us in the Bible.

FLESH AND BLOOD.

W. F. FAHNESTOCK.

Through the blindness in part that hath happened unto Israel, how often is the word of God perverted or misapprehended. Thus it is when speaking of the resurrection of the dead, as the first argument adduced is—"Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God." 1 Cor 15: 50. Many there are who stumble on this rock, contending that as the spirit returns to God who gave it, and the body returns to its orginal element, dust, therefore there is no necessity of the body being raised; forgetting—"For if the *dead* rise not, then is not Christ risen, ... then they also which are fallen asleep in Christ are *perished*." 1 Cor. 15: 16, 18.

But with what body do they come? "It is sown a natural body, it is raised a spiritual body." 1 Cor. 15: 44. Yes, our blessed Lord became flesh and blood, took upon himself our nature, tempted in all points like as we are, yet without sin; suffered all the agony to which flesh is heir; poured out his blood as a sacrifice for our sins; was crucified, died, yes, his lifeless body was taken down and laid in the tomb of Joseph, a natural *body*; but after three days' repose in the bowels of the earth it was raised a *spiritual body*. Then he appeared unto his disciples and followers, but they were affrighted and supposed they had seen a spirit. He said unto them, "Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is *I myself*: handle me, and see, for a spirit hath not *flesh* and *bones* as ye see me have. And when he had thus spoken he showed them his hands and his feet. And while they believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of broiled fish, and of a honey-comb, and he took it and did eat before them."—Luke. 24: 37, 43. Yes, blessed consolation! "It is *I myself*;" why are ye troubled? Well did they, when they fell down and clasped his feet and worshiped him.

And how truly consoling are the words of the two men in white apparel when he ascended, who stood by his disciples and said—"This *same* Jesus, which is taken up from you into heaven, shall *so come* in like manner as ye have seen him go into heaven." Acts. 1: 10, 11. "For our conversation [citizenship] is in heaven; for whence also we look for the Savior, the Lord Jesus Christ; who shall *change* our vile [natural] body that it may be fashioned like unto *his glorious body*, according to the working whereby he is able even to subdue all things unto himself." Phil. 3: 20, 21. "Behold I show you a mystery; we shall not all sleep [die], but we shall all be *changed*, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the *dead* [in Christ shall rise first, 2 Thess. 4: 16] shall be raised incorruptible, and we [then living] shall be changed; for this corruption must *put on* [not be unclothed] incorruption, and this mortal must *put on* immortality. Thanks be to God, which giveth us the victory through our Lord Jesus Christ." Cor. 15: 51, 57. This blessed hope was prominent in the hearts of patriarchs and prophets, as Job says—"For I know that my Redeemer liveth, and that he shall stand at the latter day *upon the earth*; and though after my skin worms destroy this body, yet in *my flesh* shall I see God; whom I shall see for myself, and *mine eyes* shall behold, and not another, though my reins be consumed within me." Job. 19: 25, 27. Again the prophet Ezekiel, speaking of the hope of Israel, says—"Son of man, can these bones live? O Lord God, thou knowest. O, ye dry bones, hear the word of the Lord . . . . I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall *live*; and shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my Spirit in you, and ye shall *live*." Ezk. 37: 3, 14.

There is no mention made in any place of blood being in any of the resurrected saints, but bones, sinews, flesh, skin, breath, and "I will put my *Spirit* in you, and ye shall live"; that seems to constitute the *person* raised; therefore the person raised will most certainly be recognized without blood, as was our blessed Lord. Flesh and blood will most certainly not inherit the kingdom of God; but every son of Adam who has the Spirit in him which dwelt in Jesus when he slept in the tomb of Joseph, will be a joint heir with Christ to that "inheritance which is undefiled, and which fadeth not away." "It doth not yet appear what we shall be, but we know that when He who is our life shall appear, we shall be like him; for we shall see him as he is." 1 John. 3: 2. "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you." 1 Pet. 1: 3, 4.

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SANCTIFICATION.
ITS BASIS, MEANS, AND MEASURE.

J. B. COOK.

The beloved disciple, exulting in his gracious apprehension of this grand subject, unfolds it beyond all other inspired men. He revels in the prospect of the overcomer's *crown*. His climax to each of the seven churches culminates in the brightest visions of glory "to him that overcometh." To his view, "This *is* the victory that overcometh the world, even our *faith*." John 5: 4. The idea, and the language of the overcoming one abounds in his Gospel, in his Epistles, and in Revelation. "To as many as received *Him*, to them gave he power to become the sons of God; . . . to them that *believe* on his name." John 1: 11–13.

This apostle records Jesus' prayer—"Sanctify them [the disciples] through thy *truth*." 17: 17. Then the prayer expands and embraces "all who believe on Him, through their word." Verses 20–24.

Thus Jesus was prepared and sent into the world; and he sent the apostles to call and sanctify others to be saved, "till we all come into the unity of the *faith*, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of [the body of] Christ." Eph. 4: 13. Those thus begotten by the word are to be baptized into the "one body" and drink into the "one Spirit." 1 Cor. 12: 12. Hence Jesus says—"Now ye [the disciples] are clean through the word which I have spoken unto you." John 15: 3.

Let this suffice to set forth the basis, the means, and the measure of this great grace. Christ, the "Word," whom the written and preached word discloses to faith, is the "sure foundation" of it. The apostles, prophets, pastors and teachers are the agents to minister the word—the immortal seed—for the "perfecting of the saints," and the "edifying of the body of Christ," as the *means* of sanctification. Eph. 4: 12.

The *measure* is expressed by "victory"; "overcometh," and a full "reward." But this is the labor of the Christian life. And while we anticipate the crown and the kingdom, the inheritance and immortality, by faith, yet the good fight, and the christian race, are to end only in this blessed consummation at the resurrection of the just. Then the just will be *made perfect*, and be like Him—the Heavenly.

Thus we may attain a practicable and inspiring view of this profound subject of sanctification. Thus we may defy the devil, live above the world, and be enriched with the full river of God. Amen.

The proper English word is *holiness*, to indicate the leading idea of entire consecration to God. Its primary import may be wholeness, or entireness, as related to our devotion to the divine service. Holiness may thus be but another name for perfect christian healthfulness, heartiness, and strength for effective work and abounding joy in the Lord. It would embrace the idea of complete fullness—"filled with all the fullness of God." Eph. 3: 15–18. Such would be "perfect and entire, wanting nothing." It embraces the Divine anointing that knoweth all things. 1 John 2: 20–27.

"Holiness," from the Greek *ho-los* (whole), is the expression for moral health, as to the positive qualities of wisdom, strength, and integrity in the christian warfare. It is the contrast of weakness, ignorance and inefficiency, as to knowing and doing the Divine will among men. What health, strength, and intelligence are to the present life, such is *holiness* in relation to the cause of Christ and the life everlasting. "The just made perfect" will be "every whit whole"—healthful, joyful, venerable, and strong, like God's angels—"to do his will, hearkening to the voice of his word" forever." Amen.

QUESTIONS
For "Adventists" to Answer.

A. N. SEYMOUR.

1. Do the Holy Scriptures furnish the church of Christ with sufficient instruction to thoroughly qualify her for every good word and work?

2. If the Holy Scriptures are a perfect rule of faith and practice, and thoroughly furnish the church unto every good word and work, should any one add to or take from this most sacred arrangement or counsel?

3. Has God ever called, or claimed and authorized any man or woman to go and organize churches and call them "Advent churches"?

4. Did the apostle Paul, who preached the whole counsel of God and kept back nothing that was profitable unto the churches, ever name the doctrine he preached "Advent doctrine, "Adventism," and organize "Advent churches"?

5. Should any one be approbated in adding "ism" to any part of God's arrangement for the salvation of man, or in naming such as have become obedient to the faith—"Advent brethren," "Advent ministers," "Adventists"?

6. If it is the duty of ministers now to preach the gospel of God and call it "Adventism," and name churches "Advent churches," and christians "Adventists," why did the apostles overlook this necessity and neglect this duty? They preached the second coming of Christ and kindred doctrines, but minus isms, ites, and ists.

7. If it is right for one minister to concoct a name for the church and christians, have not all ministers precisely the same right? And then what becomes of the unity of the church of Christ? Is it not a misnomer?

8. Has any minister of Christ any right whatever to slice off from the body, or church of Christ, a section and call it an Advent, Methodist, Presbyterian or Mormon body, or church? Would not this materially defile the body of Christ?

9. Is there a man on earth who can give even one good scriptural reason for doing this work of supererogation? If so, let him give it. I am exceedingly anxious to cast my entire influence on the side of truth, righteousness, and union. If I am in error, do instruct me out of God's word; I will most willingly bow to its supremacy. I want to be right in everything.

10. When a bride and bridegroom are to be married, would it be judicious for the officiating minister or magistrate to interpose and insist on introducing his own name with the bridegroom's? Would not the sanctity of the marriage covenant be defiled at once? and would not the parties demur and sharply rebuke such an insult? Christ is jealous over his bride with a godly jealousy.

11. Do not the names Advent, Adventists, and all sectarian names, as well detract from the purity, beauty and simplicity of God's arrangement, scatter a demoralizing influence in society, and wake up the enemies of the cross of Christ to speak reproachfully of our holy religion?

12. Does not the introduction of unscriptural names multiply sects, creeds, divisions, schisms, contentions, strife, jealousies, and sectarian bigots, and a host of other evils?

13. Paul says—"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing." How can this be accomplished so long as some are determined to be Adventists, Methodists, Baptists, etc., etc., and utterly refuse to stand on a scriptural basis? Are the inspired words of the apostle to be credited and sustained by *word* and *deed*? or shall we override them and resist the Spirit's teaching and influence?

14. Do not those who are so tenacious of the names Advent and Adventists, violate their covenant obligation, when they covenant to take the "Holy Scriptures as their only rule of faith and practice"? Do they not say one thing and practice another?

15. Is it not a thousand times better, after all, to stand fairly and fully on the original scriptural platform, where the devil cannot rebuke us for our sins, than to be meddling with matters from which God excludes us, as he excluded Adam from the forbidden tree?

Says the Adventist, "Are you ashamed of your name and faith, and therefore ignore it?" By no means. Any name that my heavenly Father has seen fit to confer upon his dear children in his blessed word I cherish most ardently, and rejoice and glory in the midst of such endearing appellations. But I am most heartily ashamed of all sectarian names under heaven, because they divide my heavenly Father's family, and destroy the mutual love and friendship of its members. The history of the past demonstrates the truthfulness of this position. I am not ashamed of my faith, no part of it. I love to publish it better than I love to eat, drink, or sleep. Past labors justify this remark.

THE SCRIPTURAL FORM OF BAPTISM.

WM. HOBBS.

There may be some doubt in the minds of some whether baptism should be administered by immersion backwards or forward, and whether it should be by a single immersion, or by "*trine* immersion." The form in use in the apostolic age seems pretty clearly indicated by the apostle Paul (Rom. 6: 3–5)—"Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." The phrase "buried with" is from the Greek word meaning "entombed with"; and Christ's entombment consisted in being laid in a sepulchre as a person is laid out in a coffin; that is, face upward. "Buried with him by baptism into death" indicates a similarity between the form of baptism and the sepulture of Christ in death. It cannot, therefore, refer to an imitation of his bowing his head forward in the death act on the cross, but to the form of his sepulture afterward. And so when Paul says, by way of explanation, "For if we have been planted together in the likeness of his death," he refers to the likeness of his sepulture while under death's dominion. To be buried with him by baptism in the likeness of his death, would be to be immersed backward, as he was laid out tenderly by loving hands in his death sepulchre. And then the rising face upward from the liquid grave would be in likeness of his resurrection from his prostrate position in the grave.

"If we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." An immersion face downward, if it were in likeness of Christ's bowed head as he died on the cross, the rise from the water could not be in likeness of his resurrection; whereas the other form would, and so the only scriptural form. And since Christ was entombed but once, and rose therefrom but once, one single immersion would symbolize this, while "trine" immersion would spoil its significance.

There is quite an historical argument in favor of "trine" immersion. An author, in a recent argument on this form of baptism, says that Marcion "commenced in A. D. 150 to baptize the Gentiles 'in the name of the Lord Jesus'; but being a learned Greek scholar, he knew that the frequentative verb *baptizo*, which means 'to dip repeatedly,' could not be limited to one immersion; therefore he continued the apostolic mode of dipping three times, though he dropped the use of the three names." *Baptizo*, like baptizing, may have a frequentative sense by implying a repetition of the act on different individuals, but not on one individual; for otherwise the trine immersionists would have to repeat the act twice, certainly, in each of the three names used in their baptism, making six immersions. But Marcion did not repeat this, for the reason assigned; for "trine immersion" was held to denote the three days of Christ's burial. For Clement of Alexandria is quoted as addressing the churches planted by the apostles, and saying—"Ye were conducted to a bath just as Christ was carried to the grave, and were thrice immersed, to signify the three days of his burial. *Weibing, p. 228.*"—*Thurman.*

If the three immersions were used to signify the three days of Christ's burial, they could not signify a baptism into each of the three names now used, without destroying the symbolizing of the three days. So the probability is that the trine immersion of Marcion was for the same purpose as that of Clement; to indicate the three days of Christ's burial, and not three persons. But afterward when the question was discussed whether "three persons," or only one of them, suffered on the cross, the advocates of the former view could have claimed trine immersion as indicating as much; which would have led to a change from the form used by Marcion to that used by the Greek church. The change from the form indicated by Paul in Rom. 6: 3–5, would therefore seem to have been gradual from the Marcion *improvement* to the Greek form of trine immersion; the improvement consisting in his *trine* baptism.

But Paul is not the only witness in favor of one immersion, for Peter testifies to the same effect. Speaking of the preparing of the ark in the days of Noah, he says—"Wherein few, that is, eight souls were saved by water. The like figure whereunto baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ." 1 Pet. 3: 20–21. The preposition "by" here has the significance of through, as also the Greek preposition *di*. Those who were saved in the ark were saved through the watery baptism which deluged it for forty days and nights. The rain incessantly poured around it, and upon it, and the waters beneath submerged it in one watery baptism, of forty days' continuance. And this is made a figure of baptism; and since that of the ark was one, so also must the other be as a like figure.

Again, Paul compares the baptism in the red sea to Christian baptism, and thereby indicates that it consisted of one immersion. I would not that ye should be ignorant, brethren, he says in substance, "how that all our fathers were under the cloud, and all passed through the cloud, and through the sea; and were all baptized unto Moses in the cloud and in the sea." They did not go down into the red sea but once, and this being contrasted with baptism unto Christ, indicates that one, and not trine, immersion, was in use in the apostle's time. Let us, then, be planted together in the likeness of his death once, and in rising from the liquid grave we shall then be in the likeness of his resurrection.

Cambridgeport, Mass.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Jan. 24, 1872.

☞ Please Remember!

All remittances to this office, in the form of Drafts, Bank Checks, and Postal Money-Orders, should be made payable to the Business Agent, GEO. T. ADAMS.

☞ Take Notice!

All subscriptions for the Crisis are payable in Advance, at the rate of $2.50 a year.

☞ Those who send articles for the *Crisis*, should direct them to Miles Grant, Boston, and not to the Business Agent.

TRIP TO CALIFORNIA.

At the close of our last report, we were near the summit of the Rocky mountains, over a mile and a quarter above the level of the sea, about seven hundred and twenty-eight miles from Omaha, three hundred and four from Ogden, one thousand one hundred and eighty-six from California, and two thousand three hundred and fifty-three from Boston. We were then snow-bound with two other trains, the three containing the passengers that left Omaha on seven different days, eight days apart. Some two hundred men were digging snow drifts, and we were progressing some four or five miles an hour on an average, with a strong prospect of an immediate snow storm. Fortunately, we did not have much of a storm, but the snow drifts continued to blockade our way a good part of the night of Jan. 1st.

PREACHING.

New Year's evening, when on the summit of the Rocky mountains, it was proposed that we should preach to the passengers, while we were waiting for the clearing of the track. The conductor gave consent, and due preparations were made to commence the services at half-past seven o'clock. At the time appointed, the passengers were notified in the several cars, and more came than could be accommodated. In the audience we had rich and poor men, Catholics and Protestants, Infidels and leading Mormons, literary men and the unlearned. Some of them had rarely heard a sermon, and may never hear another; while others were religious people. Our exercises began by singing "Sweet by-and-by," led by Bro. and Sr. Wilson and their niece. Then followed an appropriate prayer by Bro. Wilson. Then we sung "Tis the very same Jesus." Before we began the sermon, we told the audience that in case the cars should start before we got through, we would wait till they came to another drift, and then continue our remarks. After we had talked ten minutes, the cars began to move. After waiting ten minutes, they stopped again, and remained still about thirty-five minutes, giving us just the time we desired to finish what we had to say. The Spirit of the Lord was upon us, and we had a blessed time. We felt much freedom in speaking. Tears were seen in the eyes of the hearer. It seemed as though some were convicted then and there, and if they could have had an opportunity, we think some would have requested prayers. In our talk we endeavored to show them how to become christians, and what Christ would do for those who followed him in faithfulness. We felt that the occasion was one of special interest and profit; and that the Lord truly smiled upon our exercises, and sent us a refreshing shower of blessings, adapted to the wants of those present. It was the sweetest and most delightful event during our journey. We shall ever remember it with pleasure. It paid well for our long and tedious stay among the snow banks of the Rocky mountains.

The next morning we went on our way rejoicing, and met with no more obstructions from the snow. During the day we passed through wild mountain scenery, presenting a great variety of lofty peaks, with ever-varying aspects, filling the eye of the beholder with rare sights, well worth the long journey endured. Large herds of antelope abound on either side of the Rocky mountains, and the snow is well covered with their tracks. We saw several prairie wolves by the way. After running a distance from the cars, they would invariably stop and look at the train, as if surprised at the sight.

At the stations on the road, most of the houses might well be called shanties, some of which are covered with cloth, such as we see at eastern campmeetings. We saw several on which the cloth was torn into strips by the high winds, and the pieces were flapping about as though they did not intend to stay much longer. It is not common to have so much snow as is seen this winter. We thought their houses must be rather cold for the season. Other houses are mostly under ground, and would be quite comfortable as to the temperature, but lack fresh air and ventilation. Most of the people whom we see at the stations are rough in their looks and manners. Liquor and tobacco are in very common use. Profanity and vulgarity are prominent traits of character in all those western settlements. Many of the men are daring, reckless, and lawless. For hundreds of miles, we saw but one meeting-house, and one *very small* school-house. This is good ground for faithful men of God.

There are several coal mines on the route, owned by the R. R. Co., which afford plenty of coal for the engines. At Carbon station, six hundred and fifty-six miles west of Ogden, the coal is drawn out of the mine and dumped into the cars while standing on the R. R. track. It requires a host of men to keep the road in repair. Once in six miles are stationed five men and a "boss," whose duty is to see that the track and all things connected with the road are kept in order. The "boss" receives seventy-five dollars per month, and the other men $1.80 day. This winter, thus far, the expenses have been very great, in consequence of the unparalleled severity of the storms. The road is said to be a very safe one, so far as accidents are concerned. The rails appear to be well laid, and the trains are run with much care. Some fifty miles additional snow fence is about to be erected, so as to be guarded against any more such drifts as we have encountered during this trip.

During the entire distance from Omaha to Ogden, one thousand and thirty-two miles, we saw scarcely any trees. About the only thing, except grass, is sage brush, a worthless shrub from one to three feet high. There is so much alkali in the soil, that it is unfit for cultivation. Some of the highest land on the mountains is quite level, affording an extended view of that wild country, occupied by Indians and wild animals. At the summit of the Rocky mountains, from whence a stream might flow westward to the Pacific, or eastward to the Atlantic ocean, is a flag-staff, planted by the wife of Captain Clayton, near the R. R. track. It is seven hundred and thirty-seven miles west of Omaha. About thirty-five miles further west, we pass Table Rock, which rises up some five hundred feet above the R. R. track, and is in shape like the top of an immense jug. It is composed of red sand-stone. Passing on, many strange looking rocks appear. Some are like huge, high towers in partial ruins, standing as monuments of other ages. Many of these present very rare appearances, unlike any thing we have seen elsewhere. These sand-stone hills on the mountain plains afford interesting sights for the traveler, and fine stereoscopic views for the artist. Their strange and peculiar shapes seem owing to the soft nature of a portion of the stone. Some part of it wears away by the action of wind, frosts and storms, while a harder portion remains, until grotesque figures are produced, and tall towers of rocks remain, while the surrounding portion has crumbled into dust, leaving the monument standing in the midst, to charm the eye of the beholder. This mountain scenery is on a grand scale. No American citizen should go to Europe to see natural wonders till after he has been to California, over the U. P. and C. P. R. R.

Passing "Pulpit Rock," at the foot of Echo Canon, and "Devil's Slide," near the "one thousand mile tree," we soon came to Ogden City, one thousand and thirty-two miles from Omaha, and eight hundred and eighty-two from San Francisco. We arrived about midnight Tuesday, five days and six hours behind time. The passengers were a hungry set, and made strange havoc among the edibles, leaving but little for their successors. The passengers of eight trains were there in a heap, which made some confusion among the various nations of foreign emigrants, who could not speak a word of English, and the various other parties going east and west. Ogden City is mostly occupied by Mormons, and is situated at the junction of the Union Pacific, Central Pacific, and Utah Central railroads. The latter runs thirty-six miles south to Salt Lake City. Brigham Young is President of the road. At Ogden we found but little snow—not enough for sleighing. Westward from there, for many miles, there was scarcely any, excepting what was on the surrounding mountains.

The Central Pacific R. R., extending from Ogden to Sacramento, is conducted with great energy under the superintendence of Mr. A. N. Town. It is very seldom that a train comes too late on that road. The track runs through the deepest snows on the route between Omaha and Sacramento; especially on the Sierra mountains, where, in Summit valley, the snow has been known to be sixteen feet deep on a level, and drifts from forty to sixty feet deep. With heavy snow plow, and from three to seven engines, they make the snow stand back and keep off the track, by keeping the snow train continually at work. We learn that the Union Pacific purpose to adopt the same method of keeping the track clear. The events of this winter have shown the necessity of adopting the same system pursued by the Central Pacific; then passengers will not be again subject to such inconvenient and unpleasant delays.

After leaving Ogden, for several miles we pass in sight of the great Salt Lake, in which no animal lives. The lake is one hundred and twenty-six miles long, and forty-five wide. The waters are so dense that a bather floats upon its bosom very easily. It has no visible outlet, though waters are continually pouring in from the Jordan, Weber and Bear rivers. The waters of the lake are said to be twelve feet higher than they were twenty years ago. Fences which formerly enclosed nice meadow land, are now nearly covered with water. The waters are still rising. The surrounding land is very barren, and is known as the "Great American Desert," which is some sixty miles square. It affords no support for man or beast. This desert may have been a part of Salt Lake in early times.

Our morning scenery was very fine at the next sunrise after leaving Ogden. The sun came up very smilingly and tinged the soft clouds with bright and varied hues, and then tipped the snow-capped mountains with its golden rays, and in connection with the lake view, presented a rare sight for the landscape painter. We gazed with admiration and delight, while watching the pleasing changes in this natural panorama in the valley among the mountains. Onward from there, our way was up, up, till we came where the ground was again white with snow, and every thing looked dreary and forsaken.

To-day, Jan. 3d, we are getting along finely. We have met with no obstructions since we left Ogden, at about one o'clock this morning. It is now three P. M., San Francisco time, which is three hours and thirty-five minutes slower than Boston time. We are in the Humboldt valley, among the Humboldt mountains. For many hundred miles, about all the vegetation we have seen has been sage brush, and a few small cedar shrubs on the mountains; but in the Humboldt valley is found nice grass for cattle, and the soil is good. The ground is covered with some three inches of snow, above which the grass rises about a foot. We have passed a large number of cattle, which were looking well. They are kept here all winter, without shelter, fences, or any feeding, excepting what they can gather of themselves. One man from California drove one thousand head of cattle here last spring. When fit for market, they are sent back to San Francisco on the cars. In New England, farmers would think their cattle could hardly live through the winter in such a place as this. The grass is said to be very nourishing, and well adapted to fatten cattle. In some parts of the west, it is said the cattle must die because the grass is covered up by the snow.

The Humboldt wells, in the midst of a pleasant valley, are objects of interest. There are about twenty of them. The emigrant formerly encamped about these wells. Their surface is undisturbed. It is some six or seven feet across their tops, which are nearly round, and their bottom has never been found. It is supposed they were once craters of extinct volcanoes, which threw up the vast amount of lava found in the soil of the surrounding country. There are also several hot springs in this section of country.

During the day we have passed several antelope and the wolf. Indians abound by the way, and come about the stations to look at the cars, and beg food from the passengers. Their faces are often painted a vermillion red, which makes them look more hideous than their naturally wild appearance. The women had their pappooses on their backs, strapped to boards, which the little fellows seemed to take very quietly. These Indians live in very poor huts, half under ground. They are very shiftless, lazy, and only live from hand to mouth. It may be truly said of them, they take no thought for the morrow. They are sad looking specimens of humanity. They are clothed in tattered garments, with a blanket wrapped about them, and their feet bound up in rags. The squaws do the work, and carry the burdens. The lives of these Indians are aimless and useless.

Thursday morning, Jan. 4th. At sunrise, we are at Reno, sixteen hundred and twenty miles from Omaha, one hundred and fifty-four from Sacramento, two hundred and seventy-one from San Francisco, where we hope to arrive to-night. During the past night we have traveled some of the time about forty-five miles an hour, through a country abounding in interesting scenery, and thrilling events during the past history of emigrant travel through this wild region. From Reno onward to Colfax we pass through the most interesting mountain scenery we ever beheld. It is wildness run wild; grandeur piled up, and topped off with sublimity. Our pen-picture can convey but a very faint idea of the wonders to be seen on this route. Language fails, as does the artist's brush, when he tries to paint the sunbeams. The sight is completely overwhelming, filling the mind with awe and deep amazement, as we gaze in shuddering silence at the towering peaks, and the terrible ravines that go down two thousand feet. At Truckee, where we stopped for breakfast, the snow was three and a half feet on a level. We never saw so lovely a snow-scene. It was a very bright morning, and the sun was just tipping the snow-capped hills with its golden beams; the tall pines were loaded so heavily with snow, that their branches hung down by their side; and on the mountain tops they looked like trees of white coral. For many miles before reaching Truckee, we kept by the side of the Truckee river, which winds among the mountains in a deep valley, hardly wide enough for the R. R., the river, and the old emigrant road. The mountains tower high on either side of the river. We saw no trees between Chicago and Truckee mountains. A few cedar bushes were seen beyond Ogden, on the hills skirting Salt Lake valley; aside from these the whole country is treeless. But after we get well among the Truckee mountains, we find an abundance of pitch pine trees, and further on, sugar pine, which grows very large and abundant. At Truckee we bought the nicest Hamburg grapes we ever tasted. O, they were so large, so sweet, so juicy and tender, that one might well think he had got hold of the ancient grapes that the spies obtained from Canaan, in the days of Moses. These grapes did not grow on the Truckee mountains, but in the "summer land"—California. Very delicious pears were also obtained at the same place, which grew with the grapes.

In the Summit valley, on the Truckee mountains, the snow is said to be fifteen feet on a level, and has been known to be sixteen feet. Drifts have been found sixty feet deep. The conductor informed us that he had seen fifteen large engines attached to one huge snow plow for the purpose of clearing the track over these mountains. This is a sample of the enterprise of the managers of the Central Pacific R. R. The track is like a groove cut in the mountain side, one thousand feet from the bottom. To prevent the track from being filled with snow-slides and avalanches, they have covered it with very stout snow sheds, at a cost of some ten thousand dollars per mile. While in them, it seems some like riding in a covered depot. One of these sheds is twenty-eight miles long. There are some forty miles in all. These sheds hide some grand sights among the mountains.

One of the most interesting sights on the road is Donner Lake, quietly nestling down in a deep valley, enclosed by the magnificent scenery of the surrounding mountains. It is two and a half miles northwest of Truckee; is three and a half miles long, averaging about one mile wide. It has been sounded seventeen hundred feet without finding bottom. It is believed to have once been the crater of a volcano, as the surrounding mountains give strong evidence of volcanic formation. The water is very clear, and pebbles fifty feet deep can be seen with much distinctness. It is surrounded on three sides by high mountains, covered by large fir, spruce, and pine trees. It is a favorite summer resort.

A very sad scene occurred at this spot in 1846. A party of emigrants left Illinois in the fall of that year to settle in California. Among them was Mr. Donner and family. They reached the Truckee mountains late in the season. Their guide urged them forward, lest they should be overtaken by the winter storms. But as Mr. Donner had a large number of cattle, he chose to give them rest before crossing the mountains. Part of the company hurried forward, but sixteen, including Mr. Donner, wife, and four children, encamped for a night by the side of Donner Lake. During the night a terrible snow-storm commenced. The party became alarmed at the amount of snow, and concluded to try to make their escape over the mountains. As Mr. Donner was unwell, he concluded to remain. Of course Mrs. Donner remained by his side, but thought best to send on her children. One Dutchman tarried with them. Those who went on finally succeeded in reaching the sunny plains of California. The storm continued most of the time for weeks, until it was impossible for them to get away from Donner Lake, or for others to reach them. The tops of stumps cut show that the snow was of immense depth. No one can tell of the sufferings they endured during that long and dreary winter. In early spring a party started for their rescue, and after a perilous journey reached the Donner hut. They entered, and, to their horror, there sat the Dutchman before the fire eating a piece of a roasted arm of Mrs. Donner. Mr. Donner had died, and been buried in the snow. But the rest of the horrid tale remains untold.

PERSONAL.—Eld. John Couch, by unanimous vote, has been elected Pastor of the Church in Chelsea. Brethren corresponding with this church in regard to appointments, will please address letters to him.

☞ OUR "Rainbow" article, crowded out this week, will be continued in the next number.

THE DURATION AND NATURE OF FUTURE PUNISHMENT.

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WHEN THE SOUL BECOMES IMMORTAL.

Said the Savior—"I am the living bread which came down from heaven: if any man eat of this bread, he shall live *for ever.*" John 6:51. Theologians often insist that as faith in Christ does not render the body of the believer deathless, this statement must refer to the soul. If this claim is valid, the soul becomes deathless by accepting Christ, thus repudiating the theory of its natural immortality, and leaving all the wicked destitute of immortality. If by receiving Christ the soul is rendered deathless, then without receiving Christ it is not deathless. So this proof hurts our opposers more than it helps them. It involves the conclusion that the soul is mortal till conversion, and then becomes immortal.

This is about as reasonable as the solution given by the Catholic priest to one of his flock who had lost a child before getting it sprinkled, who inquired,

"What will become of its soul?"

"Soul?" said the priest; "it had no soul; the soul begins at baptism."

Whether the soul becomes immortal at conversion, or at baptism, all others are left destitute of immortality. But, mark! It is the *man*, and not his ghost, that "shall live forever." The right to thus live forever is secured by faith in Christ; but the time when this life will begin, will be at the last day. "Every one which seeth the Son, and *believeth* on him, may have everlasting life: and I will raise him up *at the last day.*" Not till then will immortality begin. W. S.

SANTA CLAUS.—Many talk to their children about the visits of Santa Claus, without knowing the origin of the tradition, or the influence of it upon the tender mind of childhood. It is a relic of Catholicism taken into the Protestant church. Saint Nicholas (a Catholic saint), was claimed to be a very generous saint, and withal very fond of children; so after his death, it was claimed by Catholics that the *ghost* of Saint Nicholas came around on Christmas Eve to make presents to Catholic children; and then to make the lie look plausible, the Catholic parents had to make the presents secretly themselves, because this *ghost* omitted to do it, and thus one lie was told to prove another lie; first, the story about this present-making ghost was a lie, and then, when he failed to come, another lie was told to prove that he had come.

Now Protestants are retailing the same double lie, about the same Catholic ghost, having abbreviated his name to Santa Claus (Saint Nicholas.) The result of thus instilling into the minds of children this marvelous idea of an immaterial visitor, is very ruinous, even though soon undeceived. Never infuse any more of this Catholic nonsense into the minds of your children. Give your presents to your children *yourself*, and not lay it to a *ghost.* W. S.

"TWICE OUT."—To-day I take up a paper published by the Methodists in Macon, Ga., Jan. 10th, and read an article entitled "The case of Rev. P. G. Bowman," setting forth the expulsion of Bro. B. at their recent conference. Well, I think Bro. B. is surely out by this time. If they have any doubts about it, I think they had better try it over, and turn him out again. At first, he voluntarily *went out*, by resignation; and that makes once out; but wishing to show their power, even after he had joined another church, they insisted that he was not out, and so went through the form of expulsion; and that makes *twice* out. Is he out now? The old adage is—"Three times and out." Perhaps they had better put him out once more, and thus make a sure thing of it.

But this act has not turned the truth out of him, nor out of the State. It will require more than one such excommunication to keep the truth out of the South. Men are beginning to think for themselves, and are disputing the right of men to control their "thinking machines."

MASS. CONFERENCE.

BRO. GRANT:—The quarterly session of the Mass. Conference at Lawrence was one of special interest. I arrived Wednesday, in time for the first meeting, and stayed until Saturday evening. The meeting commenced in the Spirit, and reminded us of the Second Advent meetings of former times. The snow and rain of Thursday prevented many from being present, but enough of the genuine stock came in to make it interesting and profitable to be there. Our brethren at Lawrence not only welcomed us, but made ample preparation for all that came. No lack of homes or home comforts when out of meeting. The only difficulty was, that all who desired could not be supplied with guests.

The preaching and exhortations were both doctrinal and practical. All seemed to realize that nothing was so fruitful of saving results, as keeping before the people the signs of our soon coming Lord. This believed would bring the corresponding efforts of sanctifying ourselves by obeying the truth, thus letting the true light shine, that others seeing its practical working in the believer's life, would be constrained to run to the same fountain, and learn the wisest lesson. The indications of coming glory soon to be realized gave new impulse to the meeting; hearty responses of hallelujah, glory, and thanksgiving, with joy unspeakable, the perceivable effects, with a deep feeling of the necessity of living in constant readiness for any event that might suddenly transpire, prevailed. The salvation-bearing messengers to this last generation, with the flying message, "Behold he cometh," thought best to keep at the "specific work," giving special attention to those Bible truths which God has given us to save this generation from skepticism, spiritualism, and everlasting destruction. The sword is coming, and it will not do under any pretext for the watchmen to keep still.

The second advent of our Lord and Savior is near at hand. Who is on the Lord's side? This is the all-important question, and to be settled immediately. They that are not for him are against him. No neutral ground here, no more so than in the days of Noah and Lot. Having the mind of Christ, and of the "holy men of old" who "spake as they were moved by the Holy Ghost," we are with them in the fulfillment of the prophetic word, and can and shall say "this is that spoken of by the prophets"; and "are not in darkness that that day should overtake us as a thief."

We must keep the light before the people by giving publicity to that portion of God's word which others keep back through their ignorance, or love of honor, pleasure, and a wide departure from the word of God. Our meeting at Lawrence was characterized with these sentiments which have ever, by the grace of God, kept us a separate people. Standing up for Jesus and these last-day signals of soon coming redemption, has brought us into reproach. Let us welcome it for truth's sake, and bear it still. We have been excluded, cast off, not even recognized or fellowshiped by the religious bodies that have the form of godliness.

Well, my dearly beloved, reproach-bearing disciples for Christ's sake, be patient, be kind, be filled with the Spirit, and be ready to fellowship, co-operate, and work earnestly with all who will "stand up for Jesus." If they will not, we must "come out from among them," "esteeming the reproach of Christ greater riches" than all earthly honors or treasures. LUTHER BOUTELL.

Chelsea, Mass.

GEO. STORRS' NEW VIEWS.

N. FIELD.

In his new pamphlet, on page 15 he says: "The present age or dispensation has been, and still is, the age in which God is gathering the seed of Abraham, of whom Christ is the 'first fruits,' and preparing them for their work of blessing all nations and kindreds of the earth. This dispensation, or age, in which we live is not designed to witness the fulfillment of the promise and oath of God, but to prepare a people freed from carnal and selfish designs, earnestly desiring not only to see God's promise and oath to Abraham carried out, but a like one to Moses, 'that the earth shall be filled with the glory of God.' This age, then, so far from being the *final* one, is only a preparatory one, to prepare men and women for the great work of blessing 'all the families of the earth' in the ages to come."

If this doctrine be true, then, this dispensation is only designed to make preachers for the ages yet to come, in which they are to continue to labor and pray for the conversion of sinners. The resurrection from the dead will bring to the saints who sleep in Jesus, and who have suffered great tribulation in this dispensation, no deliverance from care and responsibility. They will still have to plead with sinners, have their message treated with contempt by some, and they themselves despised and rejected. This is rather a discouraging view of the resurrection state! But this is what awaits them, if Bro. Storrs is to be believed.

He is very positive that the promise and oath of God to Abraham cannot be fulfilled in this age or dispensation. Let us hear what Paul says about it—"And we declare unto you glad tidings, how that the promise which was made unto the fathers [Abraham, Isaac and Jacob], God hath *fulfilled the same* unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee." Acts 13:32, 33. It is very evident that Bro. Storrs and the apostle Paul are at issue here. All prudent and conservative christians will take sides with Paul.

THE TRACT FUND.

The *Advent Christian Publication Society*, at a meeting on Springfield Camp-ground, August 23d 1871, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, Sec'y Adv. Chr. Pub. Soc'y.

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$347.35
Mrs. C. Holden	10.00
L. M. Parker	2.50
W. C. T.	1.00
Mrs. H. White	1.00
M. B. Lyon	1.00
E. T. Maxim	.50

POOR FUND.

To send the Crisis to the Poor.

Previous acknowledgments	$25.50
E. Fancher	.20

YOUNG PILGRIM POOR FUND.

Previous acknowledgments	2.56

AMER. ADVENT MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments	$1,639.94
Nancy T. Pease	10.00
Luther Boutell (pledge paid)	5.00
Geo. W. Johnson	3.00
L. M. Parker	2.50
"C."	1.00

SOUTHERN MISSION.—No. 5.

Despite the good effect of the preaching at Carpenter, Ala., some who did not attend the meeting would insist that these meetings are a northern scheme to produce an influence on the coming election. But those who attended the meetings could clearly see that we were giving exclusive attention to the kingdom of God, and not meddling with the kingdoms of men.

Dec. 18th, I took the cars for Ooltewah, Tenn., where I preached in the evening to a large congregation in the Presbyterian church. I came to this place by the earnest request of Bro. H. Davis, who is laboring with Sr. Hastings in the South. They have been holding meetings about four or five miles from this place, with good results; but the clergy have been stirred up on the question of the nature of man, and the reign of Christ on earth in person. The next day (Dec. 19) I went to hear a Baptist minister review a sermon preached by Bro. Davis on this topic, about four miles from Ooltewah; and in the evening I listened to Bro. Davis' reply to the same. Bro. Davis did well. About a dozen ministers attended. The excitement is intense. They had undertaken to crush out the heresy in its infancy. The leading minister proposed having the matter debated, and in a church meeting appointed a committee to consult with us about the matter. We presented the points of difference between us in the form of propositions for debate, and instead of accepting them, and agreeing to furnish a man to discuss them, they simply took them with the understanding that they would present them to their champion, to see whether he would debate them. So it is yet uncertain whether the discussion will come off, or at what time it will take place, if ever. During the day, the friends who have already received the truth held a business meeting, to decide about building a house of worship, and arranged to build. This does not look like being exterminated by opposition. Sr. Hastings has done much good in this place.

Dec. 20th, I preached in the Presbyterian house in another part of the town. Several preachers were present, who had previously read my "Life beyond Death," and some confess that their faith is shaken in their former theology. The attention was good, but the cold weather kept many at home who would otherwise have attended; and our congregation numbered only about seventy. This is the coldest spell of weather known in this region for several years; and meeting-houses in this section are not fit for meetings in such cold weather.

Dec. 21st, I preached again at the same house, and was listened to with profound attention, a goodly congregation being present despite the cold weather. At the close of the sermon two young men arose for prayers. Bro. Davis and Eld. Fitzgerald (a Baptist minister) addressed the throne of grace with great earnestness. There are symptoms of good, and we hope many will be benefited. Some people are trying to convey the impression that as northern people we are trying to bring the southern people under our religious influence, preparatory to securing their votes, thus to rule the South. Some of their preachers tell them that the devil does not send out fools to preach for him, but smart men, and they must beware of them. Despite all these efforts to forestall our work, conviction is finding its way to the hearts of the people.

Dec. 22nd, the weather having moderated, a larger congregation assembled to hear me preach on prophecy. Bro. Davis and Sister Hastings held a meeting on the same night at another meeting-house, some six or eight miles away. My congregation listened eagerly, and a deep impression was made on many minds. At the close of my sermon, I called on sinners and backsliders to start for the kingdom, when about twenty arose for prayers, all adults, and several who had hitherto stood unmoved through all the religious excitements that had prevailed; and some of them were about fifty years of age. God's truth moves them. The feeling in the congregation was deep. But the signs of a coming rain leads me to fear that the meeting must be suspended in the midst of this interest. Dec. 23d it rained nearly all day, making the roads very muddy, keeping many at home; but we had a fair congregation nevertheless, and eight or ten requested prayers after my sermon.

Dec. 24th (Sunday) I preached two sermons to full congregations, who listened with great candor, including several preachers. Many are shaken in their old theories, and must ultimately renounce them. In the evening several came to the anxious seat for prayers after my sermon. Bro. Davis, Sister Hastings, and others, offered earnest prayer. I am to remain here over Christmas, and then move the meetings to another part of the town. W. S.

[The above was due last week.—ED.]

An opening presents itself for a meeting in Nashville as soon as I can get around to attend to it, but other calls claim attention first. A Methodist brother writes me from Ala., where I recently preached a few sermons: "I have been interrogated quite often in regard to your whereabouts, and if you were not coming back to preach again; every body says, We were just impressed with the conviction that surely this is truth. I saw Bro. M. to-day, and he was very importunate in his appeal; he wants to hear you again. You can judge from what you saw on the last night of your preaching here, the extent of interest. The very worst men in this vicinity were among those that rose for prayers. There is a deep feeling manifested in regard to your coming and preaching two or three weeks."

This brother being postmaster, has a good chance to judge of the state of feeling in the community. But unfortunately their house of worship is too small to convene the people that want to hear, and too cool for winter use, except in a warm spell. Nevertheless, I intend to give them a meeting as soon as I can meet other arrangements.

Next went to Red Clay, Ga., where I had an agreeable interview with the Methodist minister who had heard of my labors in Tenn., and was glad of an opportunity to exchange thoughts. I left several of my works in his possession, extorting from him a promise to read them faithfully. Also left works with some of his members on the same terms.

Next took cars to Cartersville, Ga., a city of about four thousand inhabitants, where I had been invited by a Methodist brother who had been led into some features of our faith by reading, and wished to learn more. Here I have preached several evenings in the Court house; but the rainy weather has been against us. Some of the clergy have been out to each meeting, and I have had the best of attention. The Methodist minister has visited me, and spent a long time in comparing notes on theology. I furnished him reading matter, which he has agreed to read. At the close of my Sunday meeting (Jan. 7th), a Baptist minister came into the desk, and told me that he "was perfectly delighted" with the sermon, and wanted to hear more on the prophecies.

The brother who invited me here, thinks of going out into the field to proclaim these truths, both by scattering reading matter, and by public speaking. He feels greatly strengthened already by my visit, and thinks he must do something to save men before the judgment dawns. For several years he has been coming to the conclusion that Jesus is soon coming. I am to remain here a while longer, and preach the word. W. S.

ABOUNDING SIN AND GRACE.

T. K. ALLEN.

"But where sin abounded, grace did much more abound."—ROM. 5:20.

How has sin abounded? Has it not overspread the whole soul? "The whole world lieth in wickedness." "Wisdom that descendeth not from above is earthly, sensual, devilish." "Men love darkness rather than light." "The heart of men is fully set in them to do evil." "Out of the heart of men proceed evil thoughts, adulteries, fornication, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness." Paul says the works of the flesh are "idolatry, witchcraft, hatred, variance, emulations, wrath, strife, sedition, heresies, envyings, drunkenness, revelings." Titus says—"We ourselves also were sometime foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another." Were not all our passions, propensities, tempers, and affections, inordinate, and evil, and did not pride, anger, self-will, malice, pride, unbelief, reign in us? Were we not shut up in a prison of sin, bound to our lusts and passions, and when the Spirit of God strove with us, did we not resist all his influence, and vexed and urged him to depart, for many long, rebellious years? Well, brethren, we were the servants of sin then, and were free from righteousness; but now, being made free from sin, we become servants to God, and holiness shall overspread our whole soul, so that all our tempers and passions shall be governed and regulated by the Holy Spirit, that dwells in us, casting down imaginations, and every thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ. And we shall have love and joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. We shall therefore be all holy; and as once we resisted the Holy Spirit, so now we shall have power to resist all the wiles and devices of the devil; and temptations and suggestions to evil will be overcome, and find no place in us. Like our divine Master we can say, "The prince of this world cometh and hath nothing in me."

Beloved brethren, who are "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ," let me exhort you to purify yourselves, "even as he is pure." "Cleanse yourselves from all filthiness of the flesh and spirit." "Reckon yourselves dead indeed to sin, and that moment you will be alive to God. O begin to reckon now. Fear not. Believe, believe, believe, and continue to believe, so shalt thou continue free. For it is retained as it is received, by faith alone; and whoever thou art that perseveringly believest, it will be as a fire in thy bosom, and in spreading the glorious flame of love thou shalt still be saved to the uttermost. O! who will believe the report? You are only in an improper sense called believers, who reject so great salvation. Believe then, believe now, and you shall feel that the blood of Jesus Christ cleanseth from all unrighteousness, and as sin abounded, grace shall much more abound. As once you had your conversation in time past in the lust of the flesh, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath even as others; so now no evil thing shall remain.

Do you believe this? Come! Jesus is offered as a whole Savior, a perfect physician. Receive him. Accept him now. Already he has been knocking for admission, until his head is filled with dew, and his locks with the drops of the night.

Winona, Minn.

SHORT REPORT.

H. B. SEVEY.

As items from meetings are intensely interesting to many of the readers of the *Crisis*, I will briefly report. Our next meeting was held in North Augusta, by request of Bro. Robie, in the Free-will Baptist house. The brethren of that church kindly provided for our wants. They belong to the original Baptists; only a few of that class now remain, who walk the paths their fathers trod. The history of the past shows that as numbers, influence, and wealth increase in the church, true piety suffers. We had very cold weather the day the meeting was appointed; none of our brethren were there; a few met in the evening; prayer was offered by Bro. Turner, the preacher in the place.

Next day a few came; in the evening still more. Some interest among the brethren. There was quite a feeling among some as the brethren hung up the chart. I told Bro. Doughty perhaps it would be best to take it down. He said he should rather be guilty of taking down the flag of the United States, if a soldier, than to take down the Lord's flag. So it remained as a witness that Jesus is soon to come. All the preaching and exhortations were in harmony with the last-day message. Our last meeting was of much interest. One young man arose for prayers. Some were strengthened. Thus our meeting closed. According to outward appearance, but little good seemed to be accomplished. The judgment will reveal all. Seed was sown that will not be lost; it will have its effect. Lord, grant it may find good ground, for Jesus' sake. Brn. N. F. Nason, Doughty, and Rhodes, were present to help preach the word.

Our meeting in Hallowell commenced Dec. 28th, with good interest. Brethren and sisters came from abroad with a will to work for the building up of the church and the salvation of sinners. The meeting continued to increase in interest and numbers. Our hall was not large enough to hold all that came. Wanderers were reclaimed, and sinners convicted. Hallowell is an old place. Many years ago there was a good company of believers brought out and kept together by the labors of Brn. Smith, Wellcome, Howard, and others. Some moved away. Dr. Smith died, and the cause for some years has been very low. They have been much encouraged and strengthened. A new impulse was given to the meeting by Bro. Rhodes' daughter being healed. She had been sick for some months, having fits lasting from three to twelve hours, being partially paralyzed, and deranged at times, employing four or five physicians. None could help her. Some said she could not live. She at last found faith in God's promises,—that the prayer of faith would save the sick. Saturday morning brethren went to Gardiner. Prayer was offered in her behalf, with the laying on of hands. She rode four miles to the meeting, praised God for what he had done for her, and staid all day and evening, and Sunday all day, until twelve o'clock at night; has been well ever since. The Dr. called to see her. She brought along his medicine, telling him she was well. He examined her, said the disease was gone, and to give all the glory to God. Thank God for his love to sick and dying man.

We sat around the table of the Lord Sunday evening, thanking God for the prospect of soon meeting in the kingdom. We watched the old year out in silent prayer, resolving to live nearer to our dear Father by his grace this year than the last. The oldest said it was the best meeting ever held in the place. Preaching brethren, laboring to build up rather than tear down and divide, would find a hearty welcome by the brethren and sisters. Brn. Howard, Rhodes, Rines, Reed, and others, were ready to help in proclaiming the word of life. Praise the Lord for our meeting in Hallowell, and for the blessed Spirit that holds the church in love, leaving hobbies, striving rather to help each other, esteeming others better than themselves. We have reason to praise God for the improvement in this direction in this vicinity. Beloved, let us walk like brethren, for soon the Master will call, and we must give an account of our stewardship. Jesus will soon call. Oh! to have him say, "Well done!" May it be our lot, for Jesus' sake.

Married.

HUTCHINS—WEBBER. At West Poland, Me., Jan. 13th, 1872, by Eld. J. Whitman, Mr. CHARLES A. HUTCHINS and Miss EMMA J. WEBBER, both of Oxford.

Obituaries.

CHURCHILL. Died in Lowell, Nov. 21st, 1871, Sister Mary A Churchill, aged sixty-two years.

After three weeks of intense suffering she fell asleep. The dark avenue to the tomb she so much dreaded was lighted by a loving Savior's presence, and with a calm confidence in him she descended the rugged steep with a firm, unfaltering tread. Her pains, her toils, her fears, are ended. The hand which so readily ministered to those she loved, lies folded upon her quiet breast. A large circle of brothers and sisters, nephews, neices, and friends, when they meet will miss her. "There will be one vacant chair"; but ere long, and we trust very soon, the Resurrector will issue the summons, "Ye dead, arise!" and among the mighty throng we confidently expect to see "Sister Mary," "Aunt Mary," not with diseased and imperfect form, but radiant with life, youth, and health, and clothed with immortality. May we who loved her be found in that day with our work done, our garments spotless, and ready to enter upon the rest eternal. M. G. COUCH.

HITCHCOCK. Died in Exeter, Wis., Jan. 9th, 1872, my venerable mother, Malinda Hitchcock, in her eighty-seventh year.

Mother made a profession of religion more than seventy years ago. She was very familiar with the Scriptures, and they were her delight. She embraced the Bible doctrines of the entire mortality of man, his unconsciousness in death, and the destruction of the finally impenitent, during the early history of the Christian connection, under the labors of E. Smith, C. W. Martin, John L. Peavey, and others of that denomination who then held and preached these sentiments. When the subject of the soon coming of the Lord was agitated, she fully embraced it as truth. These sentiments she held firmly until she died.

A discourse was preached by Eld. Adrian from her chosen text (1 Cor. 15: 49) at the Free Baptist meeting-house in Monticello, before a respectable circle of friends and relatives.

N. A. HITCHCOCK.

BERRY. At Grand Lodge, Mich., Dec. 25th, 1871, Gardner Berry, aged seventy years.

Mr. Berry had been a resident of Shelby, N. Y., for nearly half a century. Few men in the town were better or more favorably known. An obliging neighbor, a generous patron of the poor, a public spirited citizen, a reliable friend, and withal a most modest man, he was ever ready to show his faith by his works. He has long entertained a christian's hope, and a little more than two years ago he made a public profession of his faith and was baptized. The funeral services were held at East Shelby, N. Y., Dec 28th, and were very largely attended. The passages which he had selected to be read at the funeral were Psalms 37, and 41: 1–4. J. H. WHITMORE.

DEYO. Fell asleep in Jesus, at Rockford, Ill., Dec. 28th, 1871, of paralysis, Mary, wife of Eld. S. D. Deyo, and mother of the writer, aged sixty-three years, three months, and twelve days.

To my mother I owe much of my character and life. From her I received my first impressions for good. In answer to her prayer, I have tried to preach the gospel of the kingdom. She embraced Christianity in her youth among the Christians, and ever lived a life worthy of example. She embraced the blessed hope of Christ's coming when first proclaimed, near Rochester, N. Y., and hoped to remain till Jesus came; but she said it would not be long before she would wake up again. Prayer by Bro. H. F. DeWolf, of Rochelle, Ill. PETER S. W. DEYO.

ROBERTS. At his residence, near East Henrietta, N. Y., Jan. 10th (from injuries received on Christmas day), Hon. Martin Roberts, in the sixty-fifth year of his age.

Mr. Roberts bequeathed an untarnished name—a legacy more valuable than silver or gold. His acquaintances recognize in him Pope's portraiture:—

"An honest man's the noblest work of God."

The funeral took place from his late residence, Jan. 13th, and was very largely attended. Sermon by the writer on Ps. 90: 12, in connection with Heb. 9: 27. J. H. WHITMORE.

FISKE. Died in Epsom, N. H., Dec. 4th, 1871, of consumption, Sister Mary Jane, wife of Bro. James Fiske, in her thirty-third year.

She fell asleep in Jesus, with a bright hope of soon awaking in his likeness, and meeting her husband and two children. JOHN PARSONS.

BROWN. Died in Syracuse, N. Y., Nov. 19th, 1871, Hattie, wife of Samuel N. Brown, aged twenty-three years.

She leaves an affectionate husband and infant son, and many friends, to mourn her loss, but they sorrow not as those that have no hope.

S. M. BROWN.

WEET. Died in Alton, N. Y., Dec. 4th, of paralysis, Mary, wife of Thomas Weet, aged forty-seven years.

She was a great sufferer for one week, when she fell asleep in Jesus. She leaves a loved daughter and husband to mourn her loss. The funeral was attended by the writer.

M. R. MILES.

SADLER. Died at Sodas Point, Dec. 31st, the son of Charles Sadler, aged four years.

Sermon by the writer from Jer. 31: 15, 16.

M. R. MILES.

ADDISON. Died in Lakeville, Conn., Jan. 12th, 1872, of consumption, Spencer Addison, in the seventy-first year of his age.

Bro. Addison died in hope of soon living again, and being caught up to meet the Lord in the air. Funeral services by the writer. Text, Job 14: 14. W. H. WILD.

Extracts from Letters.

BRO. E. MORRILL writes:—"I am still in the field, trying to do what I can for Jesus, who has done so much for me. The Lord has been and is blessing me. I feel daily my acceptance, and can say, Jesus saves; he saves me *now*. While I feel this joy and peace, which comes from entire consecration, I still feel burdened for those unsaved. I am trying to reach the lost and bring them to Christ. To brethren in places where I have promised to come and have meetings, I would say that I have not forgotten my promises, but will fulfill them as soon as I can. I have been at Suncook, N. H., a number of weeks, and the Lord has been blessing, and every week for a number of weeks some new ones have sought and found the Lord, and wanderers have been reclaimed. Last Sunday (Jan. 14) we led ten down the liquid stream, and they were buried with Christ in baptism. Among them were three who have been Roman Catholics, but are now rejoicing in the 'blessed hope.' Jan. 28th, we expect to baptize a number more, two of whom are from Catholicism. The work goes on. Others have started since Sunday. To God be the praise and glory now and forever."

BRO. S. W. MORRILL writes:—"The Lord is still working in Suncook. Four have come out from the Catholic church and been baptized, with six more, making ten in all. The work is still going on. Thank the Lord forever. A number have been reclaimed from a backslidden state. I am one of the number. Brn., pray for us."

Summary of News.

FOREIGN.

Cable News.

PARIS, Jan. 17. A number of ex-officers of the army, at the invitation of the Japanese Government, are about to proceed to Japan to instruct the native army in military tactics.

CONSTANTINOPLE, Jan. 17. The first Turco-European train over the railroad skirting the Sea of Marmora, entered Stamboul yesterday, crossing the old Seraglio grounds.

LONDON, Jan. 17. The *Eastern Budget* says that Baron von Offenberg, the present Political Agent and Consul General of Bucharest, will be the successor of Catacazy, as Russian minister at Washington.

MADRID, Jan. 18. The Minister has sent a circular to the Governors of the Provinces instructing them to suppress all organizations belonging to or in any way connected with the International Society within their jurisdictions.

While thus breaking up a system dangerous to the civil peace, they were directed not to interfere with the liberty of speech and to take no notice of the simple enunciation of the principles of the International Society, as the laws of Spain provide no punishment for such utterances.

LONDON, Jan. 17. Paris advices state that a proposition for the total suppression of the International Society in France, is before the Assembly.

BOMBAY, Jan. 18. A dangerous revolt among the Hookahs of India has been suppressed. At the first signs of trouble troops were dispatched from Delhi and marched direct to the head quarters of the rebels whom they met in large force, but completely defeated them, killing one hundred and taking several hundred prisoners.

VIENNA, Jan. 18. Count Andrassy received a deputation of Catholics to-day, and in reply to their address declared that the Pope was under no constraint, as was shown by the recent appointment by him of some thirty bishops. The relations between Austria and Italy are on a good footing. He knew of no Catholic power which could be justified in offering the Pope an asylum.

MILITARY AND NAVAL PREPARATIONS AT MARSEILLES.

PARIS, Jan 20. A considerable force of troops has recently concentrated in and around Marseilles, and there is an unusual number of men-of-war in the harbor. These circumstances having caused some uneasiness, a deputation of citizens waited on the Prefect of the Departmment to ascertain the cause. The reply of the Prefect was to the effect that in view of the recent disorders the Government deemed it prudent to take proper precautions against their renewal.

THIERS DISCOURAGED.

President Thiers yesterday, in reply to the deputation of the Assembly who called to notify him of the refusal to accept his resignation, said that he was worn out and discouraged. He could not change has opinions, and he believed that conflicts similar to the present one were likely to occur between the Legislative and Executive Department when the Military and Educational bills came before the Assembly. Thiers further said that while for the present he consented to withdraw his resignation, the end was inevitable, and sooner or later he would be compelled to retire from the Presidency of the Republic.

THE ARMY.

Gen. McMahon also called upon Thiers yesterday, and appealed to him, on behalf the army to withdraw his resignation. The Marshal said that the army would obey the orders of the Assembly, but would not be controlled by a Dictatorship, which was likely to follow the unconstitutional retirement of the President.

LONDON, Jan. 6. The ex-Emperor Napoleon, on New Year's day, is reported to have said: "I will give Thiers six months of Presidency of the Republic, and at the end of that time Gambetta will be in his place and the change be favorable to the Imperial cause."

MADRID, Jan. 22. A recent circular issued to the Governors of Provinces, instructing them to suppress meetings and break up organizations of the International Society, has evoked remonstrances from members in all parts of Spain. The Government is daily receiving petitions and protests, and the Internationals of Madrid have made an earnest appeal for the revocation of these instructions.

DOMESTIC.

New York, Jan. 21. The *World's* London letter contains a detailed plan of Scott Russell for his next step in the social movement, under which he hopes to obtain by parliamentary legislation for every workingman's family a house for $40 per annum, and food at wholesale rates. The eight hours' work and technical education bills will be ready for presentation to Parliament early in February.

Jan. 22. Dr. J. D. Bradley delivered a sermon yesterday in the Forty-third Street church (Episcopal), announcing his secession and his adoption of the Catholic religion. He was educated at Oxford University, England.

PUTTING THE FORTS IN ORDER.

CHARLESTON, S. C., Jan. 22. The *News* announces that the work of putting Forts Sumter and Moultrie in a defensible condition will begin immediately. Contractors commenced mounting forty heavy guns to-day. Fort Pulaski between Savannah will also be strengthened with extensive earthworks and guns of greater calibre. Capt. Renshaw who has been here on leave has been ordered at once to the command of the steamer Woosack of the South Atlantic squadron. The *News* attributes the movements to apprehensions of trouble with Spain.

THE JUBILEE OF 1872.—The building in which the Jubilee will be held will be the largest in the world, and will be composed of wood and iron, on an unique and beautiful plan, furnished by Major Francis Allen, a skilful architect, of Boston, who prepared the design for Gilmore's last Coliseum. The Boston *Commercial Bulletin* lately gave some statistics of the coming Coliseum, from which we take the following comparisons:—

	Feet.
Coliseum of 1872	822½.
St. Peter's, Rome	613½.
Coliseum, Rome	584.
St. Paul's, London	520.
Coliseum of 1869	500.
Milan Cathedral	443.
St. Paul's, Rome	419.
St. Sophia, Constantinople	360.

The Flavian Amphitheatre in Rome, christened, in later times, because of its stupendous proportions, the "Coliseum," or "Colosseum," is in the form of an ellipse, whose major and minor axes are respectively 584 and 468 feet, and has an area, including the massive walls, of five acres nearly. As we have seen, the proposed building will cover eight acres of ground, thus greatly exceeding in size a structure which, from its mammoth extent, has for eighteen centuries been ranked among the wonders of the world.—*Boston Pilot.*

In Brief.

—— Miss Susan Dimmock, a young lady from Boston, has just completed a course of medicine at the University of Zurich, in Switzerland, with a thesis in German, and a discussion with the students and professors, in which she acquitted herself to the admiration of the faculty.——The supply of india-rubber to the world is considered inexhaustible. Trees endure tapping for twenty years, and grow in dense groves which show no signs whatever of being thinned out by what has been done to them hitherto.——For the first time on this continent the anniversary of the birth of August Comte, the founder of the positive school of philosophy and religion, was celebrated in New York on Saturday evening.——Two hundred thousand dollars worth of arms and ammunition were shipped from New York to Turkey December 15th.——A dispatch from St. Petersburg announces the issue of an Imperial decree subjecting all the male citizens of Russia to military service.

Notices.

A SPECIAL CONFERENCE will be held in the Second Advent Chapel on Central St., Worcester, Mass., to commence on Tuesday, Feb. 6th, at two o'clock P. M., and to continue every day and evening through the week and over the following Sunday. The special object of this conference will be to examine the evidences relating to the *time of the Lord's coming*; to get more fully prepared for that event, and to lead sinners to Christ before he comes to close up the scenes of probation. A cordial invitation is extended to all, and especially to all the preaching brethren.

"The more that come with free good will,
Will make the banquet sweeter still."

By unanimous vote of the church.

DR. H. W. BUXTON, W. F. COLLIER, E. G. HIGGINS, } Committee.

☞ NOTICE is hereby given that the Alton Bay Campmeeting Committee have made arrangements with J. D. Swain to build tents for all who wish to hire them built the coming year. We recommend him as a good practical carpenter, who can be trusted with the business. All who wish his services, correspond with him immediately, as he can procure lumber at this season to better advantage. Address J. D. Swain, Portsmouth, N. H., Box 1445. J. COUCH.

THE SECOND quarterly meeting of the western district of Wisconsin will be held with the church in the town of Brunswick, Eau Claire Co., commencing Feb. 1st, 1872, and hold over Lord's day. Let us have a grand rally of warm hearts and sweet words for each other, and noble testimonies for Jesus. Come the first day.

P. W. HOUGH.

HAVING completed my engagements with three churches, I am now at liberty to fill new calls more extensively, and devote my time to the work of an Evangelist and Missionary. As there are no means raised for that purpose, I hope those who wish my labors will write to me the prospects for good, and the interest to sustain, that I may arrange to save time and expense. Do not delay to write. Address Peter S. W. Deyo, Charles City, Iowa.

A PROTRACTED meeting in So. Rochester, N. H. (at the chapel) will commence Feb. 13th, at seven o'clock P. M. A general invitation is given to all to come and labor for sinners. Bro. Wells and others will be present to preach the word.

J. L. CHUTE.

THE CHURCH in Clinton, Mass., is supplied with preaching the *second* Sunday of each month, for the present.

☞ Preaching brethren going to Great Falls, N. H., will please call on Bro. Joseph K. Nash, No. 48 Maine Street.

☞ With many thanks I acknowledge the following gifts from the kind brothers and sisters:—"Steward," $5; Sr. Carpenter, $5; T. W. Brooks, $2; R. A. Staples, $1; N. R. Hayes, $1; Auburn, N. Y., $1; "N." 25c.; Isaac Small, 50c.

MARY I. HERRON.

☞ To Preaching Brethren.

Those wishing to preach	Correspond with
in Westfield, Mass.	*C. A. Phelps.*
Lawrence, Mass.	*Geo. Churchill, John T. Merrill, Ephraim Fisk.*
Worcester, Mass.	*W. F. Collier, H. W. Buxton, or E. G. Higgins.*
Savoy, Mass	*Daniel Miller, or A. E. Bliss.*
Wakefield, Mass.	*G. R. Tysser.*
Charlton, Mass.	*J. O. Corliss, Oxford, Mass.*
North Adams, Mass	*J. B. Clark.*
Oxford, Mass.	*Corliss.*
Great Falls, N. H. (Franklin Hall)	*Wm. B. Clarke.*
Hampton, N. H.	*Joseph A. Philbrook.*
Manchester, N. H.	*J. W. C. Pickering.*
Dover, N. H.	*Adam Eglin, Box 1078.*
London Bridge, N. H.	*Daniel L. Moore, Wm. Batchelder, Edward Mudget.*
Seabrook, N. H.	*Chs. A. Barton and Robert Beckman.*
Chichester, N. H	*F. L. Knowles.*
Goshen, N. H	*O. F. Cain.*
Rye, N. H.	*Moses C. Philbrick or Samuel Smart.*
Stowe, Vt.	*H. W. Sargent, or S. Whitney.*
Vernon, Vt.	*E. G. Scott, West Northfield, Mass.*
Cabot, Vt	*I. R. Hopkins.*
Portland, Me.	*H. C. Freeman, 62 Green St.*
Kennebunk Depot, Me.	*Rufus Duran.*
Hollis Centre, Me.	*W. S. Moulton, or S. G. Rumery.*
Gardiner, Me.	*J. Thomas, Jr.*
Bristol, Ct.	*Luther Tuttle, Henry A. Way.*
West Gloucester, R. I.	*Geo. A. Hawkins, Putnam, Ct.*
Collinsville, Ct.	*Moses Wise.*
Wolcottville, Ct.	*Dr. B. St. John.*
New Haven, Ct.	*W. F. Carpenter, 73 State St.*
Pleasant Valley, Ct.	*James M. Stancliff, Orville Jones, Frederick Dutton.*
West Meriden, Ct.	*S. D. Bingham.*
Wrightville, Ct.	*D. A. Grant, Torrington, Ct.*
Newfield, Ct.	*Wm. Ripley, Pleasant Valley, Ct.*
Morris, Ct.	*Joseph Curtis.*
Putnam, Ct.	*H. N. Read.*
South Foster, R. I.	*James Rounds.*
South Butler, N. Y.	*R. C. Brown.*
Rochester, N. Y.	*J. Phelan, 24 N. Fitzhugh St.*
Hoosick, N. Y.	*Geo. B. Keach, J. B. White, or Christopher Lowton, Hoosick Falls, N. Y.*
Philadelphia, Pa.	*J. F. Busch, F. E. Davis, Edwin King.*

Appointments.

☞ *We would say to our preaching brethren that it is necessary we should receive their appointments as early as* TUESDAY MORNING, *as our paper goes to press about noon; otherwise they will not be inserted till the week following.*

☞ *Appointments* are advertised from TWO to THREE weeks in advance. Please notice.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

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Henry Pratt.....Sunday, Jan. 28th
Geo. W. Brown, of *So. Elliot*, Sundays, Feb. 4th and 11th

BOSTON (BRANCH CHAPEL) 1735 WASHINGTON STREET (Corner of Madison Street.)
Love Feast at 10 A.M. *Preaching at* 11 *and* 2½ P.M. *Eve.*, 7. *Prayer meeting Tuesday and Thursday evenings.*
Sunday, Jan. 28th, and onward from week to week, as the Lord may direct. Meetings on Tuesday, Wednesday, Thursday, and Friday evenings of each week. JOHN G. HOOK, AND OTHERS.
Christian Temperance Meeting Monday evenings.

CHARLESTOWN (*Hall No. 70 Main Street.*)
Prayer meetings Tuesdays and Fridays, 7½ *o'clock.*
Mrs. L. E. Saulpaugh.....Sunday, Jan. 28th

CHELSEA, MASS. (*Advent Chapel, Heard Street.*)
J. Couch.....Sunday, Jan. 28th
M. Batchelor.....Sunday, Feb. 11th

EAST BOSTON, (*Central Hall*, 152 *Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.
G. W. Sederquest.....Sunday, Jan. 28th

Salem, Mass.....Sunday, Jan. 28th
C. GOODRICH.

Hampton, N. H.....Sunday, Jan. 28th
L. BOUTELL.

Tremont, Mass.....Sunday, Jan. 28th
Haverhill, Mass.....Sunday, Feb. 4th
J. S. WHITE.

Seabrook.....Thursday evening, Jan. 25th
Gloucester, Mass.....Friday, Jan. 26th
Hyde Park, Mass.....Sunday, Jan. 28th
H. MUNGER.

Lynn, Mass.....Sunday, Jan. 28th
Fairhaven, Mass.....Sunday, Feb. 4th
M. BATCHELOR.

Concord, N. H. (Centre Street) morning and afternoon, Sunday, Jan. 28th. Bethel in the evening.
H. L. HASTINGS.

Plainville (in New Bedford).....Sunday, Jan. 28th
Acushnet.....Sunday, Feb. 4th
E. COTTON.
If these conflict, write me immediately at Fairhaven, Mass. E. C.

Fitchburg, Mass.....Sunday, Feb. 4th
S. S. BREWER.

Newark, J. J.....Sunday, Feb. 4th
Hornellsville, N. Y.....Sunday, Feb. 11th
A. A. PHELPS.

Boston, Mass.....Sabbath, Jan. 28th
MARVIN W. LUTZ.

Holderness, N. H. (True school-house) Sun., Jan. 28th
C. H. LOCKE, J. B. BROWN.

Dayton, Me. (Clark school-house)..Sunday, Feb. 4th
Kennebunk Depot, Me.....Sunday, Feb. 11th
JER. HILL.

Dorchester, N. H. (Town House)..evening, Jan. 25th and over Sunday.
G. H. WALLACE.
JOHN H. EVANS.

Moultonboro (Middle school-house)...Sun., Jan. 28th
N. GLIDDEN.

West Fairlee, and vicinity.....Sunday, Jan. 28th
South Ashburnham, Mass.....evening, Feb. 2nd
Fitchburg, Mass.....Sunday, Feb. 4th
H. F. CARPENTER.

Gloucester, Mass.....Sunday, Jan. 28th
E. COX.

Lisbon Village, N. H.....Sunday, Jan. 28th and evening following.
J. W. BRIDON.

Dover, N. H.....Sunday, Jan. 28th
Rochester Village, N. H.....Sabbath, Feb. 4th
D. F. LEAVITT.

Morris, Ct.....Sunday, Jan. 28th
Campville, Ct.....Sunday, Feb. 4th
Guilford, Ct.....Sunday, Feb. 11th
G. L. WHITE.

Rochester, N. H. (Ten-rod road, Pinkham's school-house) Sunday, Jan. 28th.
East Rochester, N. H.....Sunday, Feb. 4th
J. BICKFORD.

East Colebrook (Kidder's Hill) Thursday evening, Feb. 1st, and over Sunday. U. G. LADD.

Rye, N. H.....Friday evening, Jan. 26th
GEO. A. BROWN.

Boscawen, N. H. (Gulf school-house) from Sunday, Jan. 28th, to Feb. 4th. R. MORRILL.

Chichester, N. H. (Pine Ground) evening, Jan. 27th and over Sunday. N. B. MCMURPHY.

Dover, N. H.....Sunday, Feb. 4th
Dover, N. H.....Sunday, Feb. 11th
A. SIMPSON.

Waterbury, Ct.....Sunday, Jan. 28th
S. C. HANCOCK.

Pittsburg, N. H. (Terrill school-house) evening, Feb. 7th, and over Sunday, Feb. 11th. U. G. LADD.
Z. FORD.

Hornellsville, N. Y.....Sunday, Jan. 28th
A. P. MOORE.

Wakefield, Mass.....Sunday, Jan. 28th
MRS. M. L. DURAND.

Cambridgeport, Mass.....Sunday, Feb. 4th
L. T. CUNNINGHAM.

Abington, Ct.....Sunday, Jan. 28th
Charlton, Mass.....Sunday, Feb. 4th
M. E. OTIS.

Suncook, N. H. (Bartlett Hall).....Sabbath, Feb. 4th
O. W. KIMBALL.

South Sutton, N. H.....Sunday, Jan. 28th
C. H. FLETCHER.

Lewiston, Me.....Sunday, Feb. 4th
Hartford, Me. (Town House) with Eld. E. M. Haggett, Feb. 8th, and over the following Sunday.
I. C. WELLCOME.

North Barnstead, N. H. (Tuttle school-house) evening, Feb. 2nd.
North Barnstead (Red school-house) Sunday, Feb. 4th
Barnstead, N. H. (Clark meeting-house) evening, Feb. 10th, and over Sunday, Feb. 11th. L. ALLEN.

Danbury, N. H.....evening, Jan. 26th
Haverhill, N. H.....Sunday, Jan. 28th
Landaff, N. H.....evening, Jan. 31st
Lisbon Village, N. H.....evening, Feb. 3d and over the Sabbath, Feb. 4th. J. PARSONS.

New Hampton, N. H. (as Bro. Pike may appoint) Saturday evening, Jan. 27th, and over the Sabbath, Jan. 28th. F. S. RANSOM.

Goshen, N. H. (North school-house) evenings, Jan. 25th, 26th, 27th, and over the Sabbath, Jan. 28th.
F. NELSON.
D. W. DAVIS.

Southington, Ct.....Sunday, Feb. 4th
S. WOODRUFF.

Guilford, Ct.....Sunday, Jan. 28th
A. ELLIOTT.

Mattapoisett, Mass., evenings, Jan. 25th, 26th, 27th, and Sabbath, Jan. 28th. ALLEN DAMON.

Suncook, N. H.....evening, Jan. 27th and over Sunday, Jan. 28th. E. MORRILL.

Randolph, N. Y. (as Bro. F. C. Hovey may arrange) evening, Jan. 26th, and over Sunday, the 28th.
Meadville, Pa. (if Bro. McClure and Stephenson so arrange) Jan. 29th.
Blooming Valley, Jan. 30th, and over the following Sunday. C. F. SWEET.

Brockport, N. Y.....Sunday, Jan. 28th
Buffalo, N. Y.....Sunday, Feb. 4th
Baptism and the Lord's Supper will be administered.
Meetings at 10½ A. M., 528 Eagle Street. At 3 and 7 P. M., at 383 Eagle Street.
Millford, Chaut. Co., N. Y.....evening, Feb. 6th
Bemus' Point.....evening, Feb. 7th
Brick school-house (one mile north of Beaver Court house), Beaver Co., Pa., Sunday, Feb. 11th, and once in four weeks. J. T. ONGLEY.

Wilbraham (communion).....Sunday, Jan. 28th
Chicopee.....Sunday, Feb. 4th
Scitico, Ct.....Sunday, Feb. 11th
North Somers, Ct.....Sunday, Feb. 18th
A. M. HIGGINS.

East Landaff, N. H.....Sunday, Jan. 28th
Sugar Hill, N. H.....Sunday, Feb. 4th
W. W. SUTHERLAND.

North Carver, Mass...evening, Jan. 25th, and onward
Gloucester, Mass...evening, Feb. 8th, and over Sunday
S. S. MOONEY.

Great Falls.....Sunday, Jan. 28th
New Durham (2d Division).....Sunday, Feb. 4th
If these conflict, please address me at Brookfield, N. H. T. L. CHURCHILL.

West Warren.....evening, Jan. 26th
Albany, N. Y.....Sunday, Jan. 28th
MRS. L. M. STODDARD.

Hollis Centre, Me.....evenings, Jan. 24th, 25th, 26th, 27th, and Sunday, the 28th.
East Rochester, N. H.....evening, Jan. 29th
Boston, Mass. (Branch Chapel).....evening, Jan. 30th
North Rutland, Mass.....evenings, Feb. 2d and 3d and Sunday, the 4th. GEO. A. STREETER.

West Alton (Flander's school-house) eve., Jan. 27th, and at the Advent meeting-house Sunday, Jan. 28th, and three following evenings in that vicinity.
Meredith Center (Dolloff school-house) Sun., Feb. 4th
Meredith, N. H. (Dolloff Hall).....evenings, Feb. 6th and 7th.
Meredith Village.....evenings, Feb. 8th and 9th
Meredith Neck.....Sunday, Feb. 11th
J. L. CHUTE.

Southington, Ct., Monday evening, Jan. 22nd, every evening through the week, and over Sun., Jan. 28th.
Scitico, Ct.....Sunday, Feb. 4th
I. B. POTTER.

Rye, N. H.....Sunday, Jan. 28th
New Britain, Ct.....Sunday, Jan. 28th
Middletown, Ct.....Sunday, Feb. 4th
New Haven, Ct.....Sunday, Feb. 11th
WM. C. STEWART.

Pittsfield, N. H.....Sunday, Jan. 28th
Stoneham, Mass.....Sunday, Feb. 11th
JOSEPH PINKHAM.

Biddeford, Me. (Hill St. near Pool) Sunday, Jan. 28th
A. BELLOWS.

Rawsonville, Vt.....Sunday, Jan. 28th
Z. T. WOOD.

Woodstock Valley, Ct.....Sunday, Jan. 28th
F. S. BUTLER.

Danbury, N. H. (where Bro. Abel Ford may appoint) Friday evening, Feb. 2nd.
Sutton, N. H., Mill Village (where the brethren may appoint) evening, Feb. 3d, and over the Sabbath.
D. EASTMAN.

Keyport, N. J.....Sunday, Jan. 28th
New York City (Cooper Institute).....Sunday, Feb. 4th
Providence, R. I.....Sunday, Feb. 11th
GEO. W. BROWN.

Block R. Falls.....evening, Jan. 29th
Wrightville (where Bro. Chase may appoint) evening, Jan. 30th.
Augusta (Shaum's school-house).....evening, Jan. 31st
P. W. HOUGH.

New York (Cooper Institute).....Sunday, Jan. 28th
Providence, R. I.....Sunday, Feb. 4th
W. S. CAMPBELL.

George's Mills (as Bro. Young may appoint) Thursday evening, Jan. 25th. F. S. RANSOM.
J. B. S. PILLSBURY.

East Weare, N. H.....Saturday, 7 P. M., Jan. 27th
Subject, Spiritualism.
Meeting in Bro. Nichols' Hall, Sunday, Jan. 28th.
Will brethren in adjoining towns make an effort to be present? C. W. SARGENT.

Wells, Me. (where Bro. Dow appoints) Sun., Jan. 28th
Lowell, Mass.....evening, Feb. 2nd
Manchester, N. H.....evening, Feb. 4th
Nashua, N. H.....evening, Feb. 6th
Suncook, N. H. (Bartlett's Hall).....Sunday, Feb. 11th
F. M. DRAKE.

Boscawen, N. H. (Gulf school-house) Sab., Jan. 28th, and the *second* and *fourth* Sabbaths in each month, for the present.
Lake Village, N. H.....Sabbath, Feb. 18th
Contoocookville, N. H. (school-house near Mr. Paul R. George's) evening, Feb. 3d, and over Sunday.
SIMEON ROBY.

East Landaff, N. H.....Sunday, Jan. 28th
Wentworth Village, N. H. (at Bro. Richardson's Bethel) Monday evening, Jan. 29th.
Lake Village, N. H. (North Church) Sunday, Feb. 4th
Farmington, N. H.....Sunday, Feb. 11th
T. E. LANG, JR.

Clinton, Mass.....Sunday, Jan. 28th
Lynn, Mass.....Sunday, Feb. 4th
J. W. BRITTAN.

Bath, Me.....Sunday, Jan. 28th
J. T. JORDAN.

Moultonboro, N. H. (Bickford school-house) Sabbath, Jan. 28th.
Campton, N. H. (Bump school-house)...Sab., Feb. 4th
S. DINSMORE.

Cambridgeport, Mass.....Sunday, Jan. 28th
JANE A. BENSON.

Holderness, N. H. (True school-house) eve., Jan. 27th
Moultonborough Neck, N. H. (Bickford school-house) Sunday, Jan. 28th.
Campton, N. H. (Bump school-house) Saturday evening, Feb. 3d, and over Sunday, Feb. 4th.
Hebron, N. H. (McClure school-house) Saturday evening, Feb. 10th, and over Sunday, Feb. 11th.
H. C. WILLOUGHBY.

Melvin Village.....Sunday, Jan. 28th
T. W. PIPER.

Wales, Me.....Sunday, Feb. 4th
L. D. TOTMAN.

Limington, Me. (Hanscom school-house) Sun., Feb. 4th
Bonny Eagle, Me.....Sunday, Feb. 11th
Hollis Centre, Me.....Sunday, Feb. 18th
C. H. SWETT.

Brimfield, Mass.....Sunday, Feb. 4th
RUFUS BAKER.

Lynn, Mass.....Sunday, Feb. 11th
WM. H. MITCHELL.

Exeter, N. H.....Sunday, Jan. 28th
Haverhill, Mass.....evening, Jan. 29th
Lawrence, Mass.....evening, Jan. 30th
Wakefield, Mass.....evening, Jan. 31st
Boston, Lowell Street (if desired).....evening, Feb. 2nd
South Providence (Christian Chapel)..Sun., Feb. 4th
Clinton, Mass.....evening, Feb. 9th
Fitchburg, Mass.....Sunday, Feb. 11th
GEO. A. COLE.

Westerly, R. I.....evening, Jan. 26th
Anthony, R. I.....Sunday, Jan. 28th
Coventry Centre, R. I.....evening, Jan. 30th
Moosup Valley, Ct.....evening, Jan. 31st
Escoheag, R. I. (Hazard's Chapel) evening, Feb. 1st
Warwick Plains.....Sunday, Feb. 4th
Providence, R. I.....evening, Feb. 5th
North Scituate, R. I.....evenings, Feb. 6th and 7th
Lafayette, R. I.....evenings, Feb. 8th, 9th, 10th and over Sunday, Feb. 11th. ANNIE E. SMITH.

Suncook, N. H. (Bartlett Hall).....evening, Jan. 27th and Sunday, Jan. 28th. Baptism in the afternoon.
West Deerfield, N. H.....evening, Jan. 31st
Epsom (Mountain school-house).....evening, Feb. 1st
Exeter, N. H.....evening, Feb. 2nd
Hampton, N. H.....evening, Feb. 3d and Sunday, Feb. 4th. ENOCH MORRILL.

SPRINGFIELD, MASS.
T. M. Preble.....Sabbath, Jan. 28th
W. N. Pile.....Sunday, Feb. 4th

WORCESTER, MASS.
S. S. Brewer.....Sunday, Jan. 28th
T. M. Preble.....Sabbath, Feb. 4th
H. F. Carpenter.....Sunday, Feb. 11th

LOWELL, MASS.
B. S. Emery.....Sunday, Jan. 28th
C. Goodrich.....Sunday, Feb. 4th

CONCORD, N. H. (Centre Street.)
A. Ross.....Sabbath, Jan. 28th
C. H. Fletcher.....Sabbath, Feb. 4th
W. Kellaway.....Sabbaths, Feb. 11th and 18th

CONCORD, N. H. (Bethel.)
Z. Ford.....Sunday, Jan. 28th
T. W. Piper.....Sunday, Feb. 4th
W. H. Robinson.....Sunday, Feb. 11th

HAMPTON, N. H.
L. Boutell.....Sunday, Jan. 28th

PORTSMOUTH, N. H.
C. S. Shattuck.....Sunday, Jan. 28th

SEABROOK, N. H.
J. G. Smith.....Sunday, Jan. 28th
D. M. Leavitt.....Sundays, Feb. 4th and 11th

MANCHESTER, N. H.
A. Simpson.....Sunday, Jan. 28th

GREAT FALLS, N. H. (Franklin Hall.)
E. S. Moulton.....Sunday, Feb. 4th

BOWDOIN, ME. (Dennett school-house.)
H. D. Reed.....Sunday, Jan. 28th
C. Goud.....Sunday, Feb. 4th
Geo. Weeks.....Sunday, Feb. 11th

PORTLAND, ME. (Union Hall.)
I. C. Wellcome.....Sunday, Jan. 28th
R. R. York.....Sunday, Feb. 4th

SOUTH BERWICK, ME. (GREAT WORKS.)
T. L. Churchill.....Sunday, Feb. 11th

VERNON, VT.
A. Ross.....Sunday, Feb. 4th

BRISTOL, CT.
A. A. Phelps....evening, Jan. 25th, and over Sunday
Enoch Phelps.....Sunday, Feb. 11th

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Wednesday, (preaching), seven o'clock P. M.
Friday, (prayer and conference), seven o'clock P. M.
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☞ My address hereafter will be 229 *South 5th Avenue.* All letters and packages designed for the "Mission" must be sent to the same address, omitting "Star of Hope Mission," *especially* on letters containing money. ANNA E. SMITH.

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I bless the Christ of God,
I rest on love divine,
And with unfaltering lip and heart
I call this Savior mine.

His cross dispels each doubt;
I bury in his tomb
Each thought of unbelief and fear,
Each lingering shade of gloom.

I praise the God of grace,
I trust his truth and might;
He calls me his, I call him mine,
My guide, my joy, my light!

In him is only good,
In me is only ill;
My ill but draws his goodness forth,
And me he loveth still.

'Tis he who saveth me,
And freely pardon gives;
I love because he loveth me,
I live because he lives.

My life with him is hid,
My death has passed away,
My clouds have melted into light,
My midnight into day.

—*Times of Refreshing.*

A STORY OF GRACE.—No. 3.

E. S. WILLARD.

An Incident—Marriage—Husband's Conversion—An Epoch—Instrumentality—The Pastor's Grief—Joy in Liberty of Conscience—God and his Word Supreme—Brotherly Love Abides.

The winter following the one in which I found Jesus precious to my soul, my beloved mother was visited with an alarming sickness. Her sufferings were intense and protracted, and finally her life was despaired of by her attending physicians, and everything in the house wore the aspect of gloom and despair. To me it seemed that all I prized of earth was in jeopardy, and how to live without my mother I knew not; therefore, it seemed to me that she could not die now. When earthly refuge failed me, and my own prayers seemed too weak, I was emboldened, for the first time, to ask my dear and only sister, two years my senior, and who also was in Christ before me, to go away with me and pray. She readily assented, and we chose the most retired room, and there poured out our souls to God that our mother might live.

That evening when the bell announced supper it was my happiness to be left alone with my precious mother. I dared not speak a word to her, but was led again to kneel and speak to Jesus about her, and he then and there gave me the clearest assurance that she would recover; every cloud was gone, as if my mother were already well. In a few moments a middle-aged lady, who loved mother most tenderly, entered the room and passed on the opposite side of the bed from me, and leaned over mother as if to determine whether she still breathed. At this moment I ventured with smiling face to say to her—I believe mother will get well! She turned her tearful eyes upon me, and with her hand stroked my face, saying, "You dear girl! you want your mother to get well, don't you?"

But her despondency and that of all about me did not take away my peace. It was abiding. I felt that my treasure was yet to be spared me. In the turn of that night mother aroused and asked for food, and from that hour began to amend.

In the summer following I gave my hand in marriage to Rowland Willard, M. D. Dr. Wilson, now my beloved pastor, solemnized the occasion. Although not at this time a christian, my husband nobly secured a pew, procured books, and with me regularly attended church. From too close application to business, his health the ensuing year gave alarming symptoms of impair, which, under God, caused him seriously to consider his future well being. At this time there was great religious interest in Cincinnati, especially in the Presbyterian churches, of which there were six. A. Mahan, who afterward became President of Oberlin College, and distinguished himself in his writings upon "Christian Perfection," was at this time pastor of the Sixth Church, and an earnest laborer for souls. Among other means of grace, he held morning prayer meetings, which we attended with great delight. We also set up an altar for God, the God of Israel, in our own house, and made the wise decision of Joshua—"As for me and my house, we will serve the Lord." Thus was my husband led gently along until he found himself enclosed in God's net, and he yielded himself his joyful "prisoner."

About this time it pleased God to let the light of his word shine into our minds on the subject of christion *baptism*, which opened upon us a new era in christian experience, and changed our whole course, and proved truly an epoch in our lives.

It may be asked, By whose instrumentality was this great change wrought? We are most happy to state, and in so doing obey the Scripture injunction—"Render thereunto all their dues; . . . honor to whom honor," that it pleased God to use Elder J. B. Cook, then pastor of the First Baptist church in Cincinnati, but now a gospel laborer in the cities of New York and Brooklyn, and resident with his family in the latter place. And here we see how the Lord led the blind by a way they knew not.

During a little season of ill health to myself, husband frequently attended the First Baptist church, as it was so near to our residence, and became greatly interested in its pastor, as he was so courteous to strangers—making it a christian duty to seek them out and bid them welcome; and also enjoined the same upon his church, which they scrupulously followed. On one occasion, as we were preparing for church, husband invited me to accompany him to hear Elder Cook. I assented, though in heart much preferred my own pew and pastor. After sermon, Eld. C. came down and began his friendly greetings; and made his way toward us, greeting husband most cordially, after which he introduced me, and we had a pleasant interview, being at the same time made acquainted with the venerable Deacon Johnson and his fellow deacon, Lewis, and a number of the sisters, who seemed to possess the same spirit as their pastor,—all love, and interest to win souls. This scene was so novel to me, that it put me quite in a maze; for with *us* scarce a smile of recognition was indulged, but we all departed from the house of worship as staid and grave as we entered it.

From this time Eld. Cook visited us and labored most faithfully in counsels, prayers, and the presentation of reading matter, until we were thus cited along in the narrow way. The burden of this responsibility rested upon me, for my husband's educational views gave him a predilection for immersion; yet he left the matter entirely with me, saying if I could not see clearly to go with him, he would go with me. Was n't he good? Under these circumstances I visited my pastor and candidly stated to him my dilemma. He appeared grieved that my mind was troubled on that point; said he had a copy of a sermon he had preached on the subject of baptism, and if that failed to convince me, he could say nothing more. He also marked some places in a large work which he handed me. I took them home to examine at my leisure.

For the first time in my life, it may be, I now felt called upon to act alone for God. I felt that ignorance now could be no palliation. The means of knowing were before me, and I must *know* or be guilty. God's word is a revelation of his will, and if so, I could know his will, for I possessed it in my own language. I solemnly committed myself to God, then took up the "Sermon" and read it through. Its main position, as I now remember, was that baptism occupies the place in the Christian church that circumcision occupied under the law, and therefore children are its proper subjects. Here was the point to be settled for me; was the sprinkling to which I had been subjected when about twelve years old, at the time my parents united with the Methodist Episcopal church, the baptism of the Bible, or was it not? If it was, I had been baptized; if not, I ought to be!

Had this able argument met my eye but a few weeks before, it might have settled me in my present church relations; but now, able as it truly was, it only darkened counsel by a multitude of words, as its premises to my mind were subversive of Scripture. It contrasted so unfavorably with the "Scripture Guide to Baptism," which I had just read, examining every place in the New Testament where the subject is alluded to, showing conclusively that *immersion* is the mode; and, further, that the households mentioned as having been baptized were all *believers*, and that it is an ordinance which pertains exclusively to believers, that I had no difficulty in determining, to my satisfaction, where the truth lay.

I now read the places cited in the large book. These dwelt upon the impropriety of women submitting to immersion. But this had no weight with a mind intent upon knowing the voice of God.

In a few days I returned the books and had another interview with my venerable pastor. I told him it was plain to my mind that Jesus was *immersed*, and that the apostles baptized in that manner; also that the figures used in the Epistles showed the manner to be immersion. He gave no argument, but simply alluded to his words when I took the books: "If they do not convince you, I can say nothing more." "But," he added, "Elizabeth, you must know that I feel very badly to have you renounce what I consider to be the only Scripture baptism, and submit to an ordinance of man!"

In this my beloved pastor was consistent with his published views, for he concluded his discourse with these words—"*One* baptism, and that is *sprinkling*." My heart was pained for him, but for myself and the subject in contemplation, it was light. I returned home happy in the privilege of liberty of conscience.

But for this timely aid, reminding one of the visits of "Evangelist" to "Christian," husband would doubtless also have entered the Presbyterian church; but now we were baptized by Elder Cook in the Ohio river, and received the right hand of christian fellowship in their communion. Had I now left the "little flock" to which I had previously united? God forbid! That little flock is God's dear saints wherever found. Did I cast off this people with whom I had prayed and taken sweet counsel and walked to the house of God in company? Be it far from me. I loved them still as God's dear saints, but my mind had received light on a point of doctrine, and now, in order to continue my own fellowship with the Father and with his Son Jesus Christ, I must acquit myself before God irrespective of church relation, however dear. I had first given myself to the Lord, and then, according to the light I had, to his people. My God held the first right in me, and all other surrenders must be in subordination to his will, even that of marriage. My union to Christ had the priority to my union with my husband; and although "only in the Lord" was the rule for me as a christian, yet this, like baptism, was hid from my eyes through ignorance, and therefore was overruled to my good. "It is accepted according to that a man hath, and not according to that he hath not." With the security which these brethren felt on the subject of baptism I had nothing to do; my business was with my God and his word, whereof it is gravely affirmed—"The word that I have spoken, the same shall judge him in the last day." John 12:48. It was not meet that I remain and make contention among them, but quietly proceed on my journey, leaving them to worship after the dictates of their own consciences, securing to myself the same boon.

It is not this church relation, or that, that is the ship that secures safety; but rather the *following on* to know the Lord. It is the continuing in God's word. "If ye continue in my word, then are ye my disciples indeed." Obedience to present truth crucifies, and crucifixion must accompany sanctification. "Sanctify them through thy *truth;* thy word is truth." When truth is seen, it must be obeyed, or it brings condemnation; and "if our heart condemn us, God is greater than our heart and knoweth all things." But "if our heart condemn us not, then have we confidence toward God, and whatsoever we ask we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." John 3:20–22.

THE SEVEN YEARS' WAR.

C. H. LEVERTON.

We frequently hear it said that the war between the Romans and Jews, which resulted in the destruction of Jerusalem, lasted seven years. Being accustomed to hear it stated thus, I had never investigated the point, but had taken it for granted that the statement was correct. But a few weeks ago, while conversing with Eld. J. S. W., I was asked if I could tell him where the statement was recorded. I replied that I supposed Josephus gave it thus. He answered that he could not find it there. I then concluded to examine Josephus on the point for myself, and now give the result.

I find no direct statement in Josephus' History concerning the length of the war; but there are certain facts given, from which we may reckon its duration; and I have ascertained that the war did not continue more than *three years and a half.*

Proof: first process. The war began in the twelfth year of Nero (*Jos. Ant. B. 20, ch. 11, sec. 1*); and Nero reigned thirteen years and eight days. *Wars, B. 4, ch. 9, sec. 2.* The combined reign of Galba, Otho, and Vitellius, continued only about one year. Vespasian succeeded Vitellius, and in the second year of Vespasian (not the fourth, as stated by a correspondent recently) Jerusalem was taken. Now if we allow that the war commenced in the beginning of Nero's twelfth year, and did not end till the close of Vespasian's second year, we cannot make it more than *five* years; but from the following processes it will appear conclusive that the war began in the latter part of Nero's twelfth year, and closed in the beginning of Vespasian's second year, making about three years and a half.

Second process. Cestius Gallus began the campaign against the Jews, but continued it but a few months, when he left Jerusalem, and Vespasian then took command. We may allow nine or ten months for this period, it could not have been more than that. It is stated in the heading of Book 3, that from the time Vespasian took command to the taking of Gamala, occupied about one year. And from this to the coming of Titus was about one year. B. 4. From that point to the end of the war six or seven months elapsed. B. 5 and 6. From this it appears that the war occupied no more than three years and a half.

Third process. In B. 6, ch. 6, sec. 3, Josephus tells us that Jesus, son of Ananias, began to predict the destruction of the city four years before the war began, and continued his cry daily for seven years and five months, and he died less than a month before the city was subdued. Here we have decisive evidence in favor of our position.

In Dan. 9:27 it is said—"In the midst of the week [or, as some render it, in half a week] he shall cause the sacrifice and oblation to cease." And Josephus informs us that less than a month before the end of the war the sacrifice had failed for want of men to offer it. This is still another proof that the war lasted only about three years and a half.

Rutland, Vt.

NOW.

PHEBE A. GIFFORD.

What a volume of interest and importance does this little word of three letters unfold. It involves more than we are wont to think. It has once been possessor of all the hidden future. Happy is the person who fully estimates its value. With however much regret a retrospective view is taken, it can avail nothing, for the past is beyond recall. Once in our power, but now forever fled. Not so with the golden present, though it tarries but a moment, it is long enough to bear away an impress of willing obedience to that Being whose life, from everlasting to everlastingf defines eternity, and to whom one day is as a thousand years, and a thousand years as one day. Not so with the finite race of man; if it were, neglect of the present moment might seem more excusable. But his life, the repetition of a day is, on the contrary, brief at best.

We are but weak, and our beneficent Creator did not impose upon us the responsibility of a whole life at once; but rather a moment at a time to improve in well doing, to spend to his glory in the faithful discharge of present duty. Regret or gladness will be ours, according as we spend it well or ill.

It is also a mould of the future. Being creatures of habit, we should beware of the first wrong step. Our habits, which strengthen with every repetition, are formed by beginning and continuing a practice. We should take heed lest we *now* begin or continue a practice, against which the immaculate Author of our being had a controversy, the result of which is eternal death. "The memory of the just is blessed," and blessed indeed must be the memory of a well-spent life. On the other hand, a life retrospect which awakens only bitter, unavailing lamentation, must be terrible indeed. Now is our precious opportunity to avert this dire calamity. Now is the chosen time of God, who gave it. "Behold *now* is the accepted time, behold *now* is the day of salvation."

Are we willing the future should bear the record of sin and sorrow, or do we desire for it this testimony, that it pleases God? What is our remedy? "Cease to do evil" *now.* Obey *now.* Take right care of the present, and the future will take care of itself. We are assured of God's forgiveness for our past wrong doing if we comply with his conditions, which are repentance, and faith in our Savior, who was sacrificed for us, and yielding to obey his requirements in the future.

The beginning of a new year is a favorite time for the formation of new resolutions, which are much easier to plan than to execute. But while we may not grasp the whole year, and fill up its now blank pages with a history of correct practice at once, knowing this may only be done by occupying a moment at a time in well doing; remembering that the year is but the aggregate of moments; and the complete history of the year must consist of its accumulated momentary history, which will not be complete until all its moments have passed,—we may the better realize the importance of our appreciating and rightly improving the *present* while it is within our grasp, knowing it is out of our power to retain it. Although the past may present occasion for regret, yet let it not be true in future that any of our "days are lost lamenting o'er lost days," but seize the present, and improve it wisely, thankful that we yet have time for amendment. Concentrate your energies upon the duty of the present if you would succeed. "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Well doing is not only succeeded by reward when the Master at his coming shall say "Well done, . . . enter thou into the joy of thy Lord," but it is also accompanied by it. Another has written that well spent days bring happy nights and glad morrows. From the pious Philip Doddridge we have the following—

"Live while you live, the epicure would say,
And seize the pleasures of the present day;
Live while you live, the sacred preacher cries,
And give to God each moment as it flies.
Lord, in my views let both united be;
I live in pleasure when I live to thee."

We have also Scripture testimony that "light is sown for the righteous, and gladness for the upright in heart." "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." Delay no longer, but "remember now thy Creator," and "to-day if ye will hear his voice, harden not your hearts."

We are also urged to present right doing from the fact that our life, with all its opportunities for amendment and the discharge of duty, may soon be closed. The thought is but a delusive one of which the poet has written—

"All men think all men mortal but themselves."

Nought but the coming of Jesus can discharge any from incurring the death penalty. Sooner than we think may it chill our pulses and cause our probation to terminate. Accept practically the terms of salvation *now,* even the repentance and faith required, and "by patient continuance in well doing seek for glory, honor and immortality, eternal life."

New Bedford, Mass.

LINES.

"What think ye of Christ?" is the test,
To try both your state and your scheme;
You cannot be right in the rest,
Unless you think rightly of him;
As Jesus appears in your view,
As he is beloved or not;
So God is disposed to you,
And mercy or wrath is your lot.

Some call him a Savior in word,
But mix their own work with the plan;
And hope he his help will afford,
When they have done all that they can.
If doings prove rather too light,
A little they own they may fall,
They purpose to make up full weight
By casting his name in the scale.

Some take him a creature to be—
A man, or an angel at most;
Sure these have no feelings like me,
Nor know themselves wretched and lost.
So guilty, so helpless am I,
I could not confide in his word
Unless I could make the reply,
That Christ is "my Lord and my God."

—*Selected by L. M. Brittan.*

SUNDAY EVENING SERVICES AT THE SKATING RINK, SAN FRANCISCO.

Sermon by Dr. Stone, on the Natural Immortality of Man, and the Doom of the Impenitent.

[Reported by "C." for the *Crisis.*]

Notwithstanding the inclemency of the weather, there was an audience of five or six hundred persons gathered at the Pavillion Rink, on Stockton street, Sunday evening, Dec. 31st, 1871. The announced topic for the occasion was one calculated to elicit considerable interest, inasmuch as it had been frequently discussed of late in public in several of the churches of this city.

The Rev. Doctor took for his text 2 Thess. 1:9—"Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."

As a sort of preliminary or prefatory section, the Rev. Doctor spoke briefly of the two principal definitions of the Greek and the Hebrew words which signify "soul"—*nephesh* and *psuche.* He said that the radical root idea in the two words was *animate life.* He said that they sometimes meant what we in common parlance call mind. Usually they signify the immaterial man, which is behind and which is the animating principle of the physical man.

The Doctor said that there had been so much discussion and cross discussion of the matters involved under the title of the evening's discourse, that it would be impossible to give anything like a thoroughly comprehensive review of the whole subject in an hour's discourse. In that space of time he would do what he could to enlighten the inquirer who doubted the natural immortality of man. He presumed that the author of the letter which called for this sermon agreed that man was by nature capable of immortality, and that the only question was with respect to the immortality or the annihilation of the bad. He also would presume that the person who wrote him conceded that there was a conscious intermediate state between death and the day of judgment.

The Doctor remarked that with respect to all materials things there was not only an infancy and a spring-time, but also a maturity and a harvest. What would we say of a tree that put forth leaves and blossom, but bore no fruit? Would we not hold that that tree had not fulfilled its mission? In the natural order of material progress and development there is a fruition in this world. The promise of the spring-time is fulfilled in the autumn. There is a rounded completeness in the material things of nature. Is this admitted to be a law of growth and perfection—that perfection shall be attained? that fruition shall be consummated? Then that is true of material things, which, according to the annihilationist, is denied to things spiritual; for here on earth the soul has only an infancy and spring-time. It can hardly be said to bring forth flowers of early summer. If it does not live beyond the grave and the judgment, then it is never brought to a state of fruition. Against this idea reason, following the observations which we make in the material world, revolts.

If one limb is cut off from a man—one after the other—the soul still may survive in the man, unimpaired in the exercise of all its faculties. Why then can we say that it does not and will not continue to live after the whole body has followed its members to the grave?

The Doctor said that it was asserted by some that the doctrine of the immortality of the soul was derived from human philosophy. And furthermore, it was asserted that the great masters of heathen philosophy did not really believe the doctrine, but promulgated or maintained it as a matter of policy. It was true that this doctrine had, in greater or less degree, obtained credence among the heathen. Some faint glimmering of the light of this truth reached their darkened minds. It certainly did not impeach the truth to say, that what the Bible revealed had been in some degree apprehended or suspected as truth by the most benighted nations of the world.

The Doctor remarked that it was contended by the annihilationists that the words employed in Scripture to signify or indicate the nature of the doom of the impenitent, necessarily involved the idea of an absolute cessation of all life. The words "dead," "death," "destroy," "perdition," were referred to by those who denied the immortality of the impenitent, as in themselves certifying that the judgment against the bad would be that of annihilation. He said that he would admit that if these words or some of them, were to be taken in their literal sense, the doom of extinction of all being would be established. But comparatively few words, if any, were now used in their just sense. The tropical definition of a word is the one that is most frequently to be applied or accepted. It is true that words commence as the simplest names for material objects. But they soon rise above this level, and are shaped by custom to signify other things—always having a manifest relation to their origin, but now embodying, or intimating, or expressing something else; it may be something more or something less. So with respect to the words quoted. Men were spoken of as *dead* in trespasses and sins. We say of a man who is sentenced to imprisonment for life that he is a *dead* man. That is, he is dead to all civil life; he is dead to the enjoyment of all the liberties and privileges from which he is debarred. But he still lives. We say of the incorrigible drunkard, that he has *destroyed* himself; that he is a ruined man; that he is a wreck. And yet he still lives. He is not wrecked like a stranded and broken-up ship. He is not ruined like a castle whose walls have been thrown down. He still lives. All through our life we legitimately use language in this way; the second meaning is the most legitimate, in the sense of being the ordinary and customary definition. And there are illustrations of this in Scripture. There is the *lost* sheep and the *lost* piece of money—both recovered. And yet there is the same word used to signify their destruction. So of the *lost* prodigal son, who was also *dead* and yet was alive—he was restored to his father's house.

The eternal life or the life beyond the grave, the Doctor contended, was manifestly something superadded to the personal life. For it was said in Scripture, in various forms, that he that hath the Son hath life—hath it now on this earth. And this is eternal life—to know the Father as God, and to know Jesus Christ as his Son.

In regard to the doom of the impenitent, there are plain, explicit illustrations. There is the worm that dieth not, and the fire that is not quenched. And there is the smoke of their torment ascending forever and ever in the sight of God and his holy angels.

It was contended by some that sin wore out the faculty of the soul, so to speak. It did not appear to be so. The wicked often flourish in the world, like a green bay tree. It appears to be the law of our physical and mental nature and of our emotional nature that exercise strengthens. And mere exercise, within the boundaries of reason, does not appear to injure or enervate.

The Doctor drew attention to the fact of Revelation—admitted to be the fact by the annihilationists—that the great apostate angel and his company had been sinning in war against God for thousands of years, and yet neither the devil nor his angels, so far as we can judge, exhibit any signs of weakness. Indeed, the Doctor said, we are assured and we have every reason to believe that, in the last days of time, centuries to come, the devil and his angels will exhibit more tremendous energy and power than ever before.

The Doctor contended that the Bible definition or declaration concerning the doom of the impenitent signifies that they were to be forever destroyed or debarred from the presence of God and his holy angels and the redeemed saints. He would not undertake to say that in the long procession of ages it might not be a necessary part of the dissuasive policy of God to restrain from iniquity, that the remorse and anguish of the impenitent should be continued, and should be known to beings uncontaminated or redeemed.

With respect to the condition of those upon whom the final judgment of condemnation was passed, the Doctor noticed that there was a principle of life always involved. It was not a silent, pulseless, motionless condition. There was weeping in that darkness, that outer darkness. There was wailing; there was gnashing of teeth. It might be that one reason why God would preserve the souls of the impenitent in their hell of remorse was that they might be awful and availing dissuasives against apostasy and sin.

OVER AND OVER AGAIN.

Over and over again,
No matter which way I turn,
I always find in the Book of Life
Some lesson I must learn.
I must take my turn at the mill,
I must grind out the golden grain;
I must work with a resolute will
Over and over again.

We cannot measure the need
Of even the tiniest flower,
Nor check the flow of the golden sand
That runs through a single hour.
But the morning dews must fall,
And the sun and the summer rain
Must do their part, and perform it all
Over and over again.

Over and over again
The brook through the meadow flows,
And over and over again
The ponderous mill-wheel goes;
Once doing will not suffice,
Though doing be not in vain;
And a blessing failing us once or twice,
May come if we try again.

The path that has once been trod,
Is never so rough to the feet;
And the lesson we once have learned,
Is never so hard to repeat.
Though sorrowful tears may fall,
And the heart to its depths be driven
With storm and tempest, we need them all
To render us meet for heaven.

"ALL."

J. H. CLARK.

Webster says this word "All" means "every one, or the whole number of particulars. The whole quantity, extent, duration, amount, quality, or degree. The aggregate amount."

Question. Does *all* under all circumstances, and in *all* places, really include *all* according to the above definition? Most certainly. One brother says this proves that Jesus possesses unlimited power both in heaven and in earth; for "*all* power is given unto me both in heaven and in earth"; and *all* does not spell *part.* If all in one place includes the whole, why not in every other place? Said the great Teacher—"For the hour is coming in the which *all* that are in the graves shall hear his voice and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." Here we have the two classes of mankind; the good and the evil, which we believe include all mankind. So that *all* those who have gone down to the grave, will hear the voice of the Son of God at the resurrection, at the last day, and they *all* will come forth. Just as well charge Jesus with uttering a falsehood as to say only a *part* of the dead will be raised to life again.

At the last supper Jesus said—"Drink ye all of it." Did he mean *all* in this case? It reads—"All have sinned"; does it mean a *part* of mankind, or *all* of them? When we understand the full meaning of "all," we have no trouble in understanding that *all* that are in the graves shall hear the voice of the Son of God at the last day, and shall come forth; the one class to the resurrection of life, and the other class to the resurrection of damnation.

I understand the crowning truths of this day are, the signs of the times, the fulfillment of prophecy, the soon coming of Jesus to judgment, and a heart prepared to meet the Lord. Theories alone will not save us. We need more love, to be more like Jesus.

More like Jesus day by day,
More like Jesus when we pray;
More like Jesus as we go
Pilgrim through this world of woe.

False doctrines abound, bringing death to the church. There is need of more pure and undefiled religion in the heart. Watch and pray always, lest coming suddenly he find you sleeping. "God is love, and he that dwelleth in love, dwelleth in God, and God in him."

ATONED FOR.

"If any man sin, we have an advocate with the Father, Jesus Christ the righteous."—1 JOHN 2:1.

"I write unto you," says John, "that ye sin not." Such was his aim in writing this epistle, and such was his aim in writing the words of our text. Any man that uses it merely as an opiate to his conscience, to procure him peace in sinning, diverts it from its legitimate use.

But when a christian has been overtaken in a fault, what shall he do? Let him remember that for him, the unrighteous one, there is an advocate, Jesus Christ, the righteous. Fear not the javelin of divine wrath. It must come through Christ, before it can reach you. Nay, it has already reached him. The marks of the wounds appear in his glorified body. Your sin, mounting up to the throne of God, does not get there before Christ, your advocate. It is a great thing when an advocate can get up in court and say: "The trespass of my client has been already atoned for: the full penalty has been inflicted and nothing now can be imputed to him. Christ's advocacy not only obtains forus justification, but also the Spirit of God, who, with the blood of Christ, cleanseth us from all sin.

We are richer in heaven than we are on earth. We have Christ the righteous, our advocate—mine—yours—in heaven; on the earth we have nothing we can justly call our own. We are here in a wayfaring place; what we see is but the furniture of an inn; it does not belong to us, save for a momentary use. But we have unsearchable riches in the country to which we go. When any one says, "What have you?" may you be able to answer, "I have an advocate with the Father—the richest of friends in the most important of all places."—*Bowen's Daily Meditations.*

Gems.

— We suffer more from anger and grief, than from the very things for which we anger and grieve.

— We should act with as much energy as if we expected everything for ourselves; and we should pray with as much earnestness as if we expected everything from God.

— The greatest of all mistakes is to live only for time, when any moment may launch us into eternity.

— Nothing is thriving in the soul unless it is growing.

— The higher character a person supports, the more he regards his minutest actions.

— There is more bitterness following upon sin's ending than ever there was sweetness from sin's acting. You that see nothing but weal in its commission, will suffer nothing but woe in its conclusion. You that sin for your profit, will never profit by your sins.

— Go slowly to the entertainment of thy friends, but quickly to their misfortunes.

— Duty is one of the loftiest of all sensations we are permitted to experience.

— A firm trust in the assistance of Almighty power naturally produces patience, hope, cheerfulness, and all other dispositions of mind which alleviate those calamities we ourselves are not able to remove.

— All the faculties of the rightly governed soul, stand obediently waiting to receive the command to obey.

— Self-confidence destroys its thousands, but holy diffidence is sure protection.

— When a man is in a wise state, he is always in a calm state.

— Never was a spiritual good earnestly desired, which God did not vouchsafe to give.

— There is no sweeter spirit than a yielding spirit, submitting to God, and saying, "thy will be done."

— Our knowledge will be only against us, if we know not how to put it to good account before God.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

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HOW A FLY WALKS ON THE CEILING.

To walk head downwards on a floor would puzzle a great many; and the wisest men were for a long time unable to explain how the fly walked so easily on the ceiling. Some supposed that the foot of the fly was formed to act like a sucker, which, exhausting the air, would enable the insect to attach itself firmly to the ceiling. Others fancied that this foot might be furnished with little hooks to grasp the inequalities of the mortar. A third supposition was, that the foot was a sort of gum-bottle, provided with a sticky fluid, by help of which the fly was kept from falling.

But the best idea of all was to examine this portion of the insect's limb. By the aid of the wonderful instrument, the microscope, people can now see, instead of being only able to guess as in olden times. The microscope magnified the leg of the fly so that it appeared as large as that of a horse, and its foot as broad as a horse's hoof. This little foot was then seen to possess all the good qualities above mentioned. The All-wise Creator had indeed formed the fly's foot as a sucker, furnished with a set of hooks, and also moistened with a viscid fluid. Thus is God's wisdom shown even in such a small thing as the foot of a fly, to say nothing of the same power and tender mercy shown in the other parts of the little creature's body; and this wondrously formed little insect has its legs and wings torn from its body by thoughtless boys and girls, and is wantonly crushed by many people who must be surely ignorant of the care and loving providence that God has shown to these little objects of creation.

"But what use are flies?" some may ask. To answer this, we need only notice any decaying matter in the summer time. A piece of stale meat or decaying vegetable matter will soon be covered with flies. They eat up such putrescent substances, and thus prevent our being injured by the poisonous gases that would arise from such putrid matter. A poor dead dog or a cat will soon be consumed by the swarms of flies that its decaying body will attract. And should they, the flies, become too numerous, God has provided against their becoming such a plague to us as they were to the defiant Egyptians by the spider, whose crafty nature and dangerous web may be compared to our great Enemy, who is ever on the watch to allure and destroy the souls of men.

Again, there is the cold winter, amid which most of the flies perish. A few only find refuge in crooks and crannies of chimnies and other warm nooks; but the greater portion, having made no provision for winter, as the ant and the bee have, die off as soon as the cold weather sets in. Surely they have enemies enough, without little boys and girls being cruel to them.

"Let them enjoy their little day,
Their lowly bliss receive;
Oh! do not lightly take away
The life thou can'st not give."

—*Children's Herald.*

SELF DENIAL.

Do you know what self-denial means? Perhaps this story will help you to understand it.

One morning, as Harry and his parents were sitting at the breakfast-table, Harry seemed for awhile in a brown study. Presently he exclaimed, "Father, I have made up my mind not to eat any more salt mackerel."

"Ah! what has brought you to that conclusion?" asked his father, with a look of earnest inquiry.

"Because," continued Harry, "our Sabbath-school teacher said we ought to give up something, so that we might have money to put in the missionary-box."

"Well, but what has induced my boy to choose salt mackerel as the thing he will give up?" again asked his father.

"Why," answered Harry, "because mackerel don't come very often; and I don't like them very much, anyhow."

Now, do my young readers think there is any self-denial in that? I will tell you what self-denial is.

Little Jenny, who dearly loves oranges, received one just ever so rich in its beautiful golden color, and plump with its delicious juice. Instead of eating it, she ran around the corner and gave it to little Emma, who was sick, and whose mother was too poor to buy for her such luxuries. That was self-denial.

When you give away something that you really want, that, by so doing, you may make another happy; or when you give up something that you are really fond of, that you may have the money for missionary or other good purposes,—that is self-denial.

Jesus said, "If any man will be my disciple, let him deny himself."—*Carrier Dove.*

THE TRUTH.—Do christian mothers realize the importance of absolute truthfulness in their dealings with their children?

I was recently spending a few days in a family of which the mother is one of those women who shine at home, who lives her religion day by day; one who, while insisting upon exact truthfulness in her children, practises the same herself. I have known her sometimes to make quite a sacrifice that she might keep a promise made to a child; her word, once given, is held sacred.

During my visit, I heard one morning a little five-year-old daughter telling an older playmate something that the latter seemed to doubt. "How do you know it is so?" she asked. "Oh!" replied the five-year-old child, confidently, "mamma says so."

Still the playmate doubted; when rising with flushed cheeks and sparkling eyes, the surprised and indignant little one exclaimed: "What! don't you believe my mamma? Why, she never, never told me anything that was not true."

Can our little ones always say: "My mamma never, never told me anything that was not true?"—*American Messenger.*

Hygiene.

"This is for your Health."

COLDS.

Dr. Trall says in the *Health Reformer,* on "taking cold":—

"Did any one of the thousands who talk so flippantly about catching a cold, or being caught by one, ever seriously think what the phrase means? Literally, the expression is not true. Scientifically, the phrase, "taking cold," is an absurdity. Pathologically, what is called "a cold" is a condition of preternatural heat. The disease termed a cold is a state of inflammation, or fever, or both.

No person ever took cold from continuous exposure to cold, paradoxical as it may seem. He might *be* cold, he might freeze, but he would not have "a cold." Before the disease can occur, he must be exposed to heat; and this must be either rapidly applied, or extreme in degree; then "a cold" may exist.

But *the* cold—what is it? Congestion of the capillary vessels of the nose, attended with heat and pain. And this is enough, for it is a veritable inflammation of the mucons membrane, often attended with mucous discharge and excoriation, with more or less of general fever.

To cure a cold, therefore, or rather the person who has it, we must remove or obviate the local engagement. Our appliances must be calculated to unload the congested vessels by determining the circulation to other parts; hence, hip-and-foot-baths are admirable obviates, and the warm-bath, or wet-sheet pack, when the system is feverish. Fasting from twenty four to thirty-six hours, with a single warm or vapor-bath, will usually relieve the worst symptoms of a common cold and cure the patient completely.

Some persons, catarrhally inclined, are always getting new colds. Every exposure, every adverse wind or damp day, seems to renew or aggravate the morbid condition. This is because they are in some manner obstructed, or because when cold or chilled they approach the fire too suddenly. Overeating, or the use of constipating food, by clogging the outlets of the body, predispose to cold. And if, during the winter season, persons are too much in hot, ill-ventilated rooms, and indulge too freely in the unhygienic luxuries of the table, they will be liable to frequent and severe colds, with a prospect of acute rheumatism, influenza, or bilious pneumonia, in the spring.

Sleeping in well-ventilated rooms, a simple dietary, and tepid ablutions once or twice a week, with such other attention to health conditions as common sense should suggest, will either prevent all common colds, or reader them trivial in their effects.

CAUSES OF SUDDEN DEATH.—Very few of the sudden deaths which are said to arise from "diseases of the heart," do really arise from that cause. To ascertain the real origin of sudden deaths, experiments have been tried in Europe and reported to a scientific congress held at Strasburg. Sixty-six cases of sudden death were made the subject of a thorough *post-mortem* examination; in these only two were found who had died from disease of the heart. Nine out of sixty-six have died from apoplexy, while there were forty-six cases of congestion of the lungs—that is, the lungs were so full of blood they could not work, there not being room enough for a sufficient quality of air to enter to support life. The causes that produce congestion of the lungs are cold feet, tight clothing, costive bowels, sitting still chilled after being warmed with labor or rapid walk, going too suddenly from close heated rooms into the cold air, especially after speaking, and sudden and depressing news operating on the blood. The causes of sudden death being known, an avoidance of them may serve to lengthen valuable lives which would otherwise be lost under the verdict of "heart complaint." That disease is supposed to be inevitable and incurable; hence, many may not take the pains they would to avoid sudden death if they knew it lay in their power.

TO LEAD WORKERS.—A red lead manufacturer of France has discovered that the use of milk at their meals, which he has made obligatory on his workmen to the extent of one litre daily, preserves those employed in lead works free from symptoms of lead disease.

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The World's Crisis

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"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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THE PROPHETIC PERIODS.—No. 6.

DANIEL 8th AND 9th CONSIDERED.

D. CLOW.

Thirdly. That the epoch of the said vision must lie in the vicinity of the high horns. That the said horns were exceedingly higher in the days of Xerxes and Artaxerxes than ever before. That Xerxes was the fourth and last king to stand up previously to the vision, and that therefore the said epoch must synchronize with the reign of Artaxerxes, his son and successor, who was called "the Great," "the king of kings."

Fourthly. We have shown that the "pushing" of the ram must lie within his own empire, and cannot relate to military movements at all. First, from the fact that he, unlike the goat that came from the west and touched not the ground, was standing within the narrow limits of his own capital; was at home attending to his own business. He was "pushing," indeed, so that no "beast" (3 : 18) might (dare) stand before him; but this does not necessarily signify the mobilization of armies; nor does it necessarily imply war at all. This view of the case is supported by the fact that the ram was standing quietly before the river in Shushan. Query. Was the entire population of the empire there? O no, but the representative *strength* of the empire was there; consisting of the national army, very properly symbolized by the "ram with two horns"; the king and his cabinet representing the head, the grand army of the empire the body, and the two grand divisions thereof—the said horns—the Medes and the Persians. Now there is no criticism that can weaken this view of the case. And when we contrast it with the custom of Oriental nations, always concentrating the national army in and around the capital of the empire, it renders this view of the matter invulnerable, and should satisfy the minds of the most acute skeptics.

The goat that came from the west, in like manner, was *not* the entire Grecian nation, by any means at all, but the grand national army thereof. Nor were they encamped on the bank of a river, as was the said ram; but they were *coming* from the west, even to Shushan, where the ram stood. Query. If the ram was "pushing" from Shushan westward to invade Grecia, why was the goat flying from the west toward Shushan, to attack the ram? The answer is this: the whole Persian army was encamped at Shushan, upon the bank of the river Ulai, and there is where the horns of the ram were broken.

The said "pushing," therefore, must be political, and must relate to some civil strife. What can it be? We think, as before stated, that it relates to the said decree that was sent out to all the subordinate kings and rulers of the empire, to rise up simultaneously, and massacre an imprisoned people—the Jews. "Neither was there any upon earth that could deliver out of his hand"; but God heard their prayers, and turned the tide of destruction upon their enemies, who had no friends to help them, neither in heaven, nor upon earth. The indignation of the king ran so high, after he discovered the fraud that the Amalekites had practiced upon him, that he threatened to destroy with fire and sword any city or nation ("beast") that dared attempt to assist them. The bear arose up on "one side" in behalf of the Jews.

Now if the chronology of these events synchronizes with B. C. 426, then the seventy weeks (Dan. 9 : 24) must reach to A. D. 65, when and where we shall find the Jews in open rebellion against the Romans, and the Romans desolating their land. As this is conceded by all, we will not dwell upon that point. If we stretch the line of seventy weeks, o' four hundred and ninety years, back from A. D. 65, including only one of the two extremes, of course, we reach to the year B. C. 426, the very year in which the said "pushing" commenced; and this year opened a new era in the history of the Jewish nation, which they forever recognized as such, and celebrate even to this day. This was the twelfth year of Artaxerxes' reign. *Thurman.* This seems to be all that a confiding christian can ask as it relates to the said epoch. Then it follows that the vision of the evening and the morning (i. e., 2300 days) reaches to the spring of 1875. As it relates to the cleansing of the sanctuary, we must say, in the fear of God, and the love of his dear Son our Savior, that we believe 1875 is the extreme point to which they can be extended, with the light that now shines on the sacred pages of truth. But the Lord will appear before that.

We have said that the vision, in its primary sense and meaning, relates to Daniel's people. This is plainly implied in the text—"How long shall be the vision . . . . *to give both the sanctuary and the host to be trodden under foot?*" The vision, then, *concerns the sanctuary and the host.* The "host" we all understand to mean the Jews; and the sanctuary—that which was trodden under foot at that time, and all subsequent time down to the present day—we are inclined to think relates primarily to the whole earth, then to Judea and Jerusalem, and lastly to the temple at Jerusalem. The whole thing has been in a state of desolation ever since Jerusalem and the temple were destroyed by the Chaldeans. Previous to this, the Jewish Rabbins affirm that the *shekinah*, or visible symbol of the presence of God, was always present in the temple; subsequent to that never; showing clearly that the sanctuary (whichever it may be) has never been cleansed in the sense of the text. When Jesus returns, then the sanctuary will be cleansed; the *shekinah* will be there, and the glory of God will fill the whole earth.

Since we have found the epoch of the vision, we will stretch the line of 2300 years along down the stream of time, through all the mutations and changes of succeeding kingdoms and empires, so vividly set forth in the vision, *to the cleansing of the sanctuary.* In passing out of the Medo Persian dominions, we enter the Grecian empire, and travel on through all its changes; and at length we arrive in the vicinity of the little horn, or the Roman empire; and here, too, we may look for the "king of fierce countenance," and we find him, in the person of Herod the Great, even in "the latter time" of the "four horns" into which Grecia was divided. Now we know that we are also in the vicinity of the prince of princes, because the said "king of fierce countenance, and understanding dark sentences," was to stand up against him; and, moreover, because we know that seventy weeks from the going forth of the commandment to restore and build Jerusalem are nearly expired.

Then all of a sudden, a messenger from the courts of heaven appears to the shepherds, while watching their flocks by night, and says—"Unto you is born this day, in the city of David, a Savior, which is Christ the Lord." Now the fullness of the time (sixty-nine weeks), as the learned apostle declared, had come, and a thrill of mingled joy and gratitude springs from every thought,—the Messiah has appeared! The Prince of princes has come! We turn to our chart to see what progress we have made, and find only four hundred and twenty-one years from the starting point, or the epoch of the vision, whereas "sixty-nine weeks *unto Messiah the Prince*" are four hundred and eighty-three years. Now what does this mean? I once supposed that all the smaller periods must fall within the seventy weeks. Now I turn to the text and read—"Seventy weeks are determined upon *thy people and upon thy holy city,*" to finish the transgression, to make an end of sins, to make reconciliation for iniquity, to bring in everlasting righteousness, to seal up the vision and the prophecy, and to anoint the most holy." Not a word here about the sixty-nine weeks. But we read on—"Know therefore, and understand, that from the going forth of the commandment to restore and build Jerusalem, unto the Messiah the Prince, there shall be seven weeks, and threescore and two weeks"; i. e., sixty-nine weeks. Now we see our mistake; the two periods have widely different epochs; the one is the *pushing of the ram*, and the other the *going forth of the commandment to restore and build Jerusalem.* Strange, indeed, that I could not see it before. And what confirms this view of the case is, that just sixty-nine weeks, or four hundred and eighty-three years, lie between the said commandment and the birth of the Savior.

We take up our journey again on the line of the vision and travel on. The next event designated is the crucifixion. It is said—"The city shall be built again, and the wall." "And after threescore and two weeks shall Messiah be cut off." Messiah was cut off A. D. 30. Then it follows that just sixty-two weeks lie between the crucifixion and the completion of the city and the walls. The next event designated, is the destruction of the city and the sanctuary by the Roman army; and our chart tells us that it lies at the end of seventy weeks, i. e., four hundred and ninety years from the pushing of the ram, where we started. We look ahead, and lo! there they are; the Jews are in open rebellion, as we told you they would be, and the "people of the Prince that shall come" are there. Now we know they will destroy the city and the sanctuary, and we wait to see the result of the war. "He shall confirm the *covenant*" (the time designated in the vision) for one week, i. e., the said war will continue seven years, and it did continue just seven years. See Josephus. And from this point onward "desolations are determined, . . . even until the consummation."

The incidents that were to transpire in the said seventy weeks are, "To finish [restrain] transgression, to make an end of sins, to make reconciliation for iniquity, to bring in everlasting righteousness, to seal up the vision and the prophecy, and to anoint the most holy." "To finish" or restrain "transgression," may imply, as some suppose, the restraining of aggressive wars against the Jews; but I am inclined to think that it signifies the restraining influences of the Jewish religion upon the moral character of the people, which would be suspended within the said seventy weeks by the introduction of a new dispensation. I cannot see how it can apply to the restraining of aggressive wars against them, as they never were restrained, only at short intervals; nor will I attempt to show the facts, as they are well understood by all. "To make an end of sins," I understand to signify an end of sin offerings under the law, which were done away in Christ. "To make reconciliation for iniquity," I understand to mean, "that God was in Christ reconciling the world unto himself." "To bring in everlasting righteousness," is the introduction of "the righteousness which is by faith." "To seal up the vision and the prophecy," I understand to signify God's *endorsement of the twenty-three hundred days.* "Seventy weeks are determined [cut off] upon thy people, and upon thy holy city." What for? "*To seal up the vision and the prophecy,*"—in the sense of attaching a seal to contracts or covenants. "And to anoint the most holy," I understand this to relate to the transfiguration of Christ. First, because nothing else ever transpired with him prior to his passion, of sufficient magnitude and importance to be called *anointing.* We all know that it was customary among the Jews to anoint their kings and high priests upon the day of their inauguration. Samuel was sent to anoint Saul. See 1 Sam. 15 : 1. 1 Kings 1 : 34, 45. And I infer, therefore, that in order to fulfill the law, Christ, the heir apparent to the throne, must be anointed also. And to carry out the analogy and the type in all its distinctive features, he must be anointed before his passion, and upon or within the bounds of his own dominion. "Verily I say unto you, there be some standing here which shall not taste of death till they see the Son of man coming in his kingdom. And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart; and was transfigured before them; and his face did shine as the sun, and his raiment was white as the light; and, behold, there appeared unto them Moses and Elias, talking with him." "And a voice was heard, saying, This is my beloved Son, in whom I am well pleased; hear ye him."

Now it is plainly asserted in the first clause of the foregoing text, that they (Peter, James, and John) would see the Son of man *coming in his kingdom.* And they saw it, in all its greatness and grandeur, in the "mountain." Jesus was transfigured before them, "his face did shine as the sun, and his raiment was white as the light." Moses and Elias were there too, talking with him. It strikes me that this grand display of almighty wisdom and power had a deeper significance than merely to gratify the curiosity of those three men. Yes, indeed, they were taken up to witness the coronation of their King. And there they saw the high commissioners from the courts of heaven, even Moses and Elias, and heard them talking with him. They came with a crown of glory, "and his face did shine as the sun, and his raiment was white as the light."

It was a custom among the Jews to change the vesture of the prince at the inauguration of the king and high priests. See Ex. 29 : 27. Hence the necessity of the change in the mount of transfiguration for the glory that he had with his Father, "before the world was." John 17 : 5. He was clothed, not only with the robes of royalty, but with the garments of the priesthood, to minister in the tabernacle, not made with hands, eternal in the heavens. Before his coronation and anointing he could not legally enter upon the office of high priest, if there is any meaning in the type; nor could he exercise the functions of a king. Peter says—"For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty." "For he received from God the Father honor and glory." It was a grand and glorious event; no less, indeed, than the coronation and introduction of the Son of God into his everlasting kingdom, substantially and really. The anointed king was there, clothed with robes of royalty, and invested with "all power . . . . in heaven and in earth," as he subsequently declared. He was standing, too, within the limits of his own empire, the proper place for his inauguration. There, too, were Moses and Elias, the representative subjects of his kingdom, clothed with authority to invest their Lord with the title of king, in behalf of all the saints. And Peter, James, and John, were called to witness the fact, as Peter subsequently positively declared. "Verily I say unto you, there be some standing here, that shall not taste of death, till they see the Son of man coming in his kingdom." This has the one signification of installation in his kingdom. And from thence, he became "an high priest forever, after the order of Melchisedec"; i. e., by inheritance; and a legal induction into both branches of his administration. "And the seventh angel sounded, and there were great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign forever and ever." "And the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

(Concluded next week.)

SANCTIFICATION.

J. S. WHITE.

"As ye have therefore received Christ Jesus the Lord, so walk ye in him."—Col. 2 : 6.

With what exercises of mind did you receive Christ, supposing you have received him? You saw and felt that you were a sinner. Not only that you were a sinner in common with all men, but that you were a great sinner. It made no difference whether you had lived a moral life or not, before you were convinced of your sinfulness. It may have been true of you, as of Paul before he was converted, "touching the law blameless," and after the "straitest sect" you may have lived a Pharisee. You saw that you had disregarded God's goodness in blessing you and bearing with you while you had all your life neglected his great salvation. You looked upon yourself as did the apostle, as the chiefest of sinners. In thinking of others, you could see only their external deportment, while you did clearly see the character of all your movements of mind. The contrast with you was not small. You were the greater sinner. You thought God could more easily save others than you. You did not see how God could save so great a sinner as you were. You made the subject an individual and personal matter.

You saw the goodness of God in the sufferings and death of Christ to save sinners; and but for sin Christ would not have died. It was clear to you that Christ suffered for you, as much so as if there had been no other sinner in the world. Your sins were the occasion of Christ being nailed to the cross. To you Christ in his character was exceedingly lovely. You looked to him for mercy. You gave yourself up to him, with the belief that, if he received you, it would be right and mercy on his part; and if he did not receive you, it would be equally right.

With these convictions you made a full and unconditional surrender to the Savior. It was not until then that you found peace,—peace unlike and far beyond what you had before known. You loved God and your Savior with all your heart. Your faith in Christ was a reality that you could not express. You loved your neighbor as you loved yourself. You loved all men, and wanted all to come to Jesus and be saved. You were an enemy to no one, and no one was an enemy to you. It seemed to you that all things around you praised God, and you wondered why all men did not praise him. You were sanctified. God for Christ's sake had forgiven you all sin. He had received you, justified you, and sanctified you. Your will was wholly lost in God's will. Then you were as good, as perfect, as fully sanctified, as well prepared for the world to come, as it is possible for you to be while in a mortal state. What can be added to make you better? God forgave you, justified and accepted you, and by faith translated you into his kingdom.

There is no space of time between justification and sanctification. One is not the other, yet one does not exist without the other. But are we not required to grow in grace, and does not this imply that we may, and should, grow better? No. The converted man may have more knowledge, and more experience, but that will not make him any better. To grow in grace, he must first be in grace. To remain in grace, while his experience enlarges, and his knowledge increases, is to grow in grace and in the knowledge of our Lord Jesus Christ. "As ye have received Christ Jesus the Lord, so walk ye in him." Consecrated and sanctified when you received Christ, remain so. This is all that is required. You did the will of the Lord, so far as you knew it when you received Christ, and you could do no more than that afterwards. Begin right, and remain so, is all that is required. Have the faith, and live in the faith. Then you will grow in the faith, or grow while you are keeping the faith. Be right, and remain in the right. This is perseverance. In no other sense is sanctification a progressive work. "As ye have the light, walk in the light."

But what about this great blessing of which some speak, and which they call sanctification, all the way after they think they were converted, from six months to twenty-five years? In all these cases, one of three things must be true:

1. They may never have been converted till they came into the state which they call sanctification. This will account for their saying that this experience is different, and far beyond anything they ever had before. I was well acquainted with an Orthodox minister who preached in the same place more than fifty years. After he had been a settled pastor of the church sixteen years, a great revival commenced in his society. He soon found that those under conviction and those who came out rejoicing had exercises of mind that he had never experienced. This led him to think that he was an unconverted man. He yielded to his convictions, prayed for mercy, put himself among the convicted, anxious ones, and came out a convert. He dated his conversion at that time. He said he had been deceived in thinking he was a converted man when he was settled over that church. His life was such that his people considered him a pious man.

As in his case, so I think it has been in other cases. The only difference is that he did not hold on to the shallow exercises of mind which he had when he first thought he was converted, but gave them up as spurious and worthless, when he was really converted. Others still believe their stony ground conversion was genuine, and that this experience which they have had a long time afterwards, over and above everything they before experienced, is sanctification added to their old conversion.

2. It may be that some of these persons were converted at the time they date their conversion. But they have so long and so far backslid, that they have well nigh forgotten that they were purged from their old sins. And in coming back to where they were when converted, the change is so great in contrast with the life they have lived, they think it must be they have now become sanctified. The truth is, they have now repented and returned to the moral state they were in when first converted. Their backsliding may not have been in going into the sinful practices of the world. It may be they have kept up their profession and so lived that most persons have thought they were what they call christians. If these persons were ever converted, they can see that every good feeling they now have, they had when they were converted. They now have come back to the moral condition they were in at their change of heart. This re-conversion is so great to them, they call it sanctification. If the change is as great as it appears to them, I think some others will be likely to observe it.

3. Some of these cases of professed sanctification may be only sparks of their own kindling. Those who claim to be sanctified have never yet been converted. They know nothing of a change of heart. They have never seen what they are as sinners. They have never received the word into a good and honest heart. They are either hypocrites, or else wholly deceived in their religion. Their religion is manufactured for the occasion. Under an excited, animal, mesmeric influence, they either think, or try to make others think, that they are sanctified. Their sanctification lasts them till a change of circumstances. Perhaps they are sanctified at a campmeeting, and it lasts them until they leave the ground, and in some cases a few days longer; after which they have no more of it until they go to another such meeting. Then they are renewed, revived, re-sanctified; and to show it, they will reprove and condemn others for their pride in dress, and jewelry, and lack of humility; perhaps tell them they are not prepared for the Lord, and cannot go into the kingdom unless they get sanctified. They go home wonderfully blessed, having done their duty so faithfully. This is the last of their sanctification until the year comes round, and then it is, Ho, for the meeting and for another dip at sanctification; and Jehu-like, to show their great zeal for Christ and his cause. This class of persons are a curse to themselves, and a stumbling-block to those who would be right. They are wofully deceived as to their religion, if they are not hypocrites.

There are some good ones who seem to think if a person is sanctified, he will have no trials, be always on the mount of rejoicing, never sorrowful, nor cast down. This is a great mistake. Our Savior was a man of sorrows and acquainted with grief. He was sanctified from his birth. He was perfect in all things; ever did the will of his Father. His perfection was manifested in his suffering. Hence it is said that he was "made perfect through suffering." Not that he was ever imperfect, but that his perfection was proved by his suffering. He was as perfect when he said his soul was "sorrowful even unto death," as when it was said on one occasion, he "rejoiced in spirit." Converted persons who are sanctified do have times of sorrow, of darkness, of trials, of dejection, of mourning, and of grief. It is "enough for the servant that he be as his master," said the Savior. The apostle said—"If ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons."

Do not then let the humble, praying, afflicted child of God conclude that he has no religion, because he cannot always nor generally feel like shouting, and rejoicing, and saying that he is sanctified, and knows that he is the Lord's, and shall be in his kingdom. Leave that for those to do who do not know what true religious experience is; or to those who would make you think they are wonderfully good, and who talk and act as if they had placed God under obligations to save them on account of their superior excellence; or to those who are all the while, in one way or another, praising themselves, as if they thought no one would ever discover their goodness, if they did not speak of it. "Let another praise thee, and not thyself."

Jesus prayed—"Sanctify them through thy truth; thy word is truth." The Spirit aids the man to see the truth. He sees it, and receives it in the love of it. He is then sanctified. This was true of the believing, penitent thief on the cross. He did not get sanctified after that.

THE HARMONY OF SCRIPTURE ON FUTURE PUNISHMENT.

(From the Rainbow, Eng.)

The truths contained in the views of Origen and Augustine reconciled by the earlier doctrine of conditional immortality.

AN ADDRESS PREPARED AT THE REQUEST OF A RURIDECANAL CHAPTER.

BY THE REV. SAMUEL MINTON, M. A.

(Continued.)

MORTALITY PUTTING ON IMMORTALITY.

We proceed, therefore, to inquire whether the Scripture doctrine of resurrection involves the idea of *universal* immortality. Will the resurrection of the body confer immortality in all cases?

There is obviously no moral necessity that it should do so. All might be raised from their graves for the purposes of retribution and reward, without all being raised "to the life immortal." The *continuance* of their restored life might depend upon the judgment passed upon them for the deeds done in the body. All must be raised from the dead in order to be judged by that man whom God hath appointed. But what is there to prevent sentence of *death* being then passed upon those who are "worthy" of it—not temporal and bodily death only, but eternal death, that is, death from which there will be no recovery, and of the whole man, body and soul?

I will venture to say that no *a priori* reason whatever can be assigned for rejecting such a view, and that the only question for us is, What saith the Scripture?

Now, it is not a little remarkable that in every place where resurrection is spoken of as securing immortality, it is with exclusive reference to the resurrection of them that are Christ's at his coming; while in every place, where the resurrection of the wicked is directly mentioned, care seems to be taken to show that it will *not* be "after the power of an endless life."

a. Luke 20 : 35, 36. "They that shall account worthy to obtain that age [the millennial], and the resurrection from amongst the dead [the first resurrection—the resurrection of the just], neither marry, nor are given in marriage, *neither can they die any more.*"

John 6 : 40. "This is the will of him that sent me, that every one who seeth the Son *and believeth on* him may have everlasting life: and I will raise him up at the last day."

John 11 : 26. "Whosoever liveth *and believeth in me,* shall not die *for ever.*" The believer may die for a time ("the body is dead because of sin"), but not for ever.

1 Cor. 15 : 54. "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." Does this refer to the wicked as well as the righteous? Is death swallowed up in victory in the case of those, who, it is alleged, rise to an immortality of wretchedness, whose bodies are made incorruptible, only that they may never be consumed by the unquenchable fire into which they are cast? Are their bodies sown in dishonor and raised in glory, sown animal bodies and raised spiritual bodies? Will *they* bear the image of the heavenly? Can any thing be clearer than that the apostle here is speaking of the saints alone?

b. Dan. 12 : 2. "Many of them that sleep in the dust of the earth shall awake, some to *everlasting life,* and some to shame and everlasting contempt." Here it is implied that the resurrection of the latter will *not* be to everlasting life. The wicked will rise to a sense of shame, and to be the objects of everlasting contempt. "The memory of the just is blessed"; and the memory of the unjust will be accursed. This idea, we may observe in passing, is abundantly sufficient to meet the alleged necessity for keeping the unsaved alive forever, namely, that otherwise there would be no adequate manifestation of God's wrath against sin.

John 5 : 28, 29. "The hour is coming in which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of *life*; and they that have done evil, unto the resurrection of damnation." To what these latter will be condemned is to be inferred from the contrasted blessing. If the lot of the righteous is to be *life*, the lot of the wicked must be *death.* More will be said on these words presently.

Rev. 20 : 5, 6. "The rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power." This of course implies, that on "the rest of the dead" the second death *will* have power; in their case, mortality will *not* put on immortality, nor will death be swallowed up in victory.

In the much disputed parable (if it can be called a parable) of the sheep and the goats, there is no mention of resurrection at all. It closes our Lord's reply to the question, "What will be the sign of thy coming, and of the end of the age?"—that is, of this dispensation; and it describes the judgment of "all the nations," which will then take place. However clear may be its moral aspect, its prophetic interpretation is beset with the gravest difficulties. But if, as many believe, its last words look on to the final destiny of all men, we find the same contrast, that has been noticed so often already, again presenting itself: "These shall go away into everlasting punishment, but the righteous into everlasting *life.*" The punishment therefore must consist, not in an everlasting life of misery, but in the loss of everlasting life altogether. And it must be called everlasting or eternal for the same reason that the fire which consumed Sodom is called "eternal fire"—namely, because its effects are final and irremediable. It is evident that the word *eternal* as applied to any act, or to any-thing which involves an act, does not prove that the *action* will continue forever. Eternal redemption is not eternal redeeming, eternal judgment is not eternal judging, eternal fire is not eternal burning; then why should eternal punishment necessarily be eternal punishing, and eternal destruction eternal destroying? The one sole answer that can be given is, that man being immortal *cannot* be destroyed, and that therefore the words must be understood in some sense which will harmonize with that *presumed* immortality. Take out this postulate, and the passage affords not a shadow of proof that the wicked will be forever conscious of pain.

LIFE.

And this brings us to the great central fact in the whole controversy,—namely, that life, eternal life, living forever, immortality, is the special privilege offered to those who seek it, through Christ, by patient continuance in well-doing; while death or destruction is constantly threatened as the end of those who obey not the gospel of God. Life or death!—life or death!—this is what Scripture rings with from beginning to end. If these reiterated promises and threatenings are to be understood in their plain natural sense, the question is settled, and the whole difficulty removed.

Now, there are some very strong reasons in favor of so understanding them, in addition to the *prima facie* presumption against the predominating language of Scripture on any given subject being meant to be taken in a non-natural sense. Let us first consider the promise of everlasting life in the world to come.

1. Every one must admit that the word *life* does not in itself involve holiness or happiness; otherwise, as Archbishop Whately remarks, to speak of a happy life would be mere tautology, and to speak of a miserable life, a contradiction in terms. A man may lead a wicked and miserable life, as well as a holy and happy life. Now, if both the righteous and the wicked are to spend an everlasting life of happiness, or if the righteous are to spend an everlasting life of happiness, and the wicked an everlasting life of misery, how can "everlasting life" simply be so constantly promised, in one form or another, as the reward of the righteous? It must of course mean, on that supposition, an everlasting life of holiness and happiness. How strange that the points of difference between their future lot and that of the wicked should be so entirely passed over in these reiterated promises to the righteous, and the language be studiously framed, so as to *express* no more than what is common to them both,—namely, that they shall *live* forever, that they shall be *immortal,* and have eternal *life!* That any thing so misleading should ever occur in Scripture, is very difficult to believe; that it should be the prevailing habit of Scripture, is absolutely incredible.

If, on the other hand, it be a revealed truth that the whole universe is ultimately to be reconciled by Christ, so that God may be all in all, the explanation is obvious. To promise any one everlasting life is to promise him a share in that universal blessedness. There is no need to specify in words that it will be a life of holiness and happiness, for there can be no other *eternal* life; to live forever in sin and misery is impossible.

2. But this is not all. Even if we could believe that the (*zoe*, life), which is so constantly promised to the righteous, was only the exaggerated language "of poetry or passion," and meant, not *life*, but all that is commonly thought to be worth living for, there is another word, which it is impossible so to explain away: (*psuche*) can only mean—either the soul, as distinguished from the body, or else natural life; and our Lord most distinctly asserts several times, that our own *psuche* is what we shall either preserve or lose hereafter. He asserts it, also, in contrast to our preserving or losing it here. If we are unwilling to sacrifice our life now, should it be required by faithfulness to him, we shall certainly be deprived of it then, whether we will or no. Once, indeed, our Lord adds "unto everlasting *zoe.*" (John 12 : 25.) But that this is only intended to emphasize what he elsewhere expresses simply by preserving the *psuche*, appears very plainly from its being contrasted with the loss by the unfaithful—not of their *zoe*, but of their own *psuche*. The alternative was precisely that which had been put by Ezekiel—"When the wicked man turneth away from his wickedness which he hath committed, and doeth that which is lawful and right, he shall *save his soul alive.*"

3. Furthermore, we are told, that when Adam had marred "the image of God, after which he was created in righteousness and true holiness," he was debarred from access to the tree of life, so that he might not eat of it and "live forever." By this familiar expression, of such constant occurrence afterwards, no one understands *here*, in the *first* place where it is found, its original ruling utterance,—lest he should be holy forever, lest he should be happy forever, lest he should know God, and possess every thing which makes life desirable. The tree of life was given for no such purpose: it was given that he might *live* forever, that he might keep possession of the life bestowed upon him, when the Creator breathed into his nostrils the breath of life, and he became a living soul. The *happiness* of that life depended internally upon his consciousness of God's favor, and externally upon surrounding circumstances being in harmony with the nature that God had given him.

4. Observe also how our Lord compares the life, which he bestows, with that which was sustained by manna in the wilderness: "Your fathers did eat manna in the wilderness, *and are dead;* this is the bread which cometh down from heaven, that a man may eat thereof and *not* die." (John 6 : 49, 50.) If "not die" means not remain wicked and miserable, where is the contrast to the manna? Was that given to make the Israelites holy and happy? No; it was given to sustain their physical life. This it could do only *for a time.* The bread which Christ gives will sustain it *forever.* "He that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall not die *forever.*" (John 11 : 25, 26.)

In fact, the more closely we examine the passages of Scripture which speak of eternal life as the gift of God in Christ Jesus, the more certain does it appear, that they *include*, not *presuppose*, the possession of endless physical life.

(Concluded next week.)

SINGING.

M. A. CURTIS.

While at the campmeeting at Alton Bay, I heard singing which stirred my inmost soul; hymns which called out such heart-searching I never heard. Crowds were gathered here and there, carelessly singing these words—

"I am trusting, Lord, in thee,
Dear Lamb of Calvary;"

and music that seemed to waft them to the courts of glory, although it came from sinful lips. At times I would join with them, but when I came to these words, it seemed that my tongue would paralyze lest I should sing a lie to God. For in these lines, as you will readily see, we acknowledge to God, the searcher of all hearts, that we are trusting in him. Could I sing this while I refused to trust God where I could not trace him? "Lord! I believe; help thou mine unbelief." Help me to trust in thee wholly. And with the acknowledgment that I trusted him, my prayer would ascend for grace to give myself unreservedly to him.

One other hymn which especially attracted my attention contains these words—

"I will follow thee, my Savior,
Thou didst shed thy blood for me,
And though all men should forsake thee,
By thy grace I'll follow thee."

In singing this, the question forces itself upon me, Would I follow Christ if it took me to dens and caves of the earth? Would I follow him if it led me to the rack or burning stake? Should I still cling to the cross if relatives and friends should reject him? If all men counted the blood of the covenant an unholy thing, would I still glory in nothing save the cross?

While writing these lines my cry goes up, Lord, help me to sing in the spirit, and with the understanding also. The morning stars sang together at the creation. The angels sang, "Glory to God in the highest, and on earth peace, good will toward men," at the Savior's birth. In a little while the living saints will sing—"O death, where is thy sting?" And those who are sleeping in Jesus will come forth singing—"O grave, where is thy victory?" Soon we shall sing redemption's song.

God listens while we sing, and may the time speedily come when we shall sing the song of Moses and the Lamb. Soon we shall join the angel choir, and

"With harps tuned celestial, our voices we'll raise,
To Jesus our Savior, in accents of praise."

Goffstown, N. H.

The World's Crisis
AND
ECOND ADVENT MESSENGER.

Boston, Wednesday, Jan. 31, 1872.

☞ Please Remember!

☞ All remittances to this office, in the form of Drafts, ank Checks, and Postal Money-Orders, should be made ayable to the Business Agent, GEO. T. ADAMS.

☞ Take Notice!

☞ All subscriptions for the Crisis are payable in dvance, at the rate of $2.50 a year.

☞ THOSE who send articles for the *Crisis*, hould direct them to MILES GRANT, Boston, nd not to the Business Agent.

TRIP ACROSS THE CONTINENT.

Friday, Jan. 5th. In our last notes, we arted with our readers yesterday at Donner ake, near Truckee city, on the Sierra Neada mountains in the State of California.

After breakfast at Truckee, we started off gain with two engines to take us up the teep, winding track towards the "Summit of he Sierras." The course of the road is windng like a horse-shoe, in order to ascend the nountain. Up, up, puffing, puffing, still igher, higher, till we reach the summit, and nter the long line of snow sheds, which over the road for some forty miles, and hide rom our view some very wild scenery. At he summit, we are seven thousand and fortywo feet above the level of the sea. On these nountains we pass through a succession of unnels and snow sheds, so closely connected hat the passenger can hardly tell one from he other. The longest tunnel is 1,700 feet, he others are from one to seven hundred feet. They hide most of the magnificent scenery, which is quite a loss to the traveler. Semi-occasionally we catch a glimpse of some deep valley, where the tops of the tall pines are hundreds of feet below the rail-road track. Some of these chasms go down to a sublime depth, and make one shudder at the sight. In the spring the huge avalanche rolls down the mountain side, dashing over the snow-sheds, while the cars are passing quietly through them unharmed. Great quantities of lumber are cut from this region.

From the Summit we go down—down—down—a very winding, serpentine road, through exceedingly wild scenery; the cars being run by a careful brakeman, while the engineer and the engines rest from their labors. Near Alta we pass the "Great American Canon," through which runs a river between mountain banks two thousand feet high. This immense gorge is one of the grandest sights on the continent. Once seen it can never be forgotten. Onward and downward we wind our way. Passing Dutch Flat, and Gold Run, we come to the noted "Cape Horn," which affords the grandest sight on the route. The track was first cut into the side of the mountain by Chinamen, let down from the top by ropes. It is said to be two thousand five hundred feet from the track down to the bottom of the canon, where a river winds its way, looking like a thread of silver. We only had a few minutes to gaze at this wonder of wonders, and then hasten down the mountain among pleasant homes, surrounded by fruit trees and green grass. What a contrast! In the morning, at breakfast, we were where the snow was three and a half feet on a level; at dinnertime, out of the sight of the snow, where the grass and other things looked like the last of April and forepart of May in New England.

We arrived at Sacramento yesterday, about 4.30 P. M., and stopped all night. We met some choice friends, with whom we had very pleasant interviews. We found good quarters at the Capitol Hotel. Bro. and Sr. Wilson and niece stopped with us. This morning we went with our friend "C." to see the Capitol, which is a very fine building, costing about one and a half million dollars. It is said there are but two other State Capitol buildings in the United States that are superior to this; one is in Columbus, O., the other in Nashville, Tenn. The Senate Chamber is very fine. Indeed, the whole interior of the building is a rare specimen of architecture.

At present there is a great freshet in California. Immense quantities of rain have fallen, and the Sacramento river is now twenty-two feet and ten inches above low water mark. It is estimated that seven hundred thousand acres of land are now overflowed on the banks of that river alone. It is raining again to-day. The water has broken through the levee, and many houses are entirely surrounded. We saw horses and other animals standing on the verandas of the houses in order to keep out of the water surrounding them. The R. R. track between Sacramento and San Francisco, a distance of one hundred and thirty-eight miles, by Oakland, is so flooded that passengers go by steamboat on the Sacramento river; distance one hundred and twenty-five miles. Since last November all the passengers from Sacramento to San Francisco, have been taken by the way of Vallejo, which gives eighty-three miles by rail, and twenty-three by boat, arriving about the same time as when we went all the way by rail, excepting the ferry of six miles across from Oakland. As we sailed down the Sacramento river, which is now very muddy, we passed some places more elevated, where the gardener was at work; also gardens containing fresh vegetables. These may be found at all seasons of the year. While on the boat we obtained some interesting facts from Mr. Wadsworth, of Sacramento, who is engaged in a very extensive manufacture of sugar from the sugar beet. The company have some fifteen hundred acres appropriated to the best culture; and have ordered twenty tons of beet seed to be used this year. The sugar is as good as that made from the sugar cane, and is not easily distinguished from the best cane sugar. The cost of manufacture of the beet sugar is less than that made from the cane. Mr. Wadsworth is a very intelligent gentleman, who has spent some time in Germany and other parts of Europe to gather facts in relation to the culture of the sugar beet, and the best methods of making the sugar. He informed us that he had raised a beet that was nearly six feet long, and weighed four hundred and twelve pounds. It was not allowed to go to seed, and was kept in the ground four years.

While on the boat, we also had conversation with Mr. Brown, who superintended the building of the snow sheds on the Central Pacific R. R., to which we have before referred. From him we have obtained definite information in relation to the sheds. Over fifty million feet of lumber were employed in their construction. One shed is nearly thirty miles long, including about one mile of tunnel through the mountain. There is one mile of sheds, which cost one hundred and sixty thousand dollars. The average cost is not far from fifteen thousand dollars a mile. The whole length of sheds is about thirty-four miles. They are built of fir and yellow pine. One of the cuts in the side of the mountain is one hundred and twenty-five feet deep.

We arrived at Vallejo about five P. M., in company with Bro. Wilson and family, who went to San Francisco while we stopped to remain over the Sabbath at V. We found Bro. Young and several other brethren at the wharf waiting to give us a hearty welcome.

Saturday, Jan. 6th. We are now in the midst of our warm California friends. Bro. Rich, the Methodist minister, called on us this morning, and several other brethren. We have just made a brief call on Bro. Klink, the Congregational minister, in whose house we held meetings last spring. We are to have our first meeting on the coast to-night, in the Tabernacle, which our brethren have occupied since last June. So far as we can learn, the church here is doing well.

CALIFORNIA.

We are now, Monday, Jan. 8th, fairly at work again in California. It is wonderfully wet and muddy. These are strong obstacles in the way of getting to meeting; but in spite of these things, large audiences assembled to hear the word. We spent Saturday and yesterday at Vallejo, and had excellent meetings. The people took great pains to get out through the mud, which surpasses any thing of the kind we ever encountered before. It has rained almost every day for over three weeks. In the midst of the city of Vallejo, wagons go into the mud up to the hub. It is with difficulty that carriages pass at all. This mud is made of the adobe soil, and is very sticky. It is the most disagreeable mud we ever found. It is both sticky and slippery. When on the sidewalks and crossings, one needs to take much care lest he slip down, especially on the side hills. Fortunately we got along without this special experience. It is only once in about ten years that such a rainy season occurs in California. It secures abundant crops to the farmer, provided he can get an opportunity to sow his seed. This is the time for plowing and sowing; but it is too wet at present. In 1862 it rained more than it has yet this year, and the water was about a foot and a half higher.

The church in Vallejo is doing well under the faithful labors of Bro. and Sr. Fassett, Bro. Reed and Howell. We enjoyed our visit. Their meetings are held at the corner of Sacramento and York streets, in a hall that was first built in San Francisco about twenty years ago, and moved to Vallejo some fifteen years since, and become noted as the worst dance and liquor saloon in the city. It was headquarters for vile characters and wicked conduct. The property about it lost value because of this den of iniquity. The brethren succeeded in getting it for meetings, then renovated it, painted and papered it, and dedicated it to the worship of the Lord, who has always met with them, and blest them with the comfort of the Holy Spirit. Their prospects are encouraging. Last evening four rose for prayers, and others felt deeply, as was manifested by their flowing tears.

Bro. Hatch, the Baptist minister, came in and united with us in the exercises on Saturday and Sabbath evenings, manifesting a true christian spirit. He appears to be free from sectarian bigotry, and willing to unite with all christians in laboring for the salvation of sinners. He understands experimental religion, and loves to talk of Jesus.

At ten o'clock this morning we took the boat for San Francisco, where we arrived at about one P. M., and found the brethren at the wharf, waiting our arrival, and ready to do all in their power for our comfort. We were soon at our old home, with Bro. and Sr. Place, 318 Hayes Street, where we received a most hearty welcome. We soon received a call from Bro. Fassett, who is looking well. Bro. and Sr. Fassett are highly esteemed here for their faithful ministerial labors and good examples. Sr. Fassett's very bad eyes are improving finely, and she has bright hopes and prospects of complete recovery.

Thursday, Jan. 11th. We have had three precious meetings. It begins to seem like the blessed seasons we enjoyed here last winter. The prospect is very encouraging. The Spirit of the Lord is in our midst, already producing happy results. Pray for us.

☞ A UNION NATIONAL Sunday School Temperance Meeting will be in Tremont Temple, Boston, Monday, Feb. 5th. Three sessions; at 10 A. M., 2 and 7 P. M. All friends of the cause, and the children also, are invited to attend. Prominent speakers are expected. The singing will be under the direction of Dr. Tourjee.

WE may be justified in assuming that the year 1871 will be known in future calendars as the Black Year.—*Chicago Tribune.*

☞ GEO. H. HEPWORTH, for some years pastor of the church of the "Unity" in this city, and for the last two of the church of the "Messiah" in New York, has recently renounced "Unitarianism," and proposes to organize a new church, whose aim shall be the salvation of men and women, and the broader co-operation of christians in such work. We give below the basis of this organization, which was presented before a meeting called for Monday, Jan. 22nd.

"*New York, Jan. 14th, 1872.*

CHRISTIAN FRIENDS: We ask for the sympathy and co-operation of all who are willing to assist in building up a new Church of Christ.

God in his providence is bringing all denominations into closer affiliation with each other. People see plainly that the formulas of any creed, however true in themselves, are of less importance than the possession of the Holy Spirit. Necessary as it is to have an assured belief in fundamental truths, and to stand on evangelical ground, it is still more important to find means by which those truths can be made to act on the hearts and lives of men. We propose to solve this problem by asking good men and women of all names to unite in an entirely unsectarian movement, and one which will respect the rights of private judgment in minor matters, while it does its utmost to kindle a religious enthusiasm in this community. We ask, with this end in view, the co-operation of all christians who are willing to stand on the basis of the historic faith of Christ's church; the divine nature of the Lord Jesus; the sinfulness of the human race, and the regenerating offices of the Holy Spirit, and especially of those who are willing to labor for human salvation. Let us form a church the spirit of which shall be practical, and the aim of which shall be to bring men and women in this great city to Christ. Let us make him the Lord of our lives, and pray that in the latter day, when he shall come, and all the holy angels with him, we may hear him say to us—'Well done, good and faithful servants.' May the good God bless our endeavors, and make us in some degree instrumental in building up his glorious kingdom. Amen.

We shall, in the course of a week or two, meet in some convenient place to organize our Society, under the name of 'The Church of the Disciples,' and we ask your prayers and your co-operation.

GEO. H. HEPWORTH, *and Others.*"

THE DURATION AND NATURE OF FUTURE PUNISHMENT.

BY HENRY CONSTABLE, A. M., PREBENDARY OF CORK. Reprinted from the second London edition, with an Introduction by Prof. C. L. Ives, M. D., of Yale College. 8vo. 68 pp. Price 40 cents.

All things considered, we regard this the best work on the subject treated of now before the public, and *the* one to distribute, especially among our friends and neighbors who do not hold with us on the subject. We have procured a large lot of the publisher, and put them at the following low prices:—1 copy, 40 cts.; two copies, 75 cts.; three copies, $1; one dozen for $3.50;—all sent by mail, postpaid. Please order freely. AG'T.

EDWIN T. HIMES.—We are pained to learn of the death of this devoted young minister of the gospel. He quietly fell asleep, Wednesday, Jan. 17th, at his home in Winona, Minn. His funeral was attended in Buchanan, Mich., Jan. 24th. His brother William writes:—

"I need not tell those who knew his life how he died. He died as he had lived, a Christian. For four days he was quite unconscious of all around him except that he invariably recognized his wife whenever she spoke to him. His words were few. At one time he seemed to be commending his companion to 'trust in Jesus.' About an hour before he expired he spoke, and said 'Mother.' Half an hour later he said, gently, 'Addie'—and thus with his last thoughts upon his mother, and his companion, and their best Comforter and Friend, he 'fell on sleep.'"

OUR GREAT WORK.

Either we are a deluded people, or we have a great work to do—a work that should engage both our attention and our energies. If we are not deluded, we are already near the judgment day; and if we are nearing that day, this light should not be put under a bushel, but be held up to the gaze of the bewildered multitudes who are walking in prophetic darkness. And this is an essential feature in our work. We are the people to hold up this prophetic torch, and to keep it ablaze, to cast light on all sides, to dispel the gloom.

If we who have the light do not let it shine, who will? We cannot be justified in smothering it. God will hold us responsible. If we see the sword of vengeance coming, we must give the alarm, or meet a fearful responsibility.

Are we faithfully performing the great work committed to our hands—the work of heralding the coming of the divine Judge? Do we feel the burden of the solemn mission on our hearts? We cannot be justified in withholding the light on the plea that the message is not relished. The question is not, "Is it popular?" but, "Is it *true?*" If true, proclaim it in the fear of God, in every way possible.

W. S.

BURNT OUT OF THE CHURCH.—The recent war revealed a new way of getting out of the church, indicated by the following dialogue:

"I believe you belong to the Baptist church, Bro. A.?"

"No, sir; I do not."

"Did'nt you belong to them a few years ago?"

"I did, sir."

"Ah! then you have left them, have you?"

"No, sir."

"Got turned out, did you?"

"No, sir; I got burnt out; the church house and church book got burnt out by the Yankees, and that let me out."

A new way of getting unchurched. W. S.

SECRET PRAYER.—Secret prayer is the life of true godliness. An assent that secret prayer is essential, and an occasional but reluctant practice of it, is not sufficient. Every day should the saint hold secret communion with God, if he would know the sweetness of inward peace, and be prepared to do every duty in the strength of the Lord. Then in the prayer-meeting his heart will be already watered with grace, and he can at once pour out the refreshing stream to invigorate others, instead of pumping and pumping to start the water. Some christians, like some pumps, need priming before the water will flow; but secret prayer, if not neglected, will keep us always primed, and ready for every good word and work. W. S.

THE SECRET OF PULPIT POWER is to be in dead earnest about the vital and eternal truth of God. Dr. John M. Mason, when asked the secret of Chalmers' power, replied, "His *blood earnestness.*"

THE TRACT FUND.

The *Advent Christian Publication Society*, at a meeting on Springfield Camp-ground, August 23d, 1871, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec'y Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$363 35
Wm. C. Thorpe	1.00

POOR FUND.

To send the Crisis to the Poor.

Previous acknowledgments	$25.70

YOUNG PILGRIM POOR FUND.

Previous acknowledgments	2.55

AMER. ADVENT MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments	$1,660.44
"Mr. Mouney"	10.00
G. V. Lanpher	5.00
H. O. Higley (on pledge)	3 00
"C."	1.00

G. W. Johnson, published last week $3.00, should have been $2.00.

SOUTHERN MISSION.—No. 6.

Carterville, Ga., Jan. 8th. I preached in this city again to-night, to a much larger assembly, including several clergymen from different denominations. Had the best attention. Was also introduced to two clergymen whom I had not met before. Hope by the preaching of the word, and the scattering of reading matter, to exalt the truth of God above the fables of men in the minds of many of the people. Had a long conversation with an editor of one of the city papers, who is a Methodist minister, and obtained his promise to come and hear.

Jan. 9th. My congregation was much increased to-night, and the whole assembly gave breathless attention for nearly two hours, while the Lord helped me pour the truth upon both the people and the clergy who were present. It was a solemn and interesting season. The Court House being occupied for other purposes to-morrow night, the Baptist house was offered me for that night. There is a fear that I will fill the town with "northern heresy," and an undercurrent effort is being made to forestall it by some of the clergy. It is hard to have their fables exposed in their presence. The cry of "northerner" is usually as effective as the cry of "mad dog." For the want of a better argument, they raise this as their war-cry, simply to arouse the deep prejudices of the southern people. They tell them that "all heresy comes from the north."

Jan. 10th. Preached in the Baptist church to a congregation of between two and three hundred, including five or six ministers. All ears were open to hear the "new doctrine." Many speak in its favor, and others, though impressed while listening, are sure that it must be a "northern heresy." People are beginning to read, to find proof for their tottering systems of theology.

Jan. 11th. Returned to the Court House. About three hundred out. Had the most profound attention, and some new ministers present. I called upon sinners to seek the Lord, when three men, deeply wrought upon, presented themselves for prayers, and others wept in the congregation. We had a solemn season. My sermons are the topic of conversation all through the city; yet prejudice keeps many from attending. To-day a minister came ten miles on purpose to converse with me, and to hear me, having previously made himself unpopular by embracing some features of our faith. Gave him a quantity of reading matter, and trust he will be led into the full light of truth.

Jan. 12th. To-night I preached to about four hundred very attentive listeners for an hour and a half. Several clergymen present. At the close of my sermon I called for volunteers, when nine adults arose as seekers of salvation. Our season of prayer was interspersed with weeping on the part of a goodly number. Tarried for the night with a merchant of the place who was formerly a Methodist minister, but had got ensnared with the cares of this life, lost his first love, given up preaching, and gone into a backslidden state. These meetings have aroused him, and he has started anew. He feels deeply interested in the doctrines that I am preaching. Conversed with the Methodist pastor, who has just finished reading my "Three Works in One," which I gave him recently, and he confesses that he sees no way to escape my reasoning, and that I have given him a great deal of light; but said that the case of the rich man and Lazarus appeared to favor the doctrine of a disembodied state. I told him that we could squeeze that doctrine out of that case just as we could squeeze cider out of cotton.

"Can you squeeze cider out of cotton?"

"No."

"Well, I will tell you how to do it; just *put cider into it first*, and then you can squeeze it out; so just put a disembodied soul into this text, and then you can get that doctrine out of it, and not till then. The text does not mention a disembodied soul; and the hell (*hades*) to which the rich man went is a realm where there is 'no knowledge, nor wisdom' (Eccl. 9: 19); and even if a disembodied soul should go to that realm, it would be *unconscious*; besides, its occupants remain *unjudged* till the resurrection. Rev. 20: 13. In this case, Christ, on the principle of parabolic personification, attributes speech and sight to the *unconscious dead*, to indicate the regrets that the unholy dead would feel for a past misspent life, if they were conscious;—thus making the dead themselves speak to the living, but not their souls. Lazarus (not his soul) was carried by *messengers* (not heavenly angels) to Abraham's bosom (not to heaven), to become a companion of Abraham in death. To these dead ones, too (not to their souls), is attributed speech; they ended their lives in comfort and peace, and if they could feel at all, they would feel peace. The same method of speech is used in the case of Pharaoh, who went down to hell (*sheol*), not in a disembodied state, but 'with weapons of war,' and 'bones,' being 'slain'; and yet to him and his fellows is attributed speech, sight, hearing, comfort, and shame, showing how they would feel if they could feel in death. So the rich man and Lazarus, though dead and unconscious, by personification are represented as seeing, feeling, and talking,—thus making the dead speak to the living, as they would if they could."

Jan. 13th. After preaching to-night, I went home with another merchant of the place, who says I have given him more light on the Scriptures than he ever received from all other sources before.

Jan. 14th (Sunday). Had the largest congregation that has yet attended, to whom I preached on the subject of the salvation and damnation of disembodied men before the judgment, in contrast with the Bible theory of saving or punishing physical men, in their resurrected state, after the judgment. Had candid attention. Some of the clergy are as busy as bees among the people, to make them think that this "northern heresy" is ruinous, and warn the people against it secretly and publicly. But some seed will take root in spite of them. Left another appointment.

W. S.

OUR PAPER.

BRO. GRANT:—I have read with attention Bro. Munger's article headed "Perplexity," and I hope others have done the same. It is often said that "where there's a will there's a way," and I think this rule will apply to the case in hand. Just think of the expense to each subscriber, and see if even a moderate degree of *will* would not be sufficient to enable nearly every one to find a *way* to pay for the paper. A small fraction over five cents a week pays the subscription price and the postage.

It is certain that many of those who owe for the paper spend much more than that daily for needless luxuries. I know of one who said he must stop his paper, he could not afford to pay for it. That man owed about ten dollars for the *Crisis*, and he had wasted hundreds on "fleshly lusts, which war against the soul," during the time in which he had been a subscriber. We hope there are not many such on the list, but there are some who are verging that way. We hope that conscience, and the power of God, will move all such to awake to duty and sin not.

There is another extreme more commendable. There are some who pay promptly in advance for "our paper" who are in straitened circumstances. They are hardly able to procure the bare necessaries of life, and have nothing laid by for a "rainy day." They find that in this case "where there's a will there's a way."

Now let every one who is in arrears hasten to pay up his part of the $10,000 due the *Crisis*, and thus alleviate this perplexity.

A SUBSCRIBER.

ANSWERS TO INQUIRIES.

J. S. WHITE.

Bro. Daniel Churchill says, "Will Bro. White inform us if the daily sacrifice in Dan. 12: 11 is the same as in 8: 11, and 11: 31?"

It is the same. It is *the* "daily" in every place. If it had meant one thing in one place, and another thing in another place, the angel must have explained it to Daniel, to make him understand it. The angel gave Daniel no explanation of the daily. The reason of this is very plain. Before the angel used the word in his explanation of the vision, he said to Daniel—"Now I am come to make thee understand what shall befall thy people in the latter days." Daniel's people had a daily sacrifice. It was a sacrifice "day by day"; "a continual burnt offering." Paul calls this offering a daily sacrifice. *That* was to be taken away from Daniel's people. It was one of the things that was to befall them.

I said in my article that the power which took away the daily, was the power which placed the abomination which maketh desolate. 11: 31—"And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice; and they shall place the abomination that maketh desolate." The sanctuary was the place where Daniel's people worshiped. The daily was their sacrifice, which they daily offered in the sanctuary. The abomination was to be placed in their sanctuary in the place of their sacrifice. As the removing of the daily was to affect Daniel's people, so the placing of the abomination was to affect them, and could have no reference to the Gentile church. This had been previously shown Daniel in chapter 9: 26, 27—"And the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate." See margin.

The abomination was to make the city and sanctuary where the Jews, or Daniel's people, worshiped, desolate, until the consummation. This was so plainly stated to Daniel, that the Savior could well say, "When ye see the abomination spoken of by Daniel the prophet, whoso readeth let him understand." The city and sanctuary were to be made desolate by abominations until the time comes for that which is determined to be poured upon the desolater. Can any thing be more plainly stated?

In keeping with this plainness, Jesus said—"Jerusalem shall be trodden down by the Gentiles until the times of the Gentiles be fulfilled." The length of time for the abomination, or abominations, is limited only by the time for that which is determined to be poured upon the desolater, as the angel states it; and by the fulfillment of the times of the Gentiles as the Savior states it. Therefore I do not believe that the 1290 days measure the length of time for the abomination to continue. From the time that the daily sacrifice shall be taken away to set up the abomination that maketh desolate, there shall be a thousand two hundred and ninety days. I take the marginal reading. This time comes in between taking away the daily and placing the abomination that maketh desolate; when once placed it is to remain to the consummation, or until the times of the Gentiles be fulfilled. How long this time is, is another question, which is not necessarily included in anything I have said.

Bro. Churchill asks—"Was the abomination set up at the same time the daily sacrifice was taken away; viz., at the destruction of Jerusalem? And did the 1290 days commence there? If so, what event marked the ending of those days?"

I cannot answer these questions without involving the whole question of the prophetic periods. If I give my view of the 1290 days, I must, to be consistent, notice the "time, times, and a half," and also the 1335 days; which I am willing to do if requested.

THE 1290 AND 1335 DAYS.

BRO. GRANT:—I see in L. T. Cunningham's remarks on the 1290 years of Daniel, he says the events of the French Revolution, culminating in the humiliation of the papacy in 1798, are of a character of sufficient magnitude to mark the close of the 1290 years, which is precisely the view that Father Miller preached thirty years ago, which brought the 1335 to a close in 1843. He says that seventy-five years from this date, that is, 1798, will bring us to the end of the 1335 years. You can easily perceive his mistake; for 1290, and forty-five years, make 1335. His seventy-five years would make 1365 instead of 1335. So you see that the 1260 and 1290 must start at the same point, and that will bring the 1290 in 1828; and the forty-five years added to the 1290 from this date, 1828, make the 1335 years, which will end in 1873.

Dan. 12: 11, 12, reads—"And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days." If the 1290 is a part of the 1335, it leaves only forty-five to make the whole number. If papacy is the abomination that was set up, and the year 538 the correct date of its being set up, the 1290 must run till 1828, and the 1335 end in 1873. We find that the numbers could not commence at the taking away of the daily, which was in 508, because the 1335 would end in 1843; therefore we are compelled to start from the setting up of the abomination, 538. That is the last and only starting point that I can see we have any hold on.

If the dates above are correct, and papacy is the abomination that is spoken of by Daniel, the 1335 cannot go beyond 1873. For myself, I cannot see anything in the shape of dates or figures beyond 1873. As for any great events to take place as proof of the ending of the 1290 years, the angel does not give us a hint of any, although it is natural to suppose that some great event might take place, to note the ending of so important a number. Now the 1260 years being the length of time that the saints were given into the hands of this persecuting power, it is natural to expect and look for some great event to take place that would release them from his power at the end of the 1260; and here we find the judgment set under Napoleon I. They took away his dominion, broke his power to consume and destroy it unto the end, and from that time, 1798, his power has been decreasing until the present time. Where is his temporal power or dominion now? Gone, never to return. Yet he will prevail or fight against the saints, by his spiritual power, until the Ancient of days comes; then he will be destroyed by the brightness of the coming of the Lord. ROBERT T. PRICE.

Elizabeth, N. J.

REMARKS ON THE ABOVE.—Bro. Price misapprehends my position. It is true I agree with Bro. Miller, that the 1290 years commence in A. D. 508, and the 1260 in 538, and both end together in 1798. But do *not* date the 1335 days in 508, as Bro. Miller did, but date them in 538, when the abomination that maketh desolate was set up; therefore end the 1335 days in 1873. If *each* of these periods are to be dated in 538, when the abomination was set up, we can see no reason for the number 1290 being given. 1260 would have been all that was necessary to measure the history of the abomination (or the papacy), from the period of its being set up, in 508, to 1798 (the period of its supremacy). We understand the taking away of the "daily" (or paganism) was *one* event, and the setting up of the abomination that maketh desolate *another*; that the taking away of the one, and the setting up of the other, were *not* simultaneous events; therefore the 1290 do *not* commence with the 1260, but both of these periods end together in 1798; while the 1335 and the 1260 commence together, in 538; thus ending 1260 in 1798, and the 1335 in 1873.

We understand that paganism was taken away in 508; but the papacy was not "set up" till 538; making thirty years between the two events. This view makes harmony of the periods, while the view that ends the 1290 in 1828 disjoints them, and does not agree with the conditions of the prophecy.

L. T. CUNNINGHAM.

HO! TO THE CONFERENCE.

Our brethren at Worcester have given a cordial invitation to all that feel interested, to come together at their place of worship, Tuesday, Feb. 6th, at two o'clock P. M., to continue through the week (see "notice" in another column), to examine the evidences relating to the *time of the Lord's coming*. We regard this as a very important meeting, and its importance cannot be overestimated, if we are within a few months of the judgment of the great day. Our action should affect the interests of millions of the inhabitants of the earth; therefore the sooner we understand our special duty in giving a distinctness to the proclamation—"*Behold he cometh*," the quicker we shall move in a direction that will tell the most effectively in arousing the slumbering virgins, and the vast myriads of earth's population, that they may see the storm cloud coming in season to take shelter in the "rock," lest they be swept down to perdition.

No language can describe the importance of the work before us, and which God calls upon us to do. There are terrible responsibilities resting upon us who believe in Christ's immediate coming, and they must be met and discharged, if we would gain the approval of Christ, and be welcomed by him in the day of his coming. Awful scenes are just before us. The world is being stirred, and is preparing for the last final struggle. Satanic elements are manifesting themselves everywhere, hurrying on multitudes to their awful work, and the earth is being filled with violence; and all flesh (as in the days before the flood) is corrupting its way upon the earth, and the wickedness of man is great. Every feature that was to mark the last days is strikingly manifest everywhere. Is it not time *now* for the waiting church to understand and apply the great chronological measurements that reach to the resurrection and consummation given us in the word of God? Then let the ministers of Christ awake, especially to the importance of this subject, that they may be prepared to give the household "meat in due season."

Let all prepare themselves to come to this conference, to learn the mind of God as given in the teachings of his word. Let earnest prayer ascend to the throne of grace, that the *special* blessing of God may attend this meeting; that he will vouchsafe unto us the Holy Spirit in a special manner, to enlighten and unfold to us those "deep things" revealed in his holy word. Receive this word of counsel, ye servants of Christ, in view of your responsibilities to the household of faith, and to an unbelieving world just sliding into perdition. Amen. Your Bro. in Christ,

L. T. CUNNINGHAM.

Newton Upper Falls, Mass.

RESULT OF CENTURIES OF CULTURE.—The successive editions of WEBSTER'S *Unabridged* are as perennial in interest as in value. Each successive reprint finds the work of our great lexicographer still unrivaled among English dictionaries. In each republication we likewise find a mirror of the scientific progress of the age, a sleepless vigilance which nothing escapes, to catch every new shade of verbal significance, and to retain for our unapproached standard of language that freshness which preserves it from ever becoming old. In the 1,840 pages before us there are compressed the *results of centuries of culture*, and the sum of the intellectual contributions of some of the greatest minds of the race. Whether regarded as a whole, or in detail, the book is equally marvelous. Its illustrations are copious, appropriate, and carefully executed. The matter in the appendix is of a character indispensable for reference to all who read, and to all who write with serious purpose. The book is, in short, one which neither school nor study, library or office, ought to be without.—*New York Times.*

Correspondence.

From Sr. C. Tuller.

BRETHREN AND SISTERS:—The Saturdays give me a little leisure, and I snatch a few minutes to-day to tell you how I am getting along. In the midst of temptations and doubts, which the adversary is continually hurling, and the struggles which every teacher among this people experiences, I am still holding on to the "Guiding Hand." The question oft arises in mind, Is it duty in these last days to encounter the labor, perplexity, and expense, required to sustain a well organized school? The response quickly comes, If you leave, what will become of these few sheep in the wilderness? I have now nearly forty scholars, several young men and women in earnest to learn to read correctly, and understand arithmetic, etc. Bright lads and lassies, restless as our own dear ones, and just as capable of cultivation, throng my room.

I know there are many among our people who ask—"Will this work pay, when time is so short?" The answer of my own heart is, whatever I would do for my own darling, in the way of mental cultivation, I should do for these; and if it will pay for him, in keeping his mind from idleness and strolling about, it will pay for these. For in making prominent in school the great principles of christianity, some seed by the blessing of God will be sown, and will bring forth some fruit. A prominent man, who has ridiculed me and my work not a little, said the other day, to one who has been as a sister to me—"Well, Mrs. Tuller certainly has improved the darkies." He could see no higher power at work. But the simple admission that improvement was visible, gratified me. I cannot speak so encouragingly of the religious interest as I could last winter, although there are several of my scholars, and of the people who were baptized, who still adorn their profession. One of my girls, a beautiful octoroon, sleeps in Jesus, I trust. The change in her was apparent, and she went down calmly and quietly.

The church has been greatly disturbed by sectarianism; some for Paul, and some for Apollos, causing jars and discords, not unlike what we have experienced in our own Advent churches even, and which I have always seen more or less in all churches, but which have always brought leanness and grieved away the Spirit. But I believe God has a few children here, and I hope for better things. I have ever exhorted them to union and love, so as to be ready for the marriage supper, near at hand.

I consider the ignorance of this poor people. Not one of the adults here can read the Bible intelligently. Some of them have picked out a chapter here and there, and a few hymns, and read them so many times that they can almost repeat them. I read to them from our papers often, which seems to delight them. God will know just what to do with the race. It is for me to know my duty. The impression upon my mind is—"Whatsoever thy hand findeth to do, do it with thy might"; and watch the indications of Providence. He will direct.

The late gift from our Society enabled me to make a poor old slave more comfortable. I spent over ten dollars for his beds, which were unfit for a human being. Two years ago next April, the last days of his wife were soothed by gifts from friends, and coffin provided. Since then, he has been unable to earn, with his two young children, more than to just live, and clothing and bedding are in tatters. I think he is a christian, though imperfect. He understands the coming kingdom and restitution, and rejoices in the hope. I have made his family as comfortable as means would allow. If any one feels a duty to such poor old ones, and has a mite to send for clothing, I will faithfully apply.

Another pitiable case I will speak of. An old man over eighty must be turned out, homeless, unless some one pities. He bought his freedom several years before the war. Then he was accused, and unjustly too, of helping slaves away, and was thrown into the Penitentiary, and from hardships endured there, has suffered much since. But when out, by industry he got a team and wagon, and took land and managed to live well. Three years ago he leased a new piece of land from a rich man, who encouraged him that it should be a home for life; but by the intrigue of a white man he is ordered off, and he is now feeble and unable to do but little. Added to this, the other day he let a neighbor white man take his best horse, worth a hundred dollars, and he by carelessness let him run away, which caused his death. His team and wagon and cow were all he owned. I have arranged for him to occupy an acre of ground for two years; but he has nothing to build with, or nothing of account. Thirty dollars would put him up a comfortable cabin, that would make his last days comfortable. Are there not some of our people that can retrench a little more, and put the littles together and help this poor old soul? His wife works out three and four days in a week, and keeps two homeless children (not her own) comfortable. They both claim to be christians and have a good name. When these poor ones can manage a farm, there are enough glad of their labor; but when they can no longer work hard, there is no home for them. One thing we have to comfort us—"There is room enough in Paradise for *all* a home!"

The *Christian*, *Crisis*, *Banner*, and *Woman and her Work*, are still received thankfully, and loaned among white people.

ACKNOWLEDGMENTS.—From A. A. M. Society, by G. T. Adams, $25. E. Treadwell, $6, Ella Treadwell, Chicago, gift of clothing and papers. A Christmas gift from my son Baxter, $5, and a paper of tea and butter. I forgot to say that the remainder of the gift

of the Society enables me to keep a young orphan girl, without home, through the winter, in hopes of fitting her for teaching. Also papers and tracts from J. Eaton, O. To the household I tender love and gratitude. May God grant me a home with them in the kingdom.

West Point, Ky., Jan. 19th, 1872.

Extracts from Letters.

BRO. E. D. KENTFIELD writes:—"I notice in the *Crisis* that there are some $10,000 due the Office. This is not as it should be. If those who are owing are able to pay their indebtedness, they are not doing as they would be done by, and certainly not obeying the injunction to 'owe no man anything.' Brethren and sisters, you who are owing, can you not make some sacrifice in some way, either in manner of living, in articles of table use, in dress, or do away with your tea, coffee, or tobacco, or anything you can do without, and thus pay the Lord's demands and not rob him in tithes or offerings? I have been in arrears for my paper, and I have made the sacrifice I speak of, and am thus going to pay for it. Let us try and do this, and thus replenish the treasury of the Lord, and help more fully to spread the glad news of salvation and of our soon coming King. Will the Lord hold us guiltless if we do not? If any are careless about it, be so no longer. The Lord is coming. Let us be found doing justly."

C. C. MARSTON writes from Elida, Ill.:—"The Lord is giving us great success in this place in spreading the present truth. There never had been an Advent sermon preached in all this country until I came here. At first much opposition was manifested. Many came the first night resolved 'to go once and satisfy themselves that it was all a humbug.' But by coming once they could not stay away. Many in and out of the church are seeing and believing the truth. A deep solemnity rests upon the people, and many are almost persuaded to give their hearts to the Lord. Pray for us."

BRO. J. A. CLEAVELAND writes:—"The Lord is doing a good work here in Morrisville. Souls are being converted to him. Glory to God."

Married.

SPERRY—INGALLS. In Fairfield, Iowa, Dec. 31st, 1871, by Eld. C. C. Ramsey, Mr. JOHN SPERRY and Miss ELIZA A. INGALLS, both of Fairfield.

AMES—LOWELL. In Piermont, Jan. 16th, 1872, by Eld. Wm. H. Shaw, Mr. JOHN AMES, of Warren, N. H., and Mrs. MEHITABLE LOWELL, of Piermont, N. H.

Obituaries.

SCOTT. Died Jan. 13th, 1872, of typhoid pneumonia, Elviretta Jane Scott, daughter of Wm. and E. J. McJunkin, and wife of Wm. Scott, of Nevada, O., aged twenty-five years.

She professed faith in Christ in 1867, and was immersed into his name for the remission of sins that were in the past, and for the hope of the resurrection of the just by faith unto eternal life. She sleeps in Jesus, but leaves a little son and two daughters, with husband, father, brother, and numerous relatives and friends to mourn her premature death, but who sorrow not as those who have no hope. Her funeral was attended by a numerous concourse, when words of comfort and admonition were spoken by the writer, from Rev. 14: 13. G. W. STETSON.

FLANDERS. Died in Warner, N. H., Jan. 12th, 1872, of consumption, James G. Flanders, aged forty years and four months.

He experienced religion a few weeks before his death. The hope of a resurrection to life again afforded him sweet consolation in his last hours. He leaves a wife and children to mourn his loss, but they sorrow not as others which have no hope. Words of comfort spoken by D. W. Davis, from Ps. 30: 5. J. E. N.

AINSWORTH. Died in Hardwick, Dec. 31st, 1871, my dear father, Jabez Ainsworth, aged eighty-five years and six months.

The subject of this notice made a public profession of faith in Christ about fifty years ago. Within six years both my parents have fallen asleep. But we mourn not as those that have no hope. They believed in the soon coming of Christ to establish his kingdom here upon this earth, and to give reward to his waiting people.

JOHN E. AINSWORTH.

HIMES. In Winona, Minn., Jan. 17th, 1872, Edwin T. Himes, aged thirty years and six months.

His remains were taken to Buchanan, Mich., his father's home, where he was buried Jan. 24th, the services being conducted by Eld. D. Mathewson, assisted by D. R. Mansfield and James Nerriss. W. L. H.

DOW. Peacefully fell asleep in Christ, Dec. 26th, at Effingham, N. H., Sr. Julia V., daughter of Harrison and Fanny F. Dow, aged nineteen years and nine months.

Her last words were—"Good by, father, till Jesus comes." She sleeps, but not forever.

T. W. PIPER.

BROWN. Died in Lima, O., Sept. 19th, 1871, Mrs. Margaret Brown, aged seventy years and two months.

Summary of News.

FOREIGN.

Cable News.

LISBON, Jan. 26. The mail steamer from Rio Janeiro brings news of a terrible steamship disaster. Steamer America, plying between Rio and Montevideo, while on her trip from the latter port on the night of the 22d took fire. The flames spread with great rapidity and the vessel was soon burned to the water's edge. A large number of passengers were on board, of whom eighty-seven were burned to death or drowned.

SLAVES EMANCIPATED.

The Empress Dowager of Brazil has freed all her personal slaves.

PARIS, Jan. 26. All the places of business will be closed on the 28th inst., anniversary of the capitulation of Paris.

The Bonapartist agents are very active in the army, and are distributing pamphlets, urging the restoration of the Empire as the ending of all the woes of France. Copies were found in the barricades and seized by the police.

A new national federation on the Communists' basis is organizing in Paris.

MADRID, Jan. 26. A stormy scene followed the reading of the decree of dissolution in the Cortes. The House seemed to be taken by surprise, and the members were unable to conceal their indignation. Passionate speeches were made, which were answered with derisive cries by a few supporters of the Ministry. One Deputy exclaimed: "The time has come for barricades." The greatest uproar and confusion followed, amid which the sitting was declared at an end.

It appears that the King finally refused to accept the resignation of the Ministry tendered by Sagasta, and a decree dissolving the Cortes was issued in consequence.

The people generally sympathize with the Deputies and demand the retirement of the present Government. The King is urged to accept their resignations and immediately form a new cabinet. The agitation is very great in this city. Disturbances are feared and the troops are under arms.

LONDON, Jan. 25. In the storm of yesterday and the preceding night the rain-fall was extraordinary. The streams in the south of England overflowed their banks, and whole villages are deluged. Great damage has been done to property, especially in the Valley of the Severn, where the flood was wide-spread, and the devastation extensive. The Thames also rose above its banks, and the town of Windsor has suffered severely. The effects of the freshet were felt even in London. The upper portion of the city on the river was flooded, and the loss of property and interruption to business are quite serious.

ROME, Jan. 25. Notwithstanding the disinclination of the Pope to leave Rome, his adversaries are urging him to quit the city and establish the Holy See in some other locality.

FRANCE.

ANOTHER CONFLICT THREATENED.

LONDON, Jan. 27. [*Herald special.*] News has been received that a Republican uprising was organized throughout the south of France. A movement was ready in case Thiers' resignation resulted in the appointment of Aumale or McMahon Chief Executive. The Republicans keep the peace only subject to the Bordeaux arrangement. Any attemps of the Monarchists to absolve themselves from its obligations will be the signal for taking up arms. Gambetta made a journey south to have an understanding with the leaders. Supplies of money, arms, ammunition and all the necessaries of war were on hand, and all the preparations for a civil conflict made. The leaders have determined to continue these precautions against future possibilities.

THE POPE AND THE CZAR.

ROME, Jan. 28. The Pope yesterday granted an audience to Grand Duke Michael, brother of the Czar of Russia. This is regarded as an indication of reconciliation of the differences which have existed between His Holiness and the Czar. It is reported that the Pope will, in return for the permission to refill the vacant Polish Episcopal Sees, expressly sanction the adoption of the Russian language in the Roman Catholic churches of those provinces with the mixed population lying between Russia and Poland proper.

ST. PETERSBURG, Jan. 29. Intelligence was received to-day of the total destruction by earthquake of Schmachie, a town of Transcaucasia. The shocks were very protracted and many lives were lost.

DISPERSION OF THE JEWS.—The Jews are now most numerous in the northern part of Africa between Morocco and Egypt. In the strip of Europe stretching from the Danube to the Baltic there are about 4,000,000; while in all Western Europe there are not 100,000 of them. This statement shows that the great mass of the Jews keep as near as may be to the Holy Land, ready to enter in and possess it whenever the summons they wait for comes. In Palestine itself, however, they are few and weak. There are colonies of them in Western Arabia, in Persia and the countries on the Euphrates. There are Jews in China, and in Cochin China there are both white and black Jews—the latter being proselytes. In all their dispersion the Jews retain their traditions, customs, and hopes, and though speaking nearly every language under the sun, are yet essentially one nation.

DOMESTIC.

THE GREAT SNOW BLOCKADE.

Omaha, Neb., Jan. 29. A train from the West, which left Laramie Station on Friday last, arrived at Cheyenne to-day. The road is reported to be again blocked between Cheyenne and Laramie. A train from the west passed Laramie this afternoon. There is a high wind and the snow is drifting at Rawlins. There are about two hundred cars of through freight here for the West.

VOLCANIC ERUPTION.

San Francisco, Jan. 29. Mount Hood, Oregon, is throwing out a dense column of smoke, indicative of active volcanic action.

COAL MINES ON FIRE.

The Bellingham coal mines are on fire and the flames are consuming the houses, etc., outside the shaft. The sea will be turned in to extinguish the flames.

CRIME ON THE RAMPAGE.—One of the periodical outbreaks of crime, so peculiar to New York, is upon us. The audacity and daring of burglars are unprecedented. The community are perfectly helpless. These desperadoes "go through" a block, as they call it, and the terrified inhabitants are only too glad if they are not pummeled to a jelly in their beds, gashed with knives or shot. It is really unsafe to walk any of the by-streets of Brooklyn or New York after ten o'clock. Five persons were assaulted in Brooklyn on one night, three of them robbed, and one of them so terribly beaten that he died next day. He was a professor of music. It is really unsafe riding in the cars at night, the conductors giving no assistance, if they are not in complicity with the desperadoes.—*Cor. Journal.*

TRICKY SPIRITUALISTS—A HUMBUG EXPOSED.—Mrs. Elizabeth Fuller, magnetic physician, appeared before Justice Ledwith, at the Jefferson Market Police Court, on Tuesday, and asserted that her watch had been stolen on the previous Saturday by Thomas Sproul, a young man living with a spiritual medium known as "Col. Gordon," at No. 406 Fourth avenue. The alleged thief was arrested and brought yesterday, before the Magistrate, by whom he was committed for trial at the General Sessions. Sproul vehemently denied the charge, and said that there was a conspiracy between Mrs. Fuller and Gordon to have him imprisoned because he had threatened to expose the humbug of their spiritual seances. He then narrated a somewhat curious history of his "spiritual" experience, as follows:

"I was a book-binder in Harpers; and one night about two months ago went to a seance at Gordon's, having long cherished the Spiritualist's belief; after the seance was over Gordon came up to me and said that I was his spiritual brother; then he put his arms around me and said my dead brother commanded me to sleep with him so that the spirits would not kill him; in about two weeks I consented to join him, and we have been together since; he had an altar erected in the room, and had a long white gown made; he charged people twenty-five cents admission, and when a sufficient number had come, he would stand up in the white robe, and, pointing to the altar, would say it was a spiritual magnet. Then he would read the Bible and make the people sing hymns. When this was done, the gas-lights were all put out except one over the altar, turned down very low. Lifting his robe, Gordon would approach the altar, and telling the people to take hold of hands, he would then show them what purported to be a spirit face—sometimes the 'spirit bride,' as be called it. A lady fainted away once when this was shown. The spirit face was painted upon card-board. He showed so many of the spiritual faces that people began to believe in him and crowded the room. Gordon told me that there was money enough in it for both of us to make our fortunes. Things went on swimmingly with us for over a month. I really thought myself that Gordon was a true medium for a long time. At last I watched him closely, and finally opened his trunk, and found in it twenty-five of the spirit faces. He got them down in Nassau street. I burnt the pictures up when I found the whole thing was a fraud, and told Gordon that I would leave him. He was very angry, as it spoiled a seance that night. I then wrote to the *Banner of Light*, exposing the whole thing, although I haven't seen my letter in it. Gordon begged of me to give up the pictures, as they were impressing the people with the fact that there were indeed spirits. Mrs. Fuller sent word to me to come and make her a call. I fell into the trap set for me and went there Saturday afternoon, and stayed there for three hours. I know nothing of her watch. Why did she wait until the next Tuesday afternoon before she made a complaint against me, when she says she discovered it had disappeared a few minutes after I left the house on Saturday? I assert that there is a conspiracy."—*N. Y. Tribune.*

Religious.

We clip the following paragraphs from the Boston *Journal* of Jan. 27th:—

THE GOSPEL IN MADAGASCAR.

The London *Missionary Chronicle* gives an account of a meeting held some months ago of the Congregational Union of Imerina, a single province of Madagascar, covering less territory than many of our Congregational Associations. Yet the church in which the services were held, and which seats one thousand persons, was crowded, and the delegates present represented two hundred churches. The day was occupied with earnest discussions on various subjects, among which were the following: Character of Native Preachers; Church Discipline; Relation of the Church to the State; Deportment in the House of God; Marriage. The whole occasion, in the numbers and enthusiasm of those present, would compare favorably with some of our largest religious gatherings. In Madagascar most truly the blood of martyrs has proved to be "the seed of the church," and out of the fires of persecution there has arisen a church of such power and influence, such hopefulness and promise, as to astonish the Christian world, whose faith has been far too weak to anticipate results so great.

PREACHING IN PRAYER-MEETING.

A correspondent in the *Congregationalist*, this week, tells a little experience of his own, illustrative of a mistake which has dampened the fervor of more than one prayer-meeting. He had charge of a meeting a short time since, at which were present among the rest some young converts, of whom it was especially hoped that they would take part. The meeting was opened, and the usual invitation extended to all to speak and pray. A christian of forty years' standing was the first to accept the invitation. The old man announced his subject, "The importance of searching the Scriptures," and preached for about ten minutes on the wisdom of the Bereans. An attempt was made to remove the chill occasioned by his discourse by singing one verse of "Sweet Hour of Prayer." The next brother who arose delivered a short sermon on "the folly of backsliding. After that there was no use in attempting to rally the meeting. The young converts wanted to speak, but they could not preach, and after the preaching they thought it would not be appropriate to speak of their new found love, and their purpose to serve Christ. The story of the prayer-meeting, the counterpart of many others, is one that might be fruitful in good results if its lessons were heeded.

THE SABBATH IN JAPAN.

Mr. Clark, son of Rev. Rufus W. Clark, D. D., of Albany, sailed last October for Yokohama, in response to an advantageous offer he had received to teach natural science, French and English. On his arrival he found that the contract, prepared by the Imperial Government for him to sign, contained an article forbidding him to teach religion. This he utterly refused to consent to, and the prohibition was finally removed. His course is likely to effect much for the cause of religious liberty in Japan. He writes to the New York *Evangelist* a letter, conveying his impressions concerning the condition of matters there. The following is an extract:

"You can scarcely imagine the impressions of one from a Christian land at the first view of the heathenism of which he had so long heard but never seen before. There is no more Sabbath here than if the Ten Commandments were never written. The sounds of labor are heard in every direction, and sin and corruption abound in their worst forms. Instead of church bells, I hear ever and anon the deep, prolonged sound of the great bell of the heathen Temple, as it strikes to announce that another soul has entered to bow down to the idol. Instead of sacred music, I hear fire-crackers in an adjacent Chinese burying-ground, where worship is going on to the spirits of the dead. As I visited the temples of Yedo the other day and saw the hundreds of human beings prostrated before their images and calling upon their gods, it did seem to me the most pitiable sight I ever witnessed; and as I moved among the millions in the great capital of Japan, who never heard the name of Christ, it seemed too solemn to be true. Possibly I may become so accustomed to heathenism and its accompaniments as not to feel their painful reality, but I trust I may never lose the earnest desire to turn these poor deluded souls from their errors."

A NATIONAL CONVENTION is to be held in Cincinnati on the 31st inst., the object of which will be to promote a religious amendment of the Constitution. These are the propositions upon which the Convention will base its action:

1. A nation is the creature of God.
2. It is clothed with authority derived from God.
3. It owes allegiance to Jesus Christ, the appointed Ruler of Nations.
4. It is subject to the authority of the Bible, the special revelation of moral law.

In a denominational point of view, the Jews, and those Christians who do not accept the Bible "as the special revelation of moral law," will not be likely to accept the proposed amendment with a good grace.

In Brief.

——Three thousand deaths daily from hunger is the sad monotone Persia sounds in the ears of the civilized world, which hears but scarcely heeds. ——The noonday meetings at the rooms of the Christian Association, in Tremont Temple, continue to be full of interest. The attendance is large, and reports are daily heard from all parts of our land, as well as foreign countries. The singing at this meeting is always a leading feature, and is such as comes from the heart.——An apparatus has been invented to be attached to the keel of vessels to give warning of the proximity of icebergs. It is of such a nature that when the keel strikes a very cold stratum of water the alarm is sounded. The instrument will indicate the exact temperature of the water below the vessel at all times.——The movement in Spain for the organization of a National Evangelical Church has already enlisted the services and co-operation of one hundred priests who are tired of Ultramontanism.——Milwaukee is getting very short of water. The wells and cisterns are becoming exhausted, and a water famine prevails.——The immigration from Europe is likely to be heavier than ever the present year. Passages are said to be secured six or eight weeks in advance by all the sailing and steamship lines.——According to the *Catholic Standard* the Popes of Rome have been driven from their seats forty-five times, and twenty-seven times the brows of those who filled St. Peter's chair have been "enwreathed with the purple crown of martyrdom."

Notices.

TO THE SISTERS.—Sr. Herron needs a strong, capable, kind, Christian girl to help her; and while relieving her of care and responsibility, give her little girls a chance to rest and recover strength and health lost by the labors they have already been obliged to perform. The eldest is seriously threatened with spinal complaint, and has a chance to go into the country to recruit, whenever her place can be filled by any one else. The labor is not severe, and any reasonable person will be able to please and be pleased. If services can be given, they will be thankfully received; if not, compensation will be given. This I say on my own responsibility. Will some sister in Christ communicate with me *immediately*, giving particulars, and oblige all concerned?

Maplewood, Mass. E. P. WOODWARD.

A QUARTERLY session of the Mass. Conference will be held in Brimfield, Mass., to commence Feb 20th, 1872, evening, and continue through the week and over the following Sunday. Meetings morning, afternoon, and evening. This is a place where they need help. They have a Chapel, and give us an urgent invitation to meet with them in conference. All that attend will be welcomed and cared for. We hope the brethren in all that region will make an effort with sacrifice to attend the meeting. Come, if possible, at the commencement, and stay through. Let the preachers who can be present, that more interest may be given to the meeting. C. H. BARNES, Sec.

A SPECIAL CONFERENCE will be held in the Second Advent Chapel on Central St., Worcester, Mass., to commence on Tuesday, Feb. 6th, at two o'clock P. M., and to continue every day and evening through the week and over the following Sunday. The special object of this conference will be to examine the evidences relating to the *time of the Lord's coming*; to get more fully prepared for that event, and to lead sinners to Christ before he comes to close up the scenes of probation. A cordial invitation is extended to all, and especially to all the preaching brethren.

"The more that come with free good will,
Will make the banquet sweeter still."

By unanimous vote of the church.

DR. H. W. BUXTON, W. F. COLLIER, E. G. HIGGINS, } Committee.

☞ NOTICE is hereby given that the Alton Bay Campmeeting Committee have made arrangements with J. D. Swain to build tents for all who wish to hire them built the coming year. We recommend him as a good practical carpenter, who can be trusted with the business. All who wish his services, correspond with him immediately, as he can procure lumber at this season to better advantage. Address J. D. Swain, Portsmouth, N. H., Box 1445. J. COUCH.

THE SECOND quarterly session of the New Hampshire State Conference will be held with the church at East Rochester, commencing Feb. 21st, at half past seven P. M., to hold over the following Sabbath. A general invitation is extended to all. Come, brethren, with the armor on.

T. W. PIPER.
J. G. SMITH.
C. H. FLETCHER.

THERE will be a protracted meeting in the Union meeting-house, at Little White Creek, Washington Co., N. Y., commencing at half past six o'clock, Tuesday evening, Feb. 13th. Brn. Pike and Flagg will assist in preaching the word.

R. L. HARRISON.

A PROTRACTED meeting in So. Rochester, N. H. (at the chapel) will commence Feb. 13th, at seven o'clock P. M. A general invitation is given to all to come and labor for sinners. Bro. Wells and others will be present to preach the word.

J. L. CHUTE.

A PROTRACTED MEETING will commence on Thursday evening, Feb. 1st, in North Carver, Mass., and hold over the Sabbath. A cordial invitation is given to the friends abroad to meet with us, and labor to save men from perishing. Bro. Mooney and Bro. and Sr. Boynton are intending to be with us to preach the word.

W. E. HATHAWAY.

HAVING completed my engagements with three churches, I am now at liberty to fill new calls more extensively, and devote my time to the work of an Evangelist and Missionary. As there are no means raised for that purpose, I hope those who wish my labors will write to me the prospects for good, and the interest to sustain, that I may arrange to save time and expense. Do not delay to write. Address Peter S. W. Deyo, Charles City, Iowa.

THE ADVENT CHURCH of Haverhill, Mass., have hired the Hall over the post office, Merrimac Street. Meetings three times on Sunday, and on Thursday evening. D. M. LEAVITT, Elder.

THE CHURCH in Clinton, Mass., is supplied with preaching the *second* Sunday of each month, for the present.

Appointments.

☞ *We would say to our preaching brethren that it is necessary we should receive their appointments as early as* TUESDAY MORNING, *as our paper goes to press about noon; otherwise they will not be inserted till the week following.*

☞ *Appointments* are advertised from TWO to THREE weeks in advance. Please notice.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL.
Geo. W. Brown, of *So. Elliot*, Sundays, Feb. 4th and 11th

BOSTON (BRANCH CHAPEL) 1735 WASHINGTON STREET (Corner of Madison Street.)
Love Feast at 10 A.M. *Preaching at* 11 and 2½ P.M. *Eve.*, 7.
Prayer meeting Tuesday and Thursday evenings.
Hiram Munger............Friday evening, Feb. 2nd
Sunday, Feb. 4th, and onward from week to week, as the Lord may direct. Meetings on Tuesday, Wednesday, Thursday, and Friday evenings of each week. JOHN G. HOOK, AND OTHERS.
Christian Temperance Meeting Monday evenings.

CHARLESTOWN (*Hall No. 70 Main Street.*)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.
Mrs. M. L. Durand............Sunday, Feb. 4th
John Couch............Sunday, Feb. 11th
T. M. Preble............Sabbath, Feb. 18th

CHELSEA, MASS. (*Advent Chapel, Heard Street.*)
M. Batchelor............Sunday, Feb. 11th

EAST BOSTON, (*Central Hall*, 152 *Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.

New Dover school-house, N. H. (anniversary of birth-day, and also of my preaching), Sunday, Feb. 11th, and Monday and Tuesday, Feb. 12th and 13th. JOHN G. HOOK.

Clinton, Mass............Sunday, Feb. 18th
C. GOODRICH.

Marblehead, Mass.........Sundays, Feb. 4th and 11th
L. BOUTELL.

Natick, Mass............Sunday, Feb. 4th
I. I. LESLIE.

Warehouse Point, Ct............Sunday, Feb. 4th
Chicopee Falls, Mass............Sunday, Feb. 11th
H. PRATT.

Haverhill, Mass............Sunday, Feb. 4th
Foxboro Centre (Union Hall)......Sunday, Feb. 18th
J. S. WHITE.

Fairhaven, Mass............Sunday, Feb. 4th
Lawrence, Mass............Sunday, Feb. 18th
M. BATCHELOR.

Springfield, Mass............evening, Feb. 5th
New Britain, Ct............evening, Feb. 6th
Bristol, Ct............evening, Feb. 7th
Southington, Ct............evening, Feb. 8th
New Haven, Ct............evening, Feb. 9th
Bridgeport, Ct............evening, Feb. 10th and Lord's day, Feb. 11th.
Clinton, Mass............evening, Feb. 12th
A. ROSS.

Acushnet............Sunday, Feb. 4th
E. COTTON.

Fitchburg, Mass............Sunday, Feb. 4th
S. S. BREWER.

Newark, N. J............Sunday, Feb. 4th
Hornellsville, N. Y............Sunday, Feb. 11th
Gloversville, N. Y............Sunday, Feb. 18th
A. A. PHELPS.

Dayton, Me. (Clark school-house)..Sunday, Feb. 4th
Kennebunk Depot, Me............Sunday, Feb. 11th
Lewiston, Me............Sunday, Feb. 18th
J. HILL.

South Ashburnham, Mass............evening, Feb. 2nd
Abington, Ct............Sunday, Feb. 4th
Danielsonville, Ct............Sunday evening, Feb. 4th
Webster, Mass............evening, Feb. 6th
H. F. CARPENTER.

Clinton, Mass............Sunday, Feb. 11th
J. HEMENWAY.

Putnam, Ct............Sunday, Feb. 4th
T. T. FARRALL.

Warner, N. H. (at Bro. Hemphill's)....eve., Feb. 9th
Warner, N. H. (Waterloo) evening, Feb. 10th, and over Sunday, Feb. 11th.
Chichester, N. H. (Pine Ground)..evening, Feb. 16th
Barnstead, N. H. (Clarktown) evening, Feb. 17th, and over Sunday, Feb. 18th. A. S. WILLIAMS.

Chicopee Falls, Mass............Sabbath, Feb. 11th
Putnam, Ct............Sabbath, Feb. 18th
H. MUNGER.

East Rochester, N. H............Sunday, Feb. 4th
West Lebanon, Me............Sunday, Feb. 11th
Strafford, N. H. (Roberts' school-house) Sun., Feb. 18th
J. BICKFORD.

Danbury, N. H. (where Bro. Abel Ford may appoint) Friday evening, Feb. 2nd.
East Enfield, N. H. (school-house) Sunday, Feb. 4th
Sutton, N. H., Mill Village (where the brethren may appoint) evening, Feb. 10th, and over the Sabbath.
D. EASTMAN.

Suncook, N. H. (Bartlett Hall)......Sabbath, Feb. 4th
Concord, N. H. (Snaptown)......Sabbath, Feb. 11th
Dover, N. H............Sabbath, Feb. 18th
O. W. KIMBALL.

Campville, Ct............Sunday, Feb. 4th
Guilford, Ct............Sunday, Feb. 11th
G. L. WHITE.

East Colebrook (Kidder's Hill) Thursday evening, Feb. 1st, and over Sunday. U. G. LADD.

Dover, N. H............Sunday, Feb. 4th
Dover, N. H............Sunday, Feb. 11th
Brookfield, N. H., evening, Feb 15th, evenings through the week, and Sunday, the 18th. A. SIMPSON.

Pittsburg, N. H. (Terrill school-house) evening, Feb. 7th, and over Sunday, Feb. 11th
Barford, P. Q. (Crooker school-house) evening, Feb. 14th, and over Sunday, the 18th. Z. FORD.
U. G. LADD.

Cambridgeport, Mass............Sunday, Feb. 4th
L. T. CUNNINGHAM.

Charlton, Mass............Sunday, Feb. 4th
M. E. OTIS.

Lewiston, Me............Sunday, Feb. 4th
Hartford, Me. (Town House) with Eld. E. M. Haggett, Feb. 8th, and over the following Sunday.
I. C. WELLCOME.

North Barnstead, N. H. (Tuttle school-house) evening, Feb. 2nd.
North Barnstead (Red school-house) Sunday, Feb. 4th
Barnstead, N. H. (Clark meeting-house) evening, Feb. 10th, and over Sunday, Feb. 11th. L. ALLEN.

Lisbon Village, N. H............evening, Feb. 3d and over the Sabbath, Feb. 4th. J. PARSONS.

Buffalo, N. Y............Sunday, Feb. 4th
Baptism and the Lord's Supper will be administered.
Meetings at 10½ A. M., 528 Eagle Street. At 3 and 7 P. M., at 333 Eagle Street.
Millford, Chaut. Co, N. Y............evening, Feb. 6th
Bemus' Point............evening, Feb. 7th
Brick school-house (one mile north of Beaver Court house), Beaver Co., Pa., Sunday, Feb. 11th, and once in four weeks. J. T. ONGLEY.

Chicopee............Sunday, Feb. 4th
Scitico, Ct............Sunday, Feb. 11th
North Somers, Ct............Sunday, Feb. 18th
A. M. HIGGINS.

Sugar Hill, N. H............Sunday, Feb. 4th
W. W. SUTHERLAND.

Gloucester, Mass..evening, Feb. 8th, and over Sunday
S. S. MOONEY.

North Rutland, Mass.........evenings, Feb. 2d and 3d and Sunday, the 4th. GEO. A. STREETER.

Meredith Center (Dolloff school-house) Sun., Feb. 4th
Meredith, N. H. (Dolloff Hall)......evenings, Feb. 6th and 7th.
Meredith Village............evenings, Feb. 8th and 9th
Meredith Neck............Sunday, Feb. 11th
South Rochester, N. H. (Chapel)....Sunday, Feb. 18th
J. L. CHUTE.

Scitico, Ct............Sunday, Feb. 4th
I. B. POTTER.

Stoneham, Mass............Sunday, Feb. 11th
Hampton, N. H............Sunday, Feb. 18th
J. PINKHAM.

New York City (Cooper Institute)......Sunday, Feb. 4th
Providence, R. I............Sunday, Feb. 18th
GEO. W. BROWN.

Providence, R. I............Sunday, Feb. 4th
W. S. CAMPBELL.

Middletown, Ct............Sunday, Feb. 4th
New Haven, Ct............Sunday, Feb. 11th
Hartford, Ct. (Talcott & Post's Hall) Sunday, Feb. 18th
WM. STUART.

Gloucester, Mass............Sunday, Feb. 4th
J. M. BRYANT.

Lowell, Mass............evening, Feb. 2nd
Groton Junction, Mass............Sunday, Feb. 4th
Nashua, N. H............evening, Feb. 6th
Manchester, N. H............evening, Feb. 7th
Suncook, N. H. (Bartlett's Hall)....Sunday, Feb. 11th
Concord, N. H. (Bethel)............evening, Feb. 14th
Lake Village, N. H. (North Church) Sun., Feb. 18th
F. M. DRAKE.

Keene, N. H............Sunday, Feb. 4th and through the week. N. H. BARBOUR.

Lake Village, N. H. (North Church) Sunday, Feb. 4th
Farmington, N. H............Sunday, Feb. 11th
Portsmouth, N. H............evening, Feb. 15th
New Castle............evening, Feb. 16th
Rye, N. H............Sunday, Feb. 18th
T. E. LANG, JR.

Lynn, Mass............Sunday, Feb. 4th
J. W. BRITTAN.

Campton, N. H. (Bump school-house)..Sab., Feb. 4th
S. DINSMORE.

Boscawen, N. H. (Gulf school-house)...Sab., Feb. 4th
Northfield, N. H. (where Mr. Peasley may appoint) evening, Feb. 13th.
Salisbury, N. H. (at Bro. Fogt's)....evening, Feb. 14th
Franklin, N. H. (at Mr. Hiram Shaw's) eve., Feb. 15th
Lake Village, N. H............Sabbath, Feb. 18th
Contoocookville, N. H. (school-house near Mr. Paul R. George's) evening, Feb. 3d, and over Sunday.
SIMEON ROBY.

Rochester Village, N. H............Sunday, Feb. 4th
Hampton, N. H............Sunday, Feb. 11th
Franklin, N. H............Sunday, Feb. 18th
D. P. LEAVITT.

Campton, N. H. (Bump school-house) Saturday evening, Feb. 3d, and over Sunday, Feb. 4th.
Hebron, N. H. (McClure school-house) Saturday evening, Feb. 10th, and over Sunday, Feb. 11th.
H. C. WILLOUGHBY.

Wales, Me............Sunday, Feb. 4th
L. D. TOTMAN.

Brimfield, Mass............Sunday, Feb. 4th
RUFUS BAKER.

Lynn, Mass............Sunday, Feb. 11th
WM. H. MITCHELL.

Boston, Lowell Street............evening, Feb. 2nd
South Providence (Christian Chapel)..Sun., Feb. 4th
Clinton, Mass............evening, Feb. 9th
Fitchburg, Mass............Sunday, Feb. 11th
Athol, Mass............evening, Feb. 13th
Vernon, Vt............evenings, Feb. 14th and 15th
Keene, N. H............Sunday, Feb. 18th
GEO. A. COLE.

Warwick Plains............Sunday, Feb. 4th
Providence, R. I............evening, Feb. 5th
North Scituate, R. I......evenings, Feb. 6th and 7th
Lafayette, R. I......evenings, Feb. 8th, 9th, 10th and over Sunday, Feb. 11th. ANNIE E. SMITH.

Exeter, N. H............evening, Feb. 2nd
Hampton, N. H............evening, Feb. 3d and Sunday, Feb. 4th. ENOCH MORRILL.

Great Falls, N. H............Sunday, Feb. 11th
Rochester, N. H............Sunday, Feb. 18th
C. S. EMERSON.

Holden, Mass............Sunday, Feb. 4th
D. NICHOLS.

Southington, Ct............Sunday, Feb. 4th
Lovely Street, Ct............Sunday, Feb. 11th
Collinsville, Ct. (Communion)......Sunday, Feb. 18th
S. WOODRUFF.

Warehouse Point, Ct............Sunday, Feb. 18th
O. D. WOODRUFF.

Fitchburg, Mass............Sunday, Feb. 11th
Chelsea, Mass., evening, Feb. 5th. Subject (by special request), "Woman's position in the Church, viewed from a Bible standpoint." MRS. R. S. JENNINGS.

Farmington, N. H............Sunday, Feb. 4th
WM. C. STEWART.

South Ashburnham, Mass., Feb. 11th, and longer if thought best. J. W. BRITTAN.

New Durham (2d Division)............Sunday, Feb. 4th
Wolfboro Centre, N. H............Sunday, Feb. 11th
T. L. CHURCHILL.

South Elliot, Me............Sunday, Feb. 11th
A. A. ROBINSON.

Square Pond, Ct............Sunday, Feb. 4th
Putnam, Ct............Sunday, Feb. 11th
Woodstock Valley, Ct............Sunday, Feb. 18th
P. S. BUTLER.

Holderness, N. H. (True school-house) evening, Feb. 3d, and over the Sabbath, Feb. 4th.
Campton, N. H. (Bump school-house)..eve., Feb. 5th
Thornton, N. H. (Mad river)............evening, Feb. 6th
Woodstock, N. H............evening, Feb. 7th and over the Sabbath, Feb. 11th.
East Landaff, N. H............evening, Feb. 12th
Landaff, N. H. (Bungay school-house) Feb. 17th, and over the Sabbath, Feb. 18th. G. H. WALLACE.

Wayne......evening, Feb. 3d, and over Sunday, the 4th
Wales, Feb. 8th (as Bro. Isaac S. Small may arrange) evening, and over Sunday, the 11th.
Lewiston............evening, Feb. 17th and onward as it may please the Lord.
WM. H. DOUGHTY & J. C. WHEELER.

Lawrence, Mass............Sunday, Feb. 4th
J. W. BRIDGE.

New Durham (school-house at Downing's Mills) Sunday, Feb. 4th. J. G. SMITH.

Warren Village, N. H............evening, Feb. 14th
Warren Summit, N. H............evening, Feb. 15th
Haverhill Center, N. H. (where Bro. Brown may appoint) evening, Feb. 16th.
Landaff (Bungay school-house) N. H., evening, Feb. 17th, and over Sunday, Feb. 18th.
H. C. WILLOUGHBY.
J. H. EVANS.

West Ossipee, N. H............Sunday, Feb. 11th
Moultonboro (where Bro. Ladd may appoint) evening, Feb. 12th.
Holderness, N. H. (True school-house) eve., Feb. 13th
J. G. SMITH.
J. H. F. VARNEY.

Dr. E. R. Perkins' house............evening, Feb. 3d
Strafford, N. H. (Roberts' school-house) Sun., Feb. 4th
Bro. Willey is particularly requested to be there.
J. H. F. VARNEY.

Dorchester, N. H. (Town House) Sunday, Feb. 11th
JOHN H. EVANS.

Springfield, N. H. (Kempton school-house) evening, Feb. 3d, and Sunday, Feb. 4th.
Sringfield (Sanborn Hill) evenings, Feb. 5th and 6th
Springfield (at Bro. Moses Sanborn's)..eve., Feb. 7th
F. S. RANSOM.
J. B. S. PILLSBURY.

Lincolnville, Me. (Young school-house) Sun., Feb. 11th
Belmont Corner, Me............Sunday, Feb. 18th
JER. CARR.

Stowe, Mass............Sunday, Feb. 4th
GEO. W. SEDERQUEST.
Will some brother meet me at South Acton station at four o'clock P. M.?

Holderness, N. H. (Brick school-house) eve., Feb. 7th
Sandwich, N. H. (Vitum school-house) eve., Feb. 8th
Melvin Village............evening, Feb. 9th and Sunday, Feb. 11th. J. PARSONS.

Standish, Me. (Four Corners) evening, Jan. 31st. and onward every alternate Wednesday evening.
Nason's Mills, Me., evening, Feb. 1st, and onward every Thursday evening.
Limington, Me. (Hanscom school-house) Sun., Feb. 4th
Standish, Me. (Bolter school-house) evening, Feb. 7th, and onward every alternate Wednesday evening.
Bonny Eagle, Me............Sunday, Feb. 11th
South Windham, Me. (as Bro. John Stevens may arrange) Sunday, Feb. 18th. C. H. SWEET.

SPRINGFIELD, MASS.
W. N. Pile............Sunday, Feb. 4th

WORCESTER, MASS.
T. M. Preble............Sabbath, Feb. 4th
H. F. Carpenter............Sunday, Feb. 11th
W. H. Mitchell............Sunday, Feb. 18th

LOWELL, MASS.
C. Goodrich............Sunday, Feb. 4th

HYDE PARK, MASS.
H. Munger............Sunday, Feb. 4th
T. M. Preble............Sabbath, Feb. 11th

CONCORD, N. H. (Centre Street.)
C. H. Fletcher............Sabbath, Feb. 4th
W. Kellaway............Sabbaths, Feb. 11th and 18th

CONCORD, N. H. (Bethel.)
T. W. Piper............Sunday, Feb. 4th
W. H. Robinson............Sunday, Feb. 11th

MANCHESTER, N. H.
W. H. Harmon............Sunday, Feb. 4th
T. W. Piper............Sunday, Feb. 11th

GREAT FALLS, N. H. (Franklin Hall.)
C. S. Shattuck............Sunday, Feb. 4th

SEABROOK, N. H.
D. M. Leavitt......Sundays, Feb. 4th, 11th, and 18th

BOWDOIN, ME. (Dennett school-house.)
C. Good............Sunday, Feb. 4th
Geo. Weeks............Sunday, Feb. 11th

SOUTH BERWICK, ME. (GREAT WORKS.)
J. Pinkham............Sunday, Feb. 4th
J. W. White............Sunday, Feb. 11th

PORTLAND, ME. (Union Hall.)
R. R. York............Sunday, Feb. 4th

VERNON, VT.
A. Ross............Sunday, Feb. 4th

BRISTOL, CT.
Enoch Phelps............Sunday, Feb. 11th

ADVENT CHRISTIAN CHURCH, SALEM.
Meetings are held every Sabbath, and Tuesday and Friday evenings, at the Chapel, Sewall Street. Prayer meeting Monday evening, at the Ward Room, North Salem. C. E. BARNES, Pastor.

PORTLAND, ME. (Union Hall.)
Meetings are now held in Union Hall, on Free Street, entrance nearly opposite the Baptist church. Brethren will please correspond with H. C. Freeman, 62 Green Street.

PROVIDENCE, R. I., Lester's Hall, corner of Knight and Cranston Streets.
Sunday, Sabbath school at 10 A. M. Preaching at 3 and 7½ o'clock. Prayer meeting Wednesday evenings.
M. R. PRETTEPLACE, Pastor.

PHILADELPHIA, PA.
(*Brandywine Street, between 15th and 16th, and between Spring Garden and Green Streets.*)
Meetings every Sunday, at 10½ o'clock A. M. and 7½ evenings. Also Wednesday and Friday evenings.
J. N. WILFONG, Cor. Sec.

PHILADELPHIA, PA. (*Adv. Chris. Church, corner of Ninth and Spring Garden Streets.*)
Meetings are held every Sabbath at 10½ A. M. and 7½ P. M. Prayer and conference meeting Friday evenings. F. H. BURBANK, Pastor.

STAR OF HOPE MISSION, 229 SOUTH 5TH AVENUE, NEW YORK CITY.
Sunday morning, prayer and conference, six o'clock; Sunday School, two o'clock P. M. Love feast, four o'clock P. M. Preaching, seven o'clock P. M.
Monday, (class meeting), seven o'clock P. M.
Wednesday, (preaching), seven o'clock P. M.
Friday, (prayer and conference), seven o'clock P. M.
Come one, come all. A. E. SMITH, Principal.

☞ My address hereafter will be 229 South 5th Avenue. All letters and packages designed for the "Mission" must be sent to the same address, omitting "Star of Hope Mission," *especially* on letters containing money. ANNA E. SMITH.

BIDDEFORD, ME. (Advent Chapel, Hill Street, near Pool Street.) Meetings every Sunday, at 10½ A.M., 2½ and 7 P. M. Also, prayer meetings on Wednesdays and Saturdays.

☞ Meetings are held at Second Advent Hall, 153 Hollis Street, Halifax, N. S., every Lord's day, at 11 A. M. and 7 P. M. Also prayer meetings Monday and Thursday evenings.

☞ There will be meetings at Suncook, N. H. (Bartlett Hall) every Sabbath, at 10½ A. M. and 1½ and 6 P. M.

Business.

TO CORRESPONDENTS.

☞ We cannot discontinue or send your orders, unless you give us the POST OFFICE and STATE in PLAIN LETTERS.

☞ J. A. CLEAVELAND'S P. O. address is Morrisville, Vt.

☞ GEO. A. BROWN'S P. O. address is 96 Kempton Street, New Bedford, Mass.

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CREATION AND REDEMPTION.

[illegible]

Thrilled the vast universe, the gracious word
Of will creative, and quickly from thence
Round the fair new-born earth were poured
Songs from the sacred haunts of praise,
Gushing from boundless depths, and whence
Each Son of Him the Highest tuned his lays,
Environing the earth, God's baptism of joy.
Man mingled in this cup a dread alloy;
Death's darkness brooded then earth's sunniest days;
Fair Mercy waved her wing the darkness o'er,
Rays from the heav'nly hills of Hope poured down,
Opened the way of life and peace once more.
'Mid the dim hours, as circling years rolled on,
A vision glad of light unwonted came.
Peace was the burden of the glorious theme;
Angelic visitants wrapped in glory's flame,
To wand'ring man were missioned to proclaim:
"In the highest to God the glory shall be,
Earth's Savior is born, and man may be free;
Now the powers of death in their strength may assail,
The great Prince of Life by his might shall prevail."
Come ye again as thus of yore,
Heaven's visitants to earth, sick, sad,
Ring out those joyous notes once more,
In all the world let man be glad.
Salvation heralded long since,
Time bringing to its consummation see;
Morn dawneth on this darkened earth,
Awakens man to heaven's birth,
Salvation cometh! man is free!

Christmas, Delavan, Wis.

THE KINGDOM OF GOD.

L. BOUTELL.

Is the kingdom of God at hand? Is it near? Is it to be set up in the days of these kings? Luke 21: 31—"So likewise ye, when ye shall see these things come to pass, know ye that the kingdom of God is nigh at hand." These things have come to pass. This generation have witnessed them. And from this fact "men's hearts are failing them" wonderfully while looking after those things which are coming on the earth. The very last of these series of events have crowded themselves upon the present generation. The church long since began to look up and lift up its head, for its redemption is nigh at hand. This is of great importance and interest to those who understandingly pray—"Thy kingdom come." They feel an assurance almost to a certainty that they shall soon be welcomed to "inherit the kingdom prepared for them from the foundation of the world."

The question now is, Will the kingdom come in connection with Christ's coming? 2 Tim. 4: 1—"I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom." Also Rev. 11: 15—"And the seventh angel sounded, and there were great voices in heaven saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever." Then Dan 7: 13, 14—"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

Now here are Christ, Paul, John, Daniel, all testifying that the everlasting kingdom is in close proximity to Jesus' coming. There can only be time for the everlasting destruction of Christ's enemies; and that is in the end of this world—dispensation—by the fiery process which burns the tares, and is the perdition of ungodly men. "Then shall the righteous shine forth as the sun in the kingdom of their Father."

Here is of necessity a new heavens and new earth. The holy city, new Jerusalem, coming down from God out of heaven, with bridal robes, "prepared as a bride adorned for her husband." They now are introduced by the Bridegroom to the kingdom. It is the new earth. The first has passed away. How large the territory of this kingdom? Dan. 7: 27—"And the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High." These quotations so connect truth and link it together, that no long space can be crowded between the old and new earth; between the kingdoms of this world, and our Lord's;—the sounding of the seventh angel brings the longed-for event.

To the questions—Is the kingdom of God soon coming? Do the signs say it is certainly so? Is it the *kosmos* under the whole heavens? Would it be near if we had to wait a thousand years after Christ comes? Then Christ's coming is near, but the kingdom is not,—we say, They are of the utmost importance in their relationship to each other. Is the old usurper, with all who have followed in this God-hating rebellion, to be burned up at the end of this age, when the sheep and goats are separated, and when it is said to "them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels"? Is this so? or are we to have another millennium, in which the devil may make havoc, worry and destroy still?

To me, the Bible plainly teaches that Jesus at his coming delivers up "the kingdom to God, even the Father," and says, Father, I have done all I can to save fallen humanity; mercy is exhausted. He rises and shuts to the door. This brings me to the day of wrath, fire, perdition, judgment. The heavens are rolling together with a great noise, the elements melting "with fervent heat, the earth also." Here the old devil and all the younger train, with all the rebels against Christ's government, will be doomed to find their utter destruction; while the blood-washed throng of redeemed songsters will be obliged to say Amen, "Alleluia! for the Lord God omnipotent reigneth." Then comes the shout—"Let us be glad and rejoice and give honor to him, for the marriage of the Lamb is come." Here is the throne of David given by the Father to Jesus the Messiah. He commences his reign over the house of Jacob. It is to last forever and ever, and of his kingdom there is to be "no end."

This is paradise restored, now blooming in its primeval beauty. The righteous are dwelling in the new heavens and new earth. Peter's promise is fulfilled; the kingdom is given to the little flock; Jesus reigns on David's throne, and the rebels are destroyed, root and branch, his enemies made his footstool. The new earth under his control, he reigns from shore to shore, from the river to the ends of the earth. This must soon be realized. We believe, therefore speak.

Chelsea, Jan., 1872.

BEECHER explains that the reason he gave up pastorial visits was because the ladies kept him waiting so long while they were dressing. Besides, they all would talk of nothing but servants, children's ailments and family genealogies, until it got to be a trifle monotonous.

A STORY OF GRACE.—No. 4.

R. S. WILLARD.

JOY IN NEW CHURCH RELATION—SOCIAL PRAYER THE OUTLEADING OF GRACE IN THE HEART—SATAN A DEADLY FOE, BUT A SURE DELIVERER.

We entered right into the blessed spirit of labor in the church. Husband and Dr. Samuel Tibbets were ordained and added to the number of its deacons, who loved and labored together as brethren, and took their turns in accompanying their pastor in his missionary work; while I was cordially invited to meet with the sisters in their social prayer, and other means of grace.

While in the Presbyterian church, I longed for social prayer. Finally it struck me that if I could meet with some sister in Christ, we might pray together. Not knowing any to whom I dared mention it, I opened my heart to my husband, who, through a circuitous avenue, helped me find the object of my search; and I was waited upon by Miss Mary, daughter of Dr. Wilson, who presented her mother's christian love, and disclosed the fact that there had been a female prayer-meeting at the house of her mother for the past twenty years, and that she would be most happy to have me attend. This was the first intimation to me of such a meeting there or elsewhere. Judge ye of my joy!

This meeting I attended regularly until I left the church, and was the only young person in attendance. This was the brightest spot in all my christian experience up to this time, and thus it continued for more than a year, when, through manifold temptations, Satan found footing even here, and made this too a place of trial. After changing my church relation, and for a time enjoying so greatly their liberty in the Lord; as if to prove to me that even this enjoyment was the direct gift from his hand, the Lord permitted the adversary to afflict me even here, until the cross became so heavy that I could not take it up, but even refused to close the meeting with prayer on being asked by Mrs. Cook, the wife of our pastor. This so afflicted me that I hastened to another room and wept bitterly, as did Peter, for I felt that I had denied my Lord. After all were dispersed, Sr. Cook found me and endeavored to administer words of comfort; but none could I apply. I left the house feeling that I never could return to it again without help from God; and I am happy to record that the needful help came in the following incident:

My father being trustee of the Commercial Hospital, took from it a boy of eight years to serve in his family. At the decease of my mother, he was given his choice to live with my sister or myself. He chose our home, and was now about eleven years of age. We had also taken a little motherless girl of eight years, which, in my inexperience, I found an unexpected task. I saw plainly that I must have new help from God for these new duties, or I should make my family miserable and bring disgrace upon my profession; consequently I was led to seek his help as one that must receive; and, bless his name, I did receive.

I had observed that immediately after family worship everything appeared more cheerful. I could speak more pleasantly to the children, and they obeyed more readily from love. It was therefore suggested, as I earnestly supplicated guidance, that immediately after breakfast and dinner I should spend a few minutes in reading a few verses of Scripture to the children, and pray with them, that the Lord would give me *patience*, and help them to be obedient to me, and kind to each other. With this arrangement the children seemed delighted, and we were greatly blessed together. It was the antidote for all our troubles. O bless God, what a burden was lifted from me as I entered into this "secret of the Lord."

But the adversary came near wresting from me this my strong hold from the ills which sin has brought into domestic life.

After a time a nephew of husband's from Vermont, aged fifteen years, was sent by his fond mother to make his home with us; he assisted his uncle in the drug store. But the time came for him to enter school, and this left him at the house at the time of prayer with the children. What must I do? I could not pray before Samuel! Must I give up this season? I dare not. There sat Samuel, little knowing he was the source of trial, and the children looking at me to know what to do. Fierce was the conflict in my breast. For a moment courage failed me. I yielded the point and started to leave the room; but at the door was a desk, and upon it lay a testament; instinctly I opened it. The parable of the vineyard let out to unfaithful husbandmen met my eye; and while reading it the Holy Spirit made this application:—These children are your vineyard; will you yield the fruit to God in its season and secure the blessing? or will you not? decide now. I answered, I *will*; and the victory was mine. I instantly turned and acknowledged to Samuel what I had been accustomed to do with the children, and invited him to join us. By this time we were all in tears. I read the parable (Mark 12: 1–9), and had great liberty in talking; and when we knelt to pray words flowed with my breath, and no thought of embarrassment crossed my mind.

That very afternoon was the returning weekly prayer-meeting, that had been such an intolerable dread; but now I could scarcely wait the hour of its arrival. The room was well filled. Sr. Cook now opened her burdened heart; said she had often called upon every sister in the room to open the meeting with prayer, and all had refused; she thought it best to discontinue the meeting if there was not greater interest. She then turned to me and requested that I open the meeting by prayer. I dropped upon my knees and opened my mouth, and the same blessed unction of the morning was upon me; all fear was gone, and only love to God and love to man filled my soul; and so great was the blessing upon us all that five prayers followed ere we rose from our knees—the first time there had been anything like it among us. O it was a heavenly visitation! We all thanked God and took courage.

I scarce need add that the meetings were not discontinued. This was a blessed victory for me; and as real as any ever won on the field of carnal strife; and far more lasting than many, for the years that intervene have only confirmed the triumph.

"March boldly on, my joyful soul,
Soon, soon shall thy journey end;
Swiftly the moments of sorrow roll,
And they bear thee to Christ, thy friend.
This heavenly peace within thy heart,
When the trial is done doth remain,
Is the earnest rich of that better part
When thy Lord shall come again."

— One of the most important rules of the science of manners is to maintain an almost absolute silence in regard to ourselves.

FOREVER WITH THE LORD.

[illegible]

The prayer of Jesus, when about to leave the world and return to the Father, was, that his followers might be with him and behold his glory. He had, however, just before assured them that they could not follow him to the place where he was going. Sorrow filled their hearts. The thought of separation from their heavenly friend was more bitter than death. Jesus' loving heart was tenderly sympathetic, for his truly divine nature was affectionately attached to the humble followers who had continued with him in his temptations. Accordingly he told them of a future meeting in the many mansions of his Father's house, to take place when he should come again.

Slowly the apostles learned that they were not to appear with Christ in glory till his second coming. The Holy Spirit instructed them that the redeemed were, like their Lord, to be made perfect through sufferings; and ages of tribulation must pass to train, discipline, and purify, a countless multitude to become a spotless bride for the heavenly Bridegroom. It also taught that death must dissolve these abject, corruptible, mortal, *soulual** bodies, of earthy image and nature, that, through a resurrection, it might transfuse the attributes of its own divine nature, glory, power, incorruptibility and immortality into the spiritual bodies of heavenly form and structure.

The fitness of things requires a heavenly Jerusalem. The heavenly Husband must wed a heavenly Bride. The marriage union is for everlasting duration. That death may never wreathe the symbol of bereavement and mourning around the Savior's brilliant crown, the virgin bride must be deathless. While absent from the Lord, her history is a record of lives of toil, privation, pain, sickness, and death. Often the prison, the rack, and fiery stake, made her a desolation on earth. From the beds of pain, and the agonies of martyrdom, death alone gave her a retreat into his chambers of wasteness, where the wicked cease from troubling, and where the weary are at rest. At length she becomes complete in members, and perfect in character. Through the great tribulation she has wended her sorrowful journey to the grave. The last remnant, those left over to the end, are nearing its gloomy portals, when all at once, she is made immortal, and rapt away to meet her coming Lord, and be forever with him.

Forever with the Lord. It is to go through the gates of pearl, and find a home within the walls of precious gems that enclose the city of God.

Forever with the Lord. It is to be where tears are wiped from all faces, where there is no more pain, and where there is no more death.

Forever with the Lord. It is to walk amid the groves of the tree of life, along the river of life, in the paradise of God.

Forever with the Lord. It is to enjoy the exceeding, great and eternal weight of glory.

Pierceton, Ind.

* *Soulual body* (Greek) 1 Cor. 15: 44.

CHRISTIAN PERFECTION.

JOHN WESLEY.

HOW KNOW?

Q. What is reasonable proof? How may we certainly know one that is saved from all sin?

A. We cannot *infallibly* know one that is thus saved (no, nor even one that is justified), unless it should please God to endow us with the miraculous discernment of spirits. But we apprehend these would be sufficient proofs to any reasonable man, and such as would leave little room to doubt either the truth or depth of the work: 1. If we had clear evidence of his exemplary behavior for some time before his supposed change. This would give us reason to believe he would not lie for God, but speak neither more nor less than he felt. 2. If he gave a distinct account of the time and manner wherein the change was wrought, with sound speech which could not be reproved; and, 3. If it appeared that all his subsequent words and actions were holy and unblamable.

The short of the matter is this:—1. I have abundant reason to believe this person will not lie. 2. He testifies before God—"I feel no sin, but all love; I pray, rejoice, and give thanks without ceasing; and I have as clear an inward witness that I am fully renewed as that I am justified." Now, if I have nothing to oppose to this plain testimony, I ought in reason to believe it.

It avails nothing to object.—"But I know several things wherein he is quite mistaken." For it has been allowed that all who are in the body are liable to mistake; and that a mistake in judgment may sometimes occasion a mistake in practice (though great care is to be taken that no ill use be made of this concession.) For instance: even one that is perfected in love may mistake with regard to another person, and think him in a particular case to be more or less faulty than he really is. And hence he may speak to him with more or less severity than the truth requires. And in this sense (though that be not the primary meaning of St. James), "In many things we offend all." This therefore is no proof at all that the person so speaking is not perfected in love.

Q. But is it not a proof if he is surprised or fluttered by a noise, a fall, or some sudden danger?

A. It is not; for one may start, tremble, change color, or be otherwise disordered in body, while the soul is calmly stayed on God and remains in perfect peace. Nay, the mind itself may be deeply distressed, may be exceeding sorrowful, may be perplexed and pressed down by heaviness and anguish, even to agony, while the heart cleaves to God by perfect love, and the will is wholly resigned to him. Was it not so with the Son of man himself? Does any child of man endure the distress, the anguish, the agony, which he sustained? And yet he "knew no sin."

Q. But can any who have a pure heart prefer pleasing to unpleasing food? Or use any pleasure of sense which is not strictly necessary? If so, how do they differ from others?

A. The difference between these and others in taking pleasant food, is, 1. They need none of these things to make them happy; for they have a spring of happiness within. They see and love God. Hence they "rejoice evermore, and in every thing give thanks." 2. They may use them, but they do not *seek* them. 3. They use them sparingly, and not for the sake of the thing itself. This being premised, we answer directly, such a one may use pleasing food without the danger which attends those who are not saved from sin. *He* may prefer it to unpleasing though equally wholesome food, as a means of increasing thankfulness, with a single eye to God, "who giveth us all things richly to enjoy;" on the same principle he may smell a flower, or eat a bunch of grapes, or take any other pleasure which does not lessen but increase his delight in God. Therefore neither can we say that one perfected in love would be incapable of marriage, and of worldly business; if he were called thereto he would be more capable than ever; as being able to do all things without hurry or carefulness, without any distraction of spirit.

Q. But what does the perfect one do more than others; more than common believers?

A. Perhaps nothing; so may the providence of God have hedged him in by outward circumstances. Perhaps not so much (though he desires and longs to spend and be spent for God); at least not externally; he may neither speak so many words, nor do so many works. As neither did our Lord himself speak so many words, or do so many, no, nor so great works, as some of his apostles, (John 14: 12.) But this is no proof that he has not more grace.

Q. But is not this a proof against him—I feel no power either in his words or prayer?

A. It is not; for perhaps that is your own fault. You are not likely to feel any power therein, if any of these hindrances lie in the way: first, your own deadness of soul; the dead Pharisees felt no power even in His words who "spake as never man spake." Second, the guilt of some unrepented sin lying upon the conscience. Third, prejudice toward him of any kind. Fourth, your not believing that state to be attainable wherein he professes to be. Fifth, believing it to be ungodliness to think or own he has attained it. Sixth, overvaluing or idolizing him. Seventh, overvaluing yourself and your own judgment. If any of these be the case, what wonder is it that you feel no power in any thing he says? But do not others feel it? If they do, your argument falls to the ground. And if they do not, do none of these hindrances lie in their way too? You must be certain of this before you can build any argument thereon. And even then your argument will prove no more than that grace and gifts do not always go together.

"But he does not come up to *my* idea of a perfect christian." And perhaps no one ever did or ever will. For your idea may go *beyond*, or at least *beside* the scriptural account. It may include *more* than the Bible includes therein, or, however, something which that does not include. Christian perfection is pure love filling the heart, and governing all the words and actions. If your idea includes any thing more, or any thing else, it is not scriptural; and then no wonder that a scripturally perfect christian does not come up to it.

I fear many stumble on this stumbling block. They include as many ingredients as they please, not according to Scripture, but their own imagination, in their idea of one that is perfect in love; and then readily deny any one to be such who does not answer that imaginary idea.

The more care should we take to keep the simple scriptural account continually in our eyes; pure love reigning alone in the heart and life, this is the whole of christian perfection.

Q. When may a person judge himself to have attained this?

A. When, after having been fully convinced of inbred sin, by a far deeper and clearer conviction than that which he experienced before justification, and after having experienced a gradual mortification of it, he experiences a total death to sin, and an entire renewal in the love and image of God, so as to "rejoice evermore," to "pray without ceasing," and "in every thing to give thanks." Not that "to feel all love and no sin," is a sufficient proof. Several have experienced this for a time, before their souls were fully renewed. None, therefore, ought to believe that the work is done, till there is added the testimony of the Spirit, witnessing his entire sanctification as clearly as his justification.

Q. But whence is it that some imagine they are thus sanctified, when in reality they are not?

A. It is hence; they do not judge by all the preceding marks, but either by part of them, or by others that are ambiguous. But I know no instance of a person attending to them all, and yet deceived in this matter. I believe there can be none in the world. If a man be deeply and fully convinced, after justification, of inbred sin; if he then experience a gradual mortification of sin, and afterward an entire renewal in the image of God; if to this change, immensely greater than that wrought when he was justified, be added a clear, direct witness of the renewal, I judge it next to impossible this man should be deceived herein. And if one whom I know to be a man of veracity testify these things to me, I ought not, without some sufficient reason, to reject his testimony.

Q. Is this death to sin and renewal in love gradual or instantaneous?

A. A man may be dying for some time, yet he does not, properly speaking, *die* till the instant the soul is separated from the body. . . . In like manner he may be dying to sin for some time, yet he is not dead to sin until sin is separated from his soul; and in that instant he lives the full life of love. And as the change undergone when the body dies is of a different kind, and infinitely greater than any we had known before, yea, such as till then it is impossible to conceive; so the change wrought when the soul dies to sin is of a different kind, and infinitely greater than any before, and than any can conceive till he experiences it. Yet he still grows in grace, and in the knowledge of Christ, in the love and image of God. . . .

Q. How are we to wait for this change?

A. Not in careless indifference or indolent inactivity; but in vigorous universal obedience, in a zealous keeping of all the commandments, in watchfulness and painfulness, in denying ourselves and taking up our cross daily, as well as in earnest prayer and fasting, and a close attendance on all the ordinances of God. And if any man dream of attaining it any other way (yea, or of keeping it when it is attained when he has received it even in the largest measure), he deceiveth his own soul. It is true we receive it by simple faith. But God does not, will not give that faith, unless we seek it with all diligence in the way which he hath ordained.

This consideration may satisfy those who inquire why so few have received the blessing? Inquire how many are seeking it in this way, and you have a sufficient answer.

Prayer especially is wanting. Who continues instant therein? Who wrestles with God for this very thing? So ye have not because ye ask not, or because ye ask amiss, namely, "That ye may be renewed before you die." Before you die! Will that content you? Nay, but ask that it may be done *now*, today! Do not call this "setting God a time." Certainly *to-day is his time*, as well as tomorrow. Make haste, man—make haste! Let

Thy soul break out in strong desire,
The perfect bliss to prove;
Thy longing heart be all on fire,
To be dissolved in love.

Q. But may we continue in peace and joy till we are perfect in love?

A. Certainly we may, for the kingdom of God is not divided against itself. Therefore let not believers be discouraged from rejoicing in the Lord always. And yet we may be sensibly pained at the sinful nature that still remains in us. It is good for us to have a piercing sense of this, and a vehement desire to be delivered from it. But this should only incite us the more zealously to fly every moment to our strong helper, the more earnestly to "press forward to the mark for the prize of our high calling in Christ Jesus." And when the sense of our sin most abounds, the sense of his love should much more abound.—*Plain Account.*

SYMPATHETIC WORKERS.—I heard a minister make an address that made me feel as if I had a hole in my back, and some one had dumped a load of corn-cobs on top of me. Every word grated. Not one syllable of the gospel did he know. Never be afraid of loving, yielding, or bearing too much, or of too tenderly considering the circumstances of the persons you address. All my youth I was brought up under an old minister. He carried a gold-headed cane, and was very dignified. I used to think he liked to bury people to get rid of them. I would as soon go to bed on an iceberg as tell him the troubles of my young heart. I would not open my heart to an unsympathizing person. If any one will love me, caress me, and coax me, he can do any thing in the world with me. Don't corrugate people or make them say, 'Oh, dear! there comes that woman again,' or, 'There's old John Thomas coming to talk to me about my soul!' An intelligent, sympathizing person will always find the door open. I have never been rejected in fifty years' experience. Don't drive a wedge in the broad end first.

I knew a young girl to whom I could trace twenty five conversions. Dudley, my son of blessed memory, owed his conversion to that girl. She was not twenty; she died at twenty-three. Young men contended for the privilege of going home with her, and her one attraction was that she talked with them about their souls, and about the Savior. Her elder sister went to a fireman's ball the evening she joined the church, but soon after she came and joined it too, and said, 'It is all dear E—— who has led me to Christ.'"—*Dr. Tyng, in Liberal Christian.*

Gems.

— Power is not a stock in trade for us to hoard up within and dispense as we please. It is just the ability to do at the right moment what God requires of us.

— There are moments when the two worlds, the earthly and the spiritual, sweep by near to each other, when earthly day and heavenly night touch each other in twilight.

— He is the strongest and noblest man who is most obedient to God's law.

— The best, truest preaching, is very much like earnest, thoughtful talk.

— Errors, to be dangerous, must have a great deal of truth mixed up with them.

— For each one of us no business can be of more pressing moment, of more urgent importance, than the discovery of our besetting sin.

— Prefer loss before unjust gain, for that brings grief but once, this forever.

— Dr. Watts says the man who is gifted with the talent of parlor preaching, can do more good than the minister by public harangues and learned disquisitions.

— The plain duty of the happy is to help the suffering to bear their woe.

— He who thinks better of his neighbors than they deserve, cannot be a bad man, for the standard by which his judgment is formed is the goodness of his heart.

— Many thirst for great virtues who will not acquire the smaller.

— Habits are easily formed, especially such as are bad; and what to-day seems to be a small affair, will soon become fixed, and hold you with the strength of a cable.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

CHRISTMAS SONG.

AIR.—*I saw a christian traveler.*

E. A. LIBBY.

Within a stable manger a little babe once lay;
His parents there were strangers—no better place had they.
But list! I hear sweet music, it rings o'er Bethlehem's plain,
Hosanna in the highest, peace and good will to men.
CHO.—Hallelujah! Hallelujah! Christ is born, the angels say.
Beside his lowly cradle the gentle mother staid,
And in heart she pondered the words the angel said.
The lowing of the oxen, the bleating of the sheep,
Was the discordant music that lulled the babe to sleep.
While in that humble stable wise men unto him came,
And in their hearts they worshiped the dear Redeemer's name;
And in their hands they brought him frankincense, gold and myrrh;
The Father he had sent them, guided by a bright star.
But not all unmolested could that sweet infant lay,
For wicked men had purposed his life to take away.
The cruel Herod's edict was sent throughout the land,
And many little children were slaughtered by his hand.
O, there was weeping, wailing, mothers their children mourned,
But God unto them promised again they should return;
He warned the faithful Joseph while on his bed he lay,—
Arise! and take the young child, to Egypt flee away.
The child increased in wisdom, in years and stature grew,
Obedient to his parents, no sin he ever knew;
He had a sacred mission—this sin-cursed earth to save;
That we might shun perdition, his precious life he gave.
Homeless, despised and weary, he toiled to save mankind;
He raised the dead and dying, gave sight unto the blind.
In dark Gethsemane's garden in agony he prayed,
Judas, the bold deceiver, his master there betrayed.
With piercing thorns they crowned him on Calvary's rugged brow;
Father, he prayed, forgive them, they know not what they do.
He died, and he was buried in Joseph's own new tomb,
But God unlocked the prison, and robbed death of its gloom.
To heaven he ascended, and on his Father's throne
He sits our mediator till he again shall come.
He says he will not tarry, the world proclaims him nigh,
His people then for gladness hosanna loud will cry.
CHO.—Hallelujah! Hallelujah! Christ will come, the angels say.

East Rochester, N. H.

"I. H. S."

"Mamma," said little Angeline, "please tell me what the letters I. H. S. stand for."

"What makes you think of those letters just now?"

"Why, this morning, when we were at Uncle George's church, I saw them in the centre of one of the beautiful stained-glass windows."

"Did you never see them anywhere else, my dear?"

"Yes, mamma; I have sometimes seen them in books; and once I saw them stamped in gold on the cover of a hymn-book."

"Well, my child, what do you think they mean?"

"Dear mamma, I can not tell. Jennie Dove once said that they were the first letters of the words, 'I have suffered,' as if the Savior spoke in that way to us, to remind us of what he has borne for our sakes."

"While that, my dear, would be a most precious lesson, still it does not express the meaning of those letters. They stand for three Latin words, used as an old Christian motto,—'*Jesus Hominum Salvator*,'—which mean, 'Jesus, the Savior of men.' They remind us of a very great and precious truth. Jesus is our Savior, and our only Savior; and without him we could not be saved at all. Let us never fail to trust and hope in Jesus, the Savior of men."—*Lutheran S. S. Herald.*

"THAT'S HOW."—After a great snow storm, a little fellow began to shovel a path through a large snow bank, before his grandmother's door. He had nothing but a small shovel to work with.

"How do you expect to get through that drift?" asked a man that was passing along.

"By keeping at it," said the boy, cheerfully, "that's how!" That is the secret of mastering almost every difficulty under the sun. If a hard task is before you, stick to it. Do not keep thinking how large or how hard it is, but go at it, and little by little it will grow smaller and smaller until it is done.

If a hard lesson is to be learned, do not lose a breath in saying, "I can't" or "I do not see how," but go at it, and keep at it. Study. That is the only way to conquer it. If a fault is to be cured, or a bad habit broken up, it cannot be done by merely being sorry, or only trying a little. You must keep fighting it, and not give up fighting until it is got rid of.

Hygiene.

"This is for your Health."

GETTING RESTED EVERY DAY.

Every person who would live well should get so thoroughly rested once every twenty-four hours as to feel bright, fresh, active, and strong. Many do not do this, but go on feeling tired, overworked, ill at ease, sick, never at rest from morning till night. No course could be worse. If a man wishes to last a reasonable number of years on this globe, and live in peace and comfort, he should get rested every day of his life. Many resort to stimulants, when they had better go to bed and sleep. Sleep does not always come easily. The brain sometimes loses the power to stop thinking when the proper hour arrives for sleep, but keeps on, like the heart, aching involuntarily. How can such people get sleep is one of the most important questions they can consider. Shall they resort to chloral hydrate, morphine, tobacco, or as some do, to ale, beer, or other alcoholic drinks? We advise no person to take poisonous drugs on his own account, but there are agencies of great value, better for common daily use than all the drugs in the world, which every person can learn to use without harm to himself, providing he is reasonably intelligent. One of the agencies is water. A tepid sitz bath taken just before going to bed, of such a temper as shall be agreeable, is a beautiful sedative for many persons, preparing them for sleep that is sound and refreshing. It may be used for ten or fifteen minutes, or even longer if agreeable. It should be taken in a warm room, and such portions of the body as are not in the water well covered with a blanket.

Still another remedy, and often more convenient, is a mild current of electricity, continuing from five to thirty minutes. The positive pole may be held in one hand, or by means of a sponge placed over the stomach and abdomen, and moved about from point to point, while the negative pole may be placed at the feet. This is one of the best methods of producing a condition favorable to sleep that is known, and after a little study can be adopted by any one. Every house should have an electrical apparatus, for electricity carefully and wisely used has great value for many purposes. Still another agent, not yet very well understood, and one not to be advised except it can be given by those who know its use, is magnetism, by means of passes over the head, or simply holding the hands of the person to be influenced. Still another agent is a very short shower-bath, or a hot foot-bath, or holding the hands, if hot, in cold water; or if the hands are cool, holding them in hot water; or putting a cold wet compress over the abdomen. The two best remedies, however, are the sitz-bath at bed-time, and the use of electricity. Whatever is done should be done with judgment and care.

RHEUMATISM.

Under this head Dr. Trall says in the *Phrenological Journal:*—

The immediate cause of all rheumatic affections is the lodgment of particles of foreign matter in the dense structures of the joints. These may be earthy, mineral, saline, or alkaline. Lime and ammonia are common bases of saline and alkaline matter which accumulate in and around the joints. In old gouty subjects these concretions form protuberances or "rings" around the joints of the fingers and toes. In some cases ulceration takes place and the part discharges carbonate of lime and other earthy ingredients.

All substances of a saline or earthy nature, which are not digestible and assimilable, tend to the formation of rheumatic and gouty obstructions; and when accumulated to the extent of seriously interrupting the circulation, the vital powers make a special effort to expel them. *This remedial effort is rheumatism.*

Where the obstruction happens to be greatest, the blood accumulates, and the part is red, hot, swollen, and painful. This is *inflammation;* hence all rheumatism is inflammatory. If the accumulation is great, and one or more large joints or several small ones are affected simultaneously, the whole system will be so disturbed that fever will co-exist; hence the term *rheumatic fever*, meaning a local inflammation of the joints and a constitutional febrile disturbance. Such being the nature of all rheumatic affections, the proper treatment—and that which has been invariably and promptly successful in the hands of all hygienic physicians, so far as I know—is not difficult to indicate.

The first attention should be given to the fever when that exists, for it is a rule that should never be forgotten by hygienists, that general treatment is always more important than local, in febrile diseases of all kinds. The fever should be managed according to the degree of heat; and the greater the heat of the surface the more frequently should it be bathed with tepid or cool water. The inflamed joints should be wrapped in cold, wet cloths covered with dry ones, and renewed as often as they become warmer than the normal temperature. They should be continued until the heat and swelling are permanently abated. The diet must be simple and abstemious, and when the fever is violent, no food should be taken, except a little gruel and baked apple, or something equivalent, once or twice a day, until the paroxysms subside. The bowels require no attention, save an enema or two of simple water.

GOOD HEALTH AS AN ELEMENT OF SUCCESS.

It is no exaggeration to say that health is a large ingredient in what the world calls talent. A man without it may be a giant in intellect, but his deeds will be the deeds of a dwarf. On the contrary, let him have a quick circulation, a good digestion, the bulk, thews, and sinews of a man, and the alacrity, the unthinking confidence inspired by these, and though having but a thimbleful of brains, he will either blunder upon success or set failure at defiance. It is true, especially in this country, that the number of centaurs in every community—of men in whom heroic intellects are allied with bodily constitution as tough as horses—is small; that in general, a man has reason to think himself well off in the lottery of life if he draws the prize of a healthy stomach with a mind, or prize of a healthy stomach without a mind, or a prize of a fine intellect with a crazy stomach.

But of the two, a weak mind in a herculean frame is better than a giant mind in a crazy constitution. A pound of energy with an ounce of talent will achieve greater results than a pound of talent with an ounce of energy. Wit, judgment, imagination, eloquence, all the qualities of the mind, attain with a vigorous constitution a force and splendor impossible without it. A mechanic may have tools of the sharpest edge and highest polish; but what are these without a vigorous arm and hand? Of what use is it that your mind has become a vast granary of knowledge, if you have not strength to turn the key?—*Home and Health.*

USE OF GERANIUM LEAVES.—It is not generally known that the leaves of a geranium are an excellent application for cuts, where the skin is rubbed off, and other wounds of that kind. One or two leaves must be bruised and applied to the part, and the wound will be cicatrized in a short time.

P. O. Address of Preaching Brethren

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T. T. Farrell—101 Chauncey Street, Boston.
J. S. White—21 Saratoga Street, East Boston.
J. Couch—Chelsea.
L. Boutell—Chelsea.
J. W. Thomas—10 West Campbell St., New Bedford.
T. M. Preble—No. Cambridge.
C. H. Leverton—Hyde Park. Box 228.
H. Munger—Chicopee Falls.
D. Churchill—Lowell.
Matthew Batchelor—New Bedford.
S. S. Brewer—Ashburnham Depot.
H. Pratt—Springfield, 57 Cedar Street.
E. Cotton—Fairhaven.
Z. Ford—Box 52, Branch P. O., Springfield.
W. N. Pile—Springfield.
Geo. A. Streeter—North Dana.
J. R. Boynton—Box 224 Plymouth.
J. W. Brittan—Westboro.
Benj. Finney—Wakefield.
Geo. L. Teeple—Westfield, lock box 170.
Elam Burnham—Hamilton.
S. S. Brazee—Westfield.
W. B. Hathaway—North Carver.
Rufus Baker—Warren.
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H. K. Flagg—Savoy.
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AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 849. BOSTON, WEDNESDAY, FEBRUARY 7, 1872. VOL. XXXIV.—NO. 19.

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THE PROPHETIC PERIODS.—No. 7.

DANIEL 8th AND 9th CONSIDERED.

D. CLOW.

(*Concluded.*)

Now, in glancing back at the vision, I see the marvelous wisdom of our God in arranging the prophetic periods as they are. It was to cut off the hypocrite and scoffer from any participation in the saints' inheritance, and to draw out the latent christian elements in all that feel inclined to take God at his word and to put their trust in his dear Son.

At first view, it does indeed seem that all the smaller periods, i. e., the sixty-nine weeks, the sixty-two, and the one week, are to be reckoned in the seventy weeks; and here is where we stumbled in 1843. But the glory of God was there still, and I thank his holy name that I had common sense enough to hold on by faith to his precious promises.

That the seventy weeks (Dan. 9 : 24) reach to the destruction of Jerusalem by the Romans in A. D. 65, there can be no mistake. Then to say that the sixty-nine weeks, reaching to the "Messiah the Prince," are to be reckoned in the said seventy weeks, is equivalent to a declaration that the true Christian era is about A. D. 58, or within one week of the destruction of Jerusalem. But all those periods have each their separate epochs. The seventy weeks begin with the pushing of the ram, B. C. 426. The sixty-nine weeks begin with the going forth of the commandment to restore and build Jerusalem, B. C. 488. The sixty-two weeks commence with the completion of the walls, B. C. 406. The one week commences when the Roman army entered into Judea, A. D. 65. And for these facts we are all indebted to our dear Bro. Thurman, who labored so many years to establish the chronology of biblical and historic events, upon the basis of astronomical science. We all owe him a debt that we never can pay, except in an open and frank acknowledgment of our indebtedness.

For many years a cloud of thick darkness hung around the "seventy weeks" and the "going forth of the commandment," in supposing that the epoch of the one was the beginning of the other. Uncompromising faith in Jeremiah's declaration that God would "accomplish seventy years in the desolation of Jerusalem; and that after seventy years be accomplished at Babylon, I will visit you and perform my good word toward you, in causing you to return to this place," told me that this was the point for the said commandment to go forth. But this would not harmonize with the old theory, and doubt and darkness was the result. But now, thank heaven, the whole thing is as clear as a bell, and 1875 will bring the promised rest. But oh, what a day of trouble lies between us and that eventful year!

Jerusalem was to be destroyed at the end of seventy weeks from the pushing of the ram to exterminate the Jewish nation, but which resulted in the total destruction of the Amalekite race. From that time onward to the end of the vision, desolation was to cover the land. Is not that the condition of that land to-day? "He shall confirm *the covenant* . . . for one week, and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate." How long? "Even unto *the consummation*." How long will it be to the said consummation? 1810 years. Has it been 1810 years since Jerusalem was destroyed by the Romans? Let us see. It began to be desolated A. D. 65. Now add to this 1810, and we have 1875. Eighteen hundred years ago people might have said, and doubtless did say, when talking of the vision, and of the fulfillment of the seventy weeks just accomplished, it is a long time to the said "consummation"; the said desolation may not continue so long, and if not, the vision will be a failure. But we cannot talk after that style; we are living in the latter end of the said eighteen hundred years; and as we glance at the history of the past, we behold an unbroken field of desolation from that day to this, and the people themselves "scattered and peeled," to the great wonder and astonishment of the world.

Do you ask me why so few adopt our view of these things? I will tell you in as few words as possible. It is because it conflicts with their worldly interests. It is unpopular, and therefore degrading. They cannot afford to sacrifice even their social interests for the true christian character, only as it is tendered to them through the popular channels of mock-auction religion; here they meet with a cordial response to every species of worldly lust, and it suits them exactly. Everything of a godly character they ignore as too humiliating and burdensome; and they justify themselves by the brainless foppery of nominal christians. It is an easy matter for them to obtain recognition in any popular church, upon their own terms; and being totally ignorant of what constitutes the true christian character, they accept the general invitation to come in.

I know they may charge me with a censorious spirit, on purpose to justify themselves in their folly; but I have a right to protest against the unjust charge. The same charge would lie against the best men that have ever lived upon the earth. I do not merit their curses, nor do I crave their blessings. I have but one object in view, and that is to tell them to "repent, for the kingdom of heaven is at hand." They may still smile at what they suppose is my folly. I pity them for their ignorance, and would save them, but my arm is too short. I cannot reach them.

But a few months more, and all will be over. Their fashionable folly will not save them. Their Shakspearean religion will not be recognized by the Judge. Their dreams of a short and easy transit into the stellary heavens will prove a great delusion. "And the songs of the temple shall be howling in that day." As it was in the days of Lot, and of Noah, so it is now; they are smiting their fellow servants, and eating and drinking with the drunken. Even now, the Lord is pleading with them in divers ways to abandon their sins, and to get ready for the judgment. His voice may be heard even in the stillness of the night, while in our wakeful moments, we meditate upon the awful grandeur and sublimity of passing events. But these do not disturb them, we know, because of their fancied security in the pale of a popular church, or within the vicinity of popular clerical influence. Do we not

> See them leading in the dance,
> And in the popular games of chance;
> Hear them muttering mournful prayers,
> Now they're chanting festive airs!

Does this agree with the Christian religion? Are they willing to take their chances in the judgment, with such blasphemous mockery? Dare they meet their Judge in open court with such credentials as these? And if I happen to stand by their side there, do they believe that they will then as now turn to me with a sneer and tell me to be gone? Will they then cast their silly slurs, and flaunt their scornful looks in my face? Nay, indeed, but they will beg of me to pray for them, even when my lips are closed!

THE SEVEN YEARS' WAR.

A. SIMPSON.

A writer says the war on Jerusalem did not continue more than three years and a half. I had supposed that Gabriel told Daniel the truth, when he informed him that the Romans would confirm the covenant with many (his people the Jews) for one week, and in the midst of the week he (the Romans) would cause the sacrifice to cease. I had believed this confirmation to have been seven years, if no historian had said so, because Gabriel's word to Daniel is sufficient; and I had never dreamed that the middle of any thing was the end of it. Some translate it—"In the half of the week [last half] the sacrifice shall cease.

The editor of the Cottage Bible says, on Dan. 9 : 27, "The week of years, when the Romans destroyed the temple, and which, instead of following the death of Messiah within seven years, was forty years after that event." Boothroyd says, on Dan. 9 : 26, "And the people of the prince." This certainly ought not to be applied to the Messiah, but to Titus and his army, for the city was not destroyed by Christians, but by the Romans. The wrong pointing led to a faulty division of the verses, and confounded two parts of the prophecy, perfectly distinct." In explanation of verse 27, Boothroyd remarks, "And he shall confirm the covenant with many for one week; that is, of years. And in the midst of this period, A. D. 70, all Jewish sacrifices ceased for ever."

The reckoning days for years, and weeks of such years, is not peculiar to the Scriptures. Varro says he was entered into the twelfth week of his years, i. e., his eighty-fourth year.

Marsh in his Ecclesiastical History (p. 148) says, "On the 17th of July the daily sacrifice ceased, according to the prediction of Daniel, no proper person being left to minister at the altar." And he says this war lasted seven years.

In the marginal reference of Josephus, the writer says, "The whole number of the Jews that were destroyed during the entire seven years, is summed up by Archbishop Usher out of Josephus, and amounts to 1,337,490." Josephus says the war began on Jerusalem, in the twelfth year of the reign of Nero. Dion Cassius says Nero began to reign Oct. 14th, A. D. 53. Add twelve to fifty-three and you have A. D. 65, just where the seventy weeks ended, and the one week began.

Nero reigned thirteen years and eight days, and died Oct. 22d, A. D. 66. Galba succeeded Nero, and reigned seven months and seven days. Otho reigned three months and two days. Vitellius reigned eight months and five days. Add the reign of these three emperors together, and we have eighteen months and fourteen days. Add this to Oct. 22d, A. D. 66, where Nero died, and it will bring us to May 6th, A. D. 68, to the death of Vitellius, and the year that Vespasian was made emperor.

Now turn to Josephus (*Wars, B. 6, C. 10, S. 1*)—"And thus was Jerusalem taken, in the second year of the reign of Vespasian." Add two years to A. D. 68, where Vespasian began to reign, and we have A. D. 70 for the taking of Jerusalem; but not for the ending of the war (as stated by a correspondent recently.) And there is where the sacrifice ceased in the midst, or last half, of the week. But the end of the seven years' war is not yet. For the war does not end till the fourth year of Vespasian, as I stated in a former article. Now for the proof. *Wars, B. 7, C., 7, S.*, 1—"And now, in the fourth year of the reign of Vespasian, it came to pass." This book 7, brings us to the end of the war on the Jews, in the fourth year of the reign of Vespasian. *Wars, B. 7, C. 9, S.* 1—"So these people died, nine hundred and sixty in number, with this intention, that they would leave not so much as one soul among them alive to be subject to the Romans. This calamitous slaughter was made on the fifteenth day of the month Nisan." They chose ten men by lot out of them, to slay all the rest. And when these ten had slain them all, they made the same rule for casting lots for themselves, that he whose lot it was should first kill the other nine, and then should kill himself. This was done rather than to fall into the hands of the Romans. Now run back seven years, from the fifteenth day of the first month Nisan, which was the fourth year of Vespasian, A. D. 72, and we shall reach the fifteenth day of the first month Nisan, A. D. 65, the very day the gate opened of its own accord, and in the twelfth year of Nero. "When the people were come in great crowds to the feast of unleavened bread, in the month Nisan, the eastern gate of the inner court of the temple, which was of brass, and vastly heavy, was seen to be opened of its own accord. But the men of learning understood it, that the security of their holy house was dissolved of its own accord, and that the gate was opened for the advantage of their enemies."—*Josephus*.

So we see, if one Jesus, son of Ananias, did die, in less than a month before the city was subdued, it does not prove that the war had ended, because a man had died.

Concord, N. H.

A SERMON.

LOVING OUR NEIGHBORS.

C. E. BARNES.

"But he, willing to justify himself, said unto Jesus, And who is my neighbor?"—Luke 10: 29.

The christian religion, *our* religion, is to be manifested in two ways: In love to God, and in love to man. While all religionists inculcate the necessity of love and veneration toward God, many are lax in regard to their obligations to their fellow men. Some indeed feel bound to cherish feelings of love and benevolence toward their own kindred and friends, but extend their charities no further, and still others seem to have no clear, defined ideas as to the common claims of humanity, but live as though self, and self alone, were the only worthy object of love and regard.

Now it was to point out our duty in this particular, that the parable of the good Samaritan was spoken. Let us then examine it, and learn therefrom our duty. And in the examination, we will notice first, the character of the lawyer who questioned our Savior. From his evil motive in addressing him (v. 25) we may conclude he was a fair representative of the Pharisees. They were proud, conceited, selfish, bigoted and unfriendly. They were willing to give alms when it could be trumpeted abroad, but never did they give and not let their left hand know what had been done by their right. They pretended to shun the company of the vile, yet indulged in the grossest wickedness; yet, notwithstanding their hypocrisy, they esteemed themselves to be the special favorites of heaven. And this lawyer who now questions Jesus, is undoubtedly possessed of these same characteristics.

To instruct him, and at the same time to administer a rebuke, Jesus utters the parable: —A man falls among thieves and is robbed, and is left by the roadside half dead. First a priest, who above all others ought to have been ready to assist the needy, passes by, not deigning to notice him. Next a Levite, who also ministered in holy things, passed the place, and he too refused to assist the needy and suffering man. But after these two have gone on, "a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him." Had he been disposed to continue on his way, he might have found excuses as the priest and Levite had; but instead of querying as to his nationality, or as to the special claims he may have had upon him, he gives place to no such thoughts, but with a noble generosity and tenderness of heart, he at once dismounts from his beast, and seeks to relieve him. In the suffering object before him, the Samaritan sees neither Jew nor Greek. He beholds suffering humanity, a fellow creature in want, and to aid, and relieve him, he considers himself and his all to be at his service. "Now," said Jesus, "Which of these three, thinkest thou, was neighbor unto him that fell among the thieves?" The lawyer was forced to answer, "He that showed mercy on him." Then said Jesus unto him, "Go, and do thou likewise."

The duty here inculcated, of loving our neighbors as ourselves, is made essential in obtaining eternal life. vers. 25-28. My readers, have you any clearer notions of this duty than the lawyer had? His ideas of it were based on selfishness; he would be benevolent if men would praise him; he would return an act of kindess to one to whom he might be indebted, but beyond this his ideas of love did not extend.

Now how do you feel? Is there a nationality you would pass, if such were in distress? Is there an *individual* you would pass by? If so, you have yet to learn what the spirit of the gospel is. Your neighbor is not merely your next-door friend, nor your fellow-worshiper, who meets with you in prayer; nor the one who is kind and friendly to you; but *every individual in the human race is your neighbor*, and especially so when in distress and needing aid, whether in former times he may have been kind or unkind to you; whether black or white, rich or poor. And if one of the least of earth's little ones is passed by, when in trouble of any kind, by you, and you have power to assist, God will not hold you guiltless. And yet how much of this selfishness we see—and in the church too!

The different sects act as though all their love were to be confined to the narrow limits of their party; as though neither man, nor child, outside of their borders, had any claims upon them. But the Spirit of our Lord is not thus confined; sad indeed would be the condition of poor humanity if it were thus limited; but it is not, and all who are under its influence will feel their hearts touched, and sympathies awakened, at the woes and griefs of all with whom they come in contact.

When any one who has the Spirit of Christ abiding in him, meets another in sadness or trial, he will not ransack the history of the past to ascertain whether their relations have been friendly or otherwise; he will not first inquire into his religious connections; no, no; all minor considerations will be lost and swallowed up in the one present fact, that here is a man, a fellow creature, in want, and, like the Samaritan in the parable, he will regard himself and his all to be at the other's disposal.

Recognizing this principle as being a just one, under what a condemnation is the world! In early times, when nations waged war with one another, forgetting or not knowing of this principle, the victors made slaves of the vanquished; and in all times since, nations have been guilty before God. And among others, our own America, the land of enlightenment; that declared all men to be free and equal, is guilty. Professing to worship the God of heaven, she trampled his creatures in the dust. For two centuries she kept in the most bitter and galling bondage, those whom she should have fostered and protected. For two centuries she traded in flesh and blood, buying and selling human beings as drovers do their herds and cattle. During this time the dearest ties were ruthlessly severed, and cruelties indulged in, till it is a wonder the judgments of God were so long withheld.

And not only is the nation guilty, but the church is guilty also. Those who professed to follow the example of Jesus, who went about doing good and relieving the oppressed, upheld and encouraged it. True, they teach and do differently now, but a few years ago they did not. To be an Abolitionist now, is to go with the multitude; but once it was different. Men's minds have undergone a great change on this subject; they have become enlightened, and the bond-man is free; slavery is no longer a reproach, and our country is indeed a free one.

The greatest deed done in America was not by Columbus, although he discovered it. It was not done by Washington, although under God, he wrought its independence. It was not by Gen. Grant, although he was instrumental in performing it, but Abraham Lincoln performed it. Never did sword effect so great and noble a work, as did the pen which wrote the "Proclamation of Emancipation." And the principle therein contained is but an exemplification of the lesson taught in this parable—a principle that is not only to be manifested by nations toward their subjects, but is also to rule individuals in their intercourse with one another.

This principle of love to man, is further illustrated in the lives of missionaries who leave home and friends, and native land, to devote their best years of manhood and womanhood in educating the ignorant and degraded heathen. Selfishness never yet led a man to enter upon such a work; nothing but a vivid sense of their needs, and a yearning for their welfare, ever constrained the missionaries to thus forego the pleasures of home and its sacred associations, to spend a life of toil and hardship among such creatures.

Also in the life of Paul we can see the workings of this same element. Educated, influential and able, he turns his back upon all the bright prospects which had allured him in his youth, to enter the ranks of the despised followers of Christ; and in Christ's cause, and in behalf of his fellow men, that they might be made better, and thereby be saved, he endured hardships, suffered persecution, nakedness, hunger and thirst, and finally death itself. What but a fellow feeling could thus have led him? What principle but that of love to his neighbor, even as to himself, could thus have urged him onward in their behalf?

But that example which most beautifully illustrates this love, is to be found in the life of Him who urges it upon us. What but love in its highest degree could have induced the Lord of glory to tabernacle in the flesh with men? What but a love that counted self as nothing, that fallen humanity might be raised, could have led him to divest himself of the glory he had with the Father before the world was, and to humble himself and be made in the likeness of men?

In these instances we see a love for others *exceeding* love for self; and this love which has been possessed by others, may be possessed by us; yea, it *must* be possessed by us. We must be so much in sympathy with God, so deeply imbued with his Spirit, that the wants and weaknesses of our fellow creatures shall awaken the sympathy for them in our own hearts, that their wants shall outweigh all other considerations; that their extremities shall be considered as our opportunities to fulfill the law of Christ, by bearing one another's burdens. We should have the Spirit of our Master in such a degree that to us there would be but one nation, the earth; but one family, the human family; and but one common claim, the claim of humanity.

But notwithstanding the importance of this principle, it is, however, too much neglected and forgotten. Let me, then, notice a few of the opportunities where we can exemplify it.

If we look out upon the world we can see multitudes in as bad condition as the man in the parable. We can see opportunities for all to do good. None need be idle because they cannot visit prisons after the manner of the celebrated Howard. None need be drones, because the way does not open for them to enter the missionary fields in foreign lands. None need remain inactive because their borders are limited; no, what is needed is a disposition to be active in *your own sphere*, whatever and wherever it may be. This is the disposition that will please God—a willingness to work *just where we are*; a readiness to discharge faithfully, the duties that lie in our path. This is all the Samaritan did, and this is all that is required of us.

In your neighborhood there's a sick person. Perhaps you have never called there; then go at once and inquire after his or her welfare. Go and talk about the comforts of your religion. Speak of the promises of God; of his love, his faithfulness and constancy. In so doing, you will be ministering, not merely to the suffering one beside you, but to Him who has said—"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done in unto me." Matt. 25 : 40.

You can show this love by bearing with the weaknesses of your fellow men. It is in the trials, and perplexities, and provocations of life that an exhibition of your christian principles is specially called for; and in your intercourse and dealings with your fellow creatures, whether in church relationship or any other, a spirit of love and kindness should mark your every word and act. Be not so ready to take offense; be considerate and remember your own weaknesses. Be ready to make proper allowances for them who may have trespassed upon your supposed rights. Try to cultivate that spirit which actuated our Savior when he said—"Father, forgive them; for they know not what they do." Luke. 23 ; 34.

If we have this love to man within us, we shall have a lively interest also in the *spiritual* welfare of those about us. We shall not mingle with them day after day, and still be indifferent to their condition. Our interest will be aroused, and we shall be led to make repeated efforts to bring them to Christ.

We need not go to heathen lands to find objects for our solicitude; they are about us on every hand; yea, even in the midst of christian households there are those who will inevitably be lost unless they are brought to find an interest in our Savior's blood. And this condition of the greater portion of our fellow men should awaken our sympathies, and stir us *all* up to more vigorous action in their behalf. It is no use to sit with hands folded and wish your children or friends were converted, God does not bless wishes; he blesses *actions*.

The want of the christian church to-day is *not* orators; is *not* college-learning; is *not* a larger number of communicants; she is not deficient in these; but she *does* want good Samaritans, men and women who are not anxious about *great* things, but who are ready to do the little deeds of kindness and love, as the opportunities are presented.

Who will thus labor? Who will thus pattern after Jesus, who was ever ready to assist the needy, to sympathize with the sorrowing, and to tell unconverted men of a Father who so loved them that he gave his only begotten Son to redeem them?

Brethren and sisters, this parable is as instructive to us as it was to the lawyer. Learn from it your duty: that while humanity is suffering and is calling for your aid, it is your duty, whenever and wherever you have opportunity, to pour the oil and wine of consolation into their wounds, and then, at the return of Jesus you will hear his loving words—"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Salem, Mass.

WHENCE SUCH MISAPPREHENSION?

L. T. CUNNINGHAM.

We are led to ask this question, after reading the various conflicting (and many of them sophistical) interpretations of the prophetic word. After some thirty years' experience in the Advent faith, I think we should have made some progress in our understanding and knowledge of prophecy; and have learned that the "sure word" of prophecy is a "light" shining upon the pathway of the just, intended to shine "more and more unto the perfect day." While we believe this has been the result with some of the household of faith, others seem to have taken the back track into confusion and darkness, as their application of some important predictions clearly make manifest. I think there is no one point in the Advent faith, but some one of its professed believers has attacked, and to his own satisfaction demolished. While this has been true of the *general* principles, it is emphatically true touching those points connected with the *prophetic periods*. I believe this action betrays a condition of awful backsliding, and consequent darkness, blindness, and unbelief. Is it not time to awake to a more careful and prayerful study of the prophetic word in general, and the prophetic periods in particular? There is an importance attached to the prophetic periods, that we may not ignore with impunity. Their very connection with the prophetic outline of events makes it self-evident that they were given to be *understood*. And any interpretation of the prophecy to which they belong that mystifies those periods and renders them unintelligible, should not only be looked upon with suspicion, but be rejected as dangerous poison.

At the time of the general awakening to the great subject of Christ's immediate coming in 1840–4, the coming One proceeded to do a marvelous work among the people, even causing the "wisdom of the wise men to perish, and the understanding of the prudent men to be hid." Because the "vision" had become to all as the words of a book (or letter) that is sealed, that was delivered to the learned to be interpreted; but their answer is, it is sealed; and then the book is delivered to the unlearned, and they refuse to interpret, because they are *not learned*. The Lord regards such action as this hypocrisy; and the lip service of such people, without the heart, will be brought to nought, and the scorner will be consumed.

The marvelous work and the wonder the Lord has done, has been to cause the light to shine out of obscurity, and out of darkness. The "vision" has been written upon "tables," and made "plain," and many have "run" as they have read it, and communicated to others the glad tidings, causing "the meek to increase their joy in the Lord, and the poor among men to rejoice in the Holy One of Israel." This work of the Lord aroused the learned doctors to "seek deep to hide their counsel from the Lord," by turning "things upside down," by putting darkness for light, and bitter for sweet, in interpreting the prophetic vision falsely; applying it to events more than two thousand years in the past, thus strengthening the hands of the wicked, both in and out of the church, and grieving the hearts of the godly that love the Lord's coming.

This work of falsifying prophecy by the learned D. D.'s and our Rev. divines, has resulted in infidelity, pride, corruption, and worldliness, to an extent without a parallel in the history of the world, as a multitude of astounding facts abundantly prove. While this work has been in progress, God has been calling out a people to witness to the truth of his immediate coming, and to confront the infidelity and corruption of this age, by bringing out the *true* light from the sure word of prophecy, by proving its fulfillment almost to its last items, and by indicating *what* and *when* those will be accomplished. But even now, after the long tirade of attempted impeachment of prophecy in the past, by the popular and learned clergy, we see even among ourselves persons arising, and speaking "perverse" things to draw away disciples after them. And the spirit of unbelief is now manifest among those once distinguished as leaders in the great Advent movement, in their endeavoring to overthrow the very principles of the interpretation of prophecy, adopted and defended by them in the past; and while nominally associated with us, are engaged in teaching, if not damnable heresies, they are paving the way to such. And such a contrariety of views and applications of prophecy as are advocated among us, must be suicidal to the faith of such as are not established in the truth.

The great principle of interpretation of symbolical prophecy, adopted and applied by the late Wm. Miller, cannot, we think, be much improved. The more it is scrutinized and applied, the better it appears, and if we want sound interpretation and healthy action to obtain among us, we had better learn more from the old landmarks, and less from the multitude of decoy lights that now confront us from every quarter. Let us now apply this principle, briefly, to the eighth chapter of the prophecy of Daniel.

First, let us turn our attention to the grand scope of the prophecy,—to what the prophet *saw* in a vision.

1. He saw a ram with two horns, and then the ram pushing in three different directions, that no life or living might stand before him.

2. He saw an he-goat, with a notable horn between his eyes. He also saw the said goat moving with great velocity towards the ram; and then "smote the ram, and brake his two horns," and overcame him, and none could deliver the ram out of the power of the goat.

3. After the goat had waxed very great, the great horn between his eyes was broken, "and for it came up four notable ones, toward the four winds of heaven."

4. Out of one of them "came forth a little horn that waxed exceeding great, toward the south, and the east, and toward the pleasant land. And it waxed great even to the host of heaven, and cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to [or against] the prince of the host, and by him [or from him] the daily was taken away, and the place of his sanctuary was cast down. And an host was given him against the daily, by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered. Then I heard one saint speaking, and another saint said unto that certain saint that spake, How long shall be the *vision* concerning the *daily* [*or continual*] sacrifice, and the transgression of *desolation*, to give both the sanctuary and the host to be trodden under foot? And he said, Unto two thousand and three hundred days; then shall the sanctuary be cleansed," or justified.

After Daniel had seen all the movements of the symbols presented to him, the question was asked (by Palmoni, or the numberer of secrets, or the wonderful numberer—*margin*), *How long the vision?*" The reader will take notice that this question relates to the duration or continuance of all that is embraced in the vision. The interpretation of this vision by Gabriel shows that Persia, Grecia, and Rome, and their several changes, till Rome the last power presented is broken without hand (or human agency) at the coming of Christ to judgment, is the meaning of those symbols; and the period of time designated measures their entire history. The "question" is *not* concerning the daily sacrifice, as our translators would have us understand; because the words "concerning" and "sacrifice" are not in the original, but are supplied words; but the question relates to the daily, or *continual transgression*, and the *transgression of desolation*. Persia, Grecia, and pagan Rome, are the daily, or continual transgression; for each of them were pagan idolaters, opposed to the true worship of God; and each of them in turn have oppressed and trodden under foot the people of God and their inheritance. But the transgression of desolation (the same as the abomination that maketh desolate) represents papal Rome, whose history answers to the intensity of the transgression, in its opposition to God, in its attempts to crush the truth out of the earth. If the Jewish worship is what is meant by that supplied word—sacrifice—in Dan. 8 : 11, 13, as some tell us, we would like to ask such interpreters of prophecy why that supplied word is nowhere to be found in the original? Is it because there is no Hebrew word agreeing to the English word sacrifice? It would be well for such to examine some three hundred texts from Genesis through the Old Testament Scriptures, where the word sacrifice occurs as the equivalent to the Hebrew word *zeh-vagh*, or *zah-vagh*, before jumping to such rash conclusions. Either of these original words was at hand, if the word sacrifice was required in the text. The word sacrifice, then, is *not* required to give sense to the passages under consideration; but really falsifies their meaning. The word daily, as a proper name, occurs only in the book of Daniel, and in each of the five places in which it is found, the word sacrifice is in italics, implying that the original would not authorize its insertion, but that the translators introduced it to express what they supposed to be the sense of the passage.

The infidel position of our D. D.'s in the past, in endeavoring to apply the little horn of Daniel eighth to Antiochus Epiphanes, a Syrian king, who persecuted and destroyed many of the Jews, and interfered with their worship, by taking away (as they say) the daily (sacrifice) one hundred and sixty-eight years before Christ, is no more absurd than that of some among us who apply the "daily" to the taking away of, or causing to cease, the "sacrifice and the oblation" by the Romans in A. D. 70, by the destruction of Jerusalem.

Both of these positions are manufactured to destroy the true import of the prophecy; especially the prophetic period connected with it. But all such labor is futile, and will be so regarded by all who love the Lord's coming. None loving this event can be persuaded to believe that the 1335 and the 2300 days are to be understood as literal time; the scope of the prophecy commencing with the "pushing of the ram," that no *life*, or *living*, might stand, referring to the twelfth year of Artaxerxes, the fifth king of Persia, B. C. 426, in which year he signed the death warrant of the entire Jewish nation; from this event commences the 2300 years. The first part of this period, namely, the seventy weeks, or four hundred and ninety years, the period through which the *transgression* must be *restrained*, brings us to A. D. 65. Here ends the restraint put on the transgression, and the Jewish nation must now be destroyed. From A. D. 65 we have eighteen hundred and ten years more to complete the 2300, which carries us to A. D. 1875. Here end the powers embraced in the vision; namely, Persia, Grecia, and Rome, that were to tread under foot the sanctuary and the host; this period ending by the removal of those powers, and the justification of the sanctuary.

Even if Christ does not come in A. D. 1873, and the sanctuary is not cleansed (or justified) in 1875, the literal day theory cannot be correct, because of certain great facts presented in the prophecy connected with those periods of time; namely, the continuance or duration of the powers which those periods cover cannot be compressed into a period of from three to six years, the amount of those periods literally understood. The 2300 days, as a prophetical or symbolical period of time, i. e., each day representing a year, or 2300 years together, as the period of time covering the history of Persia, Grecia, and Rome, from the pushing of the ram, is perfectly natural and consistent, and the *only* consistent application. Again, the language of Gabriel to Daniel—"I will make thee know what shall be in the last end of the indignation." "For at the time appointed [i. e. 2300 years] the end shall be"; the end of human history in its present relation to the earth. And then immediately explains the symbols, implying that their duration is covered by the period of time designated; then after explaining them (except the 2300 days) he says—"Wherefore shut thou up the vision, for it shall be for *many days*." "Many days" must have a longer range than about six years, unless we charge Gabriel with folly, and impeach the divine instructor.

Again, when Gabriel visits Daniel the second time, recorded in the ninth chapter, he explains the remaining symbol, i. e., the 2300 days. He says—"Seventy weeks are determined [should have been rendered "cut off"] upon thy people and upon thy holy city.' What are those seventy weeks cut off from, if not from the 2300 days? Gabriel says—"I am now come forth to give thee skill and understanding. . . . Therefore *understand* the matter, and consider the *vision*"; carrying the prophet's mind right back to his former communication, recorded in the eighth chapter.

These seventy weeks, then, are a part of the 2300 days; the events included in the seventy weeks make it impossible for those weeks to be literal time, and they are generally acknowledged to be weeks of years, being four hundred and ninety years. If those seventy weeks are really 490 years, and they are "cut off" from the vision of the eighth chapter, then the length of the vision must be 2300 years, because we cannot "cut off" four hundred and ninety *years* from 2300 literal *days*, any more than we can cut off four hundred and ninety miles from 2300 inches. All these facts prove beyond a doubt that these several periods of time are symbolical; i. e., a day for a year; and there is no mode of reasoning that will prove to the contrary; and I pity the person that attempts it; for I believe the time is not far distant when such will mourn over their rashness, in detracting from and belittling the sacred oracles of divine truth. We are hastening rapidly to the day of final reckoning, when every man must give an account of himself to God, for the influence he has exerted for or against the truth, with every other act. Solemn thought! May the Holy Spirit impress it on every heart. Amen.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Feb. 7, 1872.

☞ Please Remember!

☞ All remittances to this office, in the form of Drafts, Bank Checks, and Postal Money-Orders, should be made payable to the Business Agent, GEO. T. ADAMS.

☞ Take Notice!

☞ All subscriptions for the Crisis are payable in Advance, at the rate of $2.50 a year.

☞ THOSE who send articles for the *Crisis*, should direct them to MILES GRANT, Boston, and not to the Business Agent.

THE WORCESTER CONFERENCE.

FARE REDUCED.

We have arranged with the Boston and Albany R. R., so that the friends who go over this road, to attend the meeting held at Worcester this week, having paid full fare one way, will be furnished at the Chapel with free return passes to the various stations on the road that they may have come from, good to Feb. 12th inclusive. G. T. A.

SAN FRANCISCO.

We are now (Jan. 16th) enjoying as delightful weather, as beautiful spring scenery, as we ever have in New England the first weeks of May. The sky is clear and cloudless, and the air is so soft and balmy that we sit without a fire, with windows open, while the gardens and yards are adorned with very bright green grass, petunias, roses, Egyptian lilies, and other flowers, and very handsome evergreens, which present a most charming sight to the eye of the beholder. In some yards the grass is a foot high. The winter is warmer than last year. It is truly a "Summer Land." The rainy season appears to be over. The grain and fruit prospect was never better for this coast.

Our meetings are continually increasing in interest. Some have just started in the service of the Lord, and others are under conviction, and almost persuaded to be christians. The Spirit of the Lord is with us in all our meetings. Bro. and Sr. Fassett, Brn. Howell and Wilson, are giving efficient aid in the good work. We have a pleasant and commodious house, which has been very much crowded, and some had to go away for want of room. People of the first rank in society come to hear the glorious truths of revelation. Some popular ministers and religious papers speak against us, but we feel *certain* that the Lord is our helper. He blesses us with abiding and "perfect peace." Pray for us.

PREACHING THE TRUTH.—We are pleased to know that ministers are rising up in all denominations to preach the immediate coming of Christ in glory. Recently, Dr. Lyman, pastor of the Trinity (Episcopal) Church in San Francisco, preached that we are in the "last days," amid the "perilous times" that are to close this dispensation. The reporter says: "His emphatic and eloquent announcement of literal and immediate Second Advent views created a genuine 'sensation' in his immense congregation." Similar tidings are now becoming common. The Spirit of the Lord is stirring up the minds of the ministry and people more and more on this subject. Let us renew our efforts to awaken the people to this great truth.

OWING to the blockade on the Pacific road, and the consequent delay of the mails from California, we are not able to give our readers the usual correspondence from the Editor. Shall hope to make up the deficiency next week.

ADVANCE OF CRIME.

That crime is rapidly increasing is a fact too well established to admit of candid controversy. Life, virtue and property are in peril in these last days of Satanic rule. The stream of iniquity is swelling rapidly, and a freshet of wickedness is rushing through the world. But little restraint is felt through the influence of civil or mob law. One would hardly expect that in the quiet state of Indiana, society would be in a condition as indicated by the Louisville *Ledger*, Nov. 27th, 1871. The writer says:—

"The devil seems to be having it pretty much his own way over in Southern Indiana, if one may judge by the number and atrocity of the crimes recently committed in that section. Hangings, murders, burglaries, and highway robberies follow each other in rapid succession, and good citizens cannot but feel the tremors of fear when they reflect what apparent insecurity there is to life and property. There was the murder of the Woodward family in Orange County, in which four persons were mercilessly butchered with an axe; the attempt to murder an entire family in Lawrence County, a few miles from New Orleans; the butchery of a mother, her little son and an infant daughter, near Tell City, in Perry County; twenty-five or thirty murders of single individuals; the outraging and murder of an old lady near Clear Spring, in Jackson County; the hanging of two men from a bridge in Orange County; the hanging of the three Renos and Charles Anderson in the New Albany jail by the Seymour mob; the taking of citizens from their beds in Harrison, Crawford and Lawrence counties, and beating them nearly to death with clubs and switches; the deliberate grinding of a butcher knife by a woman, and her subsequent use of it in cutting into tit-bits the body of her sister-in-law, in Washington county, and dozens of other almost as shocking barbarisms, crowned with the massacre of the Park family in Clark County; and all these would indicate the fulfillment of the prophecy of the Revelator of Patmos, that Satan would be loosed for a season."

The days of Sodom have returned, as foretold by the Savior. The cup of iniquity is about full; the harvest is nearly ripe; and soon the heavenly reapers will descend to begin their great work of separating the wheat from the tares. It is a solemn hour in which we are living; yet but few realize how near we are living to the end of the present dispensation. It is time to be wide awake, gazing from the watch-towers for the first glimmer of light from the dawn of the eternal morning. Let us be all ready to depart at a moment's warning.

AN IMPORTANT DISCOVERY.

When at Bro. Billings', in Chicago, we gathered some important facts concerning a noted spring, called the "Waukesha Bethesda Mineral Springs" of Waukesha, Wis. These springs are about eighteen miles from Milwaukee, and fifty from Madison, the Capital of the State. This water is said to cure Bright's disease and diabetes. Physicians have believed the former disease incurable. It proves fatal to the kidneys, causing death by starvation of the blood. The water of the Waukesha Springs has a remarkable healing effect upon diseases of the kidneys and liver; especially those already named. This spring was discovered by Mr. Richard Dunbar, who had been suffering some two years with what appeared to be an incurable disease, known as saccharine diabetes. He had consulted the most eminent medical men in this country and Europe, without receiving any perceptible benefit. We will let him give his account of the healing power of this Spring in his own language:—

"Being called to attend the funeral of a friend, his excessive thirst led him to a spring near by, when tasting the water, and finding it palatable, he indulged freely in drinking several glasses, when to his surprise he found himself in a copious perspiration for the first time for over two years. Retiring at the usual hour that night, he slept undisturbed for the first time during his illness, having been invariably disturbed, at intervals, as many as eight or ten times during the night, with a continuous thirst, and drinking freely. In addition to the foregoing benefits, his constipation was relieved, whereby all medical preparations were dispensed with. These results being so marked and striking, led him at once to repeat the use of the water, and in a few days thereafter left for his home in Brooklyn, New York, believing himself to be cured. This occurred in 1868. During January following, he had a relapse of this distressing disease, which led him to consult his medical adviser, Professor Willard Parker, M. D., New York City, who advised him to visit the spring in Wisconsin, from which he derived so much benefit before, and note specifically the result attendant on the use of the water, and report to him the result frequently, during his stay at the spring.

On this, his second visit to the spring, he found his condition as follows: Specific gravity of urine marking 45°, densely saccharine, dryness of the mouth, gums, tongue and lips, with insatiable thirst and constipation of the bowels, with acute pains in the region of the kidneys and left hip, weakness of limbs, languid feeling, and uncontrollable discharge of urine, and a general prostration and emaciation of the whole system.

The result. A few days' use of the water resulted in producing a perfectly normal condition of the whole system, all traces of sugar removed, and specific gravity that marked 45° was reduced to 18°. This wonderful result induced him to give it extended publicity, being satisfied himself of its curative properties, and sustained in his opinion by eminent medical men."

From facts gathered, we are convinced that the water from the Waukesha Springs is the best known remedy for the terrible diseases named. For this reason we have spoken on the subject. The water can be sent any distance, without losing its healing properties. Those wishing information, can address E. P. Dunbar, Waukesha, Wis. He is the general manager at the Springs. We learn the water can be obtained at 153 Bunker Hill St., Charlestown, Mass., for $1 per gallon.

HOSPITALS IN THE SPIRIT-WORLD.

The demons tell some strange things about matters in the "spirit-world," which is a world not once named in the Bible. Such a world might do for "disembodied spirits," who would need no tangible place for a residence. In the *Banner of Light*, July 8th, 1871, we find a record of the following conversation with a spirit:—

"Q. Can the intelligence tell us how many spheres there are in the future state of existence?

A. Just as many as there are different states of mind requiring different spheres; indeed, they are numberless.

Q. I heard it stated last night that there were asylums—insane hospitals in the spirit-world.

A. It is so.

Q. Why do they have to have them there?

A. Because there is a necessity for them."

We would like to know of what materials the hospitals are composed. Are they built of wood, stone, brick, or iron? We conclude they must be very *tight*, or the disembodied insane ones would get out, greatly to the annoyance of the sane ones.

☞ IN the first number of Sr. Willard's "Story of Grace," the order of the article was broken, by the blind paging of the Ms. The true ending is what refers to pious teachers. That which follows should be read after the second paragraph in the article.

UNWORTHY.—It appears from a communication received from J. A. Cleaveland, A. S. Balch, W. B. Peck, and G. W. Ferry, of North Hyde Park, Vt., that the Rev. David Wyatt, traveling with a woman whom he claims to be his wife, is wholly unworthy of Christian confidence.

BRO. C. GOUD wishes to say to the brethren and friends,—"By excessive labor and exposure I am down sick, and have been confined to the house, and nearly all of the time to my room, since Jan. 18th, but am now gaining slowly, and hope by the blessing of the Lord to be in the field again in a few weeks. I request an interest in the prayers of the saints that sick or well I may be the Lord's wholly."

"THE BEAUTY OF HOLINESS."

1 CHRON. 16: 29.

The Bible speaks emphatically of the "*Beauty of Holiness*." Seen in the light of God's truth sin is hateful, and impurity is loathsome. Just to the degree that grace renovates and sanctifies, it impresses beauty upon the soul and life. When fully washed in Jesus' blood, the child of the great King "becomes all glorious within." Then the inward beauty exhibits itself in the countenance and manners, and inscribes excellency upon the conduct. Purity, humility, discretion, and unselfish devotion to doing good, and making others happy, give true and superior loveliness. This gospel holiness fits one for an acceptable and happy performance of all the duties of life. O Lord, inspire thy people with an intense desire for this grace! O for a general struggle for its purity, its meekness, its divine and clustering beauties! This holiness with all its power and beauty, is provided for every one of God's children. Jesus has purchased it, and the Holy Spirit is ready to sanctify us now. Let us sorrow and mourn for it, let us consecrate ourselves to it, let us seek it with all the heart, yea, let us draw near to Jesus, and just now trust in him, as our full Savior, and, his precious blood will cleanse "soul, body, and spirit," and the Holy Spirit will fill us with love, and seal holiness, with its beauty, upon our hearts. We are little and unworthy, but it is the good pleasure of our God to thus fully save us; so that we may always truly represent Christ and his religion in the beauty of holiness, until our great and arduous life-work is done, and he calls us to go and dwell with him. Amen.—*American Wesleyan.*

THE DURATION AND NATURE OF FUTURE PUNISHMENT.

BY HENRY CONSTABLE, A. M., PREBENDARY OF CORK. Reprinted from the second London edition, with an Introduction by Prof. C. L. Ives, M. D., of Yale College. 8vo. 68 pp. Price 40 cents.

All things considered, we regard this the best work on the subject treated of now before the public, and *the* one to distribute, especially among our friends and neighbors who do not hold with us on the subject. We have procured a large lot of the publisher, and put them at the following low prices:—1 copy, 40 cts.; two copies, 75 cts.; three copies, $1; one dozen for $3.50;—all sent by mail, postpaid. Please order freely. AG'T.

"THE UNDERWORLD OF SPIRITS."

A friend who believes in the "underworld of spirits" propounds the following questions:

1. Why are the dead said to come from *mnemeios*, *thanatos*, and *hades*, to judgment? John 5: 28; Rev. 20: 13.

2. Why is Christ's body said to go to *mnemeio*, and his soul to *hades?* Matt. 27: 60; Acts 2: 31.

3. Did Christ go down into the abyss? Rom. 10: 7.

4. Was the Son of man three days and three nights in the *heart* of the earth? Matt. 12: 40.

5. Did Christ go into the same place that the devil is to be bound in? Rom. 10: 7; Rev. 20.

6. Did Christ go into the same place where the rich man is said to have lifted up his eyes? Acts 2: 27, 31; Luke 16: 23.

7. What was the faith of the Jews in regard to *hades* and *sheol?*

8. 1 Pet. 3: 18–20—"And he [Christ] died in body, but lived in spirit. And he preached to those souls which were detained in *hades*, which were formerly disobedient in the days of Noah, when the long-suffering of God commanded an ark to be made in hope of their repentance, and eight souls only entered into it, and were kept alive in the waters."—*Syriac Testament.*

9. Was the gospel ever preached to the antediluvians? 1 Pet. 3: 19, and 4: 6.

10. Are all men to be judged by the law and gospel? Rom. 2: 12, 18.

11. Could they be judged by the gospel unless it was first preached to them? John 15: 22, and 3: 19.

12. Why are we said to be judged according to deeds done in the body?

REPLY.

As the questions are numbered, our answers will bear corresponding numbers.

1. Because they are unjudged while there; but *mnemeion*, *thanatos*, and *hades*, are not three distinct places, because (1) if this were so, it would involve the division of man into three distinct parts at death; one to go into *mnemeion*, one into *thanatos*, and one into *hades*; but (2) the occupants of *hades* are said to be "dead," as well as those of *mnemeion*; "*hades* delivered up the dead," not living spirits; so these two terms bring to view the depository of the "dead"—one place called by two different names; while *thanatos* is here personified as an agent that captures and imprisons his victims in *hades*, his prison-house. If *hades* is really an "underworld of spirits," they must be "*dead*"—not alive.

2. While it is said by Matthew that Christ's body went to *mnemeion*, and by Peter that his soul went to *hades*, the term soul is here used in the sense of person, *hades* being the receptacle, or state, of the "*dead*," and not of the living. Both witnesses speak of the realm of death. That *hades* is not an "underworld of spirits," in a conscious state, is evident from this statement—"There is no work, nor device, nor *knowledge*, nor *wisdom*, in *sheol*"—Gr. *hades*. Eccl. 9: 10. If *hades* is a realm of disembodied spirits, they are certainly void of "knowledge" and "wisdom." We read, "Thy pomp is brought down to *sheol*," where "the worm is spread under thee, and the worms cover thee." Isa. 14: 11. Do the "worms" thus cover disembodied spirits, or the real men that die and are buried? The very beings that go to *sheol* or *hades* enter into this condition. Jesus escaped this state of decomposition in *hades*, as he was "not left there" to see corruption.

3. Christ went into the *abussos* as a "dead" person, not as a living soul. "Who shall descend into the deep (*abussos*)? that is, to bring up Christ again from the *dead*."

4. Of course Christ was three days and three nights in the "heart" of the earth, as a dead personage, but not in the *centre* of the earth as a living being, in a disembodied state. Jonah was not in the whale's belly in a disembodied state, but physically there.

5. Christ went into the *abussos* (the deep), and the devil's bondage is located in the deep (*abussos*); also the "beast" came out of the "bottomless pit," or *abussos*. Did he come out of the "underworld of spirits"? Rev. 9: 11, and 17: 8.

6. Christ went to the same *hades* that the rich man went to, which we have seen to be a realm for *corporeal* men, where worms cover them; a realm of "dead" men; a realm where there is no "knowledge nor wisdom"; a realm where men are unjudged, for *hades* is to deliver up its dead to be judged; consequently sight, speech, and feeling, can be attributed to the dead rich man only on the principle of personification,—representing inanimate matter as seeing, feeling, and talking,—to teach a lesson to the living.

7. The faith of the Jews before their captivity was that there was "no knowledge" in *sheol* or *hades*, and that it was the place to which *corporeal* men went at death, for Jacob said, "Then shall ye bring down my gray hairs with sorrow to *sheol*"; and it is certainly the *physical* man that wears "gray hairs." After their return from captivity, a part of them adopted the heathen notion of transmigration of souls, or an entrance into an unseen cavity in the ground, in a disembodied state. Their corrupted faith was denounced by Christ.

8. Whether the "spirits" spoken of by Peter are in the *hades* prison, or some other, they are "*dead*," because "for this cause *was* the gospel preached also to them that are *dead*." 1 Pet. 4: 6. They were alive when the gospel was preached to them, but they are now "*dead*"—not as *disembodied* spirits, but as persons, synechdochically called spirits.

9. The gospel was certainly preached before the Christian era, for Paul in speaking of the times of Moses, says—"For unto us was the gospel preached, *as well as unto them*." Heb. 4: 2. Also we are told that the gospel was preached "to Abraham." Peter speaks thus of the prophets: "The spirit of Christ which was in them did signify, when it *testified beforehand*." 1 Pet. 1: 11. On this principle the gospel was preached to the ancients, not excluding the antediluvians.

10. All men are to be judged either by the law or the gospel, except a class mentioned by Paul, who "are a law unto themselves" in the absence of the perfect law.

11. They could not be judged by the gospel unless it had been first preached to them; but it must be preached to them in the body, and not in a disembodied state, in order that they may be judged for "the deeds done in the body." If a part are entitled to preaching in an "underworld of spirits," so are all; then why not abandon preaching till we go down into the cellar of disembodied men?

12. We are said to be judged for the deeds done in the body, because no deeds are done out of the body. If the real doer of deeds lives *out of the body* for hundreds of years after death, will it do no deeds good or bad? If so, will it not be judged for them? Where do we read anything about it? The expression, "done in the body," does not indicate that they are done by a distinct person living in the body, any more than the statement Christ was "put to death *in the body*" means that it was a distinct person inside of him that died. It simply means in person, in both cases. W. S.

TIME.

NAAMAN GRANT.

After having studied on the same for eight or ten years since 1843, I came to the following conclusions, viz.:—

1. That the 2300 days would end in the year 1880, and then will commence the cleansing of the sanctuary.

2. That the 1335 will end in 1873, when probation will end, and the resurrection of the saints take place; there being just seven years between the two events, of which I will speak again. From the 2300 there were four hundred and ninety cut off upon the Jews as a nation, and the holy city, Jerusalem; this was destroyed in the year 70. 1810 more will bring us to 1880.

The "seventy weeks" have been most wofully mutilated by some, by mere assumptions, and without any authority. I see no good reason why the sixty-two and sixty-nine weeks, and the one week, are not the identical "seventy." It is held by many Adventists that Christ was crucified at the end of the sixty-two weeks. I find no such statement between the lids of the Bible; it is not so, but *after* sixty-two; how long after? This is indefinite as to time; events have proved it so.

Again, there were to be sixty-nine weeks unto Messiah the Prince. We are told this ended at his birth; there is no authority for it; he was not born a Prince, but there is good proof to the contrary, for the wise men said, "Where is he who is born King of the Jews?" He was king while he lived; he died a king. Pilate said, "Shall I crucify your King?" Then where shall we find Messiah the Prince? Messiah is one thing, Messiah the Prince is another; a name given to the same person holding office as such.

Now let us take the seventy weeks as stated in Daniel, ending with the holy city. The sixty-nine reach to Messiah the Prince, one week short of the seventy; "and he [who? a man, in all probability] shall confirm the covenant with many for one week." You are aware of what Josephus says about a certain man at a feast four years before the war, who went forth crying, "Wo! wo!" to everything concerning Jerusalem. And this person continued for seven years and some months. This reached to or near the taking of the city. (Where do we get seven years for the war? Only three and a half years.) Did not this man confirm the covenant with many for one week? Josephus says the wise took these signs as a warning from God. Now it is plain to me that Christ held the office of a king up to that feast, and then gave up the office of king (margin)—"And they shall be no more his people"; and he then became, as the Revelator says, "The Prince of the kings of the earth." Rev. 1: 5. He then became Messiah the Prince. Here ended the sixty-nine weeks; then the one week of confirmation; and in the midst of *this* week he shall cause the sacrifice and oblation to cease.

Does not Josephus say that immediately after the army sat down around the city, there was a mighty famine and pestilence? Would not this famine cause the sacrifice and oblation to cease, for want to do with? And who was the cause of this? Why, the Roman army, or Titus; he caused it to cease.

Now to find where the sixty-two ended, we will go back eight weeks, and we come to the year 14, or end of the sixty-two weeks, and find that Christ was crucified in 33; that is, two weeks and four days *after* sixty-two. It is evident that the 1260, 1290, and 1335, did begin at the same time—at the setting up of the abomination that maketh desolate, which was in 538. The 1260 ended in 1798, when his dominion was taken away. The 1290 did begin at the same time, for Daniel says in chapter 12, at the eleventh verse, that it commenced with the setting up of the abomination that maketh desolate. The 1290 reach down to 1828. About that time the second coming of Christ began to be preached. The 1335 reach to 1873, when Daniel will stand in his lot. Here are seven days, or years, from 1873 to 1880.

There are several prophetic periods which fill exactly this space of time. Matt. 24: 37, "But as the days of Noe were, so shall also the coming of the Son of man be." This was spoken with direct reference to the days; not to what was done in those days, as in the following verse. Noah was taken into the ark seven days before the wicked were destroyed by a flood. May not the coming of the Son of man be seven days, or years, before the wicked are destroyed? Amos (8: 11) speaks of a famine of hearing the words of the Lord. Will not this be after the righteous have gone into their chambers? Then there will be none to preach the words of the Lord. So it was after Noah went into the ark. Rev. 8: 1—"There was silence in heaven *about* one half hour—seven days—of no preaching of the words of the Lord. Here come in Noah's seven days, Daniel's time of trouble, the prophet's famine; the saints are gone; none to preach the words of the Lord; the wicked are left to meet the judgments of the seven trumpets.

Buckland, Conn.

THE TRACT FUND.

The *Advent Christian Publication Society*, at a meeting on Springfield Camp-ground, August 23d, 1871, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec'y Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$364.35
S. J. Wolcott	.30
J. M. S.	1.00
Israel Andrews	2.50
John Salisbury	3.00
M. A. Bews	.25
O. Stone	2.50

The acknowledgment, some time since, of $2 50 from L. & H. Moore, should have been L. & H. Morse.

POOR FUND.

To send the Crisis to the Poor.

Previous acknowledgments	$25.70

YOUNG PILGRIM POOR FUND.

Previous acknowledgments	2.55

AMER. ADVENT MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments	$1,579.44
Joseph Kimball	2.00
"C."	1.00

SPRINGFIELD NATIONAL ADVENT CAMPMEETING FUND.

W. C. Townsend (pledge paid)	$2.00

SOUTHERN MISSION.—No. 7.

Since my last, I remained and preached in Cartersville, Ga., till Jan. 16th. On Sunday the Episcopalian minister dealt out a big dose for us, but no Bible in it; said that the man who meddled with prophecy was taking a dangerous leap into the deepest darkness, and that the agitation of this new doctrine in the South was "all babble, babble, and nothing but babble," and ought not to be countenanced by the people. I see that the Southern religious papers are giving us their severe thrusts of late. In spite of all this, many of the people will come to hear for themselves. My meetings are said to be attended largely by a class of thinking men that do not usually go to church.

There are three colored churches in this place and two of them have requested me to preach in their houses; but not having time now, I had to put them off till other arrangements were filled.

I have requests to visit adjoining towns. I leave with the strongest requests for an early return, after having been in the city two weeks, during which time I have preached every day. Bro. Franklin (formerly a Methodist minister) says that every sermon has been a great blessing to him. He is greatly animated with the new light he has received, and will have to preach it. He is sending publications to distant friends to open their eyes. A strong force will stand for the truth in Cartersville.

Reached Long Island, Alabama, near midnight, Jan. 16th, our engine having run off the track on the way, thus detaining us; but no injury was done. Being much fatigued, I passed one day without preaching, to get rest. Jan. 18th, commenced meetings at Long Island, Ala. Eld. Smith, a Baptist minister holding our views, lives a few miles distant, but was present to aid in the services. A worthy Baptist, Bro. C., about six miles from here, holding our views, has already gone to preaching the faith in earnest, having held several meetings near home. He is a man of mind, of firmness, and kindness. I formed his acquaintance when I first came to Ala., and had previously sent him publications which helped him into the light. He is out clear.

Have just received a pressing letter to visit and preach for a Baptist minister twelve miles from this point, in Ala., who is coming into the faith, and incurring persecution for it. He has read my recent work, and adopts the faith, and has begun to preach it. In spite of opposition, truth is getting a foothold in various directions.

Jan. 19th. Although we have had an abundance of rain and mud, I preached to a small congregation, who listened with interest. I find this is the worst season of the year to reach the people in the South, owing to the weather and roads, it being the rainy and muddy season of the year. Southern people seldom hold a series of meetings here in the winter, their time being in early fall, beginning about the first of July, and ending with the last of September. This is the most leisure season of the year with them, besides being good weather, and warm enough. This is their revival season, like the winter months in the north. It is about impossible to hold a series of meetings at this season of the year without having them partially broken up by the rain and mud. By the time a revival interest is started, serious ones are kept away several days by a bad state of weather and roads. And thus the interest is destroyed, yet truth is fastened on many minds.

Jan. 20. In spite of the bad weather, bad roads, and cool house of worship, we had a respectable gathering of earnest listners. After sermon I called for volunteers, but though evidently deeply impressed, none were quite ready to move. Owing to the coldness of the house, it has been decided to move the meetings to the "Macedonia" meeting-house as soon as Tuesday night, in an adjoining town, about seven miles distant. It is thought that house is warmer; if not, it will bring a new class of hearers, in part, to hear the truth.

Sunday, Jan. 21st. The Methodist circuit preacher had an appointment for the forenoon at the house I have been preaching in. When he came, he insisted that I should preach in his place. I gladly complied with his request. But the people suffered with the cold before I could finish my sermon. The house is warmed by a fireplace in one end of the house, leaving those in the opposite end of the house to sit in the cold.

Sunday evening I had a very free time, and at the close of my sermon I called upon sinners and backsliders to come to Christ, when about thirty arose for prayers. After a season of prayer, we closed without further services owing to its being uncomfortably cold. One night more here, and we change for more comfortable quarters. I find by conversation that much interest is being felt on the different topics of truth presented, the immortality question and kindred themes, as well as the nearness of the Lord's coming to reign on earth. Many will investigate. W. S.

ENCOURAGING.

I find the brethren are responding nobly to the "Perplexity" article. It is both encouraging and instructive to read the letters sent in either with back pay, or a full explanation and acknowledgment of tardiness. One half acknowledge the ability and willingness to pay, but have kept putting it off. It is some satisfaction to learn there is more honesty in many than promptness. Others have stated their poverty, and pay a part, giving their true situation, and when they will pay the rest, or report again. This is as it should be. Then the Office knows what to depend upon. Some of the letters are spiced with astonishment that they should be dunned for pay, when the preacher who got them to take the paper told them they could have it, pay or no pay, and gave the preachers' names. This accounts for part of the perplexity.

Now, preaching brethren, we ought to help the Office to spread the light in a different way than this. It costs over two hundred dollars a week in cash to issue the paper. Many good persons do not know this fact. When they do, they will feel, as many have expressed by letter, that something ought to be done to stir up the brethren by way of remembrance. Let us all work together to sustain our Advent papers, or we break the main shaft, and the machinery must stop for want of a motive power. Some are doing well, others will soon see it necessary to act, we hope, and pay up, or tell why they do not. All preachers ought to act as agents, by stirring up, and informing about the tardy, poor, etc. HIRAM MUNGER.

FROM Bro. J. T. DIXON.

I have just returned from a few days' visit to Cedarville, N. J. a village some forty miles below this city. It has four churches, embracing three Protestant sects, and though so near Philadelphia I found a people who had never heard our views, only as a beloved Bro. Merrill, a physician in the place has talked to them when able. He moved there recently, heard our views, preached at Vineland some two years ago, and with joy embraced them. I went by Bro. M.'s urgent invitation. The opposition was strong and manifested itself in ways not very creditable to christians and some ministers. I could not obtain a small Hall (always open to Spiritualists and strolling minstrels), but the Lord inclined a Baptist family to open their dwelling house, and though quite unwell while there, we had a triumphant time in the Lord; much prejudice was dispelled, especially at the last meeting (held by invitation in another house half a mile from first place); it was crowded; some in for first time, regretting they did not attend the precious meetings; were hindered by Priests and prejudice. They wished a longer visit.

An elderly gentleman, not a professor, but apparently an excellent man, with whom I stopped last evening was deeply interested and convicted, believed he had heard the truth, promising to seek until he found. He is a man of means, and wants me to come again without fail when the weather will admit of outdoor meetings. Some others were convicted, one young man, son of the Baptist family. Why I write this is, I find at this late day that there are numerous populous villages and small cities, all over our land, where they never have heard the message and sound of Jesus' soon return, and yet there are plenty of churches and watchmen; but oh, how blind! Can nothing be done to reach more of them? In every place some receive the word gladly, and it is attended with converting power.

My visit to Philadelphia and Camden of some five weeks, I feel has been mutually profitable. I unexpectedly came in the absence of their Pastor, and was solicited to tarry awhile. We have been permitted to hear impenitent ones express their desire for salvation. In Camden intelligent men in other churches are embracing the truth. The congregations have steadily increased. Bro. Burbank, their Pastor, is a man of God, much beloved and respected, and a genuine Adventist, well able to handle the immortality question; and each Sabbath of late is receiving members to his flock of such as I trust will be saved. God bless Frank and his people for their christian kindness to me.

It is duty to add that these churches are *not* non-resurrection churches; the Elders and members generally being strongly opposed to said views; neither does Bro. B., though himself a "Life" believer so-called, preach those view, among them. There is a mutual forbearance, so far as he is concerned, on both sides. They called him as their Pastor, esteeming him for his works' sake.

Phila., Pa., Jan. 31st.

"THE SEALS OPENED: OR, THE APOCALYPSE EXPLAINED."

BY ENOCH POND, D. D.

Professor in the Theological Seminary, Bangor.*

We are very glad to see this new effort to expound this portion of the Sacred Word, especially as it comes from the post-millennial side of the Second Advent question, and by a man of acknowledged ability in the Orthodox school. It is evidently true that Dr. Pond has obtained much light on "Revelation" since he wrote up a review of Mr. Miller thirty years ago. In the preface of his book he says:—"Years ago I flattered myself that I might interpret the first five chapters and the last three; but all between seemed dark and mysterious. In the midst of unexplained visions and symbols I was confounded, and could see nothing clearly."

When the Jesuit and German method of interpreting the book was published in America, and endorsed by Prof. Moses Stuart, of Andover College, it fully aroused the Dr. to "a new and earnest attention." We remember it to have produced the same effect upon the minds of many others; and it is not strange that Mr. Pond should feel alarmed for the safety of Orthodoxy when such a strong man in its school as Mr. Stuart, who forty years before wrote a warning to the American churches against "German Neology," had now come to endorse it himself in order to meet the pressing scriptural arguments of Second Adventists. The Dr. speaks in high terms of Prof. Stuart, as his friend and associate, and then enters at once upon the work of refuting his labored and absurd comments on the Apocalypse, as also those of Prof. Cowles, which by the way is scarcely worthy of notice. Many of our striplings have done this over and over again. It is gratifying, however, to see how easily Mr. Pond demolishes the efforts of Mr. Stuart, who places the writing of the Apocalypse and the fulfillment of all its predictions and its symbols prior to and at the overthrow of Jerusalem and the Jewish polity.

The position claimed for this book is, that, "avoiding the theories of Rationalists and Roman Catholics on the one hand, and of the Adventists on the other, the plan of interpretation which we have pursued is the same which has been held by the great body of evangelical ministers and christians in America and in England for the last hundred years." With this start, we might expect to find the Adventists' views avoided or demolished; but to our surprise, we find their views on the principle of interpreting symbols, their application of them, heartily endorsed, and much history quoted to show the fulfillments of the events of the "seals," "trumpets," and "vials," so similar to the positions of Advent publications that one would incline to take him for an Adventist. On the trumpets, he is very clear, applying the first four to the calamities on the Eastern Roman empire—very familiar to our boys and girls. The fifth and sixth trumpets he applies to the conquests of Mohammed and the Turks, adopting and defending at length the year-day theory, giving its use in Dan. 7, 9, and 12, and giving a partial interpretation of those chapters. Thus the Dr. "runs well for a season," and his book, we think, will do a good work among Orthodox people in enlightening them on many points they have much neglected.

We find, however, that Mr. Pond has not given special attention to the chronology of the world. He says, in computing the times of Daniel and John, that the papal beast "arose about A. D. 756, and 1260 years added to this will make the millennium to commence in A. D. 2000, or, *in the six-thousandth year of the world*." Here he adopts Usher's Chronology, which has been shown by Messrs. Miller, Clinton, Bliss, Dr. Hales, and many of the English and American writers, to be quite inaccurate.

There are some very curious opinions in the book, as, that the four beasts (living creatures) of Rev. 4: 6, are cherubim, and that "the cherubim is a superior class of angels," and that "holy angels are redeemed souls." See page 40. Spiritualism, really. There is much valuable matter in the book. The two chief errors which perplex its author and lead him to "see men as trees walking" are, that the dead saints are in heaven, in the full enjoyment of reward, where they are to live forever, instead of being raised from the dead to reign on the new earth; second, that Christ is to reign in spirit and not in person in the millennium. A careful reading of the book will cause the Bible doctrine to shine the clearer. I. C. WELLCOME.

* Hoyt, Fogg & Breed, Portland, Me.

PROPHECY.

BISHOP A. C. COXE.

Bro. J. B. Cook, writing from Rochester, N. Y., some months since, says of Bishop Coxe and his work:—

"This Bishop of Western New York has written and published on 'Prophecy and our own Times—Two Lectures,' 1871—price 25 cents, as given in a note at the end. He is the President, I am told by his bookseller here, of the Society for promoting Protestantism in Rome. He has been in Rome, and has also seen Dr. Dollinger, and given in his 'Signs of the Times' some special information, though I have not yet read this last named work—fifty-six pages octavo.

On 'Prophecy' the Bishop gives proof for the nearness of the second advent. He makes most of the 1260 year period (p. 17), and gives the epoch of the apostasy both East and West (in a note p. 21), A. D. 609, and three years later. True, in adjusting the whole, he fixes on A. D. 610; and then the 1260 would reach 1870. But again he gives the date of his writing, 1871; and still further, he adds three years to 609, which will carry it on to 1872. Then he embraces an expansive view of the crisis as the prophets specify the varied classes of mankind—'Jew, Gentile, and the Church of God.'

However, I am glad to get this testimony. It may arrest the attention of many whom we cannot reach. I got it the date of my writing, at evening, yet I did not sleep till I had read its seventy pages. My desire was to see if the Bishop had any more profound and comprehensive grasp of the grand sum of prophecy, than others in our more immediate circle; but my conviction is that he does not grasp one tithe of the Bible testimony that Dr. Barbour gives in his "Midnight Cry"—and with far more simplicity, directness, and power.

It would be easy to point out the secret of this wondrous difference as to the character and amount of scriptural proof that the two writers have furnished; but I forbear to give more than this matter-of-fact statement, as I am thankful for each. It is whispered that the Bishop is preparing another more extensive work on the general theme."

J. B. COOK.

REPORT OF CT. A. C. QUAR. CONF.

Conference met at New Britain as per appointment. Preachers present:—B. Hitchcock (Pres.), G. L. White, W. S. Campbell, S. C. Hancock, H. Rockwell, W. Ripley, A. Elliott, R. K. Stark, O. D. Woodruff, L. S. Ludington. Delegates:—P. W. Jones, of Winsted, E. M. Ripley, Pleasant Valley, H. P. Bradley, Bristol, Edson Woodford, of Collinsville, E. B. Lewis, New Britain, G. W. Denny, and Bro. —— Bunnel, of New Haven. The usual formalities were observed, and the several committees appointed; one of which only is it necessary to mention, viz., the "Mission Tent Committee." This committee consists of Brn. B. Hitchcock, W. Durand, and G. L. White. Individuals or churches desiring the use of the tent when the proper season opens, should address the committee through the chairman, B. Hitchcock, Bristol, Conn. It is understood by the conference that all parties employing the tent will also employ their own chosen preachers.

The reports of preachers and delegates were rather more cheering than those of the Annual meeting, some of which I will give in brief. Bro. G. L. White reported that he had visited and labored four evenings in Sharon, where there was but one Advent sister. Meetings commenced with thirty hearers, and ended with seventy. The people seemed kindly disposed, and manifested an interest to hear more. Bro. A. Elliott reported (among other good things) that there had of late been an awakening at his place (Camp's Mills, I think), and an addition of nine young people to the church, and among them his own son, who is a school teacher. Bro. H. Rockwell reported having gained access to a Baptist church, and an attentive audience; among whom or in which the spirit of inquiry had been aroused. Bro. R. K. Stark had found a hearing ear in some new places.

Bro. H. P. Bradley (delegate) reported a rising interest, and a flourishing Sabbath school in Bristol. Brn. G. W. Denny and

—— Runnel reported the church in New Haven as waking up. It has forty or fifty members, and a large Sabbath school. Also, that they have more additions to the church from the Sabbath school than from all other sources. They earnestly recommend Sabbath schools as the nursery of the church. Many others reported, and their reports were mostly of an encouraging nature.

The conference was opened, conducted, and closed in a spirit of love and harmony. It was voted to call the next meeting of the conference at Southington, on the 17th of April next. L. S. LUDINGTON, Sec.

Correspondence.

From Eld. L. Boutell.

BRO. GRANT:—Saturday, Jan. 27th, I took cars for Hampton, N. H., to spend Sunday and break to them the bread of life. I found on my arrival that there was a meeting appointed in the Chapel for the evening. At the appointed time I went to the place of meeting, found a good congregation of brethren and of the people assembled to hear the "gospel which is the power of God unto salvation" to the believing, and soon it was evident that the Lord by his Spirit was among them.

They have a new, convenient Chapel recently erected, which is paid for, and they seem to appreciate the goodness of God in conferring upon them this great favor. There is much religious interest among them. They love to hear the good news that He who will destroy death, and give eternal life, is soon coming. A number have been converted, some reclaimed, and the good work of the Lord is prospering with them. It was soul-refreshing to enjoy the meetings. The worshipers seem to be of the old-fashioned stamp, that are not satisfied with shadows, or fables, but must have the "sincere milk of the word," that they may grow thereby.

Sunday, the house was well filled, crowded in the evening. Freedom in Christ was enjoyed; and it was a precious day for the cause of truth in Hampton. The Lord is with this people. All seemed deeply interested. Some came a long distance to hear the gospel of the coming kingdom.

The Lord does favor those who make sacrifices for him and his cause. I have never known where the disciples have harmoniously united in building a house for the Lord, and have it free for all to come and worship, but the Lord has prospered them with special favors. I hope the brethren unitedly will continue to sacrifice for the preaching of that gospel that will save from the world and separate men from it. Labor together with Christ and the preacher; bear one another's burdens, and strive to advance Bible truth and save men from death in Hampton.

From Bro. H. B. Sevey.

BRN. AND SRS.:—I am impressed to still give you a brief account of some meetings held in this part of Maine. The first of January went to the (Borrough) in Chesterville, to help Bro. Rhodes in a protracted meeting. Found Bro. Rines with him laboring to spread the truth. It was very cold, only few attended. Some froze their faces. We enjoyed a good season with the few. Truth is gaining in that place. A few months since the doors were shut against us and we kneeled together in the wood-shed asking our Father's blessing upon the people, that truth might find way to some honest hearts. Thank the Lord that some are rejoicing in the light. This place was where I first held meetings fifteen years ago. What changes since! Many sleep, others live to fill up their days in sorrow while reflecting on the past. One incident I will relate to show how the Lord will work if we obey his calls.

While at work some eight miles from the above-named place, the Spirit told me to go and hold a meeting that evening in the Borrough school-house. I laid down the axe, went into the neighborhood, commenced to give out the appointment, gave notice in two schools, called on one sister who was anxious for me to stop. A lady was at work, much displeased because she could not be waited upon by her mother. As I left asked her if she enjoyed religion. She said no. I asked if she did not wish to. She said she did. I told her to come to meeting and obey the Lord.

We met in the evening. I preached and gave liberty. Some confessed their wanderings. I asked those that felt the need of salvation to arise. The first one was the lady above referred to. We knelt in prayer that evening around the family altar. She asked God to have mercy on her. He answered prayer. As we arose I sang, "Homeward bound." She shouted glory to God, and warned her brother to flee from the wrath to come. Next morning I left. Have not seen her but once since, but learn she is still striving for the kingdom. To God be all the glory. How true are the words of the Lord—"The wrath of man shall praise Him." It is "hard to kick against the pricks."

Our next meeting was held in Litchfield. Many came from abroad to this meeting. Preaching brethren present during the meeting — Totman, Damman, Reed, Doughty, Jaques, Rhodes. Our house was rather small for the people, but we found noble hearts and open doors, and felt it was good to be there. Eighty-nine gave testimony for Jesus, Sunday morning. One young man started for the kingdom. Others were convicted. The truth is gaining in this place. I am satisfied the truth is what is needed, and the truth due this generation is Jesus' soon coming. Oh! may we as teachers have the wisdom of the serpent, with the harmlessness of the dove.

From Bro. J. T. Ongley.

BRN. AND SRS. IN CHRIST:—For some time past I have thought of writing a few lines for the *Crisis*, so that you may know I am still endeavoring to proclaim the last message of the gospel to the world—that the King whose right it is, is to take the Kingdom, put down the usurper, and give the kingdom and dominion to the saints of the Most High, also to give to those who seek for it, immortality, or eternal life. What a boon! What an event! What a change!

We have entered upon another year; perhaps it may be the last. Are we ready to meet the great change? Is the King about to come? Are we prepared for that great event? Are we able to stand before the Son of man? Let us work while the day lasts,

> "For soon the reaping time will come,
> And angels shout the harvest home."

Have we been too neglectful of our duty to our friends, brothers, sisters, fathers, mothers, children, and an ungodly world, going on with railroad speed to the judgment? Let us beware, lest we with others be found to say that "the harvest is past, the summer is ended, and we are not saved." There is no time for idlers in the vineyard now. Every one that enters the vineyard can work, some in preaching in the pulpit, some in writing, others in scattering tracts, and all in praying for the Lord to sustain those that do labor, and by helping in various ways. Soon we shall have to give an account of our stewardship.

I have by the grace of God been trying to do what I could, in my weak way, to stir up some little churches to duty, and hunting up the scattered ones on the mountains, isolated and alone, and scattering the good seed in new places, both by preaching the word and scattering tracts and books, and hope that our labor is not in vain in the Lord. We have tried to sow morning, noon and night, and have left it in the hands of the Lord, and for the judgment to see what the result may be. We have the past year preached in twenty-four different places; ten in Penn., thirteen in N. Y., one in Canada West, attended three grove meetings, and one campmeeting. I have had the privilege of attending ninety-one social meetings and discourses given by others, preached one hundred and seventy times, baptized three souls, assisted in building a house for my family, so as to be near my aged parents in taking care of them in their old age during the long days of summer. Have been trying to grow in grace and in the knowledge of our Lord and Savior Jesus Christ, and trying to get others to do likewise. As to manual labor, I am fearful that it is done. My fall in Brockport, N. Y., last October has injured me, and I am still at the present date (Jan. 16th, 1872) unable to use my arm in undressing; but thank the Lord, my reasoning faculties were saved, and though I suffer every day and night of my life, yet I am thankful that it is as well with me as it is.

My labor has been scattered and among the poor generally; sometimes not even getting a "God bless you"; and in other places a liberal hand has been opened. I am now in another new place, where the doctrine never was preached, and quite an interest to hear. Pray for us, that the word may take deep root in the hearts of the hearers, and bring forth fruit to the glory of God.

Beaver, Pa.

Extracts from Letters.

BRO. J. D. MERRIAM writes:—"The past four months have been to me the most sad and afflictive of my life. It has caused deep heart-searchings, and led to earnest, importunate prayer. The result of it has been, to draw me nearer to God than ever before; my earnest, constant prayer has been, that I might learn all the lessons my kind heavenly Father designs teaching me in this sad affliction. I doubt not his loving hand is in it; and though I know not now why it should be thus, yet I believe all things work together for good to them that love God. And I find it is working for good, by leading me to a state of constant submission to his will. 'The cup which my Father hath given me, shall I not drink it?'

The blessed hope of the coming of Jesus, to raise the dead, and change the living to immortality, affords comfort, such as earth cannot give. Soon, soon Jesus will come,

> "Robed, robed, in honor and glory,
> To gather his ransomed home."
> "Then, waiting brethren, let us sing—
> He will not tarry long,
> And fill with love the hours that bring
> The glory of our song."

BRO. C. H. HURD writes—"A series of revival meetings have been held at the Central Methodist church in Lowell, for several weeks past, and as the result of the effort, nearly three hundred sinners have professed to be converted. Infidels, drunkards, and one man who had not been to meeting for twenty years, are among the number. Mrs. Van Cott, a licensed preacher in the Methodist church, has been the instrument in the hands of God of bringing about the good work. She is an earnest and powerful speaker, and well qualified for the work.

The Advent society in Lowell have recently organized a Sabbath school, with Bro. Daniel Churchill as superintendent.

The Advent society at West Parsonsfield, Me., are now regularly supplied with preaching one half of the time, by Bro. Mark Stevens, who has lately moved into the place from Brookfield, N. H. The new chapel which has been building at that place by our brethren, and those in sympathy with them, for the most part, will be ready for dedicatory services early the coming spring, it is thought."

SR. B. ALLARD writes:—"Many thanks to you for the gift of the *Crisis* the year past. It has been a great favor to me and others. My paper gets read at the post office, and then I lend it. Many will read it who dare not take an Advent paper. And then events are so occurring that some of the most intelligent are looking with interest at these things. We have taken from one to three Advent papers ever since 1842, but now, from age and infirmity, we are unable to pay."

WEBSTER'S UNABRIDGED DICTIONARY.—It has now stood the test of time, and received in approval not only that popular verdict which in the United States has called for over fifty million copies of the Webster series, but the thorough endorsement of our best scholars, as put forth individually, and in the pages of the authoritative periodicals. It is not only, to quote Professor Stowe, "in many respects the greatest literary work which America has ever produced," but it is in many respects the greatest literary work produced in any nation or age.—*New York Mail.*

Summary of News.

FOREIGN.

Cable News.

EGYPT.

BARBAROUS ATTACK ON JEWS.

Constantinople, Feb. 2. A barbarous attack has been made on the Jews in Ismalia, on the Suez Canal. Several were killed and many wounded, and all who could—men women and children—fled from the place to save their lives. The fugitives have been kindly received by officers of the Porte.

SPAIN.

QUIET PREVAILS.

Madrid, Jan. 31. A dispatch from Barcelona says that stringent measures have been adopted for the prevention of further riotous disturbances. The crowds who assembled Tuesday burned the houses where Octroi duties were collected, and fired on the troops. The latter replied with such effect that two of the rioters were killed and another seriously wounded. The place is now quiet, and, owing to the precautions of the authorities, no further trouble is expected.

Feb. 3. A mass meeting of the radical party was held yesterday. Seven thousand people were present. Senor Echegaray delivered an address, in which he alluded to the reported atrocities in Cuba. He declared that there was good reason to believe there was some foundation for these accounts. He had incontestible evidence that children had been shot, and demanded a stop put to such outrages.

The speakers generally called for extensive reforms at home and in the colonies. Among them were the abolition of capital punishment and slavery; the reduction of taxation and the privilege of trial by jury. All advocated the continued possession of Cuba, and the maintenance of Spanish authority in the Antilles.

FRANCE.

THIERS LOST FAITH IN THE REPUBLIC.

London, Feb. 1. In a recent conversation with General Billott, President Thiers is reported to have said: "I am sincerely in favor of a moderate Republic, and long thought it possible, but I now see that I was mistaken, and that a republic cannot exist even with my aid. I am compelled to seek the happiness of the country elsewhere.

PARIS, Feb. 5. Great interest is felt here in the discussion of the Alabama claims in England, and the result is awaited with much anxiety.

BELGIUM.

FRANKFORT, Feb. 5. The Archbishop of Cologne has ordered four Professors of the University to subscribe to the dogma of Papal infallibility, the penalty in case of refusal being excommunication.

GREAT BRITAIN.

THE ALABAMA TREATY.

London, Feb. 3. All the leading morning journals on the Alabama claims are criticising the American case with great severity, and urging the Government to declare its opinion and purposes in regard to the demand for indirect damages.

The *Times* to-day declares that England must immediately give notice to the Geneva arbitrators and to the American Government, that if such action has not already been taken, that it the American case is reformed arbitration may be happily concluded.

The *Daily Telegraph* reports that negotiations to that end have been opened, and that the British representations are not received in a friendly manner.

DOMESTIC.

The National Religious Convention.

PROPOSED RECOGNITION OF GOD IN THE CONSTITUTION.

Cincinnati, Jan. 31. The National Convention to secure a religious amendment to the Constitution met to-day at Thorn's Hall. About two hundred and fifty delegates were present from different States. The Convention was called to order by Prof. Stoddard of Wooster University. Judge W. B. Hogans of Cincinnati was chosen President.

Letters were read from Judge Strong, of the Supreme Court of the United States, Prof. Seeley of Amherst College, and others, expressing regret at their inability to attend. Mr. Abbott, editor of a Toledo paper, advocated free religion, and asked leave to utter a remonstrance against the objects of the convention, which was objected to, but was finally requested to reduce the remonstrance to writing and present it to the Business Committee. The Committee on Resolutions reported a series, which were laid over for discussion, recognizing the necessity of inserting an explicit acknowledgment of God and the Bible in fundamental law, and stating that the proposed religious amendment is directly opposed to the union of the Church and State. Adjourned until to-morrow.

Feb. 1. The Religious Constitutional Amendment Convention discussed the resolution relative to the Bible in the schools to-day. The remonstrance of Mr. Abbott is that the adoption of the proposed amendment to the Constitution would establish aristocracy of Christianity, and tend to ruin the country.

Rev. A. D. Mayor replied to Mr. Abbott's protest against a constitutional amendment recognizing God and the Bible. Pending the taking of a collection for the purposes of the Convention, Rev. Chauncy Barnes of Athens, Ohio, took the stand and proceeded to show by a chart the principle that belongs to the practical government of Christ. One of the peculiarities of this was that preachers should have no salary. He was called to order.

Professor Sloane said the chart was an absurdity.

Mr. Barnes said he hoped that the spirit of prejudice would be cast out of the Convention. He was speaking of what God had him to do. The Rev. Mr. Barnes has built a Spiritualist temple in Athens county. If the Spirit of God, which actuated that man in Athens county, could move the hearts of those present, the contributions would be more liberal.

A voice—"What church do you belong to?

Mr. Barnes—"I do not belong to any of your earthly man-given governments. I believe in the government of the Lord Jesus Christ. I want you to understand that I am talking against the spirit of prejudice."

The chairman called him to order, and at this juncture a scene of great disorder prevailed and cries of "Stop him," "Put him out," were heard. When quiet was restored Mr. Barnes said he had been excited; and as Paul said, he had been caught up and would now come down. (Laughter.)

Extracts from a paper prepared by Professor Taylor Lewis of Union College, New York, on the impossibility of State neutrality in morals and religion, was read and well received.

The Convention closed its session to-night.

Feb. 2. At last evening's session of the Religious Convention several addresses were made, and the following officers elected: President, Judge William Strong; Vice Presidents, Gov. Washburn of Massachusetts, Gov. Harvey of Kansas, ex-Governor McClurg of Missouri, Lieut. Governor Cumback of Indiana, Judge Murray of New York Supreme Court, Charles G. Nazro of Boston, Bishops Easton, Cummings, Morris, Kerfoot, Simpson, Huntington, Scott and McIlvain, President Miner, of Tufts College, Mass., Prof. Seeley of Amherst, and others; Secretary, Rev. Dr. McAllister. Adjourned *sine die.*

THE SNOW BLOCKADE.

Omaha, Neb., Jan 31. Three eastward bound trains on the Union Pacific Railroad arrived at Cheyenne during last night, some of the passengers claiming to have been sixteen days on the road from Ogden. They report that when they got through the drifts the wind blew the snow back into the cuts and refilled them. Rawlins station reports that the wind is blowing and the snow drifting. Two trains going west got to Copper Lake, and remained there until to-day, when they started west with snow-plows and a large force of men. A passenger train starting at Sidney station was run into by another passenger train to-day, and one passenger was injured.

Feb. 3. The Pacific Railroad at last accounts was blocked between Laramie and Rawlins, and also west of Rawlins. The snow was still drifting, and the prospects of the road getting clear were as bad as ever. A train left Ogden yesterday for the East, composed of Central cars, as there were no Union cars west of the blockade. This last eastward train is probably now with others in the drifts at Creston.

COLD WEATHER IN THE NORTHWEST.

Chicago, Feb. 1. Reports now coming to hand from the Northwest show the change in the temperature on Saturday night and Sunday to be much greater than first stated, and that there has been great suffering and some loss of life on the plains.

A dispatch from Sioux City says that several deaths occurred near that city from exposure. Two men, father and son, named Patrick and Michael Jordan, were frozen to death on Percy creek, ten miles north of that place.

When found, the bodies were within twenty rods of a house. They had come six or seven miles for a load of wood, and were overtaken suddenly by the storm, when they became bewildered and could not reach a shelter. Three men, Hollanders, names unknown, were frozen to death on Rock river, Sioux county, Sunday.

A dispatch from Vermillion, Dakota, says that several persons perished from cold in that valley. Two boys were caught in the storm near Lodi. One was frozen to death, and the other had his arms and legs badly frozen. They will be amputated. Two men are reported dead from the cold in Turkey Creek, in Dakota, about fifteen miles from here, and several other deaths are reported, the particulars of which have not been received.

The storm was of unprecedented severity and will be long remembered. A train on the Illinois Central railroad, due at Sioux City Saturday, is lying at Lemars with no prospect of getting through. It will probably not reach there before to-night. The road is completely blocked. The snow is packed very hard and will have to be shoveled.

SEVERE WEATHER IN THE WEST.—The Cheyenne *Leader* of Jan. 24th says that the weather has been so severe at Sherman within the past three days that the men employed to clear the road could not be kept at their work more than a few minutes at a time. Neither money, threats, persuasion, nor revolvers would avail to keep them out. The wind blows a hurricane all the time, and the thermometer ranges at from ten to twenty degrees below zero. If the wind would subside it is the opinion of railroad men that the road could be opened in twenty-four hours. At Cheyenne, on Tuesday afternoon, the wind suddenly rose to a tempest. The air was densely filled with snow, which whirled and twisted in all directions. So dense was the mass of snow flakes in the air, and so powerful and irresistible the wind, that one could not see a yard in advance, even on the side-walks, where the street was sheltered by a continuous row of buildings. A person was liable to be lost in the most familiar localities, and some citizens who happened to be out lost their way within half a block of their own houses, one lady becoming bewildered when almost inside her own door-yard. The children at the public school had to be taken to their homes, as it would have been utterly impossible for them to have made their way alone through the storm. This terrible squall continued until after midnight. The morning was one of the coldest ever experienced in the city, the mercury indicating twenty degrees below zero.

THERE was a remarkable auroral display in this city early Sunday evening. Instead of being in the north, as usual, the display was mainly in the south and southeast. The horizon was so brilliantly illuminated as to lead some to suppose that a conflagration was in progress in the suburbs. The colors were bright crimson and green.

In Brief.

—— The proof sheets of the Mormon Bible are said to be in possession of Major Gilbert of Palmyra, N. Y., who superintended its printing and proof reading. The manuscript which was furnished him by the Smiths was without punctuation, or division of chapter and verse.——Three sections of the International Society are in operation in Washington.——Three Italian scientists are about to make some pendulum experiments in the Mont Cenis Tunnel for the purpose of determining the gravity of the earth.——A letter from St. Petersburg says that the course of Catacazy met the approval of his associates in the Foreign Office. Secretary Fish is severely criticized.——The Euphrates Valley Railway will soon be an accomplished fact. A through line from Constantinople to India is one of the imperative measures of the day.

MINISTERS talk too much themselves, and are poor listeners. It helps a human soul more to say five sentences out of its own wants, sorrows, deficiencies, and lights to the pastor in a religious direction, than to hear him talk a whole hour. Good listening in the household visit is rarer than good talking, and more instructive to pastor and people.—*Liberal Christian.*

Married.

VERMELIA—WAKEMAN. By Eld. G. W. Stetson, Sunday, Jan. 28th, at the Second Advent Christian Chapel, Fairfield, O., MR. R. DWIGHT VERMELIA and Miss ALICE WAKEMAN, both of Fairfield.

Notices.

A SPECIAL CONFERENCE will be held in the Second Advent Chapel on Central St., Worcester, Mass., to commence on Tuesday, Feb. 6th, at two o'clock P. M., and to continue every day and evening through the week and over the following Sunday. The special object of this conference will be to examine the evidences relating to the *time of the Lord's coming*; to get more fully prepared for that event, and to lead sinners to Christ before he comes to close up the scenes of probation. A cordial invitation is extended to all, and especially to all the preaching brethren.

> "The more that come with free good will,
> Will make the banquet sweeter still."

By unanimous vote of the church.

DR. H. W. BUXTON, W. F. COLLIER, E. G. HIGGINS, } Committee.

A QUARTERLY session of the Mass. Conference will be held in Brimfield, Mass., to commence Feb. 20th, 1872, evening, and continue through the week and over the following Sunday. Meetings morning, afternoon, and evening. This is a place where they need help. They have a Chapel, and give us an urgent invitation to meet with them in conference. All that attend will be welcomed and cared for. We hope the brethren in all that region will make an effort with sacrifice to attend the meeting. Come, if possible, at the commencement, and stay through. Let the preachers who can be present, that more interest may be given to the meeting. C. H. BARNES, Sec.

BRO. COUCH may be expected at the Conference, Brimfield, Mass.

THE NEXT session of the Maine Ministerial Bible School, will be held at Kennebunkport, commencing Tuesday evening, Feb. 27th, to continue as long as may be thought best.

The object for which this school is called is that ministers, by study and interchange of thought and discussion upon passages hard to be understood, may be better qualified to go forth as teachers in the great school of Christ. All clergymen are invited.

W. H. MITCHELL, Teacher.
J. ALBERT LIBBY, Secretary.

A SPECIAL conference will be held at West Poland, Me., Free Chapel, commencing Thursday evening, Feb. 22d, to continue over the following Lord's day. Bro. Albion Ross is engaged to be with us, and all the brethren and sisters in the vicinity are cordially invited.

J. ALBERT LIBBY.

THE SECOND quarterly session of the New Hampshire State Conference will be held with the church at East Rochester, commencing Feb. 21st, at half past seven P. M., to hold over the following Sabbath. A general invitation is extended to all. Come, brethren, with the armor on.

T. W. PIPER.
J. G. SMITH.
C. H. FLETCHER.

THERE will be a protracted meeting in the Union meeting-house, at Little White Creek, Washington Co., N. Y., commencing at half past six o'clock, Tuesday evening, Feb. 13th. Brn. Pike and Flagg will assist in preaching the word.

R. L. HARRISON.

A PROTRACTED meeting in So. Rochester, N. H. (at the chapel) will commence Feb. 13th, at seven o'clock P. M. A general invitation is given to all to come and labor for sinners. Bro. Wells and others will be present to preach the word.

J. L. CHUTE.

☞ NOTICE is hereby given that the Alton Bay Campmeeting Committee have made arrangements with J. D. Swain to build tents for all who wish to hire them built the coming year. We recommend him as a good practical carpenter, who can be trusted with the business. All who wish his services, correspond with him immediately, as he can procure lumber at this season to better advantage. Address J. D. Swain, Portsmouth, N. H., Box 1445. J. COUCH.

ACKNOWLEDGMENTS.—By Bro. Geo. T. Adams, from the brethren and sisters in Worcester, Mass., $12; A Steward, $5; I. W. Brooks, $2; A Sister in Vermont, $2; H. B., 75 cts.

We return many thanks for so kindly remembering us, and we pray our heavenly Father may bless you and reward you abundantly.

S. A. INGHAM.

THREE years ago this winter, some brother or friend living in the State of New York, wrote to Bro. S. C. Raymond, of Illinois, concerning one hundred and sixty acres of land which he owned on the Mississippi river bottoms in Illinois, near Kinderhook, in either Adams or Pike Co.'s. If this should meet the eye of that person now unknown to me, if he still owns the land, and if he will address S. C. Raymond, 300 W. Van Buren St., Chicago, Ills., he will hear of something to his advantage. S. C. R.

ELD. JOHN COUCH is pastor of the Second Advent Church in Chelsea, Mass., and all communications relative to supplying the desk must be directed to him hereafter.

HAVING completed my engagements with three churches, I am now at liberty to fill new calls more extensively, and devote my time to the work of an Evangelist and Missionary. As there are no means raised for that purpose, I hope those who wish my labors will write to me the prospects for good, and the interest to sustain, that I may arrange to save time and expense. Do not delay to write. Address Peter S. W. Deyo, Charles City, Iowa.

THE JUBILEE HARP.

We are now ready to supply friends with the new Hymn and Tune Book, at the following prices:—

Plain cloth, leather backs, colored edges, $1.00 per copy; $9.00 per dozen.

Extra cloth, leather backs, gilt edges, $1.15 per copy; $10.50 per dozen.

Extra cloth, leather backs, gilt edges and covers, $1.25 per copy; $12.00 per dozen.

☞ Postage 16 cts. per copy additional, when sent by mail.

NEW HYMN BOOK.

"Hymns of the Jubilee Harp."

WITHOUT THE MUSIC.

The above work, printed in large, clear type, on beautiful paper, we are ready to fill orders for, at the following prices:—

Bound in cloth, with sprinkled edges, 75 cents per copy; $7.00 per dozen; $55.00 per 100.

Bound in leather, gilt edge, $1.00 per copy; $9[illegible] per dozen; $75.00 per hundred; when sent by mail, 1[illegible] cts. additional postage.

THE POWERS OF THE AIR.

A WORK THAT THOROUGHLY VENTILATES SPIRITUALISM.

276 pages. Price by mail, $1.25.

The above works for sale at his office.

Appointments.

☞ *We would say to our preaching brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.*

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL.
Geo. W. Brown, of *So. Elliot*......Sunday, Feb. 11th

BOSTON (BRANCH CHAPEL) 1735 WASHINGTON STREET (Corner of Madison Street.)
Love Feast at 10 A.M. Preaching at 11 and 2½ P.M. Eve., 7. Prayer meeting Tuesday and Thursday evenings.
Sunday, Feb. 11th, and onward from week to week, as the Lord may direct. Meetings on Tuesday, Wednesday, Thursday, and Friday evenings of each week. JOHN G. HOOK, AND OTHERS.
Marvin W. Lutz......Sunday, Feb. 11th
Wednesday, Feb. 14th, and Sabbath, Feb. 18th.
Christian Temperance Meeting Monday evenings.

CHARLESTOWN (*Hall No. 70 Main Street.*)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.
John Couch......Sunday, Feb. 11th
T. M. Preble......Sabbath, Feb. 18th

CHELSEA, MASS. (*Advent Chapel, Heard Street.*)
M. Batchelor......Sunday, Feb. 11th

EAST BOSTON, (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.
J. S. White......Sunday, Feb. 11th

New Dover school-house, N. H. (anniversary of birth-day, and also of my preaching). Sunday, Feb. 11th, and Monday and Tuesday, Feb. 12th and 13th. JOHN G. HOOK.

Pittsfield, N. H......Sunday, Feb. 11th
Clinton, Mass......Sunday, Feb. 18th
C. GOODRICH.

Marblehead, Mass......Sunday, Feb. 11th
L. BOUTELL.

Chicopee Falls, Mass......Sunday, Feb. 11th
H. PRATT.

Foxboro Centre (Union Hall)......Sunday, Feb. 18th
Tremont......Sunday, Feb. 25th
J. S. WHITE.

Lawrence, Mass......Sunday, Feb. 18th
Lynn, Mass......Sunday, Feb. 25th
M. BATCHELOR.

Southington, Ct......evening, Feb. 8th
New Haven, Ct......evening, Feb. 9th
Bridgeport, Ct......evening, Feb. 10th
and Lord's day, Feb. 11th.
Clinton, Mass......evening, Feb. 12th
Kennebunkport, Me......evening, Feb. 19th
Biddeford, Me......evening, Feb. 20th
Portland, Me. (Union Hall)......evening, Feb. 21st
West Poland, Me......evening, Feb. 22d
and over the Sabbath, Feb. 25th.
Richmond (where Bro. Brown may arrange) evening, Feb. 26th.
Fairfield (where Bro. Cousens may arrange) evening, Feb. 27th. A. ROSS.

Hornellsville, N. Y......Sunday, Feb. 11th
Gloversville, N. Y......Sunday, Feb. 18th
Gloversville, N. Y......Sunday, Feb. 25th
A. A. PHELPS.

Clinton, Mass......Sunday, Feb. 11th
J. HEMENWAY.

Chicopee Falls, Mass......Sabbath, Feb. 11th
Putnam, Ct......Sabbath, Feb. 18th
Vernon, Vt......Sabbath, Feb. 25th
Will be at South Vernon depot at four P. M.
H. MUNGER.

Shall be at home through March, and will go out on Sabbaths on short trips. H. M.

West Lebanon, Me......Sunday, Feb. 11th
Strafford, N. H. (Roberts' school-house) Sun., Feb. 18th
J. BICKFORD.

Sutton, N. H., Mill Village (where the brethren may appoint) evening, Feb. 10th, and over the Sabbath.
Dorchester, N. H. (Town House)...Sunday, Feb. 18th
East Enfield, N. H. (school-house) Sunday, March 3d
D. EASTMAN.

Concord, N. H. (Snaptown) baptism...Sab., Feb. 11th
Dover, N. H......Sabbath, Feb. 18th
Keene, N. H......Sabbath, Feb. 25th
O. W. KIMBALL.

Guilford, Ct......Sunday, Feb. 11th
G. L. WHITE.

Dover, N. H......Sunday, Feb. 11th
Brookfield, N. H., evening, Feb. 15th, evenings through the week, and Sunday, the 18th. A. SIMPSON.

Pittsburg, N. H. (Terrill school-house) evening, Feb. 7th, and over Sunday, Feb. 11th.
Barford, P. Q. (Crocker school-house) evening, Feb. 14th, and over Sunday, the 18th. Z. FORD.
U. G. LADD.

Hartford, Me. (Town House) with Eld. E. M. Haggett, Feb. 8th, and over the following Sunday.
I. C. WELLCOME.

Barnstead, N. H. (Clark meeting-house) evening, Feb. 10th, and over Sunday, Feb. 11th. L. ALLEN.

Brick school-house (one mile north of Beaver Court house), Beaver Co., Pa., Sunday, Feb. 11th, and once in four weeks. J. T. ONGLEY.

Scitico, Ct......Sunday, Feb. 11th
North Somers, Ct......Sunday, Feb. 18th
A. M. HIGGINS.

Gloucester, Mass...evening, Feb. 8th, and over Sunday
S. S. MOONEY.

Meredith Village......evenings, Feb. 8th and 9th
Meredith Neck......Sunday, Feb. 11th
South Rochester, N. H. (Chapel)......Sunday, Feb. 18th
Dover, N. H......Sunday, Feb. 25th
J. L. CHUTE.

Stoneham, Mass......Sunday, Feb. 11th
Hampton, N. H......Sunday, Feb. 18th
J. PINKHAM.

Providence, R. I......Sunday, Feb. 18th
GEO. W. BROWN.

New Haven, Ct......Sunday, Feb. 11th
Hartford, Ct. (Talcott & Post's Hall) Sunday, Feb. 18th
New York (Cooper Institute, room 24) Sunday, Feb. 25th.
Providence, R. I......Sunday, March 10th
Chelsea, Mass......Sunday, March 17th
Charlestown, Mass......Sunday, March 24th
Rocky Brook, R. I......Sunday, March 31st
WM. STUART.

Suncook, N. H......Sunday, Feb. 11th
Concord, N. H. (Bethel)......evening, Feb. 14th
Lake Village, N. H. (North Church) Sun., Feb. 18th
Meredith, N. H. (Dolloff Hall)......Sunday, Feb. 25th
F. M. DRAKE.

Farmington, N. H......Sunday, Feb. 11th
Portsmouth, N. H......evening, Feb. 15th
New Castle......evening, Feb. 16th
Rye, N. H......Sunday, Feb. 18th
T. E. LANG, JR.

Northfield, N. H. (where Mr. Peasley may appoint) evening, Feb. 13th.
Salisbury, N. H. (at Bro. Foot's)......evening, Feb. 15th
Franklin, N. H. (at Mr. Hiram Shaw's) eve., Feb. 16th
Lake Village, N. H......Sabbath, Feb. 18th
Comootookville, N. H. (school-house near Mr. Paul R. George's) evening, Feb. 3d, and over Sunday.
SIMEON ROBY.

Hampton, N. H......Sunday, Feb. 11th
Franklin, N. H......Sunday, Feb. 18th
Exeter, N. H......Sunday, Feb. 25th
D. F. LEAVITT.

Hebron, N. H. (McClure school-house) Saturday evening, Feb. 10th, and over Sunday, Feb. 11th.
H. C. WILLOUGHBY.

Lynn, Mass......Sunday, Feb. 11th
WM. H. MITCHELL.

Clinton, Mass......evening, Feb. 9th
Fitchburg, Mass......Sunday, Feb. 11th
Athol, Mass......evening, Feb. 13th
Vernon, Vt......evenings, Feb. 14th and 15th
Keene, N. H......Sunday, Feb. 18th
Barnard, Vt......evening, Feb. 23d
Stockbridge, Vt......Sunday, Feb. 25th
East Braintree, Vt......evenings, Feb. 28th and 29th and March 1st.
East Roxbury, Vt......Sunday, March 3d
GEO. A. COLE.

Kennebunk Depot, Me......Sunday, Feb. 11th
Lewiston, Me......Sunday, Feb. 18th
Lewiston, Me......Sunday, Feb. 25th
J. HILL.

Warner, N. H. (at Bro. Hemphill's)......eve., Feb. 9th
Warner, N. H. (Waterloo) evening, Feb. 10th, and over Sunday, Feb. 11th.
Chichester, N. H. (Pine Ground)...evening, Feb. 16th
Barnstead, N. H. (Clarktown) evening, Feb. 17th, and over Sunday, Feb. 18th.
Rochester (Ten Rod road, where Bro. Frank Varney may appoint) Thursday evening, Feb. 22d.
New Durham Corner (as Bro. John Berry may appoint) Sunday, Feb. 25th.
Northwood (as Bro. John Parsons may appoint) Tuesday evening, Feb. 27th. A. S. WILLIAMS.

West Ossipee, N. H......Sunday, Feb. 11th
Moultonboro (where Bro. Ladd may appoint) evening, Feb. 12th.
Holderness, N. H. (True school-house) eve., Feb. 13th
North Haverhill, N. H. (where Dr. Shaw may appoint) evening, Feb. 14th.
Wheelock Hollow, Vt. (where Bro. John Smith may appoint) evening, Feb. 15th.
Irisburg, Vt. (where Bro. John Smith may appoint) evening, Feb. 16th.
Smith's Hollow, P. Q. (where Bro. John Harran may appoint) Sunday, Feb. 18th.
Friends in Canada wishing to correspond with us, can direct to Derby Line, Vt. J. G. SMITH.
J. H. F. VARNEY.

Lafayette, R. I......evenings, Feb. 8th, 9th, 10th and over Sunday, Feb. 11th. ANNIE E. SMITH.

Great Falls, N. H......Sunday, Feb. 11th
Rochester, N. H......Sunday, Feb. 18th
Dover, N. H......Sunday, March 3d
C. S. EMERSON.

Lovely Street, Ct......Sunday, Feb. 11th
Collinsville, Ct. (Communion)......Sunday, Feb. 18th
Guilford, Ct......Sunday, Feb. 25th
S. WOODRUFF.

Warehouse Point, Ct......Sunday, Feb. 18th
O. D. WOODRUFF.

Fitchburg, Mass......Sunday, Feb. 11th
Chelsea, Mass., evening, Feb. 5th. Subject (by special request), "Woman's position in the Church, viewed from a Bible standpoint." MRS. R. S. JENNINGS.

Swiftwater, N. H......evening, Feb. 19th
North Haverhill, N. H...evenings, Feb. 20th and 21st
West Groton, Vt......evening, Feb. 23d, and over Sunday, Feb. 25th. H. C. WILLOUGHBY.
JOHN H. EVANS.

Webb's Mills, Casco, Me......Sunday, Feb. 11th
Subject in the P. M., Matt. 25: 46.
East Monmouth (where Bro. C. H. Nichols may arrange) Sunday, Feb. 18th. J. ALBERT LIBBY.

New Bedford, Mass., M. E. church, Kempton Street, (colored) Sunday, Feb. 11th.
Cambridgeport, Mass......Sunday, Feb. 25th
Natick, Mass......Sunday, March 3d
Westboro, Mass. (Chapel)......Sunday, March 10th
E. COTTON.

Kennebunkport, Me......evening, Feb. 10th and over the Sabbath.
Cambridgeport, Mass......evening, Feb. 16th
Wakefield, Mass......Sunday, Feb. 18th
Hampton, N. H......Sunday, Feb. 25th
WM. C. STEWART.

Tremont, Mass......Sundays, Feb. 11th and 18th
S. S. BREWER.

Canterbury, N. H. (Emery school-house) Sun., Feb. 25th
MRS. L. E. SAULPAUGH.

South Elliot, Me......Sunday, March 3d
WM. M. HARMON.

London, New Dover, N. H......Sunday, Feb. 11th
Wells, Me......Sunday, Feb. 18th
G. W. RANDALL.

Lee, N. H......Sunday, Feb. 18th
G. F. HAINES.

Vienna, Me. (Brick Chapel)......evening, Feb. 16th
Starks, Me......Saturday evening, Feb. 17th
and over the following Sabbath. I. C. WELLCOME.
E. M. HAGGETT.

Readfield (Gordon school-house)...Sunday, Feb. 11th
THOMAS RINES.

West Salisbury, N. H. (Union meeting-house) Sunday, Feb. 18th. D. W. DAVIS.
FRANK NELSON.

Fairhaven, Mass., 2 30 and 7.30 P. M., Sunday, Feb. 11th
Acushnet, Mass......10.30 A. M., Sunday, Feb. 11th
Meriden, Ct......Sunday, Feb. 18th
Hartford, Ct......Sunday, Feb. 25th
W. S. CAMPBELL.

New Castle, N. H......Sunday, Feb. 11th
Strafford, N. H. (Roberts' school-house) Sun., Feb. 18th
EDWIN B. WELLS.

Strafford, N. H. (Robert's school-house) Sun., Feb. 11th
WM. BODGE.

Campville, Conn......Sunday, Feb. 18th
Waterbury, Conn......Sunday, Feb. 25th
S. C. HANCOCK.

Boston, Mass. (Branch Chapel)......Sunday, Feb. 11th
Concord, N. H......Monday, Feb. 12th
New Dover school-house, N. H......Tuesday, Feb. 13th
MARVIN W. LUTZ.

Epsom, N. H. (Mountain district)...evening, Feb. 9th
Suncook, N. H......evenings, Feb. 15th and 17th
Fowlertown, Pem., N. H......Sunday, Feb. 18th
Suncook, N. H......Sunday evening, Feb. 18th
ENOCH MORRILL.

Hudson, Mass......Sunday, Feb. 11th
J. D. MERRIAM.

Newcastle, N. H......Sunday, Feb. 18th
JOSEPH W. WHITE.

East Acworth, N. H......Sunday, Feb. 11th
Rawsonville, Vt......Sunday, Feb. 18th
C. H. FLETCHER.

Lake Village, N. H......Sabbath, Feb. 11th
DANIEL D. PAGE.

Warren Summit, N. H......evening, Feb. 16th
West Groton, Vt......evening, Feb. 17th
and over Sunday, the 18th.
West Topsham, Vt. (Dexter school-house) evening, Feb. 20th.
Topsham, Vt. (Carson Bridge school-house) evening, Feb. 22d. DANIEL D PAGE.
J. B. BROWN.

Wales, Feb. 8th (as Bro. Isaac S. Small may arrange) evening, and over Sunday, the 11th.
Lewiston......evening, Feb. 17th
and onward as it may please the Lord.
WM. H. DOUGHTY & J. C. WHEELER.

Warren Village, N. H......evening, Feb. 14th
Warren Summit, N. H......evening, Feb. 15th
Haverhill Center, N. H. (where Bro. Brown may appoint) evening, Feb. 16th.
Landaff (Bungay school-house) N. H., evening, Feb. 17th, and over Sunday, Feb. 18th.
H. C. WILLOUGHBY.
J. H. EVANS.

Dorchester, N. H. (Town House) Sunday, Feb. 11th
JOHN H. EVANS.

Lincolnville, Me. (Young school-house) Sun., Feb. 11th
Belmont Corner, Me......Sunday, Feb. 18th
Pittsfield, Me. (Webb school-house) Sunday, Feb. 25th
JER. CARR.

Melvin Village......evening, Feb. 9th
and Sunday, Feb. 11th. J. PARSONS.

Bonny Eagle, Me......Sunday, Feb. 11th
South Windham, Me. (as Bro. John Stevens may arrange) Sunday, Feb. 18th.
Hollis Centre, Me......Sunday, Feb. 25th
C. H. SWETT.

South Ashburnham, Mass., Feb. 11th, and longer if thought best. J. W. BRITTAN.

Wolfboro Centre, N. H......Sunday, Feb. 11th
T. L. CHURCHILL.

South Elliot, Me......Sunday, Feb. 11th
A. A. ROBINSON.

Putnam, Ct......Sunday, Feb. 11th
Southbridge, Mass. (at Bro. Bassett's house) Thursday evening, Feb. 15th.
Woodstock Valley, Ct......Sunday, Feb. 18th
Wilbraham, Mass......Sunday, Feb. 25th
P. S. BUTLER.

Woodstock, N. H......evening, Feb. 7th
and over the Sabbath, Feb. 11th.
East Landaff, N. H......evening, Feb. 12th
Landaff, N. H. (Bungay school-house) Feb. 17th, and over the Sabbath, Feb. 18th.
North Haverhill, N. H......evening, Feb. 20th
West Groton, Vt......evening, Feb. 24th
and over the Sabbath, Feb. 25th. G. H. WALLACE.

WORCESTER, MASS.
H. F. Carpenter......Sunday, Feb. 11th
W. H. Mitchell......Sunday, Feb. 18th
H. L. Hastings......Sunday, Feb. 25th

LAWRENCE, MASS.
J. W. Bridge......Sunday, Feb. 11th
M. Batchelor......Sunday, Feb. 18th
W. H. Harmon......Sunday, Feb. 25th

HAVERHILL, MASS. (New Hall.)
Enoch Morrill......Sunday, Feb. 11th
D. M. Leavitt......Sunday, Feb. 25th

HYDE PARK, MASS.
T. M. Preble......Sabbath, Feb. 11th.

PORTSMOUTH, N. H.
E. Owen......Sunday, Feb. 11th
T. W. Piper......Sunday, Feb. 18th
T. E. Lang, Jr......Sunday, Feb. 25th
E. Owen......Sundays, March 3d and 10th

CONCORD, N. H. (Centre Street.)
W. Kellaway......Sabbaths, Feb. 11th and 18th

CONCORD, N. H. (Bethel.)
W. H. Robinson......Sunday, Feb. 11th

MANCHESTER, N. H.
T. W. Piper......Sunday, Feb. 11th
W. H. Mitchell......Sunday, Feb. 25th

SEABROOK, N. H.
D. M. Leavitt......Sundays, Feb. 11th and 18th
A. Simpson......Sunday, Feb. 25th

BOWDOIN, ME. (Dennett school-house.)
Geo. Weeks......Sunday, Feb. 11th

SOUTH BERWICK, ME. (GREAT WORKS.)
J. W. White......Sunday, Feb. 11th
Wm. M. Harmon......Sunday, Feb. 18th
J. Pinkham......Sunday, Feb. 25th

BRISTOL, CT.
Enoch Phelps......Sunday, Feb. 11th

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☞ My address hereafter will be 229 South 5th Avenue. All letters and packages designed for the "Mission" must be sent to the same address, omitting "Star of Hope Mission," *especially* on letters containing money. ANNA E. SMITH.

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☞ WARREN PUTNAM, Batavia, Iowa—Have received $2.50.

J. F. RATHGEBER—It was a misprint. It is now 1 Nov. 71.

☞ A. N. HITCHCOCK—Your inquiry sent to the Editor.

☞ C. S. SHATTUCK'S P. O. address is Great Falls, N. H.

☞ F. H. BRUCE'S P. O. address is Rockville, Conn., Box 244.

ARTICLES RECEIVED.—W E Hitchcock, M Hale, G H Hurd, G Thomson, A N Hitchcock, J T Dixon, O A Ladd, H B Sevey, R A Chapman, L Boutell, Mrs. Allard, T Rines, E M Rowell, T Foote, E McCulloch, F A Baker, B Mathewson, C Goud, M J Mackintosh, F H Chamberlain, F Burr, D. Mathewson.

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Leave God to order all thy ways,
And hope in him, whate'er betide;
Thou'lt find him in the evil days
An all sufficient strength and guide.
Who trusts in God's unchanging love,
Builds on the rock that nought can move.

What can these anxious cares avail—
These never ceasing moans and sighs?
What can it help us to bewail
Each painful moment as it flies?
Our cross and trials do but press
The harder for our bitterness.

Only your restless heart keep still,
And wait in cheerful hope, content
To take whate'er His gracious will,
His all discerning love hath sent;
Nor doubt our inmost wants are known
To him who chose us for his own.

He knows when joyful hours are best;
He sends them as he sees it meet;
When thou hast borne its fiery test,
And now art freed from all deceit,
He comes to thee all unaware,
And makes thee own his loving care.

Nor in the heat of pain and strife,
Think God hath cast thee off unheard,
Nor that the man whose prosperous life
Thou enviest, is of him preferred;
Time passes, and much change doth bring
And sees a bound to every thing.

All are alike before his face;
'T is easy to our God most high
To make the rich man poor and base,
To give the poor man wealth and joy;
True wonders still of him are wrought,
Who setteth up and brings to nought.

Sing, pray, and swerve not from his ways,
But do thine own part faithfully;
Trust his rich promises of grace,
So shall it be fulfilled in thee;
God never yet forsook at need,
The soul that trusted him indeed.

—*From the German.*

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BY THE REV. SAMUEL MINTON, M. A.

(*Concluded.*)

DEATH.

If this be so, it follows, as a matter of course, that the death, which is the wages of sin, must be the loss of that physical life; a conclusion which is supported by the strongest corroborative evidence that could well be conceived.

In the first place, there is no other death which can be inflicted on impenitent sinners in the day of judgment. What is death? The cessation of life. There are various kinds of life, and therefore there are various kinds of death;* but death, regarded as an act, is the cessation of life, and *nothing else*. Regarded as a condition, it is the state of anything from which life has departed. We speak inaccurately of dead matter, meaning only that it is without life; but, properly speaking, nothing is dead that has not died, and nothing can properly be said to die that could not have been said, in some sense or other, to possess life. The first question therefore is, What kind of life will the wicked possess in the day of judgment to be deprived of? If they are then to suffer *death*, it must be by the deprivation of some life which they then possess. What can it be?

Spiritual life they lost in Adam, and have never regained. They are already dead in "trespasses and sins." In that sense "they have no life in them," and therefore have none to be deprived of. They are already "alienated from the life of God," "children of wrath," "aliens from the commonwealth of Israel," "without God." It cannot be therefore the loss of holiness or of God's favor that will constitute "the second death," to be inflicted on them at the final judgment.

Neither can it be the loss of peace and joy and happiness; for these they do not possess, and therefore cannot be deprived of. "There is no peace, saith my God, to the wicked." "Man is born to trouble as the sparks fly upwards." "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt." Some of them, no doubt, enjoy "the pleasures of sin for a season;" but many are debarred even from these, and pass whole lives of unredeemed misery from their cradle to their grave. To talk of their possessing any thing in the way of happiness, which could be called *life*, and the loss of which could be called *death*, is simply absurd. That divine power would be able to make them still more wretched than they are, of course we admit. But it would be an utter abuse of language to call that taking away their life, or inflicting death upon them. We are waiving the question, whether happiness in itself, apart from holiness and the conscious enjoyment of God's favor, could ever properly be called life; and we are also waiving any consideration of the intermediate state—or else we should ask, What life does the rich man in *hades* now possess, that can be taken from him when he is cast body and soul in *gehenna*? The state of the wicked in this life is quite sufficient to decide the question. And we ask, What life do they possess, that can be taken away or destroyed, except their natural life, which consists in the possession of a reasonable soul and body? What other death can they die, except *physical* death?

The Augustinian theory is, that the second death will merely be a *continuation* of their present spiritual death, that is, alienation from God, with a vast addition to their unhappiness both in mind and body. But this is not the view that Scripture gives of it. Scripture tells them they shall *die*, and not merely that they shall *continue dead* under circumstances of aggravated misery. It represents God himself as inflicting death upon them, casting them into hell, and destroying them body and soul. And God never inflicts *spiritual* death upon any one. They destroy themselves spiritually, and therefore God destroys them in some other way. What other way is there, except by depriving them of the only life they have left?

And was not this manifestly the death threatened to Adam if he disobeyed? Does any one seriously believe that he could possibly have understood the words, "Thou shalt surely die" to mean—either, Thou shalt incur the penalty of everlasting misery,—or, Thou wilt have to undergo corrective discipline for thy restoration to holiness? Could he have imagined it to mean any thing but that he should become like "the natural brute beasts, made to be taken and destroyed," and should "utterly perish?" And is it conceivable that the Creator, when placing him in a position of such tremendous responsibility, would fail to put before him with the utmost clearness what would be the consequence of failure; or, that he would veil the terrific prospect of eternal torment under the simple word—*die?* Unless the wages of sin has since then undergone a radical and unspeakably awful change, it must surely be—*death*. And that it had not undergone any change, at least to the time of Moses, is evident from St. Paul's adducing the death of infants, "who had not sinned after the similitude of Adam's transgression," as an instance of the penalty incurred by Adam's sin. It was not spiritual or figurative, but literal, bodily "death" which "reigned over them."

* "The word death, however, has remained true to its original in its various applications. Thus, we have in Scripture the expressions 'dead to sin—dead to the law'; in our Catechism we have the phrase 'a death unto sin;' in ordinary life we speak of persons as being dead to certain passions or affections. All such expressions are derived from physical death, and are true to its original sense. They imply the departure and non-existence of relations and feelings which once were living and strong—their *death*. To the sense imposed on death in all times and by all nations there is one exception, that given to it in the theology of a portion of Christendom; compelled by a terrific creed of punishment, death is made to mean its direct opposite—*life*—some condition of being or existence."—"The Duration and Nature of Future Punishment." * Henry Constable, A. M., Prebendary of Cork. Longmans. A most masterly and conclusive pamphlet.

Dr. Johnson gives ten meanings to the word death; the last of which is stated thus: "In theology—damnation, eternal torments." In other words, theology is compelled, as Mr. Constable observes, to make death mean its exact opposite—namely, everlasting *life*—in torment.

* *For sale at this office.*

"THE TONGUE CAN NO MAN TAME."

J. B. CLARK.

This is the language of inspiration, and experience has proved it to be the language of truth. The tongue is the most untamable thing in nature. "For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed and hath been tamed of mankind; but the tongue can no man tame." Jas. 3: 7, 8. Who among the sons of men ever yet tamed his own tongue? A person can *bridle* his tongue. Mark Anthony, it is said, tamed lions and drove them, harnessed to his chariot, through the streets of Rome. Had he tamed his own tongue, it had been a greater wonder still.

There are unruly tongues which produce "a world of iniquity." Some are "full of deadly poison." Such, too, is the deceitful tongue, "whose words are smoother than oil; yet they are drawn swords." There is the sly, whispering tongue, and the babbling, tattling tongue, each of which "separateth very friends." "The words of a tale-bearer are as wounds." He wounds others thereby, and himself too. An impertinent, meddling tongue makes bad worse. When Job was afflicted, the busy tongues of his friends were a sorer plague to him than all his boils. And thus it often happens, that a person under misfortunes suffers, as well from the busy, meddling tongues of supposed friends, as from the malicious tongues of enemies.

There are fiery tongues. "The tongue is a fire." Such is the tongue of the passionate man or woman, whose mouth, foaming with rage, casteth abroad words which are as "firebrands, arrows and death." Such also is the tongue of the slanderer and backbiter, which being itself "set on fire of hell," puts whole neighborhoods and communities in a flame, and setteth on fire the course of nature. How many friendships have been severed by the fiery tongue.

What, then, can be done with such an unruly member, which doeth so much mischief? It is a *mighty* member. It is like a helm to a ship. Though the ships be so great, yet are they turned about with a very small helm. Even so the tongue is a little member, and doeth a world of mischief. So is the tongue among our members.

First, correct the heart—the fountain, and keep that with all diligence. The foolishness of the lips is first uttered in the heart. Next carefully bridle the tongue; keep the *bit* upon it at all times; and if you are a christian, you will obey the holy injunction of the apostle—"If any man offend not in word, the same is a *perfect man*, and able also to bridle the whole body." "Doth a fountain send forth at the same place sweet water and bitter?" No. "Who is a wise man? let him show out of a good conversation his works with meekness of wisdom."

As it is of the utmost importance that we rule our own tongues, so, on the other hand, it is of no small importance that we be guarded against the unruly tongues of others. And here I will lay down one caution, and commend it to the particular remembrance of all. Beware of close intimacy with those whose tongues are ever calumnious toward almost every one except the present company, to which they are ever smooth and fair. For he that commonly indulges himself in calumniating, or ridiculing the absent, plainly shows his company what it has to expect from him after he leaves it.

WILL YOU COME TO JESUS NOW?

L. J. ADAMS.

Will you come to Jesus now, my friend? You are lost and perishing, a wanderer in the intricate labyrinths of sin, exposed to the rude storms of life, far from the sheltering arms of the good Shepherd. He came to seek and save just such as you. He loves you and wants to save you. Will you let him? Your feet are treading a dangerous path; it leads to death. You are not happy. There is an aching void in your heart, a longing for something that never comes, a reaching out after something that always eludes your grasp. Your anticipations of the future seldom become present enjoyments. You are restless and dissatisfied, and long for peace, happiness and rest. You may find them all in Jesus. Listen to his pleading voice—"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly of heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Grieve no longer his loving heart. Trample no longer upon his kindness and forbearance.

"O, sweet soul! but once behold Him,
With the glory-crowned hair;
And those eyes, so strange and tender,
Waiting there;
Open! open! once behold Him,
Him so fair."

He is waiting to speak peace to your troubled heart. Will you let him? With his smile will come happiness, and "joy unspeakable and full of glory."

"The peace that Jesus gives us is worth a life of pain,—
The martyrs bore its impress encircled by the flame;
The choicest gem of heaven he twines around the heart,
No sweeter could be given—no richer could impart."

Doubtless you intend to come to Jesus sometime; intend sometime to break away from the fetters that are binding you to the transient pleasures of the present; intend sometime to leave the broad road for the narrow; intend sometime to test the power of Jesus' blood to wash away sin. Why not now? What if that sometime should never come? What if the cold waves of death should roll over you ere you reach that indefinite point of time as they have over thousands of others? "Now is the accepted time; now is the day of salvation." Do not wait. Come now, and "though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool;" and peace and happiness such as you have never felt in the enjoyment of the pleasures of earth, such as the world can neither give nor take away, will fill your heart. Turn, oh, turn from sin's alluring pleasures, and give your heart to Jesus, or you will never reach the land of life.

"There no rose will be tinted with the blood of the slain,
Or the spotless lily bend o'er the foul crimson stain;
And the air will not be burthened with grief's softest sigh,
Or tears ever sparkle in the immortal eye."

Never hear the Master say—"Well done, good and faithful servant . . . enter thou into the joy of thy Lord;" never bear the palm of victory; never wear the crown of glory, nor the spotless robe; never rest in the Father's house of many mansions. Can you bear the thought? You cling to this life though here joy is mingled with sorrow. The flowers that to-day blossom around your pathway to-morrow may fade and die. The loved ones that to-day gather smilingly around you may lie cold and lifeless in the enemy's embrace, ere again the sun shall gild the eastern horizon. You too are passing away from life, and when the shadows of death thicken around you, where will be your hope? Will you come now? "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

You say it is hard to start; that some will laugh at you and some oppose you. I know it. But it will be harder to meet the condemning glance of the Master and hear him say—"Depart from me;" . . . I know you not." And think of what you will lose if you do not come. Eternal life and happiness, beyond the reach of sorrow and suffering, in the paradise of God, surrounded by fair and fadeless scenes. It will not pay to be ridiculed or frightened from the path of duty. Everything may depend on the decision of this hour. Oh, if you only knew how much Jesus loves you, it seems to me that you would not, could not, stay away any longer.

"Rest, dear soul, he longs to give you."

Will you let him? Will you come to Jesus now, my friend?

Somers, Ct.

A STORY OF GRACE.—No. 5.

R. S. WILLARD.

Heart-searchings—A Pruning—Heart yearning for Mission Life—A Field of Labor—Commence with the Children, and through them reach the Parents—Pastor's help—Church constituted—Pastor called—Long tarry of "Evangelist"—Household converted.

During these years as with a lighted candle did the Lord show me my heart. A sense of vileness in his sight rested upon me. To such declarations of the divine Spirit as the following I could fully subscribe—"The heart is deceitful above all things and desperately wicked; who can know it?" Jer. 17: 9. "For I know that in me [that is, in my flesh] dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not; but the evil that I would not, that I do." Rom. 7: 18, 19. My conflicts were fierce; but, bless God, I was not always the vanquished. As the rays of the morning sun gleaming through the foliage of the wood cheers and charms every beholder, even so struggled the light of the Spirit of God in my heart, dispelling the damps and darkness of sin, and giving place to the "Sun of righteousness [to] arise with healing in his wings."

I had just passed through a season of severe pruning at the hand of the Great Husbandman in the decease of our infant daughter, whom I was enabled to yield to God. She was not wrested from me, but my will acquiesced in the will of God; and what cordials did he administer to my bleeding heart! Such as this—"Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God; for I shall yet praise him, who is the health of my countenance and my God." Ps. 42: 11. Then to console me in her sufferings, the sufferings of the Son of God were so used of the Comforter to show me, as I never before saw it, the loving hand of my heavenly Father in giving his Son for me and for my suffering child. Oh, said I, can I doubt such love? and now if he ask my child, can I withhold it? Lord, not my child only, but myself, and all that I have, I felt to be a poor oblation.

"I want Thine own hand to unbind
Each tie to terrestrial things,
Too tenderly cherished, too closely entwined,
Where my heart so tenaciously clings."

Now, perhaps, as never before, the language of my heart was, Lord, what wilt thou have me to do? There was at this time a special interest in the church in behalf of Foreign Missions, and my young heart yearned to spend its life-long energies upon this altar in making known a Savior's dying love which had so availed for me.

Under the patronage of the Baptist denomination, my husband was at this time active in the purchase of lands for the erection of a Theological Seminary at Covington, Ky., just opposite Cincinnati on the banks of the Ohio river; and being appointed their agent, his presence was required to superintend the work. Thus, in the providence of God, we were led to remove thither. This was the field appointed us in the wisdom of God, instead of a foreign mission; and our work, as it proved, was to be instrumental, with noble helpers, in the planting of a church and the salvation of some souls, as we humbly hope it may prove in the day of the Lord Jesus. My heart burned within me to do God's will, to win souls to Christ. My zeal in after years may have been more according to knowledge, but never was the flame more intense and enduring than during our five years sojourn in this a border State of the "sunny South."

We found this our new field "white already to harvest." The youth first claimed our attention. And with the assistance of Bro. J. W. Jones, a true yoke-fellow in the Lord, we soon gathered the children together in a large room in his house. Great tenderness was manifested by the children, and a willingness to learn of Jesus and the way of salvation; and in a little time our members so increased that our room became too small, and we deemed it best to get a larger room in town, as we were out a short distance. In this we were successful, and had the pleasure of seeing seventy-six pupils in attendance on the first day. Two evenings in the week were devoted exclusively to the youth about us in Bible readings and instruction, and many cheering tokens were given that our labor was not in vain in the Lord. We next turned our attention to the parents; some of these had been professors of religion, but had become indifferent and worldly. The long winter evenings were spent in visiting from house to house, in conversation and prayer with this class, encouraging them to duty in family and social prayer; prayer and conference meetings were appointed, and an interest awakened.

Our pastor frequently came over and preached to us, which greatly encouraged us and aided our efforts. On one of these occasions of evening preaching, we were urgent that he tarry with us during the night, fearing lest from the lateness of the hour he be under the necessity of crossing the river in a skiff. But to our entreaties he trustingly rejoined in the language of another—"Do you not know that I am immortal until my work is done?"

In time, the way was opened for the gathering together of the scattered members and bringing them into gospel order as we then understood it. Our pastor, Eld. J. B. Cook, officiated, assisted by Dr. S. W. Lynn, pastor of the Second Baptist church in Cincinnati, who gave the right hand of christian fellowship to my husband, in behalf of the infant church of nineteen members. This was an occasion of special interest and thanksgiving to our God, who had so graciously worked here to the glorification of his own great name; and in one month from this date nineteen more were added. Thus the Lord was pleased to cheer and comfort the hearts of his people. The church in time became so strong as to give Elder Cook a call; to which, after due consideration and prayer, he responded in the affirmative. At the close of the first quarter, husband invited our dear pastor with his family to share a home with us, as the easiest way to support him without incumbrance to the church during its infancy. Thus was our home made like the house of Obed-edom, where the ark of God rested.

In this condescension of our pastor and his wife to forego the comforts of their own home and share that of another, I saw the love of God to me, for I had arrived at a period in my christian experience when I needed this intimate association and long tarry of "Evangelist" with us.

In this our new home, added to the many tokens of his love from without, we were not left destitute of God's loving favor within the family circle. We had the happiness of seeing our entire household, consisting of husband's aged mother, the nephew and the two foster children before mentioned, buried with Christ in baptism before the organization of the church in Covington. What a glorious season was this, to hear from the eldest to the youngest a confession of sins and a profession of faith in our Lord Jesus Christ as their Savior; never can I forget it. As I thus saw prayer answered, and the labor of years crowned with such blessing, I felt that I experienced something of my Savior's feelings where it is recorded of him, "He rejoiced in spirit." We praised God together, and prayed for renewed strength to go on as living examples to our family of the grace of God.

IN MEMORIAM.

L. R. B.

Mrs. LUCY E. BATES, wife of Samuel Bates, first Deacon of the Advent Christian Church of Winona, Minn., after four years of suffering and pain, fell sweetly "asleep in Jesus," Jan. 16th, 1872, aged fifty years, four months and fourteen days.

Sister Bates was a native of New England, and found Christ precious to her soul in her eastern home. In company with her husband and niece, Marietta Bates, daughter of David Bates of Blandford, Mass., who has since fallen asleep, she was baptized, Feb., 1854, by Elder Miles Grant, at Russel, Mass. She came with her husband to Minnesota, May 3d, 1855. They made them a pleasant home in the valley of the Rolling Stone, several miles from Winona, where they have since resided. She was among the first and most earnest to contend "for the faith once delivered to the saints," in this new State, and at all times and under all circumstances "adorned the doctrine of God her Savior by a well-ordered life and a godly conversation." She loved the house of God and the place of prayer, and ofttimes traveled many weary miles when this country was new, to meet with those of "like precious faith," and listen to the preaching of the Word, which was as manna to her soul.

Four years since she was visited by a very trying and lingering sickness, which served to bring out and develop every christian grace with such perfection and beauty that all who were privileged to meet and converse with her felt that she had been with Jesus. Four years in suffering and trial she walked through the "valley and shadow of death," leaning upon the arm of Jesus, never repining, but speaking of his goodness, and talking of his power to her companion; moulding the mind of her daughter and sons; a blessed light to the church of which she was a member, and a living witness of the efficacy of the religion of Christ to sustain its possessor in cheerfulness and holy joy under the most trying circumstances. Our ablest Advent preachers when visiting this part of the State, felt their visit was not complete without an interview with this suffering saint. She received great comfort and consolation from the visits of Eld. O. R. Fassett and wife, when in this State, and often referred to his last visit at her home. She was deeply attached to our beloved Eld. Edwin T. Hines, recently deceased, who often visited her, and administered the Sacrament to her in her home. The last effort she made was to prepare something to send him in his sickness. "I am so tired I cannot say but little for him," said she, "but tell him 'God bless him'."

Her husband started to visit the Elder, his hand was upon the latch, when she said:—

"Samuel!" He turned, and saw she was dying. She realized it, and said:—

"Lord Jesus, receive me!" and was no more.

Her funeral was attended by a large concourse of people, when words of comfort agreeable to her request were spoken by the writer. Address from Rev. 14: 13—"Blessed are the dead that die in the Lord." As many as could of the Winona Church were present and followed her remains with the relatives to the place of burial; and as with neighbors and friends they surrounded that open grave, united in singing—

"Sister, thou wast mild and lovely."

RUTH M. ROWELL.

— Happiness is less valued when we possess it than when we have lost it.

"WHERE ARE THE DEAD?"

GEO. THOMSON.

My attention has been called to an article with the above caption, published in the *Zion's Herald* of Jan. 4th, 1872, designed as a criticism on my exposition of the parable of the "Rich man and Lazarus," as published in the *Crisis*. As the article seem to be addressed to me in the shape of a question, and a series of questions, I will let God's word answer the question at the head of the article, and then endeavor to answer the others.

"Where are the dead?" "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, *in the grave* [*sheol*], whither *thou* goest." Eccl. 9: 10. In this passage *sheol* is the same as the Greek *hades*, in which the rich man was located after death. Our brother may also consult the following passages at his leisure:—Eccl. 9: 4-6; 3: 19, 20; Ps. 115: 17; 146: 4: Isa. 38: 18, 19.

Before answering the other questions, I would state that I deduce two logical inferences from his questions: 1. That he believes that Christ did endorse the Pharisees' faith, or doctrines. 2. That consequently he believes their doctrines were true. We shall see.

1. "Did not the Pharisees believe that the unrighteous dead were consciously suffering in *hades*, and that the heirs of promise were as consciously happy?"

"The Pharisees are those who are esteemed most skillful in the exact explication of their laws, and introduce the first sect. *These ascribe all to fate* [or Providence] and to God, and yet allow that to act what is right, or the contrary, is principally in the power of men, although fate does co-operate in every action. They say that all souls are incorruptible, but that the souls of good men only are removed into *other bodies*; but that the souls of bad men are subject to eternal punishment." *Josephus' Wars*, B. 2. ch. 8, sec. 14.

"Now for the Pharisees, they live meanly, and despise delicacies in diet, and they follow the conduct of reason; . . . they also believe that souls have an immortal vigor in them, and that *under the earth* there will be rewards or punishments, according as they have lived virtuously or viciously in this life, and the latter are to be detained in an everlasting prison, but the forms shall have power to receive and live again." *Josephus' Antiq., B.* 18, *ch.* 1, *sec.* 3.

Here we have the faith of the Pharisees from a reliable authority. Summed up, it is as follows: A belief in fate; the immortality of the soul; the transmigration of *good* souls; eternal punishment of the wicked; the final resurrection of the saints; the non-resurrection of the wicked. Does our brother endorse those doctrines as true?

2. "Did they not call the home of the departed righteous, 'Abraham's bosom'?"

I know of no evidence that *they* did. It is true that Josephus calls a department of *hades* by that name, but it is by no means certain that Josephus was a Pharisee; indeed, their belief in the transmigration of good souls would seem to indicate that they recognized no other receptacle for the good than other bodies. But if it be granted that they did recognize such a place in their theory, they did not locate it in *heaven*, but *under the earth*; and their believing it, would not make it *true*, unless it can be proven that the Savior endorsed it.

3. "Did not Christ apparently endorse their faith, and if it were not true, was he not guilty of 'deceiving the people'?"

To this question we give an emphatic No. In my explanation of the Parable I took the position that the Savior employed that parabolic form, based upon precedents found in the Old Testament writings, without any reference to the *faith* of the Pharisees. Any other idea would indeed involve an *apparent* endorsement of their doctrines. But the Savior never contradicted himself. There were two things which the Savior positively condemned in the Pharisees: 1. Their *doctrines*. 2. Their practices. "Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees." Matt. 16: 6. The 12*th* verse explains the leaven to be *doctrine*. "For I say unto you that except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Matt. 5: 20. Would the Savior at one time condemn their doctrines, and at another time endorse them?

4. "When have the Pharisees desired that the Gentiles should alleviate their sufferings?"

Frequently since their dispersion among the nations, and their reduction to a state of misery and suffering. One or two historical extracts will suffice. "Almost all the modern Jews are Pharisees, and are as much attached to tradition as their ancestors were. . . . In Germany they have endured many hardships; they have been banished from Bohemia, Bavaria, Cologne, Nuremberg, Augsburg, and Vienna; they have been terribly massacred in Moravia, and plundered in Bonn and Bamberg. . . . *They have repeatedly, but in vain, attempted to obtain a naturalization in England, and other nations among whom they are scattered*."—*Buck's Theo. Dic., Art.* "*Jew*."

5. "When have they desired that the Gentiles should preach the gospel to the Sadducees, Essenes, Samaritans, Herodians, and Hellenists?"

Suppose I should ask my brother who were the literal "brethren" of the rich man, and what were their names? There is an old proverb about asking questions, but I will not apply it. But I would call attention to the request made of the great Apostle to the Gentiles, by the Jews of Rome, which probably embraced all the sects. Acts 28: 22—"But we desire to hear of thee what thou thinkest, for as concerning this sect we know that everywhere it is spoken against." In addition to this, it is a well known fact that there are missionary enterprises operating exclusively among the Jews, and numbers are being converted to Christianity annually. Constant appeals are also being made by Jewish converts, to have the gospel preached to their brethren.

In conclusion, I would ask the writer of the above named article to carefully and candidly investigate this subject. Let him, or any other person, attempt to reconcile a literal interpretation of the "Rich Man and Lazarus," with the invariable teachings of Scripture, *on the time of confessing rewards and punishments*. While I have admitted that the popular theory has been the "faith of the church for centuries," I have not admitted that it has been the faith of the church for *all* centuries. We challenge the proof that it was such in the first and second centuries of the Christian era.

VICTOR HUGO should have waited to see 1871 before he called 1870 "the terrible year." For earthquakes, pestilence, fire, famine, tornadoes, and an extraordinary number of disasters and calamities have made this year a terrible one the wide world over.—*N. Y. Evening Post.*

Gems.

— A good word is an easy obligation; but not to speak ill requires our silence, which costs us nothing.

— It is no disgrace not to be able to do everything, but to undertake, or pretend to do, what you are not made for, is not only shameful, but extremely troublesome and vexatious.

— Every man's task is his life-preserver.

— The one concern of every man is to stand by the right, and let God take care of results.

— Charity is that glorious nature which has affinity with good under all forms, and loves to find it, to believe in it, and to see it.

— Providence has a thousand keys, to open a thousand doors, for the deliverance of his own.

— A brave man thinks no one his superior who does him an injury; for he has it then in his power to make himself superior to the other by forgiving it.

— The consummation of madness is to do what, at the time of doing it, we intend to be afterwards sorry for.

— If good people would but make goodness agreeable, and smile, instead of frowning, in their virtue, how many would they win to the good cause.

— Expect the continuance of mercies from God; he is the strength of our life, the staff of our bread, the breath of our nostrils, and the length of our days.

Hygiene.

"This is for your Health."

WALKING.

An ingenious contributor to this paper recently argued that in the progress of mankind the use of legs was being evolved out of existence, and by consequence the organs themselves would finally disappear. We are half-inclined to favor this theory when we see how little favor the primary method of locomotion finds among many people. A person who walks when he could ride is almost as wonderful in their eyes as a man who could fly. But for ourselves, we hope that legs and the use of them will last as long as we shall abide on this planet.

Seriously, we think in the modern rage for artificial modes of exercise, too little time is devoted to that which is the oldest, the simplest, and in many respects, the best. That which is often objected to in it—that it takes time—should be a recommendation. To be kept in the open air for hours every day is itself almost better than any mere use of the muscles. If walking seems tame and wearisome, it is generally a sign of a vitiated taste for excitement, or of exceptional bodily weakness. A good walker—and almost any one may become such by practice—finds a pleasure in the play of his muscles like that which the rider or oarsman enjoys.

In the country, especially, the habit is favorable to the cultivation of that love of nature which gives more pleasure than almost any other taste. There are few finer conditions of body than that induced by a vigorous walk in our bracing American atmosphere. How many of our readers treasure among their choicest remembrances glorious days among the Alps? One great element of the pleasure there was due to the combined effects of the air and the bodily exertion of walking or climbing. If any one says he enjoyed Switzerland and did no walking, we tell him he missed one of the great sources of pleasure there. The soul is never so sensitive to every form of enjoyment as when its medium, the body, is tense and clear. It is then that the sense of beauty is keenest, and the play of all the nobler faculties freest. Nothing is at once so conducive to this and so easily within the reach of every well person, as a long, free, fast walk.—*Christian Union.*

DR. SANATERE.

We had been talking, my friend (Dr. Sanatere) and I, and somewhat, as was natural, of the weaknesses and ills of life, when he suddenly exclaimed: "I should like to bring up a family of children."

"Nothing easier, doctor," I began to say, referring more to the attempt than to its success, when an expression on his face checked me. I knew the history which had darkened life to him, and driven him to forget himself and live for others.

"No," said he, "not that; but I should like to try if ordinary care and common sense might not save children from so much suffering and make them better in mind and body."

"Well, doctor, suppose you give me some rules; for though I have not any children to bring up just now, yet the knowledge might not be amiss.

"Oh!" said he, "I would give them good milk, which should furnish material for bones and teeth. And not too much sugar, which turns acid too readily, and which furnishes heat, but not nourishment.

"And when the time came for more solid food, I would not starve them on superfine flour—all very well in its way, only it does not give all the material they want. Many a child is cheated out of bones and teeth by being denied coarse flour, corn-meal, oatmeal, the coarser food which helps on the teeth and bones.

"And my children, especially girls, should have their clothing not only warm, but well-fitting and easy. Boys are not so much abused, but girls have little freedom of motion. Their shoulders are tied down, and their waists are screwed up, and just when they are growing and need expansion, they are cased in bony casings which stiffen them up and take away both elasticity and ease.

"It is not a mere question of taste; it is a matter of health or disease, of comfort or suffering, of life or death. In order to perfection, you must have full development. Imagine a race-horse with his head checked up like many of our carriage horses.

"Support? No; they don't want support. How is it in the book of Job? 'Thou hast fenced me with bones and sinews.' That does not imply any special need of support.

"They should keep early hours, should secure quiet sleep, if possible, and should not be waked, if I could help it. As we stop eating when we have enough, so with healthy sleep, in a pure atmosphere, we stop sleeping when we have slept enough.

"They should sleep in a cool, dark room. Many a child's brain is stimulated, especially in these days of gas, by having a bright light in the room after it has gone to rest.

"One word more; my children should not be tilted up on heels. It is foolish enough in older people—merely for a fashion. If that had been the proper way to walk, we should have had a bone growing down on the heel, or walk on the end of the toe like a horse.

"Miss T—— caught her heel, going down stairs, and fell, and was disabled for weeks. I wonder if she ever thought she brought it upon herself, and repeated of the needless care and trouble her sister had in waiting on her.

"But, as I was saying, it is positively painful to me to see the slender ankles of children rolling this way and that on little points of heels. They hardly can wear them straight, and it is so thoroughly unnatural."

"Well, doctor, said I, "your children will be terribly mortified if they can't dress like others."

"Never mind; I will try and console them, and make it up in some other way. When it is a matter of conscience, I can't give way.

"Well, they shall have regular meals; the stomach must have rest. I have seen children who are eating all the time. I have heard of 'digging one's grave with one's teeth.'

"Which reminds me they shall brush their teeth at night, and go to bed with them clean. If there is no chemical action going on at night, the day is not of so much importance.

"And they shall never sleep at night in a single garment worn through the day. If the clothes are to be worn again, they should at least be aired.

"And I will try to teach them the benefits of cold water. I am not precisely a 'water cure man, as you know; but I have great faith in water. People talk of 'tonics,' not half knowing what they mean. One of the best tonics I know is to drink some cold water before breakfast. It seems to give the stomach tone and vitality, and set it right for the work of the day.

"And they shall use it for bathing. Of course, one should never be chilled, but I think there is a sort of electric power in a dash of cold water. If you are weary, a dash along the spine, especially the lower part of the back, is like a shock of electricity, and restores the nerve-power like the sleep of hours."

The Children's Corner.

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We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

KITTY AND HIS BOTTLE.

When the little gray kitten was three weeks old, the old mother-cat died. What was to be done? It seemed very hard to drown the poor little thing; but it would not do to let it starve; and it cried so loud, "Mee-ow, mee-ow!" that Aunt Lizzie, who has a very soft spot in her heart for dumb creatures, could not bear to hear it.

She tried feeding him with a spoon; but kitty did not like that at all; he choked and squirmed, and most of the milk ran down on his neck and breast, and made him very wet and uncomfortable.

At last she said to herself, "Babies suck milk out of bottles, and why should not kitties?" She got a small bottle, filled it with milk and water, and put a little piece of sponge in the top like a cork. Then she put it to kitty's mouth. Oh, how pleased he was! He held the bottle fast in his two little fore-paws, and sucked away until all the milk was gone.

Then Aunt Lizzie wrapped him up in a warm cloth, laid him a deep box, and he went to sleep as cosily as could be. In a few days he learned to know the bottle, and would seize it and draw it up close as soon as he caught sight of it.

Everybody who saw this funny sight laughed heartily; and kitty and his bottle had to be brought up to the parlor to be admired almost every day. He was fed in this way for more than two weeks, until he could lap milk out of a saucer; and, as he never knew any other mother than Aunt Lizzie, we sometimes thought he took her for the old cat.

And what do you think this kitty's name is? He was born about the time of the Princess Louise's marriage; and his name is Marquis of Lorne.—*The Nursery.*

EVENING HYMN.

I hear no voice, I feel no touch,
I see no glory bright;
But yet I know that God is near,
In darkness as in light.

He watches ever by my side,
And hears my whispered prayer;
The Father for his little child
Both night and day doth care.

THE SAME GOD.

A lady was once visiting her friends in Boston, and as she was making arrangements to return home, a friend asked if she would take her little boy with her; as she wanted to send him to visit his grandparents near whose house the lady was going, on her way home.

She readily consented to take charge of him, and found him to be a bright little fellow, and a very pleasant companion.

If was before rail-roads were made, and they went in a stage; and as it was quite a distance, they had to stop one night on the way. The little boy was tired; and when the lady took him up stairs she thought as the room was cold, she would not ask him to say his prayers till he was in bed.

When she had got him snugly tucked up, she asked him if he did not want to pray.

"No," he replied.

She was surprised, and asked,

"What, don't you want to say your prayers?"

"No," was his decided answer.

"Why," said she, "Papa prayed this morning that the Lord would take care of us, and he has taken care of us; and now don't you want to thank him?" He started up, and asked earnestly,

"Is it the same God here, that my papa prays to at home?"

Being assured that it was, he seemed to feel quite at home, said his prayers, and thanked the Lord for taking care of them on their journey, and then wanted his friend to pray, "Because," said he, "it is the same God we have at home.

When the lady went down, he told her she might take the light, for he was not afraid since God was there.

Our little friend was not the first person who supposed that in leaving home he had left his father's God. Even Jacob when departing from the tents of Isaac, was astonished at the visions of Bethel, and said, "Surely the Lord is in *this* place and I knew it not." Gen. 28: 16. And older persons who have seen in a clearer light the glory of the omnipresent God, often *act* when on a journey as if God was left behind. Blessed are they who, in every condition, are assured of the presence of 'the same God,' and who "pray everywhere, lifting up holy hands without wrath or doubting,"

"Well knowing that Jesus resides everywhere,
And can in all places give answers to prayer."

—*Little Christian.*

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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The "Crisis" is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

REDEMPTION IS NEAR.

S. S. BREWER.

Arise! thou fair virgin, Christ's coming again
On the new earth in glory, forever to reign;
Bright shining myriads his pathway attend,
When from heaven's vast portals the King shall descend.
With throne veiled in glory, wheels rolling in fire,
Harpers pealing their anthems, saints with them aspire,
In loud sounding chorus that will make heaven ring,
"Alleluia" forever! Immanuel is King!

Behold, thou fair virgin, redemption is near;
The Bridegroom is soon coming, the signs speak him near;
Gird up thy loins then, let thy garments be white,
Take oil in thy vessel, have thy lamp burning bright.
The day will soon dawn, and the day-star arise,
The veil will be rent, then we shall see with our eyes
The Bridegroom with glory in triumph descend,
And establish the kingdom that never shall end.

Rome's blood-crimsoned harlot, thy dread ancient foe,
Is doomed to perdition with fiery o'erthrow;
Soon like a great millstone that's cast in the sea,
Old Babylon will sink, and shall never more be.
Rise! Bride of the Lamb, for thy glad nuptial hour
Hastens to greet thee, when the Bridegroom in power
Is returning with myriads to swell the sweet strain—
"Hallelujah! the Lord God Omnipotent reigns."

"1873."

F. A. BAKER.

I saw a Pamphlet published in the *Crisis*, called "The Midnight Cry," which is said to give the "true time for the Lord's Coming," namely, 1873. The book is before me. I find the chief dependence is upon the chronology therein footed up, which the writer seems to think shows the six thousand years to end in A. D. 1873, "without fail," and Christ to come. Now I wish it plainly understood that I do not deny the possibility or even the probability that the Lord may come as soon as Bro. Barbour claims, but I think I see serious flaws in his chronological argument. In the first place, he assumes the very position to be proved, namely, that the ages of patriarchs and the reigns of judges and kings, as presented to us in the Bible, were given to show the exact time of the Second Advent of our Lord Jesus Christ.

In the second place, while the round years of patriarchs, judges and kings are given to us without mentioning months and days, although none can doubt that such fractions existed, it is presumed that some of the ages and reigns fell short of that named in the Bible, as much as others overran so as to make the round numbers exactly the truth. Now if the first position could be proved, there would be some plausibility in the second; but while it would be true to say that Adam was one hundred and thirty years old when Seth was born, if he was several months more than that, it would not be the truth to call him one hundred and thirty years of age if he lacked some months of that. The same of all the rest of the ages mentioned. And while it is true that David reigned forty years and six months (2 Sam. 2: 11; 5: 4, 5,) it is correct to say he reigned forty years (1 Kings 2: 11); but if he had reigned but thirty-nine years and six months, it would be false to say he reigned forty years. This argument will hold good in every reign of the judges and kings.

In the third place, I notice the reigns of two kings in the regular line are thrown out entirely; namely, Jehoahaz and Jehoiachim; the former three months, the latter three months and ten days. Now if the dates of other kings' reigns are to be taken as the basis of a chronology, in round numbers, because no fractions are mentioned, on what authority does the writer of the "Midnight Cry" strike out entirely these months and days which *are* mentioned, and not even name the two kings?

But the chief error to which I wish now to call attention is in the reign of the Judges. Forty-five years are given as the period from the sending of the spies, when Joshua was forty years old, to the "division of the land"; then four hundred and fifty years until Samuel the prophet. Bro. B. begins the four hundred and fifty years thus—"The anger of the Lord is kindled against Israel, and he sold them into the hand of the king of Mesopotamia, eight years." Judges 3: 8. These eight years of Mesopotamian captivity are made the first eight years of judgship; whereas the first judge was Othniel, whose reign is made to date from the end of these eight years. Again. Is it reasonable to suppose that the children of Israel were delivered into the hand of the king of Mesopotamia the very day the land was divided? Paul's language is referred to as proof that the four hundred and fifty years commence at the *end* of the forty-five, or at the division of the land. "And when he had destroyed seven nations in the land of Canaan, he divided their land to them by lot, and *after* that he gave unto them judges *about* the space of four hundred and fifty years, until Samuel the prophet." Acts 13: 19, 20. Paul says—"After that" he gave them judges; and "about," without even professing to be exact. He does not say how long after the land was divided by lot until he gave them judges; but we know the four hundred and fifty years did not commence at the division of the land, even by Bro. B.'s reckoning; for he makes the eighty years of Mesopotamian captivity to be the starting point; but we find Joshua to have been forty years old when he was sent as one of the spies, and forty-five years span the time from that till he received his inheritance. Joshua 14: 7–10. This makes Joshua eighty-five years old at the division of the land. Was the anger of the Lord kindled against Israel that year so that he delivered them into the hand of the king of Mesopotamia? If so, that eight years' captivity took place in Joshua's lifetime; for he lived twenty-five years after the division of the land. Joshua 24: 29—"And it came to pass after these things, that Joshua, the son of Nun, the servant of the Lord, died, being an hundred and ten years old." Verse 31—"And Israel served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua, and which had known all the works of the Lord, that he had done."

It is plain, then, that in order to make 1873 the time of the Lord's coming from *chronology*, the judgeship is claimed to be *exactly* four hundred and fifty years, instead of "about," as Paul calls it. The king of Mesopotamia is the first judge, instead of Othniel, as the Bible says; and the captivity commences at the division of the land; whereas Joshua lived amid the piety and prosperity of Israel twenty-five years after the age of eighty-five, at which the land was divided; and "Israel served the Lord *all the days of Joshua, and all the days of the elders* which outlived Joshua."

My prayer is, "Come, Lord Jesus," but a theory which cannot be sustained without misapplying the Scriptures and violating one's common sense, is not very reliable.

Levant, Me.

"QUESTIONS FOR ADVENTISTS TO ANSWER."

ANSWERED BY AN "ADVENTIST."

In a recent number of the *Crisis* certain questions are asked of "Adventists," to which an "Adventist" should be allowed to reply. The questions with the answers appended in each case are as follows:—

"1. Do the Holy Scriptures furnish the church of Christ with sufficient instruction to thoroughly qualify her for every good word and work?"

Ans. They undoubtedly do. To speak differently would be to impugn the wisdom of their Author.

"2. If the Holy Scriptures are a perfect rule of faith and practice, and thoroughly furnish the church unto every good word and work, should any one add to or take from this most sacred arrangement or counsel?"

Ans. No, they should not. But it does not follow, however, that because the original Scriptures were in writing, and written, probably, upon parchment, that we should confine ourselves to Hebrew or Greek sheepskin manuscript copies. The Scriptures leave *some* things to common sense.

"3. Has God ever called, or claimed and authorized any man or woman to go and organize churches and call them 'Advent churches?'"

Ans. I think he has. If I did not I would leave the Advent church and Conference, of which I am a member. I believe, from the bottom of my soul, that the Advent movement was and is of God. Any man or woman who doubts it had best disconnect themselves from it. And right here let me ask, Has God ever called or authorized any man or woman to go and organize churches, and call them "Christian" churches? If so, where? chapter and verse.

"4. Did the apostle Paul, who preached the whole counsel of God and kept back nothing that was profitable unto the churches, ever name the doctrine he preached 'Advent doctrine,' 'Adventism,' and organize 'Advent churches?'"

Ans. That Paul organized at least one Advent church, let who can doubt after reading the epistle to the Thessalonians. There is as good evidence that he called it Advent doctrine, or Adventism, as that he ever termed it "Christian" doctrine or "Christianity."

"5. Should any one be approbated in adding 'ism' to any part of God's arrangement for the salvation of man, or in naming such as have become obedient to the faith—'Advent brethren,' 'Advent ministers,' 'Adventists?'"

Ans. It is not "adding" to any part of God's arrangement to use the terms referred to. It is perfectly right to call any portion of the doctrine of the Bible by a fit name, to distinguish it from falsehoods, or more especially *counterfeit* doctrines. And if any body hold and uphold truths of God neglected or impugned by other professed followers of the Lord, it is their right and privilege to assume or receive a name expressive of their position. The only question of right or wrong is in regard to what they teach. If they teach error, their sin lies not in their name, but in their doctrine.

"6. If it is the duty of ministers now to preach the gospel of God and call it 'Adventism,' and name churches 'Advent churches,' and christians 'Adventists,' why did the apostles overlook this necessity and neglect this duty? They preached the second coming of Christ and kindred doctrines, but minus isms, ites, and ists!"

Ans. It is not the duty of ministers to preach the gospel and call it 'Adventism'; but in view of the fact that certain portions of the gospel have been neglected, ignored, and perverted, and the further fact that these portions concerning the second advent and its related events are, to say the very least, in *this* age the most important portion of the gospel, it *is* the duty of all who understand these truths to proclaim them. Experience shows that if they do this faithfully it will lead to either their expulsion from all existing churches, or to their bands being so tied that they cannot labor effectively. They will then have two alternatives—to become silent, or form a new sect. Hence, I say, Adventists are fully justified in being a separate people. They can satisfy the convictions of conscience in no other way. They were not *compelled* to take the particular name—Adventists; but they have as good a right to it as to the name Christian.

"7. If it is right for one minister to concoct a name for the church and christians, have not all ministers precisely the same right? And then what becomes of the unity of the church of Christ? Is it not a misnomer?"

Ans. Names neither give nor prevent unity. Names come *after* divisions are made, not before they exist. I believe there are a few instances where divisions have been made for purely personal ends, and a name arranged previous to the split. But such things are rare. It was not until the Adventists had been thrust out, pushed out, hustled and kicked out, excommunicated, from the existing churches, that they began to draw together for mutual sympathy and support, and so a new sect arose. They would have (previous to such developments) preferred to have remained with the churches to which they belonged. I repeat it, *names do not usually make divisions*, but divisions make names.

"8. Has any minister of Christ any right whatever to slice off from the body, or church of Christ, a section and call it an Advent, Methodist, Presbyterian or Mormon body, or church? Would not this materially defile the body of Christ?"

Ans. It is the duty of every minister of Christ to tell the truth about Jesus' advent, and what is then to occur, so far as he knows it. And if as a result *he is sliced off*, as multitudes of us have been—and the work of slicing off is still going on—it is *no* defilement of the "body of Christ" for those of "like precious faith" to associate themselves together, being rejected as Orthodox Christians, and Evangelical Christians, and Church of God Christians, and "Christian" Christians, as *Advent-Christians*. God has blessed those who have done it, and will be with them so long as they continue true to him and to each other.

"9. Is there a man on earth who can give even one good scriptural reason for doing this work of supererogation? If so, let him give it. I am exceedingly anxious to cast my entire influence on the side of truth, righteousness, and union. If I am in error, do instruct me out of God's word; I will most willingly bow to its supremacy. I want to be right in everything."

Ans. Is there a man on earth doing the work described in Query 8? If so, let him be exposed. There are men trying to "slice" the Advent body by agitating the "name" question. Whether they will succeed remains to be seen. The doctrine that unity is in a name, and that name is "Christian," has made more strife, bad feeling, barrenness and misunderstanding among us, than all the use of the words Adventist and Adventism since they were introduced.

"10. When a bride and bridegroom are to be married, would it be judicious for the officiating minister or magistrate to interpose and insist on introducing his own name with the bridegroom's? Would not the sanctity of the marriage covenant be defiled at once? and would not the parties demur and sharply rebuke such an insult? Christ is jealous over his bride with a godly jealousy."

Ans. It is high time this sophistry about the *name* of Christ was exposed. "Christ" is not a *name* of our Savior, but his *title*. It is no more a part of his name than "Honorable" is a part of the President's name. It is merely a title. Jesus Christ means—Jesus the Anointed. Now if we are to take the Savior's *name*, we should call ourselves JESUITS—which means followers of Jesus, and is derived from his *name*, and not from his title. Moreover, I have little patience with such sophistry, when a moment's thought will show that neither Jesus nor his apostles ever used any name in any such relation as is intimated in the above query. If Paul and John and Peter, as well as Jesus, had habitually called his followers Christians, and impressed upon them that that was *their name*, then there would be some reason for such a question. But they never use it *once* in the sense of endorsing it as a cognomen. It occurs as a name given by the populace; as the title of an offence; as a scornful epithet: and that is all. If those who agitate this name-question will please give us a God-given name which he has made obligatory upon all his children, we will accept it. The fact is, the agitation of this "name question" has always resulted in the formation of new sects, and it will have that result among us, if the friends of the movement persist in pressing it.

11. Do not the names Advent, Adventists, and all sectarian names, as well detract from the purity, beauty and simplicity of God's arrangement, scatter a demoralizing influence in society, and wake up the enemies of the cross of Christ to speak reproachfully of our holy religion?"

Ans. No, they do not. It is not the fact that churches have different names that cause reproach, but that they hold *different opinions*; and *chiefly the spirit in which they maintain those opinions*. Sectarianism is not a name, but a feeling—a condition of the mind.

"12. Does not the introduction of unscriptural names multiply sects, creeds, divisions, schisms, contentions, strife, jealousies, and sectarian bigots, and a host of other evils?"

Ans. No, they do not. As I said before, the name never arises until *after* the division, except in case where division is caused by strife about a name, as in the effort to force the exclusive name Christian upon the church. In that case I admit it has.

"13. Paul says—'Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing.' How can this be accomplished so long as some are determined to be Adventists, Methodists, Baptists, etc., etc., and utterly refuse to stand on a scriptural basis? Are the inspired words of the apostle to be credited and sustained by word and deed? or shall we override them and resist the Spirit's teaching and influence?"

Ans. How can we stand on a scriptural basis and be anything but Adventists? I would not remain in an Advent church or conference a moment after I was convinced it was on an unscriptural basis.

"14. Do not those who are so tenacious of the names Advent and Adventists violate their covenant obligation, when they covenant to take the 'Holy Scriptures as their only rule of faith and practice'? Do they not say one thing and practice another?"

Ans. No. And if they did, it is not for those who insist upon all being called "Christians" to "cast the first stone," but, rather, after due thought, being convicted of their error, to pass out, leaving Adventists free from jangling about names—a question to no profit.

"15. Is it not a thousand times better, after all, to stand fairly and fully on the original scriptural platform, where the devil cannot rebuke us for our sins, than to be meddling with matters from which God excludes us, as he excluded Adam from the forbidden tree?"

Ans. A very fine sentiment, but with no bearing upon the subject at issue. God never excluded us from being called Adventists, nor commanded us to be called Christians.

"Says the Adventist, 'Are you ashamed of your name and faith, and therefore ignore it? By no means. Any name that my heavenly Father has seen fit to confer upon his dear children in his blessed word I cherish most ardently, and rejoice and glory in the midst of such endearing appellations. But I am most heartily ashamed of all sectarian names under heaven, because they divide my heavenly Father's family, and destroy the mutual love and friendship of its members. The history of the past demonstrates the truthfulness of this position. I am not ashamed of my faith, no part of it. I love to publish it better than I love to eat, drink, or sleep. Past labors justify this remark."

Ans. God has never conferred a special, distinctive, or obligatory name upon his people, either by precept or the example of his inspired holy men. Let us not be wise above what is written, or teach "untaught questions." We are Adventists; we cannot help ourselves, and there is no good reason why we should try to. There are causes of difference enough among us. Let this of names, which has been forced upon us within a few years, be dropped, and we shall be at least one step nearer "the unity of the Spirit in the bond of peace."

THE 1260, 1290, AND 1335 DAYS.

WM. NICHOLS.

BRO. GRANT:—I was very much pleased while reading the remarks of Brn. White, Price, and Cunningham, in the *Crisis* of Jan. 31st. I always read with care all that comes within my notice upon the subject of time. I will quote from Bro. Price's article—"If papacy is the abomination that was set up, and the year 538 the correct date of its being set up, the 1290 must run till 1828, and the 1335 end in 1873. * * * If the dates above are correct, and papacy is the abomination that is spoken of by Daniel, the 1335 days cannot go beyond 1873. For myself, I cannot see any thing in the shape of dates or figures beyond 1873. As for any great events to take place as proof of the ending of the 1290 years, the angel does not give us a hint of any, although it is natural to suppose that some great event might take place, to note the ending of so important a number."

Now the remarks of the brethren respecting the papacy being the power named as "the abomination," I have no doubt, and that it was set up in 538, I also believe; and that it lost its power to war against the saints in 1798 is beyond successful controversy. So far we all agree, I think. But did any event mark the ending of the 1290 days in 1828? I say yes; it was the opening of the book that was sealed until that time. Since then the visions of Daniel are understood as they never were before. My brethren are witnesses of that fact. The strongest arguments used by Adventists in endeavoring to rouse a wicked world, and a proud, drowsy church to prepare for the great scenes of the judgment day, are drawn from the book of Daniel. If they are correct, surely the book is not now sealed. But the question is, did the proclamation of the near coming of Christ begin about 1828? Let us examine the subject impartially.

I believe it will be conceded that Mr. Wm. Miller was about the first in our land whose mind was drawn to the great subject now so dear to the Advent people, and so momentous to the human race. We read from the Memoirs of Wm. Miller, published at Boston by J. V. Himes, of Mr. M.'s conversion about the year 1816, from which time he was a pious, faithful Bible student until his death. We find that his mind was drawn to the Second Advent as early as 1828. Under that date, on page 92, we read—"He continued to make the Bible his daily study, and became more and more convinced that he had a personal duty to perform respecting what he conceived the Bible to teach on the nearness of the Advent. These impressions he thus describes: 'When I was about my business it was continually ringing in my ears—Go and tell the world of their danger. This text was constantly occurring to me—'When I say to the wicked, O wicked man, thou shalt surely die.' Ezek. 33: 8, 9. * * * He continued—I did all I could to avoid the conviction that anything was required of me, and I thought that by freely speaking of it to all, I should perform my duty, and that God would raise up the necessary instrumentality for the accomplishment of the work. I prayed that some minister might see the truth, and devote himself to its promulgation; but still it was impressed upon me—Go and tell it to the world. Their blood will I require at thy hand. The more I presented it in conversation, the more dissatisfied I felt with myself for withholding it from the public. I tried to excuse myself to the Lord for not going out and proclaiming it to the world. I told the Lord I was not used to public speaking; that I had not the necessary qualifications to gain the attention of an audience; that I was very diffident, and feared to go before the world; that they would not believe, nor hearken to my voice; that I was slow of speech, and of a slow tongue. But I could get no relief."

Thus we see the mind of this good man was illuminated with the light beaming from the book of Daniel, feeling his weakness and insufficiency to proclaim it to the world. But soon in the providence of God an opening was effected, and it has been and is being proclaimed throughout the world. The preachers now are numbered by hundreds, and the membership by thousands, sending forth the solemn warning—"Fear God, and give glory to him; for the hour of his judgment is come." And the sound is fast spreading; and it all commenced about the year 1828. Surely the seals must have been taken from off the book.

Let us take a glance at the twelfth chapter of Daniel. The prophet sees the great Prince of God's people rise up, and a time of great trouble, such as never had been before. The resurrection takes place, all whose names were written in the book; the wise shining as the brightness of the firmament in everlasting splendor. He was told to shut up the words and seal the book to the time of the end; that many shall run to and fro and knowledge shall be increased. His attention is then directed to two celestial beings on either side of the banks of the river. And one said to the man clothed in linen upon the waters of the river—"How long shall it be to the end of these wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand to heaven, and sware by Him that liveth forever, that it should be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." I understand this "power" to be the same mentioned in chapter 7, verse 25, and that 1260 years were allotted to it—to scatter the power of the saints, and finish its bloody work. Then says the prophet—"I heard, but understood not. Then said I, O my Lord, what shall be the end of these things?" He tells him—"Go thy way, for the words are closed up and sealed *till the time of the end*. Many shall be purified, and made white and tried, but the wicked shall do wickedly, and none of the wicked shall understand; but the wise shall understand." *What will they understand?* Why, what is closed up and sealed till that time. I ask, is it now understood? It seems to me all who have given it attention must say that the visions of Daniel are now understood.

The articles we see from Bro. Cunningham and others, are conclusive proof that we are past the great tribulation caused by the great persecuting power, called "the abomination of desolation," in the prophecy of our Savior, and that it was numbered and finished in 1798. But the prophet tells us there shall be 1290 days from the time of the setting up of the abomination that maketh desolate; consequently it must run to 1828, when what is mentioned in the tenth verse takes place. Many "purified, made white, and tried." I think we who have been so long waiting the return of our absent Lord know something what this means.

The 1335 days begin also at the same date with the 1260 and 1290. The one reaches to the end of the persecutions; the next to unsealing of the vision; the last to the resurrection of the dead, when Daniel will stand in his lot, and all these great things will be finished; and I can say with my Bro. Price—"For myself I cannot see any thing in the shape of dates or figures beyond 1873."

The teachings of our Savior in Matt. 24 and 25 to me also are conclusive evidence that we are now on the eve of the great event which is so dear to us as a people. For want of room we will only mention something we find in the last of the twenty-fourth and beginning of the twenty-fifth. He tells us there would be two classes of servants disputing about his coming. That at that time a class would take their lamps and go forth to meet him; of his delay, etc. This we surely have seen; having for many years been looking for his return; and it has all transpired since 1828.

It is now about thirty-four years since I embraced the truth of the near advent of our blessed Lord, and have seen its working among the people; and while the great mass of professed christians look upon us as a weak or fanatical people, I still believe we are right in the interpretation of the prophecies, and that 1873 cannot pass without bringing the Desire of the nations of God's children. I know some look upon the whole subject as many did upon the preaching of the Baptist at the first advent—as a reed shaken by the wind. I still cling to the blessed hope of seeing Jesus, and being made like him. But oh! what a disappointment for many professing to love His appearing. As I understand Him, but one half of those who went out to meet him were ready to receive him when he came. I sincerely believe it not so much a knowledge of the time, that we as Adventists need, as it is a whole, unreserved consecration to God. Without this the time or events will profit us nothing. I do thank my heavenly Father for the sweet peace he gives to me through our Lord Jesus Christ. I can truly say I stand in hope of the glory of God. O, my dear brethren, let us heed the admonition of the apostle, and "cast not away our confidence which has great recompense of reward, for yet a little time and He that shall come will come and will not tarry."

I hope I have written nothing to cause offence to any. May the blessing of God attend every effort to spread his truth and prepare the people for his coming.

Albany, N. Y.

THE GOSPEL PLATFORM.

S. L. MANLEY.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." "Therefore all things whatsoever ye would that men should do to you, do ye even so to them." "Therefore whosoever heareth these sayings of mine, *and doeth them*," etc. The *doers of the word* are likened unto wise men, who shall be blessed in their deeds. "Lay not up for yourselves treasures upon earth." What shall the Lord's people do then? "Sell that ye have, and give alms." "Let your loins be girded about, and your light burning; and ye yourselves like unto men that wait for their Lord." "But when thou makest a feast, call the poor, the maimed, the lame, the blind;" for thou shalt be recompensed at the resurrection of the just." Are we doing as thus enjoined? Jesus says—"If ye know these things, happy are ye if ye do them." Again, "Ye are my friends, if ye do whatsoever I command you." Also, "Blessed are they that do his commandments, that they may have right to the tree of life, and enter in through the gates into the city." Shall we be of that happy class, or numbered with Christ's friends, or be permitted to enter those pearly gates if we do not exemplify gospel faith, gospel works?

"These things I command you, that ye love one another." "By this shall all men know that ye are my disciples, if ye have love one to ye are my another." "The fruit of the Spirit is love." And, "We know we have passed from death unto life, because we love the brethren." How shall we exemplify this love? Not "by word, or tongue; but in deed and in truth." "But whoso hath this world's goods and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" Our Savior says—"If any man will come after me, let him deny himself, and take up his cross daily, and follow me." How shall we do this? The apostle Paul says—"Denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing." Thus being redeemed from all iniquity, we show that we are his people by our zeal in good works. Again is the admonition—"Be ye not unequally yoked together with unbelievers." What are we to do in this case? "Wherefore come out from among them, and be ye separate," and "I will receive you." Can we remain in fellowship with secret, oath-bound societies, and expect the Lord will receive us? And "I will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." Also, "Let us cleanse ourselves from *all filthiness* of the flesh and spirit, perfecting holiness in the fear of God." Shall not intoxicating beverages and tobacco, or any thing injurious or filthy, be entirely dispensed with? Let conscience and the letter and spirit of God's word decide.

We are also admonished to "put off concerning the former conversation," and to "let no corrupt communication proceed out of your mouth"; "neither filthiness, nor foolish talking, nor jesting"; and "for every idle word we must give an account." The apostle says—"Christ also loved the church, and gave himself for it; that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish."

If we are members of this church, shall we not readily accede to all conditions of gospel rule? Again, there is the admonition not to be adorned with gold, or pearls, or costly array; but with "modest apparel." Shall we indulge in any of these superfluities, dear brethren and sisters, if we would be true followers of Christ and the teachings of his word? which declares—"For all that is in the world, the lust of the eyes, and the pride of life," is "of the world, and not of the Father." Vain, superfluous, or costly adorning, or costly apparel, is not sanctioned here. "And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Also taking heed to our Savior's admonition—"He that rejecteth me, and receiveth not my words . . . the word that I have spoken, the same shall judge him in the last day." Brethren and sisters, let us by the grace of God endeavor to meet the divine requirements so plainly given us, and then Christ will say to us in that day (which is very near), "Come, ye blessed of my Father, inherit the kingdom."

ENTIRE SANCTIFICATION.

A. E. BENNETT.

Much has been said and written on this subject. Many finely woven theories have been presented us, the warp and woof of which are of such foreign material as to prevent its adaptness to home use. Gifted pens have treated the subject logically and philosophically; but the more of logic and theory it assumes, the more it is enshrouded in mysticism.

Probably no subject of such immense practical bearings, no theme fraught with such mighty results, has so little theory as the one under consideration. It is simple; it is practical; so simple, that many who have not the capacity to understand its theory, know it practically, and enjoy it in all its sweetness and purity. It can never be explained satisfactorily, it can only be experienced to be understood. Its beauties may be delineated, its power portrayed in a most vivid manner, but it is all Greek to the inexperienced heart; as much so as the birth of the Spirit was to Nicodemus.

JUSTIFICATION BY FAITH.

An awakened sinner, to whose view is mirrored a sense of his lost condition, in great distress asks us to show him the way of salvation. Without stopping to theorize, moralize, or philosophize, we in a most practical manner point him to the "Lamb of God, who taketh away the sin of the world." He is shown that by repentance and faith, he will secure pardon and justification. He complies with gospel requirements, and is soon happy in the joys of pardoned sin. He is just as fully justified before God, as though he had never committed a sin.

Well, says one, is he not holy then as he may ever expect to be? We answer yes, so far as his past, actual sins are concerned. But let us look at him a little: His conversion is marked and clear, and he rejoices continually in his newly found treasure; and in the fullness of his heart he sings—

"Jesus all the day long is my joy and my song."

He is become in Christ a new creature. The things he once hated he now loves, and the things he once loved he now hates. By-and-by trial comes; temptation assails him, and some element of his nature is appealed to, which brings him into bondage. A fierce conflict ensues, and his soul is for days and even weeks the theatre of many battles with the enemy; and like Bunyan's Pilgrim, he gets "worsted" in the struggle, and before he gets through with it, he has fallen into condemnation; he has laid again the foundation for repentance.

He obtains pardon, regains justification, and goes on again quite a while. But by-and-by a scene similar in its results occurs; and all through his christian course these are of frequent recurrence. And although he learns some lessons, and gathers some strength, in his varied phases of experience, yet the general tenor of his life is sinning and repenting, sinning and repenting; till at length, weary of the many conflicts and conquests, he groans in spirit before the Lord to know if there is not a more excellent way,

A HIGHER CHRISTIAN LIFE,

Where victories are more permanent, conflicts less frequent, and proclivities to sin less powerful. The Spirit and the word agree in telling him it is the will of God, even his sanctification. He learns there is not only a faithful and just God to forgive sin, but there is a power in Jesus' precious blood to cleanse from *all* sin. Believing, too, the altar sanctifieth the gift, he is enabled to lay all on the altar. Perhaps it has cost him considerable struggling and suffering to get the sacrifice on the altar; but it is there, and he is at its shrine, waiting in faith for the fire to come down and consume it. Soon the work is done, and he stands perfect and complete in Christ; and whereas a sweet river of peace used to flow into his soul, he is now lost in the ocean, without bottom or shore; lost and swallowed up in God. He has entered into rest, perfect and abiding; a rest which means more to him than he ever conceived of before. It is rest from sorrow, rest from trial, rest from fears, rest from conflicts, rest from sin, and rest from every thing which can disturb or molest.

But, says one, is he never susceptible to these emotions again? Yes, to a certain extent; but not from the same source or cause as before; they may come from *without*, but not from *within*. Perfect love has cast out all tormenting fear; not a vestige of it remains. And instead of his holding on by main strength to keep what he has got, he rests; oh, so sweetly rests in Christ, for he has something which keeps him.

Let surroundings be as they may, let the elements about him be never so confused, he is unmoved, for he is kept; he is conscious every moment of the keeping power. Perhaps the circumstances which have been such a source of trial and sorrow to him in the past, stare him in the face, but he is not affected by them, he is not moved, for he is *resting*, and *being kept*.

THE BROTHER'S TEST.

Said a good brother, who has lately come into "this valley of blessing so sweet"—"I hardly dared believe I had received what I had for weeks been seeking for, till I found it had stood the test several times, [alluding to some trying occurrences in his business life.] Always when those instances occur, it arouses my sense of justice, and a feeling of indignation arises, which costs me quite an effort to suppress; and I have had to lift my heart to the Lord many times, to keep me from retaliating, or doing wrong in any way. But now as they occur, they do not move me at all. I am so conscious of the keeping power every moment, that I scarcely remember till afterwards, they were ever a source of trial to me."

This is but a faint outline, imperfectly delineated; but the practical details in this experience fill a picture, which far surpasses in beauty, richness, sweetness, and permanance any thing else ever conceived of. Glory be to God!

Worcester, Mass.

SMOTHER THE SPARK.—The tongue is a little member, yet it boasteth great things. It does a large business on a small capital; it raises a mighty storm on the most trivial occasion; it often leads the whole troop of a man's faculties to revolt against him and to make treasonable cause with his enemies.

Few there are, if any, who cannot recall seasons when this unruly bit of flame set on fire not only the whole course of nature in themselves, but also the passions of an entire neighborhood. A little impatience was the first spark, which a moment's silence would have extinguished; but the unfortunate utterance came, and with it misunderstanding and resentment. Every word that succeeded was a burning one, and as in a great city's conflagration, dwellings far apart take fire from the wings of the wind, so persons but distantly related to a wordy quarrel feel its hot breath and are suddenly ablaze.

Safety, as in the case of physical exposure, lies in prevention. It is dangerous to attempt to extinguish passion with words. Silence, like water upon fire, does most to allay the raging element, but it is oftentimes insufficient. Who has not seen an angry man grow still more angry because of contemptuous silence? But many an alienation might be prevented, many wounded feelings be spared, many occasions for remorse and bitterness and discontent be avoided, if men and women were more mindful to smother passion with silence while yet it is a tiny spark.—*Christian Herald.*

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Feb. 14, 1872.

☞ Please Remember!

☞ All remittances to this office, in the form of Drafts, Bank Checks, and Postal Money-Orders, should be made payable to the Business Agent, GEO. T. ADAMS.

☞ Take Notice!

☞ All subscriptions for the Crisis are payable in Advance, at the rate of $2.50 a year.

☞ THOSE who send articles for the *Crisis*, should direct them to MILES GRANT, Boston, and not to the Business Agent.

THE JAPANESE EMBASSY.

The people in San Francisco are making much ado over some Japanese Ambassadors, who arrived here Monday, Jan. 15th, from Japan. The Embassy contains five Ambassadors, the United States Minister, De Long, fourteen secretaries, fifty-four assistant members, sixteen attendants, eleven students, and five Japanese Princesses, who are to be educated in an American college. The Japanese government is becoming quite friendly to the American people, and in sending out this Embassy is taking steps to introduce into Japan whatever improvements may be found in the United States. This is considered a very important movement, and the American people hope to receive much financial benefit by opening new doors of trade with the Japanese. Japan is a rich country, but has been comparatively secluded from the rest of the world till quite recently. This Embassy comes endowed with high power to adopt from our nation and introduce whatever may seem to be an improvement on their present system.

The names and rank of the Embassy are as follows:—

"Iwakura; Envoy Extraordinary and Ambassador Plenipotentiary of His Imperial Majesty the Emperor of Japan, to the Treaty Powers, and Ou Daijin—Prime Minister of the Empire of Japan.

Kido, Vice-Ambassador of His Imperial Majesty the Emperor of Japan, to the Treaty Powers, and Sangi—Member of the Privy-Council.

Okubo, Vice Ambassador, and Okura-Kio—Chief Minister of Finance of the Empire of Japan.

Ito, Assistant Ambassador and Kobu-talyu—Minister of Public Works of Japan.

Yamaguchi, Assistant Ambassador, and Guimu-Talyu—Vice-Minister of Foreign Affairs.

None of these Ambassadors are of second rank. The first named, Iwakura, is principal, and the other four assistants. They all belong to the highest nobility of the Empire, and represent the law-making and executive power and will.

In appearance they are men of intelligence, sagacity and keen perception.

They have in their attendance fourteen secretaries and sixteen servants. Two or more have been chosen from each of the various departments of Government, whose special duty it will be to examine into and report upon the foreign systems and their administration. These departments are as follows: Religion, Foreign Affairs, Judiciary, Public Works, Agriculture, Education, War and Navy, and Finance.

Five young ladies, daughters of Princes of the first rank, are also in their company.

The rest of the suite is composed of bright, intelligent-looking young men, who will be placed in our eastern colleges, as has been done with some of their young countrymen before them."

This is the first time that such a distinguished Embassy has been sent forth from Japan. They are sent out to inspect the institutions, manufactures, shipping, trade, religion, and all other things of interest, for the purpose of deciding what course to take in their future associations with the American people. The Hon. C. E. De Long, the American Minister at Japan, has done much to cause this Embassy.

SENSIBLE THOUGHTS.

It seems strange that sensible, intelligent, well-bred ladies should ever consent to follow such fashions as are adopted at the present time. The sight is truly disgusting to good taste and common sense. But, like other evils, it grows "worse and worse." One folly only leads to another. After a person has commenced to violate the laws of modesty and propriety, to be in the fashion, Satan gains the ascendancy, and will continue to lead them further and further from the christian standard of modest apparel. Even worldly people and secular papers express their disgust at the ridiculous fashions of the day. The following is from the San Francisco *Bulletin*:—

"How shocked would these ladies of our 'first society' be, if they knew that the torturing and ill-formed shoes on whose stilt-like heels they tilt and suffer, no Paris shopkeeper would ever offer to a lady. To suffer the excruciating pain of the Inquisition, to be crippled for life for the sake of playing the French lady, would be hard enough; but after such martyrdom to be only like the demi-monde of the boulevards, is too bad. For more than two years American women, especially young girls, have walked the public streets with conspicuous chains and lockets, or flaunting bows of ribbon, attracting the attention of every passing gazer to their bare throats and dresses open *a cœur*, solacing themselves for the exposition by the thought that it was 'perfectly French.' If so, it was a costume which no French lady would wear on the public pavement. The dress of the French lady is artistic, simple, faultless—faultless often because it is simplicity itself. She may wear brilliant colors in her drawing-room, and in her carriage; never on the street. When she walks she wears black or gray, and it never drags on the ground. When she goes to church she wears the same colors, is always attired in the simplest manner. This is true also of Italy. In the Sistine chapel, Rome, no lady can enter unless attired in black, with no covering on her head but a veil of the same hue. What a contrast to the church attire of American women! They are accustomed to think of themselves as perfect saints compared with Italian and French women, yet they enter the house of God as they would a theatre. They don their gayest plumage, hang on all their chains and lockets, take off their kid gloves to show their diamond rings in the sacred temple just as in the Academy of Music. Worse, they stare and comment on each other's costumes, and absolutely make the church of worship a place in which to study fashions—this is not French.

The same lack of fitness in dress is seen in the utter disregard to age, as well as occasions, in the adaptations of dress. The woman of thirty or forty may be as beautiful as a woman of twenty, by her own right, if there is no incongruity between her years and her attire. It is only when the woman of forty dresses like the girl of twenty that she looks absurd. We despise her, not for what she is, but for trying to appear that which so palpably she is not. A French married lady never wears a round hat; an English lady only in traveling; an English maiden never at church. Yet everywhere American matrons, with faces lined and scarred, may be seen with staring jockeys, set on their gray heads like helmets, beflowered and befeathered, and more fantastic than the ones worn by their little daughters of ten; while the little daughter of ten may be seen dancing at Dodworth's in brocade silks and lace collars, old and grand enough for their grandmothers. Flannel and linen and muslin are worthy of their princes and princesses abroad, but are by no means fine enough for the little princes and princesses American. All of which is not French, though to be 'perfectly French' has been the Alpha and Omega of our alphabet in dress. Plainly we must begin to learn it over again."

GRAND PEACE JUBILEE.

Mr. Gilmore, who got up the great Peace Jubilee in Boston, in 1879, has decided to have another this year upon a still more magnificent scale. The following will give some idea of Mr. Gilmore's plans:—

"The monster Coliseum is to be built of corrugated iron, near Columbus Avenue, Boston, at a cost of $500,000. The plan of this building is already in the hands of the Building Committee, and has been approved by them. Unlike its predecessor in Back Bay, this Coliseum is to be a permanent institution, and in appearance somewhat in the shape of the Paris Exposition building. The dimensions will be 822 feet in length and 422 feet in width, and the auditorium will accommodate 100,000 people with seats. Of the 20,000 singers half the number will be provided by Massachusetts alone, and the instrumentalists will number over 2,000, the grand orchestra being divided as follows: First and second violins, 450; violins, 150; violincelli, 150; contra-bassi, 150; flutes, 24; clarionets, 24; oboes, 24; fagotti, 20; trumpets, 24; French horns, 24; tenor and bass horns, 26; tubas, 12; drums, 24; cymbals, etc. The military bands will number about 1000 performers.

During Mr. Gilmore's absence in Europe he met with the most flattering encouragement—Strauss, Benedict, Radidegger, Sullivan and many other noted musicians having signified their intention to be present at the festival and to contribute original works. Godfrey's Guards Band from London, and military bands from all the principal cities of Europe, besides a vast number of singing societies from the same quarters, will attend. The Inman line of steamers will convey these visitors to Boston and home again free of charge. The choruses in different parts of the country are already hard at work rehearsing for this great occasion, and a colored chorus—100 voices strong—have applied from the South. Altogether the prospects are as rosy and bright as even the sanguine mind of Gilmore could desire."

We can afford to wait a little while for our Jubilee, till the Prince of Peace comes, when we may unite with all the pure and holy, out of every nation, kindred, tongue, and people, in celebrating the World's Peace Jubilee, to be followed by no more night of sorrow, or slaughter on the battle-field. Till then, war, famine and pestilence, with evil of every kind, will serve to make this life but a night of weeping.

COUNTERFEIT MONEY.

That the world abounds in deceivers, wicked men, and liars, cannot be denied. The love of money is truly a strong passion. Men will sell all right to eternal life for a mess of earthly pottage. The corruption of the present age is truly alarming. Virtue may well stand appalled at the sight. The tide of wickedness is rising at an alarming rate. Thousands upon thousands of professors of religion, with scores of ministers, are being swept into the black waters, to be drowned in perdition.

The following is a specimen of what is being done. It was sent to a business man, who was too honest to yield to the temptation:—

"GENTS:—I desire the services of a keen and reliable gentleman in your locality as agent for a business which cannot fail to yield a profit of at least five thousand dollars a month, if rightly managed. The capital required for a start is comparatively insignificant, and, as you are subject to no risk, you can make money as easily and as safely as in a legitimate business, and in ten-fold quantities. You were recommended to me by a traveling agent for a large commercial house in this city. He is an intimate friend of ours, and is engaged in the business himself; otherwise I should not have risked the confidence I now repose in you. I have on hand a large quantity of $1, $2, and $5 Treasury notes (Queer.) These bills are, without exception, the best ever executed in the country, and cannot possibly be detected, even by the ablest experts. They are of the same size as the genuine, and printed on first class bank note paper, and are correctly numbered. The engraving is incomparable. Indeed, no accomplishment in the art of engraving or of printing has been left untaxed to render you as safe in passing these bills as if you were passing good money. I put them up in packages containing different amounts. The price of a $500 package is $25. Price of a $1000 package is $50. Price of a $5000 package is $250. The money must be paid cash when you come on here, or be sent in advance by express. If it suits you better, I will send whatever amount you desire by express, and you may pay for it in the office when it arrives. Of course I will pack it in such a way that no one will suspect the contents of the box. If one of you can come on, pray do so. An interview would be very desirable on my part. You will then have an opportunity to examine our stock at leisure, and be enabled to form a better idea as to the quality of it, and the amount you desire to take away. Still, if your business engagements will not permit a visit, endeavor to send all communications by express instead of by mail. Letters relating to this business should not be sent by mail. We shall have no agent within five hundred miles of you; therefore, the express agent will never suspect the nature of your business. I think I have said sufficient. But I must urge you to keep this matter a profound secret. I deal on the square; and if you remain true to me, you will never have occasion to regret it. As for myself, I manage the business in such a way that the shrewdest detectives cannot get a clue on me. As long as you keep your mouth shut all will go well. As to detection in passing the bills, it is impossible; for my work is first-class, and is equally as good as the genuine.

Since writing the above, my agent at Omaha called, and, after examining the stock, took nearly all the $1 bills I had worked off. Still, I shall have plenty more in a week. Now, sir, if you take hold of this properly, you can make an independent fortune in a year or less. Read the following instructions carefully. They are simple, and if you act according to them, no mistake will be made:—

If you come on, and desire to examine the stock carefully, call at 73 Nassau Street, office No. 2, up stairs. This is my private office, and everything can be conducted here with secrecy and safety. Don't call in person at any other office. But, if you send money, or any communication by express, direct to my other place, as follows:—WM. B. LOGAN, No 15 Dutch St., New York."

THE DURATION AND NATURE OF FUTURE PUNISHMENT.

BY HENRY CONSTABLE, A. M., PREBENDARY OF CORK. Reprinted from the second London edition, with an Introduction by Prof. C. L. Ives, M. D., of Yale College. 8vo. 68 pp. Price 40 cents.

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NEW TRACT.

We have just received a new tract of 24 pages, entitled, "The Coming Reign of Terror, or the Commune," by W. N. Pile. The writer shows that the "Reign of Terror" of 1792 was produced by the workings of Socialism, Spiritualism, Infidelity, Free-Love, and the Commune; and then reasons that as these elements are now at work everywhere, they must produce the same results. The tract treats of the living issues of the present, reveals the awful condition of society, and shows that we are on the verge of "the battle of that great day of God Almighty."

For sale at this office. Price, by mail, single copy, 7 cts.; five copies, 30 cts.; ten copies, 50 cts.; fifty copies, $2.00; one hundred copies, by express, $3.50. AG'T.

Also sold by the author at Springfield, Mass.

CARRIED BY ANGELS.

What part of Lazarus was "carried by angels?" And by what kind of angels was he carried? If we find that a "dead" Lazarus was carried, instead of a deathless soul, and that he was carried by *messengers*, instead of holy angels, and also carried to a *graveyard*, instead of being carried to heaven, we shall at once behold the fallacy of the popular view of this matter, and be prepared to see that the conversation attributed to these "dead" men (not to their souls) is on the principle of *parabolic personification*, a method of speech by which lifeless and speechless matter is *represented* as seeing, feeling, and talking, for the purpose of teaching a lesson to the living.

1. What was "carried by angels?" Not the soul of Lazarus, because (1) the record does not say so; (2) if this were its meaning, it would prove that a soul could not transport itself, and that it would require at least *two* angels to carry off *one* soul, thus proving that angels are very *weak*, or that souls are very *heavy*; (3) the record itself reads, "Died *and* was carried by angels;" so whatever was carried, previously "died;" if indeed the soul was carried, then it follows that the soul "died;" and there would be as much propriety in carrying a dead body, as in carrying a dead soul; besides this disproves the deathless nature of the soul. Lazarus himself "died and was carried by angels"—not his shadow.

2. By what kind of angels was he carried? There is no intimation here given that they were holy angels, or angels from the skies, but just the reverse, for (1) the primary meaning of the original word here employed, (*aggelon*) is messengers, regardless of character; and (2) there is not an instance in the entire Bible where the holy angels ever carried off a dead man,—and in this case, the only person said to be carried, had "died, and was carried"; first, he "died;" then he was carried." The term here rendered angels is often translated messenger, in its singular and plural forms, as in the following texts: "For this [John the Baptist] is he of whom it is written, Behold I send my (*aggelon*) messenger before thy face." Matt. 11: 10. "As it is written in the prophets, Behold I send my (*aggelon*) messenger before thy face." Mark. 1: 2. "And when the (*aggelon*) messengers of John were departed, he began to speak unto the people." Luke 7: 24. "And he sent (*aggelous*) messengers before his face." Luke 9: 52. "Behold I send my (*aggelon*) messenger." Luke 7: 27. "There was given me a thorn in the flesh, the (*aggelos*) messenger of Satan." 2 Cor. 12: 7. "Was not Rahab the harlot justified by works, when she had received the (*aggelous*) messengers, and had sent them out another way?" James 2: 25. Here John the Baptist, John's agents, Jesus' disciples, Paul's agent of Satan, and the spies of Israel, all have the same term applied to them that was applied to those who carried "dead" Lazarus, meaning messengers, and with this rendering the text is plain,—"Died, and was carried by messengers." This term is sometimes misunderstood, and fails to convey the true idea of the text when rendered "angels," as in the following instance: "Every woman that prayeth or prophesieth with her head uncovered dishonoreth her head.... For this cause ought the woman to have power on her head, because of the (*aggelous*) angels" (1 Cor. 11: 5, 10), or rather because of the *messengers* that came into their worshiping assemblies. Having learned that the only Lazarus that was "carried," was the very one that "died," instead of a deathless soul; and having also learned that the only angels that carried him were messengers, such as ordinarily carry dead men, we are now prepared to inquire,—

3. Where did they carry Lazarus? Not to heaven, for (1) the record does not state that he was carried there; and (2) it does affirm that he was carried elsewhere,—"to the bosom of Abraham." Well, then, where is Abraham? The Bible answers; "Abraham gave up the ghost, and died in a good old age.... And his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron." Gen. 25: 9. This was Abraham's graveyard. Lazarus is said to have been carried to the bosom of this dead patriarch, or to have been carried so near to him as to be recognized as his bosom companion,—but both Abraham and Lazarus are said to be "dead;" and furthermore, the third person, (the rich man) "died and was buried," just as Abraham was. Mark! all three of these men are pronounced "dead," and two of them are said to have been "*buried*," and the third was carried to the bosom of a man that was both "dead" and "buried," and therefore was evidently buried. While thus dead and buried, they are represented as seeing, hearing, feeling, and talking; not that "dead" men can really see, feel, and talk, but they are represented as so doing by personification—on which principle speech and feeling is attributed to inanimate matter—as in the case of a dialogue attributed to the trees (Judges 9: 8), and as in the case of King Pharaoh, (Ezek. 31), who while dead, together with his "dead" fellows, is represented as seeing, speaking, and feeling "shame" and "comfort"—all this for the purpose of making lifeless matter speak to the living for their good—these dead persons being here represented as speaking much as we might suppose they would talk if they could feel and speak in the grave; the righteous represented as feeling the comfort of hope, "for the righteous hath hope in his death;" and the wicked are represented as desiring relief from the tormenting flames of despair, and "a fearful looking for of fiery indignation;" and also as feeling anxious that living friends should be warned not to come to that place of hopeless despair—the hopeless prison of sinners—and the impassable gulf prevents any change in their condition.

The rich man's hopeless condition in death, is contrasted with the condition of Abraham and Lazarus who sleep in hope. The rich man is represented as prefering the condition of Abraham and Lazarus in death, to his own condition; and wishes his friends not to enter death unprepared as he had done, but rather as Lazarus did, a bosom companion of Abraham—a "friend of God." His condition in death is spoken of as a place void of hope—which is the real state of all sinners in death.

Yet it must be remembered that this is only a dialogue attributed to *dead* men (not to living ghosts), to teach a lesson to the living, by making the unconscious dead speak to them, as they would speak if they *could* feel and converse with each other about their own condition after death. It is further evident that no reference is here made to a conversation between disembodied conscious men, from the fact that the rich man, one of the parties engaged in this conversation, is said to be in *hades* while conversing, (here rendered hell), and that is a realm of unconsciousness, whether the realm of spirit-men, or body-men, "for there is no work, nor device, nor knowledge, nor wisdom in sheol," Gr. *hades*. Eccl. 9: 10 So whatever part of the rich man went to *hades* (soul or body) must have been void of knowledge and wisdom. David says, "Let the wicked be silent in *sheol*," Gr. *hades*. Ps. 31: 17. This settles the question, proving that the rich man could not actually speak while in *hades*, for the wicked must be "silent" there, and destitute of "knowledge." The Revelator informs us that *hades* is the depository of "dead" men, in an unjudged state, instead of living spirit-men, already judged; "*hades* delivered up the dead.... and they were judged." Rev. 20: 13. There are no living ones in *hades*. The rich man "died" before he went there, and he is "silent" there. So it is certain that this is a case of parabolic personification, in which speech is attributed to the speechless, sight to the sightless, and life to the lifeless, to make the dead express the feelings they would possess after the close of life if they could really feel; just as in the case of the king of Babylon—"*sheol* from beneath is moved for thee to meet thee at thy coming; it stireth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations. All they shall speak and say unto thee, Art thou become weak as we? art thou become like unto us? Thy pomp is brought down to *sheol*, and the noise of thy viols; the worm is spread under thee, and the worms cover thee." Isa. 14: 9-11.

Here reference is made to the very realm that the rich man went to (*sheol* or *hades*), and the "dead" who had become "weak" (not weak *ghosts*,) are represented as speaking to this king, and holding a lengthy conversation with him, just as the rich man and Abraham talked, on the principle of personification, the only principle on which dead men are ever said to talk, and that too without involving their consciousness; and only on this principle are they said to see and feel. The very conversation attributed to the rich man and Abraham recognizes them as being actually dead, and shows that it could not have been a conversation between two conscious ghosts. (1) "Abraham said, Son, remember that thou in thy lifetime [not in the lifetime of thy body, but "in *thy* lifetime"] receivedst thy good things." Here is an admission that in the "lifetime" of the person addressed had ended, thus proving that the address is not made to a deathless soul, but to a dead man. (2) The request to have Lazarus sent to living friends, was not to have a disembodied Lazaaus sent, but a resurrected Lazarus, thus proving that the Lazarus talked about was not alive, but dead—"But if one went unto them from the dead, they will repent," said the rich man. Abraham replied—"Neither will they be persuaded, though one rose from the dead." The conversation was not about sending a ghostly Lazarus, but a "dead" Lazarus, by having him rise "from the dead."

Thus the conversation here recorded shows that it did not take place between livings souls, but between dead men personified, or represented as animated, while really dead. This lesson is here taught—

1. The righteous, in death, are the bosom companions of "the friend of God—they "rest in hope."

2. The wicked, in death, are reserved, under the flames of divine wrath, unto the judgment, their condition being unchangeable after death, which fact would torment them if they could feel; and if they could really reflect, they would wish to caution friends against ending their lives in sin, or coming to a hopeless grave. W. S.

"LIVING EPISTLES."—Such are genuine christians, and the eyes of men are upon them more than upon the Bible, and they are constantly being read. If we simply possess the form of godliness, and are void of its consecrating power, we are not epistles that rightly represent the Savior and his work. The grace of God should shine out through our lives. But our lives are mainly the result of an inward principle; so if our hearts are right, our lives also will be right. Men read us by our lives; hence, a pure heart will make us valuable epistles. We can so live as to be constantly read to God's glory. A pure stream will flow from a pure fountain, and a pure life will spring from a pure heart. W. S.

"HEART-CHANGE."—The term "heart" is often used to signify the affections of the mind, as in this statement: "Absalom stole the *hearts* of the men of Israel." 2 Sam. 15: 6. So a change of heart signifies something more than a change of the purposes of the mind; it includes a change of the affections; and a change that only enlists the purposes of the mind for the better, without securing a radical change of the *affections*, is only a surface work. The affections of the mind are essential to a thorough change—a step beyond the change of purposes. W. S.

THE TRACT FUND.

The *Advent Christian Publication Society*, at a meeting on Springfield Camp-ground, August 23d, 1871, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec'y Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$373.90

POOR FUND.

To send the Crisis to the Poor.

Previous acknowledgments	$25.20
Mrs. J. Jackson	1.00
S. A. Phelps	.25

YOUNG PILGRIM POOR FUND.

Previous acknowledgments	2.55

AMER. ADVENT MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments	$1,682.44
Sidney Hall (on pledge)	100.00
H. D. Sharpe	100.00

SOUTHERN MISSION.—No. 8.

In my last, I spoke of remaining one day longer at Long Island, Ala., and accordingly I gave my last sermon there, Jan. 22nd. At the close of my sermon, about forty arose for prayers who felt unready for the coming of the Lord, many of them being backsliders. After a season of prayer, several testimonies were given in. Many are interested to look into what is termed "the new doctrine," and are reading for themselves. Eld. Smith has paved the way for a candid hearing in this region, by scattering publications, many of which I have sent him in past days.

Jan. 23d, went to meet my appointment in the "Macedonia" church, owned by the Baptists, and put up with Bro. Clouse, a Baptist minister, who has recently embraced the truth, life and death included, and does not put his light under a bushel either. In the evening I preached to a goodly number, including one Methodist minister; and am to remain three nights longer. Recently a Baptist minister told me the following item about a Methodist circuit preacher in Alabama, to whom I have been sending publications, but have never seen in person. This Methodist brother came to the house of the Baptist brother, and found him reading one of our works. Taking the work into his own hand he said—

"I have been investigating this subject for some time, and I am satisfied that this system of faith comes nearer holding water than any other in the world; but in my preaching I have to touch these points very lightly, to prevent being stopped in my ministry; but if there were only an organization of this faith in this region, I would fully preach the sentiments, and then if they stopped my preaching, I could join this people."

I hope this conviction of truth in many cases will yet mature into a decision to fully defend it, in spite of consequences; and I doubt not it will before long. There will be a line drawn in due time. Truth is making its mark. But some must have time to mature their convictions. It takes time to think. I was a little amused at the remark of an honest man who had heard that we were preaching about the judgment from a chart, when he came to look at the chart for the first time. Said he,

"If a man has got to meet all them kind of animals at the judgment, he has surely got a hard row of stumps before him, and he had better repent before getting there."

Continued the meeting at Macedonia, Jan. 24th, 25th, and 26th. Although the weather was the coldest of the season, the congregation was fair, and the hearing interest excellent. Bro. Clouse is determined not to shun unpopular truth in his preaching, even if he should be arraigned for preaching it.

Jan. 27th, took cars for Stevenson, Ala., and was met at the depot by Eld. Cargile, a Baptist minister of promising talent, who has fully come into the truth, life and death included, and has commenced preaching it out squarely to his people. His term has expired as pastor of the church here; and he told them plainly that if they re-elected him as their pastor, he should fully preach his views of truth. But they insisted he must serve another year. He thinks the whole church will embrace the truth within the year. He has not embraced it hastily, but has taken time to fully investigate. The first publication he ever saw on the question was my "Sermon on Hell," a tract of sixteen pages, which was lent to him by a soldier. After reading it he tried hard to get it of the soldier to keep, but he would not part with it; so Bro. Cargile wrote the whole tract in a blank book, and took time to compare it with the Bible faithfully. Since then he has read several larger works, and is now settled in the truth; and more than that, he has fully counted the cost, and is resolved to preach it if expelled for it.

Bro. Cargile was recently conversing with a Methodist minister on this question, and offered him a copy of my recent work, "Life Beyond Death." He replied that he had a copy at home which he got some months before. Bro. Cargile asked him how he liked it. Said he had not read it through. Bro. C. asked him why he had not read it. Said he dared not read it. Bro. C. asked him why. Said he was afraid he would have to believe it. Bro. C. told him if he was afraid to believe the testimony of the Bible, he had better stop preaching. Upon reflection, he said he would go right home and finish reading it. We await the result.

The editor of the *New Era*, a semi-weekly paper of this town, thus advertised my coming:—"Rev. Wm. Sheldon, one of the editors of the *World's Crisis*, and a writer of some note—(many of our readers have read his 'Life Beyond Death, or, the Home of the Holy')—has been preaching at Carpenter to well-pleased crowds for over a week, and will with Revs. J. A. Cargile and I. E. Douthett hold services at Bolivar next Saturday and Sunday, and at Stevenson Sunday night. Will continue longer if it seems profitable and is desired by the hearers."

After preaching Sunday, Jan. 28th, Bro. Cargile publicly endorsed my positions, which were radical Adventism. Though we are having the coldest weather of the season, we have as many hearers as we could expect under the circumstances, who listen with candor. After preaching Sunday evening, I went home with the editor of the *New Era*, who is a Baptist member, and seems much interested to hear what we have to say on these (to him) new themes. I remain longer. W. S.

MILLENNIUM.

L. BOUTELL.

Are there a thousand years between the resurrection of the righteous and wicked dead? Are all the dead awaked by the sounding of one and that the last trump? When we turn our attention to Bible testimony, we find it all on one side. The prophet Isaiah (26: 19) says—"Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust.... And the earth shall cast out the dead." This in its connection involves the resurrection of all the dead. Here must be both classes, the righteous and the wicked. No intimation here of time between the casting out of two kinds of dead. Dan. 12: 2—"And many of them that sleep in the dust of the earth shall awake; some to everlasting life, and some to shame and everlasting contempt." Here is the awaking of two classes at the same time for aught the prophet has said. He simply declares the many (multitudes) shall awake; and when they do, some will awake to life, others to shame. John 5: 28, 29—"Marvel not at this: for the hour is coming in the which *all* that are in the graves shall hear his voice and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." Here all that are in the graves hear his voice. Does he speak but once? Do they all hear it? And do they all come forth? Could Jesus teach any doctrine more positively?

So in Matt. 13, the tares and wheat are gathered, and disposed of in the end of this world, age, or dispensation. The tares are burned in this world. "Then shall the righteous shine forth as the sun in the kingdom of their Father." No shining in the kingdom until after the tares are burned. Evil men and seducers, with all the unbelieving, rebellious race, find their pay-day when the Lord "shall descend from heaven in flaming fire, taking vengeance," when they will all be "punished with everlasting destruction." Here they find the day that shall burn as an oven, when "all the proud, yea, and all that do wickedly, shall be stubble," and be burned up. This agrees with and is chronologically the same event as described in Matt. 25: 31.

All nations are here gathered—called forth by the same "voice" which awakes the dead. They are all before him. Then he separates them one from the other, and they are disposed of. The goats in this chapter are the same as the tares in the thirteenth of Matthew. They all go into the same fire, and this is Peter's burning day—chronologically in the end of this world.

The harmony of these scriptural utterances, with many other positive declarations, forbid there being a thousand years between the resurrections of the two classes, the righteous and the wicked. The prophets, apostles, and Jesus Christ, are all one in their expositions of the pending events. No thousand years' reign of Christ between the resurrections of good and bad, in which he is to subjugate his enemies. If so, where is it taught? I know of no intimation of this long space by one of the prophets, or by Jesus Christ himself, neither by the apostles.

Again, I find insurmountable difficulties in this theory." In Daniel 12, the question is asked—"How long shall it be to the end of these wonders?" The answer seems to be—one thousand three hundred five and thirty days, or years. Then these days plainly reach to the end of these wonders. They bring to a conclusion all these wonderful events. Among these wonders is the coming out of the graves of Daniel's dead, even those who awake to shame. The wicked dead cannot remain in their graves a thousand years after the end of these wonders. Daniel also finds his "rest" and stands in his "lot at the end of the days." This must be beyond Peter's perdition of ungodly men. "Wherein dwelleth righteousness," or where righteous men will dwell after wicked men are cut off, "recompensed in the earth," all things become new. Although I see that it will take a little time for this wonderful change, yet biblically it must be short. Isa. 63: 4—"For the day of vengeance is in mine heart, and the year of my redeemed is come." "The day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy sinners out of it." Isa. 13: 9. This will have its fulfillment—"And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, both small and great, and shouldest destroy them which destroy the earth." Rev. 11: 18. This brings the consummation. This brings the destruction of the corrupters of the earth. This is at the end of this dispensation. Here they drink the bitter cup. The wrath of God has overtaken them. The saints, the righteous "Abraham and his seed," are now rewarded, "and shine forth as the sun in the kingdom [*kosmos*] of their Father"; and this is at the sounding of the seventh angel. "He that hath ears to hear, let him hear."

Chelsea, Jan. 20th.

THE *Tablet's* (Catholic) New Year's survey of the condition and prospects of the Holy See is not cheerful:—

"Deserted by all the great powers of the earth, robbed of the patrimony of St. Peter, her Pontiff a prisoner in his own palace, her capital, with its glorious monuments, in the hands of ruthless despoilers who know no other law than that of their own passions—her most cherished religious orders persecuted, robbed of their own just and lawful possessions, ever used for beneficent and Christian purposes—the calm and hallowed retreats of learning and religion invaded by a lawless and godless soldiery, some of them converted into stables for the horses of the royal freebooter of Savoy! Everywhere the powers of evil arrayed against the Church, everywhere secret societies burrowing like moles in the dark depths below the surface of society, undermining the very foundations of virtue and morality, exciting the unwise and the unwary against religion, which they nickname superstition and tyranny—everywhere the spirit of revolt raising its hydra head, hissing forth blasphemy against God and his Christ, His Mother, and His saints—everywhere, the Church fighting single-handed and alone, the powers of earth and hell, in divers forms, holding aloft the banner of the cross, and wielding the spiritual weapons her God has given her, in defence of the faith once delivered to the saints, assailed on every side by an irreligious age."

LEXICOGRAPHY.—If we have not yet produced that great American novel to astonish the world—which, with Mrs. Stowe in mind, we do not so soon acknowledge—we have still enough to be proud of in that wonderful produce of American scholarship—Webster's Dictionary. There has before been no such dictionary of any language—not even as the result of those years of labor which the whole French Academy, a congregation of the best scholarship of France, spent upon the lexicographical standard of that nation.—*New York Mail.*

Correspondence.

From Bro. E. McCulloch.

BRO. GRANT:—Our labors have been wonderfully blest of the Lord during the past two years that we have labored as pastor of the church in this place. The church has been steadily gaining ground, and many have become interested in the glorious truths of the Bible relative to the coming of Christ, the resurrection of the dead, and the "restitution of all things," and have been planted in the likeness of Christ's death, and cast their lot with the people of God, by uniting with the church. Still the work goes on. Last Sabbath three more came forward and united with the church, and received the right hand of fellowship. Many others are inquiring into these glorious truths, which so interest the people of God in this age of the world. There is a wide field of labor in this State, and but few laborers. O that the Lord of the harvest would send forth more laborers into the vineyard! We need men of God, to push forward this glorious work; men filled with the spirit of the divine Master, and then the ingathering will be the precious seed, that shall come again with rejoicing, bringing his sheaves with him.

The church in this place has done a great work in boldly yet kindly maintaining the truths of the Bible. She has indeed been "like a city set upon a hill, whose light cannot be hid"; and the result is that many have seen the light and been brought to a saving knowledge of the truth, and others acknowledge that this work is of the Lord. We feel that it may be our duty to enter upon a new field of labor this spring, if the Lord should open the way. May he direct us in all things, and finally bring us all to his eternal home.

Nevada, Ohio.

From Bro. D. Cogswell.

BRO. GRANT:—Bro. N. Field, in *Crisis* of Jan. 24th, speaks of Geo. Storrs' new views. Now without wishing to controvert, or take sides in this matter for the sake of controversy, I do wish, however, to see men represented fairly, and then let their views stand on their own merits.

Is it not evident from the Scriptures that Abraham died expecting to receive the promises? and was not Abraham looking forward to the time when all nations were to be blessed in him (Abraham) and his seed (which was Christ)? and have all nations been blessed yet, or will they be before the end of this age? Will there not be nations on the earth when Jesus comes that have not been blessed in him? Were all the promises made to the fathers fulfilled when God raised up from the dead our Lord Jesus Christ, as our dear Bro. Field would wish us to understand, if I do not mistake him? It seems to me that when Jesus comes the one hundred and tenth Psalm will be fulfilled. What are we to do with the fourteenth chapter of Zech., Jer. 30: 1-11, Dan. 7: 13, 14, and Rom. 11: 15, 25-29? Dear brethren in Christ, let us be careful not to stand filling out the antitype of the Jewish church that rejected the gospel age. May the Lord keep us all down at the feet of Jesus, learning of him.

Danville, N. Y.

Extracts from Letters.

BRO. J. T. DIXON writes:—"I have been much surprised and pained while trying to collect the honest dues of the *Crisis* in different localities. I find some really poor and unable to pay at present, but how wrong in them to let their indebtedness increase to such an amount, and not promptly notify the Office, so it would know what to do in such cases. Others use tobacco and other superfluities, more injurious than beneficial, but cannot pay for their paper,—mean to sometime, though the debt is increasing, when a five cent piece taken from their superfluities weekly would more than pay for it. They want it continued, say it does them much good. Query. How, when they do not practice the simplest lessons of self-denial taught in its columns? O, when Jehovah is especially at this time speaking to the angry nations in the mysterious wasting pestilence, and increasing earthquakes; by storm, and flood, and fire; as the curtain rolls up for the last time, and reveals the closing scenes of earth's tragic drama, as delineated on the prophetic scroll with the antitype of Belshazzar shorn of power, forsaken by those he once could trust, proving by his impotent utterances that he has discovered the handwriting against him,—all, all, speaking in thunder tones that the end is right upon us,—oh, my brethren, how can you who are so careless of your promises expect to hear it said—'Well done, good and faithful servants,' especially you who have so much light, and profess to see the day approaching? Be not deceived; God is not mocked."

SR. E. TEEPLE writes:—"In the fall of 1844 I was led to a small grove, where a goodly number had assembled to hear what was then termed 'Millerite' preaching. As I drew near, I heard the voice of one who seemed to have so much of the spirit and power of God, that I felt a solemnity come over me. It was S. G. Mathewson, and wife, and Ira Morgan, and no doubt if their eyes rest on these lines, they will well remember the time and place. Such preaching as was heard in those days moved multitudes. But where are the multitudes that are moved at preaching in these days? It is one among the many evidences that we are very near the judgment, for the compelling message is in the highways and hedges, and but few are being compelled to come in. The spirit of Jesus followed me night and day, and I was soon among the 'Millerites' so called. I met with opposition on every side. Every earthly friend opposed me; but I read in the Word that we must forsake all to follow Christ, and I found out there was no heaven 'beyond the bounds of time and space,' and I had not got an immortal soul, but if I ever had immortality I must seek for it; and if ever saved in the kingdom which was to be set up under the whole heaven, I must strive for it. I saw a great work before me, and no time to be idle, and if others would not be persuaded to go with me, I must go alone. Thus I chose the pilgrim's fare. I enlisted in the army of the Lord, and I'll stay in the army; and if I die I mean to die in it; and I have ever been glad I was in the army. It has been some

of the time rather hard fighting, for the Captain seemed to put me in front. But I have ever tried to obey orders and face the enemy. I have seen one fall at my right, and another at my left, and many have deserted, which at times was discouraging, yet no disposition to give up or to desert the ranks. But I have felt the past summer too much worn out to engage in many battles. But I am feeling much better, which I think must be owing to the prayers of God's saints. Praise the Lord for me, and with me, for he is good; for his mercy endureth forever."

Bro. I. K. Lombard writes Jan. 6th:—"We were compelled to leave Machiasport, Me., on account of the health of my wife. But since we left there her cough, which had troubled her almost constantly for a year, has passed away, and she enjoys her usual health every way. We are situated at Wheelock, Vt., where are a few brethren. We expect to labor here a part of the time, and at St. Johnsbury, as it shall please the Lord. At the present, I shall probably spend every alternate Sunday in each place.

Here is work enough to do, with so much sin in the professed church as well as in the world. I have preached a few times, dealing faithfully with the sins prevailing in the church, which has made some stirring, heart-searching times here. I feel that my labor has not been lost in raising a warning voice against popular sins. We are too late in the world's history to be trifling with sin. If it is fearful for a man to be walking carelessly now, so near the end, how responsible the position of those who see his danger, and how fearful the neglect if we do not warn him. May God help us who see the way to walk in it *faithfully*, that the blood of others be not found on the skirts of our garments in the day of judgment so near at hand. I desire to be more humble, holy and faithful to the Lord, and labor more diligently in his cause."

Bro. A. S. Burnham writes:—"The object of preaching is to instruct and benefit from the word. All truth is not alike important. Many well meaning preachers err from not carefully considering the subject. They appear to judge from the stand-point of their own minds. The people may not have been led up to the point to grasp the truth as they see it. The temptation is to present subjects most familiar to themselves, or pleasing to others; while they may not be the most profitable. Time is short, and there is only time to present the most important. But few minds in any congregation can grasp and follow a labored line of argument. To the few it may be interesting and profitable; but to the many it is tedious and unprofitable. In the prophecies, present a few of the leading points; leave to books to give the labored argument. Above all, present Christ as the all in all. I heard a preacher of eminence say that all other subjects became dull and uninteresting.

Others, besides the Advent preachers, are sounding the message of the soon coming of the Lord. Elder J. C. Emery, of the Christian church, from time to time proclaims the message. A week ago Sunday night, with a hall well filled, he presented the coming of the Lord. Tears were in many eyes."

Bro C. C. Bragg writes:—"I believe time is very short. The day of deliverance for the saints, and of doom for the lost, is near. Do we realize that Jesus is coming soon? Do we realize the import of the words—'Watch, lest coming suddenly he find you sleeping'? 'Watch and pray, lest ye enter into temptation'? Every thing indicates that we are in the last days. As in the parable, the cry has been made. The Bridegroom tarries. If we slumber and sleep in respect to the exact year, day, or hour, let us not sleep as do others, lest like the foolish virgins we be left out at the marriage supper. Let us not be doting about questions to no profit, to the subverting of the hearers, but teaching the truth in its purity; and the Lord give wisdom to all who write for and read the *Crisis*.

I would say the tract on the 'Ten Virgins,' by T. M. Preble, is worth reading. I think he comes to very sensible conclusions on the coming of the Bridegroom."

Bro. J. T. Ongley writes:—"The good Lord was with us in our meetings yesterday (Feb. 4th.) Four dear souls were buried in the likeness of the Master's death, burial and resurrection, in the 'form of the doctrine,' and thereby became a 'kind of first-fruits of his creatures.' At the close of the evening services fifteen partook of the Lord's Supper. The meetings in this place (Buffalo) have been mostly sustained by Bro. J. P. Shaw and wife, and a few sisters, having commenced meetings at their house, and for the past fourteen months have hired a little hall at 383 Eagle street. The Lord is blessing his own truth. Others will come forward soon, I believe. Pray for us that we may not be ashamed of the gospel of Christ. We have labored with them in word and doctrine for the past five months, once in four weeks."

Bro. Geo. A. Streeter writes:—"The past year has been one of blessings to me and mine, while I have endeavored to preach a free and full gospel, wherever the way opened. The good Lord has blest in basket and store, and I can say 'my wants are well supplied.' I have found it safe to trust Master for pay in his own way, and at his own time. Sometimes it would look dark, but faith penetrated through, and at last the sun would shine, the heart would rejoice. I have seen the tears of the guilty; have heard the cries of the wounded and the wanderer, and the shouts of the victor when he triumphed over his foes. The old saints' hearts have been comforted. After wading through trials and temptations, with many tears, I can say 'All is well,' and feel like commencing the new year with renewed courage."

Obituaries.

Myers. Died in Bristol, Vt., Jan. 8th, 1872, Sr. —— Myers, wife of Bro. Edwin Myers, aged forty-nine years.

She leaves a husband and four children to mourn the loss of a discreet, affectionate, and faithful wife and mother. In her own family her christian virtues appeared most eminent, so that when she fell asleep, no doubts were entertained but that wife and mother slept in Jesus. Her physical sufferings were severe, but in patient submission to the will of God she cast her all on Him who tenderly cared for and gave her such peace and trust as the world can never impart. Of her it may truly be said she lived and died in the Lord, and "the memory of the just is blessed." Her funeral was attended in the Baptist church in B., by the writer, where a large concourse of people assembled to pay their last tribute of respect to one whose praise seemed to be upon their lips.

Sweet be thy rest, dear sister—
——"Till he bid thee arise,
To hail him in triumph descending the skies."

S. G. Mathewson.

Angell. Died in Barnard, Vt., Nov. 24th, 1871, Mercy P., wife of Daniel Angell, aged seventy-three years, three months, and four days.

Also, Jan. 8th, 1872, Daniel Angell, aged eighty-one years and twenty-four days.

For fifty-one years our aged parents lived together, and then peacefully fell asleep, leaving us the blest assurance that they would soon awake to everlasting life. They leave a family of seven children and a large circle of relatives and friends to mourn their loss, yet not as those who are left without hope. May God sanctify this double affliction to the bereaved. They experienced religion about forty-five years ago, and in 1854 embraced the belief of Jesus' soon coming. They lived in cheerful submission to God's will, that though they should be called to sleep for a little season, they would soon awake to immortality.

Words of consolation to the afflicted were spoken by Eld. Z. T. Wood, from their chosen texts (Ps. 40: 1; Rev. 14: 13), and as we laid them away words of comfort were read from Hosea 13: 14.

D. E. Adams.

Smith. Fell asleep in Jesus in West Gardiner, Me., Jan. 30th, Bro. Hugh Smith, aged seventy-five years.

Bro. S. had long cherished the hope of immortality at the resurrection morn. He leaves a loved companion, with whom he had lived more than fifty years, and a large circle of friends to mourn his loss. Appropriate words of comfort and warning were spoken by Rev. N. Preble, from Matt. 6: 21.

J. Thomas, Jr.

Frost. Died at Saco, Me., Jan. 22nd, Mrs. Jemima L. Frost, aged seventy-two years.

Sr. Frost professed faith in Christ some thirty years since, and lived and died in hope of eternal life. Sermon at the funeral by the writer, from Prov. 14: 32.

Joseph W. White.

We have received no correspondence from the Editor for our paper this week, and must again disappoint our readers. We hope by another week the mails will have been brought through. The blockade still continues on the Pacific road.

Married.

READ—FOLLANSBEE. In Dorchester, N. H., Jan. 21st, 1872, by G. H. Wallace, Mr. Joel E. Read and Miss Martha H. Follansbee, both of Dorchester.

PARKER—CHURCH. In Brimfield, Mass., Feb. 2nd, 1872, by Eld. T. M. Preble, Silas Parker and Emily Church, both of Brimfield.

Summary of News.

FOREIGN.

Cable News.

FRANCE.

REPORTED ATTEMPT TO ASSASSINATE THIERS.

London, Feb. 6. A dispatch to the *Daily Telegraph* from Paris says: "President Theirs was shot at last night, but not hurt. The assassin escaped."

Paris, Feb. 11. Information has been received from Ajaccio that slight disturbances in the interest of the Bonapartists have occurred on the Island of Corsica.

There is much agitation in Rouen and other cities against the proposal in the Assembly to tax commercial transactions.

GREAT BRITAIN.

London, Feb. 9. It is reported that Americans in Liverpool do not approve of claims for indirect damages.

The *Times* to-day declares that England has not revoked and never will revoke the Treaty of Washington. She is still ready and resolved to stand by it, but cannot and will not embark in an altercation specially designed to close the door on all hopes of a settlement.

Feb. 10. Great eagerness is manifested for the latest news from America. Everybody is anxious to learn how the action of England with regard to the Alabama claims was received. Several dispatches from New York and Washington to the press here and private telegrams to business houses are posted on change as soon as received, and the bulletins are surrounded by large crowds.

The *Times* says it is morally certain that the attempt to settle the Alabama claims before the Geneva Board of Arbitration will be a failure. We must therefore make efforts to prevent angry recrimination. If we are successful, the time is possibly near when more dexterous negotiations may settle all differences.

The *Daily Telegraph* asserts that the Treaty of Washington is regarded by Americans as one of unconditional surrender and shameful confessions on the part of England. Its terms, if the indirect claims are admitted, are such as a victor might impose. The pretensions of the United States are intolerably absurd.

The *Standard* and *Post* are silent on the subject.

GERMANY.

Berlin, Feb. 9. In the Diet to-day, during a debate on the education bill, Bismarck said that the Government was disposed to propitiate the Roman Catholics, but its patience was exhausted. He announced it as the policy of Russia hereafter to Germanize the Polish schools as France had Gallicized those of Alsace add Lorraine.

AFRICA.

London, Feb. 7. Advices from the Cape of Good Hope represent that the colony is crowded with strangers; that murders and robberies are of daily occurrence; and that the residents, whose patience was exhausted, have taken the law into their own hands, and are executing summary justice on offenders. A request has been made for an additional police force, and the next steamer will take out re-enforcements of trained men.

ITALY.

Rome, Feb. 10. The Mazzinians made a public demonstration to-day to celebrate the anniversary of the proclamation of the Roman Republic in 1849. The proceedings were orderly, and no attempt to interfere with them was made by the authorities.

AUSTRIA.

Vienna, Feb. 12. The *Presse*, in an article upon the claims of America before the arbitrators at Geneva, says that England has probably learned that the opinion of the Board will be unfavorable to the conduct of that nation during the civil war in America, and fears the consequences of her course toward the United States.

DOMESTIC.

WAR VESSELS TO BE BUILT.

Washington, Feb. 6. The House Committee on Naval Affairs this morning agreed to report, without amendment, the bill offered by General Banks some days ago touching the construction of ten or more steam vessels of war carrying ten or more guns of large calibre. The hulls are to be built of iron or wood, as the Secretary may decide.

PRESIDENT GRANT'S ATTITUDE.

President Grant has expressed himself very decidedly to those Congressmen and others who have conversed with him on the subject, and he will not withdraw or qualify any portion of the case as presented at Geneva. It is for the arbitrators to decide upon the questions of jurisdiction and liability, and when they rule out the demand for consequential damages the President will gracefully submit to the decision.

DEFENSIVE MEASURES.

Meanwhile, there will be suitable preparations for defence on land and sea, although no one in authority appears to apprehend war.

THE SNOW BLOCKADE.

Omaha, Feb. 9. Six passenger trains from the East arrived at Rawlins station this afternoon, the first having been twenty-two days from Omaha. Reports from other stations indicate that the portion of the road lately passed over is in about as bad condition as before.

Feb. 10. Reports from Union Pacific stations west of Cheyenne to-day say that the weather is very cold and the wind high, with drifting snow. Seven trains are reported stuck in Summit, a few miles west of Rawlins.

Omaha, Feb. 12. The passenger train that left Ogden Jan. 20 for the East, arrived at Laramie to-day. The weather is cold and the wind high. The road is blocked east and west of Rawlins.

The latest dispatches regarding the snow blockade say the trains are slowly fighting their way westward, and are now between Creston and Washakie. It is still storming. Over a thousand men are at work on the drifts. The passengers are said to be comfortable.

Salt Lake, Feb. 11. Urgent dispatches were received this morning to forward provisions immediately to the nearest point to the blockade on the Pacific Railroad. The two o'clock train started with four car loads of supplies. The latest accounts to-night state that the trains at Separation, having made fourteen miles since Friday morning, there is every hope that they will be dug out in a few days. There is said to be much sickness and suffering among the passengers. The distance from Separation to Omaha is three hundred and ten miles, and some of the road is in very bad condition. It snowed here very heavily to-day.

Brigham Young has been quite ill for the past two days, and it is said his strength is failing rapidly.

REV. PETER CARTWRIGHT.

St. Louis, Feb. 9. Rev. Peter Cartwright, one of the oldest Methodist ministers of the United States, is paralyzed and expected to die. He is at his home at Pleasant Mills, Illinois.

The Japanese Embassy.

It is thought that the Japanese Embassy will be obliged to return to San Francisco and take a steamer via Panama, there seeming to be no prospect of raising the snow blockade on the Union Pacific Railroad for perhaps a month. To-day United States officials asked John Gilman his charge for running the blockade with stage coaches for sixty days.

Our Sun.—Professor Young of Dartmouth College, whose position as a scientific authority has been acknowledged in England as well as at home—has recently been delivering a lecture on the sun, which puts that subject in a powerful light, if we may use the term. He records an explosion occurring not long since on the surface of the sun, which sent portions of matter to a height of at least 200,000 miles. With regard to the distance of the sun from the earth, it is now fixed at between 91,000,000 and 92,000,000 of miles, with a margin of uncertainty consisting of about 500,000 miles, which will be settled probably by future observations. It will be seen, therefore, that the astronomers have cut off between three and four millions of the distance which most of us used to accept in our school-boy days. However, they probably think they have left sufficient now, for Professor Young says that if our Puritan Fathers had set out from the sun at the same time they did from England, and had traveled uninterruptedly by rail or otherwise at the rate of forty miles an hour, they would be due here in 1883. Again, if sound throughout the solar system should have the same velocity that it has in our atmosphere, the noise of an explosion on the sun's surface would be fourteen years in reaching the earth's surface.

Gravity becomes so increased at the sun that bodies would weigh twenty-eight times as much there as here, so that an earthly lady of one hundred pounds weight would become as unwieldy there as an elephant. The substance of the sun Prof. Young regards as probably gaseous, though there is a difference of opinions on that point. The temperature is enormous, something like 10,000,000 Fahrenheit. Herschel estimated that if a rod of ice forty-five miles in diameter were darted into the sun with the velocity of light, it would never reach it. What keeps up this temperature is a yet unsolved mystery. There is nothing to show any diminution in the sun's heat since human observations began to be recorded. Following the analogy that a pail of water freezing does not sink below the freezing point until all the water is frozen, the sun may be undergoing changes which are sensible only at remote periods; which may explain the difference between the earth now and in the geologic eras of the past.

Stewart's Palace.—Stewart's marble building on Fifth avenue, which he has erected for a home, is approaching completion. It is nearly furnished, and will be ready for occupancy early in the spring. It is, without question, the most superb private residence in the country. It has cost three millions without the furniture. The most celebrated artists have been over three years in frescoing the ceilings. The frescoes are unequaled, except those in the Prince Albert Ball Room at Buckingham Palace. The style of the building has been adopted, because Stewart intends to donate it to the city for a gallery when he gets through with it. It is a sepulchral place, with its stone floors and stone stairs, nay, requiring a fire in summer and winter to make it habitable. Mrs. Stewart's room is an exception. The wood work on her suite alone cost $16,000. Every room has a carpet imported and made to fit it, and the color of each room is different. The doors are solid rosewood with silver trimmings, and it cost $600 to hang each door in the parlor. The picture gallery is complete. Several of the pictures have cost over $30,000. The two most celebrated are "The Prodigal Son" and "The New England Thanksgiving Dinner." The water works are marvels of elegance and ingenious contrivance. After the parlors, the two most celebrated rooms in the house are "Gen. Grant's room," which is fitted up with great elegance, for Mr. Stewart and the President are great friends; then comes the "servants' parlor." That is fitted up more gorgeously than any gentleman's parlor that I have seen in this city. Curtains, mirrors, imported carpets, elegant chairs covered with red leather, and pictures adorn the room. Huge ranges, and every conceivable modern convenience, can be found in the kitchen. The doors are barred against visitors generally, and the house when done is not to be put on exhibition.—*Cor. Journal.*

Superstition and Proselyting.—The *Watchman and Reflector* of this week gives an account of a curious letter which, it is said, is being circulated among the more ignorant of the negroes in the South in connection with the endeavors made by the Roman Catholics for their conversion to Catholicism. This letter is claimed to have been found near Iconium, sixty-five years after the crucifixion of our Savior; and to have been written by Christ himself. It bears also the signature of the angel Gabriel! The letter is altogether the most blasphemous imposture that has been perpetrated for many years, and the story of its circulation would be wholly incredible did it not come from a Home Missionary who himself saw it. Among sundry commands in the letter is one to finish labor every Saturday evening by six o'clock; and to fast five Fridays in the year, beginning with Good Friday. Plagues and curses are threatened to those who may not put faith in the letter; and the simple possession of a copy of it is sufficient, it is promised, to keep off all danger and secure all conceivable prosperity. The copy of the letter from which the *Watchman and Reflector* makes this summary was brought to one of the Home Mission Secretaries by one of the colored Baptist preachers who had been engaged in the distribution, supposing it to be genuine and all right.—*Journal.*

The trial of Rev. Dr. Cuyler by the Presbytery of Brooklyn was resumed to-day, and many hours were consumed in discussion of the document reported yesterday, setting forth that it was inconsistent with the rules of the church to allow a woman to preach in the Presbyterian pulpit. During the debate Rev. Mr. Talmadge offered a resolution dismissing the charge against Mr. Cuyler, encouraging the practice of exchanging pulpits with clergymen of the various Evangelical denominations, and hailing the coming time when women will go everywhere recommending the pardon and comfort of the gospel. The resolution was at once tabled.

The Presbytery this evening concluded its investigation of the charges against Rev. Mr. Cuyler, for allowing Mrs. Smiley to preach in his church, and instead of censuring the reverend gentleman, called attention to the resolution of the Synod in 1833, that women should not preach in the church.—*Cor. Boston Journal.*

In Brief.

—— There are now more than fifty congregations of Protestant Christians in the city and provinces of Mexico. Two church edifices, formerly used by the Catholics, are now devoted to Protestant worship. A Young Men's Christian Association, in principle like those of this country, now meets in the great hall of San Juan Latran. A school for boys is flourishing in the same place. ——The total number of city missionaries in New York is 266, and about $1,000,000 is invested in mission chapels and churches.——Advices have been received of terrible snow slides in the Big Cottonwood Mining District, by which numbers of lives were lost. Three miners, while sitting in their cabin, were carried away by a slide and perished.——A schism has broken out among the clergy of Paris on account of the extreme ultramontanism of the new Archbishop.——Switzerland is immensely active commercially since the building of the Mont Cenis tunnel, and is erecting new railroad shops everywhere.——During a terrific hurricane in London recently, a large piece of stone, weighing two tons, was blown off the central tower of the Houses of Parliament. Many craft were lost in the Thames, and there were numerous street accidents.——Orders have been received at the Springfield Armory for increasing the manufacture of Remington rifles from two to ten thousand.

An American now traveling in England, says the drinking habits of her people are enough to shock even the moderate drinker of the United States, and drive him, if any thing can, to a belief in total abstinence. At concert, in theatre, and in the railway carriage, it is no uncommon, but a very usual sight, to see the well-dressed lady take a bottle of brandy or sherry from her pocket or her bag, and suck it quite unblushingly. It takes considerable brass, and indifference to social degradation, for a man to dare to do that with us. Clergymen tipple; the noble and the ignoble are equally addicted to drink, and beggars think more of a dram than a dinner.—*Golden Age.*

At a recent Missionary Convention the Rev. John Hall said: "We imagine we are doing something grand for the King of kings, when we raise $500,000 for Foreign Missions; but it would scarcely pay for the powder that is fired away every year in salutes to the dignitaries of the earth."

The hymn, "Nearer, my God, to thee," which has touched more hearts than any other modern composition, was written by Miss Sarah Fuller Fowler, of London, Eng., who died as Mrs. Sarah F. Adams, in 1849.

We are informed that a quantity of whiskey recently seized by the State officials was thus constituted, the recipe having been preserved: ten gallons of kerosene, three pounds of potash, an ounce or two of strychnine, mixed together with soft water. To make gin the oil of juniper was added.—*Newton Journal.*

Appointments.

☞ *We would say to our preaching brethren that it is necessary we should receive their appointments as early as* TUESDAY MORNING, *as our paper goes to press about noon; otherwise they will not be inserted till the week following.*

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Boston (Branch Chapel) 1735 Washington Street (Corner of Madison Street.)
Love Feast at 10 A.M. Preaching at 11 and 2½ P.M. Eve., 7. Prayer meeting Tuesday and Thursday evenings.
Sunday, Feb. 18th, and onward from week to week, as the Lord may direct. Meetings on Tuesday, Wednesday, Thursday, and Friday evenings of each week. John G. Hook, and Others.
Marvin W. Lutz..................Sunday, Feb. 18th
Christian Temperance Meeting Monday evenings.

Charlestown (*Hall No. 70 Main Street.*)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.
T. M. Preble..................Sabbath, Feb. 18th

Chelsea, Mass. (*Advent Chapel, Heard Street.*)
J. Couch Pastor.

East Boston, (*Central Hall, 152 Meridian Street.*)
Meetings, every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.

Marblehead, Mass..................Sunday, Feb. 18th
Bath, Me..........evenings, March 13th and 14th and Sunday, March 17th. J. Couch.

Clinton, Mass..................Sunday, Feb. 18th
Haverhill, Mass..................Sunday, March 10th
C. Goodrich.

Foxboro Centre (Union Hall)......Sunday, Feb. 18th
Tremont..................Sunday, Feb. 25th
Wakefield, Mass..................Sunday, March 3d
J. S. White.

Lynn, Mass..................Sunday, Feb. 25th
M. Batchelor.

Hyde Park, Mass..................Sabbath, Feb. 25th
T. M. Preble.

Gloucester, Mass..................Lord's day, Feb. 18th
L. T. Cunningham.

Richmond, R. I. (Clark's Hall)....Sabbath, Feb. 18th
J. T. Dixon.

Kennebunkport, Me..................evening, Feb. 19th
Biddeford, Me..................evening, Feb. 20th
Portland, Me. (Union Hall)..........evening, Feb. 21st
West Poland, Me..................evening, Feb. 22nd and over the Sabbath, Feb. 25th.
Richmond (where Bro. Brown may arrange) evening, Feb. 26th.
Fairfield (where Bro. Cousens may arrange) evening, Feb. 27th. A. Ross.

Gloversville, N. Y..................Sunday, Feb. 18th
Gloversville, N. Y..................Sunday, Feb. 25th
A. A. Phelps.

Putnam, Ct..................Sabbath, Feb. 18th
Vernon, Vt..................Sabbath, Feb. 25th
Will be at South Vernon depot at four P. M.
H. Munger.

Shall be at home through March, and will go out on Sabbaths on short trips. H. M.

Strafford, N. H. (Roberts' school-house) Sun., Feb. 18th
J. Bickford.

Dorchester, N. H. (Town House)..Sunday, Feb. 18th
East Enfield, N. H. (school-house) Sunday, March 3d
D. Eastman.

Dover, N. H..................Sabbath, Feb. 18th
Keene, N. H..................Sabbath, Feb. 25th
O. W. Kimball.

Barford, P. Q. (Crooker school-house) evening, Feb. 14th, and over Sunday, the 18th. Z. Ford.
U. G. Ladd.

North Somers, Ct..................Sunday, Feb. 18th
A. M. Higgins.

South Rochester, N. H. (Chapel)....Sunday, Feb. 18th
Dover, N. H..................Sunday, Feb. 25th
J. L. Chute.

Chichester, N. H. (Pine Ground)...evening, Feb. 16th
Barnstead, N. H. (Clarktown) evening, Feb. 17th, and over Sunday, Feb. 18th.
Rochester (Ten Rod road, where Bro. Frank Varney may appoint) Thursday evening, Feb. 22d.
New Durham Corner (as Bro. John Berry may appoint) Sunday, Feb. 25th.
Northwood (as Bro. John Parsons may appoint) Tuesday evening, Feb. 27th. A. S. Williams.

Rochester, N. H..................Sunday, Feb. 18th
Dover, N. H..................Sunday, March 3d
C. S. Emerson.

Collinsville, Ct. (Communion)......Sunday, Feb. 18th
Guilford, Ct..................Sunday, Feb. 25th
S. Woodruff.

Warehouse Point, Ct..................Sunday, Feb. 18th
O. D. Woodruff.

Hampton, N. H..................Sunday, Feb. 18th
J. Pinkham.

Providence, R. I..................Sunday, Feb. 18th
Geo. W. Brown.

Hartford, Ct. (Talcott & Post's Hall) Sunday, Feb. 18th
New York (Cooper Institute, room 24) Sunday, Feb. 25th.
Providence, R. I..................Sunday, March 10th
Charlestown, Mass..................Sunday, March 24th
Rocky Brook, R. I..................Sunday, March 31st
Wm. Stuart.

Portsmouth, N. H..................evening, Feb. 15th
New Castle..................evening, Feb. 16th
Rye, N. H..................Sunday, Feb. 18th
T. E. Lang, Jr.

Franklin, N. H. (at Mr. Hiram Shaw's) eve., Feb. 16th
Lake Village, N. H..................Sabbath, Feb. 18th
Comootookville, N. H. (school-house near Mr. Paul R. George's) evening, Feb. 3d, and over Sunday.
Contoocookville, N. H. (school-house near Mr. Paul R. George's, evening, March 2d, and over the Sabbath.
Simeon Roby.

Franklin, N. H. (Morrison school-house) Sun., Feb. 18th
Exeter, N. H..................Sunday, Feb. 25th
Farmington Village, N. H..................Sunday, March 3d
D. F. Leavitt.

Keene, N. H..................Sunday, Feb. 18th
Barnard, Vt..................evening, Feb. 23d
Stockbridge, Vt..................Sunday, Feb. 25th
East Braintree, Vt......evenings, Feb. 28th and 29th and March 1st.
East Roxbury, Vt..................Sunday, March 3d
Geo. A. Cole.

Lewiston, Me..................Sunday, Feb. 18th
Lewiston, Me..................Sunday, Feb. 26th
J. Hill.

London Ridge, N. H..................Sunday, Feb. 18th
Epsom, N. H. (Marden's Corner)...evening, Feb. 24th and Sunday, Feb. 25th. N. B. McMurphy.

Brookfield, N. H., evening, Feb. 15th, evenings through the week, and Sunday, the 18th.
Seabrook, N. H..................Sunday, Feb. 25th
Hyde Park, Mass..................Sunday, March 3d
Cambridgeport, Mass..................Sunday, March 10th
A. Simpson.

Fitchburg, Mass..................Sunday, Feb. 18th
J. W. Brittan.

Newhampton, N. H. (at Bro. Veazey's) eve., Feb. 24th
Meredith, N. H. (Dolloff Hall)......Sunday, Feb. 25th
Lake Village, N. H. (North Church) Sun., March 3d
Concord, N. H. (at the Bethel)....evening, March 9th and over Sunday, March 10th.
If these conflict, please write me at Campton, N. H.
John H. Evans.

Savannah, N. Y..........Sabbaths, Feb. 11th and 18th and through the intervening week.
Murray, N. Y..................Sabbath, March 3d and through the week.
Brockport, N. Y..................Sabbath, March 10th
Wm. Ingmire.

North Carver, Mass., evening, Feb. 15th, and onward. Will be at Plymouth four P. M. train.
S. S. Mooney.

Stockbridge, Vt., Sunday, Feb. 18th. Also (where Bro. John Bowtwell may appoint) Tuesday evening, Feb. 20th, and Thursday evening, Feb. 22nd, where the brethren may appoint.
Barnard, Vt..................Sunday, Feb. 25th
Rawsonville, Vt..................Sunday, March 3d
West Jamcid..................Sunday, March 10th and Tuesday evening, March 12th. Z. T. Wood.

Meredith, N. H. (Dolloff school-house) Sun., Feb. 18th
Meredith Neck, N. H..................Sunday, Feb. 25th
N. Glidden.

Corinna, Me. (Chapel)..................Sunday, Feb. 18th
Lowell, Me. (Page's Mills) evenings, Feb. 23d and 24th and Sunday, Feb. 25th. E. V. B. Edgerly.

Savoy, Mass..................Sunday, Feb. 18th
Sandy Hill, N. Y..........Tuesday evening, Feb. 20th and onward. H. K. Flagg.

North Sharon (school-house)......Sabbath, Feb. 18th
T. N. Sherman.

Great Falls, N. H. (new hall)......Sunday, Feb. 18th
Geo. W. Brown, of *So. Elliot.*

Breeman, Me..................evening, Feb. 24th and over Sunday. S. K. Partridge.

Kennebunk Depot, Me..Sundays, Feb. 18th and 25th
Exeter, N. H..................Sunday, March 17th
J. W. Bridge.

Pittsfield, N. H..................evening, Feb. 21st through the week, and over Sunday, the 25th.
C. S. Shattuck.

Natick, Mass..................Sunday, Feb. 25th
Z. Boodey.

New Durham (school-house in Downingville) Sunday, Feb. 18th. J. G. Smith.

Farmington, N. H..................Sunday, Feb. 18th
J. H. F. Varney.

Keene, N. H..................Sunday, Feb. 18th
Hartford, Ct. (Talcott & Post's Hall)..Sun., March 3d
West Meriden, Ct..................Sunday, March 10th
New Britain, Ct..................Sunday, March 17th
Holden, Mass..................Sunday, March 31st
Wm. N. Pile.

Caswell Borough, P. Q..................Sunday, Feb. 25th
Pottan, P. Q..........Wednesday evening, Feb. 28th and over Sunday, March 3d.
Kiddersville, East Colebrook, N. H., Sun., March 11th
Pittsburg, Burd, N. H...evenings, March 13th and 14th
U. G. Ladd.

Bath, Me..................Sunday, Feb. 25th
Sheepscott Bridge, Mass....Wednesday evening, Feb. 28th, and over Sunday, March 3d.
L. C. Wellcome.

Springfield, (Sanborn Hill) N. H...Sunday, Feb. 25th
Moses Sanborn's..................evening, Feb. 27th
Croyd (Ryder Corner) N. H..........evenings, Feb. 28th and 29th.
Springfield (Sanborn Hill) N. H., evening, March 1st
East Enfield, N. H..................evening, March 2d and over Sunday, with D. Eastman.
F. S. Ransom.
J. B. S. Pillsbury.

Warrensville, Lycoming Co., Pa., commence meetings Feb. 15th, and continue over Sunday.
Rochester, N. Y. (if desired)..........evening, Feb. 23d
Brockport, N. Y..................Sunday, Feb. 25th
Murray, N. Y. (if desired)..................Feb. 27th and stay a few evenings.
Buffalo, N. Y..................Sunday, March 3d
Millford, Chaut. Co., N. Y..................March 5th
John T. Ongley.

Wolfborough, N. H. (Frost Corner) Sunday, Feb. 25th
A. Stillings.

West Ossipee (as Bro. Lord may appoint) Thursday evening, March 7th.
Sandwich (where Bro. Hodgdon may appoint) Friday evening, March 8th.
Melvin Village..................Sabbath, March 10th
C. S. Shattuck.

Hinsdale, N. H..........Saturday evening, Feb. 17th and Sabbath, Feb. 18th, at 10½ and 1½ o'clock.
Chesterfield, N. H., Sabbath evening, six o'clock.
T. L. Hall.

Jay, Kennedy Corner, (Church meeting) Saturday, Feb. 17th, at one o'clock, and over Sunday.
Gardiner (as Bro. Thomas may arrange) evening, Feb. 24th, and over Sunday. H. B. Sevey.

Lake Village, N. H. (North Church) Sun., Feb. 18th
Meredith, N. H. (Dolloff Hall)....Sunday, Feb. 25th
Will Bro. Dolloff meet me at Meredith depot, on arrival of the first up train from Concord, Feb. 24th?
Warren Summit, N. H..................evening, Feb. 28th
North Haverhill, N. H. (North Church) Sun., Mar. 3d
Lisbon Village, N. H..................Sunday, March 10th
Sugar Hill, N. H.......evenings, March 13th and 14th
West Groton, Vt..................Sunday, March 17th
St. Johnsbury, Vt..................Sunday, March 24th
Caswell Borough, P. Q..................Sunday, March 31st
F. M. Drake.

Swiftwater, N. H..................evening, Feb. 19th
North Haverhill, N. H...evenings, Feb. 20th and 21st
West Groton, Vt..........evening, Feb. 23d, and over Sunday, Feb. 25th. H. C. Willoughby.
John H. Evans.

East Monmouth (where Bro. C. H. Nichols may arrange) Sunday, Feb. 18th. J. Albert Libby.

Cambridgeport, Mass..................Sunday, Feb. 25th
Natick, Mass..................Sunday, March 3d
Westboro, Mass. (Chapel)..........Sunday, March 10th
E. Cotton.

Cambridgeport, Mass..................evening, Feb. 16th
Wakefield, Mass..................Sunday, Feb. 18th
Hampton, N. H..................Sunday, Feb. 25th
Wm. C. Stewart.

Tremont, Mass..................Sunday, Feb. 18th
S. S. Brewer.

Canterbury, N. H. (Emery school-house) Sun., Feb. 25th
Mrs. L. E. Saulpaugh.

South Elliot, Me..................Sunday, March 3d
Wm. M. Harmon.

Wells, Me..................Sunday, Feb. 18th
G. W. Randall.

Lee, N. H..................Sunday, Feb. 18th
G. F. Haines.

Vienna, Me. (Brick Chapel)........evening, Feb. 16th
Starks, Me..........Saturday evening, Feb. 17th and over the following Sabbath. I. C. Wellcome.
E. M. Haggett.

West Salisbury, N. H. (Union meeting-house) Sunday, Feb. 18th. D. W. Davis.
Frank Nelson.

Meriden, Ct..................Sunday, Feb. 18th
Hartford, Ct..................Sunday, Feb. 25th
W. S. Campbell.

Lynn, Mass..................Sunday, Feb. 18th
E. Owen.

Strafford, N. H. (Roberts' school-house) Sun., Feb. 18th
Edwin B. Wells.

Campville, Conn..................Sunday, Feb. 18th
Waterbury, Conn..................Sunday, Feb. 25th
S. C. Hancock.

Suncook, N. H..........evenings, Feb. 15th and 17th
Fowlerstown, Pem., N. H..........Sunday, Feb. 18th
Suncook, N. H..........Sunday evening, Feb. 18th
Enoch Morrill.

Newcastle, N. H..................Sunday, Feb. 18th
Joseph W. White.

Rawsonville, Vt..................Sunday, Feb. 18th
C. H. Fletcher.

Warren Summit, N. H..................evening, Feb. 16th
West Groton, Vt..................evening, Feb. 17th and over Sunday, the 18th.
West Topsham, Vt. (Dexter school-house) evening, Feb. 20th.
Topsham, Vt. (Carson Bridge school-house) evening, Feb. 22d. Daniel D Page.
J. B. Brown.

Lewiston..................evening, Feb. 17th and onward as it may please the Lord.
Wm. H. Doughty & J. C. Wheeler.

Warren Summit, N. H..................evening, Feb. 15th
Haverhill Center, N. H. (where Bro. Brown may appoint) evening, Feb. 16th.
Landaff (Bungay school-house) N. H., evening, Feb. 17th, and over Sunday, Feb. 18th.
H. C. Willoughby.
J. H. Evans.

Belmont Corner, Me..................Sunday, Feb. 18th
Pittsfield, Me. (Webb school-house) Sunday, Feb. 25th
Jer. Carr.

South Windham, Me. (as Bro. John Stevens may arrange) Sunday, Feb. 18th.
Hollis Centre, Me..................Sunday, Feb. 25th
Bonny Eagle, Me..................Sunday, Feb. 25th
Hollis Centre, Me..................Sunday, March 3d
C. H. Sweet.

Southbridge, Mass. (at Bro. Bassett's house) Thursday evening, Feb. 15th.
Woodstock Valley, Ct..................Sunday, Feb. 18th
Wilbraham, Mass..................Sunday, Feb. 25th
P. S. Butler.

Landaff, N. H. (Bungay school-house) Feb. 17th, and over the Sabbath, Feb. 18th.
North Haverhill, N. H..................evening, Feb. 20th
West Groton, Vt..................evening, Feb. 24th and over the Sabbath, Feb. 25th. G. H. Wallace.

Springfield, Mass.
N. H. Barbour..................Sunday, Feb. 18th
W. N. Pile..................Sunday, Feb. 25th
R. E. Ladd..................Sunday, March 3d
A. A. Phelps..........Sundays, March 10th and 17th
J. B. Cook..........Sundays, March 24th and 31st

Lowell, Mass.
A. Ross..................Sunday, Feb. 18th
J. W. White..................Sunday, Feb. 25th
W. H. Mitchell..................March 17th and 24th
M. Batchelor..................Sunday, March 31st

Chicopee Falls, Mass.
Jane Benson..................Sunday, Feb. 18th
L. Boutell..................Sunday, Feb. 25th

Worcester, Mass.
W. H. Mitchell..................Sunday, Feb. 18th
H. L. Hastings..................Sunday, Feb. 25th

Lawrence, Mass.
M. Batchelor..................Sunday, Feb. 18th
W. H. Harmon..................Sunday, Feb. 25th
Wm. N. Pile..................Sunday, March 24th

Haverhill, Mass. (New Hall.)
D. M. Leavitt..................Sunday, Feb. 25th

Portsmouth, N. H.
T. W. Piper..................Sunday, Feb. 18th
T. E. Lang, Jr..................Sunday, Feb. 25th
E. Owen..........Sundays, March 3d and 10th

Concord, N. H. (Centre Street.)
W. Kellaway..........Sabbaths, Feb. 11th and 18th

Concord, N. H. (Bethel.)
C. S. Shattuck..................Sunday, Feb. 18th
E. Owen..................Sunday, Feb. 25th

Melvin Village, N. H.
C. W. Sargent..................Sunday, Feb. 25th
C. H. Shattuck..................Sunday, March 10th
T. W. Piper..................Sunday, March 31st

Manchester, N. H.
W. H. Mitchell..................Sunday, Feb. 25th

Seabrook, N. H.
D. M. Leavitt..........Sundays, Feb. 11th and 18th
A. Simpson..................Sunday, Feb. 25th

South Berwick, Me. (Great Works.)
Wm. M. Harmon..................Sunday, Feb. 18th
J. Pinkham..................Sunday, Feb. 25th

Portland, Me. (Union Hall.)
Henry Pratt..........Sabbaths, Feb. 18th and 25th
R. R. York..................Sabbath, March 3d
John Couch..................Sabbath, March 10th
T. W. Piper..........Sabbaths, March 17th and 24th
Geo. W. Burnham..................Sabbath, March 31st and Sabbaths, April 7th and 14th.

Biddeford, Me.
Geo. W. Sederquest.....Sundays, Feb. 18th and 25th and the week intervening.

Bowdoin, Me. (Dennett school-house.)
Hiram S. Mitchell..Conference, Saturday, 2½ o'clock, Feb. 17th, and over Sunday, Feb. 18th.
H. D. Reed..................Sunday, Feb. 25th
C. Goud..................Sunday, March 3d

Bristol, Ct.
Geo. L. White..................Sunday, Feb. 18th
R. K. Stark..................Sunday, Feb. 25th
O. D. Woodruff..................Sunday, March 3d

Advent Christian Church, Salem.
Meetings are held every Sabbath, and Tuesday and Friday evenings, at the Chapel, Sewall Street. Prayer meeting Monday evening, at the Ward Room, North Salem. C. E. Barnes, Pastor.

Portland, Me. (Union Hall.)
Meetings are now held in Union Hall, on Free Street, entrance nearly opposite the Baptist church. Brethren will please correspond with H. C. Freeman, 62 Green Street.

Biddeford, Me. (Advent Chapel, Hill Street, near Pool Street.) Meetings every Sunday, at 10½ A.M., 2½ and 7 P. M. Also, prayer meetings on Wednesdays and Saturdays.

Providence, R. I., Lester's Hall, corner of Knight and Cranston Streets.
Sunday, Sabbath school at 10 A. M. Preaching at 3 and 7½ o'clock. Prayer meeting Wednesday evenings.
M. R. Phetteplace, Pastor.

Philadelphia, Pa.
(*Brandywine Street, between 15th and 16th, and between Spring Garden and Green Streets.*)
Meetings every Sunday, at 10½ o'clock A. M. and 7½ evenings. Also Wednesday and Friday evenings.
J. N. Wilfong, Cor. Sec.

Philadelphia, Pa. (*Adv. Chris. Church, corner of Ninth and Spring Garden Streets.*)
Meetings are held every Sabbath at 10½ A. M. and 7½ P. M. Prayer and conference meeting Friday evenings. F. H. Burbank, Pastor.

Star of Hope Mission, 229 South 5th Avenue, New York City.
Sunday morning, prayer and conference, six o'clock, Sunday School, two o'clock P. M. Love feast, four o'clock P. M. Preaching, seven o'clock P. M.
Monday, (class meeting), seven o'clock P. M.
Wednesday, (preaching), seven o'clock P. M.
Friday, (prayer and conference), seven o'clock P. M.
Come one, come all. A. E. Smith, Principal.
☞ My address hereafter will be 229 *South 5th Avenue.* All letters and packages designed for the "Mission" must be sent to the same address, omitting "Star of Hope Mission," *especially* on letters containing money. Anna E. Smith.

☞ Meetings are held at Second Advent Hall, 153 Hollis Street, Halifax, N. S., every Lord's day, at 11 A. M. and 7 P. M. Also prayer meetings Monday and Tuursday evenings.

☞ There will be meetings at Suncook, N. H. (Bartlett Hall) every Sabbath, at 10½ A. M. and 1½ and 6 P. M.

Notices.

A quarterly session of the Mass. Conference will be held in Brimfield, Mass., to commence Feb. 20th, 1872, evening, and continue through the week and over the following Sunday. Meetings morning, afternoon, and evening. This is a place where they need help. They have a Chapel, and give us an urgent invitation to meet with them in conference. All that attend will be welcomed and cared for. We hope the brethren in all that region will make an effort with sacrifice to attend the meeting. Come, if possible, at the commencement, and stay through. Let the preachers who can be present, that more interest may be given to the meeting. C. H. Barnes, Sec.

There will be a protracted meeting held in Poultney, Vt., commencing Feb. 22nd, 1872, and hold over the following Sunday. Bro. S. G. Mathewson will be present a part of the time, to assist in preaching the word. In the meantime let prayer go up to God for his divine blessing to attend the effort. A. W. Sibley.

Bro. Couch may be expected at the Conference, Brimfield, Mass.

The Third Quarterly Conference of Vermont will be held with the church at Rutland, to commence Tuesday evening, Feb. 27th, and close Friday, March 1st. Our last conference was one of special interest. We hope this will be still better. One brother walked to attend that conference some sixty miles. That spirit of sacrifice will give us a great gathering at Rutland. Come one and all, far and near.
H. F. Carpenter, for the Committee.

A Protracted Meeting will commence at Manchester, N. H., Sunday, Feb. 18, and continue over the following Sabbath, Feb. 25th. Brethren and sisters from abroad are cordially invited to come and labor with us for the salvation of sinners. For the church, J. W. C. Pickering.

The next session of the Maine Ministerial Bible School, will be held at Kennebunkport, commencing Tuesday evening, Feb. 27th, to continue as long as may be thought best.

The object for which this school is called is that ministers, by study and interchange of thought and discussion upon passages hard to be understood, may be better qualified to go forth as teachers in the great school of Christ. All clergymen are invited.
W. H. Mitchell, Teacher.
J. Albert Libby, Secretary.

A special conference will be held at West Poland, Me., Free Chapel, commencing Thursday evening, Feb. 22d, to continue over the following Lord's day. Bro. Albion Ross is engaged to be with us, and all the brethren and sisters in the vicinity are cordially invited.
J. Albert Libby.

The Second quarterly session of the New Hampshire State Conference will be held with the church at East Rochester, commencing Feb. 21st, at half past seven P. M., to hold over the following Sabbath. A general invitation is extended to all. Come, brethren, with the armor on.
T. W. Piper.
J. G. Smith.
C. H. Fletcher.

Eld. John Couch is pastor of the Second Advent Church in Chelsea, Mass., and all communications relative to supplying the desk must be directed to him hereafter.

Having completed my engagements with three churches, I am now at liberty to fill new calls more extensively, and devote my time to the work of an Evangelist and Missionary. As there are no means raised for that purpose, I hope those who wish my labors will write to me the prospects for good, and the interest to sustain, that I may arrange to save time and expense. Do not delay to write. Address Peter S. W. Deyo, Charles City, Iowa.

Prayer Meeting at Bro. R. T. Woodward's, every Saturday evening, at 7½ o'clock, No. 42 Bradford Street, out of Waltham Street, Boston. Welcome all.

Preaching brethren wishing to preach in Rochchester Village, will please correspond with Edwin B. Wells before sending their appointments to the *Crisis*.

Acknowledgments.—With many heart-felt thanks I would acknowledge the following:—
—— Cushman, $10. N. T. Pease, $2. Mrs. J. Adams, $1. Bro. and Sr. M., Lowell, Mass., $2. M. H. P., Boston, $5. Mary I. Herron.

The Advent Church of Haverhill, Mass., have hired the Hall over the post office, Merrimac Street. Meetings three times on Sunday, and on Thursday evening. D. M. Leavitt, Elder.

The Church in Clinton, Mass., is supplied with preaching the *second* Sunday of each month, for the present.

Hereafter all preachers wishing to preach in Wakefield, Mass., will please appoint on the *first* and *third* Sundays in each month.

☞ To Preaching Brethren.

Those wishing to preach — Correspond with
in Westfield, Mass..................*C. A. Phelps.*
Lawrence, Mass......*Geo. Churchill, John T. Merrill, Moses Procter.*
Chelsea, Mass..................*Eld. John Couch.*
Worcester, Mass.....*W. F. Collier, H. W. Buxton, or E. G. Higgins.*
Savoy, Mass.........*Daniel Miller*, or *A. E. Bliss.*
Wakefield, Mass..................*G. R. Tyzzer.*
Charlton, Mass.........*J. O. Corttiss*, Oxford, Mass.
North Adams, Mass..................*J. B. Clark.*
Oxford, Mass..................*Corttis.*
Great Falls, N. H. (Franklin Hall) *Wm. B. Clarke.*
Hampton, N. H..................*Joseph A. Philbrook.*
Manchester, N. H..................*J. W. C. Pickering.*
Dover, N. H..................*Adam Eglin*, Box 1078.
Loudon Ridge, N. H...*Daniel L. Moore, Wm. Batchelder, Edward Mudget.*
Seabrook, N. H.........*Chs. A. Barton* and *Robert Beckman.*
Chichester, N. H..................*F. L. Knowles.*
Goshen, N. H..................*O. F. Cain.*
Sugar Hill, N. H..................*D. W. Bowles.*
Whitefield, N. H..................*I. M. Aldrich.*
Rye, N. H...*Moses O. Philbrick* or *Samuel Smart.*
Rochester Village, N. H...*Edwin B. Wells*, Rochester, N. H., Box 210.
Stowe, Vt..........*H. W. Sargent*, or *S. Whitney.*
Vernon, Vt....*E. G. Scott*, West Northfield, Mass.
Cabot, Vt..................*I. R. Hopkins.*
Portland, Me.........*H. C. Freeman*, 62 Green St.
Kennebunk Depot, Me..................*Rufus Duran.*
Hollis Centre, Me. *W. S. Moulton*, or *S. G. Rumery.*
Gardiner, Me..................*J. Thomas, Jr.*
Bristol, Ct..........*Luther Tuttle, Henry A. Way.*
West Gloucester, R. I.....*Geo. A. Hawkins*, Putnam, Ct.
Collinsville, Ct..................*Moses Wise.*
Wolcottville, Ct..................*Dr. B. St. John.*
New Haven, Ct.......*W. F. Carpenter*, 73 State St.
Pleasant Valley, Ct..........*James M. Stanclift, Orville Jones, Frederick Dutton.*
West Meriden, Ct..................*S. D. Bingham.*
Wrightville, Ct.......*D. A. Grant*, Torrington, Ct.
Newfield, Ct.....*Wm. Ripley*, Pleasant Valley, Ct.
Morris, Ct..................*Joseph Curtis.*
Putnam, Ct..................*H. N. Read.*
South Foster, R. I..................*James Rounds.*
South Butler, N. Y..................*R. C. Brown.*
Rochester, N. Y.....*J. Phelan*, 34 N. Fitzhugh St.
Hoosick, N. Y.....*Geo. B. Keech, J. B. White*, or *Christopher Lawton*, Hoosick Falls, N. Y.
Philadelphia, Pa.........*J. F. Busch, F. E. Davis, Edwin King.*

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Ag't.

COME TO ME.

With tearful eyes I look around,
  Life seems a dark and stormy sea;
Yet midst the gloom I hear the sound,
  A heavenly whisper, "Come to me."

It tells me of a place of rest;
  It tells me where the soul may flee;
O! to the weary, faint, opprest,
  How sweet the bidding, "Come to me!"

When the poor heart with anguish burns,
  That earthly props resigned must be;
And from each broken cistern turns,
  It hears the accents, "Come to me!"

When against sin I strive in vain,
  And cannot from its yoke get free;
Sinking beneath its heavy chain,
  The words arrest me, "Come to me!"

Come! for all else must fail and die;
  Earth is no resting place for thee;
Heavenward direct thy weeping eye;
  I am thy portion, "Come to me!"

O! voice of mercy, voice of love!
  In conflict, grief, and agony;
Support me, cheer me from above,
  And gently whisper, "Come to me!"

Selected by E. P. F.

A STORY OF GRACE.---No. 6.

E. S. WILLARD.

Faithfulness Rewarded—Unfaithfulness Punished.

As a wonderful display of divine grace which occurred about this time, we here give in detail the conversion of our mother.

A year previous to the constitution of the church, husband's aged mother, without a hope in Christ, came to spend the remnant of her days with us. I felt that I could not rest until she should find peace in believing. I asked the Lord to direct what means should be used for her conversion, and to bring her to a knowledge of himself *now*. The day after her arrival was set apart to seek the Lord by prayer and fasting on her behalf. When our little season at ten A. M. came, which was a combination of the two little seasons before mentioned with the children, and which had afforded us so much heavenly strength, I asked mother to join us. She assented, but added, "I know not that I can kneel down as I am so infirm." I assured her that the Lord could hear her just as well in a sitting posture. I read a portion of God's word dwelling upon the blind men's request—"Lord, that our eyes may be opened." Matt. 20: 33. We then knelt, and, to my great surprise and joy, mother fell upon her knees with us. I pleaded that Jesus is just the same now as then; just as able and willing to open this dear mother's eyes as to open theirs. I could ask nothing short of her immediate conversion and was assured that ere long the scales would fall from her eyes. I asked her to pray. She said at first that she could not, but before rising she did, in the fullness of her soul, cry out—"God be merciful to me a sinner, and open my blind eyes!" Now I was assured that the spirit of God had sealed this portion of his word to her conviction.

Soon after going out from this blessed place she found a hymn expressive of the wretched condition of a soul out of Christ, but with a strong desire to come to him, and brought it to me, saying, with evident heart-relentings—"This expresses my feelings better than I can do it myself." She was now both willing and anxious to converse on the subject of her soul's salvation, expressing her unworthiness and the goodness of God in sparing her so long.

Just before night she and I alone had another season of prayer. At this time she was *importunate* that her blind eyes might be opened and her deaf ears unstopped. I felt an increasing assurance that mercy was to be extended to her immediately. That evening, as usual, we had a prayer meeting at our house. Mother was so glad of the meeting; but before its close she was taken quite sick and so continued all night. Sabbath morning she was some better but much concerned in mind. The first moment we were left alone she asked me to pray for her. I asked her for what I should pray? "Oh! that my eyes were opened," was her earnest reply. With all my heart I asked, with tears, that it might be so for Jesus' sake. She was unable to sit up during the day and in the afternoon asked me again to pray with her, and expressed great concern about her state, wondering if there could be mercy for such a sinner as she saw herself to be. I tried to direct her to Jesus—the Lamb of God that taketh away the sin of the world. Jno. 1: 29. As she was greatly agitated I left her alone about an hour, hoping she might calm herself to rest. On my return, asking if she had slept she replied, "O no! I have been wrestling, and I do not know what it is, but I have felt very happy since I saw you; these words came to my mind as if spoken to me—'Daughter, be of good comfort; thy faith hath made thee whole; go in peace'." Lu. 8: 48. We rejoiced together and magnified the riches of the grace of God, that on the third day after her arrival, at the advanced age of seventy-five years, she had found peace in believing in Jesus.

But we did not long enjoy the society of this dear mother. In just six months from the time of her burial with Christ in baptism, she fell asleep in Jesus with the blessed hope of awaking in the resurrection morning to life eternal. A few hours before her death she enjoyed great clearness of mind and turning to me said—"Elizabeth, I shall have cause to bless God through all eternity that I ever saw your face; but for this I should now be without hope." She then left messages to all her sons and daughters exhorting them to be faithful and meet her in the kingdom.

Husband's father was for many years a devoted christian and lived to see his prayers answered in the conversion of all his children, but died with hope defered in the wife of his bosom; but now she too was given him. O the blessed thought that in the resurrection morning they may all be joined to die no more! Lord, hasten it in its time.

As in the conversion just related we see the happy results of an instance of obedience to the leadings of the Spirit of God, we are led, in the pain of heart that always attends its recall, to record an instance of failure which occurred a little previous. O these failures! how they bring the tears of unavailing sorrow only as God pities us and gives us grace for the next time. Would that this were my only failure; but so frequent have they been that I sometimes feel my life has been one great failure. And while on this point suffer me here to say, that so crushing has been this thought, it being the stronghold of the adversary of my soul against me, that God in mercy set me to this record of his grace that he might put a song of praise in my mouth to glorify his name and "bruise Satan" under my feet.

A nephew of husband's—a devoted student of theology—was invited to make his home with us and complete his studies at our expense. He was tall and comely in person, and from early youth had been "an example of the believers." By birth, education and profession, he was a Presbyterian, and was thus preparing for the ministry in that denomination.

Just previous to his arrival, and not knowing that he was near, and with no thought of him in my mind, I retired as usual to my closet reading and meditations; and being led to the subject of baptism I turned and read the third chapter of Matthew and other scriptures upon the subject; but especially on the sixth chapter of Romans the spirit of God seemed to rest, and so illuminated the word of truth that it seemed to me if I could read it to the world not one could fail to see that immersion, and not sprinkling or pouring, is the baptism of the Bible. I wept with joy of heart before the Lord that he had graciously shown me the light of his word on this christian duty, and had given me grace to obey him in it.

I had but just gone out from this heavenly season when in came this dear nephew from his long journey. I greeted him with joy, and after the first glow of conversation had passed, being alone with him at the time, it flashed upon me—here is the mystery of your peculiar illumination on the subject of baptism; and the Spirit seemed to say—"This is the time, be faithful and let your light shine *now*." But I conferred with flesh and blood and said this certainly cannot be the time, after he has been with us a few days will be better—it will seem rude to introduce it now. But *God's moment*—the golden one that might have secured the prize—was fled never to return. Another time was not given me. The next morning husband conveyed him to "Lane Seminary" under the patronage of the Presbyterian church, and the opportunity was gone.

Then was I left to see the sin and vanity of setting up my judgment against the judgment of God. Wise as may be the maxim in carnal strife—"Discretion is the better part of valor," when we substitute discretion for the teaching of the Spirit of God, in spiritual warfare, we do it to our own discomfiture. This is worldly wisdom, or wisdom of the wise, which God will destroy—the understanding of the prudent that he will bring to nothing. Hath not God made foolish the wisdom of this world, that no flesh should glory in his presence? according as it is written:—"He that glorieth let him glory in the Lord." 1 Cor. 1.

Had I reasoned thus on the arrival of our mother, who can now assure me that the results had not been alike abortive? On the other hand, had I been faithful to the leadings of the Spirit of God in the case of our nephew, I have reason to believe I should have come again with rejoicing, bringing my sheaves with me. According to my experience, in every instance of success in divine things the child of God has to set aside not reason but, human reasonings, both of self and friends, and walk out by *faith* and not by sight. Faith is not sight, neither is it knowledge that can be demonstrated. The *doing* of it brings the demonstration.

Think ye that Peter walked by sight when he was found sleeping between two soldiers bound with two chains and the keepers before the door kept the prison? Think ye that this wary servant of the Lord walked by sight when he went upon the house-top to pray and fell into a trance and was taught the blessed truth that God is no respecter of persons, and was sent to open the door of faith to the Gentiles, and in his defence to cry out—What was I that I could withstand God?

Think ye that Paul and Silas walked by sight when they, in the name of Jesus Christ, commanded the evil spirit to come out of the damsel, whereupon many stripes were laid upon them and they were thrust into the inner prison and their feet made fast in the stocks? Would sight have pointed out this road to find the jailer and speak the word of God to him and to all that were in the house? O how fraught with truth is the saying—"He is overwise that goes out of God's way to escape a cross."

"HE RESTS IN PEACE."

H. PRATT.

The midsummer sun was setting; the robin was chanting its sweetest song, and all nature seemed to invite to meditation or repose. But there was one who heeded not. The lowing of returning herds, the singing of birds, the golden twilight of evening, had no charms for him. Other scenes were engrossing his mind. The allurements of earth had passed away, but all was tranquil. Turning at length his hitherto fixed eyes upon me, as I sat upon his bedside, he says,

"Father, are you going to carry me to Southbridge?"

What do you mean, Johnny?

"I knew that all your relatives were buried there, and so I was thinking perhaps you would want to carry me there."

Do you want to be carried there?

"I had rather be nearer home, where mother and Emma could bring flowers and put them on my grave, for I want you all to visit me just as though I was alive."

I had anticipated his wish, and selected a lovely spot under two pine trees. After being told of this he frequently exclaimed, "Oh! how delightful it seems to think of resting out there under those trees."

He gave minute directions for all that should be done after his death, even about his grave and stone, desiring to have upon it simply his birth, death, and—"He rests in peace."

How sudden our brightest hopes are blighted; yesterday all buoyant with expectation, to-day a sad reality, to-morrow—alas! who has weighed its solemn record with repose? Returning from an appointment of some days, I seated myself once more at home for rest, but I was soon filled with anxiety concerning my son. He had begun to study for a physician. The near coming of Christ was before me, and Johnny was not ready. I took my pen to write the feelings a parent only could know. But ere I had begun to unburden my heart, a telegram comes. How soon our heavenly Father knows our sorrows. I see my son's name there. What can it mean? While I was trying to decipher it without my glasses, my daughter came, and instantly divining its purport, burst into tears. Mother says—"What is the matter?" "Nothing bad, mother." Soon the mystery is solved, and this is the writing—"Mother, I have found Jesus. Rejoice!—JOHN." The anxious waves are still, "And there was a great calm." Sweeter words to a parent's heart were never flashed along the electric wires than these—"I have found Jesus." My bleeding heart is made whole. If a multitude of the heavenly host had been there, as once upon the fields of Bethlehem, with hosannas filling the air, my joy had been no more complete.

In a few days we met in Boston. He says, "Father, I had taken no comfort for years."

But, Johnny, I had done all I could to make you happy.

"I know it, father, but you could n't do it. Jesus alone could make me happy. I had said often to the wooing Spirit, Go thy way for this time, and so I was unhappy; but now I said, Abide with me, or I die, and immediately, when like Peter I was sinking, and I cried nearly all night, Save, Lord, or I perish, I found the 'Guiding Hand,' I felt the supporting arm."

One year had rolled away, and every nerve had been taxed and every wakeful hour employed in preparing for a loving bride. But ere the New Year's wedding day had come, that fatal cough begins. No human skill can check it. Another climate is sought once and again, but all in vain; all hope of getting well seems now to be taking its flight, and away off in Vineland, with mother and the young wife by his side, he says,

"If father would come now, I would like to go home. I am not gaining here."

Soon we stand in each other's embrace, but oh, how changed! My God! can I get him home? Help this once, and let him die at home. That prayer was heard, and in a few days I was permitted to see him quietly resting at home. The burden of months had been rolled away, and I could repose all in the bosom of my heavenly Father.

Almost up to this time the prospect of getting well was alluring, but now the scene had changed. Long, however, before he returned home he became deeply interested in the restitution of earth, the promise to Abraham. Now it was the joy and rejoicing of his heart. Though the struggle was severe, he could say, "Thy will be done." In warning his neighbors, his countenance bore the impress of heaven, while his fixed gaze and earnest words caused the stout heart to tremble. Said he to one he esteemed,

"Will you promise me that you will be a christian?"

The man hesitated, but there was no evading.

"Will you promise me before God that you will be a christian?" with a look that seemed to pierce the very soul.

"I will do the best I can, Johnny."

"If you do the best you can, Mr. ——, you'll begin *now*. Will you do it?"

Thus were the neighbors warned with words and looks that never can be effaced by time; they reached the heart. He was drinking in the deep things of God.

"You," says he, "must come to this ere long; you, too, must come to a dying bed. Then, oh, then you will need the christian's hope." "I am leaving a young and loving wife, and am filled with pain, yet I am happy, not a care or any anxiety comes to my mind. I am happy." "Go tell the world how a christian can die."

Every time I came in he would say,

"Father, pray with me; pray to have Jesus come; pray to have him come quickly. He is our elder brother, why should n't we want to see him?" "Father, I did think I could get so that I could do something on a farm, perhaps, but it is too late; yet in that beautiful home promised to Abraham we will live together." Calling us around the bed, and placing the hand of his wife in mine he says,

"When we are married we become one flesh, so says the Bible. Here, then, in Lucy you see all that is left of me. Now take care of her, as you would of Emma; if you show any preference between her and Emma, let it be hers; she needs it."

At another time he says,

"Father, before I went to Vineland the last time, I told you that you preached too much about the coming of the Lord; but you were right, I was wrong; all is lost unless he comes again." Again he says, "If I thought my spirit should survive my body and watch over me, I should feel badly; but we have learned better. The angels will watch over me 'till Jesus comes, then shall I live again. I have asked you to pray that Jesus might come before I died, but this may not be; but still pray for him to come. I want to see him. I know it will be but a moment to me if years should intervene, but I want him to come."

In his prayer he would say, "O my Father, ease me down gently!" And again, "Why do I linger? my work is done." "O father, if I had got well I would have told the people that Jesus was coming. I would have warned them faithfully; but I can't do it any more. You'll warn them for me, won't you, father? You'll tell them how happy I was upon a death-bed?"

Yes, Johnny, I will, God bless you. Turning to his brother he says, "Samuel, you warn the young people not to put off repentance until a dying bed; what should I do now without religion?" At another time he says, "Father, our neighbors think we are having a mournful time here, but they don't know the joys of our hearts."

Friends and neighbors have been kind and pitied us, yet the joys of those last weeks were priceless to me. In them I walked gently and prayerfully beside my dear son down to the brink of death. In them I witnessed the triumphs of faith. In them I saw illustrated the *rest in believing*. In them God cemented our hearts into one, and I could bear his burden with him, while Christ embosomed us both in his love. Who knows the joys of the communion of saints, as they walk along the valley of death with the arm of Jehovah around them, and the mount of God in sight? Who, save those who have "brushed the dews of Jordan's banks," and have enhaled the odors beyond? He oft expressed a desire to see Jesus before he died, and the Lord was not unmindful of such love. And after giving all needful directions which seemed to us like the voice of inspiration, he gazed heavenward with an earnestness that seemed to look far beyond the mortal life; and more and more intense was that anxious look, until at length he exclaimed—"I see it! I see it!"

"What?" says his mother.

"I see the city!"

"Are the streets of gold?"

"They are so bright I cannot tell." Still gazing with a look that seemed to drink in all the bliss of heaven, he began to raise his hands gently, as if to embrace the "One altogether lovely." An angelic smile lit up his countenance with light divine; triumphant joy was manifest in every feature, "and 't was done." The battle was fought, the victory won. Jesus was before him; his eyes like Stephen's had seen him, and it was enough. Now like good old Simeon he could say, "Let thy servant depart in peace; for mine eyes have seen thy salvation." His arms gently sank upon his bosom, his eyelids gradually closed, and the scenes of this earth had gone forever. His breathing soon became heavy, and we feared that the phlegm that he had not been able to raise might strangle him at last. We raised our cry to Him whose ears are ever open, and who regards the falling sparrow, and not in vain. The breath ceased gradually and easily, the pulse stopped, and without any change of limb or countenance he slept in death.

Thus closed the life of my beloved son, John H. Pratt, Aug. 15th, 1871, aged twenty-one years, four and a half months. "He rests in peace."

Sweet words around sweet thoughts are clinging,
  Scenes of the past and scenes to come,
Anon of joy and gladness bringing,
  Of blissful lands, our blessed home.
We hear his voice of praise no more,
  That manly form comes not again;
"He rests in peace" till night is o'er;
  "He rests" till Christ shall come to reign.
Rest on, rest on, thou sainted one,
  Thy toil and sorrow now are past,
We all still pray "Thy kingdom come"!
  We'll meet at home, "sweet home," at last.

"Let me die the death of the righteous, and let my last end be like his"; or, let me be found waiting.

NOTES BY THE WAY.

HIRAM MUNGER.

It is interesting to many to hear how the cause is prospering generally, and a true report of each place seems to show the state of the body and symptoms of different diseases that are prevalent in these last days; and experiments and experience are instructive to the young. One half of our diseases is brought on by intemperate eating,—either eating too much or too many kinds. Experience teaches us to be our own doctors mostly. If we have taken cold, get warm as soon as possible. If no appetite, stop eating and working until you have let the whole machinery rest. Nine out of ten of all fevers are brought on by over exercising and over eating, which prepares the system for a cold. To rest and get warm is better, with the help of nature (which is always on hand), than all the doctors in town; for all their skill lies in these three friends.

The body of Christ is the church, subject to many different diseases, brought on by imprudence in ourselves, or by others who deal out our food. All kinds of luxuries are indulged in in these days, in temporal food as well as in spiritual; but the churches are enjoying a better state of health generally, by adopting a plain mode of living, i. e., each serving God for himself, and adhering to the old doctrine or food we first began to eat, and which gave us such good health spiritually. We are in a dispensation when the old apostolic doctrine or food is due the church—the kingdom of God; the place for our reward, when all God's children will get it together, and that we are the generation to see the Lord come, watching, and waiting, and praying, for the kingdom to come; satisfied, without knowing the exact time. Such are healthy now. While some have had an appetite for luxuries, or different kinds of spicy food, or doctrine, which has injured their general health, and was of no use to the cause, and it took others that lived on the plain, simple word to nurse them; yet some have died, others pined away nearly to skeletons; few get well again, and go to the field the second time.

We have had all kinds of stuff scattered among us, for other purposes than the health of the body; but it is getting to be well understood, and access to our churches is not as easy as formerly. Hence a better state of things exists generally.

The first place in this winter trip was Putnam, Ct., where is a good, consistent church, on gaining ground; poor, generally, excepting two or three, who do less than the poor to keep up the meeting. This kind of warts the church has always had, in our day, at least.

East Boston. Found the old hands had got back to work in harmony again, after a few years of scattering and confusion, caused by wolves in sheep's clothing, deceiving some, while others got out of health, taking down a little of everything that came along. But, thank God, they are gaining strength now, and I hope they will not suffer relapse, or collapse, again. We had a good, old-fashioned meeting with them.

Concord. Found the Centre street church in a better state, rejecting all nostrums, which heretofore had made them bilious. Had an extra good time, and a large, attentive congregation to hear on our "hope." More interest than usual here, as in other places.

Suncook. Here is a little company, striving for years to sustain meetings, but have had a hard time, sometimes being without preaching for months. There has been a failure in sustaining meetings, temporally and spiritually. They have been revived of late, and are going to hold meetings this winter, if there is wood enough to saw, and other work does not fail. It is the common working people that have always supported the cause of God, and will get into the kingdom. They have taken their trials patiently, if we except some long sermons lately preached, that tired them out, and their patience at the same time. Why do not preachers learn prudence, and not hold meetings from two and a half to three hours, and that in a factory village? Cramming a congregation will produce constipation in the "body," and may produce death, if not remedied. For the sake of God's dear cause, brethren, learn the wants of the meeting; if you cannot, God has not called you to that work; and if you *will* not, then the work will die on your hands, and you will be guilty of unjustifiable homicide.

Pittsfield, N. H. Here there were three protracted meetings in progress, but we had a house well filled, a good meeting, and good interest to hear our faith preached. Here we find some of the real wheat.

Barnstead (Clark meeting-house), Thursday, two P. M. Although in good sledding, and all were busy, the house was well filled with attentive listeners, and with some of the best workers I have seen on this trip. Some eight good, warm-hearted exhortations followed the preaching, in fifteen minutes. This is a strong church, because they work together and hold meetings every Sabbath, preaching or no preaching. Where there are ten living christians, they can have a good meeting. I knew there was work in them by the plainness of the dresses and faces. They partake of few luxuries, are healthy, and love to work. The old opposing stock have killed themselves by fighting God's dispensational truth, and have no meeting in the place. "It is hard to kick against the pricks." I found the same old pilgrim home with Bro. W.'s family I enjoyed ten years ago.

Epsom. This is a new field for me, but I found some good, old-fashioned religion. One man, eighty-six years old, had just got hold of this blessed hope, and spoke of it. The house was crowded, and the best of attention given. The truth is gaining ground in this region. Some hold the truth in unrighteousness, but God will judge them soon. The tares and wheat will be found in the same field and house. The tares in some places have so managed things through deceit, as to own a share in the house of God, and claim a right to speak, if their talk spoiled the meeting for all the rest. Through such a course, christian harmony has been scattered and broken.

Suncook again. Had the privilege of seeing and giving some welcome instructions to a Catholic family, just out in the truth, and very happy since having been baptized by Bro. Morrill. They have the simple religion of old times—believing what God says. It was good to hear them pray.

Many are inquiring about "time." Some of our preachers are very cautious about dates; others more positive. There are many prophetic signs, all admit. Now, brethren, let me ask such, how could these signs be located prophetically except there was a prophetic date, which is the foundation of the truth we are out on? It seems to me we need both dates and signs. Look at your old clock. Which pointer is of the most use to you of the two; the hour hand, or the minute hand? The hour hand, of course, for without that the minute hand would be of no use whatever. God's prophetic time dial has dates, as the hour or time hand, which gives the point to the signs. We cannot discard the dates and claim to know any thing about the Lord's coming by the signs; only we need both pointers on the clock.

Exeter. Found an old tried few who have crossed the Red sea and come out first; who cannot feed on affectation or pulpit gestures, lately offered them by some who failed to bring the food needed. We had a good time together, running over our past experience, and looking at the present signs of the papal power as it now stands, compared with prophecy. Some of the old believers say they do not want any more preaching from such as are ashamed of their true name, i. e., Second Advent people, and of their doctrine. Exeter is yet alive.

Dover. Here is a mixture; some good, but are so mixed up in their understanding of things, the team does not work together as a healthy body, probably owing to medicine taken some years ago, which fell into their limbs. The body is not in working order, but there seem to be symptoms of a reaction. We hope for the best.

South Berwick. Found them on the "Rock," enjoying their new Chapel, which was well filled. Some will long remember this meeting.

Biddeford. A large congregation. I recollect preaching to some eight or ten a few years ago, in Bro. Libby's house; now some five hundred attended. The truth does n't go a begging in this place. We had a blessed good time.

Portsmouth, by impression, on the early train. Found Bro. Chase down with the rheumatism, trying to get a little relief from a hot brick. One application of the "rescusitator" did the work in one hour, as it has in some six or eight cases within two weeks. If people knew the benefit derived from having one in the house, they would not do without one. It is a great pain reliever, and any one can apply it. The Portsmouth church are in a healthy state, and have a good Sabbath school, which gives an interest to the cause. We had a good time together. Bro. Chase straitened the traces as usual in exhortation, after preaching. His health is improving, to the joy of all, as he is one of the old war horses, that hitched on in 1843, and has kept a pilgrim hotel for preachers ever since.

Hampton. The new Chapel has been christened by a good reformation. Some converts spoke well of this way. A good warm meeting. Over one hundred out.

Seabrook. Here is a strong, consistent company, acting more upon principle than by spasmodic influences, realizing that preachers need something to pay their fare, and are not too delicate to take up a collection for that purpose.

Gloucester, by special request from Bro. ——, and to call on a certain man; but it appears the latter knew nothing about it, and I traveled from two to three miles to find a place to stop, gave it up, bought my dinner, and left on the next train, being about $2 out, besides having the disagreeable feeling caused by another's unpardonable negligence. Got me a good home for one day at the Marshall House in Boston, near the *Crisis* Office, where all common people will find a good home, on reasonable terms, which some of our traveling preachers will need in these days. If they continue to travel, they will see less encouragement that their traveling expenses will be met, than in years past. But we hope the war is almost over.

Gems.

— Look upon every day as the whole of life, not merely as a section; and enjoy the present, without wishing, through haste, to spring on to another section now lying before you.

— The charity which longs to publish itself ceases to be charity.

— We are to work and learn. Life should have its quiet pauses, in which to gather rest for work, but no idle hours. The poor are to be ministered unto, the wicked to be reclaimed, and the sorrowing to be comforted.

— We are strong and fruitful only in the strength which God supplies through his Son.

He sendeth sun, he sendeth shower,
Alike they're needful to the flower;
And joys and tears alike are sent
To give the soul fit nourishment.
As comes to me or cloud or sun,
Father! thy will, not mine, be done.

— All the faculties of the rightly governed soul stand obediently waiting to receive the command to obey.

— Keep your heart's window always open toward heaven. Let the blessed light of Jesus' countenance shine in. It will turn tears into rainbows.

— The "assurance of faith," bringing a sense of present peace and enjoyment into the soul, leads on to the "assurance of hope," looking forward "until the day break." For there day and night, sunshine and shadow, light and darkness shall have merged into one eternal day. "Thy sun shall no more go down." "For the Lord God giveth them light." "He shall be as the light of the morning when the sun riseth, even a morning without clouds." "The Lord shall be thine everlasting light."

— There is nothing laid down as a duty, but grace is promised to enable us to perform it.

A GRASP of the hand, a smile, a word even, is often enough in God's hand to change the entire course of life, to save a soul from death.—*W. H. H. Murray.*

DEAD PRAYER MEETINGS.

ADALAIDE POMEROY.

Who has not at some period of their lives, entered a place of worship, and been chilled and disheartened at finding no evidence of worship there; where the hymns are droned through, and the prayers muttered in a tone inaudible; where the exhortations are few and far between, and the audience is composed of the careless and unloving, rather than of the true lovers of Jesus; where the turbulent and graceless spirit of the enemy seems to predominate, and the peaceful and harmonizing presence of the Holy One is almost driven away; where those who should be the most watchful are utterly unconscious of danger, and heedless of the encroachments of the enemy? And that is one of the great snares which the devil lays for unwary christians; lulling them into a security which is as false as he is wicked; deadening their sense of duty, and creating in them a spirit of neglect and procrastination, which is as fatal to spiritual growth as actual crime.

No christian can afford to neglect the prayer meeting, and no christian can afford, when there, to lounge and sleep and allow Satan to kill the meeting, or the spirit of it. Said an excellent divine from the pulpit not many Sabbaths ago—"I have thought that if our regular weekly prayer meetings were to die, there would not be members of the church enough present to act as pall bearers, to give it a decent burial." Now this is a deplorable state of things. We are not apt in a worldly sense to be thus indifferent to things we love; we are not apt to neglect our business when we know ruin and disaster must be the inevitable result; we are not apt to be thus heedless of approaching danger when we have no sure defense; and surely there is no earthly object which should claim our love to the exclusion of our crucified Savior. There is no earthly work that should employ our every moment while the business of our Master suffers. There is no earthly danger which we should not face, rather than put to shame our divine Redeemer, and bring obloquy on the cause of Christ. And what is it when we feel a disinclination to attend prayer meeting but the shrinking of a guilty soul from the presence of an all-wise Judge? for we know that where two or three are gathered together in the name of Jesus, he is there in the midst of them. And when conscience goads us to the door of the sanctuary, and we sit in our seats with neither praise nor testimony to offer, do we not as wickedly deny our Master as did Peter of old when he said—"I know him not"?

The fact that Sr. A. can sing better than we can, or Bro. B. make a better prayer, does not exempt us from confessing Him who was slain, and rose again from the dead. In that day when every man will be judged according to his own works, neither Sr. A.'s songs of praise nor Bro. B.'s gift of prayer will avail for us. When the Master returns, we shall be called to account for the talents entrusted to us, be they one or five. And if we have buried them in a napkin, and refused to use them in the Master's service, we can expect nothing but condemnation.

Oh, what a day that will be! A day of triumph, and rejoicing, and glory unspeakable to the faithful steward; but a day of trembling, and terror, and woe, to the unfaithful. Happy is that steward who feels that he is daily adding to the Master's store, and in that great day of account is sure to hear the welcome—"Well done." O that the church might be aroused from its lukewarmness, and that the dead prayer meetings might be vitalized by the life which is eternal, and that sinners might be converted, even by such an outpouring of the Holy Spirit as in the days of the Apostles!

Somers, Conn.

ALL contributors to newspapers would do well to commit to memory and practice the following rules: If you want to interest your readers, be short; if you want to produce a practical effect, be short; if you want your article accepted by the editor, be short; if you want to be a benefit and not a bore, *be short!—Ex.*

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

THE SPARROW'S INQUEST.

"Who took his name in vain—
  The Lord of earth and sky?"
One sparrow to another said:
  "It was not you nor I.

Oh, no! we love to rise
  Each morn, and sing his praise;
To take God's holy name in vain!
  No sparrow has such ways.

Not one of us can fall
  Unnoticed to the ground;
And when for food to Him we've cried,
  Some crumb or worm we've found."

It was a little boy
  That took God's name in vain;
The awful thing I'm glad to think
  He'll never do again.

He heard the sparrows talk,
  Perched there above his head,
As shocked as they had been to hear
  The word that he had said.

And when he'd scampered home,
  Down by his bed he knelt;
And, sobbing, there he told the Lord
  How very bad he felt.

Not guiltless, them He holds
  That take his name in vain;
The thing if you have ever done,
  You'd better kneel the same.

—*Dr. Rankin.*

TREES THAT WEAR HATS.

You never heard of such a thing! Of course not, and I'm glad of it, for now I can have the pleasure of telling you something new.

These trees that wear hats—and there are I don't know how many hundreds of kinds of them—are very wonderful and beautiful. I dare say you've been in the woods and seen them a hundred times, even gathered them into baskets and carried them home.

I may as well tell you that you don't call them trees, but mosses—and it's only by the help of the microscope that you can see the perfect tree, and the cunning little hats they wear.

These hats are not like your father's "stove pipe." Some of them are round like a skull-cap; others are shaped like the helmets the old knights used to wear—you've seen pictures of them. Some are high, with a long point, like a tent; and others look like the high fur caps the Russians wear. Some have long tassels on top, like a gentleman's smoking-cap; and others are short and square like a paper hat. In fact, there is hardly a shape of hat you ever saw, or could think of, that couldn't be found among these wonderful little trees.

They are not just to look pretty, either, any more than yours is. They cover, and protect from the sun and rain tiny seeds, till they are ripe and ready to start life for themselves.

Then, as the hats are no longer useful, they just fall off, or tip over one side, and let the little atoms of seeds fall to the ground, or sail off in the breeze to start a new family of mosses somewhere.

Their hats are not the only odd things about these little wonders. Part of the tiny plants we call mosses are called by the wise men liverworts—just because they *don't* wear hats. They carry their seeds in the daintiest boxes and baskets, just the right size for a fairy.

The baskets are most elegant little things, and when filled with seeds look like birds' nests full of eggs. And all, you must remember, too small to be seen without a microscope.

When the seeds are ripe they get loose from the basket, and the first rain washes them out.

The boxes are even more curious. They are tightly closed till the seeds are ripe, when they suddenly spring open and scatter the seeds afar off.

Just the bursting of the box would not throw them far, you know; but there's a most wonderful little spring coiled up in the box. It is the pressure of the spring that bursts the box and scatters the seed. Not all the boxes open wide; some just open a little door on one side, and the seeds drop out; others jerk a trap-door off the top, and shoot out the seed.

The seed-cups are not the only beautiful part of them. The leaves—for they do have leaves, though you can hardly believe it, if you haven't a microscope to see them—the leaves are exquisitely beautiful, pointed, and often trimmed with white fringe on the end.

The delicate stem, with their branches, look, under the microscope, exactly like a forest of evergreen trees.

These tiny plants were made to collect and keep moisture, and splendidly they do their duty. Long and thick, and spongy, they hold every drop of water that falls into their arms, feeding it out gradually to the giant trees whose feet they cover. When their laps are too full to hold, the drops gather together and trickle off in a tiny streamlet; other little threads of water join it; it grows larger and finally becomes a broad river, cradled, and constantly fed by the moss-beds up in the mountain.

You see your old song is true, after all:

"Little drops of water,
  Little grains of sand,
Make the mighty ocean,
  And the beauteous land."

There's another lovely thing about them. When all nature is gay and glorious in summer, the soft little mosses almost dry up; but the moment the frost comes, and green tree and gaudy flower alike turn brown and die, the little mosses put on their freshest and greenest hue; then they grow and flourish, as though to console us for all the beauty we have lost with the summer.—*Little Corporal.*

Hygiene.

"This is for your Health."

WHAT SLEEP WILL CURE.

The cry for rest has always been louder then the cry for food. Not that it is more important, but it is often harder to get. The best rest comes from sound sleep. Of two men or women, otherwise equal, the one who sleeps the best will be the most moral, healthy and efficient.

Sleep will do much to cure irritability of temper, peevishness, and uneasiness. It will cure insanity. It will build up and make strong a weary body. It will do much to cure dyspepsia, particularly that variety known as nervous dysyepsia. It will relieve the languor and prostration felt by consumptives. It will cure hypochondria. It will cure headache. It will cure neuralgia. It will cure a broken spirit. It will cure sorrow.

Indeed we might make a long list of nervous maladies that it will cure.

The cure of sleeplessness, however, is not so easy, particularly in those who carry grave responsibility. The habit of sleeping well is one which, if broken up for any length of time, it is not easily regained. Often a severe illness treated by powerful drugs, so deranges the nervous system that sleep is never sweet after. Or perhaps long continued watchfulness produces the same effect; or hard study, or too much exercise of the muscular system, or tea and whisky drinking, and tobacco using. To break up the habit are required:

1. A good clean bed.
2. Sufficient exercise to produce weariness, and pleasant occupation.
3. Good pure air and not too warm a room.
4. Freedom from too much care.
5. A clear stomach.
6. A clear conscience.
7. Avoidance of stimulants or narcotics.

COLOR IN CLOTHING.—The color of clothing is by no means a matter of indifference. White and light-colored clothes reflect the heat, while black and dark-colored ones absorb it. White is the comfortable and fashionable color for clothing in summer. It reflects heat well, and prevents the sun's rays from passing through and heating the body. If white is the best color for summer, it does not follow that black is the best for winter. It must be remembered that black radiates heat with great rapidity. Give a coat of white paint to a black steam radiator, which is capable of rendering a room comfortably warm at all times, and the temperature will fall at once, though the heat-producing agency remain the same as before. A black garment robs the body of a larger amount of heat than white, and consequently the latter color is the best for winter garments. It is the best color for both summer and winter. Although this statement may seem like blowing hot and cold, it is nevertheless true. Let those who are troubled with cold feet, and who wear dark socks, change to white, and see if the difficulty is not in part or wholly removed. Utility in color is confined to the different shades merging from dark into light; but we find in connection with dress all the beautiful colors of the rainbow, and these are used for the ornamentation of the person.—*Golden Age.*

The World's Crisis

AND

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The World's Crisis
AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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CHRIST'S REIGN ON EARTH.

F. A. BAKER.

It is the common consent of all christians that, sooner or later, before the final judgment or after, the whole earth will be under the undisputed dominion of the Son of God. Those who believe that man gets his reward away from this earth and before the "resurrection of the just," understand that the predicted dominion of Christ must be spiritual, and this side of the final judgment over mortal men and a creation groaning beneath the curse. On the other hand, those that believe all reward to the righteous and punishment to the wicked is deferred till the resurrection and final judgment, and that the "meek shall inherit the earth" forever, and that "the kingdom, and dominion, and the greatness of the kingdom *under the whole heaven*, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him" (Christ) can plainly see that all those prophecies of Christ's future reign on the earth point to the day of immortality and a literal, endless kingdom.

A candid view of two or three texts will, I think, settle this question in the mind of the seeker after truth forever. Paul says (1 Cor. 15: 52), "We shall be changed in a moment, in the twinkling of an eye, at the *last trump*." Turning to Rev. 8: 2, I read—"And I saw the seven angels which stood before God, and to them were given seven trumpets." The "seventh," then, will be the "last." I then turn to Rev. 10: 5-7, and read—"And the angel which I saw stand upon the sea, and upon the earth, lifted up his hand to heaven, and sware by him that liveth forever and ever, . . . that there should be time no longer, but in the days of the voice of the seventh angel when he shall begin to sound, the mystery of God shall be finished." The point to be noted here is, that "time" ends, and the "mystery of God shall be finished," when the "seventh angel shall *begin to sound*."

Now turn to Rev. 11: 15-18 for the prophetic history of the sounding of the seventh angel—"And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever. And the four and twenty elders which sat before God on their seats fell upon their faces, and worshiped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come, because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged." The whole thing is plain. "The kingdoms of this world become our Lord's and his Christ's" when the seventh angel sounds.

Then "time shall be no longer." The work of the gospel (the "mystery of God") will have been "finished." The resurrection then occurs, the "time of the dead, that they should be judged," and the time that Christ shall "reward his servants the prophets, and the saints, and them that fear thy name, both small and great, and shouldest destroy them that destroy [*margin*—corrupt] the earth." The "nations are angry" when the seventh angel sounds, and will be bitterly opposed to Christ's reign. Ps. 2: 1. The reign of Christ will be over resurrected, immortal saints, on the redeemed and purified earth, personal, glorious, and eternal. "The inhabitant shall not say, I am sick, and the people that dwell therein shall be forgiven their iniquity."

It is well understood that the sixth trumpet has sounded, and the next will be the last. O, joyful thought! the King is coming soon! "Lift up your heads, and look up, for your redemption draweth nigh." "Glory to God in the highest, and upon earth peace and good will to men!" "My soul doth magnify the Lord." "Alleluia! for the Lord God Omnipotent reigneth. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready." Oh! what glory, and joy, and everlasting bliss in Christ's eternal kingdom, which we "know is now nigh at hand." Luke 21: 31.

"May we, then, midst pleasure or woe,
For that kingdom our hearts now prepare;
And shortly we also shall know,
And feel, what it is to be there."

The religion of Jesus Christ is a vast remedial system, made up of many mighty forces, and containing within itself capacities of adaptation and adjustment to every phase of the world's progress, and to every necessity of individual life. These mighty forces are to some extent dormant, and they must be awakened into action; and the outlying field around the church must be tilled by all the agencies which God has placed in our power. To develop these inner forces, and to cultivate this outer field, is the bounden duty of this age and the church.

IMMORTAL BREATH.

D. D. LATHROP.

A short time ago we heard the objection to man's total mortality presented in this way: "God being immortal, his breath must be immortal, from a principle in philosophy that a part is as the whole; and God's breath is a part of himself: therefore, when he breathed the breath of life into man's nostrils, he breathed into him a part of himself: hence, man's breath is immortal; God's breath being a part of himself, man's breath is a part of himself; hence, a part of man is immortal."

Let us see, how self-contradictory this objection is. Supposing that God breathes our common air, as man and other animals do, and that it is a part of himself; then if all of God is immortal merely because a part of him is, why is not man and the other animals all immortal because a part of them is, if their breath is immortal and is a part of them?—"They have all one breath." Eccl. 3: 19. If a part of man is a part of God, than *all* of man is part of God, if "a part is as the whole." If man is a part of God, and is sinful, then God is a sinner, and is going to reward or punish parts of himself. If man is a part of God, then man is God. Spiritualists admit this, and teach it. If man's breath is a part of himself, and "a part is as the whole," then man's breath is mortal because he is mortal; then if man's breath is mortal it is not a part of God, because he is immortal. 1 Tim. 1: 17.

If God breathes the same kind of breath that man does, there is atmosphere in heaven where God's throne is; but "philosophy" teaches that our atmosphere is about thirty to fifty miles deep. If God breathes as man does, why not admit that there is a personal God? Ex. 33: 17-23; Heb. 1: 1-3. If the atmosphere which we breathe is immortal, it is not necessarily intelligent and conscious. The hairs of our heads are parts of ourselves, but they neither reason nor think. If man's breath is his immortal soul, then there is but one immortal soul for all the men that live; for they all have one breath. Eccl. 3: 19.

If the soul of man is a part of God, then a part of God is mortal and is going to die; for "the soul that sinneth, it shall *die*." Ezek. 18: 4, 20. If a part of God is mortal, then he is all mortal if "a part is as the whole"; and if "the soul that sinneth, it shall die," it is not a "never-dying soul." The breath is not a part of the man, because God "formed man of the dust of the ground." Neither is the breath a part of God, because God created it at the time he "created the heaven and the earth." The woman had no immortal part, for she was taken out of Adam's side; for Adam's immortal part was in his nostrils, if he had an immortal part.

Man's breath is not immortal, because it can be destroyed, or decomposed, and is found to be composed of oxygen and nitrogen—twenty parts of the former to eighty parts of the latter in one hundred parts by volume. The oxygen is said to be the renovating principle.

We do not like the modern expression—"He died and his remains were buried." Why not use the Bible expression—"He died and was buried"? He that died is the same that was buried. Moses made a great mistake when he wrote, "The Lord God formed man of the dust of the ground," if modern theology is correct. He should have said—"The Lord God formed the remains of man of the dust of the ground, and breathed into it a never-dying-soul, and it became animated remains." Then it would do to say, "His remains died and were buried." If immortality is an attribute of the soul, the word "living" should not be used to qualify it, because it is superfluous. It would not do to say "living immortals," and yet the word living is just as necessary in the latter case as in the former, if the soul is immortal. David said—"Behold the eye of the Lord is upon them that fear him, upon them that hope in his mercy; to deliver their soul from death, and to keep them alive in famine." Ps. 33: 18, 19. How would it do to apply the common phrase thus—"To deliver their 'never-dying' soul from death, and to keep them alive in famine"?

It is hard for men to admit that they are mortal.

READY.

GEO. THOMSON.

How much difference is there between *getting* ready, and *being* ready? Just as much, I apprehend, as being in time for the train, and being too late. O, how many are continually talking about getting ready—getting ready for Jesus to come. And how many such are nearer ready now than one year ago? Is this the right position for christians to occupy? Jesus says—"Be ye also ready."

Getting ready is a justification for continuing in many bad habits, a plea for still cherishing naughty passions, and holding on to easily "besetting sins." *Being ready* is entire consecration; all upon the altar; everything given up for Christ; the old man with his deeds "put off." Pride is gone. Farewell the fripperies of fashion; your ribbons and laces, your gew-gaws and trappings, are too poor, too insignificant, for the ready one. Worldly ambition is gone. Farewell politics, Farewell every association that will not admit Jesus as its presiding officer and lawgiver. Selfishness is gone, away goes every darling, long-cherished, bad habit. Farewell tobacco, cleansed from all "filthiness of the flesh and spirit." Adieu to covetousness, penuriousness, stinginess, meanness, hatred, strife, backbiting, tattling, and the whole catalogue of Satan's clap-traps. All given up for Christ's sake—all on the altar.

Ready—ready for what? Ready to be married—married to Jesus. O what a thought! What are the qualifications? what the character of the Bride? "That he might present it to himself a glorious church, *not* having spot, or wrinkle, or any such thing, but that it should be holy and without blemish." Eph. 5: 27.

Individual christians are the constituent elements of the church. The church is the destined Bride of the Lamb. Here is her character; each component part must bear the character of the whole. Hear, dearly beloved! hear. "The marriage of the Lamb is come, and his wife hath made herself ready." Rev. 19: 7. When he comes, as sudden and swift as the lightning's flash, no time to finish the preparation then. Too late, too late, *too late*. The Bride will not only be "ready," but "waiting." "Lo! this is the Lord, we have waited for him."

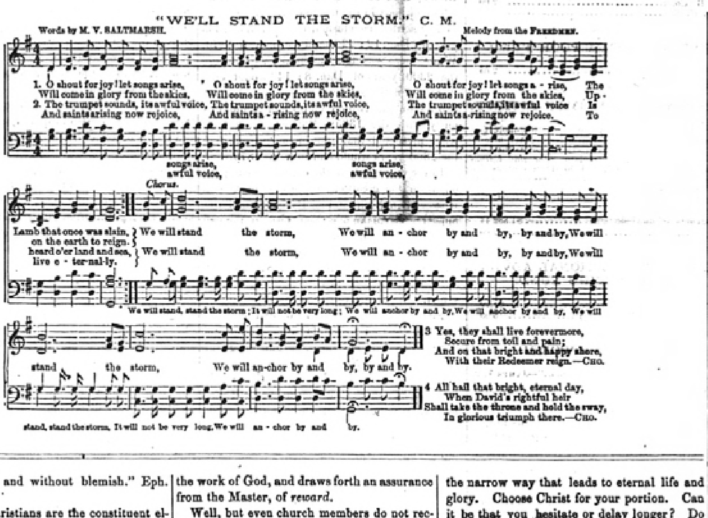
The difference between getting ready and being ready, is just the difference between the foolish and the wise virgins. The foolish were partially ready, and the wise were fully prepared. The foolish left something undone, the wise had everything done. Beloved! let us examine ourselves. Jesus is soon coming. Let us cast off the works of darkness. Let our motto be—

All for Jesus,
Jesus, all for thee;
Yes, I give myself to thee,
All to thee.

"Behold the Bridegroom cometh." "And they that were *ready* went in."

"WE'LL STAND THE STORM." C. M.

Words by M. V. SALTMARSH. Melody from the FREEDMEN.



IS THERE ANY EXCUSE?

P. MATHEWSON.

The Master says go into my vineyard and go to work, and whatsoever is right, I will give you. But I am at a loss to know what to do. If I only knew *what*, then most assuredly I would do it. Do not the Scriptures abound with examples showing that small favors are accepted, especially when they are the best we can do? They do. These multifarious examples left upon the pages of Inspiration for our profit, seem to say, I will accept *any thing in your line:* that is, what you are *capable* of doing. Many of us can sing with the poet—

"No foot of land do I possess,
No cottage in this wilderness";

yet under our own hired roof we can entertain a righteous man, giving him a bed, a table, stool and candlestick. Well, let us see what the Master saith about this work—"He that receiveth a righteous man in the name of a righteous man, shall receive a righteous man's reward." Does this reward look sufficiently important to influence us to do, a little extra work? We sometimes see noble-hearted people who reward their children and servants bountifully for extra painstaking, but where did ever humanity vie with such beneficence?

But, says another, I have no extra bed or table, every nook and corner of my little domicile is closely occupied—alas for me! Hist! what of that limped stream rippling so near your door? While on his wearisome journey, the servant of God enters your door parched with thirst. You offer him your best seat, and agilely hasten to dip the sparkling stream in your best cup, presenting it with a hearty good will, because he belongs to Jesus. This is what you can do, and the Master will not overlook it, trivial as it may appear in the eyes of the world, no more than he overlooks that poor widow's farthing so heartily contributed to support the church of God. Does not his language on these occasions prove that he highly appreciates every act where the motive is to honor him by doing good to his children?

The first work we hear of Matthew's performing after receiving Christ as his Savior, was the making of a great feast for Christ, and inviting a large concourse of his irreligious friends, that they might have the opportunity of listening to the doctrines and counsel of his new Master and Savior. This was what *he could do*, and Jesus caused it to tell for his glory, though pharisaic professors tried to make it appear that he and his disciples kept low company. But the gracious words which proceeded out of his mouth soon put them to silence? just as they always do.

But what I do does not seem to amount to much. If I could only be instrumental in *converting* one it would appear like work of some moment. But are you not willing to perform that kind of work he plans for you? Is not our Creator the best judge in the matter? Do not the facts as instanced above, and many others that might be adduced from the sacred page, prove he has many kinds of work but all tending to the same great end,—the good of mankind? When Jesus comes in glory, and says to those on his right hand—"Come, ye blessed," is it because they have been instrumental in converting souls? He does not mention it. Please read Matt. 25: 35-44. The giving of the cup of cold water as above stated was not converting a soul, but it was comforting one, and was emphatically the work of God, and draws forth an assurance from the Master, of *reward*.

Well, but even church members do not recognize my work as being of any special utility, and I— Be it so, you must not cease performing your little work; and just recollect this is no new thing under the sun. When the woman in the Gospel poured that costly perfumery upon the Savior's person, the disciples demurred greatly, and accused her of prodigality. Ah! said they, if you had only laid out that forty-one dollars and fifty cents for the poor, it might have done much good; but now, it is just wasted. But Jesus comforted her with words of sweet assurance, and reasoned with the disciples showing it was no more a waste to put it upon him when alive, than after he was dead. They used this kind upon their deceased friends, and why not be anointed "beforehand?"

But, says the isolated one, I seldom have the opportunity of administering to the wants of God's children, away here so lonely. If I could only meet with two or three of like precious faith, and listen to their testimonies, I would tell them of the mutual love between Jesus and myself, and how precious his Word is in my loneliness. Dear lone pilgrim, just read a little more found in 2 Cor. 8: 12—"For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." And then in 1 Cor. 10: 31, and also a verse from Col.—"Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." "And whatsoever ye do, do it heartily, as to the Lord, and not unto men." And remember you can do something for God even in your place; like the poor servant girl whose religious privileges were extremely limited, but who could live for God. When questioned how she managed to keep so spiritual minded, shut out from privileges, and her time so closely occupied, she answered that she did her work for God. Said she—"When I wash the children in the morning, I pray they may be cleansed from all impurity. When I dress them, I pray they may be clothed with Christ's righteousness," and so with other duties. Do all for God, then He will say "well done," whether it be in the field, behind the counter, or in the kitchen. Verily, there is no excuse for not laboring for the Master.

THE LESSON OF THE HOUR.

F. H. CHAMBERLAIN.

We hardly need ask whether there is a lesson to be learned from passing events. Yet we know that very many fail to learn the lesson, or learning, fail to practice it. But truly there *is* a lesson, and it is so plain that wayfaring men need not mistake the full import of it. The simplest form of the question is this—"Which road shall I take?" There is a broad way, and a narrow way. The broad way leads to death, the narrow way to life. Which way do you choose? Which way are you now walking in? Shall we say that the broad way is a dangerous way? You have only to open your eyes to see the proof of this.

Here is one example "to our purpose quite." One of the foremost men of the present age (shall I say foremost in wickedness?) is suddenly arrested in his career, and with but a few hours to dictate his will, or give expression to his dying wish, he dies, and is buried out of sight. He has outstripped all his rivals in the race for wealth, and in a brief time had risen from a lowly position, to the giddiest heights of wealth, and to the power that wealth confers.

"Musicians soothed his ear with airs select;
Beauty held out her arms; and every man
Of cunning skill, and curious device,
And endless multitudes of liveried wights,
His pleasure waited with obsequious look.
And when the wants of nature were supplied,
And commonplace extravagances filled
Beyond their asking; and caprice itself,
In all its zig-zag appetites gorged full,
The man new wants and new expenses planned;
Nor planned alone." Others "took up his case,
And planned for him new modes of folly wild; . . .
. . . Yet after all his riches grew,
. . . So lavishly upon a single man
Did Providence his bounties daily shower."

But while his sun had yet hardly marked the hour of noon; while yet he was in his early vigor and prime; the darkness of death closes the scene, and the glare and the glitter of the brilliant show is shrouded in the tomb. What now to him is the power he but lately held in his hand? And what the millions on millions piled, which but yesterday he called his own? With all his dazzling success, his life is a failure, if he failed to lay up treasure "where moth and rust do not corrupt, nor thieves break through and steal."

Is there one now standing at "the parting of the ways," hesitating whether he shall choose his portion here, or in the world to come? Let this hour witness your choice, and let it be the choice of wisdom. Choose the narrow way that leads to eternal life and glory. Choose Christ for your portion. Can it be that you hesitate or delay longer? Do you doubt His power to save? O, do not undervalue the offer of life and immortality. Hesitate no longer; doubt no longer. "Choose ye this day whom ye will serve." "As for me and my house, we will serve the Lord."

"MY LORD."

W. F. FAHNESTOCK.

"How sweet the name of Jesus sounds
In a believer's ear!
It soothes his sorrow, heals his wounds,
And drives away his fear."

Yes, thus it was on this beautiful supposed anniversary morning of our dear Redeemer, when in the stillness of midnight the bright stars in myriads, that decked the blue heavens in all their brilliancy, seemed to vie with each other to add lustre to the scene, and as the clock struck one, the silence was broken by a quartette of strong, sweet male voices on the street—

"Hark! the herald angels sing,
Glory to our new-born King!"

calling back that precious morn when the shepherds of Israel who watched their flocks by night followed the star in the east, to bring their adorations to lay them at the feet of Him who shall be called the Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Can we not in sympathy with those shepherds this morning and from the fullness of our hearts—

"With joy the chorus we'll repeat,
Glory to God on high!"

and follow the babe of Bethlehem from his manger home through his boyhood days, where he astonished the doctors of the law with his wisdom; onward in his earthly career, and sit at his feet as did Mary, drink in his precious teachings, and thereby be strengthened to bear the buffetings and assaults of the enemy; go with him to the closing scenes of life to the garden of Gethsemene, where by himself he agonized for us, sweating great drops of blood, when all earthly aid had left him, and angel hands ministered unto him; follow through his scene of trial and condemnation, where all the powers of darkness arrayed their infamy against him, but "as a lamb that is dumb before its shearers, he opened not his mouth"; "he bore our griefs"; go with him to Calvary's mount. Hark! the sneers, the buffetings, the scoffing jeers of the infuriated crowd as they onward go; deserted even by those who were his bosom friends; see the soldiers nail him to the accursed tree, and hear his cry of agony—"Father, Father, why hast thou forsaken me?" He thirsts; "they gave him vinegar to drink," when a Roman soldier's spear entered his side, from whence

"There was a fountain filled with blood,
Flowed from Immanuel's veins,
And sinners plunged beneath its flood,
Lose all their guilty stains;"

and he cried—"It is finished."

There stood the three Marys in agony at the foot of the cross by the dying Lord. Our hearts almost shrink in their agony in sympathy at the lost hope. But go with them to the sepulchre of Joseph, and then see Him whom they hoped should have redeemed Israel sleeping in the silent tomb, sealed and guarded by Roman soldiers. Well may we turn away with those affectionate women, who with almost broken hearts return to their homes. Affection still survives the shock, and the thought ever uppermost in their hearts is, my Jesus; for they prepared spices and ointment (Luke 23: 56), and rested the Sabbath day. The deep agony of their loss is no doubt manifested by sleepless nights. As the first day of the week cometh, Mary Magdalene early, when it was yet dark, came unto the sepulchre bringing spices which they had prepared, and certain others with them, and they found the stone rolled away from the sepulchre, and they entered in and found not the body of the Lord Jesus; then she runneth and cometh to Simon Peter, and the other disciple whom Jesus loved, and said, "They have taken away the Lord out of the sepulchre, and we know not where they have laid him." Jno. 20: 11; Luke 24: 1-3. Was not this a moment of aggravated agony, and especially when the disciples left those women and went away again to their home? Mary stood without at the sepulchre weeping; and as she wept she stooped down and looked into the sepulchre, and seeth two angels in white sitting one at the head and the other at the feet where the body of Jesus had lain; and they said, Woman, why weepest thou? She said, Because "they have taken away *my Lord*, and I know not where they have laid him." As Mary turning from the sepulchre in her depth of despondency, meeting Jesus whom she supposed was the gardener, she exclaims, "Sir, if thou hast borne him hence, tell me where thou hast lain him, and I will take him away." Yes, yes,—"They have taken my Lord away, and I know not where they have lain him."

Truly this sad picture of an absent Lord is fearfully demonstrated in our day. Go to the house of God where the multitude assemble on the Sabbath day to worship, and what do we find? Oftentimes the pride of life, thoughtlessness, indifference to the spirit of worship, yes, forms of worship without the power thereof; elegance, eloquence in all its desirableness to fascinate the ear, every thing to pamper and gratify the taste, but,—"they have taken away my Lord, and I know not where they have lain him." Go to the social prayer meeting, and how is it there? From a congregation of three or four hundred there may be twenty or thirty Marys, and a John, and a Simon, and oh, the languor, apparent coldness, the zealous pastor doing all he can to arouse the sleeping virgins, but no hand to uphold his; no, no,—"They have taken away my Lord, and I know not where they have lain him." Go to the social circle, and what is heard there? You scarcely dare speak the name of Jesus. Its concerts, fairs, lectures, dress, fashion, and any thing else that can fill the flying moments, for—"they have taken away my Lord, and I know not where they have lain him." Go to the family circle. Periodically you take the Bible to read and pray, and oh, the lassitude, distaste, tardiness, unwillingness. Why? "They have taken away my Lord, and I know not where they have lain him." Go to our own hearts, and as Mary stooped down and looked into the sepulchre, let each one of us in deep humility stoop down, peer into the sepulchre of our hearts, and see if Jesus is indeed enthroned there, the hope of glory. What do I behold there? Is that envy, is that pride, is it evil-speaking, covetousness, worldliness, doubt, unbelief? What? does all manner of evil fill that place that should be filled with the bright rays of the Sun of righteousness? Is it so? Have these taken away my Lord? Oh, where have they lain him? Yes, turn away, if perchance I may meet the gardener, and ask him, "Sir, if thou hast taken him hence, tell me where thou hast lain him, that I may take him away." Have him restored to the sepulchre of my heart, ere it be too late; for the night is "far spent, and the day is at hand," when many will irretrievably say—"They have taken away *my Lord*, and I know not where they have lain him."

Harrisburg, Pa., Christmas, 1871.

PUBLIC PRAYER.

F. BURR.

I occasionally come across people who are conscientiously opposed to public prayer. I wish to write a few words to any such who may read this paper. There are some persons who go around pretending to preach, who ignore public prayer as "Pharisaical," or "Babylonish," or some other "ish" to suit their feelings so that they may cry it down. Such are generally persons of extreme views, who pretend to know a great deal about some little things, and to be very particular to fellowship only those who come up to their standard of knowledge, and receive *their gospel*. Such will "strain at a gnat and swallow a camel." I do not expect to benefit such, but some who are honestly deceived in the matter will be glad to learn the truth.

The Scripture argument against public prayer is mainly based on the words of our Savior as found in Matt. 6: 5, 6, in which we have very specific directions for private prayer, and as such, the pronoun is put in the singular number, while in the Lord's Prayer close following the pronoun is found in the plural. Private, individual requests would sound very strangely if put in the plural number.

The point at which Jesus aimed his rebuke in the fifth and sixth verses, was the custom of those who foisted their own private requests before the public ear, so as to appear so very sanctimonious. This was hypocrisy, pretending to pray to be heard of God, but really to be heard and praised of men. This Jesus condemned most decidedly. The nature of a private personal prayer is far different from that uttered as the harmonious petition of a church of believers. So Jesus said, "When *thou* prayest," that is, for thyself alone, "enter into thy closet and shut to thy door." This private confession should be made every day, unknown to man, but known to God "who seeth in secret." "But when ye pray, say after this manner, Our Father etc." How different is this! Here is the combined petition of many hearts sent forth to a common Father. And this direction for public petition does not conflict with the direction just before concerning *private* prayer. Both have their place, but the *private* prayer is very essential. Let us all take heed.

We have several New Testament records of public prayer, certainly none of which conflict with Jesus' directions. If they did they would be condemned. But, on the contrary, they were very acceptable to God. For instance, Jesus' words at the tomb of Lazarus, as he spoke to the Father while the congregation stood around him. He asked God to grant that they might believe that He had sent him. This was a public petition of Jesus himself, and certainly would not conflict with his teachings. And the result was, many of the Jews did believe on him, and the prayer was answered. Another remarkable instance of public prayer is recorded in Acts, 4: 23-31. In that passage it is stated that the company "lifted up their voice to God with one accord." Surely, that was praying in company, and it was found to be very acceptable also, for "when they had prayed the place was shaken where they were assembled together." Thus God gave witness that their prayer was heard, and thus they were encouraged in their deeds.

Another record is in Acts 12: 12, in which we are told that Peter, when delivered from prison by the angel, came to a house "where many were gathered together praying." And God answered their prayer by liberating Peter and sending him to their presence. The apostolic directions given in 1. Tim. 2: 1, 2, were evidently intended as guides to Timothy concerning public worship, and made mention of prayers and supplications as the chiefest work of the service, and indeed they are, as I can freely testify. An earnest spirit of prayer pervading an assembly will help the preacher's utterance amazingly. And when in prayer at public services I can feel an unusual unction, then I know God's blessing will attend the word. Many other instances are recorded of public prayer, but "in the mouth of two or three witnesses every word is established."

Prayerless worship! What sort of worship can that be? Does it have its springs in heaven, or on earth? Do men worship thus because they are devoted? Prayerless worship is too near Godless worship to suit a devotional heart. The worship of this age needs more *heart*, more *feeling*, and not less. There may be counterfeit prayers, but let us not reject the genuine. Do not be afraid of too much prayer. Rather, fear too little. "I will that men pray everywhere."

THE SPIRITUAL CONDITION OF EUROPE.

J. E. CLARK.

The hand of God in the history of the past year is too manifest to be mistaken. If we will but look, we will see a hand-writing on the wall. The apostle Paul said that day should "not come, except there come a falling away first, and that man of sin be revealed, the son of perdition." This prophecy has become history, and as we look back thirteen hundred years, we discover a line of apostate rulers, who sprang out of an apostasy, whose label—"man of sin"—is no libel, who enthroned themselves in the temple of God, and who claimed to be worshiped as God. If any person doubts the real character of the papacy, let him carefully study the lives of the popes as portrayed by Roman historians.

At the late council of the Vatican, the heroic Bishop Strossmayer charged that many of the popes had been guilty of avarice, incest, simony, and murder. For many centuries popery warmed its red hands at the fires of the stake, where God's martyrs were burning. Its tactics have changed, but not its temper. Three centuries ago Rome would have sent Hyacinthe and Dollinger to the stake. To-day she strips off their robes and hisses them out of their churches. Then she would have executed them; now she only excommunicates.

Wonderful changes have taken place within the past century, and three great battles have been fought during this time. First, the battle of Waterloo; and it finished the dynasty of the first Napoleon. The second battle was fought at Gettysburg, and made an end o American slavery. The third battle was fought at Sedan, and it finished the rotten empire of Napoleon III., and the temporal power of the pope.

To-day Europe is rising from tyranny and misrule. She is setting her face away from Rome, and laughs at the infallibility dogma. We look at reunited Germany, and behold a Protestant emperor, and beside him stands Prince Bismarck, with Martin Luther's Bible in his hand. England is Protestant. Russia belongs to the Greek church; and the nations no longer bow down and kiss the feet of the high pontiff at Rome. The spiritual tone of Europe is improving. During the late war in Europe, the German battalions went into action chanting Luther's battle psalm—

"A strong refuge is our God in trial."

And their churches throughout Germany rang with these precious words—

"God is our refuge in distress,
Our Shepherd watching us to bless;
Our shield of hope through every care,
And therefore will not we despair,
For thou, oh God, art ever near."

Truly the high praises of God are being sung in Catholic Europe. There is an uprising of the people, and a wonderful change. The man of sin is to be consumed with the Spirit of his (Christ's) mouth, and destroyed with the brightness of his coming.

"MY HEART IS FIXED."

J. B. WELLS.

Can you, like David, say—"O, God, my heart is fixed, I will sing and give praise"? Is your heart fixed on God, and the life beyond this? Have you fully resolved to live here with an eye single to the glory of God, so that you may be a resident of a better, even an heavenly country? Let me entreat you not to allow your heart to be fixed on riches, dress, or education, without it is also fixed on God. Let him be first, all else second. Let your example correspond with your precepts. Live good, as well as talk good, and "forgetting those things which are behind, press toward the mark for the prize of the high calling of God in Christ Jesus."

How great the Lord is; and shall we not serve him? He commands, and nature obeys. He said to the rolling billows—"Hitherto shalt thou come, but no further, and here shall thy proud waves be stayed." Amid the great convulsions of nature the sinner may well fear and tremble, but the christian need not, for his heart is so fixed, trusting in the Lord. What though troubles arise, afflictions come, and temptations beset us on every side; what though friends forsake, and foes laugh to scorn, cannot we with the apostle Paul say—"These light afflictions, which are but for a moment, work out for us a far more exceeding and eternal weight of glory."

Whether we are in youth's bright morning, in the noon of life, or leaning upon our staff, feeble with the cares and anxieties of many years, let us not forget that to-day only is ours, and that "whatsoever a man soweth, that shall he also reap." Whether at home or abroad; whether in sickness or in health; whether rich or poor, let us ever live near to Jesus, keeping our hearts fixed continually on God, and when the burning day arrives, and the ungodly cry for rocks and mountains to fall on them and hide them from the presence of the great God, we may lift up our eyes and say—"O God, my heart is fixed, I will sing and give praise."

Rochester, N. Y.

The World's Crisis AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Feb. 21, 1872.

☞ Please Remember!

☞ All remittances to this office, in the form of Drafts, Bank Checks, and Postal Money-Orders, should be made payable to the Business Agent, GEO. T. ADAMS.

☞ Take Notice!

☞ All subscriptions for the Crisis are payable in Advance, at the rate of $2.50 a year.

☞ No Letters received from the Editor since our last issue.

"NEITHER ANGEL NOR SPIRIT."

A sister requests an explanation of Acts 23: 8—"For the Sadducees say there is no resurrection, neither angel nor spirit; but the Pharisees confess both."

We are here told, in part, what the Sadducees denied, and in part what the Pharisees believed—and *only* in part—other features of this faith were held in its positive and negative forms by both parties, such as the personality of souls distinct from the body, their transmigration (living successively in a cat, a dog, a mouse, a snake, or an elephant,) or their descent into a big hole in the centre of the earth, all of which things the Pharisees believed, and the Sadducees denied; none of which points of difference are here mentioned. Paul here refers to only three items of antagonism in their faith.

1. The Sadducees denied the resurrection; the Pharisees admitted that the dead would rise.

2. The Sadducees denied the existence of angels; the Pharisees believed in their existence.

3. The Sadducees denied the existence of spirits, such as Jesus cast out of men, often called devils; but the Pharisees believed that satanic spirits existed. Not a word is here said about the *human spirit*.

If, however, we should adopt the Pharisees' view of the human soul, simply because the disciples were once Pharisees, we should have to swallow the bitter pill of transmigrationism, and of a home in the bowels of the earth. Did the apostles believe this heathenism, baptized into Phariseeism? Not after they believed in Christ as *"the life,"* nor in any of its appendages.

A SPIRIT SPEAKING TO PAUL.

The Parisees said of Paul who had related his remarkable experience of being spoken to on his way to Damascus. "If a spirit or an angel hath spoken to him, let us not fight against God." Acts 23: 9. Some have supposed that the Pharisees here refered to a disembodied human spirit. Even if they did, it is not here mentioned by the way of sanction, but only as a matter of history. Nor did Paul in this connection proclaim himself a Pharisee in faith except upon the question of the resurrection. If he had unqualifiedly announced himself a Pharisee, he must have sanctioned transmigrationism, and the theory of an underground home for departed souls, which was believed by the Pharisees. This Paul did not do.

The Pharisees could not have meant, however, that a *human* spirit might have spoken to Paul in the way, without repudiating their own theory of its descent into the bowels of the earth at the death of the body, except in cases of transmigration. Doubtless the expression here used, "a spirit or an angel," is used as we often use two terms expressive of the same thing, the latter term being explanatory of the first, as if I should say, "A star or a meteor fell from heaven"—two names applied to one thing. Angels and devils are called spirits—as, "He maketh his angels ministering *spirits*," and Christ "cast out unclean *spirits*"—but is is not probable that the Pharisees meant to intimate that God might have spoken to Paul by a devil, but by a holy spirit, otherwise called an angel. W. S.

"A Peculiar People."—Such are the true people of God, and such they have been in days gone by, and such will they be in days to come. But in what does their peculiarity consist?

1. They are "zealous." God's people should never be minus of zeal, for "it is good always to be zealously affected in a good cause." Lukewarmness is not an ingredient of true christianity.

2. Not only are they a zealous people in relation to true theology, though it is well enough to be zealous for the truth of heaven, but they are likewise "zealous of good works."

There is a kind of zeal that is up to fever heat whenever there is a chance for a theological contention, but it subsides at once when it comes in contact with the prayer meeting atmosphere. That kind of zeal savors more of carnality than of spirituality; for it is possible to contend even for the truth to gratify carnality. A kind of zeal that has no relish for good works, and thrives only in the element of theological strife, is certainly an unsanctified zeal. Not that we would see less zeal for the word of truth, do we thus speak, but that we would see more zeal for good works. Let us in this respect be a "peculiar people." W. S.

The *N. Y. Tribune* is pleased to say in a late issue—

"Earthly affairs are speedily to be wound up, if the *World's Crisis* newspaper is to be believed. Peruse this, O careless reader, and shake:

'The cup of iniquity is about full; the harvest is nearly ripe; and soon the heavenly reapers will descend to begin their great work of separating the wheat from the tares. It is a solemn hour in which we are living; yet but few realize how near we are living to the end of the present dispensation. It is time to be wide awake, gazing from the watch-towers for the first glimmer of light from the dawn of the eternal morning. Let us be all ready to depart at a moment's warning.'

We do not believe one word of this; we have not the slightest idea that the world is to be destroyed or made over; that the wheat and tares are about to be separated. Those who do so believe, we have observed, never have the least doubt of the branch of the cereal family to which they belong; we never knew a millenarian who thought himself one of the tares. We affirm that one who is working well to-day may calmly trust the hidden season of to-morrow, and that one who passes his time in scaring nervous people out of their senses, may be grievously mistaken as to the quantity of treasures which he is laying up in heaven."

Received from the publisher, Alex. Moore, Boston, "Parasites of the Human Hair and Skin." By Dr. B. Joy Jeffries, A. M. Also, "Small-pox: the predisposing conditions and their prevention." By Dr. Carl Both.

There are, it is claimed, 9,000,000 "Spiritualists" in the United States.

☞ Will Bro. Wm. Sheldon inform us at this Office, where a letter may reach him within the next ten days?

☞ Read Bro. Wing's letter in another column.

THE DURATION AND NATURE OF FUTURE PUNISHMENT.

By Henry Constable, A. M., Prebendary of Cork. Reprinted from the second London edition, with an Introduction by Prof. C. L. Ives, M. D., of Yale College. 8vo. 68 pp. Price 40 cents.

All things considered, we regard this the best work on the subject treated of now before the public, and *the* one to distribute, especially among our friends and neighbors who do not hold with us on the subject. We have procured a large lot of the publisher, and put them at the following low prices:—1 copy, 40 cts.; two copies, 75 cts.; three copies, $1; one dozen for $3.50;—all sent by mail, postpaid. Please order freely. Ag'T.

NEW TRACT.

We have just received a new tract of 24 pages, entitled, "The Coming Reign of Terror, or the Commune," by W. N. Pile. The writer shows that the "Reign of Terror" of 1792 was produced by the workings of Socialism, Spiritualism, Infidelity, Free-Love, and the Commune; and then reasons that as these elements are now at work everywhere, they must produce the same results. The tract treats of the living issues of the present, reveals the awful condition of society, and shows that we are on the verge of "the battle of that great day of God Almighty."

For sale at this office. Price, by mail, single copy, 7 cts.; five copies, 30 cts.; ten copies, 50 cts.; fifty copies, $2.00; one hundred copies, by express, $3.50. Ag'T.

Also sold by the author at Springfield, Mass.

"WE ARE JOURNEYING."

With the poet the christian can say—

"I'm a traveler, and I go
Where all is fair."

But where is that realm of bliss to be enjoyed? The first effort of latter day theologians is to locate it in the skies; but upon being repulsed with an array of Scripture testimony, many are led, instead of submitting to the truth of God, to take what they deem a conciliatory ground, saying that is makes no difference, if we only get there. They feel like a Wisconsin clergyman, who took for his text, "Come and go with us, and we will do thee good;" and as he was preaching in a place where the Advent doctrine had been proclaimed, and Eld. B., an Advent preacher being present, he knew better than to preach them into heaven; so after exhorting his hearers to start on the journey with them, he finally said, "Some may inquire *where* we are going; but" said he, "I don't know, and don't care, if I only get there; but come and go with us."

Next morning Eld. B. had a fine opportunity of applying this principle. On his way to a village near by, with his horse and wagon, he saw one of this minister's members, and instantly hailing him, said, "Come and go with us."

"Where are you going?" said the man.

"I don't know, and I don't care," said Eld. B., "if I only get there; come and go with us."

This set before his eyes the position taken by his own minister so plainly that he could not fail to see it.

Well, we may *know* where we are going, for God has told us; and we ought to *care* for what God has said about it. We are on a pilgrimage to the kingdom of God,—a kingdom to be set up at the close of human probation, and not a kingdom to precede the judgment to be filled with unjudged people; a kingdom to be established on *earth* for resurrected saints, and not a kingdom in the skies to be the dwelling place of invisible shades.

Not only do we know to what kingdom we are journeying, but we also know something about the time when we are to get there. On this long journey we have passed successive waymarks previously designated by divine wisdom, by which we know approximately where we are on our journey; and as we have passed the last guide-board in the catalogue, which was to be seen near the journey's end, we know our relative nearness to the promised kingdom, and we can joyfully sing—

"But our journey's end is near,
Soon we shall rest."

W. S.

NEW PROOF OF IMMORTALITY.

As long as substantial help is not at hand, the drowning theology of soul-immortality will continue to grasp each floating straw, thinking to find support. In a recent sermon on the immortality of the soul, proof was sought in man's ability to "know good and evil," assuming that if a mortal being could know good and evil, the horse, the cow, and all the animals would know good and evil, and thus come under the rule of accountability; and inasmuch as they did *not* know good and evil, this knowledge in man must be the result of internal immortality. Let us see what the argument will prove, provided it is right.

When we look at the record we learn that man did not know good and evil at his creation, but he became such a being by committing sin; hence, if the foregoing claim is valid, it follows (1) that man was created without immortality; (2) that he *obtained* immortality by sinning; and consequently if he had never sinned, he would never have become immortal. Did sin put an immortal soul into man, by which he was enabled to know good and evil? Are we really ready to say that sin gave birth to immortality? So much for the new argument. We wait for another.

W. S.

Prayer Meetings.—Prayer meetings are the pulse of the church, which beat with regularity when the church is in good health. When the prayer meeting is thinly attended, and void of zeal, be sure that the health of the church needs looking after. When the prayer meeting dies, the church cannot be awake. There is one way to prevent the death of a prayer meeting; that is, assemble its friends; for a prayer meeting was never known to die in the presence of its friends. Will its friends refuse to come to save its life? Then their friendship is only nominal, and not real; for what friend would refuse to save the life of one he loved? Do we love the prayer meeting? Don't let it die. W. S.

— Blessed is he who employs all his time profitably, is silent on subjects that do not concern him, and passes through this tumultuous world like one that is dumb and heareth not, for the Lord's sake.

THE TRACT FUND.

The *Advent Christian Publication Society*, at a meeting on Springfield Camp-ground, August 23d, 1871, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. Sibley, *Sec'y Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, Geo. T. Adams, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$373.90
L. P. Parker	4.00
W. E. B	.25
Mrs. E. Fletcher	1.00

POOR FUND.

To send the Crisis to the Poor.

Previous acknowledgments	$26.45
J. B. Cook	2.00
W. H. M	2.00

YOUNG PILGRIM POOR FUND.

Previous acknowledgments	2.55

AMER. ADVENT MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim *"the glad tidings of the kingdom at hand"*; and should be sent, as also payments of pledges made, to the Treasurer, Geo. T Adams, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments	$1.882.44
"C."	2.00

SPRINGFIELD NATIONAL ADVENT CAMPMEETING FUND.

Previous acknowledgments	$2.00
J. C. Burnham (pedge paid)	5.09

OUR LAST EFFORT!

"The Judge standeth before the door."—James 5: 9.

We call the *special* attention of our brethren scattered abroad, who believe that the Lord is coming in 1873, to engage with us in giving a *distinctness* to the cry—"Behold! the Bridegroom cometh!" and warn the world of their approaching doom. *Immediate action is demanded.* Let all such as have this world's goods in their possession, and believe they will soon be consigned to the flames unless *speedily used* in the cause of Christ, and in making known his *immediate* coming, appropriate such sums, from time to time, for this object as the cause of Christ requires, so as to meet their responsibilities as stewards of our Master to be faithful. We want to publish tracts and sheets containing evidences on the *time* of the Lord's coming, with other important matter, briefly stated in a concise form, and scatter them world-wide; and thus preach the gospel of the kingdom throughout the *whole world* as a *witness* to the nations *before the end comes.* Let all such as feel that our duty lies in this direction, *send their names*, and the *amount* they will appropriate from time to time for this object, to Geo. T. Adams, Agent of the Adv. Chris. Publication Society; and also suggest any plan of operation that will be most advisable, and most speedily attain the end desired.

L. T. Cunningham.

L. T. Cunningham $500.00

SOUTHERN MISSION.—No. 9.

My last number left me at Stevenson Ala. with Eld. Cargile, where I have since been preaching every day, despite the coldest weather known in this region for some time—some say for fifteen years. Of course this prevents many from coming, but those who do come, are nearly all deeply interested. I had the pleasure of forming the acquaintance of a Bro. F., an intelligent man residing here, who obtained my last work, "Life Beyond Death," some months ago. At the first reading, he was impressed with the thought that it was not far from the truth. He read it carefully a second time, and was strengthened in the conviction. He then read it a third time with Bible in hand, turning to every passage refered to. He is now a confirmed believer, and is able to defend the faith. Of course he feels quite different from a minister in this region who is too wise to read the arguments presented, and tells his people that he "does not preach Yankee, pray Yankee, sing Yankee, nor do Yankee." When men seek to forestall the spread of truth by raising the cry of "Yankee," to prejudice the people, I conclude they are hard pressed for arguments to repell it. But it is nothing new for truth to receive slurs.

Have just received a note from Bro. Bowman of S. C., informing me of the receipt of over one hundred and fifty copies of "Life Beyond Death," which I had sent him to distribute. He says:—

"The books came by mail, and have been nearly all given away, and are doing good service. Thank the Lord, light and truth are spreading all over this country. The opposition it meets only makes it shine the brighter. I have sent works to Georgia and Alabama. Tell those brethren (I mean the Baptist and Methodist preachers who have got into the truth,) never to part with it, if they have to give up their heads."

Cannot comply with the strong request to visit that region yet. Have also just received a note from a brother in Ooltewah, saying—"Our church-house foundation is laid, and the work is progressing." We spoke of this matter in a previous article, and are glad to hear that the house is being erected. We are to remain in Stevenson a little longer. The Editor of the *New Era* thus speaks of my preaching. "Rev. Wm. Sheldon preached here Sunday night. As he stepped into the pulpit, he sang the old chorus,

'Oh, you must be a lover of the Lord
If you want to go to heaven when you die,'

changed thus—

'If you want to reign with Jesus when he comes.'

This was a foreshadow of his sermon, which was to prove that none of earth's inhabitants have entered heaven; that this earth is to be the heaven for the saints' everlasting rest. He was successful in his effort. Is a learned, fluent speaker."

Many are opening their eyes to the truth. Error fades before it. W. S.

The Christadelphians.—This sect believe in one Deity, who is the author of the Bible, announcing to the world his word by the prophets, Christ, and the apostles; who also is one God, not three, as the clergy teach. They believe in the restoration again of the kingdom to Israel, which, by right, is the Deity's kingdom and that the Jews are his peculiar people. They also believe that man is the possessor of no such treasure as an immortal soul; but that man was made a living soul, and not an immortal soul, as the clergy teach.

THE WORCESTER CONFERENCE A GLORIOUS SUCCESS.

This blessed conference has inaugurated a new era in the Advent cause. It has been spoken of as the most important meeting that has been held for twenty years. The great theme, or subject, under discussion was the *definite time* connected with the second advent of our Lord and Savior Jesus Christ. There was a much larger number of brethren that attended this meeting from abroad than was expected, and much deeper interest manifested in the subject discussed than we supposed existed. Truly God was in the meeting by his Holy Spirit. Glory to his Name! The meeting was characterized by charity and brotherly love, with a very few things that might appear censurable. The main points discussed were the commencement and the termination of the chronological periods of the Bible. And so far as I could discover, all who took part in the discussion, having come to any settled conclusion, believed the 1335 years of Dan. 12: 12 would end in A. D. 1873. While there was less unanimity as to where the 2300 years of Dan. 8: 14 would end, there was nothing presented that would establish a date that would end them simultaneously with the 1335. But we think facts were presented that proved *conclusively* that the 2300 years would end in A. D. 1875.

In the discussion of the chronological periods from the creation to the first of Cyrus, between Brn. Simpson and Barbour, the latter appeared to make one year less to the call of Abram than Bro. S.; Bro. B. making 2083 years, while Bro. S. made 2084. We regard Bro. S. correct in the number 2084, although his premises might at first sight appear unsound. We will give our reasons:

First, we read in Gen. 7: 6—"And Noah was six hundred years old when the flood of waters was upon the earth." This language either means that Noah was six hundred years old at the *commencement* of the flood or at the termination: that it does not mean the *termination*, will appear from what we read in the tenth verse—"And it came to pass *after seven days* [or, *on the seventh* day—*margin*], that the waters were upon the earth." This tenth verse may be compared with verses fourth and sixth. If Noah was but five hundred and ninety-nine years old at the commencement of the flood, there could be but 1655 years from creation to this point; or else we shall be obliged to admit that Methuselah lived outside the ark, clean through the flood till the waters were dried up, before he died, as will appear by the following facts:

First, "Adam lived an hundred and thirty years, and begat a son in his own likeness . . . and called his name Seth."	130
And Seth lived one hundred and five years and begat Enos	105
And Enos lived ninety years and begat Cainan	90
And Cainan lived seventy years and begat Mahalaleel	70
And Mahalaleel lived sixty-five years and begat Jared	65
And Jared lived one hundred and sixty-two years and begat Enoch	162
And Enoch lived sixty-five years and begat Methuselah	65
And Methuselah lived nine hundred and sixty-nine years and he died	969
	1656

We see from these facts, that if no more than 1656 elapsed from creation to the end of the flood, then Methuselah was carried clean through the flood outside the ark without being drowned.

I think we had better believe that Noah was six hundred years old at the commencement of the flood, as the Bible says, than to be involved in such an absurdity as this. It is evident that Methuselah lived down to the first year of the flood, and then died.

These facts prove that 1656 years elapsed from creation to the flood	1656
We have one year for the flood	1
Shem begat Arphaxad two years after the flood	2
Arphaxad lived thirty-five years and begat Salah	35
Salah lived thirty years and begat Eber	30
Eber lived thirty-four years and begat Peleg	34
Peleg lived thirty years and begat Reu	30
Reu lived thirty-two years and begat Serug	32
Serug lived thirty years and begat Nahor	30
Nabor lived twenty-nine years and begat Terah	29
All the days of Terah were two hundred and five years and he died	205
Thus we have two thousand and eighty-four years from creation to the time that God made the *promise* to Abraham:—from which *promise*, to the giving of the law to Moses, was four hundred and thirty years	2084 430
From the law, to the twelfth year of Ahasuerus, the commencement of the vision of the twenty-three hundred years was eleven hundred and eighty-six years	1186
Making from creation to the twelfth of Ahasuerus thirty-seven hundred, ending in the twelfth year of Ahasuerus king of Persia, where the twenty-three hundred begins; consequently ending the two periods combined in	3700 1875

Also making six thousand years from creation to 1875, and reaching to the *justification* of the sanctuary. Therefore the wicked nations must be removed from the earth previous to 1875.

It is high time this subject was more fully understood; and it will be. Let arrangements be made to hold another time conference as soon as practicable, in some place where brethren are best situated for such a meeting. Springfield and Portsmouth have been suggested. L. T. Cunningham.

THE GENERAL THEOLOGICAL LIBRARY.

This institution is about closing its tenth year. Its object is to furnish a complete Theological and Religious Library and Reading-room for all who desire to study or read religious works, or those upon kindred subjects. The Library now contains nearly 11,000 volumes, including books not yet received; and the Reading-room receives nearly one hundred periodicals. Books have been taken to fifty-one towns and villages of Massachusetts, Maine, and New York, during the past year; and persons from sixteen States of our Union,—from Canada, and England, have used the Library in its halls. The use of the Library constantly increases as its books multiply. The Library is incorporated, whereby it can hold $150,000, exclusive of books and furniture, but it is not endowed. It needs a large and regular income for the purchase of new books and periodicals—for the binding of books, for the printing of catalogues—for the salaries of its officers, and for other current expenses; and at no distant day it will need a fire-proof building.

The Library, formed for the benefit of all the religious denominations, and managed by all, has been supported by congregations and persons connected with each. The meeting of members of the various religious denominations to conduct such an institution, and to consult such a literature, directly promotes a mutual acquaintance, and good understanding, and thus cultivates the greatest scriptural grace,—Charity. The institution needs to be constantly aided in the future, as in the past, by the friends of education, of culture, of christian knowledge and charity.

Persons may aid it by presenting books, by becoming members, or by subscribing for a year or a quarter to use the Library. Parishes may assist it through collections, or by becoming perpetual members, whereby their whole succession of pastors may have the free use of the Library and draw books. Gifts of $500 or upwards are added to the Permanent Fund, and held under the name of the donor.

The Library and Reading-room are open daily, at 12 West street, Boston, for the inspection and use of all, where additional details can be obtained as to its objects and use. Donations may be sent to the Secretary, Rev. Luther Farnham, at the Library, or to either of the Directors, and they will be immediately acknowledged.

THE CHRONOLOGY.

N. H. Barbour.

In the last number of the *Crisis* (Feb. 14), I find a criticism on the chronology as given by me in the "Midnight Cry." The brother in referring to the "Midnight Cry," begins—"Which is said to give the true time for the Lord's coming." This, although not found in the book, is in quotation marks, implying that we claim to be able to give the true time. Now, my brethren, the writer has never made any such claim. Long years of disappointment and waiting have taught him to mistrust human ability. And when speaking of "that blessed hope," either on paper, or by word of mouth, the feeling of modesty has ever been in the ascendant. "I find the chief dependence is on the chronology," says the brother, "which the writer seems to think shows the six thousand years to end in A. D. 1873, without fail, and Christ to come." "Without fail" is also in quotation marks.

I do not object to being understood as holding this faith; but I do object to being represented as dogmatical and positive on these great and momentous truths. Because nothing is further from the facts, as all who have heard me speak, or carefully read the book in question, can testify. The brother is mistaken, and evidently has not read carefully, when he says "he finds the chief dependence is on the chronology." The signs and types are in themselves very strong evidence in favor of 1873. There are many ways of showing, by the types, that the tarrying was to be thirty years; or from 1843 to 1873. But aside from these, *and the chronology*, there are three prophecies, each one of which, if standing alone, would be sufficient to make us look for our deliverance in 1873 with an earnest, trusting faith.

The brother objects to our position that the sum total of the chronological periods, as given in God's word, are reliable. He thinks some of them may, and in fact must, overrun the time stated in the Bible, while none could fall short; therefore these God-given periods are unreliable. I will give his own words—"While the round years of patriarchs, judges and kings are given to us without mentioning months and days, none can doubt that such fractions existed."

Now I submit that we have no right to assume that Adam, or any other patriarch, or king, was one minute older than God declares him to be, simply because common sense teaches us that there must have been fractions of years, unless we also at the same time assume that some other periods may have run enough short to make the sum total correct, as God has given it. To this, however, the brother objects.

But he admits that if proof could be brought that some of these periods are short of the time given, then this position held in the "Midnight Cry" would be plausible. I am happy to be able to give the desired proof. But first I will say that I agree with the brother that we are not called upon to believe that Adam was just one hundred and thirty years old when Seth was born, and that every patriarch was born on the same day of the month and year, and that each and every king was born, crowned and died on their birth-day. But we have no right to assume one side of the question, and not the other. I should be willing to take my stand on God's word, taking the full years unquestioned, and all the fractions as given. There are but four or five, all of which will be referred to in this article, and if we use them all it only *shortens the time* one year and ten days, and would make the six thousand end this side of 1873, and not beyond it.

In the "Midnight Cry" we gave the full years without these fractions, because we believe God has so taught. But we will give the proof that a fraction of a year which overrun was not reckoned, and also that one which fell short was not reckoned in summing up the full years, by the pen of inspiration. "David was thirty years old when he began to reign, and he reigned forty years." 2 Sam. 5: 4. The next verse tells us that he actually reigned six months over forty years, and yet this fraction is left out in the sum total here, as in two other places, viz., 1 Kings 2: 11—"And the *days* that David reigned over Israel were *forty years*." Again, in 1 Chron. 29: 27—"And the time that he reigned over Israel was *forty years*." Now for the fraction on the other side. "And Asa slept with his fathers, and died in the one and fortieth year of his reign." 2 Chron. 16: 13. If he died in the one and fortieth year of his reign, then he did not reign forty-one full years. Now hear the word of the Lord—"And in the twentieth year of Jeroboam king of Israel, reigned Asa over Judah, and *forty and one years* reigned he in Jerusalem." 1 Kings 15: 9: 10. The brother notices, he says, that two kings' reigns are left out; Jehoahaz, who reigns three months (2 Chron. 37: 2), and Jehoiachin, who reigns three months and ten days. Verse 9. I confess that when I published the "Midnight Cry," these two fractions were left out of the chronology, because after the above teaching, in relation to fractions, I was at a loss what to do. I now believe these are exceptional, and should be reckoned in their place. They stand alone. No other period of less than a year is given in the whole of the chronology, and one of these is given to a day, making together six months and ten days. Reckoning these, the six thousand, according to this chronology, will end in the autumn of 1872, six months and ten days prior to the end of the Jewish year terminating in the spring of 1873. From many scriptures, I am now convinced that such is the case; and that the time of trouble will begin this coming autumn, at the end of the six thousand. This would carry us about six months into the time of trouble, before Christ comes for our deliverance.

"The third error to which I wish to call attention," says the brother, "is in the reign of the judges. Forty-five years are given as the period from the sending of the spies, when Joshua was forty years old, to the division of the land." I first supposed this misstatement of the brother's naming Joshua for Caleb was a mistake of the printer, but he continues to reason from this premise, and says—"This makes Joshua eighty-five years old at the division of the land." He then goes on and shows that Joshua being eighty-five at this time, lives twenty-five years after the land was divided. This would be very pretty reasoning if Joshua had been Caleb, and Caleb Joshua. Perhaps the brother will be a little surprised when he looks at Josh. 14: 7–10, and discovers his mistake; and that there is not a place in the Bible where Joshua's age is given in connection with any of these events. We simply know that he died at one hundred and ten years of age.

Notwithstanding the fact, so apparent, that the brother has read neither the Bible or my book, on this point, with any benefit to himself, still he has touched the point here where this chronology is vulnerable, if it is so at any place. These four hundred and fifty years of the judges is an old battle-field over which many chronological writers have met and broken lances. The ground has been contested inch by inch until the marks of the struggle are familiar to all passers by. And we give the brother all the credit due for his discovery. But would it not have been better if he had given the answer to this admitted difficulty, which is already found in the book he was criticizing, instead of ignoring that answer?

The argument on this four hundred and fifty years of the judges has continued since the beginning of the Christian era, at least, and filled many pages of history. It will not be expected, therefore, that I should exhaust the subject at the end of a short article in a paper; still I will do the best I can under present circumstances. In the world's chronology we find an unbroken line from Adam to the end of Caleb's forty-five years, at the division of the land. Josh. 14: 7–10. And this without the necessity of appealing to Josephus, or any other uninspired writer. Then come these four hundred and fifty years which we think measure from the point where the chronology is dropped, by Caleb, at the division of the land, until Samuel the prophet. Now for our reasons for so thinking.

The first chronological period given, after the division of the land, is that of Judges 3: 8, where they serve the king of Mesopotamia eight years. On through the book of Judges to the death of Eli (1 Sam. 4: 18), we find nineteen short periods (chapter and verse for which may be found in the "Midnight Cry"). Thirteen of these periods measure the time given under their thirteen judges. The other six are the periods when their enemies prevail, between and prior to the reign of these various judges. Hence they are actually under judges but three hundred and thirty-nine years, and one hundred and eleven years under their enemies, making in all four hundred and fifty. In Acts 13: 19, 20, we read—"And when he had destroyed seven nations, he divided unto them their land by lot. After that he gave them judges about the space of four hundred and fifty years, until Samuel the prophet." As the judges were scattered over the greater part of this time with continual breaks between them, no other language would be so appropriate to cover this whole ground as that used by St. Paul. "He gave them judges *about* the space of four hundred and fifty years." I admit that it is reasonable to suppose, from Josh. 24: 31, and other passages, that a considerable time elapsed after the division of the land, and even after Joshua's death, before the eight-year period of Judges 3: 8 begins. But there is time given to cover that apparent break in the chronology, without going outside of God's word. I am the last one to try to cover up the fact that there is a difficulty here. I believe this chronology was so arranged for the express purpose that men should stumble, as a part of the great plan of closing up the words and sealing the book "even to the time of the end." If the chronology of the six thousand years had pointed to 1873, without obscurity, it would have been a key to unseal the time centuries before God designed it to be understood.

There is an apparent break in the chronology during the time the children of Israel serve the Lord, after the land is divided, and prior to the first eight years which go to make up these four hundred and fifty years, which twenty years would fairly cover. And on the other hand, there are twenty years too much time given in the period itself; which must be accepted if we take God at his word. Paul evidently makes these four hundred and fifty years measure from the *division of the land* until Samuel. (I admit he does not positively so affirm, but he certainly implies that the four hundred and fifty years cover that period of time.) These nineteen periods in the Judges run down as chronology with all the apparent clearness and positiveness of any other portion of chronology, not excepting that from Adam to the flood. A judge delivers them so many years, then they are under their enemies another given period, then another judge, and so on. "And the Lord delivered them into the hand of the Philistines forty years." Judges 13: 1. Then we have the story of Samson, which winds up with the sixteenth chapter—"And he judged Israel twenty years." This twenty is one of the nineteen periods which, added together, make four hundred and fifty for us, as they did for St. Paul. And yet in Judges 15: 20 we learn that these twenty years are a part of the preceding period, viz., the forty years already given to the Philistines—"And he judged Israel *in the days of the Philistines* twenty years."

From the above I learn, first, that these four hundred and fifty years are twenty years too long to reach from the time they are sold into the hand of the king of Mesopotamia (Judges 3: 8) until Samuel the prophet. Acts 13: 20. Second, that it appears to be the right length to reach from *the division of the land* until Samuel. Third, Paul certainly implies that it does cover that ground. Fourth, that the peculiar way in which God has arranged these numbers, so that the chronology could be given perfect, unbroken, and in full, and yet in a way that men would stumble at it, and finally have to go back and take the simple word of God unquestioned, in order to arrive at the truth, is just like the Lord.

The four hundred and thirty years at the end of which the children of Israel came out of Egypt, is another very similar case. We should have remained in the dark as to where these four hundred and thirty years began, if Paul had not come to the rescue. And strange to relate, the time in the thirteenth of Acts, and the one from the covenant to the law, are the only places where chronology is so much as mentioned in the New Testament. The simple fact is recorded (Ex. 12: 41), that when the four hundred and thirty years were fulfilled, on the self-same day all the hosts of the Lord came out of Egypt. But not a word is found in the Old Testament as to where these four hundred and thirty years began, nor could we have known, without Gal. 3: 17. So with these four hundred and fifty years of the judges. In both these cases the right number of years is given in the Old Testament, but in such a way that we could not place them without further light from the New Testament.

By taking this, and all other chronological periods, as found in the Bible, down to the reliable historic era, at the first year of Cyrus, B. C. 536, unquestioned; the six thousand years will end either the coming autumn, or, at the furthest, with the Jewish year ending in the spring of 1873; at the very time indicated by the 1335 days of Daniel, and other prophecies found in Isaiah and Jeremiah, together with the signs and types, as the end of this dispensation. May we all be ready to meet the Bridegroom, and go in to the marriage feast.

An American Book Abroad.—*Webster's Dictionary* is now considered throughout the continent of Europe, not only the authority *par excellence* in English lexicography, but as *the characteristic American book.* It is better known and more widely circulated than any other. I have met with it at the Imperial Library in Paris, the Library of the British Museum, the Athenæum and other London Clubs, and numerous other places. I have heard of it from Turkey, India, China, and even Japan. It is everywhere deservedly applauded for the elegance of its type, the distinctness of its impression, the beauty of the engravings, and the vast amount of information condensed within its covers.—*Paris Cor. of Boston Post.*

Correspondence.

From Bro. M. Wing.

Dear Crisis:—We stand in great need of gospel preaching in our locality. Through the guidance of heaven, the timely instruction of the *Crisis*, and other publications of like character, my brother and I have come to a knowledge of the truth. Three years ago this winter I became acquainted with Bro. Cady (a brother of the Abrahamic faith). At that time I was a member of the Society of Friends, and zealous in the profession of that faith. I became much interested in this brother's ideas in regard to the "kingdom of God," the "unconscious state of the dead," and the "destruction of the wicked." I gave myself to Bible study, meditation and prayer, the result of which was a renouncing of my Quaker theories, and an embracing of the Bible doctrine of life and immortality through faith in Christ, and obedience to his word; this life to be revealed in the day of the glorious appearing of our Lord, to call forth his sleeping saints to the "resurrection of eternal life," and to usher in that age of glory when "the kingdoms of this world shall become the kingdoms of our Lord and of his Christ," and we shall be made "kings and priests unto our God," and shall "reign on the earth." My brother, at this time residing in Missouri, embraced like precious faith. We are united in the gospel hope, and by the guidance of our heavenly Father are doing what we can to spread these precious truths.

I have not yet been baptized. I feel a great anxiety to be obedient to the faith. We would be indeed thankful if Bro. Grant would stop with us on his return from California. We realize that there is a great need of work for Jesus in our vicinity. We are alone now, but we believe that if we could have the service of an earnest preacher, many would receive the truth gladly. We are trying in our weakness to preach "the word" to the people, but it is under much embarrassment, not having been baptized or united with the church. Will some kind brother come and help us?

New Providence, Iowa.

From Bro. Jer. Carr.

Bro. Grant:—Although afflicted like Timothy with often infirmities, I am doing what I can in feeding the flock of God with meat in due season, trying to be an ensample to the flock by obeying the word of God, which says we should arm ourselves with the mind of Christ. If we have the spirit of Jesus we shall strive to follow him in all things, believing that "whatsoever a man soweth that shall he also reap." If we through a desire to lead or be greatest, take a course that will tend to divide the flock of God, and lead off a party, and go on one's own-hook theory (as Bro. Sheldon has said), shall we not reap accordingly? Paul says—"Mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." Rom. 16: 17, 18. Is it not according to the doctrine of the apostle Paul to have order in the house of God, which is the church of the living God, the pillar and ground of the truth? 1 Tim. 3.

I pray God we may all have so much of the burning love of God in our hearts that it may burn up all the works of the flesh, such as variance, or disagreement and dissension, also emulation, or an effort to equal or surpass. Paul says—"Let nothing be done through strife or vain glory, but in lowliness of mind let each esteem other better than themselves." Phil. 2: 3. I have been trying to follow the above rule for several years, and can say to the praise of God it works well, and I mean by the grace of God to go on sowing to the Spirit that I may reap eternal life.

Since the Annual campmeeting at Pittsfield, I have labored in various places. Attended an excellent conference at West Gardiner with Bro. H. B. Seavey, with whom I can work with perfect freedom and confidence in the gospel. Also attended a quarterly conference at Lincolnville the last of Oct.; from thence to Belmont, where we had some very interesting meetings. Here are a few faithful children, who are doing what they can to get others to come to Jesus and be saved. One came out on the Lord's side determined to have eternal life; and another, who was formerly a Free Baptist, has been led to see and embrace the truth, and is rejoicing in hope of soon seeing Jesus and being made like him. To God be all the praise.

Jan. 13th went to Pittsfield. Preached on Sunday. Monday went to Dover; from there to Sangerville village, to attend a three days' meeting with Bro. Seavey. The roads being bad, Bro. Seavey did not get there until Saturday night, and as brethren came in from Garland, Dover, and Dexter, I did what I could in preaching the word of life to attentive audiences. It is a new place for our faith. Bro. J. H. Brown, who lives there, is doing what he can to get the truth before the people.

Monday we went to Corinna. Bro. Daniel Smith kindly cared for us. Sister Smith has not walked any for three years. Truly Jesus' coming will be glorious to the sick and sor-

rowing ones among the Lord's children. From Corinna we went to Pittsfield, where there are a few that love the Lord. Some of them started last spring for the kingdom of God, and are doing well. Preached to them twice on Sunday. May we all have but one object, and that to glorify God in all we do, and be ready for his coming. "The pure in heart shall see God."

South Albion, Feb. 7th, 1872.

From Bro. H. Munger.

Bro. Grant:—The Conference at Worcester on the "time" question was a blessing to those who attended. Each brother had a chance to present his views on the prophetic periods, their commencement, and end, without interruption, others having a right to ask questions, which tried every joint of the arguments; and if they could not stand all the cross questions, they did not get out of humor, as is often the case. There was not the determination to get the argument, but to get the truth. This prepared the way for a full investigation, Christian-like. The prayer-meetings grew more earnest as the meeting progressed. All the different dates seemed to end the 1335 years in 1873. All other dates ran into the age to come, or after the Lord had come. Our work was this side of that,—now. There seemed to be a general rallying of all classes to the one point—the Lord is very near. It appears like the "morning watch," when those who had been talking in their sleep about confused points of doctrine, which caused division, waked up and began where they left off in 1844. The walls are going to be built in troublous times, but if we have a mind to work, the "Sanballets," or opposers, will not stop the work. The slumbering time is over, and it is high time to awake out of sleep.

We as a people are greatly indebted to Bro. Thurman for our prophetic starting points, which cannot be moved; also to many other facts never demonstrated before. No one man has given so much light while the "virgins" were slumbering, up to the time his book appeared; but he and others will see new light as we progress.

A quiet, good spirit pervaded the Conference at Worcester, which told on outsiders as it did in 1843 and 1844. If the time is preached again unitedly, there will be a uniting of those factions which have hitherto been wandering around in a state of somnambulism; i. e., doing work while asleep. We saw at this conference those working together who had not for years before. This was encouraging. If anything will unite the soldiers, it is the morning gun of time. We either see the Lord next year, or have sufficient light to keep us together, was the feeling of many at this conference. Some wake up harder than others, and some feel cross if they are disturbed, but the disturbing time has come, and another nap may be too late to get ready; for God's express train will be on time. The wicked nations are filling up their cup, and the "mother of harlots" has broken up keeping house, after being divorced from her eighth or last husband. The Italians have confiscated her goods. All these signs come in to substantiate the prophetic dates, as never before. Signs there's no mistaking proclaim Messiah near. I believe and therefore speak.

From Bro. G. B. P.

Editor Crisis:—As I am where I cannot see your paper which I highly prize as a religious journal, have thought perhaps a few lines from this sea-girt isle, situated at the south extremity of our broad land, might interest some of your readers. This Island (or Key as it is called) is about one hundred miles from Havana, and about twelve hundred from Boston. It is about five miles long and from one half to a mile wide; has some six thousand inhabitants, who are from various parts of this country, and others also; at present quite a number of Cuban refugees reside here. The island cannot be called much more than a rock, as its formation is coral rock, with a little soil in places. Cocoa-nut trees are quite plenty in the city, and a few banana trees may be seen in some gentlemen's yards with their delicious fruit; but the inhabitants here import all the necessary things of life, as well as the luxuries. They have six churches, one Catholic, one Episcopal, two Methodist, and two Baptist, one of which is not finished yet. I have attended one each of the two latter. In the Methodist there did not appear to be much interest in spiritual things, though it was the first day of their new preacher's labors with them. The Baptists, where I have attended most of my sojourn here, were reorganized twenty months ago, having split off from the other society. Their Pastor, Rev. Mr. Craft, I like very much. He has much zeal, and his discourses are very instructive. One Sabbath he baptised three converts since I have been here, one of whom has since been licensed to preach the Gospel, but says himself he has been called of God to the work and shall devote his life and talents to trying to win souls to Christ, whether he has other authority or not. I like his spirit much, and can truly wish him God speed.

Last Sabbath they partook of Christ's broken body and shed blood in an humble, christian-like manner. It was good to be there. I wish them success as a church, for they partake of the spirit of Christ, and I feel that if they could induce many to follow up their meetings, they would soon be led to exclaim—"See how these christians love one another."

Religion is not in a flourishing condition here, from what I have observed; but I believe that when Christ shall gather his elect from the four quarters of the globe, he will take some from this sea-girt isle.

Key West, Fla.

From Bro. Geo. Wright.

Bro. Grant:—I have long felt it my duty to communicate through the *Crisis* the Lord's dealings with us in eastern Michigan. The rise and progress of the cause we love in this county (Sanilac) is full of interest. Looking back two years and a half ago, when we bade adieu to dear friends in Lapeer and gave up a situation of one thousand dollars a year, with a family of eight looking to me for support, I obeyed the call—"Come over and help us"—without the direct promise of a dollar, and only one brother (R. J. Arnot, of Lexington) from whom I could expect any help. (This brother has acted nobly both in helping me and assisting in building chapels.) I came here praying the dear Lord to give me the evidence of being in the way of duty, by the conversion of souls. This I had the first week; and the work has been steadily onward since. Although we have been brought into strait places, I have never for one moment felt to regret the sacrifice we made. I have seen many bad men happily converted to God, and have had the pleasure of baptizing into the likeness of Christ's death over two hundred during the time, and have raised up and organized and assisted in raising up ten societies. Four chapels are in course of construction. One is ready to use, three miles north of Lexington, and one in Marlett, Brockway Center, and Pt. Sanilac, will be ready in early spring. Let us all thank God and take courage. Brethren, pray for us.

Lexington, Mich.

Extracts from Letters.

Bro. A. L. Adams writes:—"We left New York, Saturday, Jan. 27th, on Steamer *Magnolia*, and arrived before Ft. Pulaski on the afternoon of the third day, and anchored for the night; went into Savannah the next morning at high tide. Encountered a heavy sea off Cape Hatteras. The climate is delightful, fresh, soft, and invigorating,—perfectly charming. Savannah is a city of evergreens; the green-bay, magnolia, pride of India, pine, orange, and lemon, are now in full foliage. The large and beautiful park on South Boud street is a very inviting resort—a charming grove. Pulaski monument is a fine work of art for the time in which it was made. The old cemetery, enclosed by a high brick wall, is a place of peculiar interest to the visitor. We were pained to see the tombstones badly defaced, it having been done by the soldiers in the late war. The Bethesda, an orphan asylum, founded by James Habershan and Whitfield assisting, is now in the possession of the Sisters of Charity. We visited the Beach Institute—a colored academy. Prof. A. N. Niles of East Hampton, Ct., is principal. It has four hundred scholars from four to twenty years of age, and seven teachers. We were much pleased with the manner in which the school is conducted. The teacher of the Grammar department is a lady from Boston, and the teacher in the primary school is from Ct., and a graduate of Mt. Holyoke Female Seminary. We like the large, warm hearts of the Georgia people. Here is a good field for christian labor."

Sr. C. Hill writes:—"By the mercy of God I still live, and bear in heart love, ever deepening and strengthening for truth and purity, God's last message to this generation, 'Fear God and give glory to him, for the hour of his judgment is come,' together with truth concerning man's nature and destiny—truths all-important now, having a value equaled only by the worth of life eternal. But living in an age as we are, when men's hearts are turned unto fables, and pleasure rules the hour, to whom shall we speak? as saith the prophet. What a thought! man made capable of the high employments and enjoyments of eternity blindly refusing to accept the same. Christ the divine one weeps while he exclaims—'*I* would, but *ye* would not.'

Hours of peril these indeed! Let those who can fail not to offer continually fervent, effectual prayer. Choice souls are falling by death's power. Let those who remain keep the ranks good, close up the vacancy, and labor harder. We must help each other—the far-off lone ones, who have no appreciative earthly help near. We have met but one soul of like precious faith, in four and a half years, with life's storms more wild, its realities more fearful, than ever before. The reward is to the *overcomer*. Pray for us."

Bro. Geo. W. Brown writes:—"I see by the *Crisis* of Feb. 7th, Bro. Simpson gives his proof that the war on the Jews continued two years after the destruction of Jerusalem. I have been looking carefully at the subject, and find when the city and temple were destroyed.

'Cæsar resolved to leave there as a guard the tenth legion, with certain troops of horsemen, and companies of footmen. So having *entirely completed this war*, he was desirous to commend his whole army, on account of the great exploits they had performed, and to bestow proper rewards on such as had signalized themselves therein.'—*Josephus, Book* 7, *chapter* 1, *sec.* 2.

Dr. Adam Clarke says Jerusalem was taken Sept. 7, A. D. 70, which ended the Jewish war. In A. D. 71, Temple of Janus shut, showing universal peace.—Clarke's comment on New Testament, page 455."

Bro. B. P. Manning writes:—"I wish to say to the brethren that I am trying to do the best that I can to live for the kingdom of God, and am very thankful for the donations they sent me last fall and winter to help me on after a godly sort. I cannot help myself. My limbs are growing weaker, and I cannot walk but a few yards at a time. God only knows my sufferings. I shall not need help from the brethren much longer. The time is very short. The Lord is coming soon. I look for my paper every Thursday till I get it, and then I read it through a number of times. It is all the preaching I hear, and the Bible—thank the Lord for that blessed book."

Married.

HOSIA—HITTINGHIME. By Eld. B. Woodside, Feb. 12th, at his residence, East Boston, Mr. Franklin W. Hosia and Susan M. Hittinghime, both of East Boston.

NEWELL—SIDDONS. In Wakefield, Mass., Feb. 15th, by Eld. B. Finney, Mr Charles S. Newell and Miss Eliza B. Siddons, both of Stoneham.

DEXTER—FORD. In Danbury, N. H., Oct. 17th, 1871, by Eld. James R. Phillips, Mr. Frank H. Dexter and Miss Mary E. Ford, both of Danbury.

Summary of News.

FOREIGN.

Cable News.

ITALY.

Rome, Feb. 13. The Pope will soon send forth an encyclical letter on the subject of public instruction, and its relations with Church and State.

Rome, Feb. 16. It is announced that the Pope intends to demand the Concordat, so far as it relates to Alsace and Lorraine.

FRANCE.

ACTIVITY OF THE BONAPARTISTS.

Paris, Feb. 17. The activity of the Bonapartist agents, who are intriguing throughout France to secure the return of the ex-Emperor, creates some excitement in parliamentary circles at Versailles.

ALLEGED CONSPIRACY BY THE BONAPARTISTS.

Paris, Feb. 19. The *Opinione Nationale* asserts that a conspiracy has been discovered, in which three generals under the late Emperor are leaders. Their object was to disperse the Assembly by force and take possession of the Government, when they were to be supported by a large number of ex-officers and soldiers of the Empire from the north. The *Opinione* says that in consequence of this revelation the Belgian frontier was carefully guarded, and no one permitted to cross into France without a passport.

PROPOSED POSTAL TREATY WITH THE UNITED STATES.

Mr. Washburne, the American Minister, has received instructions from his Government to negotiate for a postal treaty between France and the United States.

THE COMMERCIAL TREATY WITH ENGLAND.

The *Patrie* believes that the negotiations between France and England, relative to the commercial treaty, will be resumed, and they are likely to lead to a friendly revision of the existing tariffs.

THE MONARCHISTS ON THE ALERT.

Paris, Feb. 18. The Monarchists in the Assembly are canvassing with great activity to obtain signatures to their forthcoming manifesto and to organize a strong and compact party.

THE FUNERAL OF AN IMPERIALIST.

Paris, Feb. 16. Charles Etienne Conte, formerly private secretary of the Emperor Napoleon, died on the 4th inst. in this city. His funeral today was attended by a large number of partisans of the ex-Emperor, relatives and personal friends of the deceased. Among those following the relatives to the grave was M. Rouher. As the funeral cortege approached the cemetery of Pere La Chaise the carriage of Rouher was surrounded by an angry and excited throng, who stopped it and made threatening demonstrations, crying, "A bas les Imperialists." The friends of Rouher left their carriages and came to his assistance. Rouher finally escaped from his assailants amid the cheers of the Imperialists, and the procession was not again interrupted.

ROUMANIA.

PERSECUTION OF THE JEWS.

The consuls and other representatives of the foreign powers here have united in making a formal demand on Prince Charles for the protection of the Jews in the Principalities.

A disturbance recently attempted at Galatz was quickly suppressed.

GREAT BRITAIN.

A REVOLUTIONARY SPEECH BY SIR CHARLES DILKE.

London, Feb. 19. Sir Charles Dilke addressed his constituents in Chelsea this evening. The meeting was crowded and at the outset was slightly disorderly. Ample precautions, however, had been taken against trouble. The platform was raised so high that it could not be scaled, and seats were nailed to the floor, and the police were on hand in force. Disorder soon subsided and the organization was completed. Sir Charles delivered a long and powerful speech. He protested against the effort to suppress a free discussion of monarchical principles. He had attacked monarchy because of the evils it engendered. Never did the rich less understand the wants of the poor, and should they continue to ignore them grave results would follow. He wanted his opponents to beware, or they might push the people too far.

Alluding to the relations of England and the United States, he attributed the existing state of ill feeling to the ignorance which prevailed in aristocratic circles of American institutions. At the beginning and close of his address the orator was cheered.

Sir Henry Hoare, colleague of Sir Charles in Parliament, spoke in defence of the Crown. He was frequently interrupted by the audience, but no violence was attempted either by the Liberals or Conservatives.

The Universal Exhibition at Vienna, in 1873, is exciting much attention in Europe just now. Foreign nations have signified their intention to participate in much greater degree than was at first expected, and the work of preparing the grounds has already begun. The building and grounds will cover a large number of acres, and the site selected, the well known Prater, is sufficient guaranty of their beauty. The Rondo, one of the principal attractions of the exhibition, will occupy the centre of the exhibition building, and will be divided by a large central hall, which will have several outlets into twenty small pavilions. At both ends of the building are to be four large pavilions, connected by side avenues. Elegantly laid out gardens are interspersed between the pavilions, and there the choicest horticultural productions will be exhibited. In the rear of the exhibition building proper, an immense machine hall will be built, and the three great railways centering in Vienna will erect a central station close to it. Very extensive grounds are to be laid out after various models in front of the Palace, and elaborate restaurants and cafes, as at the Paris exhibition, will surround it. There is to be an attendance of military bands from everywhere, as at Gilmore's Jubilee. Vienna expects such a rush of strangers and increase of traffic in consequence of this exhibition that the municipality is already taking extraordinary measures for improvement. The building of no less than five new bridges, and the opening of several new streets, is earnestly recommended.

The exact dimensions of the principal building will be 2715 feet in length and 615 in width, and one main gallery will intersect the whole edifice. The Rotunda in the centre will be constructed of iron, after designs by Mr. Scott-Russell, the eminent civil engineer. The number of square yards within the exhibition building will amount to 309,000. Twenty of the leading engineering firms of Austria are zealously engaged upon the structure, the central dome of which alone will weigh three thousand tons. The Archduke Rainer is the President of the Imperial Commission, which includes members of all the learned societies, and represents every branch of art, science, industry, trade and commerce. There will be many novelties in construction, the most significant among which to Americans will be the model of a new emigrant ship, which it is claimed is vastly superior to anything now used for stocking America.

DOMESTIC.

An interesting explanation of the condition of the snow-blocked Transcontinental Railroad, and the causes which have led to this disaster, is given by the officers of the Union Pacific Railroad. As heretofore stated in the *Tribune*, the blockade is near the divide, or highest point, of the continent, and is not spread over any very extensive area. These snow fences, provided for these emergencies, have been found inadequate this winter, because the drifts came from a direction contrary to that which all precedent indicated. The fences to be sure, are, for the most part, movable, but are too heavy to be carried across the tracks, and so are useless. The Railroad Company must be credited with the use of all possible means and efforts, if the statement of the officers is to be received as evidence. One would suppose that seven snow trains, carrying and lodging seventy-five laborers each, might accomplish something in the way of keeping the road open. But even this has been insufficient, and seven westward-bound trains are snowed up at different points along the road, and two eastward-bound trains are beyond and westward of the point of embargo. Beside these, one thousand freight cars, bound both ways, are detained at various places along the line. This state of things is certainly discouraging; but, after all, the only thing that can be said is that the railroad people are themselves most interested in breaking the blockake; that they are using all the machinery available for accomplishing that end; that this is an unusual season, and that the sun must melt the snows some of these days, if the superhuman efforts of the railway forces do not sooner pierce them.—*N. Y. Tribune.*

The Geneva Arbiters.—As all are interested to know the names of the men who compose the Board of Arbitration on the Alabama Claims, upon the harmony of whose deliberations so much depends, we reproduce them. They are as follows:—

"On the part of the United States, Charles Francis Adams; of Great Britain, the Right Hon. Sir Alexander Cockburn, baronet, Lord Chief Justice of England; of Italy, his Excellency Senator Count Sclopis; of Switzerland, Mr. Jacob Stampfil; of Brazil, Baron d'Itajuba. Agent on the part of the United States, J. C. Bancroft Davis; of Great Britain, Right Hon. Lord Tenterden; consul for the United States, Caleb Cushing, William M. Evarts, and Morrison R. Waite; consul for Great Britain, Sir Roundell Palmer; solicitor for the United States, Charles C. Beaman, Jr.—*The Church.*

Florida Ku-Klux.—The report of a special committee to the Assembly now in session at Tallahassee states that there have been in the county of Jackson, during the last three years, one hundred and eighty-three murders, fifteen of which were women and children, and almost the entire number colored people. The entire population of Jackson county being less than ten thousand, it appears that the proportion of murders for the three years is about one to every fifty of the population; a very startling fact.

The Japanese.—In all that relates to the peaceful advancement of the interests of their country, the Japanese now look almost exclusively to America for assistance. For enlightenment in the various branches of the science of war, they employ French and German teachers; but in their schools, American instructors preponderate.

THE BLOCKADE CONTINUES.

Salt Lake, Feb. 17. The trains from the East, so long blockaded at Laramie Plains, arrived at Ogden to-day, and this afternoon the regular and special trains on the Utah Central brought passengers and mails, seemingly without end.

The experiences of travelers differ; but most of them denounce the management of the road without stint, saying that there was no excuse for such long delay and so many hardships, and that with reasonable energy and determination on the part of officials who understood their business, the blockade would have been raised or passed two weeks ago. Numbers threatened suits against the Company for damages. Several arrived here to-day, among them some ladies utterly worn out, prostrated and sick.

Gen. Ord has just arrived here with advices that trains are again snow-bound between Medicine Bow and Rawlins and Lookout.

There is no hope of East bound trains getting through at present. Trains passing through Evanstown to-night westward, just escaped the new blockade.

Feb. 18. The Convention to frame a State Constitution meets to-morrow.

Passengers by the Union Pacific give a thrilling narrative of much suffering, mainly from the want of food.

The blockade is now more rigorous than ever, and not over two hundred men to fight it.

THE SUFFERINGS AT THE FAR WEST.

Chicago, Feb. 17. A Sioux City dispatch says that a letter received from Col. N. S. Porter, an old and respected citizen of Ponca, Dixon county, Nebraska, says ten men, in addition to the two reported last night, were frozen to death or missing in Dixon county and in Winnebago, Indian Territory. The bodies of some of them have not been recovered, but the missing men have undoubtedly all perished.

The people living near the head of Logan and South Creeks obtain firewood of the Winnebago Agency, and on Monday morning, the weather being very pleasant, a party were engaged in cutting a supply to last the balance of the winter when the storm suddenly came upon them. Seven are dead or missing.

A man named Austin, his son and a boy named Collins were overtaken by the storm near Ponca. All three were frozen to death. Several other deaths have been reported, but no particulars have been obtained.

The suddenness of the storm is unparalleled in this country, and was more severe by the reason of the snow being damp when the storm commenced, and afterward freezing.

Several men who were out in the storm say the snow and ice was positively six inches in thickness all over their heads, and it was with difficulty they could keep an opening through which to breath.

The loss of stock in this part of the State is very heavy, and will probably reach several hundred head. It is feared that the worst is not yet known and that more deaths have occurred.

In Brief.

—— Dispatches from Teheran state that the famine in Persia continues with unabated fury. ——A schism has broken out among the clergy of Paris on account of the extreme ultramontanism of the new Archbishop.——The New Testament revisers have progressed as far as the second chapter of Luke, and hope to complete their work in six years.——Bishop Littlejohn of Long Island stated in Episcopal convention some days since, that one church in his diocese paid more money for music last year than all the churches combined paid for missions.——The temperance movement is said to be gaining ground in Russia. A league has been formed among workmen in Moscow, the parties to which pledge themselves to abstain from alcoholic drinks.——The Presbytery of California recently passed resolutions recommending the congregations under its charge to disband their choirs and adopt congregational singing.——The police have information which leads to the belief that 60,000 rifles and thirty cannon, with large stores of ammunition, are concealed in Paris, and an active search is being made in all parts of the city.

RELIGIOUS INSANITY.

Dr. Harlow of the Marine Hospital, made one observation we were very glad to notice. He says: "We have noted with a good deal of care the form of disease termed religious insanity, or insanity caused by religious excitement." It is quite common for some persons, he says, "to seize upon all cases of insanity which exhibit in the least degree symptoms or manifestations of a religious character, and with an off-hand slur pronounce the disease caused by religion—victims of some religious excitement. After carefully watching and studying such cases, we are satisfied that religion has no more to do in producing insanity in those cases than gold and silver or the most precious stones have in developing the disease in those who fancy themselves immensely rich." He adds, "religion, pure, unadulterated Bible teaching, rightly applied, never injured the mind of any one ever so deeply interested." It is well to have this testimony to go on record. It is only a testimony in line with evident designs in the divine economy. We believe that religion has a most beneficial influence sanitarily, that the redemption the Lord Jesus Christ brought affects now even the body. It lengthens life directly by inducing more careful habits. It quiets and regulates the mind, and so indirectly controls the body. We know how it keeps up the will whose influence over the body is so marvelous, sometimes the only thing to keep one from sinking, like a plank under the chin of a man in the waters. Said one in the hospital to us, "I should become a confirmed lunatic were it not for the grace of God."—*Boston Journal.*

Notices.

A quarterly session of the Mass. Conference will be held in Brimfield, Mass., to commence Feb 20th, 1872, evening, and continue through the week and over the following Sunday. Meetings morning, afternoon, and evening. This is a place where they need help. They have a Chapel, and give us an urgent invitation to meet with them in conference. All that attend will be welcomed and cared for. We hope the brethren in all that region will make an effort with sacrifice to attend the meeting. Come, if possible, at the commencement, and stay through. Let the preachers who can be present, that more interest may be given to the meeting. C. H. Barnes, Sec.

There will be a protracted meeting held in Poultney, Vt., commencing Feb. 27th, 1872, and hold over the following Sunday. Bro. S. G. Mathewson will be present a part of the time, to assist in preaching the word. In the meantime let prayer go up to God for his divine blessing to attend the effort. A. W. Sibley.

The Third Quarterly Conference of Vermont will be held with the church at Rutland, to commence Tuesday evening, Feb. 27th, and close Friday, March 1st. Our last conference was one of special interest. We hope this will be still better. One brother walked to attend that conference some sixty miles. That spirit of sacrifice will give us a great gathering at Rutland. Come one and all, far and near.

H. F. Carpenter, for the Committee.

A Protracted Meeting will commence at Manchester, N. H., Sunday, Feb. 18, and continue over the following Sabbath, Feb. 25th. Brethren and sisters from abroad are cordially invited to come and labor with us for the salvation of sinners. For the church, J. W. C. Pickering.

The next session of the Maine Ministerial Bible School, will be held at Kennebunkport, commencing Tuesday evening, Feb. 27th, to continue as long as may be thought best.

The object for which this school is called is that ministers, by study and interchange of thought and discussion upon passages hard to be understood, may be better qualified to go forth as teachers in the great school of Christ. All clergymen are invited.

W. H. Mitchell, Teacher.
J. Albert Libby, Secretary.

The New York Adv. Chris. Conference will convene with the Church in Lockport, on Thursday evening, for its next quarterly session, March 14th, and continue through the week and over Sunday. All are invited. It is hoped there will be a large attendance, and a *full* representation by delegates, as there will need be some judicious planning for the next annual meeting in June. Shall there be a campmeeting as last year—where? Pray for this meeting, and come praying. *Do not forget the collection.*

D. Coggswell, Pres.
Wm. E. Brown, Sec.

Having been divinely blessed in preaching the blessed gospel of Christ in different places, I feel desirous of occupying my time more fully in this heavenly calling, and so would notify any who would be willing to assist me in appointments, to address me by letter, or otherwise. Wm. Hobbs, *Cambridgeport, Mass.*

The Third Quarterly Meeting for the E. Dist., Wis., will be held with the Church at Cassel's Prairie, Sauk County, Wisconsin, to commence Friday evening, March 22d, and hold over Lord's day. Let there be a general rally at the commencement of the meeting. Come from the closet, and bring a blessing with you.

Geo. Thompson.

A special conference will be held at West Poland, Me., Free Chapel, commencing Thursday evening, Feb. 22d, to continue over the following Lord's day. Bro. Albion Ross is engaged to be with us, and all the brethren and sisters in the vicinity are cordially invited.

J. Albert Libby.

The Second quarterly session of the New Hampshire State Conference will be held with the church at East Rochester, commencing Feb. 21st, at half past seven P. M., to hold over the following Sabbath. A general invitation is extended to all. Come, brethren, with the armor on.

T. W. Piper.
J. G. Smith.
C. H. Fletcher.

Eld. John Couch is pastor of the Second Advent Church in Chelsea, Mass., and all communications relative to supplying the desk must be directed to him hereafter.

Appointments.

☞ *We would say to our preaching brethren that it is necessary we should receive their appointments as early as* TUESDAY MORNING, *as our paper goes to press about noon; otherwise they will not be inserted till the week following.*

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel.

Wm. Kellaway....Sunday, Feb. 25th

Boston (Branch Chapel) 1735 Washington Street (Corner of Madison Street.)

Love Feast at 10 A.M. *Preaching at* 11 *and* 2½ P.M. *Eve.*, 7. *Prayer meeting Tuesday and Thursday evenings.*

Sunday, Feb. 25th, and onward from week to week, as the Lord may direct. Meetings on Tuesday, Wednesday, Thursday, and Friday evenings of each week. John G. Hook, and Others.

Marvin W. Lutz....Sunday, Feb. 25th and Monday, Feb. 26th.

Christian Temperance Meeting Monday evenings.

Charlestown (*Hall No. 70 Main Street.*)

Prayer meetings Tuesdays and Fridays, 7½ *o'clock.*

Allen Daman....Sunday, Feb. 25th
L. Boutell....Sunday, March 3d
G. W. Brown....Sunday, March 10th

Chelsea, Mass. (*Advent Chapel, Heard Street.*) J. Couch Pastor.

C. Goodrich....Sunday, Feb. 25th

East Boston, (*Central Hall,* 152 *Meridian Street.*) Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.

Bath, Me....evenings, March 13th and 14th and Sunday, March 17th. J. Couch.

Tremont....Sunday, Feb. 25th
Wakefield, Mass....Sunday, March 3d
Foxboro, (Union Hall)....Sunday, March 10th
Natick....Sunday, March 17th
J. S. White.

Lynn, Mass....Sunday, Feb. 25th
M. Batchelor.

Hyde Park, Mass....Sabbath, Feb. 25th
T. M. Preble.

Westerly, R. I....Sunday, March 17th
L. Boutell.

Marblehead, Mass....Sunday, Feb. 25th
I. I. Leslie.

Boston (Freewill Baptist church, North Bennett St., Tuesday, Feb. 27th. Marvin W. Lutz.

Cambridgeport, Mass....Sunday, March 3d
L. T. Cunningham.

Warehouse Point, Ct....Sabbath, March 3d
Cambridge....Sabbath, March 17th
H. Pratt.

Suncook, N. H....Saturday evening, Feb. 24th and over Sunday, Feb. 25th. Enoch Morrill.

Bridgewater, Vt....Sunday, Feb. 25th
Rutland Conference....Feb. 27th to March 1st
North Springfield, Vt....Sunday, March 3d
Fitchburg, Mass....Sunday, March 10th
H. F. Carpenter.

Rutland, Vt....Sunday, Feb 25th
C. H. Leverton.

Cambridgeport, Mass., Sunday, Feb. 25th, and through the week, on the chronological and prophetic evidences for the coming of the Lord in 1873.
Keene, N. H....Sunday, March 3d
Dr. N. H. Barbour.

West Poland, Me....evening, Feb. 22nd and over the Sabbath, Feb. 25th.
Richmond (where Bro. Brown may arrange) evening, Feb. 26th.
Fairfield (where Bro. Cousens may arrange) evening, Feb. 27th. A. Ross.

Gloversville, N. Y....Sunday, Feb. 18th
Gloversville, N. Y....Sunday, Feb. 25th
A. A. Phelps.

Vernon, Vt....Sabbath, Feb. 25th
Will be at South Vernon depot at four P. M.
H. Munger.

East Enfield, N. H. (school-house) Sunday, March 3d
D. Eastman.

Keene, N. H....Sabbath, Feb. 25th
O. W. Kimball.

Dover, N. H....Sunday, Feb. 25th
J. L. Chute.

New Durham Corner (as Bro. John Berry may appoint) Sunday, Feb. 25th.
Northwood (as Bro. John Parsons may appoint) Tuesday evening, Feb. 27th. A. S. Williams.

Dover, N. H....Sunday, March 3d
C. S. Emerson.

Guilford, Ct....Sunday, Feb. 25th
S. Woodruff.

New York (Cooper Institute, room 24) Sunday, Feb. 25th.
Providence, R. I....Sunday, March 10th
Charlestown, Mass....Sunday, March 24th
Rocky Brook, R. I....Sunday, March 31st
Wm. Stuart.

Contoocookville, N. H. (school-house near Mr. Paul R. George's, evening, March 2d, and over the Sabbath. Simeon Roby.

Exeter, N. H....Sunday, Feb. 25th
Farmington Village, N. H....Sunday, March 3d
D. F. Leavitt.

Barnard, Vt....evening, Feb. 23d
Stockbridge, Vt....Sunday, Feb. 25th
East Braintree, Vt....evenings, Feb. 28th and 29th and March 1st.
East Roxbury, Vt....Sunday, March 3d
Geo. A. Cole.

Lewiston, Me....Sunday, Feb. 25th
J. Hill.

Epsom, N. H. (Marden's Corner)....evening, Feb. 24th and Sunday, Feb. 25th. N. B. McMurphy.

Seabrook, N. H....Sunday, Feb. 25th
Hyde Park, Mass....Sunday, March 3d
Cambridgeport, Mass....Sunday, March 10th
A. Simpson.

Newhampton, N. H. (at Bro. Veazey's) eve., Feb. 24th
Meredith, N. H. (Dolloff Hall)....Sunday, Feb. 25th
Lake Village, N. H. (North Church) Sun., March 3d
Concord, N. H. (at the Bethel)....evening, March 9th and over Sunday, March 10th.
If these conflict, please write me at Campton, N. H.
John H. Evans.

Murray, N. Y....Sabbath, March 3d and through the week.
Brockport, N. Y....Sabbath, March 10th
Wm. Ingmire.

Barnard, Vt....Sunday, Feb. 25th
Rawsonville, Vt....Sunday, March 3d
West Jamaica....Sunday, March 10th and Tuesday evening, March 12th. Z. T. Wood.

Meredith Neck, N. H....Sunday, Feb. 25th
N. Glidden.

Lowell, Me. (Page's Mills) evenings, Feb. 23d and 24th and Sunday, Feb. 25th. E. V. B. Edgerly.

Breeman, Me....evening, Feb. 24th and over Sunday. S. K. Partridge.

Kennebunk Depot, Me....Sunday, Feb. 25th
Exeter, N. H....Sunday, March 17th
J. W. Bridge.

Pittsfield, N. H....evening, Feb. 21st through the week, and over Sunday, the 25th.
C. S. Shattuck.

Natick, Mass....Sunday, Feb. 25th
Z. Boodey.

Hartford, Ct. (Talcott & Post's Hall)....Sun., March 3d
West Meriden, Ct....Sunday, March 10th
New Britain, Ct....Sunday, March 17th
Holden, Mass....Sunday, March 31st
Wm. N. Pile.

Caswell Borough, P. Q....Sunday, Feb. 25th
Pottan, P. Q....Wednesday evening, Feb. 28th and over Sunday, March 3d.
Kiddersville, East Colebrook, N. H., Sun., March 11th
Pittsburg, Burd, N. H....evenings, March 13th and 14th
U. G. Ladd.

Bath, Me....Sunday, Feb. 25th
Sheepscott Bridge, Me....Wednesday evening, Feb. 28th, and over Sunday, March 3d.
I. C. Wellcome.

Farmington Village, N. H....Sunday, Feb. 25th
Strafford, N. H. (Robert's school-house) Sun., March 3d
Wm. Bodge.

Biddeford, Me....Sunday, March 3d
J. Albert Libby.

East Acworth, N. H....Sunday, Feb. 25th
South Sutton, N. H....Sunday, March 3d
W. W. Sutherland.

Clinton, Mass....Sabbath, Feb. 25th
T. N. Sherman.

Deerfield, N. H. (at Bro. Swain's) evening, Feb. 23d
E. Owen.

Northfield, Mass....Sundays, Feb. 25th and March 3d
Geo. W. Brown.

Gloucester, Mass....Sunday, Feb. 25th
Elam Burnham.

East Kingston, N. H....evening, March 2d
Kingston, N. H....Sunday, March 3d
At Bro. Osgood's in the evening. E. Cox.

Holderness, N. H. (where Bro. Willoughby may arrange) evening, March 1st.
West Rumney, N. H. (Plain school-house) Sunday, March 3d. B. W. Davis.

Lake Village (North Church)....Sunday, Feb. 25th
Gilmanton, N. H. (Jones' Mills)....evening, Feb. 28th and onward. C. H. Locke.

London Ridge, N. H....Sunday, March 3d
C. H. Locke. J. B. Brown.

Great Falls, N. H. (Advent Hall)....Sunday, Feb. 25th
Geo. W. Brown, *of So. Eliot.*

Campville....Sunday, March 3d
G. L. White.

South Elliot, Me....Sunday, Feb. 25th
C. R. Parsons.

New Dover....Sabbath, Feb. 25th
North Chester....Sabbath, March 3d
S. Hawkins.

Nottingham, N. H. (where Bro. Garland may arrange) Sunday, March 3d. J. G. Smith.

Springfield, (Sanborn Hill) N. H....Sunday, Feb. 25th
Moses Sanborn's....evening, Feb. 27th
Croyd (Ryder Corner) N. H....evenings, Feb. 28th and 29th.
Springfield (Sanborn Hill) N. H., evening, March 1st
East Enfield, N. H....evening, March 2d and over Sunday, with D. Eastman.
Danbury, N. H. (school-house district, No. 6) evening, March 9th, and over the Sabbath.
F. S. Ransom.
J. B. S. Pillsbury.

Rochester, N. Y. (if desired)....evening, Feb. 23d
Brockport, N. Y....Sunday, Feb. 25th
Murray, N. Y. (if desired)....Feb. 27th and stay a few evenings.
Buffalo, N. Y....Sunday, March 3d
Millford, Chaut. Co., N. Y....March 5th
John T. Ongley.

Wolfborough, N. H. (Frost Corner) Sunday, Feb. 25th
A. Stillings.

West Ossipee (as Bro. Lord may appoint) Thursday evening, March 7th.
Sandwich (where Bro. Hodgdon may appoint) Friday evening, March 8th.
Melvin Village....Sabbath, March 10th
C. S. Shattuck.

Gardiner (as Bro. Thomas may arrange) evening, Feb. 24th, and over Sunday. H. B. Sevey.

Meredith, N. H. (Dolloff Hall)....Sunday, Feb. 25th
Will Bro. Dolloff meet me at Meredith depot, on arrival of the first up train from Concord, Feb. 24th?
Warren Summit, N. H....evening, Feb. 28th
North Haverhill, N. H. (North Church) Sun., Mar. 3d
Lisbon Village, N. H....Sunday, March 10th
Sugar Hill, N. H....evenings, March 13th and 14th
West Groton, Vt....Sunday, March 17th
St. Johnsbury, Vt....Sunday, March 24th
Caswell Borough, P. Q....Sunday, March 31st
F. M. Drake.

West Groton, Vt....evening, Feb. 23d, and over Sunday, Feb. 25th. H. C. Willoughby.
John H. Evans.

Natick, Mass....Sunday, March 3d
Westboro, Mass. (Chapel)....Sunday, March 10th
E. Cotton.

South Elliot, Me....Sunday, March 3d
Wm. M. Harmon.

Hartford, Ct....Sunday, Feb. 25th
W. S. Campbell.

Waterbury, Conn....Sunday, Feb. 25th
S. C. Hancock.

Pittsfield, Me. (Webb school-house) Sunday, Feb. 25th
Jer. Carr.

Hollis Centre, Me....Sunday, Feb. 25th
Bonny Eagle, Me....Sunday, Feb. 25th
Hollis Centre, Me....Sunday, March 3d
C. H. Sweet.

Wilbraham, Mass....Sunday, Feb. 25th
P. S. Butler.

West Groton, Vt....evening, Feb. 24th and over the Sabbath, Feb. 25th. G. H. Wallace.

Fitchburg, Mass....Sunday, Feb 25th
J. W. Brittan.

Hampton, N. H....Sunday, Feb. 25th
Exeter, N. H....Sunday, March 3d
Kennebunkport, Me....Sundays, March 10th, 17th, and 24th. Wm. C. Stewart.

Canterbury, N. H. (Emery school-house) Sun., Feb. 25th
Rye, N. H....Sunday, March 10th
Mrs. L. E. Saulpaugh.

Wakefield, Mass....Sunday, March 17th
Joseph W. White.

Wentworth Village, N. H. (at Bro. Richardson's) Sunday, March 3d.
East Landaff, N. H....Sunday, March 10th
Warren Summit, N. H....Sunday, March 17th
Swiftwater, N. H....Sunday, March 24th
North Haverhill, N. H....Sunday, March 31st
Geo. E. Brown.

Watertown, Mass....evening, Feb. 26th and evenings through the week, till Friday.
A. Simpson.

Providence, R. I....Sunday, Feb. 25th
J. F. Nickerson.

Springfield, Mass.

W. N. Pile....Sunday, Feb. 25th
R. E. Ladd....Sunday, March 3d
A. A. Phelps....Sundays, March 10th and 17th
J. B. Cook....Sundays March 24th and 31st
E. Owen....Sunday, April 7th

Lowell, Mass.

J. W. White....Sunday, Feb. 25th
W. H. Mitchell....March 17th and 24th
M. Batchelor....Sunday, March 31st

Chicopee Falls, Mass.

L. Boutell....Sunday, Feb. 25th
Henry Pratt....Sunday, March 10th

Worcester, Mass.

H. L. Hastings....Sunday, Feb. 25th
Wm. N. Pile....Sunday, March 24th

Lawrence, Mass.

W. H. Harmon....Sunday, Feb. 25th
C. Goodrich....Sunday, March 3d

Portsmouth, N.

T. E. Lang, Jr....Sunday, Feb. 25th
E. Owen....Sundays, March 3d and 10th

Concord, N. H. (Centre Street.)

C. H. Fletcher....Sabbath, Feb. 25th
S. S. Brewer....Sabbaths, March 3d and 10th

Concord, N. H. (Bethel.)

E. Owen....Sunday, Feb. 25th

Melvin Village, N. H.

C. W. Sargent....Sunday, Feb. 25th
C. H. Shattuck....Sunday, March 10th
T. W. Piper....Sunday, March 31st

Great Falls, N. H. (Franklin Hall.)

T. L. Churchhill....Sunday, Feb. 25th
C. S. Shattuck....Sunday, March 3d
C. S. Emerson....Sunday, March 10th
D. F. Leavitt....Sunday, March 17th
C. S. Shattuck....Sunday, March 24th

Manchester, N. H.

W. H. Mitchell....Sunday, Feb. 25th

Seabrook, N. H.

A. Simpson....Sunday, Feb. 25th
Joseph Pinkham....Sundays, March 3d and 10th
T. W. Piper....Sunday, March 17th
W. M. Harmon....Sunday, March 24th

South Berwick, Me. (Great Works.)

J. Pinkham....Sunday, Feb. 25th
C. R. Parsons....Sunday, March 3d

Portland, Me. (Union Hall.)

Henry Pratt....Sabbath, Feb. 25th
R. R. York....Sabbath, March 3d
John Couch....Sabbath, March 10th
T. W. Piper....Sabbaths, March 17th and 24th
Geo. W. Burnham....Sabbath, March 31st and Sabbaths, April 7th and 14th.

Biddeford, Me.

Geo. W. Sederquest....Sunday, Feb. 25th and the week intervening.

Bowdoin, Me. (Dennett school-house.)

H. D. Reed....Sunday, Feb. 25th
C. Goud....Sunday, March 3d

Collinsville, Conn.

Wm. J. Ripley....Sunday, March 3d
R. K. Stark....Sunday, March 17th

Bristol, Ct.

R. K. Stark....Sunday, Feb. 25th
O. D. Woodruff....Sunday, March 3d

Advent Christian Church, Salem.

Meetings are held every Sabbath, and Tuesday and Friday evenings, at the Chapel, Sewall Street. Prayer meeting Monday evening, at the Ward Room, North Salem. C. E. Barnes, Pastor.

Portland, Me. (Union Hall.)

Meetings are now held in Union Hall, on Free Street, entrance nearly opposite the Baptist church. Brethren will please correspond with H. C. Freeman, 62 Green Street.

Biddeford, Me. (Advent Chapel, Hill Street, near Pool Street.) Meetings every Sunday, at 10½ A. M., 2½ and 7 P. M. Also, prayer meetings on Wednesdays and Saturdays.

Providence, R. I., Lester's Hall, corner of Knight and Cranston Streets.

Sunday, Sabbath school at 10 A. M. Preaching at 3 and 7½ o'clock. Prayer meeting Wednesday evenings. M. R. Phetteplace, Pastor.

Philadelphia, Pa.

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Philadelphia, Pa. (*Adv. Chris. Church, corner of Ninth and Spring Garden Streets.*)

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Star of Hope Mission, 229 South 5th Avenue, New York City.

Sunday morning, prayer and conference, six o'clock, Sunday School, two o'clock P. M. Love feast, four o'clock P. M. Preaching, seven o'clock P. M.
Monday, (class meeting), seven o'clock P. M.
Wednesday, (preaching), seven o'clock P. M.
Friday, (prayer and conference), seven o'clock P. M.
Come one, come all. A. E. Smith, Principal.

☞ My address hereafter will be 229 *South 5th Avenue.* All letters and packages designed for the "Mission" must be sent to the same address, omitting "Star of Hope Mission," *especially* on letters containing money. Anna E. Smith.

☞ Meetings are held at Second Advent Hall, 153 Hollis Street, Halifax, N. S., every Lord's day, at 11 A. M. and 7 P. M. Also prayer meetings Monday and Thursday evenings.

☞ There will be meetings at Suncook, N. H. (Bartlett Hall) every Sabbath, at 10½ A. M. and 1½ and 6 P. M.

The Church in Clinton, Mass., is supplied with preaching the *second* Sunday of each month, for the present.

Hereafter all preachers wishing to preach in Wakefield, Mass., will please appoint on the *first* and *third* Sundays in each month.

Business.

TO CORRESPONDENTS.

☞ We cannot discontinue or send your orders, unless you give us the POST OFFICE and STATE in PLAIN LETTERS.

Articles Received.—E A Alexander, A A Miles, R T Price, H Pratt, W Baker, S Condell, N Grant, L T Cunningham, C H Williams, S. S. Cristman, A Rice, G W Brown, J E Clark, Geo Wright, M Wing, M E Green, M Nichols, E S Willard, J B Cook, A A Hoyt, S L Reed, J Perrin, N Field.

Cash Receipts for Books and Tracts.—W R Russell $1, P Vos 25c, Mrs E S Gilbert $1.50, A Loomis 50c, Jos. Eells 50c, Mrs A Dwinells 20c, W H Higley $1.20, L J Sampson 35c, E P Wallace 35c, W S Gardiner 35c, T C Armstrong 70c, B H Welch 5c, W M Wells 35c, C E Atwood 35c, M B Lyon $1, G P Hayes 20c, F Converse 50c, D G Hadley $1.50, M A Potter 40c, Mrs. S B W Mulliken $1.35, F S Knowlton 25c, C R Harte $1.20, C H Shipherd 25c, W F Horton 35c, J Goward $1, T A Verge 50c, J Hitchcock 55, J H Powers 50c, A Hubbard 10c, T Johnson 75c, S Howard 10c, G A Brown $4.50, S Varney 50c, D O Ingalls 10c, R Duran 25c, A D Bull $1.60, H A Frances 20c, J F Huber 75c, J R Hopkins $1.30, Wm. N Eckerson 50c, L D Babcock $1 20, N Blodget 20c, T Wheeler 30c, E D Kentfield 10c, D S Young 10c, A W Sibley $1.00, J Weston 25c, J H Stannard 30c, R S Johnson $4, G W Gillespie 50c, B D Brantly $4, R Elwell 20c, L B Cummings 10c, E M Hulbert 50c, J Woodard 6c, J H Caldwell 15c, A R Garey $1, Eld. A. Stillings $5 39, W Mosher $5, S Monta $3.60, C N Crawford 50c, Wm. H Doughty 25c, T C Coleman 40c, L Keer 25c, J L Whipple 50, S Nye 50c, W H Swartz 50c, I Damman $4.50, J MaCleara $2, J P Thompson 20c, H Balch $1 50, D R Pierce $1, A Hubbard 15c, Mrs P Mayberry 30c, J H Brown 50c, O Anderson 45c, T H Piper 42c, Mrs L H Hanson 25c, E A Fullerton 85c, H A King $7.04, E Z Macomber 30c, H Clover 25c, C H Nichols 60c, S R Smith 50c, P Snyder 50c, C Colburn $1, Geo. Handerson $1, Miss A H Carsley 25c, A F Chute 35c, J Miett $1.10, E C Tuttle 10c, A H Robbins 75c, D Skinner 35c, S C Stocum 35c, C P Emerson 22c, C C Marston 40c, Mrs E M Hulbert 54c, F Burr $6, C W Frisbee $2, W H Swartz 35c, Geo. M Southworth 34c, A R Garey $1, J L Fisk 50c, A Gregg 5c, A J Tuttle 42c, C Boutwell $2 50, F H Bruce 25c, E L Bitler 50c, J Hitchcock 25c, F Adriance $1, F M Gove 50c, J Stockwell 50c, H F Carpenter $15, A J Hinds 50c, L Morse 35c, J M M Gernard 70c, A H Crawford 56c, L Town 75c, M B Lyon 50c, S F Rogers $1.16, R Phinney $1, H M Thompson 25c, G F Haines $1 25, S S Mooney 25c, Wm E Woodworth $1.20, F Seavey $1, L Lord 75c, S C Gould 50c, E N Merriam 25c, C P Hutchins 50c, H Austin $3.03, A R Garey $1, B C Stevens $1, A J Goodwin 60c, Mrs E B Hannaford $2, D F Woodard 25c, M A Tisdale $1, Eld S A Chaplin $1 25, T L Greenwood $2, C T Ferguson $1.25, L W Woodbridge 12c, D D Chaffee $1 35, H Cushman 50c, J Hamilton $2.30.

Books and Tracts sent by Mail.—H Balch, D R Pierce, A Hubbard, Mrs P Mayberry, J H Brown, Emma J Fullerton, S Roby, Mrs L H Hanson, J M Stetler, T H Piper, J Meitt, A F Chute, Miss A H Crosby, G Henderson, C Colburn, S R Smith, W B Jones, C H Nichols, H Clover, E Z Macomber, A H Robbins, D Skinner, H N Smith, S C Stocum, J Salisbury, C P Emerson, C C Marstin, W H Swarz, C W Frisbee, Mrs E M Hulbert, G M Southworth, C Boutwell, F Burr (3 pack), A J Tuttle, A Gregg, T F Fisk, A R Gerey (2 pack), M A Bews, J Stockwell, T Adriance, T M Gove, J Hitchcock, E L Bitler, F M Bruce, R Phinney, S F Rogers, M B Lyon, L Town, A H Crawford, J M M Gernard, W S Perham, L Morse, A J Hind, M Grant (5 pack), O R Fassett, E N Merriam, L C Gould, L Lord, F Seavey (2 pack), M E Wadsworth, H Austin, C P Hutchins, E B Hannaford, H Dane, B C Stevens, T Babbadge, A J Goodwin, E P Wallace, G Downing, J Brinkerhoff, A J St.Clair, N Glidden, B W Keith, G B Lyon, L S Howard, H M Thompson, J E Ainsworth, C T Furgerson, T S Greenwood, Eld. S A Chaplin, M A Tisdale (2 pack), J Hamilton (2 pack), H Cushman (2 pack), Rev E B Chamberlin, Rev. Mr Hill, D D Chaffee.

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Ag't.

THE KING IN HIS BEAUTY.

Oh! to be over yonder,
In that land of wonder,
Where the angel voices mingle, and the angel harpers ring;
To be free from pain and sorrow,
And the anxious dread to-morrow,
To rest in light and sunshine in the presence of the King.

Oh! to be over yonder,
My yearning heart grows fonder
Of looking to the east, to see the day-star bring
Some tidings of the waking,
The cloudless, pure day breaking;
My heart is yearning—yearning for the coming of the King.

Oh! to be over yonder,
Alas! I sigh and wonder,
Why clings my poor weak heart to any earthly thing?
Each tie of earth must sever,
And pass away forever;
But there's no more separation in the presence of the King.

Oh! to be over yonder,
The longing groweth stronger.
When I see the wild doves cleave the air on rapid wing,
I long for their fleet pinions
To reach my Lord's dominions,
And rest my weary spirit in the presence of the King.

Oh, to be over yonder,
In that land of wonder,
Where life, and light, and sunshine beam fair on every thing:
Where the day-beam is unshaded,
As pure as He who made it—
The land of cloudless sunshine, where Jesus is the King.

Oh! when shall I be dwelling
Where the angel-voices, swelling
In triumphant hallelujahs, make the vaulted heavens ring.
Where the pearly gates are gleaming,
And the morning star is beaming;
Oh! when shall I be over yonder in the presence of the King?

Oh! when shall I be yonder?
The longing groweth stronger
To join in all the praises the redeemed ones do sing,
Within those heavenly places,
Where the angels veil their faces,
In awe and adoration, in the presence of the King.

Oh! soon, soon I'll be yonder,
All lonely as I wander,
Yearning for the welcome summer—longing for the birds' fleet wing.
The midnight may be dreary,
And the heart be worn and weary,
But there's no more shadow yonder in the presence of the King.

THE SUPREMACY OF THE POPE.

J. S. WHITE.

Bro. Cunningham says in the paper of Jan. 17th—"The period of the reign of Justinian, emperor of the East, is where all Catholic and Protestant writers of any note place the supremacy of the papacy."

This is a remarkable statement. If this be true, I have learned what I never before knew, and have greatly misunderstood some things I have read. I have not read many Catholic writers, so I am not prepared to say what all of them of note have said on this subject. I have seen some Protestant writings by notable men. Nearly every one of them of note has placed the supremacy of papacy, in its religious form, in the reign of Phocas, A. D. 606, or 607. Among these writers are Whelpley, in his "Compend of History." Putnam, in his "Hand-Book of the World's Progress." Dr. Scott in his "Commentary" places it with the rise of Mahometanism, which was from 606 to 612. The writers of the "Comprehensive Commentary" do the same.

Benson's Commentary, the Cottage Bible, and Newton, place the supremacy of papacy with the act of Phocas in 606 or 607. Buck does the same, by referring to Bowers on the primacy of popery. Also Faber, and Hayden's "Dictionary of Dates."

So far as I have seen, all those writers who looked to 1866 for the downfall of the papacy and the commencement of the Millennium, have marked 606 or 607 for the supremacy of papacy, in its religious form, and 754 in its civil form. Bowers in his "History of the Popes" has said much on this point. In 588 the Bishop of Constantinople received the title of Universal Bishop. Of this, Bowers says—"In the Bishop of Constantinople, the title of Universal Bishop is generally thought to have been no more than a badge of honor, or an honorary title, without any accession of power. And indeed it does not appear, as I observed above, that in virtue of that title he ever exercised or claimed any."

Gregory, who was made Bishop of Rome in 590, said in regard to this title—"That whoever should give it to, or approve it in, another, was a heretic; and that whoever should presume in the pride of his heart to take it to himself, was a follower of Satan, a rival of Satan in pride, and the forerunner of antichrist." This was also the statement of Pelagius, the last pope of Rome before Gregory.

In the face of this, in 607 Phocas, the emperor of Rome, gave to Boniface, the bishop of Rome, the title of universal bishop. Boniface was eager to receive and improve this title. Bowers says—

"Had Gregory been allowed to return from the dead, how great would have been his surprise, how great his indignation, to find the badge of pride thus become, so soon after his death, the peculiar badge of his see, and this mark of antichrist the peculiar mark of his successors! I say of his successors, for by them that badge of pride, that mark of antichrist, is borne to this day, in spite of all the names of reproach and ignominy with which it was branded by the most renowned and revered of all their predecessors."

He continues on the same page—"The imperial edict, therefore, if we may so call it an edict of a usurper and a tyrant, was not, as the popish writers pretend, a bare confirmation of the primacy of the see of Rome; but the grant of a new title which the pope immediately improved into a power answering that title. And thus was the power of the pope as universal bishop, as head of the church, or, in other words, the papal supremacy, first introduced. It owed its origin to the worst form of tyranny; and was in itself, if we stand to the judgment of Gregory the Great, anti-christian, heretical, blasphemous, diabolical."

Thus writes Bowers, as if neither he, nor any body else, ever thought, or could think, that the supremacy of papacy should be dated in the time of Justinian. Ever since 607 the popes have claimed and borne the title of universal bishop. This title, however, gave them no civil or temporal power. This latter power the popes did not receive till 754. In that year Pepin, king of France, conquered the Lombards in Italy, and gave the civil power of Italy into the hands of the pope. This power the popes have held down to 1848, excepting an interruption of about six years during the French Revolution.

Speaking of the spiritual and temporal power of the popes, Bowers says—"And now that we have seen the temporal power united in the popes to the spiritual, the crown to the miter, and the sword to the keys, I shall leave them for awhile, and close the present history with two short observations. 1. That as their spiritual power was, so was their temporal owing to an usurper; the one to Phocas, and the other to Pepin. 2. That as they most bitterly inveighed against the patriarchs of Constantinople as the forerunners of antichrist for assuming the title of universal bishop, and laid hold of the first opportunity that offered to assume that very title themselves; so did they inveigh against the Lombards as the most wicked of men, for usurping the dominions of their most religious sons, the emperors; and yet they themselves usurped the dominions of their most religious sons as soon as they had it in their power to usurp them."

Thus we see that Bowers makes the supremacy of the spiritual power of the popes identical with the year 607, and the temporal power with the year 754. Is Bowers a writer "of any note"?

The popes obtained universal temporal power in Europe in the eleventh century. This power they maintained down to the time of Martin Luther. In the great reform under Luther, about half of the kingdoms of Europe became Protestant, and have remained so to this time. There are a thousand times more reason for saying that Dan. 7: 26 applies to Luther's time, than for saying it applies to the French Revolution. "The judgment shall sit, and they shall take away his dominion to consume and to destroy it unto the end." In Luther's time popery received its death-blow. The popes lost half of their temporal power, and consequently half of their power to persecute those not of their faith.

From Luther's time to the present, the power of the popes has been going down. The French Revolution threw the power of the popes back where it was when Pepin, king of France, gave them the temporal power of Italy. This power over Italy the popes held until the Revolution in Europe in 1848. From that time to 1870 the pope's temporal power was confined to Rome and its suburbs. He has now reached the end of his civil power. The pope still claims to be, and is, the universal bishop over those of his faith; and probably will remain so until the whole system of the papacy is destroyed by the brightness of Christ's coming.

Note 1. I have quoted from Bowers, vol. 1, pp. 426–7; vol. 2, p. 108.

Note 2. I had supposed, until I saw the statement at the head of this article, that the Catholic writers generally claimed the supremacy of their church from St. Peter.

Note 3. Bowers had been a Catholic before he wrote his "History of the Popes." Probably no man has ever lived who has been better prepared to give a correct history of the papacy. It will be seen that Bowers says the papal supremacy was first introduced by the act of Phocas in the year 607. J. S. W.

MUZZLING THE OXEN.

Will it be deemed out of place for a preacher of the gospel to re-enforce a truth the apostle Paul presented very plainly? "Why, no," answer all; "we *wish* to have it repeated." Is it right for ministers to declare the *whole* counsel of God? "Certainly it is," is answered again, "the whole counsel must be made plain, so the people may understand fully their various duties." Will it be right for the preacher to lay down clearly what are the duties of christians toward their enemies? "It will." Shall he make known their duties toward one another? "Of course." May the people also be properly instructed in regard to a minister's duties, so they may know whether he be faithful or not? "Of course we must," say the people.

If, then, instruction should be given concerning these various duties, will it not be right, yea, will it not be duty for him to plainly point out what is right in another particular, namely, the duty of the church towards the minister? If it be his duty to declare the *whole* counsel of God, who will charge him with immodesty if he point out wherein the people fail in their duty toward himself? Before preferring such a charge against any of us modern preachers, let those who wish to first hurl it against Paul, who said, "The Lord hath ordained that they which preach the gospel should live of the gospel"; who said, "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" 1 Cor. 9: 14, 11.

In this particular many of our churches come short; many are sadly negligent in performing their duties toward the preacher; many are guilty of what the law of God forbids, namely, muzzling the mouth of the ox while treading out the corn; and it is high time the Advent people should have this wrong plainly pointed out to them.

It has been and still is a wonder to many how the Advent preachers manage to live, when they receive so little in return for their services. And when their homes are visited, at least some of them, and the worn, threadbare garments seen, and the lack of comforts and oftentimes many necessaries of life is seen, the question is answered: we do see *how* they live; we see they live in straitened circumstances, and it is a reproach to those churches who receive the benefit of their labors that this state of things exists.

The preachers do not complain because they have trials; they expect them. They do not murmur because they have cares and anxieties; they know who can help them bear up under them. They do not get discouraged because in the world they have tribulation; they know where "peace" is to be obtained. But they do enter a protest against the inequality existing between the churches and themselves in the matter of self-denial. We "mean not that other men be eased and ye burdened; but by *an equality*, that now at this time your abundance may be a supply for their want, that their abundance may be a supply for your want; that there may be an *equality*." 2 Cor. 8: 13, 14.

At present there is not an equality; churches that are able to minister abundantly to the preacher's wants are oftentimes content to let him leave them with the small sum of ten or twelve dollars, and car-fare to be deducted from this besides. How can you enjoy the comforts of your own cheerful fireside, when you know the preacher who has spent Sunday with you is returning to his home sad in heart to know he is unable to supply many a want of those whom he loves? How can you enjoy your abundance, when the minister of God is in need? How can you expect men to give up their daily avocations and devote their time to the ministry, except they be sustained by those to whom they minister?

The influence of many of our preachers is crippled, because their time has to be so much divided between preaching and working for the support of their families. "Who," said Paul, "goeth a warfare any time at his own charges?" 1 Cor. 9: 7. Is it not right that the soldier, who has given himself to the defense of his country, be sustained and supported by that country? And is it not equally just that he who labors faithfully for the support and upbuilding of a church or churches be adequately sustained by such churches? It certainly is.

Our common Master does not intend his ambassadors shall be scantily supported while the flock at large have abundance; and this almost universal fault among the churches needs to be pointed out plainly.

Let none think this is the cry of selfishness, for it is not. Let none say, "He preaches for money," for if *money* be what Advent preachers are after, they make a decided mistake in trying to get it by public speaking. If there be any of them possessing so little ability that they cannot better themselves in this respect in some mercantile pursuit, I fear they are hardly fit to be preachers; so again I say, let not this appeal be imputed to selfishness; let it be attributed rather to a sense of *justice*.

Remember, then, brethren, that the rent of the house the preacher lives in costs money, as yours do; that his family need comfortable clothing and wholesome food, even as those of your own; and remember further that if ten or twelve dollars per week be insufficient to suitably provide for the wants of your households, it is even so insufficient to provide for his. ENS RATIONIS.

REPORT.

R. I. AND EAST CONN. CONFERENCE.

The annual session of this Conference was holden at Rockland, R. I., commencing Jan. 3d, 1872. Preaching brethren present—J. J. Northrup, A. Bellows, J.W. Thomas, B. Roberts, J. Hill, J. S. Collins, and D. V. Corey. All gave interesting and encouraging reports. Sr. E. Crumb was present and gave a report of her labors. Only a small number of churches was represented. No. Foster church by letter reports—In a low condition, though some are living branches of the true Vine, bringing forth good fruit. Preaching nearly every Sunday. No. Scituate, R. I., by delegate—In nearly the same condition as last reported. Appointments for preaching every Sunday. Wyoming, R. I.—While some are trying to obtain "that rest," others are indifferent and careless. One member has been added since last conference. Preaching regularly once a month, and two prayer-meetings a week. Putnam, Ct., by letter—Preaching every Sunday with but few exceptions. Prayer-meetings twice a week. The attendance is small, yet the Lord is with us.

BUSINESS.

Voted, that the preachers' reports shall not be published with this report. No officers being present, Bro. J. J. Northrup was appointed Chairman, N. A. Angell Clerk, both *pro tem.* Bro. A. Durfee sent a written request that he should be Chairman no longer. Voted, that his resignation be received. Voted, that Bro. A. Durfee be Chairman the coming year. Voted, that N. A. Angell be Clerk and Treasurer. Voted, that the traveling expenses of the officers of the conference be paid from the conference treasury. A motion to revise the Constitution of this conference was lost. Voted, that a special agent be appointed to visit all the churches within the conference limits, and procure pledges for funds, for the further advancement of God's cause within the limits of said conference, said funds to be at the disposal of the conference for this purpose. Voted, that Bro. A. Bellows be the agent to act according to previous vote. Voted, that Bro. A. Bellows be paid twenty-five dollars per month, besides traveling expenses, for acting agent as above voted. Voted, that an invitation be extended to churches and others to become members of this conference. Voted, that the Escoheag church become a member of this conference. Voted, that we extend to the Escoheag church the right hand of fellowship. Voted, that Bro. N. A. Angell be a committee to find report of the session of this conference held at Putnam, Ct., July, 1871. Voted, to adjourn to meet at Wyoming, R. I., on the first Wednesday in April, at two o'clock P. M.

N. A. ANGELL, *Clerk.*

A STORY OF GRACE.—No. 7.

E. S. WILLARD.

Change of Residence Indicated—Change of Pastors—Slavery—An Incident—A Question—New Surrender—Removal to Indiana.

The church at Covington was now in a flourishing condition. A commodious house of worship was nearly completed—a large Sunday school and social meetings—a material meeting and a mite society for missions—also a monthly concert of prayer—were all in successful operation; hence we felt that we might be spared; and during the winter previous to the expiration of our five years' sojourn in this place, there were evident tokens that the cloud was rising from our tabernacle, indicating to us that we should depart.

The green eye of Slavery had been watching our course, which was like our Master's, without respect of persons, and his lines began to tighten over us with threats of violence. The liberal soul of our pastor was removed from us by loss of voice and health, and his place was supplied by a minister from South Carolina, who had the reputation of freedom from slave traffic, but whose spirit coalesced with the monster, as will be seen from the following incident.

To our great surprise and grief, on his coming in one evening and finding me about my domestic cares he addressed me as follows:—

"Sister Willard, why do you not buy you a good black girl, and let her do all these things for you?"

With great earnestness, I replied—"Never, never! Dr. Roberts. My parents raised me clear from that sin, and now my motto is—'Touch not, taste not, handle not the unclean thing.'"

"Then," continued he, "if you do not wish to buy, just go back in the country a little way and hire one."

"Not so," said I; "whoever does my work shall have the reward, and not a rapacious master." He spent the evening in apologizing for the system.

We now saw that the enemy had ascended our very pulpit, and we felt that it was high time for us to leave and go where the air and soil are *free*. Soon after this, during a little prayer meeting at our house, I was deeply pondering the state of things about us and our responsibilities, and fearing we might be left to have our good things in this life, when suddenly a desire to yield myself renewedly to God, to go where and to do as he willed, thrilled me; and the question immediately rose in my mind—"Will you go West?" I answered, "Yes, Lord, to the ends of the earth, only go thou with me!" From that moment the conviction fastened upon me that we should go West, and most earnestly did I pray to be guided of the Lord.

My husband had become interested in the purchase of wild lands in the West, and the site of an Indian village in Kosciusko county, Northern Indiana, was of such paramount interest that he finally, with two partners, purchased it. In consideration of its location and beauty, it was deemed worthy of being laid out as a town; which was done, and, at husband's suggestion, named Oswego. A sufficient number of lots was soon purchased and built upon to give the place quite a village-like appearance.

It now became necessary for my husband to spend several weeks each year in looking after his business in Oswego, but we had never contemplated making a home in this unsettled region until his return shortly after the evening prayer meeting alluded to. He then intimated the probable necessity of our removal to Oswego for a term of three years. Greatly to his surprise a dear young sister in Christ, making her home with us, smilingly replied for me—

"She is all ready to go!"

He then opened his heart and conversed freely upon the state of things there, remarking that if we wished to be missionaries there was a wide field. But the removal would be attended with sacrifice; we had much to leave; a new and comfortable home with delightful grounds about us, and that which was far dearer to us, so many loving hearts in the Lord to which we clung and my own beloved father and only sister still lived; but all this weighed nothing in the balance with Jesus and duty to him in the other scale. Most gladly did I leave all and face the dangers that were before us in a long and perilous journey over the worst of roads, with an infant son in my arms, and another a few years old by my side; my heart being cheered by such words as these:—"And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, ... or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life." Matt. 19: 29. I felt, by the grace of God, I had done this, and was thankful that I had them to leave for Him who had left all for me. And it was verified to us on all our journey that the path of obedience is the path of safety.

In the place, as a whole, I was happily disappointed; there was an air of neatness and comfort that I had not anticipated. And the cordiality incident to new countries was new to me and particularly cheering.

The first monthly meeting after our arrival was an anomaly to me. The people began to come Saturday night. Sr. French, the wife of the third partner in the firm, had prepared for them and took it all as a matter of course. On Lord's day they came in wagon-loads a distance of ten and twelve miles; some arriving before the service, came direct to Bro. French's, and at the close of the meeting instead of retiring to their homes in quiet, as we had been accustomed, our houses were filled with friends expecting entertainment. I was overwhelmed at the prospect! No time to digest any thing I had heard; all talk and work. I cannot describe my feelings. I was wholly unprepared for it.

While in this perplexity I bethought me to steal away and tell Jesus. This I did, and he soothed me as only he can, and gave me this cordial—"Inasmuch as ye have done it unto one of the least of *these*, my brethren, ye have done it unto me." Ah! said I, I am entertaining Jesus' brethren, and this he accepts as done to himself. This made all right, and from this moment every thing went easy, and I could trust Jesus for my apparent spiritual loss.

No time was lost in organizing a Sunday School of which husband was chosen superintendent. A few days after our arrival there was a social gathering of several of the sisters for mutual acquaintance, and it was proposed to close the interview with prayer. To this all assented, each one taking part in the supplications. *Now* I felt at home; and then and there, in the fear of God and looking to him for aid and blessing, we appointed a weekly prayer meeting, which for years was well attended and was used of God as a nursery for the church.

The blessing of God was with his children and we had the happiness of seeing one after another in our prayer meetings, the Sunday school and covenant meetings, confess their sins and seek an interest in the atoning blood of Jesus. Among the many cases of interest in our female prayer meeting one I will specify.

A broken-hearted mother, who had been bereaved of a lovely child on whom she had set her heart, came to the meeting to find, if possible, something of more substantial joy on which to rest her hopes than earth affords. We led her to Jesus whom we had proved able to heal the broken-hearted. After a severe struggle she was enabled to yield herself up to God, and found peace in believing in Jesus, and came out boldly on the Lord's side, by confessing him in baptism, and joining herself to his people. She then asked that meetings be held in her neighborhood, two miles from Oswego. This was granted, and it pleased God to give efficacy to the simple means used in his name, and a work of grace broke out there in which thirty-eight souls were added to the church, and among them the husband of this sister.

But her work was soon done. In a little from this she sickened and died, but it was in the triumphs of faith. Her death was the death of the righteous, and her last end was like his. Praise God.

A REPORT.

Through the mercies of God, I am permitted to write a few lines to the readers of the *World's Crisis*, saying to them that the Lord has been blessing the people in several places where I have been laboring; and as I have been requested to give a report of some of these meetings, I will commence with my report, Dec. 1st, 1871.

Caldwell. The church in this town was organized about three years ago by myself. They numbered at first but thirteen. I preached to them a portion of the time for a year and a half. For a year and a half they were without preaching, but kept up their meetings in the midst of opposition, and God has blessed them. I spent two weeks with them in December, during which time a number were converted to God, and seven put on Christ by immersion.

Low Hampton. Here I have labored during the summer once in four weeks with but little effect, as it appears to me; yet the judgment will tell. The reason is obvious, when we take into consideration the fact that there is no regular prayer-meeting sustained by the church. Bro. A. W. Sibley and myself held a series of meetings there in December, and some manifested a desire to be the Lord's. I hope God will revive his work in Low Hampton, and that the fire which was kindled by our dear Father Miller (father in the gospel) in years that are past may never be suffered to go out.

Hartford, Log Village. Here I spent two weeks. God blessed, the truth took effect. A number manifested a desire to be christians. Some came back to Father's house; some were converted, two were baptized. Bro. A. P. Bump lives here, who afforded me good help during the meetings. Bro. Bump came into the truth while I was preaching in Hebron, N. Y. It happened to be his lot while teaching school in that place to board at my house, and also to listen to my preaching, as there was no other church near by, especially of his order, as he was a Baptist of the strictest kind; and probably had there been a Baptist church near he would not have seen the light which he now sees and rejoices in so much from day to day. But God hedged him in, and the result is he has another true man who will preach God's truth, whether men will hear or forbear.

South Bombay. Here is a great field for labor. Bro. Charles Crawford resides here, and is trying to do what he can for the Lord. I preached ten discourses in his neighborhood. Some were converted. A number manifested a desire to be the Lord's. With a little effort there can be a society raised up here. From here in company with Bro. Crawford we went to

Massena. Here we found some of the best brethren and sisters we have ever met with. We had no idea that we should meet with such a people north of the Adirondack mountains and south of Canada. We found them without a shepherd, and on account of trials, and for want of understanding among themselves, they were standing still, and had been for over two years. My visit among them convinced me that they had not given up their hope, though they had become very hungry to hear the truth preached. I spent some eleven days with them, when it was plain to be seen that God was at work. Old difficulties were settled up, confessions made where confessions were due, and truly it was good to see brethren and sisters dwell together in love as they were wont to do in former years. It seemed to be the desire of all to get nearer the Lord. Some started for the first time to serve God. The last Sabbath we were with them about forty came around the table of the Lord and partook of the bread and wine. It was good to be there. We left them with a good state of feeling. I think they are a united people. I mention this, as many are acquainted with the trials of this dear people. But now they see that it is for their good that God has suffered them to be tried. They mean to go on as a united band till Jesus comes. May God bless them and build them up in their most holy faith.

From here we returned to Hartford, Log Village, where we baptized one, and have just closed the meeting there for the present. The people are all alive to hear more. The harvest is truly great. C. PIKE.

Fort Edward, N. Y.

CHRISTIAN PERFECTION.

JOHN WESLEY.

EXAMINATION.

Q. How shall we treat those who think they have attained perfect love?

A. Examine them candidly, and exhort them to pray fervently that God would show them all that is in their hearts. The most earnest exhortations to abound in every grace, and the strongest cautions to avoid all evil, are given throughout the New Testament to those who are in the highest state of grace. But this should be done with the utmost tenderness, and without any harshness, sternness, or sourness. We should carefully avoid the very appearance of anger, unkindness, or contempt. Leave it to Satan thus to tempt, and to his children to cry out, Let us examine him with despitefulness and torture, that we may know his meekness and prove his patience. If they are faithful to the grace given, they are in no danger of perishing by mistake; no, not if they remain in that mistake till their spirit is returning to God.

Q. But what hurt can it do to deal harshly with them?

A. Either they are mistaken or they are not. If they are, it may destroy their souls. This is nothing impossible, no, nor improbable. It may so curage or discourage them that they will sink and rise no more. If they are not mistaken, it may grieve those whom God has not grieved, and do much hurt unto our own souls. For undoubtedly he that toucheth them toucheth, as it were, the apple of God's eye. If they are indeed full of his Spirit, to behave unkindly or contemptuously to them is doing no little despite to the Spirit of grace. Hereby, likewise, we feed and increase in ourselves evil surmising and many wrong tempers. To instance only one: What self-sufficiency is this to set ourselves up for inquisitors-general or peremptory judges in these deep things of God? Are we qualified for the office? Can we pronounce in all cases how far infirmity reaches? What may and what may not be resolved into it? What may, in all circumstances, and what may not consist with perfect love? Can we precisely determine how it will influence the look, the gesture, the tone of voice? If we can, doubtless we are the men, and wisdom shall die with us.

Q. But if they are displeased at our not believing them, is not this a full proof against them?

A. According as that displeasure is: if they are angry, it is a proof against them; if they are grieved, it is not. They ought to be grieved if we disbelieve a real work of God, and thereby deprive ourselves of the advantage we might have received from it. And we may easily mistake this grief for anger, as the outward expressions of both are much alike.

Q. But is it not well to find out those who fancy they have attained when they have not?

A. It is well to do it by mild, loving examination. But it is not well to triumph even over these. It is extremely wrong, if we find such an instance, to rejoice as if we had found great spoils.

Ought we not rather to grieve, to be deeply concerned, to let our eyes run down with tears? Here is one who *seemed* to be a living proof of God's power to save to the uttermost; but, alas! it is not as we hoped! He is "weighed in the balance and found wanting!" And is this matter of joy? Ought we not to rejoice a thousand times more if we can find nothing but pure love?

"But he is deceived." What then? It is a harmless mistake while he feels nothing but love in his heart. It is a mistake which generally argues great grace, a high degree both of holiness and happiness. This should be a matter of real joy to all that are simple of heart, not the mistake itself, but the height of grace which for a time occasions it. I rejoice that this soul is always happy in Christ, always full of prayer and thanksgiving. I rejoice that he feels no unholy temper, but the pure love of God continually. And I will rejoice if sin is suspended till it is totally *destroyed.*

Q. Is there no danger then in a man's being thus deceived?

A. Not at the time that he feels no sin. There was danger before, and there will be again when he comes into fresh trials. But so long as he feels nothing but love animating all his thoughts, and words, and actions, he is in no danger; he is not only happy, but safe "under the shadow of the Almighty." And for God's sake let him continue in that love as long as he can; meantime you may do well to warn him of the danger that will be if his love grow cold and sin revive, even the danger of casting away hope, and supposing that because he hath not attained yet, therefore he never shall.

Q. But what if none hath attained it yet?—What if all who think so are deceived?

A. Convince me of this, and I will preach it no more. But understand me right. I do not build any doctrine on this or that person. This or any other man may be deceived, and I am not moved. But if there be none made perfect in love yet, God has not sent me to preach christian perfection.

Put a parallel case. For many years I have preached—"There is a peace of God which passeth all understanding." Convince me that this word has fallen to the ground; that in all these years none have attained this peace; that there is no living witness of it at this day, and I will preach it no more.

"O but several persons have died in that peace." Perhaps so; but I want living witnesses. I cannot indeed be infallibly certain that this or that person is a witness. But if I were certain that there is none such, I should have done with this doctrine.

"You misunderstand me. I believe some who died in this love enjoyed it long before their death. But I was not certain that their former testimony was true, till some hours before they died."

You had not an *infallible* certainty then. And a *reasonable* certainty you might have had before; such a certainty as might have quickened and comforted your own soul, and answered all other christian purposes. Such a certainty as this any candid person may have, suppose there be any living witness, by talking one hour with that person in the love and fear of God.

Q. But what does it signify, whether any have attained it or not, seeing so many scriptures witness for it?

A. If I were convinced that none in England had attained what has been so clearly and strongly preached by such a number of preachers, in so many places, and for so long a time, I should be clearly convinced that we had all mistaken the meaning of those scriptures. And therefore for the time to come, I too should teach that "sin will remain till death."

I will here beg leave to add a few questions written by a plain man on this important subject.

QUERIES.

"1. Has not there been a larger measure of the Holy Spirit given under the Gospel than under the Jewish dispensation? If not, in what sense was 'the Spirit not given' before Christ was glorified? John 7: 39.

2. Was that 'glory which followed the sufferings of Christ,' 1 Pet. 1: 11, an external glory, or an internal, viz., the glory of holiness?

3. Has God anywhere in Scripture commanded us more than he has promised to us?

4. Are the promises of God respecting holiness to be fulfilled in this life, or only in the next?

5. Is a Christian under any other laws than those which God promises to write in our heart? Jer. 31: 31, etc., Heb. 3: 10.

6. In what sense is 'the righteousness of the law fulfilled in those who walk not after the flesh, but after the Spirit?' Rom. 8: 4.

7. Is it impossible for any one in this life to love God with all his heart, and mind, and soul and strength? And is the Christian under any law which is not fulfilled in this love? . . .

8. Did not St. Paul pray according to the will of God, when he prayed that the Thessalonians might be 'sanctified wholly and preserved, (in this world, not the next, unless he was praying for the dead) 'blameless in body, soul, and spirit, unto the coming of Jesus Christ?'

9. Do you sincerely desire to be freed from indwelling sin in this life?

10. If you do, did not God give you that desire?

11. If so, did he not give it you to mock you, since it is impossible it should ever be fulfilled?

12. If you have not sincerity enough even to desire it, are you not disputing about matters too high for you?

13. Do you ever pray God to cleanse the thoughts of your heart, that you may perfectly love him?

14. If you neither desire what you ask, nor believe it attainable, pray you not as a fool prayeth?

God help thee to consider these questions calmly and impartially!"—*Plain Account.*

GOD AS SEEN BY MEN.—I believe that we need more or less to materialize, before we can get a familiar and intimate feeling of God's presence. I think I shall make myself better understood if I relate an early experience of mine.

I was about four years old when my second mother came into the family. I was put to bed in a "trundle-bed," as they then called it, up-stairs. Charles and Harriet and I all slept in the same room. We were expecting that father would come home with our "new mother," that night. Somebody had told us that we were going to have a new mother. I had rather an indistinct idea of how a *new* mother looked—or any mother; for I was only three years old when my own mother died, and since then I had been under the care of Aunt Esther; but I had a feeling that it was going to be something very good. Every day we inquired when she was coming. Finally, on a given day, when we were put to bed, we were told that very likely when we waked up in the morning we should find mother there. I remember it as well as though it had been but yesterday. Just as we had all got into our trundle-beds up-stairs, and had got through our frolics, and had settled down, and were about falling asleep, we heard a racket down-stairs; and every mother's son and daughter of us began to halloo: "Mother! *mother!* MOTHER!" And presently we heard a rustling on the stairs, and in the twilight we saw a dim shadow pass into the room, and somebody leaned over the bed and kissed me, and kissed Charles, and said: "Be good children, and I will see you more tomorrow." I remember very well how happy I was. I felt that I had a mother. I felt her kiss, and I heard her voice. I could not distinguish her features, but I knew that she was my mother. That word, *mother*, had begun to contain a great deal in my estimation.

It seems to me it is very much in that way that God comes to human souls—as a shadow, so to speak; without any great definiteness, and yet, with an attitude, and a love-producing action; without any clear, distinct, reportable sensations, but producing some great joy, conferring some great pleasure, as though some great blessing had come to us.

Was not my mother's presence real to us when, in the twilight of the evening, she for a moment hovered over us, and kissed us "How do you do?" and "Good-by?" And is it not a reality when the greater Mother and Father does the same to the souls of men in their twilight?—*Christian Union.*

THE pioneer Methodist, Peter Cartwright, uttered many odd and witty sayings. He was often much annoyed at one sister, more noisy than pious, who would go off on a high key at every opportunity. At an animated class-meeting one day, she broke out with, "If I had one more feather in the wing of my faith, I could fly away and be with the Savior." "Stick in the feather, O Lord, and let her go," fervently responded Bro. Cartwright.

— I never yet heard man or woman much abused, that I was not inclined to think the better of them; and to transfer any suspicion or dislike in pointing out the defects of a fellow creature.—*Jane Porter.*

— Who is wise? he that learns from every one. Who is powerful? he that governs his passions. Who is rich? he that is content.

Hygiene.

"This is for your Health."

WHAT IS IN THE BEDROOM?

If two persons are to occupy a bed-room during the night, let them step on to a weighing scale as they retire, and then again in the morning, and they will find their actual weight is at least a pound less in the morning. Frequently there will be a loss of two or more pounds, and the average loss throughout the year will be a pound of matter, which has gone off from their bodies, partly from the lungs and partly through the pores of the skin. The escaped matter is carbonic acid and decayed animal matter or poisonous exhalation. This is diffused through the air in part, and part absorbed by the bedclothes. If a single ounce of wood or cotton be burned in a room, it will so completely saturate the air with smoke that one can hardly breathe, though there can only be one ounce of foreign matter in the air.

If an ounce of cotton be burned every half hour during the night, the air will be kept continually saturated with smoke, unless there be an open window or door for it to escape. Now the sixteen ounces of smoke thus formed are far less poisonous than the sixteen of exhalations from the lungs and bodies of two persons who have lost a pound in weight during the eight hours of sleeping; for while the dry smoke is mainly taken into the lungs, the damp odors from the body are absorbed both into the lungs and into the pores of the whole body. Need more be said to show the importance of having bed-rooms well ventilated, and of thoroughly airing the sheets, coverlets, and mattresses, in the morning, before packing them up in the form of a neatly-made bed?

SLEEP.—It is impossible to lay down rules regulating the amount of sleep necessary for each individual; some persons need much more than others. The amount necessary depends much upon the age, health, temperament, and climate. We propose to remain on the safe side; and this side is clearly pointed out to us by the dictates of common sense.

We propose to lay down this one simple rule: *Sleep while it is dark*, whether that be long or short. This is the rule that nature teaches us, and her teaching is always correct. As soon as it is dark, labor and study should be laid aside; the mind and muscles should be gradually relaxed by light exercise and pleasant and cheerful conversation, until twilight has deepened into darkness, and then, when the system has been tempered down evenly, and the mind is at perfect rest, go to sleep, and you will not wake until the sky-lark calls you in the morning, when the first mellow light of approaching day shoots up in the east; then it is time to rise, and not sooner. If this rule be adhered to, every morning will find you fresh and vigorous—prepared to live and enjoy life; and every returning night will find you ready to relish sound, sweet, refreshing sleep.—*Prof. Schwin.*

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

DOTTIE'S TEMPERANCE SERMON.

Well, well! what *did* ail Dottie? She had positively refused to kiss her father for a whole week. He went to his work very early in the morning, long before her blue eyes were open, and did not come home till dark. Dottie always watched for him, and ran to meet him, and when he came in would sit on his knee; but when he tried to kiss her, she would shake her head so emphatically as to set the sunny curls dancing about her eyes, and then tuck her rosy face down on his shoulder.

At last he grew almost angry, and one evening he put her down, saying sternly, "I won't have any little girl that does not love me."

Dottie went to her mother with a grieved look, and tears stealing into her eyes:

"I do love my papa, ever so much—*five bushels!*" And by her childish mode of measuring affection, this seemed immense.

"Then why did you treat him so?" asked her mother. "He does not see his little daughter all day; and when he comes home so tired she refuses to kiss him. Why is it?"

"Because, because—" and here Dottie stopped.

"Speak out, darling, don't be afraid; or suppose you whisper it to me; now—" And she bent down her head.

Dottie put both chubby arms around her mother's neck, and putting her rosebud of a mouth close to her mother's ear, and in what she supposed was a whisper, said:

"He drink some medicine or somethin' in the even' time before he gets home; and it must be dreadsul stuff, for it makes me feel sickish to smell it when he puts his face close to mine—and that's all; and I do love papa." And she sobbed as if her loving little heart would break.

As the wife's glance met that of her husband, his face crimsoned with a flash of shame. The secret was out. For the week past he had been in the habit of stopping a few moments at the house of a friend, who had just returned from a voyage to Europe, and had a great many interesting things to relate. He always took a glass of something strong at night, and insisted that Dottie's father should drink with him; and that was how it happened. But he never touched a drop afterward; the pure caresses of his innocent child were of more value to him than even the good-will of his friend, and the little Dot never had cause to refuse him his evening kiss.

"Papa must be cured, I think," said she one day; "for he never drinks any more of that horrible medicine."

And he was truly cured.—*Good Words.*

The World's Crisis

AND

SECOND ADVENT MESSENGER.

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The World's Crisis
AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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The "Crisis" is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

SPECIAL CONFERENCE REPORT.

In accordance with the published invitation of the A. C. church of Worcester, Mass., a special conference was held in their chapel, beginning on Tuesday, Feb. 6th, and continuing over the following Sunday. The object of this meeting was to examine the evidences relating to the *time* of the Lord's return to earth, and from the large attendance from abroad, particularly of preachers, it was very evident there was a great interest felt in the subject. Besides Massachusetts, Maine, New Hampshire and Connecticut were represented.

First Day. The afternoon of Tuesday was spent in prayer and exhortation, and by the spirit manifested in this first meeting, it became evident that this special gathering of saints was to be of more than common interest. In the evening Bro. Simpson occupied the pulpit, and briefly dwelt upon the various chronological and prophetic periods which would be likely to come before the meeting for discussion. The effort seemed designed, not so much to confirm any special theory, as it was to show the relation the periods had to the *time* of the Lord's coming, and also their relation to one another.

Second Day. On Wednesday morning, at ten o'clock, Dr. H. W. Buxton, in behalf of the Worcester brethren, formally welcomed those present, assuring them that their coming together as they had was an event that gave great pleasure to the church, and that their hearts and homes were open to welcome them. The conference was then formally opened by appointing C. F. Horn Chairman, and C. E. Barnes Secretary. The rule regulating the addresses was, that those desiring to address the meeting should hand their names to the Chairman, and speak in the order said names were presented, each address not to exceed an hour and a half. Bro. L. T. Cunningham was the first to take the floor, and occupied about forty minutes. The "points" in his speech were (1) that definite time regarding the Lord's second coming is in the Bible; namely, the several prophetic periods; and (2) that they are to be understood, inasmuch as all inspiration is profitable (2 Tim. 3 : 16), and these *cannot* be profitable except they be understood. (3) He argued that the taking away of the "daily," and the setting up of the "abomination" (Dan. 12 : 11), was fulfilled in the taking away of paganism, and establishment of the papacy; (4) that the 1290 days are to be reckoned from 508 A. D., when paganism was removed from Rome, and the 1260 days from 538 A. D., when the papacy was established, thus terminating both periods in 1798 A. D. (5) The 1335 days are to be reckoned from the establishment of papacy, and extend to 1873 A. D., at which time Christ will redeem his people.

After a short time spent in general comment on the foregoing, Bro. A. Simpson addressed the meeting. He did not differ materially from Bro. C., and spent thirty-five minutes in confirming him in his applications of the prophetic numbers. He advanced, in addition to Bro. C., the following: (1) "The holy city" (Rev. 11 : 2) is the church of God; (2) the "two witnesses" represent the Bible during the treading under foot of the holy city; (3) Rev. 13 : 10 was fulfilled when the pope was taken captive in 1798 A. D.; (4) Rev. 13 : 2 has its fulfillment as follows: the "power" was given to the pope in 533 by Justinian, but the "seat" not until 538. From this period the papacy was supreme just 1260 years. In proving the correctness of the foregoing positions, he read quite copiously from a number of historians, such as Gibbon, Allison, Thiers, King, Marsh, and others.

A rule controling those who wished to question the speakers was, that questions should be written and handed to the Chairman. In the P. M. Bro. C. answered a number, among which were the following: (1) What event marked the taking away of the "daily"? Ans. The conversion of the ten kings of divided Rome to Christianity. (2) What constitutes the "little horn" of Dan. 8? Ans. It refers to Rome. The "little horn" is synonymous with the fourth beast of Dan. 7.

Bro. Henry Pratt next took the stand for an hour, and gave an exposition of Dan. 8 : 13, 14. His object was to prove that the 2300 days end with the 1335 days. Once his brethren had seven years intervene, and now but two, and he hoped ere long to see them agreeing that they end simultaneously. In proving that they end in 1873, he located the termination of the seventy weeks in A. D. 63, at which time the Jewish war began. To prove this, Josephus was read by the speaker quite extensively. This claim brought on quite an animated discussion as to the beginning of the Jewish war, some claiming it began in 65 A. D., and others in 63. To prove their respective points, both parties appealed to Josephus, and both sides ceased very confident of having gained their respective positions.

Before adjourning, it was voted to spend two hours each day during the meeting in a general Bible class; namely, from nine to ten o'clock A. M., and from four to five o'clock P. M., each speaker to be limited to five minutes. Adjourned to ten o'clock A. M.

Third Day. After the meeting was called to order and opened with prayer, Bro. Orion Green addressed the meeting fifty minutes. This speaker differed from those of the day before, in that he terminated the seventy weeks of Dan. 9 at the *end* of the Jewish war, which he located in A. D. 70. He claimed that the remaining 1810 days (during which Jerusalem was to be trodden down by the Gentiles) begin at this point, thus ending them in 1880.

The next speaker was Bro. Edw'd Daniels, who occupied about fifteen minutes. His claims were (1), that the 1260 years of papal supremacy ended in 1871, when Victor Emmanuel entered Rome. He referred to no event to mark the commencement of them. (2) He also claimed that the "two-horned beast" of Rev. 13 is Victor Emmanuel, though he made no effort to identify the two horns.

Bro. N. H. Barbour next took the stand, and gave a brief exposition of Rev. 13. His positions were as follows: (1) The "beast" (v. 2) is the papacy. (2) The "image of the beast" is papacy restored, which restoration was brought about by the first Napoleon. (3) The "two-horned beast" is the two Napoleons. Napoleon I. gave life to the "image," or restored papacy, and Napoleon III. sustained it until he fell, and then the "image" fell also. In establishing the above, he argued that the allied powers, or Holy Alliance, could not be the "image," as some claimed. Time, fifteen minutes.

The foregoing elicited considerable discussion, after which Bro. S. S. Brewer took the floor, and gave his views of the chapter. (1) The phrase "he exerciseth all the power of the first beast before him" was explained: "Before" does not mean priority in point of time, but *in the presence of.* (2) The "two-horned beast" is papacy; the "image" is its system of worship. The features attributed to this power from v. 12 to v. 18 are exactly fulfilled in the papacy. At the request of one of the brethren, Bro. B. then read the paraphrase of Father Miller on this chapter, after which the meeting adjourned to two o'clock P. M.

In the afternoon, after some promiscuous discussion, Bro. G. W. Brown occupied the pulpit and presented his ideas in the form of a sermon on Rev. 11: 1, 2, as follows: (1) The "angel" is identical with the one of the preceding chapter, and also with the one in chapter 14 : 6. It is the Advent angel, or people who are proclaiming the advent. (2) The "temple of God" mentioned in the text is the Christian church. (3) The "man of sin" was to sit in this temple. He did obtain this seat in the church of Rome, 538 A. D. (4) The "forty-two months" reach to 1798, and the 1335 days, beginning at the same point, reach to 1873, at which time Christ will return to earth. Time, sixty minutes. Adjourned to ten o'clock A. M.

Fourth Day. Met according to adjournment. After prayer, Bro. Barbour addressed the meeting for the purpose of showing that the six thousand years of the world's history, since the creation of man, will end with the year 1872 A. D. His measurements were as follows:—

From creation to end of flood	1656	yrs.
" flood to death of Terah	427	"
" Abrahamic cov. to giving of law	430	"
" exodus to sending of spies	1	"
" sending of spies to division of land	45	"
" division of land to Samuel	450	"
" Samuel (under kings) to Zedekiah	513	"
" Zedekiah to end of captivity	70	"
" end of captivity in first year of Cyrus (536 B. C.) to Anno Domini	536	"
" A. D. to 1872	1872	"
	6000	"

Having thus presented his chronology, Bro. B. next presented an argument concerning the punishing of Israel "double," founded on Jer. 16 : 13–18. He claimed that the "double" punishment would extend beyond their rejection eighteen hundred years ago, a period of time equal to what they had existed *at that time.* At the time of their rejection (A. D. 30) they had existed as a nation eighteen hundred and forty-three years; to be punished "double" would be to extend their desolations an equal period beyond, which would accomplish their punishment in 1873. In proving the foregoing, Bro. B. argued that the Jewish nationality began at the death of Jacob, from which event to the coming of Shiloh (which was when Christ entered upon his ministry in A. D. 30, according to Bro. B.), there were eighteen hundred and forty-three years, which he reckoned as follows:—

From Jacob's death to giving of law	198	yrs.
" giving of law to sending of spies	1	"
" sending of spies to division of land	45	"
" division of land to Samuel	450	"
" Samuel (under kings) to Zedekiah	513	"
" Zedekiah to end of captivity	70	"
" end of captivity in first year of Cyrus (536 B. C.), to Anno Domini	536	"
" A. D. to coming of Shiloh	30	"
	1843	"

This is the period of their existence as a nation up to their rejection, from which the "double" is to be reckoned, bringing us to 1873, at which time Israel will be gathered. Following this the speaker gave an exposition of the parable of the ten virgins (Matt. 25), in which he claimed that the Advent people since '43 had fulfilled it exactly.

The preceding expositions gave rise to a general discussion, which was terminated by voting, on motion of Bro. W. N. Pile, that the afternoon session from one to three o'clock be spent in a discussion between Brn. Simpson and Cunningham, and Bro. Barbour (the latter to have half the time), in order to learn wherein the variation of two years occurred between their respective chronologies, that of Bro. B. ending the six thousand years in 1873, while Brn. S. and C.'s extended to '75. Adjourned to one o'clock P. M.

Met according to adjournment. Bro. Simpson took the stand, and gave the following as being his system of chronology:—

From creation of man to flood	1656	yrs.
" beginning to end of flood	1	"
" flood to end of Noahic age	427	"
" Noahic age to giving of law	430	"
Sojourn in wilderness	40	"
Under Joshua	25	"
Anarchy	18	"
Judges	450	"
Samuel	12	"
Kings	509	"
From captivity to first of Cyrus	70	"
" Cyrus to Christ	483	"
" Christ to A. D.	5	"
	4126	"

From the expiration of Bro. S.'s time (each speaker being allowed ten minutes), until four o'clock, the time was spent in discussion between Bro. Barbour on one side, and Brn. Simpson and Cunningham on the other. Bro. Barbour claimed their chronology was wrong in the addition of one year for the duration of the flood, whereas he claimed the sixteen hundred and fifty-six years from creation included the year of the flood. The discussion of this one point consumed the greater part of the time, in which discussion Bro. B. showed very plainly and unmistakably that in this place his opponents had inserted a year which did not belong there. His proof was in Gen. 7 : 11; 8 : 13, and 9 : 28, 29. By referring to the tables above, the reader will perceive wherein the variation occurs. His opponents did not acknowledge the mistake, although the feeling was almost universal among the listeners that they should have done so, as Bro. Barbour, on *this* point at least, was decidedly in the right.

Bro. Cunningham's speeches during this discussion were mainly for the object of proving Bro. B.'s reckoning wrong in dating the first year of Cyrus in 536 B. C. He argued that as the birth of Messiah was to be sixty-nine weeks or four hundred and eighty-three years from the going forth of the commandment to restore and rebuild Jerusalem; and as Christ was born five years before A. D., the years would extend backward to 488 B. C. Now as Cyrus issued this decree in the first year of his reign (Ezra 1), it follows that 488 B. C. is the correct date. Although the two chronologies differ but two years in their termination, it must be evident to all that there is really a much greater difference between them, as at the first year of Cyrus they are forty-eight years apart. Query. This being so, how is it they can be made to come out so near together? Surely there must be a gross error somewhere.

[We do not learn from the "Report" to which day the following notes belong.—ED.]

On motion of E. G. Higgins, E. P. Woodward was appointed Secretary in absence of C. E. Barnes.

Barbour—Bro. Cunningham said that these events might go beyond the seventy weeks. It seems to me that when the events are finished the weeks must be.

Cunningham—I did not mean that they were specific events which commenced at a definite point, and ended at a definite point. There was nothing to specify when he should be born in the seventy weeks.

Pratt—In his prayer, Daniel refers to his covenant by Moses, and says he has confirmed his word. If the covenant is to be blessing, to confirm it is to bring blessings, and *vice versa.* The leader is to be the man of fierce countenance, who is to destroy the city. Titus comes, and does he do these things? The Savior says these be the days of vengeance. The transgression is to be restrained four hundred and ninety years, and then the Romans come. When the time is out, they come, confirm the covenant, destroy the city, and take away the sacrifices.

Pile—A covenant is an agreement between two parties. It always has sanctions, that is, penalties attached to it, in case of breach. If the people broke it then the curses came upon them. What covenant was this, the old or the new? If one ends with Christ, how can it relate to the Jews? And about the seven weeks and the sixty-two weeks, are they separate or joined?

Ewell—The question looks clear to me. How much of the time belongs to the Jews? Seventy weeks. If I lease a house for five years, it is not four years and eleven months, but five years. If I do not comply with the terms of the lease, when the time has expired the owner has the control of the house. It will take him some time to get possession, perhaps seven days.

Brown—There were two covenants made with the Jews. The one referred to by Daniel is in Deut. 29 : 28. Gabriel comes along and says, I have come forth to give thee skill; therefore understand the matter. What matter? The matter you have been praying about. In regard to the "new covenant," it is not spoken of at all in Dan. 9. There are seventy weeks to restrain the evil that is to come upon you. When they are run out, the people of the Prince shall confirm the covenant for one week, and cause the sacrifice to cease, and cease *forever.* They will take away all you have. We do not want to put the new covenant where it does not belong. Pile quoted from Deut. 26 : 27—"He that confirmeth not," etc.

Hemenway.—What does Bro. Brown mean by "confirm?"

Brown—I suppose it means to *make sure;* so that it will never fail.

Pratt—God makes the covenant himself. He says, if you do so and so, blessings will follow; if not, curses. What will it be to confirm the covenant? To bring these blessings or curses. Who will confirm it? Somebody else has got to do that. I say to my child, if you are a good boy, I will bring you something; otherwise, will punish you. To confirm that is to do what he did to the Jews. The Savior says, these be the days of vengeance, etc. Nobody had confirmed the latter part of that covenant. It was not confirmed to that people, but "to you and *to your seed.*" We go down a great many generations, and it is the Jewish people still. The leader that came did destroy the city, did confirm the covenant in besieging the city, did take away the daily, and so it is fulfilled.

Barbour. Bro. Pratt confuses the idea of *word* and *covenant.* Is it necessarily the same thing?

Pratt—I will read one verse. Dan. 9 : 11. (Here quoted) ——hath confirmed his words." It refers to the covenant.

Cunningham—The word covenant in Deut. and the word covenant in Daniel, come from the same Hebrew word. It must be the same in both instances. It cannot apply to Christ. God used the Roman army as his scourge. The seventy weeks are for the restraining of transgressions that length of time. *Echol* is to restrain,—always rendered with the sense of restraint. They should be afflicted, but not destroyed till the seventy weeks were ended. After sixty-two weeks from the completion of the wall, Messiah should be cut off.

Pratt—Gabriel comes to instruct about that vision. He says there are seventy weeks allotted to the people and the city. The remainder, or 1810 years, was "the times of the Gentiles."

Pile—The question is whether they are really cut off from the 2300 days. Bro. Cunningham said the Romans were simply the scourge in the hands of the Lord. If that be so, the Lord confirmed the covenant. As to the sixty-two weeks, it seems to me the last clause of the twenty-sixth verse is simply an explanation; and that the only commencement of any period is from the going forth of the commandment to restore and build Jerusalem.

Hemenway—In the phrase "confirm the covenant," it is not *the* covenant, but *a* covenant. I have no question but what it is the covenant God made with his people. The seventy weeks spanned the whole thing. Then to make the matter clear, the prophet touches events to transpire in the seventy weeks. Who shall confirm the covenant? You apply it to Titus. You chastise a boy with a stick. *You* chastise him, not the stick. I think God would not apply the word confirm to the *stick* he used. He would not say the *stick*, but *himself* did it.

Green—It is evident that a mistake has been made in this prophecy, and that is in the little word "he." There is only one place to begin; that is, the birth of Christ.

Hobbs—There are five points in the seventy weeks that are fulfilled in Christ. Reference has been made to the sixty-two weeks, that (it?) is translated by some, after the weeks, and that it is identical with the other threescore and two weeks. That would prove conclusively that the last week of the seventy was to bring in everlasting righteousness, etc. This is seen by the connection. He shall cause the —— to *cease*, not *destroy* it.

Cunningham—The attempt to make a distinction where there is no difference seems unnecessary;—*make* to cease, and *cause* to cease. I have quoted from the Hebrew in order to show that "cut off" is the only correct translation.

Pile—Bro. Cunningham is coming to the point. If these sixty-nine weeks are an integral part of the seventy, then it follows that the sixty-nine could not have ended at Christ. The word "determine" does not express what the angel meant to express. It is either *cut off*, or *cut in pieces.* The word is generally used in the sense of "cutting off," or divided. The form here is unusual, showing there is a triple division of the seventy weeks. But what evidence have we that the sixty-two weeks commence with the completion of the walls?

Brown—I think we are advancing a little. We must place ourselves a little in the place of Daniel. Gabriel said, Make this man to understand the vision; and he told him what the ram and the goat were, and "then I fainted, and was sick certain days, and was astonished at the vision." The next you hear of Daniel he was praying to God. What about? About the time. Then he is told about the 2300 days. The first thing was the seventy weeks cut off, to restrain transgression, etc. He was going to make reconciliation for iniquity. This was God's time when the Messiah should be cut off.

Pile—Does Bro. Brown commence the sixty-nine weeks with the thirty-second year of Artaxerxes?

Brown—Messiah will be cut off in sixty-nine weeks from the first of Cyrus.

Cunningham—The apostle says, "If any man lack wisdom, let him ask of God." I think we had better apply ourselves as Daniel did. We read that seventy weeks are to be cut off upon his people: there will be an attempt made, at a point when it will not do to have that people destroyed. The "restraint" shall commence at this point. If the vision had not been broken off there, it would never have been "shut up."

Barbour—I believe the coming of the Lord is what we want to learn about; but we do not seem to be coming any nearer together. Suppose this theory, or that, is true; I would rather talk about the coming of the Lord. What interest have we in that? Paul and the apostles did not look any further.

Brown—I do not want to be identified with those who believe that the 2300 days go beyond the end. And I expect that the 1335 days end at the same place. The war commenced with the end of the seventy weeks. There was a seven years' war commencing with A. D. 63. 1810 years will carry us to 1873.

Pile—Have been profited by this meeting. Prophetic time is a proper subject for investigation. The more we keep the Lord's coming before us, the nearer we can live to him.

Brown—When the "restraint" is off, the war will commence. The war will be for seven years, and in the midst of this time the sacrifices should cease. Where do the weeks commence? We can tell by running back from the time the war commenced.

Pile—The trouble is, it does not hit any time. There must be a commencement for the 2300 days, as well as for the 1810. If we run back, it brings us to 428 B. C.

Brown—What of it? Is it anything wonderful that there is a difference of two years? Here we have to depend upon Josephus; but when I get down to A. D. 70, I am at home.

Barbour—If we can make the end in 1873, I would be willing to let it go so; but our other brethren run the 2300 years to 1875, so that they run two years beyond the end.

Cunningham—Bro. Brown must show us some event in 428.

Brown—I think there is nothing wonderful if there should be a mistake somewhere.

F. W. Higgins—The question is in reference to the seventy weeks; what portion of the sixty-two, or sixty-nine, or seventy, extend from the death of Christ to the war?

Cunningham—He says in the first place that seventy weeks are cut off upon thy people. Then there is Christ's coming introduced, and the reconciliation for iniquity to be made. Then he says the walls shall be built, and after sixty-two weeks Messiah shall be cut off. There is a distinct work to be accomplished at the termination. When we come to the one week, we have the Messiah not introduced, but the people of the Prince that shall come.

E. G. Higgins—Which part of the sixty-nine weeks reaches to Christ?

Cunningham—They do not terminate at the birth of Christ. The sixty-two and sixty-nine weeks are distinct from each other.

Pile—The transgression was not restrained after 63 A. D. Does it not follow that the four hundred and ninety years must commence with the seventy (?) weeks? How shall we make the four hundred and ninety years reach from Cyrus to Christ?

Brown—I do not believe the four hundred and ninety years commence with the first year of Cyrus. But I believe the sixty-nine weeks do. If they commence together, they end forty-nine years before he was born.

E. G. Higgins. It says first that seventy weeks are cut off, and then that is divided up into sixty-two and seven, which make sixty-nine.

Brown—I don't believe a word of it.

Pratt—If the seventy weeks end with the crucifixion, the 2300 days run out in 1843 somewhere, and we are all afloat. It must have ended when the desolation of Jerusalem commenced. If the Jews' *time* ended in 63, we have the end in 1873; if in 65, the end is in 1875; if in 70, 1880.

Cunningham—The brother admits the meaning of the word "restrain." When the restraint is taken off, the 490 years end. Josephus was in the war, and it seems that he might settle the matter. (Extract read respecting the last act of the war in 72, when nine hundred slew each other.) The war *ended* 72 A. D.

AFTERNOON BIBLE CLASS.

Letter read from D. Clow, Janesville, Wis. Sisters invited to speak by Bro. Higgins. Bro. Barbour spoke on the *Commune*, as foretold in Revelations. He understood the beast of Rev. 11, Rev. 12 and 7, to be the Roman beast, tracing its various developments to the beast that was, is not, and yet is, which is *of* (not *one of*) the seven, being the general uprising of the *people* for power, * or *Commune*, as the *last* form.

Bro. Pratt spoke of the designs of the Pope to repossess himself of kingly power, and the societies which oppose his plans, and the consequent certainty that those who look for "peace and safety" will be mistaken. (Remarks somewhat extended.)

Barbour—When Israel came out of Egypt, the last seven plagues were poured out on the Egyptians alone. So in the last seven plagues, the Lord will hide his people. And the world knows something is coming, yet they know not what.

Pile—Read extract from the Report of the Troy Convention of American Spiritualists, showing the chances of union between Communists and Spiritualists to be consummated soon. Considers the *Commune* the last form of the Dragon. They aim at a Universal Republic, and Spiritualists aim at the same object.

Bro. Brittan thought property would not be worth much in this world soon. It was a good time to draw out what we had. Had nothing himself invested there. It is a great deal better to be burned *out* than to be burned *up.* Brethren say they cannot go into the churches, as they cannot get any thing there; then go and *carry something.* Feed my sheep.

Bro. Pratt—Had nine houses in Springfield he would dispose of in a manner that would satisfy every one of his belief, if he could only be sure the Lord was coming in 1873. Adjourned.

THE BIBLE CLASS.

As already mentioned, two hours each day were spent in a general Bible class, each speaker being allowed five minutes, and not to speak more than three times in a session without permission of the class. The hours thus spent were very profitable and interesting. The following are a few of the topics which occasioned considerable discussion:—(1) Did Noah enter the ark seven days prior to, or on the day of, the flood? Gen. 7 : 11–13 were quoted as proving the latter supposition. (2) Were the words in Matt. 24 : 15–22 fulfilled in part at the destruction of Jerusalem, and in part in the papal persecution, or is their fulfillment *wholly* in the latter? On this, it was clearly proved that the entire passage referred to but *one* event, and that that was the papal persecution. (3) Are the weeks in Dan. 9 : 25, reaching to Messiah the Prince, to be computed from the birth of Christ, or when he entered upon his public ministry, or from his resurrection and ascension? This question elicited a variety of opinions, and its discussion was very animated. (4) Are the "weeks" in Dan. 9 : 25 to be considered as wholly distinct from the "seventy weeks" of the preceding verse; or does v. 25 enumerate the *divisions* of time into which the "seventy weeks" are to be divided? In proving this latter, the words "know therefore and understand" were appealed to as being proof that the periods in v. 25 were intimately connected with that of v. 24.

In their rejoinders one to another, as a general thing, kindness and brotherly love were very prominent. A word, however, concerning an occasional feature of the discussions, may not be out of place here. In trying to prove certain positions, after reading portions of Scripture and advancing certain deductions therefrom, the speaker would sometimes close with an appeal something like this: "Now which are you going to believe, the word of God, or men? Let us believe God!" and in a short time one or the other side would close *his* argument and deductions with the triumphant appeal, "Thus you see what the Bible says on this point. For my part, I choose to believe God!"

Would it not be well for brethren to remember that christians may differ greatly from one another, and yet each have an abiding faith in the teachings of the Bible? When different views of the same passage are presented, the difference of opinion is not because one believes the Bible and the other does not, but merely because they differ in their *interpretation and application* of a text which both firmly believe.

THE PREACHING.

The discussions were confined to the sessions during the day, the evenings being devoted to preaching. Bro. Simpson preached the first evening (see *supra*), and Bro. Carpenter the second, who gave a very interesting exposition of the seventh chapter of Daniel. In his remarks he considered France as the Euphrates of mystic Babylon, which was "dried up." Rev. 15 : 12. On Thursday evening Bro. Simpson gave an exposition of Matt. 24, and on Friday evening Bro. Pile preached on "The Coming Reign of Terror," in which discourse he argued that the same agencies that produced the French Revolution in the last century; namely, Spiritualism, Infidelity, Socialism, Free-Love, etc., are now working in the world and tending to a similar result. (☞ This discourse is printed in a tract of twenty-four pages, which can be had of the author, Springfield, Mass.)

C. E. BARNES, *Secretary.*

As a whole, the meeting was undoubtedly profitable; new ideas were developed, and some old ones, supposed to be indisputable, were found to be unwarranted. So far as a united agreement upon the prophetic periods is concerned, no conclusion is reached. The point on which there seemed to be any general unanimity was the ending of the thirteen hundred and thirty-five days in 1873. If any did not endorse this conclusion, they made no public statement to that effect. Harmony prevailed, and the meeting assured all that brethren *can* dwell together in unity, even though not agreed in all their opinions.

C. E. BARNES, *Secretary.*

* I think Bro. Barbour had better be asked to set forth these views in an article. I know I could not fully understand him, and fear others did not. Perhaps a report of his words would do him injustice.
E. P. W.

IMMORTALITY.

THE UNANSWERABLE ARGUMENT.

GEO. THOMSON.

"Who [Christ] hath abolished death, and hath brought life and immortality to light through the gospel."—2 TIM. 1 : 10.

The above inspired statement, properly elucidated, is fully competent to forever settle the much controverted subject of man's immortality. Let us first get a clear understanding of the expression—"brought to light." What does it mean? Clearly to reveal, manifest, or make known. To illustrate: A man conceives an idea of some useful invention. For wise reasons, he keeps the idea a secret, until, by actual experiment, he has demonstated the feasibility of his conception, when he at once publishes the fact to the world, that it may become both practical and profitable. Now this undeveloped idea may have existed for years in the mind of the individual, but it was never "brought to light" until it was published. Dates and the medium of publication are also important in this connection. For instance, the said inventor advertises his invention in the newspapers of the United States in the year 1870. As a matter of course, if his claims to originality are valid, the same thing has *never before been published.* But suppose a paper or book is found, having been published in England in the year 1770, containing a detailed account of the same invention, and proving it to have been in existence and use for many years. As a matter of course, the claims of the modern inventor would fall to the ground. Now, for the application to the subject under consideration. The Scripture at the head of this article affirms that the doctrine of immortality was "brought to light through the gospel." That gospel was certainly not antecedent to the ministry of John the Baptist, for the Evangelist Mark introduces the history of John and the Savior in the following terms—"The beginning of the gospel of Jesus Christ, the Son of God." So we have the date of the gospel *through* which immortality was "brought to light;" and if the above affirmation is true, then it was never previously revealed, made manifest, or "brought to light."

We now come to the investigation of the popular doctrine of the Immortality of the Soul, in the light of these well-defined facts. Herodotus, the most ancient profane historian whose works have come down to us, testifies as follows: "*They* [the Egyptians] *are the first of mankind who have defended the immortality of the soul.*" This writer lived at least in B. C. 400, and his history of the Egyptians extends as far back as B. C. 700. Bunsen, in his work on Egypt, says: "The Egyptians were the first who taught the doctrine of the immortality of the soul,—a fact mentioned by all Greek writers, from Herodotus to Aristotle." Here we have the incontrovertible evidence of standard history, that the immortality of the soul was "brought to light" in Egypt, at least seven hundred years before Christ and his gospel. Here is an apparent difficulty; how shall we get extricated? One of two things is certain—either this historical fact invalidates the above statement of the apostle Paul, or the two doctrines of immortality are not identical. Now we are coming to the gist of the matter. If we can show that the Egyptian theory is one, and the gospel doctrine another, and entirely different theory, we shall be able to exonerate the great apostle, and be prepared to give the fullest credence to his statement. Herodotus says—"They [the Egyptians] believe that on the dissolution of the body, the soul immediately enters some other animal." Thus we see that the primary element of their immortality doctrine was, that the *soul survived the stroke of death*, the idea of transmigration being a secondary feature. But there is no ambiguity in the terms employed by the historian in explaining their belief. They believed that when the body died, the soul *lived on;* and, in harmony with that faith, they regarded as sacred, and objects of worship, cats, dogs, rats, and crocodiles, because they supposed them to be receptacles of immortal souls; and Herodotus records the statement that, "If a house was on fire, the father of a family would take more pains to save his cats than his wife and children."

There is also a doctrine of immortality taught in the gospel of Jesus Christ. The point to determine now is, not whether these two doctrines are identical in all their features, but whether they are identical in *any* of their features. There is no difficulty in recognizing the similarity that exists between the ancient Egyptian doctrine and the popularly received doctrine of immortal-soulism. They are essentially the same in their primary features; but that the gospel doctrine is the same, remains yet unproved. Whatever be the nature of that doctrine of immortality which is "brought to light through the gospel," the medium through which it is made known, manifested, or "brought to light," will employ such terms in its explanation as will be unmistakably plain, and unlikely to lead to doubt or mistake in reference to its true character. We will again call up the case of the inventor. When he has matured his plans, and demonstrated the practicability of his invention, the next thing he desires is to make it known to the world. If it be an agricultural implement, he will strive to disseminate a knowledge thereof, especially among farmers. Hence he will advertise in agricultural papers. But *how* will he do it? Will he announce his discovery in terms of such ambiguity, that the farmer will be at a loss to know whether the machine is designed for the purpose of tilling the soil, reaping the grain, or digging potatoes; or whether it is to be operated by man-power, horse-power, or steam-power? So far from this, he will minutely describe its object, uses, and advantages, together with the power by which it is operated. In addition to this, he will, in all probability, give a pictorial representation of the invention, in order the more fully to illustrate its character. In fact, the ancient Egyptians adopted a somewhat similar mode. The American Tract Society publish a tract giving the fac-simile of a picture over an Egyptian tomb, which represents the dead body of a man lying on a couch, while hovering over it is a small figure with a human face and body and wings of a fowl, representing the "immortal soul" just escaped from the body, thus clearly illustrating the character of that immortality which the Egyptians were the *first* of mankind to defend. The point of this illustration must be obvious, in its application to the subject under consideration.

The gospel is the medium through which "immortality is brought to light." We turn to it with confidence, then, expecting to learn therefrom its true character. If the immortality of the gospel is a survival of the stroke of death, we shall expect to find it stated in terms unmistakably clear. In other words, which will perhaps more clearly present the true issue, if immortality is inherent in man, we shall find the fact so stated. If it is conferred, we shall find it so stated. We shall now proceed to examine the gospel carefully, imploring the divine aid in our search after truth on this important matter. It will be admitted, that immortality is deathlessness,—*life perpetuated eternally;* with this definition, we take the gospel as recorded by John, it being more full and explicit on this point than the other Evangelists, and enter upon our investigation, cordially inviting our readers to lay aside all prejudice, and come with us to the fountain of truth. We will drink together and be refreshed.

Speaking of Christ, the apostle says: "In him was life, and the life was the light of men." John 1 : 4. Does this record simply mean that Christ was a living being? or has it a more extended signification? By comparing Scripture, we shall be able to determine. "For, as the Father hath life in himself, so hath he given to the Son to have life in himself." John 5 : 26. This is very plain; the Father hath life inherent. (Compare with 1 Tim. 6 : 16—"Who only hath immortality.") None but the Creator could impart life to even a worm. Man can imitate the works of the Creator, from the lowest to the highest order; but his imitation must ever remain inanimate. He cannot give life to the minutest insect. God only possesses the

(*Concluded on page 87.*)

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Feb. 28, 1872.

☞ Please Remember!

☞ All remittances to this office, in the form of Drafts, Bank Checks, and Postal Money-Orders, should be made payable to the Business Agent, GEO. T. ADAMS.

☞ Take Notice!

☞ All subscriptions for the Crisis are payable in Advance, at the rate of $2.50 a year.

☞ Those who send articles for the *Crisis*, should direct them to Miles Grant, Boston, and not to the Business Agent.

SAN FRANCISCO, CALIFORNIA.

Our meetings in San Francisco are daily increasing in interest. Our commodious house is well filled every night, and Sabbath evenings we require many extra seats. Some have been converted, and purpose to be baptized next Sabbath (Jan. 28th). Those who have been hardened sinners are deeply interested in the meetings, and infidels are confessing that the truths preached look reasonable, and full of common sense. They say they have been to meeting more within a few days than for years before. Members of the various evangelical churches attend, and enjoy with us the refreshing blessings sent by the Lord. Sectarianism is giving way, and the peace of God is filling many hearts. The church is advancing in divine life. Several have "entered the valley of blessings so sweet," and are resting with delight in the loving arms of Jesus. Others were almost persuaded to surrender *all* to Christ, and thus secure perfect love and peace. The doctrine of holiness holds a prominent place in the hearts of many. They see the necessity of being pure, in order to be ready for the coming of Christ. The spirit of the meetings improves in proportion as the church becomes more fully awake to the importance of the subject. It gives a greatly increased love for the appearing of Jesus, and the evidences that show he is coming very soon. A goodly number, like a loving bride, are anxiously longing to see our dear Savior. Skeptical beholders say they have not seen or heard anything before that looked so satisfactory to them. They begin to believe that the christian religion is a reality.

For several evenings we have been presenting the prophetical Scriptures, showing that we are very near the close of the present dispensation. These prophecies, and the signs of the times, have produced a blessed effect on many minds, removing doubts, and awakening faith in the word of the Lord. Infidel pillars are being shaken, and ready to fall like ancient Dagon.

For two Sabbath evenings we have been reviewing a sermon by Dr. A. L. Stone, on the subject of eternal torment. The review is to be continued next Sabbath evening. A great interest is manifested in this subject; and we have already heard of several who have become settled in the belief that the wicked will be utterly destroyed. The dogma of eternal torment is just about as consistent as the Pope's dogma of infallibility. Let them expire together, and be heard of no more. We are making arrangements to discuss this subject with a prominent minister from Santa Rosa. He is the editor of the "Bible Expositor." His name is Alexander Johnston. We expect a rich entertainment.

Bro. and Sr. Fassett, Brn. T. Howell, and R. W. Wilson, are with us, to render effectual assistance in the meetings. Bro. Wilson has concluded to locate at St. Helena, a very delightful place. The evening we arrived in San Francisco, Jan. 8th, closed up the remarkable rainy season; and since then till now (Jan. 23d), we have had most delightful weather. In the middle of the day, we need open doors and windows, and no fire. A very little fire in the evening and morning is all that is required. It is like the last half of May in New England.

The meetings in Vallejo are excellent. Sr. Fassett has been laboring there the last week. Several requested prayers.

We have received a cordial invitation to hold meetings in a Presbyterian meeting-house, in Bloomfield, some forty miles up the coast; also in the Presbyterian church at Tomales, in the same section of country; but we think it will be duty to commence meetings in Sacramento soon as we can leave San Francisco. We are urged to begin there next week, but may find it duty to stay here another week. The field on this coast is all white for the harvest, but it requires very earnest, persistent efforts to secure successful results. Satan has a strong hold of the people. Pray for us.

LATER.

The Lord is blessing us in our meetings in this city. Several have been converted, and others are under conviction. Some strong men are deeply interested in the plan of salvation who have been quite indifferent, or wholly opposed, till recently. They now see the consistency of christianity and its doctrines. We find the dogma of eternal torment, as taught by popular theology, has been a great stumbling-stone to the people, and made a host of infidels. What a pity. Let us wage earnest war against the horrid and unscriptural dogma of eternal misery, which is but the legitimate result of a belief of the equally unscriptural doctrine of the immortality of the soul, which is the root from which has sprung an immense crop of theological fables. It is the seedling *tare* planted by Satan in the early history of the human race, which has since been cultivated by the arch deceiver till the whole world is filled with its fruits. The results are truly terrible; but the great harvest is at hand, when the tares will cease to grow and multiply.

Many in this city are opening their eyes to see things as they are, and are anxiously waiting for the coming of Jesus. The saints are growing in grace, and seeking to be entirely conformed to Christ. The outside opposition is much stronger than it was last winter, but the work of the Lord is making a steady advance. We learn there are a large number in the churches who are looking into the glorious truths of the Bible, which have been long hidden from the people through false and spiritual interpretation of the Scriptures; and that they are satisfied we have preached sound doctrine in teaching that man is wholly mortal; that the wicked will be utterly destroyed, and forever cease to exist as conscious beings; that the saints will inherit the new earth as their everlasting home; and that the coming of Christ is an event near at hand. Devoted and intelligent men and women have been raised up on the coast, who have the courage to stand up boldly in defense of these important truths. They are alive in the work, and glory in the cross of Christ. They are willing to pay the price for a full salvation. Their eyes are open to see that a lukewarm christianity is not acceptable with the Lord. They are rooted and grounded, and resolved in the strength of the blessed Savior to stand firmly for him amidst the opposition of all his foes.

Last Sabbath (Jan. 28th), five were baptized, and ten received the right hand of fellowship into church relationship. We expect that others will soon follow their example. The interest is increasing, and our better prospects are brightening. The Spirit of the Lord is with us, giving sweet peace and rich comfort. We feel encouraged to press the battle in the name of the Lord.

We have just arranged to discuss the following propositions with Alexander Johnston, editor of the *Bible Expositor*:

1. "*Every part of man is wholly mortal.*"
2. "*The punishment of the wicked will consist in the total destruction of their being.*"

There is also talk of a discussion in Sacramento, where we expect to begin meetings the forepart of February. Sacramento is the capital of the State, and contains some forty thousand inhabitants. So far as we know, the great truths we love so well have never been proclaimed in that city. We are expecting a very interesting series of meetings in that field. The Legislature is now in session; hence a fine opportunity is offered to scatter the light in all directions. So far as we can learn, all the churches will be closed against us; hence we shall be obliged to hire a hall at considerable expense. This is the chief obstacle in the way of sure success. Brn., pray for us.

Bro. Wilson has located in St. Helena, Cal. It is a very pleasant part of the "summer land." He is pleased. We expect to hear of rich fruits from his faithful labors.

STILL LATER.

The meetings in San Francisco have increased in interest and power since our last report. A solid work is in progress. Stout-hearted men are bowing before the Spirit and word of the Lord. Men who had lost their confidence in the Bible are now listening with deep interest every night to its sacred teachings, and confess they are sinners, and desire pardon. They say they could not accept the Bible as the word of the Lord, so long as they thought it taught the doctrine of eternal torment; but now, when they find it teaches the utter destruction of the wicked, their great objection is removed; and they are ready to admit it is right that those who will not confess and forsake their sins should "be destroyed forever." They manifest a candor on the subject that is very encouraging. There are several of this class. They are reading with care, and searching for the right way, and we expect to see them among the redeemed.

The popular preaching has but little or no effect upon this class of men, which is a large one in California. They are men of strong minds, who do their own thinking, possessing great independence of character, with brave, noble, and generous hearts; just such as make the first class of christians when they are truly converted.

There is a strong effort made by the clergy to keep the people away from our meetings, and quite a number of church members have been turned out for believing what we preach; but in spite of all the opposition, large audiences assemble every night, increasing in size and interest. We have been obliged to put extra seats in the aisles to accommodate the people. Prominent men, who are members of other churches, are deeply interested, and are satisfied we are preaching the doctrine of the Bible. In our last meeting, one well known in the city as a leading man in an influential church, and in several benevolent enterprises, arose and said he had learned more about the teaching of the Bible during these meetings than in all his life before. He had been listening to sermons on the prophecies, holiness of heart, the nature of man, the resurrection of the dead, the saints' inheritance, and the destruction of the wicked. His warm sympathies are flowing out in favor of the meetings and the glorious truths presented. Many others are in a similar situation.

Some ministers are preaching against us, but their efforts are so weak, or so poorly fortified with the word of the Lord, that they only serve more fully to open the eyes of the people, and lead them to search the Scriptures more carefully for the precious treasures that they contain. While many ministers are opposed, there are some noble exceptions. We have been invited to preach in two Presbyterian houses in two towns some forty miles up the coast; and the pastor of the colored M. E. church, on Powell St., in this city, came and invited us to preach for him last Sabbath (Feb. 4th). We accepted the invitation. The Bishop was present, and invited us to come again.

Elder M. E. Cornell, who came to this coast last summer, sent us the following proposition for discussion:

"Resolved, *That the Sabbath of the fourth commandment is now binding upon mankind.*"

We have accepted the proposition, and arranged to commence the discussion Monday evening, Feb. 26th, to continue some five evenings. During last summer, Elds. Cornell and Loughborough held a tent-meeting in his tf city orome months, which resulted in causing quite a number of our brethren and sisters to embrace and keep the seventh-day Sabbath. It is hoped the discussion may afford much help in developing the whole truth on this subject.

Wednesday, Feb. 7th. To-night we are to commence meetings in the lecture room of the Congregational church, in Sacramento. This is a new field.

Snow Blockade.—It has been over three weeks since we have had any mail from the East; and we suppose our editorial articles have not reached the Office during that period. The snow blockade of the R. R. on the Rocky Mountains has surpassed any thing of the kind ever known since the establishment of railroad travel. It is unknown how long it may yet continue. The Japanese Embassy, who went on to Ogden and Salt Lake, some two weeks since, *en route* for Chicago and the east, now talk of returning to San Francisco, and take a ship by the way of Panama, thinking it may be better than to wait for the opening of the railroad over the mountains. We learn that we came through at a favored time, though we were detained five days and a half by the snow.

NEW TRACT.

We have just received a new tract of 24 pages, entitled, "The Coming Reign of Terror, or the Commune," by W. N. Pile. The writer shows that the "Reign of Terror" of 1792 was produced by the workings of Socialism, Spiritualism, Infidelity, Free-Love, and the Commune; and then reasons that as these elements are now at work everywhere, they must produce the same results. The tract treats of the living issues of the present, reveals the awful condition of society, and shows that we are on the verge of "the battle of that great day of God Almighty."

For sale at this office. Price, by mail, single copy, 7 cts.; five copies, 30 cts.; ten copies, 50 cts.; fifty copies, $2.00; one hundred copies, by express, $3.50. Ag't.

Also sold by the author at Springfield, Mass.

THE DURATION AND NATURE OF FUTURE PUNISHMENT.

By Henry Constable, A. M., Prebendary - Cork. Reprinted from the second London edition, with an Introduction by Prof. C. Ives, M. D., of Yale College. 8 vo. 168 pp. Price 40 cents.

All things considered, we regard this the best work on the subject treated of now before the public, and *the* one to distribute, especially among our friends and neighbors who do not hold with us on the subject. We have procured a large lot of the publisher, and put them at the following low prices:—1 copy, 40 cts.; two copies, 75 cts.; three copies, $1; one dozen for $3.50;—all sent by mail, postpaid. Please order freely. Ag't.

A "Delinquent" writes:—

"'While the lamp holds out to burn,
The vilest sinner may return,'

and pay for his paper. Please find enclosed ——, which will pay up to Sept. 16th, 1872."

"JOINT HEIRS WITH CHRIST."

It is not only true that the saints are heirs, but they are also "joint-heirs with Christ"; and it should be remembered that "joint-heirs" all come into possession at the *same time*; so the inheritance to which we are heirs jointly with Christ cannot be heaven, as Christ has entered that realm before the other heirs; and even if it were true that millions of saints were already there with Christ, heaven could not be the possession of the promised inheritance. Nor is heaven ever to be the possession of these joint-heirs, for it must be remembered that Abraham, "the father of the faithful," is pronounced "the heir of the world" (Rom. 4: 13); and also that "if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3: 29); and the promise embraced "land." Millions of sky worlds would never fill the contract.

When one heir comes into possession of this "land," all the "joint-heirs" will share with him. One part will not precede the other part. Most of these "joint-heirs" have gone to sleep for a little while, and must be waked up; and the power that will awake them will change the living ones, and clothe them all with immortality. Then the joint-heirs will be joint possessors of the "kingdom under the whole heaven." W. S.

THE TRANCE ARGUMENT.

We often find people who insist that there are two worlds of disembodied men, from the fact that they have seen those worlds while in a trance state, and have seen their relatives in hell or heaven. So does the Indian, in the same state, behold the *spirit-deer* in the "happy hunting ground," and the spirit Indian in pursuit; and so does the Mohammedan, in the same state, behold the seven heavens, and the seven hells. Thus each one sees in harmony with his theological education, with the eyes of *imagination*, and not with the natural eyes. This argument proves too much, or proves nothing. Is it true that there is really such a thing as literally

SEEING DISEMBODIED MEN?

A friend recently insisted that he knew people went to heaven and hell at death, because he had *seen* them there, while in a trance state, and *knew* them. Then it follows that the body either resembles the ghost within, or that the ghost within resembles the body; else how would the ghost, when out of the body, be known on sight? If the body receives its form and countenance from the inward ghost, it must be a very changeable ghost, changing from babyhood to gray-haired manhood. If the ghost receives its countenance from the body, it does not change the matter, as the body is constantly changing, so that the ghost too must change, to keep up the resemblance. Does immortality thus change—look younger a while, and then look *old*? Who believes it? W. S.

Scatter more Seed.—Who has not a distant friend enveloped in theological darkness? You, and you too, have just such friends in different localities. And have you not often wished that they enjoyed the blessed hope with you? Have you not also felt that you would be willing to *sacrifice* something to get the light before their eyes? Well, have you *tried* to dispel the darkness, and to impart to them the light of truth by sending them some important reading matter? Try it. Perhaps for twenty-five or fifty cents, that friend might be led to rejoice in the truth, or at least be led to investigate, which may ultimate in a reception of the truth hereafter. Let a thousand friends make the experiment. I have led some into the truth with a *single work*. Send the money and address to the Office. Make the trial. W. S.

Zeal.—Zeal is not religion, for it can exist in its strongest phase independent of religion, and it is possible to "have a zeal of God, but not according to knowledge"—a blind zeal—so it is a great mistake to make zeal and religion identical. Satan infuses zeal into every ruinous enterprise. Nevertheless there must be zeal interwoven with religion, for the apostle affirms: "It is good always to be zealously affected in a good cause." Without zeal, all is stagnation and death. Zeal is the life of any enterprise, good or bad. Unenlightened zeal, and fanatical zeal, often passes for religion, because blended with sincerity. But sincerity is often "wise above what is written," and contrary to what is written; hence the more zeal there is connected with blind sincerity, the worse for its possessor. Let us have zeal according to knowledge. W. S.

"Rachel Weeping."—Allusion is often made to Jacob, when his descendants are brought to view—they being called by the name of that patriarch. So on the same principle Rachel, the wife of Jacob, is used to represent her posterity, the mothers of Israel, under the reign of Herod, who were to have their offspring slaughtered, thus causing weeping. This view is scriptural, and more reasonable than the supposition that Jacob's wife is poetically represented as rising from her grave to weep over captive Israelites, in poetical phraseology, as some claim. Mothers did weep under the cruel stroke of Herod which swept their children into the "land of the enemy," death. W. S.

"EARTHLY HOUSE OF THIS TABERNACLE."

E. EVANS.

Bro. Grant:—Seeing an article from the pen of Bro. Hobbs in the *Crisis* on the above subject, I became somewhat interested in the comparisons between the so-called Orthodox views of this case, and what I conceive to be the *plain teachings* of the Bible.

I was in New York in September '70, and attended the "Annual Christian Convention" (better known as "Disciples.") I there heard a very eloquent discourse, delivered by Rev. Mr. Moore of Cincinnati, in the course of which the Rev. gentleman quoted the passage in the regular Orthodox style—"If the earthly house of this *clay* tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."

Now if the term "earthly house" means this physical body of ours, which we understand to be the "we," "us," and "our," throughout the whole Bible, into what a fearful dilemma the whole Orthodox world fall, when they attempt to explain the above passage ("earthly house") to mean this physical frame as the "house" in which we live. If it be true that the apostle meant to convey the idea that when we die we "shake off this mortal coil," "earthly house," "physical frame," "*clay* tabernacle," and enter "a building," "a house not made with hands, eternal in the heavens," and that "building," or "house," means another body, then it must follow, as a natural consequence, that there are bodies, "houses," "buildings" in heaven, "not made with hands," without souls,—or *soulless bodies* without number,—waiting for the dissolution of this "mortal body," and the advent of an immortal soul to animate it and make it *alive*.

They will doubtless attempt to evade this natural conclusion, by saying the heavenly "building" or "house" does not mean a body, but "a mansion in the skies." If the heavenly "house" does not mean a body, what right, I ask, have they to claim that the "earthly house" means a body? I fear that the mythologies of the Ancients are reigning supremely over this Babel building of modern Orthodoxy, instead of the "truth" or "faith once delivered to the saints."

Candid searchers after truth will discover in 2 Cor. 4, that the apostle was teaching the Corinthian brethren that "we also believe, and therefore speak." Well, Paul, what do you speak? Fourteenth verse—"Knowing that he which raised up the Lord Jesus, shall raise up us also by Jesus, and shall present us with you." Then in the fifth chapter he continues the same theme—"For we know that if the earthly house of this tabernacle were dissolved, we have a building of God"; Paul's "building of God," is Peter's "new heaven and new earth."

Reader, be *candid*. You know that the great theme before the apostle's mind, was the resurrection and the final triumph of the saints, when the Lord shall come. "O consistency, thou art a jewel!"

Extensive Art-Gallery.—Next to the Bible, no book is more useful than Webster's Dictionary. The Unabridged is *an extensive art-gallery*, containing over three thousand engravings, representing almost every animal, insect, reptile, implement, plants, etc., which we know anything about. It is a vast library, giving information on almost every mentionable subject. It indeed has been well remarked that it is the most remarkable *compendium of human knowledge* in our language. —*Household Advocate.*

An Astronomical Sensation.—News comes from Switzerland that M. Plantamour, a celebrated professor of astronomy at Geneva, has lately discovered a new comet, which in volume far surpasses all such bodies hitherto observed. Its velocity is immense, and it is proceeding in a direct line towards our globe, and will come into collision with it on the 12th of August next. Its approach will be rendered sensible by an extraordinary degree of heat. The catastrophe cannot possibly be avoided but by a deviation produced by the fiery visitor coming within the scope of the attractive influence of some other heavenly body.—*Journal.*

THE TRACT FUND.

The *Advent Christian Publication Society*, at a meeting on Springfield Camp-ground, August 23d, 1871, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. Sibley, Sec'y Adv. Chr. Pub. Soc'y.

Remittances should be sent to the Treasurer, Geo. T. Adams, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$379.15
Mrs. E. S. Gilbert	1.20

POOR FUND.

To send the Crisis to the Poor.

Previous acknowledgments	$30.45

YOUNG PILGRIM POOR FUND.

Previous acknowledgments	2.55

AMER. ADVENT MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, Geo. T. Adams, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments	$1,884.44
H. W. Burdick	2.50
G. P. Persons	1.00

SOUTHERN MISSION.—No. 10.

During my stay in Stevenson, Ala., with Eld. Cargile, I preached in two parts of the town, in meeting-houses about four miles apart, and put up indiscriminately with members of different denominations, who are deeply interested in the so-called "new doctrine." In sending publications to many clergymen South months ago, I had sent a copy to a minister in this State, who chanced to leave it at the house of one of his members, who read it, and thought the Bible was on my side. A neighbor of his who belonged to another church, saw the book, borrowed it, and read, and re-read it, and has fully adopted the faith, and is advocating it zealously; so whether it benefitted the minister or not, it has done its work.

Closed my labors at the "Bolivar church" in Stevenson, Sunday, Feb. 4th, in the midst of a snow storm such as this county has seldom experienced; but the congregation was nevertheless fair, and every one voted for my return to hold more meetings when an expression was called for by Eld. Cargile. The hearing interest was excellent. The Editor of the Stevenson *New Era* (a Baptist member), gave the following note in his paper of Feb. 6th.—

"Rev. Wm. Sheldon, the learned and eloquent Advent preacher, closed his services at Bolivar Sunday, and began here Monday night."

By the way, this Editor is much interested in the themes presented.

Monday night (Feb. 5) was as muddy a time as I ever saw, the snow having all melted during the day. But in spite of this, to my surprise, we had a good congregation; and never did a congregation listen with greater eagerness. But we went home in a drenching rain from above, and a generous supply of mud beneath; and there is no discount on Alabama mud, either; it is the genuine article. Staid over night with the gentlemanly editor of the *Era*, a college graduate, of southern birth. Found an excellent home, and kind treatment. He is reading "Life Beyond Death."

My experience in laboring in the South, in the winter, where there is a continual alternation between cold weather and rainy weather, prepares me to appreciate the following remark published by a Methodist editor in the South:—

"What a sudden falling off in the revival influence in all the churches of the South since cool weather set in! It is said, with truth enough in the remark to make the sarcasm of it pungent and withering, that the 'first white frost kills all the revivals in the south.'"

The time for southern meetings, if we would get the multitudes to hear, and not have our meetings partially broken up, first by rain, and then by cold weather, is between July 1st and Oct. 1st. This is the leisure season for southern farmers, besides being free from frequent rains and cold spells.

Feb. 6th was my last meeting in Stevenson. In view of the muddy going, we accepted the generous offer of a hotel keeper to hold it in his large dining-room, which the village people could reach on the side walks, instead of holding it a little back of the village in the meeting-house, thus escaping much mud. This gave us a large congregation, who listened attentively. Another meeting is loudly called for when good weather comes.

To-morrow I must leave to meet an appointment, made some time ago, for Nashville, one of the best cities in the South. Our landlord very generously made me welcome to stay with him all night, and insisted that whenever I came back I must consider myself welcome to stop with him; but the Editor of the *New Era* laid claim to me for the night, so I went home with him, and had a friendly chat on the state of the dead till about eleven o'clock. He is a candid man to talk with, and willing to bow to God's word as fast as he sees it. He intends to examine this subject critically, as soon as he finds time. Within less than twenty miles of each other, live Brn. Smith, Clouse, and Cargile—Baptist ministers—who are out *clear* on the truth, and are preaching it too, and will not be coaxed or driven to keep silent. In July or August we should hold two or three large tent meetings in this region, and they should be attended by thousands of candid listeners. The county is stirred up with an anxiety to hear for themselves. W. S.

HOOSICK VALLEY CONFERENCE.

Report of the first quarterly and second meeting of the Hoosick Valley Conference, which met in obedience to a call, at Hebron, N. Y., Jan. 17th, 1872, for the purpose of giving and receiving the word of life, and imparting to each other religious facts of encouragement, and also to transact such business for future work and co-operation as God in his providence might direct.

The first meeting for business was called to order, by the President in the Chair, Oct. 19th, at half-past ten A. M. After prayer, the Secretary being absent, it was voted that H. K. Flagg act as Secretary *pro tem.* Voted, that the Chair appoint a committee of three on credentials. Brn. J. Wilbur, J. B. White and R. L. Harrison were appointed. Voted, that preaching brethren visiting from abroad be invited to take seats and participate with us, voting excepted. According to a vote, H. K. Flagg, J. B. White and Geo. E. Whipple were appointed by the Chair a committee to arrange the order of business for the meetings.

The credential committee reported the following names: Preachers—A. W. Sibley, Sandy Hill, N. Y.; H. K. Flagg, Savoy, Mass.; Jacob Wilbur, No. Easton, N. Y.; R. L. Harrison, Hoosick, N. Y.; A. P. Bump, Hartford, N. Y.; C. Pike, Fort Edward, N. Y.; Elizabeth Warren, North Adams, Mass. Visiting preachers from abroad—J. L. Wood, New Milford, Ct.; Richard Phelps, Ansonia, Conn. Delegates—C. W. Potter and H. H. Stoddard, Granville, N. Y.; J. Woodward, Hartford, N. Y.; R. R. Hollister, eastern N. Y.; Nelson Robertson, Lorenzo Harrington, and J. B. White, Hoosick, N. Y.; Wm. O. Monson and E. Woodward, Hebron, N. Y.; Peter Porter and Chas. Howard, Fair Haven, Vt.; A. J. Rogers and A. B. Cook, Poultney, Vt.; James Jeffries, No. Greenwich, N. Y.; J. N. Howard, Low Hampton, N. Y.

Voted, that this report be accepted. Voted, that the report of the Business committee be adopted. Reports of preachers and delegates being the first thing in the order of business, the conference now listened to cheering reports concerning the state and progress of churches and the religious interest in the following towns—Sandy Hill, Fort Edward, Saratoga, Easton, North Greenwich, Hoosick, Hebron, White Creek, Pomkin Hook, Granville, Massena, Low Hampton, Hartford, Lansingburg, and Troy, N. Y.; Poultney, Fair Haven, Woodford and Pownal, Vt.; North Adams, Savoy, Charlemont, and Plainfield, Mass.

Increasing efforts have been made by holding protracted meetings in a good number of the towns before named, among which is Saratoga, N. Y.; where a meeting of six weeks was held, during which the church was much strengthened in its faith, and its numbers increased.

The reports of our brethren revealed the fact that much good was being done by the establishment of Sabbath schools and Bible classes. Since our first conference a Sabbath school had been established in Sandy Hill of over one hundred scholars; and other churches were doing much good in the same direction. All seemed to be fully impressed with the idea that all our efforts should be directed towards the advancement of Bible truth, as the best and only means of preparing the church for usefulness as an instrument of God in leading others to forsake the pleasures of this world and of sin, to lead a life of holiness and obedience, in order to meet the soon coming King of glory in peace.

An effort was made to raise funds for a tent, which would cost nearly $350, according to a vote of our Oct. conference; so as to have it ready for the field of labor by June 1st. $230 were immediately pledged, as follows: Bro. J. B. White and R. L. Harrison $100 for Hoosick church. H. K. Flagg and A. W. Sibley, $50 each. J. Wilbur, $20. Geo. J. Johnson of Hartford, N. Y., and Bro. Robertson of Hoosick, N. Y., $5 each.

The conference commenced on Wednesday evening, continuing through the week and over the Sabbath, making thirteen meetings. All except three business sessions were devoted to prayer and praise, the giving in of numerous testimonies, mingled with humble confessions to God and one another, and the preaching of the Word. From twenty to thirty rose for prayer, many of whom were blest during the meetings. Good congregations attended, and evenings the house was completely packed. Yet, notwithstanding the unpleasantness of standing up, and being so crowded as to produce a bad state of the atmosphere, perfect stillness, coupled with the most eager attention to hear, characterized all the meetings. Opportunities for preaching the word of life were shared in more or less by all the preachers present. Not so much as a single word in all the decisions of our business meetings was heard which lacked christian kindness and love; no notes of discord; and judging by the fruits (not of the hearts), no breath of jealousy existed during all the business transactions of the conference.

The conference closed with a vote of thanks to the church and citizens for the generous hospitality and kind feeling manifested to all during our stay at Hebron.

H. K. Flagg, Sec. *pro tem.*

Correspondence.

From Bro. John Sheffield.

Bro. Grant:—I hail with delight the weekly visits of the *Crisis*. It contains the only true preaching of the kingdom and nature and destiny of man that I can get according to the doctrine of the Bible as I understand it. It does my heart good to read of your travels and labors in different parts of your country, especially when you call at Montreal. It was there I first met you on your first visit to that city, and witnessed the opposition you met. But God blessed your labors signally. My name was among the few that commenced the little church at M. Was buried in baptism by you one blessed Lord's day, with many more brethren and sisters, in the St. Lawrence. Since then I have passed through deep waters, but I am still hoping for a speedy redemption through Jesus.

The doctrines of the Bible are quietly spreading thro' our country. Many I talk with will not attempt to disprove our views, and if convinced will not declare it. If you could pay us a visit I believe much good would result; but the expense would be great, and the field for labor being so wide, I scarcely need entertain such a thought. The new subscriber I sent you seems to be rejoicing in the hope of eternal life through Christ alone, and is quite taken up with the *Crisis* and the books I have sent him. Pray for us, brother, that we may remain faithful to the end. Your Bro. in Christ, looking for his speedy return.

Belle Vue (Yorkshire), Eng.

From Bro. J. E. Clark.

Dear Brn.:—Amid our diversities of opinions, and prolonged arguments relative to the subject of *definite time*, I suggest that no harsh or unkind word be spoken, but that everything be conducted in a christian manner, in the spirit of love. Although we may differ as to some things, yet we are to exercise patience and forbearance at this time of diversity. We shall not all see eye to eye in this imperfect state; but let us all desire the truth. I believe the Lord is *soon* coming, and we are nearer this solemn event than most people are aware of. I am glad to see a disposition on the part of many to search concerning these things—the times and seasons. All those who truly love the Lord desire and love his appearing. One great object above all others is to be found all ready when the Savior appears to go in with him to the marriage.

Pure love and christian union are of more importance than an *unwarrantable* definite time. I should be exceeding glad to know the definite time of our Lord's coming again; but I cannot embrace a definite time argument (and believe it without most serious doubts) when founded upon assumptions, and a misapplication of Scripture. This has been the great trouble in all our former time arguments. And I am sorry to say there are many objectionable features about the '73 and '75 time arguments, and I hope these objections as they are presented will be met. This being the fact, there are necessarily two sides to this question; and I am glad to see our worthy medium—the *Crisis*—admit articles relating to both sides of this question.

Let us meet this issue honestly and fairly, like christians. Let us be divested of prejudice and read both sides of all arguments presented. Let us awake to this mighty subject of the investigation of the Scriptures concerning the coming kingdom and the New Jerusalem state. The day of the Lord is at hand. Who is sufficient for these things, and all ready for this event?

Extracts from Letters.

Bro. O. A. Ladd writes from Joliet, Ill.: "We are still striving to obtain eternal life through Christ. We find it very pleasant to enjoy the company of our dear children, which was our only inducement to leave our eastern home and privileges and go west. It makes us feel quite lonely to find ourselves in a city of some thirty-five thousand inhabitants, and all but ourselves with immortal souls. It would add a great deal to our enjoyment could we find and enjoy the society of those of like precious faith; but as we felt that the Lord opened the way before us, we mean to be content with our lot, trusting in him for the future, not looking behind us. We believe that all things work together for good to those that love God. We feel unworthy, yet we do claim this promise as ours.

The people in this city are a church-going people, but their religion, we think, is deposited in their churches, for safe keeping, as it does not show itself only on days of church service. We have attended meeting at the Methodist church; their pastor seems to be a very fine man, and is laboring hard for a revival in the church. He seems to realize their situation as a people, and is making every effort in his power to rally them from the vortex to which he sees they are drifting. He believes the coming of Christ is right upon us, and that peace can never be found on the earth until it is brought by the Prince of peace, and that in person. Would to God he had the light on other kindred truths. The poor man has labored so hard trying to portray the horrors of the lost in eternal torment, with all its blackest shades, he looks emaciated and worn down with fatigue, and all to no effect upon the minds of the people. My heart has truly sickened within me whilst sitting under the paintings of such a horrible scene. O when will men see light in God's light, and embrace the truth? It is the prayer of our heart that the truth in its purity may ere long find its way into this city, and that God shall yet have a people even in this place that shall see the beauty and harmony of his word."

Bro. G. A. Streeter writes:—"In the month of August, 1853, my wife and I found our way up into Vermont, and with other appointments one was at the house of Bro. John Spaulding, in Cavendish. One evening meeting was held. The next day we left them. Bro. S. and his wife are now sleeping in the cold ground. Time passed on, year after year rolled away. Last fall at our campmeeting, a sister came and said—'I am Bro. J. Spaulding's daughter, of Cavendish, Vt. I was twelve years old when you held that meeting at my father's house. I then was convicted of the truth that I was a sinner. I fought against it some years. But I am a christian now. I am married and live in No. Rutland, Mass. I have been praying for some one to come and hold meetings. Will you come? I cannot tell you how much money you would get.' 'I will come.' How dare I refuse such a call as this?

I went, and the first meeting I knew God was in the move. I have held one series of meetings, and have been there several Sundays besides. The result is, seven have been reclaimed from a backslidden state, and been converted to God and his truth. One old man sixty-nine years old, said, 'If it had not been for these meetings I should have taken my life. I thought I had committed the unpardonable sin.' He is rejoicing in God. Three young men have been converted, others have seen the truth, and are rejoicing in the 'new light' (as they call it.) Others are strongly interested in the truth. All this is the order of God. So my poor heart is glad to know that if we acknowledge the Lord in all our ways, he will direct our paths. I am strong in the Lord, firmly believing that Jesus will soon come, and what is done must be done quickly. I go into all new places that the Lord opens. Have just returned from an eight weeks' trip. Have seen several reclaimed, and the cause of God prosper."

Bro. S. L. Manley writes:—The Lord is moving upon the hearts of the people in a special manner here (Rochester, N. Y.) at this time. Sinners are being saved, backsliders reclaimed, and the little band are waking up to their responsibility in this matter. Brn. J. H. Whitmore and J. V. Himes are doing valiant service for the truth, and the Lord is blessing their labors, with whom the membership co-operate by their works of faith and labor of love. May the Spirit of the Lord and his love fill every heart, and we be so effectually shielded by the armor of God, that we may at last be crowned as victors, and with all the redeemed be admitted to the paradise of God."

Sr. R. A. Shipman writes:—"I love the glorious truths the *Crisis* advocates. I have been a member of the Methodist church for twelve years. I tried to serve the Lord there, but I never had such sweet peace as I now enjoy since I got this new light. I praise the Lord that I was ever permitted to hear the truth. I ofttimes feel weary of this world, but the thought that Jesus is soon coming, fills my heart with gladness. I want to be ready to hail him with joy. I feel a hungering and thirsting after righteousness, and by God's grace I will be a better christian every day."

An afflicted Bro. ("Blind Walter") writes:—"I am destitute of means. My wife is away from home sick, and I am sick at home, unable to get out; and I feel that I am obliged to ask help of those who have to spare of the Lord's money. May God abundantly bless all who may feel moved upon to help me in this my time of trial and affliction. My address is Walter S. Woodbury, East Rush, Monroe Co., N. Y."

Bro. B. P. Manning writes:—"When I left Boston, at Goffstown I was taken down with a fit the next day, and laid five hours not knowing any thing. I had but a few dollars left to get any medicine with. The brethren have helped me some, but I cannot pay up my debts. I do not know what to do. I feel very thankful for what the brethren have done for me. I have received a number of letters without any name. Wish all would give their names in full, then I could answer them."

(*Continued from page 85.*)

power to give life, and he has *delegated* this power to his Son. In harmony with this, we can understand the Savior's meaning in John 5: 28, 29—"Marvel not at this, for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." Read also verse 35, "Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall *live*."

In the above Scriptures, we find it affirmed: 1. That God the Father is the *source* of life. 2. That the power to *impart* life was delegated to the Son; 3. That this power would be exhibited, not on new-created beings, but on dead men in the graves. Now these dead men either ceased to exist when they died, or they survived the stroke of death, and lived on. Could the Savier in any sense give life to any who possessed it already? It is sometimes claimed that this refers to those who are "dead in trespasses and sins." But let it be remembered that the dead here referred to are in the graves. Let us now examine John 3: 14, 15—"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him, should not perish, but have eternal life." Here is certainly a promise of eternal life, or immortality, dependent on conditions. This not only proves that all do not possess it inherently, but also that none can obtain it, unless the stipulated conditions are complied with. "The gift of God is *eternal life* through Jesus Christ our Lord." Rom. 6: 23. Again, "He that believeth on the Son, hath everlasting life, and he that believeth not the Son, *shall not see life*." John 3: 36. The life here denied the unbeliever, must be future and eternal life, for he is already in possession of the present life. This is in harmony with 1 John 3: 15—"No murderer hath eternal life abiding in him." If immortality is inherent in man, this cannot be true; all would have eternal life, or immortality, its equivalent. But all the passages quoted above seem to converge to two points: 1. That immortality is a *gift*; and 2. That it is to be conferred by Jesus Christ. "And this is the record, that God hath given to us eternal life, and this life is *in his Son*." 1 John 5: 11. That all this has reference alone to the re-living of the dead, is abundantly corroborated by other scriptures. "For, as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will." John 5: 21. "And ye will not come to me, that ye might have life." Verse 40.

We cannot see how it is possible to get anything from these Scriptures but life only through Christ, by a resurrection from the dead. But, in order to make assurance doubly sure, we will continue our investigations. "And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life, and *I will raise him up at the last day*." John 6: 40. Here is a plain statement, setting forth how eternal life may be obtained (conditionally, by believing;) by whom conferred (Christ says, I will raise him up), and when obtained, (at the last day, at the resurrection). This truth was deemed of such importance by the Master, that he reiterates it no less than four times in this one discourse. "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." John 6: 39.

Now, in what sense could the Savior *lose* any whom the Father had given him? We can conceive of but two ways, apostasy, or death. That the Savior had no reference to the first, is evident from the connection. A restoration from apostasy would not be deferred until the last day. The only other contingency, then, by which the loss could be experienced, is death. But with the popular view of death, permitting the soul, or real man, to live on, to survive the stroke of death, how could the Savior *lose a saint?* Yet the Savior intimates the possibility of such a loss, on the only true hypothesis that death *kills*; and reveals the mode of restoration—I will make alive again at the last day. "Upon this rock will I build my church, and the gates of hell [*hades*, or death] shall not prevail against it." Matt. 16: 18. And so, while Christ concedes a temporary victory to death, he everywhere proclaims his ultimate triumph by releasing his saints from the domain of the usurper at the last day. "Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day." John 6: 54. "As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me." Verse 57. If the doctrine of innate immortality be true, we have life independent of Christ. That which is immortal can never die; hence eternal life is the inalienable property of all, and in no distinctive sense is Christ a life-giver.

We will pursue our investigations a little further. We have stated that the Egyptians have left on their tombs pictorial representations, illustrating the character of the immortality they believed in and defended. So the Savior gave a practical illustration of the power he possessed as a life-giver; first, in the case of the son of the widow of Nain; but more fully in that of Lazarus. When the blessed Savior wept tears of genuine sympathy with the bereaved sisters on account of their brother's death, we may readily believe that he would afford them true consolation. What a glorious opportunity to reveal the true state of the dead! How did the Master comfort poor weeping Martha? "Lord, if thou hadst been here, my brother had not died." Fancy the Savior giving this reply: Weep not, Martha, thy brother stills lives; he has survived the stroke of death; he is far better off now; he has gone to his reward! Did the Master thus console Martha? If not, why not? If this were all true, would he not have so spoken? These questions are worth pondering. "Jesus said unto her, Thy brother shall rise again." Did this clash with Martha's theology? "Martha saith unto him, I know that he shall rise again *in the resurrection, at the last day*."

Perhaps it would not be inappropriate, in concluding this article, to present all that the Bible says about "Immortal" and "Immortality." The word "immortal" occurs but once: "Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever, amen." 1 Tim. 1: 17. The word "immortality" occurs five times: "To them who by patient continuance in well-doing, seek for glory and honor and immortality, eternal life." Rom. 2: 7. "Which in his times he shall show who is the blessed and only potentate, the King of kings and Lord of lords, who only hath immortality." 1 Tim. 6: 15, 16. "For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor. 15: 53. "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." Verse 54. The other is our text at the head of this article. We think we have clearly shown the nature of that "life and immortality" which are "brought to light through the gospel." It is a re-living of the dead, in contradistinction to the Egyptian theory of continued existence. *We acknowledge our absolute dependence upon Christ for a future life and immortality.*

Obituaries.

PAUL. Sister Mary E., wife of Henry P. Paul, fell asleep in Jesus in South Elliot, Me., Jan. 18th, aged twenty-seven years.

Sr. Paul's hope was in the coming of the Lord and the resurrection. She leaves a loved companion and one son, who with others deeply mourn her loss. The writer endeavored to comfort them by reading our Father's will from John 6: 39, 40, showing that Jesus would come to execute it.
GEO. W. BROWN.

MCLURE. Died in Palmyra, Me., Feb. 13th, 1872, Emily A., widow of J. H. McLure, and daughter of N. F. and M. H. Nason, of Weeks Mills, aged thirty-eight years and nine months.

She said she had no choice to make between life or death, but was resigned to her lot. She was a great sufferer, but bore all her sufferings with patience. She sleeps in hope. By this affliction an only son is left an orphan, and Bro. and Sr. Nason are left childless in their old age. But they sorrow not as those who have no hope.
A. A. MILES.

LAWRENCE. Killed by the cars, Feb. 6th, 1872, Pamelia Lawrence, wife of Warren Lawrence, of Durhamville, N. Y., aged fifty-six years.

Sr. Lawrence leaves a dear husband and quite a number of children and grandchildren, besides a large circle of acquaintances, to mourn her loss. She was much loved by all, and was a true Bible christian, rejoicing in the speedy coming of Christ. She sweetly sleeps in Jesus, and we pray God to sanctify this bereavement to the good of her surviving friends. Her funeral was attended by a large concourse of people, who convened in the Baptist house at Durhamville. Discourse by the writer, from Ps. 116: 15. C. H. WILLIAMS.

BURK. Died in Wolfborough, N. H., Feb. 3d, 1872, of quick consumption, Hannah A., only daughter of Franklin and Hannah Burk, aged fifteen years, one month and three days.

This sister experienced religion four months since, and lived her religion ever after, dying in the triumphs of faith. She leaves a father, mother, and brother to mourn their loss, but they mourn not as those that have no hope.

Words of comfort to the bereaved friends by the writer, from Rev. 14: 13. A. STILLINGS.

SWAIN. Died in Meredith Village, N. H., Jan. 14th, 1872, Bro. John B. Swain, aged sixty years.

Bro. S. died in the full triumph of faith, looking forward to a glorious resurrection, when God's children will be gathered where death and the tomb can divide them no more. He leaves a wife and eight children. Words of comfort on the occasion by the writer, from Job 14: 14.
N. GLIDDEN.

BARNUM. At her father's residence, in Brighton, near Rochester, Jan. 19th, 1872, of typhoid pneumonia, Jennie, youngest daughter of H. O. Barnum, aged five years and six months.

DENSMORE. Died in Hartland, Feb. 1st, 1872, Roxana, wife of Frederick Densmore, aged seventy-three years, after many years of suffering. She died trusting in Jesus.

Summary of News.

FOREIGN.

Cable News.

GERMANY.

BERLIN, Feb. 22. It is officially announced that the apothecary who resides in the city of Posen, arrested here yesterday on suspicion of contemplating the assassination of Bismarck, is a Pole and a fanatical Catholic, and had formerly served in the Papal Zouaves. He came from Posen a few days since, and while on the way threatened the life of the Prince. A pistol was found on his person.

PROPOSED INTERNATIONAL CONGRESS.

It is reported that Prince Bismarck proposes to issue invitations to the Powers for an International Congress, the object of which will be to establish a system of cheap and uniform rates of postage and to facilitate the transmission and exchange of mails.

THE INTERNATIONALS DENOUNCED.

LEIPZIG, Feb. 24. The police have issued a proclamation against the Internationals, declaring that the aim of the organization is to found a Social and Democratic Republic, and to give the workingmen power therein. The artisans of this city are, therefore, prohibited from becoming members of the society or contributing money towards its support.

THE EXCITEMENT AT ANTWERP.

ANTWERP, Feb. 23. Monsigneur Dupanloup, Bishop of Orleans, and Dukes of Rohan and Tremoille have arrived here. The number of strangers is constantly increasing and their presence causes much agitation in the city. To-night the streets were occupied by tumultuous crowds and the police are out in force.

ANTWERP, Feb. 24. There is no diminution in the number of persons gathered here. The streets are filled with people this morning, and great excitement prevails. Orders have been issued forbidding persons grouping at any point in the city. Disturbances are imminent.

LATER.

Feb. 26. Hostile crowds are promenading the streets, but there has been no serious rioting. Collisions between the citizens and strangers are immediately stopped by the police, and all large crowds are dispersed.

FRANCE.

ANOTHER GERMAN INVASION IMMINENT.

LONDON, Feb. 24. (New York *Herald* special.) The Germans are arming. Two corps are ordered to be in readiness. The cause for these preparations is the great activity of political parties at Versailles and the possibility of a change in the Government in France. Germany reserves the right to decide as to any new government there. Should she deem such governments unlikely either by inclination or incapacity to execute the treaty of peace there will be another invasion.

PARIS, Feb. 26. The impression prevails here that the present King of Spain cannot cope with the difficulties by which he is beset, and that a serious crisis in Spanish affairs is imminent.

ITALY.

ROME, Feb 22. A consistory of Cardinals is called by the Pope to meet in the Vatican to-morrow to nominate Bishops of the Roman Catholic Church in Russia.

Several bishops of the Roman Catholic Church are urging the Pope to hold an Ecumenical Council at Trent in Tyrol. The Austrian Government, however, does not seem disposed to grant the permission asked by His Holiness for the assembling of the Council within its dominions. Should the Pope be successful in his application he will not attend the sessions of the Council in person, but will remain in Rome and be represented at the meeting by a Cardinal.

ROME, Feb. 23. The Pope in the Consistory yesterday preconized twenty-eight Bishops, including four for dioceses in America.

GREAT BRITAIN.

THE LEGITIMATISTS.

LONDON, Feb. 22. The gathering of the Legitimatists is increasing daily, and is becoming formidable. It is confined to no nationality, although the French preponderate in numbers. German and Spanish legitimatists are well represented. The ex-King of Hanover arrived yesterday with a large party of supporters. Leading Ultramontanists from Italy, Germany and France are also flocking to the city. It is rumored that all are acting together harmoniously, and the chiefs are deliberating over the plans for the restoration of all deposed sovereigns.

SCOTLAND.

DESTRUCTIVE FLOOD IN THE VALLEY OF THE TAY.

LONDON, Feb. 25. Dispatches from Dundee give accounts of a wide-spread devasting flood in the valley of the Tay. The waters of the Frith and river Tay overflowed their banks last night and poured into the plains on both sides, sweeping everything before them.

The flood extends from Dundee, at the mouth of the Frith, to a point above Perth, on the south side of the river Tay, and head of navigation. The level country around the latter city is covered with water, and portions of Dundee are rendered uninhabitable. The railroad between the two cities is washed away in many places, and much of the road bed must be rebuilt.

In Dundee the damage to property is immense. The lower stories of several large warehouses filled with jute and flax are flooded, and thousands of bales of flax were destroyed. No estimate can be formed of the losses in the country along the river bank.

DOMESTIC.

UTAH.

THE MORMONS EXCITED.

Salt Lake City, Feb. 23. There was great excitement in the Convention to-day on the passage of Section five of the ordinance, which agrees that the terms prescribed by Congress as a condition precedent to admission, if ratified by a majority vote at the time and under the regulations prescribed by this Convention, shall thereupon constitute part of this ordinance. Many of the delegates strongly opposed the passage of this section of the ordinance.

The Mormons are generally indignant at being forced to sacrifice their favorite doctrine of polygamy. The resolution was finally passed, mainly by the efforts of Prophet Fitch and Elder Cannon, who are accused by the Mormons with being influenced by the most mercenary motives.

THE BLOCKADE.

Cheyenne, Wyoming Territory, Feb. 23. The first through train for the East on schedule time reached here from Ogden this afternoon. The Salt Lake Agent of the Associated Press, who is among the passengers, reports the line entirely clear and the snow is melting rapidly.

All along the line heavy winds still prevail, but there is little or no probability of any further interruption. The track, bridges and trestles all seem to be in excellent condition.

Numerous cuts indicate how prodigious has been the work of raising the blockade.

At Laramie, Rawlins and other points Superintendents Sickles and Clark are highly praised for their efficiency in clearing the road in the face of such unprecedented obstacles.

The Japanese Embassy will be here to-day and will reach Omaha in time to take the train for the East to-morrow morning.

ARRIVAL OF PASSENGERS AT CHICAGO.

Chicago, Feb. 23. The first passengers who have reached this city from San Francisco by railroad for twenty-eight days arrived last night. They numbered about one hundred and fifty. They denounce the managers of the Pacific Railroad for bad treatment. They left Ogden the 2d inst., and reached Green river, having encountered but little snow. At Green river the train stopped, and nothing could induce those in charge to go ahead.

The passengers were obliged to pass the time as best they could. When it became known that the train could proceed no further, Gov. Potts telegraphed to San Francisco advising the people not to come east by railroad, as it was blockaded by snow. He received an answer from one of the officials of the Pacific Company requesting him to contradict the statement, or his pass would be revoked. He refused to do so, and bought a ticket.

At the expiration of thirteen days the passengers got aboard the train and started for Butler Creek, sixty-one miles, which was reached without interruption. Between Separation and Simpson Hill there were several large snow drifts, and pathways had to be dug through the snow. They were eighteen days going from Ogden to Simpson Hill, two hundred and sixty-seven miles. At the latter place they encountered a hard snow-drift, at which all passengers worked eight or ten hours.

At Madison Bow they encountered seven western bound trains, and seven or eight hours were exhausted in switching past them. There was no suffering on the train, every one having plenty to eat except one of the western bound trains, whose passengers suffered from hunger and would have starved had not Mr. Sailor, who was about starting a restaurant at Green river, opened two car loads of provisions and permitted the hungry crowd to take what they wanted.

THE UNION PACIFIC RAILWAY AGAIN BLOCKADED.

Salt Lake City, Feb. 26. The Union Pacific Railroad was again blockaded by snow yesterday. The Western bound train was seventeen hours late here. The storm is likely to close communication for some time.

SOUTH AMERICA.

THE MASSACRE AT TANDIL.

New York, Feb. 26. A Buenos Ayres letter states that the massacre at Tandil was brought about by one Solares, who professed to be Christ, and is said to have performed miracles. He worked upon his ignorant followers, who accompanied him to Tandil, massacreing the people under the cry of "Death to the Masons; death to foreigners," when the people armed and captured them. Sixteen were killed of the fifty fanatics, and Solares was subsequently shot while in jail.

THE WEST.

THE RECENT SEVERE SNOW STORMS.

St. Paul, Minn., Feb. 22. The severe storm of Tuesday, last week, was attended with several casualties. Near Beaver Falls, a lady, in the absence of her husband, endeavored to go to the barn and care for the stock. She was accompanied by her sister, aged seventeen. Two children were left in the house. Three days after the husband returned and found the children upon the bed covered with snow, nearly dead. Learning from them of the absence of the two women, he went in search. The body of the young lady he found about half a mile from the house, and of his wife over a mile out on the prairie. There were several other cases of freezing in the vicinity of Windom.

LECTURE ON SPIRITUALISM.—Notwithstanding the extreme inclemency of the weather there was a large audience in attendance at the basement hall of the Congregational Church, last evening, to listen to Miles Grant's discourse on Spiritualism; and the attention paid to the edifying discourse was perfect. At the close of the lecture, questions were asked by persons in the audience, and kindly but sometimes keenly answered. It is evident the Elder is *au fait* on the questioning business, and is not easily caught napping. He was inquired of—as the final question—if he had not found that there was a great deal of toleration among the Spiritualists. The Elder replied: "Oh, yes; tolerate anything!" Elder Grant will preach in Hamilton Hall, K street, between Fourth and Fifth, to-morrow and Saturday evenings; services commencing at half-past 7 o'clock.—*Sacramento Daily Record*, Feb. 8th.

In Brief.

—— The Pope has asked the permission of England and Austria for the meeting of the Ecumenical Council in their dominions.——Over the western half of the Atlantic Ocean there are three times as many storms as there are over the eastern side.——There is a general giving out of wells and cisterns in Vermont. Wells that had not failed for fifty years, are now dry.——The first temperance society in in France has just been established.——The Arabic language is the spoken tongue of 60,000,000, and the sacred language of 120,000,000 of Moslems. The entire Bible has been translated into it, and is now issued in many editions, either complete or in parts. An edition of the Gospels in raised Arabic characters is also issued for the blind.——The city of Chamochi, in Southern Russia, has been almost entirely destroyed by a formidable earthquake.——Land has been purchased in Thirtieth street, New York, at a cost of $100,000, on which to erect the building for the use of Mr. Hepworth's new church. It will be built of iron, will accommodate 2,500 persons, and is to be completed in October.——The greatest revival of religion ever known in Leavenworth, Kansas, is now going on.——The ministers of the Congregational, Baptist, Universalist, Methodist and Disciples Churches in Danbury, Ct., have published a statement in the local papers to the effect that, while neither of them wishes to be held as indorsing the opinions of others, they desire cordially to unite in christian work, so far as they may. Union prayer meetings of all these churches have been held regularly for several months with good results.——The submarine telegraph cables in China are suffering from the attacks of some minute crustacean, so small as to be scarcely perceptible to the naked eye. Various breaks have been traced to the agency of these animals, who imbed themselves in the gutta percha.——The Japanese are making rapid progress in the practical application of science and the arts of civilized nations. The official "Blue Book" makes provisions for light houses, railroads, telegraphs, a postal system, introduction of machinery, cattle breeding, scientific farming, navy yards, coast and inland survey, road making and numerous other enterprises. The scientific school recently established at Fukuwi has one hundred and twenty-five pupils.

Appointments.

☞ *We would say to our preaching brethren that it is necessary we should receive their appointments as early as* TUESDAY MORNING, *as our paper goes to press about noon; otherwise they will not be inserted till the week following.*

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL.
John T. Dixon..........Sunday, March 3d

BOSTON (BRANCH CHAPEL) 1735 WASHINGTON STREET (Corner of Madison Street.)
Love Feast at 10 A.M. Preaching at 11 and 2½ P.M. Eve., 7. Prayer meeting Tuesday and Thursday evenings.
Sunday, March 3d, and onward from week to week, as the Lord may direct. Meetings on Tuesday, Wednesday, Thursday, and Friday evenings of each week. JOHN G. HOOK, AND OTHERS.
M. W. Lutz..........Thursday evening, Feb. 29th
Friday evening, March 1st, Mrs. A. J. Bruce, a converted Spiritualist, will lecture.
M. W. Lutz..........Sunday, March 3d, and onward
Christian Temperance Meeting Monday evenings.

CHARLESTOWN (*Hall No. 70 Main Street.*)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.
L. Boutell..........Sunday, March 3d
G. W. Brown..........Sunday, March 10th

CHELSEA, MASS. (*Advent Chapel, Heard Street.*)
J. Couch Pastor.
John Couch..........Sunday, March 3d
L. T. Cunningham..........Sunday, March 10th
C. E. Barnes..........Sunday, March 17th

EAST BOSTON, (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.
T. M. Preble..........Sabbath, March 3d
Allen Damon..........Sunday, March 10th
Joseph W. White..........Sunday, March 24th

Bath, Me..........evenings, March 13th and 14th and Sunday, March 17th. J. COUCH.

Concord, N. H. (at Phœnix Hall) Sunday, March 17th, and continue eight days. Three meetings each day. JOHN G. HOOK. M. W. LUTZ.

Wakefield, Mass..........Sunday, March 3d
Foxboro, (Union Hall)..........Sunday, March 10th
Natick..........Sunday, March 17th
J. S. WHITE.

Westerly, R. I..........Sunday, March 17th
I. BOUTELL.

Cambridgeport, Mass..........Sunday, March 3d
L. T. CUNNINGHAM.

Warehouse Point, Ct..........Sabbath, March 3d
Cambridge..........Sabbath, March 17th
H. PRATT.

North Springfield, Vt..........Sunday, March 3d
Fitchburg, Mass..........Sunday, March 10th
H. F. CARPENTER.

North Carver, Mass..........Sunday, March 3d
I. I. LESLIE.

Lynn, Mass..........Sunday, March 24th
M. BATCHELOR.

West Troy, N. Y..........Sabbaths, March 3d and 10th
Wilbraham, Mass..........Sabbath, March 17th
Bristol, Ct..........Sabbath, March 24th
Woodstock Valley, Ct..........Sabbath, March 31st
Will be at Stafford Springs three o'clock P. M.
Putnam, Ct..........Sabbath, April 7th
H. MUNGER.

Highlandville, Mass..........Sunday, March 24th
D. M. LEAVITT.

Keene, N. H..........Sunday, March 3d
DR. N. H. BARBOUR.

Stoneham, Mass..........Sunday, March 3d
S. S. MOONEY.

Newark, N. J..........Sunday, March 3d
A. A. PHELPS.

Lynn, Mass..........Sunday, March 10th
Haverhill, Mass..........Sunday, March 17th
Cambridgeport, Mass..........Sunday, March 24th
J. T. JORDAN.

Bradford, N. H. (Bush meeting-house)..........Sunday, March 10th. D. W. DAVIS.

South Sutton, N. H..........Sunday, March 10th
Strafford, N. H. (Roberts' school-house) Sunday, March 17th. J. H. F. VARNEY.

South Rochester, N. H. (Chapel) evenings, March 6th and 7th. C. S. EMERSON.

Putnam, Ct..........Sunday, March 3d
Wilbraham, Mass..........Sunday, March 24th
A. M. HIGGINS.

Moultonboro, N. H., Long Island, Sabbath, March 3d
N. GLIDDEN.

Boscawen, N. H. (Gulf school-house) Sunday, March 10th.
Smith's Corner, Salisbury, Monday evening, March 11th
Rye, N. H..........Sunday, March 17th
ENOCH MORRILL.

Dexter (as Bro. French may arrange) March 7th and over Sunday.
Garland (conference)...March 14th, and over Sunday
H. B. SEVEY.

North Rutland, Mass., March 2d, and Sunday, the 3d
Charlton, Mass..........Sunday, March 10th
GEO. A. STREETER.

Hebron, N. H. (McClure school-house) evening, March 2d, and over Sunday, the 3d.
Dorchester, N. H. (Town House) evening, March 9th, and over Sunday, the 10th. H. C. WILLOUGHBY.

Southbridge, Mass. (at Bro. Bassett's)......Thursday evening, Feb. 29th.
Square Pond, Ct..........Sunday, March 3d
Putnam, Ct..........Sunday, March 10th
Brimfield, Mass..........Sunday, March 17th
Woodstock Valley, Ct..........Sunday, March 24th
Wilbraham, Mass..........Sunday, March 31st
P. S. BUTLER.

Lewiston, Me..........Sabbath, March 3d
E. M. HAGGETT.

Marblehead, Mass..........Sunday, March 3d
B. WOODSIDE.

East Enfield, N. H. (school-house) Sunday, March 3d
D. EASTMAN.

Dover, N. H..........Sunday, March 3d
C. S. EMERSON.

Providence, R. I..........Sunday, March 10th
Charlestown, Mass..........Sunday, March 24th
Rocky Brook, R. I..........Sunday, March 31st
WM. STUART.

Contoocookville, N. H. (school-house near Mr. Paul R. George's, evening, March 2d, and over the Sabbath.
SIMEON ROBY.

Farmington Village, N. H..........Sunday, March 3d
D. F. LEAVITT.

East Roxbury, Vt..........Sunday, March 3d
GEO. A. COLE.

Cambridgeport, Mass..........Sunday, March 10th
A. SIMPSON.

Lake Village, N. H. (North Church) Sun., March 3d
Concord, N. H. (at the Bethel)....evening, March 9th and over Sunday, March 10th.
If these conflict, please write me at Campton, N. H.
JOHN H. EVANS.

Murray, N. Y..........Sabbath, March 3d and through the week.
Brockport, N. Y..........Sabbath, March 10th
WM. INGMIRE.

Rawsonville, Vt..........Sunday, March 3d
West Jamaica..........Sunday, March 10th and Tuesday evening, March 12th. Z. T. WOOD.

Exeter, N. H..........Sunday, March 17th
J. W. BRIDGE.

Bristol (Town Hall)........Friday evening, March 1st
Subject—The coming reign of terror, or the Commune.
Hartford, Ct. (Talcott & Post's Hall)..Sun., March 3d
West Meriden, Ct..........Sunday, March 10th
New Britain, Ct..........Sunday, March 17th
Holden, Mass..........Sunday, March 31st
New Haven, Ct..........Sunday, April 7th
WM. N. PILE.

Pottan, P. Q..........Wednesday evening, Feb. 28th and over Sunday, March 3d.
Kiddersville, East Colebrook, N. H., Sun., March 11th
Pittsburg, Burd, N. H..evenings, March 13th and 14th
U. G. LADD.

Sheepscott Bridge, Me......Wednesday evening, Feb. 28th, and over Sunday, March 3d.
I. C. WELLCOME.

Strafford, N. H. (Robert's school-house) Sun., March 3d
WM. BODGE.

Biddeford, Me..........Sunday, March 3d
J. ALBERT LIBBY.

South Sutton, N. H..........Sunday, March 3d
W. W. SUTHERLAND.

Northfield, Mass..........Sunday, March 3d
GEO. W. BROWN.

East Kingston, N. H..........evening, March 2d
Kingston, N. H..........Sunday, March 3d
At Bro. Osgood's in the evening. E. COX.

Holderness, N. H. (where Bro. Willoughby may arrange) evening, March 1st.
West Rumney, N. H. (Plain school-house) Sunday, March 3d. B. W. DAVIS.

London Ridge, N. H..........Sunday, March 3d
C. H. LOCKE. J. B. BROWN.

Campville..........Sunday, March 3d
G. L. WHITE.

North Chester..........Sabbath, March 3d
S. HAWKINS.

Nottingham, N. H. (where Bro. Garland may arrange) Sunday, March 3d. J. G. SMITH.

Lake Village, N. H. (North Church) evening, March 16th, and over the Sabbath.
Newhampton (at Bro. Wallace's) evening, March 18th
F. S. RANSOM.

Pittsfield, N. H. (Jennes Pond) at house of J. Bussell, evening, March 9th, and Sunday, the 10th.
N. B. MCMURPHY.

Vernon, Vt..........Sunday, March 24th
E. OWEN.

Springfield (Sanborn Hill) N. H., evening, March 1st
East Enfield, N. H..........evening, March 2d and over Sunday, with D. Eastman.
Danbury, N. H. (school-house district, No. 6) evening, March 9th, and over the Sabbath.
F. S. RANSOM.
J. B. S. PILLSBURY.

West Ossipee (as Bro. Lord may appoint) Thursday evening, March 7th.
Sandwich (where Bro. Hodgdon may appoint) Friday evening, March 8th.
Melvin Village..........Sabbath, March 10th
C. S. SHATTUCK.

North Haverhill, N. H. (North Church) Sun., Mar. 3d
Lisbon Village, N. H..........Sunday, March 10th
Sugar Hill, N. H......evenings, March 13th and 14th
West Groton, Vt..........Sunday, March 17th
St. Johnsbury, Vt..........Sunday, March 24th
Caswell Borough, P. Q..........Sunday, March 31st
F. M. DRAKE.

South Elliot, Me..........Sunday, March 3d
WM. M. HARMON.

Exeter, N. H..........Sunday, March 3d
Kennebunkport, Me..Sundays, March 10th, 17th, and 24th. WM. C. STEWART.

Rye, N. H..........Sunday, March 10th
MRS. L. E. SAULPAUGH.

Wakefield, Mass..........Sunday, March 17th
JOSEPH W. WHITE.

Wentworth Village, N. H. (at Bro. Richardson's) Sunday, March 3d.
East Landaff, N. H..........Sunday, March 10th
Warren Summit, N. H..........Sunday, March 17th
Swiftwater, N. H..........Sunday, March 24th
North Haverhill, N. H..........Sunday, March 31st
GEO. E. BROWN.

East Holderness, N. H..........Sunday, March 3d
Holderness, N. H. (True school-house) Sunday, March 10th. S. DINSMORE.

Natick, Mass..........Sunday, March 3d
Westboro, Mass. (Chapel)..........Sunday, March 10th
Clinton, Mass..........Sunday, March 17th
Northfield, Mass..........Sunday, March 24th
Hinsdale, N. H. (at Frank Streeter's house) Sunday, March 31st. Will Bro. Thomas meet me at the Hinsdale depot March 29th, the first up train from Northfield?
Keene, N. H..........Sunday, April 7th
E. COTTON.
If these conflict, write me immediately at Fairhaven, Mass. E. C.

West St. Paul, Minn. (near Bro. Libby's)....Sunday, March 3d.
At Bro. Shepard's, six miles from Prescott, Wis., Sunday, March 10th.
Cottage Grove, Minn..........Sunday, March 17th
Independence, Minn., near Armstrong Landing, Sunday, March 24th. JED. RAYMOND.

Warren Summit, N. H., evenings, Feb. 28th, and March 1st.
Warren Village, N. H..........evening, March 2nd
Wentworth, N. H. (where Bro. Richardson may appoint) Sabbath, March 3d.
Dorchester, N. H. (Town House) evening, March 5th
Grattan, N. H..........evening, March 7th
Hebron, N. H. (McClure school-house) evening, March 8th, and over the Sabbath, March 10th.
Holderness, N. H. (Brick school-house) evenings, March 12th and 13th.
Holderness, N. H. (True school-house) Sab., March 17th. G. H. WALLACE.

Lake Village, N. H. (North Church) evenings, March 6th and 7th.
Brookfield, N. H..........evening, March 8th and over Sunday, the 10th.
Suncook, N. H. (Bartlett's Hall) evening, March 27th and over Sunday, the 24th. G. F. HAINES.
If these conflict, write me at once at Belmont, N. H., Box No. 1.

North Dana, Mass..........evening, March 6th
Sr. Hemenway is expected to be there.
MRS. A. M. BARNES.

Biddeford, Me..........Sunday, March 10th
B. S. EMERY.

Wakefield, N. H. (Spring meeting-house) Sunday, March 3d.
Strafford, N. H. (Roberts' school-house) Sun., March 10th.
East Rochester..........Sunday, March 24th
EDWIN B. WELLS.

Meredith, N. H. (Dolloff Hall)....Sunday, March 3d
DANIEL D. PAGE.

South Rochester, N. H. (Chapel)...Sunday, March 3d
Newcastle, N. H..........Sunday, March 10th
South Elliot, Me..........Sunday, March 17th
J. L. CHUTE.

Barnstead, N. H. (White Oak Ground) Sun., March 3d
Barnstead, N. H. (Clark Corner) Sunday, March 17th
JOHN PARSONS.

Bonny Eagle, Me. (or supply)......Sunday, March 3d
Steep Falls, Me..........Sunday, March 10th
South Casco, Me......Saturday evening, March 16th and over Sunday. C. H. SWEET.

Fort Edward, N. Y. (protracted meeting for two weeks, commencing Monday, Feb. 26th.)
Saratoga Springs......evenings, March 11th and 12th
Albany, N. Y......Wednesday evening, March 13th
Pauline, N. Y., one week, commencing Thursday evening, March 14th.
New Milford, Ct., one week, commencing Sunday, March 24th. H. K. FLAGG.

Waterbury, Vt. (where Bro. Dillingham may appoint) evenings, March 5th and 6th. GEO. A. COLE.

Southington, Ct..........Sunday, March 10th
B. HITCHCOCK.

West Lebanon, Me. (as Bro. Watson may appoint) Sunday, March 10th. Will some one meet me at Milton, Three Ponds, last train Saturday?
Farmington, N. H..........Sunday, March 17th
Barnstead, N. H. (Clarktown)....Sunday, March 24th
Dover, N. H..........Sunday, March 31st
C. R. PARSONS.

Beaver, Beaver Co., Pa..........Sunday, March 10th
Lockport conference (Mother Ongley will be with me the Lord willing) March 14th to 17th.
Warrensville, Lycoming Co., Pa., and in that neighborhood, from March 20th to 24th.
Canton, Bradford Co., Pa......evening, March 26th
Millport, Chenung Co., Pa..........evening, March 27th
Brockport, Monroe Co., N. Y....Sunday, March 31st
Buffalo, N. Y..........Sunday, April 7th
JOHN T. ONGLEY.

Anthony Village..........Sunday, April 7th
WM. STUART.

South Newburgh, evening, March 1st, and continue meetings Saturday and Sunday.
Bangor, Sunday, March 10th, and continue in that section as long as it may seem duty.
ISRAEL DAMMAN.

HYDE PARK, MASS.
A. Simpson..........Sunday, March 3d
T. M. Preble.........." " March 10th
M. Batchelor..........Sunday, March 17th

WORCESTER, MASS.
M. Batchelor..........Sundays, March 3d and 10th
Wm. Bodge..........Sunday, March 17th
Wm. N. Pile..........Sunday, March 24th
S. S. Brewer..........Sunday, April 14th
Geo. W. Brown..........Sundays, April 21st and 28th
Will S. C. Shattuck come to Worcester March 31st and April 7th to preach? If so, please send notice to *Crisis*.

SPRINGFIELD, MASS.
R. E. Ladd..........Sunday, March 3d
A. A. Phelps..........Sundays, March 10th and 17th
J. B. Cook..........Sundays, March 24th and 31st
E. Owen..........Sunday, April 7th

LOWELL, MASS.
T. W. Piper..........Sunday, March 3d
B. S. Emery..........Sunday, March 10th
W. H. Mitchell..........March 17th and 24th
M. Batchelor..........Sunday, March 31st

CHICOPEE FALLS, MASS.
Henry Pratt..........Sunday, March 10th

LAWRENCE, MASS.
C. Goodrich..........Sunday, March 3d
A. M. Higgins..........Sundays, March 10th and 17th

PORTSMOUTH, N. H.
E. Owen..........Sundays, March 3d and 10th

CONCORD, N. H. (Centre Street.)
S. S. Brewer..........Sabbaths, March 3d and 10th

CONCORD, N. H. (Bethel.)
G. F. Haines..........Sunday, March 17th
Wm. H. Mitchell..........Sunday, March 31st
T. W. Piper..........Sunday, April 7th

ROCHESTER (Cocheco Hall.)
G. W. Burnham..........Sunday, March 3d
J. G. Smith..........Sunday, March 10th
—— Davis and wife..........Sunday, March 17th
R. F. Emerson..........Sunday, March 24th

MELVIN VILLAGE, N. H.
C. H. Shattuck..........Sunday, March 10th
T. W. Piper..........Sunday, March 31st

GREAT FALLS, N. H. (Franklin Hall.)
C. S. Shattuck..........Sunday, March 3d
C. S. Emerson..........Sunday, March 10th
D. F. Leavitt..........Sunday, March 17th
C. S. Shattuck..........Sunday, March 24th

SEABROOK, N. H.
Joseph Pinkham..........Sundays, March 3d and 10th
T. W. Piper..........Sunday, March 17th
W. M. Harmon..........Sunday, March 24th

SOUTH BERWICK, ME. (GREAT WORKS.)
O. R. Parsons..........Sunday, March 3d
Joseph W. White..........Sunday, March 10th
E. B. Wells..........Sunday, March 17th
T. L. Churchill..........Sunday, March 24th

PORTLAND, ME. (Union Hall.)
R. R. York..........Sabbath, March 3d
John Couch..........Sabbath, March 10th
T. W. Piper..........Sabbaths, March 17th and 24th
C. Goud..........Sabbath, March 31st

BOWDOIN, ME. (Dennett school-house.)
C. Goud..........Sunday, March 3d

COLLINSVILLE, CONN.
Wm. J. Ripley..........Sunday, March 3d
R. K. Stark..........Sunday, March 17th

GUILFORD, CT.
A. Elliot..........Sunday, March 10th
Enoch Phelps..........Sunday, March 24th
G. L. White..........Sunday, April 7th

BRISTOL, CT.
O. D. Woodruff..........Sunday, March 3d

HARTFORD, CT. (Bliss Hall.)
Mrs. M. L. Durand..........Sunday, March 3d
O. D. Woodruff..........Sunday, March 10th

MERIDEN, CT.
John F. Nickerson..........Sunday, March 3d
W. N. Pile..........Sunday, March 10th

PORTLAND, ME. (Union Hall.)
Meetings are now held in Union Hall, on Free Street, entrance nearly opposite the Baptist church. Brethren will please correspond with H. C. Freeman, 69 Green Street.

BIDDEFORD, ME. (Advent Chapel, Hill Street, near Pool Street.) Meetings every Sunday, at 10½ A. M., 2½ and 7 P. M. Also, prayer meetings on Wednesdays and Saturdays.

PROVIDENCE, R. I., Lester's Hall, corner of Knight and Cranston Streets.
Sunday, Sabbath school at 10 A. M. Preaching at 3 and 7½ o'clock. Prayer meeting Wednesday evenings.
M. R. PHETTEPLACE, Pastor.

PHILADELPHIA, PA.
(*Brandywine Street, between 15th and 16th, and between Spring Garden and Green Streets.*)
Meetings every Sunday, at 10½ o'clock A. M. and 7½ evenings. Also Wednesday and Friday evenings.
J. N. WILFONG, Cor. Sec.

PHILADELPHIA, PA. (*Adv. Chris. Church, corner of Ninth and Spring Garden Streets.*)
Meetings are held every Sabbath at 10½ A. M. and 7½ P. M. Prayer and conference meeting Friday evenings. F. H. BURBANK, Pastor.

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Sunday morning, prayer and conference, six o'clock, Sunday School, two o'clock P. M. Love feast, four o'clock P. M. Preaching, seven o'clock P. M.
Monday, (class meeting), seven o'clock P. M.
Wednesday, (preaching), seven o'clock P. M.
Friday, (prayer and conference), seven o'clock P. M.
Come one, come all. A. K. SMITH, Principal.

☞ My address hereafter will be 229 *South 5th Avenue*. All letters and packages designed for the "Mission" must be sent to the same address, omitting "Star of Hope Mission," *especially* on letters containing money. ANNA E. SMITH.

☞ Meetings are held at Second Advent Hall, 153 Hollis Street, Halifax, N. S., every Lord's day, at 11 A. M. and 7 P. M. Also prayer meetings Monday and Thursday evenings.

☞ There will be meetings at Suncook, N. H. (Bartlett Hall) every Sabbath, at 10½ A. M. and 1½ and 6 P. M.

Business.

TO CORRESPONDENTS.

☞ We cannot discontinue or send your orders, unless you give us the POST OFFICE and STATE in PLAIN LETTERS.

ARTICLES RECEIVED.—S L Manley, C E Barnes, W Sheldon, S K Flagg, D Churchill, J Daley, J Perrin, C Colegrove, J E Clark, F H Burbank, G A Streeter, A N Seymour, J Sheffield, N Reynolds, D Cogswell, D P Reed, J B McKee, J Root, M L Curtis, E S Fike.

Notices.

THE MASS. ANNUAL CONFERENCE may be expected to be called the first week in April, at Chelsea, Mass. Particulars hereafter.

THE next quarterly meeting of the A. C. Conference of Northern Pennsylvania and Southern New York, will be held with the church in Hornellsville, N. Y., commencing Friday evening, March 22nd, to continue over the Sunday following.
J. W. TAYLOR, President.
A. H. BRIGGS, Secretary.

THERE will be a conference meeting in Garland Village (Town house), commencing March 14th, at seven o'clock P. M., to hold over the Sabbath. H. B. Seavey, Jer. Carr, and N. G. Reed are expected to preach the word. Call on Brn. Millet and Field. In behalf of the brethren,
O. G. TRUNDY.

THERE will be a protracted meeting held in Poultney, Vt., commencing Feb. 27th, 1872, and hold over the following Sunday. Bro. S. G. Mathewson will be present a part of the time, to assist in preaching the word. In the meantime let prayer go up to God for his divine blessing to attend the effort. A. W. SIBLEY.

THE THIRD Quarterly Conference of Vermont will be held with the church at Rutland, to commence Tuesday evening, Feb. 27th, and close Friday, March 1st. Our last conference was one of special interest. We hope this will be still better. One brother walked to attend that conference some sixty miles. That spirit of sacrifice will give us a great gathering at Rutland. Come one and all, far and near.
H. F. CARPENTER, for the Committee.

THE NEW YORK Adv. Chris. Conference will convene with the Church in Lockport, on Thursday evening, for its next quarterly session, March 14th, and continue through the week and over Sunday. All are invited. It is hoped there will be a large attendance, and a *full* representation by delegates, as there will need be some judicious planning for the next annual meeting in June. Shall there be a campmeeting as last year—where? Pray for this meeting, and come praying. *Do not forget the collection.*
D. COGSWELL, Pres.
WM. E. BROWN, Sec.

THE THIRD Quarterly Meeting for the E. Dist., Wis., will be held with the Church at Cassel's Prairie, Sauk County, Wisconsin, to commence Friday evening, March 22d, and hold over Lord's day. Let there be a general rally at the commencement of the meeting. Come from the closet, and bring a blessing with you.
GEO. THOMPSON.

HAVING been divinely blessed in preaching the blessed gospel of Christ in different places, I feel desirous of occupying my time more fully in this heavenly calling, and so would notify any who would be willing to assist me in appointments, to address me by letter, or otherwise. WM. HOBBS, *Cambridgeport, Mass.*

ELD. JOHN COUCH is pastor of the Second Advent Church in Chelsea, Mass., and all communications relative to supplying the desk must be directed to him hereafter.

PRAYER MEETING at Bro. R. T. Woodward's, every Saturday evening, at 7½ o'clock, No. 42 Bradford Street, out of Waltham Street, Boston. Welcome all.

HEREAFTER all preachers wishing to preach in Wakefield, Mass., will please appoint on the *first* and *third* Sundays in each month.

☞ Preaching brethren going to Great Falls, N. H., will please call on Bro. Joseph K. Nash, No. 48 Maine Street.

☞ To Preaching Brethren.

Those wishing to preach — Correspond with
in Westfield, Mass..........*C. A. Phelps.*
Lawrence, Mass......*Geo. Churchill, John T. Merrill, Moses Procter.*
Chelsea, Mass..........*Eld. John Couch.*
Worcester, Mass....*W. F. Collier, H. W. Burton, or E. G. Higgins.*
Savoy, Mass..........*Daniel Miller, or A. E. Bliss.*
Wakefield, Mass..........*G. R. Tysser.*
Charlton, Mass..........*J. O. Cortiss*, Oxford, Mass.
North Adams, Mass..........*J. B. Clark.*
Oxford, Mass..........*Cortiss.*
Great Falls, N. H. (Franklin Hall) *Wm. B. Clarke.*
Hampton, N. H..........*Joseph A. Philbrook.*
Manchester, N. H..........*J. W. C. Pickering.*
Dover, N. H..........*Adam Eglin*, Box 1078.
London Ridge, N. H..*Daniel L. Moore, Wm. Batchelder, Edward Mudget.*
Seabrook, N. H.......*Chs. A. Barton* and *Robert Beckman.*
Chichester, N. H..........*F. L. Knowles.*
Goshen, N. H..........*O. F. Cain.*
Sugar Hill, N. H..........*D. W. Bowles.*
Whitefield, N. H..........*I. M. Aldrich.*
Rye, N. H....*Moses C. Philbrick* or *Samuel Smart.*
Rochester Village, N. H..*Edwin B. Wells*, Rochester, N. H., Box 210.
Stowe, Vt..........*H. W. Sargent*, or *S. Whitney.*
Vernon, Vt....*E. G. Scott*, West Northfield, Mass.
Cabot, Vt..........*I. R. Hopkins.*
Portland, Me......*H. C. Freeman*, 62 Green St.
Kennebunk Depot, Me..........*Rufus Duran.*
Hollis Centre, Me. *W. S. Moulton*, or *S. G. Rumery.*
Gardiner, Me..........*J. Thomas, Jr.*
Bristol, Ct..........*Luther Tuttle, Henry A. Way.*
West Gloucester, R. I.....*Geo. A. Hawkins*, Putnam, Ct.
Collinsville, Ct..........*Moses Wise.*
Wolcottville, Ct..........*Dr. B. St. John.*
New Haven, Ct.....*W. F. Carpenter*, 73 State St.
Pleasant Valley, Ct.........*James M. Stancliff, Orville Jones, Frederick Dutton.*
West Meriden, Ct..........*S. D. Bingham.*
Wrightville, Ct.....*D. A. Grant*, Torrington, Ct.
Newfield, Ct....*Wm. Ripley*, Pleasant Valley, Ct.
Morris, Ct..........*Joseph Curtis.*
Putnam, Ct..........*H. N. Read.*
South Foster, R. I..........*James Rounds.*
South Butler, N. Y..........*R. C. Brown.*
Rochester, N. Y.....*J. Phelan*, 34 N. Fitzhugh St.
Hoosick, N. Y.....*Geo. B. Keech, J. B. White*, or *Christopher Lawton*, Hoosick Falls, N. Y.
Philadelphia, Pa........*J. F. Busch, F. B. Davis, Edwin King.*

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AG'T.

SPRING.

S. L. REED.

Spring is coming, Spring so fair,
Teeming with ambrosial air;
Coming with its perfumed breath,
Scattering the shades of death,
'Mid the varied scenes of earth
Bringing life and joy to birth.
'Tis a Spring ne'er seen before,
Of which the prophets sang of yore;
A Spring whose flowers will never fade,
A Spring whose sunshine knows no shade;
A Spring that fears no withering blight,
A Spring of never-ending light.

O haste! perpetual Spring of joy,
Of peace and love without alloy,
Bid old bleak wintry Time be gone,
And bring us the eternal morn.
Let life spring up from land and sea,
And form the blood-washed company;
Let thorns and thistles cease to grow,
And joy set every heart aglow.
Let hills and rocks and valleys sing,
Rejoicing with the new-born Spring;
Let the desert waste be glad,
The barren land with verdure clad;
Let the trees of healing grow,
Bury scenes of want and woe;
Let earth's loved ones wake to life,—
Haste, O Spring, and end the strife.

Providence, Feb., 1872.

A NEW CREATURE.

O. W. STETSON.

Christ the hope of glory formed in us is one thing, but to create us anew in Christ Jesus is quite another thing. Paul says in 2 Cor. 5: 17—"If any man be in Christ, he is a new creature [a new creation,—Diaglott]; old things are passed away, . . . all things are become new." Still it is evident, from the context and all his writings on this point, that he neither understood nor desired us to believe that this creative work was completed in either himself or us (see Phil. 3: 12–14), but everywhere speaks of it as having been commenced, and to be continued unto completion in the day of our Lord Jesus. In Heb. 8: 6–13, and Gal. 5: 16–25, he shows "the old" as those things which pertain to the former covenant, the law, or the flesh, and particularizes them; but "the new" are the things comprehended in the second covenant—grace, or the Spirit; and he also specifies them—joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; nine in all. Now the possession and exercise of these, with the crucifixion of the old, is what constitutes us new creatures, so far as a *moral* regeneration or spiritual renewal is concerned, according to Paul's gospel. But every one of these are internal, mental endowments, or qualifications, externally manifested, and not one of them a product of the brain; for neither it or any other part of the body has been at all changed in its physical structure by this regeneration.

So far as the material man proper is concerned he is still the same flesh man that was born of the flesh, and all the nine new things combined do not satisfactorily show to me a new birth of the man, or that the man has been born again, unless we at once yield the point and submit that there is inside of the material structure another "immaterial man," "the man proper," as claimed by others, and that it is this "inner man" that has undergone the change involved by being "born again." But to yield this point is to yield the entire ground in controversy between the so designated materialists and immaterialists. But if these nine are not products of the brain (organ of flesh), what are, and whence do they come? The apostle comes to our rescue, and at once relieves us of the difficulty into which our theorizing theological notions would drive us, by saying that these are a fruit (i. e. a product) of the Spirit of Christ, which God hath sent forth into our hearts, that we might receive (in order to our reception of) the adoption of sons. 4: 5, 6. In Rom. 8: 15 he calls this the adopting spirit (i. e., the spirit which is ultimately to adopt us as sons, as is proved by verse 23), in which he says we have not yet received the adoption itself, but we are groaning and waiting for it. And in Eph. 1: 13, he informs us that the bestowment of this spirit secures to us this adoption as sons (or to sonship), which is the redemption of our body at the time set; when, according to Phil. 3: 21, these vile bodies will be fashioned like unto Christ's glorious (glorified) body. Then the substantial man proper will produce these graces of the Spirit, in and of himself, by virtue of the man himself having been born of the Spirit; the result of a work of grace wrought upon and in him; but now he has this treasure in an earthen vessel, and they are produced by virtue of the Spirit of Christ, begotten or born in him.

To my apprehension, such are *the results* of a work done for and in us through grace by the spirit of God (or mind of Christ), bestowed upon us in consequence of an intense desire for truth having been begotten in us by the incorruptible seed (implanted), the word of God, that liveth and abideth forever; and thus creates a hungering and thirsting after righteousness, which leads us to feed, and feast too, upon that true bread that came down from heaven, of which if a man eat he shall live forever; for man doth not live by bread alone, but by every word which proceedeth out of the mouth of God.

These processes of developing us in a new creation, as delineated by Christ and the apostles, is in complete and perfect harmony with everything in nature. Take for illustration the chicken. Take an egg from the nest subjected to incubation for a few days only. Break it into a clear glass; hold it up between yourself and the sun, and in its centre you will see a little red spot with small lines radiating from it in every direction. Watch that centre closely, and you will perceive that it pulsates quite as regularly as your own heart. What is it? Well may you ask with wonder; but that is the primary process in the development of a "new creature" in order to a birth of the creature itself. That egg does not breathe, never has breathed; no atmospheric air can reach its centre, yet there is *life* there, a life germ, a life centre; and in putting on its organism it begins precisely where every other life, whether animal, vegetable, or Christian, must begin—with the heart; for "out of *it* are the issues of life." But the egg existed before the life in it existed there. True, it existed elsewhere, and had to be begotten there; and so with us, and the Christ-life in us. And there must be a heart work in it; hence, "believing with the heart unto righteousness" is absolutely a necessary pre-requisite of Christ-life in us. A *head* belief, simply, will not do; it is not enough; it will not reach the fountain of life; and it is from and in the deepest innermost and hidden recesses of our being that this new creative process must begin, if begun at all, and in its beginning Christ must plant the life-seed in us, through the eternal Spirit, by his truth, and it must then be watered by the dew of his grace, until in its progressive development it shall find its completion in putting on a glorified body in the morning of the resurrection, in perfect harmony with and in obedience to "the law of the Spirit of life in Christ Jesus," which shall make us free from the law of sin and death, in full and everlasting redemption, where faith shall be lost in sight, and hope shall realize a full fruition. Christ, who has deposited this life-germ in us, will hold us responsible for a faithful discharge of our trust in the performance of our daily work, until that life-force in us is fully prepared to be thus arrayed in its heavenly raiment of immortal beauty and unfading glory, in his everlasting kingdom, when born of the Spirit.

Olena, Ohio.

1873.

What do those figures mean? To different minds, different meanings will be attached. The figures alone, without any thing connected with them, simply represent the next year of our Lord, to follow the present.

To every purpose there is a *time*. God has an *appointed day* for the judgment of this world. Patriarchs, prophets and apostles, with multitudes of faithful martyrs, have stretched their longing eyes into the future, and earnestly cried—"How long?" Promises made unto the fathers long, long ago, have been believed in and waited for. Promises of land, of substance, of a new earth, a new Jerusalem, where no sorrow will be forever; of death swallowed up in victory, by this corruptible putting on incorruption, and this mortal putting on immortality; all culminating in a *time*—yea, a *set time* to favor Zion.

In the "times of restitution," God is to send Jesus. "Behold I come *quickly*, and my reward is with me, to give unto every man according as his work shall be." When, oh, when shall these things be? Is this anxious cry ever to be answered? Must the martyred millions continue forever their anxious, importunate cry—*How long?* Must the saints' cry of Dan. 12—"How *long* to the end of these wonders"—be forever unanswered? Is there to be no stop to the busy current of this world? Must wars and tumults, hurricanes and whirlwinds, storms and tempests, floods and fires, earthquakes and tidal waves, and dreadful cyclones, carrying devastation and death in their track, continue their fearful work forever?

Ah! no. There is to be an *end*, and that at an *appointed time*. When is it? Will it be *this* year? Will it be *next?* There are many faithful, humble souls, who come to the honest conclusion that 1873 is the year marked by prophecy for the termination of the period of Dan. 12—1335 days. The signs of these days, foretold by Christ and his apostles, find their counterpart now. The power of papacy now in the dust; the world in expectation of some great change—all, all speak in tones not to be mistaken, The *morning* cometh, and also the *night*.

Will Jesus come *next year*, and bring his weary bride home?

"O, wake thy slumbering virgins,
Send forth the solemn cry,
Let all thy saints repeat it—
The Bridegroom draweth nigh.
May all our lamps be burning,
Our loins well girded be,
Each longing heart preparing
With joy thy face to see."

It will do us no harm to live just as though we knew his coming would be delayed no longer. To the dear loving bride, the thought of the Bridegroom's being so near, affords comfort and joy in the extreme. To cold-hearted ones, the news will afford no comfort. Bride of the Lamb, awake! trim thy lamp, and go forth to meet him.

O God! bless thy dear church, and bring them speedily to the heights of Zion. Avenge the blood of thy servants, and bring in the ransomed to Zion, with songs and everlasting joy on their heads. Amen.

J. D. MERRIAM.

A STORY OF GRACE.—No. 8.

E. S. WILLARD.

God's closing up Dispensational Message to this Age.

Surely—
"God moves in a mysterious way,
His wonders to perform."
And oft—
"Behind a frowning Providence,
He hides a smiling face."

It is always safe to act upon principle and never succumb to evil to gain a transient peace that will only prove a snare. But rather, Mordecai-like, to stand up for the right if it does bring sackcloth and ashes, and loud and bitter cries. The crown of gold and the royal apparel are in reserve.

In fleeing into the wilderness from that Jezebel-like spirit of oppression—slavery, we little knew what God had in reservation for us there. As he sent his angel to minister to his weary and forlorn servant Elijah as he lay sleeping under the juniper tree, and he went in the strength of that repeated repast forty days and forty nights to Horeb the Mount of God, so did God prepare for us in that wilderness "a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined." A feast that has lasted us almost as many years as Elijah's journey was days; yea, and will last us on to the true Mount of God and to that great city, the holy Jerusalem, descending out of heaven from God. Amen and Amen.

Our removal to Oswego, Indiana, was in June of 1841, and in the spring of 1842, a new element in Christianity was introduced among us. This element was the counterpart of the message of John the Baptist—"Know ye that the kingdom of God is *nigh at hand*." Lu. 21: 31. And here let me strike the highest note of praise to God that our ears were ever saluted with this joyful sound—"Behold He cometh"—he cometh to judge the earth. David said—"Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fullness thereof. Let the field be joyful, and all that is therein; then shall all the trees of the wood rejoice before the Lord; *for he cometh, for he cometh to judge the earth*; he shall judge the world with righteousness, and the people with his truth." Ps. 96: 11-13.

If at the first Advent "Glory to God in the highest, and on earth, peace, good will toward men" was sung by a multitude of the heavenly host, how much more shall earth be glad and heaven sing when at the Second Advent the "Head-stone" of the great temple shall be brought forth with shoutings, crying, "Grace, grace unto it." Zech. 4: 7. When we saw this great event in its scriptural position as David saw it, like him, we called upon our soul and all that was within us to praise the Lord and to rejoice before him. We ceased to look for a restitution before the coming of the Restorer. This was the first difficulty to be solved—a thousand years of glory before the coming of Jesus! So effectually had this Whitbyan theory overspread the christian world that I do not remember of but once before hearing it questioned.

But we searched the Scriptures and there we found the wheat and tares growing together until the harvest (Matt. 13: 30) and the harvest to be "the end of the world," verse 39th. The righteous and the wicked dwelling together as in the days of Noah and Lot. Lu. 17: 26-30. That the mission of the gospel is not to *convert* the world but to *gather out of it* (Acts 15: 14) a people for his name to be saved at the judgment, which is at the appearing and kingdom of Jesus. 2 Tim. 4: 1. Of this fancied field of clean wheat to win the coming of the heavenly "reapers" for which I was willing to deny myself of every comfort of this life, and to live on bread and water to hasten, we found not a trace in the Bible; hence gave it up as a "fable." This was a blessed discovery and brought the coming of our Lord a thousand years nearer. How contemptible this long-cherished tradition appeared to us now! The contrast was often brought forcibly to my mind. Once on coming up from the cellar my eyes rested upon a number of decaying squashes awaiting a speedy removal, and I exclaimed, "A millennium with a cellar full of rotten pumpkins!" How preposterous! How the truth shone in contrast! The instrument whom God, who had all the world to choose from, was pleased to use to proclaim these "glad tidings" in our ears rose out of obscurity in our very midst, where God had hidden him, like John "in the desert, till the day of his shewing unto Israel."

The light on prophecy which, like the star of Bethlehem, had risen in the East had traveled to the West and there shone in upon a family from Massachusetts living in a log cottage reared by their own hands, after having felled the trees in the dense forest to make a place for it. Here for years they had dwelt and by the most untiring industry and frugality had gathered the comforts of life, and many of its luxuries; such as bearing orchards, small fruits, milk and butter, and honey in abundance, with fatted fowl, and all the comforts of a farm. Here lived Stedman A. Chaplin and Sarah his wife, a true helpmate both in the flesh and in the Lord, with their growing family of dutiful children. His venerable parents, true sympathizers with him in the "blessed hope," lived approximate upon a farm of their own—also a brother a believer, and his family, two miles distant.

As John, the promised Elijah (Matt. 17: 12), to fulfill his likeness to his great prototype (2 Kings 1: 8) had his raiment of camel's hair and a leathern girdle about his loins, so did this herald of the fulfillment of John's closing up message—"The glory of the Lord shall be revealed, and all flesh shall see it together" (Isa. 40: 5), have his raiment of "fear not," that could face unharmed the storms, mud and slosh, that lay in the way of his mission. Dressed in "home-spun" prepared at the hands of his wife and mother from the fleece of his own flock, and dyed from the bark of his own woods, did this young man, now about thirty years of age, go forth at the bidding of Israel's God to proclaim in private houses, schoolhouses, barns and churches, as the occasion afforded, a message that is second to none on record. Possessing an intellect of the first order and a mind richly stored with learning even in Euclid and the languages, and above all with Bible literature, combined with all the modest simplicity and self distrust of Gideon did he make his appearance among us; and, like Gideon who at God's behest threw down the altar of Baal and reared an altar for God upon the rock, did he, as a "scribe instructed unto the kingdom of heaven," attack the whole system of "fables" to which the church had been turned "from the truth" (2 Tim. 4: 4), and demolish it before our wondering gaze, and set up the truth of God instead thereof upon his own base.

During these transition months "we were like them that dream—then was our mouth filled with laughter, and our tongue with singing." Then said we—"The Lord hath done great things for us; whereof we are glad." Ps. 126.

The last Lord's day in August 1842 was one of paramount interest among us. On that day there was a great sacrifice in the house of Father Chaplin, and the saints of God for many miles around were called to the sacrifice—and there Stedman, his son, like David in the presence of his brethren, was anointed to the holy office of the ministry. The Spirit of the Lord was present in melting tenderness upon the hearts of his children; and we wept for very joy that God had raised up and qualified this young man and given him such a spirit of consecration in this our hour of need. The tears, so unaccustomed to flow, now coursed down his cheeks as he knelt to receive the hands of the consecrators; he felt the responsibilities assumed, and, like the spirit of Moses upon the seventy elders, his spirit diffused itself upon all present. It was one of those scenes never to be forgotten. A mother's wrestling prayers were answered before her eyes, a father's fondest hopes realized, and a star of the first magnitude manifested in our spiritual constellation, and many hearts rejoicing in the hope of future guidance and light. To crown the whole we gathered around the table of the Lord, who was in our midst and made himself known to us in the breaking of bread. Blessed Jesus! Thou art the Alpha and the Omega of all our hopes.

Elder Chaplin was now serving the church (Baptist) at Oswego once a month, according to the custom in this new country, and also sister churches monthly, thus preaching every Lord's day in a different locality. Under his wise management and "single eye" things moved on smoothly; the light gradually shining more and more into our darkened minds, and we in our simplicity talking it out to each other, and asking from time to time as we met in private and in social meetings—Can these things be so? Thus we seemed a church of learners, and had you stepped in to some of our social meetings you might have thought us all rejoicing in the hope of soon seeing Jesus; and had you then told us that this truth would divide this church we should have answered—Friend, you know not whereof you affirm.

In January, 1843, the Ministerial Conference met at Oswego, and protracted its efforts, for an ingathering into the church, three weeks; twenty-eight were added. The course pursued by Elder Brown, the State missionary, during this meeting relative to the doctrine of the second coming of Jesus near at hand, also toward those who were proclaiming it, awakened a great interest to know whether these things were so. He bitterly opposed it in private conversation, and once in the presence of a large audience denounced it in severe terms. It being generally known that Eld. S. A. Chaplin, who was present, and had labored throughout the meeting but who had not struck a jarring note therein, was a believer, and abundantly able to give a reason of the hope that was in him; he was solicited at the close of this protracted effort to spend another week in giving a course of lectures on the evidences from the word of God, and the signs of the times, of the Advent near. This he did single-handed and alone, without so much as even the countenance of his brethren in the ministry. But the Lord stood by him and gave him countenance and support, and his labor was not in vain. It was a perfect Joshua and Caleb defence, in the face of unbelieving modern Israel, of the return of "the King of the Jews," in God's own promised time and way, to possess, with the spiritual Israel, the antitypical Canaan.

It was but the further development of that new element among us that was destined, like the rod of Moses, to swallow up all opposing elements—and, like Ezekiel's river, to gradually rise until it could not be passed over, waters to swim in—Praise God!

And now the Lord prepared me in spirit for what was before me. While in secret prayer, the impression seized me that deep affliction abided me. The Spirit of the Lord drew me to remain long at the mercy-seat. Cares pressed but still I lingered until I could say—Only go thou with me through the dark valley and I will fear no evil. Only let me see thy hand in it all, and I will say, Not my will but thine be done. I came out of that room a chastened child; tears of submission had bathed my face. I had kissed the uplifted rod in the hand of my Father and taken refuge in his arms. O such assurances of his love as he gave me then! It overbalanced the prospect before me dark as it was. The importance of this season afterwards appeared, for it proved to be the last I enjoyed for many weeks.

At this period husband was attacked with violent fever, and so deadly was the type that from the first he was unable to converse except during its partial remission a little while in the morning. The second week brought evident tokens of approaching dissolution. Physicians from far and near were in attendance, and many prayers were ascending to God that, if it were possible, his life might be spared.

On entering his room one afternoon his appearance was such that it seemed to me he could not survive an hour. Two faithful friends were in attendance but neither of them dared offer a word of encouragement. I hastened to my Father, and fell before him and in consternation of soul cried out—"Lord, what art thou about to do?" Over and over these words rolled from my lips and were the substance of all I could utter, and then I returned to the sick room; but he did not revive so as to respond to any address until nine o'clock in the evening and then only faintly. At one o'clock he could speak and in the morning could converse freely. But the conviction rested upon every mind that he could not survive another paroxysm of fever. This critical moment was deemed vital by his partner and some others to introduce items of business, which they said could be transacted only by himself. I sat trembling, forbearing a word for myself and infants, and begged that they cut not short the hope we might have of his life by the introduction of business; but husband offered words of soothing, saying, he hoped it would not harm him; and so it proved, for the time passed for the return of the destroyer and he came not. Judge ye of our joy! yet how many days he fluttered between life and death; but it pleased God to spare him.

At this point, when I could say, "All thy waves and thy billows have gone over me," our second son, Rolando, now nearly four years of age, and for disposition and comeliness of person, the flower of our little group of three, was taken very ill, and in one short week he died. This severe stroke brought a relapse upon his father who had been able to walk about his room a little. His grief was extreme, but it was moderated by the settled conviction that God had suffered it, and therefore this affliction would work for our good. The maternal invocation upon this little stranger was—The Lord glorify himself in the child! Has he done this, I asked, even in this dark dispensation? If so, why should I mourn? By the help of God I will not, but he only knows the anguish of my heart. But I have hope to meet him when our Savior comes. "As a child" Rolando was looking for Jesus. Never shall I forget his little voice calling to me one evening after I had left him for the night—"Mama, mama," and on hastening to his little bed he asked—"Will Jesus come before morning?" I dropped beside him and talked freely with him about this blessed event, then again offered up a fervent prayer that he might be ready to meet him at his coming. I believe he now sleeps in Jesus, who said—"Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God." Mark 10: 14. And those "who sleep in Jesus will God bring with him." 1 Thess. 4: 14.

"PEACE! BE STILL!"

E. A. ALEXANDER.

Is there any thing, in this world where confusion and discord reign, more consoling to the mind of man than the thought that a day is fast approaching when all these perplexing scenes of earth shall be changed; and the Prince of peace, whose right it is to reign, will sit upon the throne of his father David, and rule the world in righteousness and truth? Peace—can the mind grasp the full meaning that word conveys, or can the imagination picture it? Not until some bitter experience is passed; when the heart is overwhelmed with sorrow or oppressed with life's cares and burdens, then it is we realize the blessedness of that peace, which the world can never give nor take away.

We see a few timid disciples who have followed their Master in his many acts of love and kindness towards the souls and bodies of men; now they are upon the sea, tossed about by the tempest which is raging around them, expecting every moment their little ship will sink to rise no more, but Jesus is sleeping calmly upon a pillow, and when in their great alarm they awoke him, in the majesty of his Godhead he arises and rebukes the winds, saying, "Peace! be still!" and immediately there was a great calm.

Now do we not see daily storms of strife and variance amongst those who are reared at the same hearthstone, and who of all others should dwell together in unity; and are not our hearts pained and grieved that it should be so? And then again we witness the envy and divisions which exist in the household of God, between those who profess to love the same Savior and to be governed by the principles laid down in the Bible; the storm arising to such a height sometimes, that the very foundation of God's church is at stake; and we tremble lest is should be destroyed; and oh! how our hearts rejoice when at moments like these, we hear the divine Redeemer's voice, rising above the angry billows, and saying to the waves of discord and confusion—"Peace! be still!" Then what a change takes place. How the spirit of love prevails amongst those who but a short time before were full of hard and bitter feelings; now the hand is extended, and hearts are melted into forgiveness, each towards the other.

May we ever hear in our various trials and afflictions, which seem sometimes greater than we can bear, those gracious words addressed to us, to soothe our griefs to rest, and calm our troubled minds—"Peace! be still!" And as our feet are treading the valley of the shadow of death, even in that trying hour, when doubts and fears may arise, and the enemy of our souls assails us, may all our trust be placed upon that blessed Rock of our salvation, who shall whisper in tones of gentleness—"Peace! be still!"

WHITE AS SNOW.—Isa. 1: 18.

"White as snow!" Oh, what a promise
For the heavy-laden breast!
When by faith the soul receives it,
Weariness is changed to rest.

Red like crimson, deep as scarlet—
Scarlet of the deepest dye,
Are the manifold transgressions
That would else upon me lie.

God alone can count their number;
God alone can look within;
O, the sinfulness of sinning!
O, the guilt of every sin.

God's own law, so just and holy,
Proves my sin and shame and loss;
But what proves it still more clearly,
Is the story of the cross.

Heavy-laden, worn and weary,
To the promise let me go;
Though your sins be red as crimson,
They shall be as white as snow.

"White as snow!" Oh, have you watched it,
Softly carpeting the ground,
Wreathing with a wreath of silver
Every common thing around?

"White as snow!" Can my transgressions
Thus be wholly washed away,
Leaving not a trace behind them,
Like a cloudless summer day?

Yes, at once, and that completely,
Through the blood of Christ, I know,
All my sins, though red like crimson,
May become as white as snow.

I believe the glorious record
God has given of his Son;
I accept the free salvation
His atoning death has won.

Yet, though free from condemnation,
I am not in heaven yet;
What it cost—this free salvation—
Never let my soul forget!

Much forgiven! Quite forgiven!
Once for all, yet daily, too,
Let me live near Him who saves me,
Let me keep the cross in view.

Much forgiven! Then let boasting
Be forever cast aside;
Shall a newly pardoned sinner
Dare to lift his head in pride?

Much forgiven! O, my Savior,
If my present state be such,
May the further words describe me,
This poor sinner loveth much!

—*Sunday at Home.*

THE WORK OF GOD.

F. H. CHAMBERLAIN.

"Hearken unto this, ... stand still, and consider the wondrous works of God." Job 37: 14.

The man to whom these words were spoken was called "a perfect and an upright man," a man of mature age and experience, a man of integrity, a man possessed of great wealth formerly; and it was said of him that "this man was the greatest of all the men of the east." And although great calamities had befallen him, and he was brought very low at this time, he still held fast his integrity, and still continued to speak words of wisdom and truth, though aggravated and taunted by false friends, persecuted and shamefully treated by the "outcasts," whose fathers he would have disdained to have set with the dogs of his flock.

The speaker was a young man comparatively, yet he felt the "inspiration of the Almighty," and after waiting till Job had spoken, and his "three friends" had become silent, he was constrained to say, "Hearken to me; I also will show mine opinion." "When I had waited (for they spake not, but stood still, and answered no more) I said, I will answer also my part, ... for I am full of matter, the spirit within me constraineth me." Speaking to Job, he said, "Remember that thou magnify his work which men behold. Every man may see it; man may behold it afar off." Then he spoke of the light, and the clouds, the rain also, the thunder and the lightning, the snow and the frost, the whirlwind and the cold, thus directing attention to those works which were to be seen, or felt, or heard, by all. But is there not a special work of God, aside from these which "every man" may behold? a work which concerns us to know, to feel, to experience? How is it, brethren? Is mere theory a satisfying portion? Is it enough that we acknowledge God in his works of nature, and assent (theoretically) to the truth of his revealed word? No, no, we must have more than this; we must go beyond this.

Certain people asked Jesus—"What shall we do, that we might work the works of God?" His answer was—"This is the work of God, that ye believe on him whom he hath sent." Now we are getting nearer to the essential point.

"Believe on Him." Do you believe? All men have not faith. Have you faith? We must get nearer. It is not enough to believe on him, for thousands profess to believe who never knew him, and who are not of his fold nor of his flock. The word *on* does not give the full force and meaning of the original. The word *into* comes nearer. "Believe *into* him." This is the work of God. This is being "grafted in" to the living vine. O, my brethren, are we living branches, fruit-bearing branches, of the true vine? Thousands of professors are not; but what are *we?* Are we in Christ? Have we been made new by the wondrous work of God? Are we awake to these things? We believe that the great trumpet is about to sound that will wake the dead. Shall we sleep on till then? Or will we awake now, and make our calling and election sure? Have we oil in our vessels, with our lamps? Are our lamps trimmed and burning? O, Lord, send out thy light and thy truth. Arouse the sleeping virgins ere it is *too late!*

To you, my dear brethren, I would say very earnestly, and in love, if you are not *quite* ready, not all on the altar, do not delay another hour. Delays were always dangerous, but now more so than ever. Now is the accepted time. Seek a closer union with Christ now. Jesus says—"My Father worketh hitherto, and I work." "It is God that worketh in you." Now it is our part to work out our own salvation with fear and trembling. Haste thee! "Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed."

BURNING OF ROME.

E. PRATT.

Many have supposed that the expression (Rev. 18: 8)—"He shall be utterly burned with fire"—must be literally fulfilled by the burning of Rome by the Italians. That there is a crusade forming by the Catholics for the purpose of retaking Rome, is apparent even from the Encyclical of the pope. There is also a scheme on foot to meet such an emergency, and a society already formed which is determined, rather than yield the city, to burn it. The following is from the New York *Herald* of Aug. 11th, 1871:—

"THE ALFIERI SOCIETY OF ITALY.—The Alfieri Society is one of the new institutions of Rome. The members are said to be numerous, but the outside world has not yet been made acquainted with much concerning it beyond the fact of its existence, and the object it proposes to accomplish. The latter will be best ascertained from a publication which appears in the extreme revolutionary paper, the *Gazetta del Popolo* of Turin, probably one of the official organs of the Alferists. The publication in question is entitled Statutes of the Society, and the following articles may be taken as a fair sample:—

'*Art. 3d.* Every one claiming admission to membership must have for political basis Italian unity, and for religious principles free thought, or he must belong to any sect or schism whatsoever antagonistic to Catholicity.

'*Art. 4th.* He shall be bound to sustain, propogate, and spread the policy and duty of an alliance between Italy and Germany. In religious matters he shall combat Catholicity by every means by supporting Protestantism.

'*Art. 5th.* To devise and prosecute the abolition of the papacy, the removal of the pope from Rome, and the suppression of the civil rights of the priests.

'*Art. 6th.* In case of foreign war, the society shall proceed to operate upon its field of action, even before hostilities shall have been formally declared. First, by burning as many churches as possible, and especially the Vatican. Second, in compelling all the priests, and those whose principles are manifestly hostile to the nation, to emigrate; and Third, in exciting the masses to the historic traditions of the *Sicilian Vespers*.' (The era of the general massacre of the French in Sicily on Easter evening, 1282, at the toll of the bells for vespers.)"

God has put it into their hearts to fulfill his will. "*And she shall be utterly burned with fire.*" Amen.

Gems.

— "My Beloved is mine," for he has given himself to me; "and I am his," for he has bought me with his own blood! Living or dying, we are "the Lord's."

— The true christian is like an anagram. Read him up or down, right or left, and he always bears the name of his Master.

— He who would reprove the world must be one whom the world cannot reprove.

— A steady gaze at God's love to us, and his promises in the gospel, is the best means to excite our love to God.

— Man, being essentially active, must find in activity his joy, as well his beauty and glory; and labor, like everything else that is good, is its own reward.

— Study contentment. In these days of inordinate greed and self-indulgence, keep down the accursed spirit of grasping. What they don't have makes thousands wretched.

— Look at your mercies with both eyes; at your troubles with only one.

— God's gifts put man's best dreams to shame.

McCheyne said, "I should pray much in peaceful days that I may be guided rightly when days of trial come."

— No indulence of passion destroys the spiritual nature so much as respectable selfishness.

— Action hangs, as it were, "dissolved" in speech, in thoughts whereof speech is the shadow; and precipitates itself therefrom. The kind of speech in a man betokens the kind of action you will get from him.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

BEING SOMEBODY.

"What is the use of being in the world unless you are *somebody?*" said a boy to his friend.

"Sure enough, and I *mean* to be," answered the other. "I began this very day. I mean to be somebody."

Ashton looked George in the face. "Began to-day! how? *What* do you mean to be?"

"A Christian boy, and so grow up to be a Christian man," said George. "I believe that is the greatest somebody for us to be."

George is right. There is no higher manhood than Christian manhood; and it is in the power of every boy to reach that. Every boy cannot be rich; every boy cannot be President; every boy cannot be judge; but God asks you all to a Christian manhood—to be *his* sons, and so, with his Son Jesus Christ, to be heirs of heaven.

WAKING GRANDMA WITH A KISS.—A sweet little incident is related by a writer. She says: I asked a little boy last evening—

"Have you called your grandma to tea?"

"Yes. When I went to call her she was asleep, and I didn't know how to wake her. I didn't wish to hallo at grandma, nor shake her; so I kissed her cheek, and that woke her very softly. Then I ran into the hall, and said, pretty loud, 'Grandma, tea is ready,' and she never knew what woke her."—*Ex.*

A LORD IN THE FAMILY.—A pompous, silly school-boy was one day boasting how many rich and noble relations he had; and, having exhausted his topic, he turned with an important air, and asked one of his school fellows:

"Are there any 'lords' in your family?"

"Yes," said the little fellow, "there is one, at least; for I have often heard my mother say that the Lord Jesus Christ is our eldest brother."

The boy was right; and as he grew up, it became his privilege to know more of this elder brother, and tell to famishing multitudes the tidings of his grace.

Blessed are they who have one Lord in the family, and who know him as their elder brother and everlasting friend.—*Sunday School Messenger.*

WHAT HE WAS GOOD FOR.—"What are you good for?" said a gentleman to a little boy.

"Good to make a man of," was the prompt, appropriate, and significant reply.

Teacher, think of it, and be careful what kind of man you make.

"I HAVE given my tongue to God," said a little boy, "so I must take care how I use it."

Hygiene.

"This is for your Health."

A PLEA FOR NIGHT AIR.

But in heaven's name what air, as Miss Nightingale says, can we breathe at night except night air? The choice lies between pure night air from without and foul night air from within; most people prefer the latter, it is true, but it is night air all the same, though they may not be aware of the fact.

Did you ever test these two kinds of night air by going early in the morning into the room of a person brought up to sleep with closed windows, and immediately afterward into one where the sash has been lowered six inches from the top, and raised six from the bottom? Well, what did you find? In one, however pretty and well arranged, however healthy, neat, and well-bred its occupant, a smell of bed-clothes, of damp towels, of dust, of carpet—all slight, but all indicative of that used-up condition of the atmosphere which is so fatal to a sleeper. In the other, no better situated or furnished; an elastic feel, a perfume of freshness which made breathing pleasant. Was it not so?

Or did you ever compare your own sensations after sleeping in fresh air with those produced after sleeping in foul? How many of the failures, the mischances of life, the morning dullness which hindered this or that, the refusal of the brain to work at a critical moment, the apathy, the blindness of perception, date back to that un-aired bed-room which sent us forth unrefreshed to our work, and ushered in a depressing and discouraged day.

But it is useless to contend with so deeply-rooted a prejudice. Let us go back to our exiled friend, who certainly has a day-time claim, though he be denied a nightly one, to our sufferance.

How few of us recognize, as the long winter creeps away, and, shrinking from the outward chill, we cower into fire-side corners and warm wraps, how day by day we are insensibly contenting ourselves with the same breathed over air which, scarcely renovated since, supplied our lungs yesterday and the day before. "Open the windows, indeed," we cry; "why, it's all we can do to exist with them tightly shut!"

Yes, but, parodox as it seems, there is warmth in the very cold which an open window would admit. That is, the oxygen of the purer air, quickening the circulation and bringing the temperature of head, hands, and feet into proper balance, will of itself induce a glow which helps the fire to rewarm the room after its airing. And with the equipoise of circulation good-humor comes, and cheerfulness, and the capacity to be amused. How we lose these things—how dull we grow stewing over registers, or before anthracite-burning stoves. The winter seems to get into us—our wits stiffen and freeze; we don't laugh or enjoy, we simply endure life, and with desperate longing sit waiting for the spring.—From "*Home and Society;*" *Scribner's* for March.

MILK AS A REMEDIAL AGENT.

Considerable has been said in medical journals concerning the value of milk as a remedial agent in certain diseases. We notice an interesting article upon this subject that lately appeared in the London *Milk Journal* in which it is stated on the authority of Dr. Benjamin Clark that in the East Indies warm milk is used to a great extent as a specific for diarrhœa. A pint every four hours will check the most violent diarrœa, stomach-ache, incipient cholera and dysentery. The milk should never be *boiled*, but only heated sufficiently to be agreeably warm, not too hot to drink. Milk which has been boiled is unfit for use. The writer gives several instances to show the value of this simple substance in arresting this disease, among which is the following. The writer says: "It has never failed in curing me in six or twelve hours, and I have tried it, I should think, fifty times. I have also given it to a dying man who had been subject to dysentery eight months, latterly accompanied by one continual diarrhœa, and it acted on him like a charm. In two days his diarrhœa was gone, in three weeks he became a hale, fat man, and now nothing that may hereafter occur will ever shake his faith in hot milk."

A writer also communicates to the *Medical Times and Gazette*, a statement of the value of milk in twenty-six cases of typhoid fevers in every one of which its great value was apparent. It checks diarrhœa, and nourishes and cools the body. People suffering from disease require food quite as much as those in health, and much more so in certain diseases, where there is rapid waste of the system. Frequently all ordinary food in certain diseases is rejected by the stomach, and even loathed by the patient; but nature, ever beneficent, has furnished a food that in all diseases is beneficial—in some directly curative. Such a food is milk. The writer in the journal last quoted, Dr. Alexander Yale, after giving particular observations upon the above mentioned, viz., its action in checking diarrhœa, its nourishing properties, and its action in cooling the body, says: "We believe that milk nourishes in fever, promotes sleep, wards off delirium, and, in fine, is the *sine qua non* in typhoid fever."

We have also lately tested the value of milk in scarlet fever, and learn that it is now recommended by the medical faculty in all cases of this often distressing children's disease. Give all the milk the patient will take; even during the period of the greatest fever, it keeps up the strength of the patient, acts well upon the stomach, and is every way a blessed thing in this sickness. Parents, remember it and not fear to give if your dear ones are afflicted with this disease.—*Vermont Watchman.*

ROME carried the system of hot air baths to a high state of perfection, and is said to have been five hundred years without a physician.

The World's Crisis

AND

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"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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The "Crisis" is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

THE END OF ALL THINGS.

The end of all things is at hand;
The end of life, the end of time.
Lord, even now our footsteps stand
On the eternal brink sublime.
A moment more, our eyes may see
The splendors of eternity.

The end of all things is at hand;
The end of each relation here;
Nor kindred tie, nor friendship's band,
However strong, however dear,
But must at one fell stroke be riven,
Unless their roots be fixed in heaven.

The end of all things is at hand;
The end of our probation's space;
None then can linger on the strand,
Nor for repentance find a place.
Hark, how it sounds along the shore!
Then time shall be no more, no more.

The end of all things is at hand;
The end of pain, the end of sin—
Of exile in this foreign land—
Assaults without, and strife within.
The end of Satan's short-lived power,
The end of death's terrific power.

The end of all things is at hand;
Yes, of our faith the end draws nigh.
Now watching, waiting, Lord, we stand—
Soon will thy glory meet our eye.
Amidst creation's funeral wail
Thy long-for advent we shall hail.

—*Charlotte Elliot.*

HARMONY OF THE SCRIPTURES.

O. R. FASSETT.

The Scriptures are a harmony. They are in harmony with themselves; and one part is in harmony with every other part of the word of God. It must be so, since God is the author through the medium of the Holy Spirit. "All Scripture is given by inspiration of God." 2 Tim. 3: 16; 2 Pet. 1: 21. It has ever been the effort of atheists, deists, skeptics, and infidels, to make out that the Scriptures are a disharmony, filled with contradictions and discrepancies; knowing that if they could establish this as a matter of fact, they could destroy their divine inspiration. But all these efforts to this day have proved abortive, and will to the end. D'Aubigne likens all these attempts to "so many ants endeavoring to undermine Mt. Blanc!"

Apparent contradictions and discrepancies, then, are in the Bible, but they vanish before a critical examination and study of them; and all that it wants is a better knowledge of the Scriptures, to learn their beauty and power are a harmonious whole. All opinions, theories, and theological systems and doctrines, which do not accord with the Scriptures, as well as harmonize the Scriptures themselves, must be false, erroneous, and unscriptural. With this legitimate fact, it must be confessed that most of the prevailing doctrines and theological systems of the present day are gravely at fault, inasmuch as they do not agree with the teaching of the Scriptures, and introduce into them endless confusion and contradictions. Outsiders and unbelievers, seeing the confusion into which the Christian world is thrown by their various interpretations of the Scriptures, and the conflicting opinions which prevail among theologians, are led to reject the Bible itself as the sole source of all these multitudinous beliefs, and as giving rise to the thousand conflicting religious opinions which prevail throughout Christendom. Whereas the trouble arises from that ignorance of the Scriptures which lamentably prevails, even in the professed church of God; the figurative and metaphorical interpretations put upon them, and the traditional corruptions grafted into the Scriptures, which make them void and contradictory.

It is irreverently said—"The Bible is like an old fiddle; you can play any tune upon it you please." I repudiate the assertion intended by such statement. It is sometimes repeated by professed believers, when driven to the wall in an argument which shows up their errors and corrupted religious theories unfounded in the Scriptures, but in the religious teachings of the age. The Bible is a well-tuned and perfect instrument (adopting the figure), and in most perfect harmony; and all that is necessary is a skillful player to make its harmony of sounds and charming music manifest. A most perfect musical instrument, all in requisite tune, with a novice to play upon it, would make it produce such a jargon of sounds as to set one's nerves in craziness at the attempted melody. But a well practised and educated musician would make it discourse such wonderful harmony of sounds and charming symphony, as to carry you away with the rapture of the melody to the highest admiration. Such is the Bible. There are novices, who show themselves to be of this class by their unskillful interpretations, and the muddled and contradictory theories and doctrines they teach. But there are also those who "study to show themselves approved unto God, workmen who need not to be ashamed, rightly dividing the word of truth" (2 Tim. 2: 15), who give to the Scriptures such interpretations as the Holy Spirit teaches in the sacred volume itself; and the people are beginning to see the Bible in its true light, and admirable merits; and that the fault of the diversity of views and contradictory systems of theology lies not at the door of the Bible, but of the men who are ignorant of the knowledge it contains, and are unskillful interpreters and expounders of it. There are

COMMON SENSE RULES

of interpretation, which should be understood generally, and adhered to rigidly, in the expositions and teachings of the Scriptures.

1. The Bible is given to the world of mankind, as a revelation from God, for them to understand and profit therefrom.

2. The simple, plain, and intelligible texts, and parts of the word of God, which can be understood as they are written by the common people, should be so interpreted and received by all the world.

3. The literal texts, with their common-sense meaning, should not be converted into figurative language or sense; nor figurative language into a literal sense or meaning.

4. The plain and easy-to-be-understood Scriptures should always be the exponents and interpreters of the more obscure and harder-to-be-understood portions; and not the latter, with the sense put upon them by any one, govern the meaning of the former.

5. The simple, plain and intelligible Scriptures should not be interpreted or explained away, by the figures, metaphors, similes, parables, or symbols, of the word of God. This is a common error of our times, and followed by the learned divines, to darken the understanding of the multitude, hide the counsel and knowledge of the Almighty, that they may retain place, pride, and power. God will yet make manifest their folly, and bring them to strict account for the mischief they are doing.

5. Figures of speech, metaphors, hyperboles, parables, symbols, etc., should be interpreted and explained, as given in the Scriptures themselves (as most of them are there explained); or as by common consent, and in general use.

It is by not observing such common-sense rules, patent to every intelligent mind, that endless confusion of ideas and interpretations prevail at this day, to the disparagement of the Scriptures, and division of the religious world; ruinous alike to the influence of both the Bible and the church of the living God. Every man, and every religious sect and class of teachers almost, have come to interpret the word of God according to his own or their united denominational fancy. And what will be the end thereof? Almost every one we converse with on religious and biblical topics, in this day, has his or her own private judgment or opinion respecting these things, and mostly made up from traditional teaching, or the opinions of the leaders they follow, or ignorant and fancied imaginings. Thank God, there are a few who, like the noble Bereans, are searching the Scriptures daily, and making them the sole arbiter of their faith, as interpreted in a common-sense way.

THE SEVEN YEARS WAR.

J. S. WHITE.

The length of this war has been called in question. I have not yet seen any authority for saying that the war between the Jews and Romans was seven years. To prove that it was, we are referred to history, the only way to prove it. We are told that Marsh says this war lasted seven years. I do not know but he does say this; but if he does, there is quite a difference between him and Josephus. To make out the seven years war, we are told that "Nero began to reign Oct. 14th, A. D. 53"; and that "the war began on Jerusalem in the twelfth year of his reign." The writer says, "Add twelve to fifty-three, and you have A. D. 65, just where the seventy weeks ended, and the one week began." But if we add twelve years to Oct. 14th, A. D. 53, we are brought to Oct. 14th, A. D. 65. If the one week began in Oct., 65, it did not begin in the spring, in the month Nisan, 65. We are told that Nero reigned thirteen years and eight days, and that he died Oct. 22nd, A. D. 66. If he died at this date, then he did not reign but twelve years, by the author's own showing. Nero did not die in 66, unless every writer I have seen has made a mistake in saying that he died in 68. Among the number are Smith's "Classical Dictionary," and the "American Cyclopedia."

We are told that Vespasian was made emperor in 68. But history affirms that he "was proclaimed emperor the first of July, 69." It also says that Nero sent Vespasian to subdue the Jews at the end of 66, or the beginning of 67. From the time he arrived at Jerusalem to the end of the war, there were about two years and seven months.

This is seen by the following:—Josephus heads Book 3 thus—"Containing the interval of about one year, from Vespasian's coming to subdue the Jews, to the taking of Gamala." Book 4—"Containing the interval of about one year, from the siege of Gamala to the coming of Titus to besiege Jerusalem." Book 5, "Containing the interval of near six months, from the coming of Titus to besiege Jerusalem, to the great extremity to which the Jews were reduced." Book 6, "Containing the interval of about one month, from the great extremity to which the Jews were reduced, to the taking of Jerusalem by Titus."

Here we have about two years and seven months. Book 7, Josephus heads thus—"Containing the interval of about three years, from the taking of Jerusalem by Titus, to the sedition of the Jews at Cyrena."

In this book, chapter 1st, and second paragraph (the first is short), Josephus says, beginning with the first line—"But Cæsar resolved to leave there as a guard the tenth legion, with certain troops of horsemen, and companies of footmen. So having entirely completed this war, he was desirous to commend his whole army on account of the great exploits they had performed, and to bestow proper rewards on such as had signalized themselves therein."

Thus we see that when Jerusalem was taken, and much of it was destroyed, Josephus says—"So having *entirely completed this war.*"

But we are told that "the end of the seven years war is not yet." That is true, for there was no *seven years* war. Josephus says the end of the war was not yet. That is, it was at the end of the two years, and about seven months from the time Vespasian arrived under the order of Nero. Cæsar left a guard of his army at Jerusalem after the war was brought to an end. This is what has been done at the end of nearly all wars. This is done by the victorious army to keep everything quiet, and to put down any disturbance or insurrection that might arise. This act does not prolong the war. The Prussians have had a garrison in France ever since that war ended; and they have had some work to do to keep things quiet. But the war ended when Paris was given up. So in the late war in our country, a portion of the army has been in the south to this day, to keep order, and to put down Ku-Klux operations. But the war ended when Richmond was taken and Gen. Lee surrendered.

Why are we directed to nearly the end of the three years, which Josephus has marked off, from the taking of Jerusalem, to find a point to make seven years from the spring or fall of the year 65? Why not go to the end of these three years in Book 7? For Josephus fills up the whole time in speaking of the war, of its results, and of the condition of the Jews. Is it because that would make eight years from the month Nisan, or from Oct. 65? I say spring or fall, for I do not know which, as the writer has both points, for the beginning of the one week, or seven years war.

We are referred to the latter part of the ninth chapter of Book 7, there being but eleven chapters in the book, to find a point for the ending of the war. There, Josephus notices in that place the slaughter of more than nine hundred Jews, men, women, and children, by their own hands. This took place, as he says, on the fifteenth day of the month Nisan, which answers to our April. It is said—"Now run back seven years, from the fifteenth day of the first month Nisan, which was the fourth year of Vespasian A. D. 72, and we shall reach the fifteenth day of the first month Nisan, A. D. 65, the very time the gate opened of its own accord, and in the twelfth year of Nero." So, by this, the writer would have us understand that the week, or seven years war, began in that month. But in another place he gives us to understand that the week began in Oct. 14th, 65. We find the account of the gate opening in Book 6, ch. 5, sec. 3. This and several other strange things took place at the feast which was on the eighth of Nisan. I find nothing in Josephus, nor from any other author, to show in what year that was; but I admit that it might have been A. D. 65. Now if the writer had read fifteen lines above the one about this gate, he would have seen that there was no war at that time, and no prospect of one. Josephus says—"Thus also before the Jews' rebellion, and before those commotions which preceded the war, when the people were come in great crowds to the feast of unleavened bread, on the eighth day of the month Nisan." This was the time this gate opened. But Josephus says this was *before* the Jews' rebellion, and *before* those commotions which *preceded* the war. By this it appears there was no rebellion, which was the cause of the war, and no excitement or commotion about anywhere when that feast was held. Why begin the war at a time when the people had never thought of it? The war could not have commenced anywhere near that time.

I have seen authority for saying that the war began somewhere in the year 66. And this is the earliest date I have seen. There is nothing in Josephus to show that the war began before the latter part of 66. And this agrees with what he has said of a man who cried "Wo to Jerusalem" for seven years and five months, and that he began his cry four years before the war commenced. It was but a short time before Vespasian was sent by Nero, as Josephus shows, that Cestius made a move upon the Jews, besieged the city, and then withdrew, without accomplishing anything. Whoever says that this war was seven years long, he says it in direct opposition to plain and positive statements of Josephus, who was an eye-witness of the war from the beginning to the end. If it be said that the war began in Nisan 65, Josephus shows that there was no rumor of a war at that time. And if it be said that the war extended two years after Jerusalem was taken, Josephus shows that when the city was taken, and what Jews that remained were taken prisoners, the war was at an end—"entirely completed." Hence Josephus cuts off a large slice from this seven years war at both ends.

As Vespasian was declared Emperor the first of July, 69, he would not reach his fourth year until July, 72; and he would be in the fourth year of his reign until July, 73. The month Nisan, or April, would fall in the spring of 73, and in his fourth year. It was in this month that the slaughter of over nine hundred Jews took place, not by the Romans, but by their own hands. Now if you run back from Nisan, in the year 73, which was in the fourth year of Vespasian, to Nisan 65, you have eight years. From the record Josephus makes of it, it is evident that the act referred to was done in Nisan, 73. For he places it as one of the last acts in his history of three years, after the end of the war. As proof of a seven years war, we are referred to a "note" in Josephus. I will give the "note" as we have it in the paper of Feb. 7th. "The whole number of Jews that were destroyed during the entire seven years, is summed up by Archbishop Usher out of Josephus, and amounts to 1,337,490." This is the quotation as we have it in the paper. I will now give the "note" as it is in the book. "The whole multitude of Jews that were destroyed during the entire seven years *before this time in all the countries of, and bordering on, Judea,* is summed up by Archbishop Usher, *from Lypsius,* out of Josephus, *at the year seventy,* and amounts to 1,337,490." I have emphasized the words which were left out of the quotation; from which quotation one might suppose that Bishop Usher meant by seven years, seven years war. Again, he might suppose this seven years began in Nisan 65, and ended in Nisan 72, as the writer brings it in to help him make out this time. The Bishop neither says nor intimates any such thing. It will be seen from the correct quotation, as I have given it, that the Bishop ends the seven years *at the year* 70. So, if the writer wishes to use this note to support *his seven years' war,* he must begin in A. D. 70, at the end of the war, and run back to 63 for its commencement. The Bishop makes up the number from Josephus during seven years with the destruction of the city, "*at the year 70.*"

The war referred to, and of which much is said, is the war in which Jerusalem was taken, in A. D. 70. The cause of this war was the rebellion of the Jews against the Romans. We are told that the seven years war should be dated in the month Nisan, 65, at the feast, at which time the gate opened of its own accord. But Josephus says this feast was "*before* the Jews' rebellion, and *before* the commotions that *preceded* the war."

The city, the capital of the Jews, was taken, and those of the Jews that remained were taken prisoners, and the nation brought to an end in A. D. 70. To say "the end is not yet," is an absurdity of which Josephus is not guilty.

NOTE. We have been referred to Josephus, Book 2, ch. 14, sec. 9, to find that he says the war began in the twelfth of Nero's reign. There is nothing of the kind said in that place. Reference is thus made to show that Nero's twelfth year was A. D. 65. I find a note at the bottom of the page, under sections 1 and 2, as follows: "Florus, the wickedest of all the Roman procurators of Judea, and the immediate occasion of the Jewish war, at the twelfth year of Nero, and the seventeenth of Agrippa, or A. D. 66."

How does this prove that the twelfth year of Nero was in A. D. 65? The reign of Nero, in Smith's "Classical Dictionary," is thus,—A. D. 54–68. This brings his twelfth year into 66, just where the above note places it. The note was not written by Josephus. In reference to it, the writer did not give us the date,—A. D. 66, which puts an entirely different construction on what he tries to prove by quoting a part of the note. J. S. W.

CHRISTIAN PERFECTION.

JOHN WESLEY.

Q. 12. Does, then, Christian perfection imply any more than sincerity?

A. Not if you mean by that word love filling the heart, expelling pride, wrath, evil desires, self-will; rejoicing evermore, praying without ceasing, and in everything giving thanks. But I doubt few use sincerity in this sense. Therefore I think the old word is best.

A person may be sincere who has all his natural tempers, pride, wrath, lust, self-will, in some degree. But he is not perfect in love till his heart is cleansed from these and all its other corruptions.

To clear this point a little farther: I know many that love God with all their heart. He is their one desire, their one delight, and they are continually happy in him. They love their neighbor as themselves. They feel as sincere, fervent, constant a desire for the happiness of every man, good or bad, friend or enemy, as for their own. They rejoice evermore, pray without ceasing, and in everything give thanks. Their souls are continually streaming up to God in holy joy, prayer, and praise. This is a point of fact. * * *

Q. But can one that is saved from sin be tempted?

A. Yes: for Christ was tempted.

Q. 15. However, what you call temptation I call the corruption of my heart. And how will you distinguish one from the other?

A. In some cases it is impossible to distinguish, without the direct witness of the Spirit. But in general one may distinguish thus:—

One commends me. Here is a temptation to pride; but instantly my soul is humbled before God. And I feel no pride; of which I am as sure as that pride is not humility. A man strikes me. Here is a very strong temptation to anger. But my heart overflows with love, and I feel no anger at all; of which I am as sure as that love and anger are not the same. A woman solicits me. Here is a temptation to lust. But in the instant I shrink back; and I feel no desire or lust at all; of which I am as sure as that my hand is cold or hot. Thus it is, if I am tempted by a present object; and it is just the same if, when it is absent, the devil recalls a commendation, an injury, or a woman, to my mind. In the instant the soul repels the temptation, and remains filled with pure love. And the difference is still plainer when I compare my present state with my past, wherein I felt temptation and corruption too.

Q. 16. But how do you know that you are sanctified, saved from your inbred corruption?

A. I can know it no otherwise than I know that I am justified. Hereby know we that we are of God, in either sense, by the Spirit he hath given us.

We know it by the witness and by the fruit of the Spirit; and first by the witness. As when we were justified, the Spirit bore witness with our spirit, that our sins were forgiven; so when we were sanctified, he bore witness, that they were taken away. Indeed, the witness of sanctification is not always clear at first (as neither is that of justification); neither is it afterward always the same, but like that of justification sometimes stronger and sometimes fainter. Yea, and sometimes it is withdrawn. Yet, in general, the latter testimony of the Spirit is both as clear and as steady as the former.

Q. 17. But what need is there of it, seeing sanctification is a real change, not a relative one only, like justification?

A. But is the new birth a relative change only? Is not this a real change? Therefore if we need no witness of our sanctification, because it is a real change, for the same reason we should need none that we are born of, or are, the children of God.

Q. 18. But does not sanctification shine by its own light?

A. And does not the new birth too? Sometimes it does. And so does sanctification; at others it does not. In the hour of temptation Satan clouds the work of God, and injects various doubts and reasonings, especially in those who have either very weak or very strong understandings. At such times there is absolute need of that witness; without which the work of sanctification, not only could not be discerned, but could no longer subsist. Were it not for this, the soul could could not then abide in the love of God; much less could it rejoice evermore, and in everything give thanks. In these circumstances, therefore, a direct testimony that we are sanctified, is necessary in the highest degree. "But I have no witness that I am saved from sin; and yet I have no doubt of it." Very well. As long as you have no doubt, it is enough; when you have, you will need that witness.

Q. 19. But what scripture makes mention of any such thing, or gives any reason to expect it?

A. That scripture, 1 Cor. 2: 12, "We have received not the spirit which is of the world, but the Spirit which is of God, that we may know the things which are freely given us of God."

Now surely sanctification is one of the things which are freely given us of God. And no possible reason can be assigned why this should be expected, when the apostle says, "We receive the Spirit for this very end, that we know the things which are thus freely given us."

Is not the same thing implied in that well known scripture, Rom. 8: 16, "The Spirit itself beareth witness with our spirit, that we are the children of God?" Does he only witness this to those who are children of God in the lowest sense? Nay, but to those also who are such in the highest sense? And does he not witness that they are such in the highest sense? What reason have we to doubt it?

What if a man were to affirm (as indeed many do) that this witness belongs only to the highest class of Christians? Would you not answer, the apostle makes no restriction? Therefore doubtless it belongs to all the children of God. And will not the same answer hold if any affirm, that it belongs only to the lowest class?

Consider, likewise, 1 John 5: 19—"We know that we are of God." How? "By the Spirit that he hath given us." 1 John 3: 24. Nay, "hereby we know that he abideth in us." And what ground have we either from Scripture or reason to exclude the witness, any more than the fruit of the Spirit, from being here intended? By this then, also, we know that we are of God, and in what sense we are so. Whether we are babes, young men, or fathers, we know in the same manner.

Not that I affirm that all young men, or even fathers, have this testimony every moment; there may be intermissions of the direct testimony that they are thus born of God. But those intermissions are fewer and shorter as they grow up in Christ. And some have the testimony both of their justification and sanctification, without any intermission at all; which I presume more might have, did they walk as humbly and as closely with God as they may.

Q. 20. May not some of these have a testimony from the Spirit that they shall not finally fall from God?

A. They may. And this persuasion, that neither life nor death shall separate them from him, far from being hurtful, may in some circumstances be extremely useful. These therefore we should in no wise grieve, but earnestly encourage them to "hold the beginning of their confidence steadfast to the end."

Q. 21. But have any a testimony from the Spirit that they shall never sin?

We know not that they have. Besides, we do not find any general state described in Scripture, from which a man cannot draw back to sin. If there were any state wherein this was impossible, it would be that of those who are sanctified, who are fathers in Christ, who rejoice evermore, pray without ceasing, and in every thing give thanks. But it is not impossible for these to draw back. They who are sanctified may yet fall and perish. Heb. 10: 29. Even fathers in Christ need that warning, "Love not the world." 1 John 2: 15. They who rejoice, pray, and give thanks without ceasing, may nevertheless "quench the Spirit." 1 Thess. 5: 16. Nay, even they who are "sealed unto the day of redemption," may yet "grieve the Holy Spirit of God." Eph. 4: 30.—*Plain Account.*

REVIVAL WORK.—"That pastor cannot fail who understands how to develop the powers of his people. 'I envy Dr. S—— more than any other minister in New York,' said the late Dr. Alexander, 'for he has the art of keeping all his people at work.' It is a rare art, and one acquired by prayer and experience. The most effectual way to make a working church is to feed the church in strength with solid gospel food, and to fire it into enthusiasm, kindling in their souls the love of Jesus. This is the one undying inspiration. If you want a revival, give your people searching, arousing, practical discourses. Use God's fire, and not your own devices. When you get the most bountiful contributions to a benevolent cause, it will not be by elaborate begging; it will be after you have roused and kindled their hearts by the glorious gospel of Christ. Pitch your preaching to a heavenly key! Magnify the cross of Calvary! Pour on your people's hearts overwhelming claims of God. Come to them every Sabbath with Christ in your heart and Christ on your tongue. The power from on high will then come with you, and the baptism of fire will give you a pentecost. The church that is mighty in prayer is mighty in work."—*Pulpit and Pew.*

— Infinite toil would not enable you to sweep away a mist; but, by ascending a little, you may look over it altogether. So it is with our moral improvement. We wrestle fiercely with a vicious habit, which would have no hold upon us if we ascended into a higher moral atmosphere.

— Christ is God manifested, God touching our humanity, and apprehended by our humanity.

"WHAT THINK YE OF CHRIST? WHOSE SON IS HE?"

J. B. COOK.

Mr. H. W. Beecher's book—"The Life of Christ"—seems to evade all proper or distinctive notice of, or answer to, this and like questions; yet the question often recurs; and as often it may, I humbly conceive, be answered in Bible language, so that the mind and heart can grasp and hold it, for the nourishment of faith.

But so far as I see, Mr. B. does not even approach the *subject* of this inquiry; nay, he goes still further, so as to make the answer impossible, if not impertinent, from his standpoint. He gives the *drift* of doctrinal discussion in the church through the past, and then quoting some texts embodies his own conception, thus—"*How* Jesus was the Son of God, and yet the Son of man, is nowhere spoken of in these simple records. The evangelists and apostles content themselves with simply declaring that God came into the world in the form of man; that the divine Spirit enveloped himself with the human body; that Jesus, a divine person, brought his nature into the human body, and was subject to all its laws and conditions." p. 49.

Mr. B. quotes general texts that do not assert the point that he himself makes—"*How* Jesus was the Son of God, and yet the Son of man." But other texts, that he omits, *do* give us the desired information. Let each recall "the promise" (Gen. 3: 15) as to the seed of the woman; the seed of Abraham (Gen. 22: 17, 18); the son of David (Ps. 89); the virgin's "son" (Isa. 7: 14). These texts teach some of the stages of the gradually unfolded promise that give us the lineage of "Jesus—the Son of man." The *maternity* is thus made plain and palpable, and unmistakably consistent through over four thousand years. No one need to miss this concentral and prolonged truth.

The Fatherhood is stated in terms alike precise, emphatic, and unerring in their import—"The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that Holy [One] which shall be born of thee shall be called *the Son of God.*" Luke 1: 30–34. *Note.* This is the most complete assertion of the *truth* of God, on the point, that the author himself makes, as to Jesus' being "the Son of God, while yet he is the Son of man."

Elizabeth conceived by Zechariah, and bare a son whose name was John. Mary conceived by the power of the Most High, and bare a son whose name is Jesus—the Christ—"the only begotten of the Father, full of grace and truth." Amen! No words are more plain.

The paternity is divine; the maternity human. "This is the record that God hath given of his Son. God sent forth his Son made of a woman." Gal. 4: 4; 1 John 5: 10–17. "Forasmuch as the children are partakers of flesh and blood, he also took part of the same" (by having been born of the Virgin Mary). The genealogy makes him descend from Adam, through Abraham and the virgin daughter of David; and so "he took part" of our nature. But being "the only begotten of the Father," he was "the Son of the Father in truth and love." 2 John 3.

The Levitical priesthood is proved to be inferior to that of Melchizedek, by Levi's being in the loins of Abraham when Melchizedek met and blessed him. Thus St. Peter says of Christ, "Who verily was foreordained before the foundation of the world, but was manifest in these last times for you." 1 Pet. 1: 20. Thus "Jesus came forth from the Father"—came "down from heaven." "Therefore that Holy One born of thee [Mary], shall be called the Son of God." Thus also "God was in Christ, reconciling the world unto himself" (2 Cor. 5: 19); and this form of expression is as easily apprehended as any statement of the case. Nay, it has the merit of being authorized, and confirmed by many repetitions.

The "pilot-idea" of Mr. B. seems to pilot the reader away from the most precise and complete terms of the inspired word, and along the line of "the philosophical views which [he says] have divided the church." It is in this way he *swings* off into the mystic sphere of dogmatic theology, and sums up the *drift* of his "philosophical" range with a partial but somewhat popular statement that "Jesus, a divine person, brought his nature into a human body." In this and his other primal statements of this subject, the author ignores, as I see, all the relations of both "the Father and the Son." 1 John 2: 22. If, as he asserts, "the apostles content themselves with simply declaring that God came into the world in the form of man," then there is, I think, neither Father nor the Son declared at all.

The text and context of Mr. B.'s Scripture quotations confirm those here given as to the reason *why* Jesus is called the Son of the Father, while yet he is the Son of man. Then "what think ye of Christ? whose son is he?" He is "the Son of God"—"the only begotten of the Father, full of grace and truth"; but being "born of woman," he is also "the Son of man," the second Adam, and the Restorer "of all things spoken by all the prophets." Amen and amen. Acts 3: 19–21; Ps. 72.

Note. No assumption of a full knowledge is indulged as to this loftiest pinnacle of revealed truth by Mr. B., nor by the writer; but my aim is to call attention to the more appropriate texts that teach "the doctrinal basis" of faith in "God, the Father," and in Jesus, the Christ, as "the Son of God, and yet the Son of man."

Mr. B.'s "doctrinal basis" omits all the Bible that gives a statement of the precise and central *truth* involved in his own words, quoted above; while this *brief* does, at least, *note* the widest range of revelation that shows "how Jesus was the Son of God, and yet the Son of man." Nay, this [illegible] expressed or implied everywhere "in these simple records." Respectfully submitted for the truth's sake.

Brooklyn, N. Y.

DO THE SCRIPTURES FORBID WOMEN TO PREACH?

The following extracts we take from a sermon on the above subject, preached by Henry Ward Beecher, Feb. 11th:—

"Are those words of Paul, which I have read, of universal application in our time and everywhere? And are they final?

"There are three views of this matter. First, there are those who regard this utterance as official and conclusive, and who therefore forbid women to speak, no matter how gifted they are. They accept the Word of God as the rule of faith and practice; and they accept this utterance as meant to cover the whole future, and to determine the condition of women generally; and they comply with it. However much we may differ from them in opinion, we honor their consistency.

"Secondly, there are those who regard this testimony as explicit, covering the whole question in all time, but do not believe in the authority of the apostle to settle the question. They say simply this: "Paul forbade them, but he had no business to." This is an easy deliverance so far as they are concerned.

"Then, thirdly, there are those who admit the binding authority of Scripture upon faith and practice when its meaning is fairly and finally interpreted, but who regard this command as local, national, and transient. They hold, as much as the first, to the authority of sacred Scripture; but they differ from them by supposing that this is one of the transient commands which was enforced only in a particular place, and for a particular reason, and at a particular time; and that it is not the utterance of Christianity; that it is not the final word spoken on this subject. I am of the number of those who hold this view. . . .

"It was not the design of Christianity to determine manner and customs, nor to determine the shapes and peculiarities of religious ordinance or institution, nor to mark out the whole future economy of human society. It did not undertake to build by the external at all. Christianity aimed at a spiritual development of man by bringing him into direct relations with God. Its aim was a new creature in Christ Jesus; a noble manhood; assemblies and communities made up of men of a larger pattern, and of endowments supereminent and supreme over any that had ever been known before. To this corrected and inspired manhood was left the utmost liberty in respect to external things. It was left free to determine all economies in the church, in the school, in the family, and in the state, according to the mature experiences of good men from age to age. . . .

"The civil state has been revolutionized since the time of Christ. The family has changed. Our household is not a transcript of the Jewish household; certainly it is not a transcript of the Roman household. The domestic organization does not stand on civil foundations as it did in the time of Christ and the apostles. It is changed. There is no one element of organization now resembles the organizations of two thousand years ago, any more than species resemble species under the same genus.

"The presumption is that under such circumstances, when Christianity was leaving everything else to the wisdom and experience of after times, it did not step in with this single exception, and fix the position of woman, and determine exactly what her privileges were, beyond which there should be no exception, and shut her mouth, and paralyze her tongue forever after. . . .

"Now, I say that if, in the providence of God, women are called to preach; if they show that they are fitted for the work; if mankind are called to hear them; if their discourse is accompanied with power from on high; if men who are in darkness are enlightened; if men who are living in torpidity are inspired with a new desire for a holier life; then the Holy Ghost bears witness to the validity of the ordination and of woman's right to speak. . . .

"I am asked, then, 'Do you think that a woman ought to speak in meeting?' No, unless she has something to say. But if she has that to say which, being said, men are glad to hear, and are benefited by, she ought to have the privilege of saying it. The objection which is pleaded against women speaking, is its interference with her gentler and more refined offices. If she can medicate humanity by public services, I would have her do it; but I would not transmute her nature. I do not ask a woman to become a man. The beauty would then be gone. I would have her to retain all that sweetness, all those instinctive delicacies, all that refinement of the inward life and affection, which are peculiar to her.

"Because I would cull a lily of the valley from its half-shade and shelter, and bring it into the house, that it may diffuse its fragrance abroad, do I want to transmute it into a large sunflower? It is because it is so sweet; because it is what it is, that I cull it, and bring it in, and put it where I can see it. . . .

"If one is called to absolute domesticity, let her follow that calling. If you do not wish to speak, and you do not desire to speak, you are not called to speak. If home, and the joy of wedded love, and the care of the nursery, and the right training of the young, are pointed out as your duty, rejoice in it. I would not pluck you out of it. Whatever your sphere may be on earth, if you have faithfully performed the duties of that sphere, God will smile on you. And if you have brought up a family of boys and girls to an honorable manhood and womanhood, you will be honored in the heavenly land. But if God has given you a heart and a soul for something other; if you are not called to serve in the household, as many are not; if you are set apart from it by sorrows or dissolving bereavements; if in your ripe age you discover that you have talents which you have not before suspected; if in maidenhood or womanhood you have the voice of the singer, or the pen of the poet, or the lips of inspired eloquence, then there is nothing in God's word, nothing in your nature, and nothing in the true church of Christ, in the best interests of society, that should hinder you from exercising those gifts. On the contrary, there is much in history, much in the community, much in you, and much in the witness of the Holy Ghost, that should inspire you to go forward, patiently and meekly bearing the scoffs and persecutions of your fiery adversaries, and work according to the power which God has given you, and work to the end, and rise to be crowned, and to shine as the stars in the firmament, because you have turned many from their sins to righteousness."

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, March 6, 1872.

☞ Please Remember!

☞ All remittances to this office, in the form of Drafts, Bank Checks, and Postal Money-Orders, should be made payable to the Business Agent, GEO. T. ADAMS.

☞ Take Notice!

☞ All subscriptions for the Crisis are payable in Advance, at the rate of $2.50 a year.

☞ THOSE who send articles for the *Crisis*, should direct them to MILES GRANT, Boston, and not to the Business Agent.

SACRAMENTO.

We are now (Feb. 13th) holding meetings in the Academy of Music, in the city of Sacramento, the capital of California. This city is located on the Sacramento river, which is the principal one in the State, and receives much of the water from the mining region, thus rendering it very muddy. This river has been some twenty-three feet above low water mark during the winter, and is now about seventeen. It is expected that another freshet may come when the snow melts on the Sierra mountains. This river is navigable for large steamers from San Francisco to Sacramento, one hundred and twenty miles; and smaller boats go on to Red Bluff, two hundred and fifty miles further. On account of the vast amount of earth washed into the river by the miners, on the foot hills, the bed of the river has been so filled up, that at the time of high water Sacramento was badly flooded. As a remedy, a considerable portion of the city was raised some ten feet. It is still low, and much troubled by the high water, at the time of great freshets, like the one this year; and which have occurred once in about ten years. It is said to be very pleasant here during March and April. It is quite hot in the summer days, but the nights are very agreeable. We would not choose Sacramento for a residence.

The morals of the city are not the first class. There is an abundance of liquor saloons, drunkenness, and licentiousness. It leads one to think of ancient Sodom. There are many who are naturally intelligent, generous, noble-hearted, and kind, but who have yielded to the baser passions of human nature, having thrown off the restraints imposed by a pure christianity, because but little of it appears in society. Satan has the supreme control over the people; and seems determined to keep the reins in his hands. We find here abundance of proof that "the love of money is the root of all evil." Many fortunes have been made and squandered in riotous living. Many of the original miners are now in a degraded condition, and rushing to perdition. The sight is a sad one.

We commenced meetings here Wednesday evening, Feb. 7th, in the lecture room of the Congregationalist meeting-house, which is the largest in the city. Although it was a rainy night, a large and attentive audience was present. The subject was Spiritualism. Many Spiritualists were present, and improved the opportunity for asking questions at the close of the lecture. Spiritualism has a strong hold in this city, and has destroyed the confidence of its patrons in the Bible. It acknowledges no Savior but man, and denies every cardinal doctrine of the Scriptures.

On our arrival here, we learned that Dr. A. P. Truesdell, a true christian gentleman, free from sectarianism, whom we met last winter in San Francisco, had been to nearly all the churches to secure a place for our preaching, but was refused the privilege, because we believed in the sleep of the dead and the destruction of the wicked. He could only secure the Congregationalist house for one night. Thus situated, we were obliged to hire a hall, or leave town. We felt assured that it was the will of the Lord that we should hold some meetings in this city. We succeeded in hiring a hall for Friday and Saturday nights, and for Sunday morning. At this time a theatrical troupe was performing in the Academy of Music. We learned they were to close their engagement on Saturday evening, Feb. 10th, and we succeeded in leasing the Academy for fifteen days for our meetings, to commence Lord's day evening, Feb. 11th, and so advertised; but found the following notice in Saturday evening's Daily *Bee*:—

"MILES GRANT.—The Variety troupe will give its last entertainment at the Academy of Music to-morrow night. Financially, it has not been a success. Elder Miles Grant will open at the same theatre on the following Monday night. Nothing will be said or done to offend the taste of the most fastidious."

This notice brought out a number to witness the last performance of the theatrical troupe; while our published notice was for the same place at the same time. Of course some were taken quite by surprise to find a man praying and preaching on the stage, instead of singing comic songs, dancing, and acting low comedies. The Lord was our helper. We confess it was rather trying at the commencement, and we felt that Satan thought we were quite out of place,—perhaps some good people thought so too, for we learned they were unwilling to be seen there to hear preaching. We felt assured, in answer to prayer, that it was the Lord's will we should lease that place for our meetings, and that we should receive his blessing.

Last night, Monday evening, Feb. 12th, there was a very marked change in the spirit of the meeting. Prominent citizens were out, and a large audience, which gave excellent attention to a discourse on the prophecies of Daniel. The Lord gave *special* help in presenting the truth, and the people seemed astonished to know such things were in the Bible. To-day we learn that several have come twenty miles by private conveyance to attend the meetings. Several ministers, besides two Catholic priests, and members of the Legislature, have attended. The prospect is very encouraging, and we expect the Lord will be present by the power of the Holy Spirit, to apply the truth to the hearts of the people, and thus accomplish glorious results.

After we had announced our meeting at the Academy of Music for last Sabbath evening, we met Bro. L. Nash, a Presbyterian minister, of good report here, who said he intended to have given us an invitation to occupy his pulpit that evening. We appreciated his christian spirit, but was obliged to decline because of our published notice. It is pleasant to find some who know the difference between Bhristianity and Churchanity.

LATER.

Our meetings in Sacramento are increasing in interest daily. The Academy of Music is crowded about every night, although the weather is against us; and frequently many have to go away for want of room. People who had lost all interest in religious maters, and did not attend any church, now come every night, and are among the most attentive hearers. They had thought the Bible unworthy of their serious consideration; but now they are listening to the expositions of its teachings with profound respect.

Dr. H. Cummings, Chaplain of the Assembly, has attended our prophetical lectures, and stated to the audience that he was satisfied the evidence presented afforded clear proof that Christ is about to return to this earth and set up his kingdom. He exhorted the people to examine the evidence, and prepare for the coming of the Son of man. Last evening (Feb. 16th), we closed an interesting discussion with Dr. A. P. Truesdell, on the subject of future punishment. Dr. Cummings was our chairman. Dr. T. is a true christian man, free from sectarianism, and is nearly convinced that our position on punishment is correct. We think he will soon be fully satisfied that the doctrine of eternal misery is not in harmony with the Bible. We never met before an opponent in debate who manifested so great willingness to know the truth, rather than to obtain a victory. We have become warm friends in Christ. We have found but few such men during our twenty-nine years of christian experience. We are hoping he may feel it duty to act as a watchman over the interests of those who may embrace the blessed hope in this city. We have received much kindness from him and his amiable christian wife. Pray for us.

CALIFORNIA CROPS.

California is noted for its wheat, fruits, flowers, and vegetables. There are but few places on our globe that afford so great a variety and such an abundance of these products. Fresh vegetables are found in market every day in the year. The apples, peaches, pears, strawberries, and grapes, are remarkably large and plenty. Figs, almonds, English walnuts, and oranges abound, giving a good supply. Sweet potatoes grow finely, and the common potatoes yield enormously.

We were talking with a gentleman connected with the Sacramento Daily *Record*, who has a ranche on Brannon Island, between Sacramento and San Francisco, who showed us a fine specimen of the second crop of potatoes raised last year. The first crop was planted Feb. 4th, and dug June 23d; the second crop was planted June 23d, and dug Oct. 31st and Nov. 1st. The first crop yielded about three hundred bushels to the acre, and the second crop about two hundred. He also raised two crops of corn, and showed us specimens of the ears, which were well filled, and ripe. Potatoes were sold for ten dollars per ton. These crops were raised in the dry season of last year. This year it is so wet, they will raise only one large crop. The land produces sixty and seventy bushels of wheat to the acre. There are thousands of acres of this land on the banks of the Sacramento river, that may be bought from $5 to $20 per acre. It is overflowed in time of the large freshets. Many of the houses are surrounded by water at the present time, and have been for some two months. At Alfava, hay is cut seven and eight times a year.

THE PAPAL POWER.

The temporal power of the Pope is now dead, and his ecclesiastical control is waning. He is in the very condition he has endeavored to place his enemies by his terrible curses. The cup that church has prepared for the so-called Protestant heretics is now at her own lips, with a necessity for drinking its bitter contents to the very dregs. "God hath remembered her iniquities" (Rev. 18: 5); and "the cup which she hath filled" is to be filled "to her double." Rev. 18: 6. Her plagues are begun, and soon we may expect her to fall like the "millstone," "cast into the sea," to "be found no more at all."

When we arrive at the state of things now existing, we must be very near the greatest and grandest event ever beheld by the inhabitants of this world, which is the second coming of Christ. There is one important fact, worthy of notice at the present time. It is this: the real christians in all churches are being impressed by the Spirit of the Lord that we are living in the last days of the present dispensation. Those who have not heard a sermon nor read a book on the subject have an abiding feeling that Jesus is coming soon; while the worldly professors and lovers of pleasure are becoming more and more thoughtless and reckless in relation to their eternal welfare. As were the days of Noah, so it is now with the present generation. Though warned, they believe not; hence are making no more preparation for the coming of Christ, than did the antediluvians for the flood. This was foretold by the Savior. The indifference of the masses is continually increasing. Satan is administering all kinds of opiates to keep the people stupid in relation to their highest interests. It is a heart-rending sight to behold the state of society at the present time, especially on this Pacific coast. We think if the old inhabitants of Sodom were here, they would not feel much restraint by the customs of society. A very large number of the men bear unmistakable marks of the evil effects of the use of tobacco, wine and whiskey, gin and brandy; and other evil things. One might well think the people had been schooled in the society of the Sodomites. There are some noble exceptions—some Lots and Noahs, with their families, but they are a very small minority. The signs of the times show in a very clear manner that "the end of all things is at hand." Let us be ready.

TRUTH SPREADING.

At no period, since the long-buried truths of the Bible have been seen, have they been spreading so rapidly as at the present time. Many intelligent and devoted ministers are now opening their eyes to the fact that the doctrine of the immortality of the soul is not a Bible doctrine; and, consequently, the eternal misery of the wicked is not a necessity from their inherent immortal nature; and still further, that the Scriptures do plainly teach the utter destruction of all the finally impenitent. These candid men are astonished at the plain teaching of the Bible on this subject, and now wonder how they could have read the Scriptures so carelessly, or been so blinded by tradition, as not to have seen the truth at an earlier date; but such is the power of human creeds, that it is very difficult to see a truth not embodied in their articles.

The doctrine of the destruction of the wicked and the sleep of the dead, in connection with a belief in the speedy coming of Christ, is spreading rapidly in Europe, especially in the Church of England and the Congregational churches. The *Rainbow*, edited and published by Dr. Wm. Leask, London, is a valuable monthly, and may be obtained of Kent & Co., Paternoster Row, E. C., London, England, with postal money orders, for $2.50 per year. We recommend it to our readers.

In the *Rainbow* of Oct. 1871, a Christian lady says, in connection with the subjoined letter:—

"I forward an exact copy of a letter I have recently received from the Rev. H. Constable, the Prebendary of Cork, the writer of a very able and masterly work, entitled 'The Duration and Nature of Future Punishment.' This letter is one of several which I have had the privilege and comfort of receiving from Christian ministers—all of *the same and confirmed mind on the same point*. What renders Mr. C.'s letter so highly satisfactory is, I think, the decisive testimony which it bears, from personal proof and experience, that the *Scripture*, unaided and alone, is altogether *sufficient*, as it is *exclusively authoritative*, for the establishment of the blessed truth which you and he, with others, are laboring to make known. I felt, therefore, very desirous to have such testimony published; so I wrote to Mr. C. to ask his kind permission, and his reply has been in the affirmative."

"DESERTMORE GLEBE, OVENS, CORK, 3d *April*, 1871.

My Dear Madam:—I am very much gratified at your approval of my work—'The Duration and Nature of Future Punishment.' The subject is, indeed, an absorbing one. Strange, that so many appear indifferent about it. I derived my view of it entirely from Scripture. I had been educated, as you, in the ordinary belief, and forced myself to think that it must be right. A conversation I had one day with a friend, who was, I could plainly see, shaken as to the truth of the common view, made me resolve to study it more clearly than I ever had.

I sat down to my Bible; wrote down every text in full, from beginning to end, that appeared to me to refer to the subject; wrote after each text a few lines—giving my opinion of its meaning; and when I had got to the end, rose convinced of the truth of the theory of life in Christ only. I had at this time never read a book on either side of the question; and all my subsequent reading has only confirmed me in the belief of a glorious truth; for opening my eyes to which, I thank a gracious God.

It gives me deep satisfaction to find the truth spreading; as it most undoubtedly is. For this reason your letter gave me sincere pleasure. I remain, dear madam, faithfully yours, HENRY CONSTABLE."

Rev. D. W. Leask, Congregationalist, Editor of the *Rainbow*, in a recent article on "The Gospel in the Light of Human Nature," says—"As the last of these positions—immortality only in Christ—covers the whole field of argument, by embracing in itself the most conclusive proof, I respectfully submit it to your thoughtful consideration. If I fail to establish all that I have said, I pray you to lay the failure on me, and not on the doctrine; for I am *morally, mentally, logically, religiously certain*, that no human being that ever trod this earth will live forever except he be a partaker of the divine nature by union with the divine Redeemer. On this I stake every thing in this momentous controversy, which is destined to shake all the churches in the world, and to effect a doctrinal reformation equal in all respects, and greater in some, than that of the sixteenth century. May the Lord God of truth direct us!"

A NEW THING.—Recently Prof. Abraham de Sola, LL. D., a Jewish Rabbi, from Montreal, P. Q., was invited to open Congress with prayer in the House of Representatives. The people of the world and the enemies of the cross of Christ consider this event as a bright omen for good; but we fail to see wherein the nation has done honor to itself by inviting one to pray who denies that Jesus Christ is our Savior. While Congress may have honored the Rabbi by the invitation, was it showing respect to the Savior to ask one to pray who would not deign to acknowledge or even notice him? Is God pleased with the man who rejects his dear Son? We are taught to present our petitions to our Heavenly Father in the name of Jesus; this the Rabbi refuses to do. Are such prayers acceptable? Does Congress desire the prayers of one who denies Christ? Is this praying in the right direction?

CALICO BALL.—"A Grand Calico Ball" came off in Platt's Hall, San Francisco, Feb. 12th. Among the executive committee were some of the leading women in the Congregational and Presbyterian churches. One of them is the wife of the most popular Congregational minister on the Pacific coast. "Cards of admission," $5. All this was done to raise some money for charitable purposes. Truly, these are strange times.

THE SPIRIT OF SPIRITUALISM.

The character of any system of religion or politics may be known in part by the effect produced upon its believers and supporters. If we find them led to oppose any other system, then we may reasonably conclude that the two are not in harmony with each other. If Spiritualism is in harmony with the Bible, and the God of the Bible, then those who enter most fully into it will be their firm supporters, and delight in their defense against those who scoff at the sacred Scriptures and their Author. Whenever the God of the Bible is attacked, or any effort is made to have him or his word set aside, we should expect to see the settled Spiritualist ever ready to stand in the front ranks among those who love our heavenly Father and the blessed Bible. But if, on the contrary, Spiritualism is opposed to God and the Bible, then it would be reasonable to expect to find its followers arrayed against Jehovah and his word, and doing what they can to destroy confidence in their teaching, and refusing to accept them as authority.

In the report of the Vermont Quarterly Convention of Spiritualists, held at Stowe, June 22nd, 1871, and published in the *Banner of Light*, July 22nd, 1871, we find the following:

"*Whereas*, Certain evangelical Christians of the more superstitious and unintelligent class are industriously engaged in efforts to obtain an amendment to the Constitution of the United States, by which the Jewish Jehovah and the Christian religion shall be recognized as factors in the organic law of the republic: be it

Resolved, That the members of this Convention, commiserating the infatuation which thus attempts the subjugation of religious liberty and the progress of free thought and unobstructed development, will argue at all proper times and places the entire independence of the American government of the favor or disfavor of the Jewish Jehovah and the ecclesiastical system known as Christianity, and will strenuously resist every such end to prostitute the ægis of the American Republic to the protection of sectarian bigotry."

Resolved, That the principle of justice precludes the possibility of one person being saved upon the merits of another; therefore, no son of God or man, no child of earth or heaven, ever did or can save another from the inevitable consequences of sin. 'Whatsoever man soweth, that must he reap.'"

In these resolutions we have the true spirit of Spiritualism. It is wholly antichristian. He who should claim that Spiritualism was not opposed to the Bible, and the God of the Bible, would be as far from the truth as the one who should say sin is not opposed to holiness, error to truth, drunkenness to temperance, or vice to virtue. The two systems of Spiritualism and Christianity are as wide apart as the Devil and Christ. They can never be harmonized. As truly as Christianity is right, Spiritualism is wrong.

Let it be remembered that this system, which stands so completely opposed to the Bible and the holy religion of Jesus, has for its foundation the doctrine of the immortality of the soul; which finds no support in the Old or New Testament. Is it not time for good men to open their eyes to this fact, and inquire for "the old paths?" Let us believe the Bible, if all human creeds are spoiled. If the belief of the truth brings reproach upon our heads, then let us not be ashamed of Jesus and his words. When he comes, he will wipe away all the disgrace heaped upon us by a scoffing world, or a backslidden church. Let us glory in the cross, till the time arrives for Jesus to return, and give eternal life to all who love him and his appearing.

CHINESE NEW YEAR.

The Chinese New Year began this year, Wednesday evening, Feb. 7th. They celebrate the commencement of their year very much as the Americans do the fourth of July. They burn a large amount of fire crackers, and suspend all business. Their festivities continue for about a week. They array themselves in their best apparel, and entertain their friends with their choicest food. In San Francisco, there are 11,817 Chinese, of whom 9,777 are males, and 2,040 are females. Of the latter class, it is said not one of them is virtuous. The women wear no bonnets on the streets. They have fair and plump cheeks, and are rather good looking. They dress their hair in a fantastic manner—perhaps no more so than fashionable American women. It is nicely braided on each side into wing-like appearances. They wear small wooden shoes, which are very inconvenient for walking.

The men wear large shoes, with white stockings, having their pants tied around their ankles, as we tie them around our boots in New England, when we are to wade in deep snow. The men have their hair shaved off their heads, excepting a round spot covering the top, and a part of the back side, from which hangs their long, braided cue, which reaches down within a foot of the ground. The women do not wear cues. The men wear coats shaped quite like a shirt, with large, long sleeves, no collars, and generally made of cheap material. Some of them dress richly. They live very economically. Rice is one of their principal articles of diet. They are industrious, and quite quick to learn how to do various kinds of work. Most of the washing is done by China men. The women do little or no work. They are not employed at all as servants; but the men are the common servants in California, as are the Irish women in the Eastern States. They live so cheaply, that they lay up money much faster than the American laborer, who receives twice as much as the Chinaman. There is much bitter feeling towards them on the part of the laborers from other nations, especially the Irish. The Chinese are obliged to put up with considerable unkind treatment. They appear to be a peaceable, inoffensive people, but very loose in their morals, and superstitious in their religion. We think it was a serious mistake to introduce them into California. Of course, many have made money out of their services; but they have brought with them their idolatrous worship of artificial gods, and their common licentiousness, which are exerting a very demoralizing effect upon community. They pay but little or no regard to the customs of civilized and Christian society. They are allowed to work the same on the Lord's day as on Monday. When on our way to meeting, they may be seen sawing wood, washing and ironing, as on other days.

The following from the San Francisco *Bulletin*, Feb. 7th, gives some additional facts concerning this peculiar people:—

"The Chinese in this city, representing $1,880,000 in personal property and $74,800 in real estate, will commence the celebration of their New Year this evening (the eve of the year), and continue the rejoicing for three or four days. The festivities observed by respectable families are divided into five parts; First, the sacrifice to heaven and earth; second, the worship of the gods and idols; third, the worship of deceased ancestors (the California Celestials have a proxy arrangement similar to that adopted by the members of political Conventions); fourth, prostration before living parents; fifth, the making of New Year's calls. Presentations, consisting of rice, vegetables, tea, wine, incense, candles, an almanac for the ensuing year, and a few loose skinned oranges, are placed upon the tables near the front doors of residences or stores, and, after contemplating the collation for a few moments, reflecting upon the relative merits of heaven and earth, the Celestials indulge in a fusilade of fire-crackers, to give eclat to the sacrifice. After propitiating the gods and goddesses, paying the customary tokens of respect and remembrance to deceased ancestors and worshiping the surviving heads of households, the Celestials indulge in the usual temperate pleasures, including calls and receptions. Commercial transactions cease for a week or more, according to the importance of the respective mercantile houses. Formerly a large proportion of the business houses remained closed for ten days or more, and the religious observances were carried out with scrupulous care and marked zeal, and it is owing in a great measure to the efforts of the missionaries that the Chinese have been gradually weaned from the worst features of their Buddhistic theories. Large sales of goods are seldom effected among the Chinese during the first half of the first month, though there is no objection to dealing with foreigners. The initial day is one of festivity and rejoicing among all classes and in the annual respite from the cares and responsibilities of business, the fashionable fellows find recreation in gambling houses and theatres. All debts not paid are declared 'off,' though the delinquent Celestial is advised that the news of his demise would be acceptable to the Chinese portion of the community."

WOMAN'S SUFFRAGE.—The following leading politicians and members of Congress are said to be in favor of woman's suffrage:—Sumner, Wade, Morton, Trumbull, Wilson, Carpenter, Sprague, Nye, Pomeroy, Stearns, Harris, Arnell, Maynard, Banks, Julian, Burdett, Lynch, Woodward, Ela, Morrill, Vallandigham, Kerr, Chase, and Black, with a host of others. We are convinced that universal suffrage will yet prevail.

A TRUE SAYING.—When Soini Tomomi Iwakura, the Junior Prime Minister of Japan, was in San Francisco, after witnessing the manifestations of human nature there, he remarked, "I see that the passions of all men are alike in all lands."

BRO. WM. SHELDON, having become worn with his labors at the South, has recently returned to his home in Brodhead, Wis., where he may now be addressed.

☞ WE can make no use of original communications for the *Crisis*, unless the names of the authors accompany them.

☞ That portion of the Conference Report published in last week's *Crisis* beginning with the appointment of E. P. Woodward, Secretary, in the absence of Bro. Barnes, and ending with the adjournment at the close of Bro. Pratt's remarks, was furnished by E. P. W., and is a record of the *last day's* session. The remainder is from C. E. Barnes.

PENTECOST KINGDOM.

A certain class of advocates of a spiritual kingdom very tenaciously contend that the kingdom was set up on the day of Pentecost, and always refer us to the second chapter of Acts for proof. But reflection will manifest the shallowness of the claim; for,

1. Not a word is said about the setting up of a kingdom at that time.

2. If it is thought that the matter can be mended by insisting that the church is the kingdom, and that the church was then organized, we deny the assertion. Not a word is said about the organization of a church on the day of Pentecost. A church of "one hundred and twenty names" already existed in Jerusalem; and as the result of the revival on the day of Pentecost, "there were *added* unto them about three thousand souls." The church already existing was simply enlarged.

3. But it is said Peter bade them be baptized. Well, that was nothing new; the apostles had baptized hundreds before that day. If baptism ushers men into the kingdom, multitudes must have got into the kingdom before the day of Pentecost. Peter's keys of the kingdom did not relate to the ordinance of baptism, as that had been previously instituted. The keys referred to indicate power to open the kingdom to men in the same sense in which the Pharisees "shut the kingdom of heaven against men," long before the day of Pentecost; that is, Peter had power to enlighten men, and lead them into the road to the kingdom, and the Pharisees used their power to keep them out of the road.
W. S.

HOW TO PREACH THE TRUTH.—There is a right way and a wrong way to do everything; and the right way is always preferable. The command, "Preach the word," can be incorrectly heeded.

1. It is possible to preach the truth in such a contentious spirit as to kindle the same spirit of pugilistic warfare in the hearts of hearers, instead of reaching their judgments.

2. It is possible to furnish the new hearer with such a variety of new themes all at once that he cannot digest any of them, and so casts them all away; whereas, if each theme had been presented and digested *one at a time*, all would have been received. The same is true of tract distribution. Give time to digest one subject before mixing it with another.
W. S.

WHO ARE THE SAINTS TO REIGN OVER?

"It is often stated that the saints are to reign: who are they to reign over, unless over mortals?" It is not only affirmed that the saints are to "reign" in the future state, but it is as clearly asserted that "they shall reign *forever and ever*" (Rev. 22: 5), and that, too, after the introduction of the new earth state, concerning which it is affirmed "there shall be no more death;" and if the saints are to reign after the deathless state is introduced, and consequently after mortality is extinct, even "forever and ever," there is certainly a scriptural sense in which the saints are to reign without reigning over mortals.

If, however, the saints must have mortals to reign over, in order to reign in the new earth, then it follows (1) that the Revelator was mistaken in saying, "There shall be no more *death*," for mortals cannot live forever, and must *die* soon or later; and (2) it would involve the propagation of the species in the state of which Jesus affirms, "They neither marry nor are given in marriage," for without this, a race of mortals would soon become extinct.

There is no evading the fact that the saints are to reign after mortality comes to an end, and consequently must reign in some other sense than ruling mortals. As but *one* reign is promised them, they are to reign in no *other* sense. When we speak of the reign of death, the reign of winter, or the reign of terror, we simply mean a state of supremacy, or an ascendency of the things referred to. The supremacy of the saints is referred to in the same manner. It indicates their triumphant state.
W. S.

CHRIST THE TREE OF LIFE.—In a recent sermon, I heard the claim set up that Christ was the tree of life referred to in the garden of Eden. If that tree of life was really an emblem of Christ, God must have taken great pains to keep Adam away from Christ, by placing "cherubim and a flaming sword" to guard it. The arrangement of Heaven, from first to last, has been to lead men to Christ, instead of keeping them away. The tree of life could not impart holiness, else man would not have been kept from it. It could only impart a deathless nature, which God did not wish man to possess while a sinner. W. S.

THE REPORT OF THE WORCESTER CONFERENCE.

I am very sorry, and much grieved, to behold the report as it has appeared in the *Crisis* of Feb. 28th. In the first place it has not appeared in the *order* as presented at the meeting, and then a part is left out. But in the report by Bro. Woodward great injustice is done to some of the speakers, if our memory serves us. So far as I am concerned, I am represented as uttering sentiments I do not believe nor hold.

Where I am first introduced as replying to Bro. Barbour, the *subject* is so indistinctly stated, that the reader would not know what "events" were referred to by either of us. Then as to "the restraining of transgressions" for "seventy weeks," and that the word "*echol* is to restrain"—I did not use the word *echol*; I used the Heb. term *kah-lah*, which means "to restrain." I said that seventy weeks, or four hundred and ninety years, were "cut off" from the vision (of the eighth chapter) upon the Jews, and their city Jerusalem, to restrain the *transgression*—singular, not plural.

Again, I am made to say—"If the vision had not been broken off there, it would never have been shut up." What we did say was—If Gabriel had not ceased in his explanation of the vision at *that point*, i. e., after having explained all the points in the vision except the time, but had continued and explained the time, the 2300 days, with the rest, at his *first* visit, there would have been no seal on the vision. Not that the *vision* was broken off, but Gabriel stopped *explaining*.

Then in reply to E. G. Higgins—"Which part of the sixty-nine weeks reaches to Christ?" my reply—"They do not terminate at the birth of Christ." I believe the sixty-nine DO terminate at the birth of Christ. I think Bro. Higgins' question was in reference to the *seventy* weeks, not the *sixty-nine*; and then my reply would have been relevant, if Bro. Higgins' question had been correctly reported.

There are other points in the report that are not as they should have been, but we will pass them. Out of justice to the cause of truth, leaving myself out of the subject, I have said what I have in the foregoing. Those who read the report, who were not at the meeting, will receive a very unfavorable impression as to the character of the discussion, by this unfortunate report.

L. T. CUNNINGHAM.

THE N. H. A. C. CONFERENCE.

Pursuant to notice, the first quarterly meeting in 1872 of this conference convened in the new Chapel in Hampton, N. H., Jan. 12th. A business session of the conference was called by the President, Eld. John Couch. The Secretary being absent, Geo. W. Brown was chosen Sec. *pro tem.* Passed the following Preamble and Resolution:

Preamble.—Whereas Elder H. M. Bryant, member of the N. H. Conference, having by his unchristian course again betrayed the confidence of its members to that degree that, while they would pray the Lord to forgive, and would do all they can to encourage him to live a christian life, they cannot sanction his labors as a teacher; therefore,

Resolved, That said H. M. Bryant be dismissed from said conference.

Great Falls matters were taken up and discussed by several brethren, after which the following Preamble and Resolution was passed:

Preamble—Whereas, the expectations of the committee sent by this conference to Great Falls, N. H., to adjust their difficulties have not been met, and that such action has placed those worshiping at the Town Hall under restrictions, without accomplishing the design of said committee; therefore,

Resolved, That all those restrictions be now removed, and that they be permitted to continue their meetings. Adjourned, *sine die*.

A goodly number of preaching brethren were present and seemed to have a good time. The new Chapel was dedicated on Thursday afternoon, the 11th. Eld. J. Couch preached the dedication sermon. Bro. C. did as well as he could, and the good Lord did the rest, and we all had a good time, for which we praise the Lord. May God bless the people of Hampton. They have done well to build the house, and will do better if they make good use of it. The Lord guide and help, and have all the glory. Amen.

J. COUCH, President.
GEO. W. BROWN, Sec. *pro tem.*

THE TRACT FUND.

The *Advent Christian Publication Society*, at a meeting on Springfield Camp-ground, August 23d, 1871, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec'y Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$380 35
Mrs. Mary A. Elliott	2.00
A. G. Eddy	.50
Mrs. Jane Glasson	.50
W. H. Swartz	5.00
Mrs. J. Smith	.10
Caroline J. Brown	.75
John Bigwood	1.00

POOR FUND.

To send the Crisis to the Poor.

Previous acknowledgments	$30.45
Jonas Wendall (Tracts)	11.00

YOUNG PILGRIM POOR FUND.

Previous acknowledgments	$2.55

AMER. ADVENT MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments	$1,887.94
James Wiswell (pledge paid)	20.00
"C."	2.00
John Bigwood	1.50
Mrs. Jane Glasson	.50

SPRINGFIELD NATIONAL ADVENT CAMPMEETING FUND.

Previous acknowledgments	$7.00
Emma Maranville (pledge paid)	5.00

SOUTHERN MISSION.—No. 11.

Came to the city of Nashville, Tenn., and commenced a meeting in a hall, Feb. 8th. Had a fair congregation of interested listeners. I came to this city by the request of Bro. Hyde from Maine, who is here to teach the people how to convert cotton into cloth without sending it to foreign markets. But being a lover of truth, he cannot content himself without having the eyes of this people opened to see the truth. He has been laboring to this end in various ways; and finally I have come to his help.

Unexpectedly we could have the hall in which we commenced meetings no longer than Saturday night (Feb. 10th), on which night one unconverted person requested prayers. Many were getting interested to hear, and it seemed too bad to close. Our limited means forbade our hireing a costly hall, and a meeting house a little out of the city being offered us gratuitously, we commenced meetings there Sunday, Feb. 11. On a short notice we got out a fair congregation, and the people opened their eyes and ears; and we trust they will also open their hearts to receive the truth in the love of it. We continued each night through the week, and over Sunday the 18th.

A goodly number were interested to hear the reasons for our hope, and treated us with great kindness, and some subscribed for the *Crisis* and *Banner*. I have also left works in their midst setting forth the different features of our faith. We leave Bro. Hyde to water the seed that has been sown. He is an earnest brother, and will let his light shine.

It has not been my object on this mission to organize churches, but to spread the light among all churches, without waging war on their organizations, leaving all free to enjoy the new light where they are, as long as they can feel liberty to do it, with the special caution never to smother the truth of God to please men. But I am receiving news from different quarters indicating that a line must soon be drawn.

One Bro. writes: "A cloud of opposition seems to be rising against those who are searching the Scriptures for the truth." I have news that one minister expects soon to be tried for believing and preaching this system of truth. Another minister thus writes me: "We now feel sure that sooner or later we will have to separate and organize for ourselves."

When the matter comes to this point, that men must give up the truth, or seek a new home, the lover of truth will soon decide what course to pursue. Much seed has been sown already, and much is springing up. Every effort now to exterminate the crop, will only help scatter the seed. The cry of "heresy" comes too late to keep the truth out of the South. The South, as well as the North, contains some men who dare think for themselves, and who dare believe God rather than men.
W. S.

☞ BRO. H. PRATT wishes to make the following correction:—

"I am made to say in the Report of the Worcester Conference, that I owned '*nine* houses in Springfield.' Now as this seems somewhat extravagant for an Advent preacher, and as many are inquiring if these things are so, I would simply say that when I was at Portsmouth I was told that a report was in circulation that I owned 'nine' houses in Springfield. I accepted it as a part of the christian's legacy. So when at the Worcester Conference Bro. Brittan said 'it would be a good time to sell out,' I said that *it had been reported* (this part I suppose the reporter of the Conference did not hear) that I owned *nine* houses in Springfield, and in pleasantry I said that I would 'sell the whole nine.' Here I would let the matter rest; but for the sake of my friends and the cause, I would say that the report to which I alluded was *utterly false*."

H. PRATT.

SUCCESSFUL EDITORS.—An English writer says:—

"A good editor, or competent newspaper conductor, is like a general or a poet, born, not made. Exercise and experience give facility, but the qualification is innate, or it is never manifested. On the London daily papers all the great historians, novelists, poets, essayists, and writers of travels, have been tried, and nearly every one has failed. 'I can,' said the late editor of the London *Times*, 'find any number of men of genius to write for me, but very seldom one man of common sense.' Nearly all successful editors are of this description. A good editor seldom writes much for his paper; he reads, judges, selects, dictates, alters, and combines; and, to do all this well, he has but little time for composition. To write for a paper is one thing, to edit a paper is another."

— To judge without reserve of any human action is a culpable temerity, of all our sins the most unfeeling and frequent.

Correspondence.

From Bro. A. P. Moore.

Beloved Brn. and Srs., Greeting:—It is a long time since you heard from me through the columns of the *Crisis*, yet I have not been idle all this time, I assure you. I have been doing what I could in spreading the "gospel of the kingdom" "at hand."

Since leaving the *Crisis* Office last spring, my health has very greatly improved, so that I have gained twelve pounds. I worked out of doors through the spring and summer through the week, and preached Sundays as the way opened. We came into this new field trusting in God. We soon found prejudice was very strong. Some would look at us and shun us as though we were wild animals; but we paid no attention to it, and kept right along serving the Lord daily. I saw it was no time for me to commence meetings here till we could live down some of the prejudice. We soon saw it giving way like dew before the rising sun. I attended the Baptist church, and the minister came to me at the close of the services, and invited me to preach for him when it was convenient. I told him I would. Seeing that Bro. Couch was coming out to Western New York, I tried them for their house for him to preach in, and they very readily granted it, and he came and preached two good strong discourses on the prophecies, which caused some considerable stir.

I have preached twice in the same house since, and once in the Presbyterian church, and assisted at communion, where a few years ago my wife was excluded from their table because she was an Adventist. Have since started a meeting in a school-house a mile from home, in a small village where there is no meeting-house, but one about a mile and a quarter from there. Have had a full house, and the interest has increased from the first. I hope, I expect to see a church raised up that shall with us wait for the Lord from heaven, because we have prayed for it ever since we have been here, and have waited for the Lord to open the way before us. We feel greatly encouraged.

It has been my lot to labor mostly in new places since I came into this State. Have missed some of the blessed associations of the East. Have traveled the past year, to preach the gospel, nearly four thousand miles, and have received $70.02 more than my car fare, yet the Lord has stood by us, and we will continue to serve him to the best of our ability. I was offered a position where I could receive $1456 a year if I would give up preaching, but could not do it.

Several churches were very desirous that I should settle with them, but my health was such I did not dare do it. Have a little place where I keep a horse, cow, and fowls, and have raised corn and potatoes to live on through the winter. Am willing to work. I *believe* the truth that has called us out, and feel the woe upon me if I do not preach it, and so I will still go on doing the best I can, trusting in the Lord, for we have ever found that it is not in vain to trust in him. "No good thing will he withhold from them that walk uprightly," and if it does not come in one way, it will in another. I preached six Sundays to one congregation, and only received $2.85, yet the Lord blessed his truth, and we expect a recompense "at the resurrection of the just." How many of you Eastern preachers would preach on that salary long?

Well, we mean by God's grace to be faithful and "sow beside *all* waters." The Judge standeth at the door, and men must be warned. Pray for us, that we may have grace to endure unto the end, and hear Jesus say unto us at last—"Well done, good and faithful servant." Yours in the "highways,"

A. P. MOORE.

Linden, Genesee Co., N. Y.

Extracts from Letters.

BRO. O. W. KIMBALL writes:—"I am still in the field. Have labored some during the past six months at Snaptown, East Concord, and my labors with others have been blest. The brethren have been over from the Street and held prayer-meetings; which have been the means of doing much good. Sinners have found Jesus, and others are interested. Would that other churches might do the same, and, when an opportunity presents itself, go out into the highways and hedges; for time is very short. If we work, we must work quickly. How much responsibility rests upon us as ministers.

Met with the church at Dover, Sabbath, Feb. 18th. Here they are still holding on and looking for Jesus. They seem to be determined to face the storm until Jesus comes. Had a good congregation at Keene, Feb. 25th. Here the place of worship is small, but neat and convenient. Congregation not very large, but very attentive. This is the home of Bro. T. L. Hall, who seems to be a faithful man of God. Called on Dr. H. H. Darling, who has been a believer in the coming of the Lord for many years. He has done and is still doing much for the cause; is a generous, free, and open-hearted man. Also called on Bro. Stiles, of the Cheshire R. R. Co.'s works. Had an interesting talk about Jesus and his coming.

This world has lost all its charms for me. I am glad that Jesus loves me, and I expect soon to meet him face to face, when all trials will end."

BRO. S. GOODHUE writes:—"I notice by what Bro. Munger wrote a few weeks ago that somebody owes the *Crisis* office $10,000. Now it does appear to me that there is a fault with somebody, and perhaps I am guilty. If you will send me a list of names of those who take the *Crisis* in this town (Wilmot, N. H.), and how much is due from them up to the first day of April, 1872, I will square the account by sending the money by return express; and if I cannot get it of those who owe for the paper, I will give it. I believe it is best to square up the bill *at once*.

I know of some who have not paid anything for the paper for years, but who use tobacco, and say at the same time that they cannot be saved unless they cease to use it. Now we have the poor who want the paper; and as they receive it from week to week it is like 'heavenly manna,' and I say let them have it without money and without price, and I will help pay for it. And I want to say to the brethren in every town in this State, let some one in every town take hold of this business in earnest, and let us square up what is due from New Hampshire before the first day of April, 1872. It the Lord is coming within a few short months, what is the use of adding farm to farm, or merchandise to merchandise, and thus be heaping up treasures for the last days?"

BRO. P. G. BOWMAN writes:—"The opposition heretofore existing against us, seems to be giving way to a better feeling. So much for returning good for evil. Glory be to God, the truth is spreading, and the people are embracing it. Last Sabbath was a glorious day at both of my appointments. The congregations are increasing. In the morning one soul united with us, and in the afternoon the power of God came upon us. The people wept in the house and out of the house. We had a shout in the camp and six more cast in their lot among us. My soul was on the wing. Blessed be his name, my soul has heaven and peace within. O, when will the love of God take possession of every heart? the love that casteth out all fear that hath torment; that overcometh the world; that burns like fire within, and consecrates all we have and are to our royal Nobleman, whom we soon expect to see coming in the clouds of heaven with power and great glory."

BRO. W. H. H. ARNOLD writes:—"I have been holding meetings in Exeter, R. I., in a small place called Tug Hollow. Twenty-one have found peace in believing. One has been baptized. The Lord is doing a great work in this part of his vineyard."

BEST BOOK FOR EVERYBODY.—The new illustrated edition of Webster's Dictionary, containing three thousand engravings, is the *best book for everybody* that the press has produced in the present century, and should be regarded as indispensable to the well-regulated home, reading-room, library and place of business.—*Golden Era.*

ELDER GRANT.—Last evening the Academy of Music was completely packed, it being the occasion of the delivery of the last of Elder Grant's series of lectures on Prophecy. After devotional exercises, the speaker began by an allusion to the theories of previous lectures and directed the attention of his hearers to the allusions in the book of Revelations to the woman that rode upon the beast with seven heads. The woman, dressed in scarlet, represented the church. The beast, the temporal power by which the church was sustained. He then proceeded to illustrate from history in verification of prophecy, his theory of the rise, existence and fall of the Church of Rome. The seven heads, he remarked, represented first the seven hills of Rome; then the seven original powers and nations that have since the reign of Justinian supported the church. From the reign of Justinian to the late disaster to the Napoleonic dynasty he contended that the prophecies had been verified; and claims that Napoleon III. is the power that is represented by the seventh head of the beast. This head according to the prophecies was to be cast into the depth, and was to rise again. This he illustrated by the fate of Napoleon I. and Napoleon II. He believed that should this step in the prophetic course occur we shall be much nearer the coming of Christ than many imagine. He averred his belief in the prophecies, and urged upon his hearers the necessity of preparing for the great event. The audience listened with the closest attention, and appeared to be greatly impressed with the discourse. This evening a discussion on the nature and destiny of man will take place between Elder Grant and Dr. Truesdell. The Elder holds that man is not endowed with an immortal soul, but that immortality is exclusively the gift of God through Jesus Christ; that the dead are unconscious and will so remain until the literal resurrection; that this earth is to be restored to its Eden state, and made the saints' home, Christ the King, dwelling in the New Jerusalem, the metropolitan city, that is to come down from the heavens, and be located where is now the land of Palestine. The wicked, the finally impenitent, are, according to the Elder's views—which he will express in debate to-night—be cut off, destroyed, burned up; shall become as though they never had been. Dr. Truesdell, an accomplished speaker, will maintain the orthodox doctrines of natural immortality, and eternal misery for the wicked as the penalty of their transgressions.—*Sacramento Record, Feb. 15th.*

Married.

WILLIAMS—MUGRIDGE. At Portsmouth, N. H., Feb. 17th, by Eld. Joseph W. White, Mr. MARTIN V. B. WILLIAMS, of Kittery, Me., and Miss MARY E. MUGRIDGE, of Portsmouth, N. H.

Obituaries.

HICKS. Sr. Celia A. Hicks, wife of Marcena A. Hicks, and daughter of Alvin Cudworth, of New Rutland, Ill., fell asleep in Jesus, Feb. 19th, 1872, aged thirty-four years, eleven months, and two days.

Sr. Hicks embraced the Lord Jesus as her Savior when about twelve years old, and joined the Methodist church, and remained a consistent member of that society till 1853, when she embraced the faith of the soon coming of the Lord, and was baptized by Bro. Pratt. Of her it may be said that she constantly and faithfully fought the good fight, and perseveringly pursued the christian course, and kept the faith. She rests from all labors and suffering, which were very great during the last eight weeks of her life, but in them all not a murmuring word escaped her lips. She was happy and resigned to her Father's will. Her great loss to the afflicted husband and dear children and aged father cannot be told.

RAYMOND. Fell asleep in Jesus, in Plymouth, Mass., Feb. 3d, 1872, E. S. Raymond, aged sixty-two years and six months.

Bro. R. was a christian, loved by a large circle of friends and kindred, who deeply mourn their loss. He leaves five children and a sorrowing widow to drink the bitter cup of affliction, and henceforth to tread alone life's uneven way, and yet not alone, for the widow's God is with her. The church has lost a faithful, zealous worker, and a bright and shining light. Funeral service conducted by the writer. MRS. J. R. BOYNTON.

QUIMBY. Fell asleep in Jesus, at Deerfield, N. H., Jan. 26th, Bro. Timothy Quimby, aged sixty-seven years.

Bro. Quimby had long been looking for the appearing of Christ, and had passed through trials and disappointments; but he never regretted the sacrifice he had made. He was faithful unto the end, and died in the triumphs of faith, with the assurance that in a few months he would hear the voice of Jesus, and come forth to immortality. Opening prayer at funeral service by Bro. Payne. Sermon from Ps. 17: 15, by the writer.

E. MORRILL.

SMITH. Died in Portsmouth, N. H., Feb. 15th, 1872, Willie Forrest, son of Frank P. and Elma M. Smith, aged four years and five months.

The funeral services were conducted by the writer, assisted by Brn. Piper and Owen. Words of comfort were spoken from 2 Kings 4: 22.

J. W. WHITE.

Summary of News.

FOREIGN.

Cable News.

GREAT BRITAIN.

ATTEMPTED ASSASSINATION OF THE QUEEN.

LONDON, Feb. 29. [*World's* Special.] As the Queen was re-entering the court-yard at Buckingham Palace after a drive through the park to-day, Arthur O'Connor, a Fenian, eighteen years of age, sprang over the wall, rushed up to the carriage and struck the Queen on the breast with an unloaded pistol, at the same time presenting a petition for amnesty to Fenians, exclaiming "Sign or die!" Prince Leopold, who was seated in the carriage with the Queen, knocked the man down. O'Connor was seized and conveyed to prison. The Queen was perfectly calm. When O'Connor was questioned, he said his design was to frighten the Queen into doing justice to Ireland.

LONDON, March 3. [*New York World* special.] There is the best reason to believe that the British Government are prepared to consent to allow the arbitration of the Alabama claims to proceed, under agreement that in no event shall the sum awarded for damages exceed a certain stipulated amount.

FRANCE.

PARIS, Feb. 29. The *Rappel*, the publication of which was suspended some time ago, has again appeared.

The Count Chambord has made arrangements for a temporary residence at the Hague.

It is reported that President Thiers has again offered the Pope the hospitality of France, and that Austria has tendered His Holiness Salzburg Castle for a residence.

GERMANY.

BERLIN, Feb. 29. The extension of the fortifications of Metz and Strasbourg has been decreed.

BERLIN, March 2. The *North German Gazette* says that the latest communication of Antonelli to the Bishop of Strasbourg, with regard to the Concordat, in its application to Alsace and Lorraine, does not alter the situation. Each party desires to have the present arrangement abrogated, and it seems a new one is wanted by the Pope. The *Gazette* further says, apparently by authority, that the German Government will seek to arrange matters by legislation as favorably as possible to the interests of the church in Alsace and Lorraine.

ITALY.

ROME, Feb. 29. Gen. Magnani, Minister of War, has requested the Chamber of Deputies to vote an appropriation of 12,000,000 livres, to enable him to provide for the proper training of the army, and for the erection of buildings for the proper accommodation of the troops.

Garibaldi has published a denial of the report that he is connected with the International Society.

THE POPE TO VACATE THE ETERNAL CITY.

ROME, March 2. It is now believed that the Pope meditates departing from this city at an early day. The archives and jewelry in the Vatican are being securely packed, so as to be in readiness for removal. It is said that the Pope will go to Trent in the Tyrol.

ROME, March 4. Pere Hyacinthe delivered an address at a Protestant meeting to-night, on the diffusion of the Bible.

IMPERIAL NUPTIALS.—The Emperor of China is soon to be married, and has imported a pair of elephants to assist at the ceremony. His future consort is undergoing a careful training in the etiquette of court life. For three years the looms of Nankin, Hongchau and Canton have been engaged on the silks and satins for her bridal trousseau, and just now they are announced as completed, at a cost of nearly half a million in our money. While the bridegroom, who has the sun for his emblem, goeth forth drawn by elephants, his bride, who represents the moon, is to be borne to her palace on a palaquin composed entirely of strings of pearls.

DOMESTIC.

THE INTERNATIONALS.

New York, March 3. Garibaldi has accepted with thanks honorary membership of section 35 of the Internationals of New York. His letter bears the date of Caprera, Feb. 6. The organization has arranged for a mass meeting in Tomkins square on the 7th inst. to advocate the employment by the Government of all persons out of work.

THE JAPANESE EMBASSY.

Washington, March 4. At noon to-day the principal members of the Japanese Embassy, ten in number, were officially presented to the President.

THE INTERNATIONAL of Europe is now reported as working with extraordinary activity to reorganize on a basis which will defy all attack. Sections are formed in all parts of France. Agents heavily paid by the Supreme Committee fill the provinces and are recruiting adherents. The Central Council are making every effort to obtain payment of subscriptions in arrears, and are attempting to obtain, not only in France, but in all countries, an exact statement of the strength in men and money of the International. Its adherents are classified by categories of age and capacity.

In Brief.

—— One of the young Japanese students in this country has become a convert to Christianity, and now is awaiting the arrival of the Embassy that are soon expected from California, in order to get permission to make an open confession of his faith. One of his young countrymen did so not very long since, and was immediately called home to give an account of himself; but the account he gave was so far satisfactory that he has been sent back to America as an interpreter, with the present Embassy.——A very pleasant and appropriate custom is reported of a physician in North Yarmouth, Me., who, during the fifty years of his practice, has appropriated the proceeds of his professional services on the Sabbath, to benevolent purposes.——Yokohama, Japan, is to be lighted with gas. The company is of native formation, and the works are to be supplied from Glasgow, Scotland.——One of the passengers who was in the blockaded trains on the Union Pacific Railroad has died since reaching San Francisco, from the effects of fatigue and exposure.——The origin of the English newspaper is shrouded in mystery. So far as known, the first printed intelligence transmitted to different parts of the country, in a form somewhat resembling the newspaper, was the news of the descent of the Spanish armada in 1588.

Notices.

THE ANNUAL MEETING of the Mass. Second Advent Conference for the choice of officers, will commence in Chelsea, Mass., at the Second Advent Chapel on Heard Street, Tuesday evening, April 2nd, continuing day and evening, and over the following Sunday. The church of Christ worshiping at the Advent Chapel send greeting, and invite their brethren far and near to come up to this meeting and enjoy the freedom of the gospel in praying, singing, preaching, and exhorting one another, and so much the more as you see the day approaching. Let all the Advent churches in the State be represented at this meeting.

C. E. BARNES, *Secretary.*

We purpose this Conference to take the place of conferences occasionally held in Boston, which have been so profitable and successful in bringing together the lovers of the Savior's return from all parts of the country. We do not intend the business shall interfere more than possible with the time and spirit of worship. We earnestly invite all to come to this feast. We shall do our best to take care of and make you comfortable.

We expect to get a reduction of fares on the railroads coming to the city, which will be published in due time. J. COUCH, Pastor.

THE ADVENT CHRISTIAN Conference of Eastern Maine and New Brunswick, will convene with the church in Milltown, Me., March 28th, 1872, and continue over the next Lord's day. Come praying, and unite for the salvation of sinners. Brn. A. Ross, J. M. Tozier, and others, are expected to be present to preach the word.

M. W. CORLISS.

THE church raised up at Ooltewah, Tenn., under the labors of Sr. Hastings and Bro. Davis, are trying to build them a place to worship in. They are very poor in this world's goods, but rich in faith, and are ardent lovers of the south. Any one wishing to help them, can send to Hezekiah Davis, Woodstock Valley, Conn., or Mrs. H. B. Hastings, 19 Lindall St., Boston, Mass.

THE next quarterly meeting of the A. C. Conference of Northern Pennsylvania and Southern New York, will be held with the church in Hornellsville, N. Y., commencing Friday evening, March 22nd, to continue over the Sunday following.

J. W. TAYLOR, President,
A. H. BRIGGS, Secretary.

THERE will be a conference meeting in Garland Village (Town house), commencing March 14th, at seven o'clock P. M., to hold over the Sabbath. H. B. Seavey, Jer. Carr, and N. G. Reed are expected to preach the word. Call on Brn. Millet and Field. In behalf of the brethren,

O. G. TRUNDY.

THE NEW YORK Adv. Chris. Conference will convene with the Church in Lockport, on Thursday evening, for its next quarterly session, March 14th, and continue through the week and over Sunday. All are invited. It is hoped there will be a large attendance, and a *full* representation by delegates, as there will need be some judicious planning for the next annual meeting in June. Shall there be a campmeeting as last year—where? Pray for this meeting, and come praying. *Do not forget the collection.*

D. COGSWELL, Pres.
WM. E. BROWN, Sec.

THE THIRD Quarterly Meeting for the E. Dist., Wis., will be held with the Church at Cassel's Prairie, Sauk County, Wisconsin, to commence Friday evening, March 22d, and hold over Lord's day. Let there be a general rally at the commencement of the meeting. Come from the closet, and bring a blessing with you.

GEO. THOMPSON.

HAVING been divinely blessed in preaching the blessed gospel of Christ in different places, I feel desirous of occupying my time more fully in this heavenly calling, and so would notify any who would be willing to assist me in appointments, to address me by letter, or otherwise. WM. HOBBS, *Cambridgeport, Mass.*

ELD. JOHN COUCH is pastor of the Second Advent Church in Chelsea, Mass., and all communications relative to supplying the desk must be directed to him hereafter.

Appointments.

☞ *We would say to our preaching brethren that it is necessary we should receive their appointments as early as* TUESDAY MORNING, *as our paper goes to press about noon; otherwise they will not be inserted till the week following.*

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL.

J. T. Dixon..........Sunday, March 10th

BOSTON (BRANCH CHAPEL) 1735 WASHINGTON STREET (Corner of Madison Street.)

Love Feast at 10 A.M. Preaching at 11 and 2½ P.M. Eve. 7. Prayer meeting Tuesday and Thursday evenings.

Sunday, March 10th, and onward from week to week as the Lord may direct. Meetings on Tuesday, Wednesday, Thursday, and Friday evenings of each week. JOHN G. HOOK, AND OTHERS.

T. N. Sherman..........Sunday, March 24th

Christian Temperance Meeting Monday evenings.

CHARLESTOWN (*Hall No. 70 Main Street.*)

Prayer meetings Tuesdays and Fridays, 7½ o'clock.

G. W. Brown..........Sunday, March 10th

CHELSEA, MASS. (*Advent Chapel, Heard Street.*) J. Couch Pastor.

L. T. Cunningham..........Sunday, March 10th
C. E. Barnes..........Sunday, March 17th

EAST BOSTON, (*Central Hall, 152 Meridian Street.*)

Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.

Allen Damon..........Sunday, March 10th
Joseph W. White..........Sunday, March 24th

HYDE PARK, MASS.

T. M. Preble..........Sabbath, March 10th
M. Batchelor..........Sunday, March 17th

Richmond, Me. (Read meeting-house) evening, March 12th.
Bath, Me..........evenings, March 13th and 14th and Sunday, March 17th. J. COUCH.

Concord, N. H. (at Phoenix Hall) Sunday, March 17th, and continue eight days. Three meetings each day. JOHN G. HOOK. M. W. LUTZ.

Foxboro, (Union Hall)..........Sunday, March 10th
Natick..........Sunday, March 17th
Tremont, Mass..........Sunday, March 24th
J. S. WHITE.

Marblehead, Mass..........Sunday, March 10th
Westerly, R. I..........Sunday, March 17th
L. BOUTELL.

Cambridge..........Sabbath, March 17th
H. PRATT.

Fitchburg, Mass..........Sunday, March 10th
H. F. CARPENTER.

Philadelphia, Pa..........March 8th, 9th, and Sabbath, March 10th.
New York..........March 11th and 12th
Boston, Mass..........March 13th, 14th, and 16th
Concord, N. H. (Phoenix Hall) Sunday, March 17th till 25th. Three meetings a day for eight days.
MARVIN W. LUTZ.

Lynn, Mass..........Sunday, March 24th
M. BATCHELOR.

West Troy, N. Y..........Sabbaths, March 3d and 10th
Wilbraham, Mass..........Sabbath, March 17th
Bristol, Ct..........Sabbath, March 24th
Woodstock Valley, Ct..........Sabbath, March 31st
Will be at Stafford Springs three o'clock P. M.
Putnam, Ct..........Sabbath, April 7th
H. MUNGER.

Highlandville, Mass..........Sunday, March 24th
D. M. LEAVITT.

Lynn, Mass..........Sunday, March 10th
Cambridgeport, Mass..........Sunday, March 24th
J. T. JORDAN.

Bradford, N. H. (Bush meeting-house)..........Sunday, March 10th. D. W. DAVIS.

South Sutton, N. H..........Sunday, March 10th
Strafford, N. H. (Roberts' school-house) Sunday, March 17th. J. H. F. VARNEY.

Wilbraham, Mass..........Sunday, March 24th
A. M. HIGGINS.

Dexter (as Bro. French may arrange) March 7th and over Sunday.
Garland (conference)...March 14th, and over Sunday
H. B. SEVEY.

Charlton, Mass..........Sunday, March 10th
GEO. A. STREETER.

Dorchester, N. H. (Town House) evening, March 9th, and over Sunday, the 10th. H. C. WILLOUGHBY.

Putnam, Ct..........Sunday, March 10th
Brimfield, Mass..........Sunday, March 17th
Woodstock Valley, Ct..........Sunday, March 24th
Wilbraham, Mass..........Sunday, March 31st
P. S. BUTLER.

Providence, R. I..........Sunday, March 10th
Charlestown, Mass..........Sunday, March 24th
Rocky Brook, R. I..........Sunday, March 31st
WM. STUART.

Cambridgeport, Mass..........Sunday, March 10th
A. SIMPSON.

Brockport, N. Y..........Sabbath, March 10th
WM. INGMIRE.

West Jamcid..........Sunday, March 10th and Tuesday evening, March 12th. Z. T. WOOD.

Exeter, N. H..........Sunday, March 17th
J. W. BRIDGE.

West Meriden, Ct..........Sunday, March 10th
New Britain, Ct..........Sunday, March 17th
Holden, Mass..........Sunday, March 31st
New Haven, Ct..........Sunday, April 7th
Albany..........Sunday, April 14th
Springfield, Mass..........Sunday, April 21st
WM. N. PILE.

Kiddersville, East Colebrook, N. H., Sun., March 11th
Pittsburg, Burd, N. H...evenings, March 13th and 14th
U. G. LADD.

Lake Village, N. H. (North Church) evening, March 16th, and over the Sabbath.
Newhampton (at Bro. Wallace's) evening, March 13th
F. S. RANSOM.

Pittsfield, N. H. (Jennes Pond) at house of J. Buzzell, evening, March 9th, and Sunday, the 10th.
N. B. MCMURPHY.

Wrightville, Ct..........Sunday, March 17th
WM. J. RIPLEY.

Hudson, Mass..........Sunday, March 10th
GEO. SEDERQUEST.

Harrison Centre, Me. (school-house) Sunday, March 10th. JARED WHITMAN.

Lynn, Mass..........Sunday, March 17th
Vernon, Vt..........Sunday, March 24th
Bristol, Ct..........Sunday, March 31st
Southington, Ct..........evening, April 2nd
Pleasant Valley, Ct..........evening, April 3d
New Britain, Ct..........evening, April 4th
Warehousepoint, Ct..........evening, April 5th
E. OWEN.

Belgrade Mills, Me..........Sunday, March 17th
Orrington, Me. (at the corner school-house) Sunday, March 24th. GEO. W. BROWN.

Seabrook, N. H..........Sunday, March 17th
GEO. W. BROWN.

Bridgewater, Vt., March 10th, and through the week. Lectures on the coming of the Lord in 1873.
Gloucester, Mass..........Sunday, March 17th and through the week. N. H. BARBOUR.

Barnstead, N. H. (White Oak Ground) Sun., March 10th. J. T. LIBBY.
C. H. WILLEY.

Lake Village, N. H..........Sabbath, March 10th
Laconia, N. H..........Monday evening, March 11th
C. W. SARGENT.

Craiges Mills, Oxford, Me..........Sunday, March 10th
East Monmouth, Me..........Sunday, March 17th
J. ALBERT LIBBY.

Hampton, N. H..........Sunday, March 10th
T. W. PIPER.

Suncook, N. H..........Thursday evening, March 7th
Boscawen, N. H. (Gulf dist.) Friday evening, March 8th, and over Sunday, March 10th.
Salisbury, N. H. (Smith's Corner) Monday evening, March 11th.
Hampton, N. H..........Friday evening, March 15th
Rye, N. H..........Sunday, March 17th
ENOCH MORRILL.

Harrison, Me. (where Bro. H. Kimball may appoint) Sunday, March 24th. E. M. HAGGETT.

Albany, N. Y..........Sunday, March 10th
Saratoga, N. Y..........Sunday, March 17th
Bridgeport, Ct..........Sunday, April 7th
MRS. M. L. DURAND.

Bristol, Conn..........Sunday, March 17th
S. C. HANCOCK.

Topsham, Me. (Smith school-house) Sun., March 10th
Monmouth Centre.....evenings, March 15th and 16th and over Sunday, March 17th.
Lewiston, Me..........Sunday, March 24th
WM. H. DOUGHTY.

Holden..........Sunday, March 10th
DAMON NICHOLS.

Suncook, N. H. (Bartlett Hall)...Sabbaths, March 10th and 17th. O. W. KIMBALL.

Bristol, Ct..........Sunday, March 10th
ENOCH PHELPS.

Concord, N. H. (at the Bethel)..........evening, March 9th and over Sunday, March 10th.
Newhampton, N. H. (at Bro. Veasey's) eve., March 16th.
Meredith, N. H. (Dolloff Hall)...Sunday, March 17th
Dorchester, N. H. (Town House)...Sun., March 24th
Campton, N. H. (Bump school-house) Sun., March 31st
If these conflict, please write me at Campton, N. H.
JOHN H. EVANS.

Franklin, N. H. (Burleigh school-house)..........evening, March 16th.
Northfield, N. H. (Oak Hill school-house) Sabbath, March 17th.
Fisherville, N. H. (at Bro. Waldron's) Monday evening, March 18th. SIMEON HOYT.

Danbury, N. H. (school-house district, No. 6) evening, March 9th, and over the Sabbath.
F. S. RANSOM.
J. B. S. PILLSBURY.

West Ossipee (as Bro. Lord may appoint) Thursday evening, March 7th.
Sandwich (where Bro. Hodgdon may appoint) Friday evening, March 8th.
Melvin Village..........Sabbath, March 10th
C. S. SHATTUCK.

Lisbon Village, N. H..........Sunday, March 10th
Sugar Hill, N. H..........evenings, March 13th and 14th
West Groton, Vt..........Sunday, March 17th
St. Johnsbury, Vt..........Sunday, March 24th
Caswell Borough, P. Q..........Sunday, March 31st
F. M. DRAKE.

Kennebunkport, Me...Sundays, March 10th, 17th, and 24th. WM. C. STEWART.

Rye, N. H..........Sunday, March 10th
MRS. L. E. SAULPAUGH.

Wakefield, Mass..........Sunday, March 17th
JOSEPH W. WHITE.

East Landaff, N. H..........Sunday, March 10th
Warren Summit, N. H..........Sunday, March 17th
Swiftwater, N. H..........Sunday, March 24th
North Haverhill, N. H..........Sunday, March 31st
GEO. E. BROWN.

Holderness, N. H. (True school-house) Sunday, March 10th. S. DINSMORE.

Westboro, Mass. (Chapel)..........Sunday, March 10th
Clinton, Mass..........Sunday, March 17th
Northfield, Mass..........Sunday, March 24th
Hinsdale, N. H. (at Frank Streeter's house) Sunday, March 31st. Will Bro. Thomas meet me at the Hinsdale depot March 29th, the first up train from Northfield?
Keene, N. H..........Sunday, April 7th
East Acworth, N. H..........Sunday, April 14th
Northville, in the town of Newport, N. H., Sunday, April 21st. E. COTTON.
If these conflict, write me immediately at Fairhaven, Mass. E. C.

At Bro. Shepard's, six miles from Prescott, Wis., Sunday, March 10th.
Cottage Grove, Minn..........Sunday, March 17th
Independence, Minn., near Armstrong Landing, Sunday, March 24th. JED. RAYMOND.

Grattan, N. H..........evening, March 7th
Hebron, N. H. (McClure school-house) evening, March 8th, and over the Sabbath, March 10th.
Holderness, N. H. (Brick school-house) evenings, March 12th and 13th.
Holderness, N. H. (True school-house) Sab., March 17th. G. H. WALLACE.

Lake Village, N. H. (North Church) evenings, March 6th and 7th.
Brookfield, N. H..........evening, March 8th and over Sunday, the 10th.
Suncook, N. H. (Bartlett's Hall) evening, March 21st and over Sunday, the 24th. G. F. HAINES.
If these conflict, write me at once at Belmont, N. H., Box No. 1.

Biddeford, Me..........Sunday, March 10th
B. S. EMERY.

Strafford, N. H. (Roberts' school-house) Sun., March 10th.
East Rochester..........Sunday, March 24th
EDWIN B. WELLS.

Newcastle, N. H..........Sunday, March 10th
J. L. CHUTE.

Barnstead, N. H. (Clark Corner) Sunday, March 17th
JOHN PARSONS.

Steep Falls, Me..........Sunday, March 10th
South Casco, Me..........Saturday evening, March 16th and over Sunday. C. H. SWEET.

Saratoga Springs.....evenings, March 11th and 12th
Albany, N. Y..........Wednesday evening, March 13th
Pauline, N. Y., one week, commencing Thursday evening, March 14th.
New Milford, Ct., one week, commencing Sunday, March 24th. H. K. FLAGG.

Southington, Ct..........Sunday, March 10th
B. HITCHCOCK.

West Lebanon, Me. (as Bro. Watson may appoint) Sunday, March 10th. Will some one meet me at Milton, Three Ponds, last train Saturday?
Farmington, N. H..........Sunday, March 17th
Barnstead, N. H. (Clarktown)..........Sunday, March 24th
Dover, N. H..........Sunday, March 31st
C. H. PARSONS.

Beaver, Beaver Co., Pa..........Sunday, March 10th
Lockport conference (Mother Ongley will be with me the Lord willing) March 14th to 17th.
Warrensville, Lycoming Co., Pa., and in that neighborhood, from March 20th to 24th.
Canton, Bradford Co., Pa..........evening, March 26th
Millport, Chenung Co., Pa..........March 27th
Brockport, Monroe Co., N. Y..........Sunday, March 31st
Buffalo, N. Y..........Sunday, April 7th
JOHN T. ONGLEY.

Anthony Village..........Sunday, April 7th
WM. STUART.

Bangor, Sunday, March 10th, and continue in that section as long as it may seem duty.
ISRAEL DAMMAN.

WORCESTER, MASS.

M. Batchelor..........Sunday, March 10th
Wm. Bodge..........Sunday, March 17th
Wm. N. Pile..........Sunday, March 24th
S. S. Brewer..........Sunday, April 14th
Geo. W. Brown..........Sundays, April 21st and 28th
Will S. C. Shattuck come to Worcester March 31st and April 7th to preach? If so, please send notice to *Crisis.*

SPRINGFIELD, MASS.

A. A. Phelps..........Sundays, March 10th and 17th
J. B. Cook..........Sundays, March 24th and 31st
E. Owen..........Sunday, April 7th

LOWELL, MASS.

B. S. Emery..........Sunday, March 10th
W. H. Mitchell..........March 17th and 24th
M. Batchelor..........Sunday, March 31st

CHICOPEE FALLS, MASS.

Henry Pratt..........Sunday, March 10th

LAWRENCE, MASS.

A. M. Higgins..........Sundays, March 10th and 17th
C. E. Barnes..........Sunday, March 24th
T. L. Churchill..........Sunday, March 31st
M. Batchelor..........Sunday, April 7th
G. H. Wallace..........Sunday, April 14th

PORTSMOUTH, N. H.

E. Owen..........Sunday, March 10th
John G. Hook is expected March 17th.
N. Glidden..........Sundays, March 24th and 31st
J. T. Dixon..........Sundays, April 7th and 14th
G. W. Brown..........Sunday, April 21st
B. S. Emery..........Sunday, April 28th

CONCORD, N. H. (Centre Street.)

S. S. Brewer..........Sabbath, March 10th
I. C. Wellcome..Sabbaths, March 17th, 24th, and 31st
W. H. Mitchell..........Sabbaths, April 7th and 14th
A. Ross..........Sabbaths, April 21st and 28th

CONCORD, N. H. (Bethel.)

G. P. Haines..........Sunday, March 17th
Wm. H. Mitchell..........Sunday, March 31st
T. W. Piper..........Sunday, April 7th

ROCHESTER (Cocheco Hall.)

J. G. Smith..........Sunday, March 10th
—— Davis and wife..........Sunday, March 17th
R. F. Emerson..........Sunday, March 24th

MELVIN VILLAGE, N. H.

C. H. Shattuck..........Sunday, March 10th
T. W. Piper..........Sunday, March 31st

GREAT FALLS, N. H. (Franklin Hall.)

C. S. Emerson..........Sunday, March 10th
D. F. Leavitt..........Sunday, March 17th
C. S. Shattuck..........Sunday, March 24th

GREAT FALLS, N. H. (Advent Hall.)

J. H. F. Varney..........Sunday, March 10th
J. Bickford..........Sunday, March 17th
Geo. W. Brown..........Sunday, March 24th

SEABROOK, N. H.

Joseph Pinkham..........Sunday, March 10th
T. W. Piper..........Sunday, March 17th
W. M. Harmon..........Sunday, March 24th

DOVER, N. H.

D. M. Leavitt..........Sunday, March 10th and 17th
D. F. Leavitt and C. S. Emerson..........Sundays, March 24th and 31st, and through the intervening week.
Allen Damon..........Sunday, April 14th

SOUTH BERWICK, ME. (GREAT WORKS.)

Joseph W. White..........Sunday, March 10th
E. H. Wells..........Sunday, March 17th
T. L. Churchill..........Sunday, March 24th

PORTLAND, ME. (Union Hall.)

John Couch..........Sabbath, March 10th
T. W. Piper..........Sabbaths, March 17th and 24th
C. Goud..........Sabbath, March 31st

SOUTH ELLIOT, ME.

Geo. W. Brown..........Sunday, March 10th
J. L. Chute..........Sunday, March 17th

COLLINSVILLE, CONN.

R. K. Stark..........Sunday, March 17th

GUILFORD, CT.

A. Elliot..........Sunday, March 10th
Enoch Phelps..........Sunday, March 24th
G. L. White..........Sunday, April 7th

HARTFORD, CT. (Bliss Hall.)

O. D. Woodruff..........Sunday, March 10th
Mrs. M. L. Durand..........Sunday, March 31st

MERIDEN, CT.

W. N. Pile..........Sunday, March 10th

PORTLAND, ME. (Union Hall.)

Meetings are now held in Union Hall, on Free Street, entrance nearly opposite the Baptist church. Brethren will please correspond with H. C. Freeman, 62 Green Street.

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Sunday, Sabbath school at 10 A. M. Preaching at 3 and 7½ o'clock. Prayer meeting Wednesday evenings.
M. R. PRENTERPLACE, Pastor.

☞ There will be meetings at Suncook, N. H. (Bartlett Hall) every Sabbath, at 10½ A. M. and 1½ and 6 P. M.

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Meetings every Sunday, at 10½ o'clock A. M. and 7½ evenings. Also Wednesday and Friday evenings.
J. N. WILFONG, Cor. Sec.

PHILADELPHIA, PA. (*Adv. Chris. Church, corner of Ninth and Spring Garden Streets.*)

Meetings are held every Sabbath at 10½ A. M. and 7½ P. M. Prayer and conference meeting Friday evenings. F. H. BURBANK, Pastor.

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Monday, (class meeting), seven o'clock P. M.
Wednesday, (preaching), seven o'clock P. M.
Friday, (prayer and conference), seven o'clock P. M.
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☞ My address hereafter will be 229 *South 5th Avenue.* All letters and packages designed for the "Mission" must be sent to the same address, omitting "Star of Hope Mission," *especially* on letters containing money. ANNA E. SMITH.

☞ Meetings are held at Second Advent Hall, 153 Hollis Street, Halifax, N. S., every Lord's day, at 11 A. M. and 7 P. M. Also prayer meetings Monday and Thursday evenings.

Business.

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☞ We cannot discontinue or send your orders, unless you give us the POST OFFICE and STATE in PLAIN LETTERS.

☞ ROBERT V. PHILIPS—Forwarded your letter to the Editor in California.

ARTICLES RECEIVED.—E Moss, E Morrill, H Davis, J B Morgan, D Eastman, B Knepper, N D Babcock, W Churchill, D F Newton, J G Clegg, Mrs. J R Boynton, E Phelps, O W Kimball, G F Hendrickson, C W Sargent, S L Manley, A J Goodwin, T F Sargent, A P Moore, J S White, P G Bowman, J B Wells, P A Smith, A A Hoyt, H M Thompson, J S Tilton, C Angle, E Rice, W Valentine, J W White, W Hobbs, S Whitney, N H Barbour, W H Arnold, J B Mooney, H Pratt, L T Cunningham.

CASH RECEIPTS FOR BOOKS AND TRACTS.—R D Johnson 40c, A R Garey 50c, S J Jackman 50c, J R Hopkins $1.31, Geo S Gates 50c, A J Finch 50c, L Record 50c, F S Bradford 15c, N A Hitchcock 50c, J T Hussey 25c, W Elwood 35c, C Green $1 60, S Cole 25c, H Davis $2.25, J S Schoonmaker 25c, J R Mathews 15c, Wm Elliott 50c, Geo W Smith 35, F H Bruce 25c, C Harden 35c, C Campbell $1.00, J Whitecar $1.50, H P Chase 25c, H S Sturdevant 25c, T F Hubbard 50c, J W Addison 90c, J V Himes $50 00, J M Cobb 40c, E S Bugbee 65c, M E Otis 60c, W E Brown $15.00, H R Tryon 35c, T A Verge $2.10, Geo E Farr $1 00, L M Kidder $1.00, C W Buvinger $3 20, J T Ongley $6 90, S D Welsh $2 55, J B Bower 75, C F Lathrop 25c, R T Price $2.00, E S Davison $3.50 W H Fleet 45c, Geo Brewster $1.30, Dr V R Perkins 62c, R V Phillips 93c, J W Leete 50c, M Wing 35c, P J Wadleigh 6c, H Bean 35c, S Gadsley 10c, H E Whipple 25c, H Matteson $1.00, J Sheffield $1.56, C M Burt $2.00, G P Persons $1.00, O D Snow $1.00, J Card 50c, W Babcock 50c, W W Waterhouse $1.25, T G Bartlett 35c, L A Hart 10c, A Cook 50c, B Knepper 50c, J W Austin $1.50, A J Glover 10c, J A Bowling 10c, J Nation 20c, T W Gile 25c, Geo Stockwell 6c, H W Norville 35c, J Tracy $2.00, E M Hulbert 28c, N B Weston 75c, J W Bridge $3 50, L Byam 45c, Mrs S H Woods 25c, Mrs A Becker 75c, Mrs R R Hammond 55c, R Osman 50c, S Albrant $1.00, F Bradley 25c, Mrs N A Russell $1.50, H T Hart $1.00, O E Kingsbury 30c, W R Russell $1.50, W Weare 50c, W O Higley $1.32, E S Gilbert $3.80, J H Brown $1.00, E S Bugbee 30c, Wm G Morrell $4.50, R Phinney $1 00, D Newton 60c, Mrs A Field 45c, J N Wilfong $19.50, C P Garfield 80c, E Melcher 25c, W G Churchill 40c, A R Garey $2.75, B F Macintire $2 00, T A Crane $1.00, E A Gardner 50c, J B Elliott 25c, H Pratt $3 50, S S Mooney $1.05, D Cogswell $14 00, S G Low $3.60, Eld. J Florry 60c, M Coons 50c, A E Babcock 50c, S Leonard 75c, G W Stetson $10.50, J L Branson $1.30, U Smith 51c, P S Converse $2.35, C H Locke $1.22, F Schillinger 75c, T Wheeler 50c, C Atwood 75c, E L Cook 75c, S Logan 25c, O Dore $1.50, C J Priest 50c, M A Elliott 25c, J H Harding 35c, A Damon 25c, S Roby 50c, J Taylor 50c, H W Barlow 29c, F H Burbank $2.0), B Tuttle $1.75, A Scovel $1.25, T P Whipple 10c.

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By Freight—J V Himes.

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Wakefield, Mass.	*G. R. Tysser.*
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From an unmeasured height I see
Jesus, my friend, coming to me!

Majestic on thy radiant road,
Welcome! thou coming Son of God;
Thy track illumed with flames of fire,—
All hail! the woe-worn earth's Desire.

To right and left the skies divide,
Cleaving a pathway bright and wide,
While round and round in endless fold
Ten thousand crowning clouds are rolled.

What face of love so fair as thine,
Thou world-redeeming Chief Divine?
Its look of rapture and of rest
Flames through my captivated breast.

Take thy possession, King of kings;
Rule and restore terrestrial things;
Far be thine empire spread abroad,
Thine is the kingdom, Son of God!

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E. S. WILLARD.

God's closing up Dispensational Message to this Age.—Continued.

By a kind recovery, husband was able in the spring to superintend the building of a house of worship in Oswego. By the first of June the house was so nearly completed as to accommodate the Northern Indiana Baptist Association which met at that time. We had attended it the year previous at Laporte where we made some precious acquaintances, and we anticipated much joy in meeting them at this time. But when the friends arrived, not one of those so dear to us was among them—not one that was looking for Jesus. The meeting was lifeless, and only one baptised. It seemed to us very much as did the sepulchre to Mary when they had taken away her Lord. We felt that we had had our labor for our pains—and a labor it was, as hundreds were accommodated at our house. To some this may seem an exaggeration, but it is far from it, as many can testify. On the Saturday night of that meeting one hundred took supper at our house each seated at the table with clean plate, knife and fork. Twenty-five sisters slept in one room, and other rooms as full, while a score and more brethren went to the barn. On Sunday we fed the multitude, and on Monday it was a stream of comers and goers, the table upon the floor from morning till night. Long before it was over I could not wear a shoe of mine but had to be accommodated by another size; and such prostration followed that we deemed it wise to avoid a summer's exposure to this unhealthy air and concluded to return to Cincinnati on a visit to my dear father and sister and greet once more those so dear to us in the Lord.

Meanwhile, and all unknown to us, and I think I mistake not when I say, a result of counsel at this association, another minister in full sympathy with them in their opposition to the Second Advent near was called to serve the church in connection with Elder Chaplin, half the time, and he—Eld Barnes, to reside in Oswego. On our return, greatly to our surprise, these facts were made known to us; but charity thinketh no evil, nor did we, and we moved on in harmony. But little did I think that the accommodation of this minister and family for weeks after his arrival would fall to us, but so it proved. True to the word, however, this worked for good.

The preaching by this ministry was like oil and water in the same vessel, for a time; by constant agitation, they seem to unite, but ultimately the oil, true to its nature, overrides the water. So great was the desire of these men to keep the peace that the preaching was a little like the compound alluded to, neither the one thing nor the other—a position of more vile endurance cannot be conceived for a "man of God" or for a church, and why Elder Chaplin consented to take such a position I can only solve, thus knowing him as I do and all the circumstances that must have weighed upon his mind. It was not for earthly emolument, for he had no need; like the woman of Sheenam, he dwelt among his own people. His labor was as free as the gospel he preached. It was not for the pleasure of riding back and forth a distance of twelve miles, for he uniformly made the journey on foot. It was not for love of controversy, for to this, no man could be more averse. But here lay the secret: he *dare not do otherwise lest he offend God.* God had set him over his people and until released by *Him* he must hold his position though difficulty pile mountain high; and this he did, and God honored him in the sacrifice, making him victorious at the last.

Elder Barnes' coming to our house, as the world would say, was quite fortuitous; but to me it was no more so than the coming of Saul to Samuel. I was introduced to him—now an elderly man, and to his wife much younger, and to their two sons nearly half grown, by a company of sisters from the female prayer meeting just as he had turned his horse to come up to Deacon F.'s, whose wife stood in the door at the time, but who, upon seeing them, instantly withdrew, and shut the door. In a few moments I found myself alone in the street with these strangers. Whereupon, with concern I inquired:—

"Where are you going to put up? here?" alluding to Dea F.'s.

"I do not know," he replied; "I am not particular where we go so that we are *welcome.*"

"Then come with me," said I, "and you shall be welcome."

Without hesitation he headed his horse the other way and drove to our house. Had he come to this place to defend Baptist tenets against Bible truth at the expense of our feelings, from this moment he was disarmed; and the most tender regard for us was manifested by him ever after. I could talk as freely to him upon my change of views as to Bro. Chaplin, and he never but once truly grieved me by an unkind allusion in public, to our discrepant views. Elder Chaplin was still more careful of the other side; hence we followed after the things which make for peace; completed the meeting house, kept up all the means of grace, talked freely of the coming of our Lord and no opposition seemed to be excited; but the children of God were passing through a season of drill, which enabled them to act promptly when the word of command from headquarters came.

But the sequel I did not know, and the pressure that was upon me from time to time seemed insupportable. I had light to see the sword coming, but, like one under an incubus, had no power to give the adequate warning or to inspire others to do so.

I cried to God at times with many tears that he would bring out our ministers to sound the alarm, that the church might awake to her duty, and sinners flee to Christ for refuge before the coming storm. Words can give but a faint picture of the travail of soul through which I passed during this duplicate ministry among us. At times I cried to God to put the words into my own mouth, and he did fill my mouth with argument; but this only added to my sorrow for I found no place of utterance. The words of Joel seemed applicable—"Be ye ashamed, O ye husbandmen; howl, O ye vinedressers, for the wheat and for the barley; because the harvest of the field is perished." Ah me! the harvest is now perishing, was my lamentation. "O Lord, send by whom thou wilt send, only let thy truth be manifested in our midst!"

After this long struggle a sweet confidence in God filled my soul; and for myself I could say, *Thou wilt lead me.* And in due time this Gethsemane sorrow of soul and wrestling brought relief to the church. There is a due time for every deliverance, and there was a due time for the one before us.

The second week in February, 1845, a protracted meeting was proposed by the church. We, hearing that Elder Cook—our true "Evangelist," was laboring in Indianapolis, the capital of the State, wrote to him our circumstances and besought him to come to our relief, which he did in his own private carriage over roads almost impassable, a distance of one hundred and twenty miles. At one point in his journey he became so discouraged at the accumulated difficulties that he seriously contemplated a return. While in this state of mind he alighted and sought a retired spot and there earnestly sought guidance from above, when these words were given him—"Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind." 1 Pet. 4: 1. Thus was he armed for his future journey and for the rougher way that awaited his arrival.

He found the meeting proceeding upon the usual plan with direct effort for the conversion of sinners. The anxious seats were employed and no pains spared to save souls "after the most approved plan." Elder Barnes led the meeting. Brother Chaplin soon came and was with us through the meeting, also Elder Greenleaf and Father Martin as helpers in the ministry.

At the close of the first meeting after our brother's arrival an invitation was given, as usual, to the unconverted. My impulse was to do what I could to encourage them forward. Soon two consented, provided I would go with them. I did so and took my seat with them, upon which I suddenly felt forsaken of the Lord. I trembled lest I be asked to pray for them—and presently I was thus solicited, but it was evident to me that the Spirit did not help; I was weak and powerless, and was given there to feel that this course was out of God's order for this meeting; and was confirmed in my long cherished conviction that the *first* work now to be done was with the *church.* That God had a controversy with his people here and would not use them for the conversion of sinners until this was settled. Upon this anxious seat, for such truly it was to me, I made up my mind to have nothing more to do in that direction until further light.

The next morning commenced the feast of fat things from the lips of Elder Cook, who, like an householder brought forth out of his treasure things new and old. How we feasted meal after meal, day after day! we felt like a person long shut up in prison fed on bread and water, suddenly brought out to a sumptuous fare and bidden to eat without fear of injury. And we improved our time and supposed our fellow-christians were enjoying it equally as well, hence how great was our surprise after a time to find them grumbling about the fare.

Said they, "All the preaching is about the judgment; we want preaching to sinners. The object of the meeting was to convert sinners. None are converted." Elder Barnes and Bro. D. looked grum. What was to be done? "Oh, go and talk with them and it will soon be all right." This was done, but no relief. Well, we could not stop feasting.

God's plan from Paradise lost to Paradise restored was spread before us in its own true light, which was so new and so captivating that even the disaffection of our brethren, which under other circumstances we should have deplored to the loss of all comfort, was a small matter in comparison. We were hearing for eternity in the face of speedy judgment. All were requested to bring their Bibles so that, as our brother said, two senses might be employed to impress truth upon the mind. It was remarked that more Bibles had been sold in that place since Elder Cook came than in a year before.

The preaching had the same effect as had that of Paul while a prisoner in Rome—when we departed we had great reasoning among ourselves. The Lord was at work. Prayer was being answered—the sunlight of God's truth was now beaming upon us—we must hear and the only question was, shall we so hear as to live? Never had I such an experience since first I gave my heart to God. It was like a new conversion. Even Jesus seemed new for I saw in a new light the whole plan of redemption. The Bible was new for its treasures were being unfolded as never before in my hearing. What could I do? I was not my own but bought with a price—hence it was not for me to turn aside to confer with flesh and blood. Will you hear? will you believe? will you obey? and do it *now?* were the stern questions propounded and to be solved. Oh God! what searchings of soul as well as of Bible were here. On the one side a church that I loved, that I had prayed for, and had seen grow up from infancy—the young converts—the Sabbath school so long my nursery that I tenderly loved, and those with whom I had taken sweet counsel in the female prayer meeting to whom my heart was knit in christian bonds—in short, my all seemed to centre there. On the other hand was the *Truth of God.* To embrace it was to give up all these! What shall I do? Have I strength for the step? I have! was my decision; my fate for time and for eternity is bound to that of Truth as was Ruth bound to Naomi; and thus I said—"Thy people shall be my people, and thy God my God." Amen and Amen. The struggle was over, the burden of many months lifted, and I at peace amid the storm.

By this time the whole community for miles around was moved, and the house crowded every evening to hear the "certain strange things" brought to our ears. The visions of Daniel and John made plain upon tables, Habakkuk second, were a fruitful source of marvel and brought great numbers; and it was also soon noised abroad that some were offended. This reached a class that nothing else could, and they came to see the fray.

Elder Cook continued his daily and nightly labors until the opposition rose beyond endurance to his weak frame. Elder Barnes would sit in front of the desk and sigh as "with the breaking of his loins" during the exercises which so wore upon Bro. Cook that on one evening he left the desk to be filled by another. Great disappointment was manifested when it was announced that Eld. Cook was unable to fill the appointment, and Father Martin, much against his will, urged to go forward and speak to the people.

Purposes were now ripening fast. The next morning our conference meeting revealed a state of things truly deplorable. The language of these leaders was like this—"Ye take too much upon you; seeing all the congregation are holy; every one of them, and the Lord is among them; wherefore lift ye up yourselves against the congregation of the Lord?" Num. 16: 3. As Moses fell upon his face at the utterance of these words, so even were those humbled on this occasion, in whom was the Spirit of Moses. One dear brother of blessed memory, upon whom came the Spirit of God in mighty power, threw his arms about the neck of Eld. Barnes and entreated him, with tears, not to be offended; that no one had meant him harm:—then to others in the same spirit of exhortation, that was heard at a great distance. There were few dry eyes in that house. But as Moses clave to the Lord and stood up for the right against rebellion and strange fire, so did these stand up for God in his long buried truth.

It was clear to my mind, on this memorable morning, that if we, as a church, did reject the second coming of our Lord as now made plain to us "in the Scriptures of truth," as God rejected Saul from being king over Israel, so would he reject us from being his people. I felt it my duty to give this testimony on this occasion; and so strong was my impression that the die was already cast, that as I left the house I turned and wrote upon the side-post at its door—"Ichabod." 1 Sam. 4: 21.

In the evening Elder Cook preached to a densely crowded house, gallery and all. During this sermon I suddenly felt a trembling of spirit, as if unprepared for what was coming, accompanied with the impression—"Go home and pray." I slipped out, being near the door, and ran home, but a little way off, and there, all unobserved by the family, wrestled with God until reassured and calm, then returned to the church just in time for what follows.—The climax had come. At the close of this discourse Elder Barnes, who that evening had taken his seat far back in the body pews, arose and said, "I have very carefully examined the beautiful theory which has been set before us the two weeks past. I have wished to believe it if it be *true.* But last night, as I lay pondering, the whole Bible from Genesis to Revelation was spread out as a map before me, and I saw nothing of this theory upon it. Therefore my mind is made up that it is *false.* I can neither *receive* it, nor *preach* it, nor *countenance* it in any shape."

Now came the word of command that called for prompt action. Surprised as you may be at the one who first stepped forward it cannot equal my own as I review the scene. We would naturally suppose that some Aaron or Phineas would have stepped between the dead and living on this occasion, but not so. As David, little and despised, was called to face Goliath, so a woman was the first to hear the voice and to obey.

Instantly, upon Elder B.'s resuming his seat, was I, by an impulse that I could not resist, upon my feet with this message upon my lips—

"If this is Elder Barnes' decision, and settled conviction of duty, I must beg to be excused from any longer sitting under his ministry. I believe what we have heard to be the truth of God, and if he cannot preach it, I must go where it is preached."

This was said in a calm, firm voice and in all kindness. Whereupon Elder B. turned and looking me full in the face, with a confused smile said:—"Sister Willard, you have set down a firm stake." "Yes," I replied, "and may God make it stand." And, I may add, he has; for there it is unto this day."

Now follows Elder Chaplin's time of release from his irksome position so long and wisely endured for Jesus' sake. In his valedictory sermon, the spirit of which may be readily seen by a single quotation used by him on that occasion—"If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul entice thee secretly, saying, "Let us go and serve other god's, thou shalt not consent unto him nor hearken unto him." Deut. 13: 6–8. It was a masterpiece of faithfulness and decision in which he, Samson-like, broke the seven green withs wherewith the deceptive Delilah of Sectarianism had bound him to afflict him, and went out God's free man never more to be bound.

Now followed open doors to him throughout that whole region, and he went forth preaching the gospel of the kingdom nigh at hand to attentive listeners, and God was with him, giving efficacy to the word spoken, and great grace was upon his people. My husband also asserted his liberty so ominously foretokened in the following rather amusing incident He was in advance of us all in the reception of the glorious truths that *man is mortal* and that God only hath immortality. 1 Tim. 6: 16. This light came to him in a two-leaved tract richly laden with scripture quotation by Elder J. B. Cook, entitled "MAN." Never was he so blessed—it was to him a new conversion; and so great was his zeal to have others see it with him that, in a spirited exhortation in the church one evening he unconsciously burst a button from his coat. The next morning during a lively conversation with Dea. F., husband happened to espy his missing button, and remarked upon its loss—whereupon the Deacon with his significant blink, said—

"I guess you burst that off last night, for I thought something had broken loose." The button was found in the pew and its wearer found himself a free man, freely relinquishing all his interest in church and house for which he had spared neither labor nor treasure, and with melting voice invited the homeless ones for truth's sake to his own house, saying—

"It is large enough; come there and you shall be welcome, and the Lord be with us all."

The breach was now made, and as a brother remarking upon it, once said: "When one sheep leaps the fence the whole flock is sure to follow," so it was here; the people of God acted upon their conviction of duty and the separation was complete. (The lambs, and disabled ones that could not leap the enclosure, the "Good Shepherd" will take care of. Bless His name!)

Now for the sad sequel. Would it were otherwise; with melting heart I record it. In a few years from this that once flourishing church was scattered—their pastor is in his grave, and their beautiful house, with its steeple and bell, once our pride, *rented out to another denomination*—and thus it is to this day. "The glory is departed."

And as the Lord would prove to that people the bitterness of departing from him, a young man of great promise, and a candidate for the ministry, who saw his duty, and came out from among them and returned a license to preach, given him by that church, and began with great liberty to speak for God upon "present truth," was induced to return to the church and again ask for his license, under this influence was led to go to California to set himself up in business—where, alone and unfriended, in a fit of despondency he shot himself; and the following note was found by his side—"*Life is more bitter than death.*" Let us, the living, heed these words: "If any man draw back, my soul shall have no pleasure in him." Heb. 10: 38. "Yea, woe also to them when I depart from them." Hosea 9: 12.

BRANCH CHAPEL, BOSTON.

This Chapel is pleasantly situated at the extreme south end of Boston, near the Highlands. It is in a good neighborhood for the growth and prosperity of a religious meeting, and the place where a church of this kind is much needed. It will comfortably seat about four hundred persons. Meetings were started here about a year ago by Bro. John G. Hook, and under his labors and management the meetings have, by the blessing of God, become an established success. The power of God has been signally manifested in these meetings from the commencement. Many poor sinners have here found Christ to be a Savior who cleanses the vilest, and backsliders have returned to their Father's house, and found the "Bread of Life" as sweet to their taste as when they first started on the heavenly journey.

The precious truths which we so fondly cherish have here been fully and faithfully preached to many who never before heard about the blessed hope of the glorious appearing of Jesus to give eternal life to his waiting saints; and these truths have here found many who were eager to hear and ready to embrace them.

During the past few weeks this Chapel has been blessed with the labors of Bro. M. Lutz, of Philadelphia, one who is a walking miracle of divine mercy, and a wonderful illustration of the cleansing power of the blood of Christ. About fifteen months ago he was a Tom Paine infidel—not in theory only, but in practice also. He was a swearing, stealing, drinking criminal; had been in prison about fifty times. He was so vile that he was properly called the "wickedest man in Philadelphia." He was considered too bad to be saved, too far gone to be reached by the saving power of the Gospel. He went into the tent "Evangelist" in Philadelphia, to annoy and persecute the people of God, and make fun of religion; but God was too much for him; the Spirit in answer to prayer took hold of the heaven-defying infidel; he felt that he was a great sinner in the sight of God and men; he asked for and received pardon at the foot of the Cross, was baptized by Bro. Hook in the Delaware river, and for fifteen months has been preaching Jesus, who saved him, and who having saved him can save the most depraved. Whereas he once loved to talk about Tom Paine and Voltaire, his greatest joy now is to tell the old, old story of Jesus and his love.

The labors of Bro. Lutz are being abundantly blessed. The Chapel is too small to hold the eager multitude. People flock in from the various churches to hear the converted infidel preach. They not only hear him tell what Jesus has done for him, but they also hear from his lips doctrines that are new to them concerning the coming of Christ, resurrection of the dead, inheritance of the saints on this earth, and the destruction of the finally impenitent. Tracts are freely distributed, and we trust the seed that is being sown will bear much fruit to the glory of God. Yesterday morning (Sunday, Feb. 25th) ten arose for prayers, and in the evening a young man, with tears in his eyes, said that on the previous Sunday evening he was playing cards for money, but now he was determined to be a Christian. Bro. Lutz was intending to return to his home this week, but he feels that duty will compel him to stay in Boston a few weeks longer. Brethren, pray that he may as an evangelist make full proof of his ministry, and that by the blessing of God he may be the means of bringing many to Christ.

We hope that Bro. Hook will be guided by divine wisdom in his future labors at Branch Chapel, and that it may continue to be one of God's light-houses; not only to show the toiling mariner the rocks of destruction that beset his pathway on every hand, but also to point out the true way to the harbor of life, the haven of eternal rest and blessedness.

Boston, Feb. 26th, 1872. P.

WORDS OF SYMPATHY.

I notice a call for help in the *Crisis* in behalf of Sister Herron, a widow, worthy, sick, needy, with fatherless children. I have no doubt this call will be responded to by those who have this world's goods, for it is a primary part of "pure and undefiled religion." Yet we must admit this duty is too often neglected. There are many widows and orphans in the land who need aid, sympathy, care. Who will seek them out and administer to their needs?

I cannot offer much of this world's goods, but I propose to offer a tribute from my pen of consolation, sympathy, and christian affection. Wherever you may be located, and whatever constitutes the peculiarities of your case, we shall for your benefit try to write words of heavenly consolation.

Probably in your hours of deepest affliction you have exclaimed—"Our grief is too deep to be assuaged by words of human sympathy. We experience a sense of loneliness almost insupportable. The widow is a tree riven by the thunderbolt, and her children are like torn-off branches. The feelings of no heart meet and mingle with our own as formerly, in the warm tide of sympathetic love." This we acknowledge to be true as to all human hearts, however they may be disposed to "weep with those who weep." But God our heavenly Father, however, can and does compassionate your case in your peculiar grief; so to you his promises glow with peculiar effulgence. It is your privilege to taste the sweetest streams from Zion's hill. Not only are the great and precious promises emphatically yours, but many of them *entirely* yours. How expressive of the divine tenderness is the declaration of the Psalmist—"A Father of the fatherless, and a judge of widows, is God in his holy habitation."

But you may say—"My faith is weak, for my experience is,—We live in a covetous age, where the rights of the defenceless are often infringed." Here our Father has surrounded you with a mountain of rocks. How strongly is this point guarded in the divine oracles: "Ye shall not afflict any widow or fatherless child. If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry, and my wrath shall wax hot, and I will kill you with the sword, and your wives shall be widows, and your children orphans." The one who *dares* break this prohibition will be himself the greatest sufferer.

But you sigh for those days of peace, prosperity, and happiness, when the husband and father lived to provide the morning repast and the evening luxury, the glittering toy, and the replenished wardrobe. "Alas!" you say, "the hand which has been accustomed to minister to our daily wants is palsied in death! Whence are to come our food and raiment?" He who heeds the raven's cry will not be deaf to thine. He who said to his covenant people, "When thou cuttest down thy harvest, and hast forgotten a sheaf in the field, thou shalt not go again to fetch it, but it shall be for the widow and orphan." What! the God of heaven as mindful as that in giving direction to his people as to remember the widow? Yes, that is our heavenly Father's care; earthly parent may forget, but he never. "Not a sparrow falls to the ground without his notice." The Lord will provide for the destitute who trust in him.

How often we have been constrained to admire the goodness and faithfulness of God in the fulfillment of his gracious promises. Often does he provide for the widow in a most unexpected manner.

The following incident will illustrate this position: In one of our New England villages an aged widow lived alone in a small tenement remote from any other habitation. It was a bleak, cold evening in a most severe winter. The snow driven by the furious wind was piled in deep banks along the streets. She was unable to step beyond her doorstep. Her last morsel of bread had been consumed, and none heeded her destitution. She sat shivering by her small fire during the evening, half famished from hunger, thinking of the dreadful fate that threatened. She thought she had prayed in faith in the morning—"Give me this day my daily bread"; but the shadows of the evening had descended upon her, and no answer had been vouchsafed. While these fearful thoughts were passing in her mind, she heard her outer door open suddenly, and as suddenly shut, upon which she found deposited in her entry a basket, crowded with articles of food. Many days elapsed before the poor widow learned through whom God had sent that timely aid. It was at the impulse of a little girl, who, on that dismal night, seated at the cheerful fireside, was led to express the generous wish, that the poor widow whom she had sometime visited might share in her numerous comforts. The parents carried out the benevolent suggestion by sending a servant with a plentiful supply. What a beautiful glimpse of causes, all fastened at the throne of God. There was no pomp or circumstance of the outward miracle, but an angel stirred the breast of a noble-hearted child;—the widow's prayer was answered.

In your hours of sorrow and despondency, call to mind the dealings of God with others in like circumstances. If you are compelled by poverty to leave your residence for some more humble one, you know not where, think of Naomi and Ruth as they turn their back on a spot where they had been very happy in the land of Moab. Unbefriended save by an unseen hand, they commence a tedious journey on foot of more than a hundred miles. Their case affords not an alleviating circumstance. Their safe arrival and prosperity are matters of history, and are designed for the encouragement of others. Some of you have the bitter lot to see the little which has been left you continually consuming, without knowing whence your stores are to be replenished. Think of the widow of Zarephath. Here the widow's extremity proved to be God's opportunity. "For thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail," all of which was verified in the sequel. Some of you are afflicted by loss of children, so that you are broken-hearted as well as disconsolate; then think of the short, touching narrative of the widow of Nain. Although the day of miracles is in the past (for we do not expect the dead to be raised now), yet Christ is the resurrection and the life. Weeping mother, thy child shall live again!

Sad and afflictive is the lot of the widow and orphan, in some cases heart-rending, and yet not altogether cheerless. Though often slighted, forgotten, and wronged by man, they share largely in the sympathies of the Eternal. When the salvation of a world was at stake, Christ would not die till he had made provision for his widowed mother. Who can doubt but the heart of infinite benevolence does now beat in sympathy for the unprotected widow and fatherless.

Our words of cheer are—the christian's final reward, the resurrection, immortality, the promised inheritance, the new earth, "the tabernacle of God with men"; "and God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away." O what a glorious hope is ours! Precious promises! O Lord, "let thy kingdom come."

Your sister in Christ, T. F. SARGENT.

Concord, N. H., Feb. 20th, 1872.

Gems.

— Do with trials as men do with new hats—put them on and wear them until they become easy.

— Any holding back of heart in believing, or of the tongue in confessing, limits the Holy One and checks the fulness of salvation.

— Labored sermons sometimes sweep over the mind as winds sweep over the sea, leaving it more troubled than before.

— The faults of christians are watched with more rigid scrutiny than their virtues; hence the importance of sustaining an unblemished character.

— Ostentatious charity is one of the standard temptations of human nature.

— If we have been made to feel the evil of sin, no one can persuade us that it is not an evil.

— Lies are hiltless swords, which cut the hands that wield them.

— Our religion is to be estimated, not by a few intensities, but by a vital and generous glow and activity throughout our whole life. We are not to mourn because we do not feel; but if, having feeling, we find no expression for that feeling in life, we may well mourn.

— Moderation is the silken string running through the pearl-chain of all virtues.

IN MEMORIAM.

"Mark the perfect man, and behold the upright; for the end of that man is peace."—Ps. 37: 37.

"The chamber where the good man meets his fate,
Is privileged above the common walks of life,
Quite on the verge of heaven."

How truly was this realized at the death-bed of Bro. Gideon Gray, who fell asleep in Jesus, in Bristol, R. I., Dec. 13th, 1871, aged sixty-seven years.

Bro. Gray was brought into fellowship with Jesus Christ in the great outpouring of the Spirit in 1820. His conviction of sin was pungent, and his conversion clear and unclouded, insomuch that when he embraced the Savior by faith, the seal of the Holy Spirit was visible on his countenane. He united with the Methodist church, and advocated the doctrine of "holiness to the Lord"; and for fifty years he showed his faith by his works, and set an example worthy of imitation, so that even those who despised his faith, were forced to admit his consistent christian character.

He continued in fellowship with the M. E. church until 1843, when the light respecting the speedy return of the Savior shone upon his mind, and he became intensely interested in the subject. As in the case of many others, this rendered his connection with the church inharmonious, as he could not hide his light under a bushel. The consequence was, as they would not tolerate those who preached the coming of the Just One, and no sectarian motives could swerve him from the path of duty, he had to leave those with whom he had so long labored and prayed. Uniting with a few others of like precious faith, who had also been cast out of the synagogue for the truth's sake (one of whom was Bro. D. D. Reed, who is now doing such good service in spreading the truth in California), he contributed most liberally from the means acquired by unremitting toil on his farm, to erect a house of worship, and support the heralds of the Bridegroom; and, though living at a distance, was ever among the most faithful in his attendance, besides being instant, in season and out of season, to give a reason for the hope that was in him.

He leaves a widow, two sons, and two daughters (all christians), and a number of grandchildren to mourn his loss; and the little church in Bristol has lost in him one of its main pillars.

"He shall sleep, but not forever,
There shall be a glorious dawn."

This thought, which enabled him to triumph over the fear of death, and to "approach the grave as one who wraps the drapery of his couch about him, and lies down to pleasant dreams," cheers the sorrowing friends, while they mourn not "as those that have no hope." The funeral sermon was preached Sunday, Feb. 4th, by Elder Durfee.—*Com. by T.*

Hygiene.

"This is for your Health."

SENSIBLE.

The following are sensible thoughts, and worthy of a candid consideration. But few are aware of the importance of having an unpolluted body. The stomach has a very intimate connection with the brain, which is the organ of thought. No one who over-eats, or uses unhealthy food, can feel as well as he would if he ate temperately of that which is healthy. We are most fully convinced that the number of backsliders would be greatly diminished if professors of religion did not abuse their stomachs. Those desponding, unpleasant feelings, gloominess, and darkness, often have their origin in a diseased, abused, and overloaded stomach, stuffed with unhealthy food and drink. This produces irritability and fretfulness, and condemnation follows. Satan knows how to take advantage of all these things.

Let us deny ourselves of all worldly lusts, and keep our bodies under, that we may be ready to meet Jesus.

But here are the "sensible thoughts" to which we referred:

PHYSICAL SINS.

"We hear a great deal now-a-days about national and individual sins, sins of omission and sins of commission, original sin and acquired sin, sins against the gospel, sins against the State, sins against the community, and so on, through interminable varieties and gradations; but, strange to say, we scarcely ever hear the parent of most of these sins adverted to, much less combatted. Unfortunately theologians have not given that prominence in their systems to the laws written by the Almighty in the human constitution which they should have done, but have regarded health and disease rather as dispensations of a mysterious Providence than as the result of obedience to or sin against unyielding laws. The connection between mind and matter in this life, and the consequent dependence of the former upon the latter, have been too much ignored. It is an indisputable fact that a pure mind cannot occupy a polluted body, nor moral excellence exist along with physical depravity. Until christians pay that respect to the physical and organic laws which they do to the revealed, and get rid of the most pernicious idea that disease is the arbitrary visitation of an inscrutable Providence, Christianity cannot perform *half its work,* nor the flood-gates of crime and misery be closed. Until then even those who profess to be our moral exemplars will not cease to build up with the one hand what they would demolish with the other."

A NEW AND MALIGNANT DISEASE.—The Cincinnati *Times and Chronicle* has an editorial upon the new and terrible disease which has so far baffled the best skill of physicians, and which, for lack of a better name, they call "cerebro-spinal meningitis." According to the *Times* it is the name, rather than the disease, which is new. Both in Europe and this country a strange disease, called sometimes "the black plague" and sometimes "the spotted fever," has followed in the track of war. Of late, however, it has manifested itself without any seeming connection with the bloodshed of war. Maryland has been most seriously affected with it, and within the past few weeks it has made its appearance in New York. During the past week four children of one family have died of it in that city, and with all of them there was scarcely twelve hours between the attack and the death. The symptoms were all nausea and sudden chills at the inception, and purpuric and rose-colored spots on face, chest and body at the death. Physicians declare it to be the result of a blood poison, and that its direct cause is generally traceable to the filthy condition of drains, sewers, or garbage piles. Active stimulants are said to be the only hope after the disease has once secured a hold upon its victim. Of course, the chief precaution against it, as against all diseases, is cleanliness of person and surroundings. It will be remembered that it was to this disease the physicans in the Wharton trial, attributed the death of Gen. Ketchum.—*Boston Journal.*

A correspondent says, "Chlorate of lime will kill corns and warts. Put some in a vial, make a strong solution of it, and wet the corns and warts often until cured."

TEMPERANCE and simplicity in food, in connection with exercise, will do more for health and vigor than all the medicines or tonics in the shops of the druggists.

EAT plain, coarse food, rather than pudding, cake, or pie.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

THE POWER OF LOVE.

Here is a little story which illustrates the great power of love. A kind christian lady, in one of her visits of charity, found a poor, destitute little orphan girl, and brought her to her own house. The little stranger at first would take no comfort, but sat down weeping in the hall. The children of the house endeavored to make friends with her and draw her into the parlor, but they could not; and so they said to their mother: "She will not come and play with us. She will not leave the hall."

"There is a secret," said the lady, "by which you can bring her where you like. It is a secret in four letters. Try if you can find it out."

The eldest sister took the lead, searching eagerly among all her prettiest playthings. "I know what it is," cried she, "it is D-o-ll." So she brought her best doll, and offered to give it to the child if she would come into the parlor. No; it was a failure.

The next in age said to herself: "Muff is spelt with four letters;" and brought her a fine muff—a Christmas present; but she would not touch the muff, nor even look at it.

Grace, the youngest, could think of nothing worth offering after this, but stood looking on in sorrow, until at length, following an instinct of her own, she sat down beside the little stranger and cried too. Then presently, she took her by the hand, and encircling her neck with her own tiny arm, she drew the weeping head softly nearer and nearer, and imprinted a gentle kiss upon her cheek. This decided the battle. There was nothing said but Grace soon led the way into the parlor holding her captive by the hand.

"Well, girls," said the mother, "Grace has found out the secret, and the four letters are L-O-V-E. Love is the strongest rope in the world—even God will follow when you draw with that."

Ah! yes, love is a great power. It draws all things to itself. It drew the Son of God down to earth to die for us, and led him back to heaven to intercede for us; and is able to draw him down again, any day and every day, to dwell with us in our hearts.—It will draw down blessings on our labors. It will draw down answers to all our prayers.—*Kind Words.*

"COULD I KEEP THE GOOD NEWS?"—A New Zealand girl was brought over to England to be educated. She became a true christian. When she was about to return, some of her playmates endeavored to dissuade her. They said:—

"Why go back to New Zealand? You are accustomed to England now. You love its shady lanes and clover-fields. It suits your health. Besides, you may be shipwrecked on the ocean. You may be killed and eaten by your own people; everybody will have forgotten you."

"What!" she said, "do you think that I could keep the good news to myself? Do you think that I could be content with having got pardon, and peace, and eternal life for myself, and not go and tell my dear father and mother how they may get it too? I would go if I had to swim there."—*Apostolic Times.*

ALPHABET OF SCRIPTURE NAMES OF CHRIST.

Alpha and Omega, Rev. 1: 2. Brother, Heb. 2: 11. Christ Crucified, 1 Cor. 1: 23. Door, John 10: 9. End of the Law, Rom. 10: 4. Friend of sinners, Matt. 11: 19. God, blessed forever, Rom. 4: 5. Head of the Church, Eph. 5: 23. Image of the Invisible God, Col. 1: 15. Judge, 2 Tim. 4: 1. King of Kings, Rev. 17: 14. Lamb of God, John 1: 36. Morning Star, Rev. 22: 16. Nazarene, Matt. 2: 23. Only begotten Son, 1 John 4: 9. Priest, Heb. 3: 1. Quickening Spirit, 1 Cor. 15: 45. Redeemer, Job 19: 25. Shepherd, John 10: 11. Truth, John 14: 6. Unchangeable, Heb. 13: 8. Vine, John 15: 1. Word, John 1: 1. Example, 1 Peter 2: 21. Yea, 2 Cor. 1: 19, 20. Zealous, John 2: 17.—*Selected by J. W.*

SUFFER LITTLE CHILDREN.—God's holy angels love children. The Lord Jesus Christ loved and loves little children. Jesus, who knew, said of such is the kingdom of heaven. Can little children love play and love Christ? Most certainly. Suffer little children to be christians. The Christlikeness is not destroyed by these childish sports and little enjoyments. Children may love God and keep his commandments. They are children to be trained up in the ways of the Lord. They must be children. God the Father loves them as such. Suffer little children to come to Christ, and forbid them not. They will shine among the good.—*Children's Herald.*

RALPH WELLS was in the habit of putting a gilt star upon each place on the map of the world to which his Sunday school sent money. Two little children were looking at the map, when one exclaimed—"Sarah, won't it be splendid *when we get it all covered?*"—*Christian at Work.*

LET the youth who stands with a glass of liquor in his hand, consider which he had better throw away—the liquor or himself.

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AND
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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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The "Crisis" is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

THAT REMARKABLE STATEMENT.

L. T. CUNNINGHAM.

In the *Crisis* of Feb. 21st, Bro. J. S. White takes exceptions to a statement of mine, that "the period of the reign of Justinian, emperor of the East, is where all Catholic and Protestant writers of any note place the supremacy of the papacy." The main point at issue is, in the expression—"of any note." My understanding and application of this is—correct writers of historical facts; sound expositors of prophecy; those that have made an application of the facts of history, agreeable to the express conditions of the prophecies. It appears from the large number of quotations, mostly from post-millennial writers, in Bro. W.'s article, those of this school are to be regarded as writers of note, in his estimation. If such writers as these have perverted facts of history, they are not writers of note, in my estimation, although they may be learned and popular men. It is by this class that the truth has generally been perverted and covered over; and while such may be men of note in the estimation of the world, they are not such in the estimation of the lovers of truth. We would not be understood as regarding such writers as willful perverters of history, or that they may not be correct in the main, and so far be noted writers. Perhaps if I had been a little more careful in the choice of terms to express my views, I should not have become an offender in the use of a word that is used with various significations.

As to the date of the supremacy of the papacy, we will quote from Hale's "Manual," pp. 85–88:—"We have before us a work on the Apocalypse, by Rev. George Croly, of England, published in 1827, and dedicated to the Right Rev. Thomas Lord, Bishop of Salisbury, in which he gives a detailed history of the acts from which the supremacy of the pope is to be dated. We give an extended quotation from his work, which we consider decisive testimony of the time when popery was 'set up,' that is, when the saints were *formally* and *publicly* given into its hands. See also 'Prospects of the Church of Christ,' by Hon. G. T. Noel, p. 100; 'Political Destiny of the Earth,' by Wm. Cunninghame, Esq., p. 28. 'Encyclopedia of Rel. Knowledge,' art., Antichrist.

"Mr. Croly (pp. 113–117) says: A. D. 533 the pope was declared *head of all the churches* by the emperor Justinian. The circumstances of a transaction so pregnant with the most momentous results to the Christian world are to be found at large in the annals of Baronius, the chief Romish ecclesiastical historian. (Vol. 7, p. 194, fal. Ant.) Justinian being about to commence the Vandal war, an enterprise of great difficulty, was anxious previously to settle the religious disputes of his capital. The Nestorian heresy had formed a considerable number of partisans, who, conscious of the emperor's hostility to their opinions, had appealed to the Bishop of Rome. To counteract the representations of Cyrus and Eulogius, the Nestorian deputies, the emperor sent two distinguished prelates, Hypatius, bishop of Ephesus, and Demetrius, bishop of Philippi, in the character of envoys to Rome. Justinian had been remarkable for taking an unkingly share in the dubious theology of the time: he felt the passions of a disputant, and to his latest day enjoyed the triumphs of controversy with the delight of a zealot, as he sometimes signalized them by the fury of a persecutor. On this occasion, whether through anxiety to purchase the suffrage of the Roman bishop, the patriarch of the west, whose opinion influenced a large portion of Christendom, or to give irresistible weight to the verdict which was to be pronounced in his own favor, he decided the precedency which had been contested by the bishops of Constantinople from the foundation of the city, and in the fullest and most unequivocal form declared the bishop of Rome the *chief* of the *whole* ecclesiastical body of the empire.

"His letter was couched in these terms—'Justinian, pious, fortunate, renowned, triumphant, emperor, consul, etc., to John the most holy archbishop of our city of Rome, and patriarch. Rendering honor to the apostolic chair, and to your holiness, as has been always and is our wish, and honoring your blessedness as a father; we have hastened to bring to the knowledge of your holiness all matters relating to the state of the churches. It having been at all times our great desire to preserve the unity of your apostolic chair, and the constitution of the holy churches of God which has obtained hitherto, and still obtains. Therefore we have made no delay in subjecting and uniting to your holiness all the priests of the whole East. For this reason we have thought fit to bring to your notice the present matters of disturbance; though they are manifest and unquestionable, and always firmly held and declared by the whole priesthood according to the doctrine of your apostolic chair. For we cannot suffer that anything which relates to the state of the church, however manifest and unquestionable, should be moved without the knowledge of your holiness, who art *the head of all the holy churches*, for in all things, as we have already declared, we are anxious to increase the honor and authority of your apostolic chair.'

"The letter then proceeds to relate the matter in question, the heresy of the monks, and the mission of the bishops, and desires to have a rescript from Rome to Epiphanius, Archbishop of Constantinople, giving the papal sanction to the judgment already pronounced by the emperor on the heresy. It further mentions that the archbishop had also written to the pope, 'he being also desirous in all things to follow the apostolic authority of his blessedness.' The emperor's letter must have been sent before the 25th March, 533. For, in his letter of that date to Epiphanius, he speaks of its having been already despatched, and repeats his decision that all affairs touching the church shall be referred to the pope, '*head of all bishops*, and the true and *effective corrector of heretics*.' In the same month of the following year, 534, the pope returned an answer repeating the language of the emperor, applauding his homage to the See, and adopting the titles of the *imperial mandate*. He observes that among the virtues of Justinian, 'one shines as a star, his *reverence* for the *apostolic chair*, to which he *has subjected* and *united all the churches*, it being truly the *head* of all; as was testified by the rules of the fathers, the laws of princes, and the declarations of the emperor's piety.' The authenticity of the title receives unanswerable proof from the edicts in the 'Novellæ' of the Justinian code. The preamble of the 9th states that 'as the elder Rome was the founder of the laws, so was it not to be questioned that in her was the supremacy of the pontificate.' The 131st on the ecclesiastical titles and privileges, chapter 2, states—'We therefore decree that the most holy popes of the elder Rome is first of all the priesthood, and that the most blessed archbishop of Constantinople, the new Rome, shall hold the *second rank* after the holy apostolic chair of the elder Rome.'

"The supremacy of the pope had, by those mandates and edicts, received the fullest sanction that could be given by the authority of the Roman world. But the yoke sat uneasily on the bishop of Constantinople; and on the death of Justinian the supremacy was utterly denied. The Greek, who wore the mitre in the imperial city of the east, must have looked with a national contempt on a pontiff whose city had lost the honors of the imperial residence, and whose person was in the power of the barbarians. Towards the close of the sixth century, John, of Constantinople, surnamed for his pious austerities the Faster, summoned a council and resumed the ancient title of the See, 'Universal Bishop.' The Roman bishop, Gregory the Great, indignant at the usurpation, and either hurried away by the violence of controversy, or, in that day of monstrous ignorance, unacquainted with his own distinctions, furiously denounced John, calling him an 'usurper aiming at supremacy over the whole church,' and declaring, with unconscious truth, that whoever claimed such supremacy was anti-Christ. The accession of Phocas at length decided the question. He had ascended the throne of the east by the murder of the emperor Mauritius. The insecurity of his title rendered him anxious to obtain the sanction of the patriarch of the west. The conditions were easily settled. The usurper received the benediction of the bishop of Rome, and the bishop in 606 vindicated from his rival patriarch the gorgeous title that had been almost a century before conferred on the papal tiara by Justinian. He was thenceforth 'head of all the churches' without a competitor, 'Universal Bishop' of Christendom. That Phocas *repressed* the claim of the bishop of Constantinople, is beyond a doubt. But the highest authorities among the civilians and annalists of Rome spurn the idea that Phocas was the founder of the supremacy of Rome; they ascend to Justinian as the only legitimate source, and rightly date the title from the memorable year 533.

"And again referring to these transactions, pp. 8–9, he says—'On reference to Baronius, the established authority among the Roman Catholic annalists, I found the whole detail of Justinian's grants of supremacy to the pope formally given. The entire transaction was of the most authentic and regular kind, and suitable to the importance of the transfer. The grant of Phocas was found to be a confused and imperfect transaction, scarcely noticed by the early writers, and, even in its fullest sense, amounting to nothing beyond a confirmation of the grant of Justinian. The chief cause of its frequent adoption by commentators seemed to be its convenient coincidence with the rise of Mahometanism." *Bar., An., cen.* 6.

Alex. Keith (*Signs of the Times*, vol. 1, page 96) says—"The edict of Justinian was never rescinded; no earthly code of laws was ever more extensive or permanent than his; it was published A. D. 529; it continued to be the base of European legislation, till it began to be shaken by the revolution of France and the code of Napoleon. . . In thus constituting or confirming an ecclesiastical supremacy, the emperors of Rome were preparing the way of a more lordly domination than they or their predecessors had ever exercised, and the purple was soon to be outshone by the scarlet." . . . . Again, page 98, he says the "papal monarchy was thus founded; the supremacy of Rome was thus restored; the imperial power bowed down before the papal triumphs; and the pope magnifying himself above either a Gothic king or a Roman emperor, became lord of the ascendant. Out of the fourth monarchy or Roman empire, 'the king' (a term used in other instances to denote a form of government or succession of rulers), diverse from the rest, did according to his will; he exalted himself and magnified himself against every god. The pope not only exalted and magnified himself against earthly governors, or kings, to whom the designation of gods is applied in Scripture (Ps. 82: 6; John 10: 34; 1 Cor. 8: 5), and assumed the right of 'lawfully chastising them,' but as the successor of St. Peter he laid claim to far higher authority."

Again (vol. 2, page 445), speaking of the papal supremacy, he says—"No era in history seems to be more marked than that of the age of Justinian, whether we look into the pages of the ecclesiastical or civil historian." On page 584 he says—"From the days of Justinian to those of the French Revolution, during the appointed time in which the saints of the Most High were to be tried, and times and laws to be given into the hands of the papal power, the suppression of light was the work of the papacy, and persecution the means. But they who kept the testimony of Jesus loved not their lives unto the death; to whatever bodily torture they were subjected, faith and patience was theirs."

Prof. Gaussen, of Geneva, Switz., in a discourse on Antichrist, delivered before the students of the theological seminary, under his tutorship in Switzerland, and published in the Advent Lib., dates the supremacy of the "little horn" of Dan. 7th, or the papacy, in the reign of Justinian. In Dr. Butler's *Church History*, pp. 138-142, he recognizes the supremacy of the Bishop of Rome from the period of Justinian, and speaks of the grant of Phocas as being "unaccompanied by any new powers." Dr. Litch says of those that date the supremacy of the papacy in the reign of Phocas—"They do not attempt to show the concurrence of a single circumstance predicted by the prophet to precede it, and point out the time. But what does the grant of Phocas amount to? Just nothing at all; it only served to increase the animosity which invariably subsisted between the patriarchs of Rome and Constantinople. Nor did the conferring of the title of 'Universal Bishop' give the saints into his hand. Moreover, they had been given into his hand sixty-eight years before, and we shall in vain look for another such grant of power over them."

Bro. W. says in "Note 2"—"I had supposed, until I saw the statement at the head of this [his] article, that the Catholic writers generally claimed the supremacy of their church from St. Peter." (I am happy to inform him to the contrary.) And yet he says in Note 3, of Bowers—who had been a Catholic before he wrote his *History of the Popes*—"Probably no man has ever lived who has been better prepared to give a correct history of the papacy." "It will be seen that Bowers says the papal supremacy was first introduced by the act of Phocas in the year 607."

Now there appears some ambiguity, to say the least, in Notes 2 and 3 of the foregoing. If, according to Bro. White, Catholic writers date the supremacy of their church from St. Peter, they must have been very ignorant; for Bowers, the most competent authority as to the history of the papacy (according to Bro. W.) dates its supremacy as late as A. D. 607.

The conditions of the prophecy in Dan. 7: 25, relate to the giving of the saints into the hands of the little horn, or times and laws, or both, for 1260 years. Now the first point to be settled is, first, Is this little horn the papacy? We answer, Yes, and are ready to prove it, if such proof is again wanted. Second, Were the saints ever formally given into the hands of this power? We again answer, Yes, and the proof may be seen in the extracts of history, in the foregoing quotations, that we have given in this article. We will now give an extract from Dr. Litch's *Proph. Ex.*, pages 103–104. He speaks of the removal of the imperial, or dragonic, power from Rome to Constantinople in A. D. 329, and from this date to A. D. 476, the imperial power balanced between the east and the west, and then was legally removed entirely to the east; and then Rome passed into the hands of the barbarians. Thus it continued till 536, when Justinian sent Belisarius, who took Rome from the Gothic king in March, 538, and gave it to the papacy. Also, after referring to the extinction of the Roman consulship in A. D. 541, he asks—"Where (now) was the supremacy of Rome vested? in the emperor or his general? No. For the army of the Norses was withdrawn to Ravenna, and the civil government of the emperor over Italy was located in that city, under the title of *Exarch of Ravenna*. If the pope was not left supreme in Rome, what was the supreme power? Twice Justinian conquered Rome, but *neither* time did he attempt to establish a *civil government in the city*. But we are told that the pope did not receive his supremacy as a civil power until Pepin, king of France, conquered the Exarch from the Greeks in 755, and gave it to the pope in perpetual sovereignty; thus constituting him a civil prince. But what, I ask, had that gift of Pepin to do with the gift of the dragon of his seat, Rome, to the beast? France was not the dragon, nor was Ravenna, Rome, the seat of the dragon and afterwards of the beast. The possession of Rome by the pope in 538 and onward, as the conquest of Justinian, was a gift of the dragon to the beast, who already possessed the dragon's power as head of the church, and 'the true and effective corrector of heretics.'"

Jesus says (John 12: 35), "Yet a little while is the light with you; walk while ye have the light, lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth." The Savior once asked the question—"The baptism of John, whence was it? from heaven, or of men?" John was the forerunner of Christ, and must of necessity precede him. So we will ask the question—The Advent proclamation, whence is it? from heaven, or of men? If from heaven, we had better accept it. If of men, then reject it. We believe it is from heaven, therefore we accept it. Amen.

THE DAY OF WONDERS.

J. B. WELLS.

The last great day is fast approaching; the day when earth will be freed from sin; the day when sickness, sorrow, and death, will flee away; the day when the lowly One of Nazareth, the babe of Bethlehem, the Mighty to save, will come in glory, with a shining cohort of angel attendants. But not as the persecuted One; not as the lowly Nazarene, will he then come; but as the King of kings and Lord of lords; for "unto him every knee shall bow, and every tongue confess." In thought the day of judgment, the day of wonders has arrived, and behold down the unseen pathway from heaven comes He who has the keys of death and the grave; He who will unlock the chambers of death, and bid his own come forth to immortal life. How glorious the sight to some, and to others how fearful. A glorious sight to those who have long been waiting for their Savior's appearing, and have often been disappointed; but now with eyes uplifted, and arms extended, they joyfully exclaim—"This is our God, we have waited for him." To those who would not have this man to reign over them, the sight is fearful indeed, for they realize that probation is past, that mercy lingers no longer for them, and that God will no longer strive with man; and in this awful agony of mind they call for rocks and mountains to fall on them and hide them from the living God.

The golden city appears, poised in mid-heaven, and Jesus commands the reapers (angels) to go forth and gather the elect from a sin-cursed world. At His word the graves are opened, and they who were dead come forth to live forevermore, and, with the holy ones who have not tasted death, are caught away to meet the Lord in the air. Glorious sight! Jesus the Conqueror leads his people to the city, the new Jerusalem. He approaches the pearly gates, where shining ones keep constant watch, and as he draws nigh a voice is heard, saying—"Lift up your heads, oh, ye gates, and be ye lift up, ye everlasting doors, and the King of glory shall come in." And one of the shining ones cries—"Who is this King of glory?" and the response is—"The Lord strong and mighty; the Lord mighty in battle. Lift up your heads, oh, ye gates, even lift them up, ye everlasting doors, and the King of glory shall come in." And again the question—"Who is this King of glory?" "The Lord of hosts, he is the King of glory." And through the gates of pearl the multitude of redeemed ones follow their King.

The scene is changed. The earth below is shrouded in impenetrable gloom. The endless night of death to a godless world is fast approaching. The lightnings begin to flash, the thunders to roar, and earth trembles violently as the fiat goes forth—"I will destroy them that destroy the earth." And now from mountain-sides and peaks the liquid lava rolls, while from the clouds above comes a rain of fire, and all unrepentant men and women are fuel for the flames. "This is the second death."

Once more the scene is changed. The earth is restored to its pristine beauty and glory. "The desert and the solitary places blossom as the rose. And the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."

Rochester, N. Y.

WHEN WAS PAGANISM ABOLISHED?

C. E. BARNES.

It has been and still is claimed by some of the Advent preachers that the "daily" (Dan. 12: 11) refers to the pagan system of religion, and the *taking away* of the "daily" refers to the *abolition* of paganism as a national religion, and that said abolition, destruction, fall, or taking away took place in 508 A. D., from which period the twelve hundred and ninety days are to be reckoned. These positions, however, are disputed by some; they are unable to see the conclusiveness of the reasonings which would identify the "daily" and paganism as being the same, and they further fail to see evidence that the abolition of paganism occurred in 508. Without however here disputing the claim as to the signification of the "daily," the writer does dispute the latter, as to the removal of paganism from the Roman empire in 508.

Mosheim and Jones, in their respective church histories, refer the downfall of paganism to the reign of Theodosius the Great. In Tytler's *Universal History*, in Clarke's *Commentary*, and in Gibbon's *Decline and Fall*, it is also attributed to him, as it also is in *Bell's Encyclopedia*. Now as Theodosius began his reign in 379, and died before the ending of the same century, it follows, if the writers alluded to above be good authority, that men are far behind the times when they defer the fall of paganism until the beginning of the sixth century.

In writing of the events in the fourth century relating to Theodosius, Mosheim (vol. 1, p. 103) says—"As long as this prince lived, he exerted himself, in the most vigorous and effectual manner, for the *extirpation* of the pagan superstitions throughout all the provinces, and enacted severe laws and penalties against such as adhered to them. . . . Toward the conclusion of this century, the Gentile religions declined apace, and had also no prospect left of recovering their primitive authority and splendor."

In giving an account of the church under this same emperor's reign, Jones (p. 151) says Theodosius was "anxious to extinguish the expiring embers of paganism;" and on the next page says "the fall of paganism . . . may be considered as . . . nearly consummated in the reign of Theodosius," and "is probably one of the most extraordinary revolutions that ever took place on the theatre of this world." Tytler, in his *Universal History* (vol. 1, p. 524) says—"The reign of Theodosius was the era of the downfall of the pagan religion in the Roman empire;" and in vol. 2, p. 7, he says "it was reserved for Theodosius to put a *final* period to the pagan superstition in the Roman empire;" and further on—"As the polytheism, which had so long maintained its authority over the Roman empire, *came to a final period* at the time of which we now treat, it is worth our while to bestow some consideration upon an event of that magnitude and importance."

Dr. Adam Clarke, in explaining the fall of the dragon or pagan Rome, says "he is entirely cast out from all offices of trust in the empire; his religion is first only tolerated, and then *totally abolished* by the imperial power. This great event was not the work of a reign; it took up many years; for it had to contend with the deep-rooted prejudices of the heathen, who to the very last endeavored to uphold their declining superstition. Paganism received several mortal strokes in the time of Constantine and his sons, Constans and Constantius. It was . . . *finally suppressed* by the edicts of Gratian, Theodosius I. and his successors. It was not till A. D. 388, that Rome itself, the residence of the emperor, was generally reformed from the absurdities of paganism; but the *total suppression* of paganism soon followed the conversion of the metropolitan city; and about A. D. 395, the dragon may be considered, in an eminent sense, to have been cast into the earth; that is, into a state of *utter subjection* to the ruling dynasty of Christian emperors."—*Com. on Rev.* 12: 9.

Gibbon (vol. 3, ch. 28) devotes almost an entire chapter to showing the particular steps which led to this downfall of paganism, and the following are some of his expressions concerning it—"The ruin of paganism, in the age of Theodosius, is perhaps the only example of the *total extermination* of any ancient and popular superstition; and may therefore deserve to be considered as a singular event in the history of the human mind. . . . The temples of the Roman world were *subverted* about sixty years after the conversion of Constantine. . . . In a full meeting of the senate, the Emperor proposed, according to the forms of the republic, the important question, whether the worship of Jupiter, or that of Christ, should be the religion of the Romans. . . . On a regular division of the senate, Jupiter was condemned and degraded by the sense of a very large majority. . . . The decrees of the senate, which proscribed the worship of idols, were ratified by the general consent of the Romans; the splendor of the capital was defaced, and the solitary temples were abandoned to ruin and contempt. Rome submitted to the yoke of the gospel . . . and so rapid, yet so gentle, was the fall of Paganism, that only twenty-eight years after the death of Theodosius, the faint and minute vestiges were *no longer visible* to the eye of the legislator."

The foregoing extracts are so plain and precise in their statements, that comment is not needed. I submit it to the candid reader if they do not unmistakably locate the fall of paganism in the reign of Theodosius, more than a hundred years prior to 508. It seems to the writer that if Jones, Mosheim, Tytler, Gibbon be received as reliable historians (and none can esteem them as anything else), our brethren are decidedly mistaken in locating the downfall of paganism in the sixth century instead of the latter part of the fourth.

Now if the "daily" be paganism, and its being "taken away" be its downfall, and the twelve hundred and ninety days are to be reckoned from that event, it follows they must be commenced *more than a century earlier* than 508, to do which will of course spoil the theory that ends them in 1798. The writer is not opposed to investigations concerning the *time* of Christ's return, but *is* opposed to reasonings based upon erroneous premises. To convince men of the Lord's coming in 1873, we must be very certain history will bear us out in our claims; neither for the sake of maintaining a theory, must we set aside statements of standard writers, and take instead, those of less repute and authority, for to confess in that manner that standard historians differ from us, is to declare that *we* differ from them, thus proving *ourselves* to be the unreliable ones.

"WHAT THINK YE OF CHRIST?"

This was a question of great moment more than eighteen hundred years since, having been proposed by high authority; and the fact that so long a period has elapsed has not in the least depreciated the value of a correct answer. That Christ is a wonderful Being, unlike any other that ever trod this planet, must be conceded by all who acknowledge the testimony of the Scriptures to be valid.

That he is "the only begotten Son of God," is positively declared. If he is a Son, then he is not co-existent with the Father. To say a son has existed as long as his father involves an absurdity upon the very face of it. That he was brought forth by the Father, and was the first and in one sense, the only object the eternal Father created, is substantiated by Inspiration. In Rev. 3: 14; Col. 1: 15, we find he was the beginning of God's creation, the first-born of every creature. How long a period he existed in "the bosom of the Father," enjoying his effulgent glory ere the creation of anything else, is not revealed. But when the time arrived for further display of creative power, lo! the Father has an Agent, adequate not only to form our mundane system, with its atmospheric heavens, but the planetary system, or siderial heavens, even all the grand furniture of heaven, but tests the power of his Divine skill. Inspiration imputes to him all creative power. It says: "By him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him; and without him was not anything made that was made."

Thus much we know, because it is revealed; but how he existed ere he took our nature upon himself, was a mystery, to an inspired apostle. But because inspiration saw fit to draw the curtain here, shall we doubt what is revealed to our vision at mid-day? Because it is the will of the Spirit to withhold from us how he existed, before he visited our planet, shall we claim he had no such existence, thereby imputing lying mockery to God's Beloved, when he thus prayed? "O Father, glorify thou me with thine own self with the glory which I had with thee before the world was."

Christ gave us to understand there was a sense in which no one knew him, but the Father, probably referring to his existence ere he visited our world—"No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him."

Christ declared that no man had seen the Father but himself—that he knew him as no other could know him. What being on this planet ever was acknowledged by an audible voice from heaven as the Son of God, but this same Jesus of Nazareth? Who ever spake authoritatively to the raging elements, and was obeyed, but he? Who ever dare make it a matter of salvation, or condemnation to the recipient, whether they were received or rejected, but Jesus Christ? When those partially awakened came to Christ to know what they should do, to work the works of God, he thus plainly answers—"This is the work of God, that ye believe on him whom he hath sent."

And when those who made the highest professions of godliness, and according to Christ's own admission did wear a very pious exterior, discarded him, this very rejection, or disbelief in him, would prove their condemnation. "I said therefore unto you, that ye shall die in your sins; for if ye believe not that I am he, ye shall die in your sins."

Christ must either be received for just what he pretended to be; the Savior of the world, or rejected as a vile impostor, or looked upon as the wildest maniac. History informs us of some twenty-four persons who have figured somewhat conspicuously as pretended Christs, since Jesus of Nazareth; the last one—a Jewish Rabbi of Germany, appeared in 1682. Several of less note, have occasionally appeared for a brief period, who themselves with their adherents have passed away like characters formed in the sand upon the seashore.

The most fruitful period for these impostors was the twelfth century—ten arising during this century. But all these false pretenders are obliterated—no trace of their doctrines or disciples remains. Not so with Jesus of Nazareth. His disciples are firm in their attachment, and propagate his doctrines with as much ardor and zeal to-day as did the fishermen of Gallilee when under the personal direction of their august Leader. Their faith in his present existence as High Priest at the right hand of God is unshaken. Thousands upon thousands have given their lives rather than renounce an iota of his doctrine. Of course there is reason for this devotion and perfect faith; and this one reason is obvious; He is the sent of God. He was divinely advertised in prophecy. Gabriel who stands in the presence of God, came here to announce his supernatural birth, and the honest shepherds on Bethlehem's plains, listened to the angel's testimony concerning his birth, and also heard a multitude of the heavenly host rejoicing because of this greatest and best gift of heaven to save a lost race. Over thirty predictions of the prophets, given hundreds of years apart, were fulfilled in Jesus Christ at his advent. His birth-place was signally pointed out, more than seven hundred years ere the sublime event. How came that evangelical Eagle among the prophets, to thus advertise, nearly eight hundred years beforehand, that the Anointed One would be numbered with transgressors, that he would be reticent when tried for life, and finally be buried with the rich? What prophetic illumination beamed upon Zechariah when five hundred years prior to the event, he could portray the triumphant entry of Jesus Christ into Jerusalem upon a young ass's colt, and then give the exact amount for which he would be betrayed. How much rather would those wicked Jews have given forty pieces of silver, than thus unwittingly to have fulfilled the Scriptures against themselves.

Over thirty times the prophets divinely advertised the true Messiah—his person, works, and doctrines, and when one appeared who fulfilled every minutiæ of these prophetic advertisements, what else can one "think" but that "He is the sent of God?" The divine advertisement declared that when this personage appeared in our world "all the angels of God would worship him." The Shepherds had ocular demonstration of the fulfillment, while they listened to the peans of "a multitude of the heavenly host" and also witnessed the divine illumination. The fulfillment of the many divine advertisements given so many centuries beforehand, as well as his perfect life and doctrines, prompts the faith that he is the one "Moses in the law, and the prophets did say should come."

His resurrection from the dead, as foretold by himself, affords another divine proof of his Messiahship. Again his ascension up into heaven, as witnessed by his disciples, was sufficient to confirm their faith in his Word, that he *came down* from heaven, and would return thither again. Some on our planet have been permitted to witness his position at the right hand of the Father, since he arrived there, making it quite certain the race of Adam are now favored with a High Priest in the person of Jesus of Nazareth.—*B. Mathewson, in Rutland Independent.*

Castleton, Vt.

THE BLASPHEMY OF SPIRITISTS.

N. FIELD.

Within a few years past, the Bible has been assailed with unusual malignity. A noted spiritual lecturer, by the name of Denton, has exhausted his ingenuity in the selection of terms and phrases to express his abhorrence of the Book. His blasphemies are perfectly horrible, exceeding those of Bolingbroke, Tindal, Voltaire, and Paine, all combined. He but expresses the sentiments of the whole fraternity of Spiritists. They are all infidels of the most virulent type. And since the days of Celsus, to the present time, Christianity never encountered a more deadly foe than Spiritism. It is brought forward as a new religion—a religion of demonstration, more in harmony with reason, and the character of the supposed Author of all things.

Prof. Denton denounces the Bible as unworthy of credit, and says that it must henceforth take its place with Milton's "Paradise Lost," Bunyan's "Pilgrim's Progress," and Shakspeare's Plays. After enumerating some of God's dealings with mankind, as recorded in the Bible, he concludes that the God of the Bible is worse than a Camanche war-chief. But we will let himself speak for himself, that the reader may see the *animus* of the thing called Spiritualism, which it is confidently claimed will soon become the religion of the world. He says:—

"He has sent all mankind into the world with a strong disposition to do evil; he allows the devil and his agents to tempt men, and thus make them worse than they are naturally, and thus has so arranged matters, that, if they persist in doing what he calls evil, he will plunge them into a den of woe, from which there is no escape, but from which the smoke of their torment is to ascend for ever and ever. And we are told that it is our duty to love this monster that the Jew made and the Christian has remodeled. Tell the captive pining in his dungeon to love the tyrant that placed him there; tell the slave to love the master who has robbed him of his rights since he began to breathe, and whose back is yet bloody from the blows of his lash; tell the mother to love the fiend who has slain her darling, and now gloats over her agony. As impossible is it for us to love this devil-creator, this plaguer of the human race, this framer and jailer of hell, and tormentor of the damned. Reason will not, cannot call him Father; Love shrinks with terror from his presence; and Justice says, 'Let him die, for he is unworthy to live.' The gods of silver and gold, of iron and brass, will perish; the gods of wood and stone shall be no more, and their worshipers shall be ashamed of their folly; and so shall this grim, blood-besprinkled, eternally hating and torturing Jehovah die, and a million ransomed souls join in swelling to heaven his funeral-hymn."

Can any thing in the annals of infidelity equal this shocking blasphemy? And this is what Spiritualism is teaching! The Bible, and the God of the Bible, and Christianity, and all that we have been taught to believe and cherish as the only hope of man, are to perish, and be banished from the world, and the doctrines of demons take their place!

Jeffersonville, Ind.

PRAYING FOR SINNERS.

F. BURR.

Shall we pray for sinners?

Oh, no. You may pray for the righteous, but you must not pray for sinners.

Why not?

O, because it is not commanded. Besides, Jesus said—"I pray not for the world, but for them which thou hast given me."

This is the logic of some persons who are so very conscientiously fearful that they shall do something that is *unnecessary*. It appears plausible on the surface, to be sure, however repulsive and stultifying it may be to our christian sympathies. To do anything we are not *commanded* to do, appears certainly unnecessary. And to do what Jesus himself repudiated is worse yet.

But let us look at it. Jesus loved sinners, and would not pray for them. Jesus came to save sinners, but cannot pray for them. Jesus died for sinners, but never prayed for them. Is that so? Hark! hear that cry—"Father, forgive them; for they know not what they do." Ah! then he did pray for them *once*. And how do we know it was only *once?*

There is no other record.

And there is no record that he prayed for his *disciples* but once, except in Peter's case. He did not pray for the whole world, that all might be saved, for he knew they would not be; but where do we read that he does not seek blessings for all? Where are there any that he has not tried to save?

But it will do no good to pray for sinners, for God has done and is doing all he can for them until they turn to him and pray for themselves.

And so God has done and is doing all he can for the righteous; and what is the use in praying for *them?* Why pray for *any body?* Why help *any one?* All must stand or fall for themselves.

Follow out this doctrine, and it would lead to a perfect drouth of all christian sympathies, and result in dried and withered affections, that can only be compared to a dried potsherd on earth. Away with such miserable, driveling, dried-up christianity, and let us have more of the spirit of Jesus.

What good to pray for sinners? It will do *you* good. It will unstop a fountain of living water that you have never tasted. Try it, but not as an experiment. If you do not want to pray for sinners, then you need converting. And if you *do* want to, and have restrained yourself for fear it was wrong, then uncap the fountain and let the waters flow. Do not dry up your sympathies for your fellow men, lest you also be barren.

Tell me that Jesus never prayed for sinners! You might as well tell me he never died for them. *He prayed for me* when I was wandering an alien from God. *I know it.* He sought me. He called me. He yearned over me. Tell me he never prayed for me? Go with that story to some calculating, theoretical, heartless professor, but do not bring it to me.

Dear christian, be not deceived. Let the love of Jesus dwell in you, and be not afraid of the fruit it bears. Search the Scriptures, and you will find the truth in this matter is on the side of love and sympathy.

Pray for sinners!

"THE LORD'S SUPPER—WHO MAY PARTAKE?" asks "One who wants to know," in a recent number of the *Union*.

About three years ago I was present at the administration of the Lord's Supper in Bedford Chapel, London. The minister was the Rev. Thomas Jones, now of Swansea, the Moderator of the last meeting of the Congregational Union of England and Wales—a preacher of wonderful power, and greatly beloved. His invitation to the Supper was after this sort—the first part broken and hesitating, almost stammering, the last sentence breaking out with a rush like a flood sweeping away its dam: "We—we are now—about—to celebrate the—the Lord's Supper. Christian people, not members of—of this church—*Christian people not members of* ANY *church, are welcome to our Communion.*"

You may be sure I *knew* I was welcome.—H. in *Christian Union.*

The World's Crisis
AND
ECOND ADVENT MESSENGER.

Boston, Wednesday, March 13, 1872.

☞ Please Remember!
☞ All remittances to this office, in the form of Drafts, Bank Checks, and Postal Money-Orders, should be made payable to the Business Agent, GEO. T. ADAMS.

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SACRAMENTO.

We closed our meetings in Sacramento last evening (Feb. 25th), for the present. The results have been better than most expected. The city is notoriously wicked. Of course there are many noble exceptions; but as a whole, it is quite Sodom-like. Infidelity, Spiritualism and sensualism, present a bold front, and a defiant spirit against the Bible, Christ and Christianity. Satan has had the chief control of things. The general low standard of religion had only served to give the devil an increased advantage. In addition to this, most of the ministers used their influence against us, and fed the prejudices of the people with various false rumors in relation to what we believed and taught. Their chief ground of objection was in regard to the nature of man, and the destiny of the wicked. We had very pleasant interviews with Bro. Cummings, a Congregational preacher, and Chaplain of the Assembly, in the Legislature; Bro. Nash, the Presbyterian minister, and Bro. Newton, of the M. E. church. They thought quite favorably of opening their meeting-houses, but some of the officials were not willing, and we were driven to the necessity of leasing the Academy of Music, which was occupied by a theatrical troupe, said to be of very low character. It had become so degraded, that but few would give it their patronage. The stage was appropriated to the lowest performances. The theatre closed Saturday evening, and we commenced our meeting the following Sabbath evening. The theatre was about half full. But few respectable people dared to be seen in such a place. We found much need of help from the Lord, to enter upon the stage, sing alone, and pray, where the people had just been entertained by gross vulgarities. The Lord gave special aid, as he did every night for two weeks. The second night the theatre was filled. Among the audience were a large number who had lost all interest in the Bible and religious matters. The interest increased steadily, till the people had to go away for want of room. We never addressed more attentive audiences. Many members of the Legislature, several ministers, and other professional men, became deeply interested in the meetings. Men noted for their skepticism came every night and paid the best attention. We had much rain and mud, but even these did not prevent the people from coming. We presented the prophecies of Daniel and John, showing that the coming of Christ is at the door. A large number, by the upraised hand, expressed their belief in our conclusion in relation to the speedy coming of the Savior. Several questions were asked every evening, which served to increase the interest.

After a few evenings, it was proposed that we should discuss the subject of future punishment with Dr. A. P. Truesdell, a very fine christian man, free from sectarian prejudices. We debated the following question: *"Do the Scriptures teach the final utter destruction of the wicked?"* We never met a more honorable man in debate. He manifested the true christian spirit throughout the discussion. When the time came to make his last speech, he arranged with the chairman, Dr. Cummings, to take his place, as he did not care to say any more. We gave our consent to this arrangement. The discussion, subsequent lectures, and conversation, have removed nearly all the Dr.'s props that he supposed supported the doctrine of eternal torment and the immortality of the soul. He stood by us nobly throughout the meetings, and showed to all that he was a true christian. He has often preached the gospel, when he could be spared from his professional duties; and thinks now that it may yet become his duty to devote the remnant of his life to the ministry. We found in him and his amiable christian wife, some true friends, such as are rarely met in this cold, heartless world. Men so fully unsectarian, as Dr. Truesdell, are rarely found.

During our meetings, some were converted, and a number are under conviction. Some twenty requested prayers the last night. One Spiritualist has been brought out of the snare of Satan, and now takes an active part in meetings, rejoicing in the Lord.

Several members of other churches are now rejoicing with us in the "blessed hope," wondering why they did not see these simple truths before. Some twenty have arranged to hold meetings, having Dr. Truesdell to assist them in conducting their exercises. We were very glad to leave them associated with one of such rich christian experience. If a place can be obtained for further meetings, we purpose to spend some two or three weeks more in Sacramento. A large number are very anxious to hear more about the doctrine of the Bible. They say it is now a new, and an open book. Before these meetings its pages and glorious truths seemed sealed up, and beyond their comprehension, but now they can read and understand it.

The prospect in Sacramento is now as encouraging as it was in San Francisco last winter after the same amount of labor. We are hoping the door may open for our return. We are now (Monday, Feb. 26) on the cars *en route* to San Francisco, where we are to commence a discussion of the Sabbath question this evening, with Elder M. B. Cornell.

THE INTERNATIONALE.

The Internationale party is becoming a powerful organization, and is spreading rapidly. For the last three Sabbaths, the subject has been discussed in Dashaway Hall, San Francisco, before large and intelligent audiences. Strong men and fair women are throwing their energies into this movement, with a zeal that is worthy of a better cause. Spiritualists, and infidels of all kinds, in connection with those who are dissatisfied with the present state of society, government, and religion, are becoming absorbed in this great Internationale party, which is being organized throughout the world. This party has adopted the sentiments presented by the spirits several years since. It looks like Satan's last effort against Christ, the Bible, and Christianity; while at the same time he makes his followers believe that the success of this party will reform society, politics, and religion, and introduce the expected millennium. Their leading motto reads: "LIBERTY, EQUALITY, FRATERNITY." They set aside religion, and require that it shall have no place in the education of the youth; consequently, the Bible should not be allowed in the schools.

The following is their platform of principles:

"1. The total abolition of all class rule and class privileges.

2. Complete political and social equality for both sexes.

3. Nationalization of the land and of all the instruments of production.

4. A reduction of the hours of labor, so as to allow more time for improvement and recreation.

5. Education to be undertaken by the State —to be obligatory, gratuitous, and secular.

6. Religion to be ignored, as being a speculative subject, concerning the individual. No religious differences or creed to be recognized.

7. The substitution of a direct system of taxation based upon property, instead of the present system of levying taxation upon industry; the taxation to be progressive.

8. The abolition of the standing army, as being a provocative to war.

9. The adoption of the principle of associative production, with a view to the complete supersession of the present system of capitalist production."

GOOD LAWS.

The following laws of life are worthy of a place in every heart. They involve necessary elements in christian character. If these are not observed, there will be a sad deficiency. Let the reader adopt them, and put them into daily practice. Let us not be satisfied with anything short of being complete in Christ, entirely clothed with his righteousness, and filled with his Spirit.

THE LAWS OF LIFE.—1. Temperance in all things, whether physical, mental, moral, affectional, or religious.

2. Justice to all creatures that be—justice being the exercise of precisely the same rules of life, conduct, thought, or speech that we would desire to receive from others.

3. Gentleness in speech and act—never needlessly wounding the feelings of others by harsh words or deeds; never hurting or destroying aught that breathes, save for the purpose of sustenance or self-defense.

4. Truth in every word or thought spoken or acted; but reservation of harsh or unpleasing truths, where they would needlessly wound the feelings of others.

5. Charity—charity in thought, striving to excuse the failings of others; charity in speech, veiling the failings of others; charity in deeds, wherever, whenever, and to whomsoever the opportunity offers.

7. Almsgiving—visiting the sick and comforting the afflicted in every shape that our means will admit of and the necessities of our fellow creatures demand.

7. Self-sacrifice, wherever the interests of others are to be benefited by our endurance.

8. Temperate yet firm defence of our views of right, and protest against wrong, whether for ourselves or others.

9. Industry in following any calling we may be engaged in, or in devoting some portion of our time, when otherwise not obliged to do so, to the service and benefit of others.

10. Love—above and beyond all, seeking to cultivate in our own families, kindred, friends, and among all mankind generally, the spirit of that true and tender love which can think, speak, and act no wrong to any creature living; remembering always that where love is, all the other principles of right are fulfilled beneath it, influenced and embodied in its motives.

VIBTORIA LEAGUE.

The "Victoria League" is a new political organization, better known as the "EQUAL RIGHTS PARTY." This party, recently organized, is "composed of the progressive elements in the existing Republican and Democratic parties, together with the women of the Republic," who are endeavoring to secure universal suffrage. Some of the prominent leaders in the EQUAL RIGHTS PARTY are Spiritualists. Indeed, we have reason to believe that the whole movement is in keeping with the plans of demons, who are making their last grand rally for the closing conflict between truth and error, light and darkness, Christ and Belial. Satan is now trying to bring together the various reform parties into one grand union. He has been drilling them in separate squads, so as not to excite suspicion; but now the time seems to have come for an organization upon a grand scale. Each party can see clearly that there is but little hope of their success by themselves, because there are so many parties so nearly balanced in numbers and power; hence the necessity of a union upon some common and general principles. Of course the stronger party should have the right to become the centre, and take the lead. This right belongs and is conceded to Spiritualists. Hence their principles are woven into the platform of the "EQUAL RIGHTS PARTY." Thus Satan secures his object, takes the lead, and draws into his net thousands, and even millions, who, otherwise, would not consent to become associated with the principles of Spiritualism.

In no age of the world has the working of the devil been more apparent than at the present time, and never with more probable success. The mass of professors of religion are so mixed up with the world, and so like it in their customs and manners, that they have lost their controling power over the people; and they are in a fit condition to be led astray by the artful wiles of the deceiver. The professors and people are dissatisfied with their present condition, and consequently are very ready to enter into any new system that proposes a reform. Satan has now dressed up himself in religious clothes, and turned preacher, crying out most lustily for reforms in religion, politics, commerce, and social life. No one can dispute but that reforms are needed; and it is also evident that we may look in vain to the old institutions to introduce them; hence some departure from them is necessary if we have any improvement. We say Satan is taking all possible advantage of this state of things to establish a government under his special supervision, that shall be regulated and controled by his demoniacal principles, and men who sustain them. We believe the last great conflict with the powers of darkness is not far in the future and will be terrible. The boldness of Christ's enemies calls for men fully clothed with the christian armor, who are not afraid to beard the lion in his den; men who are willing to sacrifice reputation, home, friends, houses, lands, and even life, for Christ. The decisive struggle is at hand. Let us be bold for Jesus, yet gentle as the lamb, and harmless as the dove.

There is no safety but in *entire consecration* to the Lord. We need to be filled with his Spirit, in order to stand against the swelling tide of wickedness now setting in upon society. The progress of evil is truly alarming; yet but few seem to be aware of the perils of these last days. Dear Brn. and Srs., "put on the whole armor of God, that ye may be able to stand against the wiles of the devil." "Fight the good fight of faith, lay hold on eternal life."

CALIFORNIA LAND.

The finest land we have ever seen is in California, between Sacramento and San Francisco, and from the latter place to San Jose. On these routes we pass through thousands of acres of as handsome land as the eye ever beheld, and as rich and productive as a garden spot. The sight presents a charming view to a farmer. It is said to surpass any other country in the world. At this time (Feb. 26th) the vast fields of wheat are about three inches high, having a very bright green appearance, like everything else that grows in this country. The leaves of the maple trees are about half grown; peach and apricot trees are in bloom, also wild flowers in the fields. During the past month we have had the most even temperature we ever experienced. We have scarcely needed any fire. We think the temperature has not varied five degrees in the last four weeks. The nights have been just about as warm as the days. We have not needed a fire in rooms with open windows.

In *dry* seasons, these thousands of acres of beautiful land produce scarcely any thing, unless watered by artificial means. This fact makes much of the California farming as uncertain as a lottery ticket. This year the prospect is the very best since the first settlement.

INDIAN PROPHECIES.

It is worthy of special note, that in all countries, and among all nations, there is a growing impression that some remarkable event is at hand. Men who make no profession of religion, who do not even believe the Bible, are among those who are expecting some wonderful change in the world. They cannot tell what is coming, but they are unable to get rid of the feeling that a new order of things is at the door; while the careful Bible student sees clearly that Jesus is about to make his second advent to this world, and commence his glorious reign.

Satan is leading men into a great variety of opinions and counterfeit theories, relative to the coming of Christ. He is teaching through his mediums that Christ is soon coming, not *personally*, but in the spread of certain *principles*, or in the establishment of the various reformatory movements now in progress. Among the varieties of impressions and visions on the subject, we find one of the Nevada Piute Indians, by the name of Waz-ye-waub, has been much exercised with a prophetic spirit from some source. In an interview with the editor of the Carson *Register*, one of the Piute Indians, by the name of Johnson, said:

"I'll tell you what is coming to pass; this world is coming to an end; it is to be destroyed by a flood—same as that eighteen hundred and seventy-one years ago [mistaking the epoch of the birth of Christ for that of the completion of Noah's boat,] for Waz-ye-waub, the boy prophet of the Walker River Reservation says so; and whoever believes the word of Waz-ze-waub will be restored to life eternal on the earth renewed, reborn; but whoever disbelieves his word will be left in the perpetual embrace of death." (This is his exact language.)

"Why, Johnson," said we, looking up in astonishment; "you don't believe such nonsense as that, do you?"

"Damfino," he replied, in his own poetic tongue.

"But," we continued, "don't you think this Waz-ye-waub is crazy, or a humbug?"

"Maybe so; guess he is," said the Indian; "but I wouldn't say so, because he would know it. He knows everything I say or think."

We tried to dissuade him from this belief, but without success.

Here we give the statement of Johnson, nearly as it came from his lips: I stopped about ten days on the upper side of Walker Lake, and there met, conversed with and listened to Waz-ye-waub. He is all the same as a Mormon, though he was never in Utah, and none of the Mormons have ever been to Walker Lake. He is a mere boy; a small young man; was born and brought up in the vicinity of the lake, has never traveled, and was remarkable for nothing until last fall, when he began to prophesy. He does not speak English, but is an eloquent speaker in his own language; has a soft, sweet voice, and sometimes spends whole nights in singing. He denounces whiskey in the strongest terms, admonishes the Indians not to touch it, and says that after the flood there will be no whiskey in the new-born world. He is a devout boy, hates war, dislikes warriors or fighting Indians, and does not want them to come to see him. He says the world is too old and too bad, and hence must pass away, and that in the new, to which all believers will be restored, the whites and Indians will have, as before Noah's flood, but one father, one mother, and one God.

Johnson says there are nearly three thousand Indians at Walker Lake, and that they are still gathering in from the west and south, drawn thither by the wonderful stories told of the prophet. He says there is no danger to the whites, that Waz-ye-waub's whole policy is peace, and that under his orders the Indians at the lake are now selling ponies to raise money to pay damages for killing cattle in Churchill.

☞ In Bro. White's article last week, in second column, seventh line from the top, for—"the end was not yet," read *was yet*. In the same column, fifth line from the bottom of the fourth paragraph, read—"no excitement or commotion about any war."

☞ IN the *Crisis* of March 6th, in the article "Words of Sympathy," fourth paragraph, fifth line, read *munition of rocks*, instead of "mountain," etc.

THE ADVENT CHRISTIAN ALMANAC AND YEAR BOOK FOR 1872.

PUBLISHED AND FOR SALE BY THE W. A. C. P. ASSOCIATION, BUCHANAN, MICH.

Price by Mail, 15 Cents.

We have received a copy of the above, which, beside the usual calendar, contains a list of most of the conferences, churches, and P. O. addresses of preachers connected with us as a people, with some interesting reading matter and Bible references of value to all.

AG'T.

NEW TRACTS.

CHRIST OUR LIFE. By Wm. Leask, D. D., Congregationalist, London, Eng. A valuable work on the nature of man and the gospel gift. To which is added *The Influence of Doctrines and Christian Missions*, by Rev. Henry Constable. 24pp. By mail, $1.50 per one hundred; 35 cents per dozen.

THE LIGHT OF PROPHECY. By Rev. J. H. Brookes, D. D., Presbyterian. An important tract on the Second Coming of Christ, the neglect of the ministry, the value of prophecy, and an exposition of *The Great Image*, Daniel, 2d chapter. 12pp. By mail, $1 per one hundred; 25 cents per dozen.

NOTES OF WARNING.—A. D. 1870. Tongues of Fire in the Sun; Earthquakes; *The Black Year*; Fires; Tornadoes; Famines, and other calamities of 1871, with extracts from papers. 12pp. By mail, $1 per one hundred; 25 cts. per dozen.

For sale at this Office. AG'T.

CIRCULATE THE NOTICE.

When a meeting is to be held in your place, never fail to extensively notify the people. Meetings are appointed for the express purpose of reaching the ears of the people, and through their ears to reach their hearts; but if the people are not present, how shall we reach their ears with the gospel of salvation? And unless we thus reach their ears, how can we reach their hearts? And how can we reach their ears or hearts if they are not at the meetings? And how can they attend the meeting if they do not know of its existence? They cannot scent a meeting as a hound scents a fox; they must be notified of the fact that there is to be a meeting at such a time and place—not in an indifferent manner, as though it were a matter hardly worth mentioning, imparting the impression that it is hardly worth attending—but give an earnest and warm-hearted invitation, as though it were a matter you were not ashamed of.

Perhaps you cannot preach, but you can get people to attend the preaching that will benefit them, and thus help do good. Notify not only friends, but even enemies, bigots, and scoffers—some of them may come, and others may circulate the notice still further by ridicule, and thus lead others to attend. W. S.

AT HOME AGAIN.

After about three months' absence, in the South, by the blessing of the Lord I am permitted to return in safety to my home, where friends can again reach me by letter, (Brodhead, Wis.) as formerly. I am compelled to remain comparatively inactive for some time to recruit, and try the virtue of medical treatment to regain health diminished by disease.

During my absence in the South, the little church in Brodhead did not become inactive, but held up the light nobly; and finally Brn. Godfrey and Howard, two of our earnest and faithful Wisconsin ministers, came to their help, and held a series of meetings which resulted in the conversion of several heads of families, and some younger persons, besides infusing new interest into some who had allowed the fire of love to burn low on the altar of devotion. Thank the Lord for these mercy drops; and may his blessing ever attend the labors of these brethren. W. S.

GOING TO HEAVEN AND HELL IN THE OLD WAY.—At a recent meeting in the South, where the old theory of going to heaven and hell before the judgment, and going there, too, as ghosts, and not as men, had been thoroughly exploded, one man wondered why we could not "let people go to heaven and hell in the old way". Many others possess the same feeling. They think the traditions and fables of men ought not to be disturbed, even if they do clash with the word of God, and invalidate the plan of heaven. They have become so accustomed to darkness that the light of truth hurts their eyes, besides making the huge deformities of their erroneous system visible, both to themselves, and to others; so they wish the light kept away, both for their comfort and the credit of their system.

Let the light of truth shine, and let the darkness of tradition be dispelled. Let error be confronted by the truth of God. Never keep back the truth of God for fear of spoiling some idolized fable of human origin. W. S.

AMUSEMENT, INSTRUCTION, AND ADORNMENT.—Webster's New Unabridged Dictionary is certainly a proud monument to the literary and analytical ability and industry of the country, and in this respect its compilers and publishers deserve double commendation. When we speak of it as a Dictionary alone, we hardly do justice to that immense affluence of topics and fulness of definition that makes it "the poor man's library" of *amusement, instruction, and adornment*. Solid as philosophy, exact as mathematics, and exhaustive, in brief, as a series of abridged treaties on every subject, it is at the same time as pleasant reading as the latest works of fiction, with the advantage that it is all made up of facts. We remember nothing in the world of letters that has made such a sensation in its way as this valuable work.—*New York Mercantile Journal.*

THE TRACT FUND.

The *Advent Christian Publication Society*, at a meeting on Springfield Camp-ground, August 23d, 1871, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec'y Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$390.20
George Tilley	40.00
Mary C. Wadwell	1.00
Geo. E. Hooper	.50

POOR FUND.

To send the Crisis to the Poor.

Previous acknowledgments	$41.45
J. B. Woodruff	2.50
"F."	.43
A Friend	.50

YOUNG PILGRIM POOR FUND.

Previous acknowledgments	$2.65

AMER. ADVENT MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim *"the glad tidings of the kingdom at hand"*; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments	$1,911.94
J. G. Hamblin (pledge paid)	25.00
"J."	20.00
George Tilley	10 00
J. B. Woodruff	5 00
W. O. Higley (balance of pledge)	2.00

SOUTHERN MISSION.—No. 12.

On the 19th of Feb., I returned to Nashville, and with Bro. Hyde commenced a series of evening meetings in a hall. Some are interested to hear the evidences of the kingdom near, and rejoice in the light they are receiving on the Bible, some unready ones rising for prayers while others prefer to dismiss the whole thing as a northern invention, and treat it as a ministerial Editor did in the following note on one of my meetings in the South:—

"The Rev. Mr. Sheldon, a 'Second Adventist' from the State of Wisconsin, has been preaching in the Court House, at night, for more than a week past. Some of his views are peculiar, new, and somewhat startling to us in this latitude. He thinks the day of judgment is close at hand, and undertakes to demonstrate the fact by pictures and arguments. The Reverend gentleman's conclusion may be correct, and it would be well for us all to 'watch and pray' and be ready for whatever may happen, but at the same time we are inclined to think that he knows about as little in regard to the time when the 'great and notable day of the Lord' will come, as the rest of us. We have listened to some of Mr. Sheldon's discourses with considerable interest, and have determined not to condemn him unheard; but now we object to certain views which he set forth on last Sabbath evening, in regard to the state of the soul after death, as we regard them unscriptural, unsound, unwholesome and unsafe. We warn our people not to be deceived and driven away by this 'wind of doctrine' from the north.

"Vice is a monster of such frightful mein,
As to be hated, needs but to be seen,
But seen too oft, we grow familiar with its face,
We first pity, then endure, then *embrace*."

Wonder if it will not yet be decided by some of these would-be-wise ministerial Editors of the South that the Bible from which these "pictures" are taken, is a northern Book, and the people be warned against being "driven away" by it? Wonder if the Bible testimony concerning the soul must be suppressed to allow tradition to pass unchallenged? But many in the South will claim the right to compare their former views with the Bible, and believe its testimony, even if they have to disbelieve early teachings. The meetings in Nashville closed on Saturday night, Feb. 24th. After my sermon five requested prayers. Bro. Hyde will water the seed sown here.

Sunday Feb. 25th, went with Bro. H., to the meeting-house where I had preached the two preceding Sundays, and gave my last sermon. Bro. Hyde will preach at this point a quarter of the time. A goodly number are interested to hear the truth. Other doors will open soon in other directions. Bro. H. is an earnest man, and will do them good.

During my stay South I scattered many works among a class who were likely to read, and obtained over sixty subscribers to different periodicals, but mostly on the free list. These will keep the truth before their minds, and benefit others. I have pressing calls to revisit all the points that I have visited, and over half a dozen new doors stand wide open for me to enter; but defective health demands that I stop and recruit before doing more. I meant to have remained about six weeks longer, and revisited several points, but could not do so in my present state of health.

There is an improvement going on in the South in two respects—(1) the feeling of aversion to all northerners, arising from the war, and the subsequent hordes of northern, office seekers which flocked into the country, is being diminished, but not totally overcome; (2) the condition of extreme poverty into which the country was plunged by the war, is changing for the better, and another year of good crops will greatly improve their financial condition. Since the war they have generally been dispirited, but now the spirit of enterprise is reviving.

I intend to continue sending reading matter the coming season as I did last year, as the door may open to do so, especially to the three States that I have visited on this tour, Ala., Georgia, and Tenn., and also to some extent to five or six other Southern States, to friends of interested ones who have given me their names. If as large a proportion of the seed takes effect as did last year, I shall feel repaid for the effort. Reading matter is so scarce in many parts of the South that works are far more apt to be read than in the North, and being read, they produce an impression.

Feb. 27th, I turned my back on the South for the present, and was flying homeward. The first of March found me at home, after an absence of over twelve weeks. During this time many have heard the gospel of the kingdom for the first time, many have rejoiced in new light, many have requested prayers, some have been converted, others reclaimed, while some few have opposed, mostly in an undercurrent way. I leave some bold advocates of truth, who know both *what* they believe, and *why* they believe it, and are able to meet opposition. W. S.

FIRST STEP IN PRAYER.—He that makes but one step up a stair, though he is not much nearer to the top of the house, yet has stepped from the ground, and is delivered from the foulness and dampness of that. So in the first step of prayer: "God be merciful to me a sinner."

BRIMFIELD CONFERENCE.

L. BOUTELL.

The Conference session at Brimfield was held according to notice. I attended from the commencement till Saturday evening; and although there were not many from other places, yet it was an interesting meeting. A few old veterans in this Advent battle are still alive, and love the "blessed hope" as well as ever. And while death has made victims of some of the dearly beloved disciples, and others have backslidden from the faith, nevertheless recruits have been added to the few, and now there is a company of faithful believers in the speedy coming of Christ, and harmony prevails among them. Some worthy citizens of the place, who have long been convinced of the truthfulness of our faith, have gained strength to confess and identify themselves with the reproach-bearing disciples looking for a better country.

There are many others, not only in Brimfield, but elsewhere, if they would only confess what they believe, relative to the sleep of the dead, destruction of the unbelieving, coming of Jesus Christ, and the resurrection of the dead, would stand in the liberty and love of Jesus,—"new creatures in Christ Jesus." Filled with the Spirit of truth, joy unspeakable would be theirs, and they would be agents under God of saving others through the instrumentality of the word of life, which is the power of God unto salvation to all that believe. How many there will be who have been convinced of the truth, believing it to be the Bible, but fearing to confess it before men, will go down to eternal death, destroying many more who follow their example. You that are persuaded we have the right exposition of Bible truth, for Christ's sake confess it, even if you are turned out of the synagogue. Save yourselves by believing and confessing, or you will be lost! The wages of sin you will reap—*eternal death!*

Bro. Burnham, the Elder of this living body, is alive in the work, and is doing all he can for the prosperity of the church, and all others who can be reached by the truth. I enjoyed the seasons of the Conference with them. It brought to mind the former days of our warfare. Those that came were well provided for. Bro. J. Couch was with them, preaching the fulfillment of prophecy to full houses; besides Brn. Butler and Leavitt, who preached in the course of the meeting.

Some heard for the first time the evidences of the Lord's soon coming, and were convinced of its truthfulness. The church was revived, and enjoyed a feast of fat things. The Lord by his Spirit gave us the best evidence that we were about the right work for these times. Most of the meetings were characterized by a solemn feeling of the nearness of Christ's coming, and by a desire to "be found of him in peace, without spot, and blameless." Some decided to be on the Lord's side at these meetings.

Let the cry come from every needful place, "Come over and help us." Quarterly sessions could be held to great advantage in many of these new and small places. Come to the Annual Conference at Chelsea, and get interested in our future work. We hope by the mercy of God to make more effort to save men by pulling them out of the fire.

Correspondence.

From Bro. H. F. Carpenter.

DEAR BRN.:—I have removed from North Springfield, Vt., to Fitchburg, Mass., to which place all letters and papers for me should be directed.

To the Beloved in Vermont:—It is with great reluctance that I have left your State, which I dearly love, and the work of God in the State which has filled my heart to the full for several years past. But my labors with you, with exposure to changeful seasons, sometimes severe, have gradually undermined my health, till I have felt conscious that I must soon have a change, or be disabled. The guiding hand of God, ever true to me in the past, has directed me to Fitchburg, Mass., to do something for the infant church here, if possible. I know not what our success will be, but so plainly have Divine directions been given, that, although it has cost me many a heart struggle to make the change, yet we have not dared to resist. You shall not be forgotten. Too many hallowed memories of rich joys and blessings from God bind our thoughts to you all. If God grants us health and strength, we hope to revisit you often, and exhort you to "hold fast the beginning of your confidence and the rejoicing of the hope unto the end." Pray for me, that an effectual door may be open before me for glorifying the Lord.

From Sr. C. Tuller.

BRETHREN AND SISTERS:—Your gifts are timely, and I seek to make them go far as possible. I would love to answer each dear, comforting letter, but for years I have been afflicted with a nervous affection of my eyes, caused by inflammation. The so constant use of my glasses necessary in my vocation, irritates them and I am obliged to economize their strength. My large school and other duties take up all my hours till nightfall, and to write then greatly injures them. But be assured, dear friends, that every word of cheer and help, to prosecute my Mission work and school, is appreciated. My work is toilsome and trying, but I love it. This poor race demands our sympathy. When I look upon their poverty and ignorance, and think of that system that could so brutalize and oppress beings susceptible of intellectual and moral growth, as we find them to be, I feel that we should, as far as in our power, extend the helping hand, when needed. The young and strong would not be benefited by giving them money, but knowledge we must give them, till Jesus comes, or fail, as it seems to me, of hearing "Well done."

A people for his name will be gathered from this poor despised nation, and some I do expect from this West Point school. It has been a child of Providence from the first. Wonderful health has been given the teacher. The comfortable house is paid for. Little son, the orphan girl who gives promise of usefulness, and myself, have been comfortably fed through the winter. Suffered some with cold, just enough to keep me in sympathy with the shivering ones around. In three weeks my present term closes. Then I purpose to go back into the country and gather again the scattered ones among the hills. Sometimes the way seems cloudy and I keep heart only as I can see the Guiding Hand.

Dear friends, is there not a little more to spare to build this poor old man a cabin? You will see that I lack yet a little. After helping the other old man, and getting some clothes for the boy, there are twelve dollars which the donors specified were for the house. It will cost at least thirty dollars with what he has got, to put up a little box house with one room, and with this he will feel rich, and the poor toiling wife will have a home of her own. If I could retrench any more, and keep health and decency, I would gladly do it. Are there not a few more in the "household" that can, and yet help forward other objects of benevolence? A few gathered dimes or quarters would not be missed, and would give so much comfort. Few slaves have suffered more hardships than this old one. After having bought his own and his wife's freedom, he was then tormented with accusations of enticing away slaves. When the war broke out, he was nearly killed by guerillas, and so his life has been full of hardships.

ACKNOWLEDGMENTS.—A friend, New Britain, Ct., $5. C. Green, Bro. Busher and Sr. Stokes, Philadelphia, $1.50 for my table. T. Western, Plainfield, Mass., $2. Mrs. S. F. Hubbard, Amherst, Mass., $1. J. M. Stetler, Phil., $10. L. H. Shaw, Jamestown, N. Y., $2. Mrs. A. Coburn and mother, Salem, Mass., $1.35. Many a "thank you" from the old ones and from myself also, in return.

West Point, Ky., March 5th, 1872.

Extracts from Letters.

BRO. A. N. SEYMOUR writes:—"By the solicitation of the Church of Christ, and her pastor, C. C. Ramsey, of New Hartford, Iowa, Mrs. Seymour and myself have been out and made them a visit. We spent some sixteen days with them, and enjoyed a most cordial sojourn among that prosperous, united, and happy people; preaching to them nearly every evening for over two weeks. The church in this place have a commodious house in which to worship, and number about one hundred and fifty members, and have a large and most delightful Sabbath school, probably the largest in the State. They have congregational singing, which is truly admirable and soul-cheering. As a church they are well posted and settled in the faith and hope of the gospel, looking with settled convictions for the speedy, personal return of Jesus. The friends are scattered over a wide field—a most delightful prairie, and it is specially satisfactory to the servants of Christ to see the multitude of teams well loaded with attentive hearers pouring in at the hour of meeting night after night, coming from one to ten miles in all directions. On one occasion we counted forty-seven teams, and more came after we went into the church. This speaks well for the religious people of Iowa. God bless them.

At our last meeting on Sunday evening, fifty-five arose and spoke for Jesus after we closed our discourse. There is an abiding interest among this dear people; serious convictions rest upon many hearts, and several arose for prayers. Bro. Ramsey (who sows the good seed of the kingdom, and irrigates the same with his tears, and is most highly esteemed among them), protracts the meeting through another week. We enjoyed the love, counsel, fellowship and prayers of this our fellow laborer very much, as well as that of the church. At the close of our last meeting Bro. R. called a special meeting of the church on Monday at ten A. M., the object of which we did not know at the time; but the result was made manifest by giving us a most cordial invitation to come and settle among them and take charge of the church. Well, we belong to God, and are his willing servants, and ever vouchsafe to do his will. Should he so direct, all will be well, but nothing would lead us to go save a *strong sense of duty*. The Lord's will be done in the matter. The New Hartford church stands on the apostolic platform, the church being called the 'Church of Christ,' and the friends of Jesus 'Christians,' 'Disciples,' 'Brethren,' 'Holy Brethren' 'Saints' etc. They with the apostolic church set a most noble example for all to follow.

After a cordial greeting we took leave of friends, made nigh by the blood of Christ, and returned to Manchester; from thence to Strawberry Point, Iowa, the residence of our dear Bro. and Sr. Janes. With them we enjoyed a most delightful visit for nearly one week. As the quarterly conference of the 'Adventists' came off during our stay, we attended that by request of Bro. and Sr. Janes and the church at Elkport where the meeting was held. The church here has been raised up principally, I think, through the labors of Sr. Janes, she having closed a series of meetings only a few days antecedent to the conference, where some eleven took a stand for Jesus. Some forty came together from different parts to enjoy this meeting, and we had a blessed good meeting. The meeting commenced, was carried on, and ended, well, ending with the celebration of the Lord's Supper. Four or five arose for prayers, and one put on Christ in baptism. Bro. Janes and wife, Bro. Dutton, my wife and self, were the only preachers present to administer the word of life. There were seven discourses preached during the meeting. We enjoyed ourselves *much* at New Hartford and at the Elkport meetings. We know no difference between these brethren. They have the same faith, hope, zeal, labor, aspirations, and devotion.

After an absence of over four weeks, we returned home by way of Guttenburg, McGregor, Prairie Du Chien, Milwaukee, and Chicago, and found our children all well, and three pressing invitations to go into other fields of labor to sound the last notes of warning to a perishing world."

SR. L. M. STODDARD writes:—"There is not a more potent way of showing we believe what we preach, than by the distribution of tracts, like the leaves of autumn. Last week I held a few meetings at Fonthill, Canada, and I heard a brother relate the effect of our tract. A feeble woman in the neighborhood, being deprived of meeting with the people of God, had conversed with a brother upon the 'blessed hope,' and he left her a tract. When he saw her again, he left her 'Good Tidings,' and the last time the brother saw her she was rejoicing with gladness, and could not find words to express her gratitude to the giver of the tract, and the overwhelming joy at the truths contained therein.

I would here express my thanks to some unknown friends who have sent me little packages of tracts through the post-office for distribution. Rest assured I have let none of them lie idle. I want *more*. This whole region (Lockport, N. Y.), needs tracts, for the preachers are scarce. The Lord is at the door, and what we do must be done quickly. We live in a fast age, and we must work fast. May God give us more zeal, that will be according to the knowledge of the times that we have. Will not some one send me a few copies of 'Good Tidings' to place to their account in the day of the Lord Jesus? My heart is cheered by the weekly visits of the *Crisis*, and I should not know how to do without it; for I hear from home when I read it. There is no place like a New England home, but when the Lord calls we can go anywhere."

BRO. E. MOSS writes:—"It may be interesting for some to learn there are a few in the southwestern part of Missouri who believe the coming of the Lord is very near, and are trying to be ready for the event. Eld. W. W. Cate has settled in Bates Co., five miles northwest of Appleton City, on the railroad, and two miles north of Hudson. He has formed a little band in his neighborhood, called the 'Oak Grove Advent Christian Church,' with pleasant prospects for the future. Preaching at the Oak Grove schoolhouse every third Sunday of the month. Bro. Cate is an able minister of the word, and will respond to calls as far as circumstances will permit. God is blessing his labors. His address is Hudson, Bates Co., Mo."

M. MICHAUD AND THE POPE.—The Old Catholic war has broken out with new vigor in Paris, under the lead of M. Michaud, Vicar of the Madeline, and honorary canon of Chalons. The occasion of the conflict is the rigor of the demands of Hippolyte of Tours, the new Archbishop of Paris. Under his predecessor, Michaud was allowed private liberty of conscience as to the decree of the Pope's infallibility, which he rejected, though he was outwardly to submit to it. On the accession of the new Archbishop, M. Michaud inquired of him first whether he would allow priests under him to give absolution to those who reject the Vatican Council and its decree of infallibility? Secondly, whether he would allow priests to celebrate mass who do not in their hearts accept the council as ecumenical, and its decree as Catholic and valid? To both these questions the Archbishop gave a decided negative. The Abbe Michaud severely rebuked him for his apostasy from his own former doctrines, and threw off his authority, and resigned his preferments, intending still to preach and officiate as a priest of the Old Catholic church. His rebukes of the Archbishop are very severe, as given by the correspondent of the London *Daily News*:

"You, Monseigneur, at one time, when you were Bishop of Viviers, declared that the Ultramontane party was anti-Catholic; but now you treat as heretics and schismatics the Catholics who persevere in rejecting Ultramontanism. You formerly defined Catholic truth to be that universal truth which, in the words of Vincent de Lerins, had 'always been believed everywhere and by everybody'—*quod ubique, quod semper, quod ab omnibus creditum est*; but now this Catholic truth has degenerated in your mind to Roman truth. Formerly the Catholic Church was the agglomeration of all the particular churches, but now in your eyes and those of your adepts the Church is nothing else but Rome and the Pope. The universality of the church of Jesus Christ is degraded to the individualism of one man. You, in fact, ignore Jesus Christ, and care only for his vicar, whom you make his master; for with you the Gospel is subordinate to the interpretation which the Pope may choose to put upon it—the Gospel is no longer that of Jesus Christ, but the bull which it may be the good pleasure of any present or future Borgia to issue."

This is bold speech, and indicates a full counting of the cost. Nor does it involve him alone, for he states in his letter to the Archbishop that he is acting for a party in the church who "will not allow the Pope to supplant Christ by the Syllabus."

Recently a committee met at his house, at which German, English, Italian, Spanish, and Russian committees were present; and they avow the purpose, as soon as funds can be collected, of opening churches independent of the Ultramontane Episcopacy.

The basis of this movement is essentially the same as that of Dollinger, but there seems to be more tone in it, and it takes a wider range. The leader, the man of energy and enthusiasm, may be at last found in M. Michaud. The importance of this movement cannot be over-estimated.—*Christian Union.*

A MODEL DONATION.—It was my privilege to be present with the church in Chicago on Wednesday evening, Feb. 21st. A discourse had been announced for the evening, but Bro. Burr was entirely ignorant of the subject, and of what the society intended to do. The speaker took as text Paul's words—"Be ye thankful." After a practical application of them in various ways, he spoke of the privileges the church had enjoyed, and of the abundant labors of their faithful Pastor; and then stated that the object of the gathering was to present him a substantial testimony of their gratitude, in a form that would aid him to feed and clothe his family and himself, and meet some of the expenses of his liberal hospitality to traveling brethren.

The elders of the church, Brn. Price and Wright, then passed through the congregation, receiving in all the sum of $120. The speaker of the evening in a few feeling words presented this sum to Bro. Burr, who replied as well as his feelings would allow him to do. We never saw him so hardly bestead for words. But this made the occasion all the more enjoyable, as it evidenced the depth to which his feelings were moved. The audience then passed around, each giving Bro. Burr a hearty grasp of the hand, and the evening concluded by a half hour spent in social converse.

Bro. Burr had not the most distant idea of the purpose of the services of the evening until it was gradually disclosed by the preacher. It was a complete surprise, and an unmistakable token of the affection of the church for their Pastor. God bless them all!

—W. L. H., *in A. C. Times.*

QUERY.—Will Bro. Barbour or Bro. Cunningham please state why they commence the 430 years at the death of Terah, instead of at the time when God made the promise unto Abraham and confirmed it with an oath, as recorded in Gen. 15, which was some years later? I want to understand the truth.

J. RIDLEY.

Obituaries.

LAMPREY. Died in Hampton, N. H., Feb. 12th, 1872, of congestion of the lungs, Morrill M. Lamprey, aged forty-seven years.

Bro. Lamprey sought and found Christ, and had the witness with him during his last sickness. He died in the triumphs of faith, with the hope of coming forth at the resurrection of the just. A text was selected by him for the occasion, expressive of his faith and hope, found in 2 Tim. 4: 7, 8. Service by the writer, assisted by Eld. Lyford.

E. MORRILL.

TIBBITTS. Died at Great Falls, N. H., Feb. 23d, 1872, of lung fever, Ephraim Tibbitts, aged fifty-one years.

He was taken to Ossipee to be buried, where a large company of relatives and friends assembled, in the M. E. church at Moultonville, to pay their last tribute of respect to one so highly esteemed. Bro. T. lived in our faith, and died in peace, hoping for a "land that is fairer than day." He leaves a wife, two children, an aged father, and several brothers and sisters, who, with many friends, deeply mourn his loss.

GEO. W. BROWN.

OBER. Died at Muskegan, Mich., Feb. 11th, 1872, Melissa Eliza, daughter of George and Eliza Lyon, and wife of Geo. Ober, aged twenty-five years, three months, and eighteen days.

Sr. O. was formerly of West Stafford, Ct. She loved the house of prayer, and when able was a frequent visitor there. She was esteemed most highly by those who knew her best. She sleeps in Jesus, leaving a husband, parents, brother and child, with numerous friends to mourn her early death. They sorrow not as those that mourn without hope.

E. A. LAKE.

MORGAN. Died in Northfield Farms, Feb. 1st, 1872, Sr. Lucy Morgan, aged seventy-two years and eleven months.

Sr. M. was a christian, a mother in Israel, and respected by all who knew her. Her house was a home for the weary pilgrims. She sleeps in Jesus, and leaves two sons and a daughter to mourn her loss. Words of comfort by A. Ross, from Psalm 17: 15.

J. B. MORGAN.

CORTTISS. Sr. Sarah E., wife of J. O. Corttiss, Oxford, Mass., fell asleep in Jesus, Feb. 18th, 1872, aged forty-four years.

Sr. Corttiss was a devoted christian for many years. Two and a half years ago she heard of Christ's soon coming, and at once embraced it as her hope, proving at the same time her faith in the resurrection by being buried in the likeness of Christ's death.

The last time I saw her she requested me to use John 12: 25 and 26 at her funeral, also selected the hymns she wished sung. Her charge to me was—"Tell my friends I die expecting my reward when Gabriel's trump shall awake the dead." She leaves a loved companion, an only daughter, and a large circle of friends to mourn her loss.

May the grace which was her support in those days of suffering be theirs in this hour of trial.

H. DAVIS.

FOOTE. Died Feb. 29th, 1872, my husband, Jairus N. Foote, aged forty-eight years.

He was a member of the church in Wrightville, Ct., having been baptized there four years ago.

E. FOOTE.

Summary of News.

FOREIGN.

Cable News.

GREAT BRITAIN.

ANOTHER CABLE.

LONDON, March 7. At a meeting of the Board of Directors of the French Cable Company yesterday it was resolved to lay another cable to America, under the management of the present cable combination.

The *Times* mentions the exceptionally friendly tone of the American press toward England.

FRANCE.

PARIS, March 6. General Fleury, a prominent and active Imperialist, and at one time Minister to St. Petersburg, has been expelled from France by edict of the government.

REVOLUTIONARY INVASION OF ITALY.

PARIS, March 9. The Berne papers say that Guiseppe Mazzini, at Tirano-in-the-Tyrol, is making preparations for a revolutionary invasion of Italy.

Le Temps to-day says that the authorities of Seville, Spain, anticipate a revolutionary outbreak in the city soon, and measures are being taken to suppress any demonstration made.

L'Univers asserts that a revolutionary plot was recently discovered in Madrid, and several of the ringleaders executed.

GERMANY.

BERLIN, March 6. The donations granted by the Emperor on the anniversary of the entry into Paris have given rise to much comment on account of the largeness of the sums disposed of. It is said that Prince Charles, Generals Moltke, Roon and Manteuffel received each 300,000 thalers; General Goben and Minister Delbruck 200,000 thalers; twelve others 150,000 thalers each; Generals Fabrik and Blumenthal and others were proportionately remembered.

SIGNIFICANT SPEECH BY BISMARCK.

The Upper House of the Diet has under consideration the School Inspection bill. During the debate to-day Prince Bismarck made a significant speech. He expressed his fear of the disloyal influence of the Catholic clergy, and insisted on the clause providing for the introduction of the German language in Polish schools. He assured the conservative members of the Diet that the Government did not intend to break with their party, but it would not submit to pressure.

Shocks of an earthquake were felt this afternoon simultaneously in Dresden, Pirna, Schandau, Chemuity, Bodenbach, Weimar and Rudolstadt. The movement was not violent, but more or less perceptible at intervals for over an hour.

BERLIN, March 8. The Government has discovered that the Pope has secretly appointed the Archbishop of Pasen Primate of Poland. This primacy has long been extinct. When Poland was a kingdom one of the functions of the primate was to act as regent in case of the death or absence of the sovereign.

ITALY.

DEATH OF MAZZINI.

ROME, March 11. The long and severe illness of Guisseppa Mazzini, the Italian radical and political agitator, yesterday ended in his death, at Pisa, Tuscany. His illness had lasted through several years, and was at times the cause of great bodily suffering. He was sixty-three years old. His death causes a profound impression in all circles, and, among the many who have, at different stages of his career, been his political friends or personal followers, the utmost sorrow is manifested. It has frequently been stated, during the past few months, that Mazzini was deliberating a fresh political agitation, but these reports are now denied by those who profess to be familiar with the projects of the deceased.

DOMESTIC.

DELAY OF PACIFIC RAILWAY TRAINS.

Omaha, March 10. No train from the West had arrived at Cheyenne yesterday or to-day. The melting snow in the mountains has caused numerous washouts along the road.

Little Rock, Ark., March 8. A terrific hailstorm passed over Helena to-day and raged for an hour. Hailstones fell of extraordinary size, some measuring three inches in diameter.

THE NATIONAL RELIGIONS TO BE DISCUSSED.

Washington, March 8th. Rev. Dr. Newman, the Chaplain of the Senate, has been invited to appear before the Chief Ambassador and discuss our religions with two of the Japanese, one of whom is a priest and the other a teacher. It happens that Dr. Newman has of late been studying the teachings of Confucius, and the discussion cannot fail to be of interest.

NIPHON AND THE NIPHONESE.—For the first time the metropolis of the United States is honored with the presence of an Embassy, composed of four Embassadors and a large suite. Either one or all of these Embassadors can at any time demand an interview with the President, as they are representatives of the chief ruler of Japan, while Sir Edward Thornton, or any other Minister Plenipotentiary here, can only confer with the Secretary of State. The presence of the Embassy at the Arlington Hotel is shown by the display of a white flag, having in its centre a red ball, which is their national ensign. It is emblematical (one of the attaches informs me) of the rising sun, the name of their nation being expressed in their language by three characters: *Dai Nip* and *Hon*, which signify *Great Sun Rising*. The two last are their name for their nation, *Niphon*, and they call themselves *Niphonese*. These names were carried to Europe by the early Dutch navigators in their tongue as *Yapon* and *Yaponese*, and then Anglicised when they had crossed the Channel to London into *Japan* and *Japanese*. The people thus renamed submit, and use the European nomenclature in their intercourse with outside barbarians, but thy nevertheless speak among themselves of Niphon and Niphonese.—*Wash. Cor.*

THE COLISEUM BUILDING.—Mr. Jabez Sears, upon whom devolves the work of preparing the general plan of the structure, has been at work upon his drawings for the arches, the peculiar construction of which, as applied to the Coliseum of 1869, insured the most perfect security to the roof and building. The plans for the Coliseum have been changed from the published representation, and it is now definitely fixed that the size of the building shall be 550 feet in length by 350 feet in width. The hight in the clear between the parquette and the centre of the roof will be 140 feet. The roof will be supported by 22 arches of 400 feet span, resting upon piles, from which will also arise the exterior walls of the structure. No posts or pillars will be required to support the roof, and no obstruction will be introduced in the auditorium other than the columns which will be 75 feet wide on the two sides of the building and the end fronting the orchestra and chorus. The end gallery in the auditorium, instead of springing from the floor and rising by an incline as it did in the original Coliseum, will be similar to the side galleries and approached by staircases, thereby increasing the accommodations on the floor of the house. Ten feet of the space beneath the galleries will be thrown into the parquette and a picket fence erected to prevent the crowd of "standee" auditors from pressing upon those who occupy seats, a sensible improvement upon the arrangements of 1869. The space to be devoted to business offices and reception rooms will not be so large as that devoted to similar purposes in the original Coliseum. Still apartments for the reception of the President, the press, the chorus, musicians and for business purposes will be arranged as before.

Externally the building will bear but slight resemblance to to the structure which won world-wide reputation; neither will it be so elaborate in its ornamentation as has been pictured, since it is to be built more for utility than show, and is designed to stand only one year from the commencement of the Jubilee. The walls, which will be 40 feet high, will be of iron or wood, as may be determined, and above this will rise a monitor-shaped roof, pierced by a range of sky-lights for the galleries, and surmounted with slattered monitor for ventilation. There will be two entrances on either side instead of three as before for the admission of the public, and at either end will be erected towers 50 feet square, and 225 feet high. The front tower will project 25 feet from the main line of the building, and the end wall will be framed double to insure great strength and security. The towers will be placed in the centre of each end of the Coliseum, and from each corner will rise smaller towers, making six in all. The further ornamentation of the building will depend upon plans yet to be evolved from the busy brain of the architects. The parquette will contain 50,000 square feet, after reserving 175 feet in the length of the building for the accommodation of the orchestra and chorus, and will thus afford the most spacious floors for dancing ever constructed in this country. The fire engines, men and horses attached to the same, will not be quartered in the building as before, but will be provided for outside. The conveniences for the use of the public will be three times greater than on the former occasion. The entire structure will rest on piles firmly driven, the number of which will be about one thousand. Much of the timber required in the construction of the Coliseum will be cut to order in Maine and shipped from Portland to Boston, while our own market will afford large quantity of seasoned stuff. The estimated cost of the new building is $200,000.—*Journal.*

THE INTERNATIONALE.—It is reported that the French Government has received some very interesting information from several prefects of departments respecting the propaganda now being carried on by the Internationale in the country districts. Sections are being formed in those districts, correspondents are appointed, and the affiliated members receive cards which enable them to obtain, when traveling in France or abroad, the protection and assistance of the affiliated members of the places where they may find themselves. It is exceedingly probable that very shortly the representatives of the European powers will come to an understanding to propose to their respective governments effectual general measures against the action of the Internationale.—*Boston Journal.*

In Brief.

——Fast day is appointed April 4th.——The Berlin papers announce that Prince Frederick Charles of Prussia, after returning from his present voyage to Egypt and Nubia, will visit the United States.——A double line of telegraph is at present being constructed across the Andes.——Nazareth is now the centre of a prosperous Protestant Mission, established by the Church of England. It is sending out laborers to neighboring villages, where evangelical communities are rapidly springing up.——A gentleman died a few days since in London, at the age of ninety-four, who, had the revolution of 1688 never occurred, would have been the lawful sovereign of England. He was known as Count John Sobieski Stuart, and was the eldest grandson of the young Pretender.——Troops are concentrating in and around Paris as a precaution against trouble on the 18th, the anniversary of the Communist insurrection.——New York city had thirteen hundred deaths by violence last year.——The Pope has declared in favor of the restoration of the Bourbons to the throne of France.——Mr. Spurgeon still retains his hold upon the masses. His church now reports four thousand and eighty-four members.——It took thirty-five years to complete the building of St. Paul's Cathedral; the inside decorations are not completed yet.——The Prince of Servia is about to marry a Russian princess, which some European papers predict as likely to effect the driving of the Turks from Europe.——According to the papers, over thirty-five thousand persons eat their Christmas dinners inside of work-houses in London.——Six hundred bags of mail matter arrived at San Francisco from the east on Tuesday, Feb. 20.—— From certain indications it is said that a new eruption of the famous volcano, Mount Etna, is anticipated ——The Empress Dowager of Brazil freed one hundred and forty slaves upon her plantation, recently sold.——A Catholic priest in this city recently refused a $50 contribution from a parishioner because he was a liquor dealer——Inside the walls of Paris all defacement of the late war is rapidly disappearing; but outside there is plenty of wreck and ruin visible in all directions. St. Cloud is little better than a complete ruin.——The Union Pacific road is reported to have lost $3,000,000 by the blockade, aside from loss on perishable freight. Their yearly receipts are about $5.000,000.——One hundred years ago there were but four newspapers in America.——There are known to be about sixty thousand miles of railroads within the limits of these United States.——Russia sends to this country for large amounts of machinery, and hundreds of locomotives are built for her railways in Philadelphia.——More than a hundred men are employed by the War Department in watching and reporting the weather signs from twenty-four stations.——There are twenty-eight orphan asylums in the State of New York, sheltering nine thousand children.——A New York paper estimates that there are three hundred thousand smokers in that city, averaging two cigars each per day.——Queen Victoria has presented her groom, John Brown, with a gold medal and granted him annuity of £25 in recognition of his promptness in arresting O'Connor last week when he assaulted Her Majesty.——The winter has been an unprecedentedly hard one in Asia, snow and ice having been seen in places where they were never seen before.——The present "legitimate" heir to the French throne is the Count de Montemolin, son of the late Don Carlos, pretender to the Spanish throne.——London is to-day the largest city in the world, far surpassing all those of antiquity. According to Gibbon, the population of ancient Rome in the height of its magnificence, was 1,200,000; the population of Pekin is supposed to be about 2,000,000; that of London is over 3,000,000, one twelfth as many souls as the population of the whole United States.——It is a little late to speak of a thing so long past, but we do not think there was half enough said about the six hundred dollars which were contributed by the Charlestown State prisoners to the general relief fund at Chicago. It showed that the half-effaced image of God was still in the hearts of the condemned men.——A movement is on foot for the organization of a new conservative party, the main object of which is the liberation of French territory from German occupation and the formation of a ministry pledged thereto. All constitutional questions are to be shelved until that end is accomplished.——The French Government has just seized large quantities of gunpowder which were being smuggled into France, simultaneously by the frontiers of Switzerland, Spain, Belgium and Italy.——The Prefect of Rhone says that peace is seriously menaced by the internationals and asks for troops to aid him in the maintenance of order.——Marquis Lorne and Princess Louise have gone on a visit to Paris. Both the marquis and the princess are decidedly in favor of the restoration of the Bonapartist dynasty in France.——The Internationalists of New York are making preparations for a grand mass meeting to be held next Thursday afternoon in Tompkins square, the object of which is to agitate the claims of the working masses to demand of the government work for the unemployed, and to institute branches of industry all over the country.

Notices.

THE ANNUAL MEETING of the Mass. Second Advent Conference for the choice of officers, will commence in Chelsea, Mass., at the Second Advent Chapel on Heard Street, Tuesday evening, April 2nd, continuing day and evening, and over the following Sunday. The church of Christ worshiping at the Advent Chapel send greeting, and invite their brethren far and near to come up to this meeting and enjoy the freedom of the gospel in praying, singing, preaching, and exhorting one another, and so much the more as you see the day approaching. Let all the Advent churches in the State be represented at this meeting.

C. E. BARNES, *Secretary.*

We purpose this Conference to take the place of conferences occasionally held in Boston, which have been so profitable and successful in bringing together the lovers of the Savior's return from all parts of the country. We do not intend the business shall interfere more than possible with the time and spirit of worship. We earnestly invite all to come to this feast. We shall do our best to take care of and make you comfortable.

We expect to get a reduction of fares on the railroads coming to the city, which will be published in due time.

J. COUCH, Pastor.

THE THIRD Quarterly Session of the New Hampshire State Conference will be held at Goffstown, commencing Thursday evening, March 28th, to hold over Sunday, March 31st. As this is a new place, and as some business of importance is to come before the conference, it is hoped our preaching brethren will make an effort to be present. An invitation is extended to all.

T. W. PIPER.
J. G. SMITH.
C. H. FLETCHER.

THE ADVENT CHRISTIAN Conference of Eastern Maine and New Brunswick, will convene with the church in Milltown, Me., March 28th, 1872, and continue over the next Lord's day. Come praying, and unite for the salvation of sinners. Brn. A. Ross, J. M. Tozier, and others, are expected to be present to preach the word.

M. W. CORLISS.

THE next quarterly meeting of the A. C. Conference of Northern Pennsylvania and Southern New York, will be held with the church in Hornellsville, N. Y., commencing Friday evening, March 22nd, to continue over the Sunday following.

J. W. TAYLOR, President.
A. H. BRIGGS, Secretary.

THE THIRD Quarterly Meeting for the E. Dist., Wis., will be held with the Church at Cassel's Prairie, Sauk County, Wisconsin, to commence Friday evening, March 22d, and hold over Lord's day. Let there be a general rally at the commencement of the meeting. Come from the closet, and bring a blessing with you.

GEO. THOMPSON.

THE NEW YORK Adv. Chris. Conference will convene with the Church in Lockport, on Thursday evening, for its next quarterly session, March 14th, and continue through the week and over Sunday. All are invited. It is hoped there will be a large attendance, and a *full* representation by delegates, as there will need be some judicious planning for the next annual meeting in June. Shall there be a campmeeting as last year—where? Pray for this meeting, and come praying. *Do not forget the collection.*

D. COGSWELL, Pres.
WM. E. BROWN, Sec.

THERE will be a conference meeting in Garland Village (Town house), commencing March 14th, at seven o'clock P. M., to hold over the Sabbath. H. B. Seavey, Jer. Carr, and N. G. Reed are expected to preach the word. Call on Brn. Millet and Field. In behalf of the brethren,

O. G. TRUNDY.

ANY ONE having a copy of the "Bruised Reed," which they are willing to spare, will confer a favor by sending it to F. H. Chamberlain, Oxford, Mass.

Appointments.

☞ *We would say to our preaching brethren that it is necessary we should receive their appointments as early as* TUESDAY MORNING, *as our paper goes to press about noon; otherwise they will not be inserted till the week following.*

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL.
A. Simpson……Sunday, March 24th

BOSTON (BRANCH CHAPEL) 1735 WASHINGTON STREET (Corner of Madison Street.)
Love Feast at 10 A.M. *Preaching at* 11 *and* 2½ P.M. *Eve.*, 7.
Prayer meeting Tuesday and Thursday evenings.
Sunday, March 17th, and onward from week to week, as the Lord may direct. Meetings on Tuesday, Wednesday, Thursday, and Friday evenings of each week. JOHN G. HOOK, AND OTHERS.
Marvin W. Lutz……March 13th, 14th, and 15th
H. L. Hastings……Sunday, March 17th
T. N. Sherman……Sunday, March 24th
Christian Temperance Meeting Monday evenings.

CHARLESTOWN (*Hall No. 70 Main Street.*)
Prayer meetings Tuesdays and Fridays, 7½ *o'clock.*
T. M. Preble……Sabbath, March 17th
W. Stuart……Sunday, March 24th
Mrs. A. E. Smith……Sunday, March 31st

CHELSEA, MASS. (*Advent Chapel, Heard Street.*)
J. Couch Pastor.
C. E. Barnes……Sunday, March 17th

EAST BOSTON, (*Central Hall*, 152 *Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.
J. T. Dixon……Sunday, March 17th
Joseph W. White……Sunday, March 24th

HYDE PARK, MASS.
M. Batchelor……Sunday, March 17th
T. M. Preble……Sabbaths, March 24th and 31st and Sabbath, April 7th.

Bath, Me……evenings, March 13th and 14th and Sunday, March 17th. J. COUCH.

Marblehead, Mass……Sunday, March 17th
C. GOODRICH.

Concord, N. H. (at Phœnix Hall) Sunday, March 17th, and continue eight days. Three meetings each day.
JOHN G. HOOK.
M. W. LUTZ.

Natick……Sunday, March 17th
Tremont, Mass……Sunday, March 24th
J. S. WHITE.

Westerly, R. I……Sunday, March 17th
L. BOUTELL.

Cambridge……Sabbath, March 17th
H. PRATT.

Lynn, Mass……Sunday, March 24th
M. BATCHELOR.

Marblehead, Mass……Sunday, March 31st
C. E. BARNES.

Fitchburg, Mass……Sundays, March 17th and 24th
H. F. CARPENTER.

Wilbraham, Mass……Sabbath, March 17th
Bristol, Ct……Sabbath, March 24th
Stafford Springs……Saturday, March 30th
Woodstock Valley, Ct……Sabbath, March 31st
Will be at Stafford Springs three o'clock P. M.
Putnam, Ct……Sabbath, April 7th
H. MUNGER.

Highlandville, Mass……Sunday, March 24th
D. M. LEAVITT.

Cambridgeport, Mass……Sunday, March 24th
J. T. JORDAN.

Strafford, N. H. (Roberts' school-house) Sunday, March 17th.
J. H. F. VARNEY.

Wilbraham, Mass……Sunday, March 24th
A. M. HIGGINS.

Garland (conference)……March 14th, and over Sunday
H. B. SEVEY.

Brimfield, Mass……Sunday, March 17th
Woodstock Valley, Ct……Sunday, March 24th
Wilbraham, Mass……Sunday, March 31st
P. S. BUTLER.

South Newburg, Friday evening, March 15th, and hold over Saturday and Sunday.
Bangor, Me……Sunday, April 7th
ISRAEL DAMMAN.

Charlestown, Mass……Sunday, March 24th
Rocky Brook, R. I……Sunday, March 31st
WM. STUART.

Exeter, N. H……Sunday, March 17th
J. W. BRIDGE.

New Britain, Ct……Sunday, March 17th
Holden, Mass……Sunday, March 31st
New Haven, Ct……Sunday, April 7th
Albany……Sunday, April 14th
Springfield, Mass……Sunday, April 21st
WM. N. PILE.

Lake Village, N. H. (North Church) evening, March 16th, and over the Sabbath. F. S. RANSOM.

Wrightville, Ct……Sunday, March 17th
WM. J. RIPLEY.

Lynn, Mass……Sunday, March 17th
Vernon, Vt……Sunday, March 24th
Bristol, Ct……Sunday, March 31st
Southington, Ct……evening, April 2nd
Pleasant Valley, Ct……evening, April 3d
New Britain, Ct……evening, April 4th
Warehousepoint, Ct……evening, April 5th
E. OWEN.

Belgrade Mills, Me……Sunday, March 17th
Orrington, Me. (at the corner school-house) Sunday, March 24th. GEO. W. BROWN.

Seabrook, N. H……Sunday, March 17th
GEO. W. BROWN.

Gloucester, Mass……Sunday, March 17th and through the week. N. H. BARBOUR.

East Monmouth, Me……Sunday, March 17th
J. ALBERT LIBBY.

Hartford, Me……Sunday, March 17th
Harrison, Me. (where Bro. H. Kimball may appoint) Sunday, March 24th. E. M. HAGGETT.

Saratoga, N. Y……Sunday, March 17th
Bridgeport, Ct……Sunday, April 7th
MRS. M. L. DURAND.

Monmouth Centre……evenings, March 15th and 16th and over Sunday, March 17th.
Lewiston, Me……Sunday, March 24th
WM. H. DOUGHTY.

Suncook, N. H. (Bartlett Hall)……Sabbaths, March 17th
O. W. KIMBALL.

Newhampton, N. H. (at Bro. Veazey's) eve., March 16th.
Meredith, N. H. (Dolloff Hall)……Sunday, March 17th
Dorchester, N. H. (Town House)……Sun., March 24th
Campton, N. H. (Bump school-house) Sun., March 31st
If these conflict, please write me at Campton, N. H.
JOHN H. EVANS.

Franklin, N. H. (Burleigh school-house)……evening, March 16th.
Northfield, N. H. (Oak Hill school-house) Sabbath, March 17th.
Fisherville, N. H. (at Bro. Waldren's) Monday evening, March 18th. SIMEON ROBY.

West Salisbury (Union meeting-house) Sabbath, March 17th. D. W. DAVIS.

Hartford, Ct……Sunday, March 24th
New Haven, Ct……Sunday, March 31st
W. S. CAMPBELL.

Pittsfield, N. H……Sunday, March 17th
Lynn, Mass……Sunday, March 31st
W. M. HARMON.

Warehousepoint, Ct……Sunday, March 17th
Morris, Ct……Sunday, March 24th
Camp's Mills……Sunday, March 31st
G. L. WHITE.

North Sharon (school-house)……Sunday, March 17th
THEODORE N. SHERMAN.

Bangor, Me. (Concert Hall) Sunday, March 17th, and on the first and third Sabbaths in each month for the present.
Levant, Me., Sunday, March 24th, and on the second and fourth Sabbaths in each month of this year.
F. A. BAKER.

North Chichester, N. H……Friday and Saturday evenings, March 15th and 16th, and Sab., March 17th.
Strafford, N. H. (Robert's school-house) Sab., Mar. 24th
S. HAWKINS.

Milton, Plummer's Ridge (as Bro. Watson may arrange) evenings, March 15th and 16th, and Sunday, March 17th.
Farmington, N. H……Sunday, March 31st
C. H. PARSONS.

Yalesville, Ct……Sunday, March 24th
B. HITCHCOCK.

Southington, Ct……Sunday, March 24th
E. B. POTTER.

West Groton, Vt……Sunday, March 17th
St. Johnsbury, Vt……Sunday, March 24th
Caswell Borough, P. Q……Sunday, March 31st
Barford, P. Q. (Crooker school-house) Sunday, April 7th.
Caswell Borough, P. Q., Wednesday evening, April 10th, and Sunday, the 14th. F. M. DRAKE.

Kennebunkport, Me……Sundays, March 17th and 24th
WM. O. STEWART.

Wakefield, Mass……Sunday, March 17th
JOSEPH W. WHITE.

Warren Summit, N. H……Sunday, March 17th
Swiftwater, N. H……Sunday, March 24th
North Haverhill, N. H……Sunday, March 31st
GEO. E. BROWN.

Clinton, Mass……Sunday, March 17th
Northfield, Mass……Sunday, March 24th
Hinsdale, N. H. (at Frank Streeter's house) Sunday, March 31st. Will Bro. Thomas meet me at the Hinsdale depot March 29th, the first up train from Northfield?
Keene, N. H……Sunday, April 7th
East Acworth, N. H……Sunday, April 14th
Northville, in the town of Newport, N. H., Sunday, April 21st. E. COTTON.
If these conflict, write me immediately at Fairhaven, Mass. E. C.

Cottage Grove, Minn……Sunday, March 17th
Independence, Minn., near Armstrong Landing, Sunday, March 24th. JED. RAYMOND.

Holderness, N. H. (True school-house) Sab., March 17th. G. H. WALLACE.

Suncook, N. H. (Bartlett's Hall) evening, March 21st and over Sunday, the 24th. G. F. HAINES.
If these conflict, write me at once at Belmont, N. H., Box No. 1.

East Rochester……Sunday, March 24th
EDWIN B. WELLS.

West Haven, Ct……Sunday, March 24th
Also the three following evenings.
Collinsville, Ct……Sunday, March 31st
New Milford, Ct……Sunday, April 7th and onward five evenings. H. K. FLAGG.

Barnstead, N. H. (Clark Corner) Sunday, March 17th
JOHN PARSONS.

Lockport conference (Mother Ongley will be with me the Lord willing) March 14th to 17th.
Warrensville, Lycoming Co., Pa., and in that neighborhood, from March 20th to 24th.
Canton, Bradford Co., Pa……evening, March 26th
Millport, Chenung Co., Pa……March 27th
Brockport, Monroe Co., N. Y……Sunday, March 31st
Buffalo, N. Y……Sunday, April 7th
JOHN T. ONGLEY.

Anthony Village……Sunday, April 7th
WM. STUART.

Bristol, Conn……Sunday, March 17th
Waterbury, Ct……Sunday, March 31st
S. C. HANCOCK.

Salem, Mass……Sunday, March 17th
Keene, N. H……Sunday, March 31st
B. WOODSIDE.

Nashua, N. H. (at Bro. Chase's) evening, March 22nd
Clinton, Mass……Sunday, March 24th
Chicopee Falls, Mass……Sunday, March 31st
Z. FORD.

Alton Corner, N. H……Sunday, March 24th
Newcastle, N. H……Sunday, March 31st
South Rochester, N. H. (Chapel)……Sunday, April 7th
J. L. CHUTE.

Stoneham, Mass……Sabbath, March 17th
Marblehead, Mass……Sabbath, March 24th
S. S. MOONEY.

Charlton, Mass……Sabbath, March 17th
ALBA BELLOWS.

South Casco, Me……Saturday evening, March 16th and over Sunday.
Bonny Eagle, Me. (farewell sermon at two P. M.) Sunday, March 24th.
Hollis Centre, Me……Sunday, March 31st
South Windham, Me. (Union Chapel) Sun., April 7th
Kennebunkport, Me……Sundays, April 14th and 21st
C. H. SWEET.

Hampton, N. H……Friday evening, March 15th
Rye, N. H……Sunday, March 17th
Stow, Mass……Friday evening, March 22d and over Sunday, March 24th.
Littleton, Mass……Wednesday evening, March 27th
ENOCH MORRILL.

Springfield, (Kempton school-house) Sab., March 24th
East Enfield……Saturday evening, March 30th and over the Sabbath. F. S. RANSOM.
J. B. S. PILLSBURY.

WORCESTER, MASS.
Wm. Bodge……Sunday, March 17th
Wm. N. Pile……Sunday, March 24th
J. T. Dixon……Sunday, March 31st
S. S. Brewer……Sunday, April 14th
Geo. W. Brown……Sundays, April 21st and 28th

SPRINGFIELD, MASS.
A. A. Phelps……Sunday, March 17th
J. B. Cook……Sundays, March 24th and 31st
E. Owen……Sunday, April 7th

LOWELL, MASS.
W. H. Mitchell……March 17th and 24th
M. Batchelor……Sunday, March 31st

LAWRENCE, MASS.
A. M. Higgins……Sunday, March 17th
C. E. Barnes……Sunday, March 24th
T. L. Churchill……Sunday, March 31st
M. Batchelor……Sunday, April 7th
G. H. Wallace……Sunday, April 14th

PORTSMOUTH, N. H.
A. Damman……Sunday, March 17th
N. Glidden……Sundays, March 24th and 31st
J. T. Dixon……Sundays, April 7th and 14th
G. W. Brown……Sunday, April 21st
B. S. Emery……Sunday, April 28th

CONCORD, N. H. (Centre Street.)
I. C. Wellcome……Sabbaths, March 17th, 24th, and 31st
W. H. Mitchell……Sabbaths, April 7th and 14th
A. Ross……Sabbaths, April 21st and 28th

CONCORD, N. H. (Bethel.)
G. F. Haines……Sunday, March 17th
Wm. H. Mitchell……Sunday, March 31st
T. W. Piper……Sunday, April 7th

ROCHESTER (Cocheco Hall.)
—— Davis and wife……Sunday, March 17th
R. F. Emerson……Sunday, March 24th

MELVIN VILLAGE, N. H.
T. W. Piper……Sunday, March 31st

GREAT FALLS, N. H. (Franklin Hall.)
D. P. Leavitt……Sunday, March 17th
C. S. Shattuck……Sunday, March 24th
O. W. Kimball……Sunday, March 31st
C. S. Shattuck……Sunday, April 7th
T. L. Churchill……Sunday, April 14th

GREAT FALLS, N. H. (Advent Hall.)
J. Bickford……Sunday, March 17th
Geo. W. Brown……Sunday, March 24th

SEABROOK, N. H.
T. W. Piper……Sunday, March 17th
W. M. Harmon……Sunday, March 24th
S. S. Mooney……Sunday, March 31st

MANCHESTER, N. H.
C. S. Shattuck……Sunday, March 17th
S. S. Brewer……Sundays, April 21st and 28th

DOVER, N. H.
D. M. Leavitt……Sunday, March 17th
D. F. Leavitt and C. S. Emerson……Sundays, March 24th and 31st, and through the intervening week.
Allen Damon……Sunday, April 14th

SOUTH BERWICK, ME. (GREAT WORKS.)
E. B. Wells……Sunday, March 17th
T. L. Churchill……Sunday, March 24th

PORTLAND, ME. (Union Hall.)
T. W. Piper……Sabbaths, March 17th and 24th
C. Good……Sabbath, March 31st

SOUTH ELLIOT, ME.
J. L. Chute……Sunday, March 17th

COLLINSVILLE, CONN.
R. K. Stark……Sunday, March 17th

NEW BRITAIN, CT.
R. K. Starks……Sunday, March 24th

GUILFORD, CT.
Enoch Phelps……Sunday, March 24th
G. L. White……Sunday, April 7th

HARTFORD, CT. (Bliss Hall.)
Mrs. M. L. Durand……Sunday, March 31st

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Wednesday, (preaching), seven o'clock P. M.
Friday, (prayer and conference), seven o'clock P. M.
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CLINTON COLGROVE.

O, Savior! who from Olivet
Ascended to the skies,
While with a fond and keen regret
Thy friends saw thee arise;

In these last days, a yearning few,
With expectation high,
To see thy form disclosed to view,
Uplift an eager eye.

With lofty faith inspired they wait,
And though by sinners scorned;
Yet scoffers of their fearful fate,
Their faithful words have warned.

Unmoved by all the stinging speech
Their humble faith provokes,
The truth they dare not cease to teach,
For sorrow, scorn or strokes.

O give thy waiting people grace,
Their trust and hope revive,
That when they see thy shining face,
They may arise and live.

O, may their wisdom come from thee,
With love and righteousness;
Truth may they gladly feel and see,
And hold in sweet embrace.

THE STRENGTH OF THE WEAK.

C. W. SARGENT.

According to the prophecy of Joel, a proclamation of war was to go forth to the Gentiles, prior to the judgment. After directing them to beat their plowshares into swords, and their pruning-hooks into spears, another peculiar direction is thus given—"Let the weak say, I am strong." For a better understanding, we will divide the subject thus: (1) Ascertain who are the weak; and (2), In what consists their strength?

1. Who are the weak? In European countries, society is divided into classes; first, the sovereigns, and titled nobility; second, the middle-class, or capitalists and business men; third, the peasantry, or workingmen. Which of these three classes could be called the weak? Evidently the third class—the peasantry, are the "weak," who will fulfill the prophecy and say, "I am strong."

Reasons. They are and ever have been kept in poverty by the upper classes; they have been deprived to a great extent of school privileges, of vested rights or ownership in real estate; of a voice in the government, and of the power of choice in regard to a disposal of themselves. They have been obliged to submit to burdensome taxation; to bear arms against their will, and often obliged to forfeit their lives for trivial offences against obnoxious laws. They have been used as tools to elevate men to power, who again used them as instruments for making war on each other. All this without any hope of redress, only what rested in a concerted rebellion, which, if begun, ended in favor of their oppressors, who then riveted their chains closer than before.

But are they always to be thus treated? If the following is of any consequence, it is because it answers the question, and shows us who are the weak.

Within the last six years, Europe has been made the field of operations of the "*Internationale*." This organization is a world-wide association in behalf of workingmen. It is organized by local sections, and controled by a supreme committee. The members recognize a relation existing between them which is stronger than that which binds them to their sovereigns. They have declared that henceforth their sovereigns shall not use them as instruments for making war on each other. It numbers to-day over one million members in France; and since the order was given for their suppression, they have begun reorganizing on a basis which they believe will defy all attack. One French writer says of them, "These Internationals are the worst of barbarians." No doubt they will prove themselves capable of fulfilling the expression—"Let the weak say, I am strong."

In England they number over one hundred and eighty-six thousand, of whom thirty thousand are in London. At a recent meeting in London, which was forbidden by the government, one of the speakers said to the thousands around him—"We are here to-night because the government *has forbidden us to come*." This sounds like saying—"I am strong," and all the more noticeable because it came from that lowest class of England's poor—the poor of London.

In many of the principal European nations this organization can now be found; it has branches in Australia, Egypt, and in the United States. In New York City it is assuming such proportions that its influence may yet be felt in the affairs of the city and the State.

2. In what does their strength consist?

Their merely organizing together for social improvement and advantages created but little alarm, and they were not interfered with by the local authorities; but as soon as they began to realize their power, they announced as follows—"That it is right to abolish the right of inheritance of all property whatever." They make common cause against all capitalists, against all governments, against all religions, against titled nobility, and against all existing laws. This would be but mere talk did they not proceed further. They are therefore preparing to carry out these principles by the force of arms. Here is the manifestation of their strength. The *lower classes* of Europe *are arming* in every conceivable way, exactly as the prophecy portrays. The expression—"Beat your plowshares into swords, and your pruning-hooks into spears," shows that those to whom it is addressed are brought into contact with armies otherwise equipped, and that agricultural implements must furnish these weak ones a means of defense; and as the lower classes of Europe have in other days used "pruning-hooks" in their rebellions, will it be anything strange to have the "Internationals" provide themselves with the same weapons? Not but what the latest inventions may be found in their ranks; but all the means that can be used to obtain the ends for which they are seeking will be at once brought into requisition.

And with this enemy in every village, town and city of Europe, how can they be effectually suppressed when they consider themselves bound to each other stronger than to their sovereigns, and when they refuse any longer to be used one against another by their rulers? Perfectly organized, they expect to be able to cope with the armies of their rulers. Hence, civil war will be the rule, and not the exception. When the results of the labor of perfecting this organization are realized, not a throne will be safe in the world. The miseries of the moneyed classes may then come upon them in the extreme, for the "Internationals" intend appropriating to themselves the hoarded-up wealth of ages. Joel's prophecy and that of the apostle James foreshadow this.

The organization which has been made the subject of this article proves itself one of the most prominent signs of our Lord's speedy return. Watch and pray, that we may be found of him in peace, without spot, and blameless.

SPIRITUALISM.

CLINTON COLGROVE.

We find in Woodhull & Claflin's *Weekly*, a brief paragraph on "The Descent of the Spirits." "From all parts of the world do we hear of the nearer approach to and the more intimate relations of the spirit world with our sphere." After referring to the spiritual manifestations in Moravia and Oswego and New York, as well as to the rappings and table tippings in Plymouth Church, the writer alludes to "the occupation of the time of test mediums by people from the religious flocks, plainly indicating the near approach of the time when we shall see as we are seen, and know as we are known, being face to face. There is a whole volume of teaching in that saying of Paul's; since for mortals to see as they are seen, and to know as they are known of the spirits, will be to revolutionize our present standard of morality and virtues, exposing to mortal gaze, what has until now been veiled. But to just that condition are things now making a near approach, and we shall hail the day when it is fully ushered in."

Thus we see how Scripture is unlawfully used even to serve the purposes of its most virulent enemies. And we shall, no doubt, have abundant occasion to observe an intimate sympathy between Spiritualists and the "Internationalists." Let this sympathy and intimacy be studied, for it has a meaning.

Permit me now to reproduce a testimony from the Spiritualists themselves in regard to the origin of the doctrine of the *immortality of the soul*. It is certainly a very significant and noteworthy admission. The quotation is from "A lecture by Mrs. Emma Hardinge, in Music Hall, Boston, Oct. 15th, 1871." This is the quotation—"The savage knew not of God, the soul's immortality, or any responsibility beyond that which the law of strength lays down; but from the dawning of the human intellect,—from the hour when man ate of the tree of knowledge of good and evil, (in accordance with the beautiful Indian allegory of Genesis which represents the wisdom of the serpent as tempting man to seek added light concerning the capabilities of his existence,) —*from that hour*, we find traces of man as an *immortal being*."—*Banner of Light*, Jan. 6th, 1872.

Again says Mrs. H.—"I need not remind you that the oldest religious writing of the earth, the Sanscrit,—is full of direct proofs of the belief of the ancient Hindoo in the immortality of the soul." But how much does the Hindoo's belief avail to establish the truth of the doctrine? Again she says—"So with the religious writings of the Egyptians; and the Jewish Bible, however subjected to interpolation and mistranslation, gives us the same witness." The Jewish Bible, we are sure does nothing of the kind. In closing, the speaker evinces her sense of the importance of seeking to magnify the notion of inherent immortality, thus—"I thank thee, O great Spirit, I thank thee more for the boon of the voices [what voices?] that have come to me, telling of the soul's immortality, than for all the creeds and systems of civilization." Aye; since spiritualism rests so absolutely upon the foundation of a "never-dying soul," it is obvious how essential it is to encourage the recognition of the doctrine, in order to exalt the superstructure. But of what avail were the most towering architecture reared on a million tons of earth thrown into an abyss, or resting on a sea of quicksands? She says again—"I know that God is; I know that man is immortal." A truth and an untruth, for God is, but man is *not* immortal. Says the *Banner of Light*—"Spiritualism itself, is simply a revelation of the immortal life; that is all."

A STORY OF GRACE.—No. 10.

E. S. WILLARD.

Divisions,—Who Responsible?—The Virgin Church—Reasons of Our Hope.

Some might question the propriety of the use of means that would bring about such a result as just related. That it were better to remain together in error than to separate upon the truth. But where, we ask, shall we draw the line?

Division followed upon Apostolic preaching; it followed upon the preaching of Luther, and has followed the footsteps of reformers in every age of the world. The great Reformer of the world said, concerning his mission, "Think not that I am come to send peace on earth; I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother . . . . . ; and a man's foes shall be they of his own household." Matt. 10: 34–6. Division marked the footsteps of Jesus, and it marks the footsteps of his faithful followers to this day.

It was the mission of the Apostles to introduce and unfold to the world a new dispensation, a new order of things altogether. How tenaciously did God's ancient people cling to Moses and his teachings. Hence arose division. Upon whom rests the responsibility? Again, when Luther came out with the question—"If the christian really finds all his salvation in a renewal through faith, what need has he of the prescriptions of Rome?" Mark the division. And upon whom rests the responsibility. Upon Luther? Could he hold his peace and let the blessed truth still be hid from the eyes of the faithful, that "the just shall live by faith," instead of by penance and absolution by the priest? So now in the case before us. God sent his servants to proclaim his long hidden truth to this people. Some of them believed and confessed it, while others believed not, and rejected it as error. Who is to blame? Upon whom rests the responsibility of this division? Certainly not upon those who preached, nor yet upon those who believed the truth of God.

As there was a necessity at the first Advent that the new wine be put into new bottles by the constitution of a new order of things— a new church, so when the new wine of the kingdom nigh at hand was proclaimed, there must be a new vessel to contain it. A faithful trial was made, as at the first Advent, to introduce this new wine into old bottles—the churches; but they could not contain it; they burst asunder; therefore a new church filled with this new wine—the wine of the coming kingdom, must of necessity be found.

The fullness of times had now come for the development of just such a body; and we look upon it as a *dispensational* movement, having the same relation to the second Advent that the preaching of John had to the first. It was a preparatory movement—a getting ready for the second Advent of our Lord from heaven. And is there not a necessity for such a preparation? Earth's King about to return,—and should he not have a people to welcome and escort him to the place of coronation? Yea, to "crown him Lord of all"?

As it is written—"Then shall the kingdom of heaven be likened unto ten virgins which took their lamps and went forth to meet the Bridegroom." *Then*, when? When all the lines of prophecy converge to show the kingdom of God nigh at hand. Not surer does the budding fig-tree betoken that summer is nigh, than do all these converging rays make plain to us that we are in the closing scenes of the gospel dispensation. Even now are they blending with those of the "dispensation of the fullness of times" in the closing up of the prophetic periods. Let us trace a few of these as made plain by God's faithful servants.

The four great kingdoms of the earth portrayed in prophecy have been retraced by the faithful historian. These kingdoms, with their greatest changes, are now in the past. Babylon, Persia, Greece and Rome, have for many centuries furnished the history that has thrilled and inspired the youth that would know of the things of the past. The predicted revolutions of the fourth Empire, symbolized by the legs of iron, and feet part of iron and part of clay, and even the ten kingdoms symbolized by the ten toes, are long since named on history's page. The prophetic declaration concerning these ten-toe-kingdoms reads thus —"In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed." Dan. 2: 44. Have we not then a reason to look now, in the days of these kings, for the fulfillment of this which God hath spoken by the mouth of his prophets?

Again, note the series of signs given by our Lord himself in these and similar words—"There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after the things that are coming upon the earth; for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21: 25–28. Nearly all these things are fulfilled, and recorded in history, where they may be found by any who are sufficiently interested to search for them. Hence are we justified as the believing children of God, in knowing that "it [or He] is near, even at the doors."

Again, the great apostasy, and the revelation of the man of sin—the son of perdition, which at the first Advent was in the future and must become history before "the great and notable day of the Lord," is now in the past. That "wicked" has been revealed "whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." 2 Thess. 2: 8. This, therefore, no longer stands in the way of that day at hand, but is rather a beacon of its proximity.

Then the rush to and fro, and the increase of knowledge which was to characterize the time of the end. Dan. 12: 4. This finds its fulfillment in the "chariots" with flaming torches that rage in our streets, and jostle one against another in our broad ways, that seem like torches and that run like the lightning. Nahum 2: 4. Also in the control of the electric fluid, and the multitude of inventions, the boast of our age; all contribute to stamp this as "the day of his preparation"—"the time of the end." Physically, morally, and religiously this age stands out in the light of revelation and history as "*the time of the end*."

Now are the famines, the pestilences, the earthquakes, the contending nations, angry and fierce for blood; the violence that fills the earth as in the days of Noah; now are the "lovers of pleasure more than the lovers of God," the "despisers of those that are good," the "disobedient to parents," the "form of godliness" with the denial of its power all combining to mark these, our times, the "perilous times" of "the last days." 2 Tim. 3: 1–5.

In all humility, we ask, who are the deluded ones of this generation? Is it fanaticism in the light of prophecy fulfilled, to believe and confess as on the day of Pentecost—this is that which was spoken by the prophets? Was it fanaticism at the first Advent to believe that Jesus was the Christ? Of such Jesus said—"Blessed are your eyes, for they see, and your ears, for they hear." So now do we, who have believed the great dispensational truth of this age—the kingdom of God nigh at hand—lift up our voices in the language of our Lord and say—"We thank thee, oh, Father, Lord of heaven and earth, in that thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemeth good in thy sight."

When God says *know*, then it is sin to be ignorant. It is God's command, God's revealed will, that gives efficacy to every thing in religion. And "to every purpose there is a time." There was a time to build the ark—a time to enter it; a time for the flood—a time to be saved from the flood; and a time to be drowned in it. It was simple obedience to God's command that wrought salvation, and simple disobedience that brought the retribution. It was said of this class—"They knew not until the flood came and took them all away." Why did they not know? Even because they would not *believe* the messenger whom God was pleased to send among them. This their ignorance was their sin, and this their sin proved their overthrow. Thus was it with the cities of the plain; thus with Jerusalem. Not that they had not been warned, but that they heeded not the warning.

"Surely the Lord God will do nothing but he revealeth his secret unto his servants the prophets." Amos 3: 7. Most certainly he has revealed to us the secret of our day, and shown us by prophecy and fulfillment, just where in the stream of time we are. And in the light of this fulfillment in the potent language of the prophet we can say, surely "The lion hath roared. Who will not fear? The Lord God hath spoken. Who can but prophesy?" Amos 3: 8. And we ask with melting heart, *Who can but believe*, and flee to Christ for refuge, ere he, as the "Lion of the tribe of Judah," shall seize his prey and there be none to deliver?

But, says one, you were mistaken in the time. Yes, beloved, we freely own there was a mistake; but "come now and let us reason together." But first let me tell you how grateful I am that the Lord counted me worthy in the Son of his love, to be one of these disappointed ones; one of these virgins that took their lamps and went out to meet the Bridegroom in fulfillment of Matt. 25: 1. And as a virgin separated unto Christ, suffer me to relate to you "the comfort wherewith I was comforted of God" upon the passing of that time.

My Bible was still "a lamp to my feet and a light to my path." Unto it I sought in this dark hour and I sought not in vain. I read of the disappointment of the disciples at the first Advent; how they had hoped that it "had been He which should have redeemed Israel." But now they knew not what to think. They had seen him, contrary to all their expectations, delivered to the power of his enemies, and by wicked hands crucified and slain. They had seen him taken down from the cross, wrapped in clean linen and laid in the sepulchre; a great stone rolled to its entrance, sealed, and a watch set.

All this these disciples witnessed as a death-knell to their fondest hopes. The Marys and their companions "beheld the sepulchre, and how his body was laid;" then left the sad scene and went to prepare spices to embalm the body of him whom they so tenderly loved. Lu. 23: 55, 56. Peter, to while away the sad hours, said to his companions—"I go a fishing. They say unto him, We also go with thee." Thus the gloom of midnight gathered over them; "For as yet they knew not the Scripture, that he must rise from the dead." John 20: 9.

As never before, I entered into this scene, and for the time was as one of them, and my tears flowed in mutual sorrow. At this moment came the Spirit's soft whisper—"Of just this nature is your disappointment; and it is as certainly a fulfillment of Scripture." Joy thrilled my heart. I was glad that I had looked for my Lord, and no longer sorrowed because of my disappointment. Then I remembered that it was written—"While the Bridegroom tarried they all slumbered and slept." Matt. 25: 6. Now I saw the fulfillment. The time must needs pass to bring the *tarrying*. We were on the track of prophecy, and therefore *right*. Praise the Lord!

Beloved, would you not have joyed to been in Mary's place when her risen Lord dried her tears and filled her soul with gladness, in the loving way in which he said—"*Mary*"? and in Peter's place when Jesus sent that loving message by Mary—"Go tell my disciples, and *Peter*, that I am risen from the dead?" Will you not also like to be among these disciples "when the Son of man shall come in his glory, and all the holy angels with him, and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats;" and these disappointed ones are invited to his right hand in these blessed words—"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world"? If so, remember that it is written, and the Scriptures cannot be broken—"If we *suffer*, we shall also reign with him; if we *deny* him, he also will deny us." 2 Tim. 2: 12.

As the first and second Advent both pertain to "this same Jesus," so the preaching at the first Advent and that in preparation for the second, were similar in their results. Not since the day of Pentecost unto the day of this same virgin church, was there re-produced its like. Such a giving up of the world; such a practical saying that naught of the things he possessed were his own; and such a feeling of having all things common, the history of the church does not produce. Therefore are we justified in believing that the preaching of the kingdom of God "nigh at hand," like the preaching of John, was "from heaven" and not of men; and we can say to those who saw and heard these things, and who are holding on, enduring unto the end, as Jesus said to those who believed in his day—"Blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you, that many prophets and righteous men have desired to see these things which ye see and have not seen them; and to hear the things which ye hear and have not heard them." Matt. 13: 16,17.

The work and position of this virgin church, we find pointed out by the prophets—"I will stand upon my watch, and set me upon my tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved. And the Lord answered me and said, Write the vision and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it; because it will surely come, it will not tarry. Behold his soul that is lifted up is not upright in him; but the just shall *live by his faith*." Hab. 2: 1–4.

As children of the "little flock" of God, we felt that we were saved and separated to *obey*; that we had naught for which to live but for Him who died for us and rose again, whom we were expecting soon to see "coming in the clouds of heaven with power and great glory." We felt ourselves crucified to the world and the world to us; that we were strangers and pilgrims on the earth, looking for "a city which hath foundations, whose builder and maker is God." Truly we were made to esteem the reproach of Christ greater riches than the applause of men; for our eyes were fixed upon "the recompense of the reward." We felt we were the children of God looking daily and hourly to him for help to live, so as not to merit rebuke in this "crooked and perverse generation," among whom it was our blessed privilege "to shine as lights in the world;" and we paid the full price for this privilege. But we "endured as seeing Him who is invisible," expecting him soon to appear to plead the cause of his waiting people. Meanwhile, the words of Jesus were most precious to us, as we met from time to time in his name.

We opened our house to a segment of this little flock, and Jesus the Good Shepherd was in our midst. Never shall I forget his sensible presence in the "breaking of bread," the first time we commemorated that ordinance after our separation unto Christ. So striking was the contrast to all former occasions, it seemed to me I never had communed before; it was like a transfer to the "upper room;" and as I spread the table and placed the emblems thereon, all draped in white, I realized, as never before, the time when Joseph, the honorable counsellor who also waited for the kingdom of God, went in boldly unto Pilate, and craved the body of Jesus, and brought fine linen, and took him down, and wrapped him in the linen, and laid him in his own new tomb. I realized my Savior dead and laid upon the table before me; and it truly seemed the preparation in the house for a burial. But when we drew around the table and entered into the services, our eyes were turned from this sad scene to behold our "risen" Lord, who made himself known to us in the breaking of bread; and our hearts burned within us as we contemplated its speedy fulfillment in the kingdom of God. O, bless His name!

Thus as the sufferings of Christ abounded in us, so also our consolations abounded by Christ. 2 Cor. 1: 5. As we were crucified with Christ and thus became dead to the world, the more did we seem to live in him, and he in us. Weeks, months, and even years passed by in "the patient waiting for Christ," holding forth the word of life in the midst of discouragements and trials; but the Lord forsook us not amid our frequent mistakes, shortcomings, and sins.

Our greatest earthly boon was our minister —Elder S. A. Chaplin. Heat nor cold, wet nor dry, weariness nor rest, kept him from his post at the appointed time. We also learned something of what it is to love as brethren; to be pitiful; to be courteous; feeling that the eyes of the Lord are over the righteous, and his ears are open to their prayers. 1 Pet. 3.

A LIFE OF FAITH.

MRS. HOWARD.

By faith we tread life's devious way;
By faith we watch from day to day
The coming of our Lord.
By faith we rise above the earth,
And through our new regenerate birth
On angel pinions soar.

Drink from the fountain of God's love,
Live in an atmosphere above
The state our hearts deplore.
Communing with our Savior dear,
His sweet, low voice we often hear,
Within our wearied souls.

"These bodies shall his temple be";
Ah! what a holy joy to me,
To give him full control.
His temple once established there,
We need not seek a place for prayer,
We find our Lord within.

'Tis a soul-cheering, blessed thought,
Our precious Savior leaves us not,
Except shut out by sin;
And he will purify the heart,
If from all idols we will part,
And self-love crucify.

No other foe is half so great,
No tyrant so deserves our hate,
As self when on the throne.
Christ only can destroy this foe,
Eradicating all the woe
That makes our spirits moan.

O God, break every fetter off,
Help me to bear the jeer and scoff,
As an appointed cross;
Counting my life not even mine,
But merged entirely into thine,
All earthly things but dross.

For only then can Jesus reign
Chief ruler of our soul's domain,
When self and sin are dead;
Then our rebellious work is done,
And our rest has just begun,
When Christ's our living Head.

San Francisco.

EXPERIENCE.

At the age of thirteen I sought and found the Lord precious. I saw myself lost and justly condemned. I saw the justice of God against me. I went to keeping the law. The harder I worked, the worse I felt. I felt that I was the worst creature on earth. I really thought I should die. I begged and prayed, but no relief. Then some old professors began to notice that something was the matter with me. Asked if I was sick. They soon told me to work away, I would come out all right; the Lord was at work with me; he would do his own work; they could not help me any. I thought, miserable comforters ye are. Some one asked me if I prayed. I said it did not do any good, but I tried; yet the justice of God was against me. How to get rid of that I could not tell. The Lord led me on, and to my great joy it struck my mind that Christ died and rose again for my justification. My load of guilt was gone. I could praise God. I was going to an evening meeting. When there I could hardly wait till the preacher got through. I got out on the floor before he sat down. I had been sitting by the side of my father. He took hold of my arm, and pulled me back. How grieved I was. The minister spoke and said, "Let the dear boy alone; he has found Jesus." "I guess not, for he has said nothing about it." Sobbing, I said the Lord while coming to meeting had met me in the way, and my load of guilt and fear was gone. I felt at peace, and why it was so I could not tell, but I felt resigned to the will of God.

The next October there came to my father's some young company. They beset me to join them in their play. I did not consent at first, but after awhile I gave way, and that instant I was in darkness. I shall never forget my feelings. I moaned, I wept. I thought I had sinned away the day of grace. So I lived for several years, between hope and fear. I prayed, but with so many doubts I did not realize any answer to prayer. Sometimes I would feel pretty well, and then my waywardness would knock me into darkness again, and my whole life was one of hope and fear.

Now this sore travail was while I was coming up through the slippery paths of youth, but in my riper years my travail of mind was of a different nature. Besides my own unlikeness to my Savior's example, the care and orderly walk of the church was on me; sometimes it seemed I had a load on my back, and if there was any difficulty there was my place, and that led me to study discipline.

All this time I had lived with the old-school Baptists. My being identified with the Advent people begins a new era. The church where I belonged dealt with me for being a heretic. It ran along for some months. The clerk asked what they could or should do with my case? I replied, Take your Bible, you could do nothing with me; but take your creed, and you will have to turn me out on to the common, which, I said, was good enough for me. So they excluded me for being a heretic. They waited for me about two months to come back. Twelve came out with me. It broke up the little church. The rest went into Spiritualism, with the exception of one or two.

Now I can see the Lord has led me thus far through the wilderness. I am trying for more holiness of heart. I find it is an every-day's work, a constant watching, and a good deal of praying for divine assistance. Our Savior said, "Without me ye can do nothing." How true that is. I feel that we are almost through this wilderness.

When I changed my relationship with the church, my Bible became a new book. I love it better every day of my life, and now I am waiting to come to the end of the thirteen hundred and thirty-five days.

WM. T. HARDING.

OFFERING THE BEST.—The little child goes out to gather a boquet of flowers to present to his father; but he gathers weeds and fading flowers along with fair and fragrant ones. Bringing them to his mother she rejects all but the most beautiful, and binds them together, a lovely offering. So Christ casts out the weeds, the sin in our prayers, and presents only the flowers to his Father, as a sweet-smelling savor.—*Ex.*

FAITH is the blessed tree which produces the noble and the divine fruits of wisdom, virtue, and true felicity. But it is of so fine and delicate a nature, that it will not grow and thrive in the cold and barren soil of man's heart without his incessant care and industry.

THE ORANGE TREE.—"Right opposite to the window through which the morning sun is pouring, stands a stately orange tree, thirty feet high, with spreading, graceful top and varnished green leaves, full of golden fruit. These are the veritable golden apples of the Hesperides—the apples that Atlanta threw in the famous race; and they are good enough to be run after. The things that fill the New York market, called by courtesy, oranges—pithy, wilted, and sour—have not even a suggestion of what those golden balls are that weigh down the great glossy green branches of yonder tree. At the tree's foot, Aunt Katy does her weekly washing in the open air, the winter through. We have been putting our tape-measure about it and find it forty-three inches in girth, and for shapely beauty it has no equal. It gives one a sort of heart-thrill of possession to say of such beauty: 'it is mine.' No wonder the Scripture says, 'He that is so impoverished that he hath no oblation, chooseth a tree that will not rot.' The orange tree is, in our view, the best worthy to represent the Tree of Life of any that grows on our earth. It is the fairest, the noblest, the most generous; it is the most up-springing and abundant, of all trees which the Lord God caused to grow eastward in Eden. Its wood is white and hard and tough, fit to sustain the immense weight of its fruitage. Real good ripe oranges are very heavy, and the generosity of the tree inclines it to fruit in clusters. We counted, the other day, a cluster of eighteen, hanging low and weighing down the limb.

But this large orange tree and many larger than this, which are parts of one orchard, are the growth of only twenty years. In 1835, every one of them was killed even with the ground! Then they started up with the genuine pluck of a true-born orange tree, which never says die, and began to grow again. Nobody pruned them or helped them or cared much about them any way; and you can see trees that have grown up in four, five, and six trunks, just as the suckers sprung up from the roots. Then, when they had made some progress, came the orange insect and nearly killed them down again. The owners of the land, discouraged, broke down the fences and moved off; and, for a while, the land was left an open common, where wild cattle browsed and rubbed themselves on the trees. But still, in spite of all, they have held on their way rejoicing, till now they are the beautiful creatures they are. Truly, we may call them trees of sap and greenness; full of lessons of perseverance to us who get frosted down and cut off time and time again in our lives. Let us hope in the Lord, and be up and at it again."—*Mrs. H. B. Stowe, in the Christian Union.*

WHAT TO PREACH, AND HOW.—The preacher is not the lecturer, nor the philosopher, nor the critic, but the lifter up of the cross and the Savior. This is your work. Oh, if you fail here you miss your way. If there be any thing in your ministry that does not lead to Christ, it is a strange doctrine; God himself will destroy it. It is a blemish which disfigures the whole; it is but as the meteor of the marsh, which may beguile but cannot dissipate the darkness.—*Wm. Morley Puncheon.*

Gems.

— Christ's love is the church's fire; thither bring thy heart when it is cold, frozen and dead; meditate on his love, and pray until you can say, "He loved me, and gave himself for me."

— A good heart always makes the poor, the lame and the hunchback, good-looking. A good heart is good for both worlds. This is what God so much loves.

— A wise man looks upon men as he does upon horses; all their caparisons of title, wealth, and place, he considers but as harness.

— The man who knows his own weakness, is known to be strong.

— The blossom cannot tell what becomes of its odor, and no man can tell what becomes of his influence and example, that roll away from him and go beyond his ken on their perilous mission.

— The fewer the words, the better the prayer.

— On earth we have nothing to do with success or with results, but only being true to God and for God; for it is sincerity and not success which is the sweet savor before God.

— We must really get at the bottom of all that belongs to self, if we are to be the vessels of the Holy Ghost.

— Would you talk of religion securely—with true freedom and assurance, without any secret checks or faint-hearted misgivings? The rule is both short and infallible—*Do what you say*. Practice as much of religion as you talk; and then you have a full license to talk as much of it as you please.

— Wealth is not his who gets it, but his who enjoys it.

— Roll all thy guilt on the back, and weep thy sorrows out on the bosom, of the Savior.

— "Give us this day our daily bread." God does not mean that you shall steal or lie to get it.

— Science may raise us to eminence, but religion alone can guide us to felicity.

Hygiene.

"This is for your Health."

COLD PLUNGE BATHS—We agree with *Good Health* in the following remarks upon the indiscriminate and imperative use of the above baths by the patients of the Blind Institution in this city. By complaints which are now being entered, it would seem that they have been most unmercifully adhered to for years, to the great discomfort and unhappiness of these unfortunate youths.

"It does not require any medical knowledge to comprehend that cold baths *in winter* (for youths especially) are neither merciful, useful, nor healthful. This kind of education for the endurance of hardships, is like putting young lions into an ice-house, that they may the better endure menagerie life. For blind persons, who are naturally less robust than others, such harsh measures are doubly unwarrantable, and should meet with the severest censure and condemnation."

OVER-WORK.

The complaint is quite universal that in our American life we over-strain the muscle, over-wear the brain, and over-burden the heart. Prominent men drop suddenly here and there, when they are all aglow with perspiration, and dilated eye, and absorption of success. The epitaph is "died of over-work." It should be, "died of mismanaged work." That wheel on the car is not hot because it rolls faster than the other wheels, nor because it is weaker, or stronger; but because its journal was not packed as well—because some unusual friction has heated it. Here is a sewing-machine with which a woman has flung thread enough to baste the two hemispheres together at the equator, and reach to the north pole, and make a spool of it. And yet it has needed little repair as it has sung the dollars together with its monotonous buzz. Here is another that is returned, broken in pieces, and radically injured. Lack of lubrication, mis-feeding or guiding caused an injury, and then it has been up-hill work ever since, till it has become absolutely worthless.

Men are worked in precisely the same ways. A man cannot run his body, and leave his mind behind, without harm; nor his mind, and leave his body in the lurch; and neither, and fling his soul out to the dogs. False work, misjudged, and misguided work, is the crime of the day. No mechanic shall fail in muscle, nor in skill, if he will fertilize his mind as he goes along, and keep a window in his soul open to God. No business or professional man shall waste in body, or waver in mind if he well proportion his intellectual and physical toil, and not forget his religious obligations.—*Rev. Wm. Alvin Bartlett in "The Chicago Pulpit."*

INFLUENCE OF TOBACCO ON THE NERVES CENTRES.—M. Lefevre, of Louvains, thinks it indubitable that excessive smoking causes paralytic mania, because—1. Nicotine causes in animals, progressive enfeeblement of the muscles of motion up to paralysis, and congestion of the nerve-centres. 2. Analogous symptoms have been noticed in numbers of persons who abuse tobacco in smoking an chewing. 3. It has been found in all countries that there is a constant relation between the consumption of tobacco and the increase of general paralysis.—*The Doctor.*

HOW TO CURE A FELON.—Many persons suffer extremely from felons on the finger. These afflictions are not only very painful, but they frequently occasion the permanent crippling of the member affected. The following simple prescription is recommended as a cure for this distressing ailment: Take common rock salt, such as is used for salting down pork or beef, and mix it with spirits of turpentine in equal parts; put it on a rag, and wrap it around the affected part, and as it gets dry, put on more, and in twenty-four hours the felon will be dead.

CLEANLINESS.—Keep the body clean. The pores of the skin are the drains of the body; if these are choked by the dirt, perspiration, which is the waste of the body, is driven back, to the injury of health and spirits. Cold water is a good companion. "I go into the water and the water goes into me,"—be able to say that all the year round, and your health will be good.—*Ex.*

THE TEETH.—Mercurialization may loosen the teeth, long use may wear them out, but keep them *clean*, and they will never decay.

DIRTY paper currency is largely responsible for the spread of disease.

The Children's Corner.

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HAPPY CHILDREN LOVE EACH OTHER.

"Love is the golden clasp
That bindeth up the trust;
Oh, break it not, lest all the leaves
Shall scatter and be lost."

Little girls and boys, have you any brothers or sisters? If you have, love them a *great deal*, for you do not know how long you may be together. And even if you should live to be old men and women, do you not think it would make you very happy to remember when you were children you never quarrelled? And if you have lost a darling little brother, or a gentle, loving sister, there is nothing that makes you feel so sad as that sometimes you were unkind and angry.

"Children, do you love each other?
Are you always kind and true?
Do you always do to others
As you'd have them do to you?"

We heard of a brother and sister who loved one another very much. He was the older, and was taken ill and died. They laid him out on his own little bed, and his mother took his little sister to look at him. I cannot tell what she felt and thought as she stood and looked at his sweet face, as white and cold as marble; but she wept very much. At last she said:

"Mother, may I take hold of his hand?"

After a little time she placed it in hers, when the dear child, lifting it up and stroking it gently, said

"This little hand never struck me!"

Oh, how pleased she was to think of that! "Little children, love one another."

"Little children, love each other,
Never give another pain;
If your brother speak in anger,
Answer not in wrath again."

D. F. N.

A MORNING SUNBEAM.

A nestling in the little crib,
A soft hand laid upon my head,
A gentle whisper in my ear—
"Mamma, I'm tomin' into bed!"

"O, no," I said, "'twill never do;
Now shut those little peepers tight,
And sleep and dream till morning breaks,
Then you may come—when comes the light."

Again a nestling in the crib,
As down to rest my birdie lay;
I listened, for I thought she spoke—
"Huddy up, light," I heard her say.

Then all was still. We slept again
Till dawn lit up the eastern sky;
Then sang my birdie, sweet and clear,
"Now light has 'tum, and so has I!"

—*Advocate of Peace.*

A LITTLE COMFORTER.—A poor minister had part of his salary taken from him. Oh, dear! How was he to pay for his bread and butter, and the children's shoes, and ever so many other things?

"Write to them that you cannot live on nothing," said his wife; "write, by all means."

"What can I say?" he asked, much down-hearted by the sad state of things.

"I tell you, father," said his little girl. "Say, 'Give us this day our daily bread.'"

The World's Crisis

AND

SECOND ADVENT MESSENGER.

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The World's Crisis
AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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The "Crisis" is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

"UNTIL HE COME."

"As often as ye eat th's bread, and drink this cup, ye do show the Lord's death till he come."

By Christ redeemed, in Christ restored,
We keep the memory adored,
And show the death of our dear Lord,
Until he come.

His body, broken in our stead,
Is here in this memorial bread;
And so our feeble love is fed,
Until he come.

His fearful drops of agony,
His life-blood shed for us we see;
The wine shall tell the mystery,
Until he come.

And thus that dark betrayal-night,
With the last Advent we unite—
The shame, the glory—by this rite,
Until he come.

Until the trump of God be heard,
Until the ancient graves be stirred,
And with the great, commanding word,
The Lord shall come.

O blessed hope! with this elate,
Let not our hearts be desolate,
But strong in faith, in patience wait
Until he come.

—*Lyra Eucharistica.*

FUTURE RECOMPENSE.

O. R. FASSETT.

There is a plain statement of Scripture as to the final reward of both the righteous and the wicked. It is this—"Behold, the righteous shall be recompensed in the earth; much more the wicked and the sinner." Prov. 11: 31. This text must be in harmony with the Scriptures as a whole. Of course, then, all the Scriptures must teach the doctrine that future recompenses are upon this planet, earth. If this be so, the popular and prevailing religious theories and opinions respecting the place of future rewards, must be unscriptural, and without foundation in the word of God. It is maintained that the righteous are to be recompensed in "heaven above"—"a kingdom on high"—"above the starry sky"—"beyond the bounds of time and space"—"in a spirit land"—"in a spirit world"—"in ethereal spheres," ect., etc.

Let us compare these ideas, and this language, with the Scriptures, and see how they agree. If not in harmony, they must be false. It is maintained that the righteous are to be rewarded "in heaven above." The Bible says—"The righteous shall be recompensed in the earth." Again, that the righteous shall be rewarded "in a kingdom on high." But the Bible says—"The righteous shall be recompensed in the earth." Again, they shall be rewarded "above the starry sky." But the Bible says—"Recompensed in the earth"—"under the whole heaven." Still again—"Beyond the bounds of time and space." But the Bible—"In the earth." Furthermore, popular theology teaches that the righteous shall be rewarded "in a spirit land." The Bible says—"They shall be recompensed in the earth." Again, they shall be regarded "in a spirit world." The Bible says—"In the earth." "In ethereal spheres," or "ethereal regions," says modern theology. But says the Bible—"The righteous shall be recompensed in the earth." Which is true? Both cannot be true. Which is to be regarded as correct? The Bible does not teach both doctrines. One or the other opinion is to be be given up, and abandoned sooner or later. Which will it be? That of the Bible, or the prevailing opinion of the theological world, and the popular ideas of the world of mankind? Can there be any doubt as to which is correct, and will ultimately prevail and prove true? Will not the word of God abide forever? Yes. Then let us embrace its teaching, and abide by its revelation, if all the world, and the whole theological creed of Christendom be proved to be false. If opposed to the Scriptures, they must be in error. The Bible never.

Not only is the modern theory unbiblical, but it is unscientific as well. It ignores the science of astronomy, to say nothing of other sciences, as that of anatomy, physiology, human nature, mental science, and philosophy. Dr. Dick says—"The space between the earth and the sun is so vast that a cannon ball flying with a velocity of five hundred miles an hour, would not reach it in twenty years. Between the earth and the nearest fixed star, a space intervenes so vast and incomprehensible that the ball would not reach it in four million five hundred thousand years. These are considered the centre of a hundred worlds, as our sun is the centre of the solar system. Of these there are vast members. Eighty millions of them are visible by the telescope." Think, then, of a soul liberated from the body at death (as is conceived), flying through infinite space beyond the sun, which would take a cannon ball twenty years to reach, flying with a velocity of five hundred miles an hour, and still onward beyond "the nearest fixed star," which "a cannon ball would not reach in four million five hundred thousand years;" and still on, and on, and on, beyond the "eighty million" of these central suns of other systems of worlds, visible by the telescope, (and we know not how much further it would have to travel to reach its destination "beyond the starry sky"); and gaining this far distant home in "heaven above" instanter, or in no time! Then looking down from this "battlement of heaven" through all this incomprehensible distance upon surviving relatives in sorrow. And furthermore, revisiting them on the funeral occasion of its body (as we are told, "every man attends his own funeral" Credo); thus doubling this inconceivable distance within, at least, three or four days!

But more is to be believed. This adventurous soul journeys beyond even this remote region, "beyond the stars" to that designated as "beyond the bounds of time and space," which must be outside of the univere itself, for certainly space is illimitable and boundless. So this professedly orthodox doctrine, or that sustained by the evangelical churches of Christendom, fetches up in the annihilation of the righteous even! while they abhorrently reject the Scriptural doctrine of "the destruction of the wicked." Talk of the superstition and absurdities of heathendom respecting the future state; there cannot be found in the whole heathen world any thing more superstitious, inconsistent, or nonsensical, than this entertained in enlightened christian churches, and communities where the Bible is, and a knowledge of astronomy prevails.

The Scriptures speak of God rewarding men as men, not "the spirits of men" independent of the body; and that their "recompense" will be "in the earth," not in remote ideal regions, "a spirit land," a "spirit world." The Bible deals in realities, not in phantoms; in substance, not in shadows. "That I may cause those" (not the spirit of those) "that love me to inherit substance" (not immateriality.) "The righteous shall be recompensed in the earth." The Scriptures do not hold out ideal, or mere imaginative hopes to be realized in a fancied heaven, and thus cheat the righteous out of an actual reward.

EPOCH.

"The righteous shall be recompensed in the earth." "Recompense" signifies "compensation, reward for services rendered. An equivalent or return for any thing given, done, or suffered." Webster. "Shall be recompensed," implies in the future, and not in the present life or world. To make this apply to the present state in any sense whatever would be absurd, untrue, and would not harmonize with the Scriptures. See Heb. 11: 13, 14, 26, 33–40. No one can possibly maintain that these were recompensed in this world, or in this life. They await "the better resurrection" v. 35. And the Epoch is thus settled by our Lord—"Thou shalt be recompensed at the resurrection of the just." Luke 14: 14, Matt. 16: 27, Rev. 22: 12, Rev. 11: 18, Acts 17: 30, 31.

HARMONY OF SCRIPTURE.

The above Scripture is in harmony with the doctrine of the Restitution. Acts 3: 20, 21, Isaiah 35 and 65, 2 Pet. 3, Rev. 21 and 22. It is in harmony with the Abrahamic and new covenant promise concerning the inheritance. Rom. 4, Gal. 3, Heb. 11. It agrees with the Scriptures in general, of both the Old and New Testaments respecting the locality of future rewards. Ps. 37, Prov. 2: 21, 22, 10: 30, 11: 31, Matt. 5: 5, Rom. 8, Rev. 5: 9, 10. And finally agrees with our Lord's parables of "The Wheat and Tares," Matt. 13, and of the "Nobleman." Luke 19.

A SPECIOUS OBJECTION.

It is often urged that the earth is not large enough for the saints' abode. And it is inconsiderately said, that the redeemed would more than people it, and would be several tiers deep. But the following calculation will demonstrate the incorrectness of this wild statement. "Supposing there to have been six thousand years since the creation of man; and the same number of inhabitants to exist in all ages of the world; and allow three generations to each century; and then give each two square feet to stand upon; and all who are now alive, and all that have ever lived, could stand within eighty-one miles of any given point." Taking into account the above large estimate, and then the fact that "all the wicked will God destroy," and "cut off from the earth," and "they shall not inherit the earth;" and that in the renewal and regenesis of our planet the oceans will disappear, and its conformation be restored as in its Eden glory, and then

"Canaan sure is large enough
To give us all a home."

RECOMPENSE OF THE WICKED.

Concerning these it is maintained that they will be rewarded somewhere outside of this earth. Some imagine it will be in the moon or stars. At least in an endless burning hell of torments far from this earth somewhere. But the Scriptures affirm that "they shall be recompensed in the earth"; "much more the wicked and the sinner." Prov. 11: 31.

"Recompense" signifies also "requital; a return of evil, or suffering, or loss as an equivalent or punishment of evil doing." Webster. The Universalist endeavors to make it appear that this punishment is in this life; but fails. "Shall" is future tense, and cannot be proved to be now, during probation, any more than in the case of the righteous. That they are not requited, or punished for the evil of their doing in this life, is apparent from the following Scripture concerning the wicked rich—They "live, become old, yea, mighty in power, ... spend their days in wealth, and in a moment go down to the grave. Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways." Job 21: 7–15. And certainly they are not rewarded for the evil of their doings when they die, for—"One dieth in his full strength, being wholly at ease and quiet; . . . . . and another dieth in the bitterness of his soul, and never eateth in pleasure. They shall lie down alike in the dust, and the worms shall cover them." Job 21: 23–26. When shall they be recompensed? The Scriptures answer—"The wicked is reserved to the day of destruction; they shall be brought forth to the day of wrath." Job 21: 30. "The Lord knoweth how to reserve the unjust unto the day of judgment to be punished." 2 Peter 2: 9. "The heavens and the earth, which are now, by the same word, are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Peter 3: 7, Acts 17: 30. The Scriptures reveal the fact that the recompense of the wicked and sinner will consist in their utter destruction and extinction of being, so that "the wicked shall not be," "his place shall not be," "be not found," "no place found for them," "the wicked be no more;" as they are "destroyed together," and "into smoke they consume away," and are "ashes" under "the feet" of "the righteous." Ps. 37: 104, Dan. 2, Mal. 4, Matt. 3: 12, 10: 28, Rom. 6: 23, Rev. 11: 18, 20: 13–15, 21: 8.

Certainly, if both the righteous and wicked are to be "recompensed in the earth," and "the inheritance of the righteous shall be forever," "even forever and ever," the recompense of the wicked must be that "they shall be cut off" by "death," so that "the wicked shall not inhabit the earth." For it is perfectly inconsistent that the wicked should have an existence in everlasting conscious being "in the earth," while the righteous shall "possess the kingdom and dominion, and the greatness of the kingdom under the whole heaven." Dan. 7: 27. And "the whole earth be filled with his glory." Ps. 72: 19. As the Lord hath sworn—"As I live all the earth shall be full of my glory."

This is a consistent view, harmonizing apparent conflicting Scriptures; agreeing with the attributes of God's justice, holiness, and mercy; and a consummation devoutly to be wished by every holy, and good, and righteous being in the universe, the prayer of whom must be to the Most High—"Oh, let the wickedness of the wicked come to an end; but establish the just." Ps. 7: 9.

CONCLUSIONS.

The whole destiny of man is connected with the planet God made for him "in the beginning." Here man lives on this earth, is buried, when he died, in its soil, is here to be raised from the dead, and to be judged and rewarded by the coming of the Judge of the quick and dead. The wicked are to be judged, condemned, and "cut off" by "the second death"; executed after the judgment "at the last day"; and the righteous are to be endowed with immortality, and "exalted to inherit the earth," redeemed from the curse with themselves forever. This is a most consistent and reasonable conclusion, that man, if he exists in the future, should do so in connection with the planet in the universe God made as the place of his residence in the beginning. Mankind are not to be conveyed after death into other and unknown regions of the universe to be judged and recompensed. The Lord will come, and judge and reward every man according to his works.

There is no intermediate ante-chamber, where the spirits or souls of the dead go between death and the resurrection from the dead, to be rewarded, or receive partial recompense. There is no intermediate paradise or purgatory, heaven or hell. The living and the dead await the judgment, and the resurrection, and the restitution of all things for reward, "according to the Scriptures." There is now no horrible, burning hell of fire and brimstone in existence, into which the souls of the wicked plunge or fall at death, and are tortured, and wail in despair until the judgment and period of recompense "at the last day." And there never will be one of the description given in sermons of dead or living men, disagreeing with the Scriptures we have quoted, wherein the wicked will be forever alive, and tortured in untold agony and misery infinite and unending ages. This monstrous dogma of Romanism, adopted and baptized by orthodox Christendom, has had its day. "The dark ages" of superstition are passed, and "the true light shineth" through "the Scriptures of truth," given to the world, for common humanity to interpret according to common sense rules and language, without the perverted theology of priests, schooled in the traditions of the heathen world, through scholastic teachers and divines.

The recompense of each class, the righteous and wicked, is now set before us for our choice. Which will we seek? Which strive to attain? Which will finally be awarded us by the coming Judge of all the earth? "Say ye to the righteous, that it shall be well with him; for they shall eat the fruit of their doings. Woe unto the wicked, it shall be ill with him; for the reward of his hands shall be given him." Isa. 3: 10, 11.

MESSIAH, OR ROME: WHICH?

WHO CAUSED THE DAILY SACRIFICE TO CEASE?

"And it [the little horn] waxed great, even to the host of heaven. . . . Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away. . . . And an host was given him against the daily sacrifice." Daniel 8: 10, 11. "And after threescore and two weeks shall Messiah be cut off. . . . And the people of the prince that shall come shall destroy the city and the sanctuary; . . . and he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and oblation to cease." Dan. 9: 26, 27. How was the new covenant confirmed? By blood, or death. Paul says—"For where a testament [or covenant] is, there must also of a necessity be the death of the testator"; otherwise it is of no force. Death, then, confirmed the new covenant; and it did not take a week of years to kill Christ.

Did Christ take away the daily sacrifice? No. It continued till the destruction of the Jews and their city. Was there a host given Christ against the daily? No. That host attended the Roman prince. Did the Roman prince cause the daily sacrifice to cease? He did. When? In that dreadful week of destroying the city and the sanctuary.

Here is a note from Josephus by Wm. Whitson, A. M. "This was a remarkable day indeed, the seventeenth of Panemus (Tamur), A. D. 70, when, according to Daniel's prediction, six hundred and six years before, the Romans *in half a week caused the sacrifice and oblation to cease.* Dan. 9: 27." "'And he shall confirm the covenant with many for one week,' that is, of years. . . In the midst of this period, A. D. 70, all Jewish sacrifices ceased forever."—*Cottage Bible.* And may not Dan. 11: 31 be associated in this same connection? "And arms shall stand on his part, and they shall pollute the sanctuary of strength, and *shall take away the daily sacrifice,* and place the abomination that maketh desolate." It was not necessary to set up the abomination within thirty years, or five hundred, to fill the prophecy. Who then took away the *daily sacrifice?* Messiah, or Rome?

H. PRATT.

THE PROPHETIC PERIODS.—No. 1.

J. S. WHITE.

I stated in my reply to Bro. Daniel Churchill's questions, that I could not answer his questions relating to the 1290 days in Dan. 12, without noticing the time, times, and a half," and the 1335 days; but would do so, if requested. He has made the request, and my reply must involve the whole question of the prophetic periods, as I stated to him.

It has been generally supposed that prophetic time differs from all other time. Nearly all the expositors of the Bible that I have seen have taken this view of the subject. And so have all those expositors explained the Bible as if it taught the immortality of the soul of man in his present state; and one may be as correct as the other. The reason they have given for calling a day in prophecy a year, is found in Numbers 14: 34—"Forty days, each day for a year"; and in Ezek. 4: 6—"I have appointed thee each day for a year." Here we have two places in the Bible where a day is made to represent a year. Are we to suppose this to be a rule for understanding all time given in prophecy? It is not given in these places with the least intimation as a *rule,* but, on the other hand, as an *exception* to the rule. The fact that in these two places a day is made to represent a year without the least hint of its being a rule, goes to show that God made these cases an exception to the rule for understanding time in prophecy.

In fact, these cases can hardly come under the head of prophecy; but I have admitted they do. If these cases are given for a rule to understand the time given in prophecy, then are we not bound to abide by it, if God has not made an exception to the rule? Why not then say that the time given for the sojourn in Egypt was prophetic time, that is, each day of that time was to represent a year? And so of the seventy years of captivity in Babylon, and of the thousand years in Revelations. These periods are strictly prophetic time.

It may be said that two of these periods have been fulfilled in years. Very well, then they are exceptions to the rule that is claimed. Some say the thousand years are in the past, and have been fulfilled in so many years. If so, then we have another exception to the supposed rule. If a day in prophecy is to be taken for a year, how long is this year; three hundred and sixty or three hundred and sixty-five days? All nations have made their year three hundred and sixty-five days. If the Lord has made three hundred and sixty days to represent a year in prophecy, I find no intimation of it in his Word. But suppose he has, shall we add five days to each of his years when they come to be fulfilled? We have said that a day in prophecy means a year of three hundred and sixty days, and then claimed that this time was or is to be fulfilled in three hundred and sixty-five days. God has given us no such rule. If he means three hundred and sixty days for a year, then I must think he means to have it fulfilled in that time.

The reason given for calling three hundred and sixty days a year in prophecy is, that it is said the waters prevailed upon the earth an hundred and fifty days. Calling thirty days to a month, it would make five months. Gen. 7: 24. This time is not a prophecy. The time was not given to Noah before it was fulfilled. It was about one year from the time it began to rain before the earth was dry, as we find in chapters seven and eight. But here are one hundred and fifty days, which make five months, thirty days to a month. As twelve months, thirty days to a month, make three hundred and sixty days, therefore three hundred and sixty days make a year in prophecy, though the one hundred and fifty days are not a prophecy.

Though it is true that the Jews, and some other nations, in a portion of their time have reckoned thirty days to a month, it is not true that any nation has made twelve times thirty days represent a year. All people have kept their year with the sun as nearly as they could, and have not considered that any time short of three hundred and sixty-five days made a year. If the Jews had reckoned three hundred and sixty days for a year, as they were required to keep their passover once a year, in the spring, each year would have fallen back five days, and so in time it would come in the fall, and their jubilee would have fallen back from the fall to the spring; and so of all their feasts. They made one revolution of the earth around the sun a year, and thus kept all their feasts in the time of the year where God established them.

The Hebrews in the early part of their history had their months and years as in Egypt. Their year consisted of three hundred and sixty-five days. They had twelve months of thirty days each, except the last, which had thirty-five days. They, in the latter part of their history, adopted the Grecian mode of reckoning time, which was to have thirty days for one month, and twenty-nine for the next, and so on for the twelve. This made three hundred and fifty-four days. To bring their time with the sun, once in three years they added a month with days enough in it to make the three years three hundred and sixty-five days each. This number of days falls a little short of a solar year, so that in one hundred and twenty years the year would be about thirty days out of place. It is supposed that the Jews did, as other nations have done, after a long period, add more days to their year. They have always, as I have stated before, kept their year with the sun, as nearly as possible.

The first mention of a year is in Gen. 1: 14—"And God said, Let there be lights in the firmament of heaven to divide the day from the night; and let them be for signs, and for seasons, and for years." The sun marks the day by its rising and going down. It marks the year by leaving a point in the heavens, and coming to the same point again. To do this it must rise and set three hundred and sixty-five times each year. This would make a year as nearly as a day can make it. One revolution of the earth around the sun makes the year, and all people have so considered it since the Lord made the above statement. This is God's law for the year. He has given us no intimation of an exception to this law or rule. Why then say that he means by a year in prophecy three hundred and sixty days? and why say that a day in prophecy is three hundred and sixty days, but when it is fulfilled it is three hundred and sixty-five days? Where has He who made the sun to rule the year, given us any such liberty with his Word? Are we to suppose that when God made the forty days a symbol of forty years to Moses, he meant years of only three hundred and sixty days each? The year with Moses was, on an average, three hundred and sixty-five days from one passover to another. Moses could know nothing of any shorter year.

In the prophecy of Daniel a period of time is first noted in chap. 4: 25. Daniel said to the king—"And they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee." That is, he would have seven seasons for eating grass, which would make seven years. This is prophetic time, but not symbolic time. Daniel saw this time fulfilled. This must have been seven years. As God moved Daniel in the forepart of his prophecy to speak of time literally, I cannot believe that he would move Daniel further on in his prophecy, to speak of time symbolically, without telling him so. When Daniel had his visions, as in the seventh and eighth chapters, he took the position, not as an interpreter, but as a learner, as one to be taught. After he had seen the vision of the eighth, he sought for the meaning. He heard a voice which said—"Gabriel, make this man to understand the vision." The vision was partially explained at that time, and the angel left him. In the ninth chapter we have the prayer of Daniel in behalf of his people. The seventy years captivity was on his mind, as we see when he began to pray. He said in his prayer—"Thy city, Jerusalem"; "thy holy mountain"; "thy sanctuary that is desolate"; "for thy people are called by thy name." While he was praying, Gabriel came to him to give him "skill and understanding." "Therefore understand the matter, and consider the vision." He commenced by saying—"Seventy weeks are determined upon thy people and upon thy holy city." Daniel's mind had been on the seventy years of captivity when he commenced praying, and on hearing the angel say seventy weeks, or seventy years, he would at once see that this time was seven times more than the seventy years about which he had been praying; hence it would be seventy sevens of years, i. e., four hundred and ninety years. This is not symbolic, but literal time. A week of years with Daniel was just as literal as a week of days.

The first time "week" is used in the Bible, it was seven years. Gen. 29: 27. It was not used there as a symbol of seven years, but it was seven years. So in Leviticus 25: 8—"And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years." A sabbath of days was literally seven days, or a week of days, and so was a sabbath of years literally seven years, or a week of years. So by the Lord's arrangement a week of years is as literal as a week of days. The seventy weeks, therefore, are not symbolic, but are literally seventy sabbaths, or seventy weeks of years. This is prophetic time, but it is not symbolic; it is not a less time taken to represent a greater. It is seventy weeks, which are literally four hundred and ninety years, as in Lev. 25 seven weeks were forty-nine years.

As in Daniel, the first time mentioned was literally seven years, so the first time named by Gabriel to Daniel was literally four hundred and ninety years. This is the way all prophecy is explained where God directs the explanation, unless he names it as an exception. How could Ezekiel have known that a day in his case was a symbol for a year? And how could Daniel have known when Gabriel said days, that they were symbols for years, without being told? It is to be borne in mind that Daniel, while Gabriel was before him, was not the teacher, but the pupil, the one to be taught by him who was told to make him understand the vision. If Gabriel had used symbols while making Daniel understand the vision, he must have explained the symbols to him, or Daniel could no more have known what Gabriel meant, than Ezekiel could have known what God meant by the days he was to lie on one side, if God had not said, "I have appointed thee each day for a year."

"Seventy weeks are *determined* upon thy people." This word in our Bible is by some laid aside, as if it were not the right word to sustain a weak argument, and the words "cut off" have been substituted. If I must go out of our translation to find words to sustain my position, I should think that I had a shaky position, and that it had better shake itself down. But inasmuch as this is done in this case, I shall take the liberty to refer to two or three among the most learned, critical scholars who have given us their criticisms on the book of Daniel.

I refer to Thomas Wintle, B. D., Rector of Brightwell, in Berkshire, and late Fellow of Pembroke College. His critical work on Daniel was printed in London, 1836. After noticing the original word for "determined," in its various bearings in Hebrew, Greek, and Latin, Mr. Wintle says—"In the Chald. Par. on Esther 4: 5, it is rendered *decided,* and in this sense it is used by the Jews." He further says—"In like view Mr. Godwin translates it *cut out,* and assigns this reason, because they numbered by cutting notches, which was probably the case in the more early and simple times." Here we have as good authority for "cut out," as we have for "cut off."

We notice that Mr. Wintle has given us the word "decided" for the literal translation, while in our Bible it is "determined." Prof. Stuart in his critical work on Daniel says—"The literal rendering is *decided upon.*" Now what is the difference between *decided* and *determined?* They are different words, but they are the same in meaning.

Webster gives one word for the definition of the other in both cases, and makes them mean the same thing. So we gain nothing by substituting another word for "determined," for by the showing of some of the greatest critics, "determined" is the right word. "Seventy weeks are decided or determined upon thy people." As Daniel's people had been in bondage, and their city had lain waste for seventy years, so seven times seventy years were determined upon them and upon their city. In this time several events would take place. This time would begin with the going forth of the commandment to rebuild their city. Their city, and they as a people, would remain to the end of the seventy weeks, or until the people of the prince should destroy their city. This is plainly the import. There is no need of adding on another week, and so make seventy-one weeks, to help Gabriel out with his explanation. In the last week of the seventy, and in the midst of the week, the sacrifice and oblation would cease.

In the midst of the week. This does not mean in the middle of the week necessarily. "Moses went into the midst of the cloud." "Aaron ran into the midst of the congregation." Anywhere in the cloud, and at any point in the congregation would be in the midst. To lie in the midst of the sea might not be in the centre of the sea. So, if the daily sacrifice ceased two days before the week ended, it would be in the midst of the week.

Suppose it is admitted that the word "determined" should be "cut off," it would not follow that the seventy weeks are "cut off" of the 2300 days. This is assumed, not proved. Gabriel, who made Daniel understand the vision, did not say so. Nothing short of his saying so is proof. First prove that these weeks are cut off from the 2300 days, then it will be time to say that "we cannot cut off four hundred and ninety years from 2300 literal days, any more than we can cut off four hundred and ninety miles from two thousand three hundred inches." Suppose we should say that these miles *must* be cut off from these inches, then all we should have to do would be to say that these inches are miles, and then we could cut them off. First assume a thing, and then say it is a fact, and then argue from the fact that such must be the result. This is begging the question to reach a conclusion. It is assuming the thing that must be proved, before we can come to conclusions. Shall we say that Gabriel said, these weeks are "cut off" from these days, and then say that these days are years, so that they can be "cut off"? Had we not better wait until the Lord says the 2300 days are years, or until Gabriel says the four hundred and ninety years are "cut off" from these days, even though we cannot know all we would like to know without correcting the Lord in his word? If we say "cut off," or "cut out," or marked off from one point to another time that was to come, in which certain things were to be done, it would be strictly true, though no reference were made to the 2300 days.

The plain import of the statement is this—seventy weeks were "determined or decided" upon Daniel's people, and upon their holy city, for their continuance as a people or nation, and for the continuance of Jerusalem as the capital of their government from the time the order should be given for rebuilding the city.

THE AGE OF METHUSELAH.

L. T. CUNNINGHAM.

A correspondent intimates in writing to me that there is a mistake in the age of Methuselah, after reading my article in the *Crisis* for Feb. 21st, on Chronology. He might as well ask if there is not a mistake in the age of Adam, or Seth, and so on to Noah; and then how do we know that Noah was nine hundred and fifty years old when he died? His difficulty seems to be chiefly from the statement in Gen. 9: 28 that Noah lived three hundred and fifty years after the flood, therefore he could have been no more than six hundred years old at the end of the flood. I thought I made the matter plain enough in the article referred to, but we will repeat.

Gen. 6: 7—"And Noah was six hundred years old when the flood of waters was upon the earth." This language either means that Noah was six hundred years old at the *commencement* of the flood or at its termination. We understand this language refers to the commencement of the flood, and for proof we refer the brother to verse tenth—"And it came to pass after seven days [or on the seventh day, Mar.], that the waters of the flood were upon the earth." According to this explanation in the tenth verse, the waters were regarded as upon the earth the first day that it commenced to rain. And so the statement in Gen. 9: 28, that Noah lived three hundred and fifty years *after* the flood means three hundred and fifty years after it commenced to rain, and not three hundred and fifty years after the earth was dried.

It may again be asked why the seeming discrepancy between the sixth verse and the thirteenth? We do not think there is any *real* discrepancy. The original term "hundred" is translated between five and six hundred times in our version, and expresses the *definite* period of one hundred. So that when we read that Noah was six hundred years old, it means he was not any *less* than six hundred. And if our translators have used the term *hundredth,* it does not change the meaning of the Hebrew word, that never means *less* than a hundred, to make it mean ninety-nine.

I see some talk about fractions of years in the genealogy from Adam to the flood. But I do not see any chance for fractions of years. We read (Gen. 5: 3)—"And Adam lived one hundred and thirty years and begat a son . . . and called his name Seth." God reckons the life of men from the time they were begotten, and not from the time they are born into the world. From these considerations we see there can be no mistakes made in the ages of the patriarchs before the flood. Therefore there were 1656 years that elapsed from Adam to the flood.

THE GRACE THAT PINCHES.

The prevailing sin of the day is self-indulgence. It is eating like a canker into the life of many of our churches. It leaves Christ's ministers to address empty pews on unpleasant Sabbaths. It robs Christ's treasury to keep up a showy "turn-out." If it hangs a bough of profession over on the *church*-side of the dividing wall, yet its roots are deep down in the soil of the world. It is often ready to deny Christ—but seldom ready to deny itself.

The most unpopular doctrine to preach in these times, and the hardest one to practice, is the old-fashioned apostolic doctrine of *self-denial.* This is the grace that pinches. The daily battle of christian principle is with that artful, subtle, greedy sinner, *self.* And the highest victory of our religion is to follow Jesus over the rugged path of self-denial. This is mainly to be done in the little every-day acts of life. The great occasions that demand sublime sacrifice are few and rare.

The christian who suppresses a jest or a witticism, because it would burlesque his religion, practices self-denial. When he speaks out a bold but unpopular word for the right—in fashionable society—he is really taking up a cross for his Master. All genuine acts of philanthropy are born of the noble principle to deny self, and to honor Christ in the persons of those for whom Christ suffered.

The mission-school teacher who sallies off in the driving storm to carry his gospel loaf to a group of hungry children, is an example of this. "Why should I sit by the warm fire on my sofa to-day? Christ will look for me among my class." The seamstress who drops her hard-earned dollar into the memorial fund collection is really enthroning her Savior above herself. Those educated northern girls who went south to teach ragged freedmen their alphabet and the Bible, are truer ladies in God's sight than all the self-pampering belles who air their fineries on Fifth or Wabash Avenue.

We can not emphasize too strongly this grace which pinches selfishness. I care not how orthodox is a man's creed, or how eloquent may be his prayers in public, if he has never learned to say "*no*" to the demands of fashion, and pride, and luxury, he is but a sorry specimen of the Christ-man.

What a touching lesson of self-denial we behold in every crutch and in "every sleeve" of those heroes in blue whom we meet yet on all our public thoroughfares! These noble men counted not their limbs dear, if only the nation might be saved, and freedom might triumph. Yet there are thousands of professed christians who are unwilling to deny themselves the paltry gratification of a glass of wine or ale in order to help the sentiment of total abstinence to become popular, or to aid in saving the "weak brother who stumbleth." They know they are setting a bad example when they use or offer the poison cup. They know that they are throwing their influence on the side of the tipplers. Yet because it is "genteel" to partake of wine or punch, they do not hesitate to "take a drop" in the social circle. Perhaps they thrust the decanter before some weak, temptable friend, to his everlasting damnation! If the drunkard shall "not inherit the kingdom of heaven," what right has a professed christian to ask to be admitted to heaven if he has *helped* to make a drunkard of his neighbor? I fear that God will say to the "pious" tempter—"That man's blood will I require at thy hands." Paul acted with a truer spirit of Christ when he uttered the noble precept, "It is good not to drink wine whereby my brother stumbleth."

Brethren! Let us pray for the *grace that pinches.* If it "goes against the grain," all the better. If it wounds our pride, so much the better. If it makes us look "singular," let us remember that we are commanded to be a "peculiar people," and not to look like the votaries of Satan. Brave old Dr. Wisner was once the most *singular* man in the village of Ithaca. He dared to stand alone. He was ever ready to testify on the Lord's side, on which he had planted himself so valiantly.

Oh! for a new baptism of self-denial! Oh! for a new training in that lesson which our dying Master taught us—which apostles and martyrs echoed from the prison cells, and kindled stakes—the sublime lesson that,

"Not to ourselves alone,
Not to the flesh we'll live,
Not to the world henceforth shall we
Our strength and being give!"

—*T. L. Cuyler.*

— Places of difficulty prove man's weakness and want; but they are made great blessings when the Lord comes into them to supply all that is wanting in the riches of his great love.

The World's Crisis
AND
SECOND ADVENT MESSENGER.
Boston, Wednesday, March 20, 1872.

☞ Please Remember!

☞ All remittances to this office, in the form of Drafts, Bank Checks, and Postal Money-Orders, should be made payable to the Business Agent, GEO. T. ADAMS.

☞ THOSE who send articles for the *Crisis*, should direct them to MILES GRANT, Boston, and not to the Business Agent.

"THE WORLD'S CRISIS."

REDUCTION OF ITS SUBSCRIPTION PRICE.

At a meeting of the Advent Christian Publication Society, held August 23d, 1872; it was voted as follows:—

"That at any time during the year, if in the judgment of the Editor, Editorial Committee, and Business Agent, they see fit to reduce the price of subscription for the *World's Crisis*, they be authorized to do so."

It was stated in our last annual report, that if our subscribers all paid up promptly, the Society would be able to reduce the price of "our paper" to $2.00 per year. Independent of the names on our *free list*, $2.00 from each subscriber would give us a larger sum than we have ever received in any one year for the *Crisis*. This would enable us to continue the paper, as before, to the worthy on our free list, and pay all our bills promptly. We have been making special efforts to collect the dues on the paper, and have met with some success, yet not so full as we ought.

In accordance with the above vote, we have now decided to reduce the subscription price of

THE WORLD'S CRISIS,
Commencing with Volume XXXV.,
April 3d, 1872, to
$2.00 PER YEAR, Payable in Advance.

In remitting, our subscribers will please send for what they are *owing*, at the rate of $2.50 per year, to April 3d; $2.00, and at the same rate, for less than a year for the issue from that time forward.

As our price will be less, our friends will see that in order for our receipts to hold good, the number of *paying* subscribers must be *increased;* while the number of non-paying ones is diminished. Now we hope this may be accomplished; first, by an earnest, united, successful effort on the part of the friends of the Crisis in procuring and sending to the Office the names of a large number of *new* subscribers. Second, that a large number whose names have been on our books for years—delinquents, who have not paid any thing for a long time, will now at once write us, remitting a part, at least, of what they are owing, and paying for a year in advance, and thus become *paying* subscribers *in fact*, while for a long time they have been only such in name; otherwise, if we do not hear from them, we shall be compelled to drop their names from our list.

In regard to our free list, we would say—We hope that our receipts may be kept good as above, so that the Society may be able to continue the paper to the worthy poor among us, many of whom are in very destitute circumstances, and who should receive the *Crisis* freely so long as published. Yet it may be that there are some on the free list who are able to pay something. We trust they will do as the Lord would have them, but let none of the poor distress themselves. We believe the friends will see that we have funds to continue the paper to you as heretofore. Now is a good time for those who remit for themselves to put in something for the "poor fund." Those who are free to remit $2.50, as usual, can do so, and we will place the extra 50 cents on the fund to send the *Crisis* to the poor, free.

We doubt not the reduction will please our friends everywhere, and we hope they will sustain us in the same by their efforts and prayers.

GEO. T. ADAMS,
Business Agent.

SAN FRANCISCO DISCUSSION.

Our discussion of the Sabbath question with Elder M. E. Cornell, in San Francisco, closed last evening (March 5th), after eight sessions of two hours each. We began Monday evening, Feb. 26th, and debated every evening excepting Sunday. The first two evenings we met in a Presbyterian house on Harrison street, but the place was found two small, and we removed to our chapel, on Mission street, between Fourth and Fifth streets, opposite the New Mint. Great interest was manifested in the discussion by intelligent audiences, made up of members of the various churches, and those who had not given their hearts to the Lord. During last summer, Elders Cornell, Loughborough, and Kellogg, held tent meetings for some months, and persuaded quite a number to keep the seventh-day Sabbath—our Saturday. They also taught that "the mark of the beast" (Rev. 14: 9) consisted in Sunday keeping. At one time a large portion of the church was on the point of accepting the views of these preachers; but they said some things that opened the eyes of many, and led them to think it best to be cautious about taking further steps; and after a careful examination of the subject, they came to the conclusion that the Lord did not wish them to go back to Moses, but to continue to follow Christ, and be his disciples. Others, equally sincere, continued to attend the meetings, and began to keep the seventh-day Sabbath; but, after a little experience, became satisfied that it was a self-imposed yoke of bondage, not required by Christ. They returned to observe the Lord's day, and were sweetly blest. Besides these, there were others just as sincere, who were fully persuaded that it was their duty to observe the seventh day as the Sabbath, and who still endeavor to keep that day. Of course this resulted in a very unfortunate division of the church. Much effort was made, by the circulation of tracts and conversation, to turn others into the observance of the day. Many were quite unsettled in their minds, and felt much perplexed about the matter. They wished to be right and do right in the sight of the Lord. Their condition of mind on this subject was quite unpleasant, and served to mar their christian peace.

On our arrival upon the Pacific coast, we found this state of things. Some urged us to preach on the subject, but we did not feel it to be duty then. We visited our Brn. and Srs. who had adopted the new views on the Sabbath question and received a kind greeting. Several of them attended our meetings, but their preacher desired them not to take a part in the exercises; but some disregarded his request, and were blest, besides affording efficient help to others. We had several private interviews with those who had fully adopted the seventh-day Sabbath, and gave them some reasons why we did not believe that day was binding upon those under the new covenant of grace. Some began to express a wish for a public discussion of the subject, that both sides might be heard and compared together. At length Eld. Cornell sent us the following note:—

"SAN FRANCISCO, FEB. 3d, 1872.

Elder Miles Grant:—Dear Sir,—"After waiting several days to see if you would accept my verbal invitation to discuss the Sabbath question—supposing that my proposition was sufficiently bold and pointed—I now learn by statement of Eld. Johnston, of Santa Rosa, that you intimated to him that 'you had heard nothing about a discussion with me; also that some of your people have stated emphatically that 'Eld. Cornell *dare not* meet Bro. Grant on that question.' I am constrained to make my proposition in plain and unmistakable language. I do, therefore, now and hereby propose to meet you in oral debate, in this city, and to affirm the following proposition:—

Resolved, That the Sabbath of the fourth commandment of the decalogue is now binding upon mankind.

Our congregation this day voted unanimously in favor of the discussion.

Respectfully yours for the whole truth,
M. E. CORNELL."

After praying over the subject, we felt assured it was the Lord's will that we should accept the challenge, and announced accordingly. Some friends were grieved because we accepted, thinking no good results would follow. We were fully persuaded to the contrary, and do not know of one now who does not believe that the discussion has resulted in *great good*. The friends of the Lord's day are exceedingly jubilant over the results. We should feel paid for our trip to California if we saw no other fruits of our labors than what has resulted from our discussion. Some who had been perplexed with doubts on the subject are now most delightfully satisfied, and resting calmly in the blessings and seal of the New Covenant. The Lord gave us great help. To him be all the glory.

There are but few men, if any, who are so well prepared to discuss the subject as Elder Cornell. When he is not able to sustain the seventh-day Sabbath in debate, we think it would not be wise for others to make the attempt. He has made it a special subject of study for many years, has engaged in a large number of debates, and is perfectly familiar with the common objections to his positions. We found him fully and confidently prepared for this discussion. It was felt by all interested that the debate would be something more than boys' play. If, as he and his friends expected, he should succeed in convincing the people that all christians should keep the Sabbath of the Jewish church, then a large accession would be made to the seventh-day church, not only in San Francisco, but in other parts of the State. Several had been named who were partially convinced that the seventh-day Sabbath is now binding, whom it was expected would be brought into it fully by the debate; but instead of that, so far as we know, every one of them became fully settled in favor of the Lord's day.

Some of our leading points were the following: 1. The first covenant, the old covenant, and the decalogue, are one and the same. Eld. C. denied that the old covenant was the decalogue, and said if we could prove it "*the question is settled.*" The following is some of our proof presented—"In that he saith, A new covenant, he hath made the first old." Heb. 8: 13. This passage proves that the "*first*" is the one that became the "*old*" one. The "*first*" implies a second; and as the "first" is the "old," the second must be the new. In Paul's letter to the Galatians, when speaking of "the two covenants," he says of the first, it was from the Mount Sinai, and "gendereth to bondage." Gal. 4: 24. We turn to Deut. 4: 13, and read—"He declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone." This first covenant was kept in the ark, called "the ark of the covenant." Deut. 10: 8. Turning to 1 Kings 8: 9, we read—"There was nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the Lord made a covenant with the children of Israel, when they came out of Egypt." Again we read—"And the Lord said unto Moses, Write thou these words; for after the tenor of these words I have made a covenant with thee and with Israel. . . . And he wrote upon the tables the words of the covenant, the ten commandments." Ex. 34: 27, 28.

When referring to the decalogue in Deut. 5, Moses says—"These words the Lord spake unto all your assembly in the mount, out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and he added no more. And he wrote them in two tables of stone, and delivered them unto me." Deut. 5: 22. With all this plain, positive testimony before him, Eld. C. was unwilling to admit the ten commandments were the old, or first covenant; but claimed the first covenant consisted in an agreement concerning the decalogue. He admitted in the early part of the debate that the old covenant was abolished; and then saw that if he acknowledged that the ten commandments constituted the old covenant, and was abolished, of course the Sabbath must be abolished, and is not binding now, unless found enjoined in the new covenant. As he could find no place in the new covenant, or testament, where we are required to keep the seventh-day Sabbath, of course he could not prove it is binding now but by claiming that the abolished covenant was not the decalogue. His attempt to sustain his position on this point was a most signal failure. The Bible stood against him as would the rock Gibraltar against a boy's pop-gun.

Paul says Christ was a "mediator of a better covenant, which was established upon better promises. For if that first covenant had been faultless, there should no place have been sought for the second." Heb. 8: 6, 7. We showed that the first covenant was only with the Hebrews, and related only to temporal things. One might keep the entire decalogue and be lost. This was admitted by Eld. C. It required no change of heart to receive the benefits of the old covenant; but no one could have the blessings of the new covenant without such a change. Paul says, "And for this cause he [Christ] is the Mediator of the new testament [covenant], that by means of death for the redemption of the transgressions that were under the first testament [covenant], they which are called might receive the promise of eternal life."—Heb. 9: 15. This and other passages show that the new covenant reached backward to those under the first, or old covenant, as well as forward to those who should live in other generations; but was not confirmed till the death of Christ.

The first covenant said nothing against pride, hatred, variance, wrath, strife, envy, witchcraft, heresy, drunkenness, revelry, sedition, impatience, backbiting, evil speaking, evil imaginations, and many other things forbidden in the new covenant. As the old covenant was a *national* one, of course it would not require what a moral man, in his natural state, could not perform. This first covenant was not binding on any nation but the Hebrews; therefore its Sabbath is not binding upon those under the new covenant, unless it is therein enjoined, which is not the case. As the Sabbath of the old covenant was one of the feast days, it could not be a moral precept. All feast days and ordinances connected with the old covenant expired at the Cross, when Christ confirmed the new covenant with his own blood.

In Lev. 23: 1–6, we read—"And the Lord spake unto Moses saying, Speak unto the children *of Israel*, and say unto them, Concerning the *feasts of the Lord*, which ye shall proclaim to be *holy convocations*, even these are *my feasts*. Six days shall work be done; but the seventh day is the *Sabbath of rest*, a *holy convocation;* ye shall do no work therein; it is the *Sabbath of the Lord* in all your dwellings. These are the *feasts of the Lord*, even holy convocations, which ye shall proclaim in their seasons. In the fourteenth day of the first month at even is the Lord's passover. And on the fifteenth day of the same month is the feast of unleavened bread unto the Lord; seven days ye must eat unleavened bread."

Here is positive proof that the seventh-day Sabbath, following the "six days" of labor, is one of "the *feasts* of the Lord"; but no more so than is the feast of the passover, the feast of Pentecost, and the feast of tabernacles. They were all "the feasts of the Lord." In the fifth chapter of Deuteronomy, after giving the commandment in relation to the Sabbath in verses 12–14, the Lord says in the fifteenth verse—"And remember that thou wast a servant in the land of Egypt, and that the Lord brought thee out thence through a mighty hand and by a stretched out arm; *therefore* the Lord thy God commanded thee to keep the Sabbath day." This reason could not apply to any other nation but the Hebrews; because no other nation was thus brought out of Egypt.

VALLEJO, CALIFORNIA.

The church in Vallejo is doing well under the labors of Bro. and Sr. Fassett. A new chapel is being built, which it is purposed to have ready for occupation in some three weeks. A good lot has been given on Capitol Hill, which will afford a pleasant location for the house. Persons outside of the church are manifesting considerable sympathy in favor of its success. The people begin to see the difference between theological *opinions* and the plain statements of the Bible. Some have finally discovered that when they supposed they were opposing the Scriptures, they were opposing theological dogmas not found in the Bible. They have been fed on the husks of fables till they became disgusted and turned away from every thing of a religious character, feeling sad at the seeming necessity for such a step; but now they begin to perceive that the fault was not in the Bible, but in the theology of those who assumed to tell what the Scriptures mean when they do not mean what they say.

We are more and more convinced that one great cause of the infidelity at the present time lies in the false theology that has been adopted and taught. We believe it is impossible to make it harmonize with the plain teachings of the Scriptures.

REMOVAL.—We see by the *A. C. Times* of March 12th, that its Office and the Western Publishing interests are hereafter to be located in Chicago. The next issue of the paper may be expected to hail from that city. The printing office will be located at Norwood Park, several miles out of the city, but of easy access to it; while the Business and Book and Tract Offices will be in Chicago proper. The Editor's address hereafter will be, Chicago, Ill.

"MAN NOT IMMORTAL: A Review of 'Rev.' N. D. George on Annihilation."

This is the title of a new work by Bro. Leonard C. Thorne, Editor of the *Herald of Life*. It contains 275 pp., and should be read by all who have read the work of which it is a review. It is written in a kind spirit, and we think it a successful effort.

CHRIST'S RESURRECTION.

The admission of Christ's resurrection, ultimates in the invalidation of the doctrine of reward at death; and the denial of his resurrection is equivalent to a denial of Christianity; so much depends upon the doctrine of Christ's resurrection.

I. THE ADMISSION. When it is admitted that Christ was literally raised from the dead, that admission involves (1) a *future* resurrection of the saints, "for if the dead rise not, then is not Christ raised"; (2) it involves a *literal* resurrection of the saints, as Christ "became the first fruits of them that slept," by his resurrection—that is, the sample; (3) while dead they are *unjudged*, for death must deliver up the dead to be "judged" (Rev. 20; 12, 13); and consequently as long as they remain dead they remain unjudged, or the judgment execution is not realized for weal or woe. And (4) while unjudged they are certainly *unrewarded*, for reason teaches us that reward is the result of judgment; and revelation teaches the same thing, for we are told that the sounding of the seventh trumpet will bring "the time of the dead that they should be judged, and that [God] should *give reward* unto his servants the prophets, and to the saints." Rev. 11; 18.

Here is a chain of successive links, beginning with the resurrection of Christ; and the admission of that as a literal event, involves the other links. If Christ was raised from the dead, so will the saints be; if his resurrection was literal so will theirs be; till they are raised they must remain unjudged, and while unjudged, they remain unrewarded; so the admission of Christ's resurrection invalidates the doctrine of reward at death, when carried from premise to conclusion.

II. THE DENIAL. The repudiation of the literal resurrection of Christ is disastrous in its results, for "if Christ be not raised, your faith is vain (1 Cor. 15: 17), and this resurrection cannot signify a spiritual resurrection without making Christ's death spiritual also, thus involving the blasphemous idea that Christ was once a sinner, or "dead in trespasses and sins"; and as certainly as Christ was literally dead, he was literally "*raised*" from the dead: so a denial of the literal resurrection of Christ involves a repudiation of Christianity—"your faith is vain"—and who can discard the resurrection of Christ at such a sacrifice? To deny it, is to deny Christianity; to own it is to give up the doctrine of reward at death. Which shall be given up by theologians—Christianity, or the long-cherished theory of a reward before the resurrection? Let theology go, and hold on to Christ and the resurrection.

W. S.

THE DEPARTED DEAD.

1. Where are they? The Old Testament scriptures represent them as being in *sheol;* and the New Testament scriptures represent them as being in *hades*, the Greek *hades* being identical with the Hebrew *sheol*.

2. *Are they conscious there?* "There is no work, nor device, nor *knowledge*, nor *wisdom*, in *sheol*" (Eccl. 9: 10); so whatever part of man enters *sheol*, whether soul or body, becomes unconscious, being deprived of "knowledge" and "wisdom." If *sheol* is really a realm for disembodied souls, as some contend, with one department for good souls, and another department for bad souls, instead of being the receptacle for material man when dead, regardless of character, then these souls must there be void of consciousness, involving the ludicrous idea of unconscious disembodied souls, or disembodied unconsciousness.

3. Are they rewarded there? No; for they are unjudged while there, and reward comes after judgment: "And death and hell [*hades*] delivered up the dead which were in them: and they were judged." Rev. 20: 13. Not only are they unjudged while in *hades* or *sheol*, but they are also "dead" while there; so if it is the receptical of disembodied souls they must be dead souls. And certainly souls that are unjudged and "dead," cannot be rewarded.

Hades, or *sheol*, must deliver up its inmates before they are judged; and after "the time of the dead that they should be judged" comes, then God will "give reward unto his servants the prophets, and the saints" (Rev. 11: 18), and not before. If the occupants of *sheol* are unrewarded, unjudged and unconscious, they cannot be in misery or happiness.

W. S.

ARE WE AWAKE?

We profess to "see the day approaching"—the day of destiny for weal or woe—the day that shall usher the saints into their long-promised rest, and engulf the wicked in irretrievable perdition. The fulfillment of prophecy so clearly indicates our proximity to the day of judgment, we are forced to believe that the day of doom is dawning.

But in view of this solemn conclusion, we cannot refrain from inquiring—Are we awake to the responsibilities that devolve upon us? Are we doing all that God would have us do, to reach and arouse the perishing?

It will avail but little to set up the claim in self-justification, that we are doing more than other religious societies around us, who are destitute of this prophetic light; for instead of inquiring whether we are doing as much as others who are asleep or inactive, we ought rather to inquire, Are we doing all that God would be pleased to have us do? Are we doing all that we can—not all that we can in our own strength, but with the help of the Lord?

If we would work to God's glory, we must be wide awake to the truth of coming judgment. Are we awake? "Let us not sleep as do others," but sound the alarm faithfully, and "give the trumpet a certain sound"—a *distinctive* sound.

W. S.

A SPIRITUAL KINGDOM.

Among the various efforts to prove the setting up of the kingdom of God at the first advent, the following proof is among the strongest adduced—"The kingdom of God is . . . righteousness, peace, and joy in the Holy Ghost." Rom. 14: 17. But this utterly fails to prove the doctrine; for this text simply gives the characteristics of the kingdom; it simply affirms that the divine kingdom is a kingdom of righteousness, peace, and joy; but it does not affirm that righteousness, peace, and joy is itself the kingdom.

When we read "God is love," should we regard that statement as proof that love is God, and forthwith affirm that love is all the God there is? No; the simple thought is this; love is a characteristic of God; so when we read that the kingdom is "righteousness, peace, and joy," we simply have the characteristic of the kingdom given; and it is just as foolish to insist that this characteristic is itself the veritable kingdom, as to insist that love is itself the very God.

We must here possess the characteristic of the kingdom in order to enjoy it hereafter. But even if "righteousness, peace, and joy" were recognized as the kingdom itself, instead of a characteristic of it, the text would not prove the setting up of the kingdom at the first advent, for these elements existed in the hearts of the saints long before Christ came. This proves too much for our friends.

W. S.

THE TRACT FUND.

The *Advent Christian Publication Society*, at a meeting on Springfield Camp-ground, August 23d, 1871, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec'y Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$431.70
C. & H. Smith	9.00
Mrs. T. Henry	1.00
A. M. Locke	2.00

POOR FUND.

To send the Crisis to the Poor.

Previous acknowledgments	$44.83

YOUNG PILGRIM POOR FUND.

Previous acknowledgments	$2.55

AMER. ADVENT MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments	$1,973.94
"C."	1.00
"W. G."	1.00

SECOND REPORT.

Brn. of the A. A. Mission Society:—In making this my second report of the Mission, I would just state that I have been somewhat hindered in my work in consequence of the long and intensely cold winter (we have had nothing like it for many years in this State); notwithstanding, I try to preach every Sunday somewhere, and visit from house to house, talking and praying with the people, and distributing tracts and papers, all on religious subjects; and, glory to Jesus! I see the fruit unto holiness springing up all around. O may it culminate in eternal life! Amen.

During the past quarter fourteen have cast in their lot among us. We now number on this Mission sixty-five members, as substantial men and women as this county affords, all of whom have renounced the heathen dogma of immortal-soulism, and believe our life here, and immortality at a literal resurrection hereafter, depend entirely on the redemption which is in Christ Jesus our Lord. I have had many pressing calls to visit distant points in the State, which I hope Providence will open my way to respond to at no distant day; I have sent a number of our works on the life and death question to Georgia, Alabama, and Arkansas, and I have constant applications for them throughout this entire section. I hope the Board and private friends will continue to furnish me with these publications, from time to time, as they may be able, and so much the more as they see the day of our Lord approaching; for we may have very little time left us for this godly work. Who will supply this field with a goodly number of Constable's work?

I sincerely desire an interest in the prayers of all the Lord's people, that I may have constant peace and love in my soul, and that the rest of my days may be devoted to preaching the gospel of this kingdom. Your brother in Christ Jesus,

PEYTON G. BOWMAN,
Lydia, S. C., Mar. 4th, 1872. Missionary.

WORKING AND WATCHING.

I. C. WELLCOME.

While we are obliged to wait the Lord's time to give the crown of life to his people, there is an abundance to do in his cause, which, if heartily done, will keep us from sleeping. Those who "slumber and sleep" in these days, must be sick or "drugged." Since returning from the West we find the calls for preaching on the increase, and new doors constantly opening; yet far more good can be accomplished in the West than in the East, we think.

We have spent several Sundays in Lewiston, Me., and find the few who are always at work for the Lord, wide awake, although evils exist which have almost disheartened some, and perplexed others; but light and truth spread among the people, greatly against the will of the devil and his servants.

We have spent several Sundays in Bath. There the cause is onward; though few in numbers, they are not asleep, nor discouraged. They are confident Jesus is coming soon, and their influence is felt for good in all the city. New strength is given them by members of other churches who have embraced the hope, and aid in the work of publishing it. They are making a move to build a larger house of worship; they need it, and the Lord will bless them in this work also.

Spent two evenings in Brewer, and preached the word to a living company of those who love Jesus and are watching for his return. They have had trials, but the Lord is blessing them and adding faithful ones to their company.

At Levant we had an excellent conference. The Lord blessed the effort, and his people fed upon the bread of life and rejoiced in the Lord and in the hope of his soon coming. Some were brought back from their wanderings, and great solemnity rested on the unconverted. Other denominations came in and worked. Bro. Tozier was with us, filled with the gospel of the kingdom, which he preached. Bro. F. A. Baker resides here, and preaches to the community half the time, and is highly esteemed by them; even the enemies of the truth he preaches claim that he is a faithful christian man. But we find in several parts of the State the devil's "black-mail" has been carried round, and cheap gossip delivered in some places where it did not take. The mail carrier gets no fee there again.

One evening at Belgrade, preached the word to an attentive congregation; but few here who look for the Lord. One brother had been trying to preach the law—the old covenant—several evenings to that people, apparently without any success. The gospel of Christ will do better. Spent one Sunday in Rome. It was a very cold day, and the house not fit to occupy; but few out to hear. Bro. and Sr. Martin were yet alive in the cause of Christ, and their youngest daughter has found the Lord.

At Vienna (Brick Chapel) where Bro. H. B. Sevey resides, preached four evenings to good ears, and some good hearts. It was a joyous time among the saints. Several in the place look for Jesus soon. They are awake and watching. Some who have been asleep are awaking. Bro. Sevey was with us, and worked.

At Manchester, N. H., the cause of Christ has taken a new and healthful start. We spent one Sunday with them, and the Lord gave us a good time in his work. At Lawrence, Mass., we spent one Sunday, and found it easy preaching to a full house. Some are awake and at work. We spent two evenings in So. Livermore. Here some are at work and keep awake. Went to Hartford (Town Hall), with Bro. E. M. Haggett; a new congregation, nearly all unconverted. They had asked us to come, and wanted to hear what we preached. The Lord gave us a free time and the ears of the community, while we gave them five discourses—the best portions of the gospel for these times. Great seriousness and solemnity prevailed. One spiritualist doctor took great exceptions to our allusions to his ancestors (the witches and necromancers of former days), and challenged discussion; but we had better work to do.

Spent two evenings with the little church at East Hartford, and one in Sumner. These brethren and sisters are working, and consequently are awake; working for the Lord, I mean. We found them glad to hear the Word, and ready to witness to it. Several of them came four and five miles to help us in our new field, and then gave us enough to pay our expenses while we were preaching to those who could not be expected to give "in the regions beyond."

Stark is like Athens in the days of Paul. See Acts 17: 21. Bro. Haggett took me there with some doubt about getting a hearing, as the roads were bad, deep snow, cold weather. But notwithstanding two sects seemed to do what they could to empty the village by carrying the people off to other towns, we had a large and very attentive congregation to whom we preached, as in every place, the last day message. There are some in that place who love it and are at work for the Lord; others hate it, and are asleep and dreaming of the world's conversion.

Visited Kennebunkport and spent one Sunday. Found a few who have re-considered, and decided they must work or sleep, and, with Bro. W. H. Mitchell's help, who is always at work, decided to begin meetings once more. Some are active. May the Lord awaken others.

One Sunday in Portland. Had a good day. There are many who watch for the Lord. Some faithful working ones, others asleep. At noon attended the funeral services of Bro. Geo. Colly's youngest child, who was cut down in its infancy. Death visits us all.

THE COVENANT.

M. E. GREEN.

"And he shall confirm the covenant with many for one week." Dan. 9: 27.

What covenant is here referred to? It is assumed that it refers to a covenant made with the Israelites in Deuteronomy eleventh and twenty-ninth chapters. In the first verse of the twenty-ninth chapter we read—"These are the words of the covenant which the Lord commanded Moses to make with the children of Israel in the land of Moab, besides the covenant which he made with them in Horeb." We find that this covenant was confirmed the very day it was made. He gathered all Israel together and said—"That thou shouldest enter into covenant with the Lord thy God and into his oath which the Lord thy God maketh with thee this day, that he establish thee to-day for a people unto himself." We see from this that this covenant was confirmed by an oath by God and the Israelites. Paul says in speaking of a covenant—"For men verily swear by the greater, and an oath for confirmation is to them an end of all strife." Surely, when God who cannot lie takes an oath it should be an "end of all strife," and therefore we should not look farther for any confirmation of this covenant. For God to confirm his word is not confirming a covenant, as we read in Daniel 9: 12—"And he hath confirmed his words which he spake against us."

Moses told them that they would break the covenant which he made with them (chap. 31: 16). Suppose we admit that God confirmed this covenant by fulfilling the promises. Was it not equally confirmed by bringing them into the land and blessing them, as it would be to curse them and bring the calamities upon them? God blessed them abundantly. Please read Ezek. 16, and see what glory God bestowed upon them. The Israelites were seven times taken into captivity, including the captivity under the Romans. God said he would punish them seven times. Leviticus 26: 24. If that is confirming the covenant, then the covenant was confirmed seven times, and not only once, by being made desolate by the Romans.

It may be said that this war was more severe than any other. This is certainly a mistake. When they were besieged by the Babylonians their sacrifices ceased and their straits were greater in the seige. They ate their sons and daughters, and friends. See Jer. 19 and 20. Even before that they ate their sons in a seige See 2 Kings 6: 28, 29. They did no more in the seige by the Romans, as we learn by Josephus. One woman only killed and roasted her son, and ate the half of him. I am aware that Josephus says "no history" relates such a thing before. It is evident that he was not posted in history or he would not have made the assertion. If he had consulted Jeremiah or the history of the Kings, as recorded in the Bible, he would have been informed.

If confirming a covenant is to fulfill it, then neither Abraham, Isaac, nor Jacob, will be sure that God will fulfill his covenant, until they are raised from the dead and brought into the promised inheritance. The argument is untenable that supposes that God fulfilling his word or "confirming his word" is confirming the covenant which was confirmed by an oath before by Him that cannot lie.

There is one point yet to be examined. "And he [the Roman prince] shall confirm the covenant with many for one week." The word "confirm" is not rightly translated. According to Prof. Pick, the Hebrew word *govar*, here translated "confirm," is "overpower." It occurs about twenty-three times in the Bible, and is rendered in Job 36: 9—"Exceeded," and in Zech. 10: 6, 12—"strength." In 2 Samuel 1: 23—"stranger;" in Jer. 9: 3, "valiant;" and sixteen times it is translated "prevail," or "prevailed." It is nowhere translated (except in Daniel 9: 27) *confirmed*. The word "confirmed" as given by Pick is *koom*, and is the same word that is translated in Daniel 9: 12, "confirmed." This is not the first word in this chapter that is translated wrong.

In the twenty-fourth verse the word "determined" when properly translated means "*cut off*," or "*cut asunder*." In the revision of King James' translation, by biblical scholars in 1842, it reads—"And he shall make a firm covenant with many for one week." Anthony Purver, in his translation of the Bible, renders it "strong." I will give his translation of the twenty-fifth verse to the end of the chapter—"So thou art to know and consider that from the coming out of the commission to restore and build Jerusalem, to Messiah the ruler, will be seven sevens and sixty-two sevens; the streets and ditches will be restored and built also in the shortest of the time. After those sixty-two sevens the Messiah will be cut off, though not for himself (and the ruler's people that shall come, will destroy the city and sanctuary, whose end will be with a flood; and till the end of the war there will be what is determined of desolations.) However he will make the covenant strong to many in the one seven, in the half of which he will abolish the sacrifice and offering, making desolate afterward by reason of the overspreading of the abominations, even till the consummation and that which is determined is poured out upon the desolate."

One thing to be noticed in this translation is, that from the cutting off of the Messiah to the making of the covenant is put in parenthesis, which shows that the "he will make the covenant strong to many in the one seven," was the Messiah that was cut off. I could give many translations which render the word "confirm" in keeping with the rendering of Prof. Pick. In fact, all that I have consulted render it the same in purport. There is no other rendering that can be given, if the original meaning of the word *govar* is properly rendered. Instead of "confirming the covenant," it is making a "firm" or "strong covenant with many for one week; a covenant that cannot be altered, because the testator is dead after it is made; as Paul says—"A testament is of force after men are dead, otherwise it is of no strength at all while the testator liveth." Heb. 9: 17.

We see that instead of confirming the covenant it is making a covenant so "strong" or "firm" it cannot be broken. Of such a covenant ever made by the Roman prince "with many for one week," we have no knowledge. To what conclusion then must we come?

1. That Jesus the Messiah is the testator of the new covenant, and by his death it became unalterable.

2. That after he rose from the dead and ascended to his Father, he sent the Holy Spirit on the day of Pentecost, and the disciples went forth to proclaim the glad news of salvation through the new covenant, "God also bearing them witness both with signs and wonders and with divers miracles and gifts of the Holy Ghost according to his own will." Heb. 2.

I do not write thus for the purpose of opposing the time of the Lord's coming; far be it from me, for I like to know all about it; but let us have the truth, and not fiction, that we may not be disappointed in our expectations. Criticism is what we want on every thing we believe, that the truth may be made to shine more and more until the perfect day. May the good Lord give us an earnest and christian spirit to examine and believe all truth, and to be found giving meat in due season to the household when Jesus comes.

New York.

THE FIRST PASSOVER ON THURSDAY.

WM. HOBBS.

That the first passover in Egypt fell on Thursday, we have the following proof—1. "They departed from Rameses in the first month, on the fifteenth day of the first month: on the morrow after the passover the children of Israel went out with a high hand in the sight of all the Egyptians." Num. 33: 3, 2. Thirty days after, the manna fell for six days, and then ceased on the seventh day, because it was their Sabbath; that is, Saturday. Exodus 16: 1–23. The thirtieth day, therefore, was Saturday; and dividing this by seven, we find just four weeks and two days, so that the first of the two falls on Friday, as the day on which they departed from Rameses. And as they departed on the fifteenth day of the first month, on the morrow after the passover, the passover was on Thursday.

That it was thirty days from their departure to the fall of the manna, is proved from Exodus 16: 1–23; the first verse of which reads as follows—"And they took their journey from Elim, and all the congregation of the children of Israel came into the wilderness of Sin . . . on the fifteenth day of the second month after their departing out of the land of Egypt." The Israelites, as is well known, reckoned their months from the moon's age, and as the length of a lunation is twenty-nine and one-half days, they had to reckon their months alternately twenty-nine and thirty days; for twelve lunations are just three hundred and fifty-four days. Now as they departed from Rameses on the fifteenth day of the first month, and that consisting of twenty-nine days, we have just fifteen days to the beginning of the second month; and as they came to the wilderness of Sin on the fifteenth day of the second month, this would be the thirtieth day of their departure. And this is confirmed by the testimony of Josephus (*Antiq., Book III. chap. 1, sec. 3*), for he gives the interval as "thirty days." On the morning after the thirtieth day of their departure the manna fell for six days, as may be seen by careful reading of the twenty-three verses of this sixteenth chapter of Exodus. But on the seventh day it ceased, for it was their seventh-day Sabbath; which proves that the thirtieth day of their departure was the seventh day.

Now since the first passover fell on Thursday, that rule cited by Sir Isaac Newton, by which the Jews are said to have moved their month one day ahead, whenever the third day of the month Nisan fell on Sunday, Wednesday, or Friday, to avoid having an annual and seventh-day Sabbath succeed one another, is contrary to the Scriptures. By this rule, if the third day of the first month fell on Friday, the fourteenth would fall on Thursday; and as the fifteenth was an annual Sabbath, and Saturday was the seventh-day Sabbath, it would, in this case, be inconvenient to keep two Sabbaths, and so the fourteenth was

transferred to the fifteenth for convenience' sake. Such a transfer would be an actual transgression of the law, which required the Israelites to sacrifice the passover on the fourteenth day of the moon's age. To call the fifteenth day the fourteenth would not make it so, and so such a rule could not have obtained while Christ was here, for he kept the Jewish feasts; which he would not have done had they been wrongly appointed on other days.

The fact that the first passover in Egypt fell on a Thursday, and the evidence that our Savior was crucified on the passover, and on Thursday, proves that rule to have been invented since the last of these periods.

RUTLAND CONFERENCE.

Fewer attended this conference from the west side of the mountain than we had hoped. Our friends of that section of Vermont had so long desired help that we expected a manifestation of interest which would open the way for future labors. The weather was severe and the traveling bad, but not so unfavorable but that one preacher could ride in open sleigh eighty miles from the east side to attend the meeting.

Although not long, the meetings were good, and one soul sought and, we trust, found the Lord. She was formerly a Romanist, but from confessing to a priest she turned to confess to Christ, our great High Priest, who has power on earth to forgive sins. Several reports from churches by letter and by preachers were cheering. If every church knew how cheering it is to hear from them, they would always send letters. Please do so, brethren, at our next conference, or send a delegate. Our next conference will probably be at West Fairlee, in connection with a tent meeting, the first of June next.

Preaching brethren present at this meeting—Bro. S. G. Mathewson, A. A. Hoyt, C. H. Leverton, H. F. Carpenter. H. F. C.

CORRECTION.—In the Report of the Worcester Convention, I am made to say some things I did not intend to say; *viz.*, that the seventy weeks of Dan. 9, ended A. D. 70, the remaining 1810 years beginning at this point, thus ending them in 1880.

Instead of which, I stated that history told us that in the year 70, vulgar era, the destruction of Jerusalem took place; but the Julian period led us to place it at 65. Therefore 65 is my starting point. Now 425, before Christ, and 65 to the desolation, and 1810 to the end of the 2300, make them end in the year 1875.

ORION GREEN.

Correspondence.

From Bro. I. Fancher.

BRO. GRANT:—In 1842, I embraced the time of Christ's coming to this earth about 1843, then in 1844, then in 1847, then in 1849, then in 1868, then in 1869, and now 1873; and I would say in all the time that I have lived (sixty-nine years), that the time when I supposed I was within one year of Jesus' advent, has been the happiest of my life. And now as the best historical time, according to my judgment, to commence the 1335 days or years as I understand them to be is A. D. 538, when the Justinian decree went into full power; the two periods added together make 1873, when Daniel will stand in his lot, and all that are saved with him. For God's word declares that he will reward every man as his work shall be at his appearing and kingdom. And according to the Bible, God is more willing to give the Holy Spirit to them that ask him, than earthly parents are to give good gifts to their children. O, how willing, then, God is that we should be saved! For in Romans 8: 11, it reads—"But if the Spirit of Him that raised up Jesus from the dead [which all can have] dwell in you, he [God the Father] that raised up Christ from the dead *shall* also quicken your mortal bodies by his Spirit that dwell sin you." Now, my dear brethren and sisters, "Beloved, seeing that ye look for such things, be diligent, that ye may be found of him in peace, without spot and blameless."

Sandy Hill, N. Y.

Extracts from Letters.

BRO. H. MUNGER writes from West Troy: "We are trying to rally the few scattered sheep that have been holding on ever since their chapel was burned by a mob twenty-eight years ago. Sabbath, March 3d, at the first meeting, there was a general rally from six towns, and the sheep all took hold well and hearty. Monday evening more out, and good attention; so much so, they requested another meeting Tuesday evening. The weather being very cold, fifteen degrees below zero, but few were out. One year ago to-day, March 7th, the New York steamboat arrived in Albany. Now the ice is twenty-eight inches thick. One of the ice-boats capsized under great speed, wounding two men and killing another. These sailing sleds, with a good wind, will pass the Express train of cars that runs on the east bank of the Hudson river. Our meeting the second Sabbath was very interesting. The brethren will again sustain Second Advent meetings at West Troy, and wish preachers, recognized by the Conference, to give them a call. Those sending appointments for Sabbaths, will correspond with James Douglas, West Troy, N. Y., 61 Broad St. All evenings but Wednesday."

SR. R. B. NORTHUP writes:—"The *Crisis* is all the preacher I have, and it gives me great comfort to read it. I never cut up or allow one of my *Crisis* papers to be destroyed, any more than I would a Bible leaf. When I have read them, I send them abroad, that the truth and light so much needed at the present day may go forth over the land. I wish I had a hundred dollars to send to you to-day. When I read of the destitution of so many that the *Crisis* tells of, I feel pained and distressed to think I cannot reach out the helping hand to them in the good work of the Lord. I try to pray for the prosperity of the *Crisis*. I do not know of any paper that gives us so much Bible truth so plainly, and so fearless of persecution; and that suits me. I hate to have God's truth hid for fear of the Pharisees."

ANOTHER WAR CLOUD.—From late cable despatches it would seem that Prussia is tired of the peace she has been enjoying for the last few months, and is itching to do something to keep her hand in. This time it is Switzerland who is to be dealt with. It is confidently stated that Prussia has remonstrated in plain terms with Switzerland for allowing the conferences held by the members of the International within her borders.

There are, it seems, at Geneva large numbers of Internationalists who have been driven out of Prussia and the German States, and who, under the more liberal government of the land of Tell, have been indulging in unwonted liberty of speech. Prussia avers that they are conspiring together for evil purposes and must be crushed. This she calls upon Switzerland to do. That government must, therefore, make quick decision, under threat of military occupation. Those best familiar with the history and spirit of the Helvetian Republic will have no doubt as to the answer which will be given.

The Swiss residents of Paris, of whom there are 70,000, have taken the alarm and with true patriotic instinct are girding up their loins for what is looked upon by them as inevitable. Lists have been put in circulation for signing by Swiss subjects, who engage, in case of war, to return home and take up arms in defense of their fatherland. The entire military strength of Switzerland, including the Reserve and Landwehr, is 201,782 effective men. Add to this the Swiss in France and other countries who would rally round the old standard at the first blast of the trumpet, and an available force of at least 250,000 might be reckoned upon. This, among the mountain fastnesses of Switzerland, would be no mean force for even Prussia to encounter, and we believe that Bismarck will think twice before he makes the signal for even a bloodier and more bitterly contested struggle than the one just ended.—*Daily Globe.*

WEBSTER'S UNABRIDGED ILLUSTRATED.—"Viewed as a whole, we are confident that no other living language has a dictionary that so fully and faithfully sets forth its present condition, as this last edition of Webster does that of our written and spoken English tongue."—*Harper's Magazine.*

Summary of News.

FOREIGN.

Cable News.

FRANCE.

INTERNATIONALS.

PARIS, March 14. In the Assembly to-day, a bill was passed, making it a penal offence to be a member of, or in any manner associated with, the International society.

Pere Jungua, a priest of Bordeaux, having been prosecuted for writings against religion, has addressed a letter to Monsigneur Donnet, Cardinal Archbishop of Bordeaux, in defence of his orthodoxy. He declares that those who accept the doctrine of Papal infallibility no longer belong to the true church, and maintains that he and other priests who reject that doctrine are depositaries of traditions of the primitive universal church. Pere Jungua is organizing a committee of action, corresponding with similar committees in France and foreign countries, and intends to make a direct appeal to the people of Bordeaux.

THIERS ON THE ROMAN QUESTION.

President Thiers at the reception yesterday spoke on the Roman question, and maintained that Catholicism is a tradition and element of strength to France.

THE INTERNATIONALS.

The bill recently passed by the French National Assembly, making it a penal offence to be connected in any manner with the International society, causes intense excitement among the members of the society. In retaliation, the society now proposes to combine every element of strength within their organization, to effect the complete overthrow of the present government of France.

ITALY.

HONOR TO MAZZINI.

ROME, March 17. The demonstration in honor of Joseph Mazzini to-day was a great success. An immense procession, including all the workingmen's societies, with banners, flags and bands of music, carried a bust of the deceased patriot through the principal streets to the capitol, where it was deposited with imposing ceremonies and eulogistic speeches. Good order was maintained throughout.

GREAT BRITAIN.

RUPTURE WITH URUGUAY.

LONDON, March 16. It is reported that England and Uruguay have come to an open rupture, and that all friendly relations between the two countries have ceased.

FREE DISCUSSION IN ROME.—It will be necessary to use once more the old phrase, "the world moves." Free discussion has been inaugurated under the very shadow of the Vatican. Nay, the Pope himself has specially authorized a debate between leading Catholics and Protestants, on the remote, to be sure, but still important question, "Was St. Peter ever at Rome?" involving, of course, the Apostolic founding of the Roman Catholic Church. Four Presidents or umpires were chosen, consisting of two Romish dignitaries and a Methodist preacher and a missionary to the Jews. The disputants were three on each side, the Catholics being represented by three priests, one of them eminent for his learning and controversial powers. Of the Protestant champions one was Signor Sciarelli, a Methodist Italian minister in Rome, and another the famous Father Gavazzi. The latter is said—by a Protestant correspondent—to have outdone himself and to have borne off the chief laurels of the contest. As most often happens, however, in all public discussions, religious or political, that we ever heard of, both parties professed to be completely satisfied with the result. The greatest courtesy prevailed throughout, and the whole terminated, we are told, "in a very demonstrative shaking of hands on the part of presidents and disputants."—*Journal.*

DOMESTIC.

REVIVAL AMONG GIPSIES.—A correspondent of the *Christian World* gives an interesting account of a religious meeting held by gipsies in the very heart of Epping Forest, near London. The work among them was commenced by two men who went from tent to tent and from cart to cart reading the Bible. They then gathered a few together in a cottage; the interest increased, union prayer meetings were held with other bands, and the work became one of wonderful power. At a great meeting held in London seventeen hundred gipsies were present. As a result a remarkable change has come over the character and conduct of the gipsies, who have given up thieving, fortune telling and intemperance, and are living honestly and purely. They have built a tabernacle in the forest, in which the meetings are held. This is a structure of tarpaulin. On the evening in question there were gathered in it a number of gipsies, some neatly dressed, and others unwashed with unkempt hair. Two small lamps were suspended from the roof. The meeting was opened with singing the revival hymn commencing—

"Hast thou just begun to pray?
Never give up!
Press along the heavenly way—
Never give up!
Though an edict should be passed,
Though thou be to lions cast,
Hold thou thy profession fast;—
Never give up!"

There were several addresses by speakers from without, and the gipsies themselves, both men and women, offered most touching and earnest prayers. The work among this strange people has been every way very successful, and is full of promise as to future results. Their wild, nomadic life is slowly becoming permeated with the gentle principles of the gospel, and the converts already made among them evince deep religious feeling and an unfeignedly spiritual life.—*Journal.*

ALEXIS.—There is a rumor that the Grand Duke Alexis is to be made Viceroy of that part of Poland now owned by Russia, and that Polish autonomy will be recognized. The assertion that negotiations are now in progress in London between Russians and Poles to that end is doubtless true, since it has been a part of Russia's policy for a year past to secure, as much as possible, the forgiveness of Poland for the wrongs she has done her. In case of a war with Prussia the Russians would find it immensely to their advantage to possess Poland and the friendship of the Poles. Prussia will use her utmost endeavors for the next twelve months to prevent any unification of the country in whose partition she had such a shameful part; but she will find the Russians resolved to carry out their plans.

CURIOUS SHOWER OF WORMS.—During the snow storm on Friday, there are said to have fallen with the flakes, in Somerville, thousands of greenish-brown worms, about an inch in length and an eighth of an inch in diameter. When they fell they were curled up into a ball shape, but were alive and very active. Specimens were sent to the Museum of comparative Zoology for examination and classification. The report from there will be looked for with interest, as the occurrence is a most singular one.

THE WORKINGMEN.—A general movement among the mechanics and laborers of New York is reported for a strike, to take place on the 1st of April, the object being a vigorous enforcement of the eight-hour law. Many of the members of the trades unions are inimical to the movement, but they are powerless in the hands of the leaders, who seem determined to push matters to the utmost. If a general strike is inaugurated, as it probably will be, the result will be a total stagnation of business, and a season of poverty, distress and crime, such as our country has not known for years.

In Brief.

—The world is said to use 250,000,000 pounds of tea each year, and 718,000,000 of coffee. China furnishes nearly all the tea, and Brazil over one-half of the coffee.——The Archbishop of Cologne has been excommunicated, together with Professors Hilgers, Knoodt, Langen and Rusch of the University Bonn, for their rejection of the dogma of Papal infallibility.——Spiritualists in Bangor, Me., who have been receiving communications from an acquaintance supposed to be dead for some time, were considerably surprised by his appearance in their city a few days ago.——The Bible is being translated into fourteen East Indian dialects.——Rev. Mr. Paddock, of Genesee, N. Y., recently preached a sermon to children composed wholly of words of one syllable.——The great railroad bridge across the Missouri river, at Leavenworth, was completed on Tuesday. The Union Pacific Railroad bridge, across the Missouri river at Omaha, was yesterday tested with a train of ten cars, each loaded with thirty tons of stone and a locomotive. The test was satisfactory.——A Protestant church has lately been built and opened at Diarbekir, on the Tigris. It is the largest in Turkey and holds about two thousand.——Four of the Professors at Bonn have been required by the Archbishop of Cologne to assent to the dogma of Papal infallibility on pain of excommunication.——There are 40,000 orange trees in Los Angelos county, California, which produce an average of one thousand oranges per tree.——In Sweden warm food, tea and coffee are served at the bars, and no liquor can be sold to a child or to a drunkard.——The Pope has finally decided to remain in Rome, and has directed the information of his decision to be communicated to President Thiers.——Five new English war vessels have been launched during the past two weeks.——Louis Napoleon's son, the Prince Imperial, becomes of age this month.——King Amadeus is concentrating an army around Madrid, disarming the national guard, and preparing to defend the throne.——Brigham Young and the other Mormon prisoners will be tried early in April.——There is a salt well at Grand Haven, 1425 feet in depth.——According to the London *Record*, the Mohammedans at Damascus are exhibiting great interest in Christianity, and are professing its tenets by hundreds.——The Prussian Government has requested the Roman Catholic Bishop of Ermeland to revoke the sentence of excommunication pronounced by him contrary to the laws of the country.——A society is being formed in Madrid to demand the surrender of Gibraltar.——News has been received from England of the death of the great anti-Popery lecturer Murphy. His death, it is stated, was caused by injuries received at the hands of a mob, while delivering a lecture on Roman Catholicism at Whitehaven, England.——Delegates of the old Catholic party, to the number of one hundred, held a meeting at Bonn last week and resolved to call a general congress at Cologne in September. A petition against the Jesuits was framed to be presented to the Reichstag.——Pere Mouls, Canon of the Cathedral of Bordeaux has joined Pere Jungua in the protest against the doctrine of Papal infallibility.

COMMUNISM means villany and murder, and Internationalism anarchy and ruin. It were well that we looked after the serpent that is beginning to rear its head in our midst, and be prepared to crush it when it threatens to spring. This Communism is an exotic parasite, and should not be allowed to attach itself to our institutions to undermine their strength and sap their growth.—*Boston Globe.*

Married.

LITTLE—JUDKINS. At Byron, Me., March 8th, by S. M. Locke, Esq., Mr. JAMES C. LITTLE, of Colebrook, N. H., and Mrs. MARY E. JUDKINS, of Byron.

Notices.

THE ANNUAL MEETING of the Mass. Second Advent Conference for the choice of officers, will commence in Chelsea, Mass., at the Second Advent Chapel on Heard Street, Tuesday evening, April 2nd, continuing day and evening, and over the following Sunday. The church of Christ worshiping at the Advent Chapel send greeting, and invite their brethren far and near to come up to this meeting and enjoy the freedom of the gospel in praying, singing, preaching, and exhorting one another, and so much the more as you see the day approaching. Let all the Advent churches in the State be represented at this meeting.

C. E. BARNES, *Secretary.*

We purpose this Conference to take the place of conferences occasionally held in Boston, which have been so profitable and successful in bringing together the lovers of the Savior's return from all parts of the country. We do not intend the business shall interfere more than possible with the time and spirit of worship. We earnestly invite all to come to this feast. We shall do our best to take care of and make you comfortable.

We expect to get a reduction of fares on the railroads coming to the city, which will be published in due time. J. COUCH, Pastor.

THE SECOND quarterly session of the Hoosick Valley Conference will be held at Sandy Hill, N. Y., commencing April 18th, 1872, and hold over the following Sabbath. Let there be a general rally of the friends of Jesus and his kingdom in all this region of country to this feast. Make this meeting a subject of earnest prayer, that God may greatly bless this gathering of his people. And first, consecrate thyself to God—have all upon the altar before you come; and then come filled with the Spirit, prepared to work for God. Come to admonish the saint and warn the sinner. Come in the name of our soon coming King to make one more charge upon the enemy's host previous to its being announced from the eternal throne, "It is done." Provisions will be made for all who come. A. W. SIBLEY, President.

A. P. BUMP, Secretary.

THE THIRD Quarterly Session of the New Hampshire State Conference will be held at Goffstown, commencing Thursday evening, March 28th, to hold over Sunday, March 31st. As this is a new place, and as some business of importance is to come before the conference, it is hoped our preaching brethren will make an effort to be present. An invitation is extended to all.

T. W. PIPER.
J. G. SMITH.
C. H. FLETCHER.

THE ADVENT CHRISTIAN Conference of Eastern Maine and New Brunswick, will convene with the church in Milltown, Me., March 28th, 1872, and continue over the next Lord's day. Come praying, and unite for the salvation of sinners. Bro. A. Ross, J. M. Tozier, and others, are expected to be present to preach the word.

M. W. CORLISS.

THE next quarterly meeting of the A. C. Conference of Northern Pennsylvania and Southern New York, will be held with the church in Hornellsville, N. Y., commencing Friday evening, March 22nd, to continue over the Sunday following.

J. W. TAYLOR, President.
A. H. BRIGGS, Secretary.

THE THIRD Quarterly Meeting for the E. Dist., Wis., will be held with the Church at Cassel's Prairie, Sauk County, Wisconsin, to commence Friday evening, March 22d, and hold over Lord's day. Let there be a general rally at the commencement of the meeting. Come from the closet, and bring a blessing with you.

GEO. THOMPSON.

HAVING been divinely blessed in preaching the blessed gospel of Christ in different places, I feel desirous of occupying my time more fully in this heavenly calling, and so would notify any who would be willing to assist me in appointments, to address me by letter, or otherwise. WM. HOBBS, *Cambridgeport, Mass.*

ELD. JOHN COUCH is pastor of the Second Advent Church in Chelsea, Mass., and all communications relative to supplying the desk must be directed to him hereafter.

☞ I have resigned the pastoral charge of the church at Bonny Eagle, Me., and am at liberty to correspond with churches or individuals who may desire my labors. My present place of residence and P. O. address is Hollis Centre, Me.

C. H. SWEET.

REMOVED TO CHICAGO.—The office of *The Advent Christian Times* will be removed to Chicago the present month. After this date, all communications for the paper upon business, should be directed to JOSHUA V. HIMES, *Chicago, Ill.*

☞ I am at liberty for a few Sundays to answer calls from churches who desire the Word preached among them. W. KELLAWAY, 19 Lindall Street, Boston.

BRETHREN coming to St. Paul, Minn., will find a pilgrim's home at Bro. Levi Remick's, No. 87 Summit Avenue, near the corner of Rice or Twelfth Street, West St. Paul, Minn. JED. RAYMOND.

PREACHING brethren wishing to preach in Rochester Village, will please correspond with Edwin B. Wells before sending their appointments to the *Crisis*.

Appointments.

☞ *We would say to our preaching brethren that it is necessary we should receive their appointments as early as* TUESDAY MORNING, *as our paper goes to press about noon; otherwise they will not be inserted till the week following.*

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL.
A. Simpson..........Sunday, March 24th

BOSTON (BRANCH CHAPEL) 1735 WASHINGTON STREET (Corner of Madison Street.)
Love Feast at 10 A.M. *Preaching at* 11 *and* 2½ P.M. *Eve.* 7. *Prayer meeting Tuesday and Thursday evenings.*
Sunday, March 24th, and onward from week to week, as the Lord may direct. Meetings on Tuesday, Wednesday, Thursday, and Friday evenings of each week. JOHN G. HOOK, AND OTHERS.
T. N. Sherman..........Sunday, March 24th
Christian Temperance Meeting Monday evenings.

CHARLESTOWN (*Hall No. 70 Main Street.*)
Prayer meetings Tuesdays and Fridays, 7½ *o'clock.*
W. Stuart..........Sunday, March 24th
Mrs. A. E. Smith..........Sunday, March 31st

CHELSEA, MASS. (*Advent Chapel, Heard Street.*)
J. Couch Pastor.

EAST BOSTON, (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.
Joseph W. White..........Sunday, March 24th
C. Goodrich..........Sunday, March 31st

HYDE PARK, MASS.
T. M. Preble..........Sabbaths, March 24th and 31st and Sabbath, April 7th.

Salem, Mass..........Sunday, March 24th
C. GOODRICH.

Concord, N. H. (at Phœnix Hall) Sunday, March 24th, and onward. Three meetings each day.
JOHN G. HOOK.
M. W. LUTZ.

Tremont, Mass..........Sunday, March 24th
J. S. WHITE.

Lynn, Mass..........Sunday, March 24th
M. BATCHELOR.

Marblehead, Mass..........Sunday, March 31st
C. R. BARNES.

Fitchburg, Mass..........Sunday, March 24th
H. F. CARPENTER.

Natick, Mass..........Sunday, March 24th
J. T. DIXON.

Bristol, Ct..........Sabbath, March 24th
Stafford Springs..........Saturday, March 30th
Woodstock Valley, Ct..........Sabbath, March 31st
Will be at Stafford Springs three o'clock P. M.
Putnam, Ct..........Sabbath, April 7th
H. MUNGER.

Gloucester, Mass..........Sunday, March 24th
E. COX.

Warehousepoint, Ct..........Sunday, March 31st
Cambridgeport, Mass..........Sunday, April 3d
H. PRATT.

New Haven, Ct..........Sunday, March 24th
Newark, N. J..........Sunday, March 31st
Hornellsville, N. Y..........Sunday, April 7th
South Byron, N. Y. (M. E. Church) Sunday, April 14th
A. A. PHELPS.

Farmington, N. H..........Sunday, March 24th
J. G. SMITH.

Holderness, N. H. (True school-house) Sunday, March 24th.
Lake Village, N. H..........Sabbath, March 31st
Campton, N. H. (Bump school-house) Sab., April 7th
Warren Village, N. H..........Sabbath, April 21st
G. H. WALLACE.

Highlandville, Mass..........Sunday, March 24th
D. M. LEAVITT.

Cambridgeport, Mass..........Sunday, March 24th
J. T. JORDAN.

Wilbraham, Mass..........Sunday, March 24th
A. M. HIGGINS.

Woodstock Valley, Ct..........Sunday, March 24th
Wilbraham, Mass..........Sunday, March 31st
P. S. BUTLER.

Bangor, Me..........Sunday, April 7th
ISRAEL DAMMAN.

Charlestown, Mass..........Sunday, March 24th
Rocky Brook, R. I..........Sunday, March 31st
WM. STUART.

Holden, Mass..........Sunday, March 31st
New Haven, Ct..........Sunday, April 7th
Albany..........Sunday, April 14th
Springfield, Mass..........Sunday, April 21st
WM. N. PILE.

Vernon, Vt..........Sunday, March 24th
Bristol, Ct..........Sunday, March 31st
Southington, Ct..........evening, April 2nd
Pleasant Valley, Ct..........evening, April 3d
New Britain, Ct..........evening, April 4th
Warehousepoint, Ct..........evening, April 5th
Chicopee Falls, Mass..........evening, April 9th
Westfield..........evening, April 10th
West Farms..........evening, April 11th
Middle Farms..........evening, April 12th
Montgomery, Mass..........Sunday, April 14th
Wilbraham..........evening, April 16th
Three Rivers..........evening, April 17th
Thorndike..........evening, April 18th
Brimfield..........evening, April 19th
E. OWEN.

Orrington, Me. (at the corner school-house) Sunday, March 24th. GEO. W. BROWN.

West Troy (Alexander Hall)..........Sunday, March 24th
Bridgeport, Ct..........Sunday, April 7th
MRS. M. L. DURAND.

Lewiston, Me..........Sunday, March 24th
WM. H. DOUGHTY.

Hartford, Ct..........Sunday, March 24th
New Haven, Ct..........Sunday, March 31st
W. S. CAMPBELL.

Lynn, Mass..........Sunday, March 31st
W. M. HARMON.

Morris, Ct..........Sunday, March 24th
Camp's Mills..........Sunday, March 31st
G. L. WHITE.

Levant, Me., Sunday, March 24th, and on the second and fourth Sabbaths in each month of this year.
F. A. BAKER.

Strafford, N. H. (Robert's school-house) Sab., Mar. 24th
S. HAWKINS.

Farmington, N. H..........Sunday, March 31st
C. H. PARSONS.

Yalesville, Ct..........Sunday, March 24th
B. HITCHCOCK.

Southington, Ct..........Sunday, March 24th
North Somers, Ct..........Sunday, March 31st
I. B. POTTER.

Granby (school-house in Bro. Chas. Morgan's district) Saturday evening, March 23d. H. DAVIS.

Hartford, Ct. (Talcott & Post's Hall) Sundays, March 31st and April 7th. S. S. BREWER.

Dorchester, N. H. (Town House)....Sun., March 24th
Campton, N. H. (Bump school-house) Sun., March 31st
Laconia, N. H..........Saturday evening, April 6th and over Sunday.
Hebron, N. H. (McClure school-house) Saturday evening, April 13th, and over Sunday.
North Haverhill, N. H..........Saturday evening, April 20th and over Sunday.
West Groton, Vt..........Saturday evening, April 27th and over Sunday. JOHN H. EVANS.

North Somers, Ct..........Sunday, March 31st
H. R. LADD.

Scitico, Ct..........Sunday, March 24th
MARY E. OTIS.

Farmington, N. H..........Sunday, April 7th
T. L. CHURCHILL.

Northfield, Mass..........Sunday, April 7th
Southington, Ct., evenings, Apr. 9th, 10th, 11th and 12th
Collinsville, Ct..........Sunday, April 14th
Bristol, Ct..........evenings, April 15th and 16th
Yalesville, Ct..........Sunday, April 21st, and evening, April 22nd.
West Haven, Ct..........evenings, April 23d and 24th
Evenings, April 25th and 26th, where Bro. Richard Phelps may arrange.
Warehousepoint, Ct..........Sunday, April 28th
E. D. BAIRD.

Harrison, Me. (where Bro. H. Kimball may appoint) Sunday, March 24th.
Lewiston, Me..........Sabbath, March 31st
E. M. HAGGETT.

Natick, Mass..........Sunday, March 31st
Providence, R. I..........Sundays, April 7th and 14th
Hyde Park, Mass..........Sunday, April 21st
A. SIMPSON.

Freedom, N. H. (Chapel) Sundays, March 24th and 31st
Suncook, N. H. (Bartlett Hall)..........Sunday, April 7th
Warren Summit, N. H..........Sunday, April 14th
North Haverhill, N. H...Sundays, April 21st and 28th
J. W. BRIDGE.

Burlington..........Sunday, March 24th
Prospect..........Sunday, March 31st
Will Bro. Chandler meet me at the station, one o'clock train, March 30th? S. WOODRUFF.

Vernon, Vt..........Sunday, April 7th
S. COOK.

Contoocookville, N. H., Saturday evening, March 30th and over the Sabbath. SIMEON ROBY.

Hampton, N. H..........evenings, March 25th and 26th
Shall be at liberty the remainder of the week.
Seabrook..........Sunday, March 31st
Salisbury..........evenings, April 1st and 2nd
G. F. HAINES.

Stow, Mass..........Friday evening, March 22d and over Sunday, March 24th.
Littleton, Mass..........Wednesday evening, March 27th
ENOCH MORRILL.

Springfield (Kempton school-house) Sab., March 24th
East Enfield..........Saturday evening, March 30th and over the Sabbath. F. S. HANSON.
J. S. P[illegible]

St. Johnsbury, Vt..........Sunday, March 24th
Caswell Borough, P. Q..........Sunday, March 31st
Barford, P. Q. (Crocker school-house) Sunday, April 7th.
Caswell Borough, P. Q., Wednesday evening, April 10th, and Sunday, the 14th. F. M. DRAKE.

Kennebunkport, Me..........Sunday, March 24th
Rye, N. H..........Sunday, March 31st
WM. C. STEWART.

Swiftwater, N. H..........Sunday, March 24th
North Haverhill, N. H..........Sunday, March 31st
GEO. E. BROWN.

Northfield, Mass..........Sunday, March 24th
Hinsdale, N. H. (at Frank Streeter's house) Sunday, March 31st. Will Bro. Thomas meet me at the Hinsdale depot March 30th, the first up train from Northfield?
Keene, N. H..........Sunday, April 7th
East Acworth, N. H..........Sunday, April 14th
Northville, in the town of Newport, N. H., Sunday, April 21st. E. COTTON.
If these conflict, write me immediately at Fairhaven, Mass. E. C.

Independence, Minn., near Armstrong Landing, Sunday, March 24th. JED. RAYMOND.

Suncook, N. H. (Bartlett's Hall) evening, March 21st and over Sunday, the 24th. G. F. HAINES.
If these conflict, write me at once at Belmont, N. H., Box No. 1.

East Rochester..........Sunday, March 24th
EDWIN B. WELLS.

West Haven, Ct..........Sunday, March 24th
Also the three following evenings.
Woodbridge, Ct. (as Richard Phelps shall arrange) Wednesday evening, March 27th.
Collinsville, Ct..........Sunday, March 31st
Cheshire Street.......Thursday and Friday evenings, April 4th and 5th.
New Milford, Ct..........Sunday, April 7th and onward five evenings. H. K. FLAGG.

Warrensville, Lycoming Co., Pa., and in that neighborhood, from March 20th to 24th.
Canton, Bradford Co., Pa..........evening, March 26th
Millport, Chenung Co., Pa..........March 27th
Brockport, Monroe Co., N. Y..........Sunday, March 31st
Buffalo, N. Y..........Sunday, April 7th
JOHN T. ONGLEY.

Anthony Village..........Sunday, April 7th
WM. STUART.

Waterbury, Ct..........Sunday, March 31st
S. C. HANCOCK.

Keene, N. H..........Sunday, March 31st
B. WOODBURY.

Nashua, N. H. (at Bro. Chase's) evening, March 22nd
Clinton, Mass..........Sunday, March 24th
Chicopee Falls, Mass..........Sunday, March 31st
Z. FORD.

Alton Corner, N. H..........Sunday, March 24th
Newcastle, N. H..........Sunday, March 31st
South Rochester, N. H. (Chapel)...Sunday, April 7th
J. L. CHUTE.

Marblehead, Mass..........Sabbath, March 24th
S. S. MOONEY.

Bonny Eagle, Me. (farewell sermon at two P. M.) Sunday, March 24th.
Hollis Centre, Me..........Sunday, March 31st
South Windham, Me. (Union Chapel) Sun., April 7th
Kennebunkport, Me..........Sundays, April 14th and 21st
C. H. SWEET.

WORCESTER, MASS.
Wm. N. Pile..........Sunday, March 24th
J. T. Dixon..........Sunday, March 31st
S. S. Brewer..........Sunday, April 14th
Geo. W. Brown..........Sundays, April 21st and 28th

SPRINGFIELD, MASS.
J. B. Cook..........Sundays, March 24th and 31st
E. Owen..........Sunday, April 7th

LOWELL, MASS.
W. H. Mitchell..........Sunday, March 24th
M. Batchelor..........Sunday, March 31st

LAWRENCE, MASS.
C. R. Barnes..........Sunday, March 24th
T. L. Churchill..........Sunday, March 31st
M. Batchelor..........Sunday, April 7th
G. H. Wallace..........Sunday, April 14th

CHICOPEE FALLS, MASS.
H. Davis..........Sunday, March 24th
A. M. Higgins...Sundays, March 24th and April 7th
H. Pratt..........Sunday, April 14th

PORTSMOUTH, N. H.
N. Glidden..........Sundays, March 24th and 31st
J. T. Dixon..........Sundays, April 7th and 14th
G. W. Brown..........Sunday, April 21st
B. S. Emery..........Sunday, April 28th

CONCORD, N. H. (Centre Street.)
I. C. Wellcome..........Sabbaths, March 24th and 31st
W. H. Mitchell..........Sabbaths, April 7th and 14th
A. Ross..........Sabbaths, April 21st and 28th

CONCORD, N. H. (Bethel.)
Wm. H. Mitchell..........Sunday, March 31st
T. W. Piper..........Sunday, April 7th

ROCHESTER (Cocheco Hall.)
R. F. Emerson..........Sunday, March 24th

MELVIN VILLAGE, N. H.
T. W. Piper..........Sunday, March 31st

GREAT FALLS, N. H. (Franklin Hall.)
C. S. Shattuck..........Sunday, March 24th
O. W. Kimball..........Sunday, March 31st
C. S. Shattuck..........Sunday, April 7th
T. L. Churchill..........Sunday, April 14th

GREAT FALLS, N. H. (Advent Hall.)
Geo. W. Brown..........Sunday, March 24th
J. W. White..........Sunday, March 31st

SEABROOK, N. H.
W. M. Harmon..........Sunday, March 24th
S. S. Mooney..........Sunday, March 31st
J. G. Smith..........Sunday, April 7th
T. W. Piper..........Sunday, April 14th
Allen Damon..........Sundays, April 21st and 28th

MANCHESTER, N. H.
W. W. Sutherland..........Sunday, March 24th
C. H. Fletcher..........Sunday, March 31st
D. M. Leavitt..........Sunday, April 14th
S. S. Brewer..........Sundays, April 21st and 28th

DOVER, N. H.
D. F. Leavitt and C. S. Emerson....Sundays, March 24th and 31st, and through the intervening week.
Allen Damon..........Sunday, April 14th

SOUTH BERWICK, ME. (GREAT WORKS.)
T. L. Churchill..........Sunday, March 24th
Geo. W. Brown..........Sunday, March 31st

PORTLAND, ME. (Union Hall.)
T. W. Piper..........Sabbath, March 24th
C. Goud..........Sabbath, March 31st
E. M. Haggett..........Sabbath, April 7th
A. C. Palmer..........Sabbath, April 14th
W. H. Mitchell..........Sabbaths, April 21st and 28th

BOWDOIN, ME. (Dennett school-house.)
H. D. Reed..........Sunday, March 24th
A. C. Palmer..........Sunday, March 31st
C. Goud..........Sunday, April 7th
Geo. Weeks..........Sunday, April 14th

BIDDEFORD, ME.
Geo. W. Sederquest...Sundays, March 24th and 31st

SOUTH ELLIOT, ME.
Charles R. Parsons..........Sunday, March 31st

NEW BRITAIN, CT.
R. K. Starks..........Sunday, March 24th

GUILFORD, CT.
Enoch Phelps..........Sunday, March 24th
G. L. White..........Sunday, April 7th
S. Woodruff..........Sunday, April 21st

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Mrs. M. L. Durand..........Sunday, March 31st

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M. R. [illegible], Pastor.

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A low black cloud—a heavy iron band:
Slowly the mist is lifted from the land,
And pearl and amber gleam across the skies,
Gladdening my upward gaze with sweet surprise!
I own the sign: I know that He whose hand
Hath fringed those sombre clouds with ruby ray,
And changed that iron bar to molten gold,
Will to my wandering steps be guide and stay—
Breathe o'er my wavering heart his rest for aye,
And give my waiting, folded palms to hold
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THE INTERNATIONALE.

CLINTON COLEGROVE.

The readers of the *Crisis* may be interested in some account of this new and growing organization. Its name in full is—"The International Workingmen's Association; (initials I. W. A.) Out of nine articles in the platform, we select a few for notice, premising that "the various Congresses held by the Association of Geneva, Lausanne, Brussels, and Basle," have adopted them to "form the programme of the Internationale."

1. The total abolition of all class rule and all class privileges. 2. Complete political and social equality for both sexes. 3. Nationalization of the land, and all the instruments of production. 6. Religion to be ignored, as being a speculative subject concerning the individuals. No religious differences or creed to be recognized. 9. The adoption of the principle of associative production, with a view to the complete supercession of the present system of capitalist production.

We have scarcely time now for comment on the meaning of these proposed changes. Consider carefully the magnitude and significance of political and social transformations involved in these articles. It is evident enough that the programme is radical and revolutionary, menacing a prodigious innovation on the present order of affairs. To make our record complete, we will subjoin the remaining four, which may be regarded as the least (apparently) objectionable of the nine.

4. A reduction of the hours of labor so as to allow more time for improvement and recreation. 5. Education to be undertaken by the State—to be obligatory, gratuitous and secular. 7. The substitution of a direct system of taxation based upon property, instead of the present system of levying taxation upon industry; the taxation to be progressive. 8. The abolition of the standing army, as being a provocative to war.

We omit for the present an account of the origin of this society, which may be dated in 1862, and pass to the organization, which "as finally settled consists of (1) A General Council. (2) Federal Councils. (3) Sections. It is a federation of groups, each group being composed of the several sections, and affiliated members of the same kind of industry." "The Federal Council is composed of delegates elected by the various sections comprised in one federation, and is the intermediate body between the Sections and the General or Central Council. The sovereign legislative body of the association is the Congress which should be held every year. The General Council is merely the executive. Up to the present time there have beed four Congresses, viz: at Geneva, Lausanne, Brussels, and Basle, early in September, in the years 1866, 1867, 1868, and 1869, respectively. Last year, owing to the disturbed state of Europe, there was no Congress, but a private conference was held in London."

The Congress appoints the time and place for the meeting of the next Congress, and appoints the seat and elects the members of the General Council annually. But the General Council may convoke the General Congress before the regular yearly term in cases of emergency. We give nearly in full the sixth of thirteen rules of the I. W. A.

"The General Council shall form an international agency between the different national and local groups of the association, so that the workingmen in one country be constantly informed of the movements of their class in every other country; that an inquiry into the social state of the different countries of Europe be made simultaneously and under a common direction; that the questions of general interest mooted in one society be ventilated by all, and that when immediate practical steps should be needed, as, for instance, in case of international quarrels, the action of the associated societies be simultaneous and uniform. To facilitate the communications, the General Council shall publish periodical reports." We quote from Rule 7.—"Since the success of the workingmen's movement in each country cannot be secured but by the power of union and combination, the members of the International Association shall use their utmost efforts to combine the disconnected workingmen's societies of their respective countries into national bodies, represented by central national organs."

From the Regulations we learn that every member of the I. W. A. is eligible as a delegate to the General Congress, and every branch may send a delegate. The General Council is charged with the organization of each Congress and shall in due time, through the medium of the Federal Councils or Committees, bring the Congress programme to the cognizance of the branches.—The General Council is simply the Central Council of the I. W. A. The Federal Councils are the Central Councils of the different countries. The General Council is bound to execute the Congress resolutions. As often as its means may permit, the G. C. shall publish a bulletin or report, embracing everything of interest to the I. W. A., which in several languages is to be sent to the F. Councils, and all their branches. There are to be reprints in English, French, and German, of the general rules and regulations, from official texts by the G. C. There shall be an annual contribution of one penny per member. No branches will be allowed to designate themselves by sectarian names, such as Positivists, Mutualists, Collectivists, Communists, etc., or to form separatist bodies pretending to accomplish special missions distinct from the common purposes of the association. The formation of female branches is recommended. Notice, that "wherever attacks against the Internationale are published, the nearest branch or committee is held to send at once a copy of such publication to the General Council." Again, "Every local branch is bound to appoint a special committee of statistics, so as to be ready, within the limits of its means, to answer any question which may be put to it by the Federal Council or Committee of its country, or by the General Council." This latter requisition is placed under the head of "General Statistics of Labor." The materials thus collected are to be transmitted to the G. C., Aug. 1st of each year, and then reported to the Congress in September. "By initiating so great a work (of statistical inquiry) the workingmen will prove their ability to take their own fate into their own hands."

We have thus supplied a few of the more prominent features of the policy and plan of this organization. Let them be thoughtfully pondered. The question arises, what relation has this new fabric to any expected prophetic phenomenon or evolution of our time? Mark with careful attention the following circumstances: (1) The widely distributed and various components of the I. W. A., embracing the workingmen and women of Europe (and America also.) All the laboring classes, of whatever nation or employment, are invited to a membership. We thus catch the scope and magnitude of the body, which is a grand composite of peoples. (2) The thorough organization and vast preparation, by which a constant and vigilant cognizance of its capacities and opportunities is maintained. The close and mutual relation of the executive and legislative departments is obvious at a glance, and all the different divisions and societies, component or incidental, integral and lateral, are bound together in a great compact of common interest and agreement. (3) The policy and aim of the association, which is the complete abolition of all personal ownership in land and implements of labor, complete equality, social and political, of both sexes, and in short a great upheaval of the present social and political structure. Capital is everywhere to be opposed, monopolised, divided, distributed,—in other words, "nationalized." This great fabric is seen to be then a grand composite, a consolidated union of races and populations, on a basis of alleged equality, and with a common ownership of every thing. Every thing belongs to the body. We inquire again, what relation has this new order to certain panoramic figures in prophecy? Let the wise discern!

In immediate connection with this subject, permit me to quote from a lecture in Horticultural Hall, Boston, by Rev. David A. Wasson, as reported in the N. Y. *Tribune*, on the plans of the Internationale. The quotation is worthy of perusal. "Equality," say Communists and Internationals, "is a fact in nature; we are about to make it one in civilization. Think no longer to put us off with mere ballot-box equality; that little game is played out. You got up for us a special formal equality at the polls, as an expedient to cheat us out of the real thing. All men are equal of right; we have sworn that they shall be so in fact. They can be so in fact when conditions are equal, and conditions will be made equal, only when the Collectivity, centered in an efficient head, shall own every thing, dispose of every thing, prescribe every thing,—take the weakling from the cradle, put the defunct into the grave, and between cradle and grave, appoint the man his place, function, provender, and all the rest."

The lesson of this language is for the wise. And it is a lesson worthy to be learned in the light of revelation. What prodigy may we not see coming forth from the sea of popular tumults and commotions, a universal uneasiness of unsanctified humankind! But it is a prodigy with no brain, a body with no head.

While on this subject, we venture some quotations in point, from Woodhull and Claflin's *Weekly*, a paper prominently in sympathy with the aims of the I. W. A. An editorial with the caption of "The Coming Revolution," has the following—"Let it for a moment be supposed that all the wealth of the world was distributed among those who produced it, what a changed condition there would be! If the wealthy would be wise, they would anticipate its coming (the so-called 'age of justice') by rendering up accounts of their stewardships, and having their settlements ready to present for acceptance when demand is made. They should come forward and show their willingness to render justice. By these means only can we hope to escape the gathering tide of neglected, down-trodden humanity, everywhere straining its nerves for better conditions; everywhere demanding redress for its grievances; everywhere coming into the recognition that it has been robbed of its own. The wealth of the world cannot afford to ignore these efforts, be deaf to these demands, or indifferent to this knowledge. Its own *safety* depends upon immediate action, which has been already too long delayed, perhaps too long to escape the vengeance of the outraged and neglected ties of a common brotherhood."

Again—"In nature there is no escaping exact compensation. Everybody knows that. But almost everybody is foolish enough to imagine that in humanity there may be some escape, even if it be by so small a one as repentance, forgiveness, and substitution."

In another editorial—"It is to be expected that the favored few will rebel against all their propositions, that their organs of the press will utter anxious howls of disapprobation, and designate the Internationale as a revolutionary society. Well, it is revolutionary in the extreme sense. Its first and last purpose is to revolutionize the present construction of government and society."

In reference to the funeral procession in New York, in honor of Rossel—"Though the telegraph reporting it to the country endeavored to make it as small as possible, the papers were obliged to speak something approaching the truth, and through them the country has been informed of the first faint rumblings of the coming storm which will rain down upon the heads of those who will not take warning from the initial notes already sounded." Again, "A form of government which requires to be amended to meet every new condition that arises within its jurisdiction, as has been the case with ours, ought to be supplanted by one so grand and comprehensive as to be equal to all emergencies, contingencies, and evolutions that can possibly arise in humanity."

Again says the "*Weekly*"—The International Association is the Holy Church of the future, and the Commune the repository of about all the religion there is in France. Jesus Christ, if he had lived in Paris, would have been behind the barricades with La Commune, just as he is said to have driven the bankers and brokers out of the temple." On the last page is a likeness of Carl Marx, with a brief biographical sketch, in which he is styled "the heart and soul of the International Society, which has gained ground rapidly, and now embraces several million members."

But we must pause. Let us await events, watchful, sober, God-defended, and God-instructed. How pregnant is this epoch! "Why do the heathen rage and the people imagine a vain thing?" God has said—"Yet have I set my king upon my holy hill of Zion. . . Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potter's vessel."

The solution of all the perplexity and problems of our time is the kingdom of Jesus. Meanwhile "evil men wax worse." There may be some new phase in affairs before the end of March. At all events, we think it will not be long.

Finally, may we not consider the time at hand, when there will be visible a more marked fulfillment than ever of the heart failing for fear among men? How will property-holders regard the bold demands of the I. W. A.? What consolations must the prospect afford to the rich? And what emotions will capitalists experience when the organization is complete through the super-position of a head, imparting direction and receiving authority; infusing energy, and perfecting unity and consolidation to the body?

RESPONSE TO BRO. A. P. MOORE.

Reading in the *Crisis* Bro. Moore's yearly labors in the Western field; his journeyings, his weariness, his salary, with his many blessings; his little home place, his horse, cow, chickens, corn, potatoes and apples, to live on through the winter; he closes by saying, "I preached six times to one congregation, and received only two dollars and eighty-five cents, yet the Lord blessed his truth;" then asks, "How many of your Eastern preachers would preach on that salary long?" I would like to say to Bro. Moore, that the Lord's Eastern preachers will labor as long on this salary as they will in New York, or any other Western field. I have been on this track for the last twenty-nine years in the East, and have been through closer spots, with less means; and still my way is onward, with no disposition to change my course. I once with a brother of like precious faith, went further East to hold a protracted meeting. Spent three or more dollars to get there; labored, preached, prayed, sang, and visited. Meetings five days. The people came to hear; many were interested; gave away two or three dollars worth of tracts, and when we left, all the salary we got in the shape of money for labor was twenty-five cents, and an earnest request to come again.

Another visit and labor of days among some brethren and Baptist people, with others in a village in Mass. The word had the effect to bring some in love with it, and we had a blessed good time. I left, with sixty cents salary, for my home, more than forty miles. The old enemy met me on the way, with deep solicitude for my wife and children, and said, You had better give it up, and preach no more a free gospel, for you'll starve, or come to the poor-house. Under these circumstances I had to stand up for Jesus and his word; so I stopped my horse, and told him right there if he did not stop his lying tongue, I would turn right about and go back and preach for them another week for the same price. Then he left me, and I rode on quietly homeward, feeling the blessed assurance that I was in the path of duty, not knowing how my wife and children would come out, but had no doubt the Lord would provide.

Riding on in deep meditation, I felt a desire to call upon an isolated family at the forks of the road. My horse turned out of the main road, and soon I was welcomed, and enjoyed a refreshing season of prayer and thanksgiving; and when all ready to start, the good woman said,—

"Don't you need something to supply your needs? I have been thinking of you and your family for the last two or three days, and here are three dollars of the Lord's money; and it is for you."

Thanking the Lord, I took courage, and rode home in good cheer. This is only a specimen of how the Lord takes care of those he calls to the work, who do not make merchandize of the gospel.

I could relate a multitude of like incidents, showing the promises of God *reliable;* but trials, troubles, unbeliefs and discouragements attend the missionary life and labor, in which none can sympathize but those who have passed through them. But, dear Bro. Moore, this has been the way of my pilgrimage since I have been doing the work of an Evangelist, not knowing what I should get, or what would befall me, saving reproaches, side looks, and the cold shoulder of formalists and world-lovers, with the haters of Jesus. This is the legacy. But the Lord has been my helper, and he has cared for me; and when I could trust him to direct my paths, and comply with his orders, it has worked well. I have lacked no good thing; neither do I expect to. And some of us at the East are ready still to labor on with cheerful minds for the same salary, if we live till Jesus comes.

God bless you, my dearly beloved brother; we sympathize with you, but we have the sweet of it. It is the best way I know of. Blessings are sure. The fountain is never dry. None that have left all for Christ's and this gospel's sake but shall have an hundred-fold in this time, with trials and tribulation; but in the world to come life eternal. Now, my brother, I have no wish to retract my steps, and here is my heart and my hand to divide hardships, sacrifices, trials, blessings, salary, reproach, and the best of the field, with you till the Master calls us to leave and come down from the walls to give an account of our stewardship. Thy brother for Christ and his Word,

L. BOUTELL.

HARDENING THE HEART.

F. BURR.

We read that the Lord God hardened Pharaoh's heart, and many have thought that it was hardly right for him to do thus. God should have softened his heart, not hardened it.

But he did soften it. When the judgments came at first Pharaoh was softened, and made many promises for good. Taking away these judgments was what hardened his heart at first, until at last he became so angry that the judgments themselves had a hardening effect.

But Pharaoh was no better when his heart or feelings were soft than when hardened. There was no virtue in his tenderness. It was all through fear. Many an infidel has been softened the same way. Fearing God's judgments men have prayed who never prayed before, but when the danger was over they were as hard-hearted as ever, and many a man has, like Pharaoh, become perfectly reckless through constant exposure. What difference in such men whether soft or hard-hearted? "Bray a fool in a mortar with a pestle, and yet will not his foolishness depart from him." But won't he be soft? Very likely, but a soft heart is not necessarily a virtuous one. The infidel who cries to God for mercy when in danger of drowning, is no more virtuous than when an hour before he was cursing God, and when the danger is passed he will curse again. It is but the result of fear, and true virtue drives out this feeling.

Love is the motive power in true christianity. And so whether Pharaoh's heart was hardened or softened, he was still the same wicked, ungodly man, a "vessel of wrath fitted for destruction." And the only way God hardened his heart was in taking away his judgments, which certainly was not wrong.

Softened affections are more impressible with the love of God than a hardened heart, but there is no more virtue in the one case than the other, unless so impressed. The proud, haughty spirit must be subdued, but unless the pride is also rooted out and true humility finds an abode there, the fruit will yet be disobedience. We may cower before the lash, but this is only slavish fear. Thousands have done this only to revolt more and more. And when at last all appear in judgment before God, no accusation can be laid against Him who has sought by his judgments and mercies to save all that would put their trust in him, even though those judgments and mercies may have hardened the hearts of many who have rejected alike the warnings and invitations of the heavenly Father. On whom he will he has mercy, and whom he will he hardens. But the means are the same in each case. The one class turn it into a blessing, the other into a curse, and God does no wrong. Let us be glad and rejoice before him.

FOUR QUESTIONS.

A. FLAVELL.

BRO. GRANT:—Allow me to ask those brethren to settle a few important questions, who believe that Ezra and Nehemiah lived under the reign of Ahasuerus the husband of Queen Esther. The questions I consider of vital importance, both to their chronology, and to the view which they hold respecting the 2300 days.

1. The first point is, that Josephus in Book 11, chapters 1–5, gives a full account of the restoring of Jerusalem under the reigns of Cyrus, Darius and Xerxes, and speaks of Ezra and Nehemiah both dying at an old age under the reign of Xerxes. We should suppose every school boy would know in the days of Josephus, who gave the command to build Jerusalem.

2. The second point is the testimony of the angel of God to Daniel when he came to him for the last time to show him the truth. Dan. 11: 2—"Behold there shall stand up yet three kings in Persia, and the fourth shall be far richer than they all, and by his strength through his riches he shall stir up all against the realm of Grecia." Cyrus was then reigning, and the first after him was his son Cambyses, the second Smerdis, the third Darius, and the fourth Xerxes. Here the angel drops the Persian kings, and passes to Greece, without ever noticing Ahasuerus, the king upon whom our brethren depend for the starting point of the 2300 days. We see so far the testimonies of Josephus and the angel Gabriel agree.

3. The third point is the book of Esther, in which there is not one word about two such important men as Ezra and Nehemiah, who were both attendants upon the king, and both of Queen Esther's own nation. Neither is there one word in this book that Ahasuerus gave any command towards the restoring of Jerusalem.

4. The fourth point is the books of Ezra and Nehemiah, which do not mention one word about Queen Esther, who is one of their own nation; neither is there a word in these books of a decree to kill all the Jewish people, nor are there any of those names mentioned who figured in this narrative in which the writers of these books would have been as much involved had they lived at that time as all the rest of the Jews.

On this question it seems to me that Josephus, the angel Gabriel, the book of Queen Esther, and the books of Ezra and Nehemiah, all harmonize. Will some of the brethren please answer?

Gems.

— If a truth is established, objections are nothing; for the first is the result of knowledge, and the latter the result of ignorance.

— One standeth not as on a hill, beckoning to another to follow; but ye toil hand in hand, and carry each other's burdens.

— Like a little child learning to walk, with a parent's arms encircling it, ever ready to bring complete support, so the restored soul dwells in God.

— The inquiring love of truth should go along with the devoted love of goodness.

— Can Christ ever fail to satisfy? Does he not satisfy the heart of God? Does he not fill all heaven with his glory? Is he not the one grand subject of everlasting counsels and purposes? Doth not the history of his ways overlap eternity?

— He wants the best taste and best sense a man can have, who is cold to the beauty of holiness.

— Our religion is to be estimated, not by a few intensities, but by a vital and generous glow throughout our whole life. We are not to mourn because we do not feel; but if, having feeling, we find no expression for that feeling in life, we may well mourn.

— The victory of fallen man lies not in innocence, but in tried virtue. "Blessed is he that overcometh."

— A grasp of the hand, a smile, a word even, is often enough in God's hand to change the entire course of life, to save a soul from death.

— The plain duty of the happy is to help the suffering to bear their woe.

— Sorrow is the furnace that melts selfish hearts together in love.

— God never fails to prompt and teach a soul which is simply desirous of pleasing him.

Tis by defeat we conquer—
Grow rich by growing poor;
And from our largest givings
We draw our fullest store.

— What does it matter whether God is pleased to act by one man or ten thousand? All the wisdom, all the power, all the grace is in him.

— A genuine teacher rejoices to see his pupil become wiser than himself.

GODLESS AND RIGHTEOUS CHURCH-GOERS.—A Swiss pastor, receiving a visit from a brother in the ministry, complained to him that the members of his congregation had adopted the evil habit of continually leaving the church before he had finished his sermon. "That would not do for me," replied the friend, in a very confident tone. The pastor, well knowing that his friend was not a Cicero, offered to lay him a wager that the hearers would treat the preaching of his guest as they treated his own. The latter immediately accepted it, and commenced the next Sunday his preaching with the following introduction: "Brethren in Christ, my discourse contains two divisions; the first is for the godless, the second for the righteous. Let us begin with the first part." This was very brief, and concluded with the following apostrophe: "Now, ye stupid sinners, ye who blaspheme Christ and make a mock at his holy teaching, ye who are full of vice and far from repentance, I have done with you! Arise, and take yourselves off from the Lord's house, for the second part of my discourse is devoted to those amongst you who are of a clean heart!" Not one of the congregation arose until the Amen was uttered—they were all of a clean heart.

SIR WALTER SCOTT wrote—"The race of mankind would perish did we cease to help each other. From the time that the mother binds the child's head till the moment some kind assistant wipes the dew of death from the brow of the dying, we cannot exist without mutual help."

AN IMPORTANT QUESTION.

A. P. MOORE.

Does God call men to preach the gospel? O yes! you are ready to exclaim. Then it follows as a consequence that he calls the church to take care of them, and not to see them or their families half fed or half clad.

If there is a class of people in the world that ought to be cared for and sustained, it is Advent preachers. Men that give up position, reputation, and everything else to go forth and preach the unpopular truth of the end at hand and its kindred truths, ought not to be pinched for the necessary comforts of life. They cannot live on "God bless you, come again." Yet some do not seem to think that they need money to come and go on the cars, and that their families live by eating just like other people, and that what they eat they have to buy unless it is given to them.

Men professing to love the "blessed hope," having plenty of this world's goods, cannot show how much they love it better than by their liberality toward those who give up *all* to go forth and proclaim it to the world. Some seem to think they have done all that is required of them when they go to meeting and get "shouting happy" hearing the glories of the coming kingdom portrayed, if when the collection is taken they manage to put in a ten-cent scrip, no matter if it is a little mutilated. It takes a good many such ten-cent scrips to amount to much.

This taking of collections, and giving them to the preacher, is a source of great evil. There is a great temptation for the preacher to preach to please those who give liberally if the preaching suits them, and nothing if it does not. They think of their expenses, and their families, and if they see an existing evil, they dare not preach against it for fear of their small collections. Let them obey God and preach his word, if the collection is so small that they will have to foot it home, and God will take care of them. A revolution is greatly needed.

Some think if they give five or ten dollars a year for preaching that they make a great sacrifice. Ten dollars a year seems to be a monstrous sum to them. What is the income of such a man? Perhaps interest and all it may be fifteen hundred or two thousand dollars a year, and he gives ten dollars to the Lord's cause. Is not that robbing God? A man with an income of two thousand dollars, ought to give at least one tenth or two hundred dollors a year to the Lord.

Many ministers who are now sounding forth the tidings of speedy redemption, gave up positions bringing in an income of from ten to fifteen hundred dollars a year, and went out depending on the free-will offerings of the people, yet receive perhaps one-fourth of what their income was formerly. Do they not sacrifice the other three-fourths? Who makes the sacrifice? It is a shame that some of God's worthy ministers are so poorly cared for by those who listen to them; and if a person hints at such things he is accused of being after money.

Men are heaping treasures together for the fires of the last day, the "rust" of which will be a "witness against them in that day." Men act as though they expected to take their money with them if the Lord comes, or else that they very much doubt his coming speedily. If they will allow Jesus Christ's ministers to be pinched and subjected to hard fare, they would Christ if he were here; but they do not remember that he said—"Inasmuch as ye did it not unto one of the least of these, ye did it not unto me." Men will be held responsible for their stewardship.

There is no danger of men giving too much. If men must live on potatoes and salt to preach the coming of Jesus, they will do it, but God will hold those responsible who allow them to do it. The Lord is at hand. Let us be ready.

Hygiene.

"This is for your Health."

OPIUM AS A STIMULANT.—Opium eating is said by competent authorities to be on the increase in this state, and throughout the country. The State Board of Health have deemed this pernicious habit so alarming that in their recent report they publish an article by Dr. F. E. Oliver, which gives many interesting facts. The opium eaters in the United States are computed to number between eighty and one hundred thousand, and Massachusetts has probably a fair per centage of the population who use the drug as a stimulant. From 1840, the importation of the drug shows an increase from 24,000 pounds to 154,841 in 1870, and there was a large increase in 1871. The habit once acquired is with the greatest difficulty controlled. If less marked in its immediate effects than alcohol, it is far more sure of its victim. A man of twenty who takes opium seldom lives beyond the age of thirty or thirty-six. It has been estimated that about one in six of those addicted to alcohol reforms, while among opium eaters success in such an attempt is extremely rare. Many who have abandoned alcoholic drinks take to opium, and a Boston druggist states that a noted temperance lecturer is one of his regular customers for this drug. In an adjacent town there is a man who takes two ounces of laudanum daily. It is a singular fact that its use in the country is greater than in the large cities. One Boston druggist states that the sale of opium preparations to the country is out of all proportion to that of other drugs. Thousands who are addicted to this terrible habit acquired it by taking medicines which were largely composed of opium. Women constitute the larger proportion of opium takers.—*Boston Journal.*

A WORD FOR THE BABIES.—The season that tries children's souls—and bodies—is at hand. The cold, damp season of early spring, with its penetrating breezes that chill the entire system and generate incipient croup, is already here, and it behooves every anxious parent to be on the alert if danger, and perhaps death, would be averted. Too many parents find their children's lives cut off by the want of a little care. Croup always originates in a cold, and in most cases the cold is caused from exposure to dampness, either of the clothing or of the atmosphere. In many cases the primary cause is insufficient or improper clothing. Especially is this so with little girls. On this point a great responsibility lies with the mothers, and when a child loses its parent on the wilful following of a fashion that leads to that result, what is it but inviting death? Let mothers become strong in common sense and resolve to raise their children, not bury them. Let them remember, also, that though sickness may sometimes be called "sent from God" in the true sense, that which is forced upon a helpless child is nothing but a crime.—*Boston Globe.*

CHANGE OF CLOTHING.—It would be a great deal better to wear the entire winter suits through March, and even to the middle of April; and even then, until the first week in May, to make no change in the outer clothing, nor any in the inner garments, except to a less heavy woolen next the skin, for it is only for the three hours embracing one o'clock in the afternoon that winter clothing is at all oppressive; while the very warmth of noonday makes the raw dampness of the morning and late afternoons specially felt. All changes to lighter garments should be made at dressing in the morning, and if in any case the change leaves the body chilly, or if, soon after it is made, the weather changes to be much cooler, by all means promptly, without half an hour's delay, resume the full winter dress. The old, the young, the invalid, in short, all persons of feeble constitutions, of small vitality, should be especially careful to heed these suggestions; inattention to which gives rise to the very frequent announcements in the morning papers, in the early spring, "Died suddenly, yesterday, ——, of pneumonia,"—often, the very friend whom we had met in the street, or at church, within a week, apparently as well and as hearty as ever before.—*Journal of Health.*

THE APPLE AS DIET.—The importance of apples as food has not hitherto been sufficiently estimated or understood. Besides contributing a large proportion of sugar, mucilage, and other nutritious compounds in the form of food, they contain such a fine combination of vegetable acids, extractive substances and aromatic principles as to act powerfully in the capacity of refrigerants, tonics and antiseptics; and when freely used at the season of ripeness, by rural laborers and others, probably maintain and strengthen the power of productive labor.—*Liebig.*

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

LITTLE CHILDREN.

"What can little children do?
Little preachers of the Word,
Can those tiny dimpled hands
Labor for the blessed Lord?
Little hearts can beat for him,
Thinking how he blessed them;
Took them in his arms of love,
And smiled as he carried them.
Little lips can speak for him,
Careful that no naughty word
And no harsh and angry tones,
Only loving ones be heard.
Little feet can run for him,
Carrying comforts to his poor:
Gentle messengers of love,
How they 'll bless you o'er and o'er!
Little children, love the Savior,
Strive his blessed work to do;
Then among the 'many mansions,'
One he will prepare for you."

—*Well-Spring.*

SOUTHERN PALMETTOS.

Dear Children:—I must tell you about the palmettos on the coast of Georgia. I think there are more than two hundred varieties of palms. The palmetto is found usually in warm climates, and on low, sandy loam, and in close proximity to salt water. They abound along the coast of Georgia, and I am told in South Carolina. I have seen beautiful groves of them when going south from Savannah. They grow from fifteen to forty-five feet high, and from five to fifteen inches in diameter. Straight trunks, free from limbs till near the top, covered with a dry, scaly bark, and from the top a large cluster of leaves shoots out tightly bound together.

The warm rains swell the cluster, and it slowly breaks apart, and as the leaves grow they hang downwards forming a graceful parachute in nature. They wear a lovely green crown, making them look queenly. I am told every year a new cluster is formed, making, in a few years, a number of tiers of leaves one above the other. When the clusters are forming they are soft and good for food, which is called cabbage, and it is very palatable, being cooked in a variety of ways. Removing this cluster causes death to the tree, and very many were destroyed by the soldiers in this way.

You remember David says in the 92d Psalm—"The righteous shall flourish like a palm-tree." They are a very long-lived tree.

The leaves are from three to seven feet long, and five or six inches in width, and shaped some like a heart; they are very valuable for a variety of uses; baskets and hats as well as many other things are made from them. The wood is also valuable for ship purposes, as it is never attacked by ship-worms, nor injured by sea water. The wood is spongy, yet tough and strong.

I have seen leaves of the ground-palm large enough for six men to stand on; they are nearly round, and are found further from the coast. You must be good if you would flourish as do these rich, green palmettos.

Your friend, A. L. ADAMS.

Thicket, Ga.

NELLIE'S SERMON.

I was staying in the country with a friend whose charming children more than compensated me for the gayeties of the city I had left. The snow lay deep over fields and mountains out of doors, and within the curtains were drawn close, and a huge wooden fire made a beautiful blaze, round which we gathered, young and old, and beguiled the time with a fairy-tale of my telling.

"Another story, Ridy; just one more," said a feminine cupid enthroned upon my knee. Another was told, and then the clock struck the children's bed-time.

There were sober looks, but mamma was firm, and the good-night kisses were given.

"Then Ridy must put Nellie to bed," said the cupid on my lap.

I could not refuse, rather enjoying the idea of making a native cupid of the pretty creature, and soon, in the character of a wild horse, I was galloping up-stairs, with Nellie on my back.

The undressing was done before the nursery fire, and with some unwillingness I covered my cupid with her little white night-gown. Assuming a sudden sweet gravity, she knelt down at my knee, and closed her eyes, and placed her little palms together, and began:

"God b'ess dear papa and mamma, and all my dear b'others and sisters, and all my dear f'ends; and God b'ess Nelly and make her good child." She paused a moment, and added: "And God b'ess Ridy, and make her good child, for Jesus' sake—Amen."

The little prayer for me and the form of it were so unexpected that they surprised me into a few tears, to Nellie's infinite astonishment, who climbed upon my knee, and laid her soft arms around my neck and a tender little cheek against mine. Never, I think, did I hear any sermon half so effective, and often the child's prayer has come back to me with its touching simplicity: "And God b'ess Ridy, and make her good child."—*Hearth and Home.*

A LONG SERMON.—A lady took her son, of some five years, to church. After the minister had been preaching about half an hour, the little fellow grew sleepy and began to nod. The mother roused him into attention several times by pinching, but as it seemed a hopeless case, she concluded to let him sleep undisturbed. After the little fellow had his nap out, he awoke, and saw the minister still holding forth. He looked up in his mother's face, and innocently asked, "Mother, is it this Sunday night, or is it next Sunday night?"

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AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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THE CARPENTER.

I.
O, Lord, at Joseph's humble bench,
Thy hands did handle saw and plane;
Thy hammer nails did drive and clench,—
Avoiding knot and humoring grain.

II.
That thou didst seem, thou wast indeed;
In sport thy tools thou didst not use;
Nor, helping hind's or fisher's need,
The laborer's hire, too nice, refuse.

III.
Lord, might I be but as a saw,
A plane, a chisel, in thy hand!—
No, Lord! I take it back in awe—
Such prayer for me is far too grand.

IV.
I pray, O Master, let me lie,
As on thy bench the favored wood;
Thy saw, thy plane, thy chisel ply,
And work me into something good.

V.
No, no; ambition, holy-high,
Urges for more than both to pray:
Come in, O gracious Force, I cry—
O workman, share my shed of clay.

VI.
Then I, at bench, or desk, or oar,
With last or needle, net or pen,
As thou in Nazareth of yore,
Shall do the Father's will again.

—*Geo. MacDonald.*

THE PROPHETIC PERIODS.—No. 2.

J. S. WHITE.

I now come to the periods in the twelfth chapter, as proposed. I shall notice them in the order in which they are placed. While Gabriel was explaining the vision, and as he was about to leave, Daniel said—"I looked, and behold, there stood other two, the one on this side of the bank of the river, and one on that side of the bank of the river. And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders?" Daniel heard the answer—"It shall be for a time, times, and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." Daniel said he heard, but did not understand; and then said—"O my Lord, what shall be the end of these things?" The angel told him to go his way, for the words were closed up and sealed till the time of the end. This was as much as to say to Daniel, Ask no more questions, for my commission was to make you understand the vision you had before I was sent to you, and not to explain any vision you might have afterwards.

This vision of the twelfth chapter is entirely separate from the vision the angel was told to make Daniel understand; hence, when Daniel asked him about it, he was told to go his way. Are we to suppose that after saying this he called Daniel back and went on to explain this vision? I think not. He left Daniel without giving him any information on this vision. After Daniel had seen this, and heard the reply, the angel went on and finished what he was told to make him understand.

I do not think that the 1290 and 1335 days have anything to do with the "time, times, and an half." There was something about this vision Daniel did not understand, and which he wanted to know, but was not told. Daniel's previous vision was so explained to him that he understood it, and he did not intimate to the contrary after the angel told him he had come to give him skill and understanding. There were some things in this vision Daniel could understand, and some things he could not without being told. For this reason he said—"I heard, but I understood not."

After the angel had explained to him a part of the vision in the eighth chapter, and had left him, Daniel said—"None understood it." Why? Because it was not all explained at that time. So in the vision of the twelfth. From the form of the question and answer which Daniel heard, he could know that the "time, times, and an half" would end when the wonders should end. "How long to the end of these wonders?" This is a plain question, and the answer is equally so. One of the wonders was the resurrection. Hence he could see that this time would not end till the resurrection should take place.

But another part of the answer was—"When he shall have accomplished to scatter the power of the holy people, all these things shall be finished." This scattering is not what must take place after this time ends. There is a parallel case in Luke 21—"Jerusalem shall be trodden down of the Gentiles, until the times [or years] of the Gentiles be fulfilled. And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations with perplexity." These signs do not come in after the times of the Gentiles are fulfilled. These form another chain of events which take place during the times of the Gentiles. So in the case before us, the "time, times, and an half," will reach to the end of the wonders, to the resurrection; and the scattering is another line of prophecy which may have commenced a long time before these times begin, and is to continue until these times end. Hence Daniel could readily see that these times would reach to the resurrection, as sworn to by the man on the waters of the river.

Another thing Daniel could understand. He could tell how long these times were. He had said to the king of Babylon, that he should eat grass, until seven times passed over him. He saw this fulfilled. Although this was prophetic time, it was literal time. He could understand that these times were one time, two times, and a half of a time. This was just half of the time of seven years, which he had seen fulfilled. How could he understand anything else, without being told? and how can we? This would be three years and a half. We cannot make a year less than three hundred and sixty-five days. God made the sun a rule for the year. In the laws of Moses this rule is carried out. This was the rule for the years of Israel in Egypt, and in Babylon, and for the first time named in the book of Daniel. There are no three hundred and sixty days for a year in all the history of the Jews. How could Daniel know of any such year? The angel did not tell him of any.

We have heard so much said of 1260 days and 1260 years in Daniel, that one might suppose he could read it there. But it is not there. It is supposed that "time, times, and a half," mean three years and a half of three hundred and sixty days each, and that each day is a year, and that these are fulfilled in Roman time, three hundred and sixty-five days to a year. Thus supposing God meant three hundred and sixty days for a year in the prophecy, and three hundred and sixty-five days in its fulfillment; and every fourth year in its fulfillment there are three hundred and sixty-six days, to keep the year within a day of the sun. I think a year in prophecy is just what it would be in its fulfillment. God's rule for days and years being the sun, he would have the years kept with the sun, as nearly as possible, in all his word, as the Jews and all other nations have always done. If so, then if the "times" in the twelfth chapter are three years and a half, they are half of Daniel's seven years; and if not, then neither Daniel or any one else could or can tell how long this time is.

There is one thing about this vision that Daniel did not and could not understand without being told. He did not know when these times would commence. He was told definitely enough when they would end, but not when they would begin. This he might wish to know. But the angel told him to go his way, and did not mark the beginning of this time. He did tell him that the "wise shall understand." I believe they will, but I do not believe they have understood yet. Some event just before us will mark that time. If not understood before, I believe it will be when the "the sign of the Son of man" is seen in heaven.

"And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days." What is the "daily"? This word is used about forty times in the Bible. We are told that this word is nowhere used as a proper name except in Daniel. I did not know before that it ever was or could be a proper name. Proper and common names belong to nouns. Daily is not a noun. It has no meaning in itself, only as it is connected with something; and then it is either an adjective or an adverb. It is said that "sacrifice" is a supplied word, and that it does not belong there. A writer wants to know "if the translators could find no word in the Hebrew agreeing to the English word *sacrifice*." But this writer says the "daily" is *continual transgression*. Why does he use the word *transgression?* Is it because there is no word in the Hebrew in this place to answer to the English word "transgression"? The translation reads—"Daily sacrifice, and the transgression of desolation." Does he find in the Hebrew the word transgression where the translators have placed sacrifice? The translators found no word for sacrifice in that place, and they have told us so. But the writer, though he can find no word in the Hebrew for transgression, does not tell us so, and gives us the words "daily transgression" for the meaning of the word "daily." As the word sacrifice is not there, so the word transgression is not there. But admitting his definition is "continual transgression," he makes "daily" an adjective qualifying the common noun, "transgression." Then what becomes of the statement that "daily" is used in Daniel as a *proper noun?* The angel did not tell Daniel what the daily was; neither did he tell him what the city, sanctuary and desolation were, although he used all these terms while talking with him. Daniel knew what these meant without being told. If he did not know what the daily was, as the angel did not explain it, then he did not make Daniel understand the vision. Daniel's people had a "daily" sacrifice, a "continual" sacrifice, a "daily oblation." This was to be offered "day by day," continually, perpetually.

This sacrifice was to be offered daily in the city, and in the sanctuary. As Daniel knew what the city and sanctuary were, he knew what was done daily in the sanctuary. The priests offered a daily sacrifice. This is what Paul says—"Who needeth not *daily*, as those high priests, to offer up sacrifice." Heb. 7: 27. Daniel had this sacrifice, or oblation, on his mind when the angel came to him, while he was praying. He said—"Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the *evening oblation.*" This was the daily oblation. The Jews offered "the daily meat offering." Numbers 4: 16. "After this manner ye shall offer daily, throughout the seven days the meat of the sacrifice made by fire, of a sweet savor unto the Lord; it shall be offered beside the con*tinual* burnt offering." Num. 28: 24. "Beside the burnt offering, and his meat offering, and *the daily* burnt offering." Num. 29: 6. "The daily burnt offerings by number, according to the custom, as the duty of *every day* required."

The word continual is not applied to transgression in the Bible; but it is applied to the daily sacrifices and oblations of the Jews. We are told that "the daily," or, in other words, "the *continual* transgression" (that is, paganism), was taken away in A. D. 508, in opposition to historical fact; that paganism was made to cease troubling the church under the reign of Constantine, and that it did become extinct throughout the Roman empire under the reign of Theodosius, before A. D. 395. Now to say, in view of the facts before us, that the angel intended that Daniel should understand the "daily" to be paganism, and that he did so understand it, is to me one of those absurdities to which men resort to sustain a theory that cannot stand on its own merits.

Dan. 9: 26, 27—"And the people of the prince that shall come shall destroy the *city* and the *sanctuary;* and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the *sacrifice* and the *oblation* to cease, and for the overspreading of abominations he shall make it desolate; even until that determined shall be poured upon the desolate."

Things here are so plainly stated, Jesus could well say, "When ye see the abomination of desolation, spoken of by Daniel the prophet, standing in the holy place, whoso readeth let him understand." Understand what? Understand that the people of the prince have come, and that they will destroy the city and the sanctuary; that there will be war, and desolations will follow the war. And so Jesus said, "Let them that be in Judea flee unto the mountains." For they would understand that they could have no place in the city, as it was to be destroyed, and desolation would spread over the land; and the people of the prince would cause the *sacrifice* and the *oblation* to cease. The sacrifice was offered daily by the Jews, Daniel's people. This is "the daily" that was to be taken away. In Num. 29: 6, it is called "the daily burnt offering." How is it possible that Daniel could by the instructions of the angel understand the daily to be anything aside from the daily sacrifices, or oblations, which were offered in the city and in the sanctuary, which were to be destroyed, and in which the sacrifice and oblation were to cease? And how any one can understand otherwise, who reads Daniel as directed by the Savior, is a problem that I cannot comprehend.

"And from the time that the daily sacrifice shall be taken away, to set up the abomination that maketh desolate, there shall be a thousand two hundred and ninety days." See *margin*, Dan. 12: 11. As the Lord sent Gabriel to make him understand the vision, are we at liberty to alter the explanation, and so make him say or mean what he did not say? Would Ezekiel or any one else have been at liberty to say that a day in his case represented a year, if the Lord had not told him so? Nor have we a right to say that Gabriel meant by these days so many years, without his saying so. He neither said or intimated this. Daniel knew that the seven times were literally seven years, and that the seventy weeks were literally four hundred and ninety years. How then could he suppose that these days were so many years, in the absence of any information to that effect? I think he could not, neither should we. We should take God's interpretation of his own word, as he has given it to us, without correcting him by taking from or adding to it. If we may correct God in this place, why not correct him in other places where he explained his word? Why not correct the Savior in his explanation of his parables? Gabriel said "days," not years, and he did not say that he meant years. It may be said, If we call these days literal, we cannot make them come out right. The plain import of this is, We cannot make them support our theory, which must be supported, even though we have to say that God *meant* what he did not say.

What event marked the end of the 1290 days? I do not know of any event that has come down to us in history that marks the end of these days; neither is it necessary that we should know. The beginning of them is marked, and the length of them—"From the time that the daily sacrifice was taken away, to set up the abomination that maketh desolate." The daily was taken away by the people that came to destroy the city and the sanctuary. In that siege "the sacrifice and oblation ceased." From that time there shall be 1290 days to the setting up of the abomination of desolation. Setting up the abomination I understand to be the establishing of false worship in Jerusalem, the place where God had ordered and regulated his true worship. It must have required some time, after the city was taken, to prepare for the regular pagan worship to be established. When this was done the 1290 days ended. When paganism was removed from the Roman empire, it did not remove false worship, or anti-gospel worship, from Jerusalem. The worship there was in another form. The Mahometans have held that place for their worship for nearly seven hundred years. It will be a place for a kind of worship of God, until the times of the Gentiles are fulfilled, and until the consummation, and "that determined shall be poured upon the desolator."

Some, of late, make these days end in 1828. But what do they find at that date? They find Mr. Miller studying the prophecies, which resulted in the conclusion that the advent of our Savior would take place "about" 1843. Mr. Miller began to make his views public in 1831. He had fifteen ways by which he thought he proved his position. When his arguments had proved a failure, Mr. Miller at once acknowledged and confessed his mistake as publicly as he had advocated it. And he said to individuals, that he believed it would be forty years before the Lord would come, answering to the forty years of the sojourn of Israel in the wilderness. He said it would be of no benefit to say that publicly, for the brethren would think he was crazy. I think some of them would have said he was "backslidden," had "given up the faith," "become worldly-minded," "wanted to be popular." For this is what some now say of those who do not endorse their elastic arguments, and believe in every point of time to which they are pleased to stretch them. It is *will* in an error, and not *faith* in the *truth*, that prompts a man to proscribe those who do not embrace the error.

"Blessed is he that waiteth and cometh to the 1335 days. But go thou thy way till the end be; for thou shalt rest, and stand in thy lot at the end of the days." This period is as definitely marked at the beginning and end as are the seventy weeks. The seventy weeks began at the going forth of the commandment to rebuild Jerusalem, and they ended at the destruction of the city, and at the breaking up of the nation. So the 1335 days will begin when Daniel and all the saints shall be raised from the dead. Said Christ—"Ye shall be recompensed at the resurrection of the just." Blessed is he that waiteth and cometh to these days. Coming to them may not be coming to the *end* of them. We come *to* the year 1872 before we come to the *end* of it.

These days will commence when Christ comes and raises the dead, and clothes them with immortality. Then they will be blessed. Daniel will rest, and stand in his lot at the *end* of these days. This rest is not in the grave. It is the rest which God has promised to his people. "There remaineth a rest to the people of God." Daniel will be in his lot—the land of rest, of which Canaan into which Joshua brought the people was a type. Something must be done after Daniel is raised from the dead, before he will be in the land promised to Christ and to his people. The sanctuary must be cleansed. This will be done at the end of the days. Daniel knew what it was to stand in his lot. His people had the land of Canaan divided unto them by lot. Joshua did this; but he did not give them the land, and the rest of which that was a type. Before Christ will bring his people into the land to rest, he will prepare the land, the place of rest. Gabriel had told Daniel of the resurrection, so he could readily see what the angel meant by being blessed when he should come *to* these days; and he could as easily see what was meant by standing in his lot at the *end* of them.

"The 1335 days." The word "the" seems to give these days a significance distinct from any other days the angel had named. All the other times named in making Daniel understand the vision were to be fulfilled before or at the resurrection. But this time *begins* at the resurrection, and *ends* when the sanctuary is cleansed, and Daniel is in his lot. The land of Canaan is called the sanctuary. Gen. 15; 17; Ps. 78: 54.

This is my view of the prophetic periods. I do not *know* that I am right in every thing that pertains to them. "If, after some thirty years of experience . . . we should have made some progress in our understanding and knowledge of prophecy," it may be we do not yet know all that may be known. Hence there may be a chance for us to learn something more. I have *not* learned so much of the Hebrew and Chaldee languages, in which Daniel wrote his prophecies, as to be able to say, without any qualification, that the word "determined," in chapter ninth, "should be rendered 'cut off.'" I *have* learned that where God has ordered an explanation of his word, as in the case of Gabriel to Daniel, not to change his word into something entirely different from what he said. This is not "belittleing" God's word. I think we shall know more about prophecy than any of us now know, before the end comes.

While I believe the coming of the Lord is very near, I do not believe that, when he does come, he will find his people in the state they are now in. His people will understand. They will be of one heart and of one mind, the world over. They will not be found arguing, or disputing about time, nor any other subject. They will be in the exercise of the faith that works by love. This faith seeks for the truth, with a willingness that the Lord's word should teach one thing, as another. The man of faith has no will aside from the Lord's. He will not, neither can he, morally speaking, make his opinions a test for others. When one is controled by will, in teaching an error, he will be very likely to drive his error, at all hazards, and every one must be thrown one side who does not embrace his doctrine. We have not so learned Christ. "Sanctify them through thy truth; thy word is truth." When Jesus comes he will find all his people in a state of sanctification. The Bride will have made herself ready.

Here is an extract from a torn out leaf of an old printed sermon—whose we know not—and which shows the style of preaching one hundred and fifty years ago, "Oh! look but down into the bottomless pit; seest thou how the smoke of their torment ascendeth forever and ever?—How black are the fiends! How furious are their tormentors! 'Tis their only music to hear their miserable patients roar, to hear their bones crack! 'Tis their meat and drink to see how the flesh frieth, and their fat droppeth; to drench them with burning metal, and to rip open their bodies and to pour in fierce, burning brass into their bowels, and the recesses and ventricles of their hearts." Not exactly modern.

—He is the strongest and noblest man who is most obedient to God's law.

TWO DISTINCT RESURRECTIONS.

T. M. PREBLE.

Whenever the resurrection of the righteous is mentioned in the Bible in the same connection with that of the wicked, the righteous are always named first; both as it respects the time and the order of their resurrection, as the following will show:—

1. We will take two examples as it respects the order. Let it be remembered that in connection with the resurrection, if the term life, or damnation, or condemnation is named, the one unto life is always mentioned *first;* as in Dan. 12: 2—"Some to everlasting *life*, and some to shame and everlasting contempt." Also in John 5: 23—"They that have done good, unto the resurrection of *life*, and they that have done evil, unto the resurrection of damnation."

2. The following passages have respect to the time of their resurrection—"Christ the first fruits; afterwards they that are Christ's at his *coming*." 1 Cor. 15: 23. "Blessed and holy is he that hath part in the first resurrection." Rev. 20: 6. This word "first" is from the Greek *protos*, which signifies order of time, as its primary meaning. Hence, we see that there are two distinct resurrections taught in the Scriptures; first, the resurrection of the righteous; and, second, the resurrection of the wicked. This doctrine is most clearly taught in the New Testament, as the following additional Scriptures will prove:—

(1). In Luke 14: 14, two resurrections are taught, the same as in the passages just quoted above from Rev. 20: 5, 6, as it would be absurd to say—"at the resurrection of the just," if the "unjust" are to be raised at the same time. For if the righteous and the wicked are to be raised at the same time, then the idea would be clearly expressed by saying—"Thou shalt be recompensed at the resurrection"; for it would be needless to add, "of the just," if both classes are to be raised at the same time.

(2). Again, in Luke 20: 35, 36, Christ taught two resurrections in the following language—"And they which shall be accounted worthy to obtain that world, and the resurrection from the dead" (that is, from the dead ones), "they are equal unto the angels; and are the children of God, being the children of the resurrection." What resurrection? Answer. The *first*, for none come forth in this resurrection except those who are "worthy to obtain that world"; and consequently they are "the children of God, being the children of the resurrection"; "neither can they die any more"; clearly implying that those who are not worthy to obtain that world, can die, and will die again, because they are not the children of God, as they do not attain unto the first resurrection (Rev. 20: 6); and consequently they will die "the second death" at the end of "the thousand years."

(3). Again, in John 5: 28, 29, two resurrections are positively taught. The *first* is called "the resurrection of *life*," and the second "the resurrection of *damnation*." Now if Christ here taught but one resurrection, then the text should read—"All that are in the graves shall hear his voice, and shall come forth; they that have done good," and "they that have done evil," "unto the resurrection." But instead of this, our Savior definitely names the two distinct resurrections by saying—"unto the resurrection of life," and "unto the resurrection of damnation." But if a *part* of those who are to come forth in one and the same resurrection are to be damned, then it cannot be called a resurrection of life. And if a *part* are to come forth unto life, then it cannot be a resurrection of damnation. In such a case, it would be a *mixed* resurrection, and called simply the resurrection. But Christ did here teach positively two distinct resurrections; the first unto life, and the second unto *damnation*, or condemnation, as will appear if we particularly notice the phrases unto life, and unto damnation. For it would be a very great absurdity for us to say that any one could come forth "unto the resurrection of damnation," if there is never to be any such thing. This would be impossible, for no one can ever come unto a thing which does not exist. But Christ here states explicitly that some, those who have done evil, shall "come forth unto the resurrection of damnation." And such will be "hurt of the second death" (Rev. 2: 11), at the end of "the thousand years," as is proved by Rev. 20: 1-9.

(4). And again, in John 11: 24, where Martha in speaking of her brother said—"I know that he shall rise again in the resurrection at the last day." She well knew that her brother would have his resurrection with the just, at "the resurrection of life," or what is called in Rev. 20: 6 the "first resurrection," "at the last day." But why did she say "at the last day," if all, righteous and wicked, have their resurrection at that time? The righteous only have their resurrection then. See John 6: 39, 40, 44, 54. Two resurrections are plainly implied here; the first at the last day, and the second afterwards, when death and hell (*hades*) will deliver "up the dead which were in them," at the end of "the thousand years," as seen by Rev. 20: 5-9, and 13.

(5). This doctrine of two distinct resurrections is also taught in Heb. 11: 35, where the first is stated to be "a better resurrection." But better than what? Why, the first will be far better than the second, as the first will be "unto" life; and the second will be "unto" "the second death."

(6). Also in Phil. 3: 11, two resurrections are taught, where the apostle Paul tells us how he labored that he "might attain unto the resurrection of the dead," or "out from the dead ones."—*Diaglott.* What did the apostle mean when he said—"If by *any means* I might attain unto the resurrection of the dead"? If he was a believer in but one resurrection, was he afraid that he would not be raised then? What nonsense must be attached to the great apostle's language, if he did not believe in two distinct resurrections? If we take what Christ said in Luke 14: 14—"Thou shalt be recompensed at the resurrection of the just"—in connection with Acts 24: 15—"There shall be a resurrection of the dead, both of the just and unjust"—we can understand why Paul was determined to "attain unto the resurrection" "at the last day," "the first resurrection." And this proves the apostle sound in the faith of two resurrections; and why he was determined "by any means" to attain unto the resurrection of life; for he well knew that, if he did not attain unto the first, the "better" resurrection, then he would have to "come forth" unto the resurrection of condemnation, and "be hurt of the second death."

It may be said that there are other passages which will conflict with this view of two resurrections. But where are such passages to be found? If for an answer we are referred to Matt. 13: 37-42; Matt. 25: 31-46; 2 Thess. 1: 7-10, etc.; we reply that such Scriptures by no means contradict the idea of two resurrections. The only way these passages are made to disprove the doctrine, is, by drawing an unscriptural *inference* from them. The inference is drawn from the words "when," "then," etc., in these passages, which are supposed to teach that at the particular point of time of Christ's second appearing, he will then do *all* that is said shall be done "when," or *after* he comes. But when we attempt to expound such portions of the word of God as referred to above, we must not overlook the great fact that Christ is spoken of as making *two* advents to this world. And when he came the first time, it took him between thirty and forty years to accomplish all he did at his first coming. And so when he comes the second time, all that he does *after* he comes, we may properly say will be done "when he shall be revealed from heaven, . . . taking vengeance on them that know not God"; and "when he shall come to be glorified in his saints"; although it will take a much longer period of time for him to do all this, than it took to do all he did when he came the first time.

But it will be asked, how the wicked can see Christ, "when he cometh with clouds," if they are not then raised from the dead? We reply, there is no such passage to be found in the Bible. When Rev. 1: 4-7, is taken altogether, it will explain this. It says that Christ "is to come," who is "the first begotten of the dead," and "the prince of the kings of the earth"; and that he will make "us kings and priests unto God and his Father"; and to him is promised "glory and dominion forever and ever." And so "when," or after, he comes "with clouds," every eye shall see him in possession of his "glory and dominion," even those who "pierced him; and all kindreds of the earth shall wail because of him," when they see him thus in his "glory and dominion." And this they—the wicked—will see after they are raised from the dead at the end of "the thousand years." For they are to "see Abraham, and Isaac, and Jacob, and all the prophets, *in the kingdom of God*," and they themselves "thrust out." Luke 13: 28. And we must bear in mind that when he comes into possession of his glory and dominion, it will last "forever and ever." Thus we see that such a "when" as this, has quite a long period attached to it; and the wicked can and will "see" this "glory," although they will not "behold" it until a "thousand years" after it begins. With this view agrees Matt. 25: 31-46—For "when the Son of man shall come in his glory, . . . then shall he sit upon the throne of his glory." And "when" or while he shall thus sit upon the throne of his glory, "before him shall be gathered all nations; and he shall separate them one from another." But how long will the Son of man "sit upon the throne of his glory"? As long as he possesses "glory and dominion"; and this will be "forever and ever." And hence, when or while he sits upon the throne of his glory, executing his authority in his dominion, he will "separate" the righteous from the wicked; the saints, then being made immortal, will inherit the kingdom; and the wicked will be made to depart, or "go away into everlasting punishment." And so all is made plain; as when or *after* Christ comes with clouds, and takes the throne of his glory, he, in the majesty of his glory and dominion, will finally separate the righteous from the wicked, because the Father has "given him authority to *execute* judgment also, because he is the Son of man." John 5: 27.

Again, if it is claimed that the passage in Matt. 13: 37-42, militates against the idea of two resurrections, because some understand that the wicked are to be punished upon *this earth*, before it is made to pass through its change; we have to say that the wicked are to be first "gathered out" of the "field," which is this world (*kosmos*), and after this they are to be cast into a "furnace of fire." And this will be done by the authority of the Son of man at the end of the thousand years; for the wicked must first "see Abraham, and Isaac, and Jacob, and all the prophets *in* the kingdom of God; and *after* this they must be thrust out." Luke 13: 28. And surely, no one can ever be thrust out of a place they never were in. Again, it must be noticed that the wicked are to "go away" from the place they before occupied "*into*" another place to receive their final punishment. And when the Scriptures are carefully examined, and correctly understood, it will be found that there are to be two distinct resurrections: the first, of the righteous at the *beginning* of "the thousand years" of Rev. 20; and the second, of the wicked at the *end* of those years.

If the objection should be raised against this that "the wicked must then be burned up twice;" we reply, so will the wicked be burned up twice who have died their first death by being consumed by fire in steamboats, in dwelling houses, and in many other ways. For an example, let us take the terrible fires which have destroyed so many lives in the States of Ill., Wis., and Mich., within the last few months. No doubt many sinners perished in those fires. And must we conclude that because they thus died by being burned up, they will, therefore, be excluded from a resurrection? Who can believe this? If we can rely upon the reports, many who perished in those late fires really felt as though the day of judgment had come; and we may well conclude that such felt, and suffered, the same as sinners will feel in that day "that shall burn as an oven." Mal. 4: 1. And for aught they knew, the whole world might have been on fire, for they could not see beyond its limits. But these scenes bear but a faint resemblance to what will take place in that great day which is just at hand.

In Malachi's burning day, which will "burn as an oven," the living wicked will be made to die their first death. But the fire which will "devour" all the wicked who shall be raised from the dead at the end of "the thousand years," will "come down from God out of heaven." Rev. 20: 9. And if we only bear in mind that the fire that was sent upon Sodom and Gomorrah was "rained" down "from the Lord out of heaven" (Gen. 13: 24); and also that, "turning the cities of Sodom and Gomorrah into ashes;" thus "making them an ensample unto those that after should live ungodly" (2 Pet. 2: 6); then we shall learn that the fire which will put a final end to all the wicked will also "come down from God out of heaven." For "upon the wicked he shall rain snares [quick burning coals—*margin*], fire and brimstone, and an horrible tempest, [or a burning tempest—*margin*]: this shall be the portion of their cup." Ps. 11: 6. This agrees also with Rev. 20: 14, 15; and 21: 8, where it is declared that "the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death."

Some reject this view of the matter, because of the seeming inconsistency, or, as some say, the impossibility of the wicked thus being burned up while encompassing "the camp of the saints about, and the beloved city." Rev. 20: 9. But when such persons can tell how God could preserve the "three men" in the "burning fiery furnace," "upon whose bodies the fire had no power, nor was an hair of their head singed;" or how God could make man's brains and eyes of the dust of the ground; or how he can raise men from their death state in the "dust of the earth;" and ten thousand other things which infidels say are impossible for God to do; then it will be time for them to talk about impossibilities in regard to the *time when*, the *place where*, and the *manner how*, God will put a final end to the wicked. "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power."—*Bible Banner.*

FOREVER WITH JESUS.

J. W. THOMAS.

"So shall we be ever with the Lord."—1 Thess. 4: 17.

Beyond this world of sorrow there is a realm of peaceful blessedness where all tears shall be wiped away, and the weary pilgrims find their long-sought home. No tongue can describe the glories or pen delineate the beauties of that place. It will have many attractions. There will be the holy city, with its splendor and magnificence. Its streets of gold, gates of pearl, walls of precious stones, mansions of rich adorning; the crystal river, the tree of life, flowers of brilliant hues, and all the fadeless drapery and resplendent glory that will adorn that garden of delight. There will be songs of joy, psalms of victory, robes of purity, crowns of glory, such as mortals have never seen or heard. It is the home of God and of angels; the meeting-place of the holy and blest of every age. There husbands shall meet wives, and wives husbands; the mother greet the child she lost in infancy, the father the son; friend shall greet friend, and ties snapped asunder here shall there be knit in eternal bonds.

The saints scattered through every age and in every land will there meet in one happy, immortal family, and the garland of eternal joy shall weave itself around their glowing hearts. Sorrow will be forgotten, and the light and glory of God hallow all the scene. Earth will be disrobed of the curse, and illuminated with the unsullied radiance of the Divine presence. Its hills and vales and groves will be clothed with eternal verdure, and no winds or storms will mar its beauty or deform its loveliness again:

"Mine ear hath heard, mine eye hath seen,
The glories of that home of song;
Though stormy billows roll between,
I go to join the angel throng.
But of the joys beyond the tide,
The welcome on that golden strand,
The best will be from Him, who died
To bring me to that shining land.

Yes, this will make our joys complete. Jesus will be there. This is the best of it all. Heaven would lose its richest beauty, its brightest glory, and its sweetest joy, if Jesus were not there. But Jesus will be there. His throne shall be in the city, and his glory fill the place. His presence will be the joy of the saved. We shall be forever with the Lord,—in his immediate presence, to see his face, and hear his voice. His praise will be our song.

Round the throne ten thousand times ten thousand voices will strike the chorus, saying—"Thou art worthy, for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and nation, and tongue, and people, under heaven, and hast made us kings and priests unto our God, and we shall reign on the earth." Will it not be blessed to be there? Who can conceive the glory and unspeakable delight of that heavenly world? All tears will be wiped from our eyes, and "there shall be no more death, neither sorrow nor crying; neither shall there be any more pain; for the former things are passed away." There

"Peace shall wave her sceptre high,
And love's fair banner greet the eye,
Proclaiming victory."

But the best of all is, Jesus, our own dear Savior will be King, and we shall be forever happy in his presence, and safe under his protection.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, March 27, 1872.

☞ Please Remember!

☞ All remittances to this office, in the form of Drafts, Bank Checks, and Postal Money-Orders, should be made payable to the Business Agent, GEO. T. ADAMS.

☞ THOSE who send articles for the *Crisis*, should direct them to MILES GRANT, Boston, and not to the Business Agent.

"THE WORLD'S CRISIS."

REDUCTION OF ITS SUBSCRIPTION PRICE.

At a meeting of the Advent Christian Publication Society, held August 23d, 1871, it was voted as follows:—

"That at any time during the year, if in the judgment of the Editor, Editorial Committee, and Business Agent, they see fit to reduce the price of subscription for the *World's Crisis*, they be authorized to do so."

It was stated in our last annual report, that if our subscribers all paid up promptly, the Society would be able to reduce the price of "our paper" to $2.00 per year. Independent of the names on our *free list*, $2.00 from each subscriber would give us a larger sum than we have ever received in any one year the *Crisis*. This would enable us to continue the paper, as before, to the worthy on our free list, and pay all our bills promptly. We have been making special efforts to collect the dues on the paper, and have met with some success, yet not so full as we ought.

In accordance with the above vote, we have now decided to reduce the subscription price of

THE WORLD'S CRISIS,
Commencing with Volume XXXV.,
April 3d, 1872, to
$2.00 per year, Payable in Advance.

In remitting, our subscribers will please send for what they are *owing*, at the rate of $2.50 per year, to April 3d; $2.00, and at the same rate, for less than a year for the issue from that time forward.

As our price will be less, our friends will see that in order for our receipts to hold good, the number of *paying* subscribers must be *increased*; while the number of non-paying ones is diminished. Now we hope this may be accomplished; first, by an earnest, united, successful effort on the part of the friends of the Crisis in procuring and sending to the Office the names of a large number of *new* subscribers. Second, that a large number whose names have been on our books for years—delinquents, who have not paid any thing for a long time, will now at once write us, remitting a part, at least, of what they are owing, and paying for a year in advance, and thus become *paying* subscribers *in fact*, while for a long time they have been only such in name; otherwise, if we do not hear from them, we shall be compelled to drop their names from our list.

In regard to our free list, we would say—We hope that our receipts may be kept good as above, so that the Society may be able to continue the paper to the worthy poor among us, many of whom are in very destitute circumstances, and who should receive the *Crisis* freely so long as published. Yet it may be that there are some on the free list who are able to pay something. We trust they will do as the Lord would have them, but let none of the poor distress themselves. We believe the friends will see that we have funds to continue the paper to you as heretofore. Now is a good time for those who remit for themselves to put in something for the "poor fund." Those who are free to remit $2.50, as usual, can do so, and we will place the extra 50 cents on the fund to send the *Crisis* to the poor, free.

We doubt not the reduction will please our friends everywhere, and we hope they will sustain us in the same by their efforts and prayers. GEO. T. ADAMS,
Business Agent.

THE SABBATH DISCUSSION.

We see and hear of special good fruits from our late discussion of the Sabbath question with Eld. M. E. Cornell. Those who were before perplexed and unsettled on the subject, are now at rest, and rejoicing in the Lord more than ever. They see the beautiful harmony of the Scriptures in clearer light and greater simplicity, and read them with new delight and satisfaction. We have much reason to thank the Lord for the results of the discussion in San Francisco.

During the discussion there was considerable talk about the *ordinances*. Elder C. claimed they were abolished, but not the covenant with which they were connected. We found Paul saying—"Then verily the first covenant had also *ordinances* of divine service, and a worldly sanctuary." Heb. 9: 1. In the preceding verse he says—"In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." These scriptures show that "the first" covenant is the one that became "old" and "had also ordinances." Did the "*ordinances*" have the "ordinances"? No, "the first *covenant* had also ordinances of divine service." It is sometimes said "the first covenant *consisted* in ordinances"; but Paul said it *had*—possessed—"ordinances of divine service, and a worldly sanctuary." The "ordinances" and the "sanctuary" were inseparably connected with "the first covenant." It was not a covenant *of* "ordinances," but one that ended with them. This covenant was the "first," the one made at Mt. Sinai, that became "old," which in a former article we showed consisted of the ten commandments, and nothing more.

Let us now look at the "worldly sanctuary" connected with this "first covenant." Says Paul—"For there was a tabernacle made; the first [part] wherein was the candlestick, and the table, and the shew-bread; which is called the sanctuary. And after the second vail, the tabernacle which is called the holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein were . . . the *tables of the covenant.*" Heb. 9: 2–4. We will now let Paul tell us about the "ordinances of divine service" connected with this first covenant. He says—

"Now when these things were first ordained, the priests went always into the first [part of the] tabernacle, accomplishing the service of God. But into the second [part] went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people; the Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing; which was a figure for the time then present, *in which* were offered both *gifts* and *sacrifices*, that could not make him that did the service perfect, as pertaining to the conscience; which stood only in meats and drinks, and divers washings, and *carnal ordinances*, imposed on them *until* the time of reformation." Heb. 9: 6–10.

Here we have the "divine service" attached to the "first covenant." Is that "divine service" abolished? Certainly. Why? Because the "first covenant" is abolished that required that "service." The one could not exist without the other, because they were constituted to go together. To say the "divine service" is abolished which was *essential* to the keeping of the covenant, and that the covenant continues in force, would be very unreasonable and inconsistent. It would not be right to abolish the "divine service" so long as the "first covenant" was binding upon a single person.

We have heard it said there should be some formal proclamation declaring that the first covenant is abolished, as plainly as it was first announced. The confirmation of the New Covenant, by Christ, was the act that abolished the old. When a new constitution of a State is ratified, or confirmed, it annuls the old one. No other proclamation is needed. When the new covenant, or constitution, is confirmed, everything in the old is null and void that is not incorporated into the new. The "feast day"—the seventh-day Sabbath—of the old covenant, enjoined upon the Hebrews to commemorate their deliverance out of Egypt, and placed in the heart of that covenant, is not enjoined in the new covenant; therefore, it is not now binding. Whoever attempts to keep it, should consider himself under the old covenant, and attend to the "ordinances of divine service." But if he should attempt to do so, where is his "worldly sanctuary" and "the ark of the covenant"? and where are his "priests" to offer his sacrifices and burnt offerings? And should he have them all arranged and in operation, what would he be saying of Christ? Why—why—I—I have left him and the new covenant, and gone back to the old, so as to observe the seventh-day Sabbath. Will that save you? If you are under the new covenant, why seek salvation through that which is abolished?

Says Paul—"He [Christ] is the mediator of a better covenant, which was established upon better promises. For if that first covenant had been faultless, then should no place have been found for the second." Heb. 8: 6, 7. Does the first covenant run beyond the second? Certainly not. The first covenant consisted of the ten commandments, and had "ordinances of divine service." The first covenant became the old one, and was abolished with its ordinances. As its "feast day" is not in the new covenant, it is abolished.

Let us hear Paul again—"Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." What next? "Let no man *therefore* judge you . . . in respect of an holy day, or of the new moon, or the Sabbath days; which are a shadow of things to come; but the body is of Christ." Col. 2: 14, 16, 17. The word *days*, following the word Sabbath, is not in the original. A shadow never passes on to the bright side of the object that casts the shadow. It stops when we get to the body. The Sabbath of the seventh day was among the shadows that only reached to Christ; then he becomes our perpetual *rest*. Let us continue to rest wholly in him, and not in the law; "for if righteousness come by the law, then Christ is dead in vain." Gal. 2: 21. "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." Gal. 5: 4.

CALIFORNIA SOCIETY.

The society in California has some peculiarities not seen in other places. There is less respect paid to sacred things, and more to pleasure; less attention to standard literature; and more to light reading and amusement, than in the States east of the Mississippi river.

On the Lord's day, a large proportion of groceries, shops, stores, and other places of business are open the same as on week days. It is a day of special amusements. In San Francisco, at Woodward's Gardens, large crowds assemble to witness circus performances, exhibitions of a menagerie, skating on rollers, and other scenes of amusement. Each does what seems right in his own eyes. It may be truly said, "their wickedness is great." A truly religious person is looked upon as a deluded person, and to be pitied for his ignorance. Intemperance has a strong hold upon many prominent men; and not a few women use stimulating drink freely. Nearly all the men use tobacco. Voluptuousness prevails alarmingly. Satan controls the main springs of society more fully than in any other place we have ever been acquainted. It requires great effort to get one away from under all these seducing influences. A large number have lost their confidence in christianity, because so many professors of religion live like the world. The popular ministers are bending to the worldly current in order to keep the sympathy of those who lead in society; thus aiding to weaken the power of vital godliness. Pure christianity is scarce; yet there are members of the various churches whose eyes are being opened to the sad state of things. They feel discouraged on account of the coldness and indifference of the great body of church members. We see no prospect of any improvement; but we do see the opposite. The broad road to destruction is crowded; while the path to eternal life has but here and there a traveler. Let us, dear reader, be with the humble few, who shall inherit everlasting life.

The people in San Francisco are living fast. They believe in the saying:—"A short life and a merry one." Apparently, they seem to take things quite easily. The bill-poster goes with his horse and buggy; so does the mail distributor, and the knife-grinder. We have not seen that extreme poverty so common in cities of this size; yet there are many poor people. Money has been obtained easily, and spent freely, especially for self-gratification. This is a natural result. It is in harmony with the laws that govern unregenerated human nature. There are a large number of mere wrecks of humanity on the Pacific coast. Among them are some noble noble specimens of men, so far as physical constitution, generous hearts, and strong mental powers are concerned. There are many here who do their own thinking. If they could be brought to Christ, they would make earnest christians. They have no confidence in the fashionable religion now so common.

WHAT OTHERS THINK.—In the Boston *Investigator*, the advocate of Atheism, we find the following: "A western correspondent wishes to know who Elder Grant is? He is the Editor of the World's Crisis, a Second Advent paper, which has been saying for the last thirty-three years, 'Behold I come quickly,' meaning that Jesus may come at any moment to burn up the world. The Elder is a crack preacher of this nonsense; makes a good living out of it, and is not yet in an insane asylum."

"ANNIHILATIONISM."

Under the above heading a four-paged tract was circulated at Sacramento during our meetings in that city. We understand it was prepared for the occasion, by the few Plymouth brethren in that city, as a warning against the influence of our preaching. We quote from the tract as follows:—

ANNIHILATIONISM.

"Prove all things. Hold fast that which is good."—1 THESS. 5: 21.

"There were false prophets among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them."—2 Pet. 2: 1.

Who and where are these false teachers? "Also of your own selves" (saith the Spirit of God through the apostle Paul to the Christians at Ephesus) "shall men arise, speaking perverse things, to draw away disciples after them. Acts 20: 30.

Dear reader, if you are indeed a believer in Jesus, it is well that you should not be led away with the errors of the wicked; but ever remember that you are saved, not only unto an eternal weight of glory, but that you have also been saved from the eternal flames of hell, where their worm dieth not and the fire is not quenched, by the grace of God through the changeless efficacy of the blood of Jesus. If you, reader, are a rejecter of Christ, be assured that God will bring every work into judgment; for he hath appointed a day in the which he will judge the world in righteousness—shall judge the secrets of men by Jesus Christ; then the wicked shall be turned into hell and all the nations that forget God, who is able to *destroy* both soul and body in hell.

There are some false teachers now, who say that man does not possess an immortal soul; that the soul of man and the soul of the beast (yes, even the soul of an insect, if they would but speak plain), comes to the same end. As regards that which is seen by the natural eye, under the sun, it is written of them, "All have one breath." But these false teachers have not the honesty to add, "who knoweth the spirit of man that goeth upward?" They deny that which is written—that the spirit shall return unto God who gave it. Eccl. 12: 7.

For it is also written: "And Elijah said, Oh Lord, my God, I pray thee, let this child's soul come into him again. And the Lord heard the voice of Elijah, and the soul of the child came into him again, and he revived." 1 Kings 17: 21, 22. Be it remembered that when God created man in his own image, he formed (literally builded) man out of the dust of the ground, and God breathed into man's nostrils the breath of *life*, and man became a *living soul*. When God created the beast of the earth and every living creature after his kind, cattle and creeping thing after their kind, he did so by his word, at will. He said—"Let the earth bring forth," and it was so. He spake, and it was done. But in creating man God breathed into man's nostrils the breath of life from himself, and man became a *living soul*. And although man by transgression—by disobedience—became mortal as to his body, and death passed upon him by sin, as God said unto him—"In the day that thou eatest of the tree of knowledge of good and evil, *thou shalt surely die.*" "Dying thou shalt die." See margin, Gen. 2: 17. Death reigned by *sin*, and man entered that condition in which also every unbelieving sinner is before God (morally) dead in trespasses and sins, yet he is physically alive to the world and its pleasures.

Concerning man it is also written that he is the offspring of God. "For in him [God] we live and move and have our being." In the third chapter of the gospel by Luke, Adam is called the Son of God as distinctly as Isaac is called the son of Abraham. We read the words of the Lord Jesus in the twentieth chapter of the same gospel that "God is *not* a God of the dead, but of the *living*, for *all* live unto him." For as the Lord Jesus plainly tells us in Matt. 10: 28, that man cannot kill the soul, man can only kill the body. Therefore, when man has passed from this world, he is still alive unto God. *For all live unto him*, and he only who breathed into man's nostrils the breath of life, can destroy that living (and consequently immortal) soul in hell—*gehenna*. And therefore, reader, be assured that no amount of false reasoning can gainsay these solemn truths, or deliver man from the responsibility of the possession of a *never dying soul.*

There is nothing new under the sun, for the doctrine of the non-immortality of the soul and its end—annihilation—which is proclaimed by some of the false teachers of the present century, was also taught by the Jewish Mystics and Cabalists and the Gnostics of the second and third centuries, and they were divided into two classes, differing, as annihilationists do now; that is, some hold that the soul dies with the body, and others hold that the soul will be cast into hell-fire afterwards on being judged, and then consumed or annihilated.

Now mark, dear reader, the *damnable* heresies of these false teachers—the way in which they deny the blessed person and work of the Lord Jesus, whom they profess to believe has bought them. For they say that in Scripture "death means a *ceasing to exist*." Therefore (according to this doctrine) it follows that when the blessed Lord Jesus died upon the cross "he ceased to exist;" and so it needed a new creation to bring Christ into existence again; and consequently the Christ who is now on the right hand of God is not the same Christ who died upon the cross for sinners. What blasphemy and denial of the Son of God! . . .

These false teachers claim to base their doctrines upon a multitude of passages of Scripture in the Old Testament (as many in the New,) of which the two following may be taken as an illustration—"The wicked shall be cut off, root and branch;" and "the soul that sinneth, it shall die." The careful and honest-minded reader of such portions will readily see and acknowledge that these and other like passages refer only to the taking away of the life of the body because of the sin of the soul, and therein *no* reference is made to futurity—not even to judgment after death. . . .

Oh, rejecters and gainsayers of the word, of God, remember that when the dead, *small and great*, stand before his great white throne, at that last judgment day; that when the sea gives up the dead which are in it, and when death gives up the body, and hell (*hades*) gives up the soul, that from before the face of Him who sits upon that throne the earth and the heaven thereof shall flee away, and *no place* shall be found for them. And thus man's day and earth's season and periods shall have passed away with them. . . .

Some annihilationists may hereafter be heard saying—"Lord, Lord! have we not prophesied in thy name?" And some Spiritualists may hereafter say (for some of them also now dare to say it)—"Lord, Lord! have we not in thy name done many wonderful works?" But both shall hear, from the Son of God, those solemn words—"I know you not." "*Depart from me, ye workers of iniquity.*"

All false teachers who shall be alive upon the earth when the righteous judgments are poured out upon it, shall in that day cease to trifle with the words of the Lord God Almighty. By their denial of His word now, and their now holding the truth in unrighteousness, they are fitting themselves for destruction; fitting themselves to worship the anti-Christ, the beast and his image, and to receive his mark in their forehead or in their hand; and they shall drink of the wine of the wrath of God which is poured out *without mixture* into the cup of his indignation."

These brethren would not come to hear; and would not shake hands with us at the close of a private interview. Those who did hear knew the tract put us in a false light; which only served to increase the confidence of the people who were honestly seeking after truth.

MASS. ANNUAL CONFERENCE AT CHELSEA, April 2nd.—We have not succeeded in obtaining a reduction of fare on the various railroads, for those who would attend this meeting next week. It is possible that something may be done on the Eastern road; if so, we will inform the brethren on that line, so far as we can. G. T. A.

BETTER.—Among the "notices" in *Crisis* of March 6th, in reference to the Ooltewah church, for "lovers of the south," read, lovers of the *truth*.

PREACHING CHRIST.

Much is involved in preaching Christ. To fully preach Christ, we must preach him in all his official relations to the plan of salvation, past, present, and future, which involves a promulgation of many important truths, some of which we will specify:—

1. In preaching Christ, we must preach him as the sacrificial "Lamb of God which taketh away the sin of the world"; preach that "Christ died for our sins"—"the just for the unjust"—that "the Lord laid on him the iniquity of us all"—that "we are reconciled to God by the death of his Son"; thus involving the irrefutable fact that as Christ saves us by dying for our sins, and by a literal death, his death does not procure salvation for a race of deathless sinners, but simply for a class of sinners who had incurred literal death by transgression. Christ meets the claims of a broken law, by dying for us, and thus exempts us from the penalty incurred by sin, provided we will accept pardon at his hands on his own terms; otherwise the penalty will fall upon the sinner as really as though Christ had never died. Now as Christ's literal death exempts sinners from the penalty incurred by sin, it is evident (1) that the penalty must be literal death, instead of endless misery, for Christ did not experience endless misery; and (2) that as Christ saves men from the death that their sins have called for, by dying for them, and thus meeting the penalty for their sins by a *literal* death, that his death cannot save deathless sinners, even if such sinners exist, for such sinners could not be exposed to literal death, and Christ *died no other death*. Christ's death does not ward off temporal death from the believer, as that is only a calamity death, and not the result of the judgment decision against the sinner for his sins; but it wards off another death just as literal—a death of the same literal nature that "Christ died for our sins". This being the case, how can the death of Christ save immortal souls?

2. In preaching Christ, we must preach him as the "first fruits" of a resurrection to immortality; and this involves the preaching of a resurrection of the same nature for all the sleeping saints—"Christ the first fruits; afterward they that are Christ's at his coming." 1 Cor. 15: 23. To deny the literality of the future resurrection of the saints, is to repudiate the literal resurrection of Christ in the past, and thereby blot out the foundation of the gospel hope; "for if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain." 1 Cor. 15: 16, 17. Christ is the resurrected sample of immortalized humanity; "Christ being raised from the dead dieth no more; death hath *no more* dominion over him." Rom. 6: 9. Of the resurrected saints it is affirmed—"Neither can they die *any more.*" Luke 20: 36. So the resurrection here spoken of, both in the case of Christ and the saints, relates to a release from the power of death, of that part which had once died, which cannot be reconciled with the modern theory of a spiritual resurrection, consisting in a release of a deathless soul from a dying body; for death never had dominion over immortality; nor could it be consistently said of immortal beings—"Neither can they die any more." As Christ's literal resurrection is the "first fruits" of the resurrection of the just, the preaching of this truth is involved in the preaching of Christ as "the first born from the dead."

3. In preaching Christ, we must preach him as our "mediator," or high priest; thus negating the theory of his present Kingship in heaven; for a "mediator" stands between the offenders and the offended, to make reconciliation, being distinct from the two parties. Christ now stands "between" God and man; and as Joseph had all power given into his hands to carry out a plan to keep the people from perishing in a famine, and that, too, without becoming king, so Christ has "all power in heaven and earth" given into his hands for the carrying out of the remedial scheme, without being constituted King. Though he is the honored guest of the Father, upon his throne, he is there as our "mediator," to present his own blood as high priest, thus furnishing a satisfactory basis of settlement, which the Father accepts, and which we, too, must accept in order to a reconciliation. If we refuse to accept, the reconciliation is not effected, and we must perish at last. Thus in preaching Christ as a present "mediator" or High Priest, we repudiate the popular theory of the past establishment of his kingdom—"There is one God, and one mediator between God and man, the man Christ Jesus"; and as a king cannot be a mediator between himself and those who have revolted against him, it is certain that Christ is not King yet.

4. In preaching Christ, we must preach him as a future judge of the race, for he "shall judge the quick and the dead at his appearing." 2 Tim. 4: 1. And this fact not only denies a past judgment at death, but as strongly repudiates a past reward; for unjudged men will neither be received into glory, nor be driven into misery. Indeed, if one man could enter glory in an unjudged state, so could every man do the same; and that would make the future world as bad as the present. If, however, a decision should be made and carried into effect in favor of the righteous at death, that would be the judgment itself; and this would either involve a repudiation of a *subsequent* judgment, or make Christ repudiate his own work, and do it over again. Our Judge will do his work at the right time, and will not need to do it a second time; and the right time for judgment is expressed by the Savior in these words—"Shall judge him in the last day." Thus it is impossible to fully preach Christ, without preaching him as a future judge, thereby negating past rewards; agreeing with the ancient prophecy of Enoch—"Behold the Lord cometh . . . to *execute* judgment upon *all*" (Jude 1: 14, 15); and also harmonizing with the statement of Christ—"For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." Matt. 16: 27. "Behold, I come quickly; and my reward is with me to give to every man according as his works shall be." Rev. 22: 12.

5. In order to fully preach Christ, we must preach him as a coming king to reign on David's throne, instead of preaching him a present king on the throne of heaven; for Gabriel informed Daniel that he should be "Messiah the Prince," or heir to some throne; and the same Gabriel subsequently affirmed—"The Lord God shall give unto him the throne of his Father David." At the first advent, Christ did not receive that throne; but, as the Divine Nobleman, he "went into a far country to receive for himself a kingdom, and to return," leaving behind him enemies who "sent a message after him, saying—We will not have this man to reign over us." But, by-and-by, he will return, "having received for himself the kingdom;" and then he will say—"Those, mine enemies that would not that I should reign over them, bring hither, and slay them before me." Luke 19: 12, 15, 27. He has not yet returned from the far country to overthrow his enemies, and begin his reign; but he will return, and be elevated to his throne in unparalleled grandeur—"When the Son of man shall come in his glory, and all the holy angels with him, *then* shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on the right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25: 31–34. Here he receives the throne of his glory—the glorious throne of his father, David—and begins his reign on earth renewed. It will then be said—"The kingdoms of this world are become the kingdoms of our Lord, and of his Christ: and he shall reign forever and ever." Rev. 11: 15. Then the angel's statement to Daniel will be verified—"The saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever. . . . . And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. 7: 18, 27. Then Jehovah "shall have put down all rule and all authority and power." Then "Messiah the Prince" shall become earth's great ruler, and "the government shall be upon his shoulder." Then it shall be said—"Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall their be any more pain: for the former things are passed away." Rev. 21: 3, 4.

To preach Christ simply as a sufferer upon the cross, is not to preach him fully. To preach him in all the relations which he sustains to the plan of salvation, past, present, and future, is to preach a message differing, in many respects, from what now passes current for gospel. The true "gospel of the kingdom" recognizes Christ as a future king on David's throne, after the resurrection and judgment. It never presents a kingdom of unjudged, disembodied men, but of resurrected subjects—"But they which shall be accounted worthy to obtain that world. . . . . neither can they die any more." Luke 20: 35, 36. The physical man who could once die, is to become deathless, and enter the world to come, instead of an immaterial shadow that never could die. And that kingdom will be on this globe, after sin is exterminated—"Thy kingdom come; thy will be done on earth as it is in heaven." Then the meek "shall inherit the earth." And then will be fulfilled Jehovah's promise—"As truly as I live, all the earth shall be filled with the glory of the Lord." Over such subjects, and in such a realm, will Christ reign, when he shall have "returned, having received for himself the kingdom. W. S.

WHEN BEGOTTEN.

"BRO. SHELDON:—I write you a few lines in regard to a passage of Scripture found in the thirteenth of Acts, last clause of the thirty-third verse—'Thou art my Son, this day have I begotten thee'. Now the question is, when did he become the begotten Son, as brought to view in that verse?" R. P. S.

REPLY.

1. Reference is here made to the initiation of Christ's humanity into the relation of Divine Sonship, at his *resurrection*, as the context shows—"God hath fulfilled the same unto their children, in that he hath *raised up* Jesus again; as it is also written in the second Psalm—Thou art my Son, this day have I begotten thee. And as concerning that he *raised him up from the dead*, now no more to return to corruption," etc. Paul tells us that Christ "was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" (Rom. 1: 3, 4), and John affirms, that he is "the first begotten of the dead." Rev. 1: 5.

2. But other Scriptures represent Christ, *in his divinity*, as being the Son of God *before* his resurrection. "I am the Son of God." "God sent his Son into the world." In his divinity he was the "only begotten" of the Father before he came into the world. In his humanity, he was "the first begotten of the dead," thus being "the first born among many brethren," or "first born from the dead," to a state of immortality. W. S.

DEFINITE TIME.

O. R. FASSETT.

BELOVED BRETHREN:—I see by the *Crisis* that a new movement is being inaugurated on this the most uncertain, and but a fractional part of our faith; calculated, I fear, to do the cause we so much love, and for which we are willing to make any sacrifice, much injury.

Let me, your brother "in the kingdom and patience of Jesus Christ," and the sufferings and reproaches "for the word of God, and for the testimony of Jesus Christ," give a kind word of advice. We know, "beloved," that the preaching and publishing of definite time has done evil in the past, and has caused much scandal on the part of the unbelieving by the errors, injudiciousness, as well as honest presentation of the subject. This none of us can deny.

I do not mean to be understood as saying, that the preaching of *time* has done no good, nor that it was not in the order of the Lord, who overrules all the affairs of his church, that it should have been preached and disseminated abroad; for I believe otherwise. And I cannot reconcile certain scriptures which I now see fulfilled, without a disappointment, and "tarry" of "the Bridegroom," and of "the vision" pertaining to the coming of our Lord, beyond some definite point of expectation. I can say all this, I think, without charging upon God human frailties and mistakes. The church could not well do otherwise than publish to the world the earliest data chronology would warrant for the termination of the prophetic periods, especially as human dates, given us by the ablest chronologers, both dead and living, had as yet been untried; and we did almost believe that divine Providence had guarded these as he had divine revelation; but now we have learned a different lesson, and should be more cautious in the future.

The passing of the times of expectation for the advent of the Redeemer, too, has tried the believers, and given such a public test of it, in not "casting away their confidence" after such serious disappointments and long continued expectation, as the world has scarcely ever witnessed since the beginning. While this unparalleled faith amid scoffing and jeers will entitle those who still hold on to become, with the faithful worthies, "heirs of the righteousness which is by faith," it is calculated to ensnare an unbelieving world, who neither can refute the Scriptures nor arguments upon which our hopes are based, or explain the phenomena of such persistent belief, and therefore heed not the continual warning of the approaching consummation.

All this, I say, may be in the order of an all-wise Providence, who led Israel in the wilderness forty years to humble, to prove, and to know what was in their hearts, and whether they would keep his commandments or no (Deut. 8: 2); yet, my beloved brethren, when we have said all, and justified all that we can consistently in our eventful history, we must confess that injury has been done by the imprudent publication of the set times; and the day which will "try every man's work," and reveal "the hay, wood, and stubble," will declare the evil connected with these movements,—and how much!

Can we forget that some who were once with us, honest and sincere in faith, and joyful in hope, have received such a shock of disappointment as never to recover confidence again, and may not until the Bridegroom comes? And do we not know that the passing of these set times has had a most damaging effect upon our influence as a people, and has in the past, and to-day deters thousands, both in the Christian church and out, from an investigation of the ground of our faith in the near and speedy coming of our Lord, and the doctrine, as a whole, that we hold so dear? Can we shut our eyes to these facts? And can we, in view of them, again run the risk of casting this stumbling-block in the way of the best of causes, and which we esteem above all others? Shall we, any of us, present the most objectionable feature of our faith, in the most objectionable way; and the most unreliable part of our faith (I mean *definite* time) in a manner to prejudice; and keep up the public prejudice against us, to debar the influence we might otherwise have, to present before them all the great cardinal truths which make up our faith and hope? These are questions I beg of my brethren, who are disposed to make prominent *time*, and *definite* time, prayerfully to consider.

I would not, by any means, underrate the evidences now being presented, by certain brethren I love and esteem, for the coming of the Lord at the dates they fix upon. Nor is it my purpose to review their arguments, or try to disprove them. I have another purpose, to guard against the disaster following the injudicious fixing and publication of set times, before we have more demonstrative proof than has as yet been revealed as to the definite period of expectation. Nor would I have the church cease the study of the prophetic periods, and give all the light that can be given upon their termination. But let us be more careful, more judicious, in doing this; less dogmatical, less sensitive, and a good deal more charitable; and by no means press this question of time to the distraction and division of the body of Advent believers, and the disgust of all intelligent, calculating men. Let us "in understanding be men." We should certainly learn by experience. If we do not, we deserve divine censure, and may merit divine judgment.

It is too bad to have a cause of such inestimable value and vast moment to the church and world, brought into ridicule and contempt by our own imprudence and indiscretion. Let us learn wisdom from the past, for if we do not, the Lord will be displeased with us for marring his beautiful truth and work.

THE TRACT FUND.

The *Advent Christian Publication Society*, at a meeting on Springfield Camp-ground, August 23d, 1871, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.
A. W. SIBLEY, *Sec'y Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$443.70
J. T. Jordan	3.00
S. L. Hubbard	1.90
A. Friese	2.00
J. P. Marquand	2.00
M. C. Allen	1.00

POOR FUND.

To send the Crisis to the Poor.

Previous acknowledgments	$44.83
A. Friese	1.00

YOUNG PILGRIM POOR FUND.

Previous acknowledgments	$2.55
Fidelia Hillard	.50

AMER. ADVENT MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments	$1,975.94
A. Friese	2.00
"C."	1.00
W. A. C. P. A. (Tracts)	2.22
M. C. Allen	1.00

MEMORY OF THE DEAD.

L. BOUTELL.

Almost every body has the praise of men after he is still in death. If he has not been true to all the principles of justice, righteousness, or true manhood, still in death the veil is drawn, and nothing can be seen but his virtues; his good deeds are abundant, with blessing to his ashes.

Those I shall mention are like the tree bringing forth good fruit; no veil is needed. In looking over the past, while I have been expecting the heavens to reveal the Son of man, to give the saints eternal life, many dear ones in Christ, who hoped never to die, have fallen asleep in Christ, and their memory is sacred to many still living.

In turning my eye to Conn., the field of my former labors, many vacancies are deeply lamented. In Litchfield Co., Bro. Benjamin Moore, a man of God for many years, consistent, faithful, and influential for Christ. Hearing the news of the Savior's return, he fell in love with it, and its kindred doctrines, and they were sweet to him in after life. While suffering extremely the last of his days, he was not known to murmur, but was calm, confident, joyful, giving glory to God; and thus he fell asleep in Jesus, to wait the call of the last trump. Mother Scoville, a "mother in Israel," at whose house many Advent meetings were held; for it was not only the home of the pilgrims, but a meeting-house, where many meetings have been specially favored with the revival work; and many will date their conversion and returning to Christ from that sacred spot. This was the place where many heard for the first time of Jesus' coming, and embraced its joyful sound. But she has fallen in death, and has been buried with the fathers. Her flesh rests in hope. Her daughter, also, who loved Jesus' coming, was victorious in death. She sleeps. And these are not all. Gilbert Humphreville, that promising young disciple, converted in his youth, Christ-like in all his deportment, easy to believe, and ready to confess what he believed, anywhere and everywhere. He was the delight of his family, and of all the good; it was only to know him to love him. He bade fair to be a great help to the cause of Christ and speedy redemption. But death had marked his victim, and suddenly he was cut down, causing many to mourn in sackcloth; and tears could only be stayed by the "blessed hope" of a resurrection to life.

Elder H. H. Dickinson, of Hartford, that able defender of the word of life, and consistent disciple of Jesus, who was ever ready to give the reasons of his hope. Also Bro. Williams, a loving believer in Christ's soon coming. They were strong in faith, living epistles. They made their mark by living for the good of others, faithfully holding up the light of the gospel relating to the signs of the present times, indicating the second advent of Christ, with its corresponding doctrines. They have ceased from their labors, and their works do follow them. "These all died in faith, not having received the promises," but saw them (not afar off) very near, and "were persuaded of them, and embraced them, and confessed that they were pilgrims and strangers on the earth," looking for "a better country, that is, an heavenly."

Correspondence.

From Bro. P. S. W. Deyo.

BRO. GRANT:—It has been a long time since I wrote to you about the mission work of Iowa. But I have not been idle quite all of the time. I visited Belle Plain, Tama city, in October, and attended the dedication of the Chapel in Floyd in Nov. The meeting in connection with it lasted from Nov. 17th to Dec. 28th. Bro. C. C. Ramsey baptized four, and some more were added to the church. I also visited Chickasaw; spent about two weeks; left the people reading their Bibles. It seemed as though my way was hedged up. I had calls enough, but I was without means to comply. I finally went out to labor with the church of Christ on the little Cedar, about ten miles from this city, Feb. 13th. Bro. A. A. Wilber was with me part of the time. Bro. C. C. Ramsey preached three times. The best of all, the Lord was with us to overrule to his glory. I gave a course of lectures on the prophecies, then followed with appropriate sermons. The Lord blessed his truth. The main work began with heads of families, and the interest kept increasing. I did not design to stay but about ten days, but the Lord ordered otherwise. The result was as is often with me when I preach from the chart, and hardly ever fail. The meeting

closed last night. I baptized twenty-nine; seven more will follow soon.

I meet with strong opposition from the "Disciple" church, but there were some noble exceptions. One Bro. Baker, who most of the time built fires and lighted up the house, was a deacon in that church. He set a good example of christian liberty worthy of imitation. Sr. Palmer of the M. E. church, who was teaching school in the next district, went to the Lord in prayer as an evidence of her acceptance with God, that the neighborhood of her school might be blessed. She told me she did not ask that they might be Methodists, or any other sect, but blessed of the Lord. Ten were of the number from that district. Such work the Lord will bless, and put them in a large place. They engaged me to preach to them a part of the time the coming year. Brn., pray for us in the West.'

Charles City, Iowa.

Sister M. Walker writes:—Having witnessed the power of God in saving sinners, under the labors of Brn. John G. Hook and M. W. Lutz of Philadelphia, in Phœnix Hall, Concord, N. H., I thought that the saints scattered abroad would rejoice to hear the glad story. The meeting commenced on the 17th inst., and has gradually increased in interest until the present. Sectarian walls are broken down; ministers and members of the various sects unite with them to save the perishing. The hall, with seating capacity for fifteen hundred, is crowded nightly, while the morning and afternoon meetings are well attended. These, especially the morning prayer-meetings, are seasons of refreshing from the Lord. Sinners arise for prayers in every meeting. Thursday morning at least twenty came forward, and on Friday nearly as many more. Many have found peace in Jesus. Deep solemnity pervades the audience while in view of a rapidly approaching judgment they are exhorted to seek Jesus while he may be found. Thursday evening Bro. Lutz gave a lecture on 'Temperance,' illustrating it from his own experience, and pointed the deeply interested and weeping audience to the antidote that saved him from a drunkard's grave—Jesus Christ, the only one able to take a man from the miry pit, in a two-fold sense, and place his feet on a rock, and establish his goings. It had an effect on the audience never felt under an ordinary temperance lecture. The meeting still continues, and will probably hold over Wednesday next, the 27th."

HELP A POOR WIDOW.

I understand Sister Herron is left a widow, with poor health, and no money or husband to help her support her children. While Bro. Herron edited the *Young Pilgrim*, they got a good, plain living; but he sleeps, and his widow is needy. Who will help, without a long article? I know some will right off. Hiram Munger.

Mrs. Herron's Needs.

Bro. Munger has handed me the above note in regard to Sr. Herron, and from some things that have been said to me, and to others, I have thought that perhaps a few words additional might be of value.

Few are aware of her actual condition. She is not only an invalid, but has been confined to her bed for *seven years*, is unable to sit up a moment, and at the present time has not been lifted from her bed for nine weeks. Her life has been one of constant pain, since her earliest recollection, aggravated and intensified by poverty, hardship, and care. Her disease is an aggravated form of spinal disease, and a great part of the time she suffers the most intense pain.

As a result of all this, she is not only utterly unable to do anything for her own support, but absolutely needs care and attention from others,—more than her daughters in their youth and inexperience can possibly give. Her case, though very doubtful, is not hopeless. But her physician demands for her, as a necessary condition, proper care, quiet, and freedom from all anxiety. This she has not had since her husband's death, owing largely to *lack of means*. If these conditions can be secured, it is hoped she may obtain a better degree of health; otherwise, there is little hope, but almost a certainty that she will continue to fail.

She has no means of support, and no prospect of any, except as christian friends remember her. During the past she has been terribly straitened;—at one time there were ten days during which she had only fifteen cents in the house, and rent $3.00 per week. And as the months go by, the certainty of expense, and the uncertainty of means, make a combination very unfavorable for her chances of recovery.

Some have thought that the destitute condition in which the family is left, is largely the result of improvidence on the part of Bro. Herron. The *facts* show very clearly the *cause*. Since their marriage, nineteen years ago, he has had a constant succession of reverses and failures. Four years on a farm in Wisconsin brought nothing but disaster; the fifth year, *after he left his farm*, was one of unwonted plenty. Since then, it has been constant change and disappointment in business. I have heard from his own lips, years ago, a part of the story of his weary pilgrimage; how he had repeatedly been obliged to break up housekeeping, and wander through the streets in search of work,—how more than once he asked of strangers a meal of food, with no money to pay, and only the hope of paying when he could find work. And since the time when we worked together in the *Crisis* Office, he has seen days just as dark. For *six months*, or more *at one time*, since he left the Office, he had nothing to live on except his salary as Editor of the *Young Pilgrim*—$20 per month—and his rent and car fare amounted to $19. During all this time he ran heavily in debt for hired help, medicine for his sick wife, and all the necessaries and comforts of life.

And this brings me to another point. A good friend, to whom I spoke of this case, though I received assurance of a willingness to assist, to my surprise made mention of a report that Bro. H. had left the Adventists and gone among the Orthodox. To any who may feel thus I give these facts. After having been out of employ two-thirds of the time after leaving the Office, and losing by fraud some hundreds of dollars of what he did earn, he got a chance to work in the office of the *Congregationalist*, and of course accepted it. After a year's trial, part on commission, part on salary, just as he had settled up all the debts of the past, and the place had become a *permanent* one, he died, after a sickness of ten weeks. Is there much chance there for laying by money for a rainy day? But his interest in the "cause" never flagged. I know, and there are many who can bear witness to this, that he had a constant, lively interest in Christ's coming and reign; and though his ways were quiet, and his words few, he has done his work.

And now, in the name of the Master, I call upon those who can, to take hold and help raise funds sufficient to give this afflicted family a chance for one year, at least, to use the means which are necessary for the recovery of health. Our brother has done his work, and his family are left to the mercy of the world, and no family friends who are able to provide for them. Will you respond?

I have started a monthly subscription list, as an easier and quicker method than any other. Many who could pay fifty cents a month, cannot pay $6.00 at once. And it is hoped that names enough may be secured at once to obtain the result desired. If not willing to pay monthly, send what you feel able, and help the matter along thus. I have printed a circular and subscription list, which I will send to any one who desires, stating what is needed and desired. And to start the matter, myself and family agree to pay $1.60 per month, and more if needed, and make no charge for the trouble and expense involved. Who will help to feed and clothe the Lord Jesus in the person of his little ones?

Names, or money, or both, may be sent to Mrs. Mary I. Herron, East Somerville, Mass., or to George T. Adams, *Crisis* Office, Boston; and letters requesting further information, or for any purpose, may be addressed to me as below. Your brother in Christ,

Maplewood, Mass. E. P. Woodward.

Married.

GREENE—GRIFFEN. In Exeter, R. I., March 14th, 1872, by Eld. Wm. H. H. Arnold, Mr. Nathaniel R. Greene, of Exeter, R. I., and Miss Mary A Griffen, of Richmond, R. I.

FISH—PIKE. March 16th, by Eld. Z. D. Baird, Amasa B. Fish, of Readsboro, Vt., and Emeline Pike, of the same place.

Obituaries.

Wellcome. Died in Shelbyville, Minn., Feb. 8th, my father, Timothy Wellcome, aged eighty-two years.

He was a native of Maine, and for many years a strong advocate of Universalism, and a ready supporter of all the publications of that sect in former years. The christian profession and prayers and church ordinances were very offensive to him. His children, six in number, were all converted; this afflicted him, but God made use of it for his good, and their prayers and influence constantly tended to awaken his heart. In later years infirmities of age led him to re-examination, and to give up Universalism, to attend prayer and other meetings, until he loved the association of christians and their worship, and during the last four years gave evidence of a radical change of heart. In his last illness he prayed for help to endure his great distress with patience, and finally fell asleep in peace and in hope. This is the first death that has occurred in his family in over fifty years, leaving our mother and six children to mourn their loss. But we all look for Jesus to come soon to give eternal life to his saints. I. C. Wellcome.

Allen. Died at Melvin Village, N. H., March 10th, 1872, Mrs. Lucy Allen, widow of Eld. Robert Allen, in the seventy-ninth year of her age.

Our dear mother gave her heart to the Savior when quite young, and for many years patiently endured the trials and hardships which none but a minister's wife can know. During her widowhood of about twenty-five years, she has lived with the writer's family. God bless ministers' wives. We sorrow, but not without hope. Words of comfort and cheer were spoken on the occasion by Bro. C. H. Shattuck. T. W. Piper.

Marden. Died at Rye, N. H., March 6th, Eva A., daughter of David and Eunice A. Marden, aged seventeen years and seven months.

Eva professed faith in Christ and was baptized some two years since, and has lived a consistent christian, and died in hope of a better resurrection. She sleeps in Jesus. Words of hope and comfort were spoken at the funeral by the writer, from Ps. 16: 9. J. W. White.

Brown. Died, Feb. 24th, 1872, Eva Brown, aged eighteen years.

The funeral obsequies were attended on Sunday, the 25th. Words of comfort were spoken to the mourning friends, and a large gathering of neighbors who sympathized with the bereaved family, from 1 Thess. 4: 18. P. W. Hough.

Wendell. Died in Portsmouth, N. H., March 5th, Olive, wife of Bro. John Wendell, aged sixty-eight years.

It was after many months of patient suffering from dropsy Sr. W. fell on sleep, and was gathered to her fathers. The Christian's hope sustained her, and "we sorrow not even as others."

"She doth sleep, but not forever."

E. Owen.

Bonney. Died in Hartford, Me., March 3d, 1872, Lizzie Ellen, daughter of Daniel B. and Sarah E. Bonney, aged sixteen months.

Summary of News.

FOREIGN.

Cable News.

GREAT BRITAIN.

MIDNIGHT DARKNESS IN LONDON.

London, March 21. A driving snow storm, the first in fourteen months, has prevailed here all the morning. The city is enveloped in a dense fog, and at this hour (1.30 p. m.) the day is as dark as midnight.

GERMANY.

DUSSELDORF ART GALLERY DESTROYED.

Dusseldorf, March 20. A conflagration attended with the most disastrous results occurred last night. The Town Council Hall and world-famed Academy of Art were burned, and a large number of the most valuable paintings in the latter building were destroyed.

CATHOLIC CONFERENCE.

Berlin, March 24. A conference of the Roman Catholic Bishops of Germany will be held during April, for the purpose of establishing common attitude towards the Government.

FRANCE.

THE ROMAN CATHOLIC QUESTION BEFORE THE ASSEMBLY.

Versailles, March 22. The galleries of the Assembly were crowded with spectators this afternoon in expectation of a debate on the Catholic petitions, which had been postponed until to-day.

Dupanloup, Bishop of Orleans, rose to open the discussion, but yielded the tribune to Thiers, who proceeded to address the Chamber. His speech was a plea for further postponement of the debate. He deprecated the discussion, which he declared could not by any possibility serve the interests of the Holy See.

He assured the Deputies that the policy of the Government on the Roman question, as announced last year, was unchanged. The independence of the Holy See was dear to France, who had always defended and would continue to defend it. But any discussion now of petitions before the Chamber would seriously embarrass the Government, while it would not benefit the Holy Father.

Dupanloup said he would not insist on speaking after the appeal made by the President. Easily reconciling the feelings of the Bishop with the feelings of a Frenchman, he comprehended the respect due to the misfortunes of France. The policy which had proved fatal to France had also been fatal to the See of Rome.

ITALY.

DEFENSIVE ALLIANCE BETWEEN ITALY AND GERMANY.

Rome, March 20. It is rumored that Herr Von Arnim, who recently arrived here from Berlin, is the bearer of a proposition for a treaty of defensive alliance between Italy and Germany, whereby the possession of Lorraine and Alsace is guaranteed to Germany and Rome to Italy, and both parties are to unite their armies in case of war.

SPAIN.

Madrid, March 24. There having been much said of late respecting the intended abdication of the Spanish throne, by Amadeus, his Majesty has seen fit to express his views upon the subject. He declares he will never abdicate the throne so long as he has the confidence and support of his subjects, but will to the last extremity energetically and zealously defend the Spanish crown against any and all attempts upon its integrity and honor.

March 25. It is reported that the frigates Genoa and Arapites, now in the West Indies, have been ordered to Venezuela to demand satisfaction for an insult offered the Spanish Consul.

It is apprehended that the Internationals will attempt to interfere with the elections in Catalonia.

DOMESTIC.

THE INTERNATIONALS.

New York, March 25. A meeting of the Internationals was held in Prince street yesterday. A letter from Switzerland was read, stating that two hundred and fifty-seven glass blowers had been discharged at Monthez because they were members of the Internationals. Letters from Italy, France and England stated that aid would be sent to their brethren in Switzerland. It is also stated that the employers throughout Switzerland have formed a league, agreeing not to employ any Internationals. A member of this city stated that he was discharged last Wednesday because he took a prominent part in the International banquet here last Monday night, and that the men over whom he was foreman in a lithographic establishment had quit work because of his discharge.

A letter was received from printers of Toronto, Canada, asking the privilege of becoming members of the Internationals, and requesting aid in the forthcoming strike.

Remarkable Revival in Kansas.—We made mention some weeks ago of the extraordinary religous movement in Leavenworth, Kansas, the interest being so deep and general that the churches were thronged, and more than five hundred conversions had occurred. At Lawrence a work equally wide-spread and radical is in progress. A complete change is said to have come over the city; and all classes have been reached. The saloon keepers complain that they have lost fifty per cent. of their custom since the meetings began. Two "dramatic associations" were broken up by the conversion of some of their members, and a general falling off of patronage. Skeptics and infidels, gamblers and counterfeiters are numbered among the converts. A very large number of young men are also included among them. The different churches in the city have cordially cooperated in the work, discarding all minor differences of opinion. It has been decided to hold a special meeting simultaneously in all the churches to receive applications for membership, and efforts to persuade the converts to join any particular church will be carefully avoided. The work is still in progress, and crowded union prayer meetings are held, morning and evening. Over seven hundred persons have signed a covenant expressive of a hope in Christ, and pledging a life service to him. Mr. Hammond, under whose management the meetings at Leavenworth and Lawrence have been held, is now at Topeka.—*Journal.*

Action of the International Society.—The International Society has, according to the Eastern *Budget*, determined to put every difficulty in the way of the promoters of the International Exhibition which is to be opened at Vienna next year. They regard this undertaking, like others of a similar kind, as only bringing advantage to the capitalist, while the workman, who is the real producer of the goods exhibited, only has to pay higher prices for the necessaries of life owing to the influx of visitors attracted by the exhibition, and does not gain any advantage at all. As a first step against the exhibition, the Geneva section of the International is collecting funds for a simultaneous strike of the workmen of all nations, who during the time would be maintained out of the sums so collected.

Snow Blockade.—The expensive and very trying snow blockade experienced on the western plains by the Pacific Railway has been duplicated in the northeast. I seems that in northern Maine the "oldest inhabitant" has been once more astonished, and all precedent exceeded. The European and North American Railroad Company has been unable to make the through trip for some ten days, to the great annoyance and distress of their passengers. The Woodstock and St. Stephens portion of the road has been closed for a fortnight. It is now being relieved.

CENTRAL AMERICA.

THE MARCH OF CIVILIZATION.

New York, March 25. The Pact of the Central American Union, composed of the States of Costa Rica, Honduras, Guatemala and Salvador, signed on the 17th of Feb., contains an engagement to preserve in tact the autonomy and integrity of the Central American territory; provides that other than a republican form of government never be established; that disputes between members be settled by the mediation of others; that rebellion in either country is treason against all; that the duration of the presidential term in all the Republics be uniform without immediate re-election; that no one can be a slave within the Central American territory, and a Central American can becoming the owner of slaves in another country loses his nationality and protection of the laws; that citizens of either Republic acquire the rights of citizenship in all others by a mere expression of his wish before any Government authority, and that the right of asylum is recognized for emigrants or practical exiles from any part of the world. The construction of telegraphs and national highways, the establishment of mail steamers and the excavation of an inter-oceanic canal through Nicaragua, and the National Congress, which meets May 17th at La Union, in Salvador, are provided for, and the death penalty for political crimes is abolished.

The Ex-Emperor Napoleon.—According to the Paris correspondent of the London *Telegraph*, Bonapartist journalists who recently visited the ex-Emperor at Chiselhurst profess to have been much struck by his physical and mental vigor. He expounded to them a fully elaborated programme, embracing compulsory instruction and obligatory military service; income tax to be levied on the bourgeoise, whom he regarded as the authors of his downfall. He emphatically said that in the event of his restoration he would return to his old policy.

In Brief.

—— Canada is enjoying a winter of extraordinary severity. There has been four months of continuous frost and snow, and a great scarcity of water is the result.——The largest rope in the world has been completed in Birmingham. It is about six miles long, five and a quarter inches in circumference, and weighs over sixty tons.——Eighty-nine thousand rations were issued last week, many to laborers who went to Chicago to secure work. The weekly expenditure is $140,000, and $600,000 are left in the hands of the Aid Society, which will only last till May, if the cold weather continues.——The present month has thus far been the coldest March in Boston for many years.——Some idea of the huge proportions of the Coliseum can be obtained by seeing the arch as it lies on the ground, its semi-circle sweeping over an area of upwards of 50,000 square feet.——The Rev. Peter Cartwright has recovered from his recent illness, and it is thought will be be able to preach again.——The President has signed an act granting pre-emption rights to settlers in California.——Nearly sixteen thousand children attend the primary schools of this city at present.——The Japanese embassy will be in Washington about one month longer, and then they will go to England——It is just one hundred and seventy years since the first daily paper in England started. This was the Daily *Courant*, begun in February, 1702. It was edited by a lady.——Seven thousand women belong to the German Internationale.——A tree which was cut down recently in Kansas contained two bushels of bees and three hundred pounds of beautiful honey.——Animal magnetism is no new discovery, but was practised with not a little eclat at Vienna about 1774, and was wonderfully successful in France and England for a considerable period about the year 1788.——The Hunter's Point Bible war has been renewed.——The Eastern snow blockade is being broken.——The ladies of the Quincy, Ill., Methodist church have inaugurated a work of practical christianity by dividing the city into fifteen districts, and appointing a committee over each, whose duty it is to visit all the sick and distressed, and minister to their wants.——The English revisers of the New Testament are said to have reached the second chapter of Luke.——Sir Charles Dilke, the English Republican leader, is represented to be a very quiet, courteous, and unpretending young man, twenty-eight years of age.——The University of Cambridge, England, has made a donation to Chicago of the valuable series of books published by the Pitt press, or University printing office.——The population of Great Britain is placed at 31,000,000.——The Jews have been permitted to erect a synagogue in the city of St. Petersburg, which is a token of religious freedom in Russia, almost as significant of progress as the freedom of her serfs.——The Emperor of Russia is imperative that Russians shall be taught in the Polish schools. A ukase was sometime since promulgated to this effect, and it is now reiterated with emphasis.——A well informed correspondent at Salt Lake City says the seeming acquiescence of the Mormons in the obliteration of polygamy, in order to secure admission into the Union as a State, is a subterfuge. He says in their frantic and over-zealous haste to free themselves from the hated bonds of Federal rule, the Mormon leaders would willingly make any concessions and give any promises. But they would never be observed, even outwardly and formally, far less in their spirit and intent.

Notices.

The Annual Meeting of the Mass. Second Advent Conference for the choice of officers, will commence in Chelsea, Mass., at the Second Advent Chapel on Heard Street, Tuesday evening, April 2nd, continuing day and evening, and over the following Sunday. The church of Christ worshiping at the Advent Chapel send greeting, and invite their brethren far and near to come up to this meeting and enjoy the freedom of the gospel in praying, singing, preaching, and exhorting one another, and so much the more as you see the day approaching. Let all the Advent churches in the State be represented at this meeting.

C. E. Barnes, *Secretary.*

We purpose this Conference to take the place of conferences occasionally held in Boston, which have been so profitable and successful in bringing together the lovers of the Savior's return from all parts of the country. We do not intend the business shall interfere more than possible with the time and spirit of worship. We earnestly invite all to come to this feast. We shall do our best to take care of and make you comfortable.

J. Couch.

Friends going from Boston to the above meeting, can take the steam cars at the Eastern depot on Causeway Street. Trains leave at 7.50, 8.25, 9.16, 10.30, 11, 11.25, a. m. At 12.58, 3.03, 4.54, 5.28, 6.42, 8.14, p. m. Cars stop near the Chapel. Those taking the horse cars, which leave Scollay's Square every fifteen minutes, will take the "Washington Avenue" cars, and stop at Heard Street, Chelsea.

The "Banner" and the "Crisis."

We will send the *Banner* six months free to new subscribers to the *Crisis*, and to old subscribers mentioning this offer when remitting for 1872; but we make one condition; viz., that before the close of the six months, they must either notify us to discontinue, or remit for the future as soon as convenient.

We expect hereafter to present a large, fine engraving in every number of the *Bible Banner*, illustrating and adding interest to Bible truth, making the offer of "One Year Free" very acceptable to many ministers of the gospel, whose attention would not otherwise be arrested. The series of engravings has already begun to appear. Send ten cents for three sample numbers. Address H. A. King, 14 Murray Street, New York. The *World's Crisis* and the *Bible Banner* one year, with free book, for $2.75, or without book, for $2.50. Address Geo. T. Adams, 160 Hanover Street, Boston, Mass.

The "Bible Banner" Free.

We desire to call the attention of the readers of the *Crisis* to our offer in the *Bible Banner*, to send it *One Year Free* to ministers of the gospel of any denomination, who send us their address, or otherwise signify their desire to receive it. We ask the readers of the *Crisis* to aid us in getting this offer before such ministers as they know to be devoted men of God, and who would be likely to accept the offer, and be benefitted thereby. Do not urgently press any one to accept, for we have not the means to send the paper free to a great many; but we trust the Lord will provide enough to send it where it *should* go, to prepare the way for weekly papers, and stir up the watchmen to sound the alarm to a guilty world. A copy of the *Banner* from one with whom the minister is acquainted, is worth a dozen copies sent from the office of publication.

To the Brethren.

I am engaged in preparing a work designed especially for the ministry, on the importance and necessity of preaching the second coming of Christ as an event nigh at hand. My object is, in cooperation with the brethren, to have a copy placed in the hands of every minister in the United States. All can see the importance of such an enterprise. If one out of five hundred could be induced to give the trumpet a certain sound, it would pay for the labor and outlay. Of course it will not be expected that those for whom the work is designed will purchase it; this will be the work of our brethren all over the country, to see that a copy is placed in the hands of every preacher of the gospel. We propose, then, to request pledges and subscriptions from the brethren in order to secure its publication; the amount subscribed to be repaid in books, if required. The nature of the work may be gleaned from the following outlines:—

The Christian Minister a Watchman—The Duties of a Watchman—A Christian Watchman—Watchman, What of the Night?—Time of the End—Signs of the Times—Fulfillment of Prophecy—Prophecy in relation to the first Advent—Prophecy in relation to the second Advent—Signs of the second Advent—Celestial, Terrestial, Moral, National—The Papacy—Spiritualism—Time—Tarrying Time,—etc., etc., etc.

I would also state that the work will be useful to all for a reference, as it will be largely interspersed with Scripture quotations. Any who may feel disposed to aid in this enterprise may address Brn. Grant, or Adams, *Crisis* Office, Bro. Himes, *Times* Office, Chicago, Ills., or myself, at Arena, Iowa Co., Wis. Geo. Thomson.

The second quarterly session of the Hoosick Valley Conference will be held at Sandy Hill, N. Y., commencing April 18th, 1872, and hold over the following Sabbath. Let there be a general rally of the friends of Jesus and his kingdom in all this region of country to this feast. Make this meeting a subject of earnest prayer, that God may greatly bless this gathering of his people. And first, consecrate thyself to God—have all upon the altar before you come; and then come filled with the Spirit, prepared to work for God. Come to admonish the saint and warn the sinner. Come in the name of our soon coming King to make one more charge upon the enemy's host previous to its being announced from the eternal throne, "It is done." Provisions will be made for all who come. A. W. Sibley, President.

A. P. Bump, Secretary.

The Third Quarterly Session of the New Hampshire State Conference will be held at Goffstown, commencing Thursday evening, March 28th, to hold over Sunday, March 31st. As this is a new place, and as some business of importance is to come before the conference, it is hoped our preaching brethren will make an effort to be present. An invitation is extended to all.

T. W. Piper.
J. G. Smith.
C. H. Fletcher.

The Advent Christian Conference of Eastern Maine and New Brunswick, will convene with the church in Milltown, Me., March 28th, 1872, and continue over the next Lord's day. Come praying, and unite for the salvation of sinners. Brn. A. Ross, J. M. Tozier, and others, are expected to be present to preach the word.

M. W. Corliss.

Having been divinely blessed in preaching the blessed gospel of Christ in different places, I feel desirous of occupying my time more fully in this heavenly calling, and so would notify any who would be willing to assist me in appointments, to address me by letter, or otherwise. Wm. Hobbs, *Cambridgeport, Mass.*

Eld. John Couch is pastor of the Second Advent Church in Chelsea, Mass., and all communications relative to supplying the desk must be directed to him hereafter.

The Second Quarterly Meeting of the A. C. Church in Honeoye, Ontario Co., N. Y., will commence April 6th, and continue over Sunday. The brethren and sisters in adjoining towns are cordially invited to attend. H. H. Brown.

O. B. Brown.

Ohio Conference.—The A. C. Church of Ohio will hold its semi-annual conference at Fairfield, Huron Co., Ohio, commencing Thursday, April 18th, continuing over Sunday. We cordially invite *all* the churches and organizations of the State to send delegates to this meeting. We hope all that love the appearing of Jesus will feel interested, and be present. We do not wish to divide, but to become all the more united. Conveyance from Greenwich Station on the C. C. C. and I. R. R. will be in attendance. H. F. Jefferson, Sec.

A Voice from R. I.—The second quarterly session of the R. I. and Eastern Conn. Conference of Reformers will be held at Wyoming, R. I., commencing Wednesday, April 3d, at two o'clock p. m., and continue over Friday. It is earnestly hoped that all preachers and delegates who can, will come, and that every church failing to send delegates will not fail to send letters. Come! N. A. Angell, Clerk.

Acknowledgment.—Not having been able for several weeks to notice the good gifts from the kind brothers and sisters, with many thanks I acknowledge the following:—S. G. Low, $2; "A Sister," $1; Jerusha Knight, $1; "A Friend," $5; Isaac Small, $1; Emily L. Marsh, $1; Mrs. T. F. Sargent, $2. Mary I. Herron.

Preaching brethren wishing to preach in Rochester Village, will please correspond with Edwin B. Wells before sending their appointments to the *Crisis*.

Appointments.

☞ *We would say to our preaching brethren that it is necessary we should receive their appointments as early as* TUESDAY MORNING, *as our paper goes to press about noon; otherwise they will not be inserted till the week following.*

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel.

I. B. Potter.... Sunday, April 7th
J. B. Cook.... Sunday, April 14th

Boston (Branch Chapel) 1735 Washington Street (Corner of Madison Street.)

Love Feast at 10 a. m. Preaching at 11 and 2½ p. m. Rec., 7. Prayer meeting Tuesday and Thursday evenings.

Sunday, March 31st, and onward from week to week, as the Lord may direct. Meetings on Tuesday, Wednesday, Thursday, and Friday evenings of each week. John G. Hook, and Others.

J. T. Jordan.... Sunday, March 31st

Christian Temperance Meeting Monday evenings.

Charlestown (*Hall No. 70 Main Street.*)

Prayer meetings Tuesdays and Fridays, 7½ o'clock.

Mrs. A. E. Smith.... Sunday, March 31st

Chelsea, Mass. (*Advent Chapel, Heard Street.*)

East Boston, (*Central Hall, 152 Meridian Street.*)

Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock p. m.

C. Goodrich.... Sunday, March 31st

Hyde Park, Mass.

T. M. Preble.... Sabbaths, March 31st and April 7th

Concord, N. H. (Phœnix Hall) three meetings a day this week, and Sunday, March 31st.
John G. Hook.
M. W. Lutz.

New Haven, Ct.... evenings, April 17th, 18th, and 19th, and Sunday, April 21st. J. Couch.

Westerly, R. I.... Sunday, March 31st
H. L. Hastings.

Woodstock Valley, Ct.... Sabbath, March 31st
Will some one meet me at Stafford Springs, three o'clock p. m. train, Saturday, March 30th?
Putnam, Ct.... Sabbath, April 7th
Wilbraham, Mass.... Sabbath, April 14th
Athol, Mass.... Sabbath, April 21st
Fourth Sabbath at liberty. H. Munger.

Athol, Mass.... Sunday, April 14th
Tremont, Mass.... Sunday, April 21st
J. S. White.

Strafford, N. H. (Roberts' school-house) Sun., March 31st.
Farmington Village, N. H.... Sunday, April 14th
Wm. Bodge.

Raccoonboro, N. H.... Sabbath, March 31st
New Durham (second division).... Sunday, April 7th
Water Village, N. H.... Sunday, April 21st
Chas. Colman.

Clinton, Mass.... Sunday, March 31st
Geo. W. Sederquest.

Stowe, Mass.... Saturday evening, March 30th and over Sunday, March 31st.
Littleton, Mass.... Monday evening, April 1st
Rye, N. H.... Sunday, April 21st
Enoch Morrill.

Concord, N. H. (Snaptown).... Sabbath, April 14th
Kennebunk Depot, Me.... Sabbath, April 21st
O. W. Kimball.

Bath, Me.... Sunday, March 31st
H. S. Mitchell.

Wakefield, Mass.... Sunday, April 21st
Joseph W. White.

Keene, N. H.... Sunday, April 7th
D. M. Leavitt.

North Sharon (school-house).... Sunday, March 31st
T. N. Sherman.

Nashua, N. H.... Sunday, March 31st
Wakefield, Mass.... Sunday, April 7th
Suncook, N. H.... Sunday, April 21st
If these conflict, write me. Caleb Richardson.

Manchester, N. H., Sunday, April 7th, and through the week. *Subject*—Evidences for the coming of the Lord in 1873. N. H. Barbour.

Danbury, N. H. (school-house district, No. 6) Sabbath, April 7th. F. Ransom.

Lewiston, Me.... Sunday, April 7th
I. C. Wellcome.

Providence, R. I. (Lester Hall).... Sunday, March 31st
Cambridgeport, Mass.... Sunday, April 7th
L. T. Cunningham.

Marblehead, Mass.... Sunday, March 31st
C. E. Barnes.

Warehousepoint, Ct.... Sunday, March 31st
Cambridgeport, Mass.... Sunday, April 21st
H. Pratt.

Newark, N. J.... Sunday, March 31st
Hornellsville, N. Y.... Sunday, April 7th
South Byron, N. Y. (M. E. Church) Sunday, April 14th
A. A. Phelps.

Lake Village, N. H.... Sabbath, March 31st
Campton, N. H. (Bump school-house) Sab., April 7th
Warren Village, N. H.... Sabbath, April 21st
G. H. Wallace.

Wilbraham, Mass.... Sunday, March 31st
P. S. Butler.

Bangor, Me.... Sunday, April 7th
Israel Damman.

Rocky Brook, R. I.... Sunday, March 31st
Wm. Stuart.

Holden, Mass.... Sunday, March 31st
New Haven, Ct.... Sunday, April 7th
Albany.... Sunday, April 14th
Springfield, Mass.... Sunday, April 21st
Wm. N. Pile.

Bridgeport, Ct.... Sunday, April 7th
Mrs. M. L. Durand.

New Haven, Ct.... Sunday, March 31st
W. S. Campbell.

Lynn, Mass.... Sunday, March 31st
W. M. Harmon.

Camp's Mills.... Sunday, March 31st
G. L. White.

Farmington, N. H.... Sunday, March 31st
C. R. Parsons.

North Somers, Ct.... Sunday, March 31st
I. B. Potter.

Hartford, Ct. (Talcott & Post's Hall) Sundays, March 31st and April 7th. S. S. Brewer.

Campton, N. H. (Bump school-house) Sun., March 31st
Laconia, N. H.... Saturday evening, April 6th and over Sunday.
Hebron, N. H. (McClure school-house) Saturday evening, April 13th, and over Sunday.
North Haverhill, N. H.... Saturday evening, April 20th and over Sunday.
West Groton, Vt.... Saturday evening, April 27th and over Sunday. John H. Evans.

North Somers, Ct.... Sunday, March 31st
H. E. Ladd.

Farmington, N. H.... Sunday, April 7th
T. L. Churchill.

Northfield, Mass.... Sunday, April 7th
Southington, Ct., evenings, Apr. 9th, 10th, 11th and 12th
Collinsville, Ct.... Sunday, April 14th
Bristol, Ct.... evenings, April 15th and 16th
Yalesville, Ct.... Sunday, April 21st, and evening, April 22nd.
West Haven, Ct.... evenings, April 23d and 24th
Evenings, April 25th and 26th, where Bro. Richard Phelps may arrange.
Warehousepoint, Ct.... Sunday, April 28th
Z. D. Baird.

Lewiston, Me.... Sabbath, March 31st
E. M. Haggett.

Natick, Mass.... Sunday, March 31st
Providence, R. I.... Sundays, April 7th and 14th
Hyde Park, Mass.... Sunday, April 21st
A. Simpson.

Freedom, N. H. (Chapel).... Sunday, March 31st
Suncook, N. H. (Bartlett Hall).... Sunday, April 7th
Warren Summit, N. H.... Sunday, April 14th
North Haverhill, N. H.... Sundays, April 21st and 28th
J. W. Bridge.

Prospect.... Sunday, March 31st
Will Bro. Chandler meet me at the station, one o'clock train, March 30th? S. Woodruff.

Vernon, Vt.... Sunday, April 7th
S. Cook.

Cantoocookville, N. H., Saturday evening, March 30th and over the Sabbath. Simeon Roby.

Seabrook.... Sunday, March 31st
Salisbury.... evenings, April 1st and 2d
G. F. Haines.

Springfield, (Kempton school-house) Sab., March 24th
East Enfield.... Saturday evening, March 30th and over the Sabbath. F. S. Ransom.
J. B. S. Pillsbury.

Bristol, Ct.... Sunday, March 31st
Southington, Ct.... evening, April 2d
Pleasant Valley, Ct.... evening, April 3d
New Britain, Ct.... evening, April 4th
Warehousepoint, Ct.... evening, April 5th
Chicopee Falls, Mass.... evening, April 9th
Westfield.... evening, April 10th
West Farms.... evening, April 11th
Middle Farms.... evening, April 12th
Montgomery, Mass.... Sunday, April 14th
Wilbraham.... evening, April 16th
Three Rivers.... evening, April 17th
Thorndike.... evening, April 18th
Brimfield.... evening, April 19th
E. Owen.

North Rutland, Mass.... Sunday, March 31st
Conference at Chelsea April 2nd. Geo. A. Streeter.

Northville, Newport.... Sunday, April 7th and with Bro. Cotton April 21st. H. T. Deming.

Putnam, Ct.... Sunday, March 31st
A. Duryee.

Caswell Borough, P. Q.... Sunday, March 31st
Barford, P. Q. (Crocker school-house) Sunday, April 7th.
Caswell Borough, P. Q., Wednesday evening, April 10th, and Sunday, the 14th. F. M. Drake.

Rye, N. H.... Sunday, March 31st
Wm. C. Stewart.

North Haverhill, N. H.... Sunday, March 31st
Geo. E. Brown.

Hinsdale, N. H. (at Frank Streeter's house) Sunday, March 31st. Will Bro. Thomas meet me at the Hinsdale depot March 29th, the first up train from Northfield?
Keene, N. H.... Sunday, April 7th
East Acworth, N. H.... Sunday, April 14th
Northville, in the town of Newport, N. H., Sunday, April 21st. E. Cotton.
If these conflict, write me immediately at Fairhaven, Mass. E. C.

Woodbridge, Ct. (as Richard Phelps shall arrange) Wednesday evening, March 27th.
Collinsville, Ct.... Sunday, March 31st
Cheshire Street.... Thursday and Friday evenings, April 4th and 5th.
New Milford, Ct.... Sunday, April 7th and onward five evenings.
West Troy, N. Y.... Saturday evening, April 13th, also Sunday, and three following evenings.
H. K. Flagg.

Brockport, Monroe Co., N. Y.... Sunday, March 31st
Buffalo, N. Y.... Sunday, April 7th
John T. Ongley.

Anthony Village.... Sunday, April 7th
Wm. Stuart.

Waterbury, Ct.... Sunday, March 31st
S. C. Hancock.

Keene, N. H.... Sunday, March 31st
B. Woodside.

Chicopee Falls, Mass.... Sunday, March 31st
Z. Ford.

Newcastle, N. H.... Sunday, March 31st
South Rochester, N. H. (Chapel).... Sunday, April 7th
J. L. Chute.

Hollis Centre, Me.... Sunday, March 31st
South Windham, Me. (Union Chapel) Sun., April 7th
Kennebunkport, Me.... Sundays, April 14th and 21st
C. H. Sweet.

Keene, N. H.... Sundays, April 21st and 28th
Richard Mosher.

Mrs. Boynton and myself are engaged to supply at North Carver, Mass., alternately, till the second or third Sunday in April. J. R. Boynton.

Bath, Me.... Sunday, April 7th
South Windham.... Sunday, April 14th
C. Goud.

Southington, Ct.... Sunday, April 7th
Seth Woodruff.

Charlton, Mass.... Sundays, April 7th and 14th
Southbridge.... Thursday evening, April 11th
M. E. Otis.

Worcester, Mass.

J. T. Dixon.... Sunday, March 31st
S. S. Brewer.... Sunday, April 14th
Geo. W. Brown.... Sundays, April 21st and 28th

Springfield, Mass.

J. B. Cook.... Sunday, March 31st
E. Owen.... Sunday, April 7th
J. Couch.... Sunday, April 14th

Lowell, Mass.

M. Batchelor.... Sunday, March 31st
A. Ross.... Sunday, April 7th
C. Goodrich.... Sunday, April 14th
Joseph Harvey.... Sunday, April 21st
A. A. Robinson.... Sunday, April 28th

Lawrence, Mass.

T. L. Churchill.... Sunday, March 31st
M. Batchelor.... Sunday, April 7th
G. H. Wallace.... Sunday, April 14th

Chicopee Falls, Mass.

A. M. Higgins.... Sunday, April 7th
H. Pratt.... Sunday, April 14th

Portsmouth, N. H.

N. Glidden.... Sunday, March 31st
J. T. Dixon.... Sundays, April 7th and 14th
G. W. Brown.... Sunday, April 21st
B. S. Emery.... Sunday, April 28th

Concord, N. H. (Centre Street.)

I. C. Wellcome.... Sabbath, March 31st
W. H. Mitchell.... Sabbaths, April 7th and 14th
A. Ross.... Sabbaths, April 21st and 28th

Concord, N. H. (Bethel.)

Wm. H. Mitchell.... Sunday, March 31st
T. W. Piper.... Sunday, April 7th
O. W. Kimball.... Sunday, April 14th
C. S. Shattuck.... Sunday, April 21st
E. Owen.... Sunday, April 28th

Melvin Village, N. H.

T. W. Piper.... Sunday, March 31st

Great Falls, N. H. (Franklin Hall.)

O. W. Kimball.... Sunday, March 31st
C. S. Shattuck.... Sunday, April 7th
T. L. Churchill.... Sunday, April 14th

Great Falls, N. H. (Advent Hall.)

J. W. White.... Sunday, March 31st

Seabrook, N. H.

S. S. Mooney.... Sunday, March 31st
J. G. Smith.... Sunday, April 7th
T. W. Piper.... Sunday, April 14th
Allen Damon.... Sundays, April 21st and 28th

Manchester, N. H.

C. H. Fletcher.... Sunday, March 31st
D. M. Leavitt.... Sunday, April 14th
S. S. Brewer.... Sundays, April 21st and 28th

Dover, N. H.

D. F. Leavitt and C. S. Emerson.... Sunday, March 31st, and through the intervening week.
Allen Damon.... Sunday, April 14th

South Berwick, Me. (Great Works.)

Geo. W. Brown.... Sunday, March 31st

Portland, Me. (Union Hall.)

C. Goud.... Sabbath, March 31st
E. M. Haggett.... Sabbath, April 7th
A. C. Palmer.... Sabbath, April 14th
W. H. Mitchell.... Sabbaths, April 21st and 28th

Bowdoin, Me. (Dennett school-house.)

A. C. Palmer.... Sunday, March 31st
C. Goud.... Sunday, April 7th
Geo. Weeks.... Sunday, April 14th

Biddeford, Me.

Geo. W. Sederquest.... Sunday, March 31st

South Elliot, Me.

Charles R. Parsons.... Sunday, March 31st

Scitico, Ct.

Bro. Stark.... Sunday, March 31st
A. E. Smith.... Sunday, April 7th
Dr. Higgins.... Sunday, April 14th

Guilford, Ct.

G. L. White.... Sunday, April 7th
S. Woodruff.... Sunday, April 21st

Hartford, Ct. (Bliss Hall.)

Mrs. M. L. Durand.... Sunday, March 31st

Portland, Me. (Union Hall.)

Meetings are now held in Union Hall, on Free Street, entrance nearly opposite the Baptist church. Brethren will please correspond with H. C. Freeman, 62 Green Street. H. C. Freeman, D. F. Scamman, James Berry, Church Committee.

Biddeford, Me. (Advent Chapel, Hill Street, near Pool Street.) Meetings every Sunday, at 10½ a. m., 2½ and 7 p. m. Also, prayer meetings on Wednesdays and Saturdays.

Philadelphia, Pa.

(*Brandywine Street, between 15th and 16th, and between Spring Garden and Green Streets.*)

Meetings every Sunday, at 10½ o'clock a. m. and 7½ evenings. Also Wednesday and Friday evenings.
J. N. Wilfong, Cor. Sec.

Philadelphia, Pa. (*Adv. Chris. Church, corner of Ninth and Spring Garden Streets.*)

Meetings are held every Sabbath at 10½ a. m. and 7½ p. m. Prayer and conference meeting Friday evenings. F. H. Burbank, Pastor.

Providence, R. I., Lester's Hall, corner of Knight and Cranston Streets.

Sunday, Sabbath school at 10 a. m. Preaching at 3 and 7½ o'clock. Prayer meeting Wednesday evenings.
M. R. Prettyplace, Pastor.

☞ Meetings are held at Second Advent Hall, 153 Hollis Street, Halifax, N. S., every Lord's day, at 11 a. m. and 7 p. m. Also prayer meetings Monday and Thursday evenings.

Star of Hope Mission, 229 South 5th Avenue, New York City.

Sunday morning, prayer and conference, six o'clock, Sunday School, two o'clock p. m. Love feast, four o'clock p. m. Preaching, seven o'clock p. m.
Monday, (class meeting), seven o'clock p. m.
Wednesday, (preaching), seven o'clock p. m.
Friday, (prayer and conference), seven o'clock p. m.
Come one, come all. A. E. Smith, Principal.

☞ My address hereafter will be 229 South 5th Avenue. All letters and packages designed for the "Mission" must be sent to the same address, omitting "Star of Hope Mission," *especially* on letters containing money. Anna E. Smith.

☞ There will be meetings at Suncook, N. H. (Bartlett Hall) every Sabbath, at 10½ a. m. and 1½ and 6 p. m.

GOD'S SPECIAL GIFT;

MORTAL OR IMMORTAL SINNERS,—WHICH?

BY I. C. WELLCOME.

Giving all the plain Bible testimony on Immortality. A sketch of history of views of heathen philosophers, the Jewish nation, the Pharisees, the early fathers, Origen, the Papacy, Luther, Tyndale, and many others of the most studious Bible scholars. Of much value for constant reference. 38pp. By mail, $2.00 per one hundred; 35 cts. per dozen.

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☞ ELD. WM. SWEET'S P. O. address is Elbin, Brown Co., Minn.

☞ WM. BODGE'S P. O. address is Barnstead Center, N. H.

☞ GEO. A. COLE'S P. O. address until further notice will be Baldwinsville, Mass.

Articles Received.—B Taylor, J L Chute, H D Sharp, M Walker, J E Clark, G A Streeter, J B Paine, J L Buringer, W E Brown, C Mendenhall, W Sweet, P S W Deyo, J N Shattuck, L Bootell, P B Morgan, W Hobbs, L B Weaver, L D F Armstrong, W K Everson, I C Wellcome, M I Herron, R Andrews, E Owen, I Morgan, E E Boyden, M C Allen, W Sheldon, A Lloyd, T W Piper, L F Cole.

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"I AM THE LORD'S."

S. M. H.

I am learning of the Master;
I give myself to him,
That he may dwell within me,
And cleanse me from all sin.
I know I am unworthy,
But Jesus died for all;
I'm weak, but he is mighty,
He will not let me fall.

I'm trusting in the Master,
And learning every day
To cast on him my burdens,
To him commit my way;
I trust his gracious promise,
I know he cares for me,
And while his hand I'm clasping,
No evil shall I see.

I'm looking to the Master,
And resting in his love;
Peace in my heart is ruling,
His blessing from above.
Though many times I've grieved him,
He freely all forgave;
I'll trust him for the future
From sin and death to save.

I'm waiting for the Master,
To come to earth again,
To come and reign in glory,
And banish tears and pain;
The hope of His appearing
Is very dear to me;
My heart is filled with longing
That glorious day to see.

I'll witness for the Master,
And tell what he has done;
I'll praise him for his goodness,
His mercies to me shown.
I'll tell the wondrous story
Of Jesus' love and power,
My only boast and glory—
"I'm his forevermore."

East Boston, Mass.

HOLINESS.

G. H. MERRILL.

Much has been written upon holiness, sanctification, rest of faith, higher life, christian perfection, etc., etc. I have selected holiness as a caption to write under, and I hope with Divine assistance to be able to write the truth, and nothing but the truth. If what I write should be the means of helping any out into the liberty and to a higher life in Christ, I shall have accomplished the object (in the main) I have in view in writing upon this subject.

Doubtless there are none but what believe that the Bible teaches holiness, and that we are commanded to be holy. Nevertheless, I want to prove in the first place, from the word of God, that he has commanded his children to be holy and perfect. Not perfect Gods, nor perfect angels, but perfect men and women in Christ Jesus.

1. Has God commanded us to be holy? He has. He commanded the children of Israel (and the same will apply to us) to be holy. Let us read the command—"Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy; for I the Lord your God am holy." Lev. 19: 2. Again (1 Pet. 1: 15, 16)—"As he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy, for I am holy." The first and second verses of this chapter show that this calling is to those elected unto obedience. "God has not called us unto uncleanness, but unto *holiness.*" 1 Thess. 4: 7. "Follow peace with all men, and *holiness,* without which no man shall see the Lord." Heb. 12: 14. Again Paul says (Rom. 12: 1, 2)—"I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, *holy,* acceptable unto God, which is your reasonable service; and be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." "This is the will of God, even your *sanctification.*" God commands this—"I am the Almighty God; walk before me and be thou perfect." Gen. 17: 1. "Thou shalt be perfect with the Lord thy God." Deut. 18: 13. "Be ye therefore perfect, even as your Father in heaven is perfect." Matt. 5: 48.

I think it unnecessary to quote any further to prove that we are commanded to be holy. The Old and New Testaments seem to be one imperative command. If so, let us obey.

2. What is holiness? Is it not religious goodness? Is it not being dedicated to the service of God? I believe it is. It is a state where all the powers of our being are given up to God through Christ. It is as the apostle says, to be "cleansed," or to "cleanse ourselves from all filthiness of the flesh." It is to feel reconciled to God and his providences, and satisfied with his promises; without condemnation, calmly trusting in God; yes, *resting* in him. It is being *wholly* the Lord's.

"All for Jesus, all my being's ransomed powers,
All my thoughts, and words, and doings,
All my days, and all my hours,
All for Jesus, all for Jesus."

3. Is this holy, perfect state attainable in this life? In answering this question I will quote a few of a large class of scriptures in the form of statements, prayers, etc., which show that this state has been and can be attained. "There was a man in the land of Uz, whose name was Job; and that man was perfect and upright." Job 1: 1. "Mark the perfect man, and behold the upright; for the end of that man is peace." Ps. 37: 37. So we see there must be perfect men, or they could not be beheld and marked. "That they may shoot in secret at the perfect." Ps. 64: 4. There must be perfect ones, or the wicked could not shoot at them. I think enough has been said to convince every candid mind that God has commanded and called us to be holy; also that this holy, perfect state has and can be attained in this life. Do we believe that we *here* may be "pure in heart," even as he is pure? Do we believe that he is able to establish our hearts unblamable in holiness? If so, "let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

4. How to be holy. Doubtless there are many of God's dear children, who are seeking for christian purity, or holiness. They really feel that all is consecrated to God. They believe that God is able and willing to save them fully. They seem to believe with all the faith they have, but do not realize any special joy or peace, more than what they have experienced in the past.

Now the way to holiness is through Jesus. Come to him and submit *all* you have to him, and believe that he accepts the offering, and that he does it now,—not that he will do it at some future time, but *now.* But you say (as I once did), How can I believe that God accepts and purifies my heart, without the evidence? Let me say, God's word is its own evidence. The conditions are, that you separate yourself from the world, and lay all upon the altar of God. Having complied with the conditions, God has promised to receive you. God says—"I will receive you." When? *Now.* He says—"He that believeth not maketh God a liar." Believe, then, and according to your faith be it done unto you. Take the shield of faith, whereby ye shall be able to quench all the fiery darts of Satan. When you have given *all* to Jesus, do not doubt, but keep trusting, feeling or no feeling, and you will soon realize the fact (for it will be a fact) that God has accepted the offering. You will be conscious that there is a keeping power outside of yourself.

We may try to keep ourselves, but we fail to do so. Resolves are made, but as many times broken, having no power within ourselves to keep them. Dear brethren and sisters beloved, there is a better way to live. It is in the King's "highway of holiness." It is to be "filled with all the fulness of Jesus." It is to be in Christ, and have him in us the hope of glory. He when on earth "was in all points tempted like as we are, yet without sin." Therefore "he is able to succor those that are tempted."

Then let us submit all to him. Let him keep us, and we shall be kept from sinning, kept from all unhallowed things. Some think they cannot live without sinning, and so they are sinning and repenting every day. In this better way it is not so. Submit all to Jesus, and let him keep you, and he will keep you from all this. Will you do it? Seems to me I hear some say—"I will." Then do it, and you will say and feel that "there is a fulness in Christ." Also with the poet you will exclaim—

"I am trusting, Lord, in thee,
Dear Lamb of Calvary."

Thus trusting God, you will be able to say that he "saves me, and saves me *now.*"

5. When to be holy. The time to be holy is *now.* Now, dear reader, now is the time. God waits to bless, to sanctify, and make you holy. Come now. Come at once into this holy way, and be saved from all sin and uncleanness. Come, enter "the valley of blessing so sweet."

"Oh, come to this valley of blessing so sweet,
There Jesus will fullness bestow;
And believe, and receive, and confess,
That all his salvation may know.

There is peace in the valley of blessing so sweet,
And plenty the land doth impart;
And there is rest for the weary-worn traveler's feet,
And joy for the sorrowing heart.

There is love in the valley of blessing so sweet,
Such as none but the blood-washed may feel;
There heaven comes down redeeming souls to greet,
And Christ sets his covenant seal.

There's a song in the valley of blessing so sweet,
That angels would fain join the strain,
As, with rapturous praises, we bow at his feet,
Crying, Worthy the Lamb that was slain."

I hope some who read this may be persuaded to "enter the valley of blessing so sweet," then you can say in the language of the first verse of this beautiful hymn—

"I have entered the valley of blessing so sweet,
And Jesus abides with me there;
And his Spirit and blood make my cleansing complete,
And his perfect love casteth out fear."

The Lord bless, sanctify, and make us holy, so that we may be found without spot and blameless at the appearing of the great God and our Savior Jesus Christ. Amen.

Worcester, Mass.

A STORY OF GRACE.—No. 11.

E. S. WILLARD.

Fatherly Chastenings—Depressing influence of Error—God an unchanging Friend—Removal East—Home privileges and blessing.

As the tender mother watches day and night over her little one, who has learned to his great joy that he has two little feet that can carry him to any given point in the circle of his vision, and who dashes to this object or that, as it happens to strike his fancy, whether cold or hot, clean or soiled, sharp or dull, and then with his soiled or cut or burned hand runs to his mother, or by his cries brings her quickly to his relief;—so is the eye of our God upon his wayward children, extricating them from their foolish dashings here and there, and letting them learn therefrom profitable lessons of experience. And also like this loving mother God wearies not of his charge, nor casts aside his erring, suffering child, but binds him closer to his bosom and soothes away the tears and heartaches, and sets him again upon his feet in the "narrow way" and bids him to take heed for the future.

Thus did my husband in his desire to gather still more of this sinking world's treasures, seize a hot iron that caused him to let go suddenly his hold upon this world, and cry out in anguish of spirit to his God to deliver him from its sad consequences. This our God was pleased to do; but the many months of mutual suffering that succeeded added as many years to his age in his changed visage. A partnership with a bad man brought about a partial financial crash in our affairs, and made it needful that we change our location from Oswego to Warsaw, the county seat, six miles south, as a more eligible place for the disposal of a large stock of dry goods thrown upon his hands as assets, in the dissolution of partnership.

A twelve years growth in a rich soil had caused strong roots and a spreading top, that invited many under its shade; and immense care was the result, endangering our eternal interests; but God in mercy cut us up, root and branch, and set us out in a meagre soil to humble and purify and make us meet for his blessed service. He again heard "the groaning of the prisoner," and brought relief.

There were none of "like precious faith with us" in Warsaw, but we found communion in spiritual things in the house of an aged disciple by the name of Gordon. He with his infirm companion were members of the "Disciple" church, and he a speaker among them. He broke bread in his house with a few who met with them "on the first day of the week." Having acquainted him with our sentiments he cordially extended to us the right hand of christian fellowship, and invited Elder Chaplin to preach in his house, which invitation he was pleased to accept. This served in many respects as a very pleasant introduction into this new field; for our aged brother was very liberal in his views, and seemed to love the appearing of Jesus; yet it served to continue the damper that rested upon my personal religious enjoyment. Indeed, I am constrained here to record that I look upon the seven years spent in this place as the unhappy seven years of my christian life. Not that I loved Jesus less or was more indifferent to his claims, or had slackened my zeal in his blessed service; but his comforts did not delight my soul as formerly; and why? Had He changed? was he unmindful of a work of faith, and labor of love, and patience of hope toward his name? No, in no wise; for we read—"Jesus Christ the same yesterday, to-day, and forever." Neither had I meant to change, yet there was a change wrought upon me. And this change was in reference to *the office and immediate work of the Holy Spirit upon the heart of the christian.* This subject was introduced among us in the following manner.

While in Oswego a little company of us were deeply interested in the study of the Scriptures. One evening after spending some time together in this exercise we seemed to come suddenly to a stand, not knowing what next to do. Whereupon I proposed that a few minutes be spent in prayer for the guidance of the Holy Spirit. But as we were about to kneel, a brother who had been for years among the "Disciples" objected, saying he did not so understand the Scriptures; he did not think the Holy Spirit was now given in answer to prayer; that it had once been given on the day of Pentecost, and for the inspiration of those who wrote the Scriptures; and now we must not look for its direct communication but to the written word as our only guide.

There was no prayer offered, and we soon dispersed with an agreement to meet the next week at the house of this brother to discuss this subject. The very proposition brought a feeling of sadness to my soul, akin to the one to discuss the evidences of the decease of the dearest friend I had on earth. The succeeding days I searched and placed upon paper many texts in both the Old and New Testaments to the point. This search clearly manifested to me that the Spirit of God is the power in both Testaments, to will and to do of his good pleasure. When we met, this brother and wife took the lead, and so positive was their manner that any attempt to present Scripture to the contrary seemed futile. Discussion was forestalled, and I sat silent and witnessed *in their theory* the decease and burial of the "Comforter," and with him went the Bible class and all my comfort. Desolation of soul was mine as that interview closed, and I hastened home to there fall upon my face and cry to God to have mercy once more and show me his truth; and he did; for there I found the *living Comforter* as these words came to me with power—"Praying always with all prayer and supplication *in the Spirit.*" Eph. 6: 18. This was the "Rabboni" to my soul. I clasped it to my bosom and went out from that room light in the Lord, for I saw that the Spirit was yet mine.

But in the succeeding social meetings, knowing the mind of this brother and sister, I avoided any direct appeal; but when impressed to pray for the aid of the Spirit, would so vary my language as to leave out the mention of the Spirit, my object being peace, but in so doing I grieved and quenched this blessed Comforter until he could not abide with me as formerly. Yet was I unconscious of my sin until my eyes were open to see my departure from sound words; and indeed to discover that this heresy had crept into our own ranks and even taken possession of our paper, and was being dealt out to us in small doses, until we were more or less under its influence. Thus I had not only suffered negatively by the absence of the true doctrine, but was now suffering positively from the introduction of the false.

Notwithstanding this error and its depressing influence, very many were the tokens of my Father's love. He still owned me as his child; still permitted me to labor as well as suffer in his cause; to go about doing good; to speak words of comfort to the sick and dying, and cheer the hearts of the poor and needy; to comfort the mourner and to guide the ignorant into the way of his testimonies. Our house was the home of the saints, and oftimes an heavenly place in Christ Jesus as they met from week to week in his name. As at Oswego and vicinity through the agency of Elder Chaplin and others, by conferences, by aid of books, visits and conversations, the word of the Lord was sounded out to all who had ears to hear; so in our sojourn in Warsaw by the same agencies did that community hear the Word as they were disposed to accept the oft-repeated invitations to Court-House, school-house, church, or private houses, and ever and anon our ears were saluted with the glad sound—"Come, all ye that fear God, and I will tell you what he hath done for my soul." Then the baptismal waters were stirred to the joy of us all.

But "whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." A darling babe was given us after coming to this place. This was our second, and now our only, daughter whom we dearly loved. She grew fair and promising, and was the pride of the household. Hers was the first kiss as her little brothers hurried from school, and hers the last before leaving home in the morning. But the blow was even then pending, and soon it fell. The child was sick. When I saw the deadly nature of that sickness, I went to my heavenly Father and told him with all my heart, if it was not for our good and the good of the child, and for his glory that it live, I did not ask it. If otherwise, that he would in mercy spare its life. Thus I endeavored to commit it all to God. But he was not pleased to stay the disease, and in a few days the child was dead. "Have pity upon me, have pity upon me, oh ye my friends! for the hand of God hath touched me"—was the language of my heart, as the little angelic form was attired in its white robe for its coffin bed.

I was tempted to think, had we done this or that, or had we not done thus and so, she might have lived. So forgetful was I of my prayers and trust. But my Father forgave this my weakness, and gave me this view from his word. When it was God's will to spare Moses, Pharaoh and all Egypt could not kill him; on the other hand, when it pleased God that David's child should die, David and all Israel could not save him alive. So I was given to see and believe, to the comfort of my bleeding heart, that the most simple means could have been blessed to the restoration of the child had it pleased the Lord. And I could say—"Thy will and not mine be done." Jacob had his "oak of weeping" and his pillar upon "Rachel's grave," but he could not tarry to weep there, but must journey on; so we in our pilgrimage to the heavenly Canaan leave the monuments of our grief in the way.

Again we were tried in the severe sickness of our eldest son, who was attacked with fever while at school, eighteen miles distant. A messenger was sent for his father, who on arriving found he had been sick nearly a week with typhoid fever. He immediately procured a convenient vehicle and started at once for home. As they lifted him from the sleigh I was shocked to see his head fall as if he were dead, and hastened to support it. As we laid him down, his first words were—"O, mother! I am almost dead! a little further would have finished me." One glance at his tongue revealed the dreadful truth that the deadly disease through which we were attending so many of our neighbors was an inmate of our own house. Like Joseph I would fain have sought where to weep, but now was the time for action, and not for despair; and hoping in God as my stronghold, I was ready for duty. The succeeding night his sufferings were extreme. It was now that he remembered his God and asked that prayer might be offered.

This son had been savingly affected by grace as we hoped, when less than eight years of age, and had been baptized, together with a little friend about the same age. He had been carefully instructed in Bible truth from a child, and knew the holy Scriptures, which were able to make him wise unto salvation. If the marks of grace did not keep pace with his developing years, when affliction came he knew where to turn for relief. The Bible and the God of his parents were now his only hope. With great earnestness he requested that we send for Bro. Chaplin to anoint him, in accordance with the injunction of James. Jas. 5: 14, 15. A signal blessing followed this act of obedience. The first remission of the fever and a good night's rest ensued, and the morning finding him comfortable we fondly hoped for a speedy recovery. But our faith was yet to be severely tested. He was very sick during the third week, and when the fever left him, he was as one dead, insomuch that his father saw no hope. But we administered restoratives, and he revived and ultimately recovered. May it be for the glory of God. I now, by prayer and supplication besought the Lord that this disease be not permitted to go through the family, as was not an unfrequent occurrence at that time. In this we believe we were also accepted in Jesus' name, as only a slight fever of a few days rested upon the next son.

Throughout the last year of our residence here, my heart was going up in prayer to God that he would take us from this place. The welfare of our children called loudly for a removal, and I fondly hoped that a change would break the spell that bound me and give me liberty in the service of God, that it would banish this man-fearing spirit and the liberty of the Holy Spirit be given me. My physical condition also loudly called for change. Long exposure to this miasmatic region had overcome my naturally slender constitution, and I was an invalid. Husband was of the same mind with myself in this matter.

One evening in autumn as I was setting the table for tea, husband's brother read from our County paper, a notice of the lands at Hammonton, N. J. I became interested, and seating myself beside him said—"Uncle, what have you found?" "Just the place for you," was the reply. I laughingly related the circumstance to my husband and handed him the paper. A correspondence at once commenced, and in Jan. 1860, he set out with our eldest son to visit the place. He finally left our son, and himself returned to make preparations for our removal, provided Providence should still seem to favor us by opening our way. The place of his choice was at length secured by our son and the way seemed clear to go forward. Friends were kind, and foes also; for every thing worked to thrust us out; and never were bondsmen more ready to go. The morning of the second day's journey found us in Phil., and at four o'clock P. M. we took cars for Hammonton, where we arrived May 24th, 1860. Then, like Abraham, we built an altar unto the Lord, and called upon his name; and with thanksgivings for our safe arrival and pleasing reception, we dedicated our all to God, praying him to be gracious unto us in this strange land and help us to do all his pleasure in our coming. This privilege was the crowning blessing.

As the fused lead feels its way around every type, stereotyping the whole, so did this heavenly influence tend to cement our household for God. As darkness without light, as cold without heat, as the world without the sun; so is a household without God, a life without Jesus. He is the sunlight of the household, the sunlight of the heart. Yea, and will be the sunlight of the ages to come. "The Lamb which is in the midst of the throne shall feed them, and shall lead them to living fountains of waters; and God shall wipe away all tears from their eyes." "O the depth of the riches, both of the wisdom and knowledge of God! . . . . . For of him and through him, and to him are all things; to whom be glory forever. Amen."

The conviction had long rested upon my mind that if I was faithful to God in this my new home, I should live and recover my health. This, by his grace, I had vowed to do. And now as God had graciously heard our prayers and given us all our sons to be yet subject to us under the paternal roof, freed from those adverse influences that had worked the ruin of many, I was stimulated to untiring efforts in their behalf. But a herculean task, it seemed, to work the needful change and cause them to be contented. From the bustle of town life to what was almost a Selkirk silence; from the delicate office work to the hot sun in the common farmer's lot, even for one season, was a change that required no small amount of moral courage to endure patiently. But our hope was in God. To him we looked to accomplish what we could not do, and things did move on surprisingly even to us. It was also apparent that if we had religious privileges, we must make them. And we resolved in the Lord's strength not to live without them. Consequently on the second Lord's day we called the family together in the form of a Bible class, and thus spent the forenoon, closing with prayer. A young man whom we had taken into the family, joined us, and seemed interested. In the afternoon we broke bread in remembrance of Jesus. Thus with family worship, Bible class, and supper, and the blessing of God in it all, we felt when night came that we had gone a Sabbath day's journey.

Oh! we do praise the Lord, for he did appear to us in this desolate place, and we were blessed as Elijah under the juniper tree. How good it is to learn by experience that it is God who makes all our privileges; that he is the fountain to which all must come if truly blessed. Fine houses, high steeples, and all the paraphernalia of worship is but the outer court; the soul to be blessed must pass all these, and, like Queen Esther, come in humility and fear into the presence of the King, and for itself touch the golden sceptre held out in the person of our Lord Jesus Christ. Then, and not till then, is it made whole. And if thus it is that we are made whole; it is thus, and only thus, that we can be kept whole. "As ye have therefore received Christ Jesus the Lord, so walk ye in him."

Thus weeks were being numbered with the past while lumber was gathered, stone quarried and drawn, the well dug, and materials brought together for a new house in our beautiful oak grove, situated a little more than a mile from Hammonton Station, directly on the line of the Camden and Atlantic railroad, and a mile post just at the foot of the hill indicating thirty-one miles one way and twenty-nine the other. This site is the summit level between the two cities—Camden and Atlantic. The grove itself was quite an item of interest, as timber is so scarce in this region. We were taken quite by surprise as we rode out for the first time, to see the site for the house. Its retirement was just that for which I had long been sighing. Now it was mine in its perfection, and it filled the aching void. I needed just such an isolation from society that I might gather strength. Oh, to walk out and be alone! no human eye to see me. What a luxury! to walk and commune with nature, and nature's God, uninterrupted! How inexpressible the pleasure! It was as pleasing as it was new and strange; never before having enjoyed the privilege. Here I found leisure time for reading and meditation. I feasted on the "Voice of the Church," by D. T. Taylor, and committed to memory those rich extracts from the gifted Charlotte Elizabeth, Cowper, and others, on the coming of our Lord. How sweet such companionship! How I appreciated as never before the labors of our brother in that work. I kept the voice of God—the Bible, and the "Voice of the Church," on my table together; the latter but an echo of the former. We enjoyed a little world of our own in such communings with the worthies of the past and present day, and this without any of the wear and tear incident to living reciprocities.

Meanwhile my heart was seeking opportunities to do good by the distribution of tracts, and conversations with the few with whom we came in contact. One little boy came every Lord's day morning to be taught the alphabet, and to learn of Jesus. There was no work too small to do for Jesus. My vow was upon me, and I constantly remembered it by holding myself in readiness to do with my might what my hands found to do.

In course of time the fruits of industry began to appear in a house rising amid the green foliage of the grove. So rapidly did the work progress, that in August it was thought practicable to move in. The family altar was equally precious here, and the shady grove supplied to us a place of meditation.

WHERE IS REST?

E. E. BOYDEN.

TUNE.—"*Home, sweet home.*"

I am lonely and weary, my soul is oppressed,
O where shall I go for sweet comfort and rest?
To whom shall I carry my trials and gain,
A solace for grief, a relief from my pain?
CHORUS.—Rest, rest, sweet, sweet rest,
O where shall I find a sweet, heavenly rest?

In vain do I wander this wicked world o'er,
My burden grows heavy, my heart faint and sore;
In none do I find the sweet rest which I seek,
For all like myself are dependent and weak.

I have read of a promise made long, long ago,
'Twas given by Jesus while living below,—
"O come unto me, weary one, and find rest,"—
I know it is sure that sweet promise so blest.

'Twas given by Him who has died for us all,
To give us a hope who were lost in the fall;
And now he's preparing a home bright and fair;
My weary heart cries—How I long to be there!

He has gone, but I know he will quickly return,
To take all his weary and waiting ones home;
O! there in that land so delightful and blest,
I know I shall find a sweet, heavenly rest.
Rest, rest, sweet, sweet rest,
'Tis there I shall find a sweet, heavenly rest.

Blackstone, Mass.

CHRIST OUR EXAMPLE.

C. MENDENHALL.

There is perhaps no one living who has not some influence, however humble his sphere, or lowly his surroundings in social position. All of us are more or less disposed to take some one as a sort of pattern or guide for our course in life, having some favorite for our example, who is our ideal of goodness and greatness.

However good our patterns may be, they have their imperfections, and we who copy will come far short of the original; yet we would not condemn any one for striving to do better, for it is the duty of all to look up, and endeavor to struggle with all unfavorable circumstances, pushing aside whatever may obstruct the pathway onward and upward. Excelsior should ever be our motto in all things that are pure and refining in their influence. We should ever press toward the prize of the high calling of God in Christ Jesus.

The best model for all mankind is Jesus Christ, and he who would approach unto perfection must do so by following Him who knew no sin; one who alone is infallible, making no false steps or blunders. If we strive to follow him in a proper manner, we have the promise of divine assistance to keep us in the narrow way, for we need constant watchfulness and much help in order to keep in sight of our great Exemplar. Christ says—"Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Matt. 11: 29, 30.

Thus it is we are encouraged by him to struggle on with depraved nature, having the Spirit to help our infirmities, and his promise to make the burden light, with an assurance that we shall find rest for our souls. Again we read—"Let this mind be in you, which was also in Christ Jesus," the "author and finisher of our faith;" "looking unto Jesus, who for the joy that was set before him endured the cross, despised the shame, and is set down at the right hand of the throne of God." Heb. 12: 2. It is Jesus only to whom we are to look, bearing in remembrance his sufferings, which ought to prevent us from becoming wearied and faint in our minds; for none of us will ever be called to suffer as he did, nor will our pathway ever be so hedged in by dangers and difficulties as was his. He has left us an example to follow, yet in his infinite goodness we are placed in much more favorable circumstances. "Hereby perceive we the love of God, because he laid down his life for us," and by him all that believe are justified from all things. We cannot become perfect in this life; our carnal natures will at times gain the ascendancy; we will again and again make crooked paths, and perhaps like Lot's wife we will look back; but we are not to be discouraged by these things; rather let such failures set us on the look out, that we may not again be overtaken. We have no perfect goodness, no entire freedom from sin; but if we are true believing followers of Christ, his righteousness is imputed unto us. "For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him." 2 Cor. 5: 21.

Though we are sinful and corrupt, and our hearts are deceitful and desperately wicked, through faith in the atoning sacrifice on Calvary we are cleansed from all sin, and counted the sons of God. It is not our goodness, but Christ's; and though at best we are poor copies of the original author of righteousness, and, alas! often make errors and blots, it is removed by the blood of Christ, through repentance, with confession and faith. "For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" Heb. 9: 13, 14.

Luther says—"Every christian who feels true repentance for his sins has perfect remission from the punishment and from the sin." If we confess our sins, Christ has promised to forgive our sins and to cleanse us from all unrighteousness. The plan of salvation is plain; it is repentance, confession, faith, and then following after Jesus. God grant that we all may ever be watchful of our footsteps, becoming day by day more like him who is our guide to future reward and endless joy.

May we so conduct ourselves that our influence may always be for the good of others, and may our example lead none astray; then when Jesus shall come in all his glory, we may still follow him through the gates of the eternal city, the New Jerusalem, to forever inhabit the renewed earth, Eden restored, where we shall dwell with him, "in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." Eph. 1: 7.

Wilmington, Del.

Gems.

— Keep at some work of usefulness. Active christians are seldom troubled with the blues. Work for Christ brings heart-health.

To be resigned when ills betide,
Patient when favors are denied,
And pleased with favors given;
Dear mortal, this is wisdom's part—
This is that incense of the heart
Whose fragrance swells to heaven.

"If good people would make their goodness agreeable, and smile instead of frowning in their virtue, how many would they win to the good cause," said Archbishop Usher.

— Learning may come with its records of the past and its prophecies of the coming events; eloquence may sweep the harp of the soul, rousing its sleeping thought; but it is Christ who is the power of God and the wisdom of God. He is the real power.

— Any one can drift; but it takes prayer, religious principle, earnestness of purpose, constant watching, to resist the evil of this world, to struggle against the tide.

— As a shoemaker makes shoes, and a tailor coats, so should a christian pray. Prayer is the christian's business.

— Men plant prayers and endeavors, and go the next day looking to see if they have borne graces. Now God does not send graces as he sends light and rain, but they are wrought in us through long days of discipline and growth. Acorns and graces sprout quickly, but grow long before ripening.

SYDNEY SMITH cut the following from a newspaper, and preserved it for himself—"When you rise in the morning, form a resolution to make the day a happy one to a fellow-creature. It is easily done; a left-off garment to the man who needs it, a kind word to the sorrowful, an encouraging expression to the striving—trifles in themselves light as air—will do at least for the twenty-four hours.

And if you are young, depend upon it it will tell when you are old; and if you are old, rest assured it will send you gently down the stream of time to eternity. By the most simple arithmetical sum, look at the result. If you send one person, only one, happily through each day, that is three hundred and sixty-five in the course of the year. And supposing you live forty years only after you commence that course of medicine, you have made 14,600 beings happy; at all events, for a time.

Hygiene.

"This is for your Health."

CONSUMPTION.

HOW IT IS SOMETIMES INDUCED.

First among hygienic or health-preserving agencies may be placed right mental conditions. It is quite evident that a cheerful spirit and contented mind have much influence over health, and that strong mental emotions are a fruitful cause of disease, especially on some temperaments, causing liver complaint and dyspepsia, with their train of evils. Therefore it will be well for those feeling unpleasant sensations, and pain locating in various parts of the body, to take heed to it, and trace its cause, and seek to obviate the difficulty if possible before there are serious results impending.

There is truth in the adage—"An ounce of prevention is worth a pound of cure." Pain in a part is an admonition of something wrong in the system. It is not always the case that the part where most pain is experienced is the primary seat of disease. The cause of the trouble may arise quite remote from it. Pain in the side, though slight at first, and perhaps only occasional, may run on and increase till it terminates fatally in consumption. The disease which proved destructive to life, of which the pain was a symptom, originated in care and anxiety of mind, and sorrow of heart. Immoderate grief and mourning affects the function of respiration perceptibly. Often we see those who are grieving catch for breath, sigh, or draw a long breath. This is the language of the lungs asking for air, saying, We are not well supplied. Sometimes children, when crying and sobbing, lose their breath and nearly suffocate, and, if left to themselves, would die. This is interrupting the function of respiration in an extreme degree. Less interruption of the process of breathing will show less immediate effects; perhaps not enough to be discerned by the external senses, still cause is producing its legitimate results.

Engaged in severe mental exercise, of either intense thought or feeling, we breathe insufficiently. If this is carried to excess, or permitted moderately to be prolonged, it surely undermines health, and insures sickness. The rapidity with which vital power will decline will be in proportion to the strength and vigor of the constitution, and intensity and concentration of the exercise. When we breathe insufficiently, the blood is not decarbonized. In expiration, impure matters are depurated by the lungs. The life-principle is imparted to the blood by the inspiration of pure air. Should these processes of inspiration and expiration (or taken together respiration) be less than the requirements of the body, the blood retains poisonous, obstructing material in it. These morbid elements circulate through the various parts of the body. The weaker portions will be most readily affected by it. This continued for a time will more or less affect all the functions. Those organs associated with the lungs in depurating waste matter will especially perceive the failure of the lungs to accomplish their part of the work of depuration. At the same time these organs are not supplied with nourishment which comes to them from the air through the blood. Thus while the ability to act is decreased, more work is thrown upon them to do.

This in a constitution where there is inherited or acquired tendency to liver derangement, the liver will be the first organ to be overburdened, and manifest disease. Pain will usually be felt in one or both sides, or in the shoulders. The pain may not be severe nor alarming; for, like other structures, the nerves derive their peculiar property of sensation from the air, through the medium of the arterial blood. Without receiving it, they are not qualified for duty, and give only feeble warning of danger. This is why consumption is called such a flattering disease. And the reason why consumptives are usually so hopeful, is because sensation is impaired from the imperfect aeration of the blood. The appetite will become capricious, digestion impaired, there is slight emaciation, and a sense of weariness and fatigue comes on in attempting to exercise. Daily labor may be performed, but what was once delightful is now viewed as a task. There is little cough, and scanty expectoration, not enough to be thought worthy of notice or mention except to the skillful observer.

Things in the system progress from bad to worse, till from extra labor, the skin and kidneys are overtasked, the liver is exhausted and torpid. Cough increases, the chief burden of depuration is thrown upon the lungs, night sweats and chills and hectic flush supervene. From this stage of the disease there is little hope of recovery.

This is a brief history of many consumptives. They are frequently hopelessly its victims before their friends or themselves arouse to a sense of the critical condition, and a precious life is sacrificed that might have enjoyed many years of usefulness.—*Dr. P. M. Lamson, in Health Reformer.*

GRAHAM PUDDING.—How do you make Graham pudding and what do you eat on it? So asks one of our readers. Sift from one hand and stir, using a spoon, with the other, unbolted wheat flour into boiling water, until it is of the consistency of a thin hasty pudding, or so it will readily pour from a spoon. Leave it to boil ten or fifteen minutes where it cannot burn, and ladle it out into a pudding dish. The flour should be prepared from well cleaned, good wheat, and be well ground, having the bran or hull of the grain as well cut up as the berry. Some prefer it ground fine as for bread, and some prefer it rather coarse, in which case it needs a few minutes' longer cooking. It is eaten with some kind of stewed or baked fruit, or with cream, or milk, or syrup, or honey, or any simple dressing used for other puddings, and can be recommended as an excellent dish for its nourishing properties, its easy digestion and delicious taste.—*Laws of Life.*

LIGHT, air and cleanliness are the three greatest disinfectants known among medical men. With these and no medicine it is said that small-pox was most successfully treated in Philadelphia this winter.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

A TRUE HERO.

A boy about nine years old was bathing one day, when, by some mischance, he got into deep water and began to sink. His elder brother saw him and ran to save him, but, lacking strength or skill, he also sank to the bottom of the river. As the two drowning brothers rose to the surface for the last time they saw a third brother, the youngest of the family, running down the bank for the purpose of trying to save them. Then it was that the dying nine-year-old acted the part of a hero. Struggling as he was with death, he gathered all his strength, and cried to his brother on the shore, "Don't come in, or father will lose all his boys at once."

Noble little fellow! Though dying, he forgot himself, and thought only of his father's grief. He was a genuine hero. His brother obeyed his dying command, and was spared to comfort his father when his two dead sons were taken from the river clasped in each other's arms.

Boys, you are not called to be heroes in this way, but you are called to consider the feelings of your parents, and to study how to avoid giving them pain. The best way to do this is to love them dearly. Love will not only keep you from hurting their feelings, but it will make you sources of great joy to their hearts. Blessed are those children whose words and deeds make sweet music in their parents' souls!—*Watchman and Reflector.*

THE "SILVER RULE"—PASTE IT UP.—You all know the Golden Rule—"Do unto others as you would wish them to do unto you." Here is a rule which is almost a part of the Golden Rule, but which we will put by itself, and, because of its value, call it the "Silver Rule": "*Think and say all you can of the good qualities of others; forget and keep silent concerning their bad qualities.*" You cannot conceive how much such a course will lighten your own happiness, and raise you in the esteem of your companions. Did you ever think any more of a boy or girl because he or she found fault with others? Never call your schoolmates or playmates ugly or cross to their faces or behind their backs. If they are ugly, or stingy, or cross, it does not make them better for you to talk or think about it, while it makes you love to dwell upon the faults of others, and causes your own soul to grow smaller, and to become like the foul bird that prefers carrion for food. Rather tell all the good you can, and try to think of some good quality of your mates.—*Youth's Companion.*

THINK FIRST.—That distinguished teacher, Dr. Arnold, of Rugby, once spoke sharply to a dull boy, who replied—

"Why do you speak angrily, sir? Indeed I am doing the best I can."

Dr. Arnold said he never so felt a rebuke in his life.

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"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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GLANCES AT PROPHECY.—No. 1.

J. WHITECAR.

The apostle Peter tells us that we "have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." 2 Pet. 1: 19. Let us now for a while take heed to the prophet Daniel (see second chapter), as one of the several lights by which the pilgrim may know where he is in the history of this world; for, says Daniel, "But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days." Dan. 2: 28–45. He then proceeds to tell the dream, with the interpretation. There were to be four kingdoms, or governments, that were to have universal sway in this world, represented by an image in four metallic parts, the form being terrible; beginning with Nebuchadnezzar, king of Babylon, capital of the Chaldeans, and ending with Rome, the fourth universal government, when she becomes weak and in a divided state; when the God of heaven sets up a kingdom, represented by the stone smiting the image on the feet. We will confine ourselves to the dream, commencing at the 31st verse—"Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee, and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth."

It was said to Nebuchadnezzar, king of Babylon—"Thou art this head of gold." Babylon was the capital of the *first* universal kingdom.—The breast and arms of silver represent Media and Persia, which are the *second* universal kingdom. See Daniel 5: 28–30. The belly and the thighs are the *third* kingdom of brass, which shall bear rule over all the earth. Dan. 2: 19. This is Grecia.—Daniel 8: 5, 21. The legs of iron represent Rome in her strength, being the *fourth* universal kingdom. Dan. 2: 40. Cæsar Augustus, emperor of Rome, taxes all the world at the birth of Christ. Luke 2: 1. The feet and toes of the image represent the *divided* state of the fourth kingdom; for, says Daniel—"As the toes and feet were part of iron and part of clay, as the kingdom shall be partly strong and partly broken." 2: 42.

The *fifth* kingdom (34th verse) is symbolized by the stone that smites the image on the feet when in a weak and divided state, which was not the case in the days of Christ, but is in a weak and divided condition to-day; and we may reasonably expect a speedy smiting of the image by the stone on the feet, that stone being the kingdom of God, which stands forever; or, as John the Revelator says—"And a mighty angel took up a stone like a great mill-stone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all" (Rev. 18: 20, 21); when it shall be said that all heaven will rejoice, for which the true church has been a long time praying—"Thy kingdom come, thy will be done in earth as it is in heaven." Matt. 6: 10. Dan. 2: 36—"This is the dream, and we will tell the interpretation thereof before the king. Thou, O king, art a king of kings; for the God of heaven hath given thee a kingdom, power, strength, and glory. And wheresoever the children of men dwell, the beasts of the field, and the fowls of the heaven, hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold." Thus Babylon, capital of the Chaldeans, over which Nebuchadnezzar reigned, is here represented by the head of gold, as the first to extend its conquest over the then known world, and it fell about B. C. 491. Thus one link in the chain of kingdoms was completed. "And after thee shall arise another kingdom inferior to thee." But in this dream Daniel does not tell us what kingdom it was that subdued and succeeded the Babylonian kingdom, but by turning to chapter 5: 18, 19, you will observe that when Belshazzar reigned in his father Nebuchadnezzar's stead, and while in a state of drunken revelry, he saw a hand writing on the wall of his palace—"Mene, mene, tekel, upharsin"; and Daniel in his interpretation tells the king—"God hath numbered thy kingdom and finished it"; and that this kingdom is divided and given to the Medes and Persians; and that in that night was Belshazzar the king of the Chaldeans slain; and "Darius the Median took the kingdom."

The Medes and Persians must have been the second universal kingdom, represented by the breast and arms of silver of the metallic image. It lost its power about B. C. 332. Then Daniel says in his interpretation of the image, respecting the third kingdom (39th verse), "And another third kingdom of brass, which shall bear rule over all the earth."

I wish to show what power it was that subverted and followed the breast and arms of silver, or the Medo-Persian kingdom; which we assert to be the Grecian power, under Alexander the Great and his successors. By turning to chapter 8: 3, 4, the following information is found—"A ram pushing westward, northward, and southward," to the four quarters, "so that no beast might stand before him." 20th verse—"The ram which thou sawest having two horns are the kings of Media and Persia," which the reader will still bear in mind are the breast and arms of silver, or a second kingdom. Then in verses following we observe an he-goat comes from the west, having a notable horn between his eyes, and he comes close to the ram and smites the ram and breaks his two horns; and there was no power in the ram to stand before him; but he cast him to the ground, and stamped upon him; and there was none that could deliver the ram out of his hands; and it is said that "the rough goat is the king of Grecia, and the great horn that is between his eyes, is the first king." Then Grecia under Alexander the Great, being the power that subverted the Medo-Persian kingdom, must be the third kingdom, represented by the belly and thighs of brass. Then again, speaking of the image—"And the fourth kingdom shall be as strong as iron; forasmuch as iron breaketh in pieces and subdueth all things, and as iron that breaketh all these shall it break in pieces and bruise."

Bear with me while I make a few remarks in respect to the great horn, that is between the eyes of the Grecian goat. Says the prophet, (8: 22)—"That being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power." It is a historical fact that Alexander reigned but a short time and died, and after his death (about B. C. 301) four confederate princes divided his empire among themselves. Thus was the empire of Alexander divided into four kingdoms. Ptolemy had Egypt, Libya, Arabia, Cœlo-Syria, and Palestine; Cassander had Macedonia and Greece; Lysimachus had Thrace, Bithynia, and some other provinces beyond the Hellespont and the Bosphorus; and Seleucus, all the rest of Asia to the other side of the Euphrates, and so far as the river Indus. At last we see all these swallowed up by the all-absorbing power of Rome. Then Rome must be the fourth universal kingdom, represented by the iron legs of the image, as only four were to bear rule. Let us turn to Luke 2, and see if Rome did bear rule over the then known world. And at that time "there went out a decree from Cæsar Augustus [Emperor of Rome] that all the world should be taxed. . . . And Joseph also went up . . . to be taxed, with Mary, his espoused wife, being great with child. . . . And she brought forth her first-born son." And the angels said to the shepherds—"Unto you is born this day in the city of David a Savior, which is Christ the Lord." Then at the birth of our Lord, Cæsar Augustus, Emperor of Rome, taxed *the world*. And Rome maintains her iron strength as far down, at least, as between the first and second centuries after Christ; for, says Millman's Gibbon's History of Rome, vol. 1, chap. 3, p. 99—"The empire of the Romans filled the world. And when that empire fell into the hands of a single person, the world became a safe and dreary prison for his enemies, the slave of imperial despotism. Whether he was condemned to drag his gilded chain in Rome and the senate, or to wear out a life of exile on the barren rock of Seriphus, or the frozen banks of the Danube, he expected his fate in silent despair. To resist was fatal, and it was impossible to fly. Dependent kings would gladly purchase the Emperor's protection by the sacrifice of an obnoxious fugitive. Wherever you are, said Cicero to the exile Marcellus, remember that you are equally within the power of the conqueror."

Let us now look at the weak and divided state of the fourth or Roman kingdom. Dan. 2: 41—"And whereas thou sawest the feet and toes part of potter's clay and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay; and as the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong and partly broken." Thus while the feet and toes represent the divided state of the fourth or Roman kingdom, these, being composed of iron and clay, show that the division would be partly strong and partly broken, or weak. Is not Rome in this condition to-day? Yes, the eagle's eyes are watching to prey upon the carcass; the fire is kindled in her own bosom to consume her. Hark! hear the groaning at the Vatican of Rome, because of the fulfilling of prophecy. Dan. 7. After speaking of the fourth universal kingdom, represented by the fourth beast, he speaks of a king, different from other kings, that should arise out of the fourth kingdom. "And they shall take away his dominion to consume and destroy it unto the end." Is not this the cry of the pope to-day? and are they not taking away his temporal dominion? Then what can we look for next? Daniel says in his interpretation of the stone smiting the image on the feet, when in its weak and divided state—"And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people [or to the pope], but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

We are certainly occupying the extreme verge of the fourth kingdom on earth. The stone must soon smite the image on its feet. The Son of God must soon come, the kingdoms of the world pass away, and the kingdom of heaven be set up on earth; the holy city, New Jerusalem, the capital of the kingdom of God, the city of the great King, descend from heaven to occupy its appointed place on the holy hill, Zion. Then is the prayer of the true church answered—"Thy kingdom come, thy will be done on earth as it is in heaven." Again says Daniel—"Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it break in pieces the iron, the brass, the clay, the silver, the gold; the great God hath made known to the king what shall come to pass hereafter; and the dream is certain, and the interpretation thereof sure."

But, says one, Is not that stone Christ; and was not his kingdom set up at his first advent?" Yes, that stone is Christ; but his kingdom was not set up at his first advent. Jesus is that stone in the same sense that Daniel said to Nebuchadnezzar—"Thou art this head of gold," because he was a king of a literal, universal kingdom. So with Jesus; he was born to be a king (John 18: 37); and so says the angel to Mary—"And behold, thou shalt conceive in thy womb and bring forth a son, and shalt call his name Jesus; he shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end." Luke 1: 31–33.

When Jesus went up to Jerusalem, did they put him on the throne of his father David (for that was what he was born for), or did they put him on the cross? We also read that "he came to his own, and his own received him not." Again he is called "the stone which the builders rejected." Jesus gave them a parable of a beautiful vineyard (Matt. 21: 33–38) which his father planted, and "had let it out to husbandmen, and went into a far country; and when the time of the fruit drew near, he sent his servants . . . . . to receive the fruits of it." And the husbandmen ill-treated the servants. "But last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him; and let us seize on his inheritance. [The heir to David's throne.] And they caught him and cast him out of the vineyard, and slew him." "But his citizens hated him, and sent a message after him saying, We will not have this man to reign over us." Luke 19: 14.

When Jesus was brought before Pilate, he asked the Jews, saying—"Shall I crucify your king? The chief priests answered, We have no king but Cæsar." And the superscription that was placed over his head was "Jesus of Nazareth, the King of the Jews." John 19: 13–22.

All understood that the Messiah would come, and was to be David's literal seed, and was just as literally to sit on David's throne; but they mistook the person and the time; and he told them of the destruction of the city and their dispersion, because they knew not the time of their visitation. Luke 19: 41–45. Had they been as wise as they professed to be, they might have understood from Daniel that "from the going forth of the commandment to restore and build Jerusalem, unto Messiah the Prince, shall be seven weeks and threescore and two weeks." Dan. 9: 24–27. So says the Apostle to the Galatians (4: 4)—"But when the fullness of the time was come, God sent forth his Son." But those in authority, the teachers in Israel, to whom the people looked for light, the same as to-day, were the principal ones to reject him. Let us turn again to the parable of the vineyard. "When the lord of the vineyard cometh, what will he do to those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard to other husbandmen, which shall render him the fruits in their seasons. Jesus saith unto them, Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner; this is the Lord's doings, and it is marvellous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." The vineyard is called the kingdom of God, and Jesus being the Son of David, and the Son of God, gave him a double right to the throne; and he is still represented as a stone, being a king. "And whosoever shall fall on this stone shall be broken, but on whomsoever it shall fall it will grind him to powder."

Here the reader may see are three positions the "stone" occupies at its first advent. It is on the ground that it might be fallen upon, which they did, and crucified him, and as a nation broken and scattered, and must remain so until the times of the Gentiles be fulfilled. (Luke 21: 24), which is the time allotted to the fourth universal or Gentile government of the metallic image. The second position of the stone is an elevated one, so as to fall. Now that Jesus has been rejected as their king, he as a nobleman has gone into a far country to receive for himself a kingdom, and to return. And when he was taken up from the earth into heaven, two shining ones were left to console the disciples with these words—"This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1: 9–11. The stone has ascended and will come again, yet the heavens must receive him until the times of the restitution of all things (Acts 3: 21), or the times of the Gentiles are fulfilled; then the stone will be in its third position. Matt. 21: 44—"But on whomsoever it shall fall, it will grind him to powder." Then it is to occupy the position of a millstone, to grind to powder whomsoever it shall fall on. John the revelator says (18: 21—"And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence [or smote the image on the feet] shall that great city, Babylon, be thrown down, and shall be found no more at all." By turning to Rev. 17, we may learn what city this is; and it is here represented by a woman sitting on a scarlet-colored beast, and upon her forehead the name written—"Mystery, Babylon, the Great"; not literal Babylon, but mystical. Then the angel comes to explain the mystery. He says—"The woman which thou sawest, is that great city which reigneth over the kings of the earth." This did Rome. Then the angel says in the ninth verse—"The seven heads are seven mountains on which the woman sitteth." Was not Rome built on seven hills? She was.

Has that stone so thrown down or ground to powder Rome, that she cannot be found? You know that it has not, for Rome still stands, but stands only in a weak and divided state, as it was to stand when the stone is to smite the great metallic image on the feet, as Daniel says (2: 35)—"Then is the iron, the clay, the brass, the silver, and the gold broken to pieces together, and become like the chaff of the summer's threshing-floor; and the wind carried them away that no place was found for them"; or, (Rev. 18: 21)—"And shall be found no more at all."

THE SEVENTY WEEKS.

N. H. BARBOUR.

Seventy weeks are determined upon thy people, and upon thy holy [*koh-desh*] sanctuary." Dan. 9: 24. The same word occurs in Dan. 8: 14. "Then shall the *koh-desh* be cleansed." These seventy weeks were evidently given to measure the remnant of, the Jewish dispensation. Most Bible students think they ended at, or about the time of the crucifixion; while some recent writers extend them to the destruction of Jerusalem. Objections to both views have been raised by those who take opposite sides. If the former be true, the balance of the 2300 days, from which these seventy weeks were cut off, must have ended 1810 years after the crucifixion, or about A. D. 1843. The objection to this application is with the ending of the longer period of 2300 days, and not with the seventy weeks themselves. If the latter view be taken, there are objections to the ending of the seventy weeks, and also that of the longer period. Those who believe they ended in A. D. 65, divide the 2300 days thus; seventy weeks or 490 years, "determined," or cut off on the Jews, and the 1810 measure "the time of the Gentiles."

OBJECTIONS TO THIS VIEW.

If the seventy weeks which were "determined" on that people ended at A. D. 65, it follows that their nationality and organization must have continued until that time; for when the organization which constituted them a peculiar people ended, they must have ceased to be "thy people," in every sense in which they are not "thy people" to-day. Hence the "seventy weeks" must have been the measure of their dispensation, probation, or organization. The affirmative on this question, say their nationality, priesthood, sacrifices and organization did continue until A. D. 65. And this is in a certain sense correct. Hence they are right in making this assertion as they do, unsupported by Bible evidence; the burden of proof lying with the negative. Romanists assert that the bread is the body of Christ. "Take eat, this is my body." This is correct in letter. Protestants affirm that it represents his body. This is true in spirit. The affirmative on the question before us, are correct in letter, and therefore have a plausible position. But we shall show they are not correct in spirit. "The letter killeth, but the spirit maketh alive." Hence, whatever is based on the letter alone, is worthless.

Paul teaches that Christ made an end of sacrifice. The affirmative declare that Titus made an end of sacrifice. Both are correct in a certain sense. But which is true? It is not a handsome application of prophecy alone, but the *true* application, for which we are in search. "For the priesthood being changed, there is made of necessity a change of the law." Here we perceive the law was changed from Moses to Christ with the priesthood. The Aaronic priesthood ended when Christ, who was of the tribe of Judah, took the office of Priest upon himself, is the teaching of Paul. The Aaronic priesthood did not end until Jerusalem was destroyed, say they. "The law was until John, says Christ. The law was until Titus, say they. The partition wall which made the distinction between Jew and Gentile, was broken down and removed by the gospel, is the teaching of Paul. The partition wall which made that people distinct, was not broken down, say they, until A. D. 65. Paul teaches that "Jerusalem which now is, and is in bondage with her children, stood for Agar," and hence was rejected when the true seed came. They teach that the old Hagar continued to be "thy holy sanctuary, or city," until A. D. 65, notwithstanding our Lord said "their house was left unto them desolate."

Under the gospel dispensation, Paul teaches that they that were Jews outwardly had ceased to be Jews. The outward Jew continued to be "thy people" until A. D. 65, say they. If nothing else, certainly their nationality continued until A. D. 65, say the affirmative. (From their stand point, I should say it continued until A. D. 70; but this would be five years too long.) The simple fact of their having a city, did not make or mar their nationality. They were a nation before they had a city. See Deut. 26: 5. They were "a royal priesthood, a holy nation," so called of God. And the two characters were one and inseparable. When their priesthood ended and the kingdom of God was taken from them, they ceased to be a nation, in the true sense of the language of Inspiration. For under the gospel dispensation "*we* are a royal priesthood; *we* are a holy nation," says the Apostle. Did God have two royal priesthoods, two holy nations, two dispensations, two doors to the kingdom, at one and the same time? He did if that old Hagar and her children continued to be "thy people and thy holy city" until A. D. 65, in any sense in which they are not his to-day.

"They shall take away the daily, and they shall place the abomination that maketh desolate" (Dan. 11: 31), doubtless refers to the Romans. And the Romans did stop the burning of sheep and oxen. But when they took away that "daily," it was not a sacrifice. A sacrifice means an offering made to God, by his own appointed ministers, says Cruden. As the priesthood had been changed to Christ, there was no priest or minister among that God-forsaken people to offer a sacrifice. Hence, the prophet calls it "the daily" simply; but not *sacrifice*, as our translators have. I should have called it "abomination." They—the Romans—took away the *daily* abomination, to please the one that "maketh desolate." Let no man deceive you, however plausible his theory may appear, when it is opposed by the whole spirit and teaching of the gospel, as this one is. That dispensation, covenant, law, priesthood, nationality and organization ended with the introduction of a new order of things; when Christ became the minister of a better covenant. "And he shall confirm the covenant with many for one week." Dan. 9: 27. This "he" cannot refer to the prince of the preceding verse, for it is "the *people* of the prince" who accomplish the destruction. Hence if it is the work of destruction which confirms the covenant, as some of our brethren assert, it should have been, "*they* shall confirm the covenant," not "he." There is, to my mind, far more propriety in referring this "he" to "the Messiah." But to make an application of a prophecy as dark as this one is conceded to be, and with such a variety of renderings, hinge on the supposed application of a pronoun, as given in this one rendering, would be very unsatisfactory to me, unless it were supported by other evidence. A covenant, testament, or agreement, is an obligation or contract between two or more parties, and must be confirmed by the party who obligate themselves to accomplish or bring about certain results, and not by a third party who have no interest in it.

Again. A covenant, or testament (synonymous terms), must be confirmed before it comes into operation; not *after it has expired.* See Heb. 9: 16, 18. "The first covenant had ordinances of divine service, and a worldly sanctuary." This "first covenant," referred to by Paul, was evidently the Jewish covenant, and could not have continued after "the seventy weeks" determined on that people had ended. The seventy weeks ended, as our brethren say, at A. D. 65. Hence, by this theory of application, the Jewish covenant was confirmed *after it had expired;* and by Titus, who had no connection with it. All of which is opposed to Scripture and reason. Moses was the mediator of the first covenant, Christ of the second. The first covenant was confirmed by the shedding of blood; so was the second,—but not the blood of Titus. "If that first covenant had been faultless, then should no place have been sought for the second." Heb. 8: 7. "In that he saith, A new covenant, he hath made the first old; now that which decayeth and waxeth old is ready to vanish away." Heb. 8: 13. "Then saith he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second." Heb. 10: 9. It was "he," the Messiah, and not Titus, who came "to do thy will, O God," and "took away the first, that *he* might establish the second." The whole tenor of Paul's reasoning, and of the gospel itself, teaches, beyond all question, that the first covenant was taken away to make place for a better one, long before Jerusalem was destroyed.

The "he" that confirms the covenant (ver. 26) is the same "he" that causes the sacrifice and oblation to cease. And if Paul's testimony can be received, Messiah made the sacrifice and oblation to cease, "nailing them to his cross." The fact that the "one week" is mentioned *after* the destruction of the city, certainly does not prove that its chronological place is *during* its destruction. Events are often mentioned in prophecy without regard to their chronology. In Micah 5: 1, 2, for instance, they are said to "smite the judge of Israel on the cheek" in the first verse; after which his birth is mentioned in the second. In Zech. 9: 9–11, the everlasting kingdom and gospel dispensation are strangely mingled, as also in many other places.

This stretching of the seventy weeks to the destruction of Jerusalem, does great injustice to the unity of the prophecy, as well as to its language. "Seventy weeks are determined upon thy people, and upon thy holy city," to accomplish certain definitely specified things, all of which were accomplished at and by the death of Christ, as we can prove from the New Testament. "Know *therefore*"—in consequence of these seventy weeks being determined on thy people, that it shall be divided so and so—"from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks and threescore and two weeks." This ended when Christ began his ministry, after John the forerunner had fulfilled his course. For as the Messiah, or Anointed, he did not come until after John had baptized. Acts 13: 24. "And *after* threescore and two weeks [those just mentioned, not a new period] shall Messiah be cut off." Whether it was three and a half years after, or seven, we can never know, for Inspiration and history are alike silent on that point. "And he shall confirm the covenant with many for one week." Whether Christ confirmed it in his own person, during the whole week, or a portion of the time through those who heard him, we cannot tell; doubtless the latter; for as he causes "the sacrifice and oblation to cease in the midst of the week," and this occurs when he offers himself on the cross, it is probable that he preached only three and a half years.

By destroying the unity of this prophecy, and separating the seven weeks, and threescore and two weeks, and one week, into periods having no relation to each other, or to the seventy, of which it is so clearly implied they are a part, our brethren make them cover seventy-*nine* weeks. Sixty-nine weeks reach to the birth of our Lord, say they; while the one week, by some wonderful arrangement, is made to reach to A. D. 70, or ten weeks further on. Hence there were really *seventy-nine* weeks determined on that people, it would appear.

It seems to me enough has been said to show that this whole theory is based on the one fact that Jerusalem was not destroyed for some thirty or forty years after God had given it up, and it had ceased to be "the holy city," and without one atom of Scripture support, but in the face of a perfect avalanche of inspired testimony against such application.

"The times of the Gentiles" must refer to Gentile dominion, or Gentile probation; there is nothing else to which they can refer. If to the first, they began with Babylon, the first universal Gentile kingdom. If they refer to their probation, they began when the gospel was first preached to the Gentiles. In either case the balance of the 2300 days, or 1810 years, is too short to cover "the times of the Gentiles." And to say that they began at A. D. 65, is like all the rest of this application, founded on pure assertion, entirely unsupported by Scripture. God had given them up long before that; and Christ had told them that by and by an army should come and destroy the old Hagar and her children.

OBJECTIONS TO THE 2300 DAYS ENDING IN 1843.

The evidence that the Jewish covenant, law, ordinances, seventy weeks, and all that pertained to that dispensation ended with the last, or "one week," during which our Lord takes away the old, and confirms the new covenant, and "causes the sacrifice and oblation to cease," by instituting a better sacrifice and a "better covenant," is beyond all question. Therefore, it follows that the balance of the 2300 days must have ended 1810 years after the termination of that "one week," or at about 1843. But as we have clearly shown these 1810 years are not long enough to cover "the times of the Gentiles," we are *forced* to the conclusion that Gentile times extend beyond the 2300. And there is nothing in the language of Dan. 8: 14, which forbids it. "Unto two thousand and three hundred days, *then shall* the sanctuary be cleansed," certainly does not imply that it had been cleansed before the days ended, nor does it imply that it must be accomplished *instantly* at the end of the days. When 2300 days have ended, there was something in the future, something still to be done. "Then" implies time, and means the next event. You go to England, then to China. "How long the voyage from the time you leave the shores of England, until you pass the last inch of water, and plant your feet on the soil of China? And he said unto me, until 2300 days, then shall the passengers go ashore." The question in the vision, like this question, covers the whole time, "even to the last end of the indignation;" but the *answer* is indefinite. You might go ashore in a few minutes, or, if night had come on, not until morning. In the case before us, night did come on. The vision tarried at the end of the 2300 days; "and while the bridegroom tarried they all slumbered and slept." A similar case occurs in the twelfth chapter. A question which covers the whole time down to the resurrection, is asked—"How long shall it be to the end of these wonders?" The answer is, that it shall be for a "time, times and a half;" then something was to be done which the time given in the answer does not cover. Daniel then asks, "What shall be the *end* of these things?" and is informed that "there shall be a thousand two hundred and ninety days." And even this period does not cover it all; for after these days end, there is something still future—a waiting time—"Blessed is he that waiteth and cometh to the month and a half added thereto"; as some old translations read.

None of these periods so far given in the book of Daniel, reach to the end; for there is a positive declaration, that after each one of them there was something as yet unaccomplished. And whether that something would be accomplished in five minutes or fifty years, there is not the slightest hint, until the last period is given. Here, with "the thousand three hundred and five and thirty days," is the final and complete answer, to which God, the angels, and the prophet have been gradually bringing us, through all these past visions, questions, and answers. This final answer is clear and positive. Of this period it is said—"Thou shalt rest, and stand in thy lot, AT THE END OF THE DAYS."

This makes the book of Daniel a unit, not broken fragments, independent of each other. The vision of the second chapter was a mere outline; the seventh adds new features; the eighth still more, and finally, with the last words that fall from the lips of the "man clothed in linen," we reach the solution of the great problem. The book was then "closed up and sealed, even to the time of the end." "Behold I will make thee to know what shall be in the last end of the indignation, for at the time appointed the end shall be." Verse 19. From this to the twenty-fifth verse the angel shows him what shall be, even to the last end, where the "fourth beast" is "broken without hands." This was the time God had appointed in the second chapter for the end, when the stone cut out "without hands" should smite the image. Two prophetic periods had been mentioned prior to this—"the time, times and a half" of the seventh chapter, and the 2300 days of this vision; but it does not necessarily follow that either of these periods was the time God had appointed for the end. God speaks of things that are not as though they were; and though he had declared the end from the beginning, he did not reveal it to Daniel until the last sentence of his communications was completed.

God appointed the time long before Daniel's day. He says to David, in the 102d Psalm—"When the Lord shall build up Zion, he shall appear in his glory"—just what we are looking for at the end of the days—"Thou shalt arise and have mercy upon Zion; for the time to favor her, yea, the set time is come."

The Bible is a unit; and the plan of salvation, stretching from the garden of Eden till the "last trump" shall call the sleeping millions from the dust, is one progressive and unbroken work. A word uttered in some dark corner by an ancient seer, echoes down the centuries until the stream is caught by other lips, and used as if the language had but just burst forth from their own inspiration. "Let us then take heed unto the sure word of prophecy, as unto a light shining in a dark place,....knowing this first, that no prophecy is given of any *private* interpretation;.... but holy men of God spake as they were moved by the Holy Ghost," and their words are linked together in one great comprehensive plan. The several parts not perfect in themselves, or containing the whole truth; but like stones built up by the Master builder, each one dependent on, and perfect only in connection with, its fellows. The 1260 days reach to "the time of the end"—1798. The 2300 days reach to the tarrying time—1843. The 1290 days reach to the waiting time, or to where the Advent movement began—1828. The 1335 days reach to the time when Daniel will stand in his lot—1873.

The different phases of the Advent movement, like all of God's work, are consistent in themselves, and form a united whole. The first "going out to meet the bridegroom," began at the end of the 1290 days, and reached to 1843. Then came the disappointment, just as our Lord had said—"And while the bridegroom tarried, they all slumbered and slept." This accounts for the divisions and mistakes of this phase of the movement. "At midnight," viz., the middle of this tarrying, or sleeping time, from 1843 to 1873, there was a cry—the true one—to be made. The 1873 cry began in the middle of this thirty years of tarrying, just where our Lord said it would begin. And now at that cry the virgins are waking up, and trimming their lamps by hundreds and by thousands, and still the cry goes on. But in order to preach 1873 time, we must go back to the platform occupied by "the virgins" before they went to sleep. Bro. Miller's dream is coming true. During this sleeping time the virgins have taken those "jewels," or prophetic periods which God gave to him, and scattering them to the four winds, have put counterfeit ones in their place. But these lost jewels are being found and reset, and are indeed "shining brighter than before."

There are many overwhelming evidences for 1873. Some of our brethren see one of these, the 1335 days, and are preaching it; others see more; but just so far as they are preaching 1873 time, they are on the old 1843 platform. And when they get completely back into the position occupied before they went to sleep, they will get such a blaze of light from the sure word of prophecy as will make their hearts glad, and their words powerful. Seen from this high eminence, all the disappointments and strange history of the Advent people come out in strong relief; and what has hitherto appeared like confusion, is seen to take its place as a part of a systematic plan through which God designed to lead us to our deliverance. And as the beginning, or first movement, was based in truth, we shall find a good tree will bring forth good fruit, notwithstanding the unripe fruit has been bitter.

Convince me that the 1843 movement was based in falsehood, and that the past has been only confusion and error, and I will admit, with the world, that the chances are a hundred to one that this 1873 movement will be of a like nature, and end in disappointment. But as its foundation was laid in truth, depend upon it, at the end "the vision will speak and not lie."

THE religion of the gospel demands from its votaries the active exertion of their different powers in promoting the glory of God and the welfare of man. The Lord Jesus represents his disciples as servants, whose Master entrusts them with a portion of his property, which during his absence they are to improve. While some have five talents, others have two; but they who have the least have one. Yet these talents are not their own. They all belong to the Master. They are lent to you. Important motive for faithfulness. Impressively important, when it is considered how rich a regard heavenly love will bestow where even one talent has been sedulously improved; and how the mere neglect of improving even one renders him to whom it was lent a wicked and slothful servant. Be active, be zealous, for the time is short. "Whatsoever thy hand findeth to do, do it with thy might," for "the night cometh in which no man can work." "They that be wise shall shine as the brightness of the firmament."—*J. G. Pike.*

The World's Crisis AND SECOND ADVENT MESSENGER.

Boston, Wednesday, April 3, 1872.

Take Notice!

All subscriptions for the "Crisis" issued from this time forward are at the rate of **$2.00** a year, payable IN ADVANCE.

Please Remember!

All remittances to this office, in the form of Drafts, Bank Checks, and Postal Money-Orders, should be made payable to the Business Agent, GEO. T. ADAMS.

THOSE who send articles for the "Crisis," should direct them to MILES GRANT, Boston, Mass., and not to the Business Agent.

"THE WORLD'S CRISIS."

REDUCTION OF ITS SUBSCRIPTION PRICE.

At a meeting of the Advent Christian Publication Society, held August 23d, 1871, it was voted as follows:—

"That at any time during the year, if in the judgment of the Editor, Editorial Committee, and Business Agent, they see fit to reduce the price of subscription for the *World's Crisis*, they be authorized to do so."

It was stated in our last annual report, that if our subscribers all paid up promptly, the Society would be able to reduce the price of "our paper" to $2.00 per year. Independent of the names on our *free list*, $2.00 from each subscriber would give us a larger sum than we have ever received in any one year for the *Crisis*. This would enable us to continue the paper, as before, to the worthy on our free list, and pay all our bills promptly. We have been making special efforts to collect the dues on the paper, and have met with some success, yet not so full as we ought.

In accordance with the above vote, we have now decided to reduce the subscription price of

THE WORLD'S CRISIS,
Commencing with Volume XXXV.,
April 3d, 1872, to
$2.00 per year, Payable in Advance.

In remitting, our subscribers will please send for what they are *owing*, at the rate of $2.50 per year, to April 3d; $2.00, and at the same rate, for less than a year for the issue from that time forward.

As our price will be less, our friends will see that in order for our receipts to hold good, the number of *paying* subscribers must be *increased*; while the number of non-paying ones is diminished. Now we hope this may be accomplished; first, by an earnest, united, successful effort on the part of the friends of the *Crisis* in procuring and sending to the Office the names of a large number of *new* subscribers. Second, that a large number whose names have been on our books for years—delinquents, who have not paid any thing for a long time, will now at once write us, remitting a part, at least, of what they are owing, and paying for a year in advance, and thus become *paying* subscribers *in fact*, while for a long time they have been only such in name; otherwise, if we do not hear from them, we shall be compelled to drop their names from our list.

In regard to our free list, we would say—We hope that our receipts may be kept good as above, so that the Society may be able to continue the paper to the worthy poor among us, many of whom are in very destitute circumstances, and who should receive the *Crisis* freely so long as published. Yet it may be that there are some on the free list who are able to pay something. We trust they will do as the Lord would have them, but let none of the poor distress themselves. We believe the friends will see that we have funds to continue the paper to you as heretofore. Now is a good time for those who remit for themselves to put in something for the "poor fund." Those who are free to remit $2.50, as usual, can do so, and we will place the extra 50 cents on the fund to send the *Crisis* to the poor, free.

We doubt not the reduction will please our friends everywhere, and we hope they will sustain us in the same by their efforts and prayers.

GEO. T. ADAMS,
Business Agent.

DISCUSSION OF SPIRITUALISM.

Saturday, evening, March 16th, we closed an interesting debate which had continued six evenings. We had the following as the basis of the discussion—"RESOLVED, *That the phenomena of Spiritualism proceed from demons.*" Our opponent was a young German Spiritualist lecturer, by the name of C. A. Lohmueller, possessing fine talent, and of gentlemanly demeanor. He was evidently honest in his position, having been led into Spiritualism by the bad examples of professors of religion, and the inconsistencies of the doctrines held by theologians at the present day. In early life he had been a Methodist. He is a ready speaker, and fair in debate. Much interest was felt in the investigation of the subject. Our chapel was crowded every night with an intelligent and very attentive audience. A large number of the leading men and women in San Francisco are Spiritualists. We have been in no other place where Spiritualism had so strong hold as it had here when we made our first visit to this coast. It is confessed by Spiritualists that those holding our views are their only real opponents. They have no trouble with any others. After hearing, several have given it up, and now look upon it with disgust. One of the most prominent Spiritualists in the city is now under deep conviction for sin, and is seeking rest in Christ. If he becomes a christian, he will probably become an able minister of the New Testament.

The discussion has accomplished much good. Many who heard had not understood the character of Spiritualism before. They had had but a faint idea of its terribly blasphemous nature. When the veil was taken off, and the system unmasked, they were shocked at the sight, and some were so horrified that they left the house rather than to hear any more of our opponent's attacks upon the Bible and its Author. We did not need to say anything to show that the spirits are most bitterly opposed to everything the christian holds sacred. While Christianity is the religion of Christ, Spiritualism is the religion of the devil.

Our opponent said if demons and wicked men had a devilish nature, they must have inherited it from God. He made several earnest but unsuccessful attempts to impeach the Bible, showing each time that he had not been a careful reader of its sacred pages. We believe this to be true of a large number of those who reject the Bible. After various fruitless attempts to break the Scriptures, and to find therein evidence against our position, he remarked that he would say no more about the Bible. He then said that the only sure evidence of man's immortal nature was that presented to clairvoyants. We repeatedly urged him to present that evidence, but it was not given; hence we are unable to tell the reader in what it consists.

He said his God was the God of nature, and was the one who cared for us. We inquired if his God took better care of us than the God of the Bible? No answer. We inquired if his God of nature was a *personal*, intelligent being? and reminded him that if he was not, he could have no care for us. We received no response to give us any light on the subject. We also called his attention to his statement that if the God of the Bible created man, then he inherited his evil nature from his Creator; and said to him, Suppose, as he claimed, that his God of nature made man, instead of the God of the Bible; then would it not follow, if his premises were true, that man inherited his evil nature from his "God of nature"? No answer. We then said to him that he could not prefer a charge against the God of the Bible that would not rest with equal weight against his God of nature. After careful thought, he did not venture to deny this fact. We inquired how he knew that the God of nature was not the God of the Bible? We received no answer.

In the further investigation of Spiritualism, we took the position that the mediums never see our *real* friends, but only *mental pictures* of them, which are produced in the mind of the demon who controls the medium. As all the spirits and intelligent Spiritualists, so far as we know, affirm that the mediums are controled in the same way as in mesmerism, we have only to know how a person under mesmeric influence can see objects, to understand how mediums see our friends. There is but one solution of the whole matter. In mesmerism, the operator forms a mental picture of whatever he wishes to present to the one under his control, when that picture becomes a real object to his medium, but to no one else. The person seen by the medium is no more present than is the one seen in our dreams. In response to this, our opponent inquired with what *eyes* we see in dreams? claiming that the sight is produced by the eyes of a spirit-body that exists in each individual during their natural life, and that at death this spirit-body leaves the earthly one and becomes the spirit-body that returns to communicate through mediums. This was our opponent's last and main position.

In response we inquired, With what *feet* does the dreamer walk? with what hands does he handle objects? with what organs of speech does he talk, when lying silent in the bed? with what *feet* does the *friend* walk whom the dreamer visits in his dream, in a distant land? and with what *hands* does he shake the hand of this dreamer, when the friend himself may be busily at work in the field, while the other is dreaming about him? And in what kind of chairs does the dreamer sit down to eat with his friend? What kind of food do they eat? On what kind of a table do they place their food? What are their organs of mastication and digestion, with which to dispose of the food taken by the dreamer? Of course there is but one answer to these inquiries—The whole affair is *imaginary* on the part of the dreamer. The involuntary action of the brain, in connection with the senses, while the *will* power is asleep, produces these mental pictures before the dreamer, which appear to him in that state as realities; but when awakened he knows that it was all imaginary. He would be thought insane, if he should claim that when he dreamed of walking, talking, and eating with a friend, he did it actually, literally. So, all the talk about a spirit-body inside of our material organisms, which has spirit-hands, feet, eyes, ears, mouth, organs of speech, etc., is talk about that which exists only in *imagination*. Therefore no communications can come from any such imaginary existences. Our opponent saw the point thus presented, and dropped the subject, without further notice.

Very happy results have already appeared as the fruits of the debate. The eyes of the people are more fully opened than ever to the hideous deformity of the system of Spiritualism. They had no idea before that it was so bad, and so blasphemous in its character. Now the hypocritical covering is taken off, so that they can see its awful corruption, they turn away with disgust, as from a loathsome, putrid carcass. Those who love to feed on carrion, delighting in all that is opposed to Christ, holiness, and Christianity, still hold fast to the abomination, and persist in their bitter opposition to the God of the Bible, and all who stand up in its defense. Spiritualism is the worst enemy to the true welfare of man that is now in the field; and it is gaining power rapidly.

SACRAMENTO.

We are now (March 20th) holding meetings again in this city, with a very encouraging prospect for good results. We commenced the 18th instant, and have held two meetings. We found some warm-hearted friends anxiously waiting our return. Eight rose for prayers last evening. The Spirit of the Lord was present to produce heavenly results. Several members of other churches took a part in the meeting, and are seeing the truth on the nature of man, the destruction of the wicked, the inheritance of the saints, and the coming of Christ; which leads them to love the Bible better than ever, because they can now understand its meaning. We purpose to remain here several days, and hope to see a good church established.

LAST DAY TOKENS.

That we are near the end of the present dispensation we have no doubt. If desired to say how near, we cannot speak with the same confidence, but our expectations are strong that we shall see Jesus within less than ten years; perhaps in less than half that time. We do not yet see evidence to cause us to speak with positiveness in relation to a definite year for the coming of Christ. As soon as certain events transpire, which we think must be very near at hand, then we may be able to understand how long it will be to the glad day when Jesus will appear in his glory to set up his kingdom. This is the hour when all should watch with great care lest they become spotted by the flesh or the devil.

The tokens that indicate we are near the great day of the Lord are overwhelming and unmistakable. Many sincere christian men and women are now becoming much interested in the evidences that indicate the immediate coming of Christ. Till within a brief period, they had had no expectation of living to see the day; but now they are looking at the signs of the times with fond hopes of living till the second coming of Christ. They have just awakened from a slumbering condition caused by theological opiates, administered by unfaithful watchmen, teaching the conversion of the world, or that the study of the prophecies of Daniel and John were unprofitable.

We have reason to rejoice in the fact that many ministers are also waking up to an examination of this all-important subject, and are beginning to sound a faithful alarm to the worldly professors, who have been living in a careless manner, unprepared to meet Christ in peace. We expect many more noble souls will soon begin to proclaim the good news that our Savior is about to return to raise the dead, and greet his loving bride, crowning her with honor, glory and immortality.

Before twelve months pass, we may expect more tokens indicating the end is at hand, provided we are as near it as the present signs indicate. We would not be over positive about unfulfilled prophecies, and the events that must transpire between the present hour and appearing of our divine Savior; but all things seem to speak harmoniously and plainly, that we shall not have to wait very long, before we shall see the "Lamb of God" coming with his holy angels, in great glory. We believe the unprepared will soon find it too late. The Lord has waited long for them to repent and be converted. We think it is certain that the time is at hand, when the saints will take the kingdom to possess it "forever, even for ever and ever." Let us all be ready to enter that happy home, where sorrow and pain will be for ever unknown.

IMPORTANT DISCOVERY.

It is well known that Geologists have been very bold in asserting that the Mosaic account of creation is not true, especially if it is claimed that the six days of creation were literal days of twenty-four hours each. We have ever believed that they were, and that there are no geological *facts* to the contrary. We are aware that there are many *opinions* and speculative *theories* to the contrary among different geologists. One of their strong points has been that certain specimens of marine animals have been found fossilized in such situations as showed they must have been extinct for hundreds of thousands of years, thus showing that the earth has existed for nearly a million of years, instead of about six thousand, as shown by the Bible. Skeptics have been bold against the Mosaic record in consequence of these discoveries, but their tower of Babel falls to the ground before the following facts:

AGASSIZ' DISCOVERIES.—Geologists will, no doubt, be highly gratified with the intelligence from the Agassiz expedition that that eminent scientist has on his present scientific excursion already succeeded in discovering living specimens of marine animals, the remains of which have hitherto only been found as fossils in distant geological eras. Here is a series of rare bones of contention for the geologists, for if creatures whom they have pronounced extinct some hundreds of thousands of centuries ago are to be found alive and flourishing at this time, the startling deductions hitherto arrived at and enthusiastically promulgated by the most devoted of our geologists receive a rude shock from these unexpected discoveries by a man of science who has supported the seemingly well-established theories of the most advanced of modern geologists, who, by means of the very fossil animals which Agassiz has found in a living state, proved this earth of ours to be at the least one million years old."

Prof. Agassiz is very high authority; and he has formerly supported the popular gealogical ideas of the great age of the world.

A TERRIBLE THREAT.

The plans and purposes of the Communists are terrible, as may be seen by the following:—

"The editor of the 'Commune' newspaper published in London thus ends an article: 'Beware, citizens of Paris, of the year 1872! This will be the year of the great revenge! We need thirty thousand heads, and we shall have them!'"

It is understood that the Communists and the Internationals are but two names for the same organization. The governments of Europe are alarmed at the rapidly growing strength of these associations, and are taking measures to suppress them. It will not be found a very easy task. A terrible struggle is apparently at hand.

The following is from the Boston Daily *Globe* (a new paper, the largest, and the most ably conducted in the city):

"Europe is to-day little less than one vast camp, with about six millions of trained men ready to spring to arms at the bugle's call, and to set vigorously to work at cutting each others' throats. Even Italy, supposed to be the least 'exposed' of nations, just at the present time, has a 'peace establishment' of over half a million men under arms. Of course the German people are simply all soldiers, and a figure representing her army would signify nothing, while France is carefully and surely calculating her revenge upon her late enemy in every political movement, yet fulfilling to the very letter each provision of the extorted terms of treaty. Even England has at length woke up from her lethargic condition, and in the midst of peace is preparing for war, aiming to organize an effective, if not an imposing army."

Earth's closing scenes are upon us. The morning of bright glory is about to dawn. Let us all be ready to give Jesus a hearty welcome when he comes. Scoffers are growing bold in their mockery as in the days of Noah and Lot. The true christian is looked upon with pity or contempt. It is high time to come out from the world and be separate. Let every heart be clean that expects to be ready to meet Jesus. None but holy ones can enter the city of the Great King. If hatred, variance, or other wicked things are in the heart, it is sure evidence that such a one is not filled with the Holy Spirit; and therefore not prepared for a home in the coming kingdom. Dear reader, are you ready?

"THE IMMORTALITY OF ANIMALS AND MAN."—A correspondent in Washington sends us the following, under the above caption, taken from the London *Spectator*.

"There seems room for a word, if you can find space for it, in reply to 'Philozooist,' not so much in the way of argument as of history, in reference to opinion on immortality. Your correspondent says, 'if man's immortality be accepted as proven,' certain consequences will follow favorable to the survival of the higher animals. But what if it be not 'accepted as proven?' There is no small company of our contempararies who think that the phenomena of animal intelligence and moral feeling, taken in connection with animal death, throw more doubt on the natural eternal immortality of mankind as proven, and then extending a similar hope to the 'higher animals.' Under any theory of evolution, we seem to be compelled either to abandon the doctrine of man's immortality, or to extend the expectation of eternal survival to all living creatures.

"In this difficulty it is not to be wondered at that an ancient belief is reviving with immense force over all Christendom, (held, as I understand, among others, by the late illustrious Rothe,) that the notion of man's absolute immortality under a sinful condition is a mistake, that it is the very object of the incarnation of the Divine life to communicate immortality to mankind, but that its enjoyment will be restricted to 'regenerate' and curable men, the evil residue of the human race which may resist all present or future redemptive methods, lasting long enough only to receive 'the due reward of their deeds,' in a judgment usually described as 'death,' perishing,' and 'destruction.' It is evident that under this view of conditional immortality, communicated by supernatural grace, the Christian faith of many may be preserved who at present feel themselves compelled to reject *in toto* a revelation supposed to base itself on an immortality in man which comparative science, both physical and metaphysical, does not seem to support by evidence."

FRANCE.—The Boston *Daily Globe* says of the state of things in France—"The situation of France to-day is a grave one. . . . . The ashes of a forced peace but thinly overlie the embers of anarchy, and a chance breath may at any time kindle a flame which will set all Europe ablaze."

And of suicide and insanity there—"It is impossible, says the Pall Mall Gazette, not to be struck, in reading the *faits divers* of French journals, with the perpetual suicides which are daily recorded by the press. The Morgue is too small to contain the bodies found in the Seine, and not a day passes without the announcement of deaths by charcoal in the lower quarters of the capital, and even in the more aristocratic parts of the town. The yearly records show also that the lunatic asylums are over-crowded, and that their inmates have more than doubled in the course of the last year. In fact, the Paris *maisons de sante*, taking into account the private establishments conducted by medical men, are barely sufficient to accommodate the overwhelming number of lunatics. Several distinguished mad doctors have been so struck by this increase of madness and suicide, that an inquiry has been instituted, and most of these *savants* express the opinion that the greater portion of the lunatics under their examination have become deranged by the strain of the political misfortunes which have afflicted France. This tendency to insanity is especially remarkable among the Communist prisoners at Brest, Cherbourg, Lorient, and elsewhere. Two per cent. of these have become lunatics since their imprisonment."

A CHRISTIAN BOARDING HOUSE.—Those who may visit New York city, and wish for a quiet resting place in a Christian home, will do well to call at Bro. D. F. Newton's, 303 West 20th Street. At Bro. Newton's, persons can obtain board and rooms by the day, week, month, or year, at moderate prices.

REMISSION OF SINS IN BAPTISM.

Did Peter teach that sins are pardoned in the act of baptism? "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." Acts 2: 38. Does he here present baptism as a pre-requisite to pardon, thus precluding pardon before baptism? No; he simply presents baptism as a pre-requisite to "remission of sins," instead of the *pardon* of sins. The term "remission" here employed is from *aphesis*, which primarily indicates release, or deliverance, as applicable to a criminal under arrest, awaiting execution. Pardon is a step preparatory to release, and precedes it. "Remission of sins," or the release from the penalty incurred by sin, is the *result* of pardon and obedience, and is experienced at the judgment. Pardon comes at conversion, but the result of pardon and obedience comes when the books are opened; then release, or "remission," is experienced by all who have here repented and obeyed,—baptism being one important act of obedience which expresses our faith in the death of Christ to meet the penalty for our sins, and his resurrection for our justification.

In the next chapter Peter presents the same sentiment, on the same subject—"Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Christ." Acts 3: 19, 20. Pardon is a pre-requisite to conversion, but the result is the blotting out of sins when the Judge comes; or "remission," or release, which exempts us from the penalty incurred by sin, we having made Christ's death available in our behalf through repentance and obedience. This is the rule by which pardon is obtained—"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Earnest confession brings pardon, and in due time pardon and obedience will bring release from the incurred penalty, or bring the remission of sins.

The term "remission" is sometimes used to indicate forgiveness, as there can be no remission without forgiveness; but the primary meaning of the word here rendered "remission" is release, the result of pardon, due at the judgment. Baptism is a pre-requisite to this kind of "remission," but not a pre-requisite to forgiveness. Repentance brings pardon, but it takes both repentance and obedience to secure remission,—the first step in the road of obedience being baptism. Pardon for the past without obedience for the future will not save us.

W. S.

AN EXTERMINATED RACE.

Many discoveries indicate the existence of a race of men on this continent, many centuries ago, entirely unlike the Indian tribes that were found here by Columbus. What renders the matters more mysterious in their case than in that of the Indians, is the fact that though they appear from numerous monumental proofs to have been very numerous and wide-spread, covering nearly the whole continent, they are all extinct. Not one descendant of the race survives. The Indians have no tradition concerning the extermination of such a race by warfare. Nearly every year adds some new discovery, to confirm the already strong conviction that such a race once inhabited this continent entirely different from the Indians. Who were they? when did they live here? and how were they exterminated?

We cannot speak with absolute positiveness concerning a matter that is neither revealed, nor recorded in history; but strong probabilities indicate that they might have been a part of the antediluvian race. These points are suggestive:

1. Many of the monumental proofs point to thousands of years in the past as the time of their occupancy of this land, which carries us back to the days of the antediluvians.

2. This being the case, they could easily have settled here before the "fountains of the great deep were broken up," thus causing the great ocean which now separates the two continents.

3. Not only is it possible that a part of the antediluvians might have settled in this land before the intervening sea prevented such emigration, but when we consider that 1656 years elapsed before the flood, and that people then lived to a vast age, leading some to estimate that there must have been about eight hundred millions of people on the earth when the flood came, it would be a wonder if a part of them had not found their way to this land. Doubtless they did, centuries before the flood, it being all one country at the time.

4. With this understanding, it is easy to see how the race was exterminated by the flood, and the ocean formed by the breaking up of the "fountains of the great deep," leaving this country disconnected from the old. Subsequent colonies may have crossed before or after the Indians, leaving tracks of later date.

W. S.

TO TRACT DISTRIBUTERS.—Tracts are often scattered with no reference to economy, or to the probability of their doing good. It is not wise, in this matter, to knowingly cast pearls before swine. My attention was called to this matter anew a few days since, at a depot. In a promiscuous crowd tracts were lavishly laid upon the seats in the waiting rooms. On one seat near me nine were laid out. I took one, and watched the disposal of the rest, and found every one was destroyed on the spot by a rowdy class; then another lot were dealt out to share the same fate. It may be that out of a hundred or two tracts thus dealt out some one might fall into the hands of a reader. But could they not be more economically dealt out, especially when funds to publish them are not flush?

The object should not be to see how many tracts we can scatter, but how many we can get into the hands of readers who will read them. Tracts given where we know there is a willingness to read, is the most economical principle to act upon; and unless we have large quantities of tracts to scatter, and unlimited funds to supply the demand, it is better to make the most judicious disposal of what we have.

W. S.

INTEREST IN THE SOUTH.—I am glad to report a growing interest in various parts of the South. I am receiving news of a cheering nature from different localities, both from ministers and members. Thank the Lord for the encouraging prospect. Persecution and prosperity often go hand in hand. If we are only persecuted for holding up God's truth, God will surely hold us up. Southern brethren, be kind, but always firm. Press the battle.

W. S.

WISCONSIN ITEM.—Bro. Slocum, a Methodist minister in Wisconsin, has recently accepted the truth, and publicly declared himself an Adventist. A goodly number have taken a stand with him, and have given their names as members with us. Bro. S. had just had a revival meeting, in which some thirty had come out; and at the close of this meeting he declared his independence, and proclaimed his affinity to the Advent brethren and faith. It has produced quite a commotion.

W. S.

A RUDE ÆOLIAN HARP.—While visiting a friend a few days ago, we were charmed with the sweet music of an Æolian harp. The instrument was of the simplest construction, and not worth as many cents as we shall take lines to write about it. But God's wind played on it, and as we listened to the strange weird melodies, and bathed our souls in its sweet undertones, we took in the lessons it taught us. Do we do thus with our souls? Do we place ourselves where God can bring out all the music there is in us? If my little instrument could have spoken, it would doubtless have said:—"I cannot give you music. I am only a little strip of wood, with a few strings of sewing-silk drawn across me. If I was a grand piano, or an organ, or indeed any other instrument than what I am—but what can I do?" Nothing, my little harp! All you have to do, is to let me put you in this window, and God's wind will do all the rest.

Alas, how many instruments God has in his church that give the weary world no music! And yet there is not one in all God's church from whom the Holy Ghost could not bring sweet music. Not one; but if they lie passively in his hands, the soft breath of his Spirit playing upon them would make sweet music to his name. Thank God for the grand instruments that thrill and inspire us. But who will be an Æolian harp for God?

"The soul alone, like a neglected harp,
Grows out of tune, and needs that hand divine;
Dwell thou within it, tune and touch the chords,
Till every note and string shall answer thine."

Times of Refreshing.

THE TRACT FUND.

The *Advent Christian Publication Society*, at a meeting on Springfield Camp-ground, August 23d, 1871, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec'y Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$453.60
Elder W. Deverel	1.08
C. H. Miller	.60

POOR FUND.

To send the Crisis to the Poor.

Previous acknowledgments	$45.88
J. Spickerman	1.00

YOUNG PILGRIM POOR FUND.

Previous acknowledgments	$3.05

AMER. ADVENT MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments	$1,982.16
"C."	1.00
W. B. Sanborn (pledge paid)	5.00

TO BRO. BOUTELL.

I was somewhat surprised at seeing your response in the *Crisis*. I did not think of drawing out a response from any one. I said "I preached six Sundays to one congregation, and only received $2.85"; and then asked how many of the Eastern preachers would preach long on that salary. Not that the preachers east have not as much of the spirit of sacrifice, but I thought of the *better system* of paying preachers there than here, and knew many were sure of their $10 a Sunday, and the difference between $2.85 and $60 was so great that they could not stand it long and support their families at that rate. I have preached in Me., N. H., Mass., Conn., and R. I., before coming here, and I am persuaded that all of those States sustain their Advent preachers better than the great "Empire State." I know of one preacher who preached every night and Sundays for six weeks, between Syracuse and Buffalo, and all the money he received was *twenty-five cents*.

I could relate some things in my own experience. I went once forty-two miles, paid about three dollars car fare, and preached over Sunday, and received a little paper of *popped corn* for my children as a widow's mite. Yet I went home feeling to praise the Lord. Another time I went nearly fifty miles and preached the best I could, and several confessed they were blessed, and when I left received a "God bless you; send us another appointment as soon as you can." It is a blessed way after all, but men ought to know, before they start out and meet with some such experience and get discouraged and back out, that they will not get rich preaching the Advent faith.

I think the past year has been the most peaceful of my christian experience. I never ventured on faith in God as I have the past winter, and never realized the Lord's faithful care as I have of late. Truly his promises are reliable. Have no disposition to give up or seek a better or easier way. Truly, if this "gospel of the kingdom" is to be "preached in all the world for a witness unto all nations" before the end comes, *some one* must venture out into new places; and I do not know but it might as well be you and me, Bro. Boutell, as any one else. I know if we are in the path of duty, "the Lord will provide"; and we will *continue* to trust in him.

I made up my mind to preach a free gospel just as long as I possibly could, and when I could not do that any longer, I would go to work with my hands until I made up what was lacking, and then go at it again. So here's my heart and hand for a good strong pull yet. There is much to be done. The end is at hand, and the Lord at the door; and what is done must be done quickly. I do want to hear the "Well done" when He does come.

The past has too well proved your great heart of sympathy, as you have lived out your "good living religion" while we were neighbors, for me to doubt your sympathy; and should we never be permitted to behold each other face to face before the Lord comes, I shall expect to grasp your immortal hand in the "kingdom of God." Pray that the good Lord may make me instrumental in winning a bride for my Master. The wedding must be full; the highways furnish the guests.

Yours in the highways, A. P. MOORE.

"THE GUIDING HAND."

DEAR CRISIS:—I found on my table the other day a copy of the above book. I had not seen it before; perhaps some of your readers have not seen it. I would like to tell them something of it, because it is a good book.

The "Guiding Hand" is a collection of "records" of a "providential direction," of which the author says in his preface, they "are offered as facts. It is true that some of them are given anonymously, having been gathered up during many years of desultory reading; and sometimes it has been impossible to authenticate a statement or ascertain the authorship of a particular account. But a considerable portion of these instances have occurred within the experience of the writer, or within that of his personal friends."

There are some one hundred and twelve incidents related in the volume, for over thirty of which the author vouches. These interesting sketches of the Divine guidance and keeping make up a volume of nearly three hundred and fifty pages, well printed and neatly bound. It is just the little book to have handy, to catch up for a leisure moment. The sketches are brief, and pertinent for all times; and will instruct, comfort, or warn, the thoughtful reader. I hope other volumes will succeed this one, and that your readers will supply themselves and friends.

To any who may not know where to send for the above book, allow me to say it is published at 19 Lindall St., Boston, at the office of the *Christian*.

The pen is a powerful force for good or ill; and what a pity it is that when so much good in some directions can be done by its simple, unadorned use, men will appropriate it for the weaving of bewildering and useless, if not ultimately wicked theories, to the destruction of the believers, and the souring of that sweet spirit by which the Lamb's followers are everywhere known. Is it not a pity that the simplicity of gospel precepts and promises should be lost sight of in this giddy seeking after "some new thing"? The grace of divine truth is one thing, the form of man-made theory quite another.

CONSTANT READER.

Correspondence.

From Bro. S. A. Chaplin.

BRO. GRANT:—God is reviving his work among us. There is more engagedness manifested by the brotherhood than in time past. The church is beginning to realize that there is a work for all in the vineyard. Our social meetings are becoming quite interesting. The direction of the apostle to "exhort one another, and so much the more as ye see the day approaching," is no longer regarded as an unimportant command, and the Word has not lost its power. Some are yielding the obedience of faith. On the second Lord's day of the present month (March 10th), I had the privilege of baptizing three persons into Christ. It seems from the different effects produced by the preaching of the gospel, and particularly by proclaiming the soon coming of our Lord, that our work will soon be done. Indeed, it is my solemn conviction that the world is receiving its last warning. The signs of the times demonstrate the correctness of our position. The feeling is taking a deep hold on the minds of many of our brethren, that the Lord is at the door.

The question of time has had but little influence on my mind since the solemn and ever memorable movement—termed the "seventh-month" movement—in the autumn of 1844. Never can I forget the deep and overwhelming impressions the certain expectation of seeing Jesus coming in power and great glory at that time, made upon my mind; and I have never lost my confidence in the belief of that movement being of God. Such deadness to all things earthly; such consecration to God; such a careful obedience to the least commands of God as well as the greater; such self-abasement and humiliation; such confessions of every wrong; such love for the word of God and such a fear of offending our heavenly Father were never more fully manifested in any period of the history of the Church.

And I have always believed that if history could demonstrate the fulfillment of any part of prophecy, it conclusively proves that the 1260 years of papal supremacy commenced in 538, and ended in 1798. Since the last date the dominion of the "little horn" has been consuming away till its temporal power is gone. Commencing the 1290 at the same time, their termination brings us to the "drying up of the Euphrates," or to the decadence of Mohammedan power by the "Gog" power of the North—Russia. How, then, is the conclusion to be evaded that the 1335 prophetical days, which commence at the same time, end in 1873? Is it not a strong indication that such is the fact, that the Lord is waking up christians to a renewed consecration of themselves to him and his cause? And how exactly this arrangement not only adjusts itself to the political events of history, but as well to the facts of the Advent movement.

The fulfillment of prophecy in any great crisis of human affairs in times past, has always given the generation to be affected by its fulfillment ample time for preparation. As men lived longer in Noah's time, one hundred and twenty years were allowed for warning the world. Still judgment came on the very people that were warned. After Christ had been rejected by the Jews, he foretold what should come on them in that generation.—Matt. 23: 36. Before forty years were expired, the awful calamities experienced at the destruction of Jerusalem verified our Savior's words. In equally explicit terms has he said that the generation that would witness the Advent movement, would not pass away till he should come and gather his saints form earth's remotest bounds. We are now living in the last years of this generation. Wm. Miller delivered his first public discourse on Prophecy in 1832. But we could hardly fairly date the commencement of the Advent movement earlier than 1840, when the press was brought into requisition, and five thousand copies of "Miller's Lectures" were sold, and over fifty thousand copies of the "Signs of the Times" scattered abroad in the United States and Europe. If the forty years of the last generation begin here, they expire 1880. Can the 1335 years end at any other point within the next eight years than 1873? I do not see that they possibly can.

Were we to come down to 1809, when Bonaparte annexed the States of the Church to the French empire, and when Pius VII. was taken captive, the seventy-five years of the time of the end would extend to 1884, thus overlapping the time of the last generation, as well as being out of harmony with all other great prophetic events. There is no striking event in the papal history from 1798 to 1809 to fix upon. There is a longer period given by Thurman as the time of a generation of one hundred years, derived from the book of Genesis. This naturally commences with the commencement of the signs, or darkening of the sun in 1780. One hundred years from this time terminate in 1880, and thus synchronize with the termination of the forty year period. Thus again we seem shut up to the conclusion that the 1335 days end somewhere in the next eight years; and where, again, unless in 1873?

I am in search of light, and for myself I must confess that the reasoning of Bro. Barbour's tract reaches my heart as nothing has done since 1844. The world has despised the "virgin bands." God is soon going to take his people away, and leave the world to the unparalleled tribulation. If this reckoning of 1873 be correct, it is soon to result in another great movement. And if it be of God, it will soon have divine attestation. Perhaps in the overthrow of Moslem rule in Europe as marked as the late downfall of papal power.

I am watching. The Lord is coming soon. The church is now doing its last work. Saints are drawing nearer to God. The unbelieving are getting further from him. May we all be prepared. The time for preparation is short. Let us all watch and pray, that we may escape all that is coming on the earth and stand be-

fore the Son of man. Some will be "left." How fearful! The gospel message closed, the church gone, and *not saved!* This will soon be the awful condition of multitudes. O! the solemn responsibility that rests upon us in this eventful crisis. The next natural phenomenon is the "shaking" of the heavenly "powers." This will be as literal as any other of the physical signs. Then it seems all is over, so far as getting prepared is concerned. Then the want of oil will be acutely felt! O, to be ready, *ready*, ALL READY.

Pierceton, Ind., March 25th.

From Bro. G. R. Lockwood.

BRO. GRANT:—I am interested in your paper; and when my circumstances are different, should be pleased to take it regularly, even though I might not indorse all the views that are exhibited there. For my motto has ever been—"Prove all things; hold fast that which is good." My training in the legal profession prepared me for independent investigation, even upon theological subjects. And though I have been twenty years in the Presbyterian ministry in New York, my native State, I have always exercised the privilege of free and candid investigation, unfettered by articles of faith. And after having fully investigated the subject, and satisfied that I was right, I did, years ago, come out publicly, in a Presbyterian pulpit, *against* the doctrine of a literal hell. I supposed conscience and the power of God to be "the worm" and "the fire." But I had not then investigated the doctrine of immortality.

Since I came to this State, eight years ago, refusing to come under the iron rule of a modern "Diotrephes"—finding Presbyterianism here to be very different from what it was in New York—I have stood independent. My wife died six years ago, leaving me alone with five little children, the oldest then but eleven years of age; and as I had to be away from home, and could not leave them alone over night, I was compelled to scatter them around to different places, and frequently moved them (for this is a new and wild country), and as I have had to take care of my children in these circumstances, I have made *teaching* during that time my principal business. But teaching here is done upon the *rotary* system—one term in a place—and I have not yet got them together, though that has been my intention. And if I had a permanent school (have started two Academies in the State of N. Y.), or were settled in permanent business of any kind, I should soon get my family together, and then devote myself to the work of preaching *the truth.* But at present I cannot do this here, where there is such a variety of sects, and so much bigotry, unless I am in independent circumstances. I have thought very much of going on a mission to New Mexico, where I have some acquaintances, and would if Providence opened the way.

My first acquaintance with Adventism was in this vicinity, and was not prepossessing. There is a little sheet, the organ of Seventh-day Adventists, issued at Marion, in this county. As to Ellen White's pretensions, and her paper in Michigan, my only feeling is perfect contempt. Your paper is interesting because it is something more than old wives' fables"; because the "experiences" that have been published in it look like true, rational piety; because the organization of which it is the organ, takes proper measures to be efficient, having a "missionary fund," a tract society, and are willing to contribute *money*, as well as *words*, to the cause.

As to the main features of your system, I embrace them. I have long since relinquished the idea of the *inherent* immortality of the soul. I believe that God will eventually "*destroy* both soul and body in hell." And I believe also that there are unmistakable signs that "the Judge standeth at the door." And the views I have upon these points do not in the least detract from "the terror of the Lord." I have contemplated these sublime subjects with profound awe and sublime devotion. I believe that enough importance has not been attached by the Orthodox churches to the doctrine of the resurrection and the coming of Christ.

Troy Mills, Iowa.

Extracts from Letters.

BRO. D. EASTMAN writes:—"I am happy to learn that you have reduced the price of the *Crisis*. I think it will make many a heart rejoice. The paper has done much good beyond its subscribers. I often let some one have a copy who may live out of town, and does not believe in Christ's soon coming. They love to read them, and often confess that these things are so. I feel like trying hard to spread the present truth. The Lord is soon coming, and I must preach a free gospel to perishing men. Is it not time that every lamp should be burning? O for more holy zeal! for more men who will preach the truth with the Holy Ghost sent down from heaven, having the love of Christ that passeth knowledge. Let us not sleep as do others, but watch, knowing that if we continue faithful we shall yet see the King in his beauty."

SR. L. B. WEAVER writes:—"I am suffering extremely, and God only knows how much the mind suffers with the body. God help me to bear all without a murmur. Pray for me, dear ones, and ask God to give me grace to patiently bear every trial that may come upon me.

I think of the dear ones as they meet to worship God, and wish I could meet with them; but the suffering invalids will soon be free, and be made like Jesus, to die no more. Then no more sick-bed scenes. Dear ones, keep up good courage, and bear all patiently, for the crown will soon be given. Dear 'Chloe,' precious sister, you will soon be free from the pains of an invalid's life, and not be confined to the bed any more. God bless you, and all the dear ones. May the kingdom soon come."

SR. L. HARRINGTON writes:—"I received a note from a sister in Christ a few days ago, from which I extract a few sentences, thinking they may interest some one who has the means to scatter tracts, but who may not have the time or opportunity to do this work personally. If any one is inclined to answer this sister's prayers by sending her tracts, he will find a willing and working agent. A bundle of tracts lasts her but a short time, for, as she says, she cannot keep them. The following I extract unknown to her:—

'I hope you are well enough to enjoy this good hope. Oh! it is so sweet. It grows brighter. I have given all my tracts away but a few. I am *praying for more.* It seems to me that people are hungry for the truth. God bless it. I mean to do what I can, trusting only in Christ. I care not what man may say or do. Jesus only is my motto.'

Her address is Mrs. Sarah Gadsby, Ware, Mass."

BRO. L. C. MCKINSTRY writes:—"Amen! loud and long, to Bro. Fassett's article in *Crisis* of March 27th, entitled 'Definite Time.' Let all read it."

DRINK nothing without seeing it; sign nothing without reading it; and make sure that it means no more than it says.

Obituaries.

GOODWIN. Died in Gilmanton, N. H., Feb. 3d, 1872, Esther, wife of Bro. Gilman Goodwin, in the sixty-eighth year of her age.

Sr. G. was converted at the age of fifteen. Later in life she, with her husband, embraced the blessed hope of Jesus' soon coming. Her life has ever been one of quiet goodness and gentle patience; her example mild and loving. She truly lived the life of the righteous, and when she felt the chill of the death-wave, she could exclaim—"The Lord is good." Calmly and peacefully she fell asleep, to wait till earth's weary years are over, and the glorious Life-giver shall come to call the sleepers; then our dear brother, whose heart is now so bowed with grief, will greet her "over there," where parting and death can never come. J. H. F. VARNEY.

BURROUGHS. Died in St. Ansgar, Ia., Dec. 29th, 1871, of consumption, Bro. John Burroughs, aged forty-two years.

The subject of this notice was converted in Kent, Conn., in the great revival of 1843, under the labors of Eld. S. G. Mathewson and others. He embraced the blessed hope of the glorious appearing of our Lord, and continued in the same until he fell asleep in Jesus. He left a widowed mother, brother, and two sisters, to mourn his loss, but they mourn not as those who have no hope, feeling assured that he will have part in the first resurrection.

Funeral services were attended by Rev. Mr. Wheaton, who preached from Job 14: 14. I. M.

PACKARD. Died in Winchendon, Mass., Jan. 27th, 1872, of consumption of the blood and dropsy on the brain, my little son, Melvin Martin, aged one year, one month, and ten days.

Also, Feb. 16th, of consumption, my wife, Hattie S. Packard, aged thirty-one years, eight months, and nineteen days.

Thus within three short weeks two loved ones in my dear family were stricken down by the enemy death, and I am left to mourn their loss; but I do thank God that I mourn not as those who have no hope. In my wife's dying moments, the language of her heart was—

"I am going home to die no more."

She believed that she should sleep but a little while. Her choice of God's word for her funeral sermon was the language of David, Ps. 23: 4. Funeral sermons were both preached by Eld. M. A. Potter. J. A. PACKARD.

MOORE. Died in South Creek, Bradford Co., Pa., of gravel, and a broken limb, March 6th, 1872, Bro. Jesse Moore, in the sixty-seventh year of his age.

Bro. Moore died as he lived, a consistent believer in the gospel of the kingdom of God. He now sleeps in Jesus, and his wife and three children, and other kindred, are left to mourn the loss of a kind husband, a dear father, and a true christian friend; and with them we all mourn, but not without hope; for we heartily join with Bro. M.'s almost expiring sentiment—"I shall rise, and live again."

Funeral services by the writer; text from 1 Thess. 4: 13-18. C. F. SWEET.

BALDWIN. In Northville, N. Y., Feb. 24th, of heart disease, Hannah Baldwin, aged seventy-four years.

She lived a christian from her earliest youth. For nearly thirty years she had been a firm believer in the near coming of Christ, and a liberal supporter of the cause. Her illness was short, and her end, like her life, peaceful. We shall miss in her, friend, sister, and the bright example of a Christian life. She fell asleep relying with unshaken faith upon the merits of our Redeemer, "looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ."—*Com.*

STAPLES. Died in South Elliot, Me., March 7th, 1872, Bro. Wm. Henry Staples, aged twenty-nine years.

Bro. S. was converted when quite young, but became much interested in the spirit which was so dominant in the breaking out of the rebellion, enlisting in 1862 for nine months, then re-enlisting, was wounded May 12th, 1864, at the battle of Spottsylvania Court House; since then he has been a confirmed cripple. He suffered intensely, but patiently, for more than a year. The grace of Christ has shone forth from his life with steady clearness and even brilliancy. "And she answered, It is well." E. OWEN.

SCOVILLE. Fell asleep in Litchfield, Ct., Nov. 18th, 1871, my mother, Anna Scoville, aged eighty-three years, eleven months, and seventeen days.

She lingered about two months desiring death rather than to remain and suffer longer with us. About the age of twenty-five she joined the M. E. church, and lived a consistent christian according to the light she then had. Her house was a pilgrim home. In 1844 she heard the sound of the coming of Christ, and believed it firmly until she ceased to live. A. LLOYD.

RICHARDSON. Died in Pembroke, N. H., Feb. 27th, 1872, Bro. Josiah Richardson, aged eighty-seven years, four months, twenty-seven days.

Bro. R. was a member of the Methodist church many years, but believed firmly in the near coming of Christ. He said he believed he should sleep but a little while. Funeral attended by Eld. Monson. J. B. PAINE.

LAMPREY. Died in South Reading, March 20th, after an illness of six hours, little Nina Z., only child of B. B. and Lucy C. Lamprey, aged eleven months and twenty-three days.

May the Lord comfort the hearts of the sorrowing parents. T. E. LANG, JR.

Married.

BOOTH—FISHER. At James Aber's, in Hornellsville, N. Y., March 10th, 1872, by Elder A. P. Moore, Mr. CASSIUS M. BOOTH and Miss CELIA L. FISHER, both of Fremont, N. Y.

SEWARD—CHESLEY. In Farmington, N. H., March 18th, by Elder J. H. F. Varney, THOMAS F. SEWARD and MARY A. CHESLEY, both of Barnstead.

MOONEY—SLEEPER. At the bride's residence, in Lake Village, N. H., by Eld. Levi Allen, GEORGE H. MOONEY, of Holderness, N. H., and SARAH F. SLEEPER, of Lake Village.

Summary of News.

FOREIGN.

Cable News.

GERMANY.

THE ARMY OF OCCUPATION.

BERLIN, March 28. Germany, by a new proposition, will meet the French, it is said, more than half way, as regards the evacuation of the territory of the latter. The question is now solely a pecuniary one and likely to be settled. France will pay one large amount, and give faithful bonds for the balance to be discharged in two annual payments.

CONTROVERSY.

The controversy between the Catholic church and the government as represented in the determined will of Prince Bismarck, is creating the bitterest feelings among factions. The chancellor, however, is too strong and too cunning for the advocates of church supremacy.

GREAT BRITAIN.

BRITISH SUPREMACY IN INDIA THREATENED.

LONDON, March 28. There are intimations thrown out at the War office concerning news of an unfavorable character received from India. Whether it refers to an open revolt or otherwise is not yet announced. Russian complication is hinted at.

FRANCE.

NAPOLEON VINDICATED.

PARIS, March 28. The trial of a libel suit brought by Gen. Trochu against the Figaro commenced to-day, and was largely attended. Among a number of other witnesses examined was Marshal MacMahon, whose testimony was a complete vindication of the military character of the ex-Emperor Napoleon. He stated that the initial steps of the late war with Prussia were taken chiefly under his guidance and direction, and declared himsel solely responsible for all the movements of the troops after the army left Chalons, and that no responsibility whatever, for any part of the plan of the campaign, was chargeable to the Emperor. The evidence created a profound sensation in court.

SPAIN.

REVOLUTIONARY.

LONDON, March 28. It is firmly believed at Madrid that another revolution is inevitable. The political condition of the country is one of intense excitement. One competent to speak, forwards this despatch:—"Everything is shrouded in darkness and uncertainty, and no one can say what the end is to be. The sooner the inevitable comes the better, to relieve us from this constant state of anxiety and alarm."

RUSSIA.

EARTHQUAKE IN THE CAUCASUS.

NEW YORK, March 28. Mail advices state that the earthquake in the Caucasus converted a considerable extent of country into a desert, destroying the crops and entailing misery upon the inhabitants. The town of Schemaker was almost destroyed; one hundred and thirty-seven people being killed.

DOMESTIC.

CALIFORNIA.

THE RECENT EARTHQUAKE.

San Francisco, March 28. Dispatches from Genoa, Nevada, say that a gentleman from Inyo county, California, where an earthquake on Tuesday morning centered, reports that Camp Independence is a complete ruin.

The Court House was destroyed and not a single abode or brick building is standing from Bishop Creek to Independence. Fears are entertained for other mining camps further south in the Sierras. Mrs. West residing near Independence, was seriously injured and her child killed.

Stage passengers report several fissures miles in length, and fifty to two hundred feet wide and twenty feet deep opened along the eastern base of the Sierra, near Big Pine Camp.

At other places in the vicinity the ground is heaped up in great ridges, large springs have stopped running and others have broken out.

March 29. Advices from Volcanic County, north of Mojave river, show that the earthquake on Tuesday was felt with terrific force there. At Lone Pine twenty-three people were killed and thirty wounded. Shocks were felt at intervals for thirty hours. Fifty houses were demolished and the town is in ruins.

NEW HAMPSHIRE.

REVIVAL MEETINGS AT CONCORD.

Concord, N. H., March 30. A serious of union revival meetings have been held during the past fortnight, three times a day, in Phœnix Hall in this city. Most of those in the evening drew larger crowds of people than ever before assembled there. People have come from abroad in large numbers to hear Elder John G. Hook of this city, and Marvin W. Lutz of Philadelphia, who have taken the lead, assisted occasionally by other clergymen. Nearly a hundred have been inquirers, thirty-seven have been immersed by baptism in Horse Shoe Pond, where the ice was cut for that purpose. The meetings conclude to-morrow (Sunday) evening, but will be resumed in Smith's Hall, Manchester, next Thursday, Fast Day.

AN English Roman Catholic priest has written a letter to Father Hyacinthe which is a remarkable specimen of ecclesiastical bigotry. After rejecting the epithets "liar" and "conspirator" as too common place and matter-of course to apply to him, he chooses *damned* as the title by which to salute him. He then adds with a cold-blooded deliberation, which, from one supposed Christian to another, is simply horrible:

"As a priest of the Holy Roman Church, Catholic and Apostolic, I experience a supreme pleasure in awaiting the day of death and of the last judgment, when I shall see you and your collaborators of the *Esperance de Rome* cast into the pit and its torments forever. When I reflect on the existence of such apostates as you, I bless the justice of God that it provides a hell."

FRENCH POSTAGE CHANGED AGAIN.—The Post-office Department now announces that the following pre-paid rates of postage are in full of all charges to destination on letters for France forwarded *via* England: For letters not exceeding one-third of an ounce in weight, ten cents; one-half ounce, sixteen cents; not over two-thirds of an ounce, twenty cents; not over one ounce, twenty-six cents.

ANOTHER PREDICTION.—Elder Grant is outdone by a New York clairvoyant, who says if the people would read the whole of chapter 13 of the prophecy of Ezekiel they would be warned. The writer of a letter to an Eastern journal says:

She does not desire publicity, but is intimately acquainted with a "wise woman clairvoyant," who seeks unto God only for knowledge. She saw lately "the opening of the seventh seal," and spoke by the power of God that a time of trouble was near to the world such as never had been. For two hours she was in a trance. Personating first the Geneva Conference, she said, in broken English, that there was to be a mixture of Swiss, Prussian, etc.; that there was "too much cash asked." Then she personated an old gray-headed shaking man (John Bull, I hope), asking for a few grains of corn. Then a voice spoke to her: "But think not ye also shall escape. Judgments shall come upon thee also, proud nation, who care only for gold, and cry out unto the living God Jesus for help. Ye have dared me long enough with your sins and your impurities." Then she enacted our nation in an agony, seemingly as if help was nowhere to be found; for I thought from her actions England has truly felt, but now for revenge. She joins with the southern rebels against us; and O the agony of sorrow she then personated! God hiding his face because we had rejected the call of those good men to place his name as our King and Ruler. She said, also: "Are we Mohammedans or are we Christians?" I cannot write it—impossible to describe all; but a Joan of Arc seemed to be raised up—either a man or woman—to save us in the end.—*Sacramento Cal. Daily Record.*

In Brief.

——The climate from St. Augustine, Florida, south, from all accounts, must probably be one of the most salubrious and healthy in the world.——Since the close of the war, railways in the United States have increased from 34,000 miles to 54,000 miles, a growth of 20,000 miles in seven years, this increase being more by 4,000 miles than the entire mileage of the railways of Great Britain, which has about fifty thousand miles of railway.——Fifty-seven persons are recorded as "having disappeared mysteriously" from New York city, during the last year. What a record of crime is probably hidden under this announcement.——Spain has nearly three thousand nunneries.——Throughout Europe, as in America, a very large number of those employed in telegraphing are women.——Water is so scarce in Bennington, Vt., that at the east end of the village about thirty families depend upon one well.——There appears to be a war cloud hovering over Europe, perhaps "no bigger than a man's hand," but still one that may grow to magnitude, by and by, and finally burst in fury upon the devoted heads of millions.——In Italy the press is entirely in the hands of Jews as proprietors and editors.——Until Spain abolishes the cruel national pastime of the bull-fight, says the London *Telegraph*, there can be, and there will be, no real regeneration for her. The spectacle is exciting, picturesque, and full of brilliant skill and courage on the part of the performers, but it is debased by an inseparable brutality which poisons the very heart of the population.——An Artesian well 1200 feet deep has just been sunk in Chicago. The size of the bore is 54 inches, and most of its way is through solid rock. It has taken three months, steady boring by night and day, to reach an adequate subterranean vein of water.——More than 18,000 immigrants have arrived in New York from Jan. 1st 1872, to date, against 11,000 during the same time last year.——A singular church trial is in progress in Louisville. A lady, a member of a Presbyterian church, having expressed a belief in modern Spiritualism, has been arraigned under the Mosaic code, charged with violation of the first, second and third commandments. Regular counsel are employed.——The origin of the title "The Thunderer," by which the London *Times* is known, was from a writer beginning a leading article with the phrase, "We thundered forth the other day," etc.——President Thiers has notified M. Rochefort, once for all, that he will have to remain in prison as long as he is President of the French Republic.——An exchange says that this is the coldest March that has been known since the settlement of North America.——London, even, had a snow storm on the 21st.——A book is now in course of preparation in England, by the Rev. W. J. Loftie, called "A Century of Bibles; or, the Authorized Version from 1611 to 1711."——The monastery at Erfurt, where Martin Luther conceived the idea of a reformation, was recently partially destroyed by fire. The rooms occupied by Luther, and his Bible, which was kept as a curiosity, were in the part burnt. Numerous relics were destroyed.——All over India sweetmeats are consumed as a substantial article of food. A native, when traveling, seldom eats anything else; and between the two great meals, at all times, he whiles away the long noon of the Indian summer day by sucking lollipops or candy between the whiffs of his hookah. When a Hindoo wants to be very dissipated he simply eats candy enough to make him sick.——It may be strange—'tis no less strange than true—that Louis Napoleon is arranging the programme for his administration as he will conduct it when he returns to power at Paris, and that its principal features are a continuation of his old policy.

Notices.

THE ANNUAL MEETING of the Mass. Second Advent Conference for the choice of officers, will commence in Chelsea, Mass., at the Second Advent Chapel on Heard Street, Tuesday evening, April 2nd, continuing day and evening, and over the following Sunday. The church of Christ worshiping at the Advent Chapel send greeting, and invite their brethren far and near, to come up to this meeting and enjoy the freedom of the gospel in praying, singing, preaching, and exhorting one another, and so much the more as you see the day approaching. Let all the Advent churches in the State be represented at this meeting.

C. E. BARNES, *Secretary.*

We purpose this Conference to take the place of conferences occasionally held in Boston, which have been so profitable and successful in bringing together the lovers of the Savior's return from all parts of the country. We do not intend the business shall interfere more than possible with the time and spirit of worship. We earnestly invite all to come to this feast. We shall do our best to take care of and make you comfortable.

J. COUCH.

FRIENDS going from Boston to the above meeting, can take the steam cars at the Eastern depot on Causeway Street. Trains leave at 7.50, 8.25, 9.16, 10.30, 11, 11.25, A. M. At 12.58, 3.03, 4.54, 5.28, 6.42, 8.14, P. M. Cars stop near the Chapel. Those taking the horse cars, which leave Scollay's Square every fifteen minutes, will take the "Washington Avenue" cars, and stop at Heard Street, Chelsea.

The "Banner" and the "Crisis."

We will send the *Banner* six months free to new subscribers to the *Crisis*, and to old subscribers mentioning this offer when remitting for 1872; but we make one condition; viz., that before the close of the six months, they must either notify us to discontinue, or remit for the future as soon as convenient.

We expect hereafter to present a large, fine engraving in every number of the *Bible Banner*, illustrating and adding interest to Bible truth, making the offer of "One Year Free" very acceptable to many ministers of the gospel, whose attention would not otherwise be arrested. The series of engravings has already begun to appear. Send ten cents for three sample numbers. Address H. A. KING, 14 Murray Street, New York.

The *World's Crisis* and the *Bible Banner* one year, with free book, for $2.75, or without book, for $2.50. Address GEO. T. ADAMS, 160 Hanover Street, Boston, Mass.

The "Bible Banner" Free.

We desire to call the attention of the readers of the *Crisis* to our offer in the *Bible Banner*, to send it *One Year Free* to ministers of the gospel of any denomination, who send us their address, or otherwise signify their desire to receive it. We ask the readers of the *Crisis* to aid us in getting this offer before such ministers as they know to be devoted men of God, and who would be likely to accept the offer, and be benefitted thereby. Do not urgently press any one to accept, for we have not the means to send the paper free to a great many; but we trust the Lord will provide enough to send it where it *should* go, to prepare the way for weekly papers, and stir up the watchmen to sound the alarm to a guilty world. A copy of the *Banner* from one with whom the minister is acquainted, is worth a dozen copies sent from the office of publication. Address H. A. KING, 14 Murray Street, New York.

NORWEGIAN TRACTS.—Who will help raise a fund for publishing one or more good tracts on the subject of Jesus' soon coming, and attendant events, in the Norwegian language? There are many now, and will be more of this class of men in our country. Some of them have been converted to Christ, and the fact of his soon coming and kingdom. While West last season, several believing Norwegians expressed a wish for tracts in their language, and promised to aid in publishing them. They want such tracts to put into the hands of their countrymen who cannot read English, when they arrive in this country, and to send home to friends in Norway. Shall we extend our mission to them in this form? I will write a tract and raise $25, to begin the work, and when $100 are raised, I will see that one good tract is put in Norwegian type and circulated free. Who will add as much more, or any other sum? Brethren, Jesus is coming. Shall we tell it in other tongues? Those interested may send their contributions to my address, Yarmouth, Me., or to the *Crisis* Office. All will be acknowledged.

I. C. WELLCOME.

To the Brethren.

I am engaged in preparing a work designed especially for the ministry, on the importance and necessity of preaching the second coming of Christ as an event nigh at hand. My object is, in cooperation with the brethren, to have a copy placed in the hands of every minister in the United States. All can see the importance of such an enterprise. If one out of five hundred could be induced to give the trumpet a certain sound, it would pay for the labor and outlay. Of course it will not be expected that those for whom the work is designed will purchase it; this will be the work of our brethren all over the country, to see that a copy is placed in the hands of every preacher of the gospel. We propose, then, to request pledges and subscriptions from the brethren in order to secure its publication; the amount subscribed to be repaid in books, if required. The nature of the work may be gleaned from the following outlines:—

The Christian Minister a Watchman—The Duties of a Watchman—A Christian Watchman—Watchman, What of the Night?—Time of the End—Signs of the Times—Fulfillment of Prophecy—Prophecy in relation to the first Advent—Prophecy in relation to the second Advent—Signs of the second Advent—Celestial, Terrestial, Moral, National—The Papacy—Spiritualism—Time—Tarrying Time,—etc., etc., etc.

I would also state that the work will be useful to all for a reference, as it will be largely interspersed with Scripture quotations. Any who may feel disposed to aid in this enterprise may address Brn. Grant, or Adams, *Crisis* Office, Bro. Himes, *Times* Office, Chicago, Ills., or myself, at Arena, Iowa Co., Wis. GEO. THOMSON.

THE SECOND quarterly session of the Hoosick Valley Conference will be held at Sandy Hill, N. Y., commencing April 18th, 1872, and hold over the following Sabbath. Let there be a general rally of the friends of Jesus and his kingdom in all this region of country to this feast. Make this meeting a subject of earnest prayer, that God may greatly bless this gathering of his people. And first, consecrate thyself to God—have all upon the altar before you come; and then come filled with the Spirit, prepared to work for God. Come to admonish the saint and warn the sinner. Come in the name of our soon coming King to make one more charge upon the enemy's host previous to its being announced from the eternal throne, "It is done." Provisions will be made for all who come. A. W. SIBLEY, President.

A. P. BUMP, Secretary.

A VOICE FROM R. I.—The second quarterly session of the R. I. and Eastern Conn. Conference of Reformers will be held at Wyoming, R. I., commencing Wednesday, April 3d, at two o'clock P. M., and continue over Friday. It is earnestly hoped that all preachers and delegates who can, will come, and that every church failing to send delegates will not fail to send letters. Come!

All coming by Providence, can take the four o'clock P. M. train to Carolina Mills. A stage leaves on arrival of this train, and reaches Wyoming at 6-30. Taking the morning train, stop at Richmond Switch, from which a stage will leave for Wyoming at twelve o'clock.

N. A. ANGELL, Clerk.

THE SECOND Quarterly Meeting of the A. C. Church in Honeoye, Ontario Co., N. Y., will commence April 6th, and continue over Sunday. The brethren and sisters in adjoining towns are cordially invited to attend. H. H. BROWN.

O. B. BROWN.

THE THIRD quarterly meeting for the Southern District of Wisconsin, will be held at Magnolia, commencing on the evening of May 10th, and holding over the following Lord's day. Bro. Sheldon is expecting to be with us, and other ministering brethren are invited to attend; also the brethren from all the surrounding country. This will be the first meeting in our new Chapel, and we are anticipating a good time in the name of the Lord. Come one,—come all.

G. G. GODFREY.

"CHURCH FAIRS."—I have a quantity of tracts on this subject, written partly as a *satire*, partly as *argument*, with plenty of Scripture on the point, which I wish to dispose of, and get back the cost of publication. There are eight octavo pages, nonpareil type, containing about the matter of 32 pp. ordinary size tract page; and from the success which has attended their distribution heretofore, I think no one need fear that a small sum invested here will be wasted, either as to the amount of reading matter furnished, or the benefits to be derived from their perusal. Price, *post-paid*, 25 cents per dozen; $1.50 per one hundred. By express, $8.00 per one thousand.

Address E. P. WOODWARD, Maplewood, Mass.

OHIO CONFERENCE.—The A. C. Church of Ohio will hold its semi-annual conference at Fairfield, Huron Co., Ohio, commencing Thursday, April 18th, continuing over Sunday. We cordially invite *all* the churches and organizations of the State to send delegates to this meeting. We hope all that love the appearing of Jesus will feel interested, and be present. We do not wish to divide, but to become all the more united. Conveyance from Greenwich Station on the C. C. C. and I. R. R. will be in attendance. H. F. JEFFERSON, Sec.

IN RESPONSE to urgent and repeated invitations, Srs. L. M. Stoddard and E. S. Jennings will commence a series of meetings in Washington, D. C., Wednesday evening, April 10th, to continue as may seem to be duty.

Appointments.

☞ *We would say to our preaching brethren that it is necessary we should receive their appointments as early as* TUESDAY MORNING, *as our paper goes to press about noon; otherwise they will not be inserted till the week following.*

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL.

I. B. Potter........Sunday, April 7th
J. B. Cook........Sunday, April 14th

BOSTON (BRANCH CHAPEL) 1735 WASHINGTON STREET (Corner of Madison Street.)

Love Feast at 10 A.M. Preaching at 11 and 2½ P.M. Eve., 7. Prayer meeting Tuesday and Thursday evenings.

Sunday, April 7th, and onward from week to week, as the Lord may direct. Meetings on Tuesday, Wednesday, Thursday, and Friday evenings of each week. JOHN G. HOOK, AND OTHERS.

Christian Temperance Meeting Monday evenings.

CHARLESTOWN (*Hall No. 70 Main Street.*)

Prayer meetings Tuesdays and Fridays, 7½ o'clock.

W. S. Campbell........Sunday, April 7th
J. W. White........Sunday, April 14th
Sr. E. L. Crumb........Sunday, April 21st
D. M. Leavitt........Sunday, April 28th

CHELSEA, MASS. (*Advent Chapel, Heard Street.*)

EAST BOSTON, (*Central Hall, 152 Meridian Street.*)

Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.

HYDE PARK, MASS.

T. M. Preble........Sabbath, April 7th

New Haven, Ct........evenings, April 17th, 18th, and 19th, and Sunday, April 21st. J. COUCH.

Marblehead, Mass........Sunday, April 7th
L. BOUTELL.

Putnam, Ct........Sabbath, April 7th
Wilbraham, Mass........Sabbath, April 14th
Athol, Mass........Sabbath, April 21st
Fourth Sabbath at liberty. H. MUNGER.

Athol, Mass........Sunday, April 14th
Tremont, Mass........Sunday, April 21st
J. S. WHITE.

Fitchburg, Mass........every Sunday at present
H. F. CARPENTER.

Brockport, N. Y........Sunday, April 7th
A. P. MOORE.

Lewiston, Me........Sunday, April 7th
Freedom Village, N. H., Sundays, April 14th and 21st, and during the intervening week as brethren shall arrange. I. C. WELLCOME.

Cambridgeport, Mass........Sunday, April 7th
L. T. CUNNINGHAM.

Goshen, Mass. (as Bro. Daman may appoint) Sunday, April 7th.
Cambridgeport, Mass........Sunday, April 21st
H. PRATT.

Hornellsville, N. Y........Sunday, April 7th
South Byron, N. Y. (M. E. Church) Sunday, April 14th
A. A. PHELPS.

Hartford, Ct. (Talcott & Post's Hall)...Sunday, April 7th. S. S. BREWER.

Stowe, Mass........Saturday evening, April 6th and over Sunday, April 7th.
Rye, N. H........Sunday, April 21st
ENOCH MORRILL.

Concord, N. H. (Snaptown)........Sabbath, April 7th
Kennebunk Depot, Me........Sabbath, April 21st
O. W. KIMBALL.

Biddeford, Me........Sunday, April 7th
Wakefield, Mass........Sunday, April 21st
JOSEPH W. WHITE.

Keene, N. H........Sunday, April 7th
D. M. LEAVITT.

Wakefield, Mass........Sunday, April 7th
Suncook, N. H........Sunday, April 21st
If these conflict, write me. CALEB RICHARDSON.

Manchester, N. H., Sunday, April 7th, and through the week. *Subject*—Evidences for the coming of the Lord in 1873. N. H. BARBOUR.

Danbury, N. H. (school-house district, No. 6) Sabbath, April 7th. F. RANSOM.

Farmington Village, N. H........Sunday, April 14th
WM. BODGE.

New Durham (second division)........Sunday, April 7th
Water Village, N. H........Sunday, April 21st
CHAS. COLMAN.

Campton, N. H. (Bump school-house) Sab., April 7th
Warren Village, N. H........Sabbath, April 31st
G. H. WALLACE.

Bangor, Me........Sunday, April 7th
ISRAEL DAMMAN.

New Haven, Ct........Sunday, April 7th
Albany........Sunday, April 14th
Springfield, Mass........Sunday, April 21st
WM. N. PILE.

Bridgeport, Ct........Sunday, April 7th
MRS. M. L. DURAND.

Laconia, N. H........Saturday evening, April 6th and over Sunday.
Hebron, N. H. (McClure school-house) Saturday evening, April 13th, and over Sunday.
North Haverhill, N. H...Saturday evening, April 20th and over Sunday.
West Groton, Vt........Saturday evening, April 27th and over Sunday. JOHN H. EVANS.

Farmington, N. H........Sunday, April 7th
T. L. CHURCHILL.

Northfield, Mass........Sunday, April 7th
Southington, Ct., evenings, Apr. 9th, 10th, 11th and 12th
Collinsville, Ct........Sunday, April 14th
Bristol, Ct........evenings, April 15th and 16th
Yalesville, Ct........Sunday, April 21st, and evening, April 22nd.
West Haven, Ct........evenings, April 23d and 24th
Evenings, April 25th and 26th, where Bro. Richard Phelps may arrange.
Warehousepoint, Ct........Sunday, April 28th
Z. D. BAIRD.

Providence, R. I........Sunday, April 7 and 14th
Hyde Park, Mass........Sunday, April 21st
A. [illegible]IMPSON.

Suncook, N. H. (Bartlett Hall)....Sunday, April 7th
Warren Summit, N. H........Sunday, April 14th
North Haverhill, N. H...Sundays, April 21st and 28th
J. W. [illegible]RIDGE.

Vernon, Vt........Sunday, April 7th
S. COOK.

Warehousepoint, Ct........evening, April 5th
Chicopee Falls, Mass........evening, April 9th
Westfield........evening, April 10th
West Farms........evening, April 11th
Middle Farms........evening, April 12th
Montgomery, Mass........Sunday, April 14th
Wilbraham........evening, April 16th
Three Rivers........evening, April 17th
Thorndike........evening, April 18th
Brimfield........evening, April 19th
E. OWEN.

Northville, Newport........Sunday, April 7th and with Bro. Cotton April 21st.
H. T. DEMING.

Ripley, Chaut. Co., N. Y........Sunday, April 28th
South Butler, N. Y........Sunday, May 12th
J. W. TAYLOR.

Murray, N. Y........Sunday, April 14th
E. T. SERGISSON.

Rye, N. H........Sunday, April 7th
WM. M. HARMOND.

Natick, Mass........Sunday, April 7th
GEO. W. THOMPSON.

Massena, N. Y........Sunday, April 7th and onward.
C. PIKE.

Concord, N. H. (Snaptown)........Sunday, April 7th
Chichester, N. H. (O. E. Call's)........evening, April 13th
New Dover (school-house)........Sunday, April 14th
R. MORRILL.

Barford, P. Q. (Crooker school-house) Sunday, April 7th.
Caswell Borough, P. Q., Wednesday evening, April 10th, and Sunday, the 14th.
Salem, Vt., Thursday and Friday evenings, April 18th and 19th. Will Bro. Lewis Burgoyne meet me at Newport depot, on arrival of the first train down from Stanstead, April 18th?
St. Johnsbury, Vt........Sunday, April 21st
Newbury, Vt. (where Bro. Nutter may appoint) Wednesday evening, April 24th.
Warren Summit........evening, April 26th
Wentworth Village, (at Bro. Richardson's) evening, April 26th.
Lake Village, N. H. (North Church) Sun., April 28th
Northfield, N. H. (Oak Hill school-house) Friday evening, May 3d.
Concord, N. H. (Bethel church)........Sunday, May 5th
F. M. DRAKE.

Warner, N. H. (Waterloo school-house) Sun., April 7th
A. S. WILLIAMS.

South Windham, Me. (Union Chapel) Sun., April 7th
Kennebunkport, Me........Sundays, April 14th and 21st
C. H. SWEET.

Keene, N. H........Sundays, April 21st and 28th
RICHARD MOSHER.

Keene, N. H........Sunday, April 7th
East Acworth, N. H........Sunday, April 14th
Northville, in the town of Newport, N. H., Sunday, April 21st. E. COTTON.
If these conflict, write me immediately at Fairhaven, Mass. E. C.

Cheshire Street........Thursday and Friday evenings, April 4th and 5th.
New Milford, Ct........Sunday, April 7th and onward five evenings.
West Troy, N. Y....Saturday evening, April 13th, also Sunday, and three following evenings.
H. K. FLAGG.

Buffalo, N. Y........Sunday, April 7th
JOHN T. ONGLEY.

Anthony Village........Sunday, April 7th
WM. STUART.

South Rochester, N. H. (Chapel)...Sunday, April 7th
J. L. CHUTE.

Mrs. Boynton and myself are engaged to supply at North Carver, Mass., alternately, till the second or third Sunday in April. J. R. BOYNTON.

Bath, Me........Sunday, April 7th
South Windham........Sunday, April 14th
C. GOUD.

Southington, Ct........Sunday, April 7th
SETH WOODRUFF.

Charlton, Mass........Sundays, April 7th and 14th
Southbridge........Thursday evening, April 11th
M. E. OTIS.

WORCESTER, MASS.

S. S. Brewer........Sunday, April 14th
Geo. W. Brown........Sundays, April 21st and 28th

SPRINGFIELD, MASS.

E. Owen........Sunday, April 7th
J. Couch........Sunday, April 14th

LOWELL, MASS.

A. Ross........Sunday, April 7th
C. Goodrich........Sunday, April 14th
Joseph Harvey........Sunday, April 21st
A. A. Robinson........Sunday, April 28th

LAWRENCE, MASS.

M. Batchelor........Sunday, April 7th
G. H. Wallace........Sunday, April 14th

CHICOPEE FALLS, MASS.

A. M. Higgins........Sunday, April 7th
H. Pratt........Sunday, April 14th
H. Davis........Sunday, April 28th

PORTSMOUTH, N. H.

J. T. Dixon........Sundays, April 7th and 14th
G. W. Brown........Sunday, April 21st
B. S. Emery........Sunday, April 28th

CONCORD, N. H. (Centre Street.)

W. H. Mitchell........Sabbaths, April 7th and 14th
A. Ross........Sabbaths, April 21st and 28th

CONCORD, N. H. (Bethel.)

T. W. Piper........Sunday, April 7th
O. W. Kimball........Sunday, April 14th
C. S. Shattock........Sunday, April 21st
E. Owen........Sunday, April 28th

GREAT FALLS, N. H. (Franklin Hall.)

C. S. Shattock........Sunday, April 7th
T. L. Churchill........Sunday, April 14th

SEABROOK, N. H.

J. G. Smith........Sunday, April 7th
T. W. Piper........Sunday, April 14th
Allen Damon........Sundays, April 21st and 28th

MANCHESTER, N. H.

D. M. Leavitt........Sunday, April 14th
S. S. Brewer........Sundays, April 21st and 28th
B. S. Emery........Sundays, May 5th and 12th
A. Simpson........Sunday, May 19th

GREAT FALLS, N. H. (Advent Hall.)

Geo. W. Brown........Sunday, April 7th
Wm. C. Stewart........Sunday, April 14th

HAMPTON, N. H.

J. Pinkham........Sunday, April 7th
B. S. Emery........Sunday, April 14th

DOVER, N. H.

Allen Damon........Sunday, April 14th

PORTLAND, ME. (Union Hall.)

E. M. Haggett........Sabbath, April 7th
A. C. Palmer........Sabbath, April 14th
W. H. Mitchell........Sabbaths, April 21st and 28th

SOUTH ELLIOT, ME.

Wm. C. Stewart........Sunday, April 7th
J. L. Chute........Sunday, April 14th
J. G. Smith........Sunday, April 21st
Geo. W. Brown........Sunday, April 28th

SOUTH BERWICK, ME. (GREAT WORKS.)

J. Bickford........Sunday, April 14th
J. L. Chute........Sunday, April 21st
J. G. Smith........Sunday, April 28th

BOWDOIN, ME. (Dennett school-house.)

C. Goud........Sunday, April 7th
Geo. Weeks........Sunday, April 14th

SCITICO, CT.

A. E. Smith........Sunday, April 7th
Dr. Higgins........Sunday, April 14th

GUILFORD, CT.

G. L. White........Sunday, April 7th
S. Woodruff........Sunday, April 21st

PORTLAND, ME. (Union Hall.)

Meetings are now held in Union Hall, on Free Street, entrance nearly opposite the Baptist church. Brethren will please correspond with H. C. Freeman, 62 Green Street. H. C. Freeman, D. F. Scamman, James Berry, Church Committee.

BIDDEFORD, ME. (Advent Chapel, Hill Street, near Pool Street.) Meetings every Sunday, at 10½ A. M., 2½ and 7 P. M. Also, prayer meetings on Wednesdays and Saturdays.

PHILADELPHIA, PA.

(*Brandywine Street, between 15th and 16th, and between Spring Garden and Green Streets.*)

Meetings every Sunday, at 10½ o'clock A. M. and 7½ evenings. Also Wednesday and Friday evenings.
J. N. WILFONG, Cor. Sec.

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Meetings are held every Sabbath at 10½ A. M. and 7½ P. M. Prayer and conference meeting Friday evenings. F. H. BURBANK, Pastor.

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Sunday, Sabbath school at 10 A. M. Preaching at 3 and 7½ o'clock. Prayer meeting Wednesday evenings.
M. R. PRETTYPLACE, Pastor.

☞ Meetings are held at Second Advent Hall, 153 Hollis Street, Halifax, N. S., every Lord's day, at 11 A. M. and 7 P. M. Also prayer meetings Monday and Thursday evenings.

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Wednesday, (preaching), seven o'clock P. M.
Friday, (prayer and conference), seven o'clock P. M.
Come one, come all. A. E. SMITH, Principal.

☞ My address hereafter will be 229 *South 5th Avenue.* All letters and packages designed for the "Mission" must be sent to the same address, omitting "Star of Hope Mission," *especially* on letters containing money. ANNA E. SMITH.

☞ There will be meetings at Suncook, N. H. (Bartlett Hall) every Sabbath, at 10½ A. M. and 1½ and 6 P. M.

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☞ H. K. FLAGG—Money received.

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ARTICLES RECEIVED.—L C McKinstry, G. H. Wallace, W. Sheldon, L J Adams, Dr. Wiley, S L Manley, A Damon, T E Lang, A P Moore, I C Wellcome, S Whitney, S A Chaplin, C H Williams, D Eastman, E S Willard, J E Clark, B Hart, J Durgin.

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All things considered, we regard this the best work on the subject treated of now before the public, and *the* one to distribute, especially among our friends and neighbors who do not hold with us on the subject. We have procured a large lot of the publisher, and put them at the following low prices:—1 copy, 40 cts.; two copies, 75 cts.; three copies, $1; one dozen for $3.50;—all sent by mail, postpaid. Please order freely. AG'T.

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This work discloses the Bible time of the second coming of Christ, and the providential sanctions of the Advent ministry beyond all others. It will richly reward the most careful reading.—*J. B. Cook.*

JUST PUBLISHED.

By the Advent Christian Publication Society, a new Tract, entitled, "The Judgment Impending: Prophecy and Chronology converging to one Grand Culmination." By Bro. L. T. Cunningham. 52 pp. Price, 8 cents per copy. Postage, 2 cts. 75 cts. per dozen. $5.00 per one hundred. AG'T.

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NEW TRACT.

WHO ARE SADDUCEES? OR, TRUTH VINDICATED. Being a Review of "The Wicked not Annihilated; or, Modern Sadduceeism Refuted, by Israel P. Warren." By GEO. THOMSON.

The above is a valuable Tract of 32 pages, published by the Author, Attica, Wis. 10 cts. per copy; 75 cts. per dozen, postpaid.

PRAYER.

CLINTON COLEGROVE.

My God! I hear thee; speak!
Speak when the hour is still,
The language of thy perfect love,
The message of thy will.

Speak to my heart and mind
Thy thoughts of kind concern,
And let thy love a fervent flame
In sacred sweetness burn.

Dear Father! make me new,
Take all my sins away,
Enrobe me in thy righteousness,
And guide me in thy way.

O! let the light of God
(In mercy on me shed)
Adorn my rough and weary road,
And bless my heart and head.

Self-love and pride subdue;
Thy glory be my joy,
Thy pleasure my most precious wish,
Thy service my employ.

THE THOUSAND YEARS.

D. CHURCHILL.

Bro. Grant:—I do not recollect of any opposition through the Advent campaign to prophecy being understood after it is fulfilled; but the opposition has been to our understanding prophecy before being fulfilled; therefore I wish to suggest a few thoughts in regard to the thousand years in Rev., 20th chapter. If it be in the past, of course it can be understood. If the one that was to be bound does not mean that "old serpent, which is the devil" that visited our first parents in the garden, but represents some power or government which was divested of its power for one thousand years, and then its power returned to it again at the end of the thousand years, it would be somewhat favorable to the thousand years in the past. I do not mean *about* one thousand years, say twelve hundred and sixty, but that that fulfills the prophecy, no longer, and no shorter. If there has been such a power in the present dispensation, I think it must be recorded in history. I have not been able to find the record. It also appears that the blessed and holy that have part in the first resurrection commence their reign with the thousand years; "but the rest of the dead lived not again [they had been alive once] until the thousand years were finished." The fourth verse says—"They lived and reigned with Christ a thousand years." Is it not leaning a little too much toward Spiritualism to say this is in the past?

Again, if the righteous and wicked are raised at one time, then all righteous dead and wicked dead, and righteous living and wicked are together. The righteous living are changed, and the resurrected saints with the living are caught up together (1 Thess. 4:17), and the wicked are left, for two shall be "in one bed; the one shall be taken and the other shall be left; two "shall be in the field, the one shall be taken and the other left." Luke 17: 34–36. "Then fire came down from God out of heaven, and devoured them." Rev. 20: 9. There is no resurrection beyond this.

Once more. What will become of the wicked living? for they never have a resurrection, consequently, they never can suffer the penalty of "the second death." Did not all die through the transgression of the first Adam? are not all to be made alive by, or through, the second Adam? Cor. 15: 22. If the last class referred to die on account of the Adamic transgression they must be raised in order to suffer the penalty of their own transgression.—Again, the thousand years cannot be prophetical and be in the past; and if literal, and it is to be between the two resurrections, why have we not had the general resurrection at the expiration of the thousand years? If the thousand years have commenced, please tell us when, and we can tell where they will expire; viz., at the general resurrection and the coming of Christ. Thus we shall be enabled to understand the time when the Lord is coming for which we have long sought.

Lowell, Mass.

WILL ROME BE BURNED?

O. A. STREETER.

Bro. Grant:—Much has been said on this subject. Some have assumed that the seven-hilled city—Rome—must be burned before the Lord comes. Now I am ready to admit one thing, as well as another, if the Bible says it.

I understand that the angel gave John a full explanation of the seventeenth of Revelation. John saw "a woman sit upon a scarlet-colored beast." Her name is given as "Mystery, Babylon the great; the mother of harlots." At verse seven the angel commences to tell John about it. He speaks of the beast of "seven heads." Then he says—"The seven heads are seven mountains on which the woman sitteth." He does not say the mountains are the woman, but there is where she lives, or "sitteth." Verse sixteenth speaks of the work of the ten horns—"These shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire." Burn who or what? The woman. Question. If the eating of flesh is not real flesh, is it not to be supposed that burning with fire is not real fire? Certainly.

But who is the woman? Let the angel answer. Verse 18th—"And the woman which thou sawest is that great city, which reigneth over the kings of the earth." Then the woman is the city that is called Babylon, harlot? So the angel said. I dare not offer an explanation on his.

The ten horns have eaten her flesh (taken away her power); and they have burned her with fire (destroyed her power forever; for as fire destroys forever, it is used here as such). It is the power that dwells at Rome that is to be destroyed, and not Rome itself. Washington, D. C., is not the United States, nor its government; it is where the government's seat is located. It may remove her seat and still retain the same power. So in this case. The ten horns have done their work. They have destroyed her power politically, burned her with fire; and that is all they can do. She is to exist as a church until Jesus comes. 2 Thess. 2. Babylon is fallen to rise no more. Rev. 18: 21. Then verse 4 is now due—"Come out of her, my people." She is gone down, thank God. The event to be looked for is that spoken of in chapter 19: 1–8.

Brethren and sisters, let us be ready. Do not flatter yourselves that some great event is to take place before your Lord comes. Let us be on the watch-tower, "lest coming suddenly he find you sleeping." Mark 13: 36. Rome may be burned, but the prophecy does not require it. "The woman is that great city." Remember this. May God help us to take his word as it is, without comment.

No. Dana, Mass.

— That is true wisdom which does not build hopes of success upon mere publicity.

NEW YORK A. C. CONFERENCE.

SECRETARY'S REPORT.

This Conference met in Lockport on Thursday evening, March 14th, 1872, and continued its session (quarterly) three days. The first half hour was spent in prayer for the special blessing of God upon the meeting, after which Bro. A. C. Newell gave the address. A business meeting at nine o'clock on Friday morning was called to order, and opened by prayer by the President.

Committees. Devotional Exercises—R. C. Brown, A. Riggs, and N. T. Withington. Business—J. H. Whitmore, A. P. Moore, and Wm. E. Brown. Ordination—A. C. Newell, Wm. Ingmire, and B. F. Brownell. Campmeeting—D. Cogswell, Wm. E. Brown, A. Riggs, B. F. Brownell, and P. M. Grinnell.

Delegates. The following delegates were present and reported the condition of their churches and the cause generally in their respective localities, with the sums annexed which were paid into the Mission Fund—T. V. Pearson and Chauncey Pennoyer, Lockport, $6.50; B. F. Brownell, Brockport, $5; E. A. Bowe, Darien, $5; N. T. Withington, Springwater, $4; S. Reed and Wm. Joslyn, East Shelby, $7.70; N. McCullock and J. Phelan, Rochester, $7.88; Knowlesville (by letter), $2.75; Dansville, $13; Honeoye, $3.35. Total collection, $55.18.

Ministers. The following preachers reported—A. P. Moore, E. F. Sergisson, W. Ingmire, H. H. Brown, W. J. Hobbs, A. C. Newell, J. T. Ongley, Sister L. M. Stoddard, S. C. Gove, and D. Cogswell. C. W. Low by letter. Brn. J. H. Whitmore, W. Vreeland, J. E. Wells, and Sr. E. S. Jennings, were present later in the session.

Saturday, nine o'clock A. M. Opened by prayer. The chairman of the business committee reported the following items—(1) The matter of reimbursing Bro. C. M. Boothe for his services with the State tent the past season. $30 were voted him. (2) The matter of publishing a small conference manual. The following joint resolution advising this, passed last session, was re-adopted, and the Secretary instructed to call the especial attention of the churches *without delay* to this matter. It speaks for itself; read and act—

Resolved, 1. That the Secretary be requested to collect and arrange for publication the statistics of this conference, and present the same in the form of a neat hand-book, containing also our Constitution and By-laws, at our next annual meeting. 2. That, in order to assist the Secretary in carrying out the foregoing resolution, each church co-operating with us be requested to forward to him *immediately* the name of its minister, or ministers, the number of its members; its services, how, when, and where held; and such other information as may be of interest, or necessary to carry into practical effect the tabulation of our conference statistics.

3. The matter of a campmeeting: (a) Shall one be held? (b) If so, where? (c) Shall it be in connection with the annual conference in June? After discussing these points it was decided not to hold one in connection with the conference, nor so early as June. But the campmeeting committee were instructed to confer with the Hoosick Valley, and southern New York and northern Pensylvania A. C. Conferences, relative to holding a Union or General State Campmeeting, to be centrally located, about the first of August, and report as definitely as possibly at the annual meeting in June.

4. The matter of Tents. By vote, Bro. D. Cogswell was requested, and consented, to take charge of the State Tent the coming season. It was also proposed to buy and put into the field another tent. But the resolution was tabled, and *individual* action suggested. (If several brethren or sisters of means, and desiring to send the news of the coming kingdom into the hundreds of places in this State that have not yet heard this glorious message, would unite in ordering their tents, they might be purchased at a discount. Any desiring thus to spend some of the Lord's money, if they will correspond with the Secretary, he will be glad to furnish them with references and practical suggestions.)

Treasurer's Report. Amount on hand at last report, $1.18. Received of Secretary balance delegate money, $18.29. On hand, $19.47. R. C. Brown, Treasurer.

The Ordination Committee asked instructions and more time. Granted. Bro. Hobbs in behalf of the church in Springwater invited the annual meeting with them. The invitation was accepted, and Bro. D. Cogswell appointed to deliver the address—Bro. J. H. Whitmore alternate.

4 o'clock P. M. This session was more especially for considering the final report of the Ordination Committee. It was generally understood that the church at Lockport, over which Sr. L. M. Stoddard has now the Pastorate, were asking her ordination, and the report was awaited with interest, the committee of last session having been unit against it. The chairman of the committee submitted a careful, verbal report, in which the committee had united, evidently considering it sufficiently compromising to meet the case and pass easily. It was also further evident that the committee were laboring cautiously between a warm, personal sympathy with Sister Stoddard as an efficient and untiring laborer in "word and doctrine" and a worthy and beloved sister in the Lord, and the fear of establishing a dangerous precedent in the ordination of women, not *expressly* (if at all) approved in the New Testament, or authorized by any example of Christ or the apostles. A free and kind discussion followed, which resulted in tabling the report until another meeting. In the interim, by informal but unanimous agreement, Bro. J. H. Whitmore and Sr. E. S. Jennings were requested to prepare essays which shall aim to bring out the exact scriptural features of this whole question, and thus enable this conference to take a *decided*, and, if possible, a *right* position, and then maintain it. The W. A. C. P. Association presented the Conference, by the hand of Bro. Whitmore, two books of blank license and ordination certificates. They were accepted, and the compliments of the body returned in a hearty vote of thanks. The business session then adjourned *sine die*.

Besides a collection and private donations given to "Mother Ongley" (amount unknown to the Secretary), a collection of $57.57 was taken for our preachers, which, augmented by individual sums,—the payment of which was prescribed by the donors,—amounted to $83.02; and was apportioned according to their various necessities in the judgment of the Devotional Committee, as follows: two received $2 each; three, $3 each; three, $4 each; three, $5 each; one, $7; one, $10.57; and one, $25.45. Thus the total amount raised at this session, it will be seen, is not less than $150; a noble offering, *not for the State*, but for those who came or were represented there. May it not be hoped that our cold, inactive, and indifferent brethren and sisters, who have too little interest to come to conference themselves, will send a delegate or collection, and thereby be "provoked unto love and good works"?

The meeting was one of much interest. It was good to be there, as all could testify; and some said it was the best conference they ever attended. There were eight sermons, three business sessions, and five social and prayer-meetings. The social meeting on Sunday evening began at six, and continued uninterruptedly and spiritedly until nearly or quite eight o'clock, and then some desired the preaching to be dispensed with and the meeting to still continue. After the sermon Sunday afternoon one hundred and thirty-seven united in celebrating the Lord's Supper, and many of them felt that but few more such seasons would pass before the Master of the last great feast shall gird himself and come forth and serve them. At the depot Monday morning we parted regretfully, but hopefully, with the customary song—"Sweet by-and-by."

Wm. E. Brown, *Sec'y*.

JESUS WILL COME AGAIN.

J. M. BERRY.

Come, christians, from afar and near,
Stand up for Jesus' name;
Shout forth the tidings loud and clear,
That He will come again!
What if the daring skeptic sneers,
And laughs at all your hopes and fears,
And scoffs and mocks your sighs and tears?
Jesus will come again!

What though you have been waiting long,
And moments dragged like hours,
And sorrow was too deep for song,
And hopes like withered flowers?
Cheer up! for lo, the distant sky
Foretells that morn is drawing nigh,—
Even now the misty shadows fly,—
Jesus will come again!

We wait to see that coming day,
In hope, in joy, or pain,
For when our Savior went away,
He said "I'll come again!"
Though friends prove false, and foes upbraid,
Our hope stands firm although delayed;
For we believe the promise made,
That He would come again!

In dreams I hear my Savior's voice
Forgiveness speak to me;
He bids my poor weak heart rejoice,
And to his shelter flee.
So there I go, just as I am,
And cling to him all that I can,
And let him take my heart and hand,
Till He shall come again.

I come to thee! I will be thine
Through life—in weal or woe:
Thy path, where'er it leads, is mine;—
I'll go, dear Lord! I'll go!
Far where the trackless waters flow,
Or up the mountains capped with snow,
Or o'er the sultry desert's glow,
Till Thou shalt come again!

What hallelujahs we shall raise,
When round His throne we stand,
And join the victor's song of praise,
From every clime and land!
I seem to hear that mighty song—
To catch its echoes loud and long—
I'll spring to join the blood-washed throng,
When Jesus comes again!

JOURNAL NOTES.

WESTERLY, R. I.

Saturday last (Mar. 16th), I took the Express train for Westerly, R. I. At half past two, I was left at the depot. I saw by the gathering there that it was quite a business place. I soon inquired for Deacon Pendleton, and was directed to his house, which I soon found, and perceived it was to me a welcome home. The Deacon was at the mill where he has been of service for about thirty years, his wife sick for eight or nine years, most of the time unable to be up from the bed; yet she was cheerful, and happy in the faith, looking for the better country, that is, an heavenly. The daughter, the home stay, did every thing to make all comfortable and happy; so we found a pilgrim home.

This is a thrifty business place, situated on the river that separates R. I. from Conn., so that the town lies in both States. Mills are in successful operation, employing many operatives, and some of them run every day in the week. I saw some things new to me. The mills, with all other business, were going on briskly, as I entered the place, except one large mill, and others connected with it; they were hushed; and I learned that this was owned by seventh-day Baptists; they were at meeting, enjoying their Sabbath; but Sunday came, and the first thing you heard was the ringing of their factory bell to call all the workmen to their daily labor. Then the others were still, and the people could hardly tell which mill was the Sabbath breaker. The disciples of Jesus do not seem to heed their Master's prayer in this place, when he prayed that "They all might be one, even as he and the Father are one." Here are Close Communion Baptists, Free-will Baptists, Christian Baptists, and Seventh-day Baptists, a few Seventh-day Adventists, and a scattered number of every-day Adventists, Congregationalists, Episcopalians, Methodists, and other kinds of Paulists and Apolloists.

But the bell of the old original Union meeting-house called in season to be ready for worship. Its last call found us there, ready to do what we could for the cause of our divine Master. This old house has seemed to be the cradle to rock the children till they get able to care for themselves; and our brethren have had it kindly granted them, and I hope they will improve every opportunity to use it by the best means possible for Christ's and his Word's sake. It is a good place in which to blow the gospel trumpet and beseech men to be reconciled to God. The coming of the Savior and the salvation of men through Jesus Christ and him alone should be heard from this central house, Sunday after Sunday, till redemption is consummated.

Our brethren there, on whom the light of the gospel has shone, have great responsibilities in this work of letting the light shine. You have learned that instead of eternal torment or endless duration of the suffering of the finally impenitent, it is the goodness of God that leads to repentance; that the Lord is coming to destroy death, and make an end of wickedness by destroying the sinner, root and branch. "These shall go away into everlasting punishment." What is the punishment? Death; eternal punishment; eternal death; eternally a dead man; this brought about by a fiery ordeal, the burning day for the tares and the goats, and all the proud and those that do wickedly. Then the earth will bloom again like the rose, and every creature in heaven and on the earth, and under the earth, will say—"Glory and honor, and praise to our God."

Beloved brethren in Westerly and vicinity, come together one and all, and put your shoulders to the wheel. Inquire of the Lord. Have a meeting where the blessed hope can be preached, the sinner directed to Christ, and the people have the privilege of hearing that part of the gospel which they cannot hear elsewhere. I am interested for you, and this is the time to work. Earth is making her last groans. A few more conversions, and the scene closes. Come, then, gather around Christ and his Cross, and stand in defence of present truth.

L. Boutell.

SPIRITS IN PRISON.

A. P. MOORE.

A few evenings since, when preaching on the "thief on the cross," I made this assertion, that some thought 1 Pet. 3: 18–20 taught that Christ went in a disembodied state to hell, and preached to the "spirits in prison" there during the three days while his body was in the tomb; and if that was true, he did not go to Paradise with the thief, unless Paradise was in hell.

After I closed, a Baptist minister arose and said he had heard a great many sermons on 1 Pet. 3: 18–20, and read many others, and he never heard the idea advanced before that Christ went in a disembodied state and preached to the spirits in prison. That he thought no evangelical christians held any such view, and rather threw it back upon me as asserting something without proof. Said he agreed perfectly with my exposition of the passage, that it was the same Spirit that quickened Christ that preached through Noah to the antediluvians.

I simply said it was a very common objection that we had to meet, but had not the proof at hand, but "to-morrow night I expect to present some proof." Perhaps some others may have the same thing thrown back at them, and they not have the proof, so I present the following from Grant and Clayton's "Discussion" on the "State of the Dead," p. 27. Mr. Clayton says:—

"I have undertaken to prove only this: that the spirit of man is conscious between death and the resurrection. My next argument in favor of this position is founded upon 1 Pet. 3: 18–20—'For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit; by which also he went and preached to the spirits in prison, which sometimes were disobedient; when once the long-suffering of God waited in the days of Noah, while the ark was preparing, wherein few, that is, eight souls, were saved by water. The point in this passage is, that Christ's *Spirit* made proclamation to the *spirits* of the antediluvians in prison; that is, as I understand it, in *hades*. The obvious import of the passage is, that Christ suffered the stroke of death in the flesh, but survived it in the spirit, by which spirit 'he went and preached to the spirits in prison, who were disobedient when once the long-suffering of God waited in the days of Noah.' Hence we have the conscious spirit of Christ preaching to the conscious spirits of the antediluvians between death and the resurrection. This view of the subject is sustained by a host of reputable authorities, among whom may be mentioned Bloomfield, in a note on this passage in his Critical Greek Testament; Bishop Horsley, in his sermon on this text; Dr. Landis, in his work on the Soul; Titman, Prof. at Leipsic, Germany; Turretin, a Geneva Professor; Flacias Illyricus, in his Clavis, pp. 457 and 462; Winer, author of a Critical Grammar of the New Testament; Olshausen, an eminent German Commentator; and Alford, author of a Critical Greek Testament, just issued by Harper & Brothers of New York. In the hands of these authorities I will leave the criticism of the passage, believing that it clearly sustains my position of the consciousness of the spirit between death and the resurrection."

Cut this out and preserve it for reference.

THE QUESTION.

J. B. CLARK.

"Unto two thousand and three hundred days; then shall the sanctuary be cleansed."—Dan. 8: 14.

Who will question that this is a prompt and direct answer to a specific question? Can it be possible that any one could suppose the answer would so deviate from the question as to involve matters to which that inquiry should not relate?

The question is—"How long.. the vision... the daily, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" We have omitted the italics, although we believe they are perfectly proper. No one can believe that this is a very difficult question, but relates to some previously defined charges laid concerning the sanctuary and the host. Against whom are these charges laid? "And it waxed great even to the host of heaven." Who is personified by "it"? The little horn. Concerning whom then was the question? The little horn.

Taking the answer, therefore, to be in accordance with the question, to what do the 2300 days belong? To the work of the little horn *exclusively*, for no other character brought to view in the vision is in the least accused of any such career as is already quoted. Consequently the 2300 days begin and end with the beginning of the abomination laid to the charge of the little horn. Therefore the seventy weeks cannot begin with the former period, as the epoch of one would be, as a necessary result, quite distinct from the other.

Gems.

— Give me the eye that can see God in all; the hand that can serve him with all; the heart that can bless him for all.

— Do the thing that lies next you. Be it little, do it. It may be great in its necessary relation to something else. Neglect not the present—the immediate thing. The person who adopts this rule will do a world of work—a world of good. He will begin at home, in his little circle, and so branch out as each day gives new and, perhaps, wider opportunities.

— Testamentary charities are no better than dead sacrifices.

— There is no real use in riches, except it be in the distribution; the rest is but conceit.

— When you are reading a book in a dark room, and come to a difficult part, you take it to a window to get more light. So take your Bibles to Christ.

— The devil has not indeed a doctor's degree, but he is highly educated and deeply experienced, and has, moreover, been practicing, trying and exercising his art and craft now well nigh six thousand years. No one avails against him but Christ alone.

— Dr. Watts says the man who is gifted with the talent of parlor preaching, can do more good than the minister by public harangues and learned disquisitions.

— Peace is love reposing; it is love on the green pastures; it is love beside the still waters. It is that great calm which comes over the conscience when it sees the atonement sufficient, and the Savior willing. It is unclouded azure in a lake of glass. It is the soul which Christ has pacified, spread out in serenity and simple faith, and the Lord God, merciful and gracious, smiling over it.

— Applause is the spur of noble minds, the end and aim of weak ones.

CHASTISEMENT.

M. E. ALLEN.

"Whom the Lord loveth he chasteneth."

Bear it with a humble spirit,
And with meekness acquiesce;
'Tis our Father who inflicts it,
Can he spare, or make it less?

Who of us would choose chastisement?
Always grievous, often keen;
'Tis a heavenly, wise advisement,
Through our blindness rarely seen.

But the blessed fruit it brings us,
Purifying heart and life;
When o'er sin we rise victorious,
Then earth life is heaven's type.

Dear Savior! thou didst bear the rod;
Was through sufferings perfect made;
Shall we not welcome them from God,
Or to suffer be afraid?

Oh! we are not of his flock,
If when chastened oft we faint;
Christ sustains—he is our rock,
And the strength of every saint.

Down, down, deep into our heart's core,
Reach our trials so severe;
When grief on grief is pressing sore,
Let us see our Father near.

All will be for our advancement;
'Tis the way our fathers trod;
Give to future bliss enhancement,
Bring us nearer to our God!

QUALIFICATIONS OF THE PREACHER.

We take the following from Beecher's "Lectures on Preaching," now being published in the *Union*.

"There is one thing more. I do not think that any man has a right to become a Christian minister, who is not willing and thankful to be the least of all God's servants, and to labor in the humblest sphere. If you would come into the Christian ministry, hoping to preach such a sermon as Robert Hall would have preached, you are not fit to come in at all. If you have a deep sense of the sweetness of the service of Christ, if the blood of the redemption is really in your heart, and in your blood; if you have tasted what gratitude means, and what love means, and if heaven is such a reality to you that all that lies between youth and manhood is but a step toward heaven; if you think that the saving of a single soul would be worth the work of your whole life, you have a call, and a very loud call. A call to the ministry is along the line of humility, and love, and sympathy, and good sense, and natural aspirations toward God.

I recollect when I returned from the first revival in which I ever worked. I had been at Indianapolis between one and two years, and there had been no revival (and I had never been in one since I was a boy). I went out, on Brother Jewett's call, from Indianapolis to Terre Haute; and I worked there three weeks in a revival, until my heart was on fire; and it rained a stream of prayer all the way home from Terre Haute to Indianapolis. It was like an Aurora Borealis, I have no doubt, ray upon ray, for that whole distance, if angels could have seen it. I was in that feeling all the way—'Lord, slay me if thou wilt me; but I will be slain or will have life and salvation among my people.' On Sunday I gave notice that I would preach every night that week. We had a dingy lecture room in my church that would hold about two hundred people. I preached Monday night, and we had a storm; Tuesday night it rained again, and when I called upon any who were awakened to remain, no one stayed; and I said, 'It makes no difference; if the Lord wishes it to be so, I do.' On Wednesday night I preached again, with more power, and called for inquirers at the close; one poor little thin servant girl stopped! She smelt of the kitchen and looked kitchen all over. When I dismissed the congregation, my first feeling, I know, as I went toward her, was one of disappointment. I said to myself that after so much work it was too bad. It was just a glance, an arrow which the devil shot at me, but which went past. The next minute I had an overwhelming revulsion in my soul; and I said to myself, 'If God pleases, I will work for the poorest of his creatures. I will work for the heart of a vagabond, if I am permitted to do it, and bring him to Christ Jesus.' I felt it; and I thanked God that night for that girl's staying. He paid me the next night, for two of my sweetest children—not my own, but they were like my own to me—stopped on the next night, and after that, the work went on.

If, therefore, you feel willing to work for Christ's sake, for the sake of eternity, for the love that you have for the intrinsic sweetness of the work of ministry, the molding of men and making them better, and helping them upward; if this is itself sweet and pleasant to you; if you are moved to do it in low places, without renown, and are willing to take your crown hereafter for it, you are called, and there is no doubt of it. But if you want only this: To be very eloquent men, and to watch the eloquence of others; or if you want to have a big church, with a big salary behind it, and if that is your call to the ministry, stay away. You may be called, but it was not the Lord that called you; it was the devil."

SPIRITUALISM IN CHINA.

The disciples of Confucius have often demonstrated that what has usually been supposed to be of recent origin is really of long standing in their country. Especially is this the case with Spiritualism. Not only, says Col. Conwell, do the Chinese Spiritualists believe in the same agencies and the same results which distinguish the sect here, but they also practice all the methods adopted in this country for spiritual communication, and a hundred others that do not seem to be known here. By this means they determine what their deceased relatives are doing; how they live and what they eat; what are the troubles and pains of purgatory and what is the remedy. They believe that the land of purgatory is like this earth, socially and politically, with the exception of the absence of work and wages. The spirits are supposed to eat, drink, sleep, quarrel, fight, sing, dance, etc., just as they did on earth. But as life is as expensive there as here, they can have but little joy unless the relatives on earth send them money enough to pay their expenses. During the stay of the spirits in that nether world, which is but temporary, they are possessed of certain powers, by means of which the gods expect them to make their wants known to men. They can rap on chairs and tables, and move the kitchen furniture with permission of the kitchen god, can make noises in the air, play on musical instruments, show their foot-prints in the mud or sand, sprinkle water on the face of the dead, pull the hair or clothes of the living, take possession of human beings, and after putting them into a trance, talking through them, and, in a thousand other strange ways, show their presence and desires. The most common method pursued by the Chinese is that of the medium or "talking with the human mouth," and to such a source will the coolie go for the information which the kitchen god has refused to give.

The medium is generally a young girl of eighteen or thereabouts, who, after being propitiated by an ample supply of cash, advises, as the mouth-piece of the spirits, that the coolie takes an immediate departure for the United States. He then proceeds to prepare his relatives in the other world for his long absence. They must have money with which to buy his spiritual food and clothing, and his family will, in his absence, be too poor to supply them until after money has been received from him. So he prepares enough to keep the spirits with strict economy until he has time to reach the United States, earn money and send it home. This money is made of paper, bamboo leaves, bark or other available material which can be marked with ink. When he has manufactured a quantity which he is assured will be satisfactory to the spirits, he incloses small bunches in little paper boxes prepared for the purpose, and marks upon the cover the ancestor's name for whom it is intended. One of these boxes is placed before each ancestral tablet—which is usually a piece of paper pasted up with the ancestor's name upon it—and there burned to ashes, while the coolie prays the ancestor to accept his "meagre gift." Some of this money is also burned for the benefit of the kitchen god; and the tree at the back of the house comes in for its share. Food in the shape of rich cakes and vegetables is then offered to the gods and to the ancestors by setting it apart from the food of the family for a short time, joss sticks are lighted in various places, and the ignorant coolie supposes that his ancestors are provided for.

Writing for the Newspapers.—Eli Perkins, in one of his letters to the New York *Commercial*, gives the following excellent counsel to young writers:—

"In the first place, of course, you must never think of writing unless you have something to say—something that seems to be almost bursting to get out. Then state what you have to say in the littlest words, and in short sentences. Your great idea must *not* be to see how well you can write—how you can *show off* in your gay rhetorical plumage, but to tell what interested you in a quick, sharp way to the reader. When you get done—stop. Don't "water your stock" of facts. Time is precious now-a-days, and people have so many newspapers to read, that they pay you a great compliment if they read you at all."

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

"NOT LOST FOREVER."

A Christian lady, living in one of our large cities, was passing a gin palace just as the keeper was thrusting a young man out into the street. He was very pale, and his haggard face and wild eyes told that he was far gone on the road to ruin, as with oaths he brandished his clenched fists, threatening to be revenged on the young man who had ill-used him. He was so excited and blinded with passion that he did not see the lady, who stood very near him, until she laid her hand upon his arm, and spoke in her gentle, loving voice, asking what was the matter.

At the first kind word the young man started as though a heavy blow had struck him, and turned quickly round, paler than before, and trembling from head to foot. He surveyed the lady for a moment, and then, with a sigh of relief, he said, "I thought it was my mother's voice, it sounded so strangely like it; but her voice has been hushed in death for many years."

"You had a kind mother, then," said the lady, "and she loved you?"

With sudden revulsion of feeling, the young man burst into tears, sobbing out, "Oh, yes, I had a good mother, and she loved me. But since she died, all the world has been against me, and I am lost, lost forever."

"No, not lost forever; for God is merciful, and his pitying love can reach the chief of sinners," said the lady, in her low, sweet voice; and the timely words swept the hidden chords of feeling which had long been untouched in the young man's heart, waking a host of tender emotions which had been hidden deep beneath the rubbish of sin and crime.

More words were spoken, and when the lady passed on her way, the young man followed, marked the house she entered, and wrote the name on the door-plate in his little memorandum-book. Then he walked away with a thoughtful look on his white face, and deeper and still more earnest feelings in his aching heart.

Years passed by, and the lady had forgotten the circumstance, when, one day, a stranger sent up his card, and desired to speak with her.

Wondering who it could be, she went down to the parlor, and found a noble-looking, and well-dressed man, who rose deferentially to meet her.

"Pardon me, madam, for this intrusion; but I have come many miles to thank you for the great service you rendered me a few years ago," he said, in a trembling voice.

The lady was puzzled, and asked for an explanation, as she did not remember having seen the gentleman before.

"I have changed so much," said the man, "that you have forgotten me; but though I only saw you once, I am sure I should have recognized you anywhere; and your voice, too, is so much like my mother's."

These words brought to the lady's remembrance the young man to whom she had spoken before the gin palace, and the two wept.

After the first gush of emotion had subsided, the gentleman sat down, and told the lady how those few gentle words had been instrumental in saving him, and making him what he was.

"The earnest expression, 'No, not lost forever,' followed me wherever I went, and it always seemed the voice of my mother speaking to me from her tomb. I repented of my many transgressions, and resolved to live as Jesus and my mother would have me; and, by the mercy and grace of God, I have been enabled to do so."—*East London Evangelist.*

THE BIBLE.

Study it carefully,
Think of it prayerfully,
Deep in thy heart let its pure precepts dwell;
Slight not its history,
Ponder its mystery;
None can e'er prize it too fondly or well.

Accept the glad tidings,
The warnings and chidings,
Found in this volume of heavenly lore;
With faith that's unfailing,
And love all-prevailing,
Trust in its promise of life evermore.

WORKING FOR JESUS.

"I wish I could do something for my Savior besides loving him; not in order to show my love for him, since he can see my heart, but I want to do something for him because I love him. I will ask him, and He will tell me what to do."

So talked a young disciple to himself a few weeks since. Soon a friend, his Sunday school teacher, came to him, saying:

"Henry, would you like to work in the vineyard to-day?"

"Yes, sir," was the eager reply; "I was just asking for work—anything that I can do, with Jesus' help, I will."

"Well, Henry, I want the christians in our class, each to take a member of the class who is not a christian, and pray and labor with with him. I have given you Fred Haines."

"Fred Haines; oh, let some one else take him, I can't!"

"No, you can't, but Jesus can. Good morning."

Thus urged, this young disciple tremblingly sought his wild classmate. He was laughingly received; his earnest words and tearful appeals seemed unheeded; yet he left with a glad heart, for Jesus had paid him for his work with his own loving presence. Jesus gave him courage to go again and again, to pray and never faint, until his thoughtless friend learned to love the Savior.

"Oh, Mr. B.——," said Henry to his teacher, a few weeks after their first conversation, "working for Jesus pays. We deserve no reward for such little services, but Jesus gives it all the way along; it is now my daily prayer, 'Lord, what wilt thou have me to do?'"—*S. S. Times.*

Hygiene.

"This is for your Health."

COLOR POISONING.

Arsenic is universally known to be a deadly poison, and in every country of the world its sale has been regulated and restricted by law. These carefully devised measures, however, apply no farther than to its sale by druggists. As an ingredient in the manufacture of many articles its use is wholly unrestricted. In the preparation of certain colors it is largely used. It appears in our upholstery, upon the walls of our rooms, in our carpets, and even in the clothing we wear. So common has its use come to be in daily life that the subject warrants solicitude in behalf of the public health.

There is no color in nature so pleasing to the eye as green, and chemists have found by repeated experiments that the clearest and brightest of its tints are best produced by arsenic in one or another of its various forms, the most commom being the arsenite of copper, commonly known as Scheel's green, and the aceto-arsenite of copper, or Schweinfurt green. Either of these combinations is more than one-half pure arsenic. Some idea of the extensive use of arsenical green in the manufacture of wall paper and artificial flowers may be learned from the fact that seven hundred tons were applied to this use alone in England in 1862. The introduction into the stomach of any of these preparations of color gives rise to the same train of symptoms and demands the same prompt antidotes as pure arsenic.

The quantity of poison which the leaves of artificial flowers take up in their manufacture seems almost incredible. Careful chemical analysis has shown that in a twig of twelve leaves, the ordinary amount is ten grains. A lady might thus carry to an evening party enough deadly poison in her floral adornments to poison a score of the company.

So in the matter of dress. The fabric so popular among ladies, called "arsenical-green" tarletan, contains more than half its weight in arsenical green, a dress of ordinary dimensions holding in its texture between three and four ounces of virulent poison. Two years ago, several girls employed in a shop in this city, were seriously poisoned by working upon this fabric. The hands and face were badly swollen, eruptions appeared upon the parts exposed to the effects of the labor, and the sight was seriously affected. These local effects were accompanied by headache, lassitude, and a feeling of general illness.

But perhaps the most dangerous form taken by this poison is the coloring material used in the manufacture of confectionery, toys and articles designed especially for the use of children. Many of the green wooden toys which are manufactured abroad are painted with the aceto-arsenite of copper mixed with water, so that the moment the color is moistened it comes off either in the hands or mouth of th child. The toy water colors, sold so commonly, contain in the two usual shades o green, enough arsenic to destroy a whole family of children.

It would seem that in any community where the evil effects of the use of poisonous pigments were well known, the very knowledge itself would operate as a remedy. In this country the rights of individuals and industrial pursuits are looked upon as too sacred to allow of excessive restrictions, and a prohibitory law to affect the sale or use of arsenical colors would be of questionable power, and of as little avail as that now in existence for the sale of liquor. If the people could be thoroughly brought to understand the dangers they are constantly exposed to in the indiscriminate use of this poison under its various forms and names, there would be no need of a repressive law, for people of ordinary sense need only to be warned of a peril to shun it.—*Globe.*

Fresh Air.—Every person during each minute of his life destroys a quantity of air twice as large as himself!—how important, then, to have a constant supply of pure air. In every house and room two things should be attended to—First, the getting rid of the bad air which comes from the lungs; and next, the letting in of the fresh air from without. To do this open your windows at both top and bottom—the fresh air rushes in one way while the foul air makes its exit the other. This is lettting in your friend and expelling the enemy. Care should be taken not to overcrowd sitting and bedrooms; and persons should avoid occupying overcrowded houses.—*Ex.*

Cleanliness Important.—It is a curious fact, illustrating the necessity of cleanliness, and of keeping the pores of the skin open, that if a coat of varnish, or other substance impervious to moisture, be applied to the exterior of the body, death will ensue in about six hours. The experiment was once tried on a child in Florence. On the occasion of Pope Leo X's accession to the Papal chair, it was desired to have a living figure to represent the Golden Age, and so a child was gilded all over with varnish and gold leaf. The child died in a few hours. If the fur of a rabbit or the skin of a pig be covered with a solution of India rubber in naptha, the animal ceases to breathe in a couple of hours.

The Good Samaritan Liniment.—Take of alcohol two quarts, and add to it the following articles: Oils of sassafras, hemlock, spirits of turpentine, tincture of cayenne, catechu, guiac and laudanum, each one ounce; tincture of myrrh, four ounces; oil of originum, two ounces; oil of wintergreen, half an ounce; gum camphor, two ounces; chloroform, one ounce and a half; mix all together, and apply as an external remedy for all kinds of pains and corns.—*N. E. Farmer.*

Food can be too concentrated. That bread is always best for health that contains bran enough to digest it easily.

The World's Crisis

AND

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"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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GLANCES AT PROPHECY.—No. 2.

J. WHITECAR.

Gibbon speaks of the fathers from Christ down between the third and fourth centuries, and says—"The most dreadful calamities were denounced against an unbelieving world. The edification of the New Jerusalem was to advance by equal steps with the distinction of mystic Babylon, or so long as the emperors who reigned before Constantine persisted in the profession of idolatry, the epithet of 'Babylon' was applied to the city and to the empire of Rome. A regular series was prepared of all the moral and physical evils which can afflict a flourishing nation: intestine discord, and the invasion of the fiercest barbarians from the unknown regions of the North, pestilence and famine, comets and eclipses, earthquakes and inundations, all these were only so many preparatory and alarming signs of the great catastrophe of Rome, when the country of the Scipios and Cæsars should be consumed by a flame from heaven, and the city of the seven hills with her palaces and temples, and her triumphal arches, should be buried in a vast lake of fire and brimstone. It might, however, afford some consolation to Roman vanity, that the period of their empire would be that of the world itself, which as it had once perished by the element of water, was destined to experience a second and a speedy destruction from the element of fire."—1 vol. chap. 15, p. 536.

"And the stone that smote the image became a great mountain and filled the whole earth." Here the God of heaven sets up his kingdom, that is not to be left to other people, for it breaks in pieces and consumes all these kingdoms, and it stands forever. See also Rev. 11: 15-18. When the seventh angel sounded "there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever." "And the time of the dead that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great, and shouldst destroy them which destroy the earth." And also John says (Rev. 10: 5-7)—"The angel sware by him that liveth forever and ever, who created heaven and the earth, and the things that therein are, and the sea and the things which are therein, that there should be time no longer; but in the days of the seventh angel, when he shall begin to sound, the mystery of God shall be finished, as he hath declared by his servants the prophets." We may have reason to call your attention to this portion of the subject in another place. Again, it may be inferred that the kingdom has been set up, from the following passages, but when examined in the light of the context, they are found to teach a very different sentiment.

We will look at the most prominent of them. The following is one of this class—"There be some standing here that shall not taste of death till they see the kingdom of God." Luke 8: 27. But we have only to read the verses which follow—"And it came to pass about eight days after these sayings, he took Peter and John and James and went up into a mountain to pray, and as he prayed, the fashion of his countenance was altered, and his raiment was white and glistering, and behold there talked with him two men which were Moses and Elias, who appeared in glory and spake of his decease which he should accomplish at Jerusalem. But Peter and they that were with him were heavy with sleep, and when they awoke they saw his glory, and the two men that stood with him, and it came to pass as they departed from him, Peter said unto Jesus, Master, it is good for us to be here, and let us make three tabernacles; one for thee, one for Moses, and one for Elias, not knowing what he said. While he thus spake, there came a cloud and overshadowed them, and they feared as they entered the cloud, and there came a voice out of the cloud, saying, This is my beloved Son. Hear him." When the voice was past, Jesus was found alone. Luke 9: 27-36. Thus the promise that some of the disciples should not taste of death till they had seen the kingdom of God, or, as Matthew expresses it, till they had seen the Son of man coming in his kingdom, was verified about eight days after it was given, in the transfiguration of Christ, when Peter, James and John saw his glory, and the glory of those who were with him. This view is confirmed by the fact that Peter regarded what he saw in the mountain as a vision of the kingdom of Christ, in which his saints will appear with him in glory. After exhorting us to make our calling and election sure, that so an entrance may be ministered unto us abundantly into the everlasting kingdom of our Lord (2 Peter 1: 10-18), he says—"For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of his majesty; for he received from God the Father, honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son in whom I am well pleased; and this voice which came from heaven we heard when we were with him in the holy mount."

Thus Peter understood the vision in the holy mount to be a miniature view of the powerful coming of our Lord to minister to his saints an abundant entrance into his everlasting kingdom. He was then a partaker, or a joint witness, of the glory that shall be revealed when the Son of man shall come in his glory and all the holy angels with him; "then shall he sit upon the throne of his glory; then shall the King say to them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25: 31-34.

Another chief text is—"Behold the kingdom of God is within you. This, say some, makes it certain that the kingdom is already set up in the heart. It is true that the grace of God is in the hearts of his people; this has been the case not only since the first advent but since the days of righteous Abel. But our Lord was addressing the wicked Pharisees who had not this grace. Listen to Jesus. "Woe unto you, Scribes and Pharisees, hypocrites; for ye are like whited sepulchres which, indeed, appear beautiful outwardly, but are within full of dead men's bones and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity." Matt. 23: 27, 28. Now let us turn to the passage and read in full—"And when he was demanded of the Pharisees when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation, neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you. And he said unto the disciples, The days will come when ye shall desire to see one of the days of the Son of man, and ye shall not see it. And they shall say to you, See here; or, see there; go not after them, nor follow them. For as the lightning that lighteneth out of the one part under heaven shineth unto the other part under heaven, so shall also the Son of man be in his day." Luke 17: 20-24.

It is evident that what our Lord in the above passage says to the disciples covers the same ground as what he says to the Pharisees, and he embraces his second coming. The words "within you" are rendered in the margin "among you," and let it be observed that our Lord is not teaching that the kingdom was among them at the time he was addressing them, but he is speaking of the coming of the kingdom as a future event, and goes on to describe the manner of its coming, affirming that it is not a local but a general event, so that men will not say when it comes, Lo here! or, lo there! for, behold, the kingdom of God is among them; the event comes suddenly upon all; as the lightning cometh out of the east and shineth to the west, so shall the Son of man come in his kingdom; hence the passage in question instead of supporting the views that the kingdom is set up, proves that it comes when every eye sees Christ, and all kindreds of the earth wail because of him. Again says the apostle—"Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption. 1 Cor. 15: 50. The apostle's object here was to show the necessity of the change which will take place at the last trump, when the dead are "raised incorruptible, and we shall be changed; for this corruptible must put on incorruption, and this mortal must put on immortality." There is as much if not more of a necessity of a change for our bodies to inherit the kingdom, as there was for the change of Jesus' body who spilt his blood on the cross, but was raised or quickened by the Spirit, so that when he appeared to the disciples he could say—"Behold my hands and my feet, that it is I myself; handle me and see; for a spirit hath not flesh and bones as ye see me have." No blood mentioned as being quickened by the Spirit. They gave him a piece of broiled fish and a honeycomb, and he "took and did eat before them." Luke 24: 39-43. And so it is with the true Israel in their resurrection. Ezek. 37. Ezekiel is carried by the Spirit of the Lord and set in the midst of the valley which was full of bones, and Ezekiel prophesied, and they came together, bone to his bone. "And when I beheld, lo, the sinews and the flesh came upon them, and the skin covered them above, but there was no breath in them." Then Ezekiel prophesied to the wind, and "breath came into them, and they lived."

Let us now listen to the explanation of the above from the Lord himself. "Therefore prophesy and say unto them, Thus saith the Lord God; Behold, oh my people, I will open your graves and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, oh, my people, and brought you up out of your graves; and shall put my spirit in you, and ye shall live; and I shall place you in your own land; then shall ye know that I the Lord have spoken it, and performed it, saith the Lord." Ezek. 37.

Here you will readily see in the resurrection, that the bones, sinews, flesh, skin, breath, and the Spirit of the Lord are all made mention of, but no blood; for flesh and blood together cannot inherit the kingdom; but the flesh must be quickened by the Spirit. You will also see that after their resurrection, they are placed in their own land; not to go up to reign above the skies, or up into heaven, as is generally taught by the theologians of the day.

I have never been able to find one word of the kind, either in the Old or New Testament. But I have only to say that it is one of the great errors of the opposers of the truth; consequently the beauty of the kingdom is destroyed, and nothing is charming in the prayer—"Thy kingdom come, Thy will be done in earth as it is in heaven." But between the third and fourth centuries, iniquity abounded, and the love of many waxed cold, and the church was backslidden from the faith which was once delivered to the saints, or in the promises made to Abraham, Isaac and Jacob, of the promised land in a heavenly state. They were fast divesting the inheritance of the saints and the kingdom of its beauty, and substituting an imaginary inheritance and kingdom. Says the historian—"But when the edifice of the church was almost completed, the temporary support was laid aside, the doctrine of Christ's reign upon earth was at first treated as a profound allegory, was considered by degrees as a doubtful and useless opinion, and was at length rejected as the absurd invention of heresy and fanaticism. A mysterious prophecy, Revelations, which still forms a part of the sacred canon, but which was thought to favor the exploded sentiment, has very narrowly escaped the proscription of the church."—*Millman's Gibbon's History of Rome, 1 vol., p. 535.*

But when the true Israel are raised, then the kingdom will come, and His will be done in earth; and then will be fulfilled the words of our Savior on the mount—"Blessed are the meek; for they shall inherit the earth." And also—"when the wicked are cut off, thou shall see it." Then the ransomed of the Lord shall "return and come to Zion, with songs, and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." And how sweet to believe there is to be a resurrection and a restitution of all things.

Where are our affections? Is there a kindred spirit with those before the Lamb, who could sing—"Thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, tongue, and people, and nation, and hast made us unto our God kings and priests, and we shall reign on the earth." This earth is now groaning beneath the curse, but, thanks be to the Lord, it is to be changed by fire, back to its Edenic beauty, and the curse that was put upon it because of Adam's sin will be forever obliterated. Hark! hear the angel—"There shall be no more curse, but the throne of God and of the Lamb shall be in it." "And he that sat upon the throne said, Behold, I make all things new." Not all new things, but all things new. And this also is the throne of his glory, and the throne of David, for which the "stone" or "noblemen" went into a far country to receive and return.

Let us look to the prophet Daniel and see when the noblemen receives the kingdom, and where.

Daniel (9: 9-27), after speaking of the four universal governments that should arise, represented by the four great beasts, says—"I beheld till the throne was cast down and the Ancient of days did sit, whose garments were white as snow, and the hair of his head like the pure wool. His throne was like a fiery flame, and his wheels as burning fire. A fiery steam issued and came forth from before him. Thousand thousands ministered unto him, and ten thousand times ten thousand stood before him. The judgment was set and the books were opened. And I saw in the night vision, and behold, one like the Son of man come with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there [there at the judgment] was given him dominion and glory, and a kingdom, that all people, nations and languages should serve him; his dominion is an everlasting dominion, which shall not pass away. And his kingdom, that which shall not be destroyed. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven [not above, but under] shall be given to the people of the saints of the Most High.

Then again, like the noblemen that went into the far country, Jesus says—"In my Father's house are many mansions. If it were not so I would have told you. I go to prepare a place for you; and if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also." This house with many mansions, there is no doubt is that Jerusalem which is above and is free, which is the mother of us all. And when the times of the four Gentile governments are fulfilled for the treading down of the old Jerusalem, then the house with its many mansions, which the nobleman has gone to prepare, will come down. "I John saw the holy city, new Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband." Then it is prepared—completed. "And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them." Rev. 21: 1-7. "And the city had no need of the sun, neither of the moon, to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof, and the nations of them which are saved, shall walk in the light of it." The throne of God and the Lamb is in it. Showing it to be the capital of the great King; and its location is to be Mount Zion, where the old Jerusalem was. For, says Isaiah—"Then the moon shall be confounded, and the sun ashamed;" or, as the Revelator says—"No need of the sun or the moon to shine in it," because of the glory that excelleth, when the Lord of hosts shall "reign in Mount Zion and in Jerusalem, and before his ancients gloriously." Then the ancients, Abraham, and Isaac and Jacob, with all the worthies must, as Ezekiel says (chap. 37), come up out of their graves and be placed in their own land; and then shall they have glorious bodies, like Jesus' glorious body (Phil. 3: 21); for they with us have sought for glory, honor, immortality, and eternal life. And that life is hid with Christ in God, so that "when Christ who is our life shall appear [not before], then shall ye also appear with him in glory." "Then shall the righteous shine forth as the sun in the kingdom of their Father." More glorious than Moses shone when he came down from the mount, and wist not that the skin of his face shone; and when Aaron and all the children of Israel saw Moses they were afraid to come nigh him. Exod. 34: 29-35. But we shall be made like him whose countenance was as the sun shining in its strength. Rev. 1: 16. Then will be fulfilled the words of the Lord—"But as truly as I live, all the earth shall be filled with the glory of the Lord." Num. 14: 20-21. This glory emanates from the throne; for then shall he sit upon the throne of glory; then will Abraham, Isaac and Jacob, and all the ancients who died in the faith, not having received the promises, but having seen them afar off, beyond the resurrection, and "were persuaded of them and embraced them, and confessed that they were strangers and pilgrims on the earth; but now they desire a better country, that is, an heavenly," when it is purified by fire, and the glory of the Lord covers the earth, and the will of God is done on earth as in heaven. "Wherefore, God is not ashamed to be called their God, for he hath prepared for them a city." Heb. 11: 8-16. When that holy city Jerusalem is prepared, it will come down. Then shall Abraham's seed, the Son of David, the Son of God, the King of kings, and Lords of lords, descend the trackless pathway of the skies, sitting upon the throne of his glory with diadems of unfading beauty upon his head. No more a rejected stone, or a stone of stumbling, but then he will come to be admired in all them that believe in that day. That stone cut out of the mount, will come loaded with glory. The Revelator speaking of him in respect of the glory and light of the city, says—"Her light was like unto a stone most precious, even like a jasper stone, clear as crystal." "And the Lamb is the light thereof." Then the stone that smote the image on the feet shall become a great mountain; when the Lord shall reign in mount Zion, and fill the whole earth. Because all the earth shall be filled with the glory of the Lord.

What a contrast; all creation is groaning under the curse. For the Lord said to Adam—"Cursed is the ground for thy sake;" and it will continue so until he shall say—"There shall be no more curse; but the throne of God and of the Lamb shall be in it." "And he that sat upon the throne said, Behold, I make all things new." The Lord said to the apostles—"Unto you it is given to know the mysteries of the kingdom of God;" and it was the gospel of the kingdom the apostles were sent out to preach. Hark! hear Paul's charge to Timothy—"I charge thee, therefore, before God and the Lord Jesus Christ who shall judge the quick and the dead at his appearing and kingdom." Then when the kingdom comes the Lord appears, and the dead are judged, and this in his charge is the word to be preached—"Preach the word; be instant in season, out of season. Reprove, rebuke, exhort, with all long-suffering and doctrine, for the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers having itching ears. And they shall turn away their ears from the truth, and be turned unto fables."

Let me name a few of the fables of the teachers we have heaped to ourselves. First the kingdom was set up at the first Advent of Jesus; second, it is set up in our hearts when converted, though the capital is twelve thousand furlongs on the square, or fifteen hundred miles; third, when we die we get our reward; fourth, we are to go above the skies to live; fifth, that the world is to become converted before the Lord comes, and so on. They are not sent of the Lord to preach such delusive fables; but they study more to be eloquent than to give us the unadulterated word—thus saith the Lord. And they, being eloquent, are calculated to deceive, if possible, the very elect; ever learning, and never able to come to the knowledge of the truth, deceiving and being deceived. But when did Paul expect to get his crown? Hear his dying words—"I have fought a good fight, I have finished my course, I have kept the faith." What faith? See the charge to Timothy. "Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day, and not to me only, but unto all them also that love his appearing." Tim. 4: 7, 8.

Let us awake to righteousness and sin not. "Behold I come quickly," says Jesus. Look around and see the increase of wickedness. The very earth is groaning beneath the curse. The pent-up fires are ready to break forth in one general conflagration. The earth begins to reel to and fro like a drunkard. The guilt is so great, the harvest is surely nigh. The firmament is seen to be out of order, and dark clouds gathering thick and fast over the political horizon. The nations seem to be arming for the battle of the great day of God Almighty. They seem to be arming for some unknown conflict. Look at the great iron navies and fortifications. Men are straining nerve and mind to invent the greatest implements of death. The nations are perplexed, as it is said they would be. The storm that is gathering must soon burst upon this ungodly world. The apostles say that men would become covetous, boasters, proud, blasphemous, traitors, heady, highminded, lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof. How true this is. But says Jesus—"When I come, shall I find faith on the earth?" Signifying but little, as it was in the days of Noah. But, says Paul—"but ye, brethren, are not in darkness that that day should overtake you as a thief."

We do well to take heed to that sure word of prophecy, as unto a light that shineth in a dark place, until the day dawn, and to the sounding of the midnight cry—"Behold the Bridegroom cometh;" having our vessels filled with oil, and our lamps trimmed and burning, that when he comes, we may go in with him to the marriage feast. Even so. Amen.

God speaks. Above the clamor of the flesh for seclusion and ease—above the hum of business and the babble of tongues—above the clash of arms and the roar of battle, we hear a voice that comes with distinctness and authority: "Occupy till I come." "Sow beside all waters." "Work while it is called today." "Whatsoever thy hand findeth to do, do it with thy might." We cannot be deaf, and we must not be disobedient to this divine commission.

THE 2300 AND THE 1335 DAYS OF DANIEL.

C. PENNOYER.

"Surely God will do nothing but he revealeth his secrets unto his servants the prophets," and promises that his Spirit shall lead us into "all truth." Let us take courage from the above named texts, and endeavor to get correct views of scriptural truth.

Some have supposed that the "daily sacrifice" spoken of by Daniel in the twelfth chapter refers to pagan worship; but I believe this to be a mistaken view. To my mind it has direct reference to the worship of God. At the expiration of the seventy years captivity (see Jer. 25: 11), God purposed to overthrow the kingdom of Babylon by the united kingdoms of Media and Persia. No sooner had they obtained the power, than God, through them, commenced to open the way and assist the Jews in their return to and the rebuilding of Jerusalem. (The reader will find this fully set forth in the book of Ezra.) Let it be remembered that the great central point in the providence of God was the restoration of the city and temple of Jerusalem, and the re-establishment of the worship of God according to the Mosaic law; and after much opposition and hindrance by Sanballat and others of his kind, the second temple was finally completed and dedicated to the service of God.

Let me now introduce a few passages from Daniel. "How long shall be the vision concerning the daily sacrifice, and the transgression of desolation?" 8: 13. The next verse answers the question—"Until two thousand three hundred days; then shall the sanctuary be cleansed." The desolating part of the 2300 is 1335 of the latter portion, and evidently dates from the decrees of Justinian and the consequent effect thereof, when war soon after commenced on the church, and great numbers suffered martyrdom.

It may readily be seen, by deducting the lesser number from the greater, that it is just nine hundred and sixty-five years from the dedication of the temple to the establishment of the power at Rome that would answer the prediction spoken in Rev. 17, called the abominations of the earth. The eleventh and twelfth chapters of Daniel evidently cover the same ground. The seventy weeks of chapter nine is also a portion of the 2300 days (or years), it being four hundred and ninety, and terminating at the destruction of Jerusalem, about A. D. 65-70. If this be true, the balance is 1810, and terminates in 1875 or 1880. At Jerusalem's fall the daily sacrifice was taken away, but "the abomination that maketh desolate" was not set up until about four hundred and sixty-eight years after, A. D. 533 to 538, or later.

I think that the seven weeks and sixty-two weeks of Daniel 9, date from the *decree to build the city and temple;* and the seventy weeks and 2300 days (or years) from *its dedication when complete.* It is evident that the 1260 days (years), so frequently brought to view in prophecy, stand for a pledge of the whole. I take the ground that those three numbers found in Daniel 12 have one common starting point, viz., at the decree of Justinian and its effect, from A. D. 533 and onward. That 1290 reach to a point after the seal is broken, and the subject matter began to be understood. (See Matt. 25—"The virgins go forth.") But to return to the consideration of the 1260 days, which are first mentioned in Daniel 7. And when we compare Rev. 12: 6-14, we find that the phrase, "A time, times and a half" answers to and agrees with the 1260. In Dan. 7, the fourth beast, or Roman kingdom, is broken into ten, and afterwards the eleventh horn, or power, appears; and this power makes war upon the saints. All Protestant christendom believes this to be the Roman Catholic persecuting power. Let us endeavor to find a starting point.

This power was to pluck up three kingdoms. And first the Heruli in Italy were swallowed up by the Goths, A. D. 493. Second, the Vandals in Africa, who were Arians and bitter opposers of the Catholic faith, fell by the power of Justinian. See Goodrich's History, vol. 2, pp. 626-7, also p. 801. He says—"The usurpation of the throne of the Vandals by Gilmer, induced Justinian to despatch an invading army into that country under the command of Belisarius. This general landed in Africa in 533. He advanced toward Carthage, defeating the Vandals on his march, and became master of the city with little opposition. Gilmer made one effort to save his kingdom, but it was unsuccessful. His army was irretrievably ruined, and forced to surrender unconditionally. He was carried captive to Constantinople, where he was led in the triumphal procession that honored the return of Belisarius."

I next quote from the same author (vol. 2, p. 801) concerning the third horn that was to be plucked up, which was also an Arian nation that held possession of Rome, and must be plucked up to answer the prophecy. He says—"The murder of Amalasontha, queen of the Goths, by her ungrateful husband Theodotus, afforded Belisarius a pretext for invading Italy. He sailed from Constantinople for Sicily in 535, and easily conquered that important island. Theodotus in great terror hastened to avert the danger by declaring himself the vassal of Justinian; but hearing immediately afterward that two Byzantine generals had been defeated in Dalmatia by the Gothic troops, he passed suddenly from the extreme of despair to the height of presumption, and withdrew his allegiance. Belisarius soon appeared to chastise his perfidy. He crossed the straits of Messina, overran the south of Italy, and captured the city of Naples; while Theodotus, secure within the walls of Rome, made no effort to protect his subjects. At length the Goths, disgusted with the incapacity and weakness of their sovereign, removed him from the throne, and chose Vitiges for their king. He abandoned Rome, and Belisarius took possession of the city A. D., 537. During the ensuing winter the Goths assembled from every quarter to save, if possible, their kingdom in Italy. A powerful army, animated by a dauntless spirit, was soon collected, and Vitiges led his followers to the siege of Rome.

"Belisarius concentrated his forces in the city, and defended it with equal skill and bravery; but famine soon appeared within the walls, and the citizens became anxious for a capitulation. A conspiracy was formed under the sanction of Pope Sylverius, for betraying the city to the Goths; but it was discovered by an intercepted letter. Belisarius sent [Pope] Sylverius into banishment, and ordered the Bishops to elect a new pontiff; but before a synod could be convened, Antonia, the general's wife, sold the papacy to Vigitius for two hundred pounds weight of gold. Reinforcements soon arrived, and the Goths were compelled to raise the siege of Rome. Belisarius finished the war in Italy by taking prisoner the Gothic king Vitiges, A. D. 539. He returned in triumph to Constantinople."

And thus the third horn of Daniel fell into the hand of the Roman Catholic power; and 1335 years from that date would reach A. D. 1874. Let me now call the reader's attention to those events which mark the termination of the 1260 years, so frequently mentioned in prophecy. Says Goodrich (pp. 183-4)—"At the commencement of the French Revolution, the clergy in France were both numerous and wealthy. They amounted to no less than eighteen Archbishops, one hundred and eleven Bishops, and one hundred and fifty thousand Priests, having under their control a revenue of five millions sterling annually, besides three thousand four hundred convents. The clergy and their wealth were now attacked by the infidel revolutionists, and fell an easy prey. The tithes and revenues of the clergy were taken away by a decree of a Constituent Assembly; the possessions of the church were declared to be the property of the nation; the religious orders were abolished, the monks and nuns ejected from their convents, and their immense wealth seized for the nation. The revolutionary torrent which was thus set in motion destroyed law, government and religion in France, and laid waste the Roman church, both there and in neighboring countries. The priests were massacred, her silver shrines and saints were turned into money for the payment of the troops, her bells were converted into cannon, and her churches and convents into barracks for soldiers. From the Atlantic to the Adriatic she presented but one appalling spectacle."

Again (vol. 2, p. 782) he says—"The invasion of Italy by the French under Bonaparte in 1796 led the way to important revolutions in the government of Rome. The pope was at first inclined to be hostile toward the French, but their repeated victories in the north of Italy gave them a decided predominance of power throughout the peninsula; and the pope [Pius VI.] was glad to make a treaty with Bonaparte, by which he surrendered to the French a large number of the finest pictures and statues in Rome. The good understanding between the two nations, however, was but of short duration. A popular tumult occurred at Rome, in which the French secretary of legation was killed. The French Directory, either irritated at this result, or eager for a pretext for interfering, immediately resolved to depose the pope. Accordingly in 1798, on a day of public rejoicing at Rome, being the anniversary of the pope's election, two French officers entered the chapel where he was attending the ceremonies, and announced to him that his *power was at an end.* His Swiss guards were dismissed, and he was placed under the protection of the soldiers of the French republic. The cardinals were all deprived of their authority, and a new government was formed."

The reader is referred to Rev. 13: 10—"He that leadeth into captivity shall go into captivity; he that killeth with the sword must be killed with the sword. Here is the patience and faith of the saints." This event transpired about 1260 years from the fall of the Goths, and it takes seventy-five years more to fill out the 1335, which seems to fix the end in 1873 or 1874.

After the pope's captivity, he retired to Florence, from which place he removed to France, where he died. After Bonaparte had placed himself at the head of the government of France, and reconquered Italy by the campaign of Marengo, he allowed the new pope, who had been elected at Paris with the title of Pius VII., to assume the pontifical chair at Rome; and in July, 1800, he made his entry into the city. He was a man of mild temper, and endeavored to restore everything to its former state, but his political power was merely nominal, for he could do nothing without the sanction of the French.

In 1804 the pope was summoned by Bonaparte to attend the ceremony of his coronation in the church of Notre Dame at Paris. Charlemagne had been obliged to go to Rome to procure investiture, but Napoleon resolved to reverse the old order of things, and bring the pontiff to France to perform the ceremony.

The pope administered the usual oath, which Napoleon repeated after him. The crown was then blessed by the pope, and Napoleon with his own hands placed it on his head. We quote again from the same volume (p. 783)—"Napoleon determined to deprive the pope of all political power. He accordingly wrote to him, desiring that he would resign the sovereign authority of Rome, and content himself with the office of bishop of that city. The pope did not willingly submit, and a French army was sent to Rome, which took him prisoner and removed him to the north of Italy. Rome was united to the French empire, the convents were all broken up, the monks and nuns sent to their homes, and a new government organized."

Rome continued under the French till 1814. The captivity of the second pope by the French, and the breaking up of the whole system, took place in 1809.

Should the argument based upon the first fail, and we again be disappointed, we can still make a point at 1809, and seventy-five years would carry us to 1874. But at present we do not see any corresponding event at the other end of the period; consequently we think that 1873 to 1875 is the strongest point. Moreover, if the generation mentioned in Matt. 24: 34 be a hundred years, then counting from 1780 it would end four years too soon; and our Savior says it "shall *not pass* till all be fulfilled." Should Russia move against Turkey during two years to come, it will give great strength to our position, and the cry would emphatically be made—"Behold, the Bridegroom cometh; go ye out to meet him." We are doubtless now living in the predicted period of Dan. 12—"Many shall run to and fro, and knowledge be increased."

In Dr. Gill's comments upon that passage he says—"That is, toward the end of the time appointed, many shall be stirred up to inquire into these things delivered in this book, and will spare no pains or cost to get a knowledge of them; will read and study the Scriptures and meditate on them, compare one passage with another, spiritual things with spiritual, in order to obtain the mind of Christ; will carefully peruse the writings of such who have gone before them who have attempted anything of this kind, and will go far and near to converse with persons who have any understanding of such things; and by such things, with the blessing of God upon them, the knowledge of this book of prophecy will increase, and things will appear plainer and clearer, the nearer the accomplishment of them is, and especially when accomplished, when prophecy and facts can be compared; and not only this kind of knowledge, but knowledge of all spiritual things, of all evangelical truths and doctrines, will be abundantly enlarged at this time."

Dr. Gill is not alone in such sentiments, but Matthew Henry, Elliot, Mead, Wolf, Mason, Bishop Newton, Cunninghame, and a host of others, would concur in the foregoing comments.

Lockport, N. Y.

THE MARKET-PLACE.

B. FRENCH.

It seems that it was the custom in Jerusalem for those who wanted employment to advertize themselves by going to the market-place; so if any man wished to hire, he knew where to go to find help. A very good arrangement, as there were no daily papers to consult on business matters in those days.

We have sometimes fancied what the result would be if that was the custom in some of our cities and villages at the present time. No doubt there would be many who would go to the "market-place;" but a great many of our independent Yankees would be altogether too proud to go to a public place like that, and there stand, side by side, with poor ragged foreigners, waiting for some one to hire them. They would wait at home for employment to come to them; or they would go out privately, and perhaps travel all over the city, and spend the day for nothing; when some one of whom they did not think, would have been glad to have employed them in the morning if they could have been found at the "market-place." Those who went to the "market-place" would perhaps wait awhile, but if no one came to hire them, they would soon wander away. Some would go to the drinking saloons; some to the bowling alleys; and some might go home, cross and surly, because no man had hired them. Others would not go to the "market-place" at all, because circumstances prevented their getting there early in the morning.

Now the men we read about went to the "market-place," and staid there until they were called for. Some of them did not get there in the morning; they went later, and then waited until the lord of the vineyard came around again. They were not to blame for standing idle, for "no one had hired them;" but they found employment at last, although with some of them it was at the eleventh hour. But they received as much as those who went to work sooner. It seems the lord of the vineyard paid them for waiting; if they had gone into the field, and then stood idle, he might have cut down their wages.

Now for the application. This world is the vineyard, or, the field. The harvest is ripe, and the Lord of the harvest wants laborers. Where shall he find them? There are a great many professing to be children of the New Jerusalem who are desiring to be useful—to work for the Lord of the harvest. Well, if we want employment, we must be in the "market-place." What! has the Lord a market-place? Most certainly. Where? not in any particular locality; but we must be in the right position, in good working order, refreshed with the wine of the kingdom; we must be obedient if we would be servants of the Lord. We must be humble, feeling that we are weakness, and our strength must come from him. We must have an interest in the work; an earnest desire to gather some of the wasting grain, and save it for the garner of the Lord. We must be willing to do light as well as heavy work; to be reapers, or gleaners, or waiters for the reapers, just as the Lord wills. And we must be willing to *work* or *wait.* If there is no call for us to labor, we must not get impatient and leave the market-place, and wander off into worldly pleasures, and then give as an excuse that "no man hath hired us," but wait. Perhaps even now the Lord is sending a messenger for us.

"But," says one, "I have waited long and prayed for work; none has been given, and I am convinced the Lord does not want me in the field." Hold on! keep waiting. I have read somewhere that

"They also serve who only stand and wait."

If you get paid for waiting as well as working, why not be content? If you are in the "market-place," in good working order, the Lord knows it, and is well pleased; and when he needs you he will surely call for you. Perhaps he is keeping you in reserve for some heavy work, which is to be done soon.

It is "catching weather" now; spare hands are sometimes needed when sudden storms threaten to break upon the reapers. It may be your work to carry to the tired reapers the pitcher and the loaf. Another says, "The day is almost past, the evening shadows grow long; what is the use to offer my service now?" Are the sheaves all gathered in? No. Then hasten! even at the eleventh hour the Master calls for workers, and the reward is sure.

"I have worked," says one. "I thought the Lord called me, and I went into the field.

I have labored long, but have seen no fruit. I have toiled in vain, and am now going to quit the field." Stop! my friend; how do you know? If you have labored heartily for the Lord, leave the increase with him; he will take care of the crop. When the angels gather the harvest home, they may find some sheaves marked with your name. If you were permitted to see the fruit of your labor, you might grow proud, get to boasting and lose all your religion. Trust in the Lord; do his bidding; and leave the event with him.

Come, children, all who are willing to work, make haste to get into the "market-place;" then wait patiently until the Master appoints a work for you to do; then work with all your might while the day lasts, for soon angels wil shout the "harvest home," and your work will be ended.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, April 10, 1872.

☞ Take Notice!

All subscriptions for the "Crisis" issued from this time forward are at the rate of **$2.00** a year, payable IN ADVANCE.

☞ Please Remember!

☞ All remittances to this office, in the form of Drafts, Bank Checks, and Postal Money-Orders, should be made payable to the Business Agent, GEO. T. ADAMS.

☞ THOSE who send articles for the "Crisis," should direct them to MILES GRANT, Boston, Mass., and not to the Business Agent.

"THE WORLD'S CRISIS."

REDUCTION OF ITS SUBSCRIPTION PRICE.

At a meeting of the Advent Christian Publication Society, held August 23d, 1871, it was voted as follows:—

"That at any time during the year, if in the judgment of the Editor, Editorial Committee, and Business Agent, they see fit to reduce the price of subscription for the *World's Crisis*, they be authorized to do so."

It was stated in our last annual report, that if our subscribers all paid up promptly, the Society would be able to reduce the price of "our paper" to $2.00 per year. Independent of the names on our *free list*, $2.00 from each subscriber would give us a larger sum than we have ever received in any one year for the *Crisis*. This would enable us to continue the paper, as before, to the worthy on our free list, and pay all our bills promptly. We have been making special efforts to collect the dues on the paper, and have met with some success, yet not so full as we ought.

In accordance with the above vote, we have now decided to reduce the subscription price of

THE WORLD'S CRISIS,
Commencing with Volume XXXV.,
April 3d, 1872, to

$2.00 per year, Payable in Advance.

In remitting, our subscribers will please send for what they are *owing*, at the rate of $2.50 per year, to April 3d; $2.00, and at the same rate, for less than a year for the issue from that time forward.

As our price will be less, our friends will see that in order for our receipts to hold good, the number of *paying* subscribers must be *increased*; while the number of non-paying ones is diminished. Now we hope this may be accomplished; first, by an earnest, united, successful effort on the part of the friends of the *Crisis* in procuring and sending to the Office the names of a large number of *new* subscribers. Second, that a large number whose names have been on our books for years—delinquents, who have not paid any thing for a long time, will now at once write us, remitting a part, at least, of what they are owing, and paying for a year in advance, and thus become *paying* subscribers *in fact*, while for a long time they have been only such in name; otherwise, if we do not hear from them, we shall be compelled to drop their names from our list.

In regard to our free list, we would say—We hope that our receipts may be kept good as above, so that the Society may be able to continue the paper to the worthy poor among us, many of whom are in very destitute circumstances, and who should receive the *Crisis* freely so long as published. Yet it may be that there are some on the free list who are able to pay something. We trust they will do as the Lord would have them, but let none of the poor distress themselves. We believe the friends will see that we have funds to continue the paper to you as heretofore. Now is a good time for those who remit for themselves to put in something for the "poor fund." Those who are free to remit $2.50, as usual, can do so, and we will place the extra 50 cents on the fund to send the *Crisis* to the poor, free.

We doubt not the reduction will please our friends everywhere, and we hope they will sustain us in the same by their efforts and prayers.

GEO. T. ADAMS,
Business Agent.

CHRISTIAN UNION.

The subject of "christian union" is certainly one of first class importance to all who wish to please Jesus. When addressing his Father in behalf of his disciples, he prayed—"That they all may be ONE; as thou, Father, art in me, and I in thee, that they also may be *one* in us; that the world may believe that thou hast sent me." John 17: 21. It is evident that whatever prevents this result must be unchristian, and favorable to the cause of the enemy. If Christ would have his children *all* ONE, then Satan will do all he can to hinder and break up such a union, in order that the world may not believe in Christ as a Savior. We think all who believe in christianity are ready to admit that whatever helps to secure the union for which Christ prayed must be right; and that which prevents it is wrong. We are also confident that all the friends of Jesus would unite in saying that his followers should always defend the right, and oppose that which is wrong. We think every true christian would be ready to occupy this platform. We believe still further, that the time has come when a positive effort should be made to remove the sectarian walls that have so long separated the true followers of Christ in the various evangelical denominations. Of course, the bond of union will not consist in seeing eye to eye on all disputed doctrinal points; but in a union of *hearts* filled with the Holy Spirit. We can expect no other union in this world. This is *the union* for which we believe Jesus prayed, and which Satan has done all in his power to prevent. Let us have no test of christian fellowship that is not essential for salvation; then we shall be in harmony with Jesus, and the spirit of his prayer to which we have referred.

When we look at the sad consequences arising from the spirit of sectarianism, it leads us to plead with Christ that we may never again allow it a place in our hearts. Let no close communion walls be built between those who truly love the blessed Savior. Let *christian character* be the only test of fellowship; then, all the true disciples of Christ can mingle together in love. This test might exclude some of "our faith and order" in each church, but none whom Jesus accepts as his children. It might cut off some leading party men, whose chief aim may have been to build up "our church," instead of the church of Christ; but every true lover of the Redeemer, possessing his Spirit, could not help being delighted to see a closer union of all the Lord's true disciples. If we cannot do *all* we wish to secure this union, let us do what we can by example, pen, and precept. Let us gather with Christ, and not help scatter his flock by encouraging sectarianism. We are so near the day of the Lord, it seems important that all real christians should unite together against our common enemy. When united, we shall certainly be best prepared for the coming conflict. The struggle will not be a faint effort that awaits the faithful. The arch foe is well prepared, with hosts fully armed and disciplined. Shall christians waste their strength in such an hour as this over points about which equally good men honestly differ, and let the enemy take the field, and carry away captive our loved ones into the camp of the soul-destroying devourer? Is it not time for every loyal subject of King Immanuel to unite with every other one, who is true to his divine Master, and help form one solid phalanx to oppose the embattled legions of the advancing army of Satan? Let us rally to the closing conflict, and be brave for the right. We would not abandon one single item of truth for the sake of a union; but in meekness would instruct those who might be opposed. Let the union be of loving christian *hearts*; then their heads, or theological opinions, will be toned with the spirit of gentleness, and they can love as brethren, and feel no note of discord in their bond of union. For this, we believe our Savior prayed.

CALIFORNIA SCENERY.

The Spring scenery of California is the most lovely, charming, and beautiful, we ever beheld. The grass in the fields is of a bright green, also the abundance of the cedar cones in the door-yards are the most handsome and thrifty we ever saw. They are trimmed in the shape of a top; many of them are ten feet in diameter, and fifteen feet high. They are superior ornaments about the pleasant city homes. They grow perpetually, and never fade, unless for want of water. Flowers bloom all the year in the open air, and shrubs are ever green. It is an easy matter to beautify the home yard here with choice things. When once started, they continue to grow with but little care.

Just now (March 22nd), California looks more like paradise than any place we ever saw. The abundance of rain, the mild weather, and the rich soil, have united together to dress up nature in her most lovely robes, so as to give one a lively idea of the delightful Eden home of the first happy pair. The hills are now covered with their rich green carpet, and the wheat fields look very promising. Some of the wheat is two and a half feet high. The prospect for an abundant harvest was never more encouraging.

This is the season for the wild flowers, which surpass everything we have ever seen in any other country. We had heard about California flowers, but we had formed only a faint idea of the reality. The rich meadow fields look like immense flower gardens, excepting the green grass spots interspersed, which add to the beauty of the sight. In going from San Francisco to Sacramento on the cars, a distance of one hundred and thirty-eight miles, we pass through a most gorgeous display of beautiful flowers, possessing a great variety of very brilliant colors. The brightest yellow, clear blue, crimson, and all intervening shades, are so mingled as to look like one great bouquet, covering thousands of acres. Would that our readers could take a peep at this pleasant country as it now appears. We think it would awaken an increased love for the coming new earth, in which all these present delightful spots will be completely eclipsed by its heavenly scenery so enchantingly beautiful, set in the midst of grandeur and sublimity, forever adorned with the glory of God. Let us all secure a home among the redeemed, and a life among the ever-living.

EARTHQUAKE.—At twenty minutes past two o'clock, Tuesday morning, March 26th, we had the most severe shock of an earthquake ever experienced in Sacramento. We were awakened out of sound sleep by the rocking of our bed. We enjoyed the occasion, feeling no fear. Many ran into the streets, and much excitement was manifested. We have heard of no special damage. The vibrations of the earth were north and south. Many clocks were stopped, and buildings rocked alarmingly, causing much excitement. The shock extended over two hundred miles in different directions. At about ten A. M., when on the dome of the Capitol with our friend "C.", two more shocks were felt. The Capitol building was moved as though it was a very light object, compared with the immense power that caused the earthquake. We thought of the approaching time when the Lord will shake the earth "terribly," and the cities of the nations will fall.

A YEAR TO BE REMEMBERED.

"We give in to-day's supplement a summary,* more full and elaborate than ever presented in a newspaper, of the remarkable disasters and calamities which made the year 1871 noteworthy in the calendar of the century, together with an account of the peculiar natural phenomena of the year. The list is a melancholy one. Hardly a conceivable calamity which did not at some time during the year fall upon some portion of the globe.

Gales and shipwrecks at sea, floods, storms, earthquakes, tornadoes and conflagrations on land; famine, pestilence and epidemic; collisions on railroads, mining accidents, explosions of fire damp, added to the array of suicides, murders and violent deaths, make a long list of horrors, hardly equalled in any preceding year of the century, and it is to be hoped, not to be equalled in any year to come. The leading disasters of the year, such as the Westfield explosion, the collision at Revere, the conflagrations in Chicago and the northwest, and the famine and pestilence in Persia, are familiar to the public mind, but the list presents in chronological order calamities hardly less serious, which were crowded out of general recollection by succeeding horrors. The record of any single month is sufficient to awaken serious reflection, and show us the multitudinous possibilities of danger and death which encompass all our lives."—*Boston Journal, Jan. 27th*, 1872.

"A New York writer says—I do not remember the time when crime stalked so fearlessly in the streets of New York as now. The last week has witnessed two cold-blooded murders, half a dozen brutal assaults, burglaries unlimited, and highway robberies without number. Add to these the embezzling bank officers and defaulting clerks, and the schedule presents an array of criminal acts scarcely ever paralleled. . . . Even the most frequented thoroughfares are unsafe after midnight; for thieves abound, who will assault any one for the purpose of robbery, caring nothing if murder be the result of their work. A friend of mine, living up town, heard noises under his window late at night, and, on looking out, saw three men talking together. Presently one said, 'Here comes a feller; let's go for him.' And they did 'go for' a lone pedestrian to the extent of knocking him down, and leaving him senseless on the side-walk. As they turned coolly to a convenient street lamp to see the amount of booty they had achieved, one said—'How much did you get, Bill?' 'Only nineteen cents, but that will buy the beer! Come along, boys!' And so they went their way. The hospitals are full of beaten and wounded persons, who have received their injuries either at the hands of these ruffians, or in some drunken street or bar-room brawl, and the list of violent deaths upon which the coroners are called to hold inquest will amount to at least a dozen a day. . . .

The carnival of crime, robberies, burglaries, deadly assults, and murders continue, and, indeed, increase in this city. Rampant ruffianism is now so recognized as the inevitable condition here that with the perusal of the details of some daring outrage the interest felt by many ceases. So much has it become a matter of fact that criminals of the worst class, the most dangerous and daring have, if not protected and encouraged, at least been so tolerated in the pursuit of plunder and commission of crime, by the worthless police, that again and again it is said, 'An honest man has not half the protection afforded to a thief.' Men guilty of daring crimes, well known to be criminals, walk the streets with perfect immunity, and at night waylay, rob, beat and murder, honest men with impunity."—*Chicago Tribune.*

What mean these terrible facts concerning the criminal records of these last days? They are just what the prophets have said should be just before the second coming of Christ. Yet in the face of such things, there are many preachers who declare to their congregations that the world is growing better, and that the conversion of the world is at hand. We can hardly conceive of a position more fully opposed to the teachings of the Bible and surrounding events. The perils of the last days are upon us. The end is at hand. Infidelity is bold and defiant. "Evil men and seducers" are waxing "worse and worse, deceiving and being deceived." The Lord foresaw it, foretold it, and we live to see its fulfillment in our own day. Righteousness receives but small support at the present time, while iniquity stalks into office, and receives the applause of the multitude.

*This summary was made out by Bro. D. T. Taylor, who has contributed to the Boston *Journal* several articles of a like nature, especially valuable for reference.—ED. *Crisis.*

FREE LOVE.

A few months since, Mrs. Victoria C. Woodhull, the President elect of the National Association of Spiritualists, gave a lecture in the Music Hall, Boston, to a crowded house. In the course of her remarks, she is reported to have said:

"It can now be asked: What is the legitimate sequence of social freedom? To which I unhesitatingly reply, free love, or freedom of the affections.

'AND ARE YOU A FREE LOVER?'

is the almost incredulous query. I repeat a frequent reply: 'I am; and I can honestly, in the fulness of my soul, raise my voice to my Maker and thank him that I am—(faint applause)—and that I have had the strength and the devotion to truth to stand before this traducing and vilifying community in a manner representative of that which shall come with healing on its wings for the bruised hearts and crushed affections of humanity.' (Applause.) And to those who denounce me for this I reply: 'Yes, I am a free lover. I have an inalienable, constitutional, and natural right to love whom I may, to love as long or as short a period as I can; to change that love every day if I please.'"

After an exciting scene following this statement, she continued—

"And with that right neither you nor any law you can frame have any right to interfere. And I have the further right to demand a free and unrestricted exercise of that right, and it is your duty not only to accord it, but as a community to see that I am protected in it. I trust that I am fully understood, for I mean just that, and nothing else."

Such is the platform of the one whom the National Association of Spiritualists have chosen as their President, and the representative of their true principles of social reform, and who is also named as the next President of the U. S. Our fathers would have thought the person insane, who should have intimated that such sentiments as are advocated by Mrs. Woodhull, would have received applause in a popular Boston audience. Truly, "the world moves;" but to what point is it moving? Truly, towards Satan's stand-point, and professors of religion dare not say a word against it, lest they lose their popularity. The same is now true of a large proportion of the leading daily papers of the country. A few years since, they spoke out boldly against Spiritualism; but now they treat it with more courtesy than they do a *pure Christianity*. While a veneered, whitewashed, painted religion, that saves no one, is praised and honored by the press, the genuine is passed over in silence, or with a cutting sneer. Thus the press and a cold, formal, worldly-minded religion, wedded to popular favor, are helping on the cause of the enemy of all righteousness. While all this is being done, the mass of professors see no danger, and are quietly sleeping on the very brink of eternal ruin. They have departed from the Lord, conformed to the world, and are drunken with its spirit and manners, so that they are insensible to the perils with which they are surrounded. They are eating and drinking with the drunken, like a Belshazzar at his final feast.

"IT SEEMS STRANGE."

A Sacramento correspondent writes as follows to the *Christian Advocate*, in San Francisco:—

"Elder Grant, the advocate of soul-sleeping annihilationalism of the wicked, and the speedy second coming of Christ, has been speaking to crowded audiences for a couple of weeks. The result of his labors will be best known in after time. It seems strange that he could not be content, if he is a true minister of Jesus, to preach salvation by faith in Christ, and not agitate these questions, which at best can do no good, but have generally done great injury to the cause of the Redeemer."

If what we preach is error, and opposed to the Bible, of course it "can do no good;" but if the doctrine of eternal torment, the immortality of the soul, and the conversion of the world, are false doctrines, as we believe, then the agitation of such unscriptural dogmas can do no good. Shall we stop preaching the true doctrine of the Bible, because those who advocate certain theological fables are opposed, and say it "can do no good?" We propose a thorough investigation of the subject, with Bible in hand, to see who is sustained by the inspired Word.

GOOD TIDINGS,

PERTAINING TO THE EARTH AND THE RACE.

This valuable work of 425 pages, is now ready, and is at the following low prices—so low that we hope many will buy them by the dozen, and circulate them widely. For the edition bound in *cloth*, the price is as follows: By express, $5.00 per dozen; single copies 50 cts.; sent by mail, 16 cts. additional for each copy. AG'T.

ADAMIC PENALTY.

EDITOR OF THE CRISIS:—If the argument be correct, that all men must be saved from the Adamic death, as a measure of justice, does it not reasonably follow that the demands of the Adamic law are fully met in the death prior to the resurrection of all men? Is not, then, every subject of that resurrection thereby fully discharged from all penalties arising under that law? If so, is not the conclusion unavoidable that all men by that resurrection attain to the same moral and physical condition as that of man before the transgression? If not in the resurrection, wherein, in any sense, does a reprieve, pardon, or salvation from the Adamic penalty consist?

Fair Haven, Conn. A. CLARK.

The death of Adam was the penalty for his *first* act of disobedience. This sin was in the early part of his life. Of course, he must have been on probation after that for hundreds of years; but the death penalty for his *first* crime did not refer to sins committed afterwards, and should not be considered as his penalty. When a particular crime has a special penalty attached, that penalty does not go beyond that crime. If the first death, in the case of Adam, had been the penalty *all* his sins, the case would be quite different.

Since Adam's first transgression, the first death has not been the penalty for sin; but a calamity entailed upon us through Adam, who could not give immortality to his successors, because there was no immortal nature in him to transmit. If the first death were the penalty for sin, then those who are pardoned should not die. It would be a strange law that required the innocent to be punished. If one was condemned to be hung, and was pardoned, and then hung afterwards, of what benefit was his pardon? So, if the first death is the penalty for sin, why do the innocent die?

We need no pardon for a calamity. If by the carelessness of another a house is burnt, the man who owns the house should not be punished for the calamity. So, if we die because of what Adam did, it is right and just that our life should be restored again. Then it would be right that we should answer for our own sins, and receive the proper penalty for our crimes, if not pardoned.

THE CREED OF SPIRITUALISM.

The spirits and their followers, numbering millions, are now agitating the question whether they shall "assume a political aspect." In the "Banner of Light," Feb. 24th, 1872, Hudson Tuttle, a prominent Spiritualist, says—"The creed of Spiritualism presents itself as one fundamental proposition, supported by its phenomena—*Man is an immortal spirit, retaining identity and individualty after separation from the physical form, and possessing the power to communicate with earth.* Around this cardinal proposition gather the dependent facts and philosophy of spirit-life."

Again he says—"Lastly, I would ask, What great principle of Spiritualism is to be carried into the strife of politics to form the party platform? Is it immortality? Is it the fact of spirit-communion?"

It is well known that Spiritualists talk much about a system of religion peculiar to Spiritualism, which they wish to establish, while they are much opposed to having God and Christ recognized in the Constitution of the United States. Mr. Tuttle says:—

"Just now a petition is circulating over the whole country against the action of a few bigots who would put God and Christ into the government. Spiritualists are foremost in its circulation, and at a time when *they* are plotting to put *their* religion into the government, through the organization of a great party."

ORIGIN OF LOTTERIES.

"Lotteries were invented by the Romans to enliven their Saturnalia. The festival, which was instituted in commemoration of the freedom and equality which prevailed on earth in the golden reign of Saturn, began by the distribution of tickets which gained some prize. Augustus appointed lotteries, which consisted of things of little value; but Nero established some for the people, in which one thousand tickets were distributed daily, and a number of those who were favored by fortune became rich by them. Heliogabalus invented lotteries of a very singular nature; the prizes were either of great value or of none at all; one gained a prize of six slaves, and another of six flies; some got valuable vases and others vases of common earth. A lottery of this kind exhibited an excellent picture of the inequality with which fortune distributes her favors. The first lottery in England of which we have any account, was drawn at the west door of St. Paul's Cathedral, in 1569, and consisted of forty thousand tickets at forty shillings each. The profits of the lottery were to be applied towards repairing the harbors. In 1612, King James appointed a lottery to be drawn at the same place, for the plantation of English colonies in Virginia. The principal prize was four thousand crowns in plate."

What christian would have believed in the time of the Roman Saturnalia, that the lotteries then instituted would finally be incorporated into the church fairs in the last days, in order to raise money? Satan knows well how to manage these things.

CORRECTION.—In the last paper, article "Guiding Hand," last paragraph, sixth line, for "destruction" read *distraction*.

INFORMATION WANTED.

A Baptist minister living in the south, whose name I suppress, thus writes me—

"DEAR BROTHER:—I want you to give an exposition of 1 Cor. 15: 24—'Then cometh the end,' through the *Crisis*. My reason for asking this favor is this: On the fourth Sunday in Feb. I tried to preach from Heb. 6: 23; and of course, to do the subject justice, I had to show the nature of the fall, the depravity of man, together with the mortality of the race, and the utter extinction of the finally impenitent; and on last Saturday I went to hear a Bro. W. of the Presbyterian church, who, evidently having heard of my discourse, took the above passage with which to answer it. His remarks were directed to me personally. He never once spoke of the context in the chapter as the epoch to which the 'then' referred, but said that 'when man fell, Christ engaged to redeem him, and from that time he took possession of the kingdom; and after he completes the work of redemption, he will deliver up the kingdom to God, which kingdom,' he said, 'is the church'; that 'the kingdom is now in existence, and all christians are in it.' He then turned to the soul of man, and said (looking me in the eye), 'It is immortal, it never dies, the Bible is full of testimony'; but he did not quote a single word in proof, and not once touched the resurrection, which I conceive to be the most prominent point in the text.

When he was done, I asked him for his proof, which he failed to produce. I then publicly told him that in defense of *God's word* I would challenge him to meet me, on the subject of immortality and the nature of the kingdom to be delivered up; but he did not take me up. I feel compelled to stand for the truth if the world rises up to condemn it.

One minister in Georgia, who heard me in an adjoining county, wrote me to beware of this 'new northern religion.' I wrote him that if there is such a religion in existence, it is one of the devil's institutions; that I knew nothing in my preaching that is new, that it is all as old as the *Bible*. Oh! I do want your prayers, for I feel that I need them to help me to pass through the fiery persecutions which I must necessarily bear in defending the *truth*. But while I live I intend by the help of God to preach his word, and fight the doctrine founded on the notions of men. I do wish I had 'Whitmore on Immortality.' I expect to have need of all the information I can get. Hoping to hear from you through the *Crisis*, I remain yours waiting for the kingdom."

BRIEF REPLY.

The "end" (*telos*) here referred to is not the end of Messiah's kingdom, for whether that kingdom is literal or spiritual in its nature, it will never end, for Gabriel affirms—"Of his kingdom there shall be *no end*" (*telos*). Luke 1: 32. So it is certain that the apostle does not mean the "end" of Christ's kingdom, as that will have "*no end*," whether set up in the past, or to be set up in the future. Paul here refers to the same "*end*" mentioned by Peter, when he said—"But the *end* of all things is at hand" (the *telos*). 1 Pet. 4: 7. The time when this "end" (*telos*) is to come is specified—"*Then* cometh the end." When? "Christ the first fruits; afterward they that are Christ's *at his coming*. "*Then* cometh the end." The end here referred to, comes when Christ comes—the end of temporal things—"when he shall have delivered up the kingdom to God even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." No reference is here made to a celestial kingdom to which Christ sustains the relation of King, for if Christ were now a King in such a kingdom, it would involve the supposition that there is now unholy "rule, authority, and power" in it to be "put down," or to be abolished. But reference is simply made to a kingdom to which Christ sustains the relation of mediator—the kingdom that he went into the far country to receive for himself, which is now filled with enemies. Luke 19: 11–15.

As mediator he now stands warding off the stroke of wrath; but soon he will step aside, and thus "deliver up the kingdom to God," who, out of Christ, is a consuming fire, and then the stroke of vengeance will fall upon this kingdom of rebels; and God will then "put down" all unholy rule. Till then the Father will reign, for "the living may know that the Most High *ruleth* in the *kingdom of men*, and giveth it to whomsoever he will, and setteth up over it the basest of men" (Dan. 4: 17), and "he must reign till he hath put all enemies under," even death. Christ is not now reigning, but is "mediator." The Father said to him—"Sit thou on my right hand *till* I make thy foes thy footstool." Then Christ will begin his reign. "When the Son of man shall come in his glory, and all the holy angels with him, *then* shall he sit upon the throne of his glory." Matt. 25: 31. Then the reign of Christ will commence on earth renewed.

Although all power is given into the hands of Christ for the carrying out of the remedial scheme, he is no more King than Joseph when Pharaoh gave him all power requisite to prevent the people from being swept off by a famine. When the seventh trumpet sounds, Christ will begin his reign. Rev. 11: 15. His mediatorship ends before his kingship begins. W. S.

WHO MELCHISEDEC WAS.

BRO. SHELDON:—Will you please tell me through the *Crisis* who Melchisedec was?

W. BAKER.

I can only reiterate the statement of the Scriptures.

1. The only name given him in the Bible is "Melchisedec."

2. He lived on earth in the days of Abraham; was then "king of Salem," and "the priest of the most high God." Gen. 14: 18.

3. Though a priest, he was not of the Levitical order (which required the registration of father, mother, the time of birth, the time of death, and also a record of his descendants in the Levitical register,) but his "descent is *not counted*" (Heb. 7: 6), for which reason it is affirmed that he was, in the priestly record, "without father, without mother, without descent, having neither beginning of days, nor end of life." This priesthood was unrestricted, and unlimited.

4. Christ's priesthood was to be of the same order—"For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood." Heb. 7: 14. Thus both Melchisedec and Christ are "without father, mother, beginning of days, or end of life," *in the record of the Levitical priesthood*; or, as Wakefield renders the text—"Of whose father, mother, pedigree, birth, and death we have *no account*." But as men they were both born and died; Jesus had a mother, and Jesus died; so did Melchisedec. As priests they were without father or mother in priestly record, for that must contain the name of the *mother* as well as the father, and also the birth and death of each priest; but Melchisedec and Christ belonged to another priesthood—Christ being Melchisedec's successor in the priesthood—the Levitical priesthood having intervened between the two. W. S.

CAIN'S WIFE.

It is often affirmed that Cain found a wife in the land of Nod; and after this assumption, the question is propounded—What race of people lived in the land of Nod, with whom Cain intermarried? We remark, (1) it is not said that Cain obtained his wife in the land of Nod, nor is such a thought even hinted at; and (2) if such a statement had been made, it would only have involved the thought that some of his own relatives had emigrated to that land before he did. It is only said—"Cain . . . . dwelt in the land of Nod, on the east of Eden. And Cain knew his wife; and she conceived, and bare Enoch." Gen. 4: 16, 17. When I state that a married man moved to Iowa, it is understood that he took his wife with him, even though, in a brief record, I omit the statement of all the particulars attending the journey; and if I subsequently assert that his first child was born in Iowa, it would by no means prove that he found his wife there. This is all we find stated in the case of Cain.

Cain moved to the land of Nod, and there a son was born to him. Cain might have been married years before his removal to Nod, and probably was. It is understood that when a married man moves, that he takes his wife with him, whether the fact is stated in recording the removal, or not. There is nothing more inconsistent in supposing that Cain married a relative, than in the case of his brothers, even if that marriage took place after he went down to Nod, which is nowhere affirmed. W. S.

CONGRATULATION AT FUNERALS.

Recently, upon a funeral occasion, a Wisconsin clergyman told the bereaved mourners that he could not mourn with them, but he *congratulated* them on the death of their friend. That was certainly a reasonable position to take, while holding the popular view of death. If death really takes the man proper into a heavenly world, and leaves only the shell in which the man was secreted, why mourn because the man has left the shell for a heavenly world? Why mourn if he is still alive and in an improved condition? Why not congratulate his friends on his safe removal to a better home?

But if death is an enemy, we cannot congratulate bereaved mourners with the assurance that an enemy has triumphed over their friend. Nor will an enemy transport his captives to a celestial realm of felicity. The time of congratulation will be when our friends escape from the enemy's prison-house, shouting, "O death! where is thy sting? O grave! where is thy victory?" Then death-divided friends will meet, and joyfully congratulate each other on their escape from death and mortality, to enjoy eternal life in a sinless and deathless home. W. S.

HOLDING ON TO THE TRUTH.

In a letter from a Baptist minister in the South, who has recently embraced the whole truth, I have this cheering item—"I told my church that I expected to preach the doctrine of man's mortality, the destruction of the wicked, together with the coming of a literal kingdom, a literal King, and all literal subjects; but notwithstanding, they have re-elected me as pastor for this year."

Good! God bless this brother in his effort to let the light shine in the South. Being personally acquainted with him, I doubt not he will do his duty faithfully. Of course, being one of the early pioneers for the truth in that country, he will incur opposition on every hand, but this will only make him bolder in the Master's cause. God will reward him for his courage in holding up the truth of heaven in opposition to the fables of men. Nor will his efforts be in vain. Others through his influence will take a stand for the truth, and let their light shine. Nor is this the only minister who will hold up the truth in the South. He will soon have a noble band of helpers. W. S.

VOTING.

A brother from Ohio writes—"*Bro. Sheldon*:—I will feel thankful to you if you will please give me some scriptural proof that christians should not vote. I believe our Advent brethren hold that it is wrong to do so, but I have never seen any reason given."

I am not of the opinion that the mere act of voting is a *sin*; but to me it seems an unnecessary intermeddling with the affairs of Cæsar's household, often placing us in great danger of imbibing the spirit of this world. Our political ambition should all be for the reign of "another King" on David's throne; and when that ambition fully absorbs the mind, we shall care less about helping contending politicians gain their victories. It is often said that there is a choice between the candidates, and we ought to help get the best men into power till the King of glory comes. But when we act upon this pretext, we find some of our brethren voting on this side, and some on that side; so it leaves the matter about where it would have been if we had not meddled with it. Then what good have we done in fouling our hands and hearts with the elements of strife? Even if we could all agree to vote on one side as a church (which would not be the case), we are not strong enough to turn the scale either way. It is possible to cast a vote without political litigation or controversy; but in ninety-nine cases out of one hundred, if we care enough about the matter to vote, we care enough to defend our cause, and thus drink in the spirit of the world. Nor should we make *tools* of ourselves by voting to please some politician. W. S.

THE TRACT FUND.

The *Advent Christian Publication Society*, at a meeting on Springfield Camp-ground, August 23d, 1871, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec'y Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$455.26
"J."	10.00
J. E. Pease	2.00
J. H. Pilgrim	.50
D. Jones	1.00

POOR FUND.

To send the Crisis to the Poor.

Previous acknowledgments	$95.88
S. Seamman	2.50
S. Dodge	.25
Lydia Shipman	1.00
E. A. Hicks	.50
F. Sherman	.25

YOUNG PILGRIM POOR FUND.

Previous acknowledgments	$3.05

AMER. ADVENT MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments	$1,988.16
Sidney Hall (balance of pledge)	100.00
Mrs. M. Sunderland	25.00
J. E. Pease	10.00
"J."	5.00
Mrs. Wm. B. Lawton	1.00

VALLEJO, CALIFORNIA.

Yesterday (March 24th) was a high day to the Advent Christian church in this city. Their commodious, convenient, and well-built chapel, finished, save plastering, which will be done as soon as the rains are over, was dedicated to the Lord by appropriate services. Prayer by Eld. D. D. Reed. Reading of the Scriptures by Eld. D. C. Abbott. Sermon by Eld. O. R. Fassett. This Advent Christian chapel Eld. Reed calls "the first lighthouse on the coast."

I have had the privilege of preaching the dedication sermon of the first A. C. Chapels in Wisconsin, Minnesota, and now in California, and on this coast. The lot on which the house is built is the munificent gift of Gen. Frisbie, of San Francisco, a large landholder in this city, and not an Adventist. Without this generous donation we could not have built at this time. The house was erected under the superintendence of Bro. David West and A. J. Young, who, together with other brethren, and some citizens who volunteered their services, gave in their time and labor free of charge. Near seven hundred dollars were pledged on the day of dedication to free the chapel of all debt, and finish it. The church here is in earnest.

In the afternoon I baptized four candidates, the Baptist clergyman of the city, Rev. Mr. Hatch, offering a fervent prayer by the water side. And in the evening six members were received into the church, receiving the right hand of fellowship.

Eld. Reed and myself, with our wives, intend holding meetings each evening through the week. This evening we ordain Bro. David Abbott, of Saratoga, Cal., to the work of the ministry, who is a man of ability, influence, and piety, and who will be a noble help to our cause in this State. On Thursday evening next, we ordain another brother to the work, Bro. Norton, of Santa Clara, who goes direct to Oregon, furnished with means for travel, and with tracts and books, by Bro. and Sister Reed, to distribute in that new field. They send him before them to that State, and intend soon to follow. Bro. Reed wishes me to accompany them.

Elder Grant is expected here next week by appointment. O. R. FASSETT.

MEMORY OF THE DEAD.

L. M. STODDARD.

I have just finished reading Bro. Boutell's thoughts concerning those precious ones who have "fallen asleep in Conn.," and it called to my mind the names of many in this (N. Y.) State,—where God has called me to labor, and where I labored nearly thirty years ago when a mere child,—who have fallen in death; and I thought it might not be amiss to speak of them. I hardly recall a place in western New York, where I do not find the fruits of the labors of dear Bro. T. F. Barry and E. R. Pinney, who lie in the silent grave. So much did I respect their memory, that two of my children bear their names.

Well do I remember the words of Bro. Barry when the cold dew of death was upon his brow, and while looking at his hands, exclaimed—

"These hands, that have immersed beneath the yielding wave
So many hundreds, soon must moulder in the grave."

And it is no wonder he thought of the fact, for in the city of Rochester alone, I am told, he baptized more than one thousand. Then the glistening countenance he wore when he preached with mighty power the speedy coming of Christ, the resurrection and change of the saints, and with glowing pathos and burning eloquence, with uplifted hands, speaking of meeting the Lord in mid air, till his hands and eyes seemed fixed like Stephen of old for some minutes, while the whole congregation were awed by the power of God, and the cry arose—"What shall we do to be saved?"

And what shall I say of Bro. Pinney? Suffering with a cancer upon his face for years, he raised his trumpet tongue to send forth the notes of warning to a guilty world; and his "works do follow him." Then when that dire cancer had accomplished its work, even to eating into the jugular vein, he fell "asleep in Jesus."

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep."

Then I remember the name of Bro. Charles Fitch, and can say—

"Peaceful be thy silent slumber!"

Time fails me to speak of Bro. E. Galusha of this city, Bro. Joseph Marsh of Rochester, and Bro. Damon Johnson of Worcester, who labored much in this region, and in the Genesee Valley, where I spent a few days, at Springwater, last week. Many a one will arise from this State to deck the crowns of those noble men as stars forever in the kingdom of God.

Then the form of that noble pioneer in the cause of truth—Wm. Miller, of Low Hampton in this State; and dear Bro. C. B. Turner, whose works are known in all the churches.

I do not blame the fathers and mothers and relatives for strewing the graves of loved ones with flowers once a year, to perpetuate the memory of their noble deeds in sustaining the banner of stars and stripes; but our dead are held in remembrance of Him who has said—"Precious in the sight of the Lord is the death of his saints." And though no stone may mark their resting-place, the angels will be sent to gather them in the great Coronation day, when immortal crowns will be given them, enriched with the precious gems gathered by their untiring efforts, which shall perpetuate the memory of their faithfulness and love throughout the eternal age.

A SAD OCCURRENCE.—At Machiasport, Me., March 8th, at about two o'clock A. M., Capt. Joseph Bryant's house was discovered to be on fire, and the alarm was immediately given; when it proved too late to rescue the inmates from the devouring flames. Capt. Joseph Bryant, aged seventy-four, and his wife, Susan M. Bryant, aged seventy-one, also their two granddaughters, Nellie F. Bryant, aged fifteen, and Susie I. Flinn, aged thirteen, were the victims of this sad accident. These aged parents leave four children to mourn their loss.

The sad news was communicated to a daughter in Boston, who was unable to see the burned remains of those dear ones. Their son Joseph is far away upon the mighty waters. He has not heard the distressing news, and when he shall, may the sanctifying balm of the grace of God be applied to the wounded heart, and he be assisted to seek a permanent home and those abiding joys in the kingdom of God.

The two daughters, Srs. Emily Johnson and Mandy Flinn, who lived near by, were nearly paralyzed with sorrow as they gazed on the remains of their home, and thought of the loved ones that sleep in death. Susie was the only daughter of Levi and Mandy Flinn. This beloved daughter had been absent from home but a few days, visiting with her grandparents and with Nellie. Her last evening was spent with the Advent church, in their neat little chapel. Nellie's and Susie's voices were heard in the social praises that evening for the last time. It was about four weeks before this that I baptized Nellie and six other obedient and happy ones in that place, to show their faith in their once crucified and buried, but now risen Lord, by being buried with him by baptism and raised in the likeness of his resurrection.

The writer was called to speak to the mourners, and tried to comfort them with the words of Inspiration as they buried those loved ones out of their sight, to wait the time when "He will swallow up death in victory, and the Lord God will wipe away tears from off all faces, and the rebuke of his people shall he take away from off all the earth; for the Lord hath spoken it." Isa. 25: 8.

M. W. CORLISS.

BRO. J. COUCH writes of the meetings in Chelsea since the late Conference—"God is gloriously reviving his work in Chelsea. Sinners are penitently seeking the Savior, and backsliders are returning to their first love. Under these circumstances I esteem it to be my duty to labor at home at present, and do therefore withdraw my appointments for New Haven, Ct., and Lawrence, Mass."

ACKNOWLEDGMENTS.—In addition to what has been already acknowledged by Sr. Mary I. Herron, we have received for her the following sums, which the kind donors may rest assured will be so placed, in accordance with her wishes, that in her helpless condition she will receive the benefit of them from time to time, as her necessities require:—

Geo. Sawin, $2; R. M. Evans, 50c. (and 50c per month pledge); Jane Thomas, $2; D. D. Chaffee, $5; Stephen C. Gould, $10, by J. T. Dixon; A friend, $1; Wm. Shepherd, $2; G. R. Tizer, $1; A friend for Jesus, $5; A. T. G., $1; A friend, $1, by H. Munger; "Almoner," $10; J. Wiswell, $5; G. B. Macomber, 50c.; M. P., $3; A. Webster, $1; Josiah Hardy, $1; Worcester church, $10, by E. G. Higgins; C. A. Higgins, $3; A friend, $3, by H. Munger; A sister, 50c.; A sister, 50c.; T. S. P., $5; Mrs. Lucy Bedell, $1; Lyman Waters, $1; A. P. Morrell, $1; Isaac Barnes, $1; Sr. Thaxter, $1; J. Clifford, $1; Barbara Hart, $1; Libbie Kinsley, 50c.; A friend, $3; F. Bates, $1; Sarah M. Mosher, $1.50; J. French, $5; Thomas Williams, $1; Aaron Hastings, $2; Sidney Hall, $5; J. Fairbanks, $5; Sr. Hope, $1; C. C. Dow, $1; W. Adams, $3; J. Mooney, $1; Mrs. J. B. Cook, $5; James Hemenway, $5; Geo. E. Foster, $2; Mrs. H. Rogers, $1 (50c. pledge per month); No name, $1; Mrs. Wm. B. Lawton, $3; Charles Needham, $3; Rhoda Avery, $1; Church at Danielsonville, Ct., by N. Shumway, $3.

GEO. T. ADAMS.

Extracts from Letters.

BRO. J. G. HOOK writes from Concord:—"The work of God is moving onward in this city. About one hundred and fifty have been converted and reclaimed. Many hundreds are under conviction, and it is acknowledged by all to be the work of God. All classes are being brought to a saving knowledge of the truth, forsaking sin and error, and making ready for the coming of our Lord. Sixty-six have been baptized."

BRO. J. L. CHUTE writes:—"Our protracted meeting in South Rochester has proved a blessing to the people. The church has been quickened and blessed, backsliders reclaimed, and some have been converted. Praise the Lord forever. May the blessed work go on, until prejudice shall give way, and the light shine more fully than ever."

BRO. J. L. BURINGER writes:—"Our views relative to the nature of man and the unconscious state of the dead have not been preached in this city (Dayton, O.) very much, there being but very few here holding those views. As a natural consequence, whenever the immortality of the soul is denied, we meet with a great deal of opposition. I believe if you or some brother would come out this way and give a few lectures, it would be the means of awakening the people from their slumbers. The only trouble would be to get them interested enough to turn out to hear the truth.

I attended a M. E. church on last Sabbath, and the pastor took occasion to denounce 'soul-sleepers' and their doctrine as unscriptural. I felt it my duty to try and convince the brother by scriptural references that we did not go outside of the Bible for our belief, but held closely to it. I presented our proof, or part of it, for the non-immortality of the soul, the state of the dead, and the time when the reward will be given. I am not as well posted as I would like to be. I have to depend on the Bible and the *Crisis* for my religious education. I prize the *Crisis* above all other papers, for it always is instructive. I cannot understand prophecy relative to the second coming of Christ, but am trying to live so that, whether he comes in 1873, or 1875, or at any moment, he will find me ready. Pray for me."

BRO. A. N. SEYMOUR writes:—On the 23d of March we were called to attend the funerals of Bro. Dutton, and of Sr. Weaver, the wife of Dr. L. Weaver, both of Hesperia, Mich. Bro. Dutton's funeral services were attended in the former part of the day, and Sr. Weaver's in the afternoon. Bro. Scott, of Hesperia, officiated in the morning, and myself in the afternoon.

One year ago last October Sister Weaver, with ten others, gave her heart to God, and was baptized, and my last work in Hesperia at that time was to bury her in the liquid grave in hope of a blissful immortality beyond the scenes of mortality and death. Sr. W. leaves one child, a sweet little girl, three years old.

We had but little acquaintance with Bro. Dutton, but we learn he was a good man. The church in Hesperia have lost two worthy members, over whom they mourn, but not without hope. Elders Grundy, Hopkins, and Burtenshaw, who love and preach the present truth, were present to aid in the exercises. On such an occasion as this, if there is anything satisfactory, consoling, and soul-cheering, it is the sure hope of speedy deliverance. God bless and sustain all mourning friends."

BRO. WM. SHEPHERD writes:—"Enclosed you will find $2 for Sr. Herron's more immediate relief. I think that my sympathies run out toward this afflicted sister, being prostrated myself with the same complaint, suffering for the last thirty-six hours the most excruciating pain. But notwithstanding, I could not forbear to attend to this matter at once.

Brethren, pray for me, that God will raise me up, and that this sickness may not be unto death."

BRO. J. P. LITTLEFIELD writes:—"Poor in this world's goods, yet knowing our heavenly Father cares for all his children, we have secured a hall at some expense for the worship of God in this place. Now who will come and help the faithful few looking for that 'blessed hope'? Address John P. Littlefield, Wells, Maine."

Married.

DOCKHAM—HALL. In Worcester, at the bride's father's, by Eld. Samuel Ayres, DANIEL DOCKHAM and Miss VILROY DEFRANO HALL, both of Worcester.

MARTIN—BOSTON. In Kennebunk, Me., March 26th, 1872, by W. H. Mitchel, JOHN W. MARTIN and OLIVE J. BOSTON, both of Kennebunkport.

Summary of News.

FOREIGN.

Cable News.

GREAT BRITAIN.

THE AMERICA "CASE."

LONDON, April 3. The *Globe* calls attention to a rumor of an extraordinary character which has obtained currency in London, that the case of the American Government before the Geneva Tribunal of Arbitration estimates the losses of citizens of the United States by the capture and destruction of American ships and cargoes by Confederate cruisers built or fitted out in English waters, at $14,000,000 and the expense of the U. States Government in pursuing said privateers at $200,000,000. The *Globe* comments with some severity upon this statement, and expresses the hope that Mr. Gladstone will be speedily called upon in Parliament for an explanation as to its truth or falsity.

THE DOMINION'S RELATION TO THE MOTHER COUNTRY.

The *Echo* contains an article upon the subject of the union of Canada with Great Britain, in which it hints strongly that the connection between the two countries is merely artificial, and intimates that Lord Dufferin is possibly the last Viceroy of the Dominion.

LONDON, April 7. The Queen has returned, arriving this morning, and the rumor is again revived that her visit to the continent was one of considerable political significance, and that the result is likely to be seen in the early arrangement of new relations between this country, Germany and Italy. This report has ground for truth, in the fact that the Queen, while at Baden, is known to have had a conference with the Prince Imperial of Germany. This fact, added to that of the recent rumored visit of a government messenger from Berlin to Rome, furnishes a theme for much discussion in diplomatic circles.

FRANCE.

A BONAPARTIST MOVEMENT.

A great Bonapartist reaction is now in progress throughout France. It is believed that a political crisis is at hand. During the past few months the influx of Bonapartist leaders has been unusually large, and their agents have been industriously canvassing the various districts with immense success. The reaction has been greatly aided by the character of the evidence adduced in the suit against the Figaro which ended yesterday. The declaration of Marshal McMahon that the initial and considerable portion of the subsequent movements of the army during the late disastrous war with Germany were taken under his counsel and suggestion, thus clearing the ex-Emperor Napoleon of much of the responsibility for the ruin of France, which had been almost universally attributed to him, has been a powerful and most effective argument in the hands of the Imperialists, and has undoubtedly contributed largely to the success of the present movement. It is claimed by the friends of the empire that the army is almost a unit in favor of a return to imperial rule.

A SPEECH BY DISRAELI IN SUPPORT OF MONARCHY.

The Right Hon. Benjamin Disraeli, who is now on a visit to Manchester, addressed an immense Conservative meeting in Free Trade Hall in that city this evening. Disraeli began by saying that we have assembled here to proclaim our resolution to uphold the constitution of the kingdom. We have come together to talk of a programme for future action, which will not despoil churches nor plunder landlords, but to further the interests of the great body of the people. He then went on to make an earnest defence of monarchy. To the throne, he said, must be ascribed the blessings which Englishmen enjoy. The monarchy was an institution around which, in peril and adversity, the people can rally. The English monarchy cost less than that of any other nation. The expense of the sovereignty of the United States, which embraced Congress and State Legislatures as well as the Executive, was between £700,000 and £800,000 sterling—double the total of the English civil list. He closed with a vindication of the aristocracy, and a defence of the House of Lords as an essential element of the Government.

SPAIN.

GIBRALTAR.

MADRID, April 3. The desire that so frequently finds expression here, for the government of Spain to obtain possession of the fortress of Gibraltar, has finally brought about some degree of concerted action, and the expectation is freely expressed that Great Britain will be induced to give up her control of this important stronghold. The municipal authorities of the towns in the province of Badajos, together with the authorities of a number of towns and other provinces, have entered into a coalition of measures which it is hoped will lead to the restitution of Gibraltar to Spain.

PORTUGAL.

New Cable.

LISBON, April 3. It is proposed to lay an ocean cable from this city to Brazil, by way of the Madeira and Cape Verde Islands. This project has been under consideration for some time, and has now assumed a definite form, with every prospect of being pushed forward rapidly, so that at an early day Europe will be in direct communication with South America. A convention has been signed by the Maintenance and Construction Company of Great Britain and the government of Portugal, for laying the cable.

SYRIA.

DESTRUCTION OF THE CITY OF ANTIOCH BY AN EARTHQUAKE—FIFTEEN HUNDRED PEOPLE KILLED.

LONDON, Apr. 7. News received from Syria gives the details of a most fearful earthquake which occurred in that country on the 3d instant. The ancient city of Antioch was entirely destroyed, only the shaken and shapeless remains of some of the buildings remaining standing. The news of this terrible calamity is accompanied by the details of an awful record of loss of life, more than fifteen hundred souls being struck down in death in an instant, while as many more received fatal injuries from the falling buildings, and thousands of others are suffering from wounds and bruises, while all who survive the terrible fate of the dead are left homeless. The entire city is one mass of ruins, scarcely a building remaining recognizable among the huge piles of fragments and debris. For several hours previous to the convulsion, ominous sounds were heard which many of the people supposed to be the warnings of an approaching disaster; and the consequence was that several hundred people left the city, and fled to a place of safety from the calamity which soon came upon their less fortunate friends and neighbors. Internal convulsions of a more or less powerful character were observed throughout the day of the 3d inst.; but, with the exception of those mentioned above, who sought safety outside the city, the inhabitants, though somewhat alarmed, believed that no serious consequences would follow, and remained to meet their doom. The earthquake extended over other sections of the kingdom, but no reports of such disastrous results as those experienced at Antioch are received.

DOMESTIC.

CALIFORNIA.

CONTINUED EARTHQUAKE SHOCKS.

San Francisco, April 4. Advices from Lone Pine to Friday last state that the earthquake shocks still continue, although with less violence. Four more deaths of injured parties are reported. Owens Lake has risen four feet, and Owens river shrunken to one-half its usual size. A creek is running where dry land was formerly. While one family of five were being buried, a shock filled the graves with earth and sunk the ground on which the burying party were standing four feet. In Santiago county springs which were wholly or partially dried by the earthquake fifteen years since, have broken out afresh.

The Government buildings at Camp Independence were entirely destroyed by the earthquake.

THE EARTHQUAKE IN CALIFORNIA, INYO COUNTY.

The shocks were accompanied with a great rumbling, and the air was filled with great clouds of dust—indeed such quantities of dust filled the air that a cloud was formed, which was seen by persons residing fifteen or twenty miles to the northward. In places on the stage road there were encountered rocks as large as two-story houses, which had rolled down from the mountains. From Independence to Big Pine, a distance of forty-five miles, there is not a square yard of ground that does not show cracks. Near Big Pine they found a crevice across the road sixty feet wide, and six feet deep. Off the road, but plain in sight, this crevice was two hundred feet wide and over twenty feet deep, and it could be traced a long distance, running north and south, parallel with the Sierra Nevada mountains.

AWFUL SCENE AT VISALIA.

Here eye witnesses describe the scene at the time of the shock as something awful in its inconceivable grandeur. A noise like the guns of fifty batteries of artillery fired simultaneously beneath the place; the ground for miles around trembling violently; houses shaking violently an instant, and the next lying in ruins; people, but a moment before in dreamland, shrieking in terror as they endeavored to extricate themselves from the mountainous heaps of debris; rocks and trees hurled from the sides of the neighboring hills and crashing down the slopes; houses, rocks, trees, horses, cattle and human beings thrown into the crevasse, which suddenly opened as the solid earth was rent asunder—all made the scene indescribable.

A family of seven persons on the outskirts of Visalia who were sound asleep were sunk, house and all, some two or three feet below the surface of the ground. All were rescued, however, alive, except a baby, which was burned to death by coming in contact with a stove. A mother was nursing a sick child, a girl of fourteen or fifteen, who had been taken the day before with chills and fever. After the shock neither could be found, the ruins of the house itself even being swallowed up in the enormous fissure which had been made in the earth.

THE VOLCANO OF COLIMA IN FULL ERUPTION.

The volcano of Colima, Mexico, which for the past two years has been showing signs of activity, is now in full eruption, throwing out clouds of ashes, which fall over a large section of the country, and the smoke is so dense as to obscure the sun. The spectacle is described as one of awful grandeur.

In Brief.

—— Forty thousand pounds of California butter have been shipped to New York.——Grading on the Northern Pacific Railroad has gone on all winter in Dakota, and is now finished to a point seventy miles west of the Minnesota line.——One day last week the women of the Methodist church in St. Louis held a mass meeting to consider plans for memorializing the General Conference of the Methodist Church to permit the ordination of women as ministers. A committee was appointed to draft such a memorial.——The fortune of A. T. Stewart of New York, is estimated at between fifty and sixty millions.——Whale ships are gradually abandoning the business. In the last three years one hundred have given up.——More than three thousand persons were converted from Catholicism to the Greek Church, in Russia, during 1870.——Every column of a newspaper contains from ten to twenty thousand distinct pieces of type. The displacement of a single one makes an error. Is it strange that errors occur?——Three hundred million letters yearly pass through the post-offices of the world.——Bananas are raised in the botanical gardens at Washington city.——A child has been born at Fort Kent, Maine, having seven fingers on each hands.——The wheat crop of North Georgia is said to be immense.——There are undoubtedly over 2,000,000 Germans distributed in the several States in the Union.——Quebec, Canada, has been visited this winter by black fever, as it is called, and which has proved very fatal to young children.——A female surgeon in Trieste has performed in the City Hospital one hundred and fifty successful and remarkable operations.——Astor, of New York city, has an income of over $600 per hour.——Buddhists consider the white elephant sacred. When his Siamese Majesty dies his soul enters one of these beasts; therefore no reigning monarch ever rides one. It would be impolite to mount the back of one of his royal predecessors.

Notices.

THE Alton Bay Campmeeting Committee will meet at Alton Bay, on the camp-ground, April 23d.

J. COUCH.

MASS. CONFERENCE.—Protracted meeting will commence in the school-house at North Sharon, Mass., Sunday, April 14th, and continue through the week, and over the following Sunday. Meetings afternoons and evenings, daily.

L. BOUTELL.
E. MORRILL.

PURSUANT to a vote of the Conn. A. C. Quar. Conference, at its last session, notice is hereby given that its next session will be held in Southington, to commence Wednesday evening, April 17th, and continue over the Sunday following. As most of the business of the conference is usually done on Thursday and Friday, it is necessary for all who wish to participate therein, to be on hand early. Let all the friends of peace, love and unity in the churches be represented at the coming meeting. The battle between truth and error, between the friends and foes of Christ, doth already begin to "wax hot." Let us not in any wise fight one another, but "gird on the whole armor," and give battle to our common foe.

L. S. LUDINGTON, Secretary.

AT the Hoosick Valley (N. Y.) Conference of last Oct., it was unanimously voted that a tent be procured for the purpose of holding meetings within the limits of that conference during the coming warm season. A committee was chosen for the purpose of raising funds and procuring the tent. All the necessary funds must be obtained on or before our next quarterly conference at Sandy Hill, N. Y., April 18th. The Lord says by their fruits his people shall be known. Now can we show three hundred and fifty dollars worth of love for poor perishing sinners by raising or pledging that amount before the close of that conference? Let each church see what they can raise or pledge to send by their delegates, or if they fail to send delegates, send by letter to my address, Sandy Hill, N. Y., before that time. We want the tent in the missionary field by the first of June. Dear christian friends of Jesus and his blessed truth, will you respond to this call at once?

H. K. FLAGG, for Committee.

THERE are two families living on the Springfield camp-ground, and it has become necessary to expend some $75 to make two houses, Sr. Holden's and Bro. Sharp's, comfortable, with chimneys, and an addition to Bro. Sharp's house. Now we feel safe from thieves breaking in hereafter, and carrying off what they pleased, leaving the houses there open. I have paid a part of the expense, and owe some $60. I want those having property there to help me pay it. Bro. Sharp has paid $15, besides giving the use of his house. What the friends see fit to send, please do so as soon as you can, either in pledges or in cash, as it must be paid soon. Direct to me at Chicopee Falls, Mass.

HIRAM MUNGER.

The "Banner" and the "Crisis."

We will send the *Banner* six months free to new subscribers to the *Crisis*, and to old subscribers mentioning this offer when remitting for 1872; but we make one condition; viz., that before the close of the six months, they must either notify us to discontinue, or remit for the future as soon as convenient.

We expect hereafter to present a large, fine engraving in every number of the *Bible Banner*, illustrating and adding interest to Bible truth, making the offer of "One Year Free" very acceptable to many ministers of the gospel, whose attention would not otherwise be arrested. The series of engravings has already begun to appear. Send ten cents for three sample numbers. Address H. A. KING, 14 Murray Street, New York.

The *World's Crisis* and the *Bible Banner* one year, with free book, for $2.75, or without book, for $2.50. Address GEO. T. ADAMS, 160 Hanover Street, Boston, Mass.

The "Bible Banner" Free.

We desire to call the attention of the readers of the *Crisis* to our offer in the *Bible Banner*, to send it *One Year Free* to ministers of the gospel of any denomination, who send us their address, or otherwise signify their desire to receive it. We ask the readers of the *Crisis* to aid us in getting this offer before such ministers as they know to be devoted men of God, and who would be likely to accept the offer, and be benefitted thereby. Do not urgently press any one to accept, for we have not the means to send the paper free to a great many; but we trust the Lord will provide enough to send it where it *should* go, to prepare the way for weekly papers, and stir up the watchmen to sound the alarm to a guilty world. A copy of the *Banner* from one with whom the minister is acquainted, is worth a dozen copies sent from the office of publication. Address H. A. KING, 14 Murray Street, New York.

NORWEGIAN TRACTS.—Who will help raise a fund for publishing one or more good tracts on the subject of Jesus' soon coming, and attendant events, in the Norwegian language? There are many now, and will be more of this class of men in our country. Some of them have been converted to Christ, and the fact of his soon coming and kingdom. While West last season, several believing Norwegians expressed a wish for tracts in their language, and promised to aid in publishing them. They want such tracts to put into the hands of their countrymen who cannot read English, when they arrive in this country, and to send home to friends in Norway. Shall we extend our mission to them in this form? I will write a tract and raise $25, to begin the work, and when $100 are raised, I will see that one good tract is put in Norwegian type and circulated free. Who will add as much more, or any other sum? Brethren, Jesus is coming. Shall we tell it in other tongues? Those interested may send their contributions to my address, Yarmouth, Me., or to the *Crisis* Office. All will be acknowledged.

I. C. WELLCOME.

To the Brethren.

I am engaged in preparing a work designed especially for the ministry, on the importance and necessity of preaching the second coming of Christ as an event nigh at hand. My object is, in co-operation with the brethren, to have a copy placed in the hands of every minister in the United States. All can see the importance of such an enterprise. If one out of five hundred could be induced to give the trumpet a certain sound, it would pay for the labor and outlay. Of course it will not be expected that those for whom the work is designed will purchase it; this will be the work of our brethren all over the country, to see that a copy is placed in the hands of every preacher of the gospel. We propose, then, to request pledges and subscriptions from the brethren in order to secure its publication; the amount subscribed to be repaid in books, if required. The nature of the work may be gleaned from the following outlines:—

The Christian Minister a Watchman—The Duties of a Watchman—A Christian Watchman—Watchman, What of the Night?—Time of the End—Signs of the Times—Fulfillment of Prophecy—Prophecy in relation to the first Advent—Prophecy in relation to the second Advent—Signs of the second Advent—Celestial, Terrestial, Moral, National—The Papacy—Spiritualism—Time—Tarrying Time,—etc., etc., etc.

I would also state that the work will be useful to all for a reference, as it will be largely interspersed with Scripture quotations. Any who may feel disposed to aid in this enterprise may address Brn. Grant, or Adams, *Crisis* Office, Bro. Himes, *Times* Office, Chicago, Ills., or myself, at Arena, Iowa Co., Wis.

GEO. THOMSON.

THE second quarterly session of the Hoosick Valley Conference will be held at Sandy Hill, N. Y., commencing April 18th, 1872; and hold over the following Sabbath. Let there be a general rally of the friends of Jesus and his kingdom in all this region of country to this feast. Make this meeting a subject of earnest prayer, that God may greatly bless this gathering of his people. And first, consecrate thyself to God—have all upon the altar before you come; and then come filled with the Spirit, prepared to work for God. Come to admonish the saint and warn the sinner. Come in the name of our soon coming King to make one more charge upon the enemy's host previous to its being announced from the eternal throne, "It is done." Provisions will be made for all who come.

A. W. SIBLEY, President.
A. P. BUMP, Secretary.

OHIO CONFERENCE.—The A. C. Church of Ohio will hold its semi-annual conference at Fairfield, Huron Co., Ohio, commencing Thursday, April 18th, continuing over Sunday. We cordially invite *all* the churches and organizations of the State to send delegates to this meeting. We hope all that love the appearing of Jesus will feel interested, and be present. We do not wish to divide, but to become all the more united. Conveyance from Greenwich Station on the C. C. C. and I. R. R. will be in attendance.

H. F. JEFFERSON, Sec.

"CHURCH FAIRS."—I have a quantity of tracts on this subject, written partly as a *satire*, partly as *argument*, with plenty of Scripture on the point, which I wish to dispose of, and get back the cost of publication. There are eight octavo pages, nonpareil type, containing about the matter of 32 pp. ordinary size tract page; and from the success which has attended their distribution heretofore, I think no one need fear that a small sum invested here will be wasted, either as to the amount of reading matter furnished, or the benefits to be derived from their perusal. Price, *postpaid*, 25 cents per dozen; $1.50 per one hundred. By express, $8.00 per one thousand.

Address E. P. WOODWARD, Maplewood, Mass.

THOSE wishing to preach at Portsmouth, N. H., will please correspond with either of the following brethren:—T. J. Spinney, S. W. Hoyt, C. H. Tucker.

ELD. JOHN COUCH is pastor of the Second Advent Church in Chelsea, Mass., and all communications relative to supplying the desk must be directed to him hereafter.

☞ There will be meetings at Suncook, N. H. (Bartlett Hall) every Sabbath, at 10½ A. M. and 1½ and 6 P. M.

CASH RECEIPTS FOR BOOKS AND TRACTS.—L M Smith 50c, J E Nichols 13c, C Rickoff $3.60, W Goodwin 50c, W S Knight $2, H Daniels $1, E N Whitford 70c, Mrs R Brinkerhoff 40c, L Town 50c, Mrs S Johnson 38c, Mrs. M Jones $1, E T Tibbets 30c, Wm. C. Keve 25c, W E Thomas 50c, H Bowns 35c, G E Okerlind 19c, J E Welton 50c, J Curtis 50c, S L Holbrook 9c, G Moyers 95c, L Holoway 75c, S E Hoyt 30c, Mrs. C Phillips 20c, S Spang 10c, Mrs P Mayberry 50c, P G Bowman $5, P Chesley 10c, S Stearns 25c, Hart & Ingraham $6.25, E G Barton $1.18, Mrs R H Waltz 50c, Mrs. M J Card 12c, M Ham 30c, H Vandry $1.05, J Sturtevant 25c, J Gay 25c, F Green 15c, A G Williams 50c, J C Ashley $1 25, C H Miller 90c, C Bemis 25c, J Maxim 13c, J Snook $1.14, Eld. S A Chaplin $2.80, H H Tilley $1, E L Sands 15c, Mrs J C Emerson 50c, C Angle 25c, C Asquith 42c, J T Amy 50c, G E Okerlind 10c, T H Jackson $1, Thos Foote $1, C H P Lyman $1, J D Brown 50c, R Robbins $1.75, F S Ransom 50c, C F Lothrop $3, J Boyce 20c, L E Pendleton $3, J C Libby $3.42, M E Emery $1.15, J S Lawson 15c, S A Ingham 10c, D T Taylor 9c, A W Lambson $3, R Price 25c, F Tripp $2.50, H K Flagg $7, N H Reed $13 60, R Geyer $1, W F Horton 58c, W W Hall $1, J Robinson $1, N M Pierce 50c, B Perham $1, D K Barrett, 35c, M Fisk 10c, C H Locke 60c.

BOOKS AND TRACTS SENT.

By Mail—W Goodwin, J E Nichols, W C Keve, E J Tibbets, R Brinkerhoff, E N Whitford, A A Phelps, H Daniels, Dr W S Knight, J S Lawver, Mrs M Jones, Mrs L Johnson, L Town, C Rickoff, G W Morgan, L Halloway, J E Welton, S Spang, J Curtis, S E Hoyt, Mrs P Mayberry, W E Thomas, S Leonard, G E Okerlind, H Barrows, S L Holbrook, P G Bowman, Hart & Ingraham, Mrs. R Waltz, Sally Stearns, P Chesley, H Vandry, Mrs M S Card, J Maxim, M Ham, J C Ashley, C Bemis, C H Miller, A G Williamson, T Green, Jane Gay, J R Sturtevant, Eld S A Chaplin, H H Tilley, J T Amy, C Asquith, C Angle, Mrs. J C Emerson, E L Sands, T H Jackson, H L Carpenter, E J Cook, C F Lathrop, R Pierce, M S A Ingham, F S Ransom, C H P Lyman, R Robbins, Mary E Emery, L E Pendleton, T Foote, L M Chaffee, Eld. F Tripp, W F Harton, R Geyer, C H Locke, D K Bartlett Jr, B Perham, J Robinson, Wm W Hall, R W Wilson, Geo. W Lovett, J L Fisk, Thos W Brooks, L M Stoddard, G B Macomber, M B Corson, Benj. Martin, Mrs C Burnside, Wm Gorgas, D N Chadsey, Chas. P Cooper, Olive Place, Lemuel Record, Mrs. Lydia Shipman, Emily K Marsh, E S Merrill, Rev. I H Carpenter, Lyman S Waters, Elijah Wentworth, G W Dickinson, F Bates Jr, Daniel Weaver (2 pack), J B Fitch, Geo A Covell Jr, Levi Hooper, John Phillips Smith.

By Express—H K Flagg, E G Barton, Eld W Deverel, A W Lambson, I C Wellcome, A A Hoyt, C W Frisbee.

Appointments.

☞ *We would say to our preaching brethren that it is necessary we should receive their appointments as early as* TUESDAY MORNING, *as our paper goes to press about noon; otherwise they will not be inserted till the week following.*

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL.
J. B. Cook..........Sunday, April 14th

BOSTON (BRANCH CHAPEL) 1735 WASHINGTON STREET (Corner of Madison Street.)
Love Feast at 10 A.M. Preaching at 11 and 2½ P.M. Eve.,7. Prayer meeting Tuesday and Thursday evenings.
Sunday, April 14th, and onward from week to week, as the Lord may direct. Meetings on Tuesday, Wednesday, Thursday, and Friday evenings of each week. JOHN G. HOOK, AND OTHERS.
H. L. Hastings (3 and 7½ P. M.)...Sunday, April 14th
Christian Temperance Meeting Monday evenings.

CHARLESTOWN (*Hall No. 70 Main Street.*)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.
J. W. White..........Sunday, April 14th
J. B. Cook..........Sunday, April 21st
D. M. Leavitt..........Sunday, April 28th

CHELSEA, MASS. (*Advent Chapel, Heard Street.*)
J. Hemenway..........Sunday, April 14th
T. W. Piper..........Sunday, April 21st

EAST BOSTON, (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.
Geo. A. Streeter..........evening, April 10th

HYDE PARK, MASS.
T. M. Preble..........Sabbath, April 14th

Concord, N. H. (Phoenix Hall) meetings to be continued three times a day through the week, and over Sunday. JOHN G. HOOK. MARVIN W. LUTZ.

Marblehead, Mass..........Sunday, April 14th
L. BOUTELL.

Athol, Mass..........Sunday, April 14th
Tremont, Mass..........Sunday, April 21st
Natick, Mass..........Sunday, April 28th
J. S. WHITE.

Fitchburg, Mass..........every Sunday at present
H. F. CARPENTER.

Freedom Village, N. H., Sundays, April 14th and 21st, and during the intervening week as brethren shall arrange. I. C. WELLCOME.

Cambridgeport, Mass..........Sunday, April 21st
H. PRATT.

Marblehead, Mass..........Sunday, April 21st
ENOCH MORRILL.

New York (Cooper Institute, room 24) Sun., April 14th
New Bedford, Mass..........evening, April 16th
Plainville..........evenings, April 17th and 18th
Acushnet..........evening, April 19th
Fairhaven..........Sunday, April 21st
New Haven, Ct..........Sunday, April 28th
W. S. CAMPBELL.

Prospect, Ct..........Sunday, April 14th
Waterbury, Ct..........Sunday, April 21st
S. C. HANCOCK.

Exeter, N. H..........Sunday, April 14th
A. ROSS.

Stowe, Mass..........Sunday, April 14th
J. W. BRITTAN.

Gloucester, Mass..........Sunday, April 14th
Plymouth, Mass..........Sunday, April 21st
Stoneham, Mass..........Sunday, April 28th
S. S. MOONEY.

North Rutland, Mass..........Sunday, April 14th
GEO. A. STREETER.

Hartford, Me..........Sabbath, April 14th
E. M. HAGGETT.

South Wolfboro, N. H..........Sunday, April 21st
T. L. CHURCHILL.

Westboro, Mass..........Sunday, April 14th through the week, and Sunday, April 21st.
J. D. MERRIAM.

East Rochester, N. H..........Sunday, April 28th
D. F. LEAVITT.

Canterbury, N. H. (where Bro. Pillsbury may appoint) Saturday evening, April 20th, and Sunday, April 21st, at the Emery school-house.
MRS. L. E. SAULPAUGH.

Wilbraham, Mass..........Sabbath, April 14th
Athol, Mass..........Sabbath, April 21st
Woodstock Valley, Ct..........Sabbath, May 5th
Will be at Stafford Springs May 4th, three o'clock P. M. train. H. MUNGER.

Newcastle, N. H..........Sunday, April 14th
C. R. PARSONS.

Northwood Narrows, N. H..........Sunday, April 14th
Pittsfield, N. H..........Sunday, April 21st
JOHN PARSONS.

Barnstead, N. H. (Clark meeting-house) Sunday, April 14th, and onward as the Lord may direct.
C. SHATTUCK.

Lynn, Mass..........Sunday, April 28th
M. BATCHELOR.

Kennebunk Depot, Me..........Sabbath, April 21st
Lewiston, Me. (Central Block)...Sundays, April 28th and May 5th. O. W. KIMBALL.

Wakefield, Mass..........Sunday, April 21st
Rye, N. H..........Sunday, May 5th
Great Works, Me..........Sunday, May 12th
Biddeford, Me..........Sunday, May 19th
JOSEPH W. WHITE.

Suncook, N. H..........Sunday, April 21st
If these conflict, write me. CALEB RICHARDSON.

Farmington Village, N. H..........Sunday, April 14th
WM. BODGE.

Water Village, N. H..........Sunday, April 21st
CHAS. COLMAN.

Warren Village, N. H..........Sabbath, April 21st
G. H. WALLACE.

Albany..........Sunday, April 14th
Springfield, Mass..........Sunday, April 21st
WM. N. PILE.

Hebron, N. H. (McClure school-house) Saturday evening, April 13th, and over Sunday.
North Haverhill, N. H...Saturday evening, April 20th and over Sunday.
West Groton, Vt..........Saturday evening, April 27th and over Sunday. JOHN H. EVANS.

Collinsville, Ct..........Sunday, April 14th
Bristol, Ct..........evenings, April 15th and 16th
Yalesville, Ct..........Sunday, April 21st, and evening, April 22nd.
West Haven, Ct..........evenings, April 23d and 24th
Evenings, April 25th and 26th, where Bro. Richard Phelps may arrange.
Warehousepoint, Ct..........Sunday, April 28th
Hebron, N. Y..........Sunday, May 5th
Castleton, Vt..........evenings, May 7th and 8th
North Greenwich, N. Y (at Bro. C. Places) evenings, May 9th and 10th.
Sandy Hall, N. Y..........Sunday, May 12th
Z. D. BAIRD.

Hyde Park, Mass..........Sunday, April 21st
A. SIMPSON.

Warren Summit, N. H..........Sunday, April 14th
North Haverhill, N. H...Sundays, April 21st and 28th
J. W. BRIDGE.

Middle Farms..........evening, April 12th
Montgomery, Mass..........Sunday, April 14th
Wilbraham..........evening, April 16th
Three Rivers..........evening, April 17th
Thorndike..........evening, April 18th
Brimfield..........evening, April 19th
E. OWEN.

Woodhull, N. Y..........April 19th to 21st
Ripley, Chaut. Co., N. Y..........Sunday, April 28th
South Butler, N. Y..........Sunday, May 12th
J. W. TAYLOR.

Murray, N. Y..........Sunday, April 14th
E. T. SERGISSON.

Chichester, N. H. (C. E. Call's)...evening, April 13th
New Dover (school-house)..........Sunday, April 14th
North Pembroke (school-house)...Sunday, April 21st
H. MORRILL.

Barford, P. Q. (Crooker school-house) Sunday, April 10th, and Sunday, the 14th.
Salem, Vt., Thursday and Friday evenings, April 18th and 19th. Will Bro. Lewis Burgoyne meet me at Newport depot, on arrival of the first train down from Stanstead, April 18th?
St. Johnsbury, Vt..........Sunday, April 21st
Newbury, Vt. ((where Bro. Nutter may appoint) Wednesday evening, April 24th.
Warren Summit..........evening, April 25th
Wentworth Village, (at Bro. Richardson's) evening, April 26th.
Lake Village, N. H. (North Church) Sun., April 28th
Northfield, N. H. (Oak Hill school-house) Friday evening, May 3d.
Concord, N. H. (Bethel church)......Sunday, May 5th
F. M. DRAKE.

Keene, N. H..........Sundays, April 21st and 28th
RICHARD MOSHER.

East Holderness, N. H..........Sabbath, April 21st
Holderness, N. H. (True school-house) Sab., April 28th
Campton, N. H. (Bump school-house) Sab., May 5th
Albany, N. H. (Bell school-house) Sabbath, May 12th
STEPHEN DINSMORE.

Warehousepoint, Ct..........Sunday, April 14th
I. B. POTTER.

Epsom, N. H. (Marden's Corner) Sunday, April 14th
C. S. EMERSON.

Richmond, R. I. (Clark's Hall)....Sunday, April 28th
J. T. DIXON.

North Chichester, N. H..........Sabbath, April 14th
S. HAWKINS.

Mrs. Boynton and myself are engaged to supply at North Carver, Mass., alternately, till the second or third Sunday in April. J. R. BOYNTON.

South Windham..........Sunday, April 14th
C. GOUD.

Suncook, N. H. (Bartlett Hall)......Sunday, May 5th
J. W. BRIDGE.

East Acworth, N. H..........Sunday, April 14th
Northville, in the town of Newport, N. H., Sunday, April 21st. E. COTTON.
If these conflict, write me immediately at Fairhaven, Mass. E. C.

West Troy, N. Y.....Saturday evening, April 13th, also Sunday, and three following evenings.
H. K. FLAGG.

Holderness, N. H. (Carr school-house) eve., Apr. 13th
Campton, N. H. (Bump school-house) Sun., April 14th
Holderness, N. H. (True school-house) Sun., April 21st
Holderness, N. H. (Brick school-house) Sun., Apr. 28th
CALEB EVANS.

Natick, Mass..........Sunday, April 14th
WM. KELLAWAY.

Westerly, R. I..........Sunday, April 14th
J. D. BROWN.

Concootookville, N. H..........Sabbath, April 14th
Boscawen, N. H. (Gulf school-house) and baptize, Sabbath, April 28th. SIMEON ROBY.

Kennebunkport, Me....Sundays, April 14th and 21st
Natick, R. I..........Wednesday evening, April 24th
Hollis Centre, Me..........Sunday, April 28th
Steep Falls, Me..........Sunday, May 5th
C. H. SWEET.

Southbridge..........Thursday evening, April 11th
Charlton, Mass..........Sunday, April 14th
M. E. OTIS.

WORCESTER, MASS.
S. S. Brewer..........Sunday, April 14th
Geo. W. Brown..........Sundays, April 21st and 28th
H. L. Hastings..........Sunday, May 5th
James Hemenway..........Sunday, May 12th
C. S. Shattuck..........Sunday, May 19th
A. M. Higgins..........Sunday, May 26th

SPRINGFIELD, MASS.
J. Couch..........Sunday, April 14th
S. C. Hancock..........Sunday, April 28th

LOWELL, MASS.
C. Goodrich..........Sunday, April 14th
Joseph Harvey..........Sunday, April 21st
A. A. Robinson..........Sunday, April 28th

LAWRENCE, MASS.
G. H. Wallace..........Sunday, April 14th

CHICOPEE FALLS, MASS.
H. Pratt..........Sunday, April 14th
H. Davis..........Sunday, April 28th

HAVERHILL, MASS. (New Hall.)
J. G. Smith..........Sunday, April 14th
D. M. Leavitt..........Sunday, April 21st
C. Goodrich..........Sunday, April 28th
Enoch Morrill..........Sunday, May 5th

PORTSMOUTH, N. H.
J. T. Dixon..........Sunday, April 14th
G. W. Brown..........Sunday, April 21st
B. S. Emery..........Sunday, April 28th

CONCORD, N. H. (Centre Street.)
W. H. Mitchell..........Sabbath, April 14th
A. Ross..........Sabbaths, April 21st and 28th

CONCORD, N. H. (Bethel.)
O. W. Kimball..........Sunday, April 14th
C. S. Shattuck..........Sunday, April 21st
E. Owen..........Sunday, April 28th

GREAT FALLS, N. H. (Franklin Hall.)
T. L. Churchill..........Sunday, April 14th

SEABROOK, N. H.
T. W. Piper..........Sunday, April 14th
Allen Damon..........Sundays, April 21st and 28th

MANCHESTER, N. H.
D. M. Leavitt..........Sunday, April 14th
S. S. Brewer..........Sundays, April 21st and 28th
B. S. Emery..........Sundays, May 5th and 12th
A. Simpson..........Sunday, May 19th

GREAT FALLS, N. H. (Advent Hall.)
Wm. C. Stewart..........Sunday, April 14th

HAMPTON, N. H.
B. S. Emery..........Sunday, April 14th

DOVER, N. H.
Allen Damon..........Sunday, April 14th
C. R. Parsons..........Sunday, April 21st
A. Simpson..........Sunday, April 28th
D. F. Leavitt (baptism)..........Sunday, May 5th
J. G. Smith..........Sunday, May 12th
H. Pratt..........Sunday, May 19th

EXETER, N. H.
Geo. A. Cole..........Sunday, April 21st
Wm. C. Stewart..........Sunday, April 28t

PORTLAND, ME. (Union Hall.)
A. C. Palmer..........Sabbath, April 14th
W. H. Mitchell..........Sabbaths, April 21st and 28th

SOUTH ELLIOT, ME.
J. L. Chute..........Sunday, April 14th
J. G. Smith..........Sunday, April 21st
Geo. W. Brown..........Sunday, April 28th

SOUTH BERWICK, ME. (GREAT WORKS.)
J. Bickford..........Sunday, April 14th
J. L. Chute..........Sunday, April 21st
J. G. Smith..........Sunday, April 28th

BOWDOIN, ME. (Dennett school-house.)
Geo. Weeks..........Sunday, April 14th

SCITICO, CT.
Dr. Higgins..........Sunday, April 14th

GUILFORD, CT.
S. Woodruff..........Sunday, April 21st

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BRINGING THE SHEAVES.

"He who, bearing precious seed, in sadness
Goeth weeping forth as one who grieves;
Doubtless shall return again in gladness,
Bringing with him store of golden sheaves!"

Thus the grandest of Judea's sages
Lifted up his voice in years gone by,
And to-day from out the buried ages
Comes to me afresh this hopeful cry.

For with me it is as yet the seed-time;
I must toil until my field is sown;
Watching, working on through rain and tempest,
Waiting till the waving grain be grown!

Often times I gaze with bitter weeping
On my weary waste of fallow field;
Others 'round me golden grain are reaping,
But I know not what my land may yield.

Will the ripened grain be safely garnered?
Or will tempests beat it to the earth?
Or will tares and thistles, many-numbered,
Make the harvest of but little worth?

Grant, O Father, that despite this sadness—
Though to-day I sow in bitter tears—
I may homeward bear my sheaves in gladness,
When the golden harvest-time appears!

—*Christian Standard.*

SANCTIFICATION.---No. 1.

L. R. LOCKWOOD.

EDITOR OF CRISIS:—Although I have been brought up "after the straitest sect of our religion," a Presbyterian, and have been twenty years in that ministry in my native State, New York, yet I thank God I have never been fettered by sectarianism, but have ever acted on the principle to "prove all things, and hold fast that which is good."

I have seen several numbers of the *Crisis*, and much that I approve. The two central ideas of Adventism I indorse; although the process by which I arrive at these conclusions is probably very different from the views of many Adventists. I admit, for instance, that man has a spiritual nature, properly called "the soul," which is the basis of personal identity, and is the germ of the resurrection. But I do most emphatically deny the *inherent immortality* of the soul, and fearlessly challenge the world to prove it. It is the *gospel*, not heathen moralists, that brings "life and immortality to light." Saints, *in the resurrection*, will be made immortal, soul and body; for they have "eaten of the tree of life, and will live forever." But the wicked will be "punished with everlasting destruction."

And as to the Second Advent, though I am by no means sanguine that "the day and the hour" can be ascertained with perfect accuracy, yet there are unmistakable "signs" at the present day that the time is near at hand, and that "the Judge standeth at the door." And, though I am not a believer in "the one idea" system, nor in favor of "hobbies," either in Church or State, but believe that "the scribe well instructed" should bring forth from the rich "treasury" of Inspiration "things new and old," and should range over "the *whole* counsel of God"; yet I believe, at the present day, great prominence should be given to these two ideas—the destruction of the wicked, and the near approach of the glorified Savior. For these truths have been, for years and for centuries, in a great measure, overlooked. And it seems to me, that if "the second advent" had that prominence in the preaching of ministers and in the aspirations of christians that it had in the apostolic age, much would be accomplished for the spread of Christianity. For I cannot conceive of any subject more calculated to rouse the impenitent and to waken up the energies of christians, than the announcement that the time is rapidly approaching when we shall see

"Our Lord in grandeur, and our world on fire";

when the Son of God shall "be revealed from heaven in flaming fire," the trumpet sounding, graves opening, the dead rising, and a congregated universe assembling around "the great white throne." O what was Sinai, with all its terrors—terrors so great that "even Moses did exceedingly fear and quake"—in comparison with the glorious and awful scene that will then be exhibited!

But the grand topic of this communication, on which I intended to write when I took my pen, is that mentioned in the caption—"Sanctification." But my feelings on the other subjects have controlled my pen to that extent that I shall have but little room left. But the truth in reference to sanctification is of vast importance, in order to a full preparation for the fearful period to which we have alluded. Nothing but *truth* will endure the fiery ordeal of the last day. Whilst the cold formalist, the proud Pharisee, and the fiery fanatic will be disappointed, and frowned from the presence of the Judge, the words of welcome will be addressed to the humble and benevolent disciples, who, without any ostentation or arrogant pretensions, have been engaged in doing good to their fellow men. And in order to have on "the wedding garment" when "the Bridegroom" comes, it is necessary to know *what it is*, and *how it is to be obtained.*

My sentiments coincide with the views of one of your correspondents in a recent number of the *Crisis*, when he says that, among those who profess sanctification, are some who have mistaken conviction for conversion; yet eventually experienced a genuine change of heart, and called it sanctification; and that there are others who have been "deceived by the pride of their hearts," so as not to see their true character, and therefore imagined themselves "perfect." I recollect reading, years ago, a series of essays in *Zion's Herald*, in which the writer gives his experience of "sanctification." The feelings which he describes as having occurred at this time, I believe to be evangelical and right; and the difference between us is that he thought himself a christian before that change occurred, and *I do not*. No man, in my estimation, is a christian, unless self is dethroned, and the love of Christ is his ruling principle; unless his governing motive is changed; unless his great ultimate object in life is to glorify God, and do good to his fellow men; unless he "lives not to himself, but to Him that died for him, and rose again." And self-denial is not self-mortification; is not to forego some present enjoyments for the sake of his own best interest in the future; but it is the *crucifixion of self*; it is an unconditional surrender—giving all up into the hands of God, to be disposed of for time and eternity as God shall please; anxious supremely to work in the vineyard of God, in his appropriate sphere; and having full confidence that "the Lord of the harvest" will take care of his servants, even though they cast all their own care upon him, and feel no distressing anxiety about themselves. This is a change of heart; this is being "created anew in Christ Jesus." And any change which does not imply a new moral nature, a new principle of action, does not entitle any one to consider himself a christian, as having "passed from death to life." And, I ask, is there another radical, moral change to be experienced in this life?

The great objection I have to the views of Wesley and Fletcher is, that they divide christians into *two classes*—"justified and sanctified"; a distinction for which there is not the shadow of scriptural authority. A justified, unsanctified christian is such an anomaly as angels never saw. The apostle addresses his brethren as being justified and sanctified. And the only distinction which the Bible recognizes as existing among christians, is a distinction corresponding with the three great periods in human life, infancy, manhood, and old age. And hence we read of "babes in Christ"; "young men," and "fathers"; "first the blade, then the ear, then the full corn in the ear." The "babe" is just as really a child as the "young man"; the difference is in *degree*. The germ of sanctification is implanted when a person becomes a christian; and, if faithful, he continues to "grow in grace" till he arrives to the full stature of manhood. And there is not a single passage quoted by Wesley and Fletcher to prove their views of sanctification, that does not apply to *every* christian.

In a future number we shall attempt to confirm and illustrate these views by Scripture, and by genuine christian experience.

A STORY OF GRACE.---No. 12.

E. S. WILLARD.

THE CONFLICT.

"And let it be, when thou hearest the sound of a going in the tops of the mulberry trees, that then thou shalt bestir thyself." 2 Sam. 5: 23, 24.

The way had been open for us to meet in the prayer circle with a few calling themselves Baptists. As we found ourselves thus favored, the long pent-up waters gushed forth, and we were quickened afresh with the Holy Spirit. The fruit of this meeting was peace, yet it brought a burden. We saw what they lacked. Our souls had been in their souls' stead, but we now knew the life-giving power of the blessed hope of the glorious appearing of our Lord Jesus Christ. How to communicate this hope was the burden.

We soon found that the bane of this place was Spiritualism. They had even made their boast that Hammonton should be to them what Salt Lake is to the Mormons. This was the great fear for this new place. As ancient Israel quailed before the giant of Gath, even so did modern Israel here shrink before this modern Goliath in his defiant boastings. Where was little David now? Like him we encouraged ourselves in the Lord our God. We contemplated no direct attack, but thought to "fetch a compass behind" him, and then wait until we "heard the sound of a going." He had the ground in their Sunday school, and was encroaching upon the one established by the Methodists. It was boldly asserted by the leaders of the school that they only used the Bible until something better could be prepared by themselves. Seeing this, we fetched our compass by throwing open our doors and inviting all who would to come and join with us in the study of God's word. Commencing with Genesis, we studied the Bible by subjects; the creation, the fall, the penalty, the flood, the call of Abraham, and the gospel, or good news of the kingdom preached to him in the promise of the land of Canaan, as the nucleus of the future kingdom of God soon to be established upon the earth under his Seed—the son of David, so beautifully set forth by Daniel and all the prophets and by the Revelator. Here we dwelt long and largely, for this is the field wherein is hid the treasure, which when a man hath found he hideth, and for joy thereof goeth and selleth all that he hath and buyeth it.

After a time some began to discover this treasure, and gave evidence of a desire to purchase it. We were besought with tears to intercede for them, which we did with all the heart. This was that for which we had labored, and we hailed the first evidence that the seed had taken root, as the husbandman hails the green blade after his patient toil.

"Blessed Bible, how I love it!"

Renewedly did we press this treasure to our bosom, thank God and take courage, for these tokens of his favor. And we now seemed to hear the "sound of a going," to bestir ourselves by sending for help, and prepare for the onset.

Gideon-like we had hidden ourselves and were threshing wheat; with him, too, we felt poor, and the least in our Father's house; yet God seemed to say to us—"Go, in this thy might, and I will be with thee." We went. And we cried not—"The sword of the Lord and of Gideon!" but—The sword of the Spirit—God's holy word—which is more quick and powerful than any sword of Gideon; yea, "sharper than any two-edged sword." The sword of the Spirit was lifted up, and the "Comforter," true to his mission, was present to make it effectual to the convincing of sin, of righteousness, and of judgment. All felt his power. Shoutings and weepings were mingled. Those who had before made up their minds to obtain the pearl of great price at the loss of all things, now arose and with gushing tears gave testimony. A number of others, who but for this meeting had been that night at a ball, sobbed aloud and entreated prayers. And others still, who with us had been searching the word, now with tearful eyes and choked utterance besought our aid in obtaining the treasure. Glory to God! *My* shackles, too, had fallen. I was free.

Just before the opening of this meeting, a letter was handed us containing a favorable response to our call for help, which greatly encouraged us. The "sound of a going" still urged us on to another attack. Here we met "the men of Israel," and some of them said—"Why hast thou served us thus, that thou calledst us not when thou wentest out to fight?" We congratulated them upon their readiness to "come up to the help of the Lord against the mighty," and that the curse of Meroz could not fall upon them; and thus they were appeased. We further told them on this occasion that we expected help. This we did with great trembling, fearing their displeasure; but they made no response, and there we left it with the great "Captain of our salvation." But we found they had now taken the whole into their own hands and had appointed a general rendezvous a mile distant, in form of a union-prayer-meeting, and invited all to come. We with our little company followed on and met with them.

In this meeting the principal names of modern Israel and two or three classes of aliens were represented. We renewedly implored the guidance of the Spirit, and that we might simply follow his leadings in the ordeal through which we were about to pass. For a time our little company seemed lost in the numbers about us, but they were the life of the meeting. Their new-born hopes and aspirations so freely expressed were like "apples of gold in pictures of silver."

Thus matters continued for ten successive nights, and then our "Evangelist" came, in the person of Eld. J. B. Cook, whose locks had whitened in the service. We modestly submitted it to them, asking if they would accept his services. The answer came to us by a vote of seventeen to sixteen, No! and we reported accordingly. But our brother had gone through too many battles to be daunted at this rebuff.

"Oh!" said he, "I will lay aside my officials and go in as one of you." To this they could not object, and when his three minutes came they told, every one. The weapons of our warfare, which were not carnal, were used with such skill that all could but see that he was "a workman that needeth not to be ashamed."

Night after night the house was crowded, expecting to hear him preach, but in vain. At last a lady, who made no profession, went to the rulers of the synagogue and asked if he might not preach, saying many were desirous to hear him. After much whispering and going to and fro, it was announced that the motion of the three minutes was rescinded so far as he was concerned, and he should be allowed thirty minutes; and was invited to take the stand.

We now for the first time felt like taking a long breath. The sword of the Spirit—the word of God, was wielded with power. Saints were comforted and sinners warned. The following evening the same privilege was taken, no man forbidding him; and for a time prejudice seemed to melt away before the truths of the Bible; and as he closed two or three rose at once, to let their brimming vessels run over, and truly delectable were some of these streams. One of the rulers of the synagogue knelt by his side and thanked God that, apostle-like, he had come among them, and closed with the Lord's prayer. O, bless God! we were now, as it were, in the third heaven, but soon to be cast down to *hades*—if that be dark.

The next night, and last of this union, was a perfect antipode to the foregoing, as if every light had been stricken out, and every voice hushed; and a crowded house left to sit two long hours in "durance vile," was this our closing night.

One of the rulers, who was absent the two nights previous, took the chair and announced that this evening must be spent wholly in prayer, to make up for what had been lost the two past evenings. The whole assembly was amazed, and looked one on the other to divine what had been lost. Not a word of Scripture was read. Only languishing hosannas and formal prayers drove the wheelless chariot. Near its close a few "sparks" (see Isa. 50: 11) were emitted in one or two, without the slightest apparent emotion, peeping up their heads for prayers as much as to say—We can do this much to ease you. Thus, it may be, was recovered what they had lost.

They went on and gave out their appointments for the next entire day and evening (Lord's day), and for every other night the following week. (There was no minister in the place.)

As they thus opposed themselves, husband announced that we would accept the kind offer of his hall from one of the aliens, and meet there at ten o'clock in the morning, and invited all to attend who wished to hear preaching. We met as appointed, and had the satisfaction of seeing a full house. Our brother took for his subject—"What is truth?" God's holy word was held up as the embodiment of truth. The hideous mask that had so long covered it here was torn off, and its beautiful face shone out upon the gazing audience until with one voice they seemed ready to cry out, "Long live the word of God!" Men unaccustomed to weep seemed to feel it a luxury; and we felt glad to be accounted worthy the name of believers and honorers of that book. At the close a mystic, or spiritist, arose and eulogized the speaker, but utterly opposed the literality of his views.

In the evening we were again regaled from the subject—"Why do we believe?" The answer was, Because the blessed God in his loving condescension challenges our every sense to faith. This was impressively illustrated by Scripture examples. On this occasion the speaker's fidelity and valor were challenged to testify against the crying sin of this place—mysticism; and he did it with such consummate skill that every arrow stuck, yet without apparently aiming once in that direction. At the close, however, he was accosted in a very different tone from the morning greetings; but he kindly attempted to reason from Scripture. But both reason and Scripture were hurled to the dust and trodden under foot, and the lowest abuse resorted to. We now began to see where the Lord had led us—even to face the enemy upon his own ground, yea, in his own temple. The spirit of the giant was chafed, and he was arousing for the combat. We looked to our great Captain, and met once more boldly in his name.

God's great plan of siege for the recovery of a revolted world from the powers of darkness, was now spread before us in a masterly manner, as it had been made plain upon tables, and the hour of its accomplishment shown to have come. The champion of spiritism was on hand with his "tongue whet like a sword," and his bow bent to shoot "arrows, even bitter words." His suite were also about him, and marked was their impatience; yet our Captain commanded peace, and peace there was; not only until our brother had finished, but until we could arise and add our testimony that these meetings in this place at this time were the result of the honor which God had shown to the exaltation and study of his literal word—the holy Bible; we invited all who would to join us in this study. Privilege was then given for any who wished to honor Christ in baptism to rise; when two of our little company had the boldness in these trying circumstances to stand up. Bless God!

Several times was our adversary remanded to his seat before the meeting could be closed; and then the winds were let loose, and for the space of three hours they remained, contradicting and blaspheming, saying among other things too dark for these pages that it was a good thing Jesus Christ learned the carpenter's trade while on earth; for he could have the new Jerusalem all built by the time he comes back. Oh, how it grieves us to write such things! May he soon be avenged.

Thus closed the labors of our brother, he having been with us six days and seven nights, and having had the privilege of preaching only three times.

THE afflictions of a saint are neither too numerous nor too sharp.

THEOLOGICAL POETRY.

L. C. MCKINSTRY.

"What! to be banished from my God,
And yet forbid to die;
To linger in eternal pain,
And death forever fly?"
—*Poet of Popular Theology.*

"The soul that sinneth it shall die."—*Bible.*

The above quotations from the theological "Hymn Book" and the Bible, are so associated here that their glaring contrast may be seen at a glance. They should be in perfect harmony, for theology is a Bible science; popular theology is professionally so, and, therefore, we have the right to hold it amenable to, and to suppose its terms, statements, phrases, and the like, are those of, the Bible; but it is lamentably true that it finds the task of confining itself closely to that book a severe one, whether it weaves itself into prose or poetry. We find the reason of this in the fact that it is manufactured from *human opinions*, which are brought to the Bible for its sanction and benediction; a method started by Origen, whom we are told "interpreted many things into the Bible instead of interpreting out of it."

In this pretended evolution of its doctrines, which are really involutions, it performs sundry gyrations and acrobatisms which would be ludicrously amusing elsewhere, but which are painfully so here. In its attempts at using Bible phraseology to express its own dogmatic theories, it proves that the use of the Bible is more in fancy than fact, and often that there is not even a fancied resemblance between them and it, but they appear daringly arrayed against that Book of God. For example, see the poetical effusion above quoted. All attempts to crystalize these dogmas with a "thus saith the Lord," are futile and must fail; and those who engage in the work must be deeply chagrined when at last they see the ruin of all their work. In reviewing them we discover the secret of their method of operating to bring out their seeming proof from the Bible. We find the literal and figurative language of the book transposed and intermingled. The literal, which is the invulnerable basis of all language, is made figurative, and the figurative is made to do full duty as a substitute for the literal. A very ingenious method surely, to make the Bible prove what is not normal to it, but which cannot otherwise be proved. But it cannot be proved thus, surely, and it is unfortunate for our friends that they have not discovered the *fact* long ago,—that what the Bible cannot prove normally it cannot prove at all,—as they would thereby have averted the calamity which has now befallen them; for it is a calamity to be obliged to prove from the Bible, when its language is made thus chaotic, any definite system of doctrine. However, they have not made the discovery, or, have made a "virtue of necessity," and have continued in their up-hill work, and hence require the metaphysical exegesis of a "D. D." to explain what otherwise were simple enough for the comprehension of a child, which becomes thereby as clear as fog. In this, their herculean labor, these *savants* bring out the "meaning" of texts, so thus "befogged" that "death" "means" life, and life, death; destruction, eternal preservation; and such preservation, destruction; the grave, heaven, and heaven the grave; a silent tongue, a singing one, and a singing one "silent in the grave." To be cut off is to be continued in endless anguish, and to live forever is but to enjoy endless happiness.*

So perplexingly mixed is all this, that the difficulty of discovering a satisfactory meaning is apparent. So one cannot tell what could be "piped or harped" out of it, unless he should call on one of the skilled theological harpers to play his favorite tune. It is interesting sometimes to notice how unsophisticated children dispose of this Babelic affair; those especially who have never been instructed biblically. Those who have been properly taught—and often those who have not—are not to be caught in any confused mass of unintelligible terms, and are like the little girl who, when told that her recently deceased grandfather had gone to heaven, answered—"No, he is n't, he is dead and buried. Mother and I went and saw where they put him."

Another interesting incident to the point is an episode in the childhood of Henry Ward Beecher. His sister, Mrs. Stowe, relates the incident in the life of their father, Dr. Lyman Beecher. Their mother died when Henry was quite young, and speaking of her Mrs. Stowe says—

"They told us at one time that she had 'gone to heaven,' and at another she had been 'buried in the ground.' Whereupon Henry resolved to dig through the ground to heaven and so find her; for being discovered one morning under sister Catharine's window, digging with great zeal and earnestness there, she called to know what he was doing; when, lifting up his curly head, with great simplicity he answered, 'Why! I am digging to heaven to find Ma!'"

No wonder the child sought this solution of the difficult problem. When one is affirmed to be in two places at once, it is enough to mystify the ideas of old people as to where the two localities, heaven and the grave, come together, so that one can be in both at once. It is all as plain, however, as that the mortal and the immortal can be blended together in one man. Like the grave the body is earthly, like heaven the immortal (?) soul is purely ethereal; and so there is in all but a common analogy. It is certainly puzzling to so understand the double-entity doctrine, as to be fully persuaded that while there is an appearance of death, there is really no death, and the dear one whom you think you have laid in the grave is not there; but on every hand we find ourselves in contact with it.

We walked one day among the graves in a quiet old town, and noted the epitaphs that affection's hand had placed on the tombstones. Among others we read the following over the grave—or what we supposed was the grave—of a young lady—"*She is not here; she is risen.*" We remember that this language was applied to Jesus on the morning of that memorable first day of the week, after he had arisen from the dead and left nothing in the tomb but the linen clothes and the napkin by itself. The angel then said of him—"He is not here; he is risen." As we read the inscription on the tombstone, we marveled greatly, and peered with a quiet curiosity over the headstone; but, lo! the grave was there. What could have been meant? The inscription declared, as the angel did, a resurrection. Alas! it was another instance of foggy theology.

Mrs. Stowe attempts a solution of her brother's difficulty. She tells us that Henry, putting the two together ("in the grave" and "in heaven"), resolved to dig through the ground to heaven and so find her. She gives as a reason the boy's answer—"I am digging to heaven to find Ma." He says nothing, however, about digging through the ground (eight thousand miles) to heaven. How could he any more conceive of heaven purely, as beneath him than above him? We are taught in childhood and adulthood that it is "In heaven above, where all is love"; and how could the boy think his mother as "through the ground" in heaven, when he had been told she was in it? He had a vague idea, certainly; could not have had thus befogged a clear one, but from his digging he had evidently in putting the two together sought a downward and not an upward solution of the great problem. He carried all he heard of his mother's present condition earthward; the nucleus thought was, that she was dead and buried, and that settled the question; all other thoughts, all other teachings, vaguely clustered around it. And why not? Appearances were in that direction certainly. One would say first of all that the friend was "dead and buried." If they had a contrary or mixed idea, it must come afterward by a theological training, not at all Biblical. That childishly simple method is excellent for the solving of doubts and showing of hard sentences (Dan. 5: 12), and we commend it to all interpreters of theological jargon; for it is true that if our dead friends are gone to heaven, that heaven is the grave; for they are there. We have seen the place where they were laid with many tears, and sadly often we have even borne them there, and we have gone "to the grave to weep there." But heaven is not the grave; therefore they are not in heaven. If they were or could be, then there is harmony in the following extract from a popular song, otherwise it is unsatisfactory. The song is of a child who having died and gone "to heaven," is represented as calling its father to come also. We are then told that

"Loved lips that lie in the grave"

are calling—

"Come this way, my father, come straight to me,
Here safely in heaven I am waiting for thee."

(By the by, what is the sense of that word "lie" in this case?) These lips in the grave—can they speak? They are made to, and to say "Here ... I am waiting," etc. A little grammar on this point. "Here" is an adverb of place, the place where the child is. The poet makes it do double duty—all in harmony with his theology. The lips are (1) in the grave, and (2) in heaven. We transpose—"Here I am safely in heaven, in the grave, waiting for thee; my father, come this way." Rule. When a noun or pronoun is put to identify or explain another noun or pronoun, it is put by apposition in the same case. In this sentence heaven and grave explain each other; hence in the same case and in the same place. So we have dead lips in the grave calling father to "come this way." Doubtless he will, whether he be good or bad, come to such a heaven as that.

Now was not the boy Henry right? Surely he was, if this astute poet is. But Henry's idea was "great simplicity" in digging to that heaven; our poet's is mixed somewhat, we think; in popular circles profound theological truth, simply absurd, however. But we will introduce another poet, one whose face is familiar. Here he is; he sings for the mass of christians, and they sing for him. Hear him.

"Then in a nobler, sweeter song,
I'll sing thy power to save,
When this poor lisping, stammering tongue
Lies silent in the grave."

Notice, that this sentiment is of a slightly different complexion from the others. In one case it is the lips that lie in the grave which speak; in the other it isn't; it is something else; it is—"I." That is the difference. The lips of one speak; they call—"Come this way, my father"; the other's tongue "lies silent in the grave." It does not, however, lie as much as the lips. Some one else (the "I") does the singing. He does not tell us where "I'll sing," whether "in the grave" like the dead child, or elsewhere, off

"Beyond the bounds of time and space";

that great, far-off nowhere, of that other poet. But that is of little consequence; he sings in "a nobler, sweeter song"; with his tongue silent in the grave." How one can sing with a silent tongue is a mystery; a greater mystery is, how one can sing and make melody without any tongue at all. It may be spirit—singing of a spirit—song with a spirit-tongue, hence not a literal *bona fide* occurrence.

Such sentiments are enough to bewilder and drive away the "great simplicity" of all the Henrys in the world, or of any one. It is only to be accounted for on the ground that Henry's "simplicity" was a child's, else it would be strange that he should think to find his mother by digging under his sister's window, or elsewhere. There are some, however, who love such simplicity, unbefogged, which, throwing aside the heaven-idea, as associated with the grave, hears God speak, saying, "There is no knowledge, nor work, nor device in the grave, whither thou goest"; and who anticipate singing that "nobler, sweeter song," when this, no more a stammering tongue, "is ransomed from the grave."

* Since writing the above, we have noticed that Mr. Spurgeon said in a recent sermon when preaching from the text—"Because I live ye shall live also"—that to make this mean a promise of existence was "to turn wine into water," as the world has existence without Christ; inferring that if man lives at all, he must live forever. He has evidently overlooked the resurrection to immortality, and hence "life."

SIGNS OF THE TIMES.

We are living in a "grand and awful time." The last rushing years of probation are crowded with events of unparalled importance. Ordinary occurrences are lost in the constant whirl of exciting scenes. An age of wonders is compressed within the limits of a single year. The signs of the times are ominous. Satan was never so busy or successful as now. He works with sleepless vigilance and marvelous efficiency. Well knowing that his time is short, he is exerting every energy to prosecute his dark designs. The hosts of sin are marshaling for the final fray. The dispensation of mercy is hastening to a close, and the day of retribution is impending. The moral heavens are growing darker, and the cup of a doomed world will soon be full. Shall we not sound the notes of alarm?

We have fallen upon perilous times. The dark waves of infidelity sweep on with ruinous results. Never was the world so reckless of eternal things. Never was the atonement of Jesus so generally repudiated. Wickedness abounds. Pleasure rules the hour. The most deadly moral poison permeates society. The authority of God is defied. The Bible is rejected. Pride and passion and profanity and prodigality are the staple products of the age. Selfishness and rebellion have brought forth a hateful progeny. Can anything be done to stay the terrible tide of ruin? While the legions of Satan are so busy, shall we fold our arms "in lazy lock?" While the devotees of error are so defiant, shall the friends of truth be dumb?

Bible theology has become sadly perverted. The traditions of men have been substituted for the truth of God. Pagan principles are largely interwoven with the religious theories of the day. Many a creed harmonizes with Platonic philosophy more fully than with the book of God. A spiritualising method of interpreting the Scriptures has become generally adopted, resulting in great mysticism and confusion. Current theology is so constructed as entirely to supersede the necessity of Christ's personal coming, to raise the dead and judge the world. Such radical errors merit the reprehensions of enlightened christians. We rejoice that some earnest voices are already lifted in advocacy of a pure Bible-ism; but we cannot throw off the conviction that other agencies ought to be employed to scatter the heavenly light.

The practical developments of popular Christianity are equally deplorable. The standard of piety has been fearfully lowered. A compromising spirit prevails. Policy is substituted for principle, and proxy-worship takes the place of pure devotion. While there are earnest christians in all societies, the nominal church is practically married to the world. A frigid formalism has chilled her vitals and palsied her power. The soporifics of Satan have taken effect, and the masses of christian professors are dozing and dreaming on the very eve of swift-coming judgment. Whoever sees these terrible facts, and refuses to cry aloud, assumes a responsibility that is absolutely appalling. We cannot consent to bear it.

—*Advent Christian Times.*

Hygiene.

"This is for your Health."

VENTILATION.

We take the following sensible remarks on "Ventilation" from "Good Health" for April. Special attention is called to the fifth paragraph:—

The amount vitiated by respiration is a small part of the amount of air that should be supplied to a room; and the carbonic acid evolved is in no way so unpleasant or dangerous as the odorous exhalations from the skin, and lungs, and clothing in it.

The necessity for pure air must be evident to all. The question is how to get it. This question is a difficult one to solve in our winters, when the abstraction of foul air is apt to produce too much loss of heat, and when the introduction of pure air is too often attended by pernicious draughts.

In modes of natural ventilation, of which we speak here, as these are the only ones likely to be used in our dwellings, we may learn something from nature and from animals. From the experiments of Huber and others, we know that the air is very pure in the remotest parts of a bee-hive, though the fresh air passes in and the vitiated air passes out through a single small opening; and this in a hive crowded by many thousand active insects absorbing oxygen and exhaling carbonic acid during respiration; there are no openings at the top and bottom for upward and downward draught, as every crack and crevice is stopped by a glutinous cement. A certain set of bees fan their wings near the entrance of the hive, in lines diverging from the door, thus forcing air in a gentle eddy through the circuit of the hive, which returns and passes out by the same opening through which it entered. It will be found by experiment that this is always the case where air is gently blown into a room; two currents will pass at the same time, the one in, the other out.

From the bees we may learn that the first step in ventilation is cleanliness in the house, as well as in the streets and yard, that the entering air may be pure; if necessary, simple disinfectants and deodorizers may be placed in the way of the air, which also, if required, may be put and kept in motion by very simple mechanical means acting by springs or clockwork. Much has been written for and against upward and downward draughts, but neither seems to be nature's method. When we consider the immense expense of waters charged with ingredients which chemically change and purify the air—the deodorizing and purifying action of the vegetable world—the heated and ascending equatorial current and the cold and descending arctic current rushing in to supply its place—it would seem that the air was pure enough, and sufficiently in motion, in ordinary cases, for the needs of humanity, if this air could gain admission to our dwellings.

Recent experience seems to prove that a board of six inches width, placed under the lower window-sash, which may shut firmly upon it, pierced by two circles each six inches in diameter, and prolonged into two curved tubes opening upward into the room, provided with dampers, is sufficient to ventilate a room, either in summer or winter, without the danger of draughts. In one tube the current may flow inward, in the other outward; but the current will generally flow inward, upward in winter, and descending warmed, downward in summer—refreshing by its coolness, and becoming heated as it ascends—according as the tube is directed upward or downward. No violent action is necessary or desirable; the gentle current, once started, is kept up by natural laws.

In old times ventilation was secured in a good and natural manner by the capacious fire-place, in which the blazing logs caused a sufficient upward current to carry away all foul air, with much heat, however, at the same time; the cracks at windows and doors were ample for the introduction of fresh air. In these days of furnaces and tight houses, the small and cold chimneys are almost useless for purposes of ventilation. In schools and public buildings, where steam power is not desirable, the system depending upon a draught chimney, at the lower part of which a fire is kindled, or into which the heated products of combustion are conducted at the bottom, appears from recent experiments, to be the most economical, least liable to interruption, and most satisfactory.

A USEFUL ARTICLE.

Ammonia, or as it is generally called, spirits of hartshorn, is a powerful alkali, and dissolves grease and dirt with great ease. It has lately been recommended very highly for domestic purposes. For washing paint, put a tablespoonful in a quart of moderately hot water, dip in a flannel cloth and then wipe off the wood work; no scrubbing will be necessary. For taking greasy spots from any fabric use the ammonia nearly pure, then lay white blotting paper over the spot and iron it lightly. In washing lace put about twelve drops in a pint of warm suds. To clean silver, mix two teaspoonfuls of ammonia in a quart of hot suds. Put in your silver ware and wash, using an old nail-brush for the purpose. For cleaning hair-brushes, etc., simply shake the brushes up and down in a mixture of one tablespoonful of ammonia to one pint of hot water; when they are cleansed, rinse them in hot water, and stand them in the wind or in a hot place to dry. For washing finger-marks from looking-glasses or windows, put a few drops of ammonia on a moist rag, and make quick work of it. If you wish your house plants to flourish, put a few drops of the spirits in every pint of water used in watering. A teaspoonful will add much to the refreshing effects of the bath. Nothing is better than ammonia water for cleansing the hair. In every case rinse off the ammonia with clear water. To which we would only add, that for removing grease spots, a mixture of equal parts of ammonia and alcohol is better than alcohol alone; and for taking out the red stains produced by the strong acids in blue and black clothes, there is nothing better than ammonia.—*Providence Journal.*

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

HOW BESS MANAGED TOM.

Tom's sister Nell was pretty, and being a year older than Tom, wanted to show her authority over him. Tom was rough and awkward, and just at the age when a boy resents all meddling with his "rights." He would put his hands in his pockets, his chair on Nell's dress, and his feet on the window-sill. Of course, they often quarreled.

"For pity's sake, Tom, do take your hands out of your pockets!" Nell would say in her most vexing manner.

"What are pockets for, I'd like to know, if not to put one's hands in?" and Tom would whistle and march off.

"Tom, I don't believe you've combed your hair for a week!"

"Well, what's the use? it would be all roughed up again in less than an hour."

"I do wish you would take your great boots off the window-sill!"

"O, don't bother me, I'm reading," Tom would say, and the boots refused to stir an inch, which, of course, was very naughty. And so it would go from morning till night.

But little sister Bess had a different way with somewhat stubborn Tom. Bess seemed to understand that coaxing was better than driving; and sometimes when he sat with both hands plunged in his pockets, Bess, with a book or a picture would nestle down beside him, and almost before he knew it one hand would be patting her curls, while the other turned the leaves or held the pictures. If she chanced to see his feet on the window-sill, she would say—

"Just try my ottoman, Tom, dear, and see how comfortable it is to the feet;" and though Tom occasionally growled in a good-natured way about its being too low, the boots always came down to its level. Whenever his hair looked very rough, she would steal behind him and smooth it out in a way Tom liked so well that it was a temptation to let it go rough just for the pleasure of having her comb it. Yet, for the next three days at least, he would take special pains to keep every hair in its place, simply to please little Bess.

As they grew older, Bess, in the same quiet, loving way, helped him to grow wise and manly. If she had an interesting book, she always wanted Tom to enjoy it with her; if she were going to call in any of her young friends, Tom was always invited to go with her.

"I can't understand," said lady Nell, "why you should want that boy forever at your elbow! He's rough and awkward as a bear."

"Some bears are as gentle as kittens," said Bess, slipping her arm through his, with a loving hug, while "the bear" felt a great warm glow at his heart, as he walked away with Bess, and determined to be "gentle as a kitten," for her sake.

A GOLDEN TEXT FOR BOYS.

A man of very pleasing address, but very dishonest in his practices, once said to an honorable merchant, "whose word was as good as his bond," "I would give fifty thousand dollars for your good name."

"Why so?" asked the other, in some surprise.

"Because I could make a hundred thousand dollars out of it."

The honorable character which was at the bottom of that good name, he cared nothing for; it was only the reputation which he could turn to account in a money point of view, which he coveted.

But a good name can not be bought with silver;—it, of all other possessions, must be fairly earned. When it is possessed, it is better business capital than a great sum of money. It is a capital any boy or girl may secure. Honesty must be its foundation, even in the smallest particulars. When an employer says, "That is a boy I can trust," he will always find himself in demand, provided he joins with it industry. "The hand of the diligent maketh rich."

It seems hard at the time, may be, this ceaseless round of work, while other boys are lounging about store steps, or playing on the green. But the reward will come, if you are faithful. While loungers are dragging out a miserable lifetime in privation and poverty, the hard-working boy lives at his ease, respected and honored.

Remember this, boys, if you desire to make your way in the world. There is nothing that can serve your purpose like a name for honesty and industry, and you will never acquire either if you are a lounger about the streets, and a shirk at your business. Every body suspects a lad who is often seen about saloon doors or tavern steps. It undermines a boy's character for honesty very rapidly, to mix with the society he finds there, and such habits tend to anything but industrious ways.

"A good name is rather to be chosen than great riches, and loving favor rather than silver and gold." Print that text on your heart, and carry it with you in all your walks and way. If you are led to secure it, it will be worth far more than "fifty thousand dollars" to you.—*Presbyterian.*

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"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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THE NEW BIRTH.

A. FRENCH.

"Jesus answered and said unto him, Verily, verily, I say unto thee, except a man be born again he cannot see the kingdom of God."—JOHN 3: 3.

The inference from this text seems to be, if a man is born again he will see the kingdom of God. If a sinner experiences the new birth when converted, he will finally be saved, he cannot backslide and be lost.

I will give partly in my own language, and partly in the language of others, what seems to me to be truth in the text.

A great amount of darkness has pervaded popular theology on the subject of the "new birth," which might and indeed ought to be dispelled by the divine illumination of the gospel of Christ. The world has long been taught that the new birth must be experienced here in order to enter the kingdom of God. This conversion and new birth have been regarded as one and the same thing; hence, when individuals have been hopefully converted, it has been common to say that such have been born into the kingdom of God. If conversion and the new birth mean the same thing, we would have no objection to the position, but we judge they are not; hence, must regard such conclusions and remarks as unscriptural, and eminently calculated to mislead the honest inquirer after truth, and obscure the glorious doctrine of life and immortality through Jesus Christ. It also tends to pervert a correct view of the kingdom of God with its subjects, and to engender some of the most erroneous theories in regard to the final home and rest of the church of God.

We shall not at this time attempt to define and trace those errors, but chiefly from the text show that the new birth is not realized in time.

1 John 5: 18—"We know that whosoever is born of God sinneth not, but he that is begotten of God keepeth himself, and the wicked one toucheth him not." The difference between one begotten and one born is, that one who is born of God is in a state of absolute perfection and sinneth not; but he who is begotten, is so under the divine influence that he keepeth himself, and that wicked one toucheth him not. This state of absolute sinless perfection is also affirmed still more strongly (1 John 3d chap. 9th verse) of those who are born of God. "Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God." Who will affirm any such state of perfection as this in the present life? He cannot sin, because he is *born of God.*" It is therefore a very exalted state to be begotten of God, so as to be able to keep ourselves that the wicked one touch us not. And this I believe to be both the duty and privilege of every true christian,—to have power over temptation, that he shall not be brought into it.

But it will be much more glorious and exalted to be beyond the possibility of sinning, as all the saints will be "when He shall appear," and we are like him; for he is *born from the dead*, and can die no more; death has no more dominion over him. Col. 1: 18—"The *first born* from the *dead*, that in all things he might have the pre-eminence." Then certainly others are to follow the pattern, and be born from the dead also. The resurrection is therefore a *birth* to Christ and all his people.

Luke 20: 36, is another text to which I wish to invite attention—"Neither can they die any more; for they are equal to the angels; and are the children of God, being the children of the resurrection." This will perfect God's work of grace in the believer, restore him to his own image in which he was originally made, and fully qualify him to enter into, see, and enjoy, the kingdom of God. He may be converted, he must be, or he cannot enter the kingdom of God. He may have the righteousness of faith, and he must have it, or he cannot enter the kingdom of God. He may do the will of his Father in heaven, and he must do it, or he can never enter the kingdom of heaven. But after all this, there is another thing wanting, without which he cannot inherit the kingdom of God; and that is, to be *born from the dead.* "For flesh and blood cannot enter the kingdom of God; neither doth corruption inherit incorruption." 1 Cor. 15: 50. This is the crowning work, the top-stone, the completion of our qualification to inherit that kingdom.

As the same original word expresses the two facts of being *begotten* and being *born*, it is possible that our translators have sometimes erred in their choice of the English word to express the meaning of the sacred writer. "Whosoever believeth that Jesus is the Christ, is *born of God.*" 1 John 5: 1. Now it seems to me that the construction of the text requires the use of the word *begotten* instead of "born." The whole text reads thus—"Whosoever believeth that Jesus is the Christ, is born of God; and every one that loveth him that begat, loveth him also that is begotten of him." That the word is properly rendered *begat* and *begotten* in the last clause, is clear that the sense requires it; why, then, not follow the obvious import of the passage and read it,—"Whosoever believeth that Jesus is the Christ, is *begotten* of God; and every one that loveth him that begat, loveth him also that is begotten of him"? The rendering would then be harmonious. 1 Pet. 1 23—"Being born again, not of corruptible seed." Does not the fact that is affirmed rather suggest and require the use of the word begotten? "Being *begotten* again, not of corruptible seed, but of incorruptible." The same inquiry would be appropriate with regard to 1 John 5: 4—"Whosoever is *born* of God overcometh the world." If the rule observed in verse 18, of the same chapter, had been followed, it would have been translated begotten, rather than "born." When one word expresses two or more ideas, we are to determine from the subject and context which of those ideas is conveyed by the word in the case at hand. To make myself fully understood, I will here sum up my own views on the subject.

The new birth, or being born again, or being born of God, I understand to be the whole work of grace wrought of God on the subject, from the first moment of his enlightening and drawing influence by his Spirit and Word, until that work is perfected at the resurrection of the just; and hence the work of regeneration is going on from the first inception of the Spirit in the heart of man, till that Spirit that dwells in the believer shall at the sound of the last trump, in one twinkling of the eye, quicken into immortality and incorruption this mortal body. And, according to the analogy of a natural birth, that the first act of the Spirit is called begetting, and the last act a birth, when the child of God is fully born into a life that shall never end. And except a man pass through this whole process, he cannot enter into the kingdom of God.

THE SEVENTY WEEKS.

J. B. CLARK.

"Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins [or sin offerings], and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy."—DAN. 9: 24

This text brings to view what will be accomplished within the period of seventy weeks—the end of all *legal* sacrifices—the end of the Jewish polity—the crucifixion of our Lord, when he offered himself upon the cross, as the last offering and sacrifice for sin, of which all other offerings and sacrifices were but types. All the legal sacrifices from Abel to the days of the Messiah ended at the cross. Therefore all sacrifices and oblations which have been offered since Christ's death are *illegal*. In fact, there cannot be and there have not been any legal sacrifices offered since the one great offering on Calvary; they all terminated at the cross; consequently in the year A. D. 70, there was no legal sacrifice or oblation to be made to cease.

Soon after the Jews crucified their Messiah, their real troubles began. They were given over to be destroyed by each other, and they provoked the Romans to make war against them; and they destroyed their city and the sanctuary; for desolations were determined. It does not read sacrifices and oblations (plural), but—"The sacrifice and the oblation [singular] to cease." Thus Christ made the last sacrifice and oblation by offering himself, which he made to cease; and when that ceased all other sacrifices and oblations ceased at the cross.

I understand there are many more things brought to view to be accomplished during the seventy weeks; such as the anointing of the Most Holy, meaning Christ. See Acts 10: 38, 4: 27. "For of a truth against thy holy child Jesus, whom thou hast *anointed*, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together for to do whatsoever *thy hand and thy counsel determined before to be done.*" When was Christ anointed? We read after he was baptized by John, and after his forty days temptation in the wilderness, he went in the Spirit into Galilee, and on the Sabbath day he went into the synagogue, and stood up to read. They gave him the book of Isaiah from which he read this passage—"The Spirit of the Lord God is upon me because the Lord God hath anointed me to preach good tidings unto the meek." Then he began to say unto them—"This day is this Scripture fulfilled in your ears." Thus at or before this time he was *anointed* to preach.

I understand the seventy weeks are not cut off from any period, but that they are cut in pieces, or divided into three parts. We will next notice these divisions. Daniel 9: 25, 27.—"Know therefore and *understand* [the vision of the seventy weeks], that from the going forth of *the* commandment to restore and to build Jerusalem unto the Messiah the Prince, shall be seven weeks, and threescore and two weeks; the street shall be built again, and the wall, even in troublous times." In this passage we are informed when the seventy weeks began—"From the going forth of *the commandment.*" What commandment? The one that related to the building of the street, and the wall (not the temple) "even in troublous times." Who gave this commandment? which king of Persia? The kings as Ezra has named them (Ezra 4, and 7, were Cyrus, Ahasuerus, Artaxerxes the first, Darius, and Artaxerxes Longimanus. The last named king gave the commandment referred to in Daniel 9: 25. Cyrus did *not* give this commandment, but he did give a commandment five hundred and sixty-nine years before Christ's death, to build *the temple.* Again, the decree given by Darius five hundred and fifty-two years before Christ's death (See Ezra 6: 1-14.) cannot be the commandment to which the angel referred, for this reason; it was a renewal of the decree given by Cyrus five hundred and sixty-nine years before Christ's death; and another reason, it was too early.

But the next decree or command we find in the seventh year of Artaxerxes Longimanus. See Ezra 7: 6-28. And from the prayer of Ezra 9: 9, we understand the decree to which we allude did give them the power to build in Judah and Jerusalem, the wall which had been broken down. In this decree (Ezra 7) we find a command from Artaxerxes, king of Persia, to restore the captive Jews. We also find the interdict (Ezra 4: 21), in which the Jews were commanded not to build Jerusalem is now removed by its own limitation—"until another commandment be given from me." This decree, therefore, took off this command.

After Ezra had been high priest and governor in Jerusalem thirteen years, Nehemiah was permitted to go up to assist Ezra in building Jerusalem and in repairing the walls, which was done in troublous times (See Nehemiah 2), under Nehemiah's administration, which lasted in all thirty-nine years, (Neh. chaps. 4, 7), Ezra and Nehemiah both having served as governors, seven weeks, or forty-nine years. This last decree was given 457 B. C., commencing the seventy weeks. The text reads—"From the going forth of the commandment to restore and build Jerusalem, ... and the street shall be built again, and the wall, even in troublous times." How exact the language of the angel (it does not read—from the pushing of the ram) in explaining the commencement of the seventy weeks. This last decree was given 457 B. C. Add thirty-three years and it makes just four hundred and ninety years to Christ's death, as it is supposed he was crucified A. D. 33. I do not wish to be particular as to the chronology, but more particular as to the events.

It is very evident the angel divided the seventy weeks into three parts, and clearly explains the use of this division. "There shall be seven weeks, and threescore and two weeks." I understand the streets, and wall were built during the seven weeks, forty-nine years. Ezra and Nehemiah were forty-nine years, or seven weeks of years, performing these very things, which ended B. C. 408, and then it will be just sixty-two weeks unto the Messiah the Prince, which I believe extend to the time that Christ was anointed to preach good tidings to the meek; which are four hundred and thirty-four years; which, beginning where the seven weeks ended—408—would end at Christ's baptism during the preaching of John the Baptist, the forerunner of Christ. Then follows the work to be accomplished during the last or one week,—the confirming of the (new) covenant by Christ and his apostle; thus making in all seventy weeks of probation to the Jews.

Thus the seven weeks, and the sixty-two weeks, making in all sixty-nine weeks, extend from the going forth of the commandment by Artaxerxes Longimanus, king of Persia (see Ezra 7, and compare with Ezra 9: 9, and Nehemiah 2, and onward) to the Messiah the Prince.

I believe there is no other way that we can determine where the seventy weeks begin and terminate, except by their division. I cannot find another commandment that will apply in all its bearings, but the one given by Artaxerxes to Ezra and confirmed to Nehemiah; they accomplished the work. This is *the commandment* given 457 B. C. By dividing the seventy weeks into three parts, he tells us plainly what would be accomplished in each part separately. After sixty-two weeks (the seven weeks having been fulfilled in the building of Jerusalem by Ezra and Nehemiah) shall Messiah be cut off (crucified) in the midst or close of the last, or one week. Thus the one week (the seventieth) is allotted to the confirming of the covenant—"And he [Messiah] shall confirm the [new] covenant with many for *one week*, and in the midst of the week he [Messiah] shall cause the sacrifice and the oblation to cease."

The idea of making "he" (2: 27) mean the Roman prince, I conceive to be incorrect. The people of the prince (Romans) are brought to view in the last clauses of the twenty-sixth verse, who shall come (subsequently) and destroy the city and the sanctuary; for these desolations were determined. Again it reverts back to Messiah when it says. "And he shall confirm the covenant with many for one week"—seven years.

What covenant is this to be confirmed? It cannot be the Jewish covenant, for that was confirmed by Moses many hundred years before Daniel lived. There are but two covenants. It must of necessity be the "new covenant," of which Christ is the Mediator; and if this is so, and the gospel covenant is meant, then the preaching of Christ and his apostles during the seven years alluded to is the fulfillment of this portion of Scripture.

Fair Haven, Ct.

ABIDING IN JESUS.

J. W. THOMAS.

"Abide in me."—JOHN 15: 4.

Abide in Jesus, and be alive. There is such a thing as being in Christ nominally. Many abide in him by profession, by participation in the ordinances of his house, and by an external alliance with his church; but they are in him only in *name* and not in *fact*. They are dead, fruitless branches, and designed to be cut off and cast into the fire. But those who are really in Christ are *alive*. They have formed a union with Jesus by a living faith. They have been grafted into him as the branch is grafted into the vine. This is the way to distinguish between false and true professors. Those who are false are dead as far as all vital godliness is concerned, but those who are true are alive to every good word and work.

Abide in Jesus, and be *fruitful*. It is impossible to bear fruit unless we abide in the vine. There are very many fruitless branches. We see them everywhere. They profess to belong to Jesus, but they bring forth no fruit. These branches are in danger of being cut off. Hear what the Master says—"I am the vine; ye are the branches; he that abideth in me and I in him, the same bringeth forth much fruit; for without me ye can do nothing." "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them and cast them into the fire; and they are burned." How then can we bear fruit? Let the next verse answer,—"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." "Herein is my Father glorified, that ye bear *much* fruit; so shall ye be my disciples." Here we discover the secret of usefulness in divine things. It is to abide in Christ. We are grafted in by faith, and we stand by faith.

Abide in Jesus and be *holy*. All efforts to be holy aside from Jesus are vain. Indeed, it will not be an effort to be holy when we abide in him, for holiness is a natural result of union with him. Jesus is holy, and if by virtue of a true faith we become one with him, our fruit will be like his. "He that saith he abideth in him ought himself also so to walk, even as he walked." John 2: 6. Anxious inquirer, would you be holy? Then abide in him.

Abide in Jesus and be *happy*. There is no true and lasting happiness without Jesus. Many seek for happiness in the gratification of their appetites and passions, but these pleasures are only for a season; they leave a sting behind. Jesus is the only source of true and permanent happiness. Those who abide in him are constantly happy.

Abide in Jesus and be *ready for his coming*. We can only be prepared for the return of Jesus by abiding in him, Many seem to be very much troubled about the future. They cross bridges before they get to them. Dear friend, let me tell you of a better way. Live by the minute, and not worry about the future. Live constantly by faith on the Son of God. The beloved John understood it. Hear him—"And now, little children, abide in Him; that when he shall appear, we may have confidence, and not be ashamed before him at his coming."

THEOLOGICAL POETRY.—No. 2.

L. C. MCKINSTRY.

"What! to be banished from my God,
And yet forbid to die;
To linger in eternal pain,
And death forever fly?"
—*Poet of Popular Theology.*

"The soul that sinneth it shall die."—*Bible.*

It is not supposed that the multitude of our friends theological will join in this desire to sing in a ransomed-tongued state, and wait for "that day" with "them that sleep in Jesus"; they may not profit by our wish that they might see the glorious light of truth, as they must have the opportunity of "playing on the golden (?) harp"-strings of spiritualization, so making the word of God like an instrument, from which, their patent strings attached, they may bring out their favorite tunes, and sing of a dead one alive and a live one dead. They may bring the word of God into reproach thereby; they will, they do; but they must not mind that, as their favorite theories must be supported. When, therefore, they use the precise language of the Bible, they must be understood as having a covert meaning under it all, which, to be sure, it is exceedingly difficult to do, as the simple literal meaning of the Word is too obstinate to let a spiritual meaning shine through it. (*Note.* This accounts for the foggy atmosphere of spiritualization.) On this account they are under severe restraint, and so often either partially or entirely break away from the bondage of such language, and stride out where they can partially (if they dare venture no further) or entirely (if they are bold enough) have freedom, or rather license of expression, without the inconvenience of being thus bound, as with fetters of steel and heavy chains, by literal Bible language. They then have some opportunity to breathe free air, and talk and sing what they mean as nearly as possible to their condition.

Those who are but partially extricated, who are half bound and half free, are in a pitiable condition. They limp and hobble about. Sometimes they assume to be spiritually winged, and they then essay to a free spiritual flight, carrying their bondage with them. They cannot rest on air so rarified; and, like the poor lark in the story, they come suddenly back to an apologetic quotation of Scripture terms, which, however, are often scarcely recognizable, they are so warped and twisted to suit the theories to which our authors are predisposed.

We would they were one thing or the other; confined strictly to the word, or free from it. They so much desire to be free, that from our heart we wish they were. They dare not; their timidity keeps them back lest they be found theoretically rejecting the Book. They do this practically, even when they spiritualize, much more when they assert the exact contrary of Bible phraseology. Better by far is it to discard even all professed belief in the Bible, than to even attempt to make it responsible for that of which it is fully innocent. An example of this half bound, half free sort, is found in the familiar hymn commencing—

"A charge to keep I have,"

in which the poet sings in one of those moments of attempted flight, when high above all literal things and sense, of his

"Never dying soul to save,
And fit it for the sky."

Well, it is not a wonder, surely, if, flying thus away from the Bible, the poet should get the idea of a fly-away soul, whose wings, now folded in the body-cage, shall fly to some far-off world in the 'blue ethereal sky,' for which it is better fitted than elsewhere. He is, however, more moderate in his expressions than he who sings of going

"Beyond the bounds of time and space";

or than he of our childhood's hymn memories, who told us that

"There is beyond the sky
A heaven of joy and love";

and that

"Holy children when they die
Go this world above."

These latter accord to the "fit" ones "holy" a much loftier place than the other. Maybe they rose higher in their flight, felt more free, and hence sang of a higher home of the never-dying soul. No consequence, however, if he who sings of "A never dying soul to save" and they do so blankly disagree; some singing of a home in the sky, and some getting it beyond it, and hence beyond all "space."

Immateriality requires no definiteness; locality is too gross for it, and hence it makes no difference what they believe or sing, except some one should chance to sing of this earth as the future home; then the difference would be evinced in the strong opposition that would be raised against it. If they wish to sing nonsense, we will allow them the privilege, but protest that we cannot sing with them. We remember with what feelings we scanned the field of poetical literature as we were about to relinquish our long-cherished faith of soul-immortality. We were possessed with the idea that poetry must be free to roam over the field of fancy, and could not be made on such a literal basis as this sublunary earth's crust. But we have learned better now, and can find as good measure as ever man wrote, scriptural, and sparkling with sentiments that cheer the pilgrim's heart.

It is amusing to notice the poetical jingle as found in the hymns we have quoted, and in others. It grows out of a fancied necessity, not so much to be scriptural as to have good poetry, even if it have no sense but fancy. And so it runs on with a starting point of—go to heaven when you die, so you have "love" with "above." If the poet has a God to glorify, he must search for some poetical rhyming, and "sky" is just the thing. If "die" is the word, then "sky" again comes into beautiful requisition; and such "a true yoke-fellow" fitness have these words, that they are often together in spiritual company joined to assist the poet's measure into a rhyming lay, prepositioned by such words as the poet's whim may dictate, there being no prohibition except it be in this, that one must tend upward and not get it this side the starry way on pain of charge of heresy.

It is not strange that these poets and those who sing for them, by singing their "hymns," acquire a distaste for any thing tangible and real, such as the resurrection of the dead as the way of life in the future, and life as existence in the eternal God-promised home of the saints on the earth renewed. There is, however, no language which suits so easily our thoughts and feelings, and which we feel so comfortable in using, as the precise, literal language of the Bible, whether we would express Bible sentiments in prose or poetry. We ask, and can have, nothing better or as good.

Our poet of the "never-dying soul," after taking his rarified flight, evidently bethinks himself of his wide departure from the Word by declaring so directly adverse to it, and so he comes back suddenly to an apologetic quotation of the Scripture term, or an attempt at it, although he simply changes his adjective for an adverb of contrary meaning. He retains his word dying, but seizes "forever," and puts it in the place of "never," or does something else with it, or knoweth not what he doeth, but really falls into the difficulty of contradicting himself, and so makes bad work; for his second attempt is to redeem himself from suspicion. So he turns over completely, and attempts to spiritualize that which he has before disputed *in toto*, and hence he falls into another difficulty, worse than self-contradiction, that of trying to make the Bible support his pet theory, and so he cries out—

"If I my trust betray,
I shall forever die;"

which means (haven't we the right to tell what he means as well as he to tell what the Bible means?) that instead of never-dying, the opposite is true, and yet not true, as his attempt at being scriptural is abortive; for his "dying" is to be so eternally extended that the poor never-forever-dying soul is *never to be dead*, and hence the term "die" must be a misnomer; for how can that die, or forever die, or be forever dying, which can never be dead? The verb die expresses the action by which one becomes dead; hence to die is to tend toward death according to the Adamic penalty; literally,—in dying thou shalt die. One can never tend toward that which does not exist. When one is dead he has ceased to die; he *has died*, and may remain so and be forever dead; but he cannot forever die.

So we find the poet's double trouble. His first "never-dying" expression is freest from any thing like Bible trammeling, but it is nevertheless no more really a teacher of endless life in misery. What words are these—"never dying" and "forever die" to yoke together to plough the theological field? Nevertheless they are thus employed, and remind us of the injunction of Jehovah to the Jews, not to plough with two different animals together. Well, let them plough, and we will consent to the propriety of the same, for, after all, we see that what is *forever dying* is really "never dying."

We have patched up the first stanza of this hymn for our "Jubilee Harp," patching over the unsightly and unsound part, so it goes very well. But would it not be advisable to try a hand at the last verse? Give it a good overhauling, and see if it cannot be made to harmonize with the truth before we sing it a long while more.

We refer to but one more poem on this interesting subject, and cannot forbear giving the whole. It is from the pen of Thomas McKellar. His song is of the land immortal, the place where men go when they die; which is not a land at all, but only the shadow of a land. The poem is faultless in measure, and smoothe in rhyme, but, alas for its theology! He says—

"There is a land immortal,
The beautiful of lands;
Beside its ancient portal
A sentry grimly stands;
He only can undo it,
And open wide the door,
And mortals who pass through it
Are mortal never more.

That glorious land is heaven,
And death the sentry grim;
The Lord thereof has given
The opening keys to him;
And ransomed spirits sighing,
And sorrowing for sin,
Pass through the gates in dying,
And freely enter in.

Though dark and drear the passage
That leadeth to the gate,
Yet grace attends the message
To souls that watch and wait;
And at the time appointed
A messenger comes down,
And guides the Lord's anointed
From cross to glory's crown.

Their sighs are lost in singing,
They 're blessed in their tears,
Their journey heavenward winging,
They leave on earth their fears;
Death, like an angel seeming,
We welcome thee, they cry;
Their face with glory beaming,
'T is life for them to die.

We do not propose to spend much time with this excellent specimen of popular theology, but a few special points we wish to notice.

1. A grim sentry stands at the ancient portal.

2. This sentry is death, which has the appearance of an angel to the dying saints, who comes for them.

3. This sentry has the opening keys of the portal. Turn to Rev. 1: 18, and read—"I am he that liveth and was dead [death cannot talk like that]; and behold, I am alive forevermore, and have the keys of hell and of death." Jesus, the resurrected Savior, utters these words, and we must impeach the testimony of Mr. McKellar that death has the keys, however transcendently beautiful his poetic idea may be, because Jesus is to be believed rather than that poet. It must be that Mr. McKellar had never read Rev. 1: 18; if he had, he must have taken advantage of the theological license, and have spiritualized the words of Jesus to mean, not that he had the keys, but that death had them.

Again, "ransomed spirits pass through the gates in dying, and freely enter in." Query. What dies? The spirits? They do not lose their powers of vocalization, for they change sighing to singing, as they go up to heaven and are mortal "never more." Were they mortal spirits once? It would seem by the poem that the change from mortal to immortal was in the instant of passing "through the gate." Another glaring violation of Scripture truth; see 1 Cor. 15: 53, 54, which teaches that this change is in the resurrection morning. But it may be he believes, with some others, that the resurrection is when the spirit leaves the body. But the Bible teaches that it is when the saints come out of the grave, and not when they go into it, that they are raised from the dead; and this seems the most sensible.

The last two lines tell us that their faces beam with glory, and "'t is life to die." Whose faces "beam"; the face of the mortal body or of the spirit? Alas! the ambiguity of immateriality clings to and inheres in it all, and it closes up with the cap of the climax—that "'t is life to die."

Notice the verse at the head of this article, and notice how it mixes things to make death mean life. See also the work it makes with Romans 6: 23—"The wages of sin is [life], but the gift of God is" eternal death. For surely if death is life, life is death; hence if death is life to the sinner (or, according to Mr. McKellar, to the saints also), then death being life, or life in misery, life is death in happiness. But we can go no further; we forbear; and solemnly declare that we can get no light from any thing out of the Bible on this track, and we will cling to the Book if it does make us unpopular.

PREACHERS AND OTHER FOLKS.

WM. A. FENN.

It is to be remembered that preachers and their families are related to mankind. The prevailing idea relative to them however, is, that they are by some miraculous power relieved from the current expenses of a common livelihood, so that about one half that is necessary to provide for an ordinary day laborer and his family, will enable the preacher and his family to live above board.

A mechanic needs from two to three dollars per day in order to meet his current expenses, and even at this sum he must be very industrious and lose no time, or he fails to bring the year around and "owe no man anything."

But how with the preacher? Why, we gave him a clean ten dollar bill Sunday night after his third sermon, and he looked pleased, and thanked us, and gave us encouragement that he would come again. That looks like doing business for the Lord in a fair and honorable way.

But how much did it cost the preacher to get to your place and back home again?

Well, perhaps two or three dollars. That is not much! that will leave him seven or eight dollars for his day's work and he will feel well over it.

How many in his family depend upon him for their support?

Only five, all told.

Well, let us see now. Suppose he has eight dollars when he gets home Monday night; that would be one dollar and sixty cents each, for board, clothes, house rent, coal, doctor's bills, and all.

Really, it does not go so far after all; but if he gets pinched he must go to work, as Bro. B. does.

Do you call Bro. B. to preach for you?

We did invite him once, but he was so dull, and you know our people here are in the habit of listening to good talent.

Did you give Bro. B. anything?

O yes! we paid his expenses to and from his appointment, and that was all he ought to have, as he works, you know, to support his family.

Would Bro. B. improve by giving his entire time to the work of the ministry?

O yes! he has excellent, natural gifts, but he is uncouth in his address, his hands are so crooked and black, and his face does not look ministerial at all, and the people, you know, call him a farmer.

But do you not think it would make quite a difference with Bro. A., if he should go to work to take care of his family?

O, I don't know; he is a splendid preacher, and I think he would preach well if he did work with his hands.

But does not the Bible say, "Even so hath the Lord ordained that they which preach the gospel should live of the gospel"? 1 Cor. 9: 14.

Yes, but we have to economise as reformers; and preachers cannot expect to receive fat salaries in preaching an unpopular gospel.

But do the people who profess to believe this gospel economise in their living, and sacrifice to help the cause forward?

Some of them do.

Who find fault with Bro. B.'s preaching; those who are self-sacrificing, or those who are worldly-minded?

Why, the latter, of course.

But let us here introduce a preacher and his wife, as they meet after an absence of four weeks. The ordinary salutation passes, when the wife says—

What makes you look so down-hearted? Has the Lord not blessed your labors?

O yes! several professed faith and were baptized; but as I took up the paper I saw that coal had advanced twelve shillings on a ton, potatoes are selling for eighty cents, flour is advancing, apples are far out of our reach; the rent I knew was due, meats are very high, and I knew the children were in need of shoes and winter clothing; and as I felt the snow striking against my cheek so cold, reminding me that winter was upon us, it made me feel a little discouraged.

Why so? have not the Lord's stewards remembered your wants?

O yes! I have got fifty dollars, and only been out four weeks.

Thank the Lord that you have done so well; but you must eat your supper.

Have n't you got any butter?

Not a mouthful; we have been without four days now; but here are some canned cherries to eat with your bread; you know the Lord favored us with a nice lot of cherries last summer; and you shall have the first taste of what I canned.

But did not you and the children have some?

O no! but we got along all right.

See that tear standing in the husband's eye as he thinks of the kind-hearted wife, who a few years ago was an indulged girl, who knew nothing of the hardships of a preacher's wife, and who did not marry a preacher either; and he almost resolves to quit the field of gospel labor and take up the saw and hammer again, and try to lighten the toils of a faithful wife, whose uncomplaining spirit is harder to endure than a fault-finding one would be to any true-hearted husband.

Well, has Mr. A. been for the rent?

O yes! but he seemed quite willing to wait a few days.

I see you have no fire in the sitting-room; are you out of coal?

Yes, or so very near out, that I did n't dare use it only in the kitchen; but I must confess I was somewhat mortified on receiving a call from Sr. D. this afternoon, and had to invite her into the kitchen, it was so cool; but I excused the matter, saying you had been gone longer than you anticipated, and she seemed to sympathize with me, and thought it quite hard to have to do all the shopping, ordering goods, etc., in the absence of a husband; but you know the shopping and ordering goods would not trouble me much, if that was the worst of it; but the pay part is what troubles me.

Well, we should be thankful that we are all well, and have got fifty dollars to lay out for necessaries. Let us see now. We want a ton of coal (or ought to have four); that is eight dollars; and a sack of flour, which will be two dollars; and Jimmies' shoes, which he *must* have, two dollars more.

Yes, but the boy has got to have an entire suit, and besides, Nellie's shoes are entirely used up, and she very much needs a hood and some flannel garments.

Well, what will they all cost?

Jimmie's suit will cost eight dollars (and that you know is a very cheap one), and the shoes for Nellie, and other things, will cost about four dollars more.

Let us see now: coal, flour, shoes, clothing, etc., twenty-four dollars; and the quarter's rent, twenty-five dollars more; that leaves one dollar of the fifty; and where are the potatoes and sugar, and other groceries, coming from, besides a pair of boots I *must* have, and you must have a shawl or cloak, and a hat, some new shoes, and a pair of rubbers, and you need a new dress. Now I cannot endure this. I must quit preaching and go to work and take care of my family.

I suppose the people where you have been thought they were doing extra well by you to give you fifty dollars, and pay your traveling expenses, did they not?

O yes! and so they did do well; but you know that other place where I went I hardly received enough to get there and back.

O! I wish Jesus would come and deliver his dear people from the toils and hardships of this dreary world; but we must thank the Lord for the many mercies he has already given us.

The above is a pen picture of many a poor preacher's lot, and it might be wonderfully brightened if all the professed church of Christ would do their duty.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, April 17, 1872.

Take Notice!
All subscriptions for the "Crisis" issued from this time forward are at the rate of $2.00 a year, payable IN ADVANCE.

Please Remember!
All remittances to this office, in the form of Drafts, Bank Checks, and Postal Money-Orders, should be made payable to the Business Agent, GEO. T. ADAMS.

THOSE who send articles for the "Crisis," should direct them to MILES GRANT, Boston, Mass., and not to the Business Agent.

"THE WORLD'S CRISIS."

REDUCTION OF ITS SUBSCRIPTION PRICE.

At a meeting of the Advent Christian Publication Society, held August 23d, 1871, it was voted as follows:—

"That at any time during the year, if in the judgment of the Editor, Editorial Committee, and Business Agent, they see fit to reduce the price of subscription for the *World's Crisis*, they be authorized to do so."

It was stated in our last annual report, that if our subscribers all paid up promptly, the Society would be able to reduce the price of "our paper" to $2.00 per year. Independent of the names on our *free list*, $2.00 from each subscriber would give us a larger sum than we have ever received in any one year for the *Crisis*. This would enable us to continue the paper, as before, to the worthy on our free list, and pay all our bills promptly. We have been making special efforts to collect the dues on the paper, and have met with some success, yet not so full as we ought.

In accordance with the above vote, we have now decided to reduce the subscription price of

THE WORLD'S CRISIS,
Commencing with Volume XXXV.,
April 3d, 1872, to
$2.00 per year, Payable in Advance.

In remitting, our subscribers will please send for what they are *owing*, at the rate of $2.50 per year, to April 3d; $2.00, and at the same rate, for less than a year for the issue from that time forward.

As our price will be less, our friends will see that in order for our receipts to hold good, the number of *paying* subscribers must be *increased;* while the number of non-paying ones is diminished. Now we hope this may be accomplished; first, by an earnest, united, successful effort on the part of the friends of the *Crisis* in procuring and sending to the Office the names of a large number of *new* subscribers. Second, that a large number whose names have been on our books for years—delinquents, who have not paid any thing for a long time, will now at once write us, remitting a part, at least, of what they are owing, and paying for a year in advance, and thus become *paying* subscribers *in fact*, while for a long time they have been only such in name; otherwise, if we do not hear from them, we shall be compelled to drop their names from our list.

In regard to our free list, we would say—We hope that our receipts may be kept good as above, so that the Society may be able to continue the paper to the worthy poor among us, many of whom are in very destitute circumstances, and who should receive the *Crisis* freely so long as published. Yet it may be that there are some on the free list who are able to pay something. We trust they will do as the Lord would have them, but let none of the poor distress themselves. We believe the friends will see that we have funds to continue the paper to you as heretofore. Now is a good time for those who remit for themselves to put in something for the "poor fund." Those who are free to remit $2.50, as usual, can do so, and we will place the extra 50 cents on the fund to send the *Crisis* to the poor, free.

We doubt not the reduction will please our friends everywhere, and we hope they will sustain us in the same by their efforts and prayers. GEO. T. ADAMS,
Business Agent.

SACRAMENTO.

Our discussion with Mr. Lohmueller, the Spiritualist, closed Saturday evening, April 30th, before a crowded house. We have rarely seen the interest in a debate kept up through its entire progress better than during the one just closed. But few, perhaps, could have sustained the side of our opponent with any more success. He frankly admitted in his last speech that he was not fully prepared to meet some of our positions. They were new, and not what he expected.

The discussion has done great good, and has convinced many that Spiritualism is false, and of devilish origin, and also that no part of man is immortal in this life. Quite a number of church members now see this clearly, and are rejoicing in the truth, loving Jesus and the Bible more than ever. Like thousands of others, they are astonished they never saw the light before, when it is shining so brightly from the sacred word. Besides these, there are many unconverted who are also satisfied that our position is in harmony with all true science, as well as the Bible; and as a result several of them are known to be under deep conviction. Some of these are prominent men in society, holding honored positions in professional life. They were decidedly skeptical when they first came to the meetings, but when they saw that the doctrine of the Bible was in harmony with reason and science, they were disarmed, their opposition ceased, and conviction of sin followed.

Our great battle in Sacramento was fought on the life and death question. It was a hard-fought battle, but the victory was glorious. We had all the ministers against us; who did what they could to keep people away from our meetings, and to destroy our influence; but the people would come; and the more they heard, the more they desired to hear, until they became satisfied their preachers were teaching an unscriptural doctrine when they said man had an "immortal soul." When this point was settled, they could understand the Bible, which before was a sealed book.

Monday, April 1st. We are now sailing down the Sacramento river to commence meetings at Vallejo this evening. To-day the Legislature of California closes its session. It meets only once in two years. Our friend "C." has been reporting the doings of the Assembly for the Sacramento Daily *Record*. The reports are said to be the best published doings of any legislative body in the United States, excepting the reports of Congress in the *Congressional Globe*, at Washington. The Sacramento *Record* is a live paper, and is rapidly gaining popularity. This paper did much to increase the interest in our meetings, for which we feel grateful. Other papers—the *Union*, *Bee*, *Reporter*, and *Press*, were all friendly, and assisted us in our efforts to spread the truth. If the ministers had shown the same kind spirit as the editors, we think they would have been instrumental in increasing the amount of good some four-fold. It did seem too bad that they were unwilling to assist us in trying to save men.

Yesterday was a blessed day in Sacramento. The Lord was with us by his Spirit in a signal manner. At 11 and 7½ we preached in the Academy of Music. At two o'clock we had baptism. We preached on baptism, which resulted in causing several others to decide to be baptized at the next opportunity. We appointed April 11th as the time.

At 5 o'clock we had a union conference and prayer-meeting, followed by the sacrament of the Lord's Supper. This was the *best* meeting we have had since we came to this coast. It will not be soon forgotten by those present. The testimony of young converts, and of those longer by the way, the voluntary requests for prayers by the unconverted, the rejoicing songs, and the great promptness of action, all conspired to make the meeting a most happy religious feast. Persons of long experience in christianity said this was the best meeting they ever enjoyed.

The sacrament was a very heavenly season. We never felt more sensibly on such an occasion that our heavenly Father and his Son were favoring us with their smiles. About forty gathered around the table. Eyes were filled with tears of joy, and hearts overflowed with love for Jesus, while the bread and wine were passed among the friends of our dear Savior, to commemorate his death and sufferings.

In connection with this meeting, we presented the following Covenant, which was heartily adopted:—

"We, whose names are subjoined, do hereby covenant and agree, by the help of the Lord, to walk together as the church of Christ; faithfully maintaining its ordinances, taking the BIBLE as our *only* rule of faith and practice, church order and discipline; making *Christian character* the *only test* of fellowship and communion.

We further agree, with christian fidelity and meekness, to exercise mutual watch-care, to counsel, admonish or reprove, as duty may require, and to receive the same from each other as becometh the household of faith."

Dr. A. P. Truesdell, of whom we have spoken in other communications, was chosen Elder. A hall has been hired, and meetings will be held every Sabbath. Bro. Truesdell is a true christian, free from all sectarianism. It will be recollected we had a discussion with him on the subject of future punishment, when he became convinced our position was correct. He is now fully settled that there is no immortality out of Christ. He has decided to be baptized April 10th. Until he heard us preach on the subject, he had supposed that sprinkling was baptism. When we first went to Sacramento, we said to him that we expected he would become the pastor of the church that would be raised up in that city to look for the coming of Jesus. He thought we were making a very strange statement; but we made it on the ground of his known honesty in seeking after truth and righteousness. He is wholly consecrated to the Lord, and knows from years of happy experience what it is to enjoy the "perfect love" that casts out all fear. He has a lovely, intelligent, and amiable companion, who is a true wife and mother, enjoying the same perfect rest in Jesus.

While we are sailing down the river, whose banks are lined with fruit, orchards in bloom, green hills, and nice farms, we are looking back with much pleasure upon the blessed scenes of yesterday, and are fondly hoping for similar ones at Vallejo this week. Our stay on this coast is now near its end. We are glad we came. We feel sure the Lord directed us here for good. It is exceedingly pleasant to be guided by such a friend and lover as we have in Jesus. It removes all anxiety about to-morrow. The dear Lord has given us constant peace every hour since we left the New England hills. We can sing—"All is well." The future is bright, without a cloud. We are satisfied the morning of glory is but a short distance in the future. We long to see the opening of the eternal day, when all the pure will meet to part no more forever.

"O hail! happy day."

The following is from the Sacramento *Record*:—

"BAPTISM, AND ORGANIZATION OF A NEW CHURCH.—Yesterday afternoon Elder Grant baptized nine persons at the baptistry of the Fourth street Baptist church. In the evening, at five o'clock, a meeting was held at Odd Fellows' Hall, when a church of forty members was organized by the Elder. Dr. Truesdell was selected as Elder of the new church, and regular meetings were appointed for Sunday afternoons. At six o'clock a table was spread in the hall, and the Lord's Supper celebrated in the manner peculiar to Second Adventists. In this they claim that they copy most closely after the original pattern. All the communicants sitting at the table, the bread and wine is passed around from hand to hand. Then 'testimonies' are called for, and those who choose so to do respond in 'experiences,' or 'hopes,' or 'confessions for Jesus,' as the answers to the summons of the presiding Elder are variously termed. Last night Elder Grant preached his last discourse in this city, at the Academy of Music, to a large audience. His 'parting advice,' as he named his valedictory, was full of practical moral injunctions, put in a fresh, nervous, magnetic, and at times really eloquent, manner. The Elder expressed himself as exceedingly gratified at the result of his mission in Sacramento; as he thought, under the circumstances, much good had been manifested as the result of his humble efforts. He had made many warm friends, whom he hoped to meet in the kingdom. Over one hundred persons rose in the audience to testify their gratitude on account of the Providence that had brought the Elder to this place."

"THE SUMMER LAND."

California has well been called the "Summer Land." It is a remarkable country. It abounds in choice fruits and flowers, rich soil and grains, with a delightful climate. To-day (March 28th) vegetation is as forward as it would be in New England the first week in June. Peach trees have been in bloom for two weeks; pear, quince, apricot and apple trees are now in bloom; red, yellow and white climbing roses, lilacs and honeysuckles, are also in bloom, making the homes look very pleasant. Figs are grown as large as smallish butternuts, strawberries are being sold in the streets, and the leaves of some trees are nearly full grown. Everything presents a summer look, that is really charming; while the distant Sierras are covered with deep snow. This is the most delightful season of the year on the Pacific coast.

Some are asking us for information relative to exchanging their eastern homes for a residence here. We would not advise any one to come to Cal. who cannot get a comfortable living east of the Mississippi river. It is no place for a lazy man. Good mechanics can do as well here, perhaps, as in other places. If a man can reach Cal. with fifteen hundred dollars, lay out one thousand of it in the purchase of land, then be industrious, he may expect to do well. He can find good land for five or ten dollars an acre. It is true that a farmer's success will depend much on whether there is plenty of rain. If one has a pleasant home in the east, we would not urge him to depart for the "Summer Land."

A NEW RELIGION.

In these last days, men and demons are inventing new religions with all the zeal that any mechanic ever contrived a new machine. The greater the variety, the more of confusion, and the less the confidence of the people in any one among the many. They are like the multitude of quack medicines, of which it may be said, a little good nursing is better than the whole collection; so one taste of the pure religion of Jesus is far better than all the other varieties in the world. But what about the other new one? Here it is, from the San Francisco Daily *Chronicle*, March 16th, 1872:—

NEW RELIGIOUS SECT.

"Another religious sect in England. Its members are called 'Comprehensionists.' We quote from a bulletin which they have put out: 'What is called Comprehension? It is a practical co-operation in every direction to unite mankind into one church.' 'The principle,' we are further told, 'of this church is in the character of the individual as having a feeling of personality—an inclination to separation and an atraction to amiability. The creed is a belief in the Beyond!' After wasting a good deal of time in the attempt to comprehend this Comprehension, we give it up, our liveliest feeling being that it is hardly worth while to propound a religious creed in the shape of a conundrum."

The complexion of this looks very much like Spiritualism. This is a prominent feature in the programme of the demons "to unite mankind into one church." This we believe to be Satan's last effort to establish his own religion in opposition to the Christian. The conflict will not be a feeble effort. Whoever stands in opposition will need to be clothed with "the whole armor of God." Mere human strength will not be sufficient to overcome this strong foe. His supporters are becoming very bold and defiant. This is the time to trust wholly in the Lord of hosts; then victory is sure to the faithful.

THE RELIGION OF SPIRITUALISM.

Spiritualism claims a place among the religions of the day as truly as does Catholicism, Mohammedanism, Shakerism, or Mormonism. It has *one* special, *pet doctrine*, beyond which it has no other test; and that is a belief in the immortality of the soul. Mrs. Victoria C. Woodhull, the President elect of the National Association of Spiritualists, has addressed an official letter to the Spiritualists of the United States, in which she says:—

"There are millions of people in this country, and millions more in other countries, who now either openly or privately acknowledge that they have found a two-fold preciousness in Spiritualism: one as affording a vivid proof of the immortality of the soul—a doctrine which theologians have taught dogmatically, but which Spiritualists have proved scientifically; and the other as ministering an unspeakable solace to the sorrow-stricken hearts of those who, in this world, yearn unutterably toward the sacred objects of their love and friendship escaped into the other. Modern Spiritualism has thus been the greatest blessing which the world has enjoyed during the present century."

In connection with the foregoing from Mrs. Woodhull, the editor of the *Banner of Light* says:—

"Spiritualism being, by reason of its palpable proof of the soul's immortality and the daily presence of the angels, the 'chief and best religion in the world.'"—*Banner, Dec.* 2nd, 1871.

Satan would be glad to make people believe that his religion, which denies God and the Bible, and Christ as our Savior, is the "best . . . in the world." He would have us believe there is no sin; hence we need no Savior to forgive sin. It seems strange that sensible persons should be led to believe the monstrous absurdities and lies of the demons, instead of the facts and true doctrines of Christianity; but so it is in these last days, as foretold by the prophet.

THE "Report" of tent meetings, which was submitted to the late Conference in Chelsea, came too late for this week. It will be given in our next issue.

DISCUSSION IN SACRAMENTO.*

We are having at this time (March 29th) an interesting discussion in Sacramento on the subject of Spiritualism. We are holding the debate in the Academy of Music, which is full every evening. Many intelligent men are deeply interested, and are becoming satisfied that our position is in harmony with reason, science, facts, common sense and the Bible. Our opponent is Mr. C. A. Lohmueller, with whom we discussed the same subject in San Francisco. He is a brilliant young German, who has been lecturing in Oregon on the subject of Spiritualism. He is frank and honest; quick to perceive a point, possessing fine reasoning powers, and a lover of metaphysical subjects. He is honorable and gentlemanly in debate, seeking to win by fair means. He is ambitious to become a first-class debater, and bids fair to secure his object.

Spiritualism has a very strong hold in Sacramento, as it has generally on the Pacific coast. It is fast becoming the leading religion, with a prospect of securing the controlling power in church and state. This is the avowed purpose of the demoniacal spirits, who are taking the lead in the strong phenomena. Their success is alarming to those who love a pure christianity, and wish to preserve sacred things from the polluting breath of infidelity and sensuality. Though our opponent has not yet submitted to be led by the spirits into all the vileness of Spiritualism, yet they have led him far from the doctrine of the Bible. He boldly stated that the "God of the Bible was but a myth." His attack upon the Scriptures and their Author was earnest, but no more successful than the dog that barks to stop the express train, moving forty miles an hour. He professed to believe in the God of nature, but found himself without any foundation for a charge against the God of the Bible, that did not stand with equal force against his God of nature. When we had shown that there can be no intelligent being without a *personality* having *senses*, we inquired if his God of nature had any senses? We found him unwilling to answer; for he saw at once, if he admitted, as the spirits claim, that God is only a "*principle*," he could not be intelligent; hence could not communicate with any one. Of course, that which has no personality, no senses, would be unable to hold communion with any living being; therefore must be inferior to man, who is known to be intelligent. This is just what Spiritualism teaches,—that *man* is the highest God.

Our opponent laid down the following proposition: "Spiritualism is the natural religion of man, and is just as impure as the natural man." We did not hesitate to pronounce this the devil's religion, and utterly opposed to all true reform. He claimed that the God of nature saved everybody, and condemned no one; that each man expiated his own sins, if he had any, and needed no other Savior but himself; that "man's natural demands were his highest commands." Hence it would follow that if a man's natural heart was filled with lust, such a feeling would be his "highest commands;" or in other words, whatever a man most desires to do, is that which he is under the most obligation to perform, provided the other party is agreed. We thought it needed no argument to prove that this must be the devil's religion; and that no natural man could ask any greater license. His God of nature, as he claimed, proposed to save all men as they are, and let them all do as they please till he calls for them to go to the "spirit-land."

The following are some of the points we presented for our opponent's consideration: "Man is an organized being made of the dust of the ground in the image of his Creator." "Every intelligent being must have a personal identity." When his personal identity ceases, his intelligence ends also." "None but living bodies are intelligent." "Every conscious being must have senses." "There can be no senses without a personal organism." "Hence every conscious, intelligent being must of necessity be a real person." "The senses never exist as independent personalities." "The nerves do not *feel* when taken out of the body. The ear does not hear, the eye does not see, the tongue does not talk, the feet do not walk, the hands do not work, the heart does not beat, the brain does not think, after separation from the living personality." "Where there is no life, there is no consciousness." "There is no life where there is not an organism." "Therefore there is no consciousness where there is no organization." "As all the senses of every sentient being are inseparably connected with the personal organism; and as no one can be intelligent without senses; it follows that when the organism, having the senses, is dead, that person is unconscious and knows nothing. Hence we are driven to the conclusion that none of the phenomena of Spiritualism can possibly proceed from man between death and the resurrection." These points were passed unnoticed by our opponent. We then presented the following:

"Nothing *immaterial* can be a personality, and have senses." "No *material* part of man leaves at death to return as an organized man." "No *immaterial* thing can exist any longer than the material object to which it belongs; hence, when a being is dead, it is not possible that something immaterial, that inhered in his constitution, should continue to exist as an intelligent personality, and return to communicate." "All attributes are immaterial. Love, desire, life, happiness, holiness, wickedness, pain, thought, etc., are attributes, and end with the death of the person." "No amount of attributes, or immaterialities, can make a personality." "If the mind is a personality, what is its shape? Has it organs of speech, feet, hands, head, heart, independent of the physical organism? Who will affirm and prove it?" "Thought always ceases, like all other attributes, with the death of the living organism." "In man and beast, thought is the result of an active brain; hence a child's brain produces a child's thought; dotard's brain a dotard's thought; deranged brain, deranged thought; idiot's brain, an idiot's thought; and a dead brain no thought. All physiological facts support these propositions, which are also in harmony with the Bible." "Hence, from these premises, we deduce the proposition: "The phenomena of Spiritualism do not proceed from any *part* of man that survives his death." We urged our opponent to disprove these points by reason, science, Bible, or any other true source of evidence; but the attempt was not made.

The discussion has been the means of opening the eyes of many to see that Spiritualism rests on the lie of Satan,—"Ye shall not surely die." People gaze with wonder at the simplicity of the truth on this subject; and express astonishment at their former blindness concerning a matter so plain. It is even a mystery to them why they did not see it before. They had taken it for granted that we are all immortal, and, consequently, had given no special thought to the subject. Their joy at finding the truth, is like one emerging from a dungeon to behold the beautiful landscape in a sunny day.

We do not believe it is possible for a person to understand the plan of salvation, or to see the harmony of the Bible, so long as he believes man is naturally immortal. Thank the Lord, the light is spreading rapidly in all directions. Let us all lend a helping hand.

* The following was crowded out last week.—*Ed. pro tem.*

TO DR. J. LITCH.—In the *Advent Herald*, Jan. 24th, 1872, is found the following from your pen:—"For nearly thirty years I have stood prominently before the world as a believer in the plain scriptural doctrine of the conscious existence of the soul after death; and of the eternal conscious sufferings of the wicked."

Bro. Litch:—Permit me to inquire if you are willing to discuss with me in oral debate one of the following propositions:—

"Do the Scriptures teach that man has an immortal soul?"

"Do the Scriptures teach that man has a soul which is conscious between death and the resurrection?"

"Do the Scriptures teach that every part of man is wholly mortal, and unconscious between death and the resurrection?"

The time, place, and other preliminaries to be mutually arranged.

A copy of this has been sent to the *Advent Herald*.

ETERNAL LIFE.

"And this is the promise that he hath promised us, even eternal life."—1 JOHN 2: 25.

As life is an *attribute*, and not an entity, or organism of itself, it cannot exist outside of a living body. With this fact before us, we inquire how much of man may hope for the promise of "eternal life?" One thing is certain, the Lord would not promise to give us what we already possess; hence eternal life is not in us now; if it were, then we could not die. We learn that eternal life is the gift of God through Jesus Christ. Rom. 6: 23. As life is an *attribute* of a living body, and as no attribute can exist independent of a body, it follows that whoever has eternal life must have a body. When the living body is destroyed, the life ceases also.

"He hath promised *us* . . . eternal life." What does the word *us* signify? Does it include a man's eyes, ears, organs of speech, nervous system, hands, feet, legs, heart, head, and body as a whole; or are all these excluded? We read "our vile body" is to "be fashioned like unto his [Christ's] glorious body." Phil. 3: 21. Again, the Scriptures say "this mortal must put on immortality." 1 Cor. 15: 53. Then the time must come when the life attribute, or principle, will eternally animate these bodies which are mortal in this present world. Eternal life is not promised to attribute itself, but only to an organized body; therefore, if we live forever, we must have bodies forever. This is brought about by the resurrection of the dead.

"PREACHERS AND OTHER FOLKS."—Our readers will find an article in another column, relating to preachers and their families, that should have a careful consideration by the church of Christ. Many seem to have forgotten that it costs about twice as much to live now as it did before the war. While this is true, it is also true that many churches give their preachers no more than they did ten or fifteen years since. As a consequence many of them feel almost crushed and disheartened. These things ought not so to be.

Let the preachers who are proclaiming the last solemn message to a judgment-bound world feel the sustaining hand of those who sympathize with them in their important work. Stand by them with a noble and generous heart. Inquire into their necessities, and see that they are supplied. We are confident there is no class of preachers who are so stinted in supplies as those who are proclaiming the coming of Jesus.

Will not those who truly love Jesus and his appearing, look to this matter more carefully? Remember the word of the Lord reads: "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? . . . Let us not love in word, neither in tongue, but in *deed*."

A despatch to the Boston *Journal* from Concord, N. H., April 14th, says of the revival in that city under the labors of Brn. Hook and Lutz:—

"The Second Advent protracted meeting, which has been held nearly every day in Phœnix Hall for a month past, under the direction of Elders Hook and Lutz, is expected to close this evening. The attendance to-day on the various sessions has been immense. It is estimated that five thousand people have been present to-day. About five hundred joined in the communion this afternoon, administered in the 'primitive form.' Over eighty have been baptized by immersion, and more than double that number have been forward for prayers."

IN Bro. Pennoyer's article last week, second column, last paragraph, for "1874" read 1884.

PURIFICATION OF HEAVENLY THINGS.

A friend asks our mind on the following text—"For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and *sprinkled* both the book, and all the people. . . . Moreover he sprinkled with blood both the tabernacle, and all the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the *heavenly things* themselves with better sacrifices than these." Heb. 9: 19–23.

While it is true that this "sprinkling," which prefigured "the blood of sprinkling," which Peter styles the "sprinkling of the blood of Jesus Christ" (1 Pet. 1: 2), was intended to purge the obedient practitioner from sin, or to purify the actual transgressor, it was simply intended to *dedicate* the *inanimate* things to which it was applied in the type, as the tabernacle, the vessels of the tabernacle, the candlestick, the table, the shew bread, and the mercy-seat with its appendages. These inanimate substances had no sins to be purged away by the sprinkling of blood, in the type, but were simply subjected to this form of purification as a *dedicatory* act; and in speaking upon this point, Paul says—"Neither the first testament was *dedicated* without *blood*." Heb. 9: 18. The same dedication is here referred to in the antitype, by the purification of "the heavenly things."

These "heavenly things," so far as they relate to the "holy of holies," only need *dedication*, just as the mercy-seat did in the type, and not purification in any other sense; for they have never been polluted. Things that are polluted need to be *purged* before being dedicated, while unpolluted things only need to be *dedicated*.

This holds as true in the antitype as to the type. This consideration shows in what sense the blood of Christ is said to purify "things in the heavens"—the same sense in which they were purified in the type,—merely *dedicated*. When the same ceremonial was applied to sinners, it was to purge them, as well as to dedicate them. In the type the High Priest offered blood for *himself*, as well as for the people, to purify both himself and the people from sin; but in the antitype, Christ, our High Priest, had no sins to purge away; so the offering of blood for himself can only be for his purification in the sense of *dedication*.

Through faith sinners on earth can be made the recipients of the "sprinkling of the blood of Jesus Christ," to purify their hearts, and dedicate them to the service of God. It can just as consistently be affirmed that Christ and "the heavenly things" were *dedicated*, as that Christ was sanctified; but it could not be truthfully affirmed that they were cleansed from sin. W. S.

MARY'S GENEALOGY.—A friend thus writes me:—"*Bro. Sheldon:*—Who was Mary, the mother of Jesus?" Spiritualists say that in order for Jesus to be of the seed of David, Joseph must have been his natural father, and therefore he is not the Son of God. Please explain through the *Crisis*.

A SEARCHER AFTER TRUTH."

Mary's genealogy is traced back to David, by Luke, through Heli, the father of Mary. Luke 3: 23–31. The name of Joseph is used instead of Mary's name, as that was the Jewish method of giving genealogy,—using the husband's name instead of the wife's,—and, hence, it is said that Joseph "was the son of Heli" simply in the sense of his being his son by marriage. That Heli was not the father of Joseph except by marriage, is positively proven by the statement of Matthew—"Jacob begat Joseph, the husband of Mary." Then it is certain that Heli did not beget Joseph; hence Joseph "was the son of Heli" only by marriage, Heli being the father-in-law of Joseph, or the father of Mary, through whom Christ is traced back to David. W. S.

NOTE FROM A CATHOLIC LADY.—A Catholic lady of intellect attended my meetings in a southern city, and heard me on the prophecies with interest. I sent her reading matter. After several weeks, she writes me the following note:—"*Mr. Sheldon:*—Excuse the liberty I take in writing to you. I wish to acknowledge the receipt of those papers you sent me. I am sincerely thankful for them and hope they will accomplish their mission. I am a Catholic, but I am not a bigoted one. I will acknowledge the truth, let the result be what it may. I desire your prayers, and all good true christians. Accept my thanks.

I omit her name. Her attention was arrested by the fulfillment of prophecy, showing that we are near the end of time. We expect to hear soon that she is fully the Lord's. Others will see the light if we will only let it shine upon their path. She has read my work on the prophecies ("Adventism"), and other works on our faith, since listening to my sermons, and knows well what our faith is. Though still *nominally* a Catholic, the light of truth is penetrating her intellect and heart. W. S.

MASS. CONFERENCE.

The late Annual Conference at Chelsea, was one of the sweetest meetings we have had, and was fully attended by the faithful in Christ Jesus, and many from other States. It was delightful to meet the disciples looking for their long absent Lord on their homebound passage. The business meetings were characterized with love and harmony, such as would bind the body more closely together.

The meetings for worship were spiritual. The Lord was indeed with us according to his promise. The spirit of labor for the poor unbelieving, became prominent, and there was an active and successful effort in this direction. The preaching was adapted to feed and strengthen the church and warn the impenitent. Some thought more should have been said directly on the time of the Lord's coming, but I doubt not those that preached tried to speak what the Lord bade them. It is often harder to please the brethren than to please the Lord.

Fast day and Sunday we were favored with more people than could be accommodated in the Chapel, and these were the great days of the feast. Sunday, after love feast, preaching and communion, closed up by many souls being found in the anxious seat, and the work of God has been progressing with us ever since. Meetings every evening, and growing interesting under the labor of the pastor. New ones coming forward for prayers, others finding joy and peace in believing. We are having blessed good soul-reviving times in Chelsea. No great excitement, but solemn, searching times. The Lord is reviving his work and saving men. Brethren, pray for us, that God will bestow his grace more wonderfully upon us, that we may be more in harmony with him, and ready for his coming. The Lord add to the church daily such as shall be saved.

Thine, L. BOUTELL.

THE TRACT FUND.

The *Advent Christian Publication Society*, at a meeting on Springfield Camp-ground, August 23d, 1871, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec'y Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$468.78

POOR FUND.

To send the Crisis to the Poor.

Previous acknowledgments	$51.38
E. G. Kingsbury (for the poor)	25.00
R. M. Felton	5.00
Mary Thaxter	1.00
S. Ayres	1.00
Mrs. S. Mershan	.50
Mrs. S.	.25
Mrs. A. F. Baker	.50
J. S. Knight	.50
S. S. Davis	.50
S. Small	.50
S. S. Osborn	.50
E. Milken	.50

YOUNG PILGRIM POOR FUND.

Previous acknowledgments	$3.05

AMER. ADVENT MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments	$2.129.16
L. T. Cunningham (balance of pledge)	50.00
N. R. Smith	1.00
"C."	2.00

Correspondence.

From Bro. J. C. Smith.

BRN. and SRS.:—A few months ago I came to Kansas much reduced in strength, and health, but now through the divine blessing of our heavenly Father I am much better so that I am able by his help to labor some in his vineyard, in publishing the Gospel of the kingdom to a perishing people. While I have been here I have tried to scatter some seed; have visited many places, and scattered tracts. Doors have been opened before me to come and labor. One week ago last Sunday I held meeting at Key West, by invitation. Spoke to them from Acts 1: 6. While I spoke to them of the coming glories in Bible language, their hearts were melted to love, and from their eyes could be seen tears freely flowing. All seemed interested, and listened with attention. At the close I invited all who desired to be remembered in the kingdom, and would try and meet me there to arise, and all in the house arose. Fathers of threescore years wept like children, and my heart was filled with contrition and praise, and with the rest shed tears of joy, to see the goodness of God manifested in such a manner. The Lord blest, and we had a refreshing season. I could but give him all the glory, and sing praises to his holy name. I left them with the invitation to come again. Had an invitation to visit another place. The doors are opening on every hand.

Next Sunday (Apr. 7th), the Lord willing, I am to speak at a place eight miles away. I shall endeavor by the help of the Lord to give them Bible truths relative to the speedy coming of Christ and the setting up of his everlasting kingdom. They have already intimated they desire my labors among them one half of the time; but this I shall not be able to do, for there are too many places to visit. The population of this State numbers more than that of N. H., and not a man that I know of is setting forth the precious truths of the state of the dead, coming of Christ, resurrection of the dead, the judgment day, etc.

Now what shall be done? The cry is—*more reapers*; reapers who are willing to go forth without the camp, bearing the reproach of a cold-hearted world; reapers who are not ashamed of the gospel of Christ; those who are willing to leave all, and go in the name of Jesus Christ; who are willing to give all for Christ, and not shun to declare all the counsel of God. The call comes from every quarter. Men are earnest to hear. They are sick of the theology of the day, and desire something better. There are hundreds of places in this State that ought to be visited. What I need is a horse and saddle to go over this vast prairie. I ask not for riches, but I do ask what I stand in need of, and I believe the Lord will give it me.

I would gladly greet some of the dear brethren from the East, to help in this great work. Will not some consider, and come this way, as the Lord directs? May some be stirred up to activity, and sent by the Holy Spirit. He who is to come will soon come, and will not tarry. Are we all ready for his appearing? Is our work done? Can we see multitudes perish without a warning? The Lord help us to see what we might do, and can do, by *his help*; and may we go forth weeping, bearing precious seed, that at last we may come again rejoicing, bringing our sheaves with us. Pray for me. Your brother in Christ.

J. C. SMITH.

Arvonia, Osage Co., Kan., Apr. 3d.

Extracts from Letters.

BRO. J. B. FITCH writes:—"I have been traveling and laboring in the gospel in Annapolis, Queen's and Shelburne counties (N. S.), and find some who gladly receive the truth. I live in hope of devoting all my time in laboring in the gospel. I rejoice to hear the good tidings from California and the South and West. I am glad there is a prospect of soon meeting all Father's family, and being free from care, sorrow, pain, and death.

There is a little company of good, believing souls in Halifax. I was with them four weeks ago yesterday. They are doing well, and the Lord is adding to their number. Bro. Verge preaches to them. He is a good preacher, but like myself is cumbered with the cares of a family. He hopes to get out and spend all his time in the gospel field the coming summer. Brethren, let us not forget to pray the Lord of the harvest to send laborers into his harvest.

I should like to tell you what a good conference we had at Shag Harbor last October. Bro. Reid was there from Searsport, Me., and Brn. Hall and Tozier from Woodstock, N. B. There was a good attendance, and a general confession from the Lord's children of being comforted and strengthened. Our next conference is to be at Litchfield, Annapolis Co., in June. Will Bro. Hook ask Father to let him come to the conference? We want to see him very much; let him bring as

many good children of the Lord with him as can come. Bro. Hook promised to come to this Province again, and this will be a good time to fulfill the promise.

Dear laborers in the Office, be of good courage, and the Lord shall strengthen your hearts. You are doing a great work, sending out light and truth to the world."

Bro. Henry Constable, Prebendary of Cork, Ireland, writes:—"I trust this great truth which we are advocating will gradually banish the abominable system which sprung from an admixture of philosophy and Christianity, and has falsely been claimed to be the truth of God. We make progress here, but it is against wind and tide. There is in Cork but little opening for public discussion on this question. No Episcopalian church in Cork is open to me to preach upon the subject, though I know of one at least who agrees with me, and occupies one of the principal pulpits. I do not think any of the other Protestant churches would open their pulpits to me. I was myself desirous that a public meeting should be called for discussion, but the friends on whom I must rely for carrying it out, composed of Presbyterians, Methodists and Episcopalians, did not appear.

Dublin is wild against our view, though I know that one of the leading Episcopalian ministers there is studying the subject closely. In England there is an open door."

Bro. S. W. Morrill writes:—"We are striving in Suncook, N. H., for the promise made to Abraham and his seed. We hold three meetings through the week, and the Lord is with us in power. Bro. Bridge was with us last Saturday evening, and preached the word. One rose for prayers; others promised to pray. Thank the Lord, his Spirit has not departed. He is giving the people one more call. My prayer to God is, Save many in this place; and I would say to the brethren, you who know our circumstances, pray for us, that the Lord will unite and build us up, and save a few more in Suncook."

Sr. R. A. Joseph writes:—"My companion and myself have no preacher but the *Crisis*. It comes to us like the refreshing dew on the herbage of the earth after a prolonged drought; but it makes us long to sit under the gospel sound, and to mingle hearts and voices with the dear friends of Jesus who are waiting his appearing. I am very thankful for the light I have received (mostly through the *Crisis*), and it does my heart good to read the letters from one and another, and to know that the cause of truth is gaining ground."

Bro. I. Finn writes:—"I long for the coming of our blessed Savior in the clouds of heaven. I want to be among the number that will rise to meet him in the air, and be clad in robes of righteousness forever; to have a home in the kingdom of God; to enter the New Jerusalem, the 'city that hath foundations, whose maker and builder is God'; where no night, no stormy wind or chilling blast, nor scorching sun, shall come near those that enter the glorious city our kind heavenly Father hath prepared for those that love and obey him."

Sr. S. Gadsby writes:—"I have given away the tracts you sent me, and am trying to do what I can to spread this truth here in Ware, but I find it very hard indeed. I mean to keep on with the Bible for my guide, and Jesus for my Master. I am poor in this world, but rich in Christ; but with health I ask no more. I would like to meet with some of the Advent people. My heart grows weary sometimes, being alone; but God is helping me and giving me courage."

WIS. QUARTERLY MEETING.

Our third quarterly meeting for the Eastern District was held with the Cassel's Prairie Church, March 22nd, and over the Lord's day. Although not so largely attended as could be desired, especially by ministers, yet we trust the meeting was not in vain. Some dear brethren and sisters came quite a distance to attend the feast, and it was good to see their friendly faces. We had some warm, earnest exhortation from the saints, which made up for the deficiency in preaching. We believe the Church was encouraged and strengthened by the visit of the brethren and sisters, and on the whole, we think the meeting exerted a salutary influence. Two arose for prayers at the close of the meeting. It seems to be the universal desire throughout this entire section, as far as we can learn, to have Bro. Grant attend our Annual Campmeeting in June; and we hope he will consider himself engaged for that meeting.

Geo. Thomson.

Fires.—Several destructive fires are reported from Ohio, Missouri, Pennsylvania, New York, Georgia, Canada, Iowa, and Wisconsin, as well as in places nearer home. Saturday, it was feared the western portion of Chicago would be sacrificed to the fire fiend, as a fierce gale was blowing, and several fires were breaking out in different places. Quantities of grain were destroyed at Toledo, O., one of the elevators on the Southern road having been burned. Ayer, in this State, was nearly destroyed on Sunday evening, the loss being estimated at $200,000. In Philadelphia, one of the horse railway companies, by the destruction of its buildings, suffers the loss of $100,000. These fires have occurred within the last three or four days.

Married.

HAWKINS—ORDWAY. In Strafford, N. H., March 18th, by Rev. N. C. Lothrop, Mr. Lemuel Hawkins, of Strafford, and Miss Olive A. Ordway, of North Chichester, N. H.

STARK—FLETCHER. In Newport, N. H., at the residence of the bride's father, March 17th, by Eld. C. H. Fletcher, Mr. Willard B. Stark and Miss Edith M. Fletcher, all of Newport.

LINSLEY—MIX. In Yalesville, March 24th, at the residence of the bride's father, by Eld. B. Hitchcock, Mr. Sidney C. Linsley, of North Branford, Ct., and Miss Lillia H. Mix, of Yalesville, Ct.

Obituaries.

Blake. Died in Hampton, N. H., of consumption, Feb. 3d, 1872, Bro. Wm. H. Blake, aged twenty-nine years, three months, and twenty-six days.

Our brother gave his heart to the Lord about three years ago, and embraced the truth, in advocating which he was mild, but firm. He leaves a wife, son, and other friends to mourn their loss. Funeral services were conducted by the writer, assisted by Eld. Lyford (Baptist) and Bro. E. Morrill; when from the new Chapel our brother was the first to be borne to his resting place until the trumpet awakes the saints to immortality.

J. G. Smith.

Martin. Died in Rome, Feb. 23d, Mary, wife of N. P. Martin, aged sixty years.

Sr. Martin embraced the blessed hope fourteen years since, and lived a christian. She sleeps in hope. She leaves a husband, son and daughter to mourn her loss, and many of the pilgrims will miss her kind care and cheering words. Words of comfort were spoken by the writer. Subject—"What is our hope?" H. B. Sevey.

Philbrick. Died in Rome, March 10th, Abbie, wife of J. Philbrick, and daughter of N. P. Martin, aged thirty years.

Sr. Abbie embraced religion young, and like many she wandered, but in her last months returned and found pardon, and fell asleep in Jesus. She said it would be but a little while. She leaves a husband and three little ones to mourn her loss. Words selected by the writer on the occasion—"As in Adam all die, even so in Christ shall all be made alive." H. B. Sevey.

Blaisdell. Died in Lebanon, Me., March 26th, Nettie, only child of Orrin and Jennie Blaisdell, aged eighteen months.

Words of comfort spoken by Edwin B. Wells.

Summary of News.

FOREIGN.

Cable News.

GREAT BRITAIN.

THE ASSAILANT OF THE QUEEN.

London, April 11. The trial of O'Connor ended to-day. The jury were satisfied of the sanity of the prisoner, and brought in a verdict of guilty. O'Connor was sentenced to be imprisoned for twelve months at hard labor, and to receive twenty lashes.

GERMANY.

THE ARMY OF OCCUPATION.

Berlin, April 11. It is the general expectation in military circles here that the army of occupation in France will shortly receive heavy reinforcements from Germany, and that a large body of troops have received orders to hold themselves in readiness for that service. This action on the part of the imperial military authorities is stated to be in consequence of a growing suspicion that the French government meditates a speedy renewal of hostilities against Germany, with the view of regaining possession of the lost provinces, and also of gratifying a desire for revenge so prevalent among the French people. It is believed that a movement of this character on the part of Germany at the present time would effectually check the belligerent designs of France.

BISMARCK AND THE CATHOLICS.

The conduct of Bismarck toward the Catholics continues to be a cause of complaint by the people of that faith, and much feeling is expressed against him. His action in supporting excommunicated priests and chaplains, and continuing them in their places is especially considered a grievance among the Ultramontanes. In some cases the conduct of the government officers, acting under orders from the Chancellor, has been such as to create the utmost bitterness among Catholics.

FRANCE.

BONAPARTISM.

Paris, April 14. A large number of secreted arms have been found by the government and secured. Paris is full of rumors about Napoleon's secret operations, and couriers from Chiselhurst are closely watched by the police.

SPAIN.

THE CARLIST UPRISING—THE MOVEMENT INCREASING.

Madrid, April 13. Troops in Catalonia are in close pursuit of the Carlists who appeared in that province. The number of Carlist bands is increasing. A party of marauders to-day made an attempt to stop a railway train when only five miles from the city of Madrid, but were unsuccessful.

Dispatches received from the Captain General of Catalonia say that disturbances are feared in Barcelona. Castell's band, six hundred strong, is in the vicinity. A plan is afoot for twenty of the band to enter the city and set fire to some of the buildings, so that in the confusion all their companions can pass in and gain possession of the city. The proofs of the plot are in the hands of the authorities. A detachment of troops has been sent out to find Castell's band. The origin of the present disorders is attributed to the Internationalists, supported by Carlists and Republicans. The Minister of War has ordered the suspension of all military furloughs and the immediate return of officers to their posts.

SWITZERLAND.

THE GENEVA CONFERENCE.

Geneva, April 15. The sitting of the tribunal for the settlement of the Alabama claims opened at 9.30 o'clock this morning, and terminated at noon. The statement that Count Selopis presided was incorrect. None of the five arbitrators were present. Great Britain and the United States only were represented—the former by Lord Tenterden and Messrs. Taylor and Barnard, and the latter by Messrs. J. Bancroft Davis, Caleb Cushing and Charles C. Beaman. The official proceedings were confined to the delivery of documents to the Secretary of the tribunal, who will transmit them to the arbitrators.

DOMESTIC.

CALIFORNIA.

THE RECENT EARTHQUAKE.

San Francisco, April 10. Letters from Lone Pine say that the whole of Owens Valley has been moved southward fourteen feet. Over seven thousand shocks have occurred to date, and they still continued, but not with sufficient force to do damage. The earthquake of March 26th hurled immense rocks down the cliffs into the valley of the Yo-Semite, smashing great pine trees to splinters.

An Indian runner brings a dispatch from the mouth of the Colorado river, which says the earthquake caused immense waves to roll up the Gulf of California, doing considerable damage to shipping.

THE INYO (CALIFORNIA) EARTHQUAKE.

Our California exchanges devote much space to accounts of the late fearful earthquake in Inyo county, dwelling at length on the various phenomena observable prior, during and subsequent to the shocks. The day preceding the earthquake a high wind prevailed over the whole valley, but at night subsided, and was then succeeded by a perfect calm. The noise of the shock is described as appalling. It seemed," says an eye witness at Independence, "as if the mighty mountains skirting the valley were breaking up and rolling into plains below—the sound was in the air and under the earth, and its reverberations through the tumbling mountains were as terrific as the noise itself." The first shock is also said to have been both oscillating and vertical. The ground heaved and vibrated, and then, as the awful sound died in its far off echoes, the inhabitants who had escaped from their crumbling houses aghast with fright, heard away to the south, down the valley toward Lone Pine, a sharp and thundering explosion as of a thousand columbiads fired at once. Nearer and nearer came the appalling noise, and as the shock advanced, thousands upon thousands of huge rocks tumbled from the crags on either hand and crashed with deafening din into the ravines and upon the edges of the valley below. Then came the noise under their feet, and with it, the awful, sickening and terrifying uplift and swing of the earth.

The same eye-witness says in continuation of the narrative: "The people ran to and fro, some screamed, some prayed, others stood still and watched the course of things with stoical indifference. They soon learned that one or two persons had been killed there, and yet none knew what the end might be, for the earth vibrated constantly. At short intervals would be heard away off in the direction of Lone Pine and the Lake that terrible boom! bang! as if the very mountains themselves were splitting in twain. 'Look out, boys,' they would cry, 'here she comes again!' and come she would. But in each instance they had time to brace themselves for the advancing shock. Not only did tens of thousands of rocks and boulders rolling down the mountains add to the confusion of the scene, but in the Sierras, on one side of the valley, avalanche after avalanche of snow was sent thundering, booming, almost screaming down from the regions of eternal frost and ice to the gulfs below."

At every succeeding shock, we are told, great sheets of flame could be seen bursting from the rifted rocks in the mountain sides on either hand, which would coil and lap about for a moment and then disappear. When daylight came the entire valley south of Independence and toward Lone Pine was filled with smoke and dust, and in places, people said, the fumes of sulphur were almost suffocating. The clouds of smoke extended from Fish Springs south as far as the eye could reach. From the time of the first shock till daylight the noises and shocks were incessant.

The shocks continued the next day, though much feebler, and underground noises were incessant. Many of the inhabitants believed that the last great day had come, and all were deeply affected by fear. Almost numberless incidents are related by the interior journals, and many strange and hair-breadth escapes are told.—*Journal.*

CALIFORNIA EARTHQUAKE.

The Cal. correspondent of the *Daily Globe* in this city has written an interesting account of the late earthquake in Inyo Co., from which we take some extracts:—

San Francisco, April 3d, 1872. Col. Whipple arrived in this city last evening from Lone Pine, Inyo Co., in this State, direct from the terrible scenes of the fatal earthquake which occurred at Lone Pine on the 26th of March. This gentleman bears bodily marks of suffering from his own building having fallen upon him, and out of the ruins of which he had a most miraculous escape. He comes to this city for the purpose of arousing the sympathy of the people in behalf of the survivors of the fatal occurrence. His descriptions of the sensations and terrors endured during the earthquake are simple, but graphic and thrilling. He says that at the time the first strong shock took place he was fast asleep, but the force of the shock threw him out of bed, and almost instantly he found the house tottering and staggering until it fell, a complete mass of ruins. Only one means of escape was left him—a small hole through which he saw the moonlight, and thus guided he escaped, bruised and bleeding, into the open air. Upon emerging the most heart-rending sights were to be seen. Those who had escaped immediate death by the crash of buildings were terror-stricken—men, women and children running about bewildered. Fathers were weeping over the loss of their children, and mothers in agony sought their babes. The wounded lying in the wrecked houses groaned for help, and here and there in the pale moonlight of the early morning, the faces of the dead were to be seen in ghastly boldness. * * *

Through the vast chasm caused by the sinking of the earth between Lone Pine and Owens lake, a river runs with considerable depth and great velocity. Water was never known to exist in the same locality before. While the great shock lasted Owens river ran up stream for several minutes, and in many instances overflowed its banks, casting out swarms of fish. Another extraordinary freak of the earth was the flashing of fires in the mountains, caused by the attrition of mighty masses of rock hurled from their fastnesses by the force of the shocks. As the terror-stricken inhabitants looked up towards the mountains, the fierce and fiery element dazzled them. It seemed as if so many spirit fiends were holding high carnival in the weird hours of the morning. * * * * *

On Tuesday last, the 26th of March, when the first shocks were felt, Col. Whipple asserts that a dense smoke and fog covered the whole valley, making the day as dark as night, and obscuring every object beyond his extended hand. The air was nauseous and sickening with gases; the earth groaned like a huge giant suffering from intense pain, and spit forth flames of fire. These features, with that terrible and unearthly feeling which a violent earthquake produces in the mind, warned the people of what was to come. But when and where the agonized earth would burst forth they knew not until its sudden throes as described. * *

On Wednesday, at the burial of the dead, a sad and appalling incident occurred. While a family consisting of five persons, a mother, her three children and two cousins, were being interred, a powerful shock occurred, when the grave instantly closed, and the funeral cortege left palsied. At another time a large opening was made with a view of depositing therein fourteen dead bodies, and while in the act some slight shocks also occurred. * * * * *

By a glance at the map, you will see that Inyo county lies in the southwestern part of this State. Although the earthquake was severest at Lone Pine, to a greater or less extent, it was a universal shock as far as this State is concerned. About the same time great consternation was felt at Sacramento by a sudden shock, and also at several other points. No loss of life is reported except as already narrated. The effect of the earthquake in San Diego county, in the extreme southern portion of the State, was, by a strange freak of nature, of most beneficial character. In several valleys fresh streams of water sprang up, and in some instances these will be of incalculable value for irrigation purposes. Amongst other curiosities, a new waterfall, over one hundred feet in height, has been formed at the head-waters of the San Diego river.

UTAH.

A VERY EXCITED MORMON.

Salt Lake, April 12. A most shameful speech was delivered at Beaver a few days ago by Elder Musser, Mormon Telegraph Superintendent, who said, rather than surrender one single principle of their religion, the Mormons would make Moscow of Salt Lake City, tear up the railroads, break down the telegraph lines and destroy millions of other property. He spoke of the President as "Useless Grant," and stigmatized him and others as a corrupt set, and also included the President's wife in his outrageous attack.

Wheeler's bill to promote the purity of elections, is condemned by the church as being designed to assist in the overthrow of Mormonism and the disfranchisement of its believers.

A TERRIBLE SNOW AVALANCHE.

Salt Lake, April 13. The snow avalanche Thursday and yesterday at Little Cottonwood was the most fearful ever known in this region. The slide at the Wellington mine came from a height of two thousand feet, carrying away everything in its course and burying the entire day force of workmen. The men were dug out alive with the exception of the foreman, H. H. Murray, whose body was brought here to-day. Seven men were caught in another slide, but were rescued. Two men at the Davenport mine were buried in a cabin, but escaped. Other slides are anticipated. In the storm of the last few days snow fell six feet on a level.

The call is out for a national convention to start Victoria Woodhull's new party and probably nominate her for the presidency, to meet in New York, at Steinway Hall, May 9th and 10th. It is announced that the convention is expected to be composed without regard to race, sex, nationality, or previous condition, and all labor, land, peace and temperance reformers, and internationals and women suffragists—including all the various suffrage associations, are especially urged to choose delegates. The party is to be called "the party of the people to secure and maintain human rights," and the convention is to prepare a platform and consider the nomination of candidates for president and vice president, who shall be the best possible exponents of political and industrial reform. We said the "call" was out for this convention, but there seem to be in reality two calls, one signed by Elizabeth Cady Stanton, Isabella B. Hooker, Susan B. Anthony, and Matilda Joslyn Gage, in behalf of the national woman suffrage association, and the other by a long list of miscellaneous reformers, with the name of Victoria Woodhull standing first and that of Harvey Lyman of this city last. The first named document enumerates among the reasons for calling the convention that the mission of the republicans is ended, and that party is now building up a commercial feudalism dangerous to the liberties of the people; that the democratic party is dead beyond the hope of resurrection, and that even that portion of the labor party which met recently at Columbus, proved its incapacity to frame a national platform to meet the demands of the hour. Of course everything will be fixed just right for everybody, in the Steinway Hall platform.—*Springfield Republican.*

The French Army Strength—*Startling Facts.*—The tremendous under-current of intrigue and preparation for another deadly struggle which is going on in Europe was never better illustrated than by the recent announcement that France now has at her disposal $871,000 soldiers, all ready for service. This statement, which was at first received with the incredulity which is apparently merited, is, nevertheless, confirmed very authoritatively. The army which was imprisoned in Germany, numbering about 380,000 men, is on a very good footing. Sobered by its long and shameful captivity, it has prepared itself for vengeance. There are also 68,000 reserve troops of really excellent character, and 423,000 *gardes mobiles*, who have "seen service," but who cannot exactly claim the distinction of being veterans. The men are not to be disputed, however. They really exist as an organized force, and as a force willing and anxious to fight. France intends, within the next two years, to bring her regular strength up to half a million of men; and to thus have two armies, one of veterans and regulars, and the other, five hundred thousand in number also, of militia, at her immediate command. Her artillery is still in bad condition, but great efforts are in progress for its renovation and improvement. Germany has found it necessary to very much improve her own artillery, and will no more than equal France in the vigor at her amelioration of that effective arm of the service. France is still determined on a speedy and terrible vengeance upon Germany, and the wise may not be able to restrain the over impatient. If trouble begins at all, it will probably occur shortly after the payments are nearly completed, and on some pretext connected with the "occupation." The rumor that the occupying forces will be strengthened is doubtless true; but of itself has no alarming significance. It is a precautionary measure, but is often taken on the strength of a rumor which proves totally without foundation.—*Journal.*

In Brief.

—Rev. Henry Blodget of China has just finished a seven years' work in revising a translation of the Acts of the Apostles.—Henry Ward Beecher preached last Sunday from the text of "Our Father," a sermon denying utterly the doctrine of fore-ordainment, and claiming God to be the God of love and not the fiend which such a dogma implies.—The Internationals have organized several branch societies in Washington.—The peach season is six weeks behind time in Georgia.—Several negroes have recently joined one of the sections of the International Society in New York.—Several prominent Mormons have been appointed to proceed to Europe on missions.—Vesuvius is still threatening an increased eruption, and public warning is given to all exposed.—Measures are in progress to have a religious campaign in this city in connection with the great International Jubilee in June. A tent will be erected near the Coliseum, in which religious services will be held daily, and Mr. Burnell, Mr. Moody and other lay laborers will participate in them, and efforts will be made to have sermons from Mr. Beecher, Mr. Cuyler and other prominent clergymen during the week. The meetings will be held under the direction of the Boston Young Men's Christian Association.—The Internationalists are very active in Spain, and there is reason to fear that the Society is organizing a movement which will declare itself simultaneously here and in other countries of Europe.

Notices.

OUR LAST EFFORT.

"The Judge standeth before the door."—Jas. 5: 9.

The evidence points to 1873 as the time when Christ shall come, and we shall be called to give an account of our stewardship. The warning must go forth. Immediate action is demanded to give a distinctness to the cry—"Behold! the Bridegroom cometh!" We are already engaged in this work, and are sending out tracts; also receiving funds for this purpose. Let all who have hearts that beat in this direction, pray to the Lord of the harvest to send forth laborers into his harvest. Send funds or pledges for this purpose to Geo. T. Adams, Agent of the Adv. Chris. Pub. Society, or to L. T. Cunningham.

L. T. Cunningham $500.00

At the late Conference in Chelsea, Mass., the conference voted to hold twenty or more protracted meetings in new places, and chose the undersigned brethren to superintend that work. Where there is a desire and opening, let your wants be made known to either of this committee. Action is our motto. We expect to see the work of God prosper in every direction, by corresponding effort and humble reliance upon our heavenly Father. The coming of Jesus Christ and the gospel of the kingdom must be preached, and the alarm sounded as a witness to all nations; then will the end come.

J. Couch.
L. Boutell.
Geo. A. Streeter.

The pledges to Mass. Conference at the Annual meeting, should be paid to the Treasurer, Charles Goodrich, *Crisis* Office, 160 Hanover St., Boston. L. Boutell.

The Alton Bay Campmeeting Committee will meet at Alton Bay, on the camp-ground, April 23d. J. Couch.

Pursuant to a vote of the Conn. A. C. Quar. Conference, at its last session, notice is hereby given that its next session will be held in Southington, to commence Wednesday evening, April 17th, and continue over the Sunday following. As most of the business of the conference is usually done on Thursday and Friday, it is necessary for all who wish to participate therein, to be on hand early. Let all the friends of peace, love and unity in the churches be represented at the coming meeting. The battle between truth and error, between the friends and foes of Christ, doth already begin to "wax hot." Let us not in any wise fight one another, but "gird on the whole armor," and give battle to our common foe.

L. S. Ludington, Secretary.

At the Hoosick Valley (N. Y.) Conference of last Oct., it was unanimously voted that a tent be procured for the purpose of holding meetings within the limits of that conference during the coming warm season. A committee was chosen for the purpose of raising funds and procuring the tent. All the necessary funds must be obtained on or before our next quarterly conference at Sandy Hill, N. Y., April 18th. The Lord says by their fruits his people shall be known. Now can we show three hundred and fifty dollars worth of love for poor perishing sinners by raising or pledging that amount before the close of that conference? Let each church see what they can raise or pledge to send by their delegates, or if they fail to send delegates, send by letter to my address, Sandy Hill, N. Y., before that time. We want the tent in the missionary field by the first of June. Dear christian friends of Jesus and his blessed truth, will you respond to this call at once? H. K. Flagg, for Committee.

The second quarterly session of the Hoosick Valley Conference will be held at Sandy Hill, N. Y., commencing April 18th, 1872, and hold over the following Sabbath. Let there be a general rally of the friends of Jesus and his kingdom in all this region of country to this feast. Make this meeting a subject of earnest prayer, that God may greatly bless this gathering of his people. And first, consecrate thyself to God—have all upon the altar before you come; and then come filled with the Spirit, prepared to work for God. Come to admonish the saint and warn the sinner. Come in the name of our soon coming King to make one more charge upon the enemy's host previous to its being announced from the eternal throne, "It is done." Provisions will be made for all who come. A. W. Sibley, President.

A. P. Bump, Secretary.

Ohio Conference.—The A. C. Church of Ohio will hold its semi-annual conference at Fairfield, Huron Co., Ohio, commencing Thursday, April 18th, continuing over Sunday. We cordially invite *all* the churches and organizations of the State to send delegates to this meeting. We hope all that love the appearing of Jesus will feel interested, and be present. We do not wish to divide, but to become all the more united. Conveyance from Greenwich Station on the C. C. C. and I. R. R. will be in attendance. H. F. Jefferson, Sec.

The Quarterly Meeting of the church of God of Wayland and Loon Lake, will be held at Wallace, Steuben Co., N. Y., to commence at two o'clock p. m., Saturday, May 11th, and continue over the 12th. All are invited to attend, and especially so as this is the last quarterly meeting before the close of the third year of my pastoral labor, and perhaps the last that I shall ever hold with the church and people of the place.

C. F. Sweet.

To whom it may concern in Napoli, Bloomfield, Pa., Rootville, Blooming Valley, Sutton's Corner, Edenboro, etc.,—Bro. E. C. Cowles intends to take a trip into Western New York and Pa. in May or June, 1872, and will visit the above places, and perhaps call at Wallace, Fremont, Hornellsville, and any place where brethren desire him to do so on the Erie and Great Western railroads. Let all treat him as a brother in the Lord, and do by him as they would be done by. Twenty years' acquaintance with him assures me of his intentions to serve God, and do the work of a faithful minister in Jesus. C. F. Sweet.

After prayerful consideration, we have decided to accept the call extended to us last Jan., to take the pastoral charge of the A. C. Church at Saratoga Springs, N. Y., expecting to remove there about May 1st. We intend to be at the Conn. A. C. Conference, to convene at Southington, Ct., April 17th, spending a few days with friends, then onward to our new field of labor. Due notice will be given as to the time of change of P. O. address. Brn. and Srs., pray for us.

Wm. A. & M. L. Durand.

There are a few Advent people in Franconia, N. H., and vicinity very desirous of having preaching a part or all of the time. They are unanimous in the opinion that if wise and judicious preachers would come and hold meetings, and preach the whole gospel of Christ, it would be productive of great good.

Brethren wishing to preach in Franconia, will please correspond with John M. Bickford, before sending their appointments to the *Crisis*.

I am now settled with the church in Massena. My P. O. address will be *Massena Centre, St. Lawrence Co., N. Y.* C. Pike.

If there are any Sabbath Schools that have a larger number of Sabbath School books than they want, or any that they have laid aside and replaced with new ones, we would like very much to have them sent to us, as we are just starting a Sabbath School, and are not able just now to buy such as are needed. Any or all that send, please direct to Wm. Robinson, Kennebunk Depot, Me.

Acknowledgments.—In addition to receipts ($134.00) published last week, we have received the following sums for Sr. Mary I. Herron:—

Friends at Whitefield, N. H., by Susie M. Moulton, $8 60; A Friend, $1; H. N. Reed, $5; Wm. Collier, $1; Friends at Vernon, Vt., by J. C. Allen, $3.50; W. A. Diman, $3.50; Friends at West Fairlee, Vt., by O. Bosworth, $6; Wm. Joy, $3; C. D. Peck, $1; Sr. D., by C. Goodrich, $3; H. F. Holton, $1; "Caro," 50 cts.

Geo. T. Adams.

Acknowledgment.—With many heartfelt thanks, and prayers for the blessing of God to rest upon the kind givers, I send the following names, not acknowledged otherwise:—

M. E. G., $2; A Friend, Saco, $2; F. A., Happpanges, $1; Dr. W. Thompson, $2; A Friend, Peacedale, $1; L. Hampton, $3; C. Lynn, $1; The Widow's mite, $1; J. E. Dickson, 50c.; No name, Tama City, $1; A Sister, East Canaan, $1; M. C. F. W., $1; B., Wallingford, $2; C. D., $1; J. Crawford, 50c; M. A. Luther, 50c; No name, North Scituate, $1; No name, Brewer, 50c; No name, Haverhill, 25c; Friend of the afflicted, $1; New Bedford, $2; S. C. R., $1; A brother, Athol, $1; A Friend, $1; R. C. B., $1; Mrs. R. W. Gillespie, $1; A Friend, Stoneham, $1.

Mary I. Herron.

Will the friends at Bath, Me., Laconia, N. H., W. Troy, N. Y., and Bristol, R. I., who have made remittances to Mrs. Herron, without giving their names, please send me their names, not for publication, unless they desire it, but that I may communicate with them. So doing, they will much oblige.

E. P. Woodward, Maplewood, Mass.

Eld. John Couch is pastor of the Second Advent Church in Chelsea, Mass., and all communications relative to supplying the desk must be directed to him hereafter.

The Springfield National Advent Campmeeting Committee, according to appointment, will meet at "Coolley's Hotel," Springfield, Wednesday, May 1st, at nine o'clock a. m.

Geo. T. Adams, Secretary.

Appointments.

☞ *We would say to our preaching brethren that it is necessary we should receive their appointments as early as* TUESDAY MORNING, *as our paper goes to press about noon; otherwise they will not be inserted till the week following.*

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Boston (Branch Chapel) 1735 Washington Street (Corner of Madison Street.)

Love Feast at 10½ a. m. Preaching at 2 and 7½ p. m. Prayer meeting Tuesday and Thursday evenings.

Horace L. Hastings ..... Sunday, April 21st at 3 and 7½ p. m.

Christian Temperance Meeting Monday evenings.

Charlestown (*Hall No. 70 Main Street.*)

Prayer meetings Tuesdays and Fridays, 7½ o'clock.

J. B. Cook ..... Sunday, April 21st
D. M. Leavitt ..... Sunday, April 28th

Chelsea, Mass. (*Advent Chapel, Heard Street.*)

J. Couch ..... Sunday, April 21st
T. W. Piper ..... Sunday, April 21st

East Boston, (*Central Hall, 152 Meridian Street.*)

Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock p. m.

Geo. Sederquest ..... Sunday, April 21st
J. W. White ..... Sunday, April 28th
Geo. Sederquest ..... Sunday, May 5th

Hyde Park, Mass.

A. Simpson ..... Sunday, April 21st
J. B. Cook ..... Sunday, April 28th

Concord, N. H. (Eagle Hall) ..... every day.
John G. Hook.
Martin W. Lutz.

Marblehead, Mass ..... Sunday, April 21st
C. Goodrich.

Tremont, Mass ..... Sunday, April 21st
Natick, Mass ..... Sunday, April 28th
Putnam, Ct ..... Sunday, May 5th
Foxboro Centre (Union Hall) ..... Sunday, May 12th
J. S. White.

Fitchburg, Mass ..... every Sunday at present
H. F. Carpenter.

Cambridgeport, Mass ..... Sunday, April 21st
H. Pratt.

Suncook, N. H ..... Friday evening, April 19th
Warren Village, N. H ..... Monday evening, April 22d
North Haverhill, N. H ..... Tuesday evening, April 23d
Lisbon, N. H ..... Wednesday evening, April 24th
As brethren may arrange. A. Ross.

Acushnet ..... evening, April 19th
Fairhaven ..... Sunday, April 21st
New Haven, Ct ..... Sunday, April 28th
W. S. Campbell.

Waterbury, Ct ..... Sunday, April 21st
S. C. Hancock.

Plymouth, Mass ..... Sunday, April 21st
Stoneham, Mass ..... Sunday, April 28th
S. S. Mooney.

South Wolfboro, N. H ..... Sunday, April 21st
T. L. Churchill.

Westboro, Mass ..... Sunday, April 21st
J. D. Merriam.

East Rochester, N. H ..... Sunday, April 28th
D. F. Leavitt.

Canterbury, N. H. (where Bro. Pillsbury may appoint) Saturday evening, April 20th, and Sunday, April 21st, at the Emery school-house.
Mrs. L. E. Saulpaugh.

Athol, Mass ..... Sabbath, April 21st
Woodstock Valley, Ct ..... Sabbath, May 5th
Will be at Stafford Springs May 4th, three o'clock p. m. train. H. Munger.

Pittsfield, N. H ..... Sunday, April 21st
John Parsons.

Stowe, Mass ..... Sunday, May 5th
B. Finney.

Rye, N. H ..... Sunday, April 21st
Enoch Morrill.

Clinton, Mass ..... Sunday, April 28th
Geo. W. Sederquest.

Gloucester, Mass ..... Sunday, April 21st
Lewiston, Me ..... Sundays, April 28th and May 5th
If these conflict, write me immediately at Haverhill, Mass. Austin W. Taylor.

Loudon Ridge, N. H ..... Sunday, April 21st
Pittsfield, N. H. (Pond school-house) evening, May 4th, and Sunday, May 5th. N. B. McMurphy.

Wakefield, Mass ..... Sunday, May 5th
Kennebunkport, Me ..... Sunday, May 12th
Wm. C. Stewart.

Suncook, N. H. (Bartlett Hall) ..... Sunday, April 28th
Bradford, N. H. (Bush meeting-house) ..... Sun., May 5th
Concord, N. H. (Centre Street) ..... Sunday, May 12th
J. E. Nichols.

Southington, Ct ..... April 18th, and onward
Bridgeport, Ct ..... Sunday, April 21st
Wm. A. & M. L. Durand.

Wrightville, Ct ..... Sunday, April 28th
Wm. J. Ripley.

Yalesville, Ct ..... Sunday, April 28th
B. Hitchcock.

North Somers, Ct ..... Sunday, April 21st
I. B. Potter.

Hartford, Ct. (Talcott & Post's Hall) ..... Sundays, May 5th and 12th.
New Britain, Ct ..... Sundays, May 19th and 26th
Geo. W. Brown.

Bristol, Ct ..... Sunday, May 5th
Prospect, Ct ..... evenings, May 10th and 11th and over Sunday, May 12th.
Lovely Street, Ct ..... Sunday, May 19th
S. Woodruff.

Searsport, Me ..... Sunday, April 21st
North Searsport, Me ..... Tuesday evening, April 23d
Prospect (Point) ..... Sunday, April 28th
Brewer Village ..... Sunday, May 5th
North Orrington (near Bro. Doans) evening, May 7th
Penobscot ..... Sunday, May 12th
J. Ridley.

Mexico, Me ..... Sabbath, April 21st
K. M. Haggett.

Lynn, Mass ..... Sunday, April 28th
M. Batchelor.

Kennebunk Depot, Me ..... Sabbath, April 21st
Lewiston, Me. (Central Block) ..... Sundays, April 28th and May 5th. O. W. Kimball.

Wakefield, Mass ..... Sunday, April 21st
Rye, N. H ..... Sunday, May 5th
Great Works, Me ..... Sunday, May 12th
Biddeford, Me ..... Sunday, May 19th
Joseph W. White.

Suncook, N. H ..... Sunday, April 21st
If these conflict, write me. Caleb Richardson.

Water Village, N. H ..... Sunday, April 21st
Chas. Colman.

Warren Village, N. H ..... Sabbath, April 21st
G. H. Wallace.

Springfield, Mass ..... Sunday, April 21st
Wm. N. Pile.

North Haverhill, N. H ..... Saturday evening, April 20th and over Sunday.
West Groton, Vt ..... Saturday evening, April 27th and over Sunday. John H. Evans.

Yalesville, Ct ..... Sunday, April 21st, and evening, April 22d.
West Haven, Ct ..... evenings, April 23d and 24th
Woodbridge, Ct. (at Leonard Clark's) evenings, April 25th and 26th.
Warehousepoint, Ct ..... Sunday, April 28th
Hebron, N. Y ..... Sunday, May 5th
Castleton, Vt ..... evenings, May 7th and 8th
North Greenwich, N. Y. (at Bro. C. Places) evenings, May 9th and 10th.
Sandy Hill, N. Y ..... Sunday, May 12th
Z. D. Baird.

Hyde Park, Mass ..... Sunday, April 21st
A. Simpson.

North Haverhill, N. H ..... Sundays, April 21st and 28th
J. W. Bridge.

Wilbraham ..... evening, April 16th
Three Rivers ..... evening, April 17th
Thorndike ..... evening, April 18th
Brimfield ..... evening, April 19th
E. Owen.

Woodhull, N. Y ..... April 19th to 21st
Ripley, Chaut. Co., N. Y ..... Sunday, April 28th
South Butler, N. Y ..... Sunday, May 12th
J. W. Taylor.

North Pembroke (school-house) ..... Sunday, April 21st
London, N. H. (yellow school-house) Sun., April 28th
R. Morrill.

Salem, Vt., Thursday and Friday evenings, April 18th and 19th. Will Bro. Lewis Burgoyne meet me at Newport depot, on arrival of the first train down from Stanstead, April 18th?
St. Johnsbury, Vt ..... Sunday, April 21st
Newbury, Vt. ((where Bro. Nutter may appoint) Wednesday evening, April 24th.
Warren Summit ..... evening, April 25th
Wentworth Village, (at Bro. Richardson's) evening, April 26th.
Lake Village, N. H. (North Church) Sun., April 28th
Northfield, N. H. (Oak Hill school-house) Friday evening, May 3d.
Concord, N. H. (Bethel church) ..... Sunday, May 5th
F. M. Drake.

Keene, N. H ..... Sundays, April 21st and 28th
Richard Mosher.

East Holderness, N. H ..... Sabbath, April 21st
Holderness, N. H. (True school-house) Sab., April 28th
Campton, N. H. (Bump school-house) Sab., May 5th
Albany, N. H. (Bell school-house) Sabbath, May 19th
Stephen Dinsmore.

Suncook, N. H. (Bartlett Hall) ..... Sunday, May 5th
J. W. Bridge.

Northville, in the town of Newport, N. H., Sunday, April 21st. E. Cotton.

Holderness, N. H. (True school-house) Sun., April 21st
Holderness, N. H. (Brick school-house) Sun., Apr. 28th
Caleb Evans.

Boscawen, N. H. (Gulf school-house) and baptize, Sabbath, April 28th. Simeon Roby.

Kennebunkport, Me ..... Sunday, April 21st
Natick, R. I ..... Wednesday evening, April 24th
Hollis Centre, Me ..... Sunday, April 28th
Steep Falls, Me ..... Sunday, May 5th
C. H. Sweet.

Beadfield (Garden school-house) ..... Sunday, April 21st
Sidney (where Bro. Jackson may appoint) Sunday, April 28th.
Belgrade Mills ..... Sunday, May 5th
Thomas Rines.

Corinna, Me., Conference meeting (Meeting-house) at two p. m., April 20th, and over Lord's day.
Bangor, Me ..... May 26th
Israel Damman.

Wilbraham, Mass ..... Sunday, April 21st
Woodstock Valley, Ct ..... Sunday, April 28th
Square Pond, Ct ..... Sunday, May 5th
Southbridge, Mass. (Town Hall) baptism ..... Sunday, May 12th.
Wilbraham, Mass ..... Sunday, May 19th
Woodstock Valley, Ct ..... Sunday, May 26th
P. S. Butler.

Richmond, R. I. (Clark's Hall) ..... Sunday, April 28th
J. T. Dixon.

Worcester, Mass.

Geo. W. Brown ..... Sundays, April 21st and 28th
H. L. Hastings ..... Sunday, May 5th
James Hemenway ..... Sunday, May 12th
C. S. Shattuck ..... Sunday, May 19th
A. M. Higgins ..... Sunday, May 26th

Springfield, Mass.

S. C. Hancock ..... Sunday, April 28th

Lowell, Mass.

Joseph Harvey ..... Sunday, April 21st
A. A. Robinson ..... Sunday, April 28th

Lawrence, Mass.

B. Woodside ..... Sunday, April 21st

Chicopee Falls, Mass.

H. Davis ..... Sunday, April 28th

Haverhill, Mass. (New Hall.)

D. M. Leavitt ..... Sunday, April 21st
C. Goodrich ..... Sunday, April 28th
Enoch Morrill ..... Sunday, May 5th
W. M. Harmon ..... Sunday, May 12th
T. E. Lang, Jr ..... Sundays, May 19th and 26th
E. S. Moulton ..... Sundays, June 2d and 9th

Portsmouth, N. H.

G. W. Brown ..... Sunday, April 21st
B. S. Emery ..... Sunday, April 28th

Concord, N. H. (Centre Street.)

A. Ross ..... Sabbaths, April 21st and 28th

Concord, N. H. (Bethel.)

C. S. Shattuck ..... Sunday, April 21st
E. Owen ..... Sunday, April 28th

Great Falls, N. H. (Advent Hall.)

Wm. C. Stewart ..... Sunday, April 21st
J. Bickford ..... Sunday, April 28th

Great Falls, N. H. (Franklin Hall.)

D. F. Leavitt ..... Sunday, April 21st
C. S. Shattuck ..... Sunday, April 28th
A. Simpson ..... Sunday, May 5th

Seabrook, N. H.

Allen Damon ..... Sundays, April 21st and 28th
W. M. Harmon ..... Sunday, May 5th
Geo. W. Brown ..... Sunday, May 12th

Manchester, N. H.

S. S. Brewer ..... Sundays, April 21st and 28th
B. S. Emery ..... Sundays, May 5th and 12th
A. Simpson ..... Sunday, May 19th

Dover, N. H.

C. R. Parsons ..... Sunday, April 21st
A. Simpson ..... Sunday, April 28th
D. F. Leavitt (baptism) ..... Sunday, May 5th
J. G. Smith ..... Sunday, May 12th
H. Pratt ..... Sunday, May 19th

Exeter, N. H.

Geo. A. Cole ..... Sunday, April 21st
Wm. C. Stewart ..... Sunday, April 28th

Hampton, N. H.

W. M. Harmon ..... Sunday, April 21st
Enoch Morrill (baptism) ..... Sunday, April 28th
S. S. Mooney ..... Sunday, May 5th
J. G. Smith ..... Sunday, May 19th

Rochester, N. H. (Chapel.)

C. S. Emerson ..... Sunday, April 21st
S. L. Chute ..... Sunday, May 5th
C. R. Parsons ..... Sunday, May 19th
Edwin B. Wells ..... Sunday, May 26th

Portland, Me. (Union Hall.)

W. H. Mitchell ..... Sabbaths, April 21st and 28th

Hollis Centre, Me.

G. F. Haines ..... Sunday, April 21st
C. H. Sweet ..... Sunday, April 28th
W. H. Mitchell ..... Sunday, May 12th

South Elliot, Me.

J. G. Smith ..... Sunday, April 21st
Geo. W. Brown ..... Sunday, April 28th

South Berwick, Me. (Great Works.)

J. L. Chute ..... Sunday, April 21st
J. G. Smith ..... Sunday, April 28th

Bristol, Conn.

A. M. Higgins ..... Sunday, April 21st
A. H. Steele ..... Sunday, April 28th
S. Woodruff ..... Sunday, May 5th

Collinsville, Conn.

Seth Woodruff ..... Sunday, April 28th
R. K. Stark ..... Sunday, May 12th

Guilford, Ct.

S. Woodruff ..... Sunday, April 21st

☞ There will be meetings at Suncook, N. H. (Bartlett Hall) every Sabbath, at 10½ a. m. and 1½ and 6 p. m.

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"THERE REMAINETH THEREFORE A REST."

Yes, I shall rest. When? He knows best.
When care and I lie down together,
The future morrow shall bring no sorrow,
No wintry winds or stormy weather.

Safe from all harm, with folded palm,
They 'll bear me through the busy street:
Cloudy or fair, I will not care,
When I am borne to my retreat.

Perhaps the foe, with one dread blow,
Will silence me in dreamless sleep;
What matter? 't will me my last ill,
There are not many left to weep.

But this I pray, be when it may,
By thy atoning sacrifice,
O Savior mine, thou 'lt own me thine,—
Thy righteousness for all suffice.

Yes, I shall rest among the blest,
After that sweet untroubled sleep,
With tearless eyes I shall arise
To meet with those who never weep.

My soul, be holy! O live thou lowly!
With patience all endure,
Until all glorious I rise victorious
Where Christ has gone before.

—*Selected by J. N. Berry.*

MASS. ADV. CHRIS. CONFERENCE.

ANNUAL REPORT.

In accordance with the published "call," the yearly session of this Conference was held in Chelsea. The first meeting for religious worship was held on the evening of Tuesday, April 2nd. A sermon was preached to an attentive congregation by Elder J. Couch. The conference was called to order for business at the close of the afternoon services on Wednesday, by the Vice President, T. M. Preble. After prayer by Bro. L. Boutell, the reports of the last two quarterly conferences were heard and accepted. It was then voted that the chairman appoint a committee of three on credentials. Brn. Goodrich, Leavitt, and E. G. Higgins, were appointed. Voted, that the chair appoint a committee of three to nominate officers for the ensuing year. Brn. Boutell, Munger, and D. Churchill, appointed. Voted, that a committee of three be appointed to arrange matters pertaining to the devotional exercises of the conference. Brn. Couch, Boutell, and J. S. White, appointed.

At this point the committee on credentials reported as follows: Preachers—J. Couch, G. A. Streeter, J. S. White, H. Munger, B. Finney, D. Churchill, L. T. Cunningham, B. Woodside, G. A. Brown, T. M. Preble, J. G. Smith, L. Boutell, Elam Burnham, I. B. Potter, S. S. Mooney, H. Davis, C. Goodrich, J. Hemenway, C. S. Shattuck, G. Boynton, C. E. Barnes. A. P. Moore reported by letter. Churches represented by delegates—Haverhill, Lawrence, Clinton, New Bedford, Chelsea, Salem, Worcester, Carver, Gloucester, Plymouth, Watertown, and Holden. Voted, that brethren from churches which omitted to send delegates, be received as such. (The above list of churches is arranged in accordance with this vote.) Voted, that Brn. Wm. Kellaway and G. A. Brown become members of this conference. Voted, to hear reports from preachers. Nearly all reported their labors. All had been blessed of the Lord; there were none that were tired of the gospel ministry. Many of them had found access to orthodox pulpits occasionally, which would have been denied them in former years. All found a lively interest to hear the truths held by them relating to man's nature and destiny, and the signs of the Savior's speedy return to earth. Voted to adjourn to 8.30 A. M.

April 4th, 1872, 8 30 A. M. The meeting was opened with prayer by Bro. Burnham. Voted to hear the report of the Treasurer, which was submitted as follows:—

Amount in the treasury at the commencement of the year, $66 08. Received during the year, $26.95. Total, $93.03.
Amount paid out during the year, $37.63. Balance in the treasury, $55 40.

C. GOODRICH, Treasurer.

Report accepted. Voted, to hear the report of the tent-meeting committee. Bro. Boutell reported their work. The tent had been kept in the field about all the time during suitable weather, and by its means the gospel had been carried into new fields, and received by some who probably would not otherwise have heard it. Its work had been abundantly blessed. Bro. Morrill had been with the tent, and had proved himself to be the right man in the right place. Report accepted. Voted, to hear the report of the protracted-meeting committee. A number of protracted meetings had been held in different parts of the State with considerable success. Report accepted. Voted, to hear the report of the nominating committee. They reported the following nominations:—For President, Luther Boutell; Vice President, C. F. Horn; Secretary, C. E. Barnes; Treasurer, C. Goodrich. Ministerial committee—J. Couch, J. S. White, H. Munger, D. Churchill, M. Batchelor. Tent, quarterly, and protracted meeting committee—J. Couch, G. A. Streeter, L. Boutell. The above ticket was unanimously elected. Voted to adjourn to the close of the afternoon services.

4 P. M. Meeting opened with prayer by Bro. J. G. Smith. Voted to hear the report of the council appointed to investigate and if possible settle the trouble in the A. C. church at Haverhill. Bro. Cunningham reported. They went to Haverhill, and a vote was taken whether or not to have a detailed investigation of the past, and it was decided not to do so. By mutual consent, the then present organization was dissolved and a church formed anew, none being received into membership except with the consent of all, thus forming a church, the members of which could fellowship each other. The council left them in harmony. After remarks by several, the report was accepted.

Following this, remarks were made by Brn. Leavitt, Yates, and White, from which it was learned that in about a week after the council had organized them anew, certain ones in the new church became dissatisfied, and revived the same difficulty, which had apparently been settled satisfactorily to all, thereby forming two parties again. After considerable discussion, it was voted to sustain the doings of the council, by recognizing the church formed by them. At this point a request from Bro. Owen, of Portsmouth, N. H, desiring to dissolve his connection with the conference, was read and granted. Voted to adjourn to 8 30 A. M.

April 5th, 8.30 A. M. Meeting opened with prayer by Bro. Brittain. The following resolution was adopted after some discussion:

Resolved, That all business matters be taken out of our quarterly conferences, and be submitted to an executive council consisting of five brethren, said council to be appointed annually by the conference, thus devoting the quarterly meetings entirely to devotion. Voted, that the Chair appoint a committee of three to nominate candidates for this council. Brn. Munger, Woodside and Cunningham appointed. This committee submitted the following names to constitute the executive council: L. Boutell, G. A. Streeter, G. W. Ruggles, A. M. Higgins, and Elam Burnham. Voted, that the protracted meeting committee be instructed to hold at least twenty protracted meetings during the ensuing year. Voted, to raise, by contributions and pledges, funds for conference uses. The pledges amounted to $416.00 (four hundred and sixteen dollars), and the collection to $10.83 (ten dollars and eighty-three cents). Voted to adjourn till after the afternoon services.

4 P. M. Met according to adjournment. Prayer by Bro. Boynton. Voted, to hear reports from churches. Most of the churches heard from were in good condition. In some there was a lack of interest, and in some a disposition to disunite, but generally there was a good interest. Adjourned to 8.30 A. M.

April 6th, 8.30 A. M. Meeting opened with prayer by Bro. Streeter. A short time was spent in hearing from other churches, most of which were reported as being in prosperous circumstances. At this point the Secretary was requested to read to the meeting the action of the conference a year ago in relation to divisions among churches. He did so as follows: "Whereas the predicted jealousies of the last days are now threatening the dissolution of all human society, and whereas the union and harmony of all our churches is being endangered by the same, manifested in contention and strife, resulting in factious parties, who in many cases wickedly increase the difficulty by establishing opposition meetings; therefore, *Resolved*, That this conference disapprove of the establishment of such meetings upon such principles; and *Resolved*, That we will not countenance them by our influence or ministrations, until proper efforts shall have been made to investigate and settle such differencet by a mutual council, or a council appointed by this conference fos such a purpose; and, *Resolved*, That we will not violate these principles by preaching at any such meeting established upon such principles, in any other State."

Following the reading of the above, remarks were made by a number of the brethren, from which it appeared that in a few instances some of our preachers had departed from the foregoing expression, by sending appointments to disaffected parties, who were maintaining meetings in opposition to churches which belong to this and other conferences. After further remarks expressing disapproval of the spirit some manifest by being determined to have their own way, or else withdrawing their support from, and running meetings in opposition to, the recognized Advent church of any particular place, it was *unanimously* voted to reaffirm the action of the conference a year ago in relation to this matter. This conference wish the churches of this and other States to know that *they will not countenance* the attempts of disorganizers and disunionists in maintaining meetings separate from the recognized Advent churches in any particular place or places.

Following this action was a discussion concerning the benefits and need of pastoral labor among our churches, when Bro. J. Couch was appointed to write an essay on the subject, to be published in the *World's Crisis*. The following was also adopted: Whereas, the A. C. Church of Chelsea having generously opened their hearts and homes to make us welcome, *Resolved*, That the sincere thanks of the conference be hereby tendered them. Voted, that the report of this meeting be published in the *World's Crisis*. Voted, that we adjourn *sine die*.

The attendance at all the meetings for worship was large, sometimes the chapel being literally packed with human beings. The social meetings for prayer and exhortation were very interesting, but the most interesting one was during the forenoon of Thursday. When the hour for preaching had arrived, it was found impossible to stay the progress of the social meeting, and it continued with great power until past twelve o'clock. During this meeting, twenty or more came forward for prayers, and some of the brethren, who have had great experience, said they had never since 1843 seen the Spirit of God so remarkably manifested.

The meeting on Sunday, the last day of the conference, was also a very remarkable one. Preaching in the forenoon by Bro. Hemenway, in the afternoon by Bro. Couch, and in the evening by Bro. Goodrich. In the evening the house was crowded to a perfect jam, and so great was the interest that the meeting did not close until eleven o'clock, and even then it was not from a cessation of the interest, but because of the lateness of the hour. During this meeting over forty anxious ones came forward for prayers. It was a meeting that will long be remembered. Praise our God forever and ever.

Those who had the privilege of attending this annual gathering will undoubtedly look back upon it as a season of special refreshing from the Lord.

C. E. BARNES, *Sec'y*.

A REQUEST.

In the *Crisis* of April 3d, Bro. Barbour, referring to Dan. 12: 12, says—"'Blessed is he that waiteth and cometh to the month and a half added thereto'; as some old translations read."

Will Bro. Barbour inform us through the paper to what translations he refers?

I have heard it said that the "Bishops' Bible" reads in this way. The history of this Bible is given in a few words:—"Archbishop Parker resolved on a new translation for the public use of the church, and engaged the Bishops and other learned men to take each a share or portion. These being afterwards joined together, and printed with short annotations, in 1568, in large folios, made what was called the great English Bible, and commonly, the Bishops' Bible."

In this Bible, the translation of Dan. 12: 12 is word for word as it is in our Bible, except in the place of "the abomination that maketh desolate;" it reads in that translation, "*abominable desolation*." There is a note in the margin which reads—"To this number be added a month and a half to the former number, signifying that we do not know the time of Christ's coming."

The "notes" in the Bishops' Bible are not a translation, or another reading of the text, and are not so intended. They are simply remarks as a comment. I do not know that Bro. Barbour refers to this note, or to the Bishops' Bible at all; but as he says that some old translations read Dan. 12: 12 in the manner he has stated, will he please name one that he thinks gives the text as he has stated?

J. S. WHITE.

An educated ministry must study and graduate at the cross.

ANGUISH OF ETERNAL TORMENT.

AT A MINISTERIAL CONFERENCE.

E. PRATT.

In listening to an essay on eternal torment, I was forcibly reminded of the remarks of Albert Barnes and others concerning this direful doctrine. Says Mr. Barnes—"I see not one ray [of light] to disclose to me the reason . . . . why man must *suffer to all eternity*. I have never seen a particle of light thrown on these subjects that has ever given a moment's ease to my tortured mind. . . . . All is dark, dark, dark to my soul, and I cannot disguise it."—*Practical Sermons by Albert Barnes, Phila.*, 1860, *first published in* 1841. The speaker first introduced the natural effect that would be produced upon an individual when lost or banished to a hopeless condition. His reflections upon the past, when there was an opportunity to be saved, but now forever gone. The associations that diverted him from the path to life; his own friends that had so often pleaded with him to win him to Christ, now in sight with joy ineffable. And may he never join them? *Never*—NEVER—NEVER! O doleful thought of black despair—no kind word, no kind look, no gleam of hope, no friend, *forever—forever*. Then he alluded to his associates, "the devil and his angels." He can mutter nothing but imprecations, but no relief comes. Thus it is, and thus it must be. Imploringly he looks up, but to realize more and more his awful doom. If he asks for aid like Dives, there lies the impassable "great gulf." Then "remember, thou in thy life-time had thy good things." Tantalized with the reflections of the past, tantalized with the present, tantalized with the terrible future. "Depart, ye cursed." "Death and hell were cast into the lake of fire." "The smoke of their torment ascendeth up forever and ever." Blackness of darkness! This would seem terrible of itself, but when we associate with it the "lake of fire," what could our souls utter here but the imploring one of the "rich man" to send Lazarus, for "I am tormented in this flame." Add to this "the wrath of God without mixture," and where is the heart that would not bleed or eyes that would not weep for the impenitent?

This was the sentiment of the essay, and more than once or twice did the feelings of the speaker overpower his utterance, and he almost sobbed aloud. Following this essay was another by one of the same denomination of ministers, at the same ministerial conference, on "Restoration."

He says, When we contemplate the duration of punishment as has been portrayed by our Rev. Bro. G., we are led to inquire, Is there no alternative? Were the earth a huge millstone (we are told), and a little bird should succeed in carrying off but one particle of it in ten thousand years, when all this vast globe should have been thus carried away, eternity has but just begun. Was there a pyramid of paper extending to heaven, and all this mass covered with the finest figures, and each figure representing millions of years; when all these untold millions should have rolled themselves into the past, still eternity is onward the same as before. Then it follows that if all the sufferings of the human family for the last six thousand years, by all the imaginable modes of suffering, could have been suffered by one individual, it would fall far short of that suffering which the impenitent sinner must suffer, if the doctrine of eternal suffering be true. May we not be mistaken? We have seen great changes in theology within our time, and may, yea, must there not be a greater change in this doctrine of eternal retribution? High Calvinism has disappeared,—fire and brimstone is a thing of the past; and since there are so few passages that speak plainly on this subject, if at all; and since the Oriental language in which the Scriptures were written is so poetical, and capable of such a variety of meanings, may it not be possible, yea, even probable, that we have been mistaken in the *eternity of punishment*? Take, if you please, children that have just passed to the age of accountability, yet have not made a profession, or, what is called, experienced a change of heart; and must this dreadful eternity of suffering be theirs?

Again, the moral man, who has been an ornament to society; one who has lived a life far higher up on the scale of principle than many who profess christianity; esteemed by all; and is this eternity of suffering to be meted out to him also? We cannot believe it. Is the picture of the prodigal son calculated to enforce such a doctrine? We often see men whom we believe would be eminent for their morality and piety, if they could only be away from the influences and society that now lead them astray. Why, then, not permit them a chance, when by death all these influences and appetites shall have been left behind? And why, then, the preaching to spirits in prison, if there is no hope beyond this life?

Here one sprang to his feet, full of zeal, and snatched up the "rich man" in torment. He was reminded that *hades* was not a place of rewards, and never should be referred to in that sense. Another said he had read Bartlett and Blain, and was satisfied that the words eternity and everlasting applied to punishment are to be taken in a limited sense. "It were better that one half of the human family be annihilated, than that one soul should be *eternally tormented*."

Another said—"I saw a friend, amiable and lovely, fall in death; and as I looked upon those features, still beautiful in death, I thought of the doctrine we preach,—the *eternity* of punishment,—and said, Can it be possible that one so lovely must thus suffer? She has never had a change of heart, never been baptized, never joined the church, never testified for Jesus, and according to our preaching eternal misery is her portion. My heart revolts. I cannot believe it. I cannot preach it."

How sad I felt that the hour of adjournment had come without permitting me to testify of Jesus. They spoke of the dead or living men or women as the subjects of reward, but applied the reward to a disembodied spirit. I thought of God's testimony of his Son—"*eternal life*, and this life is in his Son." Then again—"My sheep hear my voice, . . . and I give unto them eternal life." But *who* will give life to the goats? Then to the Jews—"Ye would not come unto me that ye might have life." And then Paul's testimony—"The gift of God is eternal life," but "the wages of sin is death." Yes, brother, "better have one half the world *annihilated*, than that one soul should suffer *eternal torment*."

My brethren, we have reason to "thank God and take courage." Students of the Bible who dare believe for themselves are breaking away from this God-dishonoring doctrine, but I regret to see some of them clinging to the doctrine of probation after death. One remarked—"I believe every individual will have the same chance for life either here or hereafter." Why not accept God's arrangement—"They that have no law are a law unto themselves, their consciences either accusing or excusing them in that day"?

A STORY OF GRACE.—No. 12.

E. S. WILLARD.

THE CONFLICT.

(*Continued.*)

But as if this were not enough for the loving heart of our Great Father to do for this people, again he sent another servant—Eld. H. L. Hastings of Boston. Stimulated by his zeal, we hired the Baptist hall, and having put up posters he went one way and we another through mud and rain from house to house announcing that a "stranger" would preach at the hall in the evening. The rain abated and our old friends—"the rulers of the synagogue"—with a goodly number of others were in attendance. But oh! what a chill seemed to accompany these friends of yore. They were evidently lookers on rather than helpers and partners of our joy.

In good Bunyan style our brother introduced himself as an embassador for Christ, acknowledging only his name and authority; that he was a stranger and a pilgrim on the earth, looking for a city whose builder and maker is God. But able as was his introduction and so scriptural his position, it was only to his condemnation. They did not receive him because he came not in his *own* name, but in the name of Christ only. These rulers apparently more zealous for Cæsar than for Christ, threw open the Methodist hall on the following evening and called the community to hold an indignation meeting; because, forsooth, they suspected somebody's loyalty in that the stars and stripes were not floating in the breeze at the very moment somebody thought they ought to be. Before our meeting closed they came down "*en masse*" and made the welkin ring—not with "Great is Diana of the Ephesians," but "The flag of our Union, forever!"

Our brother's first discourse might be termed a vindication of the divine character; well calculated to disabuse the public mind of many erroneous views, and showing by apt illustration the necessity that we be brought to love holiness here and practice it from choice, ere we can be fitted for paradise restored. In his second and last discourse the scenes accompanying the sounding of the seventh trumpet were ably dwelt upon. The organ was touched by a master hand, and it made sweet music to the ear of faith. Never were prophecy and the fulfillment so panoramic to our eyes as in the view there presented.

First, "the nations were angry," a prophecy uttered and its fulfillment before our eyes. (Oh! who would be any more than a simple minister of Christ if he can have such weapons to wield. Let the fainting hearts revive. The car is moving forward, and our God is at the helm. All glory to his name!) Second, "Thy wrath is come." "Here," said he, "there will be an indignation meeting on a grand scale; and one to which *all* will be summoned who have not fled for refuge to the hope set before us in the gospel." Third, "The time of the dead that they should be judged." Fourth, "The rewards." Fifth, "The destruction of the wicked."

Thus closed the labors of this servant also, and, like his predecessor, in a sense, he was "beaten and sent empty away." But they did not leave without fruit. No, bless God! we are even now using strength gained from their example. They were as faithful to their brethren while out of the desk as they were to the world while in it; and fruit has redounded to the glory of God, which will appear in the great reckoning day.

Oh! ye ministers of Christ, do you remember that it is written—"Like priest, like people"? Do you realize that in every thing—conversation, apparel, eating and drinking, ye are examples to the flock and they follow you as naturally as the sheep follow the shepherd? Come up, then, to the standard of your great Exemplar, so that saint nor sinner can put his finger on a spot that the grace of God can cleanse away from you. Thus cleansed you will form a nucleus, about which the saints of God will rally and together will constitute a *body*, "cleansed from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Then will be manifested a body such as was manifest to the world on the day of Pentecost, which our God will delight to honor by adding to it the gift of his holy Spirit as in the beginning. Then will be manifested a body walking in all lowliness and meekness, "with long suffering, forbearing one another in love," filled with one Spirit, animated by one hope, governed by one Lord, strengthened by one faith, submitting to one baptism, acknowledging one God and Father of all, until every scattered member in all the ramparts of Christendom will be attracted or driven to it. Then will the "perfect man" be formed; speaking the truth in love, and growing up into him in all things, which is the head, even Christ. Then, and not till then, will the body of Christ be fitted for translation and eternal union with its glorified Head. For this blessed consummation do we daily lift our hands to God and most devoutly *pray*—Lord, hasten it in its time.

Thus did our God, who is a wonder-working God, do a short work in relieving us of the burden that was upon us to set before this people that blessed hope. Like the five kings of Canaan, God brought them together to meet his first servant that through him he might present to them the great dispensational truth of our age—*The kingdom of God nigh at hand*. But they said "No!" we desire not its knowledge; and as the people of Magdala desired Jesus to depart out of their coasts, so did they desire this servant of God to depart from them. They desired not his message; and when it pleased God to send another servant they heeded him not, but did after their own heart's pleasure, entering not in themselves, nor suffering others to enter. Thus bringing upon themselves a condemnation like that of Jerusalem of old, who knew not the time of her visitation.

How sad is the thought! How we have wept over them and cried to God that their eyes might be opened. "How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? mine heart is turned within me, my repentings are kindled together. I will not execute the fierceness of mine anger, I will not return to destroy Ephraim; for I am God and not man; the holy One in the midst of thee . . . . Ephraim compasseth me about with lies, and the house of Israel with deceit. But Judah yet ruleth with God and is faithful with the saints." Hosea 11: 8, 9, 12. O God! may it be thus with many of these thy professed people! "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white, for they are worthy." How this comforts us! "Shall not the Judge of all the earth do right?" Amen.

How we love to cast responsibility and all judgment upon him who judgeth righteously. How we rejoice that he is God and not man. "Unto him that loved us and washed us from our sins in his own blood" can we commit all judgment.

Let not those faint who are called to thus labor apparently without successful results. From Abel down through a long line of patriarchs, prophets, apostles, martyrs, and in our Lord himself do we find companionship. Said Jesus—"We have piped unto you and ye have not danced, we have mourned unto you and ye have not lamented." They would not be charmed, charm he never so wisely. Said the chief apostle—"For I think God hath set forth us the apostles last, as it were appointed to death; for we are made a spectacle unto the world, and to angels, and to men. We are fools for Christ's sake . . . even unto this present hour we hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place. And labor working with our own hands; being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat; we are made as the filth of the world, and are the offscouring of all things unto this day." 1 Cor. 4: 9–13. Of prophets it is written—"They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins; [compare this with the white cravated kid-gloved gentry of the present day who profess to be following in their footsteps] being destitute, afflicted, tormented (of whom the world was not worthy); they wandered in deserts, and in mountains, and in dens and caves of the earth." Heb. 11: 37, 38. This was their reception in the name of the Lord. Of the whole phalanx with Jesus at their head, down to the last and least testimony for him it may be asked—"Who hath believed our report? and to whom is the arm of the Lord revealed? Isa. 53: 1.

But, bless God! apparent defeat in this army is glorious victory; every defeat is a triumph, for it ends in the destruction of the foe. Indeed, there is no such thing as defeat here. "Thanks be unto God, who always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge by us in every place. For we are made unto God a sweet savor of Christ, in them that are saved, and in them that perish; to the one we are a savor of death unto death; and to the other the savor of life unto life. And who is sufficient for these things?" 2 Cor. 2: 14–16. "But our sufficiency is of God."

Praise His name, He has condescended to start the only "through train" to the celestial city. All who take a "through ticket" are insured a "safe conduct." Terms—step on board, leaving all behind, yielding implicit obedience to the conductor—the Lord Jesus Christ. This immense train from paradise lost to paradise restored, with its ample accommodations for all the sleeping saints from Abel down, is drawing near to the celestial depot; yet there is room for all who desire to take passage. Just hold out the signal—a broken heart and a contrite spirit, and you will be helped on board. Who will embrace the golden moment? "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst, come. And whosoever will, let him take the water of life freely."

HOT HEARTS.

"We need men of hot hearts to tell of the love of Jesus," was the appeal sent home by some Chinese converts the other day. That is what the church wants—what the world needs—"men of hot hearts."

"I would you were hot," is the Master's cry. If we are to succeed we must be on fire about it. Dr. Arnett, of Edinburg, tells of his being at a railway station one day, and wearied of waiting for the train to move, he asked one of the men what the trouble was.

"Is there a want of water?"

"Plenty of water, sir," was the prompt reply, "but it's *no bilin*.'"

"That's the trouble with the church today. There's abundance of machinery—the engine is all in order, the train is made up, the men are at their posts—'there's plenty of water, but no bilin.'"

The great motive power is wanting. We need to heap on the fuel of sound doctrine, not shavings of sentiment, which may make a big blaze only to go out as quickly, but the solid logs of fundamental truth—*chunks*, if you will. But we need yet more the *fire*—to be baptized with the Holy Ghost as with fire.—*R. F. Burns, D. D.*

Gems.

— The tongue has set more people by the ears, ruined the peace of more families, and done more mischief in the world than all the highwaymen that were ever hung.

— Wisdom and truth, the offspring of the sky, are immortal, but cunning and deception, the meteors of the earth, after glittering for a moment, must pass away.

— A man that hath anything in the world so dear to him that he cannot spare it for Christ if he calls for it, is no true christian.

— If with a double burden the Lord supplies a double strength, it is exactly the same to our experience as if with half the burthen he left us half the strength. To all alleged difficulties there is one simple answer—*He giveth more grace.*

— When Charity walks into the lowest places of want, we see the beautiful purity of her robes most distinctly.

— Many have withstood the frowns of the world, but its smiles and caresses have hugged them to death.

— Do not think of one falsity as harmless, and another as slight, and another as unintended. Cast them all aside; they may be light and accidental, but they are ugly soot from the smoke of the pit, for all that; and it is better that our hearts should be swept clean of them, without one care as to which is the largest or blackest.

— The proof that we believe in the reality of religion is, that we walk in the power of it.

A YOUNG LADY of Kansas, tired of meeting the excuse, when urging her poorer neighbors to attend church, "Oh! the people dress so much; I can't afford to go in that style," has determined to dress as plainly as the poorest of them need to. Accordingly, she has for the last six months worn to church the same calico dress, costing ninety cents, and a hat which cost her eighty cents, discarding gloves. Thus attired, she has played the organ, and felt "quite comfortable," as she certifies. Example is better than precept. —*Woman's Journal.*

MR. BEECHER told the theological students at New Haven that the true minister is he who is willing to perform the humblest service, that the lowliest soul may be made better.

REVIVALS.—There has been an extensive revival of religion in Cold Spring, N. Y., during the past winter. It commenced in a Methodist church, about the middle of Oct. last. This is where the West Point Foundry is located. There have been two hundred and seventy-five conversions in the Methodist church. The Presbyterians and Baptists have also had several conversions. At Fishkill and Newburgh there have been revivals and many conversions.

At Hudson there has been a remarkable work under the labors of Mr. Earle, the revivalist. Doctors, lawyers, judges, merchants, and clerks, became interested in the work.

At Middletown, and in many other places in Orange county, there have been more or less conversions. There is not to my knowledge any Advent church in this region. I heard an Advent sermon from a Methodist preacher last Sabbath, which had considerable truth in it. The text was the parable of the ten virgins. He did not apply it as an Adventist would, but on the whole it was meat in due season.

D. N. SMITH.

Newburgh, March 25th.

Hygiene.

"This is for your Health."

WATER.—Mr. Gough, in his lecture Friday evening Apr. 5th, in this city, temperance being his subject, said, while speaking of water as a tonic, quoting from his personal experience—"That up to the 4th of last October he had delivered 6428 lectures, and traveled 346,000 miles, and since that time he had been lecturing six nights per week, and his nerves were like steel. He had never been confined to his bed by illness since an attack of the brain fever in 1846."

THE WEARING AND THE LEAVING OFF OF FLANNEL.

"Flannels next the skin" is the invariable recommendation of the doctor to all weakly patients. "Flannel next the skin, winter and summer," is the advice of all hygienic theorists to both well and ailing people; and on this one condition, unfailing health is often promised! Now, for my part, I hold and have always held, that clothing should be worn for comfort and not for health. Yet I suppose that the real importance of flannel as a hygienic agent is to be determined only by a conscientious trial. Those who are deficient in natural heat—constitutionally poor blooded and of defective vitality—should cleave unto flannel as their best friend, if, after fair and impartial trials of other means of securing healthful warmth they find their efforts unavailing.

Some people are always complaining of being uncomfortably chilly. In many cases the cause of this will be found in defective digestion or a torpid liuer, or the avoidance of plenty of cold water and thorough bathing, and the failure to take sufficient regular exercise in the open air. When want of warmth springs from these causes, you may pile on flannels and furs till you bend beneath the weight of a perfect avalanche of woolens, without finding any but the most transient relief. The trouble is inside of you, and not outside, in the atmosphere. For such cases, flannels will not avail. The remedies are: daily cold sponge baths, the first thing on getting out of bed in the morning; proper food in moderate quantities and a great deal of exercise in the open air. The last is the sovereign remedy for chilliness—*walk*, WALK, WALK! Whenever you feel the chilly sensation coming on, spring up at once and begin to exercise—taking care, however, to guard against profuse perspiration—and never, when heated, to sit down in a cool place or in the open air to rest, unless it be very warm indeed. Even in the warmest room, or during the warmest weather, if you feel the slightest chilliness, or if you have perspired ever so slightly, immediately, on discontinuing exercise, throw some extra covering about you till the feeling passes off.

The cause of almost all colds is owing to the fact that the garments next the skin become damp with perspiration, more or less; and this, when the reaction after exercise begins to be felt, causes a feeling as if the fast cooling body were wrapped in a cold, wet sheet. You feel chilled through and through—you are stiff, tired and sore; and in a few days a severe cold declares itself, which is often attended with the worst results. Now, the great good of wearing flannel next to the skin, is, that the perspiration does not so readily saturate it, as it does thin cotton garments; and therefore, the damp, chilly feeling is not felt. Thus, the body does not cool off so quickly and a cold is avoided.

But this is not always the case. We see persons wearing flannel, who seem to take cold with as much facility as those who do not wear it. The only sure preventive, in any case where the perspiration has been excessive, is to get rid of the damp inner garments as soon as possible, in a moderately warm place—to rub the whole body vigorously with a dry, coarse cloth; and then to put on dry clothing as fast as possible, and wear as much as you need to keep you comfortably warm till the usual habit of the body is restored. If you are constantly exercising, you don't need so much clothing as you would if perfectly quiescent and passive. The next best thing to this (if you cannot remove your damp clothes) is to put over your outside garments as much additional covering as is necessary to warmth, so that your clothing will dry rapidly, from the extra heat of the body thus generated and from the exclusion of the cool outside air. The third and last resort is to keep in motion, with sufficient briskness to overcome the chilly feeling; thus allowing the body to cool off gradually, and decreasing the motion by degrees. If you are able to do this, you need not be afraid of taking cold; especially if you observe prudent precautions as soon as in your power; such as not sitting or lying down to rest in a room cooler than the temperature of your body, without covering sufficient for comfort.

It is my opinion, that moderately healthy people who observe these and other precautions, which common sense will naturally dictate, and who live in other respects wisely and temperately, may go through life without being obliged to wear flannel next the skin, and may, moreover, in so neglecting to do, live to a good old age.

The body is just what you make it, and it demands just what you have habituated it to require of you. If you pamper it and cuddle it, it will refuse to be comfortable without pampering and cuddling. If you accustom it to resist outer influences, it will gain in vigor.—*Herald of Health.*

NEWSPAPERS placed over or under the bed-spread will keep the sleeper as warm as an additional pair of blankets, and they are an excellent protection where there are no blankets. The larger the sheets are, of course the better, and it might be best to stitch them to the coverlet. They also make an excellent wall paper for cabins and shanties. These uses of an article so abundant should be generally known to the poor, who are to suffer in cold weather.

REMEDY FOR CHRONIC DIARRHŒA.—Put a table-spoonful of wheat flour in a tumbler of water; beat until it foams, and drink immediately. If the patient is thirsty, more water may be added. It should be taken four times a day; before meal times and on going to bed.—*Ibid.*

READY MODE OF PREVENTING INFECTION.—There is no plan of preventing infection so ready as the production of sulphurous acid by the combustion of sulphur. To disinfect a bed, whilst the patient is temporarily removed from it, pass a copper warming-pan into the bed, containing a few live embers and a little sulphur. The pan should be moved about during the ignition of the sulphur. By burning sulphur in an open vessel, closets, carriages, passages, and vacated chambers of the sick may be easily disenfected. Clothing may be lightly sponged over or sprinkled with water containing a little well mingled sulphur, and then ironed with a flat iron heated to a temperature which will cause volitilization of the sulphur without burning the linen.—*Home and Health.*

LEMON FOR A COUGH.—Roast the lemon very carefully without burning it; when it is thoroughly hot, cut and squeeze into a cup upon three ounces of sugar, finely powdered. Take a spoonful whenever your cough troubles you. It is good and agreeable to the taste. Rarely has it been known to fail in giving relief.

HOW TO CURE CANCER.—Cut green white ash into short pieces, place it over a slow fire, and catch the sap as it runs from the ends, and rub it on the cancer.—*Dr. Bascom, 73 Court St., Brooklyn, N. Y.*

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

UNDER THE SNOW.

Beautiful things lie hidden
Under the snow,—
Tulips and daffodils sleeping,
Myrtles with broad leaves are creeping,
And blue-eyed forget-me-nots peeping,
Under the snow.

Beautiful things lie hidden
Under the snow,—
The crocus and dear little daisies,
And arbutus, twining in mazes,
Its sweet-scented flowerets upraises
Under the snow.

Beautiful things lie hidden
Under the snow,
But they will awake in the morning;
When Spring, with warm sunshine, is dawning,
They will peep out from under the awning
Under the snow.

Our dear little Alice lies hidden
Under the snow:
The angels their kind watch are keeping
O'er our beautiful treasure safe sleeping;
No pain and no sorrow or weeping
Under the snow.

Yes, beautiful Alice lies sleeping
Under the snow;
But she will awake in the morning,
At the bright resurrection-day dawning,
No more to lie down, midst our mourning,
Under the snow.

—*Band-of-Hope Review.*

BAD WAGES.

"I have left my place, mother," said a poor boy one day when he returned from his work.

"Why have you left?" said the mother, "was your master unkind to you?"

"No, mother, he was kind enough," said the boy.

"Did'nt you like the work?" asked the mother.

"It was the *wages* I did'nt like," said the boy solemnly. "My master wanted me to sin, and the *wages* of sin is death."

His master had expected him to lie about the goods, and deceive and cheat the customers; but the boy said—

"No, sir, I can't do such things; I will leave your service first." And he did leave it; and he was right about it too. Such boys will make mothers' hearts glad, and will find that the Lord takes care of those who trust in him, and will not work for Satan nor earn the wages of sin.

Such trials do the faithful good. It may seem hard to suffer because we will not sin, but the rough sea makes the best sailor, the hot furnace makes the pure gold, the strongest faith comes from the hardest trials, and they who suffer for Christ's and for conscience' sake shall be blessed here and crowned with joy hereafter.—*Little Christian.*

A MOTHER'S INFLUENCE.—How touching is this tribute of Hon. T. H. Benton to his mother's influence! "My mother asked me never to use tobacco; I have never touched it from that time to the present day. She asked me not to gamble, and I have never gambled; I cannot tell who is losing in games that are being played. She admonished me, too, against hard drinking, and whatever capacity for endurance I have at present, and whatever usefulness I have attained through life, I have attributed to having complied with her pious and correct wishes. When I was seven years of age, she asked me not to drink; and then I made a resolution of total abstinence; and that I have adhered to it through all time I owe to my mother."

DID JESUS ANSWER YES?—"Mamma is talking to Jesus," said little Mary to herself, as she heard her mother at prayer in the adjoining room.

As Mrs. H—— left the place of prayer, Mary ran to her mother, and asked very innocently, "Did Jesus answer? Did he say 'Yes,' mother?"

When you kneel down by your bedside to pray, dear children, think of the question of this little child. Do you expect an answer to your prayer, or do you only repeat the words as a mere matter of form? If you ask aright, Jesus will answer "Yes;" for he has said in his holy word, "Ask, and ye shall receive."

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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The "Crisis" is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

THROUGH PEACE TO LIGHT.

I do not ask, O Lord, that life may be
A pleasant road;
I do not ask that thou wouldst take from me
Aught of its load;
I do not ask that flowers should always spring
Beneath my feet;
I know too well the poison and the sting
Of things too sweet.
One one thing only, Lord, dear Lord, I plead,
Lead me aright—
Though strength should falter, and though heart should bleed—
Through peace to light.

I do not ask, O Lord, that thou shouldst shed
Full radiance here;
Give but a ray of peace, that I may tread
Without a fear.
I do not ask my cross to understand,
My way to see;
Better in darkness just to feel thy hand,
And follow thee;
Joy is like restless day; but peace divine
Like quiet night;
Lead me, O Lord, till perfect day shall shine,
Through peace to light.

—*Adelaide A. Proctor.*

A LOOK AT RECENT TIME ARTICLES.

C. W. SARGENT.

I. Bro. L. T. Cunningham says "the period of the reign of Justinian, emperor of the East, is where all Catholic and Protestant writers of any note place the supremacy of the papacy." Bro. J. S. White, in reviewing this statement, endeavors to fix on 606 as the date of the religious supremacy of the pope. If the space can be allowed me, I wish to call attention to the following historical quotations:—

"That as the elder Rome was the founder of the laws, so it was not to be questioned that in her was the supremacy of the pontificate."—*Preamble to the 9th law from the Novellæ—Justinian's Code*, A. D. 534. "We therefore decree that the most holy pope of the elder Rome is the first of all the priesthood."—131*st Law on Ecclesiastical Titles—ibid.*

Bower states that Pope Agepetus, acting in concert with Emperor Justinian, was the first pope who deposed a bishop and put another in his place, without authority of the Council of Bishops,—which, according to the canons of the church, must be obtained before any transfer could be made.

By these short extracts it will be seen that the Bishop of Rome was considered first, or supreme, and as such was addressed as "the head of all the churches" by the same emperor who decreed that he should be called the first. Will brethren who are interested notice, also, that the Bishop of Rome claimed the supremacy as early as the Council of Chalcedon, A. D. 476? The decree of Phocas did not give any greater powers to the pope than those conferred on them by previous as well as subsequent rulers, and all would amount to comparatively nothing, were it not for the grant of Pepin in 754, and confirmed by Charlemagne in 790–800; for the reason that one emperor would elevate the Bishop of Rome, while another would degrade him; and consequently the so-called supremacy of the pope is a worthless point in and of itself. In reality it never should be considered in unfolding the prophecy relative to the little horn, for the pope, alone or with his church, never was that "little horn," but only an integral part—the eyes and mouth of the horn. In order, then, to find out when the 1260 days of Daniel 7 begin, our brethren must first find out what the horn is, when it arose, and what it was aside from its eyes and mouth.

II. Bro. Cunningham says in regard to the rise of the papacy—"The rise of the papacy was gradual; also the taking away of paganism. But there must be a point where paganism lost its power, which we think was in A. D. 508; also where the papacy was established, which must have been as early as A. D. 538." The point where paganism lost its power must be determined by history, and on turning to Gibbon's "Rome," I find that the recovery of Rome from the Lombards occurred in the year 536; and that they were termed barbarians (i. e. anything but Catholic); they were partly heathen, and partly Arians.

That paganism existed in the east and in Constantinople, is shown by the decree of Justinian, in which he proscribes the Gentiles, as well as the Christians.

That Clovis, king of the Franks, by a mere profession of the Catholic faith in 508, blotted out paganism in the west, is questionable; for Charlemagne waged a war of over thirty years against the Saxons, and other heathen nations of the west; and not until the beginning of the ninth century was the triumph of the church over paganism considered complete. "From this epoch, then [9th century], must date the temporal reign of Christ upon the earth, in the person of the sovereign pontiffs."—*Catholic writer.*

III. The taking of the "daily" (a disputed point) can easily be made plain by considering the work of the Catholics. We find that in 532 Justinian commenced a war against the Samaritans in Judea; and against the Jews in the east, as well as in Judea; also against the Gentiles of his own realm in that year, and continued the war against the Jews until he made Samaria a smoking and desolate wilderness, and had planted the "abomination of the cross" (as Gibbon says) on Mount Gerazim. The war on the Vandals was continued twenty years; on the Lombards, beginning 534, and continued seventeen years. Their work was that of extermination of so-called heretics, as well as Jews and heathens,—of every class of men who did not embrace and confess the Catholic faith. Now, of the three great classes that suffered, which are named in prophecy? Not the heathens, for they never were the host of Christ; not the Jews, for they did not take the position Christ desired of them, for they were by him rejected, and turned over to the Romans for chastisement, as early as A. D. 70. It must pertain to the church of Christ for this reason,—the horn was to wear out the saints of the Most High, by making war on them; and if war was made on the saints, did not the true worship of God suffer a removal from the place it had hitherto occupied? The *Septuagint* version of Dan. 8: 13 reads thus—"How long shall the vision continue, [even] the *removal* of the sacrifice, and the bringing in of the sin of desolation?" The "daily" was something removed, cast down, obliged to make way for a sin of desolation; and where do we find a sin of desolation after the wars of Justinian began? I think it was the "abomination of the cross," planted in the places where the saints of the Most High had previously worshiped.

RESPONSE TO THE ABOVE.

I. We do not see any necessity of stumbling as to what constitutes the little horn of Dan. 7. A few simple points kept distinct before the mind will relieve it of all difficulty. In determining what constitutes this little horn, it will be necessary to locate its rise, as to where and when. First, as to where. The body of the "fourth beast" I think all locate in western Rome; then the division of the Roman government into ten parts, represented by the ten horns, must be found in western Rome; and as this little horn was to come up among them (Dan. 7: 8), it also must be located in the west. Second, as to when. It was to rise after them, i. e., the ten. See Dan. 7: 24. Now we will give the list of these ten horns or kingdoms (according to Marchiaval, a Catholic historian, and Bishop Lloyd, and Dr. Hales' Anal. of Chron.):—The Huns, in Hungary, A. D. 356. The Ostrogoths, in Mysia, A. D. 377. The Visigoths, in Pannonia, A. D. 378. The Franks, in France, A. D. 407. The Vandals, in Africa, A. D. 407. The Sueves and Alans, in Gascoigne and Spain, A. D. 407. The Burgundians, in Burgundy, A. D. 407. The Heruli and Turingi, in Italy, A. D. 476. The Saxons and Angles, in Britain, A. D. 476. The Lombards, in Germany, A. D. 483.

As we have seen, this little horn was to rise *after* the ten, and he was to pluck up three of the first ten horns by the roots. "And he shall subdue three kings." We will also notice other marks of identity. 1. He was to be a blasphemous power; "speak great words against the Most High." 2. "Wear out the saints of the Most High." 3. "Think to change times and laws." 4. The saints, or times and laws, or both, were to "be given into his hand until a time, and times, and the dividing of time." 5. "The judgment" was to "sit" and "his dominion" was to be "taken away" "to consume and to destroy it unto the end." 6. "The same horn" was to "make war with the saints, and prevail against them, until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom."

We have noticed nine prominent marks that identify this little horn to mean papal Rome, and nothing else; for there is no other power that has ever existed to which all these marks of identity can apply, except papal Rome. We make this statement without fear of successful contradiction. If any one thinks he can find a government under heaven (or any where else) that has ever existed to which all these marks of identity will apply, I would like to see it presented. I know some quibble with and try to deny that *all* these marks apply to papal Rome, and endeavor to fall back upon the "futurist theory" (that makes the prophecy talk nonsense), and imagine that a future power is to arise to fill the prophetic mould. Let those accept such a dodge as this as wish to; as for ourselves we will continue to hold fast to the old landmarks.

Some try to make Justinian and the pope combined the "little horn." If Justinian, or the Greek empire, was any part of that little horn, then the Greek empire must continue from the time the saints were given into his hand—1260 years. And then the question would arise, Who gave the saints into the hand of the Greek empire? But the Greek empire fell A. D. 1453, at least three hundred and forty years before the 1260 could end. Then, again, the little horn was to come up among the ten, but the Greek empire came up outside of the ten. Again, the little horn was to arise after the ten; but the Greek empire existed before the rise of the ten. And again, "the judgment" was to "sit" on the "little horn" to "take away his dominion, to consume, and to destroy it unto the end." But the Greek empire was overthrown in 1453; that ended it. There are other marks in the prophecy that identify the "little horn" that cannot be made to apply to the Greek empire. We trust our brethren will be willing to admit the force of these facts.

From what has been presented in the foregoing, it will be seen that the Greek empire cannot be one of the "three horns" that were to be "plucked up by the roots," as some think. And those that make the quelling of a sedition (as Gibbon calls it) in Constantinople, in the fifth year of the reign of Justinian, the "plucking up" of one of those three horns, is irrelevant, and an absurdity. For the Greek empire never was one of those three horns, neither one of the ten, nor the little horn, but was an integral part of the empire itself. If, as Bro. Sargent says, neither the pope, combined with the papal hierarchy, whose government was located in Rome, was that little horn, will he tell us what that little horn is? and have we been at fault in applying the wasting away of the pope since 1798 to the taking away of the dominion of the little horn? We believe the papal government established in Rome by Justinian, in A. D. 538, is the little horn of Daniel 7.

But says one, Did the papal hierarchy "pluck up" three kingdoms? We answer unhesitatingly, Yes. Was not Clovis, king of the Franks, a Catholic? and did he not act in the interest of the papal hierarchy in "plucking up" the Arian kingdom of Burgundy in A. D. 524 (according to Du Pin's Eccl. Hist., vol. 2, p. 257; also Gibbon's History, vol. 3, c. 38, pp. 578–580)? After which the Catholic religion flourished throughout France under the kings of the first race. And was not Justinian, emperor of the east, a Catholic? and did he not act in the interest of the papal hierarchy even before his elevation to the throne, when he meditated the extirpation of heresy, and the full establishment of the Catholic church? and after his elevation, when he conquered or "plucked up" the two remaining "horns," or Arian kingdoms—the Vandals, in A. D. 533, and the Ostrogoths in A. D. 538? A war from the beginning to the end, avowedly a Catholic war. We understand that the papal hierarchy was the original cause of the "plucking up" of all three of these horns or kingdoms. This power is called a "little" horn. So it was at first, occupying Rome, the throne of the Cæsars, as the seat of its power; but he soon became more stout than his fellows, and is called by Gibbon "the papal monarchy." And John the Revelator calls it that "great city that reigneth over the kings of the earth." Gibbon says—"The limits of civil and ecclesiastical powers are defined by the pontiff. To the former he appropriates the body; to the latter the soul; the sword of justice is in the hands of the magistrates; the more formidable weapon of excommunication is entrusted to the clergy; and in the exercise of their divine commission, a zealous son will not spare his offending father; the successor of St. Peter may lawfully chastise the kings of the earth."

The prophecy says the saints were to "be given into the hand" of this power "until a time, and times, and the dividing of time." Who gave the saints into the hand of this power? Justinian, emperor of the east. And this transaction between Justinian and the Bishop of Rome agrees with the condition of the prophecy, as no other transaction between an emperor and the pope ever did. In A. D. 533, the Greek emperor declared the Bishop of Rome head of all the holy churches, the head of all bishops, and "the true and effective corrector of heretics." In 538 he came into possession of the city of Rome, the old seat of the dragon, and gave it to the beast, or pope. Vigilius was the first pope who was seated in St. Peter's chair as the master of Rome. According to Gibbon, pope Sylverius was banished from Rome by Belisarius, for supposed treachery, in Jan., 537. At the command of the emperor of the east, the clergy of Rome proceeded to the election of a new bishop, and after a solemn invocation of the Holy Ghost, elected the deacon Vigilius, who had purchased the papal throne by a bribe of two hundred pounds of gold. Vigilius was elected by the direction of Justinian, but the next pope, Pelagius, was elected in 568. He was the *first* pope that was elected without the consent of the emperor. This fact shows that the popes and the church of Rome acted independently of the emperor after the election of Vigilius to St. Peter's chair.

We think, in the light of the foregoing facts, all may determine what the "little horn" is, and when it arose.

II. If I understand Bro. Sargent, he regards the taking away of the "daily" the taking away of christian worship. But in speaking of the overthrow of paganism, he says that "the recovery of Rome from the Lombards occurred in the year 536." We do not see that this is relevant to the subject under consideration. We understand that Rome and Italy at this date were in the hands of the Ostrogoths, part Catholics and part Arians. We do not see what connection the invasion of Italy by Belisarius, and the overthrow of the Gothic monarchy, has with the taking away of paganism. Neither do I see what the removal of paganism has to do with the "temporal reign of Christ on the earth, from the 9th century, in the person of the sovereign pontiffs," according to a "Catholic writer."

We will now quote from Gibbon, vol. 3, c. 37, pp. 540, 541, on the conversion of the most of the barbarian kingdoms as early as about A. D. 400. After speaking of the progress of Christianity that had "been marked by two glorious and decisive victories over the learned and luxurious citizens of the Roman empire, and over the warlike barbarians of Scythia and Germany, who subverted the empire, and embraced the religion of the Romans," he says again (p. 543)—"Their fiercer brethren, the formidable Visigoths, universally adopted the religion of the Romans, with whom they maintained a perpetual intercourse, of war, of friendship, or of conquest. In their long and victorious march from the Danube to the Atlantic Ocean, they converted their allies, they educated the rising generation; and the devotion which reigned in the camp of Alaric, or the court of Thoulouse, might edify or disgrace the palaces of Rome or Constantinople. During the same period Christianity was embraced by almost all the barbarians who established their kingdoms on the ruins of the western empire; the Burgundians in Gaul, the Suevi in Spain, the Vandals in Africa, the Ostrogoths in Pannonia, and the various bands of mercenaries, that raised Odoacer to the throne of Italy. The Franks and the Saxons still persevered in the errors of paganism; but the Franks obtained the monarchy of Gaul by their submission to the example of Clovis [who embraced Christianity A. D. 496, and was baptized with three thousand of his worthy subjects—*Gib. ib., pp.* 574–575]; and the Saxon conquerors of Britain were reclaimed from their savage superstition by the missionaries of Rome." All this work was accomplished as early as A. D. 508, when Christianity rose triumphant over paganism.

We do not suppose it was entirely removed in A. D. 508, nor do we suppose it was entirely removed in the ninth century. But after 508, or from that point, it was no longer in the ascendant; it no longer exercised a controling influence in the governments of the Roman empire. But the Catholic element was in the ascendant; and here commenced those changes in the governments that paved the way for the establishment of the papacy, or the setting up of the abomination that maketh desolate in Rome, A. D. 538. We understand that popery itself is but a compound of Paganism, Judaism and Christianity; and that the elements of the hydra-headed dragon are still at work to undermine all existing governments, and will probably bring on a conflict that will culminate in the war of that great day of God Almighty.

III. Again, we do not see what connection "a war against the Samaritans" or the "Jews" and the "Gentiles" by the Catholics after A. D. 532, even the "planting the abomination of the cross [as Gibbon says] on Mount Gerazim," or the giving "over" of the Jews into the hand of "the Romans for chastisement," has with the taking away of the "daily." In determining the meaning of the term "daily" in Dan. 8, it is necessary in the first place to understand the scope of the prophecy, as to what is embraced in the "vision." I suppose there is a general agreement that Persia, Grecia and Rome are embraced in the "vision." This much being admitted, then the question—"How long the vision?" is equivalent to asking, How long shall the powers embraced in the vision continue in their work of treading down the sanctuary and the host? and as the terms "daily" and "the transgression of desolation" are introduced, in answer to the question, How long the vision? as the powers that are to do this work of treading down, it follows as a required necessity that Persia, Grecia and Rome are represented in the terms "daily" and "the transgression of desolation." If this is admitted (and we do not see how it can be avoided), we think it will also be admitted that the term "transgression of desolation," in Dan. 8: 13, is the same power as in Dan. 11: 31, and Dan. 12: 11; "the abomination that maketh desolate," the same as the papacy or papal Rome. This also being admitted, we are shut up to the only alternative that Persia, Grecia and pagan Rome are represented by the term "transgression of desolation."

As the term "daily" might be more properly rendered *continual*, in view of the foregoing the question might be presented in this form—How long the vision, the continual transgression, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? We think all may now see by these facts already presented that neither Jewish nor Christian worship are represented by the term "daily" or continual. Bro. S. gives us the reading of Dan. 8: 13, from the *Septuagint* version—"How long shall the vision continue; [even] the removal of the sacrifice?" As the latter clause of the verse from the *Sept.* does not necessarily conflict with our version from the Heb., we will pass that part at present. But we seriously object to the first clause. It will be noticed, in this clause the proper term "daily," or continual, is left out, and the supplied word sacrifice is introduced. This word is not in the original Hebrew, and by introducing it into the text it entirely reverses the meaning of the prophecy. If the *Septuagint* had been a legitimate rendering from the Hebrew, the term "daily," or continual, would not have been left out of the text. We will give the *Septuagint* with the proper word "daily" restored—"How long shall the vision continue; [even] the removal of the daily [or continual transgression], and the bringing in of the sin of desolation?" Christ has a people, or church, that lived under the Jewish economy, as well as under the Christian; and both branches have been trodden down, oppressed, persecuted and slain, by these powers termed the "daily" and the "transgression of desolation." But the "host" will soon be delivered, and then the sanctuary will be cleansed, or justified. Amen.

L. T. CUNNINGHAM.

MAN'S ORIGINAL DRESS.—There is evidence that man in his original innocence was clothed with light as with a garment. Though destitute of raiment, he was not really naked, but was clothed with light. When he fell, that vesture of light was lost, and lo! he he was really naked. He was even more naked than the beasts by which he was surrounded. A late learned, talented, and pious author, speaking of man being made in the likeness of God, says, "God clothes himself with light; and as man was made after his likeness, we reasonably conclude that he clothed our first parents in the garb of light. Without this dress, they would have been imperfect in appearance, and unlike him. When they sinned against God, this feature of their likeness to their Creator was removed. When they perceived that, and saw clearly that they were naked, they were afraid, and ashamed, and sought to hide themselves from God among the trees of the garden; and sought to cover their shame from themselves by making girdles of fig leaves." If man in his original state was clothed with light, then in his glorified state he will be thus clothed, for it will be a restored state.—*Prophetic Times.*

CHRONOLOGICAL.

WM. HOBBS.

The chronology given in the fifth chapter of Genesis from Adam to the flood, amounts to 1656 years. Thus, Adam lived a hundred and thirty years, and begat Seth. He lived after this one hundred and thirty years, one hundred and five years, and begat Enos. He lived after this two hundred and thirty-five, ninety years, and begat Cainan. After three hundred and twenty-five, seventy years, and begat Mahalaleel. After three hundred and ninety-five, sixty-five years, and begat Jared. After four hundred and sixty, one hundred and sixty-two years, and begat Enoch. After six hundred and twenty-two, sixty-five years, and begat Methuselah. After six hundred and eighty-seven, one hundred and eighty-seven years, and begat Lamech. After eight hundred and seventy-four, one hundred and eighty-two years, and begat Noah. And Noah lived after these one thousand and fifty-six years, six hundred years, to the flood=1656 years.

That this period of 1656 years reaches only to the commencement of the flood, is evident from the age of Methuselah at his death, 969 years, added to 687 years before his birth, which amounts to just 1656 years. To extend the 1656 years to the end of the flood, would make Methuselah to live a year after the commencement of the deluge. But since it is said (Gen. 7: 6)—"And Noah was six hundred years old when the flood of waters was upon the earth," and (v. 11)—"In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up," etc., this clearly proves that his six hundred years were completed soon after this. And since the flood of waters was not dried up till a year after, it would make 1657 years to the end of the flood. But since we read (Gen. 9: 28, 29)—"And Noah lived after the flood three hundred and fifty years; and all the days of Noah were nine hundred and fifty years; and he died"; the three hundred and fifty years that he lived "after the flood" must date just after the commencement of the flood, when he was six hundred; for $600\times350=950$. And so when we afterwards read—"Shem .... begat Arphaxad two years after the flood," it must date from the same point that Noah's three hundred and fifty years "after the flood" does. So it is just as impossible to get in one year between the 1656 years, and the "two years after the flood," when Arphaxad was begotten, as to get in one year between the six hundred years of Noah's life at the flood, and his "three hundred and fifty years after the flood."

Thus we have to birth of Arphaxad 1658 years; and from Arphaxad to Sala $35+1658=1693$. Sala to Eber $30+1693=1723$. Eber to Peleg $34+1723=1757$. Peleg to Reu $30+1657=1787$. Reu to Serug $32+1787=1819$. Serug to Nahor $30+1819=1849$. From Nahor to Terah the Septuagint and Samaritan versions assign seventy-nine years instead of twenty-nine, as in our version; adopting this longer period $79+1849=1928$ years to the birth of Terah the father of Abraham. And since Abraham was seventy-five years old just after the death of Terah, at 205 years of age these periods $1928+205=2133$ years to the entrance of Abraham into Canaan.

To this 2133, if we add 430 years, we are carried forward to the Exodus from Egypt under the conduct of Moses. $2133+430=2563$. The apostle Paul says (Gal. 2: 17)—"The covenant which was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect." This would seem to imply that the promise made to Abraham, when he was seventy-five years old (Gen. 12: 2–4) was the covenant four hundred and thirty years after, which the law was given by Moses just after the children of Israel came out of Egypt. And this serves to explain the language in Exod. 12: 40, 41—"Now the sojourning of the children of Israel, who dwelt, in Egypt, was four hundred and thirty years. And it came to pass at the end of four hundred and thirty years, even the self-same day it came to pass, that all the hosts of the Lord went out from the land of Egypt." That is, they sojourned in Egypt from their entrance to their exodus therefrom, four hundred and thirty years from the Abrahamic era.

Now just where the exode began, Paul gives us a chronology to Samuel the prophet. Acts 13: 18–20—"And about the time of forty years suffered he their manners in the wilderness. And when he had destroyed seven nations in the land of Canaan, he divided their land to them by lot. And after that he gave them judges, about the space of four hundred and fifty years, until Samuel the prophet." Now since it was just forty years from their exode to their entrance into Canaan, it is proof that Paul did not speak indefinitely when he said it was "about forty years." And so when he said, "He gave them judges about the space of four hundred and fifty years, until Samuel the prophet," this is just as definite. And his giving the time as just so many fifties, would seem to indicate a reckoning by jubilee periods.

That the jubilee was a period of fifty years, is evident from Lev. 25: 8–12—"And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubilee to sound on the tenth day of the seventh month; in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof; it shall be a jubilee unto you; and ye shall return every man to his family. A jubilee shall that fiftieth year be unto you; ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed. For it is the jubilee; it shall be holy unto you; ye shall eat the increase thereof out of the field."

As they were to let the land remain uncultivated every seventh year, the forty-ninth year and the fiftieth would make two years in succession wherein they could neither sow nor reap, etc. And as this jubilee period was to date from the seed-time after they entered into Canaan, it would date six months after the forty years ended on their entrance in the first month. And since creation dates from the autumn, the period of four hundred and thirty years from the call of Abraham would date six months later than the two thousand one hundred and thirty-three years from creation to the call of Abraham. $2133\frac{1}{2}+430+40\frac{1}{2}=2604$. Thus we have 2604 years to the beginning of the first jubilee period.

Now there is more evidence in the chronology given by Paul in Acts 13: 17–21, that the forty years in the wilderness, and the four hundred and fifty years to Samuel the prophet, are to be understood as consecutive periods, than that the forty years of Saul's reign are to be understood as dating at the end of the four hundred and fifty. The later period clearly reaches "until Samuel the prophet"; and since it cannot reach to the end of his life, either as a prophet or as a judge (for "he judged Israel all the days of his life"—1 Sam. 6: 15), the four hundred and fifty years would naturally relate to the commencement of his prophetic life. And since he began to prophesy when he was a child (1 Sam. 3: 1–21), and, according to Josephus, when he was about twelve years old; and since it was "when Samuel was old" that they desired him to make them a king, there is room for another period of fifty years after the four hundred and fifty years, before he was old, and before Saul was made king; which would make Samuel sixty-four when Saul was made king. And as Samuel lived twenty-two years after Saul began to reign, he would be eighty-six when he died. Paul does not, therefore, give the time of Samuel after the four hundred and fifty years before Saul's reign, but says—"Afterward they desired a king, and Paul gave them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years." "Afterward" would relate to time after the four hundred and fifty years, and after the period of Samuel's administration, before Saul was made king. Thus we have ten jubilee periods of fifty years each from the entrance into Canaan up to the beginning of Saul's reign. Now we have forty years for Saul; forty years for David (1 Chron. 29: 27); forty years for Solomon (2 Chron. 9: 30); seventeen for Rehoboam (2 Chron. 12: 17); three for Abijah (2 Chron. 13: 1), and forty-one for Asa (2 Chron. 16: 13). These added together make just one hundred and eighty-one years. This would make the thirteenth jubilee period end with the tenth year of the reign of Asa, king of Judah. And we read that "in his days the land was quiet ten years"; spoken of the beginning of his reign. 2 Chron. 14: 1. This would allow of the jubilee period being celebrated in peace.

Thus we have thirty-one years of Asa this side of the thirteen jubilee periods. Thirty-one added to the reign of Jehoshaphat, twenty-five years (2 Chron. 20: 31), make fifty-six years; or the fourteenth jubilee period, ending six years before Jehoshaphat's death. This would make the first year of his successor fall into the first Sabbatic year after that jubilee. Then the six years over the jubilee period, added to the eight years of Jehoram, and seven for Ahaziah and Athaliah, make twenty-one years. Joash succeeded and reigned forty years. And forty and twenty-one make eleven years over the fifteen jubilee periods, or 750 years. Amaziah's reign of twenty-nine years added to the years over the 750 years, make 40 years of the sixteenth jubilee period. 2 Chron. 25: 1. "As the last year of Amaziah ended with the fifteenth of Jeroboam II.; and the first of Azariah—or, as he is called in other places, Uzziah—commenced with the twenty-seventh of Jeroboam, it follows that from the death of Amaziah to the commencement of the reign of Azariah, an *interregnum* of eleven years must have intervened in the line of the kings of Judah. As Azariah was but sixteen years of age in the twenty-seventh year of Jeroboam II., he could have been but five years of age at the death of his father Amaziah. Therefore, Dr. Lightfoot and others have supposed that the government was administered by regents during the eleven years of the minority of Azariah." *Bliss*, p. 105.

Now the forty years of the sixteenth jubilee, added to this interregnum of eleven years, make one hundred and three years. This completes the seventeenth, and leaves a remainder of three for the eighteenth jubilee. Jotham succeeded Ahaziah and reigned "sixteen years," which added to three make nineteen years. 2 Chron. 25: 1, and 27: 1. Ahaz succeeded Jotham and reigned sixteen years. Hezekiah succeeded Ahaz, and reigned twenty-nine years. 2 Chron. 28: 1, 29: 1. These years added together make 64 years. This leaves a remainder of fourteen years over the eighteen jubilee periods, and so makes the fifteenth year of Hezekiah a jubilee year, while his fourteenth year would be a sabbatic year.

That this was the fact in regard to his fourteenth and fifteenth years, we have conclusive proof. "In the fourteenth year of king Hezekiah did Sennacherib, king of Assyria, come up against all the fenced cities of Judah, and took them." 2 Kings 18: 13. Hezekiah paid money to Sennacherib to have him withdraw from him, but he left his generals to contend against Jerusalem, and after they had made an insulting demand on Hezekiah for his surrender, Isaiah was sent to Hezekiah with a message from God against the Assyrian armies, and said, as a proof of the correctness of his prophecy—"This shall be a sign unto thee: ye shall eat this year such things as grow of themselves, and in the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruits thereof." 2 Kings 19: 30.

This requirement to eat that which groweth of itself for two years in succession, proves that the first year was the seventh sabbatic year, and the second the jubilee period. And since these two correspond to the fourteenth and fifteenth years of Hezekiah's reign, the jubilee period would end with the fifteenth year. Then reckoning back from that year, we must have just so many periods of fifty years each as will reach to the entrance into Canaan when these jubilee periods began. In reckoning back from this point, if we make one jubilee period less than what we have here found, we do not have enough to reach from their beginning to the time of Samuel the prophet; and if we add in between the entrance into Canaan and the four fifty years of the judges, to make up any deficiency, we alter the jubilee periods so that the fifteenth of Hezekiah would fall outside of a jubilee year.

Now since we cannot find less than eighteen jubilees from the beginning of these periods, up to the fifteenth year of Hezekiah's reign, and we cannot find any date for more than that number, we must conclude that there was neither more nor less than that number. And, therefore, we take fifteen from Hezekiah's reign of thirty-one years, and we have fourteen years for the next jubilee. He was succeeded by Manasseh, who reigned "fifty and five years in Jerusalem." 2 Chron. 33: 1. But he did evil in the sight of the Lord. "Wherefore the Lord brought upon them the captain of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon." "And when he was in affliction, he besought the Lord his God, and humbled himself greatly before the God of his fathers, and prayed unto him; and he was intreated of him, and heard his supplications, and brought him again to Jerusalem." Chap. 33: 11–12.

Now here is evidently an interregnum in the reign of Manasseh, during his captivity, that cannot be reckoned into the fifty-five years of his reign "in Jerusalem." "He was in captivity, Dr. Hales supposes, about twelve years, to the death of Esarhaddon."—*Bliss*, p. 118. He was taken captive in the twenty-second year of his reign."—*Ibid.* p. 117. So if he reigned twenty-two years, and then was in captivity twelve years, he would have to reign thirty-three years after his return, to make him reign "fifty-five" years in Jerusalem. But $22+12+33=67$ years; and being twelve years old when he began to reign, he would then be seventy-nine when he died. Amon succeeded him, and reigned "two years." 2 Chron. 33: 21. Josiah succeeded him, and reigned "thirty-one years." 2 Chron. 34: 1. Then reckoning fourteen years of Hezekiah's reign after the jubilee, and sixty-seven for Manasseh, and two for Amon, and thirty-one for Hezekiah, we have one hundred and fourteen years. And this makes twenty jubilee periods, ending with the seventeenth year of Josiah. This leaves fourteen years for the twenty-first jubilee. Jehoahaz, Jehoiakim, and Jehoiachin, reigned eleven years; and Jehoiachin was taken captive, with all the principal men, three months after Jehoiakim's captivity, and was carried off to Babylon by Nebuchadnezzar. Here began the seventy years captivity. Jer. 29: 1–10.

Thus if the twelve years interregnum for the captivity of Manasseh is exclusive of his fifty-five years "reign in Jerusalem," it would make twenty-five years of the twenty-first jubilee end with the captivity of Jehoiachin. And in further proof thereof we quote Ezek. 1: 1–2—"And it came to pass *in the thirtieth year*, in the fourth month, in the fifth day of the month, as I was among the captives by the river of Chebar, that the heavens were opened, and I saw visions of God. In the fifth day of the month, which was the fifth year of king Jehoiachin's captivity." Now if the seventeenth year of Josiah was a jubilee, then the fifth year of Jehoiachin's captivity would be the thirtieth year of the next jubilee; and there is no other epoch from which it could properly seem to date. And since the fifteenth year of Hezekiah was manifestly a jubilee, it requires twelve years interval for the captivity of Manasseh to measure the interval between the jubilee in the fifteenth year of Hezekiah's reign, and the jubilee in the seventeenth year of Josiah's reign.

We have, therefore, from creation to the beginning of these jubilee periods 4604 years; and then $20\times50+25=1025$, and $4604+1025=5629$ years to the Babylonish captivity; and 70 years captivity to the first year of Cyrus, $5629+70=5699+2300=7999$ years.

According to Dan. 9: 1–25, from the end of the seventy years captivity there was to be seven weeks and threescore and two weeks to Messiah the Prince; and that "after these weeks, these threescore and two," Messiah was to be cut off; as the *Septuagint* renders it. Other versions, "after the threescore and two weeks." As this identifies "the threescore and two weeks," as the same period previously mentioned as following the seven weeks, it is equivalent to saying that Messiah should be cut off after the sixty-nine weeks; and, therefore, the sixty-nine would reach beyond his birth to the beginning of his official work as Messiah, at his baptism, when he "began to be about thirty years of age." Luke 3: 21–23.

Now as twenty-five years of the jubilee ended at the captivity, if we add seventy to the end thereof, and four hundred and eighty-

NOTE. The reckoning of 500 years from the entrance into Canaan to the beginning of Saul's reign, would make the fourth year of Solomon come into the five hundred and eighty-fourth year, *after* the forty years of the Exode. This is the nearest we can come to an agreement with the disputed passage in 1 Kings 6: 1. Josephus gives five hundred and ninety-two years from the coming out of Egypt. The chronology given by Paul (Acts 13) does not agree with this passage, and it cannot be reconciled with other testimony of a chronological character in the Bible.

three years to that, we have five hundred and seventy-eight to Christ's baptism. $25+70+483=578$. As this dates from the jubilee before the captivity, if we subtract one for every jubilee, we have $578-11=567$ years. Divide this by seven, and we get the Sabbatic years, and thus find the Sabbatic year of Christ's baptism to be 81, with no remainder.

According to Luke 21 : 21–30, and Matthew 2 : 1–23, the birth of Christ took place inside of forty days before Herod's death. And according to Josephus, the death of Herod was nigh to the Jewish passover. *Wars, b.* 11, *c.* 1, *s.* 2, 3. And he also states that Herod reigned thirty-four years from the death of Antigonus, whom Herod conquered when he took Jerusalem, and that in a Sabbatic year. *Antiq. b.* 14, *c.* 16, *s.* 1, 2, 3, *and b.* 18, *c.* 8, *s.* 1. And if we subtract Christ's age—thirty-one—from five hundred and seventy-eight, we have five hundred and forty-seven years from the jubilee period of Ezek. 1 : 1. And then Herod's reign of thirty-four, minus 1, for a jubilee, we have five hundred and fourteen years preceding Herod's reign, the last being a Sabbatic year, and the year when Herod took Jerusalem, "in the third month," and so the fourth month before the close of that Sabbatic year, which closed with the sixth month.

The agreement of these chronological points with each other, confirms the view that the seventy weeks date with the seven and sixty-two, in the first year of Cyrus, and proves there are but 483 years from Cyrus to Christ's baptism. And if there is such a mistake in the Chronology of Usher, who follows Ptolemy's Canon, from Cyrus to Christ, why may not there have been a mistake of thirty years too much in the time since Christ? Are we to believe in the infallibility of human chronology? Are not the seventy weeks of Daniel to date the vision of chap. 8; and do not sixty-nine of those weeks reach to Messiah the Prince? after which he was to be cut off. If so, there remain but 1817 years thereafter to the end of the vision of the Medo-Persian, Grecian and Roman kingdoms. If, according to human computations, the time expired in 1843, does that prove the vision failed? Though it tarry, it shall not tarry in reality.

NOTE.—The writer would acknowledge a mistake in his figures on the first page, last column, fifth paragraph from top of page. Corrected, it should read as follows: We have, therefore, from creation to the beginning of these jubilee periods 2604 years; and then $20\times50+25=1025$, and $2604+1025=3629$ years to the Babylonish captivity; and 70 of captivity to the first year of Cyrus added equals 3699 years; and 2300 years from that point amounts to 5999 years. W. H.

THE EFFORT.—THE "GOOD TIDINGS."

Believing that the great and glorious Bible truths held by us as a people ought to be more widely disseminated, it was proposed at the National Conference, held more than two years ago, that a book should be written by brethren selected for the purpose, which should present some of the doctrines that have been so obscured by tradition as to have been lost sight of by the church; embracing, however, only such as seemed most essential, and might prove the most interesting and instructive. There was considerable delay in preparing and publishing it, but early in September an edition of two thousand was published, and is now nearly exhausted. But it is very desirable they should go out much faster.

"Glad Tidings" is a book that should be extensively read by others than Adventists. As publisher, I have arranged to have them sold at a much reduced rate. It is quite certain there are now thousands who would readily buy the book at the price it is now offered, if they knew of it, or if presented to them. If brethren in the different places would make a little effort, very many could be introduced, with promise of the best results. As comparatively few have seen it, I will give the subjects of the thirteen chapters:—The destiny of the earth—The time of reward—The resurrection of the just—The nature of man—What is the soul?—What is the Spirit?—The intermediate state—The Bible doctrine of future punishment—Prophecy, nature and objects—The metallic image—Exposition of Dan. 11—The four angels—Exposition of seventeenth of Revelation.

The subject of prophecy, which to many seems more difficult to understand, is here presented in such clearness and simplicity, that its design, I am sure, in all its grandeur and beauty will easily appear. And other subjects that are so ably treated, are of the very first importance. Now, pray do not say that the book probably contains nothing new to Adventists. It was not written and published for Adventists, but for others, and will you not assist in obtaining readers for it? Can we not by the use of good publications do much to correct the erroneous views that prevail, and thus cause thousands more to rejoice in the blessed hope? Certainly much has been and is now being accomplished, but we must double our efforts.

I see that the price of most books now published, of this size and binding, is from $1.25, to $2. The price of this, single or by the doz., is given by the Business Agent (see *Crisis*); but if any wish for a larger number they can make inquiry of me as to terms.

Hartford, Ct. S. HALL.

TENT MEETING REPORT.

CONDENSED.

Report for the season, 1871. We held six tent meetings in the following places:—Littleton, Groton Junction, Gloucester, Mass., and Suncook, N. H. From thence the tent was carried to Springfield for the benefit of the campmeeting, and was of great service, for meeting, and sleeping purposes for those who did not have tents. From Springfield it went to Natick, thence to Alton Bay campmeeting, and was used for the same purpose as at Springfield, with one more tent meeting at Fitchburg, Mass., after campmeeting.

These meetings were variously attended, but in every place visited it was evident that good was the result. The people generally turned out well, in some places crowding the tent, and by this means had the privilege of hearing this gospel, which otherwise they would not have heard. Thus the seed has been sown broadcast. Tracts by thousands, also the *Crisis* and *Young Pilgrim*, have been distributed gratuitously, wherever we have been, and the good done will never be known till the day of account. It is with pleasure that I look to what has been accomplished with the Conference Tent. I only wish more could have been done in the name of our Lord and Master.

Bro. Morrill has been uncompromising and faithful in his duties with the Tent, and deserves our gratitude for his interest and hard labor the past season. He was the right man in the right place.

This brief account of the Tent meetings the past season is submitted to the Conference. For the Tent Committtee,

L. BOUTELL.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, April 24, 1872.

☞ Take Notice!

All subscriptions for the "Crisis" issued from this time forward are at the rate of $2.00 a year, payable IN ADVANCE.

☞ Please Remember!

All remittances to this office, in the form of Drafts, Bank Checks, and Postal Money-Orders, should be made payable to the Business Agent, GEO. T. ADAMS.

THOSE who send articles for the "Crisis," should direct them to MILES GRANT, Boston, Mass., and not to the Business Agent.

CLOSE OF OUR MISSION TO CALIFORNIA.

SAN FRANCISCO.

We have made our farewell visit to the Pacific coast. We arrived in San Francisco Monday, Jan. 8th, and said "Good bye" Wednesday morning, April 10th. Last year we left April 11th. We have reason to praise God for what he has done upon this coast during the last fifteen months. We feel most richly paid for our long journeys; for abundance of misrepresentation, slander and warnings made against us from some pulpits and religious periodicals, holding us up to the public as a dangerous infidel, whose visit to the coast was a sad calamity that should be deplored by all good people; while we have seen scores converted to Christ, who are now happy in the Lord, waiting for his glorious appearing to set up his heavenly kingdom.

When we arrived in San Francisco, Dec. 17th, 1870, we knew of only one person—"C."—who would sympathize with us; but now we have a host of warm friends, who love us in the Lord. The great truths, so dear to us, and for the belief of which our name is cast out as evil, have taken strong hold in the hearts of many noble Californians, who are not ashamed of Jesus nor his words. They have learned, like Paul, to glory in the cross of Christ. They are not faint-hearted, and disposed to draw back to perdition; but are most firmly resolved, by the grace of God, to endure to the end.

When we draw a contrast between the present state of things, and what it was when we held our first meeting in the Young Men's Christian Association Rooms, Dec. 22nd, 1871, we can truly say, "What hath God wrought?" Men and women, who were then rushing rapidly down the broad road to destruction, are now in the narrow path that leads to life eternal, rejoicing in the bright prospect of soon seeing our dear Savior. They are truly new creatures. No one can doubt the reality of the christian religion, after witnessing its glorious effects in transforming men from swearing, ugly drunkards, to praying, happy, temperate, loving disciples of Jesus. Infidels, who have witnessed these things, confess it shakes their foundation, which is built largely on the inconsistencies of professors of religion, in connection with the unreasonableness of the doctrine of eternal torment. When these two objections are removed, the main pillars of infidelity are gone.

Satan has made a most persistent effort to crush the church on the Pacific coast that is looking for the coming of Jesus. He has attacked it in all possible ways, and has sometimes gained victories that looked alarming; but the good Lord has stretched out his almighty arm of defense, and the enemy has been obliged to retreat in confusion, thus increasing the courage of the christian soldiers. Apparently, all that the combined effort of opposing ministers could do has been done to neutralize the influence of those who love and support the truth which, with the blessing of the Lord, has led many from darkness to light, from Satan to Christ. It is too bad; but so it is, and must be endured with patience, or else the enemy will get the advantage. As soon as one becomes offended at persecution, the seed of truth in his heart becomes unfruitful. This the deceiver knows full well. Forbearance and long-suffering are essential in order to grow in grace. We must "*be patient toward* ALL *men*." When we are reviled, we must not revile again, but return good for evil, if we would imitate our heavenly Leader. This is a hard lesson for some to learn; but it is of great importance if we wish to make progress in divine life. Good people often make great mistakes by opposing evil with a hard spirit. It is kindness that conquers when all things else have failed of success.

OUR LAST MEETING.

We returned to San Francisco, from Vallejo, Saturday, Apr. 6th, and closed our meetings Tuesday evening, Apr. 10th, with a precious communion season, when seventy-five sat around the table of the Lord. Some wept for joy at the thought of what the Lord had done for them and their loved ones. We also had precious meetings on the Sabbath, and Monday evening, when we preached our last sermon, at the close of which thirteen came forward for prayers. Six were baptized on Tuesday, making thirteen in all. At the baptism, the Lord blessed in a signal manner. Others are waiting for the next opportunity for baptism.

Tuesday evening was devoted to the communion. Some fifteen received the right hand of fellowship, and ten at a previous meeting. The present prospect is bright. Several members of other churches are charmed with the meetings, and do not hesitate to say they are much the best in the city. They feel more at home with us than in any other place; and are among our warm friends. One at the communion said he had been turned out by the church to which he had belonged, because he had shown sympathy with our views and meetings. He felt much comforted in knowing he was now free to mingle with those of "like precious faith." Another church has turned out quite a number for believing what we have preached, being determined not to allow "heretics"—so called—to remain in church fellowship; but unfortunately, the evidence is strong to show that the Lord is not pleased with what they have done, and has hid his face from them. Another church contemplates doing the same thing, but it happens that one of its leading and most efficient and official members is fully settled in the doctrine which some call heresy; and he gave them to understand he should never consent to have unofficial members turned out, while he remained believing the same things. He wished them to show no partiality. Thus the matter stands. The opposition is earnest; but the truth is spreading, and the Lord is blessing those who proclaim and those who believe it.

OUR PARTING

scene, at the close of the communion, was one of the most hearty exhibitions of christian sympathy we have ever enjoyed. It could be truly said, "See how they *love* one another." It was no *feigned* love, but the pure, fervent, unselfish, outgushing fruit of the Holy Spirit—the "perfect love" that casts out fear. It was hard for such friends to part; but we felt assured the meeting in paradise is not far distant. While tears of sadness flowed, as we said good bye, we felt strengthened in heart to endure to the end, in order to enjoy forever the society of such dear friends. We said parting words and shook hands many times, and yet lingered still; did the same things again and again, till the lateness of the hour admonished us we must say farewell and be parted for a "little while," but should remain *one* in Christ, waiting for his coming, when we hope to meet to crown him Lord of all, and for ever live and rejoice with him in his paradise home, associated with the dear ones whose society will be ever pleasing.

Bro. and Sr. Fassett were obliged to be out of the city, holding meetings in other places; consequently, we did not have the pleasure of their company at the Sacrament. Their labors are being blest on the Pacific coast. Bro. Howell was with us. He is a true man, and is helping in the great work of sounding the last alarm to a guilty world. He preaches a part of the time in Vallejo, and at other times in the city churches of San Francisco. We request prayers for California, that great success may attend the labors of Bro. and Sr. Fassett, Bro. Howell, Bro. and Sr. Reed, Bro. Wilson, Bro. Norton, and others.

SACRAMENTO.

Wednesday morning, April 10th, at seven o'clock A. M., we departed from San Francisco, accompanied by some dear friends across the bay, where we said our last good bye, and took the cars for Sacramento. On our way we passed through, probably, the most gorgeous, enchanting fields of flowers to be found in the world. We have spoken of these in a former letter, but they are now more charming than ever. One might be excused for thinking he was on the borders of paradise, when he gets a sight of these immense natural flower gardens. Their colors are very bright, and of a great variety of shades, as beautifully blended as in a well arranged bouquet. Once seen they cannot be forgotten.

On arriving at Sacramento, we found the people more anxious to hear about the christian's hope than ever. We learned that strong efforts had been made by some of the ministers to make people believe they had immortal souls, and that, consequently, the wicked must be tormented eternally; but those who had heard the other side saw at once that our opponents were either mistaken as to our views, or else they were willfully misrepresenting us. We presume it was the former, as they were not out to hear what we did say. We would recommend that they hear before they judge, and then they may be able to hit nearer when they strike. Sometimes they try to make out we are Sadducees, denying the resurrection of the dead; whereas we are precisely the opposite, placing our only hope of a future life in the resurrection of the dead. Then, again, they say we are Spiritualists, when they themselves are advocating Spiritualism to all intents and purposes, while our stand-point is at the furthest possible distance from Spiritualism. Again, they represent us as teaching that every body will be annihilated; and then, that we teach there is no punishment for the wicked. It seems as though they were determined to put us in a false light. This only serves to weaken their position in the estimation of those who know what we do believe, and the reason of our hope.

We found the brethren and sisters joyful in the Lord, feeling very thankful for the light they had received concerning the teaching of the Scriptures. They are willing to bear reproach for the sake of the truth, and are being brought nearer to Jesus. While some former friends now neglect them, and treat them with coldness, and almost abuse them, they have the comfort of knowing that they love the Savior better than ever before. There is a warmth, vigor, and life-like feeling in their christian experience at present which surpasses any thing they had ever enjoyed in former years. The change is so great, thy feel quite like young converts. Others, witnessing their joy and peace, are anxious to find the same fountain from whence these blessings flow.

Wednesday evening we preached in the First Baptist church, and had a very pleasant and profitable meeting. Six more were baptized and received special blessings. Others are waiting for the next opportunity. Among those baptized were Dr. A. P. Truesdell, and Dr. Burns and wife. These two doctors hold prominent positions in the treatment of disease. Dr. Burns is a successful physician, who is conducting a Water Cure establishment in company with Dr. McConikey. Dr. Truesdell is having special success in treating chronic diseases of the lungs and throat, and other parts of the body, by a new process. We take much pleasure in introducing him to our Brn. and Srs. in California as a true christian. He hopes to be able, through the aid of assistants, to leave home soon and preach the word of life in the surrounding country. We recommend him to all the friends of Jesus. Those who wish meetings will do well to address him a note, and he will inform them when he can make them a visit. Get him if you can. His heart is in the work. We think it is very fortunate that we could leave him in charge of the meetings in Sacramento. He has had a rich experience in Christ. We find but few such men in our travels. He is a shining light every day.

When we look over the results of the meetings in Sacramento, we have great reason to praise the Lord. The Brn. and Srs. are intelligent, and will command respect among the people. Their society is agreeable, and their conversation entertaining. Several others were almost persuaded to unite with us. If the meetings could have continued one or two weeks more, it was thought that glorious results would have been witnessed. We left many warm friends in Christ in that city, whom we hope to meet soon in the kingdom.

VALLEJO.

We have spent a few days in Vallejo, and find the church in a healthy, prosperous condition, under the faithful watch care of Bro. and Sr. Fassett. The new chapel is pleasantly and wisely located on Capitol Hill, overlooking the surrounding country. We are much pleased with its construction and situation. Had it not been for the opposition from the same source from which we received aid and sympathy when here last year, there would have been no necessity for the erection of this new house; but under the circumstances we do not see how our Brn. could well do otherwise, unless they would consent to put their light under a bushel, which would have dishonored Christ. Quite a number have become tired of the opposition against us, and have left their former church relation and united with us to share the reproach heaped upon us for the truth's sake. Their increase of light on the teaching of the Bible makes them feel almost like young converts. They are like birds let loose from their cage to enjoy their full liberty in the pure air and sunlight. Two more were baptized, and received rich blessings.

Some of the prominent men in the city are deeply interested in the meetings, and have become satisfied that our position is in harmony with the Bible. An intelligent gentleman, who is editor of two papers, a daily and weekly, was a skeptic when he went to hear Bro. Fassett on the prophecies. After hearing his infidelity was removed, he gave his heart to Jesus, and is now ready to be baptized in the likeness of the burial and resurrection of Christ.

Those who have been skeptical concerning the reality of the christian religion, because so many professors have set such poor examples, are now convinced that there is something real about the religion of Jesus. Others who had lost their confidence in the Bible, because of its seeming contradictions, as it was construed to sustain popular theology; now see its harmony with reason and common sense. It is heart-cheering to see with what joy some are embracing the truth. They had given up all hope of ever being satisfied in relation to the teaching of the Bible. One intelligent, prominent business man remarked to us, he had said to his friends in former years, he thought he should have to get up a Bible of his own; but now he saw no need of it, for the one we have is all right and consistent. He has found that his difficulties arose from hearing false constructions put upon the Scriptures by those who attempted to sustain their theology by perverting the true meaning of the Bible. It is a sad sight to see the people led away from the truth and from Christ by those who profess to be leading them aright. O that they might have their eyes opened before it is too late; and before any more are made to stumble and fall into infidelity. Yet these same teachers will turn around and charge us with making infidels when we are instrumental in leading skeptics to believe and love the Bible. How like the charge made by the Pharisees against the disciples of Christ at the time of his first advent. In our boyhood days, an infidel was one who did not believe the Bible; now it seems that the one who believes it and loves it most is called the infidel. This is Satan's plan to destroy the power of the Scriptures. Let us "buy the truth and sell it not." He is to be pitied who thinks more of his reputation than he does of an unpopular truth. The conflict between truth and error, between the powers of light and darkness, Christ and Belial, is becoming more and more general and earnest. Brn. and Srs., let us go into the heat of the conflict. We have nothing to fear.

STONE AND GRANT.—Rev. Dr. Stone delivered a discourse at the Skating Rink last Sunday evening, on "The New Heavens and New Earth," in which he advanced and approved the same ideas in regard to a *literal* "new earth," formed out of this globe, for the Saints' Home, that have been prominently advocated in our midst by Elder Miles Grant.—*San Francisco Daily Post.*

Dr. Stone formerly preached in the Park Street church, Boston, and is the most popular minister on the Pacific coast.

RICHES.—In another column will be found an article on "riches," published in the Sacramento *Daily Record* of March 30th. We think it is the best thing we have ever seen written outside of the Bible. The positions taken are true. The article deserves a second reading, and should be preserved for careful consideration.

SIGNS OF THE TIMES.

The signs of the times indicate that "the end of all things is at hand." The moral, religious, social, and political condition of the world is very ominous of the end. Infidelity and crime are abounding to an alarming extent. Confidence in humanity is diminishing every day among business men. The honest portion, which is quite small, know not what to do. Their clerks and partners are continually robbing them; their agents are becoming rich at their expense; while the extravagance of their families is making them bankrupt. In this situation their hearts are "failing them for fear, and for looking after those things which are coming on the earth." Luke 21 26.

The social condition of the world is becoming very corrupt. Loose morals are prevailing in all directions, as never before since this country was settled. Virtue is now the exception. The facts that might be given on this subject are really shocking; and this immoral tide is rising rapidly. There seems to be hardly any check, or restraining influence brought to bear upon it at the present time. Lust is raging like a Chicago or Peshtigo fire. Men and women, the pulpit and press, who should sound the note of alarm, are either silent, or fleeing before the onward march of the approaching demon of destruction. The fear of reproach or injury from the popular crowd serves to silence those who should cry aloud against the waves of corruption that are dashing against the very foundations of all good society.

The political condition of the world is rapidly approaching a state of confusion that threatens to overthrow all existing governments, and in their stead establish one specially under the control of Satan and his demons. An immense and powerful organization is formed for this object. We refer to the International Society, organized upon the basis of Spiritualism; yet it is not known, perhaps, by the masses, that the demons are the chief movers and directors. At heart it is an organism against God, Christianity and the Bible. It is fast becoming the most formidable association the world has ever known. It presents a terrible appearance. Its influence is as deadly upon christianity as the poisen of the Upas tree upon vegetation. The spirit of Satan is its life; as the Holy Spirit is the life of christianity. It opens any asylum for all backsliders, infidels, Mohammedans, Jews, Hindoos, Catholics, Swedenborgians, Mormons, Shakers, and Spiritualists; while it shuts out every true Christian. Let all beware lest they take upon them "the mark of the beast." Trying times are upon us, when we shall need on "the whole armor of God."

PREACHING FABLES.

Soon after the great earthquake took place in California, when some thirty were killed and about one hundred wounded, we find the following announcement for the next Sabbath, by one of the popular ministers in San Francisco:—

"Dr. Cunningham, Pastor of the Central Presbyterian Church, will deliver the second lecture of the series on Bible truth and Æsop's Fables, this evening, at 7½ P. M., in the church on Tyler street, between Taylor and Jones. The first lecture of the series was largely attended and most heartily appreciated. Subject this evening: 'The Fox in the well.'"

We have yet to learn what connection there is between "Bible truth and Æsop's Fables." We can see some connection between the foregoing announcement, and the following prophecy:—"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themielves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." 2 Tim. 4 : 3–4.

Of course, we would not intimate that the prophet meant "Æsop's Fables;" but did mean that men would teach doctrines no more true than fables; and that such preaching would turn away the people from the truth, and cause them to stumble. It is too bad that so many stumbling stones are placed in the way of honest souls.

PERSONAL.—When at Vallejo, Cal., we met Bro. R. W. Wilson, Bro. and Sr. Fassett, and Bro. and Sr. Reed. Bro. W. is feeling better than when he came to this coast. He is pleased with the country, and does not desire to return. He has decided to settle in Santa Clara, in the beautiful Santa Clara Valley, near Bro. Reed. He intends to spend a portion of the summer laboring for Christ among the people in the hill country, where are many who have never heard a word about "the blessed hope." Bro. Wilson is just the one for that field, and we shall expect to hear of very happy results form his judicious labors in the vineyard of the Lord. He is a dear good man, and will exert a most salutary influence wherever he goes. He has given the Lord full possession of his heart, aud is enjoying perfect peace and love.

Bro. and Sr. Reed have not been able to get out much during the winter on account of the bad traveling. They are in good spirits, and strong in the Lord. They have just gone to Lake Port—a new place—with Bro. Fassett, where they propose to begin a siege of the fort of the enemy.

Bro. and Sr. Fassett are highly esteemed by those who know them, and their faithful labors are blessed by the Lord. Sr. Fassett's eyes are improving under the skillful treatment of Bro. Jamieson, at Vallejo. She expects a full cure in a little while.

THE RAINBOW.—We would recommend our readers to take the *Rainbow*, an able monthly, edited and published by Dr. Wm. Leask, 34 Sandringham Road, Kingsland, London, Eng. Price $2.50 a year in gold, or its equivalent. Postal orders can be sent.

THE SIX THOUSAND YEARS.

For centuries on centuries the impression has prevailed that when six thousand years from the creation of Adam shall have expired, a new era shall be ushered in by the coming of Emanuel from the skies. Many have supposed that six millenaries of human toil were foreshadowed by the six days of creation; and Barnabas, an early writer, and the reputed companion of the apostle Paul, locates the second coming of Christ at the end of this measurement of time. Whether this claim is reliable, or speculative, it has led to numerous computations to determine when the six thousand years will run out, and consequently when the long-looked-for new era shall dawn. Without doubt the most critical and reliable computation yet made, terminates the six thousand years in 1875; but I am not prepared to accept even this as being infallibly correct, but only as approximately accurate.

I do not think it possible to fix with absolute certainty upon the year that will end the six thousand, with present light; the best we can now do is to give the *probable* point, which I claim, after some investigation, to be 1875; and yet possibly that may be several years too early, or too late. We can give chapter and verse to prove, that from the length of time that some ten different men lived before the flood, the world must have been 1656 years old at the time of the deluge; but the ages of these men were given in *round years*, no allusion being made to odd months, weeks, or days, that might have made a difference of several years. We are not to suppose that all these men died on the same day of the month that Adam did, nor in the same month of the year. Nor can we step out with absolute positiveness on the unproven assumption that the variation in falling short and overrunning the exact year, must be *equal*. Probably this may have been pretty nearly the case, but at best this is only a probability.

Again, I can show that the kings of Judah reigned five hundred and nine years; but this estimate is made with no reference to the fact that the reign of these kings is given in *current* years, regardless of the fact that these might have been an *excess*, or *lack*, of weeks or months not mentioned, which might *possibly* vary the estimate several years. That the *excess* in some cases, and the *lack* in others, might be about equal, is very probable, but by no means absolutely certain. These, and similar considerations, prevent our converting a probability into an absolute certainty.

We are now in a cycle of time that must end the six thousand years; the *probable* point in that cycle may possible be too late, or too early, but the cycle is certain.

W. S.

BRIEF EXPOSITIONS.

"WM. SHELDON:—We desire you to give us the meaning of the following passages of Scripture, viz., Mark 9 : 42–48; Rev. 20; Isa. 66 : 24. Give us the meaning of the 'worm' spoken of in the above chapters, in full, and oblige Yours,

J. M. SMITH & C. B. EVANS.

Cincinnati, O.

A full exposition of Rev. 20th, would require several articles; firstly, to prove that it does not teach several doctrines deduced from it, and then to show what it does teach. Not having the time to do justice to the subject at present, we defer this. The other two texts read thus—"And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed than having two hands to go into hell [*gehenna*], into the fire that never shall be quenched: where their worm dieth not, and their fire is not quenched. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell [*gehenna*], into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into [*gehenna*] hell-fire; where their worm dieth not, and the fire is not quenched." Mark 9 : 42–48. "And they shall go forth and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched." Isa. 66 : 24.

Jesus locates this scene in *gehenna*, and elsewhere tells us that "the *whole body* shall be cast into *gehenna*" (Matt. 5 : 30); and also that God will "*destroy* both soul and body in *gehenna*." Matt. 10 : 28. While various meanings are attached to the word "destroy" by theologians, it is admitted that it has but one meaning when applied to the body; and as the soul is here said to share this destruction with the body, it must be destroyed in the same sense, be literally destroyed; and as the body does not go to a *gehenna* of fire at death, it cannot go till the "resurrection of damnation." When the body comes in contact with fire, it is destroyed. I will here repeat what I have elsewhere published.

Gehenna, here translated "hell," instead of conveying the idea of preservation, is the strongest term in the whole Greek vocabulary to express *total consumption*. Says Greenfield—"*Gehenna*, properly the valley of Hinnom, south of Jerusalem, once celebrated for the horrid worship of Moloch, and afterward polluted with every species of filth, as well as the carcasses of animals, and dead bodies of malefactors; to consume which, in order to avert the pestilence which such a mass of corruption would occasion, constant fires were kept burning."—*Greek Lexicon.*

"Our Lord seems to allude to the worms which continually preyed on the dead carcasses which were cast into the valley of Hinnom, *gehenna*, and to the perpetual fire there kept to consume them. '—*Parkhurst's Greek Lexicon.* And Parkhurst again remarks—"A *gehenna* of fire does, I apprehend, in its outward and primary sense, relate to that dreadful doom of being burnt alive in the valley of Hinnom."

Here is the origin and meaning of the word *gehenna*, employed by the Savior to portray the coming doom of the impenitent. Old *gehenna* is made a type, by divine selection, to prefigure the destiny of the wicked. Then let us look at the typical *gehenna* in constrast with the antitypical *gehenna*, and thus learn the lesson the Savior designed to teach. Nothing was cast into typical *gehenna* to be *preserved*, but to be *consumed*; neither will the wicked be cast into antitypical *gehenna* to be *preserved*, but to be *consumed*. As in the typical *gehenna* the fire devoured all that was cast inside of the arches, and the worms devoured all on the outside; so in the antitypical *gehenna* the agent of destruction, symbolized by the worm and fire, will *devour* the wicked.

We are sometimes told that the worm signifies the sinner's immortal soul, or his guilty conscience. But the fallacy of this assumption is apparent when we pause to notice that the worm was no part of that which was cast into typical *gehenna*, but merely an agent to *consume* that which was cast therein: therefore the worm that dieth not is nothing that is to be cast into antitypical *gehenna*, but merely symbolizes an agent to consume the wicked when they are cast into it. If the agent here symbolized should *die*, sinners might continue to live. If the fire could be quenched, sinners might escape death; but as it is, sinners must be *consumed*.

That the "worm that dieth not" is not the soul or conscience of the sinner, is made still more certain by reading the statement of the prophet Isaiah, from which Jesus quotes—"And they shall go forth and look upon the carcasses of the men that have transgressed against me: for *their* worm shall not die, neither shall their fire be quenched." Is. 66 : 24. A carcass is a "dead body" or "corpse." Do "carcasses" contain a deathless soul, or a tormenting guilty conscience? "Their worm" cannot here mean soul or conscience, but a consuming agent. So also in the Savior's discourse, as he quotes from the prophet. As before shown, in the typical *gehenna*, the worm and the fire *devoured* all that was cast into it. Therefore, in the antitype (hell), the worm is no part of the sinner, but simply an agent to consume him. If this agent of destruction is not hindered, if the worm does not die, there is no escape for the sinner, but he must be consumed. To illustrate: We walk out into the farmer's corn-field, and discover that a worm has commenced devouring the corn, and readily conclude that if the worm does not die the corn will be destroyed. So with the sinner; if that worm, or agent of destruction, is undying, it will surely destroy him.

"The fire is not quenched." Is it therefore perpetual? A fire that cannot be quenched, instead of being endless in duration, is one that cannot be extinguished, and is therefore sure to consume that on which it preys. This is its meaning out of the Bible and in the Bible. We witness a house on fire; the flames are streaming from every part; there is no hope of saving the house, and we say the fire cannot be quenched; and just as truly as this is the case, the house must be consumed. So in the case of the sinner: if the fire cannot be quenched, the sinner must be consumed. It was said of the fire that consumed the gates and palaces of Jerusalem: "It shall not be quenched" (Jer. 17: 27); and of the fire that consumed the Jewish sacrifices, "It shall never go out." Lev. 6 : 13. But those fires were not perpetual. Still the language used is just as strong as that applied to the sinner. If a disease cannot be cured it will kill its victim. If a fire cannot be quenched, it will consume that to which it is applied. This is both the common sense view and the scriptural view of the matter, and there is no escape from the conclusion we have reached.

Jesus did not say "Their *soul* dieth not," but "their *worm*"; and the prophet speaks of the worm of "carcasses." This *gehenna* of fire comes after the judgment arrives, and brings the "second death." W. S.

OUR CHURCH AND DISCIPLINE.

In the absence of the Editor-in chief, we briefly respond to the following note of a new subscriber:—

"MR. GRANT:—"As my wife and I are striving to be true followers of Christ, we ask of you advice, praying that if this is for the honor and glory of God, that he will help the work along; but if not, that it may all be lost.

(1.) In the first place, we as Christians think we should belong to some church. There are plenty of churches all around us, but none of the Advent church; and we do not feel as though we could join any other and yet hold to the Advent doctrine. We are not prejudiced, but think this church the most in accordance with the Bible. We believe there are true Caristians in most of the churches, but there is so much strife here between those of one church and those of another, that we do not feel as if we wanted to join either.

(2.) Please inform us by letter, or in your paper, the nearest place to Ithaca, where there is an Advent church, and whether there is any prospect of starting one in this vicinity. Our only desire is to be true followers of Christ. Give us all and any information you may think we stand in need of.

(3. We would like to know if you (as a church) have any discipline, and if so, what is the nature of it? We feel as if we were here all alone, looking to Christ for assistance, and hope that he through you may give us instruction if it please him to have your work prosper. Yours with respect,

Ithaca, N. Y. WM. WHIPPLE."

REPLY.

1. It is well to belong to some church *provided* it is a church that will help one forward, instead of holding back; but never smother God's truth for the sake of getting a home that will not be congenial to your relish. Rather stand alone till God sends help; but let your light shine.

2. Cannot tell how near to your place a church may be found. Probably you will soon learn this through the *Crisis*. You may prove to be the *nucleus* for a church in your place. Wait and pray. Some of our ministers in your State may see this and give you aid. Will not Bro. Whitmore, or Stevens, go or send some true man of God? Do not be imposed upon by irresponsible stragglers.

3. We have the *best* discipline in the world; it is the Word of God, being "profitable for doctrine, reproof, correction, instruction," etc. The church of Christ had no other for three hundred years after the first Advent. We simply *covenant* together to live out the rules of this Word, as a church looking for the return of our Savior to reign on David's throne. W. S.

TWELVE THOUSAND SUBSCRIBERS.—Shall the subscription list of the *Crisis* be raised to 12,000 before our next Annual meeting? Why not? If each one would get a new subscriber, we should soon have 20,000. Since the price is reduced to $2.00, it will be easier work to get subscribers. Who will try? Who will say "*I*," instead of thinking that means somebody else? Begin this very week, and work with a will, and the result will soon be apparent. Let us have a response from Maine to Minnesota—from every state.

W. S.

HENRY CONSTABLE'S work on "The Duration and Nature of Future Punishment," is an excellent work to put into the hands of all, especially the ministry. It will do good. I speak because I have carefully read it, and with confidence can recommend it.

T. M. PREBLE.

CHRISTIAN workers would do well to ponder the observation of a murderer who was recently hanged. It was this: "If I had received as much attention before being put into prison as I have since, I should never have been here."

THE TRACT FUND.

The *Advent Christian Publication Society*, at a meeting on Springfield Camp-ground, August 23d, 1871, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.
A. W. Sibley, *Sec'y Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, Geo. T. Adams, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$469.93
C. Wilder	2.00

POOR FUND.

To send the Crisis to the Poor.

Previous acknowledgments	$86.93
A Friend	2.88
Hattie E. Wright	.50

YOUNG PILGRIM POOR FUND.

Previous acknowledgments	$3.05

AMER. ADVENT MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, Geo. T. Adams, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments	$2,182.16

CALIFORNIA LETTER.

O. R. FASSETT.

PARTING WITH BRO. GRANT.

The second of April, having listened to Bro. Grant at Vallejo, knowing that I was to leave on the morrow for a tour north, about a hundred miles from San Francisco, the thought entered my mind as I took his hand that I should not see him again before his departure for the east, and I said—"Bro. Grant, we shall not meet again before you leave for home!" And involuntarily I threw my arm around his neck, and we embraced each other in "unfeigned love" as brethren.

In company with Bro. and Sr. Reed, the next morning we started for Lakeport, meeting unexpectedly with Eld. Grant at the depot, who came to see us depart. We bade him farewell, and my companion adieu, and were in the fiery chariots borne speedily to

CALLISTOGA,

the terminus of the railroad, about thirty miles on our way. Here we remained over night to take stage the rest of our journey, a distance of fifty miles. Having arrived at half-past two o'clock P. M., we had the privilege of visiting the mineral springs in this village. Callistoga lies at the head of Nappa Valley, one of the richest valleys in this State, and where the grape is cultivated extensively. The mountain and valley scenery is enchanting. We put up at the "Mountain House," where we had good accommodations, a ride of four miles free of charge, and gentlemanly landlords. We recommend to all our friends to patronize this "House," if they want good fare, a ride, and all at a little cost. The grounds of the springs are admirably laid out. Besides the main hotel, there are fifteen beautiful cottages; before the door of each is the palm, an evergreen tree. There are several arbors, and bathing houses, and an observatory on a natural elevation in the midst, and from which you have a view of the surrounding scenery. The springs are numerous, with various temperature from that of cold to boiling heat. The first spring has over the entrance of the building enclosing it the following inscription: "Nature's Kitchen; Cook for Yourself!" Parties boil their eggs, and take their lunch here. It is said that the water "tastes like chicken broth," and by putting into it crackers or bread, and sprinkling into it a little salt and pepper, one can enjoy a chicken soup without much expense or trouble. But where the chickens are cooked, is the question for solution. At the second spring the water is not so hot, but is too hot to drink freely without cooling. It is called "The Sulphur, Iron and Magnesia Spring." There is no need of boiling tea-kettles here, where there can be a hundred springs dug of this temperature. The water is very agreeable to drink, and must be beneficial in certain physical conditions. The third is named "Mud Bath." The spring water is drained off, leaving mud impregnated with the minerals. Rheumatic patients are put into this, where there ailment is cooked out of them! Then there are hot vapor baths, or rooms, where one is put in with his head out of a little window in open air, and he must sweat like rain. We were shut in a second, and felt the perspiration starting in every pore. These baths would sweat out a cold, and extract humors from the body, with but little difficulty. These springs are a marvel and a study. We spoke to our guide (who volunteered to show us their wonders) of the final conflagration, and he inquired if we thought "it would begin here," and left us, concluding who we were, no doubt.

Four miles from this village there is a "Petrified Forest," the "Greatest Wonder of the Age," so called. "Huge trees, from six to ten feet in diameter, and from this down to small branches and twigs, thousands of years old, now solid stone, arrest the attention and excite the wonder of visitors. In the midst of this (perhaps antediluvian) forest of stone, living trees are now growing—live oak, fir, etc.,—affording a beautiful shade, and rendering the forest a desirable place to visit." We were not able to visit this forest, as we desired, but saw specimens in large trunks of trees which were piled up on the grounds of the "Springs" in the form of and called the "Petrified Grotto." They were a curiosity, indeed, to us.

Thursday morning, at six o'clock, we took stage for

LAKEPORT.

After a good breakfast, we started for a long ride of fifty miles. We passed up the rugged side of "Saint Hellena Mountain," which lifts its head four thousand seven hundred feet above the valley. For the purpose of viewing the charming scenery, we walked, or rode upon the outside of the stage with the driver. O how enchanting! the scenery so romantic; and as we rose above the valley, it looked so beautiful at our feet. It was a picture of beauty such as we seldom ever beheld. Birds were singing sweetly, and the morning was as lovely as we could desire. We passed near the summit of this mountain, and then through rugged cliffs, and by meandering brooks and deep ravines, we descended the other side.

Just before reaching Lakeport, which takes its name from "Clear Lake," we came in sight of "Uncle Sam," a mountain bearing this name, of a dark green appearance; and in the distance is seen "Snow Mountain," which is covered with snow, the first snow I had seen during this season. It is very difficult in this country to determine the seasons of the year. If you lose the month, you are at your wits' end to know whether it be summer, fall, spring, or winter. We see the force of Christ's language when he says, "When ye see the fig-tree and all the trees putting forth their leaves, ye know that summer is nigh." By this sign now visible, we determine that summer is the next season to come; otherwise, we might suppose from appearances that any other season might be at hand, for we have winter (without snow), fall, spring and summer weather all within a single week. When we came here on Thursday, the air was as warm as in summer. Friday we had rain, winds, and cold as severe as in winter, and Bro. Cutler had two large fires to keep us and his family comfortable. But the fig-tree and all the trees tell us "summer is nigh." So while all men are perplexed as to what period in our world's history we have reached, "the signs" admonish us that the Lord's coming is "near, even at the doors."

HOW THE TRUTH WAS FIRST PLANTED IN LAKEPORT, CAL. We came to Lakeport by invitation of Bro. Cyrus Cutler. He is a son of Jacob Cutler, who is about eighty years of age. An Advent sister four years ago wished to disseminate the truth, and paid for the *Crisis* to be sent to the old gentleman. It was not much esteemed for a long while; but at last Cyrus became interested in its articles on immortality, and began to advocate the doctrine. The question was finally introduced into a debating society, of which he was member, last winter. The disputants were chosen. A clergyman or two, and others, were to affirm man's immortality, while he and others were to sustain the negative. Bro. Cyrus, seeing by the *Crisis* that I visited in San Francisco, sent to me for the arrangement of an argument, and such publications as I could furnish him with, which I forwarded. The debate, however, was deferred several weeks by a protracted meeting, and it was thought that there was an effort to prevent the discussion altogether. The ministers during the meetings, and in filling their appointments (of different denominations), preached against the little cloud of *heresy* they saw coming up in the religious horizon, thus forestalling the discussion, and to prejudice the people. The debate, however, came off this spring, and the decision of the judges was, that Bro. Cutler and his side had the argument. He stirred up the whole religious community, and feeling the crushing weight of "orthodoxy," he felt incompetent to meet the emergency, and sent for me to come over and help him. I sent his letter to Bro. and Sr. Reed, and asked if they would accompany me, and they concluded to do so.

On the Lord's day, April 7th, we attended service in the "Grove school-house," near Bro. Cutler's, when the minister (Presbyterian) took for his text—"If any man will do his will, he shall know of the doctrine." He had evidently prepared himself to give "the winds of doctrine," as he stated, a terrible blow. But we were present, and he was hindered and cramped. Besides, he wished in the opening of the service that the congregation would "sing a song," and as there was hesitancy and delay, Bro. Cutler, who usually leads the singing, requested us to sing, when we struck up and sang—"When I can read my title clear," affixing the chorus—"We'll stand the storm," etc., which I think took him down, finding we were prepared for the onset. He called upon a Methodist clergyman present to follow his discourse, who in like manner was shorn of his strength, and after stating that he "*intended to say more*, but would not, as an afternoon service was to be held," he sat down. Then we were granted the privilege of giving out any notice we wished, together with others present; after which I begged the privilege to add a few remarks to those of the two ministers, on the side of truth and "sound doctrine."

At present we are holding meetings in the Methodist church at Lakeport, with a good prospect before us that we shall have a gracious revival. Sunday evening two ministers (Methodists) were present, and a large audience. Last evening another stated to me at the close—"I have not half the prejudice I had when I came in," and tears filled his eyes.

Correspondence:

From Bro. C. F. Sweet.

DEAR BRN.:—On Monday, Oct. 9th, the day of fire and flame in the West, I crossed over Niagara river at Buffalo, and spent a week at Lowbank, some thirty miles west of Buffalo, on the Canada side. Bro. William Braven called me there. We had quite a good, and, I think, profitable time. On Sunday baptized three dear souls in the name of the Lord Jesus. Monday the 16th preached at Gainsboro, and on Tuesday left for Trenton, Consecon, and Picton, Prince Edward county. Preached eight sermons in Picton. Four in Cherry Valley, in which place I occupied the Disciple church, a large and commodious house, which was quite well filled. The last discourse in this place was a funeral sermon of an old man some ninety-four years of age. The congregation was large and quite attentive, and I gave them some new (to them) truth, as well as an abundance of old truths.

I preached once in the Methodist church at Mount Pleasant, and told them as much truth as their unenlightened minds were able to bear. I heard that some said it was "not as bad as they expected." Thank God, they had the candor to acknowledge the fact; but the statement shows how slander has a tendency to prejudice and blind the people.

Bro. Levings, who took me to his own house, also took me to Consecon to my appointment on Sunday, Nov. 5th, and after preaching a very close sermon on first principles, we repaired to the shore of the Bay of Quinte, and I baptized Bro. James Lent and wife of Picton, also Bro. Lewis Chase and wife of Consecon, and also a sister-in-law of Bro. Chase. I preached also on Monday and Tuesday evenings following. On Wednesday as I was about to leave, Bro. Philip Chase came to me at his father's and said he had commenced to plow that morning, but he could not plow, and had turned out his team to go and be baptized. So we with his father went to the Bay, and I baptized "Philip," and he like the eunuch went on his way rejoicing. I left the water side for Trenton, where I preached that evening in the Methodist church. Next day went on to father Lent's neighborhood, and preached two evenings in a little old Wesleyan chapel; and the church, general character, and religious tone of the place (with a few happy exceptions), are all of the same piece. Here I received the kind friendship of father and mother Lent and family, that is so cheering to the way-worn pilgrim. May the Lord reward them and all their children for their remembrance of a pilgrim after a "godly sort."

From here I went to Orono and preached at the Temperance Hall, and in the Christian's New Brick church, which was quite well filled; and God gave me utterance, and also a hearing ear in the congregation. Good was done. I preached also in Clark and Selina on Sunday the 19th, and then went back to Orono to hear a Mr. McDonough (a Wesleyan Methodist) preach a set sermon on the coming of Christ, kingdom of God, and the millennium. So at the appointed time I dropped in, and found a good place to take notes. At length he made his appearance. Preliminaries being got through, he took his texts, viz: Dan. 2:44 and 7:13, 14; Rev. 20:1–10. His first dashing statement showed, as a brother had surmised, that he intended to deal death-blows to "Adventism." He said, "Adventism is infidelity and atheism."

After he closed the meeting, I stepped up on the seat and said—"There will be preaching to-morrow evening at the Christian church in this place, and then the present discourse of Mr. McDonough will be reviewed; and although I must consider Mr. McDonough my personal traducer, yet if he will hear my reply I will treat him as a gentleman." He yelled out in a sneering and scoffing manner, "I shall not go to hear you, sir"; and then (as I was passing out of the house) he exhorted his congregation "not to go to hear that infidel and atheist, but to treat him with perfect contempt."

The next day the following printed handbill was placarded over the town and village:

"REVIEW.—There will be a review of Mr. McDonough's false attempt, last evening, to expound 'the gospel of the kingdom of God' at the Christian church this (Monday) evening, by C. F. Sweet of Albion, N. Y. The public, and especially Mr. McDonough, are cordially invited. THOMAS CRANKHITE."

Bro. C. took pains to mail a notice to Mr. McDonough and some of his admirers. Some, on reading them, we learn, tore them in pieces, and committed them to the flames. The review went off before a large congregation of people, a number of whom were members of Mr. McDonough's church. The Lord helped me, and the people listened with the very best attention, and after formally introducing my subject, I proceeded to ask if it was infidelity to believe in the personal, literal coming and kingdom of Christ, as distinctly taught in the Holy Scriptures? If Adventism is infidelity and atheism in the nineteenth century, was it not infidelity and atheism also in the first century of the present dispensation? Here I showed the Scriptures in which it was most clearly manifest that Mr. McDonough and apostolical preaching were very dissimilar, and that if I must be called an infidel and an atheist for holding with them, and not with Mr. McDonough, I would bear it patiently, for evidently "the coming of the Lord draweth nigh"; then all these wrongs will be righted. If it is atheism to believe in the God and Father of our Lord Jesus Christ as the Creator of all things, in whom we live and move and have our being, then I must be an atheist; for I take this scriptural view of the subject. Is not the doctrine of the creeds very nearly allied to atheism, that say he is without body, parts, or passions? and as one clergyman holding up a tea-cup said, "God is in this tea-cup as much as he is anywhere"? I wonder if an atheist hearing that would not say that is the truth.

Extracts from Letters.

BRO. AND SR. H. J. AND F. E. MUNSON write from Girard, Kan., March 22d:—"We wish again to address you in the interests of the cause of the Lord in our State. As far as we know, we are here alone in the public ministry of the gospel of the kingdom, as we hold it. Myself, and wife as a helper, have done what we could during the last two years for the promotion of the cause. More recently, we have had some blessed outpourings from the hand of the Lord. Fifteen were baptized this winter at one place. This was the result of a protracted effort of over two weeks.

We feel that we have here in Kansas a broad field, unoccupied and neglected. We cannot resist longer the sense of duty of putting forth more earnest efforts on our part, and also of making an earnest cry for help. We ask aid to enable us to devote our energies to the cause through the State, as far as we are able to extend our labors. We need a tent the coming summer. It seems to us, of all places, we need one here, as the school-houses are generally small, church houses few, and closed against us, and the few interested are not able to hire halls, if we had them. We implore immediate aid."

Cannot something be done to assist Bro. Munson in his efforts to spread the truth, and save the people in Kansas?

BRO. D. W. SPEAR writes:—"I was glad to see Bro. Fassett's piece on definite time in the *Crisis*. While we are exceedingly glad to read anything showing a clear light on prophecy, and tending to unite the church, still we are strongly opposed to theories and arguments based upon doubtful dates and uncertainties, that only produce wranglings and divisions. Do not let us do anything to divide the church at this late day."

SR. B. HART writes:—"The *Crisis* has been a great blessing to me in showing me the right way to the kingdom. I hold it next to the Bible. I was brought up to believe that all are created immortal, and at death a christian goes right to heaven. I have searched the Scriptures, and find they do not teach this, and am willing to trust God, and let him have his own way, and am satisfied. I want to live and reign with Christ on the new earth. I feel his love in my heart as I am writing.

We could not do without the *Crisis*; it is our preacher. We have no meetings here in East Rush, N. Y., but hope the Lord will send some one. I believe good could be done. Bro. H. Pratt was here and preached a few times, and left a good impression on the people; they were hungry to hear the truth. I am determined by the help of the Lord to work out my soul's salvation. The Lord has done great things for me and my children. Blessed be the Lord!"

SR. S. ISBELL writes:—"A little over a year ago we came to Iowa, bringing our parents with us (both of whom were suffering with lung disease), hoping that the change from the cold and rugged climate of Wisconsin, to the more genial one of the South might prove beneficial; but, alas! the blighting hand of disease had too firm a grasp of the sources of life, and our dear father failed rapidly. The last week of his life he seemed in great pain, and every breath was a cry to his heavenly Father for help to bear his suffering. He told mother he realized now what Paul meant when he said, 'pray without ceasing.' And in the night he suddenly 'fell on sleep.'

Father took great interest in Brn. Grant's and Fassett's labors in California, and often deplored his inability to do no more for the cause of Christ. The *Crisis* was always a well-spring of happiness to him; he looked for the speedy coming of Jesus, and exhorted us all to prepare for it. Pray for us, that we may meet you all and him in the kingdom of God."

BRO. E. N. MORSE writes:—"I am trying to preach the gospel of the kingdom in this section. We have been having quite a reformation in Worcester. People seem to be anxious to hear, but are afraid of the Advent doctrine, and even those who profess to believe in the speedy coming of Christ say that it is no use to preach it. So they said in the days of the antediluvians. But when the last prayer was made, the last sermon preached, the last exhortation given, God closed the door of the ark. As it was in the days of Noah, even so shall it be in the days of the coming of the Son of man."

BRO. N. R. SMITH writes:—"The *Crisis* is the first paper that I have any remembrance of seeing, or reading, and still I watch for its weekly coming because I love its contents, Bible truths. My prayer is that many may receive these truths into good and honest hearts, that their supporters may wax valiant, and that Jesus will soon come to be admired by those who have done and will be doing right."

BRO. H. S. MITCHELL writes:—"The Lord is blessing the little church in Bowdoin. A good interest still prevails. Preaching nearly every Sabbath, and a good attendance. Pray for us, that union may prevail, and sinners come to the knowledge of the truth and be saved."

SR. S. S. MOONEY writes:—"My husband is here at Gloucester sick with pleurisy fever. He has been very sick, but is some better. He asks the dear children of God to remember him in their prayers."

Married.

MILES—BOYDEN. In Blackstone, April 14th, at the bride's father's, by E. T. Edwards, Mr. JAMES MILES and Miss ELLA E. BOYDEN, both of Blackstone.

Summary of News.

FOREIGN.

Cable News.

GREAT BRITAIN.

AN ULTIMATUM FROM BISMARCK.

LONDON, April 18. [Special to the New York *World*.] Bismarck has sent an ultimatum that the French army be forthwith reduced to 225,000 men. He hints that in case of a refusal it will be necessary for Germany to establish a French Government which Germany can trust.

SPAIN.

MADRID, April 18. A decree has been issued annulling the concession for a telegraph cable to America by way of the Azores.

DON CARLOS.

MADRID, April 21. The Carlists, without making any decided outbreak for some days past, keep the country in a state of perpetual alarm and excitement by industriously spreading reports of their strength and of their probable future movements. It is announced that Don Carlos will soon publish a manifesto, protesting against the validity of the late election, on the ground that gross irregularities have been committed at the polling places. He also forbids the Carlists who were elected deputies to the Cortes taking their seats in that body. A general rising of Carlists in all parts of Spain is momentarily expected. Troops are prepared to meet it. The railway companies have been ordered to hold all their rolling stock in readiness for instant use. Volunteers in Madrid and elsewhere proffer their services to the government. A council of Ministers met yesterday evening, and were in session all night.

THE CARLISTS.

MADRID, April 22. The Carlist campaign has been actively opened, and large numbers of revolutionists have taken the field under Don Carlos. The initiatory step in the movement against the government has created great excitement in this city. The revolutionary rising has been simultaneously accomplished in a large number of districts throughout Spain. In the neighborhood of Barcelona, Seville, and several other cities the movement is of sufficient strength to cause the authorities much apprehension. It is also stated that the Carlists are massed in great numbers at Toledo and Navarre, and under the command of priests. Every preparation has been made by the government to meet the emergency. The railways are held in readiness for the transportation of troops or war material if rendered necessary.

GERMANY.

THE RELATIONS BETWEEN GERMANY AND FRANCE—A DENIAL.

BERLIN, April 19. The *North German Gazette* positively denies the truth of the statements made by the London *Telegraph* in regard to the relations of Germany and France, and pronounces the rumors of grave complications between the two countries wholly without foundation.

ITALY.

LABOR MOVEMENT.

ROME, April 18. A "Workingmen's Congress" is now being held in this city. The gathering is composed of delegates from labor associations in different parts of Europe, and the attendance is large, about one hundred and fifty associations being represented. The movement is looked upon with some degree of suspicion by the authorities as tending to the spread of the political theories of the Internationals. The leaders, however, assert that their motive is not political, but that the purpose of the gathering is to consult on the questions properly pertaining to the moral and social condition of the working people.

UNWARRANTABLE ACTION.

April 21. The Italian government has intimated its objection to the introduction, in the Geneva Conference, of the American claim for consequential damages, and has instructed its representatives to oppose its consideration by the conference.

PERSIA.

THE FAMINE.

LONDON, April 21. Persian advices state that the famine is increasing in Teheran, the principal city; and destitution is becoming widespread. It is feared that with the approach of summer the disease and epidemic, which have partially abated during the winter, may again appear. Numbers are perishing daily from want and exhaustion. From all parts of Persia a similar state of affairs is reported.

DOMESTIC.

Little Rock, April 20. The Fort Smith *New Era* of the 17th inst, contains the following startling news from the Indian country:

"The feelings of jealousy harbored by our Indian neighbors at the authority of the Federal Government exercised over their territory culminated last Monday, the 15th inst., in a fearful deed of bloodshed, falling little short of wholesale massacre of the agents of the Government. The following startling letter was received Tuesday morning at the the United States Marshal's office by Captain James W. Donnelly:

WHITEMORE'S BARREN FORK, CHEROKEE NATION, April 15.

J. W. Donelly—Dear Sir: We have had a terrible fight. We lost seven on our side killed. Three of theirs were killed. There are lots of wounded. We are in a terrible strait. Send us men and means instanter. We are with the dead and wounded and expect to stay with them until the last one of us goes. Owens is wounded. For God's sake send help, and send quickly. Come to Dutchtown, and then down Barren Fork to Whitemore's. Ward is killed. Vanney and I are alone with Owens. None of the rest are here with us. We look for help to-morrow night by dark, and are looking to be attacked every moment. The parties are close together. Some of the Cherokees are with us. Yours in haste.

(Signed) J. S. PEAVY.

A demand has been made upon the authorities of the Cherokee nation to assist in taking the murderers, dead or alive. This is one of the most terrible affairs ever known in this country, originating in distrust and jealousy, with which the more intelligent portion of the inhabitants of the Indian territory are misled by bad white men. What protection can be had may be surmised from the fact that Proctor has committed eighteen murders and is still unhung. It is the stern determination of the United States Marshal of this district to bring to justice the murderous and rebellious crew in the nation at any sacrifice.

GAVAZZI'S MISSION.

New York, April 20. Father Gavazzi states that he and Rev. Dr. Thompson are a deputation from the Free Christian Church of Italy, to make its objects and prospects known to friends in America and to ask assistance. They hope to carry home from America the beginning of an Evangelical college, which shall diffuse throughout United Italy the true doctrine of free Christianity. Their creed is simply the golden rule and to pay no attention to the Vatican.

THE EAST INDIA EARTHQUAKE.

New York, April 22. Advices from Madrid say that the earthquake in the Philippine Islands continued all night and part of the next day. All the inhabitants of Cotta Baton fled in the utmost consternation. Many women were taken aboard ships in the harbor. The town was destroyed in less than ten minutes, and confusion ensued almost beyond imagination. It is remarkable that only one fatal case occurred, though many persons were injured.

In Brief.

——Fires are again raging among the pines of South Jersey, near Centreton and Rosenbergen. Nearly a thousand acres of woodland have been swept by the flames, causing a loss estimated at $40,000.——People generally suppose the slave trade to be suppressed, but Spain all the while is secretly carrying on the vile traffic between Africa and the south side of Cuba.——A revolution has broken out in Yucatan, and the insurrection in Mexico is gaining power. Vera Cruz is in the hands of the revolutionists.——Mexico has suffered severely of late from earthquakes.——Seventeen Roman Catholics of Kankakee, Ill., have informed their Bishop of their conversion to the Evangelical religion. They enumerate the stumbling blocks in Roman Catholicism as follows:—1. The Romish doctrine that priests forgive sins; 2. That there is a purgatory; 3. That the sacrifice of Jesus is renewed in the mass; 4. That the Pope is infallible; 5. That the Virgin Mary is without sin.——The cathedral at Cologne, it is now promised by the architects at work upon that immense structure, will be completed in the year 1888.——Five hundred women and girls were thrown out of employment by the destruction of the Metropolitan Paper Collar Company's establishment in New York on Saturday night, 13th inst.——James Gordon Bennett, Sr., is seventy-five years of age, yet his brain is as vigorous as it was twenty years ago. His habits are of a very abstemious character, and to this he ascribes his good health.——The Carlist bands which have been agitating Spain lately are reported to have disappeared.——A cable note says that European governments are determined to suppress the International Society.——Violent shocks of earthquake continue in Inyo county, but is not felt on the Mono Lake. Houses were thrown down on Friday last at Round Valley Camp, Inyo county. The earth opened in many places, but no lives were lost.——The proportion of professing christians to the population in this country, is one to eight. There are 91,000 clergymen, and their average salary is $700.——The Third Congregational Church of San Francisco numbers several Chinese converts in its membership, and is the first church in the Pacific States to take such action.——The Bishop of Augsburg, Germany has directed the clergy of his diocese to punish unbelievers in Papal infallibility by withholding from them baptism and burial, as well as the intermediate rites of confession and communion.——The French Trans-Atlantic Telegraph Company have concluded a contract with the Telegraph Maintenance and Construction Company for laying a fourth telegraphic cable between Europe and America.——The conflagration which laid waste the business portion of the town of Ayer Sunday morning proved proportionately as great a calamity to that enterprising and prosperous community as was the great fire in Chicago to the people of the Queen City of the West.——The town of West Point, Mississippi, was nearly destroyed by fire April 15th. Fifty dwellings and the business houses were totally destroyed.

Notices.

OUR LAST EFFORT.

"*The Judge standeth before the door.*"—JAS. 5:9.

The evidence points to 1873 as the time when Christ shall come, and we shall be called to give an account of our stewardship. The warning must go forth. Immediate action is demanded to give a distinctness to the cry—"Behold! the Bridegroom cometh!" We are already engaged in this work, and are sending out tracts; also receiving funds for this purpose. Let all who have hearts that beat in this direction, pray to the Lord of the harvest to send forth laborers into his harvest. Send funds or pledges for this purpose to GEO. T. ADAMS, Agent of the Adv. Chris. Pub. Society, or to L. T. CUNNINGHAM.

L. T. Cunningham	$500.00
E. Wolcott (received by L. T. Cunningham)	75.00

THE SPRINGFIELD National Advent Campmeeting Committee, according to appointment, will meet at "Coolley's Hotel," Springfield, Wednesday, May 1st, at nine o'clock A. M.
GEO. T. ADAMS, Secretary.

THE pledges to Mass. Conference at the Annual meeting, should be paid to the Treasurer, Charles Goodrich, *Crisis* Office, 160 Hanover St., Boston. L. BOUTELL.

THERE are two families living on the Springfield camp-ground, and it has become necessary to expend some $75 to make two houses, Sr. Holden's and Bro. Sharp's, comfortable, with chimneys, and an addition to Bro. Sharp's house. Now we feel safe from thieves breaking in hereafter, and carrying off what they pleased, leaving the houses there open. I have paid a part of the expense, and owe some $60. I want those having property there to help me pay it. Bro. Sharp has paid $15, besides giving the use of his house. What the friends see fit to send, please do so as soon as you can, either in pledges or in cash, as it must be paid soon. Direct to me at Chicopee Falls, Mass.
HIRAM MUNGER.

THE QUARTERLY Meeting of the church of God of Wayland and Loon Lake, will be held at Wallace, Steuben Co., N. Y., to commence at two o'clock P. M., Saturday, May 11th, and continue over the 12th. All are invited to attend, and especially so as this is the last quarterly meeting before the close of the third year of my pastoral labor, and perhaps the last that I shall ever hold with the church and people of the place.
C. F. SWEET.

less than twenty-eight dollars per year. know of a number of men now who do receive one half what it costs to support t families, and they live prudently. They w to get the balance. Thus they improve

AT a special meeting of the church in Springfield, Mass., held Friday evening, April 12th, it was voted unanimously to invite the brethren and sisters scattered abroad to meet with them on Wednesday, May 8th, and continue over the following Lord's day. The forenoons (in part at least) will be devoted to business, including the consideration of the expediency of forming a Life and Advent Conference. The afternoons and evenings will be devoted to preaching, prayer, conference and general spiritual improvement. The evidences of the speedy coming of our Lord and the kindred truths we hold so dear call upon us for an earnest effort to spread them abroad, that others may rejoice with us in the glorious prospect. All are most cordially invited. The church in Springfield will care for all who come. R. E. Ladd, T. R. Weaver, J. K. Winter, A. W. Bradford, W. N. Pile, Committee.

Business.

TO CORRESPONDENTS.

☞ We cannot discontinue or send your orders, unless you give us the POST OFFICE and STATE in PLAIN LETTERS.

☞ A. CRAWFORD, Bennington, Vt.—Money received.

☞ Will "H. H. T." of Philadelphia send us his full name?

ARTICLES RECEIVED.—W Chapman, T T Garrison, J M M Gernerd, O J Wait, L B Weaver, E Owen, C Tutler, W Sheldon, D Eastman, E L Bitler, W N Pile, A M Tripp, C G Gilroy, S S Mooney, P S Converse, L M Brittan, D W Spear, I C Wellcome, D S Morris, L Boutell, Geo. Thomson, I A Kelly, R M Rines.

CASH RECEIPTS FOR BOOKS AND TRACTS.—B Perham $1, O Greene $1 39, L Reimer $1, J B McFadden 50c, S J Arnold $1, H H Pray $3.30, J T Wilson $2.15, S Vail 25c, P S Hartough $1, Wm. Sims $5.25, A T Bunnell $1.15, R R Phelps 25c, J H Powers $1, A G Little 25c, E L Sands 25c, R L Johnston $4.25, Mrs. S Eldridge $1, Geo. Storer 35c, J F Huber $2.06, A H Watson 50c, E D Kentfield 10c, E R Wood $2.40, J Gupwell 25c, D W Spear Jr. $1.75, A Benton 10c, G B Macomber $2, M S Berean 10c, E Avilland $3, B Hall $1, F Crosby $1, B Martin 15c, C G Gilroy 50c, J Huntington $1, Clara Bullard 53c, F E Davis $3.50, J Cook 25c, E Butler 25c, Eld. S A Chaplin 25c.

BOOKS AND TRACTS SENT.—By Mail—S J Arnold, J B McFadden, L Reimer, Dr. O Greene, B Perham, J T Wilson (2 pack), A Peck, A P Hyde (3 pack), P S Hartough, R R Phelps, A T Bunnell, J H Powers, R L Johnston, Mrs. S P Eldridge, A H Watson, E L Sands, Geo. Storer, E D Kentfield, Addie G Little, J F Huber, D W Spear Jr., B Hall, A Benton, J Gupwell, M S Berean, G B Macomber, E A Willard, F Crosby, D Martin, F E Davis, J G Huntington, C L Bullard, Geo. Nelson, J Cook, G W Lovitt, Emma Butler, S G Clark. By Express—J Case.

Appointments.

☞ *We would say to our preaching brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.*

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

BOSTON (BRANCH CHAPEL) 1735 WASHINGTON STREET (Corner of Madison Street.)
Love Feast at 10½ A. M. Preaching at 3 and 7½ P. M. Prayer meeting Tuesday and Thursday evenings.
Horace L. Hastings.......Sunday, April 28th
Christian Temperance Meeting Monday evenings.

CHARLESTOWN (*Hall No. 70 Main Street.*)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.
D. M. Leavitt.......Sunday, April 28th

CHELSEA, MASS. (*Advent Chapel, Heard Street.*)
T. W. Piper.......Sunday, April 21st

EAST BOSTON, (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.
J. W. White.......Sunday, April 28th
Geo. Sederquest.......Sunday, May 5th

HYDE PARK, MASS.
J. B. Cook.......Sunday, April 28th

Natick, Mass.......Sunday, April 28th
Putnam, Ct.......Sunday, May 5th
Foxboro Centre (Union Hall).......Sunday, May 12th
J. S. WHITE.

Marblehead, Mass.......Sunday, April 28th
Westerly, R. I.......Sunday, May 12th
L. BOUTELL.

Fitchburg, Mass.......every Sunday at present
H. F. CARPENTER.

Hinsdale, N. H.......Sabbath, April 28th
Will be there Saturday, April 27th, on 5 P. M. train.
Woodstock Valley, Ct.......Sabbath, May 5th
Will be at Stafford Springs May 4th, three o'clock P. M. train.
Wilbraham, Mass.......Sabbath, May 12th
H. MUNGER.

North Wilbraham, Mass.......Sunday, April 28th
Chesterfield, N. H. (as Bro. Crowningshield may appoint) Thursday evening, May 2d, and over the Sabbath.
Chicopee Falls.......Sunday, May 12th
H. PRATT.

Cambridgeport, Mass.......Sundays, April 28th and May 12th.
L. T. CUNNINGHAM.

Plainville, Ct. (Newton's Hall).......Sunday, May 5th
S. G. MATHEWSON.

Tuftonborough, N. H.......Sunday, May 5th
J. G. SMITH.

Barnstead, N. H. (Tuttle school-house) Sunday, April 28th.
J. T. LIBBY.
C. H. WILLEY.

Westboro, Mass.......Sunday, April 28th
West Troy, N. Y.......Sundays, May 5th and 12th
I. B. POTTER.

Exeter, N. H.......Sunday, May 5th
South Elliott.......Sunday, May 19th
A. A. ROBINSON.

Newcastle, N. H.......Sunday, April 28th
C. R. PARSONS.

North Adams, Sunday, April 28th, and through the week. Subject—Evidences for the coming of the Lord in 1873.
N. H. BARBOUR.

Pascoag, R. I.......Saturday evening, April 27th and over Sunday, the 28th.
WM. HOBBS.

North Easton, Mass. (as Bro. J. H. Bailey may appoint) Sabbath, April 28th.
T. M. PREBLE.

Epsom, N. H. (Marden's Corner) Sunday, April 28th
LEWIS L. BROWN.

Stowe.......Sunday, May 5th
B. FINNEY.

Rye, N. H.......Sunday, May 12th
W. W. SUTHERLAND.

Mattapoisett, Mass.......Sunday, April 28th
Plainville.......Sunday, May 12th
F. TRIPP.

New Haven, Ct.......Sunday, April 28th
W. S. CAMPBELL.

Stoneham, Mass.......Sunday, April 28th
S. S. MOONEY.

East Rochester, N. H.......Sunday, April 28th
D. F. LEAVITT.

Stowe, Mass.......Sunday, May 5th
B. FINNEY.

Clinton, Mass.......Sunday, April 28th
GEO. W. SEDERQUEST.

Lewiston, Me.......Sundays, April 28th and May 5th
If these conflict, write me immediately at Haverhill, Mass.
AUSTIN W. TAYLOR.

Pittsfield, N. H. (Pond school-house) evening, May 4th, and Sunday, May 5th.
N. B. MCMURPHY.

Wakefield, Mass.......Sunday, May 5th
Kennebunkport, Me.......Sunday, May 12th
WM. C. STEWART.

Suncook, N. H. (Bartlett Hall).......Sunday, April 28th
Bradford, N. H. (Bush meeting-house).......Sun., May 5th
Concord, N. H. (Centre Street).......Sunday, May 12th
J. E. NICHOLS.

Wrightville, Ct.......Sunday, April 28th
WM. J. RIPLEY.

Yalesville, Ct.......Sunday, April 28th
B. HITCHCOCK.

Hartford, Ct. (Talcott & Post's Hall).......Sundays, May 5th and 12th.
New Britain, Ct.......Sundays, May 19th and 26th
GEO. W. BROWN.

Bristol, Ct.......Sunday, May 5th
Prospect, Ct.......evenings, May 10th and 11th and over Sunday, May 12th.
Lovely Street, Ct.......Sunday, May 19th
S. WOODRUFF.

Prospect (Point).......Sunday, April 28th
Brewer Village.......Sunday, May 5th
North Orrington (near Bro. Doans) evening, May 7th
Penobscot.......Sunday, May 12th
J. RIDLEY.

Lynn, Mass.......Sunday, April 28th
M. BATCHELOR.

Lewiston, Me. (Central Block).......Sundays, April 28th and May 5th.
O. W. KIMBALL.

Rye, N. H.......Sunday, May 5th
Great Works, Me.......Sunday, May 12th
Biddeford, Me.......Sunday, May 19th
JOSEPH W. WHITE.

Warehousepoint, Ct.......Sunday, April 28th
Hebron, N. Y.......Sunday, May 5th
Castleton, Vt.......evenings, May 7th and 8th
North Greenwich, N. Y. (at Bro. C. Places) evenings, May 9th and 10th.
Sandy Hall, N. Y.......Sunday, May 12th
Z. D. BAIRD.

North Haverhill, N. H.......Sunday, April 28th
Suncook, N. H. (Bartlett Hall).......Sunday, May 5th
J. W. BRIDGE.

Ripley, Chaut. Co., N. Y.......Sunday, April 28th
South Butler, N. Y.......Sunday, May 12th
J. W. TAYLOR.

London, N. H. (yellow school-house) Sun., April 28th
E. MORRILL.

Lake Village, N. H. (North Church) Sun., April 28th
Northfield, N. H. (Oak Hill school-house) Friday evening, May 3d.
Concord, N. H. (Bethel church).......Sunday, May 5th
F. M. DRAKE.

Keene, N. H.......Sunday, April 28th
RICHARD MOSHER.

Holderness, N. H. (True school-house) Sab., April 28th
Campton, N. H. (Bump school-house) Sab., May 5th
Albany, N. H. (Bell school-house) Sabbath, May 12th
STEPHEN DINSMORE.

Meredith Neck, N. H.......Sunday, April 28th
Moultonboro, N. H. (Neck road school-house) Sunday, May 5th.
Meredith, N. H. (Dolloff school-house) Sun., May 12th
N. GLIDDEN.

Sandwich, N. H. (Vitum school-house) Sun., May 5th
T. W. PIPER.

Meredith, N. H. (Dolloff Hall).......Sun., April 28th
Lake Village, N. H. (North Church) Sunday, May 5th
Warren Summit.......Sunday, June 2nd
T. E. LANG, JR.

Bowdoin Centre, Me. (Adams' school-house) four P. M., Sunday, May 5th.
H. S. MITCHELL.
[Will the Brn. see that this appt. is given out?

West Groton, Vt.......Saturday evening, April 27th and over Sunday.
Topsom, Vt.......Tuesday evening, April 29th and over Sunday.
Campton, N. H. (Bump school-house) Sun., May 12th
Holderness, N. H. (True school-house) Sun., May 19th
JOHN H. EVANS.

Vineland, N. J.......Sundays, April 28th and May 12th
S. P. BABCOCK.

Rochester Village, N. H.......evening, May 6th
Farmington, N. H. (ten rod road) evening, May 7th
New Durham, N. H.......evenings, May 8th and 9th
Barnstead, N. H. (Oak Ground).......Sunday, May 12th
A. SIMPSON.

Wells, Me.......Sunday, April 28th
J. L. CHUTE.

South Rochester, N. H. (Chapel).......Sunday, May 12th
F. H. VARNEY.

Hartford, Ct. (Talcott & Post's Hall).......Sun., April 28th
Middletown, Ct.......Sunday, May 5th
New Britain, Ct.......Sunday, May 12th
Natick, Mass.......Sunday, May 19th
W. N. PILE.

Southbridge, Mass.......Thursday evening, April 25th
Abington, Conn.......Sunday, April 28th
Charlton, Mass.......Sunday, May 5th
Putnam, Conn.......Sunday, May 12th
H. DAVIS.

Holderness, N. H. (Brick school-house) Sun., Apr. 28th
CALEB EVANS.

Boscawen, N. H. (Gulf school-house) and baptize, Sabbath, April 28th.
Concootookville, N. H.......Sabbath, May 5th
SIMEON ROBY.

Hollis Centre, Me.......Sunday, April 28th
Steep Falls, Me.......Sunday, May 5th
Rochester Village, N. H.......Sunday, May 12th
C. H. SWEET.

Sidney (where Bro. Jackson may appoint) Sunday, April 28th.
Belgrade Mills.......Sunday, May 5th
THOMAS RINES.

Bangor, Me.......Sunday, May 26th
ISRAEL DAMMAN.

Woodstock Valley, Ct.......Sunday, April 28th
Square Pond, Ct.......Sunday, May 5th
Southbridge, Mass. (Town Hall) baptism.......Sunday, May 12th.
Wilbraham, Mass.......Sunday, May 19th
Woodstock Valley, Ct.......Sunday, May 26th
P. S. BUTLER.

Richmond, R. I. (Clark's Hall).......Sunday, April 28th
Lynn, Mass.......Sabbath, May 5th
Stoneham, Mass.......Sabbath, May 12th
J. T. DIXON.

Rochester (Cocheco Hall).......Sunday, April 28th
T. L. CHURCHILL.

New Castle, N. H.......Sunday, May 19th
EDWIN B. WELLS.

North Rutland, Mass.......Sunday, April 28th
Baptism and Communion may be expected.
School-house, corner of Greenwich and Ware, Mass., near Ogilvie Powers, Sunday, May 5th.
GEO. A. STREETER.

Campville.......Sunday, April 28th
Hartford, Ct. (Bliss Hall).......Sunday, May 5th
Morris, Ct.......Sunday, May 12th
G. L. WHITE.

Rawsonville, Vt.......Sunday, May 5th
Barnard, Vt.......Sunday, May 12th
Stockbridge, Vt.......Sunday, May 19th
Z. T. WOOD.

Wrightville, Ct.......Sunday, April 28th
WM. J. RIPLEY.

Savoy (New Chapel).......Sunday, April 28th
Plainfield Pond.......Sunday, May 5th
H. K. FLAGG.

Lempster (Dodge Hollow).......Sunday, April 28th
JOSEPH KIMBALL.

Hartford, Ct.......Sunday, May 5th
Square Pond, Ct.......Sunday, May 12th
Hartford, Ct.......Sunday, May 19th
West Meriden, Ct.......Sunday, May 26th
S. W. BISHOP.

South Livermore, Me.......Sabbath, April 28th
E. M. HAGGETT.

Sutton, N. H. (at my house).......Sunday, May 5th
Warner, N. H. (Waterloo).......Sunday, May 12th
Suncook, N. H. (Bartlett Hall).......Sunday, May 19th
A. S. WILLIAMS.

Poland Corner, Me.......Sunday, April 28th
J. ALBERT LIBBY.

Bath, Me.......Sunday, April 28th
Lewiston, Me.......Sunday, May 5th
I. C. WELLCOME.

Hollis Centre, Me. (Communion).......Sunday, May 12th
W. H. MITCHELL.

Northville, N. H. (in Newport).......Sundays, April 28th and May 5th.
E. COTTON.

Vernon, Vt.......Sunday, April 28th
S. COOK.

WORCESTER, MASS.
Geo. W. Brown.......Sunday, April 28th
H. L. Hastings.......Sunday, May 5th
James Hemenway.......Sunday, May 12th
C. S. Shattuck.......Sunday, May 19th
A. M. Higgins.......Sunday, May 26th

SPRINGFIELD, MASS.
S. C. Hancock.......Sunday, April 28th
W. N. Pile.......Sunday, May 26th

LOWELL, MASS.
A. A. Robinson.......Sunday, April 28th

LAWRENCE, MASS.
J. D. Brown.......Sunday, April 28th
Rochester Village, N. H.......Sunday, May 12th
Hiram Munger.......Sunday, May 26th

CHICOPEE FALLS, MASS.
H. Davis.......Sundays, April 28th and May 19th

HAVERHILL, MASS. (New Hall.)
C. Goodrich.......Sunday, April 28th
Enoch Morrill.......Sunday, May 5th
W. M. Harmon.......Sunday, May 12th
T. E. Lang, Jr.......Sundays, May 19th and 26th
E. S. Moulton.......Sundays, June 2d and 9th

PORTSMOUTH, N. H.
B. S. Emery.......Sunday, April 28th

CONCORD, N. H. (Centre Street.)
A. Ross.......Sabbath, April 28th

CONCORD, N. H. (Bethel.)
E. Owen.......Sunday, April 28th

GREAT FALLS, N. H. (Advent Hall.)
J. Bickford.......Sunday, April 28th

GREAT FALLS, N. H. (Franklin Hall.)
C. S. Shattuck.......Sunday, April 28th
A. Simpson.......Sunday, May 5th

SEABROOK, N. H.
Allen Damon.......Sunday, April 28th
W. M. Harmon.......Sunday, May 5th
Geo. W. Brown.......Sunday, May 12th
F. M. Drake.......Sunday, May 19th

MANCHESTER, N. H.
S. S. Brewer.......Sunday, April 28th
B. S. Emery.......Sundays, May 5th and 12th
A. Simpson.......Sunday, May 19th

DOVER, N. H.
A. Simpson.......Sunday, April 28th
D. F. Leavitt (baptism).......Sunday, May 5th
J. G. Smith.......Sunday, May 12th
H. Pratt.......Sunday, May 19th

EXETER, N. H.
Wm. C. Stewart.......Sunday, April 28th

HAMPTON, N. H.
Enoch Morrill (baptism).......Sunday, April 28th
S. S. Mooney.......Sunday, May 5th
J. G. Smith.......Sunday, May 19th

ROCHESTER, N. H. (Chapel.)
S. L. Chute.......Sunday, May 5th
C. R. Parsons.......Sunday, May 19th
Edwin B. Wells.......Sunday, May 26th

MELVIN VILLAGE, N. H.
T. W. Piper.......Sunday, April 28th
C. S. Shattuck.......Sunday, May 12th

PORTLAND, ME. (Union Hall.)
W. H. Mitchell.......Sabbath, April 28th
L. T. Cunningham.......Sabbath, May 5th
John Couch.......Sabbaths, May 12th and 19th and evenings of the week intervening.
Henry Pratt.......Sabbath, May 26th

HOLLIS CENTRE, ME.
C. H. Sweet.......Sunday, April 28th
W. H. Mitchell.......Sunday, May 12th

SOUTH LIVERMORE, ME.
E. M. Haggett.......Sunday, April 28th
Jesse Gay.......Sunday, May 5th

SOUTH ELLIOT, ME.
Geo. W. Brown.......Sunday, April 28th

SOUTH BERWICK, ME. (GREAT WORKS.)
J. G. Smith.......Sunday, April 28th

BRISTOL, CONN.
A. H. Steele.......Sunday, April 28th
S. Woodruff.......Sunday, May 5th

COLLINSVILLE, CONN.
Seth Woodruff.......Sunday, April 28th
R. K. Stark.......Sunday, May 12th

☞ There will be meetings at Suncook, N. H. (Bartlett Hall) every Sabbath, at 10½ A. M. and 1½ and 6 P. M.

PORTLAND, ME. (Union Hall.)
Meetings are now held in Union Hall, on Free Street, entrance nearly opposite the Baptist church. Brethren will please correspond with H. C. Freeman, 62 Green Street. H. C. Freeman, D. F. Scamman, James Berry, Church Committee.

BIDDEFORD, ME. (Advent Chapel, Hill Street, near Pool street.) Meetings every Sunday, at 10½ A. M., 2½ and 7 P. M. Also, prayer meetings on Wednesdays and Saturdays.

PHILADELPHIA, PA.
(*Brandywine Street, between 15th and 16th, and between Spring Garden and Green Streets.*)
Meetings every Sunday, at 10½ o'clock A. M. and 7½ evenings. Also Wednesday and Friday evenings.
J. N. WILFONG, Cor. Sec.

PHILADELPHIA, PA. (*Adv. Chris. Church, corner of Ninth and Spring Garden Streets.*)
Meetings are held every Sabbath at 10½ A. M. and 7½ P. M. Prayer and conference meeting Friday evenings.
F. H. BURBANK, Pastor.

PROVIDENCE, R. I., Lester's Hall, corner of Knight and Cranston Streets.
Sunday, Sabbath school at 10 A. M. Preaching at 3 and 7½ o'clock. Prayer meeting Wednesday evenings.
M. R. PHETTEPLACE, Pastor.

☞ Meetings are held at Second Advent Hall, 153 Hollis Street, Halifax, N. S., every Lord's day, at 11 A. M. and 7 P. M. Also prayer meetings Monday and Thursday evenings.

PREACHING brethren wishing to preach at South Rochester, N. H. (Chapel) will please correspond with J. L. CHUTE, Rochester, N. H.

BRETHREN wishing to preach in Clinton, Mass., will please correspond with Geo. T. Whitney (Box 618) before sending their appointments to the *Crisis*.

three years to that, we have five hundred and seventy-eight to Christ's baptism. 25+70+483=578. As this dates from the jubilee before the captivity, if we subtract one for every jubilee, we have 578—11=567 years. Divide this by seven, and we get the Sabbatic years, and thus find the Sabbatic year of Christ's baptism to be 81, with no remainder.

According to Luke 21 : 21-30, and Matthew 2 : 1-23, the birth of Christ took place inside of forty days before Herod's death. And according to Josephus, the death of Herod was nigh to the Jewish passover. *Wars, b.* 11, *c.* 1, *s.* 2, 3. And he also states that Herod reigned thirty-four years from the death of Antigonus, whom Herod conquered when he took Jerusalem, and that in a Sabbatic year. *Antiq. b.* 14, *c.* 16, *s.* 1, 2, 3, *and b.* 18, *c.* 8, *s.* 1. And if we subtract Christ's age—thirty-one—from five hundred and seventy-eight, we have five hundred and forty-seven years from the jubilee period of Ezek. 1 : 1. And then Herod's reign of thirty-four, minus 1, for a jubilee, we have five hundred and fourteen years preceding Herod's reign, the last being a Sabbatic year, and the year when Herod took Jerusalem, "in the third month," and so the fourth month before the close of that Sabbatic year, which closed with the sixth month.

The agreement of these chronological points with each other, confirms the view that the seventy weeks date with the seven and sixty-two, in the first year of Cyrus, and proves there are but 483 years from Cyrus to Christ's baptism. And if there is such a mistake in the Chronology of Usher, who follows Ptolemy's Canon, from Cyrus to Christ, why may not there have been a mistake of thirty years too much in the time since Christ? Are we to believe in the infallibility of human chronology? Are not the seventy weeks of Daniel to date the vision of chap. 8; and do not sixty-nine of those weeks reach to Messiah the Prince? after which he was to be cut off. If so, there remain but 1817 years thereafter to the end of the vision of the Medo-Persian, Grecian and Roman kingdoms. If, according to human computations, the time expired in 1843, does that prove the vision failed? Though it tarry, it shall not tarry in reality.

NOTE.—The writer would acknowledge a mistake in his figures on the first page, last column, fifth paragraph from top of page. Corrected, it should read as follows: We have, therefore, from creation to the beginning of these jubilee periods 2604 years; and then 20×50+25=1025, and 2604+1025=3629 years to the Babylonish captivity; and 70 of captivity to the first year of Cyrus added equals 3699 years; and 2300 years from that point amounts to 5999 years. W. H.

THE EFFORT.—THE "GOOD TIDINGS."

Believing that the great and glorious Bible truths held by us as a people ought to be more widely disseminated, it was proposed at the National Conference, held more than two years ago, that a book should be written by brethren selected for the purpose, which should present some of the doctrines that have been so obscured by tradition as to have been lost sight of by the church; embracing, however, only such as seemed most essential, and might prove the most interesting and instructive. There was considerable delay in preparing and publishing it, but early in September an edition of two thousand was published, and is now nearly exhausted. But it is very desirable they should go out much faster.

"Glad Tidings" is a book that should be extensively read by others than Adventists. As publisher, I have arranged to have them sold at a much reduced rate. It is quite certain there are now thousands who would readily buy the book at the price it is now offered, if they knew of it, or if presented to them. If brethren in the different places would make a little effort, very many could be introduced, with promise of the best results. As comparatively few have seen it, I will give the subjects of the thirteen chapters:—The destiny of the earth—The time of reward—The resurrection of the just—The nature of man—What is the soul?—What is the Spirit?—The intermediate state—The Bible doctrine of future punishment—Prophecy, nature and objects—The metallic image—Exposition of Dan. 11—The four angels—Exposition of seventeenth of Revelation.

The subject of prophecy, which to many seems more difficult to understand, is here presented in such clearness and simplicity, that its design, I am sure, in all its grandeur and beauty will easily appear. And other subjects that are so ably treated, are of the very first importance. Now, pray do not say that the book probably contains nothing new to Adventists. It was not written and published for Adventists, but for others, and will you not assist in obtaining readers for it? Can we not by the use of good publications do much to correct the erroneous views that prevail, and thus cause thousands more to rejoice in the blessed hope? Certainly much has been and is now being accomplished, but we must double our efforts.

I see that the price of most books now published, of this size and binding, is from $1.25, to $2. The price of this, single or by the doz., is given by the Business Agent (see *Crisis*); but if any wish for a larger number they can make inquiry of me as to terms.

Hartford, Ct. S. HALL.

TENT MEETING REPORT.

CONDENSED.

Report for the season, 1871. We held six tent meetings in the following places:—Littleton, Groton Junction, Gloucester, Mass., and Suncook, N. H. From thence the tent was carried to Springfield for the benefit of the campmeeting, and was of great service, for meeting, and sleeping purposes for those who did not have tents. From Springfield it went to Natick, thence to Alton Bay campmeeting, and was used for the same purpose as at Springfield, with one more tent meeting at Fitchburg, Mass., after campmeeting.

These meetings were variously attended, but in every place visited it was evident that good was the result. The people generally turned out well, in some places crowding the tent, and by this means had the privilege of hearing this gospel, which otherwise they would not have heard. Thus the seed has been sown broadcast. Tracts by thousands, also the *Crisis* and *Young Pilgrim*, have been distributed gratuitously, wherever we have been, and the good done will never be known till the day of account. It is with pleasure that I look to what has been accomplished with the Conference Tent. I only wish more could have been done in the name of our Lord and Master.

Bro. Morrill has been uncompromising and faithful in his duties with the Tent, and deserves our gratitude for his interest and hard labor the past season. He was the right man in the right place.

This brief account of the Tent meetings the past season is submitted to the Conference. For the Tent Committee,

L. BOUTELL.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, April 24, 1872.

☞ Take Notice!

All subscriptions for the "Crisis" issued from this time forward are at the rate of $2.00 a year, payable IN ADVANCE.

☞ Please Remember!

☞ All remittances to this office, in the form of Drafts, Bank Checks, and Postal Money-Orders, should be made payable to the Business Agent, GEO. T. ADAMS.

☞ THOSE who send articles for the "Crisis," should direct them to MILES GRANT, Boston, Mass., and not to the Business Agent.

CLOSE OF OUR MISSION TO CALIFORNIA.

SAN FRANCISCO.

We have made our farewell visit to the Pacific coast. We arrived in San Francisco Monday, Jan. 8th, and said "Good bye" Wednesday morning, April 10th. Last year we left April 11th. We have reason to praise God for what he has done upon this coast during the last fifteen months. We feel most richly paid for our long journeys; for abundance of misrepresentation, slander and warnings made against us from some pulpits and religious periodicals, holding us up to the public as a dangerous infidel, whose visit to the coast was a sad calamity that should be deplored by all good people; while we have seen scores converted to Christ, who are now happy in the Lord, waiting for his glorious appearing to set up his heavenly kingdom.

When we arrived in San Francisco, Dec. 17th, 1870, we knew of only one person—"C."—who would sympathize with us; but now we have a host of warm friends, who love us in the Lord. The great truths, so dear to us, and for the belief of which our name is cast out as evil, have taken strong hold in the hearts of many noble Californians, who are not ashamed of Jesus nor his words. They have learned, like Paul, to glory in the cross of Christ. They are not faint-hearted, and disposed to draw back to perdition; but are most firmly resolved, by the grace of God, to endure to the end.

When we draw a contrast between the present state of things, and what it was when we held our first meeting in the Young Men's Christian Association Rooms, Dec. 22nd, 1871, we can truly say, "What hath God wrought?" Men and women, who were then rushing rapidly down the broad road to destruction, are now in the narrow path that leads to life eternal, rejoicing in the bright prospect of soon seeing our dear Savior. They are truly new creatures. No one can doubt the reality of the christian religion, after witnessing its glorious effects in transforming men from swearing, ugly drunkards, to praying, happy, temperate, loving disciples of Jesus. Infidels, who have witnessed these things, confess it shakes their foundation, which is built largely on the inconsistencies of professors of religion, in connection with the unreasonableness of the doctrine of eternal torment. When these two objections are removed, the main pillars of infidelity are gone.

Satan has made a most persistent effort to crush the church on the Pacific coast that is looking for the coming of Jesus. He has attacked it in all possible ways, and has sometimes gained victories that looked alarming; but the good Lord has stretched out his almighty arm of defense, and the enemy has been obliged to retreat in confusion, thus increasing the courage of the christian soldiers. Apparently, all that the combined effort of opposing ministers could do has been done to neutralize the influence of those who love and support the truth which, with the blessing of the Lord, has led many from darkness to light, from Satan to Christ. It is too bad; but so it is, and must be endured with patience, or else the enemy will get the advantage. As soon as one becomes offended at persecution, the seed of truth in his heart becomes unfruitful. This the deceiver knows full well. Forbearance and long-suffering are essential in order to grow in grace. We must "*be patient toward* ALL *men.*" When we are reviled, we must not revile again, but return good for evil, if we would imitate our heavenly Leader. This is a hard lesson for some to learn; but it is of great importance if we wish to make progress in divine life. Good people often make great mistakes by opposing evil with a hard spirit. It is kindness that conquers when all things else have failed of success.

OUR LAST MEETING.

We returned to San Francisco, from Vallejo, Saturday, Apr. 6th, and closed our meetings Tuesday evening, Apr. 10th, with a precious communion season, when seventy-five sat around the table of the Lord. Some wept for joy at the thought of what the Lord had done for them and their loved ones. We also had precious meetings on the Sabbath, and Monday evening, when we preached our last sermon, at the close of which thirteen came forward for prayers. Six were baptized on Tuesday, making thirteen in all. At the baptism, the Lord blessed in a signal manner. Others are waiting for the next opportunity for baptism.

Tuesday evening was devoted to the communion. Some fifteen received the right hand of fellowship, and ten at a previous meeting. The present prospect is bright. Several members of other churches are charmed with the meetings, and do not hesitate to say they are much the best in the city. They feel more at home with us than in any other place; and are among our warm friends. One at the communion said he had been turned out by the church to which he had belonged, because he had shown sympathy with our views and meetings. He felt much comforted in knowing he was now free to mingle with those of "like precious faith." Another church has turned out quite a number for believing what we have preached, being determined not to allow "heretics"—so called—to remain in church fellowship; but unfortunately, the evidence is strong to show that the Lord is not pleased with what they have done, and has hid his face from them. Another church contemplates doing the same thing, but it happens that one of its leading and most efficient and official members is fully settled in the doctrine which some call heresy; and he gave them to understand he should never consent to have unofficial members turned out, while he remained believing the same things. He wished them to show no partiality. Thus the matter stands. The opposition is earnest; but the truth is spreading, and the Lord is blessing those who proclaim and those who believe it.

OUR PARTING

scene, at the close of the communion, was one of the most hearty exhibitions of christian sympathy we have ever enjoyed. It could be truly said, "See how they *love* one another." It was no *feigned* love, but the pure, fervent, unselfish, outgushing fruit of the Holy Spirit—the "perfect love" that casts out fear. It was hard for such friends to part; but we felt assured the meeting in paradise is not far distant. While tears of sadness flowed, as we said good bye, we felt strengthened in heart to endure to the end, in order to enjoy forever the society of such dear friends. We said parting words and shook hands many times, and yet lingered still; did the same things again and again, till the lateness of the hour admonished us we must say farewell and be parted for a "little while," but should remain *one* in Christ, waiting for his coming, when we hope to meet to crown him Lord of all, and for ever live and rejoice with him in his paradise home, associated with the dear ones whose society will be ever pleasing.

Bro. and Sr. Fassett were obliged to be out of the city, holding meetings in other places; consequently, we did not have the pleasure of their company at the Sacrament. Their labors are being blest on the Pacific coast. Bro. Howell was with us. He is a true man, and is helping in the great work of sounding the last alarm to a guilty world. He preaches a part of the time in Vallejo, and at other times in the city churches of San Francisco. We request prayers for California, that great success may attend the labors of Bro. and Sr. Fassett, Bro. Howell, Bro. and Sr. Reed, Bro. Wilson, Bro. Norton, and others.

SACRAMENTO.

Wednesday morning, April 10th, at seven o'clock A. M., we departed from San Francisco, accompanied by some dear friends across the bay, where we said our last good bye, and took the cars for Sacramento. On our way we passed through, probably, the most gorgeous, enchanting fields of flowers to be found in the world. We have spoken of these in a former letter, but they are now more charming than ever. One might be excused for thinking he was on the borders of paradise, when he gets a sight of these immense natural flower gardens. Their colors are very bright, and of a great variety of shades, as beautifully blended as in a well arranged bouquet. Once seen they cannot be forgotten.

On arriving at Sacramento, we found the people more anxious to hear about the christian's hope than ever. We learned that strong efforts had been made by some of the ministers to make people believe they had immortal souls, and that, consequently, the wicked must be tormented eternally; but those who had heard the other side saw at once that our opponents were either mistaken as to our views, or else they were willfully misrepresenting us. We presume it was the former, as they were not out to hear what we did say. We would recommend that they hear before they judge, and then they may be able to hit nearer when they strike. Sometimes they try to make out we are Sadducees, denying the resurrection of the dead; whereas we are precisely the opposite, placing our only hope of a future life in the resurrection of the dead. Then, again, they say we are Spiritualists, when they themselves are advocating Spiritualism to all intents and purposes, while our stand-point is at the furthest possible distance from Spiritualism. Again, they represent us as teaching that every body will be annihilated; and then, that we teach there is no punishment for the wicked. It seems as though they were determined to put us in a false light. This only serves to weaken their position in the estimation of those who know what we do believe, and the reason of our hope.

We found the brethren and sisters joyful in the Lord, feeling very thankful for the light they had received concerning the teaching of the Scriptures. They are willing to bear reproach for the sake of the truth, and are being brought nearer to Jesus. While some former friends now neglect them, and treat them with coldness, and almost abuse them, they have the comfort of knowing that they love the Savior better than ever before. There is a warmth, vigor, and life-like feeling in their christian experience at present which surpasses any thing they had ever enjoyed in former years. The change is so great, thy feel quite like young converts. Others, witnessing their joy and peace, are anxious to find the same fountain from whence these blessings flow.

Wednesday evening we preached in the First Baptist church, and had a very pleasant and profitable meeting. Six more were baptized and received special blessings. Others are waiting for the next opportunity. Among those baptized were Dr. A. P. Truesdell, and Dr. Burns and wife. These two doctors hold prominent positions in the treatment of disease. Dr. Burns is a successful physician, who is conducting a Water Cure establishment in company with Dr. McConikey. Dr. Truesdell is having special success in treating chronic diseases of the lungs and throat, and other parts of the body, by a new process. We take much pleasure in introducing him to our Brn. and Srs. in California as a true christian. He hopes to be able, through the aid of assistants, to leave home soon and preach the word of life in the surrounding country. We recommend him to all the friends of Jesus. Those who wish meetings will do well to address him a note, and he will inform them when he can make them a visit. Get him if you can. His heart is in the work. We think it is very fortunate that we could leave him in charge of the meetings in Sacramento. He has had a rich experience in Christ. We find but few such men in our travels. He is a shining light every day.

When we look over the results of the meetings in Sacramento, we have great reason to praise the Lord. The Brn. and Srs. are intelligent, and will command respect among the people. Their society is agreeable, and their conversation entertaining. Several others were almost persuaded to unite with us. If the meetings could have continued one or two weeks more, it was thought that glorious results would have been witnessed. We left many warm friends in Christ in that city, whom we hope to meet soon in the kingdom.

VALLEJO.

We have spent a few days in Vallejo, and find the church in a healthy, prosperous condition, under the faithful watch care of Bro. and Sr. Fassett. The new chapel is pleasantly and wisely located on Capitol Hill, overlooking the surrounding country. We are much pleased with its construction and situation. Had it not been for the opposition from the same source from which we received aid and sympathy when here last year, there would have been no necessity for the erection of this new house; but under the circumstances we do not see how our Brn. could well do otherwise, unless they would consent to put their light under a bushel, which would have dishonored Christ. Quite a number have become tired of the opposition against us, and have left their former church relation and united with us to share the reproach heaped upon us for the truth's sake. Their increase of light on the teaching of the Bible makes them feel almost like young converts. They are like birds let loose from their cage to enjoy their full liberty in the pure air and sunlight. Two more were baptized, and received rich blessings.

Some of the prominent men in the city are deeply interested in the meetings, and have become satisfied that our position is in harmony with the Bible. An intelligent gentleman, who is editor of two papers, a daily and weekly, was a skeptic when he went to hear Bro. Fassett on the prophecies. After hearing his infidelity was removed, he gave his heart to Jesus, and is now ready to be baptized in the likeness of the burial and resurrection of Christ.

Those who have been skeptical concerning the reality of the christian religion, because so many professors have set such poor examples, are now convinced that there is something real about the religion of Jesus. Others who had lost their confidence in the Bible, because of its seeming contradictions, as it was construed to sustain popular theology; now see its harmony with reason and common sense. It is heart-cheering to see with what joy some are embracing the truth. They had given up all hope of ever being satisfied in relation to the teaching of the Bible. One intelligent, prominent business man remarked to us, he had said to his friends in former years, he thought he should have to get up a Bible of his own; but now he saw no need of it, for the one we have is all right and consistent. He has found that his difficulties arose from hearing false constructions put upon the Scriptures by those who attempted to sustain their theology by perverting the true meaning of the Bible. It is a sad sight to see the people led away from the truth and from Christ by those who profess to be leading them aright. O that they might have their eyes opened before it is too late; and before any more are made to stumble and fall into infidelity. Yet these same teachers will turn around and charge us with making infidels when we are instrumental in leading skeptics to believe and love the Bible. How like the charge made by the Pharisees against the disciples of Christ at the time of his first advent. In our boyhood days, an infidel was one who did not believe the Bible; now it seems that the one who believes it and loves it most is called the infidel. This is Satan's plan to destroy the power of the Scriptures. Let us "buy the truth and sell it not." He is to be pitied who thinks more of his reputation than he does of an unpopular truth. The conflict between truth and error, between the powers of light and darkness, Christ and Belial, is becoming more and more general and earnest. Brn. and Srs., let us go into the heat of the conflict. We have nothing to fear.

STONE AND GRANT.—Rev. Dr. Stone delivered a discourse at the Skating Rink last Sunday evening, on "The New Heavens and New Earth," in which he advanced and approved the same ideas in regard to a *literal* "new earth," formed out of this globe, for the Saints' Home, that have been prominently advocated in our midst by Elder Miles Grant. —*San Francisco Daily Post.*

Dr. Stone formerly preached in the Park Street church, Boston, and is the most popular minister on the Pacific coast.

RICHES.—In another column will be found an article on "riches," published in the Sacramento *Daily Record* of March 30th. We think it is the best thing we have ever seen written outside of the Bible. The positions taken are true. The article deserves a second reading, and should be preserved for careful consideration.

SIGNS OF THE TIMES.

The signs of the times indicate that "the end of all things is at hand." The moral, religious, social, and political condition of the world is very ominous of the end. Infidelity and crime are abounding to an alarming extent. Confidence in humanity is diminishing every day among business men. The honest portion, which is quite small, know not what to do. Their clerks and partners are continually robbing them; their agents are becoming rich at their expense; while the extravagance of their families is making them bankrupt. In this situation their hearts are "failing them for fear, and for looking after those things which are coming on the earth." Luke 21 26.

The social condition of the world is becoming very corrupt. Loose morals are prevailing in all directions, as never before since this country was settled. Virtue is now the exception. The facts that might be given on this subject are really shocking; and this immoral tide is rising rapidly. There seems to be hardly any check, or restraining influence brought to bear upon it at the present time. Lust is raging like a Chicago or Peshtigo fire. Men and women, the pulpit and press, who should sound the note of alarm, are either silent, or fleeing before the onward march of the approaching demon of destruction. The fear of reproach or injury from the popular crowd serves to silence those who should cry aloud against the waves of corruption that are dashing against the very foundations of all good society.

The political condition of the world is rapidly approaching a state of confusion that threatens to overthrow all existing governments, and in their stead establish one specially under the control of Satan and his demons. An immense and powerful organization is formed for this object. We refer to the International Society, organized upon the basis of Spiritualism; yet it is not known, perhaps, by the masses, that the demons are the chief movers and directors. At heart it is an organism against God, Christianity and the Bible. It is fast becoming the most formidable association the world has ever known. It presents a terrible appearance. Its influence is as deadly upon christianity as the poisen of the Upas tree upon vegetation. The spirit of Satan is its life; as the Holy Spirit is the life of christianity. It opens any asylum for all backsliders, infidels, Mohammedans, Jews, Hindoos, Catholics, Swedenborgians, Mormons, Shakers, and Spiritualists; while it shuts out every true Christian. Let all beware lest they take upon them "the mark of the beast." Trying times are upon us, when we shall need on "the whole armor of God."

PREACHING FABLES.

Soon after the great earthquake took place in California, when some thirty were killed and about one hundred wounded, we find the following announcement for the next Sabbath, by one of the popular ministers in San Francisco:—

"Dr. Cunningham, Pastor of the Central Presbyterian Church, will deliver the second lecture of the series on Bible truth and Æsop's Fables, this evening, at 7½ P. M., in the church on Tyler street, between Taylor and Jones. The first lecture of the series was largely attended and most heartily appreciated. Subject this evening: 'The Fox in the well.'"

We have yet to learn what connection there is between "Bible truth and Æsop's Fables." We can see some connection between the foregoing announcement, and the following prophecy:—"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." 2 Tim. 4 : 3-4.

Of course, we would not intimate that the prophet meant "Æsop's Fables;" but did mean that men would teach doctrines no more true than fables; and that such preaching would turn away the people from the truth, and cause them to stumble. It is too bad that so many stumbling stones are placed in the way of honest souls.

PERSONAL.—When at Vallejo, Cal., we met Bro. R. W. Wilson, Bro. and Sr. Fassett, and Bro. and Sr. Reed. Bro. W. is feeling better than when he came to this coast. He is pleased with the country, and does not desire to return. He has decided to settle in Santa Clara, in the beautiful Santa Clara Valley, near Bro. Reed. He intends to spend a portion of the summer laboring for Christ among the people in the hill country, where are many who have never heard a word about "the blessed hope." Bro. Wilson is just the one for that field, and we shall expect to hear of very happy results form his judicious labors in the vineyard of the Lord. He is a dear good man, and will exert a most salutary influence wherever he goes. He has given the Lord full possession of his heart, and is enjoying perfect peace and love.

Bro. and Sr. Reed have not been able to get out much during the winter on account of the bad traveling. They are in good spirits, and strong in the Lord. They have just gone to Lake Port—a new place—with Bro. Fassett, where they propose to begin a siege of the fort of the enemy.

Bro. and Sr. Fassett are highly esteemed by those who know them, and their faithful labors are blessed by the Lord. Sr. Fassett's eyes are improving under the skillful treatment of Bro. Jamieson, at Vallejo. She expects a full cure in a little while.

THE RAINBOW.—We would recommend our readers to take the *Rainbow*, an able monthly, edited and published by Dr. Wm. Leask, 34 Sandringham Road, Kingsland, London, Eng. Price $2.50 a year in gold, or its equivalent. Postal orders can be sent.

THE SIX THOUSAND YEARS.

For centuries on centuries the impression has prevailed that when six thousand years from the creation of Adam shall have expired, a new era shall be ushered in by the coming of Emanuel from the skies. Many have supposed that six millenaries of human toil were foreshadowed by the six days of creation; and Barnabas, an early writer, and the reputed companion of the apostle Paul, locates the second coming of Christ at the end of this measurement of time. Whether this claim is reliable, or speculative, it has led to numerous computations to determine when the six thousand years will run out, and consequently when the long-looked-for new era shall dawn. Without doubt the most critical and reliable computation yet made, terminates the six thousand years in 1875; but I am not prepared to accept even this as being infallibly correct, but only as approximately accurate.

I do not think it possible to fix with absolute certainty upon the year that will end the six thousand, with present light; the best we can now do is to give the *probable* point, which I claim, after some investigation, to be 1875; and yet possibly that may be several years too early, or too late. We can give chapter and verse to prove, that from the length of time that some ten different men lived before the flood, the world must have been 1656 years old at the time of the deluge; but the ages of these men were given in *round years*, no allusion being made to odd months, weeks, or days, that might have made a difference of several years. We are not to suppose that all these men died on the same day of the month that Adam did, nor in the same month of the year. Nor can we step out with absolute positiveness on the unproven assumption that the variation in falling short and overrunning the exact year, must be *equal*. Probably this may have been pretty nearly the case, but at best this is only a probability.

Again, I can show that the kings of Judah reigned five hundred and nine years; but this estimate is made with no reference to the fact that the reign of these kings is given in *current* years, regardless of the fact that these might have been an *excess*, or *lack*, of weeks or months not mentioned, which might *possibly* vary the estimate several years. That the *excess* in some cases, and the *lack* in others, might be about equal, is very probable, but by no means absolutely certain. These, and similar considerations, prevent our converting a probability into an absolute certainty.

We are now in a cycle of time that must end the six thousand years; the *probable* point in that cycle may possible be too late, or too early, but the cycle is certain. W. S.

BRIEF EXPOSITIONS.

"WM. SHELDON:—We desire you to give us the meaning of the following passages of Scripture, viz., Mark 9 : 42-48; Rev. 20; Isa. 66 : 24. Give us the meaning of the 'worm' spoken of in the above chapters, in full, and oblige Yours,

J. M. SMITH & C. B. EVANS.

Cincinnati, O.

A full exposition of Rev. 20th, would require several articles; firstly, to prove that it does not teach several doctrines deduced from it, and then to show what it does teach. Not having the time to do justice to the subject at present, we defer this. The other two texts read thus—"And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed than having two hands to go into hell [*gehenna*], into the fire that never shall be quenched: where their worm dieth not, and their fire is not quenched. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell [*gehenna*], into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into [*gehenna*] hell-fire; where their worm dieth not, and the fire is not quenched." Mark 9 : 42-48. "And they shall go forth and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched." Isa. 66 : 24.

Jesus locates this scene in *gehenna*, and elsewhere tells us that "the *whole body* shall be cast into *gehenna*" (Matt. 5 : 30); and also that God will "*destroy* both soul and body in *gehenna*." Matt. 10 : 28. While various meanings are attached to the word "destroy" by theologians, it is admitted that it has but one meaning when applied to the body; and as the soul is here said to share this destruction with the body, it must be destroyed in the same sense, be literally destroyed; and as the body does not go to a *gehenna* of fire at death, it cannot go till the "resurrection of damnation." When the body comes in contact with fire, it is destroyed. I will here repeat what I have elsewhere published.

Gehenna, here translated "hell," instead of conveying the idea of preservation, is the strongest term in the whole Greek vocabulary to express *total consumption*. Says Greenfield —"*Gehenna*, properly the valley of Hinnom, south of Jerusalem, once celebrated for the horrid worship of Moloch, and afterward polluted with every species of filth, as well as the carcasses of animals, and dead bodies of malefactors; to consume which, in order to avert the pestilence which such a mass of corruption would occasion, constant fires were kept burning."—*Greek Lexicon.*

"Our Lord seems to allude to the worms which continually preyed on the dead carcasses which were cast into the valley of Hinnom, *gehenna*, and to the perpetual fire there kept to consume them.'—*Parkhurst's Greek Lexicon.* And Parkhurst again remarks—"A *gehenna* of fire does, I apprehend, in its outward and primary sense, relate to that dreadful doom of being burnt alive in the valley of Hinnom."

Here is the origin and meaning of the word *gehenna*, employed by the Savior to portray the coming doom of the impenitent. Old *gehenna* is made a type, by divine selection, to prefigure the destiny of the wicked. Then let us look at the typical *gehenna* in constrast with the antitypical *gehenna*, and thus learn the lesson the Savior designed to teach. Nothing was cast into typical *gehenna* to be *preserved*, but to be *consumed*; neither will the wicked be cast into antitypical *gehenna* to be *preserved*, but to be *consumed*. As in the typical *gehenna* the fire devoured all that was cast inside of the arches, and the worms devoured all on the outside; so in the antitypical *gehenna* the agent of destruction, symbolized by the worm and fire, will *devour* the wicked.

We are sometimes told that the worm signifies the sinner's immortal soul, or his guilty conscience. But the fallacy of this assumption is apparent when we pause to notice that the worm was no part of that which was cast into typical *gehenna*, but merely an agent to *consume* that which was cast therein: therefore the worm that dieth not is nothing that is to be cast into antitypical *gehenna*, but merely symbolizes an agent to consume the wicked when they are cast into it. If the agent here symbolized should *die*, sinners might continue to live. If the fire could be quenched, sinners might escape death; but as it is, sinners must be *consumed*.

That the "worm that dieth not" is not the soul or conscience of the sinner, is made still more certain by reading the statement of the prophet Isaiah, from which Jesus quotes—"And they shall go forth and look upon the carcasses of the men that have transgressed against me: for *their* worm shall not die, neither shall their fire be quenched." Is. 66 : 24. A carcass is a "dead body" or "corpse." Do "carcasses" contain a deathless soul, or a tormenting guilty conscience? "Their worm" cannot here mean soul or conscience, but a consuming agent. So also in the Savior's discourse, as he quotes from the prophet. As before shown, in the typical *gehenna*, the worm and the fire *devoured* all that was cast into it. Therefore, in the antitype (hell), the worm is no part of the sinner, but simply an agent to consume him. If this agent of destruction is not hindered, if the worm does not die, there is no escape for the sinner, but he must be consumed. To illustrate: We walk out into the farmer's corn-field, and discover that a worm has commenced devouring the corn, and readily conclude that if the worm does not die the corn will be destroyed. So with the sinner; if that worm, or agent of destruction, is undying, it will surely destroy him.

"The fire is not quenched." Is it therefore perpetual? A fire that cannot be quenched, instead of being endless in duration, is one that cannot be extinguished, and is therefore sure to consume that on which it preys. This is its meaning out of the Bible and in the Bible. We witness a house on fire; the flames are streaming from every part; there is no hope of saving the house, and we say the fire cannot be quenched; and just as truly as this is the case, the house must be consumed. So in the case of the sinner: if the fire cannot be quenched, the sinner must be consumed. It was said of the fire that consumed the gates and palaces of Jerusalem: "It shall not be quenched" (Jer. 17 : 27); and of the fire that consumed the Jewish sacrifices, "It shall never go out." Lev. 6 : 13. But those fires were not perpetual. Still the language used is just as strong as that applied to the sinner. If a disease cannot be cured it will kill its victim. If a fire cannot be quenched, it will consume that to which it is applied. This is both the common sense view and the scriptural view of the matter, and there is no escape from the conclusion we have reached.

Jesus did not say "Their *soul* dieth not," but "their *worm*"; and the prophet speaks of the worm of "carcasses." This *gehenna* of fire comes after the judgment arrives, and brings the "second death." W. S.

OUR CHURCH AND DISCIPLINE.

In the absence of the Editor-in chief, we briefly respond to the following note of a new subscriber:—

"MR. GRANT:—"As my wife and I are striving to be true followers of Christ, we ask of you advice, praying that if this is for the honor and glory of God, that he will help the work along; but if not, that it may all be lost.

(1.) In the first place, we as Christians think we should belong to some church. There are plenty of churches all around us, but none of the Advent church; and we do not feel as though we could join any other and yet hold to the Advent doctrine. We are not prejudiced, but think this church the most in accordance with the Bible. We believe there are true Christians in most of the churches, but there is so much strife here between those of one church and those of another, that we do not feel as if we wanted to join either.

(2.) Please inform us by letter, or in your paper, the nearest place to Ithaca, where there is an Advent church, and whether there is any prospect of starting one in this vicinity. Our only desire is to be true followers of Christ. Give us all and any information you may think we stand in need of.

(3. We would like to know if you (as a church) have any discipline, and if so, what is the nature of it? We feel as if we were here all alone, looking to Christ for assistance, and hope that he through you may give us instruction if it please him to have your work prosper. Yours with respect,

Ithaca, N. Y. WM. WHIPPLE."

REPLY.

1. It is well to belong to some church *provided* it is a church that will help one forward, instead of holding back; but never smother God's truth for the sake of getting a home that will not be congenial to your relish. Rather stand alone till God sends help; but let your light shine.

2. Cannot tell how near to your place a church may be found. Probably you will soon learn this through the *Crisis*. You may prove to be the *nucleus* for a church in your place. Wait and pray. Some of our ministers in your State may see this and give you aid. Will not Bro. Whitmore, or Stevens, go or send some true man of God? Do not be imposed upon by irresponsible stragglers.

3. We have the *best* discipline in the world; it is the Word of God, being "profitable for doctrine, reproof, correction, instruction," etc. The church of Christ had no other for three hundred years after the first Advent. We simply *covenant* together to live out the rules of this Word, as a church looking for the return of our Savior to reign on David's throne. W. S.

TWELVE THOUSAND SUBSCRIBERS.—Shall the subscription list of the *Crisis* be raised to 12,000 before our next Annual meeting? Why not? If each one would get a new subscriber, we should soon have 20,000. Since the price is reduced to $2.00, it will be easier work to get subscribers. Who will try? Who will say "*I*," instead of thinking that means somebody else? Begin this very week, and work with a will, and the result will soon be apparent. Let us have a response from Maine to Minnesota—from every state. W. S.

HENRY CONSTABLE'S work on "The Duration and Nature of Future Punishment," is an excellent work to put into the hands of all, especially the ministry. It will do good. I speak because I have carefully read it, and with confidence can recommend it.

T. M. PREBLE.

CHRISTIAN workers would do well to ponder the observation of a murderer who was recently hanged. It was this: "If I had received as much attention before being put into prison as I have since, I should never have been here."

THE TRACT FUND.

The *Advent Christian Publication Society*, at a meeting on Springfield Camp-ground, August 23d, 1871, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec'y Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments $469.93
C. Wilder 2.00

POOR FUND.

To send the Crisis to the Poor.

Previous acknowledgments $86 93
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Hattie E. Wright .... .50

YOUNG PILGRIM POOR FUND.

Previous acknowledgments $3.05

AMER. ADVENT MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim *"the glad tidings of the kingdom at hand"*; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments $2.182.16

CALIFORNIA LETTER.

O. R. FASSETT.

PARTING WITH BRO. GRANT.

The second of April, having listened to Bro. Grant at Vallejo, knowing that I was to leave on the morrow for a tour north, about a hundred miles from San Francisco, the thought entered my mind as I took his hand that I should not see him again before his departure for the east, and I said—"Bro. Grant, we shall not meet again before you leave for home!" And involuntarily I threw my arm around his neck, and we embraced each other in "unfeigned love" as brethren.

In company with Bro. and Sr. Reed, the next morning we started for Lakeport, meeting unexpectedly with Eld. Grant at the depot, who came to see us depart. We bade him farewell, and my companion adieu, and were in the fiery chariots borne speedily to

CALLISTOGA,

the terminus of the railroad, about thirty miles on our way. Here we remained over night to take stage the rest of our journey, a distance of fifty miles. Having arrived at half-past two o'clock P. M., we had the privilege of visiting the mineral springs in this village. Callistoga lies at the head of Nappa Valley, one of the richest valleys in this State, and where the grape is cultivated extensively. The mountain and valley scenery is enchanting. We put up at the "Mountain House," where we had good accommodations, a ride of four miles free of charge, and gentlemanly landlords. We recommend to all our friends to patronize this "House," if they want good fare, a ride, and all at a little cost. The grounds of the springs are admirably laid out. Besides the main hotel, there are fifteen beautiful cottages; before the door of each is the palm, an evergreen tree. There are several arbors, and bathing houses, and an observatory on a natural elevation in the midst, and from which you have a view of the surrounding scenery. The springs are numerous, with various temperature from that of cold to boiling heat. The first spring has over the entrance of the building enclosing it the following inscription: "Nature's Kitchen; Cook for Yourself!" Parties boil their eggs, and take their lunch here. It is said that the water "tastes like chicken broth," and by putting into it crackers or bread, and sprinkling into it a little salt and pepper, one can enjoy a chicken soup without much expense or trouble. But where the chickens are cooked, is the question for solution. At the second spring the water is not so hot, but is too hot to drink freely without cooling. It is called "The Sulphur, Iron and Magnesia Spring." There is no need of boiling tea-kettles here, where there can be a hundred springs dug of this temperature. The water is very agreeable to drink, and must be beneficial in certain physical conditions. The third is named "Mud Bath." The spring water is drained off, leaving mud impregnated with the minerals. Rheumatic patients are put into this, where there ailment is cooked out of them! Then there are hot vapor baths, or rooms, where one is put in with his head out of a little window in open air, and he must sweat like rain. We were shut in a second, and felt the perspiration starting in every pore. These baths would sweat out a cold, and extract humors from the body, with but little difficulty. These springs are a marvel and a study. We spoke to our guide (who volunteered to show us their wonders) of the final conflagration, and he inquired if we thought "it would begin here," and left us, concluding who we were, no doubt.

Four miles from this village there is a "Petrified Forest," the "Greatest Wonder of the Age," so called. "Huge trees, from six to ten feet in diameter, and from this down to small branches and twigs, thousands of years old, now solid stone, arrest the attention and excite the wonder of visitors. In the midst of this (perhaps antediluvian) forest of stone, living trees are now growing—live oak, fir, etc.,—affording a beautiful shade, and rendering the forest a desirable place to visit." We were not able to visit this forest, as we desired, but saw specimens in large trunks of trees which were piled up on the grounds of the "Springs" in the form of and called the "Petrified Grotto." They were a curiosity, indeed, to us.

Thursday morning, at six o'clock, we took stage for

LAKEPORT.

After a good breakfast, we started for a long ride of fifty miles. We passed up the rugged side of "Saint Hellena Mountain," which lifts its head four thousand seven hundred feet above the valley. For the purpose of viewing the charming scenery, we walked, or rode upon the outside of the stage with the driver. O how enchanting! the scenery so romantic; and as we rose above the valley, it looked so beautiful at our feet. It was a picture of beauty such as we seldom ever beheld. Birds were singing sweetly, and the morning was as lovely as we could desire. We passed near the summit of this mountain, and then through rugged cliffs, and by meandering brooks and deep ravines, we descended the other side.

Just before reaching Lakeport, which takes its name from "Clear Lake," we came in sight of "Uncle Sam," a mountain bearing this name, of a dark green appearance; and in the distance is seen "Snow Mountain," which is covered with snow, the first snow I had seen during this season. It is very difficult in this country to determine the seasons of the year. If you lose the month, you are at your wits' end to know whether it be summer, fall, spring, or winter. We see the force of Christ's language when he says, "When ye see the fig-tree and all the trees putting forth their leaves, ye know that summer is nigh." By this sign now visible, we determine that summer is the next season to come; otherwise, we might suppose from appearances that any other season might be at hand, for we have winter (without snow), fall, spring and summer weather all within a single week. When we came here on Thursday, the air was as warm as in summer. Friday we had rain, winds, and cold as severe as in winter, and Bro. Cutler had two large fires to keep us and his family comfortable. But the fig-tree and all the trees tell us "summer is nigh." So while all men are perplexed as to what period in our world's history we have reached, "the signs" admonish us that the Lord's coming is "near, even at the doors."

HOW THE TRUTH WAS FIRST PLANTED IN LAKEPORT, CAL. We came to Lakeport by invitation of Bro. Cyrus Cutler. He is a son of Jacob Cutler, who is about eighty years of age. An Advent sister four years ago wished to disseminate the truth, and paid for the *Crisis* to be sent to the old gentleman. It was not much esteemed for a long while; but at last Cyrus became interested in its articles on immortality, and began to advocate the doctrine. The question was finally introduced into a debating society, of which he was member, last winter. The disputants were chosen. A clergyman or two, and others, were to affirm man's immortality, while he and others were to sustain the negative. Bro. Cyrus, seeing by the *Crisis* that I visited in San Francisco, sent to me for the arrangement of an argument, and such publications as I could furnish him with, which I forwarded. The debate, however, was deferred several weeks by a protracted meeting, and it was thought that there was an effort to prevent the discussion altogether. The ministers during the meetings, and in filling their appointments (of different denominations), preached against the little cloud of *heresy* they saw coming up in the religious horizon, thus forestalling the discussion, and to prejudice the people. The debate, however, came off this spring, and the decision of the judges was, that Bro. Cutler and his side had the argument. He stirred up the whole religious community, and feeling the crushing weight of "orthodoxy," he felt incompetent to meet the emergency, and sent for me to come over and help him. I sent his letter to Bro. and Sr. Reed, and asked if they would accompany me, and they concluded to do so.

On the Lord's day, April 7th, we attended service in the "Grove school-house," near Bro. Cutler's, when the minister (Presbyterian) took for his text—"If any man will do his will, he shall know of the doctrine." He had evidently prepared himself to give "the winds of doctrine," as he stated, a terrible blow. But we were present, and he was hindered and cramped. Besides, he wished in the opening of the service that the congregation would "sing a song," and as there was hesitancy and delay, Bro. Cutler, who usually leads the singing, requested us to sing, when we struck up and sang—"When I can read my title clear," affixing the chorus—"We'll stand the storm," etc., which I think took him down, finding we were prepared for the onset. He called upon a Methodist clergyman present to follow his discourse, who in like manner was shorn of his strength, and after stating that he "*intended to say more*, but would not, as an afternoon service was to be held," he sat down. Then we were granted the privilege of giving out any notice we wished, together with others present; after which I begged the privilege to add a few remarks to those of the two ministers, on the side of truth and "sound doctrine."

At present we are holding meetings in the Methodist church at Lakeport, with a good prospect before us that we shall have a gracious revival. Sunday evening two ministers (Methodists) were present, and a large audience. Last evening another stated to me at the close—"I have not half the prejudice I had when I came in," and tears filled his eyes.

Correspondence.

From Bro. C. F. Sweet.

DEAR BRN.:—On Monday, Oct. 9th, the day of fire and flame in the West, I crossed over Niagara river at Buffalo, and spent a week at Lowbank, some thirty miles west of Buffalo, on the Canada side. Bro. William Braven called me there. We had quite a good, and, I think, profitable time. On Sunday baptized three dear souls in the name of the Lord Jesus. Monday the 16th preached at Gainsboro, and on Tuesday left for Trenton, Consecon, and Pictou, Prince Edward county. Preached eight sermons in Pictou. Four in Cherry Valley, in which place I occupied the Disciple church, a large and commodious house, which was quite well filled. The last discourse in this place was a funeral sermon of an old man some ninety-four years of age. The congregation was large and quite attentive, and I gave them some new (to them) truth, as well as an abundance of old truths.

I preached once in the Methodist church at Mount Pleasant, and told them as much truth as their unenlightened minds were able to bear. I heard that some said it was "not as bad as they expected." Thank God, they had the candor to acknowledge the fact; but the statement shows how slander has a tendency to prejudice and blind the people.

Bro. Levings, who took me to his own house, also took me to Consecon to my appointment on Sunday, Nov. 5th, and after preaching a very close sermon on first principles, we repaired to the shore of the Bay of Quinte, and I baptized Bro. James Lent and wife of Pictou, also Bro. Lewis Chase and wife of Consecon, and also a sister-in-law of Bro. Chase. I preached also on Monday and Tuesday evenings following. On Wednesday as I was about to leave, Bro. Philip Chase came to me at his father's and said he had commenced to plow that morning, but he could not plow, and had turned out his team to go and be baptized. So we with his father went to the Bay, and I baptized "Philip," and he like the eunuch went on his way rejoicing. I left the water side for Trenton, where I preached that evening in the Methodist church. Next day went on to father Lent's neighborhood, and preached two evenings in a little old Wesleyan chapel; and the church, general character, and religious tone of the place (with a few happy exceptions), are all of the same piece. Here I received the kind friendship of father and mother Lent and family, that is so cheering to the way-worn pilgrim. May the Lord reward them and all their children for their remembrance of a pilgrim after a "godly sort."

From here I went to Orono and preached at the Temperance Hall, and in the Christian's New Brick church, which was quite well filled; and God gave me utterance, and also a hearing ear in the congregation. Good was done. I preached also in Clark and Selina on Sunday the 19th, and then went back to Orono to hear a Mr. McDonough (a Wesleyan Methodist) preach a set sermon on the coming of Christ, kingdom of God, and the millennium. So at the appointed time I dropped in, and found a good place to take notes. At length he made his appearance. Preliminaries being got through, he took his texts, viz: Dan. 2:44 and 7:13, 14; Rev. 20:1–10. His first dashing statement showed, as a brother had surmised, that he intended to deal death-blows to "Adventism." He said, "Adventism is infidelity and atheism."

After he closed the meeting, I stepped up on the seat and said—"There will be preaching to-morrow evening at the Christian church in this place, and then the present discourse of Mr. McDonough will be reviewed; and although I must consider Mr. McDonough my personal traducer, yet if he will hear my reply I will treat him as a gentleman." He yelled out in a sneering and scoffing manner, "I shall not go to hear you, sir"; and then (as I was passing out of the house) he exhorted his congregation "not to go to hear that infidel and atheist, but to treat him with perfect contempt."

The next day the following printed hand-bill was placarded over the town and village:

"REVIEW.—There will be a review of Mr. McDonough's false attempt, last evening, to expound 'the gospel of the kingdom of God' at the Christian church this (Monday) evening, by C. F. Sweet of Albion, N. Y. The public, and especially Mr. McDonough, are cordially invited. THOMAS CRANKHITE."

Bro. C. took pains to mail a notice to Mr. McDonough and some of his admirers. Some, on reading them, we learn, tore them in pieces, and committed them to the flames. The review went off before a large congregation of people, a number of whom were members of Mr. McDonough's church. The Lord helped me, and the people listened with the very best attention, and after formally introducing my subject, I proceeded to ask if it was infidelity to believe in the personal, literal coming and kingdom of Christ, as distinctly taught in the Holy Scriptures? If Adventism is infidelity and atheism in the nineteenth century, was it not infidelity and atheism also in the first century of the present dispensation? Here I showed the Scriptures in which it was most clearly manifest that Mr. McDonough and apostolical preaching were very dissimilar, and that if I must be called an infidel and an atheist for holding with them, and not with Mr. McDonough, I would bear it patiently, for evidently "the coming of the Lord draweth nigh"; then all these wrongs will be righted. If it is atheism to believe in the God and Father of our Lord Jesus Christ as the Creator of all things, in whom we live and move and have our being, then I must be an atheist; for I take this scriptural view of the subject. Is not the doctrine of the creeds very nearly allied to atheism, that say he is without body, parts, or passions? and as one clergyman holding up a tea-cup said, "God is in this tea-cup as much as he is anywhere"? I wonder if an atheist hearing that would not say that is the truth.

Extracts from Letters.

BRO. AND SR. H. J. AND F. E. MUNSON write from Girard, Kan., March 22d:—"We wish again to address you in the interests of the cause of the Lord in our State. As far as we know, we are here alone in the public ministry of the gospel of the kingdom, as we hold it. Myself, and wife as a helper, have done what we could during the last two years for the promotion of the cause. More recently, we have had some blessed outpourings from the hand of the Lord. Fifteen were baptized this winter at one place. This was the result of a protracted effort of over two weeks.

We feel that we have here in Kansas a broad field, unoccupied and neglected. We cannot resist longer the sense of duty of putting forth more earnest efforts on our part, and also of making an earnest cry for help. We ask aid to enable us to devote our energies to the cause through the State, as far as we are able to extend our labors. We need a tent the coming summer. It seems to us, of all places, we need one here, as the school-houses are generally small, church houses few, and closed against us, and the few interested are not able to hire halls, if we had them. We implore immediate aid."

Cannot something be done to assist Bro. Munson in his efforts to spread the truth, and save the people in Kansas?

BRO. D. W. SPEAR writes:—"I was glad to see Bro. Fassett's piece on definite time in the *Crisis*. While we are exceedingly glad to read anything showing a clear light on prophecy, and tending to unite the church, still we are strongly opposed to theories and arguments based upon doubtful dates and uncertainties, that only produce wranglings and divisions. Do not let us do anything to divide the church at this late day."

SR. B. HART writes:—"The *Crisis* has been a great blessing to me in showing me the right way to the kingdom. I hold it next to the Bible. I was brought up to believe that all are created immortal, and at death a christian goes right to heaven. I have searched the Scriptures, and find they do not teach this, and am willing to trust God, and let him have his own way, and am satisfied. I want to live and reign with Christ on the new earth. I feel his love in my heart as I am writing.

We could not do without the *Crisis*; it is our preacher. We have no meetings here in East Rush, N. Y., but hope the Lord will send some one. I believe good could be done. Bro. H. Pratt was here and preached a few times, and left a good impression on the people; they were hungry to hear the truth. I am determined by the help of the Lord to work out my soul's salvation. The Lord has done great things for me and my children. Blessed be the Lord!"

SR. S. ISBELL writes:—"A little over a year ago we came to Iowa, bringing our parents with us (both of whom were suffering with lung disease), hoping that the change from the cold and rugged climate of Wisconsin, to the more genial one of the South might prove beneficial; but, alas! the blighting hand of disease had too firm a grasp of the sources of life, and our dear father failed rapidly. The last week of his life he seemed in great pain, and every breath was a cry to his heavenly Father for help to bear his suffering. He told mother he realized now what Paul meant when he said, 'pray without ceasing.' And in the night he suddenly 'fell on sleep.'

Father took great interest in Bro. Grant's and Fassett's labors in California, and often deplored his inability to do no more for the cause of Christ. The *Crisis* was always a well-spring of happiness to him; he looked for the speedy coming of Jesus, and exhorted us all to prepare for it. Pray for us, that we may meet you all and him in the kingdom of God."

BRO. E. N. MORSE writes:—"I am trying to preach the gospel of the kingdom in this section. We have been having quite a reformation in Worcester. People seem to be anxious to hear, but are afraid of the Advent doctrine, and even those who profess to believe in the speedy coming of Christ say that it is no use to preach it. So they said in the days of the antediluvians. But when the last prayer was made, the last sermon preached, the last exhortation given, God closed the door of the ark. As it was in the days of Noah, even so shall it be in the days of the coming of the Son of man."

BRO. N. R. SMITH writes:—"The *Crisis* is the first paper that I have any remembrance of seeing, or reading, and still I watch for its weekly coming because I love its contents, Bible truths. My prayer is that many may receive these truths into good and honest hearts, that their supporters may wax valiant, and that Jesus will soon come to be admired by those who have done and will be doing right."

BRO. H. S. MITCHELL writes:—"The Lord is blessing the little church in Bowdoin. A good interest still prevails. Preaching nearly every Sabbath, and a good attendance. Pray for us, that union may prevail, and sinners come to the knowledge of the truth and be saved."

SR. S. S. MOONEY writes:—"My husband is here at Gloucester sick with pleurisy fever. He has been very sick, but is some better. He asks the dear children of God to remember him in their prayers."

Married.

MILES—BOYDEN. In Blackstone, April 14th, at the bride's father's, by E. T. Edwards, MR. JAMES MILES and MISS ELLA E. BOYDEN, both of Blackstone.

Summary of News.

FOREIGN.

Cable News.

GREAT BRITAIN.

AN ULTIMATUM FROM BISMARCK.

LONDON, April 18. [Special to the New York *World*.] Bismarck has sent an ultimatum that the French army be forthwith reduced to 225,000 men. He hints that in case of a refusal it will be necessary for Germany to establish a French Government which Germany can trust.

SPAIN.

MADRID, April 18. A decree has been issued annulling the concession for a telegraph cable to America by way of the Azores.

DON CARLOS.

MADRID, April 21. The Carlists, without making any decided outbreak for some days past, keep the country in a state of perpetual alarm and excitement by industriously spreading reports of their strength and of their probable future movements. It is announced that Don Carlos will soon publish a manifesto, protesting against the validity of the late election, on the ground that gross irregularities have been committed at the polling places. He also forbids the Carlists who were elected deputies to the Cortes taking their seats in that body. A general rising of Carlists in all parts of Spain is momentarily expected. Troops are prepared to meet it. The railway companies have been ordered to hold all their rolling stock in readiness for instant use. Volunteers in Madrid and elsewhere proffer their services to the government. A council of Ministers met yesterday evening, and were in session all night.

THE CARLISTS.

MADRID, April 22. The Carlist campaign has been actively opened, and large numbers of revolutionists have taken the field under Don Carlos. The initiatory step in the movement against the government has created great excitement in this city. The revolutionary rising has been simultaneously accomplished in a large number of districts throughout Spain. In the neighborhood of Barcelona, Seville, and several other cities the movement is of sufficient strength to cause the authorities much apprehension. It is also stated that the Carlists are massed in great numbers at Toledo and Navarre, and under the command of priests. Every preparation has been made by the government to meet the emergency. The railways are held in readiness for the transportation of troops or war material if rendered necessary.

GERMANY.

THE RELATIONS BETWEEN GERMANY AND FRANCE A DENIAL.

BERLIN, April 19. The *North German Gazette* positively denies the truth of the statements made by the London *Telegraph* in regard to the relations of Germany and France, and pronounces the rumors of grave complications between the two countries wholly without foundation.

ITALY.

LABOR MOVEMENT.

ROME, April 18. A "Workingmen's Congress" is now being held in this city. The gathering is composed of delegates from labor associations in different parts of Europe, and the attendance is large, about one hundred and fifty associations being represented. The movement is looked upon with some degree of suspicion by the authorities as tending to the spread of the political theories of the Internationals. The leaders, however, assert that their motive is not political, but that the purpose of the gathering is to consult on the questions properly pertaining to the moral and social condition of the working people.

UNWARRANTABLE ACTION.

April 21. The Italian government has intimated its objection to the introduction, in the Geneva Conference, of the American claim for consequential damages, and has instructed its representatives to oppose its consideration by the conference.

PERSIA.

THE FAMINE.

LONDON, April 21. Persian advices state that the famine is increasing in Teheran, the principal city; and destitution is becoming widespread. It is feared that with the approach of summer the disease and epidemic, which have partially abated during the winter, may again appear. Numbers are perishing daily from want and exhaustion. From all parts of Persia a similar state of affairs is reported.

DOMESTIC.

Little Rock, April 20. The Fort Smith *New Era* of the 17th inst, contains the following startling news from the Indian country:

"The feelings of jealousy harbored by our Indian neighbors at the authority of the Federal Government exercised over their territory culminated last Monday, the 15th inst., in a fearful deed of bloodshed, falling little short of wholesale massacre of the agents of the Government. The following startling letter was received Tuesday morning at the the United States Marshal's office by Captain James W. Donnelly:

WHITEMORE'S BARREN FORK,
CHEROKEE NATION, April 15.

J. W. Donelly—Dear Sir: We have had a terrible fight. We lost seven on our side killed. Three of theirs were killed. There are lots of wounded. We are in a terrible strait. Send us men and means instanter. We are with the dead and wounded and expect to stay with them until the last one of us goes. Owens is wounded. For God's sake send help, and send quickly. Come to Dutchtown, and then down Barren Fork to Whitemore's. Ward is killed. Vanney and I are alone with Owens. None of the rest are here with us. We look for help to-morrow night by dark, and are looking to be attacked every moment. The parties are close together. Some of the Cherokees are with us. Yours in haste.

(Signed) J. S. PEAVY.

A demand has been made upon the authorities of the Cherokee nation to assist in taking the murderers, dead or alive. This is one of the most terrible affairs ever known in this country, originating in distrust and jealousy, with which the more intelligent portion of the inhabitants of the Indian territory are misled by bad white men. What protection can be had may be surmised from the fact that Proctor has committed eighteen murders and is still unhung. It is the stern determination of the United States Marshal of this district to bring to justice the murderous and rebellious crew in the nation at any sacrifice.

GAVAZZI'S MISSION.

New York, April 20. Father Gavazzi states that he and Rev. Dr. Thompson are a deputation from the Free Christian Church of Italy, to make its objects and prospects known to friends in America and to ask assistance. They hope to carry home from America the beginning of an Evangelical college, which shall diffuse throughout United Italy the true doctrine of free Christianity. Their creed is simply the golden rule and to pay no attention to the Vatican.

THE EAST INDIA EARTHQUAKE.

New York, April 22. Advices from Madrid say that the earthquake in the Philippine Islands continued all night and part of the next day. All the inhabitants of Cotta Baton fled in the utmost consternation. Many women were taken aboard ships in the harbor. The town was destroyed in less than ten minutes, and confusion ensued almost beyond imagination. It is remarkable that only one fatal case occurred, though many persons were injured.

In Brief.

—— Fires are again raging among the pines of South Jersey, near Centreton and Rosenbergen. Nearly a thousand acres of woodland have been swept by the flames, causing a loss estimated at $40,000.——People generally suppose the slave trade to be suppressed, but Spain all the while is secretly carrying on the vile traffic between Africa and the south side of Cuba.——A revolution has broken out in Yucatan, and the insurrection in Mexico is gaining power. Vera Cruz is in the hands of the revolutionists.——Mexico has suffered severely of late from earthquakes.——Seventeen Roman Catholics of Kankakee, Ill., have informed their Bishop of their conversion to the Evangelical religion. They enumerate the stumbling blocks in Roman Catholicism as follows:—1. The Romish doctrine that priests forgive sins; 2. That there is a purgatory; 3. That the sacrifice of Jesus is renewed in the mass; 4. That the Pope is infallible; 5. That the Virgin Mary is without sin.——The cathedral at Cologne, it is now promised by the architects at work upon that immense structure, will be completed in the year 1888.——Five hundred women and girls were thrown out of employment by the destruction of the Metropolitan Paper Collar Company's establishment in New York on Saturday night, 13th inst.——James Gordon Bennett, Sr., is seventy-five years of age, yet his brain is as vigorous as it was twenty years ago. His habits are of a very abstemious character, and to this he ascribes his good health.——The Carlist bands which have been agitating Spain lately are reported to have disappeared.——A cable note says that European governments are determined to suppress the International Society.——Violent shocks of earthquake continue in Inyo county, but is not felt on the Mono Lake. Houses were thrown down on Friday last at Round Valley Camp, Inyo county. The earth opened in many places, but no lives were lost.——The proportion of professing christians to the population in this country, is one to eight. There are 91,000 clergymen, and their average salary is $700.——The Third Congregational Church of San Francisco numbers several Chinese converts in its membership, and is the first church in the Pacific States to take such action.——The Bishop of Augsburg, Germany has directed the clergy of his diocese to punish unbelievers in Papal infallibility by withholding from them baptism and burial, as well as the intermediate rites of confession and communion.——The French Trans-Atlantic Telegraph Company have concluded a contract with the Telegraph Maintenance and Construction Company for laying a fourth telegraphic cable between Europe and America.——The conflagration which laid waste the business portion of the town of Ayer Sunday morning proved proportionately as great a calamity to that enterprising and prosperous community as was the great fire in Chicago to the people of the Queen City of the West.——The town of West Point, Mississippi, was nearly destroyed by fire April 15th. Fifty dwellings and the business houses were totally destroyed.

Notices.

OUR LAST EFFORT.

"The Judge standeth before the door."—JAS. 5:9.

The evidence points to 1873 as the time when Christ shall come, and we shall be called to give an account of our stewardship. The warning must go forth. Immediate action is demanded to give a distinctness to the cry—"Behold! the Bridegroom cometh!" We are already engaged in this work, and are sending out tracts; also receiving funds for this purpose. Let all who have hearts that beat in this direction, pray to the Lord of the harvest to send forth laborers into his harvest. Send funds or pledges for this purpose to GEO. T. ADAMS, Agent of the Adv. Chris. Pub. Society, or to L. T. CUNNINGHAM.

L. T. CUNNINGHAM $500.00
E. Wolcott (received by L. T. Cunningham) 75.00

THE SPRINGFIELD National Advent Campmeeting Committee, according to appointment, will meet at "Coolley's Hotel," Springfield, Wednesday, May 1st, at nine o'clock A. M.

GEO. T. ADAMS, Secretary.

THE pledges to Mass. Conference at the Annual meeting, should be paid to the Treasurer, Charles Goodrich, *Crisis* Office, 160 Hanover St., Boston. L. BOUTELL.

THERE are two families living on the Springfield camp-ground, and it has become necessary to expend some $75 to make two houses, Sr. Holden's and Bro. Sharp's, comfortable, with chimneys, and an addition to Bro. Sharp's house. Now we feel safe from thieves breaking in hereafter, and carrying off what they pleased, leaving the houses there open. I have paid a part of the expense, and owe some $60. I want those having property there to help me pay it. Bro. Sharp has paid $15, besides giving the use of his house. What the friends see fit to send, please do so as soon as you can, either in pledges or in cash, as it must be paid soon. Direct to me at Chicopee Falls, Mass.

HIRAM MUNGER.

THE QUARTERLY Meeting of the church of God of Wayland and Loon Lake, will be held at Wallace, Steuben Co., N. Y., to commence at two o'clock P. M., Saturday, May 11th, and continue over the 12th. All are invited to attend, and especially so as this is the last quarterly meeting before the close of the third year of my pastoral labor, and perhaps the last that I shall ever hold with the church and people of the place.

C. F. SWEET.

AT a special meeting of the church in Springfield, Mass., held Friday evening, April 12th, it was voted unanimously to invite the brethren and sisters scattered abroad to meet with them on Wednesday, May 8th, and continue over the following Lord's day. The forenoons (in part at least) will be devoted to business, including the consideration of the expediency of forming a Life and Advent Conference. The afternoons and evenings will be devoted to preaching, prayer, conference and general spiritual improvement. The evidences of the speedy coming of our Lord and the kindred truths we hold so dear call upon us for an earnest effort to spread them abroad, that others may rejoice with us in the glorious prospect. All are most cordially invited. The church in Springfield will care for all who come. R. E. Ladd, T. R. Weaver, J. K. Winter, A. W. Bradford, W. N. Pile, Committee.

Business.

TO CORRESPONDENTS.

☞ We cannot discontinue or send your orders, unless you give us the POST OFFICE and STATE in PLAIN LETTERS.

☞ A. CRAWFORD, Bennington, Vt.—Money received.

☞ Will "H. H. T." of Philadelphia send us his full name?

ARTICLES RECEIVED.—W Chapman, T T Garrison, J M M Gernerd, O J Wait, L B Weaver, E Owen, C Tuller, W Sheldon, D Eastman, E L Bitler, W N Pile, A M Tripp, C G Gilroy, S S Mooney, P S Converse, L M Brittan, D W Spear, I C Wellcome, D S Morris, L Boutell, Geo. Thomson, I A Kelly, R M Rines.

CASH RECEIPTS FOR BOOKS AND TRACTS.—B Parham $1, O Greene $1.39, L Reimer $1, J B McFadden 50c, S J Arnold $1, H R Pray $3.30, J T Wilson $2.15, S S Vail 25c, P S Hartough $1, Wm. Simes $5.25, A T Bunnell $1.15, R R Phelps 25c, J H Powers $1, A G Little 25c, E L Sands 25c, R L Johnston $4.25, Mrs. S Eldridge $1, Geo. Storer 35c, J F Huber $2.06, A H Watson 50c, E D Kentfield 10c, E R Wood $2.40, J Gupwell 25c, D W Spear Jr. $1.75, A Benton 10c, G B Macomber $2, M S Berean 10c, E Avilland $3, B Hall $1, F Crosby $1, B Martin 15c, C G Gilroy 50c, J Huntington $1, Clara Bullard 53c, F E Davis $3.50, J Cook 25c, E Butler 25c, Eld. S A Chaplin 25c.

BOOKS AND TRACTS SENT.—By Mail—S J Arnold, J B McFadden, L Reimer, Dr. O Greene, B Parham, J T Wilson (2 pack), A Peck, A P Hyde (3 pack), P S Hartough, R R Phelps, A T Bunnell, J H Powers, R L Johnston, Mrs. S F Eldridge, A H Watson, E L Sands, Geo. Storer, E D Kentfield, Addie G Little, J F Huber, D W Spear Jr., B Hall, A Benton, J Gupwell, M S Berean, G B Macomber, E A Willard, F Crosby, D Martin, F E Davis, J G Huntington, C L Bullard, Geo. Nelson, J Cook, G W Lovitt, Emma Butler, S G Clark. By Express—J Case.

Appointments.

☞ *We would say to our preaching brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.*

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

BOSTON (BRANCH CHAPEL) 1735 WASHINGTON STREET (Corner of Madison Street.)
Love Feast at 10½ A. M. Preaching at 3 and 7½ P. M. Prayer meeting Tuesday and Thursday evenings.
Horace L. Hastings .... Sunday, April 28th
Christian Temperance Meeting Monday evenings.

CHARLESTOWN (*Hall No. 70 Main Street.*)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.
D. M. Leavitt .... Sunday, April 28th

CHELSEA, MASS. (*Advent Chapel, Heard Street.*)
T. W. Piper .... Sunday, April 21st

EAST BOSTON, (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.
J. W. White .... Sunday, April 28th
Geo. Sederquest .... Sunday, May 5th

HYDE PARK, MASS.
J. B. Cook .... Sunday, April 28th

Natick, Mass .... Sunday, April 28th
Putnam, Ct .... Sunday, May 5th
Foxboro Centre (Union Hall) .... Sunday, May 12th
J. S. WHITE.

Marblehead, Mass .... Sunday, April 28th
Westerly, R. I .... Sunday, May 12th
L. BOUTELL.

Fitchburg, Mass .... every Sunday at present
H. F. CARPENTER.

Hinsdale, N. H .... Sabbath, April 28th
Will be there Saturday, April 27th, on 5 P. M. train.
Woodstock Valley, Ct .... Sabbath, May 5th
Will be at Stafford Springs May 4th, three o'clock P. M. train.
Wilbraham, Mass .... Sabbath, May 19th
H. MUNGER.

North Wilbraham, Mass .... Sunday, April 28th
Chesterfield, N. H. (as Bro. Crowningshield may appoint) Thursday evening, May 2d, and over the Sabbath.
Chicopee Falls .... Sunday, May 12th
H. PRATT.

Cambridgeport, Mass .... Sundays, April 28th and May 12th. L. T. CUNNINGHAM.

Plainville, Ct. (Newton's Hall) .... Sunday, May 5th
S. G. MATHEWSON.

Tuftonborough, N. H .... Sunday, May 5th
J. G. SMITH.

Barnstead, N. H. (Tuttle school-house) Sunday, April 28th.
J. T. LIBBY.
C. H. WILLEY.

Westboro, Mass .... Sunday, April 28th
West Troy, N. Y .... Sundays, May 5th and 12th
I. B. POTTER.

Exeter, N. H .... Sunday, May 5th
South Elliott .... Sunday, May 19th
A. A. ROBINSON.

Newcastle, N. H .... Sunday, April 28th
C. R. PARSONS.

North Adams, Sunday, April 28th, and through the week. Subject:—Evidences for the coming of the Lord in 1873. N. H. BARBOUR.

Pascoag, R. I .... Saturday evening, April 27th and over Sunday, the 28th. WM. HOBBS.

North Easton, Mass. (as Bro. J. H. Bailey may appoint) Sabbath, April 28th. T. M. PREBLE.

Epsom, N. H. (Marden's Corner) Sunday, April 28th
LEWIS L. BROWN.

Stowe .... Sunday, May 5th
B. FINNEY.

Rye, N. H .... Sunday, May 12th
W. W. SUTHERLAND.

Mattapoisett, Mass .... Sunday, April 28th
Plainville .... Sunday, May 12th
F. TRIPP.

New Haven, Ct .... Sunday, April 28th
W. S. CAMPBELL.

Stoneham, Mass .... Sunday, April 28th
S. S. MOONEY.

East Rochester, N. H .... Sunday, April 28th
D. F. LEAVITT.

Stowe, Mass .... Sunday, May 5th
B. FINNEY.

Clinton, Mass .... Sunday, April 28th
GEO. W. SEDERQUEST.

Lewiston, Me .... Sundays, April 28th and May 5th
If these conflict, write me immediately at Haverhill, Mass. AUSTIN W. TAYLOR.

Pittsfield, N. H. (Pond school-house) evening, May 4th, and Sunday, May 5th. N. B. McMURPHY.

Wakefield, Mass .... Sunday, May 5th
Kennebunkport, Me .... Sunday, May 12th
WM. C. STEWART.

Suncook, N. H. (Bartlett Hall) .... Sunday, April 28th
Bradford, N. H. (Bush meeting-house) .. Sun., May 5th
Concord, N. H. (Centre Street) .... Sunday, May 12th
J. E. NICHOLS.

Wrightville, Ct .... Sunday, April 28th
WM. J. RIPLEY.

Yalesville, Ct .... Sunday, April 28th
B. HITCHCOCK.

Hartford, Ct. (Talcott & Post's Hall) .. Sundays, May 5th and 12th.
New Britain, Ct .... Sundays, May 19th and 26th
GEO. W. BROWN.

Bristol, Ct .... Sunday, May 5th
Prospect, Ct .... evenings, May 10th and 11th and over Sunday, May 12th.
Lovely Street, Ct .... Sunday, May 19th
S. WOODRUFF.

Prospect (Point) .... Sunday, April 28th
Brewer Village .... Sunday, May 5th
North Orrington (near Bro. Doans) evening, May 7th
Penobscot .... Sunday, May 12th
J. RIDLEY.

Lynn, Mass .... Sunday, April 28th
M. BATCHELOR.

Lewiston, Me. (Central Block) ... Sundays, April 28th and May 5th. O. W. KIMBALL.

Rye, N. H .... Sunday, May 5th
Great Works, Me .... Sunday, May 12th
Biddeford, Me .... Sunday, May 19th
JOSEPH W. WHITE.

Warehousepoint, Ct .... Sunday, April 28th
Hebron, N. Y .... Sunday, May 5th
Castleton, Vt .... evenings, May 7th and 8th
North Greenwich, N. Y. (at Bro. C. Places) evenings, May 9th and 10th.
Sandy Hall, N. Y .... Sunday, May 12th
Z. D. BAIRD.

North Haverhill, N. H .... Sunday, April 28th
Suncook, N. H. (Bartlett Hall) .... Sunday, May 5th
J. W. BRIDGE.

Ripley, Chaut. Co., N. Y .... Sunday, April 28th
South Butler, N. Y .... Sunday, May 12th
J. W. TAYLOR.

Loudon, N. H. (yellow school-house) Sun., April 28th
M. MORRILL.

Lake Village, N. H. (North Church) Sun., April 28th
Northfield, N. H. (Oak Hill school-house) Friday evening, May 3d.
Concord, N. H. (Bethel church) .... Sunday, May 5th
F. M. DRAKE.

Keene, N. H .... Sunday, April 28th
RICHARD MOSHER.

Holderness, N. H. (True school-house) Sab., April 28th
Campton, N. H. (Bump school-house) Sab., May 5th
Albany, N. H. (Bell school-house) Sabbath, May 12th
STEPHEN DINSMORE.

Meredith Neck, N. H .... Sunday, April 28th
Moultonboro, N. H. (Neck road school-house) Sunday, May 5th.
Meredith, N. H. (Dolloff school-house) Sun., May 12th
N. GLIDDEN.

Sandwich, N. H. (Vittum school-house) Sun., May 5th
T. W. PIPER.

Meredith, N. H. (Dolloff Hall) .... Sun., April 28th
Lake Village, N. H. (North Church) Sunday, May 5th
Warren Summit .... Sunday, June 2d
T. E. LANG, JR.

Bowdoin Centre, Me. (Adams' school-house) four P. M., Sunday, May 5th. H. S. MITCHELL.
[Will the Brn. see that this appt. is given out?

West Groton, Vt .... Saturday evening, April 27th and over Sunday.
Topsom, Vt .... Tuesday evening, April 29th and over Sunday.
Campton, N. H. (Bump school-house) Sun., May 12th
Holderness, N. H. (True school-house) Sun., May 19th
JOHN H. EVANS.

Vineland, N. J .... Sundays, April 28th and May 12th
S. P. BABCOCK.

Rochester Village, N. H .... evening, May 6th
Farmington, N. H. (ten rod road) evening, May 7th
New Durham, N. H .... evenings, May 8th and 9th
Barnstead, N. H. (Oak Ground) .... Sunday, May 12th
A. SIMPSON.

Wells, Me .... Sunday, April 28th
J. L. CHUTE.

South Rochester, N. H. (Chapel) .... Sunday, May 12th
F. H. VARNEY.

Hartford, Ct. (Talcott & Post's Hall) .. Sun., April 28th
Middletown, Ct .... Sunday, May 5th
New Britain, Ct .... Sunday, May 12th
Natick, Mass .... Sunday, May 19th
W. N. PILE.

Southbridge, Mass .... Thursday evening, April 25th
Abington, Conn .... Sunday, April 28th
Charlton, Mass .... Sunday, May 5th
Putnam, Conn .... Sunday, May 12th
H. DAVIS.

Holderness, N. H. (Brick school-house) Sun., Apr. 28th
CALEB EVANS.

Boscawen, N. H. (Gulf school-house) and baptize, Sabbath, April 28th.
Concootookville, N. H .... Sabbath, May 5th
SIMEON ROBY.

Hollis Centre, Me .... Sunday, April 28th
Steep Falls, Me .... Sunday, May 5th
Rochester Village, N. H .... Sunday, May 12th
C. H. SWEET.

Sidney (where Bro. Jackson may appoint) Sunday, April 28th.
Belgrade Mills .... Sunday, May 5th
THOMAS RINES.

Bangor, Me .... Sunday, May 26th
ISRAEL DAMMAN.

Woodstock Valley, Ct .... Sunday, April 28th
Square Pond, Ct .... Sunday, May 5th
Southbridge, Mass. (Town Hall) baptism ..... Sunday, May 12th.
Wilbraham, Mass .... Sunday, May 19th
Woodstock Valley, Ct .... Sunday, May 26th
P. S. BUTLER.

Richmond, R. I. (Clark's Hall) .... Sunday, April 28th
Lynn, Mass .... Sabbath, May 5th
Stoneham, Mass .... Sabbath, May 12th
J. T. DIXON.

Rochester (Cocheco Hall) .... Sunday, April 28th
T. L. CHURCHILL.

New Castle, N. H .... Sunday, May 19th
EDWIN B. WELLS.

North Rutland, Mass .... Sunday, April 28th
Baptism and Communion may be expected.
School-house, corner of Greenwich and Ware, Mass., near Ogilvie Powers, Sunday, May 5th.
GEO. A. STREETER.

Campville .... Sunday, April 28th
Hartford, Ct. (Bliss Hall) .... Sunday, May 5th
Morris, Ct .... Sunday, May 12th
G. L. WHITE.

Rawsonville, Vt .... Sunday, May 5th
Barnard, Vt .... Sunday, May 12th
Stockbridge, Vt .... Sunday, May 19th
Z. T. WOOD.

Wrightville, Ct .... Sunday, April 28th
WM. J. RIPLEY.

Savoy (New Chapel) .... Sunday, April 28th
Plainfield Pond .... Sunday, May 5th
H. K. FLAGG.

Lempster (Dodge Hollow) .... Sunday, April 28th
JOSEPH KIMBALL.

Hartford, Ct .... Sunday, May 5th
Square Pond, Ct .... Sunday, May 12th
Hartford, Ct .... Sunday, May 19th
West Meriden, Ct .... Sunday, May 26th
S. W. BISHOP.

South Livermore, Me .... Sabbath, April 28th
E. M. HAGGETT.

Sutton, N. H. (at my house) .... Sunday, May 5th
Warner, N. H. (Waterloo) .... Sunday, May 12th
Suncook, N. H. (Bartlett Hall) .... Sunday, May 19th
A. S. WILLIAMS.

Poland Corner, Me .... Sunday, April 28th
J. ALBERT LIBBY.

Bath, Me .... Sunday, April 28th
Lewiston, Me .... Sunday, May 5th
I. C. WELLCOME.

Hollis Centre, Me. (Communion) .... Sunday, May 12th
W. H. MITCHELL.

Northville, N. H. (in Newport) ... Sundays, April 28th and May 5th. E. COTTON.

Vernon, Vt .... Sunday, April 28th
S. COOK.

WORCESTER, MASS.
Geo. W. Brown .... Sunday, April 28th
H. L. Hastings .... Sunday, May 5th
James Hemenway .... Sunday, May 12th
C. S. Shattuck .... Sunday, May 19th
A. M. Higgins .... Sunday, May 26th

SPRINGFIELD, MASS.
S. C. Hancock .... Sunday, April 28th
W. N. Pile .... Sunday, May 26th

LOWELL, MASS.
A. A. Robinson .... Sunday, April 28th

LAWRENCE, MASS.
J. D. Brown .... Sunday, April 28th
Rochester Village, N. H .... Sunday, May 12th
Hiram Munger .... Sunday, May 26th

CHICOPEE FALLS, MASS.
H. Davis .... Sundays, April 28th and May 19th

HAVERHILL, MASS. (New Hall.)
C. Goodrich .... Sunday, April 28th
Enoch Morrill .... Sunday, May 5th
W. M. Harmon .... Sunday, May 12th
T. E. Lang, Jr .... Sundays, May 19th and 26th
E. S. Moulton .... Sundays, June 2d and 9th

PORTSMOUTH, N. H.
B. S. Emery .... Sunday, April 28th

CONCORD, N. H. (Centre Street.)
A. Ross .... Sabbath, April 28th

CONCORD, N. H. (Bethel.)
E. Owen .... Sunday, April 28th

GREAT FALLS, N. H. (Advent Hall.)
J. Bickford .... Sunday, April 28th

GREAT FALLS, N. H. (Franklin Hall.)
C. S. Shattuck .... Sunday, April 28th
A. Simpson .... Sunday, May 5th

SEABROOK, N. H.
Allen Damon .... Sunday, April 28th
W. M. Harmon .... Sunday, May 5th
Geo. W. Brown .... Sunday, May 12th
F. M. Drake .... Sunday, May 19th

MANCHESTER, N. H.
S. S. Brewer .... Sunday, April 28th
B. S. Emery .... Sundays, May 5th and 12th
A. Simpson .... Sunday, May 19th

DOVER, N. H.
A. Simpson .... Sunday, April 28th
D. P. Leavitt (baptism) .... Sunday, May 5th
J. G. Smith .... Sunday, May 12th
H. Pratt .... Sunday, May 19th

EXETER, N. H.
Wm. C. Stewart .... Sunday, April 28th

HAMPTON, N. H.
Enoch Morrill (baptism) .... Sunday, April 28th
S. S. Mooney .... Sunday, May 5th
J. G. Smith .... Sunday, May 19th

ROCHESTER, N. H. (Chapel.)
S. L. Chute .... Sunday, May 5th
C. R. Parsons .... Sunday, May 19th
Edwin B. Wells .... Sunday, May 26th

MELVIN VILLAGE, N. H.
T. W. Piper .... Sunday, April 28th
C. S. Shattuck .... Sunday, May 12th

PORTLAND, ME. (Union Hall.)
W. H. Mitchell .... Sabbath, April 28th
L. T. Cunningham .... Sabbath, May 5th
John Couch .... Sabbaths, May 12th and 19th and evenings of the week intervening.
Henry Pratt .... Sabbath, May 26th

HOLLIS CENTRE, ME.
C. H. Sweet .... Sunday, April 28th
W. H. Mitchell .... Sunday, May 12th

SOUTH LIVERMORE, ME.
E. M. Haggett .... Sunday, April 28th
Jesse Gay .... Sunday, May 5th

SOUTH ELLIOT, ME.
Geo. W. Brown .... Sunday, April 28th

SOUTH BERWICK, ME. (GREAT WORKS.)
J. G. Smith .... Sunday, April 28th

BRISTOL, CONN.
A. H. Steele .... Sunday, April 28th
S. Woodruff .... Sunday, May 5th

COLLINSVILLE, CONN.
Seth Woodruff .... Sunday, April 28th
R. K. Stark .... Sunday, May 12th

☞ There will be meetings at Suncook, N. H. (Bartlett Hall) every Sabbath, at 10½ A. M. and 1½ and 6 P. M.

PORTLAND, ME. (Union Hall.)
Meetings are now held in Union Hall, on Free Street, entrance nearly opposite the Baptist church. Brethren will please correspond with H. C. Freeman, 62 Green Street. H. C. Freeman, D. F. Scamman, James Berry, Church Committee.

BIDDEFORD, ME. (Advent Chapel, Hill Street, near Pool street.) Meetings every Sunday, at 10½ A. M., 2½ and 7 P. M. Also, prayer meetings on Wednesdays and Saturdays.

PHILADELPHIA, PA.
(*Brandywine Street, between 15th and 16th, and between Spring Garden and Green Streets.*)
Meetings every Sunday, at 10½ o'clock A. M. and 7½ evenings. Also Wednesday and Friday evenings.
J. N. WILFONG, Cor. Sec.

PHILADELPHIA, PA. (*Adv. Chris. Church, corner of Ninth and Spring Garden Streets.*)
Meetings are held every Sabbath at 10½ A. M. and 7½ P. M. Prayer and conference meeting Friday evenings. F. H. BURBANK, Pastor.

PROVIDENCE, R. I., Lester's Hall, corner of Knight and Cranston Streets.
Sunday, Sabbath school at 10 A. M. Preaching at 3 and 7½ o'clock. Prayer meeting Wednesday evenings.
M. R. PHETTEPLACE, Pastor.

☞ Meetings are held at Second Advent Hall, 153 Hollis Street, Halifax, N. S., every Lord's day, at 11 A. M. and 7 P. M. Also prayer meetings Monday and Thursday evenings.

PREACHING brethren wishing to preach at South Rochester, N. H. (Chapel) will please correspond with J. L. CHUTE, Rochester, N. H.

BRETHREN wishing to preach in Clinton, Mass., will please correspond with Geo. T. Whitney (Box 618) before sending their appointments to the *Crisis*.

IMPERFECT IN ORIGINAL

THE DESERT ROCK.

"They drank of that spiritual Rock that followed them, and the Rock was Christ."—1 Cor. 10: 4.

Rock of the desert, pouring still
Thy stream the thirsty soul to fill;
Rock of the desert, now as full
Of living water, pure and cool,
We stand beside thy stream.

Rock of eternity, to thee
In thirst and weariness we flee;
Thy waters cannot cease to pour;
Their fullness is forevermore;
Let him that thirsteth come.

Bright water of eternity,
We come, we come, to drink of thee.
The voice of welcome that we hear,
The voice dispelling every fear,
Is—"whosoever will."

River of life, upon thy brink
We sit, and of thy waters drink;
The murmur of thy sparkling wave
Speaks still of Him who came to save,
Who bids us drink and live.

River of peace, so full and bright,
Each drop clear-shining with the light;
And still the voice that comes from thee,
The voice that telleth all is free,
Is—"whosoever will."

River of love, so deep and wide,
All heaven is in thy flowing tide;
For all the love of God is here,
The love that casteth out all fear,
The—"whosoever will."

River of God, still flowing on,
Thy source the everlasting throne.
River of Heaven, translucent stream,
Thy fullness ever at the brim
For—"whosoever will."

River of health, thy current pours,
Its freshness on these leprous shores!
Pure Jordan, bidding all draw nigh,
For health and immortality,
With—"whosoever will."

Dear river, what a sun is thine!
What glories on thy waters shine!
What freshness in each sparkling drop,
And still the voice that cometh up
Is—"whosoever will."

—*H. Bonar.*

GLEANINGS BY THE WAY.

M. E. OTIS.

Through the unforeseen providence of God I was unable to fill my appointment yesterday, and so had the privilege of sitting under the sound of the gospel and listening to preaching from one of God's servants, in the forepart of the day, from a part of the thirteenth chapter of 1 Kings, which contains a narrative of a man of God who came from Judah to Bethel with a message from the Lord to King Jeroboam. Some very good practical thoughts were drawn therefrom, and some that would prove highly beneficial to all, if they would be heeded. The fact was brought before us that while this man of God was in the way of duty he was impregnable, but as soon as he stepped aside to rest himself under the oak, then it was that he was caught in the snare that was laid in wait for him, and which he would have escaped had he continued on his journey, till he arrived at the end where he could have refreshed himself and rested in safety. Just so with the children of God; while they continue to walk in the path of duty they are safe, but when they stop by the wayside 'tis then that they endanger their lives. Again, the temptation was noticed which was placed before him while in the way of duty, and it will be noticed that it was great in comparison to the one by the wayside—for there was honor and reward connected with the first, and it would naturally be considered that if he was able to stand against such inducements that he was beyond all danger of falling; thus many are led to reason with regard to themselves, and having passed in safety some very critical place in their history, have got off from their guard, and before some slight temptation have fallen before the enemy; and thus we behold to-day the wrecks of those who have fallen all along by the way to the promised land.

While reflecting upon this subject it brought to my mind a little of my experience when quite young, and it may not be amiss to notice it here. As some well know who were connected with the 1854 time movement, there were some that still continued to look for the coming of the Lord up to May 19th, 1855, and among them, many of the brethren and sisters residing in Worcester, and myself with them, who though quite young at the time looked with great interest to that day, expecting with certainty to behold the King in his beauty and soon to be beyond the reach of sorrow. And for days preceding that to which we looked for the Lord, I walked circumspectly before my associates, and those by whom I was surrounded, realizing that it would be with great care that I should be enabled to keep myself unspotted from the world, and thus be in readiness to meet my Lord. In consequence of this carefulness I was enabled to enjoy the favor of God continually, and to stand before the power that was brought to bear against me—by those with whom I was surrounded—my employers and others.

At last the day of so much interest to us arrived, and truly it was a lovely day; and as the sun rose so beautifully that cloudless morning, supposing it to be the last time upon this groaning earth, I could but bring to my mind the day when it rose upon Sodom for the last time, and shone upon the inhabitants of that wicked city. As I had procured leave of absence from the shop, I hastened to make ready to leave my uncle's abode where I then made it my home, to join those who were in sympathy with me; and after bidding my friends good-by, and giving my last warning as I supposed, I hurried away expecting to meet them no more this side of the judgment. Meeting with a few at the house of Bro. E. Higgins, all day we watched in constant expectation of the coming One; but the slow hours of day passed away, and lo! we were doomed to disappointment. Darkness began to gather over the land and He, whom we so much loved, and for whom we had looked with so much earnestness, was still absent. O! never shall I forget the sadness of my heart, the anguish of my soul that threatened to overwhelm me, as I wended my steps towards my uncle's dwelling, not knowing what to say or do; but ere I arrived there a sister (who is now sleeping in the embrace of death) called to me as I passed her residence, knowing the reception I should meet among those with whom I made it my home, and not wishing me to return with my then present feelings, she invited me in, and also desired that I should spend the night; and as the next day was the Sabbath, to attend meeting before I returned, thinking that I should be better prepared to meet them. I reluctantly consented to tarry, for I desired to escape to my own room where I could alone give vent to the grief of my soul, but I soon found an opportunity here, and all night long and till nearly noon the next day did I continue to give vent to the bitterness of my grief. It was a critical period in my history. I swayed to and fro, tempted by Satan one moment to renounce my faith in Christ, and return to the pleasures of the world, and the next inspired with new hope and courage; and thus I wavered till at last I was enabled to settle down into Christ, and find peace to my troubled soul once more. The crisis was reached and passed, and I thanked God I was safe. I arose, and with a stronger determination than ever to be faithful to my Lord and Master, I went forth to meet the stigma and reproach which might be heaped upon me, but not till after I had met with the brethren and sisters, who met at the Hall to comfort one another, with whom in my deep sorrow I refused to meet in the former part of the day.

Praise the Lord! for the grace which was given me in that time of need, which enabled me to return at the close of the meeting to the dwelling of my uncle, and there meet with those who had no love for the hope which was dear to me, and also on Monday morning when I returned to my usual employment when ridiculed there for my faith, and entreated by church members to give it up, the grace of God enabled me to stand before them and confess that I had been mistaken, but I could never give up the hope of Christ's coming,—*never.* I think I felt some then, as the man of God who when entreated by the king to turn one side said—"If thou wilt give me half of thine house I will not go." But, alas! although I had stood under the disappointment when many, especially the young, had fallen, and gone back to the world, yet there came a time, when I stopped like the man of God under the oak. I realized no danger and yet I fell. But a few days had passed away and I relaxed in my efforts to live watchful, and it was here, like the prophet who lied to the man of God, that Satan lied to me—telling me that I need not be careful of every word that I spoke, and keep myself so excluded, but that I might be more social with those around, and still I need not be light and trifling. I listened to his suggestion and thought it was all well enough, and concluded I would adopt it. 'Twas then that I lost my power that I had had, and Satan led me from one step to another—little by little, and at the close of a week I found that I could laugh with the gay, and even had some relish for their jokes. But when the truth had flashed upon me that it was the enemy of my soul that I had listened to, and that he had led me far from God, I could have wept, it seemed to me, seas of tears, if they would have availed anything. I thought of the position I had gained and how in one short week I had fallen; and though it caused deep sadness of heart, I was discouraged, and with the pleasures of the world before me, and no one to take me by the hand and aid me at this time of need, I turned for consolation to the world—and what misery did I reap in a few years as I followed in the wake of the world,—longing for something to fill the aching void in my heart.

But, I thank God that he left me not to be completely wrecked, but that I have been spared to sing—

"Amazing grace! how sweet the sound,
That saved a wretch like me;
I once was lost, but now am found,
Was blind, but now I see."

This has been some of my experience, and I trust while I have been impressed to write it, it may not be in vain, but that it may prove a warning to some who may be tempted by Satan to step one side. One step taken from the narrow path and we are in danger. It was unsafe for the man of God to rest by the wayside; just so it is even now. This world is no resting-place for the saints of God. With the poet we may sing—

"Here o'er the earth as a stranger I roam,
Here is no rest, is no rest;"

but on a little way in the future there is "rest for the weary."

Reader! are you resting now, are you standing still while there is much to be done? Remember that this is not the time to take rest. This is not the time to sit with arms folded in lazy lock.

"Worlds are charging, heaven beholding,
Thou hast but an hour to fight;
Now the blazoned cross unfolding,
On! right onward for the right."

Springfield, Mass.

A TENT FOR ENGLAND.

Friends and Lovers of Jesus and his Truth:—I have been amongst you, going in and out, preaching the "word of this life" for some twenty months, and now it is in my heart in the fall of the year to return to my native land. It is my intense desire to proclaim the kingdom of God, and preach repentance towards God, faith in our Lord Jesus, the Messiah, and righteousness, as I have never even begun to do heretofore. Indeed, I say it not boastingly, but as before our Lord, who searcheth the heart, I feel I have given all for Christ, and scoffs, jeers, any thing in self-denial or suffering, comes to me as a source of joy, since it is all for Christ's sake. I thank my Father for leading me to these American States. I have thus formed many associations that time will not annul, but which will shortly be consummated in the kingdom of God. I thank you all, beloved, for the cordial hospitality you have shown me as a stranger brother. As some of you know, among whom I have gone preaching, my efforts through God have been measurably blessed. Some have been turned to the Lord. And to God be the praise of well doing.

And now I desire to return again to the old country. I want to make its valleys and hills sound and resound with the glad tidings of the kingdom of God—a subject, as taught in the Bible, but little understood there. Who will pray for me, that doors may open before me, and strong words of the Spirit may proceed from my heart and out of my mouth? And who will devote stated special hours to this pleading? "Brethren, pray for me!" I have no means. I am not wealthy. What little I had I parted with for that Savior who is dearer to me than my natural life. Still, I do not say this to beg of you, but will explain myself, for "to beg I am ashamed." Neither do I thus write so that I may receive a "salary" from you; since I trust to the God of the sparrows for my support, and he knows me, and will feed me.

I am going to lay before you a proposal that "fruit may abound to your account"; not to ask a gift for myself. I must preach the Word. But halls are very dear in England, as they are here, though somewhat less costly than in America, of course. Still I should not feel able to hire them, for I am not in a position. (I am a poor man, yet I have a kingdom I have not begun on.) So I have proposed to two or three "pillars" among us, that an appeal be made to the churches for a tent—a good large canvas tent, fit to go anywhere, capable of holding twelve or fifteen hundred people—in which the gospel might be proclaimed. Call the tent, say, "The Evangelist," and let us have streaming in the free heaven, in the open presence of our Savior, a flag with this motto—"Thy kingdom come!"

You have done nobly for the Southern mission; you have responded to the Californian call. Brethren! is England worth your effort? Think what importance it is to flood England with light. Her voice sounds out into all the world. Her children go everywhere. Shall they, as they scatter into Canada, the North American States, South Africa, through Australia to India,—shall they "go everywhere" teaching the faith which is after godliness? Shall we give them all the opportunity of hearing it, knowing it, believing it, cherishing it, and confessing it? Will you help in this good work? As for myself, I have given myself an eternal gift to be spent for Jesus, never to "look back," much less go back; and that is all I have. I appeal then to you for the furtherance of the knowledge of God's love and Christ's devotion for us. I beg, that men might hear in masses of the life eternal, the gift of God through Jesus Christ our Lord. I ask not for myself; I speak for Jesus.

Brethren! I have shown you one way of doing good. May the Father work in you his good pleasure in this matter. And if any feel a liberal, generous spirit, see this is a good way to invest a little money, and will send their tokens of love for Jesus to me, W. Kellaway, care Geo. T. Adams, *Crisis* Office, Boston, I will act as a careful steward of Christ, in the outlay for the tent I have spoken of. I only desire that Jesus I know, to be known, loved, and served by others. And even if the tent should not be bought, I might then foot it through England, and visit and preach as a pilgrim stranger in the apostolic fashion. But should any church, as a church, wish to make a special effort in this promising cause, and desire me to come and see them, preaching the word to them in the name of Messiah, I am ready to attend to the call of all to whom for Christ's sake I am become servant.

And now, brethren, permit me to thank God for his rich grace to us; and let me again commend this work of love to your generous Christian hearts, for your hearty approval and ready aid. All receipts will be acknowledged. Will some write in the *Crisis* respecting the tent, and what they have to say for it? Your fellow-laborer, waiting in longing and patience for Jesus.

W. Kellaway.

☞ "*The Herald of Salvation*" is still published by me at 60 cts. a year. If the Lord will, I may continue it, should he permit me to labor in England. It is well recommended by many dear saints.

"I AM A CLERGYMAN; I AM POSTED."

I. C. WELLCOME.

There are some very important lessons to be learned by noting the self-conceit, pride of position, and scholarship, of some persons who "know nothing yet as they ought to know." We give one illustration of this.

Last autumn, while passing through Wisconsin, homeward, on the train we heard two men, who sat near by, conversing about the scenery of the prairies. One remarked—"All this shows the action of water. These western prairies have at some time been entirely covered with water." We had become weary of silence and felt like talking, and only waited the proper opportunity to ask a question. When their conversation ceased, we asked—

"When do you suppose these prairies were submerged with water?"

"Oh! I do not know, but it is evident they have been. Don't you think so?"

"Yes," we replied. "And may it not have been in the time of the flood?"

"No," was the quick reply, "the flood was never here. The flood covered only a small part of the earth."

"But," we replied, "the Bible tells us that it 'covered all the high hills that were under the whole heaven, and the mountains were covered. And all flesh died that moved upon the earth.'"

"Ah!" said he, "you do not understand the Bible; the Bible does not mean all the earth. *I am a clergyman. I have looked into these matters. I am posted.* It is now given by all scholars of note in our schools, by theological students and eminent ministers, that the flood covered a radius of only some five hundred miles in Asia."

We replied—"If this be so, it seems a want of wisdom and prudence to have constructed such a huge and costly ship to escape such a flood. Noah and family could have moved out of that territory, on the old style of travel, at much less expense and labor and time than it took to build the ark. Again, the story abo[illegible] inst[illegible] not [illegible] "[illegible] floo[illegible] but it nevered covered all the earth. Do you believe the ark was large enough to hold all the animals said to have gone into it?"

"Of course I do. I believe the Bible, and it is so recorded. Do you not believe the Bible?" we asked.

"Oh, yes! I believe the Bible; you don't understand it. It does n't mean so. This is your difficulty," said our clergyman. "The ark would not hold one-eighth of the animals said to have entered it."

"We wish to understand the Scriptures. Who shall tell us what they mean if they do not explain themselves?" we replied.

"What denomination do you belong with?" asked our posted clergyman.

"The Second Advent denomination."

"Are you a minister?"

"Yes, I have spent some years in the work of preaching."

"You do not believe in the immortality of the soul, then?"

"No, I believe the Bible, and that teaches me that the soul is mortal, and immortality is offered us."

"Have you seen Prof. Bartlett's book—'Life and Death Eternal?'" he asked.

"Yes, I have the book."

"What do you think of that?"

"I think it a very shallow and weak effort, perverting and mistaking nearly all our positions, and then reasoning from a false base."

"Well, Prof. B. is perhaps the strongest reasoner in this country. I am a student in the institution in which he is a teacher in Chicago. I am a Congregationalist minister. If you think him weak I don't know who you would think an able man."

"We do not call him weak, the trouble is with his theory. The stronger the man the weaker his subject appears when he attempts to sustain error. Have you seen Mr. Constable's Review of Prof. B's. book?" we asked.

"No. Who is Mr. Constable?"

"He is an Episcopal minister, of some note, in Cork, Ireland, a destructionist. He has given a short review of Prof. B., which will cause his ears to tingle."

"Have you seen Mr. Landis' work on the Soul?"

"Yes, and we find him in the same condition with Prof. B., and less satisfactory to his readers."

"Have you seen Dr. Mattison's work on the Immortality of the Soul?" he asked.

"Yes, a young lady recently converted had it loaned to her by her minister to indoctrinate her, and she wished me to read it and give my objections, if I had any, to the following—'That the human soul is immortal is shown by the sympathy and affection we feel for our kindred after they die. If the soul was not immortal all interest and affection would cease for them the moment they die.' I read this proposition of Dr. Mattison's, then asked the young lady, 'Did your father ever kill a calf?' 'Yes,' was the reply, with surprise. 'Did its mother ever moan for it after its death?' This simple illustration was palpable. The young lady replied, 'Yes, and if the doctor's proposition is good, then the cattle and other animals have immortal souls.' All can see this."

"Our posted clergyman had fully endorsed the doctor's proposition when I repeated it, but when he saw it exploded by this simple figure of the dead calf, his self-confident spirit broke down; but after resorting to some low talk he resumed the subject.

"Can you read Hebrew and Greek?" he asked.

"No, I cannot read either, but I have seen men who could, and consulted books of some such. I suppose you can read both."

"Yes, I can, and if you could, you would see that the original proves the soul immortal."

"Why then do not our linguists and lexicographers so translate and develop the original? If you can read Hebrew, you of course know that the term *nephesh chaiyah*, translated 'living soul' in Gen. 2: 7, is the same in Gen. 1: 20, 21, 24, 30, and 7: 22, and shows that all animals are souls."

"No, I never examined it."

We now thought best to test his *posting.* "Have you read Prof. Hudson's 'Debt and Grace'?" we asked.

"No. Who is he? I never heard of him."

"He was a Congregationalist minister, and a Prof. in one of your colleges. This work has been extensively circulated among scholars, and is admitted an able work. Have you seen Panton Ham's work on the Nature of Man?"

"No. Who was he?"

"He was a Congregationalist minister in England, who taught the mortality of the soul. Have you read Whately, White, Moncrief, McCullough, Leask, whose works are extant, and who are admitted to be men of sound learning? They all teach that the soul is mortal, and eternal life can be had through Christ."

"No, I have never seen any of these works."

"But you claimed to be posted; and on such great subjects as these, where long and thorough discussion is being had, it becomes us to read what can be said on both sides. Have you ever read *any* work on the subject of man's mortality in opposition to the immortality of the soul?"

"No, we have not."

"Will you read one? I have Whitmore on 'The Doctrine of Immortality.' I will give you a copy. It is better to be *posted.*"

He took the book and moved to a distant seat. Our conversation closed. I pray the Lord to post him in the truth in Christ.

"I AM WATCHING YOU."

L. J. ADAMS.

"I am watching you," said a young friend to me, little thinking of the impression the words would make on my heart. I love Jesus, and am trying to do his will. My life is consecrated to his service, and I want to live so that those who associate with me will not only know that I have been with Jesus and learned of him, but will also be made better by associating with me. And to-night as I sit alone in the gathering twilight, with tear-dimmed eyes, thinking of loved ones who are unsaved, whom I have sought to win to Christ, and of the responsibility resting upon me as a professed follower of Him who came to seek and save the lost, the words of my friend come home to my heart. I remember, too, that other eyes (the eyes of the Lord) are watching me, and ask myself the question—

"What of thy life?
What relating
By its influence through the years?
[illegible]y praying graced with watching, saying one with doing;
[illegible] thy life the golden picture of the God thy soul reveres?
If not, vain the lip's confession
When the thought-book is revealed;
Life is love in thought and action,
God's decision unrepealed."

And from my heart ascends the prayer—O Lord! help me to live to thy glory. "Teach me to do thy will, for thou art my God." Take away everything that is unlike the Christ my heart loves. Breathe over me the spirit of prayer and watchfulness. Make me like Jesus, patient, gentle, loving, tender-hearted and forgiving; and may it ever be the aim of my life to follow in the footsteps of Him who yielded up his life on Calvary for sinners, and live so that those who see my life will be constrained to acknowledge that there is a reality in the religion of Jesus.

To a greater or less extent we are exerting (unconsciously perhaps) an influence over those around us. And if our life is consistent with our profession we may under God be instrumental in leading them to Jesus, the Savior of sinners. While on the other hand, if we are not living in obedience to God's requirements, we are not only sealing our own destruction, but also helping seal the destruction of others, God alone knows how many, who are stumbling over our inconsistencies.

"No act falls fruitless; none can tell
How vast its power may be,
Nor what results enfolded dwell
Within it silently."

Beloved in the Lord, are we occupying the position it is our privilege and duty to occupy? Do we "shine as lights in the world?" Do we seek to conform to the will of God in everything, and feel it a privilege to deny self for Christ's sake? "Ye are my witnesses, saith the Lord." Who? Only those whom God has called to preach the gospel? No, all who love Jesus. Do we tell the story of the Cross to the perishing ones around us, and beseech them in Christ's stead to be reconciled to God?

"A whispered word may touch the heart,
And call it back to life,
A look of love bid sin depart,
And still unholy strife."

God has commanded us to let our light so shine before men that they may see our good works, and glorify our Father which is in heaven; and if we fail to do it, we shall "fail of the grace of God;" and when Jesus comes to gather his jewels, receive our portion with the hypocrites and unbelievers. Let us "abstain from all appearance of evil," and "lay aside every weight, and the sin which doth so easily beset us, and let us run with patience, the race set before us, looking unto Jesus, the author and finisher of our faith; who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God."

Somers, Ct.

RICHES.

All men desire them.

No man possesses them.

This last is a startling statement, and will be contradicted by all readers of it. The aim of this paper is to maintain it.

The richest man is he who has the fewest ungratified desires; who in himself carries, independent of externals, the largest proportion of all he values.

The desires of a man expand with the increase of his means to acquire; so that the more his wealth abounds, the more do his desires superabound.

A man, then, is poorest in that of which he possesses the most; for, as his wishes expand in a geometrical ratio to his acquirements, the more he has the larger is his want.

Thus, a man begins by desiring to possess a house. He obtains his wish. Is he content? On the contrary, he is now looking with a longing mind on several houses. So that possession, instead of extinguishing desire, inflames it. The tendency in any one direction, which may be called the hobby, is like a plant which, at first putting out two small leaves, or cotyledons, is nourished till it grows into a tree, with branches on every side, all abounding in leaves.

The writer knew a man in London who owned a thousand houses there, besides many in the provinces, and whose eagerness to add to the number was inordinate. He began life on a tailor's board.

The writer, having no house, does not wish to possess one, being content with the occupation of one which he does not own.

But the writer remembers when he first began to buy books. He got together half a dozen volumes, and his desires were bounded by one or two more. He afterwards became possessor of twenty-five thousand volumes, and then eagerly searched every critical review, every sale catalogue, within reach, and every second-hand bookstore, and his desires were unbounded and insatiable.

He had to part with all, and owns himself richer to-day, with a few volumes, than he was with many; for now he has all he wants.

This illustrates what was said at the beginning: No man possesses riches. For if the word be interpreted to mean as much as will circumscribe desire; it is contended that possession enhances instead of diminishing desire; and it follows, of course, that whatever the favorite object, that in which a man has most attained to abound in, is also that in which his ungratified desires do most superabound.

Theology says, riches do not make happiness.

Experience says the same thing.

The Bible precedes both in like teaching. "The happiness of man consisteth not in the abundance of that which he possesseth."

Universal practice walks its own way in utter disregard of the teaching of religion, philosophy and experience, for the commonest instinct says, "get as much as you can."

But now, to suppress the contemptuous sneers of money hunters at the utterance of such unworldly lore, I am willing to let them decide the matter themselves from the experience of their own lives.

This is a land where such an appeal will be peculiarly right and decisive.

In Europe the rich are often also the men of rank, and as they have inherited their title and estates, and never remember a time in which they were not in possession of the distinction which wealth confers, they can make only an imaginary comparison of themselves with those men who are in very different, or opposite circumstances. But here, in California, there is probably no rich man who was not once poor, and in the majority of cases, not long ago. His memory is still fresh of the former life; he can recall all the state of mind, and the way of life he had, when he was poor, and now that he is rich, shall one, who is not rich and who never was, make an attempt to speak for such a man, merely from the basis of such a knowledge of our common nature as experience of various fortune has given?

A man starts out to get his living and earns enough to pay his way. Sometimes employment fails and he has to do with scanty food and raiment, but want stimulates him to exertion, and as *venter mater est artium*, to invention. He strikes, here and there, something which yields more than his bare needs require, and these successes have all the effect of triumphs. He rejoices over them; he wins patiently a victory over each difficulty; and while it is before him and unconquered, he has more real interest and pleasure in it than when the contest is ended in victory. Then, somehow, he feels that although while success was unachieved, the pursuit stimulated him with victory; with the attainment of his object comes a collapse. He owns a feeling of disappointment in the dissolving diorama of his ambition; the object he sought seems to have vanished, and another object arisen in its place.

Can it be true that the difficulty makes the zest rather than the removing it? Or, are the two things so set one against the other, mutually antagonistic forces, and the antagonism necessary to the mental equilibrium, so that if one force be gone the mind feels relaxed and displaced?

The time comes, to such a man, when all these things, which were formerly won by perseverance, keen thought and contrivance, and about which depression alternated with patient hope, can be obtained without anything else than money, at last, is owned in abundance; but there is alas! now, no pleasure in the accumulation of things, one of which was almost unattainable in poorer days.

A man was known to the writer whose business energy was great, and who, being speculative, would not unfrequently find himself in the morning thus:

He had ten thousand pounds to pay before three o'clock in the afternoon, and knew not where he could, certainly, lay his hands on ten. He raked around, schemed, contrived, and made his payment in due course, and then would go home to his country villa joyous, triumphant; eat his dinner with a relish and enjoy his bottle of sound old port with his friends, and with a gusto unfelt by the same man when his bank account was strong enough for any pull upon it.

The very *possession* of wealth is a burden, and the very administration of it a toil and vexation.

We know a man in England whose vast estate compelled him to make this bargain with himself: He visits his ancestral mansion—a sumptuous palace in a beautiful romantic park, and filled with works of art, some of them of world-wide renown—only six weeks in each half year; and all that have business with him must come to him on these occasions. At such times he begins early in each day, and continues without intermission as arduous a plodding as any over-worked clerk, auditing his steward's accounts, interviewing his tenants and the workmen who do his numerous jobs; and as soon as the six weeks are expired he tears himself away, leaving a large balance for transaction by his steward, or to stand over for decision on the next half year. This he rigorously adheres to, for otherwise his property would claim all his life. He is well in his generation, but would he not be much better if he were poorer?

Look at the men who are the richest among us. Can they enjoy themselves with the airy freedom of the poorer class? They are way-laid at every turn, besieged in their places of business, invaded in their homes, and seem delivered as a prey to the teeth of every kind of men who wish a share of their money. They look jaded, weary and overworked, and in fact are so; and they will admit that, whatever the triumph of their position, whatever the distinction and consideration it gives, they pay a heavy penalty for it in the labor it imposes, and the loss of the light and shade, the picturesque freshness of their former life; while they feel an alienation of friends, and the miserable substitution of equals in wealth—since they are sought not for *what they are*, the truest choice of all, but for *what they have.* In moderate circumstances, money was his servant and his friend; now he has become the slave of his money, in the enjoyment of which he probably has a smaller share than the poorest man he pays, who, having no ambition beyond his day's work, relishes his food and sleeps soundly after his work, which insures him a good digestion.

Newspapers.—Dr. Johnson, when in the fulness of years and knowledge, said—"I never take up a newspaper without finding something I would have deemed it a loss not to have seen; never, without deriving from it instruction and amusement."

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

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THE CHILDREN'S KING.

King of glory and of grace,
Low we bow before thy face;
Heart and voice in concert sing
Songs to Christ the children's King.

Once in Bethlehem's manger-bed
Sheep and oxen round him fed;
Now, exalted over all,
At his feet the angels fall.

We with seraphs join to sing
Praise to Christ the children's King;
Gladly swell the joyful strain
To the Lamb for children slain.

—*Little Christ'an.*

HARRY'S SIXPENCE.

The story that I am going to tell you is a true one, and happened a good many years ago in the city of Philadelphia.

It was a beautiful Fourth of July morning; the bells were all ringing, troops were marching in long procession, and every little boy in Philadelphia, who was old enough to be allowed in the streets, was prepared to celebrate the day in the noisiest manner that he could devise. Quite early in the day, if you had been there, you might have seen two little boys walking briskly down one of the quarter streets of the city. They were about equal in size, but vastly different in appearance. One, a fine-looking little fellow was handsomely dressed, in the most approved boy custom of the day; the other, every whit as handsome as his companion in form and feature, though comfortably dressed, certainly did not present a very gay holiday appearance. You would have known by one glance at the plain, neat little suit which he wore, that its owner had no rich papa to buy his boy fine clothes, but that he must have a kind mamma, who knew how to make the coarse ones neat and comfortable.

"I say, Harry," said our finely dressed little gentleman, "I say, what are you going to do to-day?"

"Oh, I don't know; follow the soldiers, I s'pose; what are you going to do, Fred?"

"Oh, hosts of things," said Fred. "I don't like following the soldiers all the time. I mean to spend my money the first thing."

"How much have you, Fred?"

"So much," said Fred, and he drew from his pocket a bright, new five dollar bank note. "How much have you, Harry?"

"Not much," said Harry.

"Show," said Fred.

Harry plunged his hand down into his pocket, and drawing it slowly forth, displayed to his companion a little shining sixpence. It was all he had. How small it looked compared to Fred's big bank note. Harry thought he had never noticed before how very little a sixpence was.

"That isn't much," said Fred. "I wish you had more, Harry."

But just at this moment the boys came in sight of the grand procession of soldiers. Fred rushed forward, and soon lost all remembrance of Harry and his sixpence, in the excitement of the day. Not so with Harry. The soldiers had lost their charm for him. Why had Fred five dollars and he only a sixpence? Why had some people so much and others so little? I don't care so much for to-day, thought Harry, for I can get along very well with sixpence, but it is the same in everything. Fred can have more books than I. Fred can go to a better school than I. But how is it going to be helped?—that's the question. There are so many of us at home, and I am sure I have my share. I've no right to complain, that's true; but I wonder if a fellow couldn't do something for himself? I've heard of boys who did a great deal; but the trouble is, there doesn't seem anything for me to do.

And so Harry went thinking aloud until he came to his uncle's store. Harry's kind uncle soon noticed the cloud on the little boy's face, and asked what troubled him. Then Harry told him all about it.

"Well, never mind," said he, when Harry had finished his story; "run round the corner and buy all the apples you can for your sixpence. I will lay one of the window shutters over a couple of barrels just outside the door, and you can stand there and sell your apples. There will be plenty of customers, I'll warrant, and by night you'll have three or four sixpences."

The idea pleased Harry. He went to work; and sure enough, when night came, he had quite a little handful of sixpences. The next day he tried it again with success; and so he went on for weeks and months, until he sold not apples only, but pins, needles, thread, tape, and quite an assortment of knick-knacks.

All this time Harry studied hard every night, and made rapid progress at his books. He found, that by using diligently all the spare hours he had, he could get along quite as fast with his studies as many boys who had nothing but studies to attend to. He was a kind little tradesman, too. Many a poor little boy or girl went away from his stand with a bright, red apple, or a sweet, round cake—the gift of Harry's generous hand.

After a while, Harry's uncle offered him a shelf inside the store; and then Harry began to be a merchant in earnest. He worked like a man; and after years of hard toil had passed by, Harry's uncle received him into partnership. The business increased until the little store became a wholesale establishment, and Harry was a rich man. But this was not all. Harry was a kind and good man, too.

Strange as it may seem, the very same Fred whom he knew when a boy, came to him asking employment. Harry had not forgotten him. He received him kindly, and gave him all the aid he needed.

Now, I do not want any little boy who reads this to become discontented, and imagine that he hasn't half as much as he ought to have, and grumble about it. Oh, no! Only do what you can, do all that you can, and do it well. Do it, because it is every boy's duty to be just as great, and wise, and good as he can be. Learn while you are young to "be diligent in business, fervent in spirit, serving the Lord"—*Presbyterian.*

Little Indian Girl.—Some of the children in the Cuddapah-mission school were laughing and making a noise, which evidently disturbed a little Indian girl; for she said,—"Lord Jesus, will you quiet these children? they make such a noise! and I have spoken to them until my mouth is sore; and I can't pray with such a noise. Do make them quiet and good; for, if I cannot pray to you, who else have I in this world?"

Hygiene.

"This is for your Health."

HARD BEDS.

The idea that the soft side of a plank makes the best couch when one gets used to it, was long ago exploded. People who know "what is what," who read the newspapers, and mean to be somebody, don't believe a word of it. Those who have settled down to a Diogenes-in-the-tub life, accept the doctrine. It is true that a tired man will sleep soundly on a hard bed, and habit will make the hardness dear to him. It is also true that Napoleon's soldiers slept while on their march homeward from Russia, and some of them may have become attached to locomotion and sleep united. Notwithstanding all this, those who have once felt the almost human kindness and warmth of a hair mattress beneath them cannot go back to husks and straw without a pang.

Look at the matter physiologically. The spinal column is composed of twenty-four pieces of bone, fastened together by cartilage, with a little cushion of highly elastic cartilage nicely fitted in between each to prevent friction and to permit perfect freedom of movement. The spine is not straight, but curves in, as everybody knows, at the small of the back, and curves out again. In a perfect bed, every part of this vertebral column will be supported; but in a hard, unyielding surface, this is not possible. One portion of the body rests firmly on the bed beneath it, while another in a line with it receives no support. Sleep on such a bed will not restore the wearied frame nearly so well as repose on an elastic couch where every part of the body is equally supported.

We do not recommend softness, but elasticity. Feathers are unwholesome, because they retain an excess of warmth about the body, and also because they absorb the insensible perspiration thrown off by the pores, and permit the body to re-absorb the excrementitious matter. A bed of soft, fresh straw, evenly distributed and covered with a thin cotton or woolen mattress, may be a good resting-place, and furnish sweet sleep. But how can man or woman rise refreshed from a couch of straw, or a shuck mattress, which has been in nightly use without renewal for a series of years? Yet there are portions of this very land of plenty where travelers are put to sleep upon just such beds as this.

Every man in grazing districts may own a dozen or two coarse wooled sheep. These and their increase will in a short time give him wool mattresses, than which none are more pleasant, more wholesome, or durable. The tag-locks washed and carded should be hoarded by every farmer's wife for this purpose. In cities and villages, and in the more populous parts of our country, those who can afford good sleeping places generally have them. The degree of refinement and cultivation, as well as wealth one has attained, may be easily read by one glance at their sleeping apartments. Cleanliness and comfort are perfectly consistent with honest poverty, for straw and water are cheap everywhere in the country, and within the reach of all.

As a general rule, the better care a man takes of his body, in feeding it with skill, clothing it with discretion, and giving it due and refreshing sleep, the more work he can do, and the higher quality of his work. A vigorous, energetic, and hardy body may patiently endure for a series of years gross violations of its fundamental laws, but the day will come when it will demand full retribution for every dishonored requisition. The rules of physical well-being are like those laws that Moses received on the granite of Mount Sinai. Tobacco, broken sleep, bad fare, cold, dampness, miasms, will tell on every frame at last; and when Nemesis comes, he requires eye for eye, tooth for tooth, stripe for stripe, burning for burning.

Onions.—Dr. Hall says that the onion is one of the most nutritious, healthful, and delectable articles of food in the market. He further adds that a few grains of coffee eaten immediately afterward or a teaspoonful of vinegar swallowed, removes the odor of the breath; and that if onions are half boiled, and then put in a soup to be boiled till done, the odor will be but little noticed. We have seen it mentioned that onions and salt are considered a specific in all cases of snake bite; and that when onions are sliced and kept in sick rooms, but frequently changed, they are good disinfectants. But also they are thought by some persons, when thus used, to remain and communicate the virus absorbed for many weeks. By their power of absorption they may thus prevent the spread of an epidemic, but it would also seem that during a prevailing epidemic it would be safer to avoid them as an article of food.—*Ex.*

The grand constituents of health and happiness, the cardinal points upon which every thing turn, are exercise for the body and occupation for the mind.

The World's Crisis

AND

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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The "Crisis" is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

"IN DUE SEASON."

The harvest fields lie bleak and brown,
Beneath the winter snows;
There is no breath of violet,
No fragrance of the rose;
Of birds or brooks no roundelays—
O weary days!

Yet somewhere, in her sweet content,
Spring waits God's loving call,
And sets her buds, unquestioning,
Since He is over all:
Beneath the snows that fall to-day,
Sleep blooms of May.

O patient souls, storm-beat and driven,
And robbed by wintry blast,
Who hold, through all God's chastening,
His promises so fast—
Or soon or late His love shall bring
Eternal Spring!

—*Christian Union.*

THE THOUSAND YEARS.

B. T. PRICE.

Bro. Grant:—As I see now and then an article in your valuable paper ignoring altogether the thousand years between the first and second resurrection, I will endeavor to give my views in regard to the same. I will take Mal. 4: 1–3—"For behold, the day cometh that shall burn as an oven; and all the proud, yea, all that do wickedly, shall be stubble; and the day that cometh shall burn them up, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings, and ye shall go forth and grow up as calves of the stall. And ye shall tread down the wicked, for they shall be ashes under the soles of your feet in the day that I do this, saith the Lord of hosts." I believe the first verse refers entirely to the wicked that are living on the earth at the coming of Christ, and that after they are burned up they will remain ashes under the soles of the feet of the saints in the new earth during the thousand years spoken of in Revelations; this being their first or Adamic death, although by fire; yet they will be restored to life to receive their second death at the end of the thousand years. They will be placed on the same footing with all the wicked that have died since Adam; "for as in Adam all die [the Adamic or first death], even so in Christ shall all be made alive"; the righteous in the morning of the millennium, or day of the Lord, which is the seventh thousand year; the wicked being ashes under the soles of the feet of the saints, and by them being trodden down until the evening or end of that day—one thousand years. Then will the rest of the dead (all the wicked) live again, and the devil that deceived them here will be loosed from his prison, who will still deceive them, and marshal all the mighty host; for they shall come up on the breadth of the earth, or "four quarters of the earth [it being their first resurrection], Gog and Magog to battle, the number of whom is as the sand of the sea; and they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven and devoured them." Rev. 20: 8, 9. That will be their second death, from which there will be no resurrection. It is the lake of fire spoken of in Rev. 21: 8; the holy city is only spoken of as being on the new earth, and of course this wicked host must be there to surround it, and compass the camp of the saints about.

We find in Rev. 20: 3, that the devil is cast into the bottomless pit and shut up, and a seal set upon him, that he should deceive the nations no more, till the thousand years should be fulfilled, and after that he must be loosed a little season. For what purpose is he to be loosed? Verses 7–10 tell the story. Where are the nations? They are in the four quarters of the earth; they are the ashes spoken of in Malachi, that are trodden under the soles of the feet of the saints, and as such will be preserved until the end of the thousand years; then they will be brought forth to see the glory of the saints and the holy city, all of which is forever lost to them; but under their leader, the devil, they will make an attempt to drive out the saints and take the city; but fire comes down from God out of heaven and devours them. They are the wicked on the outside of the city (Rev. 29: 15); "for without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." Also Rev. 21: 8. Such as shall have their part "in the lake which burneth with fire and brimstone, which is the second death." 20: 5, 6. "But the rest of the dead lived not again until the thousand years are finished. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years." Here is the only place where we get the time between the first and second resurrection, the resurrection of the righteous and of the wicked.

I will here give one or two precedents to the above. We find in Isa. 61: 2—"To proclaim the acceptable year of the Lord, and the day of vengeance of our God." Is there any space of time given here between the proclaiming of the acceptable year and the day of vengeance? We would naturally suppose from their connection that they were to be given at the same time; but we find in the fulfillment (Luke 4: 18, 19) only the first part was carried out. Why is the year of vengeance left off in the fulfillment of this prophecy? Because there is a long period of time to take place before that event occurs; the first part proclaimed at his first coming, the last at his second coming.

We will notice the signs that were to take take place just previous to his coming, apparently simultaneously,—the darkening of the sun and moon (1780), the falling stars (1833), the sea and waves roaring at the present time, the balance yet in the future, yet close at hand; for the generation living when the signs commenced are nearly all gone. The numbers also relating to the world's history are nearly all run out. Therefore we may expect soon to see the fulfillment of what is yet to come.

I merely bring these prophecies as specimens to show their connection does not necessarily make the fulfillment of them to take place at one and the same time. Just so I view the prophecies in regard to the resurrection of the righteous and the wicked. The time is not given until you come to the thousand years spoken of in Revelations. There you get the particular details in regard to these two great events.

The above remarks have been brought out by reading Bro. Boutell's article which appeared in the *Crisis* some time since, as well as others that I have noticed heretofore. I see no good reason yet for abandoning the good old platform.

Elizabeth, N. J.

THE BLOOD OF JESUS.

J. W. THOMAS.

"The blood of Jesus Christ his Son cleanseth us from all sin."—1 John 1: 7.

The blood of Jesus. It cleanseth from all *sin*. Sin—this is just what we want to get rid of. It is this that condemns; that separates us from God; that spoils our peace; that fills us with sorrow. Sin—transgression of God's law; sin—disbelief of God's word; sin—neglect of doing what we know is right. Sin—how hateful. It is leprosy; "palsy, plague, and fever, and madness all combined." How terrible is this disease. How it sticks to us. How it springs up within us. How it torments us. Is there no way to get rid of it? Yes, blessed be God! here is the remedy—"The blood of Jesus Christ his Son cleanseth us from *all* sin."

That Christ shed his blood for some purpose is very evident. That he did not die to atone for his own sins is plain, for he was "holy, harmless, and undefiled." Then he died for sinners. Yes. "He who knew no sin was made sin for us, that we might be made the righteousness of God in him." There was no other way. Man was lost. The blood of bulls and goats only answered to the purifying of the flesh; but the blood of Jesus, who offered himself without spot to God, purges the conscience from dead works to serve the living and true God. Is not this good news? Here is a remedy for the worst cases—"Whosoever will." Yes, that means *me*; it means *you*; it means *everybody* that will accept it. This remedy is a sure cure. It has been tried in thousands of hard cases and proved efficacious every time. The prescription is found in the Bible. It is applied by the hand of *faith*. He that believeth shall be saved.

The blood of Jesus. This was the price paid for our redemption. What a price! Mountains of gold and silver could not suffice. No. Had the earth itself been one solid lump of gold it would been nothing; it could not have paid the ransom price. How precious then must be the blood of Jesus. "Ye were not redeemed with silver and gold from your vain conversation, but with the precious blood of Christ, as of a Lamb without blemish and without spot." Surely, then, there is nothing in this world so valuable as the church of God. It has cost him such a great price it must be very dear to him. The least member of that church is of more value than all the gold of the universe. Never can he leave one *unnoticed*. Each saint has been purchased at an amazing cost.

The blood of Jesus. This is what gives us peace. He has made peace through the blood of his cross. Peace with God. Peace *deep*, pure, and flowing steady as a river. Peace that makes earth's desert places bloom and smile.

The blood of Jesus. This is what brings us nigh. Once we were far off. Strangers to God and one another, wandering like lost sheep, but now we are brought nigh by the blood of Christ. This breaks down every wall of separation and makes God's people one.

The blood of Jesus. This is what secures eternal redemption. The church has been purchased, yet she is subject to sorrow and death. The earth has been purchased, yet it groans beneath the curse. The redemption of the purchased possession will bring a resurrection of the dead, and a restitution of the forfeited inheritance.

The blood of Jesus. This is the keynote of the new song—"Thou art worthy, for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, nation and tongue, and hast made us kings and priests unto God, and we shall reign on the earth."

— One living, earnest christian, who can offer the prayer of faith, be he ever so poor, is worth more to the cause of Christ than a thousand worldly-minded and carnal professors, be they ever so rich.

SUNDAY SLEEPERS.

"Awake! thou that sleepest, and arise from the dead, and Christ shall give thee life."—Eph. 5: 13.

Sleep it out? Yes, you do, friend. Wherefore doze away one, two, three hours more on the Lord's day than on other days of the week? Any justice, mercy, or truth in it? Have you less work to perform on the first day of the week than on Monday, Tuesday, Wednesday, Thursday, Friday, or Saturday? Are temporal things of greater moment than spiritual? earthly than the heavenly? Is the mortal part of more consequence than the immortal? Are things eternal of less value than the things that perish with their using? Man, woman, or child, in the church, where are you? Sleeping, dozing, dreaming, while angels are tuning their golden harps, singing Glory to the eternal King? Up! up! thou Jonah. "What meanest thou, O sleeper? Arise, and call upon thy God." "O sluggard, when wilt thou arise out of thy sleep?"

"Up! 'tis no dreaming time! Awake! awake!
For He who sits on the high Judge's seat,
Doth in his record mark each wasted hour,
Each idle word."

"Lo! while ye trifle, the light sand steals on,
Leaving the hour-glass empty, and thy life
Glideth away; stamp wisdom on its hours."

Where was Mary on the first day of the week ere the dawning light? At the tomb of her risen Lord. What did she receive for early rising, seeking her crucified and risen Savior—Lord of heaven and earth? A blessing unspeakable and full of glory. Is it not shameful, wickedly so, for professed disciples of the Lord Jesus to doze away precious golden seasons, more precious than gold, that should be grasped for God's glory, for searching the Scriptures, prayer add praise? that their souls may be fire for good? Up, wake up, ye dozy, drowsy sleepers and dreamers, up and on your knees!

"Wake, while yet the sparkling dew-drops
Gem each floweret's tiny bell,
While the joyous woodland warblers
Loud their grateful chorus swell;
Kneel with calm and thankful spirit,
Kneel and breathe thy morning prayer."

The morning air, how sweet, delicious, charming! No season is so precious, so sacred, so well calculated for reading, composing, meditating, prayer, and praise. Hail! lovely morning, precursor of a brighter day.

"Sweet is the breath of morn, her rising sweet,
With charm of earliest birds; pleasant the sun
When first on this delightful land he spreads
His orient beams on herb, tree, fruit, and flower,
Glistening with dew."

"The freshness of the lip is one of the surest signs of health." Would you be well, enjoy health, life, vigor of soul and body? have your heart dance joyfully like the April breeze, and your blood flowing like an April brook? Up with the lark! inhale the pure sweets of early dawn. Breakfast on the morning air fresh with the odor of budding flowers, and all the fragrance of the maiden spring. Up! wake up ere the glorious king of day streak the east.

"Nature herself ever shows her best
Of gems to the gaze of the lark,
When the spangles of light on earth's green breast
Put out the stars of the dark.
If we love the purest pearl of the dew,
And the rich breath of the flower,
If our spirits would greet the fresh and the sweet,
Go forth in the early hour."

If it is important to rise early on week days to provide nourishment for our temporal necessities, and food for our bodies, what we shall eat, what we shall drink, wherewithal shall we be clothed, how infinitely more important to rise early on the first day of the week, to provide food for the soul,—the bread of heaven, whereof if a man eat he shall never die. "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest." Reader,

"Awake! why sleepest thou my soul?
All nature cries *awake!*"

It is remarkable what numerous examples we have of early rising in the Scriptures. Let any one take a Concordance and look out the passages where it is mentioned, and he will be surprised at their number. Are not such examples binding on christians—on all? Abraham arose up early in the morning to offer sacrifice. "Early will I seek Thee," said the Psalmist. Shall not christians early rise to pay their vows unto God? "Very early in the morning" the holy women came to the sepulchre to embalm the Savior; and shall not his disciples seek their risen Lord early in the day? Christian! when are you most apt to neglect prayer, or perform it hastily or unprofitably? Is it not when you omit early rising? When are you most prone to neglect reading the Bible, or peruse its sacred pages negligently? Is it not when you act the sluggard, and waste precious hours in repose? At what season do you peruse God's word with delight, and call upon his name with fervor? Is is not when you early rise to pay your sacrifice? Nature, then, as well as Scripture, indicates the value of the morning for religious meditation, reading, and prayer.

All the most eminently distinguished for elevated piety and usefulness have been early risers. The Lord Jesus, our great Exemplar, not only spent whole nights in prayer, but also "in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed" (see Mark 1: 24); and no doubt this was his frequent custom. Mark, too, those who first visited the tomb of our blessed Lord. Who were they? what the hour of this visitation? before the dawn, "while it was yet dark." Both Mary Magdalene and the other Mary were at the sepulchre of Jesus "as it began to dawn, towards the first day of the week. . . . And the angel answered and said unto the women, Fear not ye; for I know that ye seek Jesus, who was crucified. He is not here; for he is risen as he said, Come see the place where the Lord lay. . . . And they departed quickly from the sepulchre, with fear and great joy, and did run to bring his disciples word. And as they went to tell his disciples, behold! Jesus met them, saying, All hail! And they came and held him by the feet and worshiped him."

Were not their souls joyfully lighted up in a flame most holy? Reader, go thou and do likewise, and the same unspeakable blessing is yours.

"Oh, not in vain, when oft we meet,
The record of his love
To search, does not our Jesus greet,
And bless us from above?
Though we may here oft reap reward,
Not till we higher go,
To be forever with the Lord,
Fullness of joy we'll now."

D. F. Newton, *Author of "Apples of Gold."*

WHEN DID THE JEWISH WAR END?

C. E. BARNES.

The discussion concerning the continuation and termination of the Jewish war has called forth several articles, which have recently appeared in the *Crisis*. It has been claimed by some that the war closed with the destruction of Jerusalem, and by others that it continued some two years *after* that event. In the *Crisis* of Feb. 21st, in a brief letter from G. W. Brown, the point is *very clearly* proved, by quotations from Josephus and Dr. Clarke, that the fall of Jerusalem "*entirely completed this war.*"

I wish to present a brief argument confirmatory of this. In the reign of Numa, second king of Rome, a temple was built in honor of Janus, the most ancient king of Italy. This temple was to be kept open during times of war, but when universal peace prevailed, its gates were to be closed. Peace prevailing at the time of its completion, its gates were closed; but soon after, Rome becoming involved in war, its gates were thrown open, and were not closed again for about five hundred years, and then at the termination of the first Punic war. The third time we find the temple closed is after the defeat of Antony and Cleopatra, by Augustus; the fourth time, about four years after this, when he returned from a successful expedition into Spain; and the fifth time was in this year, under the reign of the same Augustus. See *Prideaux' Connection*, vol. 4, pp. 749–50.

The next time the temple was closed was during the reign of Vespasian, during which reign Jerusalem was destroyed. As the temple was to be closed only in times of universal peace, it follows that when it was closed *this* time, all wars in which Rome had been engaged must have ceased. The temple was closed directly after the fall of Jerusalem, as the following will show: Upon the destruction of the Jewish capital, Titus returned to Rome, whither his father had already gone, and together they were honored with a triumph; such was the condition of the affairs of the empire at this period that the temple of Janus was closed, thus testifying to the fact that peace prevailed throughout the Roman empire; hence at this time the Jewish war must have been ended.

That this conclusion may be more clearly seen, let me suggest the following syllogism: The temple of Janus was to be closed only in times of universal peace; but it was closed during the triumph given to Vespasian and Titus directly after the destruction of Jerusalem; therefore at that time the Jewish war was ended and peace prevailed.

From this conclusion there can be no escape, and I think all will accept it, except those whose theory of certain prophetic dates will be spoiled by so doing. I hope, however, that they may be inclined to make their theory conform to facts, rather than attempt to warp facts to suit their theory.

SPEAK FOR JESUS.

An obligation to bear testimony to the worth of religion rests upon every christian. "Ye are my witnesses," is said to every one who has experienced the blessedness of a new life. To "speak for Jesus," then, is just as binding upon the child of God as any other work of piety. The command—"Go ye into all the world, and preach the gospel to every creature," is not enjoined upon the christian ministry alone. It has a wider and more practical signification. It bids every one who has tasted the love of God to go and proclaim that love to others, invite his friends and neighbors to the gospel feast. Whether our field of labor be New England or Hindostan, we are to go out into the world and declare to every unconverted man and woman the glad news of the gospel message. This is practical Christianity.

Do we seek for examples in the past history of the church? let us learn of Jesus, preaching to the Samaritan woman as he sits on Jacob's well, or to Nicodemus at the unseasonable hour of night. Let us learn of Paul, as with burning language he declares, "I ceased not to warn every man, night and day, with tears." Do we seek for examples in our modern Zion? let us learn of Carvosso, or a Harlan Page, whose song in glory will blend with that of a hundred others, saved from wrath to come through the instrumentality of his direct personal efforts.

By the phrase "speaking for Jesus," we have especial reference to *personal* effort for the salvation of souls. We are to preach Christ by the wayside, in the work-shop, and in the seclusion of home. Wherever we find an unconverted heart, there is an audience; and in the spirit of love and meekness we are to repeat to that sin-burdened heart the sweet words of Jesus—"Come unto me, all ye that labor and are heavy laden, and I will give you rest." We are to speak for the Master not only on the Sabbath, but Monday and Tuesday, in the midst of the cares and business of life. Whenever and wherever we find men exposed to the wrath of God, then and there we are to be witnesses for Christ. It is true there are times when it would be indiscreet to introduce into our conversation the subject of religion. But there are exceptions. Guided by the Spirit of God, the cross-bearing christian may know invariably when and where to speak for Jesus. There is little danger that we shall be "out of season" in declaring the "counsel of God"; but on the other hand, we have reason to tremble lest we should neglect golden opportunities to lead the sinner to the Savior. "Speak for Jesus."

My brother, have you not some unconverted friend or neighbor whom you have never invited to come to the "Friend of sinners"? Oh, go at once to that perishing one, and with tender entreaty, with the melting accents of christian love, urge him to "flee from the wrath to come." Say not, "The cross is heavy, I cannot bear it." Hath not the Master said, "My grace shall be sufficient for thee"? Is not his strength "made perfect in weakness"? Then speak for him boldly and earnestly, accompanied by a strong and grasping faith, and your efforts will be and must be successful.

"Then will I tell to sinners round
What a dear Savior I have found;
I'll point to thy redeeming blood,
And say, Behold the way to God."

—*Selected by G. E. Merrill.*

EASTERN AND WESTERN SALARIES.

I. C. WELLCOME.

The vital truths of the gospel have never met the patronage of the popular classes, therefore never sustained by church salaries; but, while preached by self-sacrificing and God-fearing men, have been blessed of God in converting and elevating the people, being sustained in the Lord's way, that he might have the glory. Dispensational messages—as those of Noah, Lot, Isaiah, Jeremiah, John the Baptist, Christ and his Apostles, and that of the midnight cry or Second Advent message—have been especially of vital importance to the generations to whom they were sent. They have been about equally unpopular, and the laborers have fared much alike. The cross, the reproach, the hate, the intrigue and opposition, have been the obstacles in the way; but all these, cheerfully borne for the truth's sake, have brought rest of soul, peace of mind, and joy in the Holy Spirit, such as no other class of persons ever knew, while the crown of glory is yet to come.

We, who have been engaged in publishing the glorious message of our Lord's second coming, have learned but little of the suffering part that some of the ancient ones endured (see Heb. 11); but we have sometimes thought we were enduring about all we could; yet who of us would wish it blotted out, and change our experience for that of any class of men we know? I think none of us are ready for that. Some of us have spent thousands of dollars we had on hand when we heard that the Lord was soon coming. Others of us have preached and worked and earned thousands, and put that in; preached until it was spent; then earned more and preached that out. The incidents of trial, toil, burden, privation, temptation, agonizing prayer, tears, straitened condition, murmuring of wives, of children, condemnation and hard speeches of friends and kindred, with all the infamous stories, gossip, and lying about us, as a people, are too numerous to record; but the Lord has seen it all; no one else knows it; and none but we who have experienced it know how to praise the Lord for his grace which has kept us in these trials, and for opening such ways for us, and comforting us so abundantly in all our afflictions. Truly the Lord has been with us.

Many of us east have worked as long with as small salary as Bro. Moore mentions; yet this ought not so to be. I knew a man (he was in the body) above fourteen years ago, who spent eight years preaching Sundays, and much of the week time, who kept a team to travel with, circulated thousands of tracts bought with the Lord's money, and received less than twenty-eight dollars per year. I know of a number of men now who do not receive one half what it costs to support their families, and they live prudently. They work to get the balance. Thus they improve the way the Lord opens for them. If the Lord's people do not sustain their preachers, the Lord opens the way for the preacher to earn it, and gives the people leanness of soul. But the Lord has some faithful ones who are always ready to do for the gospel minister.

I remember to have traveled several months constantly preaching in new fields, sowing the seed which has since sprung up, and received some five dollars in three months. I went one journey of fifty miles, by request of a good sister; preached seven days; some were converted; several embraced the truth; received $1.25. I next went thirty miles to attend a funeral, and received nothing. I was then strongly tempted to give up preaching. I cried to the Lord to keep me. Was led to start on another tour. Called and took dinner with a brother, who, when I was about to leave, gave me $25. I had not alluded to my temptation nor my poverty. Thus the Lord works and gets the glory. He will lead us through, and give us eternal rest soon. Amen.

The Eclipse of the Soul.—The Moon in an eclipse complained to the Sun:

"Why, O my dearest friend, dost thou not shine upon me as usual?"

"Do I not?" said the Sun; "I am sure I am shining as I always do; why do you not enjoy my light as usual?"

"O! I see," said the moon, "the earth has got between us."

"Why, O Savior," says the backsliding christian, "do I not, as in former days, walk in the light of thy countenance?"

"I am sure, troubled soul, I have not changed. The rays of my love are as warm and bright as ever; what can prevent them from reaching thee?"

It is the world, troubled Christian, that has got between thee and Christ.—*Ex.*

— Good men have the fewest fears. He has but one who fears to do wrong. He has a thousand who has overcome that one.

LOVE OR FEAR?

G. H. WALLACE.

"If ye love me, keep my commandments."—John 14: 15.

Not, if you are afraid of that horrid place of torture so generally taught in the past as the cream of the gospel; but "if ye love me, keep my commandments." Love we find to be the great principle which should actuate us in the performance of all christian duties. Men may for fear of punishment abstain from a great many outbreaking sins. In fact, they may go to such an extent as to become externally religious, and yet lack the great vitalizing principle of the gospel of Christ; which is *Love.*

We think we have seen this principle illustrated in children. As the parents place certain restrictions upon the child in certain things, he feels a disposition to disregard those restrictions, if it were not for fear of punishment. He may lack that reverence and love for his parents which makes self-denial for their sakes a pleasure; and their restrictions, so far from changing this disposition, make duty loathsome. In the same way we find many who profess godliness indulging in many things prohibited by our heavenly Father, feeling all the while partial condemnation, a fearful uncertainty of all being right. Upon close investigation the cause will generally be found to be a lack of love for the author of the restrictions placed upon us, and to such an extent that some do not care to learn his will in regard to certain things. Then we find them holding on to some cherished habit, tradition, or idol, regardless of what Jesus says about it. O for a fresh baptism of the love of God, a love which makes christian duties a pleasure; which enables us to glory in tribulation; which gives the child of God success in self-denial; which will actuate us to search his word daily for his commandments, and having found them will earnestly pray for grace to keep them all!

When the professed church occupies that position, love is without dissimulation. Church strifes and jealousies flee before it, like dew before the sun. It is not hard then to love the brethren. It is not hard to love enemies and pray for them, or practice self-denial. It is not hard then to suffer with Jesus a little, that we may reign with him on the deathless, sorowless shores of eternity. May it be the earnest prayer of every heart that this great principle—love for God and his Word—may be deepened in our hearts, that when he comes we may be found of him in peace, without spot and blameless.

Sandwich, N. H.

NO CHRISTIAN "SYSTEM."

We are told, in one of the Arabian stories which charmed our childhood, of a fairy tent which a young prince brought, hidden in a walnut-shell, to his father. Placed in the council-chamber, it grew till it encanopied the king and his ministers. Taken into the court-yard, it filled the space till all the household stood beneath its shade. Brought into the midst of the great plain without the city, where all the army was encamped, it spread its mighty awning all abroad, till it gave shelter to a host. It had infinite flexibility, infinite expansiveness.

We are told, in our sacred books, of a religion given to man, which, at its first setting forward, was less than the least of all seeds. It was the true fairy tent for the spirits of men. It grew till it embraced a few Jews of every class; and men thought, "Now it will do no more; it can never suit the practical sense of the Roman, nor shelter beneath its sway the subtile intellect of the Greek. To do one is improbable, to do both is impossible." Curious to say, it did both. It made the Roman more practical; it made the Greek intellect alive again. When Rome fell, and during her long decay, some may have said: "This boasted religion may suit civilization, but it can never adapt itself to barbarism." But it expanded in new directions to embrace the transalpine nations, and took new forms to suit them with an unequaled flexibility. Soon it covered Europe with its shadow, and in a continent where types of race are oddly and vitally varied, it found acceptance with all. It has gone abroad since then, and reached out its arms to the Oriental, the African, the American tribes, and the islands of the seas. And however small may have been its success at present, there is one thing in which it differs from every other religion—it has been found capable of being assimilated by all, from the wild negro of the west coast, to the educated gentleman of India. I speak of the teaching of Christ, not of unyielding christian systems; and nothing is more remarkable in that teaching than the way in which it throws off, like a serpent, one after another, the sloughs of system, and spreads undivided in the world, and operates unspent, by its own divine vitality.

Now it is this extraordinary power of easy expansion, this power of adapting itself to the most diverse forms of thought, which is one strong proof of the eternal fitness of Christianity for mankind.

It has these powers, first, because of its want of system.

Christ gave ideas, but not their forms. We have one connected discourse of his, and there is not a vestige of systematic theology in it. Nay, more, many of the statements are so incapable of being grasped by the intellect acting alone, and so ambiguous and paradoxical to the pure reason, that they seem to have been spoken for the despair of systematizers.

What is one to do with a sentence like this: "Blessed are the pure in heart, fot they shall see God"? We cannot make a dogma out of it; we cannot get it into a system; it breaks down under logical analysis. "What is it to be pure in heart?" asks some defining person; "does it refer to general cleanliness from all sin, or freedom from the special sin of unchaste thought? What is it to see God? That question is insoluble, unknowable."

We cannot call a teaching systematic which in this way leaves aside the understanding unless first instructed by feeling, which appeals first of all to certain spiritual powers in man which it declares to be the most human powers he possesses. Such phrases have no intellectual outlines; purity of heart has nothing to do with the region of the understanding; God is not an intellectual conception. But if man has distinctly spiritual emotions and desires, words like these thrill him like music. * * * * * * *

Men must form systems, it belongs to our nature to do so. Fifty years did not pass after the death of Christ before christianity was cast into a mould, and intellectual propositions formed around it. But even then St. Paul cast it into one mould, and St. John into one quite different. It was flexible to both, and retained in both these men its root ideas and its spiritual influence, so that its spirit through St. John had power upon the Oriental, and through St. Paul upon the Western world.

A century afterwards the modes of representing Christianity changed, and continued to change from generation to generation in that intellectual time, till there were as many systems of christianity as there were nations in the church. Its flexibility was proved to be almost infinite. And it has continued so up to the present time. It is systematized in three or four forms in England at this moment, and they may all have perished in a century; but the spirit of Christ's teaching will have remained, expanding to suit the new thoughts of men, and the progress of the whole nation. Therefore, it is contained in the idea of Christianity that its outward form should be not only subject to continual change, but should even be different at one and the same time in different nations.

Hence, the fighting and opposition of sect to sect which has been objected to christianity is one of those things which flow from its very nature. If its Founder left it unsystematized, it was sure to be systematized in different ways, and these differences would produce contention. Contention is an evil, but it is a less evil than the spiritual stagnation which would have followed upon a hard and fast system.—*Rev. Stopford A. Brooke.*

ADVENT PUBLICATIONS.

A. BOYNTON.

"But to do good, and to communicate, forget not; for with such sacrifices God is well pleased." Heb. 13: 16. "Gather up the fragments that remain, that nothing be lost." John 6: 12.

We wish to call attention to one particular which is not perhaps considered (being a little thing) of as much importance as the subject demands,—the use we make of our tracts and papers. Is it not a fact that very many of them are used as *waste* paper about the house and shop, when there are thousands in our land who would be glad to receive and be benefited by reading them? We may need some waste paper, but would it not be better to buy it by the pound for a few cents, than to use valuable reading matter? Some papers as a whole may be objectionable; use the scissors on such; select, and lay aside choice pieces to be used as occasion may offer, to send to friends in letters, etc. True, it may cost some sacrifice, some painstaking and time for this matter; some money for postage, etc., but remember how much has been done for you; how much reading and hearing to bring you to "the faith." Publications properly directed and left at the office of delivery will be generally delivered gratuitously, and to send them by mail the cost is only a trifle (eight cents per lb).

Brethren and sisters shut up to home duties can do much in this silent yet effectual way to spread the truth and save men. Get half an ounce of gum-arabic (five cents), a large-mouthed three-ounce vial, a small brush, insert it in the cork; fill the vial with soft water to dissolve the gum; some waste paper your postmaster will give you, and you are furnished for sowing the good seed of the kingdom broadcast. Pattern after the world in this direction, and you will do well,—they scatter their trash *everywhere.*

In many places there are loud calls for preachers. I tell you, brethren, we can fill the land and world with preachers,—send them into every school district, and into every hamlet; preachers, too, that will give the trumpet its "certain sound." Shall we not, one and all, engage more earnestly in this work? A little denial of self will furnish the means, and prayer and meditation will direct the effort, that a remnant may be gathered in while yet the door is open and mercy lingers. Read over our text, and if you think the subject appropriate, "go thou and do likewise."

I would no more dare to hoard up precious truth, or be prodigal in its use, while multitudes are famishing for the same, than I would dare to heap up gold and silver, and should expect a like denunciation.

WHAT IS NEEDED.

Not eloquence in the pulpit nor wealth in the pews, but the reviving influence of the Holy Spirit. Spurgeon says:—"The Holy Spirit is able to make the word as successful now as in the days of the apostles. He can bring in by hundreds and thousands as easily as by ones and twos. The reason why we are not more prosperous is, that we have not the Holy Spirit with us in might and power as in early times. If we had the Spirit sealing our ministry with power, it would signify very little about our talent. Men might be poor and uneducated; their words might be broken and ungrammatical; there might be none of the polished periods of Hall or glorious thunders of Chalmers; but if the might of the Spirit attended them, the humblest evangelist would be more successful than the most eloquent of preachers. It is extraordinary grace, not talent, that wins the day. It is extraordinary spiritual power that we need. Mental power fills a chapel; but spiritual power fills the church. Oh! we know some before whom we shrink into nothing as to talent, but who have no spiritual power, and when they speak they have not the Holy Spirit with them; but we know others—simple-hearted, worldly men—who speak their country dialect, and who stand up to preach in their country place, and the Spirit of God clothes every word with power. Hearts are broken, souls are saved, and sinners are born again. O, Spirit of the living God, we want thee! Thou art the life, the soul, the source of thy people's success. Without thee they can do nothing; with thee they can do everything.—*Ex.*

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THOSE who send articles for the "Crisis," should direct them to MILES GRANT, Boston, Mass., and not to the Business Agent.

NEVADA, CAL.

We arrived in Nevada, Cal., Thursday evening, April 11th, just one year from the time we first entered the city. We bid adieu to dear friends at Sacramento at 1 P. M., arrived at Colfax at 5.25, where we were met by Bro. C. L. Percival, who took us to Nevada, a distance of sixteen miles, where we found a good home at Bro. Thomas Shurtleff's, the son-in-law of Bro. Percival. As we left Sacremento, with its beautiful fields of flowers in rich profusion; its white, yellow and scarlet roses, climbing about pleasant homes, presenting a most charming sight, in connection with other handsome flowers, we looked in the distance and saw the snow-capped Sierras, and wondered at the contrast. Here it looks like the middle of June in New England; yonder, on the mountains, like mid-winter. In a few hours we can pass from one to the other.

On our way to Colfax, we passed several pleasant mining villages, and fields of the early mining, where they obtained gold by hand-washing, which is not done much now, except by some Chinamen, who are washing over old grounds. One is astonished at the vast amount of earth that has been moved in search for gold. Now the mining is carried on mostly by wealthy companies, who use heavy machinery for washing away banks, or in digging the golden ore from deep quartz mines. Nevada is in the heart of the mining interests. This has been a very favorable year for the Placer mining, because of the abundance of rain to supply the needed water. Four miles from Nevada is Grass Vallley, another mining town containing also about six thousand inhabitants. Nevada is very hilly, and rather wild in its appearance, but Grass Valley is much less so. Peaches, pears, strawberries, grapes, and other fruits, are abundant, and of fine quality. Homes are cheap. This would be a good field for a faithful minister. The climate is healthy and agreeable. The land was originally covered with very heavy pines. The water is good. They have but little snow—not enough for sleighing. The summers are dry, when vegetation suffers for lack of rain. This is true of the whole State. The road to Nevada from Colfax is the most crooked we ever traveled. We go almost double the distance we should if the road was straight. We have to take a zig-zag way to get around the hills, and from one valley to another. Those who love wild scenery would feel quite gratified in this section. Through Nevada runs Deer Creek, across which is a suspension bridge, three hundred and twenty feet long, and sixty feet above the river.

Our meetings were in the theatre, which holds more than either of the churches. The religious standard appeared to be low, and the mass of the people seem to care but little about religious matters. Places of amusement were well patronized, while prayer-meetings, and the Sabbath congregations were generally small. Satan holds the chief sway, and needed to make but little effort to keep the control. We soon commenced an attack on his pet doctrine, the immortality of the soul. This, of course, aroused the powers of darkness, and an earnest conflict commenced. We also exposed Spiritualism, which has taken deep root in this place, as well as in nearly all parts of the State. It is invading all countries, and gathering into its folds all who are opposed to Christ, and the pure christian religion. It affords an asylum for all backsliders, and all classes of wicked men and women, and offers to unite with all the religions of the world, on the common dogma of the immortality of the soul, making a belief in that doctrine the only test of fellowship. We are very glad to be left outside.

At the close of each discourse, we allowed any one to ask questions, and the opportunity was well improved, which only served to make the truth shine more brightly. It is amusing to see the confidence with which some attack the foundations of our faith, expecting to remove them with but very little effort; when, to their surprise, they find insurmountable difficulties, which increase as they advance, till at length they are obliged to fall back in confusion, astonished at their ignorance in relation to the subject. When the evidences that sustain our hope are presented, they are surprised to learn that such passages are in the Bible. Their attention had never been called to them before. They wonder why preachers have not presented them to their congregations, and thus shown the harmony of the Scriptures. Oftentimes they go to the minister, and ask him for his opinion, when they are usually informed that it is not best to pry into these things, for "great is the mystery of godliness." The minister is also careful to caution them against going to hear those who preach that man has no immortal soul, calling such "heretics," "fanatics," "infidels," "quack preachers," etc.; telling them there is enough that is *plain*, without prying into hidden things; and yet, when asked for one passage of Scripture that teaches the immortality of the soul, they say "it is taken for granted," and hence no revelation was needed to teach the doctrine.

A deep interest was awakened on this subject in Nevada. Dense fog was removed from many minds, giving place to the clear light from the Sacred Scriptures. Men who had lost all interest in the study of the Bible, and religious meetings, are now among the most attentive persons in the audience. In this class are some of the first men and best thinkers in the city. They see a tangibility to the reasons of our hope that they have seen in favor of no other one. Their common sense is addressed, and their best judgment, so that they could not get away from the conclusions to which we come, without doing violence to reason and facts. They are rejoiced to find this the true state of the case. They had supposed the doctrine of the Bible was not in harmony with science and reason; but they find they were mistaken, and that their former theological views were opposed to the plain teaching of the Bible, and all other reliable sources of information.

We found Bro. Wirth, the Baptist minister, to be a candid man, willing to hear, investigate, and think for himself. He is searching to see if these things are true and Scriptural. He manifests an excellent spirit, and we think he will see the whole truth. Some of the members of his church and congregation are settled in the belief that man is mortal, that the wicked will be destroyed, that the new earth will be the saints' future home, and that the coming of Christ is near at hand. The reasons for believing these things are so strong and abundant, that people have only to give them a careful investigation to become convinced.

Let every one praise the Lord that the light is spreading in all directions among christian people, showing them that the Lord is soon coming, as well as the other great truths just named. We shall not be shunned by christian men and women in the various churches much longer, as we have been in time past, for believing in the sleep of the dead, the destruction of the wicked, and the coming of Christ. Devoted members in all churches are opening their hearts to receive these truths, and are giving noble help in spreading them far and near. Those who try to stop them, will find themselves departing from the road of blessings. Their opposition will do the most harm to the opposer. It is true they may turn some back, and lead them astray, but will only give strength to the faithful, true lover of Jesus; while the bitter opposer of these great truths named will find his pathway growing darker instead of brighter. We have watched this closely for over twenty-five years, and have seen so many such results, that we feel certain that in proportion to the bitterness of the opposition does the opposer lose ground in divine life, till he is left in barrenness. The fact is, God is with us in proclaiming these important truths, that have been so long obscured by human traditions and fables. Of this fact we are certain. We dare not say less, if we would speak the truth on this subject. There are no "ifs" in our mind. We have no doubts about the matter. It is *settled*—settled for ever. The evidence is continually brightening. Our fears are all gone. Jesus is with us in power, to assist by the Holy Spirit in declaring these all-important truths. Dear Brn., let us not falter in the least; but with these truths, present *holiness of heart* as *essential* to salvation. Preach it, and live it every day. Christ is coming soon.

WORTH KNOWING.

During our late visit to California, earnest and continued efforts were made to destroy our influence, and keep the people away from the meetings. While some have been thus kept from coming, others have been more anxious to hear. There is a principle in human nature which leads one to desire to go in where the sign is up—"NO ADMITTANCE." There are many men in California who do their own thinking, and who do not always follow the advice of the minister, or what they find in the religious papers. Among them are noble-hearted ones, who have lost their confidence in much that is covered with a religious cloak; and are sighing for a higher-toned christianity than much that is seen at the present day. The following information published in the San Francisco Baptist *Evangel* may be worth knowing:—

BE NOT DECEIVED.

Dear Evangel:—Once again Elder Miles Grant is in our State; this time operating in Sacramento, but in the same role, and with indications of very much the same results as characterized his work in San Francisco. He claims to be an Adventist, and is generally thus accepted to the popular antipathy of christians against Second Adventism. Many a bitter fling have I heard, with unfeigned sorrow, directed against 'Adventists' by brethren, both in the pulpit and out of it, which I was persuaded grew out of the heresy of Grant, with that of the sect denounced.

For the correct information of all your readers I wish to state exactly what the faith of Evangelical Adventism of to-day is. You will see that Rev. M. Grant, may with as much consistency call himself a Baptist because he immerses his converts—or that the Mormons may likewise be Baptists, and that our Baptist denomination may be reproached with all the heresies of both these errorists, as may the Adventists be stigmatized with or on account of the eccentricities of this independent wandering comet. What Miles Grant believes, you in San Francisco know too well already. I only wish the *Evangel* would by some San Francisco pen inform its interior readers of these facts. What Evangelical Adventism really is I will give you, in the language of their own organ, the *Advent Herald*, of Boston, Mass., published by the American Millennial Association:—

"As a herald of the Coming One this paper is specially devoted to the advocacy of the speedy, personal, pre-millennial advent of our Lord Jesus Christ, the glorification of the church at that epoch, the dissolution of the heavens and earth by fire, their renewal as the everlasting inheritance of the redeemed, and the establishment of the kingdom of God; and while rejecting—as it has from the commencement of its existence—the doctrine of the unconscious state of the dead and extinction of the being of the wicked, it will aim to present the truth pertaining to the cross and crown of Christ in such a way, as to make one of the best family papers, and lead its readers onward in the life of God, that they may escape the doom of the lost, and be "a people prepared for the Lord."

If I mistake not, such Adventism will include a large number of our best and truest brethren of the Baptist faith and churches, and is utterly and forever antagonistic to the heresy of M. Grant, above alluded to.

Fraternally yours for and in the Baptist faith, J. P. LUDLOW.

THE CHINESE.

The Chinese are a peculiar people. As servants, they are faithful in their work, but are said to be not very trusty. They are quick to learn, neat in their persons, and respectful in their demeanor to their employers. They work cheaper than others, and yet lay up more, because they live on a plain diet, of which rice forms a prominent part. The laboring classes of other nations are quite unfriendly towards them, and frequently abuse them. The Chinese do not appear to be a quarrelsome people, yet they have fightings among themselves. They are very plenty in California, especially in San Francisco, which is their headquarters. There are two sects, or parties, which are quite bitter towards each other; and whenever there is opportunity, the members of either party consider it right to kill any one belonging to the other company. We do not know the origin of this bitter feeling, but learn it is of long standing.

The Chinese are idolaters, and very superstitious. They adhere to their religion with great firmness. It is very rare that one is converted to Christianity. Considerable effort has been made for their conversion; but if the same labor was bestowed upon other people, much better results might be obtained. Their religion is of the devil, taught by demons, and allows them to gratify all their natural passions and appetites as they please, just as does Spiritualism, which is from the same source.

The Chinamen are scattered all about California. Some of them are said to be wealthy. They do not trade with Americans if they can avoid it. They have their own stores, markets, and groceries, which furnish their supplies of provision and clothing. Their garments are made mostly of cheap material, and without the foolish trimmings that abound so lavishly upon the dresses of Americans. They are gradually conforming to the fashions of this country. Their coats are shaped quite like a loose shirt. They are mostly without any collar, excepting a narrow binding for the neck. Their sleeves are large and long. They wear white stockings, and shoes with wooden soles about three-fourths of an inch thick. The shoes for the women are very small, so that the heel of the foot projects some distance out of the shoe. They are about as awkward for walking as skates. They wear no bonnets when they go out, but have their hair done up with much care, and considerable taste. The women are idle, and seem to be but little noticed by the men. They appear to be treated as worthless characters, which is a very correct estimate as to their true merit. The less there are of them, the better for society.

"THE WORLD MOVES."—The secular papers are giving notes of warning in relation to the signs of the times, while many watchmen are asleep, and giving no alarm to the careless and lukewarm professors. The following is from the New York *Herald*:—

"If the heavens have not departed as a scroll, and the mountains been moved from their places, it has to be admitted that the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, have been made to tremble. The papacy, the most ancient of all existing European monarchies, the power which more than any other has given shape and character to our Christian civilization, is now the dependant of Italy. . . . It is not to be denied that the fall of the temporal power of the papacy is one of the greatest historical events in many centuries. That the Holy Father is comfortably provided for we are satisfied; that as the spiritual chief of a large religious body he will continue to be useful, we must admit; but the thunders of the Vatican will never again terrify the nations. Like the divine right of kings, the lofty pretensions of the papacy must be abandoned forever."

FEMALE SUFFRAGE.—Mrs. Frost gave a lecture in Sacramento, by request of the members of the Legislature, on the subject of female suffrage. She argued that female suffrage tended to degrade women and demoralize society generally, while no possible benefit could be derived from it. The fact that the tendency of the female suffrage movement is to annihilate the Bible and the marriage contract, is, in the estimation of the lecturess, sufficient to condemn it.

We believe the law of universal suffrage will prevail, whether right or wrong. A tremendous revolution is at hand, and no human power can stay its progress.

THE RAINBOW, edited by Dr. Wm. Leask, 34 Sandringham Road, Kingsland, London, Eng., is filled with able articles, from men of strong minds. In the March number, we find the following: "For many ages only a half-gospel has been preached, even by those who professed earnest regard to the evangelic and puritanic element; and when we remember that even this half-gospel—'the sufferings of Christ' without his return in glory to subdue and rule the world—was obscured by the preposterous belief that man by nature is immortal, and terribly burdened by the infamous falsehood of eternal torment to the unsaved, it is absolutely astonishing to think that it has had so many adherents."

BISHOP HORSELY, a well-known Hebrew scholar, says no one "who compares the two passages (viz., Gen. 2: 7, and Eccl. 12: 7) can doubt that 'the breath of life' which 'God breathes into the nostrils of man' in the book of Genesis, is the very same thing with the 'spirit which God gave' in the book of Ecclesiastes."

THE BELOVED CITY.—Is the beloved city, spoken of in Rev. 20: 9, and the holy city spoken of in Rev. 21: 2, one and the same?
S. WHITNEY.

We so understand the subject.

THE BOASTING GOLIATH.—In the "Religio-Philosophical Journal," a Chicago Spiritualist paper, we find the following from E. V. Wilson—"*Resolved*, That the New Testament sustains modern Spiritualism. What Christian minister will take it up? He must be a man of good moral character, and in charge of a congregation."

As he requires that his opponent "must be . . . . . in charge of a congregation," we are shut out from meeting this Goliath. We arranged to discuss with him in Chicago, and went at the appointed time, but he did not appear.

He is denominated the "Sledge Hammer of the West." Is there not a David somewhere, who will take a few stones of truth, and go out and meet this Goliath, in the name of the God of heaven?

HEATHENISM RETURNING.—In Spiritualism we have the return of heathenism, as to religion. Mr. E. V. Wilson, a noted Spiritualist lecturer, when speaking of the death of A. B. Whitney, says—"To-day he is with the gods, meet companion for the great souls of the spirit-world." So the heathen teach.

THE BLACK AND TERRIBLE YEAR:
OR, A
Chronological Record
OF THE
Principal Civil and Political Events, Wars, Riots, Calamities on Sea and Land, etc.,
DURING THE YEAR 1871.
BY S. HAWES, *Indianapolis, Ind.*

The above is the title of an interesting pamphlet of 76 pages. Price 30 cents. Sent by mail on reception of the same. For sale at this Office. AG'T.

"I SHALL GO TO HIM."

BRO. GRANT:—Please explain 2 Sam. 12: 23.—H. M.

The passage reads as follows—"But now he is dead, wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me." This is a saying of David at the death of his child. Before his death David had fasted and prayed, and refused to be comforted, hoping the Lord would spare the life of his child; but when he knew he was dead, he said, "I shall go to him, but he shall not return to me." David could not have been a Spiritualist, and speak as he did. But there are some who think they find proof that the child was still alive, because David said he should "go to him." We think this is a very strange conclusion. First, it is said of the child, "Now he is *dead*." If it was said the child had gone to heaven, or was alive in some other place, then there might be reason to think David is still alive; because he said he was going to the child; but as the child was "dead," it follows that when David went to him he went there *dead*, like the child. The record of David's death, and what was said of him after death, makes the matter very plain.

In 1 Kings 2, we read of the death of David. In view of his approaching death, he said—"I go the way of all the earth." Verse 2. "So David *slept with his fathers*, and was *buried* in the city of David." Verse 10. Where was David then? With his dead son. There he will remain till he is raised from the dead. Before his death, when looking forward to the future life, he said—"I shall be satisfied when I *awake* with thy likeness." Says Peter—"David is not ascended into the heavens." Acts 2: 34. Then where is he? Let Peter answer—"Men and brethren, let me freely speak unto you of the patriarch David, that he is both *dead* and *buried*, and his sepulchre is with us unto this day." Acts 2: 29. Says Paul—"David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption." Acts 13: 36.

Now it is plain that the child of David did not go to heaven at death; for if he did, David did not go to him, because "David is not ascended into the heavens." David did go to the child, therefore neither of them went to heaven. David's child died, and was buried; David died and was buried in the same family burying ground; therefore his statement that he should go to the *child*, "but he shall not return to me," was in harmony with all the facts connected with their death and burial. We do not see how anything could be further removed from the idea that David and his child never died. It would be just as reasonable to say they never lived.

LET US KNOW.

So have many of my friends, brethren and sisters said to me as we have clasped the hand in farewell, and to redeem my word, I now write. Many of you know that for some time I have thought of coming West to labor, where, as my brother Nat—pray that he may be converted—says, "they bore with a big auger," and where there is not so much danger of conflicting appointments as East.

Well, I took a seat in the cars at North Stratford, Saturday evening, April 7th, and arrived in Montreal C. E., Sunday morning, and at once made my way to the hall, No. 6 Bleury Street, where the Advent wing of the Lord's host in this city, worship, if indeed He has a *host* here: found them breaking—no administering, for I did not notice that the brother *broke* bread, and so commemorating the sufferings of our Savior. A good, sweet spirit was manifested, but the query arose in my mind, as the thought was advanced, that it should be a *weekly* observance, why was it not equally and certainly as scripturally urged that bread *should be broken*. There is no need of hunting for a hobby in this thing, but let us take the *Scriptures* as far as we can, both generally and specifically.

By request I spoke to the people in the evening; had a good hearing; found the church awake on the signs of the times, and "looking for that blessed hope;" may the Lord bless them. Monday morning, off for Adrian, Mich, where I arrived Tuesday night. (Advice—Never buy your tickets over the Grand Trunk R. R., if you can possibly avoid it. I *give* this advice; the Company does not pay me for it; rough roads, and snobbishness are not so pleasantly endured, where there is a better way; I have traveled enough to know something about the rights of travelers, and hence I speak.) Found my uncle in Adrian, whom I do not remember to have ever seen before; he is a Spiritist of the most radical stamp; believes in eternal progression, mediumistic powwows, and uncertainty, and disbelieves in the Word of God, Son of God, and kingdom of God; gave him some few thumps, but remembered something about "braying in a mortar," and concluded to keep peace by quietness. He is a machinist, well-to-do in the world, and withal I had a very pleasant visit at his house. From there to Chicago, to the Office of the W. A. C. P. Association, No. 11 South Canal St., right in the heart of the city, easy of access; and remember, dear friends, all express trains stop here, so in passing through you have an opportunity of calling.

At night went out to Norwood Park, six miles from the city limits. This is where the work of publishing and the real muscle and brain work of the body of Adventists in the West, is kept up by help from this house, under the Lord's hand, by the diffusion of light and counsel, by tracts, papers, books, and letters; here is where the *Times* is printed, having just removed from Buchanan, Mich., nearer to the metropolis of the West, giving greater facilities than heretofore enjoyed.

In Chicago found Bro. Burr, with a faithful band of waiting ones around him. He is a noble man, scorning anything inconsistent with the highest idea of right, refusing to cater to petty jealousies, and living and looking for the Lord from heaven.

From Chicago to Oneida, Ill., where I am at present. Pray for me. L. F. COLE.
Oneida, Ill., April 22d, 1872.

CHRIST IS COMING.

How this assurance thrills the hearts of the earnest lovers of Jesus! Our dearest Friend, and greatest Benefactor, is coming from the skies to drive death from the land, and dry up the tears of his weeping followers, obliterate sin, and fill the earth with eternal joy. For this event the dear saints have waited, longed, and prayed; and yet their expectations have not yet been realized. Some have grown weary of watching, and have allowed the spirit of slumber to dim their vision. Yet he is coming "to be admired in his saints." For a long time his friends have been saying—"He is coming *soon*." But that word "soon" is becoming too indefinite, too elastic, to suit some of the warm-hearted friends of Jesus, who, like the early disciples, are intensely anxious for an affirmative answer to the question—"Lord, wilt thou at *this time* restore again the kingdom to Israel?" And who shall rebuke this feeling of insatiable desire for redemption? And though past experience has taught us that there is a liability of substituting dogmatism for evidence, we should not allow this fact to depreciate the true merits of the arguments adduced.

It is well to allow caution to induce us to analyze any theory before adopting it; but that species of caution that leads its possessor to discard whatever he *fears* may not be correct, or *hopes* may prove untrue, before a candid investigation, is a spurious article. Some "love the appearing of Christ," who seem to love it the best at the greatest distance off. This is not the love that prompted John to pray that Jesus might "*come quickly*." When we pause to consider what Jesus is to do for us at his coming—receive us unto himself—our love for his coming should be augmented, and become so intense that we shall not be content to know that he will come *sometime*, or that his coming is *approximately* near, but emphatically impending.

Past inaccuracies in computation should not deter us from a candid and thorough search for the whole truth upon this point. While we are careful, and *ought* to be careful about receiving every speculative idea about the matter that may be suggested by sincere but mistaken friends, we should not be so careful as to reject light when it shines. Some are looking with deep interest to A. D. '73, '75, or '80, for Jesus to come; nor are some of these points void of weighty considerations in their favor, as points of *probability*, to say the least.
W. S.

THE CHRIST OF GOD.

The term "Christ" signifies *anointed*. Christ is God's Anointed One, and destined hereafter to be King. "The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth against thy holy child Jesus, whom thou *hast anointed*, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel were gathered together." Acts 4: 26, 27. Reference is here made to a statement found in the second Psalm, where the information is given that this kingly aversion to the Lord's anointed shall be succeeded by his reign on Zion's hill—"The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his Anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then he shall speak unto them in his wrath, and vex them in his sore displeasure. Yet have I set *my King* upon my holy hill of Zion." Ps. 2: 2–6.

We here learn the following facts:—

1. The person called "his Christ" by Peter, is called "his Anointed" by David; showing that Christ signifies Anointed.

2. The office to which this anointing entitles him, is indicated in these words—"Yet have I set my *King* upon my holy hill of Zion;" from which we learn that he is anointed to be King, just as David was, a long time before he was crowned. Samuel was sent to the house of Jesse to anoint one of his sons king over Israel. One by one they passed before Samuel, being successively rejected. Finally a little lad who was watching the sheep in the field, called David, was sent for, and Samuel anointed him king over Israel; but a long stretch of years rolled away before he was crowned, or began his reign. So, though Jesus is now the *Anointed*, he has not yet been crowned, but is still "mediator;" but being the Lord's Anointed, he is as sure to reign at last, as David was; but not till the seventh trumpet shall sound—"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are *become* the kingdoms of our Lord, and of his Christ [*his Anointed*]; and he shall reign forever and ever." Rev. 11: 15.

He is the anointed One *now*, but his reign is to begin when the seventh trumpet sounds, or at the coming of Christ, agreeing with Jesus' own statement—"When the Son of man shall come in his glory, and all the holy angels with him, *then* shall he sit upon the throne of his glory." Matt. 25: 31. "Jesus Christ" signifies *Jesus, the Anointed*—the one anointed to be King hereafter. W. S.

"FEED THE FLOCK OF GOD."

A flock cannot live unless they are fed on some kind of food; and cannot thrive unless they are fed on the kind of food that will nourish them. If we begin to feed them on the milk of tradition, merely colored with the "milk of the word," they will pine away; and if a part of them make out to live, it will be a weakly flock. If we feed them on animal excitement, when that is succeeded by trials, they are left without nourishment, and lack a relish for the healthful food of the gospel when offered them. It is just as possible for members of the great Shepherd's flock to acquire a relish for the milk of tradition, as for men to form the habit of using tobacco; and sometimes it is about as hard for them to dismiss the ruinous practice. As we are chosen to salvation "through sanctification of the spirit and belief of the *truth*," we should use the unadulterated "milk of the word," which will cause the weak ones to "grow" till they can use "strong meat" (food). This catering to the taste of traditionized theologians, or smothering the truth of heaven to suit the relish of fable-lovers, does not meet the approbation of the God of truth.

While we should refrain from exercising the combative spirit, we should always deal out the truth of heaven, to animate those who already believe it, and to enlighten others. But in presenting the truth, we must not make one feature of truth monopolize, or suppress all others.

Practical truth, and prophetical truth, as well as doctrinal truth, should be fed to the "flock of God." And those who cannot relish searching practical themes, need to have the sanctifying fire of consecration kindled in their hearts; while those who cannot relish the pure "doctrine of God," need to have their understandings enlightened. It is not God's will that we should be ignorant concerning his glorious plan. He has revealed to us his system of truth to feast our hungry souls. And he who fully grasps the plan of Jehovah, and who not only understands it, but allows it to take hold of his affections, is drawn toward the kingdom by a strong cord, for "he heareth the word of the kingdom, and understandeth it" and relishes it. And when the sanctifying sunlight of divine love shines into his heart, earth loses its charms, and he sighs—"Thy kingdom come." Talk to him about the kingdom, and it feeds him. Talk to him about holiness as a qualification to enter it, and he relishes the theme. Talk to him about its immediate establishment, and it gladdens his heart. Such truths "feed the flock of God." W. S.

INTERROGATIONS AND REPLIES.

"DEAR BROTHER:—(1) Please answer this question—Did not Christ exist before he came into this world? as some preach that he did not. Mark: he prays the Father—'Glorify thou me with thine own self, with the glory that I had with thee before the world was.' John 17: 5. Not with the glory which thou hadst with me; but 'the glory which I had with thee.'

(2) Again—'All things were made by him, and without him was not anything made that was made.'

(3) 'And God said, Let us make man in our own image after our likeness.' 'In the mouth of two or three witnesses let every word be established.' How do we know that it was only in purpose? May God give us wisdom and direct us into all truth.
JOSIAH WILLOUGHBY."

1. We agree with our brother that Christ, in his divinity, existed before the birth of his humanity. Nor do we believe, as some argue, that he existed merely in the sense that Levi existed in "the loins of his father Abraham"—an unorganized nonentity—for that would make Christ pray for a *return to nonentity*. If the glory which he "had" was only *prospective*, that prospect was still before him. If it was *real*, but before emanating from the Father, then Christ is made to pray that he might cease to be a personality, and be merged in the Father. "*I* had." The "*I*" of the present was the "*I*" of the past, having "took upon him the seed of Abraham."

2. All things were make by Christ in the same sense in which God will judge the world by Christ.

3. "Let *us* made man." As it is often affirmed that Christ took a part in the work of creation, and nowhere said that the angels helped, the term "us" must refer to God and his Son; and the term "us" cannot signify a *personality* and a *principle*; but if one is a personality, so with the other as really. Nor is it true that the term "us" here indicates but one, for it was afterward said—"The man is become as *one of us* to know." Gen. 3: 22. So "us" indicates a plurality of persons that possessed knowledge. W. S.

"CHRONOLOGICAL."—In my article of last week, second column, fourth paragraph, read—Now the forty years of the sixteenth jubilee added to this interregnum of eleven years, and the fifty-two years of the reign of Azariah, make, etc. On second page, first column, first paragraph, for "Christ's age—thirty-one," read *thirty*. For "five hundred and forty-seven," read *five hundred and forty-eight*, etc.

The mistake corrected at the end of the article, happened from the number 2604 having been *miswritten* 4604. WM. HOBBS.

"THE COMING REIGN OF TERROR; OR, THE COMMUNE." By W. N. Pile. I have just read a tract with the above title, and here pronounce it a work of much importance for this present time. I wish it might be circulated extensively among the working classes who claim to believe the Bible. It would put some on guard against uniting with societies and associations which are preparing for universal slaughter, or "the battle of the great day of God Almighty."
I. C. WELLCOME.

For sale at the *Crisis* Office.

ELDER GRANT.—*Editor Transcript*:—The meetings at the Theatre are deeply interesting, and there is a very good interest manifested, notwithstanding the unfavorable weather. The Elder not only presents the great subject of life and salvation through Jesus Christ with a simplicity, clearness, and earnestness most refreshing, but he attacks with a giant hand the grand, pet theory of almost universal Christendom—the immortality of the soul; showing it to be not only a great mistake, but the fruitful source and cause of nearly every real evil in religious and spiritual things in the world. The Elder is either in the right or in the wrong. If he is wrong, then every man who teaches in religious things ought to be there, and use their best efforts to disprove his teachings and save the people from the effects of his erroneous doctrines. But if he is correct, then most certainly they ought to come, hear and investigate, not only for their own good, but also for the good of those who look to them for religious instruction. Any one may ask questions with perfect freedom. "Prove all things, hold fast that which is good."—A LISTENER.—*Transcript, Nevada City, Cal.*

THE TRACT FUND.

The *Advent Christian Publication Society*, at a meeting on Springfield Camp-ground, August 23d, 1871, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.
A. W. SIBLEY, *Sec'y Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, Geo. T. Adams, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$471.93
"J."	20 00
Geo. S. Harwood	8 00
B. R. Fellows	6 85

POOR FUND.

To send the Crisis to the Poor.

Previous acknowledgments	$90 31
Geo. S. Harwood	5.00
Mrs. E. Fare	3 00
"J."	2 00
D. A. Brown	.25

YOUNG PILGRIM POOR FUND.

Previous acknowledgments	$3 05
Geo. S. Harwood	2.00

AMER. ADVENT MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments	$2.182 16
"C."	2 00

Correspondence.

From Sr. C. Tuller.

BRN. AND SRS.:—Again I communicate to you the reception of your noble gifts, and also give a report of what they have helped to accomplish, since in early fall. I think it is not egotism to say, that a systematic, well-organized school, numbering in all, both night and day scholars, over fifty, has been sustained twenty-one weeks. The teacher, and, since Christmas, son and orphan girl, have been fed. The debt on the house of one hundred dollars has been paid, the house repaired and made more comfortable, and a cook-stove obtained. The old man and children have been made much more comfortable. Two ragged boys have each a strong new suit. The old man who needed a cabin has been sick almost all winter, and could do nothing towards building; but a good Providence ordered the place to fall to a man who will let him stay till he can build. He is better now, and came to see me the other day. The man who killed his horse gave him almost enough to get another, and he asked me to let him take two dollars and fifty cents to make the balance. I gave it, and he held it up in his fingers and said, "Missus, I tell you true, I have worked hard all my days, and I nebber had this much gived me before; and if I had been well I would not need it now. Now I am old and feeble, and can do but little, but the good Master has helped me." I told him the money had been sent especially for a house, and it must be sacredly kept for that purpose; and what shall I tell those kind friends? "Tell them I thank them a thousand, thousand times, and just as soon as my crop is laid by, if the Master gives me health, I shall go at it." I have now enough to help him to a good cabin, and it is laid safe till he is ready. Have spoken for the lumber, and you have no idea of their pleasure in prospect of a home of their own. In addition to this, I have helped another worthy family to a cosy home, which they can occupy two years free of rent, besides a little here and there.

Now, friends, if any good has been done, it belongs to you mostly, and the Lord that moved your hearts will reward. I love this work, but could not sustain myself. I inherited a few hundred dollars from husband and father, for which I am under legal bonds and promise to keep intact. I thought to have my home here would give more facilities for teaching and other work, so invested it in an old slave place. It gives homes, large gardens and pasture, to two families free of rent. What I get from the land they crop, does not clear me enough to pay the tax. But it gives me a healthy resting-place, and many opportunities for usefulness, which I could not have if I went home in the summers, besides the expense of traveling. God has given me so many good friends, and has so wonderfully sustained me in the school now for three winters and last summer, that I have been encouraged to hope that my way was directed. I have had application to go to Elizabethtown at a salary of thirty dollars per month. The colored people there are much better off than here. Here they are scattered and very poor, and could not raise enough to pay a teacher; and I cannot feel it right to leave them yet. I take but a small tuition, but that comes so hard; but I teach all that come. Many people at the North say "those colored people have been free long enough to help themselves to schools and not be so poor"; I wish such could live here awhile; they would alter their minds, if they were unbiassed. The land is worn, but with Yankee skill might be made productive. As it is, the crops are poor, and on these hills yield but a pittance; and wages are so low, and hard to get after earned, that it is impossible to get above their poverty. As I realize the condition of the country, and growing no better, I often say, "Come, Lord Jesus!"

While he tarries, I know it is our high privilege to ameliorate as much as possible their condition, and scatter the knowledge of the gospel of the Son of God. I feel a great pleasure when I can get these children and youth to reading the Testament, which I use as a class book invariably. The last day of school, just as I was dismissing, a young man twenty-six years old handed me a slate, on which was written in a plain hand, and spelled well, the following—

"Mrs. Tuller, I am sorry to have school close. I would not take $10,000 for what I have learned, and if the rest have learned as much as I have, and as they might, your school has been worth $100,000, and may God bless you."

Two years ago this man spent his money for whiskey, and was often drunk on the street. One year ago he came to school seven weeks, and got nicely started. The very effort seemed to give him a new idea of life, and he left off drinking. This winter he has been ten weeks, and such diligence and manly deportment I have never seen excelled, and I must hope he will be a christian ere long. Two of my young men, who were converted last year, give precious promise of useful

lives. One has been adopted by home friends, and sent to a training school in this State, the best in the land, founded by ——*. He wrote me—

"If at the end of life's race-course you have done nothing more than to find such a young man and bring him under christian cultivation, you will have cause for eternal rejoicing."

I write these things, friends, to let you know that your money has not been wasted. I could fill many sheets with interesting incidents, but fear the dear old *Crisis* will tire.

Now I have been resting my eyes four weeks, in my log-house home, back in the country, but cannot feel easy much longer. I want to gather the scattered ones among these hills as I did four months last summer. They are very poor, but want to learn. There is also an interesting young man and wife, whom I want to take into my school and train so as to go out into these by places. He learned to read in the army, and came to the Point the winter before I did, and started the children in spelling, and called my attention to the place. He might have succeeded well, but he loved a pretty octoroon and married her. They went to town, and have just made a living. Last fall he was converted, and now feels that he has something to do for the Lord, and wants to teach, but has not cultivation enough to give him confidence. I have felt that he had work to do for his race, and my mind is much drawn to take him this summer and give him the instruction he needs, and by fall he would be able to go out without fear of incompetency. At the same time he could be useful in Sabbath school work, and his wife could be taught. But I have nothing to feed them with. I have laid the matter before the Lord, and if it is pleasing to him, some of the stewards will be moved to send something for that purpose. I want to do nothing, or take no steps, but what are plainly indicated by the Master.

Acknowledgments. A. A. Society, by Geo. T. Adams, $20. Almoner, $5. Friends, $10. Mrs. L. A. Keeler, $1. Mrs. G. P. Persons, $2. Julia A. Southworth, $1. A. E. E., 50c. Mrs. E. T. Hull, $2. M. Whitman, $1.10. Augusta, $1.25. Bro. & Sr. Willard, $5. H. M. & A. M. Humphreville, $2. L. D. Merrill, $2; by the same, from E. J. P., $1. Susan F. Mudgett, $2.50. Several have asked directions to send clothing. It would be a God-send to some. But freight is high. From each donor gather a dime, or quarter, and then it will come light, and nearly as low by express, and much sooner. Send to my address, care Fisher & Jenkins. Asking the blessing of Jehovah to rest upon you all, and that I may be remembered in prayer, I remain your sister, CAROLINE TULLER.

West Pt., Ky., April 12th, 1872.

* Could not make out the name.—ED.

From Bro. I. C. Wellcome.

I am constantly being asked, by letters and by word of mouth, what I think of the 1873 time arrangement; and, "What do you think of Bro. J. S. White's criticisms?" and, "What do you think of Bro. O. R. Fassett's letter of caution on the time question?" I wish to be right in all things, but I may not be. However, I will try to answer a host of these questions in short. I think much more of the 1872 time argument than of 1873. All prophecy and all signs show beyond a doubt in my mind that the end of this dispensation and the advent of Christ are close upon us. I think it more liable to come in this year, than to be further off. It may come this month, this week, this day. It would not surprise me at all. It is duty to be *ready*, then *work* and *watch*. I see no new light on 1873 that I did not see twenty-five years ago. There is a plausible argument for that date to terminate the periods of Dan. But it is by no means certain, and much that is presented in the efforts of brethren to prove it certain causes great mortification of the careful, thinking friends of the cause, and great sport for our enemies. Bro. White has given many valuable thoughts and criticisms, though I do not endorse his day theory. Bro. Fassett has stated many plain, wholesome truths and important advice, which we all do well to heed.

Extracts from Letters.

BRO. C. H. WILLIAMS writes:—"My services with the people in Wolcott are now concluded. My stay in this region has been agreeable in some respects, and I am sorry to leave the true friends of Jesus, but my labors have not been so extensively blessed as when I labored in the capacity of an evangelist. In my weakness and ignorance I have asked God for strength and wisdom, believing that 'all things shall work together for good to them that love the Lord,' and having endeavored to strengthen the things which remain, and win souls to Christ, I am assured that the great judgment day will reveal the fruits. I now return to my former field of labor in northern New York, to resume the work of an evangelist, hoping to enlist new recruits under the royal ensign of Immanuel, and I earnestly solicit the prayers of all who wait for God's dear Son from heaven. May the good Lord hide me behind the cross, and render special aid in preaching Jesus.

The brethren in the northern part of this State, who have so repeatedly and earnestly solicited my services, will please be patient, and Providence permitting I will favor all as soon as circumstances will allow. Hereafter let all communications addressed to me be directed to my present home, *West Martinsburg, Lewis Co., N. Y.*"

BRO. R. E. GORTON writes:—"Through a kind friend, I have received now and then a copy of the *Crisis*, and among all the Second Advent publications I have been permitted to read the last twenty-five years, the *Crisis* is the only periodical which so nearly coincides with my view, that I feel free to distribute at random among my friends and acquaintances. Without the *Crisis* I feel in the dark as to being posted in regard to great events which are transpiring in our world. I study the 'sure word of prophecy' a great deal, and amid privations, sorrow and care, I read—'Behold, I come quickly,' and in response echo the prayer of the great exiled on the Isle of Patmos—'Amen, even so come, Lord Jesus.' I love to spread the glad tidings. I have been telling the same glad news the last twenty years, and now so much the more as I see the day approaching; and often I weary my friends with the oft-repeated tale, and especially ministers of the gospel (?) whom I approach with the subject, and who turn away and drop the conversation, saying, by their actions at least, as of old—'It seems like an idle tale.' Is it possible that professed ministers of Christ have no longing for the return of their Lord, and the bride no desire for the return of her spouse? Does the church intend to follow in the train of their old harlot mother in their preference to reign without Christ? They may say—'I am rich and increased in goods, and have need of nothing'; but God says—'As many as I love, I rebuke and chasten'; and if Gentile churches are not sifted soon, I do not understand the prophetic word. Our gold is not yet purified and fit for the kingdom. It must be purified, and the bride must be spotless before she enters the New Jerusalem, hence the necessity of the 'fiery trial,' the purifying process. 'Judgment must begin at the house of God.' 'Blessed is he that endureth temptation, for when he is tried he shall receive a crown of life.'"

BRO. P. S. W. DEYO writes:—"Since my last I have been to Tama Co., about twenty-five miles south of Waterloo, and preached five days, where Bro. P. S. Converse, from Westford, Conn., lives. I arrived there March 24th, and found that after they sent for me the Methodists had commenced a meeting. The preacher was sick, and they called on me to preach. I spoke from Acts 26: 28. The school-house I was to hold meetings in was in the next district west, a new and pleasant house. Bro. Converse had not been idle, for before I went there he had kept up a prayer meeting, given out tracts, etc. Two desired baptism. We baptized six into the death of Christ. The last day I organized a church of fourteen members. Six more united that evening; also took under the watch care of the church those who pledged for baptism. It was good to see twenty stand up till their names were taken for the purpose. Of this number there were about six who professed and enjoyed religion before I went there. Some were reclaimed from the Baptist, Free-Will Baptist, Methodist, and Presbyterian churches, and all but eight or ten were heads of families. The whole family started in many cases. I organized them into a 'church of Christ.' How I love the principle of union on so broad a basis that all christians can unite under one common head, Jesus Christ. Bro. Enoch Converse and wife were baptized. How good the Lord is to bless his word, and bring so many into his fold in so short a time. Pray for us and the Mission work of Iowa."

BRO. J. HAMILTON writes from Hamburg, Iowa:—"The books I received some time ago are nearly all distributed. They are read with interest. Several have received the truth into good and honest hearts; but as there is no Advent preacher in this vicinity, we cannot tell to what extent these truths have been received. The sects are getting restless and preaching against the doctrine. One 'Disciple' preacher spent a week at this place preaching against soul-sleeping. Thinks he can break it up. Our friends are established in the truth, and seeing the inconsistency of his doctrine, they are the more confirmed in the present truth. We hope and pray that the time will soon come when we can have the assistance of some able defender of the truth. I gave some tracts to a preacher of the 'United Brethren.' I have been informed by a reliable person that he burned them. If he reads Paul's letters to the Thessalonians, I am fearful that he will burn his Bible next. Should any of the Advent preaching brethren come near this place, they are solicited to call and preach. I am satisfied good can be done in south-western Iowa. Hamburg is situated in the south-west corner of the State, at the junction of the Burlington and Mo. Council Bluffs and St Joseph railroads, fifty-five miles south of Council Bluffs. This point and Council Bluff are both about the same distance from Chicago."

BRO. P. E. POWERS writes:—"When we look with an eye of human wisdom at the mistakes in time, which the Advent Christians have made, and the scattering of the flock, and 'many going back and walking no more with them,' it does look as if the mistakes had done harm; but let us look with the eye of faith. God tells us in his holy word that he will cause 'the wrath of man to praise him, and the remainder he will restrain.' Will such a God permit the mistakes of his children to injure his cause? Nay, verily not. Was the teaching of Christ wrong because many went back on account of it, and 'walked no more with them'? Impossible! Hear the words of Jesus—'They were not of us; for if they had been of us, they would doubtless have remained with us.' 'My sheep hear my voice, and they follow me; and a stranger will they not follow.' 'Fear not, little flock, for it is your Father's good pleasure to give you the kingdom.'"

BRO. W. SWEET writes:—"I like the *Crisis* as an old true and tried friend of mine, to read in times of trial and dark hours of temptation, to help us on to the end. The times are so hard here this year I do not see how I can do much to circulate the *Crisis*. I hope if we live to see another harvest we shall be able to do more for it. I am preaching to a small church here, and some in other places, and am striving to meet the Lord in peace at his coming."

☞ IN my article of last week, fourth column, second paragraph, for "transgression of desolation," read, *The daily, or continual.* L. T. CUNNINGHAM.

Married.

OLIN—ALEXANDER. In Lake Village, N. H. April 25th, by Eld Levi Allen, Mr. JOHN F. OLIN and Miss ORPHA E. ALEXANDER, all of Lake Village.

CHAMBERLIN—GOOCH. In Kennebunk, Me. April 25th, by Elder W. H. Mitchell, Mr. ASA W. CHAMBERLIN, of Boston, and Miss CLARA ISABELLA GOOCH, of Kennebunk.

Obituaries.

JENNESS. Died in Alton, N. H., Feb. 18th, 1872, of whooping cough, Harrie, only son of Orlando and Annie L. Jenness, aged three years, six months, and twenty-eight days.

Words of comfort were spoken at the funeral by Bro. J. G. Smith, from Jer. 31: 15-16.
N. W. JANES, JR.

SARGENT. Fell asleep at East Concord, N. H., Feb. 20th, Harrison Edwin, infant son of Harrison S. and Susan F. Sargent.

Words of comfort spoken by the writer.
O. W. KIMBALL.

HARRIS. Georgia B. Harris, only child of George and Lydia A. Harris, drowned Feb. 28th, 1872, aged five years and eight months.

Our home is desolate, but we mourn not as others who have no hope.

Words of comfort were spoken by F. A. Baker, from 1 Cor. 15: 26. L. A. H.

Summary of News.

FOREIGN.

Cable News.

SPAIN.

THE INSURRECTION.

MADRID, April 26th. The situation in Spain has become very serious. The government has resolved to adopt the most vigorous measures to suppress the insurrection. Nothing is certainly known of the whereabouts of Don Carlos. There is a vast increase in the number of Carlist bands throughout the kingdom. Fifteen thousand persons are now engaged in the insurrection. A royal proclamation has been issued, declaring many places in a state of siege. The government refuses to furnish the press any information relative to its or the Carlist movement. There is a great demand from the provinces; where the Carlists are the most active, for troops to assist in driving out the disturbers. Serrano, with 6000 troops has gone to Navarre. His presence, at the head of this force, has checked the operations of the Carlists in that department. Serrano will be appointed generalissimo of the forces operating against the insurrectionists. Concha will also be given a high command. It is believed that the future of Spain now depends upon the course of the Radicals, and if they co-operate with the partisans of Don Carlos, the revolution will be successful.

LATER—AFFAIRS GROWING WORSE.

The Carlist insurrection is assuming formidable proportions. Since the intelligence of the arrival of Don Carlos across the frontier, many thousands have joined the movement; and the body of Carlists now in the field and ready for active service has been vastly augmented. It is reported that the Carlists have the entire support of the Republicans, who will actively co-operate with them in the insurrectionary struggle. The Spanish army continues loyal to the government, notwithstanding the numerous efforts which have been made by the Republicans to produce disaffection among the troops. Marshal Serrano has been appointed generalissimo by King Amadeus, and invested with supreme control in the military movements during the present troubles. He left this city yesterday for Navarre, where the insurgents are massed in threatening numbers. His Majesty has already appointed Don Jose Concha to an important military command. Great anxiety is felt in this city in consequence of the increasing gravity of the situation. A collision between the government troops and the revolutionists is considered probable at any moment.

April 28. An attack of the insurgents has been reported at Sumbrier. Many were killed, wounded and taken prisoners by the Government troops.

Catalonia has been declared in a state of siege.

A band of Carlists were defeated last week at Porteacch, with a loss of sixteen killed and thirty wounded. The insurgents were dispersed. The number of submissions are increasing.

The Carlists are concentrated in considerable numbers only in Navarre, Guipuzcoa and Biscay. The other provinces are quiet. The insurgents hold no important point, and generally keep to the mountains. No engagement of any account has taken place.

Marshal Serrano has sent to Catalonia to direct operations. He is well acquainted with the country, and will take prompt action for suppressing the rising before the enemy can concentrate. A telegram announces his safe arrival in the disturbed district.

A PROCLAMATION FROM DON CARLOS.

MADRID, April 29. A proclamation signed by Don Carlos is circulating in this city. In it the pretender exclaims: "Thank God I am once more permitted to kiss the sacred soil of my country, and be again among Spaniards." He earnestly appeals to the people to rise in arms, and declares that he will deliver Spain or die in the attempt.

ITALY.

THE ERUPTIONS OF VESUVIUS.

NAPLES, April 26. A fresh crater opened in Vesuvius to-day. Ashes and lava threaten the village on the mountain side, and the inhabitants are removing their household goods. Thousands are encamped in the fields. The ministers have been summoned to make provision for the houseless people.

A TERRIBLE SCENE.

The scene is grand and terrible beyond description. The flames at times shoot up to a great hight, and masses of rock are ejected with earthquake shocks which are distinctly felt in this city.

FURTHER PARTICULARS.

ROME, April 26. At the sitting of the Chamber of Deputies this evening Prime Minister Sanza read a dispatch dated Naples, this afternoon, saying: The eruptions of Vesuvius are increasing and becoming more serious. Two hundred persons have been burned by the lava. The flames burst from the earth under the feet of the inhabitants. Tone Del Greco is in danger of destruction, and the people are flying from the town. Temporary provision is made for them by the authorities.

April 28—2 P. M. The fires of Vesuvius are slackening. A new crater was opened near Tersigna to day, but with every fresh opening now the violence of the eruption seems to abate.

Yesterday the entire mountain was concealed from sight by smoke. This morning the heavens were darkened by dense clouds of smoke and ashes, and the winds carried the burning cinders and old scoria as far as Scofate and Palermo.

The precaution was taken to flood the government powder magazine at Scofate.

The volume of the stream of lava near San Sebastiano is sixteen feet deep, and the village is still in danger.

The King, who arrived in Naples yesterday, has gone to San Sebastiano to direct measures for the relief of the inhabitants.

The devastation has been terrible. Thousands of acres of cultivated lands have been overwhelmed by ashes and lava, and vineyards and farms buried out of sight.

The loss of life must have been heavy, but it is impossible to ascertain the number of victims.

NAPLES, April 29—2 P. M. Showers of sand have succeeded the rain of ashes which was falling this morning. The eruption is now accompanied by fearful electric phenomena. Lightning darts incessantly from the summit of the volcano, and the quakings of the mountain are more violent and frequent. The thunder is continuous. Burning cinders, stones and scoriæ are falling fast and thick in the town of Mass di Somma, which is entirely deserted.

DOMESTIC.

MISSOURI.

GREAT EXCITEMENT AT HOLDEN.

Holden, Mo., April 26. The greatest excitement prevails here to-night on account of the repeated threats of the mob in Cass county. Squads of suspicious characters have been seen within a few miles of the town, and it is not known at what moment it may be attacked. A number of patrolmen are stationed, and all the citizens are on the alert, and will defend their homes to the utmost.

A report reached Kansas City last night, that Judge Forsyth, another of the county justices, was shot and his body hanged to a tree. Great excitement prevails throughout the county, and it is feared that still others will be murdered. The perpetrators of the massacre claim that they have a thousand men in their organization.

FALL OF THE COLISEUM.—Last evening at eight o'clock a squall swept over the city, and completely destroyed what work had been accomplished on the new Coliseum. The whole of the westerly end, including the three towers, was up, and the first of the great trusses had been placed in position and secured. The squall struck the fabric on its broad end and it fell at once, carrying with it the truss and all the supporters which held it, and the ruin is now complete. One hour after the accident the wind tempest had subsided, the accompanying clouds had disappeared, and the moon nearly at her zenith, came out full and bright, making the vast ruins as visible as though it were mid-day. Thousands of people at once gathered to the spot, attracted by the great noise, and lingered there until nearly midnight. No delay, however, was permitted by the executive committee, who were in session at the St. James Hotel at the time of the accident. No sooner was the trying intelligence communicated to these gentlemen, than they at once prepared to meet the exigency with that pluck and energy which the occasion demanded. The contractors, architects and engineers were at once summoned to join the committee. Plans were immediately discussed and adopted for beginning this morning to rebuild the Coliseum. The committee was a unit in sentiment, and nothing was permitted to interfere with the great purpose. At the present moment active gangs of men are at work clearing up the grounds and preparing for the new structure.—*Globe, 27th ult.*

MOUNT VESUVIUS is the only active volcano of any account on the European continent. A mere pimple on the face of the earth as compared with Etna, its eruptions have yet been attended with vastly greater loss of life and property. Its base, including that of Monte Somma, covers an area of about eight miles. The mountain itself rises from a level and luxuriant plain to a height of 3918 feet above the level of the sea. The lower portion is covered with stones and scoriæ, the cone being formed of black stones rising up nearly 3500 feet. The summit of the cone is 2000 feet in diameter, the crater being five hundred feet less, with a depth of five hundred feet. The first eruption of which we have any authentic account, occurred in the year A. D. 79. This was heralded by an earthquake sixteen years earlier. It was during this eruption that the cities of Stabiæ, Herculaneum and Pompeii were destroyed. For nearly nine hundred years after the people rested secure, and the fate of the ancient cities was almost forgotten. Then came the terrible discharge of liquid lava in 1036. From that time until the present there have been at least a dozen eruptions, some of them violent in their nature, but none of them equaling in their ruinous effects the first one mentioned.—*Globe.*

In Brief.

—— In a recent interview with some traveling Americans, the Pope is reported to have said that if he should ever leave Rome, he would be glad to take up his residence in New York, because no city in the world contains more earnest Catholics, or those more devoted to the highest and best interests of the Church.——By recent reports from Syria it appears that two thousand persons were killed by the recent shock of earthquake.——Meriden, Conn., suffered to the extent of $55,000 by a fire, 28th ult.——San Franciscans have subscribed $4500 for the Inyo sufferers.——Rochefort is employed in the kitchen at Fort Boyart, where he serves out his term of imprisonment. He is allowed two hours daily to read and write. He is in good spirits, but frequently complains bitterly that he is not allowed any newspapers.——The Empress Augusta, of Germany, left Berlin on the 29th ult. for England, to visit Queen Victoria. She is to be absent about ten days.——M. Lesseps, the projector of the Suez canal, has just submitted his annual report to the stockholders, wherein it appears that the rumors to the effect that the canal is filling up, are entirely without foundation. On the contrary, the success of the canal is now established beyond a doubt.

Appointments.

☞ *We would say to our preaching brethren that it is necessary we should receive their appointments as early as* TUESDAY MORNING, *as our paper goes to press about noon; otherwise they will not be inserted till the week following.*

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL.
Miles Grant ... Sunday, May 5th

BOSTON (BRANCH CHAPEL) 1735 WASHINGTON STREET (Corner of Madison Street.)
Love Feast at 10½ A. M. Preaching at 3 and 7½ P. M. Prayer meeting Tuesday and Thursday evenings.
W. Kellaway ... Sunday, May 5th
D. M. Leavitt ... Sunday, May 12th
Christian Temperance Meeting Monday evenings.

CHARLESTOWN (*Hall No. 70 Main Street.*)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.
Alfred Cleaves ... Sunday, May 5th
Edwin B. Wells ... Sunday, May 12th
Wm. Stuart ... Sundays, May 19th and 26th
S. S. Brewer ... Sunday, June 2nd

CHELSEA, MASS. (*Advent Chapel, Heard Street.*)

EAST BOSTON, (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7¾ o'clock P. M.
Geo. Sederquest ... Sunday, May 5th
C. Goodrich ... Sunday, May 12th

HYDE PARK, MASS.
T. M. Preble ... Sabbath, May 5th

Marblehead, Mass ... Sunday, May 5th
C. GOODRICH.

Putnam, Ct ... Sunday, May 5th
Foxboro Centre (Union Hall) ... Sunday, May 12th
J. S. WHITE.

Westerly, R. I ... Sunday, May 12th
L. BOUTELL.

Fitchburg, Mass ... every Sunday at present
H. F. CARPENTER.

Woodstock Valley, Ct ... Sabbath, May 5th
Will be at Stafford Springs May 4th, three o'clock P. M. train.
Wilbraham, Mass ... Sabbath, May 12th
H. MUNGER.

Chesterfield, N. H. (as Bro. Crowningshield may appoint) Thursday evening, May 2d, and over the Sabbath
Chicopee Falls ... Sunday, May 12th
H. PRATT.

Cambridgeport, Mass ... Sunday, May 12th
L. T. CUNNINGHAM.

Plainville, Ct. (Newton's Hall) ... Sunday, May 5th
S. G. MATHEWSON.

Tuftonborough, N. H ... Sunday, May 5th
J. G. SMITH.

West Troy, N. Y ... Sundays, May 5th and 12th
I. B. POTTER.

Exeter, N. H ... Sunday, May 5th
South Elliott ... Sunday, May 19th
A. A. ROBINSON.

Rye, N. H ... Sunday, May 12th
W. W. SUTHERLAND.

Plainville ... Sunday, May 12th
F. TRIPP.

Stowe, Mass ... Sunday, May 5th
B. FINNEY.

Pittsfield, N. H. (Pond school-house) evening, May 4th, and Sunday, May 5th. N. B. MCMURPHY.

Wakefield, Mass ... Sunday, May 5th
Kennebunkport, Me ... Sunday, May 12th
WM. C. STEWART.

Bradford, N. H. (Pond meeting-house) .. Sun., May 5th
Concord, N. H. (Centre Street) ... Sunday, May 12th
J. E. NICHOLS.

Hartford, Ct. (Talcott & Post's Hall) .. Sundays, May 5th and 12th.
New Britain, Ct ... Sundays, May 19th and 26th
GEO. W. BROWN.

Bristol, Ct ... Sunday, May 5th
Prospect, Ct ... evenings, May 10th and 11th and over Sunday, May 12th.
Lovely Street, Ct ... Sunday, May 19th
S. WOODRUFF.

Brewer Village ... Sunday, May 5th
North Orrington (near Bro. Doans) evening, May 7th
Penobscot ... Sunday, May 12th
J. RIDLEY.

Rye, N. H ... Sunday, May 5th
Great Works, Me ... Sunday, May 12th
Biddeford, Me ... Sunday, May 19th
JOSEPH W. WHITE.

Hebron, N. Y ... Sunday, May 5th
Castleton, Vt ... evenings, May 7th and 8th
North Greenwich, N. Y. (at Bro. C. Place's) evenings, May 9th and 10th.
Sandy Hall, N. Y ... Sunday, May 12th
Z. D. BAIRD.

Suncook, N. H. (Bartlett Hall) ... Sunday, May 5th
Exeter, N. H ... Sunday, May 12th
Rochester Village, N. H ... Sunday, May 19th
Kennebunkport, Me ... Sunday, May 26th
Kennebunk Depot, Me ... Sunday, June 2nd
Lawrence, Mass ... Sunday, June 9th
J. W. BRIDGE.

South Butler, N. Y ... Sunday, May 12th
J. W. TAYLOR.

Northfield, N. H. (Oak Hill school-house) Friday evening, May 3d.
Exeter, N. H ... Friday evening, May 17th
Portsmouth, N. H ... Monday evening, May 20th
South Berwick, Me. (Great Works) Tuesday evening, May 21st.
F. M. DRAKE.

Campton, N. H. (Bump school-house) Sab., May 5th
Albany, N. H. (Bell school-house) Sabbath, May 12th
STEPHEN DINSMORE.

Moultonboro, N. H. (Neck road school-house) Sunday, May 5th.
Meredith, N. H. (Dolloff school-house) Sun., May 12th
N. GLIDDEN.

Sandwich, N. H. (Vitum school-house) Sun., May 5th
T. W. PIPER.

Lake Village, N. H. (North Church) Sunday, May 5th
Warren Summit ... Sunday, June 2nd
T. E. LANG, JR.

Bowdoin Centre, Me. (Adams' school-house) four P. M., Sunday, May 5th. H. S. MITCHELL.
[Will the Brn. see that this appt. is given out?

Topsom, Vt ... Tuesday evening, April 29th and over Sunday.
Campton, N. H. (Bump school-house) Sun., May 12th
Holderness, N. H. (True school-house) Sun., May 19th
JOHN H. EVANS.

Beaver, Beaver Co., (Armstrong school-house) Sunday, May 12th.
Allegheny City, Pa ... evening, May 13th
Brick school-house, near Enoch Winners, near Wms Port, Lycoming Co., Pa., evening, May 15th.
School-house, near John Casners ... evening, May 16th
Quaker Hill ... evening, May 17th
Christian Church, Warrensville ... Sunday, May 19th
Millport, Chemung Co., N. Y ... evening, May 21st
Brockport, Monroe Co, N. Y ... Sunday, May 26th
Buffalo, N. Y ... evening, May 27th
JOHN T. ONGLEY.

Canterbury, N. H. (Emery school-house) ... May 12th
Meredith, N. H. (Dolloff Hall) ... Sunday, May 19th
MRS. L. E. SAULPAUGH.

East Rochester, N. H ... Sunday, May 12th
Northwood Narrows, N. H. (baptism) Sun., May 19th
JOHN PARSONS.

Concootookville, N. H ... Sabbath, May 5th
Salisbury, N. H. (Smith's Corner meeting-house) Sabbath, May 12th
Lake Village, N. H ... Sabbath, June 2nd
SIMEON ROBY.

Lyndeboro, N. H. (school-house near Page Spaulding's) Sunday, May 12th. J. A. PACKARD.

Guilford ... Sunday, May 5th
A. ELLIOT.

Pittsfield, N. H. (Bethel) ... Sunday, May 5th
J. H. CLARK.

Lynn, Mass ... Sunday, May 26th
M. BATCHELOR.

Steep Falls, Me ... Sunday, May 5th
Rochester Village, N. H ... Sunday, May 12th
Steep Falls, Me ... Sunday, May 19th
C. H. SWEET.

Offord (Indian Pond) N. H ... Sunday, May 12th
West Groton, Vt ... Sunday, May 19th
East Landaff, N. H ... Sunday, May 26th
GEO. E. BROWN.

Wayne (Smith school-house) ... Sunday, May 5th
WM. H. DOUGHTY.

Hollis Centre, Me ... Sunday, May 5th
AUSTIN W. TAYLOR.

Knowlesville, N. Y ... Sunday, May 5th
Darien, N. Y ... Sunday, May 12th
Savannah (White school-house) ... May 17th
WM. INGMIRE.

West Poland (Chapel) ... Sunday, May 5th
JARED WHITMAN.

Caswell Burrough, P. Q ... Sunday, May 5th
Kiddersville, East Colebrook ... Sunday, May 19th
Pittsburg, N. H. (Terrell school-house) Sun., May 26th
U. G. LADD.

Lee, N. H ... Sunday, May 5th
East Rochester, N. H ... evening, May 7th
Farmington, N. H ... evening, May 8th
Alton Corner, N. H ... evening, May 9th
Loon Cove, N. H ... evening, May 10th
West Alton (Flander's school-house) .. eve., May 11th
At the Advent meeting-house, Sunday, May 12th.
G. F. HAINES.

Whitefield, N. H ... Sundays, May 5th, 12th, and 26th
ALLEN DAMON.

New Haven, Ct ... Sunday, May 5th
Saratoga Springs, N. Y ... Sunday, May 12th
WM. A. & M. L. DURAND.

Guilford, N. H. (Pond school-house) .. Sun., May 12th
LEVI ALLEN, E. SMITH.

Murray, N. Y ... Sunday, May 5th
E. F. [illegible]

Vineland, N. J ... Sunday, May 12th
S. P. BABCOCK.

Rochester Village, N. H ... evening, May 6th
Farmington, N. H. (ten rod road) evening, May 7th
New Durham, N. H ... evenings, May 8th and 9th
Barnstead, N. H. (Oak Ground) ... Sunday, May 12th
A. SIMPSON.

South Rochester, N. H. (Chapel) ... Sunday, May 12th
F. H. VARNEY.

Middletown, Ct ... Sunday, May 5th
New Britain, Ct ... Sunday, May 12th
Natick, Mass ... Sunday, May 19th
W. N. PILE.

Charlton, Mass ... Sunday, May 5th
Putnam, Conn ... Sunday, May 12th
H. DAVIS.

Belgrade Mills ... Sunday, May 5th
THOMAS RINES.

Bangor, Me ... Sunday, May 26th
ISRAEL DAMMAN.

Square Pond, Ct ... Sunday, May 5th
Southbridge, Mass. (Town Hall) baptism ... Sunday, May 12th.
Wilbraham, Mass ... Sunday, May 19th
Woodstock Valley, Ct ... Sunday, May 26th
P. S. BUTLER

Lynn, Mass ... Sabbath, May 5th
Stoneham, Mass ... Sabbath, May 12th
J. T. DIXON.

New Castle, N. H ... Sunday, May 19th
EDWIN B. WELLS.

School-house, corner of Greenwich and Ware, Mass., near Ogilvie Powers, Sunday, May 5th.
GEO. A. STREETER.

Hartford, Ct. (Bliss Hall) ... Sunday, May 5th
Morris, Ct ... Sunday, May 12th
G. L. WHITE.

Rawsonville, Vt ... Sunday, May 5th
Barnard, Vt ... Sunday, May 12th
Stockbridge, Vt ... Sunday, May 19th
Z. T. WOOD.

Plainfield Pond ... Sunday, May 5th
H. K. FLAGG.

Hartford, Ct ... Sunday, May 5th
Square Pond, Ct ... Sunday, May 12th
Hartford, Ct ... Sunday, May 19th
West Meriden, Ct ... Sunday, May 26th
S. W. BISHOP.

Sutton, N. H. (at my house) ... Sunday, May 5th
Warner, N. H. (Waterloo) ... Sunday, May 12th
Suncook, N. H. (Bartlett Hall) ... Sunday, May 19th
A. S. WILLIAMS.

Lewiston, Me ... Sunday, May 5th
I. C. WELLCOME.

Hollis Centre, Me. (Communion) ... Sunday, May 12th
W. H. MITCHELL.

Holderness, N. H. (Brick school-house) Sab., May 12th
Albany, N. H. (Bell school-house) Sabbath, May 19th
Hebron, N. Y. (McClure school-house) Sab., May 26th
Holderness, N. H. (True school-house) .. Sab., June 2nd
GEO. H. WALLACE.

Northville, N. H. (in Newport) ... Sunday, May 5th
Unity Village, N. H. (Town House) Sunday, May 12th.
Will Bro. Kimball meet me at Newport Village, May 10th, at one o'clock P. M., at the stage tavern?
E. COTTON.

Greig, N. Y. (Union Chapel) at 10½ A. M. and 1 P. M., Sunday, May 5th.
Harrisburg, N. Y. (Bickford school house) at 10½ A. M. and 7 P. M.
West Martinsburg, N. Y. (Advent Chapel) at 10½ A. M. Sunday, May 19th.
C. H. WILLIAMS.

Athol, Mass ... Sunday, May 5th
Holden, Mass ... Sunday, May 12th
Clinton, Mass ... Sunday, May 26th
S. S. BREWER.

LAWRENCE, MASS.
Geo. A. Cole ... Sunday, May 5th
F. M. Drake ... Sunday, May 12th
M. Batchelor ... Sunday, May 19th
Hiram Munger ... Sunday, May 26th
Enoch Morrill ... Sunday, June 2nd

LOWELL, MASS.
D. M. Leavitt ... Sunday, May 5th
T. W. Piper ... Sunday, May 12th
O. Cunningham ... Sunday, May 19th
B. S. Emery ... Sunday, May 26th

WORCESTER, MASS.
H. L. Hastings ... Sunday, May 5th
James Hemenway ... Sunday, May 12th
C. S. Shattuck ... Sunday, May 19th
A. M. Higgins ... Sunday, May 26th

SPRINGFIELD, MASS.
W. N. Pile ... Sunday, May 26th

CHICOPEE FALLS, MASS.
H. Davis ... Sunday, May 19th

HAVERHILL, MASS. (New Hall.)
Enoch Morrill ... Sunday, May 5th
W. M. Harmon ... Sunday, May 12th
T. E. Lang, Jr ... Sundays, May 19th and 26th
E. S. Moulton ... Sundays, June 2d and 9th

CONCORD, N. H. (Centre Street.)
Allen Damon ... Sunday, May 19th

CONCORD, N. H. (Bethel.)
F. M. Drak ... Sunday, May 5th

SEABROOK, N. H.
W. M. Harmon ... Sunday, May 5th
Geo. W. Brown ... Sunday, May 12th
F. M. Drake ... Sunday, May 19th

EAST ROCHESTER, N. H.
C. S. Shattuck ... Sunday, May 5th
John Parsons ... Sunday, May 12th
T. L. Churchill ... Sunday, May 19th
C. H. Sweet ... Sunday, May 26th

PORTSMOUTH, N. H.
M. Batchelor ... Sunday, May 5th
E. Owen ... Sunday, May 12th
J. B. Cook ... Sunday, May 19th
J. G. Smith ... Sunday, May 26th

GREAT FALLS, N. H. (Franklin Hall.)
A. Simpson ... Sunday, May 5th
D. F. Leavitt ... Sunday, May 12th
D. M. Leavitt ... Sunday, May 19th
C. S. Shattuck ... Sunday, May 26th

GREAT FALLS, N. H. (Advent Hall.)
Geo. W. Brown ... Sunday, May 5th
C. R. Parsons ... Sunday, May 12th

MANCHESTER, N. H.
B. S. Emery ... Sundays, May 5th and 12th
A. Simpson ... Sunday, May 19th

DOVER, N. H.
D. F. Leavitt (baptism) ... Sunday, May 5th
J. G. Smith ... Sunday, May 12th
H. Pratt ... Sunday, May 19th

HAMPTON, N. H.
S. S. Mooney ... Sunday, May 5th
J. G. Smith ... Sunday, May 19th

ROCHESTER, N. H. (Chapel.)
S. L. Chute ... Sunday, May 5th
C. R. Parsons ... Sunday, May 19th
Edwin B. Wells ... Sunday, May 26th

MELVIN VILLAGE, N. H.
C. S. Shattuck ... Sunday, May 12th

PORTLAND, ME. (Union Hall.)
L. T. Cunningham ... Sabbath, May 5th
John Couch ... Sabbaths, May 12th and 19th, and evenings of the week intervening.
Henry Pratt ... Sabbath, May 26th

BIDDEFORD, ME.
L. Boutell ... Sunday, May 5th
Geo. W. Sederquest ... Sunday, May 12th
D. M. Leavitt ... Sunday, May 26th
H. Munger ... Sundays, June 2d and 9th
B. S. Emery ... Sunday, June 16th
Wm. H. Mitchell ... Sundays, June 23d and 30th

SOUTH ELLIOT, ME.
J. L. Chute ... Sunday, May 12th
A. A. Robinson ... Sunday, May 19th
C. R. Parsons ... Sunday, May 26th

SOUTH BERWICK, ME. (GREAT WORKS.)
C. R. Parsons ... Sunday, May 5th
J. W. White ... Sunday, May 12th

HOLLIS CENTRE, ME.
W. H. Mitchell ... Sunday, May 12th

SOUTH LIVERMORE, ME.
Jesse Gay ... Sunday, May 5th

BRISTOL, CONN.
S. Woodruff ... Sunday, May 5th

COLLINSVILLE, CONN.
R. K. Stark ... Sunday, May 12th

VERNON, VT.
S. S. Brewer ... Sunday, May 12th
H. Munger ... Sunday, May 19th
S. Cook ... Sunday, May 26th

☞ There will be meetings at Suncook, N. H. (Bartlett Hall) every Sabbath, at 10½ A. M. and 1½ and 6 P. M.

NEW TRACT.

ALARMING STATE OF THE WORLD. "*Can ye not discern the Signs of the Times.*" In English and German—(German just received.) Price 10 cents per dozen; 50 cents per one hundred, postpaid. For sale at this Office.

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ARTICLES RECEIVED.—E S Sheldon, R M Rines, A Miles, J F Nickerson, N A Angell, N Wheeler, O F Goodwin, A Andrews, H Munger, M B Czechowski, W E Harris, S P Eldredge, B F Manning, A Clark, I C Wellcome, L J Beach, J P Littlefield, F Burr, C Wire, C Churchill, L F Cole.

CASH RECEIPTS FOR BOOKS AND TRACTS.—Mrs. J C Wheeler 26c, J P Eshleman 20c, O F Goodwin $1.50, P S Converse 25c, B Clement 15c, S L Manley $8, W Sheldon $10, B R Fellows $2.15, L P Towles 50c, D R Harris $1.10, M H Comstock $1, L Beedle $1, T H Forester 50c, C C Johnson $1, W W Williams 50c, F A Bugbee 70c, P C Marsh $1.25, Mrs. L C Bacon $1, —— Stevens $1, Geo. Bowes 25c, C Pike $10, W Amidon $1.20, A Friese $1, S D Gay 50c, Mrs. John Thompson Jr., $1, H H Tilley $2, W Shoultz 85c, R A Killam $1.16, W Steel $2.44, E W Tefft $4.65, G W Stetson 30c, Isaac Case $19.25, J Leste $1, Mrs. A Andrews 50c, M Wanton 25c, D K Barrett 10c, W E Brown $8.

BOOKS AND TRACTS SENT.—By Mail, C G Gilroy, Mrs. S Gadsley (2 pack), M H Comstock, O F Goodwin, J P Eshleman, P W Hough, Mrs J C Wheeler, E Haynes, W Sheldon (3 pack), D R Harris, L P Towle, B R Fellows, E A Stanley, A Boynton (2 pack), F Keudle, H W Williams, T H Forrester, C C Johnson, F A Bugbee, P C Marsh, J Clark, —— Stevens, W Steel, R A Killam, W Shoultz, H H Tilly, W Amidon, Mrs J Thompson Jr., S D Gay, E P Morrison, Mrs L C Bacon, J Lester, Mrs Andrews, D K Barrett Jr, M Wanton, H T Taylor.

By Express—S G Low, S Roby, J Churchill, J V Himes, Z D Baird, C Pike, J C Shorey, E W Teft, W E Brown.

Notices.

OUR LAST EFFORT.

"*The Judge standeth before the door.*"—JAS. 5: 9.

The evidence points to 1873 as the time when Christ shall come, and we shall be called to give an account of our stewardship. The warning must go forth. Immediate action is demanded to give a distinctness to the cry—"Behold! the Bridegroom cometh!" We are already engaged in this work, and are sending out tracts; also receiving funds for this purpose. Let all who have hearts that beat in this direction, pray to the Lord of the harvest to send forth laborers into his harvest. Send funds or pledges for this purpose to GEO. T. ADAMS, Agent of the Adv. Chris. Pub. Society, or to L. T. CUNNINGHAM.

L. T. CUNNINGHAM ... $500.00
E. Wolcott (received by L. T. Cunningham) 75.00

THE pledges to Mass. Conference at the Annual meeting, should be paid to the Treasurer, Charles Goodrich, *Crisis* Office, 160 Hanover St., Boston. L. BOUTELL.

THERE are two families living on the Springfield camp-ground, and it has become necessary to expend some $75 to make two houses, Sr. Holden's and Bro. Sharp's, comfortable, with chimneys, and an addition to Bro. Sharp's house. Now we feel safe from thieves breaking in hereafter, and carrying off what they pleased, leaving the houses there open. I have paid a part of the expense, and owe some $60. I want those having property there to help me pay it. Bro. Sharp has paid $15, besides giving the use of his house. What the friends see fit to send, please do so as soon as you can, either in pledges or in cash, as it must be paid soon. Direct to me at Chicopee Falls, Mass.
HIRAM MUNGER.

THE QUARTERLY Meeting of the church of God of Wayland and Loon Lake, will be held at Wallace, Steuben Co., N. Y., to commence at two o'clock P. M., Saturday, May 11th, and continue over the 12th. All are invited to attend, and especially so as this is the last quarterly meeting before the close of the third year of my pastoral labor, and perhaps the last that I shall ever hold with the church and people of the place.
C. F. SWEET.

IT is time now to begin to arrange for Tent Meetings. Those in Maine who wish meetings held in their respective places, should consult those expected to aid in the work, and correspond with the undersigned, saying when you wish meetings. Those who are ready to go with the Tent to preach the word, should also write to me. We hope some of our most efficient ministers will be ready to work in the Tent.
I. C. WELLCOME, for the Com.

THE Mechanic Falls, Me., Campmeeting Committee are requested to meet on the camp ground, Monday, May 6th, in the forenoon, if possible, to attend to some important business.
For the Committee, R. R. YORK.

PREACHERS wishing to preach in Gloucester, Mass., will please correspond with Geo. H. Smith before sending their appointments.

ACKNOWLEDGMENT.—For Sr. Mary I. Herron.—Previously noticed, $192.75. A Friend of Jesus, by J. H. Whitmore, $5; Mrs. G. H. Barnes, $5; T. A. A., $1; Mrs. H. Rogers $1; Jabez Clark, $2; Mary L. Pratt, $1. GEO. T. ADAMS.

ACKNOWLEDGMENTS for the Norwegian Tract.—A Friend of Jesus, by J. H. Whitmore, $10; A. Fransden, $1.50.

FOR Bro. Geo. Thomson's new work—Bro. J. Russell, $5.00. GEO. T. ADAMS.

PLEDGES FOR NORWEGIAN TRACTS.—I. C. Wellcome, $25; Mrs. Hall, $2; L. ——, $1.

NEW AND ORIGINAL HYMNS.

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A collection of hymns entirely new and original, the large majority being on the Second Advent of Christ, the nature of man, the sleep of the dead, the resurrection, the penalty of sin, and Christ the Life-giver. The hymns have been carefully prepared, and where an opinion has been expressed to the writer, have been highly approved. The book is a little volume of about 74 pages, and will be sent postpaid for 25 cents a copy, or $2.50 per dozen. Address CLINTON COLEGROVE, Sardinia, Erie Co., New York.

AT a special meeting of the church in Springfield, Mass., held Friday evening, April 12th, it was voted unanimously to invite the brethren and sisters scattered abroad to meet with them on Wednesday, May 8th, and continue over the following Lord's day. The forenoons (in part at least) will be devoted to business, including the consideration of the expediency of forming a Life and Advent Conference. The afternoons and evenings will be devoted to preaching, prayer, conference and general spiritual improvement. The evidences of the speedy coming of our Lord and the kindred truths we hold so dear call upon us for an earnest effort to spread them abroad, that others may rejoice with us in the glorious prospect. All are most cordially invited. The church in Springfield will care for all who come. R. E. Ladd, T. R. Weaver, J. K. Winter, A. W. Bradford, W. N. Pile, Committee.

THERE will be a Conference in Hallowell, Me., commencing Thursday, May 9th, and hold over the following Sunday. A general invitation is given to all who love God. H. B. SEVEY.
LEVI RHODES.
WM. H. DOUGHTY.

NEW TRACT.

Second Edition, Revised and Enlarged, *IS NOW READY.*

We have just received a new tract of 24 pages, entitled, "The Coming Reign of Terror, or the Commune," by W. N. Pile. The writer shows that the "Reign of Terror" of 1792 was produced by the workings of Socialism, Spiritualism, Infidelity, Free-Love, and the Commune; and then reasons that as these elements are now at work everywhere, they must produce the same results. The tract treats of the living issues of the present, reveals the awful condition of society, and shows that we are on the verge of "the battle of that great day of God Almighty."

For sale at this office. Price, by mail, single copy, 7 cts.; five copies, 30 cts.; ten copies, 50 cts.; fifty copies, $2.00; one hundred copies, by express, $3.50. AG'T.

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By a CONGREGATIONALIST. A letter on the Prominence and Importance of the Lord's Coming as shown in the Scriptures. To which is added other important matter from Luther, Tyndale, Wesley, and others. 12 pp. $1.00 per one hundred; 20 cents per dozen, by mail. For sale at this office.

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This valuable work of 425 pages, is now ready, and is at the following low prices—so low that we hope many will buy them by the dozen, and circulate them widely. For the edition bound in *cloth*, the price is as follows: By express, $5.00 per dozen; single copies 50 cts.; sent by mail, 16 cts. additional for each copy. AG'T.

THE DURATION AND NATURE OF FUTURE PUNISHMENT.

BY HENRY CONSTABLE, A. M., PREBENDARY OF CORK. Reprinted from the second London edition, with an Introduction by Prof. C. L. Ives, M. D., of Yale College. 8vo. 68 pp. Price 40 cents.

All things considered, we regard this the best work on the subject treated of now before the public, and *the* one to distribute, especially among our friends and neighbors who do not hold with us on the subject. We have procured a large lot of the publisher, and put them at the following low prices:—1 copy, 40 cts.; two copies, 75 cts.; three copies, $1; one dozen for $3.50;—all sent by mail, postpaid. Please order freely. AG'T.

NEW TRACTS.

CHRIST OUR LIFE. By Wm. Leask, D. D., Congregationalist, London, Eng. A valuable work on the nature of man and the gospel gift. To which is added *The Influence of Doctrines and Christian Missions*, by Rev. Henry Constable. 24pp. By mail, $1.50 per one hundred; 35 cents per dozen.

THE LIGHT OF PROPHECY. By Rev. J. H. Brookes, D. D., Presbyterian. An important tract on the Second Coming of Christ, the neglect of the ministry, the value of prophecy, and an exposition of *The Great Image*, Daniel, 2d chapter. 12pp. By mail, $1 per one hundred; 25 cents per dozen.

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NATURE OF MAN.

CLINTON COLEGROVE.

To Adam God the Maker said, Of all the trees you see,
One only you must never touch, but all the rest are free.
Knowledge of evil and of good is in the fruit of this;
Beware! the thoughtless taste will bring a fall and an abyss.
Eat not of it, for in the day its subtle taste you try,
O Adam, made of earthly dust, you must decay and die!
To Eve, fair partner of the man, a subtle shape appears,
And with persuasive cunning speaks a falsehood in her ears.
"Yea, hath God said," queried the voice, "all these are free but one?
Believe me this of all the trees is quite the paragon.
O, Eve, you shall not surely die; eat, eat; be not afraid;
For eating, you shall be as gods"—the cunning liar said.
From whence it came to pass, alas! the happy couple fell,
And o'er the earth in deadly sweep, there blew a breeze of hell.
From whence it also came to pass, that men began to dream,
That when the dead are still and cold, they are not what they seem.
And though their bodies turn to dust, their souls the foe defy,
And men though dead, are quite alive, and do not truly die.
But we believe the word of God, and honor what he said—
The penalty of sin is death, and all the dead are dead,
And out of death the only way for men to be restored,
Is by the power of Jesus Christ, and his Almighty word.
When in his majesty he comes, and flames adown the sky,
Then only will the dead revive, and live, no more to die.

A STORY OF GRACE.—No. 14.

S. S. WILLARD.

THE LOAN TO THE LORD—GLEANING.

While in process of finishing our house in Summit Grove, it was suggested to the mind of my husband that if the partition were left out, the spacious room over the parlors would make a commodious hall for meetings. We sought the mind of the Lord, and being convinced it was pleasing to him we thus appropriated it; it was accordingly finished, and having suitably furnished, we dedicated it to the Lord in the spring of 1861, by opening it to his blessed service in public meetings and Bible class. Of his gracious acceptance we were not left without tokens; his saints being filled from time to time with the comforting influences of the Holy Spirit insomuch that at times they would shout aloud and rejoice in that their steps had been directed hither. All who loved Jesus seemed to feel at home here; and so frequent were their congratulations in earnest supplication before the Lord in our behalf in view of this our "loan" to the Lord that it quite surprised me, and I named it to a christian friend in the family, saying, I did not understand it! She instantly replied—"I understand it. It is because you need it." O, thought I, what a Master we serve to be thus mindful of his unworthy children!

The voice went out to all about us—"Ho, every one that thirsteth come ye to the waters, and he that hath no money." The gospel was made without charge; the house lit and warmed and the feast spread without tax to any but simply to come and partake. Indeed, a feeling possessed me that naught of the things we possessed were our own, but a disposition to hold all free to God's call as his stewards. He graciously gave us access also to the firesides of our neighborhood to read and explain the precious word to them, with prayers and tears, exhorting them to break off their sins by righteousness, and get ready for the coming judgment; showing them upon charts in Bible testimony that the time draweth near.

The signs were sometimes favorable and our hopes high that our labor was not in vain; again, all was dashed, and nothing to cheer us but *faith* in these words—"knowing that your labor is not in vain in the Lord." The result of all this, however, the judgment only will reveal. But how my heart rejoiced as I stood by the dying couch of one of these for whom I truly felt that we had done what we could, as the dim hope buoyed us up that he had been snatched from a drunkard's grave and the resurrection morning might present him faultless in Christ Jesus! Did we regret our days and nights of labor, our fastings, prayers and tears in his behalf amid the unbelief and scorn in his case? Nay, verily; and when at his funeral the minister with a complacent air said—"I am a stranger to the deceased" notwithstanding he had passed his humble cot many times, and the deceased had for many years been a member of that church and the wife still a member—ah! we thought, bless God, I am not a stranger to him here and hope not to be in the world to come; but be it mine the privilege there to introduce him to his minister. Glory be to the blood of the Lamb, that can cleanse the drunkard's stains as well as the minister's; and if I ever realize its power it is in such depths of degradation that covers from all human sympathy only as the Spirit of Christ seeks and saves that which is lost. How my heart glows with love as I write! Let me find such lost ones as all human eyes have ceased to seek after, or human hearts to hope for. Let me tell them Jesus loves them—that he has died for them and is waiting to save them—even *them*. How good it is! it fills my soul with joy and with youth. O Jesus! Jesus! evermore give us of this thy Spirit. Evermore make my feet like hinds' feet to seek and to save that which is lost. O Glory! We'll have a shout in glory when these lost ones come up and see to what they are redeemed; and it may be from what they were redeemed. Lord, hasten it in its time. Amen.

The Lord having so summarily disposed of our work in Jerusalem, so to speak, we were left free to go to the "regions beyond"—the highways and hedges. There was a rumor at this time that a christian colored woman living some miles from us was very anxious for meetings and Bible reading in her neighborhood. This rested heavily upon my mind and I waited upon the Lord to open my way. At last with horse, buggy, and guide, I started out to find the said "Aunt Judy." A ride of five miles brought us to the spot and we were cordially received by our sable sister. Upon stating my errand she was evidently much surprised and could not see what put it into my mind to come! I told her it was Jesus who inclined me and she must give him all the thanks. Her husband soon came in and we found him quite intelligent, and withal a devout christian. On proposing prayer they both freely acceded and joined with us in supplication. As they were urgent that we come again, I finally proposed a meeting in two weeks. This being the first time that all the responsibility of an appointment among strangers rested upon me I felt some little anxiety; yet was assured that the Lord would stand by me, for he knew why I had done this.

One night awaking from sleep I felt a strong prompting to rise and seek a solitary place and there pray. I did so, and my Savior's words to Mary came forcibly to my mind—"Go to my brethren, and say unto them, I ascend unto my Father and your Father, and to my God and your God." Then this message for myself was given—"*Go tell them I am coming back!*" Joy and praise filled my soul. This message I thought far exceeded that of Mary's in good cheer to the saints of God. If this was what my Lord would have me say—by his grace I could say it; and in the joy of my heart I longed for the time to come. Our eldest son, his uncle and two others accompanied me. To those acquainted with human nature, it is needless to say that while I appreciated the interest manifested, their presence but added to my embarrassment; but my every breath was prayer. We found a small room well filled with both white and colored people. I arose and in broken tones began to speak; but after a shower of tears was calm, and gave my message with pleasure to myself, and, I trust, to the comfort and wooing of some. At the close "Aunt Judy" prayed that the Lord would fight my battles and keep my mouth open for him. This encouraged me.

Let us not despise the day of small things. Like the lad sold into Egypt who wrought such great deliverance, so this simple incident, like the prison to Joseph, was made the means of introducing us into a very different field—a large white house with double parlors thrown open for our use—and well filled with attentive listeners. A young man who made no profession of religion heard of this humble effort, we having kept it up through the summer, with a Sunday School, and it so worked upon his mind to think there was no better place provided, that he applied to his father-in-law to open his house. Consent was given; and this young man with his wife walked three miles and a half in the evening to one of our meetings on the "highways" and invited us to come to their father's house. He then went from house to house in that neighborhood announcing the appointment and inviting all to come. One Methodist sister inquired of him who we were. To which he replied he did not know, but believed, let us be called what we would, that we were christians.

"Oh," said she, "Henry, I do not think I shall go."

"Why?" he asked.

"Because they are not Methodists," was her frank reply. Of this, to her credit be it recorded, she was soon ashamed and retracted, promising to come.

Here, my husband had liberty in speaking from the word of God, and good interest was manifested. Our colored sister followed others in prayer. At the close some were in tears. This was the first meeting held in that neighborhood for years—and many desired to have meetings continued—and it was proposed to open a Sunday-school in the school-house the following Lord's day. This greatly encouraged us, and in this also we tendered our support. The wife of the young man before mentioned was the first one gathered from the world. The Methodist sister and her husband, in the course of a few months avowed their faith in a soon coming Savior, and life only in Christ. He was chosen Superintendent of the Sunday-school and continued faithful in the discharge of that duty. Others saw the light, and in the following December five willing souls followed Christ in baptism.

But the war demon snatched away our precious young friend who had been so active in opening the well-spring of salvation to others, and we saw him no more. He fell a victim to typhoid fever and died with his head pillowed on the lap of his devoted wife, who, on hearing of his sickness, hastened to him at Washington. A light kindled in his dying eye as he recognized her, but utterance was past. His last letter, however, greatly consoled his friends; he so heartily rejoiced that his wife had given herself to Jesus and he hoped soon to be at home to join her in his blessed service. His body was brought home and there, in those very parlors, did his death speak more loudly than his life had done—"Prepare to meet thy God!"

It would seem as if hundreds might have been brought in, in the time and labor already expended here; but shall we be discouraged that the results are so small? Let us remember we are gleaners; and gleaners work hard and have but little to show. Ruth gleaned all day for an ephah of barley and this after these kind words had prepared her way. "Let her glean even among the sheaves . . . . . . and let fall also some of the handfuls on purpose for her." We also found some of these precious grains, else our show would have been still less.

We are living in the "supper time." The many have already been waited upon in these words—"Come, for all things are now ready." They have also with one voice turned away the servant with this message—"I pray thee have me excused." Then the imperative word went forth from the indignant Master of the house—"Go out quickly into the streets and lanes of the city, and bring in hither the poor and the maimed, the halt and the blind." Another report is given—"And yet there is room." Now comes the last command to the willing servant—"Go out into the highways and hedges"; long walks, and diligent search for here and there a straggler, and when found they have to be *compelled* to come in, that the house may be filled; for the fiat has gone forth that none of those men that were bidden shall taste of the supper.

This compelling process takes time and patient toil. It is more exhausting than all the previous messages. In the first case the servant gave his message, heard the excuse, and returned word to his master. In the second, he went to a class who would be rather glad of the invitation to a good meal; but the third is very different, they are on the highways and care not to turn aside; it is hard to get their attention, and if gotten, to make them understand that you are a friend, and that your offer is of any value. Those in the hedges are intent upon some concern of their own and care not to be disturbed. They have hidden themselves away because they wished not for communion with the outer world and are well satisfied with their retreat, hence great pursuasion is needed to induce them forth, but the patient and faithful servant remembered the mandate—"*compel* them to come in that my house may be filled," and he labors on, he urges, he entreats, he weeps, he prays; he tells them the supper is waiting, not a moment to lose; yet they are unmoved; they must be laid hold of like the angels upon the hands of Lot, his wife and daughters, and *compelled* to come in; even then some, like Lot's wife, will persist in turning back to their own destruction. But our work is to do the Master's bidding and leave the results with him.

THE WRONG TRAIN, BUT THE RIGHT TRACK.

HIRAM MUNGER.

It is as bad to be on the wrong train as to be on the wrong track. In all my traveling I never was so completely nonplussed or disappointed as I am to-day, April 20th. Here I am by the side of the railroad track writing this letter, in an awkward fix. I started early Saturday morning to go to Athol. Got to Palmer, at eight A. M. Was told to take the last northern train. Supposing it the next that went on the same track, got on board, took off my new rubbers to warm my feet, and all went well until the conductor called for my ticket. On seeing it he said—"You are on the wrong train, sir." This posed me. On inquiring what I could do, he said he would stop the train and let me off, and the other train would be along in a few minutes, and I had better flag it, and perhaps it would stop. Having a red handkerchief I tried my luck. The engineer whistled "down brakes," but they went ten to fifteen rods by me. The conductor, seeing an old man, rang the bell, and off they went, before I got half way to them.

After taking a long breath I began to reflect on my situation. Just then I missed my new rubbers I had left in my hurry in the first train, and were on the way I knew not where. I struck for the turnpike, hoping to get a ride back to Palmer, two miles and a half where I started from. Being lame, I sat down to rest on a stone beside the road. Soon a colored man came along, the wrong way for me to ride, and gave me to understand I would have to go back and wait nine or ten hours before another train would pass. While thinking, and sweating (for my valise and heavy overcoat were a burden for a lame man), a man came along with a team. I asked him for a ride. Whether he was French and did not understand me, or deaf, or did not like my looks, I know not, but he did not take me in. But I got back to Palmer, and found I must wait until six o'clock P. M.

This confused trouble led me to reflect on our old prophetic track. Some got into the old Mosaic train that ran only to the Gentile depot. There they sit yet, while others changed cars, with a new conductor, under a new arrangement or covenant, and wonder why those behind did not discover on their ticket that that train was the "schoolmaster's" train, and only went to the Cross. Such are in the wrong train, but on the same prophetic track, only going part way. Another class of prophetic expositors started on Daniel's prophetic track that runs through to the kingdom, but being careless switched off on to the old Syrian track, and landed in the Antiochus depot, and there they are. As such have not seen the prophetic beauty on the track through the Roman territory, which has been full of light-posts all the way, they must foot it back, and take the right train that starts on the same track.

Opposition to our plans sometimes leads to a new train of thought and action, whether it is better or not. I went to Athol. Had a good full house. God blessed the meeting, which is best of all.

REPORT.

R. I. AND E. CT. CONFERENCE.

Wyoming, R. I., April 3d, 1872. Met at the appointed time at the house of worship owned by the Advent Christians. P. M., a social meeting, and preaching in the evening.

Thursday, April 4th. After an hour spent in social prayer and conference, Bro. A. Durfee, Chairman, called to order for business. Minutes of last meeting being read and approved, the Treasurer's report was made and accepted.

REPORT OF CHURCHES. But few of the churches reported constitutionally, others were reported by brethren who have preached to them, but were not delegates, and still others were not heard from. Some churches never fail to report by letter or delegate, while some others seldom notice these quarterly sessions. (Brn., is this right? We should be faithful in small things,—though this is not small, as it is a *special* duty for every church to report according to the Constitution by which they are members. Brethren, be faithful. The Conference needs your help, and encouragement.)

It would be cheering to give letters in full that were received from churches, but it would be a burden to the *Crisis*. A. C. Green, Church Clerk at River Point, reports—We have received four members. Cruel death has robbed us of two, but the faithful will meet again to die no more. We are scattered so our meetings are few, but the Lord is with us. Preaching once a month. Putnam, Ct., H. N. Reed, Clerk—Still trying to hold up the standard of truth amid many discouragements. Preaching every Sunday. Congregation not very large. Lafayette, J. T. Arnold, Clerk—Still pressing for the kingdom. Few in number. Social meetings very interesting. Have had preaching most of the time. Escoheag, J. P. Hazard, Clerk—Strong in the faith. Are looking anxiously for the consummation of the blessed hope. Have passed through severe trials. Social meetings once a week. Three have been added by letter. One has been excluded. Present number nineteen. North Scituate, by N. A. Angell, Clerk—Some have moved away. Some have lost all interest; others are holding on, looking for that blessed hope. Preaching every Sunday.

Wyoming reported by delegate—Nineteen members. Not in a very growing condition. Preaching once a month. Social meetings twice a week. West Gloucester by Bro. J. S. Eldridge—Meetings well attended. One young man has been converted. Deep conviction prevails. East Gloucester by the same—Has been very low. Is now in a much better condition. Some twelve are laboring in the cause.

Preachers present—A. Durfee, J. J. Northup, J. S. Eldridge, Peter Noka, S. Kenyon, and Sr. E. L. Crumb. Reports from them of their labors were very interesting. The following resolution was offered by J. P. Hazard in behalf of Escoheag church—

Resolved, That we cheerfully and cordially invite Sister Crumb to put on the whole armor of a preacher of the gospel, by *ordination*.

After a spirited discussion, Voted, to lay the resolution on the table till next session. Voted, to adjourn to meet at Escoheag, R. I., at the regular time, first Wednesday in July, 1872. N. A. ANGELL, Clerk of Conf.

CONSECRATION.

S. D. SINCLAIR.

A holy heart, to feel the flame,
Must be renewed in Jesus' name,
Full sacrifice on altar laid,
Withholding nothing, well arrayed,
With humble zeal and bowing low,
See all upon the altar go;
Then bound with cords of threefold ply,
Faith, Hope, Charity, to corners tie; *
Ye are not your own, are bought with
The bleeding Lamb of sacrifice;
No houses, lands, nor jewels own,
He is but steward of the Son;
The love of God in holy shower
Immerses all with Godhead power;
The man of God goes forth in mail,
Strong in his strength, and shall prevail.
The Holy Spirit now his guide,
The gospel weapon by his side,
And shield of faith, of glory bright,
He is acknowledged "God's delight."
Out from "perfection" God has shined,
Witness his pure and holy mind.
'Tis rare he goes to merry feasts,
Because his fellowship is Christ;
The tongue of fire chooses to own,
Alhough reported quite undone;
With godly fear, and truth his guide,
He runs to seek his Master's bride;
His heart with holy love o'erflows,
He speaks the things he wisely knows.
Seeking communion now with saints,
Behold what beauty on him paints!
And from his lips with holy zeal
The gospel of the Son reveal;
Enchanting beauty round him blends,
Confirming him to all his friends,
A terror made to evil ones,
A joy and praise to God's dear sons.
He shuns the gay and laughing crowd,
Where sin is mixed, and language loud;
To worldly gods he will not bow,
The prince of God is conqueror now.
With hands uplifted, head unbent,
He runs the way the prophets went;
'Mid scoffs and scorn, and menace bold, †
He goes with treasures, not with gold,—
What brighter jewels can be shown,
Than that which from the gospel's thrown?
Richer than rubies, wealth outdone,
Eternal truths of God's dear Son,
The Holy Ghost gives power and might;
He walks by faith, and not by sight,
Proclaiming to the world around
The gospel is no fickle sound;
Sheds power and grace, and goodness shows,
And heavenly balm for all our woes;
Proving the gospel message pure,
To all who to the end endure.

* "God is the Lord, who hath showed us light. Bind the sacrifice with cords, even unto the horns of the altar."—Ps. 118: 27.

† "They hate him that rebuketh in the gate, and they abhor him that speaketh uprightly."—AMOS 4: 10.

LETTER FROM BRO. GEO. THOMSON.

BRO. GRANT:—I desire to pen a few lines to my dear brethren and sisters, the readers of the much-prized *Crisis*. I feel very grateful to my heavenly Father that in the midst of bodily affliction I can still serve and praise my dear Lord. He sustains me wonderfully. He fills my heart with love, and keeps my mind in sweet peace; and although crippled so that I can walk but very little, and cannot dress or undress myself, yet the Lord still permits me to preach his word, and enables me to write a little, though it is with much difficulty. We have a living little band of believers here. They are very kind, and the Lord blesses them. I have just closed a meeting six miles from here, at Helena Station. The Lord was pleased graciously to pour out his Spirit and revive his work, and quite a large number, for the size of the place, turned from the broad into the narrow way. The tavern-keeper and two fiddlers were among the number gathered in. The place had been notorious for its dances, but the last one, appointed while our meeting was in progress, failed for want of fiddlers, so I was informed. Over twenty covenanted to walk together as a Church of Christ. Pray for them, that they may hold fast till Jesus comes.

We are looking forward with pleasing anticipations to our Spring campmeeting, and if unanimity of desire is any criterion, we should say that it was the Lord's will for Bro. Grant to be present on that occasion.

I have said that God in his great goodness still enables me to write some. While this privilege is still granted me, I wish to use my pen to the glory of God and the furtherance of his cause. I am now preparing a work (which will soon be ready for the press) designed more especially for the ministry at large, on the evidence of the soon coming of Jesus, and the necessity for preaching it. I should like to see every lover of Jesus and his appearing interest themselves in this work. Experience has taught us that when a minister of the gospel becomes interested in the "present truth," he represents more than a unit. And if he brings no converts, he soon makes some. Our dear Brn. Collins, of Minnesota, Marston, of Illinois, Bowman, of South Carolina, Phelps, of New York, some recently in Georgia, and other parts of the South, as a result of Bro. Sheldon's labors, another recently in Wis., together with a number of converts, and others in various places,—all these are illustrative of the truth of the above. Jesus is soon coming. The end is drawing very near. Let us employ every possible instrumentality to awaken a slumbering church and world. This is the time for toil. Rest will be sweet when Jesus comes. I covet the commendation—"Well done!" Pray for me.

Arena, Wis., April 15th.

Gems.

— It is a mark of the soundest wisdom not to pry into a secret, and, when found, of the purest honesty not to reveal it.

— The more grace here, the more glory hereafter; the higher in grace, the higher in glory. Grace differs nothing from glory but in name; grace is glory in the bud, and glory is grace in the full; grace is glory in the flower, and glory is grace in the fruit; grace is glory militant, and glory is grace triumphant.

— To judge without reserve of any human action is a culpable temerity, of all our sins, the most unfeeling and frequent.

— The Bible is a mine of wealth, but no mine will yield its treasures without labor.

Spurn what thou canst not claim; the flatterer's Dross throw back; and learn how little is thine own.

— Life is a stage play, and it matters not how long we act, so we act well.

— Blessed is he who employs all his time profitably, is silent on subjects that do not concern him, and passes through this tumultuous world like one that is dumb and heareth not, for the Lord's sake.

— He that takes up a burden that is too heavy for him, is in a fair way to break his back.

— Self-knowledge is the hardest of all knowledge, and is the best of all when known.

LIKE most garments, like most carpets, every thing in life has a right side and a wrong side. You can take any joy, and by turning it around, find troubles on the other side; or you may take the greatest trouble, and by turning it around find joys on the other side. The gloomiest mountain never casts a shadow on both sides at once, nor does the greatest of life's calamities.

THE FULNESS OF JESUS.

The fulness of Jesus is communicable. He can communicate his blessings to the members of his body which make his church. The weakest member in his church should be full of his love and spirit. What we want to see in these days is a richer, deeper, sweeter experience among the people of God. We want to see a growing acquaintance with Jesus. The frame-work of our religion may be good enough, but it wants the *filling of spirituality* to make it passable in the judgment day. How earnestly the apostle Paul desired this for his brethren. "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named; that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the length and breadth and depth and height, and to *know* the love of Christ, which passeth knowledge, that ye might be *filled with all the fulness of God.* Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us; unto him be the glory in the church by Christ Jesus throughout all ages, world without end."—*Herald of Salvation.*

A PRINTER'S PROVERBS.

☞ Never send thou an article for publication without giving the editor thy name, for thy name oftentimes secures publication to worthless articles.

☞ Thou should'st never read the copy on the printer's case, or the sharp and hooked container thereof.

☞ When thou dost enter into the editor's office, take heed unto thyself that thou dost not look at what may be lying open and concerneth thee not, for that is not meet in the sight of good breeding.

☞ Neither examine thou the proof sheet, for it is not ready to meet thine eye that thou mayst understand.

TO CORRESPONDENTS.—Write legibly, with black ink, on only one side of the paper. . . .

Sign your name to *everything* you write, whether you wish it published or not.

Do not ask other papers to "please copy"—other papers may not see what you want copied; when we chance to do so, we "copy," with the usual editing, if it is needed.

Avoid expletives, and be concise. Essays and the like should generally be printed in pamphlets, not newspapers.

Do not correspond with an editor who is not an honorable man and master of his situation; if he is, do not think ill of him if he abridges, corrects, or declines your communications; remember that he is more likely to err in your favor than against you, as he naturally wishes to retain your good-will; you ought, therefore, to honor him when he has the patience to correct your faulty, or the good sense to abridge your prolix, or the kindness to decline your worthless, communication.

Bear in mind that your revenge in withholding your favors, or stopping the paper, or working against it, is not the less wicked because it is weak; a man may be a great simpleton, while he is not less a sinner.—*Christian Advocate.*

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

GRANDMAMMA'S BIRTHDAY.

There are red young lips on a wrinkled cheek,
Counting out grandmamma's birthdays there,
Eighty, the years that the kisses speak—
And now there's a hand on the snowy hair.

"Why! grandmamma, really it seemed to me
I never, never should reach the end;
How awfully tired you must be
To have had the eighty years to spend!"

"So I have been thinking, my little son,
The years seemed never so long before
As when, in counting them one by one,
Your lips touched lovingly at fourscore.

"But God has given me strength for all—
All the way to the eightieth stair;
I'm resting on it, ready to fall
Softly asleep on the breast of Prayer."
—*Young Folks.*

THE LITTLE ONES.

"Send the little ones happy to bed," some one sings; and we respond a hearty Amen! Send them happy to bed; don't let them lie down under a great overhanging cloud, to be haunted in their dreams by goblin griefs that we might have banished; don't let them fall asleep under a burden of childish troubles, heavier than we are able to realize until we recall our own childhood; let their last waking hours be as full of sweet peace as we can make them. O, yes, "Send the little ones happy to bed!" and then call them up happy in the morning. Wake them, if you must, with kisses and tender words of love. Don't break too suddenly into the rosy May time of childhood's dream-land with the bleak December of reality.

Said a wee one, rising from her little bed one wintry morning, and holding up her night-dress carefully with her tiny hands: "I've got berries!" and her disappointment was as real as you or I have ever known, when she found that the berries of her dream had vanished.

Let us fill all the hours of the little ones with as much brightness as we may. It is the prerogative of childhood to be happy; and the sky of every child life has more or less of the *couleur de rose* according as we are careful or heedless to drive away the little clouds, "no bigger than a man's hand" perhaps, but clouds still. We may be up on life's bleak mountain-top where the clouds have their constant dwelling; but, oh, let us help, if we may, to make sunshine always in the valley where the little ones are. They must climb in their turn to the heights of life, and battle with its ills. They must, if spared, travel by and by the weary road of care and sorrow; let them have sweet memories to cheer them on as they strive for the bright Beyond, or come to them with softening power when they wander from the way.—*Home Magazine.*

"ROCK OF AGES."

One Sabbath a poor drunken man walked into one of our wealthy and fashionable congregations, and seated himself near the pulpit. He came in just at the close of the first hymn, and his shabby appearance and uncertain gait attracted general obbservation.

The minister had scarcely commenced preaching, when the stranger sunk into a deep sleep; his loud snoring almost drowned the voice of the preacher, and one of the officers of the church approached to lead him out of the building.

"Let him remain," said the minister; "he does not disturb me. If he does you, try and bear with him. I hope he may hear some word before he leaves that will persuade him to seek a new life. The man is not in his senses; there is some influence which we do not perceive that has led him here. I believe the Lord sent him."

The man continued to sleep on, but more quietly. The pealing of the organ and the singing of the choir at last aroused him. He started to his feet and gazed in bewilderment around. It was the old hymn, "Rock of Ages," which they were singing. He sat down and buried his face in his hands. What memories came thronging upon him, who shall say? That he was affected might be seen by his flowing tears. He listened to the prayer that followed—a touching petition that all might repent and seek the Savior, and that each one might find pardon and peace.

The next Sabbath he was again in church. This time he was an attentive listener. Although still shabbily dressed, he paid some regard to his attire. He continued to attend and improve in his appearance. In one of the prayer-meetings he arose and said he hoped that he had become a christian. He had had a pious mother; her great desire was that he might become a christian. Since her death he had become a victim to intemperance. For years his course had been downward. On the Sabbath when he first entered the church, he had heard the singing and paused to listen. A voice seemed to bid him enter. He thought it might be the voice of God speaking to him for the last time. Half overcome with drink and almost in rags, he entered the church. He heard part of the hymn, "Rock of Ages"—the hymn sung by his mother on her death bed. The prayer which followed seemed meant for him. He resolved to leave off his old habit, and by the grace of God he had kept his resolution.

He became a sincere and devoted christian. Of that church he became a member, and subsequently a deacon. "I do not know," said his pastor, "a man more earnest or more successful in doing good, than he."—*Sunday School World.*

BLACK, BUT BRAVE.

A master-cooper called upon a black man in Ohio, and wished to purchase some stave-timber. The black asked for what purpose he wanted the timber, and received for an answer, "I have a contract for a thousand whisky barrels."

"Well, sir," was the prompt reply, "I have the timber for sale, and want money, but no man shall buy a stave from me for that purpose."

The cooper was indignant to meet with such stern reproach from a black, and called him a "nigger."

"That is very true," mildly replied the other. "It is my misfortune to be a negro; I can't help that; but I *can* help selling my timber to make whisky barrels, and I *mean to do it.*"

Hygiene.

"This is for your Health."

SICK-ROOM HINTS.

A sick-room should have a pleasant aspect. Light is essential. Blinds and curtains may be provided to screen the eyes too weak to bear full day, but what substitute makes up for the absence of that blessed sunshine without which life languishes? The walls should be of a cheerful tint; if possible, some sort of out-door glimpse should be visible from the bed or chair where the invalid lies, if it is but the top of a tree and a bit of sky. Eyes which have been traveling for long, dull days over the pattern of the paper-hangings, till each bud and leaf and quirl is familiar and hateful, brighten with pleasure as the blind is raised. The mind, wearied of the grinding battle with pain and self, finds unconscious refreshment in the new interest. Ah! there is a bird's shadow flitting across the pane. The tree-top sways and trembles with soft rustlings; a white cloud floats dreamily over the blue; and now, oh delight and wonder, the bird himself comes in sight and perches visibly on the bough, dressing his feathers and quivering forth a few notes of song. All the world, then, is not lying in bed because we are, is not tired of its surroundings—has not the back-ache! What a refreshing thought! And though this glimpse of another life, the fresh natural life from which we are shut out—that life which has nothing to do with pills and potions, tip-toe movements, whispers, and doctors' boots creaking in the entry—may cause hot tears to rush suddenly into our eyes, it does us good, and we begin to say with a certain tremulous thrill of hope: "When I go out again, I shall do so and so."

Ah, if nurses, if friends knew how irksome, how positively harmful, is the sameness of a sick room, surely love and skill would devise remedies. If it were only bringing in a blue flower to-day, and a pink one to-morrow; hanging a fresh picture to vary the monotony of the wall, or even an old one in a new place—something, anything—it is such infinite relief. Small things and single things suffice. To see many of his surroundings changed at once, confuses an invalid; to have one little novelty at a time to vary the point of observation, stimulates and cheers. Give him that, and you do more and better than if you filled the apartment with fresh objects. It is supposed by many, that flowers should be carefully kept away from sick people—that they exhaust the air or communicate to it some harmful quality. This may, in a degree, be true of such strong, fragrant blossoms as lilacs or garden lillies, but of the more delicately-scented ones no such effect need be apprehended. A well-aired room will never be made close or unwholesome by a nosegay of roses, mignonette or violets, and the subtle cheer which they bring with them is infinitely reviving to weary eyes and depressed spirits.—*Scribner's for April.*

WHEN TO BATHE.—Constitutions and temperaments differ, and the best hour for one person to bathe may not be the best for another. Besides, persons must accommodate themselves to their occupations and circumstances. About three hours after breakfast is a suitable time for almost any one to bathe who can make it convenient. Many must of necessity have their bath either on rising in the morning, or on retiring at night.

Generally, morning is to be preferred for women, who then begin active life. It is not well to rise and take a bath, and then sit down to read, write, sew, or lounge about. It may be well if one can, instead of exercising, go back into the warm bed for three-quarters of an hour. Some persons who always feel miserable after morning bathing are favorably affected by an evening bath. Such should follow their bent.—*Laws of Life.*

MAKE HOME BEAUTIFUL.—You should spare no pains in beautifying your homes and improving the roads that lead to them. What a beautiful picture is a dwelling embowered in trees, its door-yard filled with fragrant flowers, the woodbine or the honeysuckle encircling the door and windows! How grateful to the traveler is a road free of stones and gulches, and shaded by the cleanly maple or the graceful elm! Make your homes radiant within with every social virtue, and beautiful without by those simple adornments with which nature is everywhere so prolific. The children born in such homes will leave them with regret, and come back to them in after life as pilgrims to a holy shrine; the town on whose hills and in whose vales such homes are found, will live forever in the hearts of its grateful children.

THE teeth in the insane are prone to undergo certain changes. Dr. Langdon Down, who read a paper on this subject recently before the Odontological Society, states therein that from the examination of nearly one thousand cases, he has found that he could in a majority of instances state the period at which the imbecility of insanity began.

SPONGE paper, made by adding finely divided sponge to paper pulp, has been used in France for dressing wounds. It absorbs water readily and retains moisture for a long time; it is therefore applicable to many purposes in the arts and manufactures.

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"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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WAITING FOR JESUS.

"It is not he loves the coming of the Lord who asserts that it is near, or he who asserts that it is not near; but he rather who, whether it be near or afar off, waits for it in the sincerity of faith, the firmness of hope, and the ardor of love."—*Augustine.*

"The dark stream of evil is flowing apace,"
Awake and be doing, ye children of grace.
Let's seek with compassion the souls that are lost,
Well knowing the price their redemption has cost,
While singing with rapture the Savior's great love,
And waiting for him to translate us above;
"It may be to-morrow, or even to-night,"
Let our loins be well girded, and lamps burning bright.
We're journeying on to the realms of the blest;
We're nearer each day to our heavenly rest;
But when we reach home, and its regions of joy,
No labors of mercy our hands can employ;
No mourning ones there shall we meet to console,
No wand'rers to rescue, or sick to make whole,
No weak ones to cherish, no lost ones to find—
These labors of love we shall all leave behind.
The house, and the land, and the wealth in the chest,
Give many occasions for ministries blest;
Let's use them to lessen the poor widow's grief,
And to fatherless children give welcome relief;
The doubting and fearful, to them let us bring
Those tidings of mercy that cause us to sing.
Then let us "to-morrow, and even to-day,"
Be true to our mission while down here we stay.
Yes, let us with ardor the present redeem,
Our joy and our glory to imitate him,
The Shepherd, who traveled his lost sheep to save,
And his blood for our ransom on Calvary gave.
Self was never his object, himself he denied,
For others, each moment, he lived and he died!
We are left here to learn, and to copy his grace,
While he in the heavens prepares us our place.
Then, Lord, while my spirit so yearns to get home,
I'd learn to be patient till thou for us come;
E'en now is my portion so happy in thee,
I can bear here to tarry till thou call for me.
In the patience of hope I will spend thy delay,
'T would be selfish to wish e'en to hasten the day,
Assured thy long-suffering alone stays the hour
When the "day of the Lord" shall display its dread power.
My Master! I pray thee to purge from my breast
All hard, selfish pining for ease and for rest;
Oh, make me delight in thy service of love,
My heart all responsive to thy heart above.
The time of my sojourn, how soon it may end!
Instruct me more wisely its "twelve hours" to spend;
That be it "to-morrow, or be it to-night,"
To win thy approval be still my delight.

—*Prophetic Times.*

THE COMING OF THE LORD.

L. BOUTELL.

This is a subject of the greatest importance; it cannot be over-estimated; and it requires a prayerful study of the prophecies of the Bible, and a deep research of history, with a careful application of the same to the prophetic mould, to present the same to the public in a frank, open, liberal expression of deductions and sentiments void of all dogmatical declarations; as all the "wise" do not come to the same conclusions.

We have a great sum written in the *Crisis* on the time of the advent. The columns are open for free discussion on this important subject, hence you see a variety of sentiments uttered. Some writers are sanguine that their application is the very right one, and all honest eyes will see just as they do. Others still more positive venture to give their laborious investigations, comparing history with prophecy, and they feel satisfied that their conclusions are logically sound and true, and that all must see the light as they do, and walk with them confessing it, or something is wrong. So there is a tendency to measure one another by our standard instead of the Bible. And that standard is what we believe and write from on the time and ending of the days.

Now while I would encourage investigation on the time of the Lord's coming and all Bible truth, I would discourage all unpleasant controversy; for it will only tend to unchristianize and divide the living body. The very differences among good, honest brethren, show that it is not so plain and easy to apply historical data to prophecy relating to events and dates. Thus it seems to me that with eyes anointed with eye-salve, and the whole being sanctified to Christ, with the heart filled with the love of God shed abroad by the Holy Ghost, we could be patient with one another, letting our moderation be known to all men; for "the Lord is at hand." I have ever looked and still do look with deep solicitude to this blessed yet solemn event. All my interests and hopes are there. But I should deplore that positiveness that would measure everybody by one's conclusions; for, not being inspired, they may fail; but the word of the Lord will endure forever.

I never expect to see those Advent believers, who have been brought into a disappointment by believing definite time, moved as they once were. If they believed as strongly, they would not act as they once did, for their experience would interfere. Suppose God had said to Abraham the second time—"Take thine only son Isaac, and get thee up to the mount, and offer him upon the altar"; there would have been a secret thinking—The Lord will provide a sacrifice.

Let love be the ruling principle of all, with a strong desire to do good to all, specially to the household of faith, and all will go well. The Bible should be our text book, and what is therein written we should believe; and it should never be so interpreted as to make one portion conflict with another. So with the Lord's coming. In the first place, the Lord is coming. In the second place, he is coming soon. This we know, for the "signs"—of which the Lord said, when we see them take place we should know he was near, even at the doors,—have transpired, and spoken biblically and chronologically. Other events none the less positive have had their fulfillment, and from them all we know the coming One is near, even at the doors. This we may know. This we do know. We have seen the things take place in their order by which the Bible says we may know he is near, and even then we do not know the definite time. What shall be done here? Jesus says—"Watch." Why watch? "Because ye know not when the time is." Watch, because ye know not when the Son of man cometh, whether in the evening, at midnight, at cock-crowing, or in the morning. With a literal exposition of the Bible truth, with the proper application of the same, we find a harmony in the Scriptures not easily broken.

The principle involved is this: The disciples that are to live in that generation, who witness the coming of the Lord, knowing by the fulfillment of prophecy, and the signs of the times, that we are near that event, and not knowing when, are to "watch"; and our safety depends on watching. So this verse finds its place here—"Be ye also ready, for in such an hour as ye think not the Son of man cometh." "Ye" refers to the church that are not in darkness, but in the light; and the Lord teaches that he may come in an hour they think not. "Watch, therefore." Why? "For ye know not what hour your Lord doth come." So the church must watch.

Watching implies a readiness for his coming; filled with the love of God, a love of Jesus and his appearing, with all in readiness; then every succeeding sign of his near approach will cheer you, and fit you for every duty, every good work for Jesus and his blessed cause; suffering for it, if need be. In this blessed condition of watching and waiting, you are to be just as ready, not knowing the watch, or time, as the good man of the house, who knew the hour the thief was coming, and so saved his goods. This is Bible teaching to me. Then we find a place for all Jesus' declarations, and all fit in their proper place. "So shall the coming of the Son of man be." "Then [at that time; what time? When the Son of man cometh] shall two be in the field; the one shall be taken, and the other left." "Two women shall be grinding . . . . one shall be taken, and the other left." "Two shall be in on bed; the one shall be taken, and the other left."

And now, dear brethren, we are in this time of *speedy expectation.* The signs that called us out as a distinct people, with heads uplifted, knowing redemption is near, still urge us to be hasting. They have told the true story—the history of the old Roman world, from Babylon to the rise and fall of him who should speak great words against the Most High, and exalt himself above all that is called God. He was to wear out the saints of the Most High, for a time, times, and an half. The papal tribulation identifies this wicked work by that abominable power, till sixty millions and more of the saints yield to their martyrdom, and seal our homeward-bound passage to the everlasting kingdom of glory. The sun immediately responds to the inspired word, and refuses his light. And this generation will not pass away till Jesus comes, and comes to reign.

O! how we ought to be stirred to that self-consecration and earnestness in the work of saving our fellow men, by the proclamation of that sweet message—Jesus, the way, the truth, and the coming life. "Blessed are those servants whom the Lord when he cometh shall find so doing." My heart beats high for the coronation hymn, with the full chorus, "Crown Him Lord of all!" Amen.

TRUST IN GOD.

W. H. ROBINSON.

"Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation."—Hab. 3: 17, 18.

This is one of the grandest passages in the whole Bible. It was the favorite of Daniel Webster, who thought it the finest in literature. It is worthy our earnest and prayerful thought, as it points out our true resting-place in times of calamity and pestilence. Would that the weary sufferers whom repeated and severe trials and sorrows have made heart-sick, could see God through their blinding tears, and rejoice in Him who "bindeth up the broken in heart."

The prophet here gives us a picture of utter desolation. He assumes the absence of those things characteristic and necessary to eastern life. The trees have forgotten to blossom, and stand naked and cheerless as disrobed by the stormy blasts. The vine, proverbial of eastern lands, is destitute of its accustomed supply of fruit. The olive has failed to yield her oil to gladden the darkness of night. The corn and wheat of the field appear only as blades of grass. And to add to the loneliness, the shepherd's flock, his constant and loving companions, comes no longer at his call, and the lowing of his herd reminds him no more of "the cattle upon a thousand hills."

As the prophet contemplates this scene of desolation, he remembers Him who is above the reach of storm, and fire, and pestilence, and destruction, and yet who stoops to recognize the wants and woes of the creatures of his hand, and to pity them in their weakness, "as a father pitieth his children." And as these thoughts fill his mind, he breaks forth in this song of triumphant trust—"Yet I will rejoice in the Lord. I will joy in the God of my salvation."

This passage was designed to teach us a very important lesson. It is this—Trust in God, however dark and discouraging the circumstances of your life may appear. Though every thing of interest to you seems draped for the grave, trust in God. Though you are called to bury your fondest hopes and plans in a life of self-denial, and to tread in weariness the path of suffering and neglect, still trust in God. Though you can see no pleasant providences to remind you of the care of a watchful Father, yet look up and say, I know that my Redeemer liveth, and I will trust in him. "Weeping may endure for a night, but joy cometh in the morning."

"Judge not the Lord by feeble sense,
But trust him for his grace;
Behind a frowning providence
He hides a smiling face.
Blind unbelief is sure to err,
And scan his work in vain;
God is his own interpreter,
And he will make it plain."

PURE RELIGION.

J. B. CLARK.

What is pure religion? In the first place it is not a belief, or intellectual assent to any theological dogma or creed whatever; it is no idle, inactive, inoperative, fabulous belief in tenets of doctrine; but it is that belief through the heart into righteousness, which begets in us the faith that worketh by love and purifies the heart, which shows itself in love to God and our neighbor, and brings our wills into complete obedience to the will of God in all the duties of this life. It is a sound, pure, spiritual condition, which enables us to pray—"Thy kingdom come."

The natural man cannot please God. There must be a conversion, a *change,* a *turning round.* Before conversion a man is going hell-ward, but on being converted he is faced about, and is in a condition to set out for the heavenly country. The work is now fairly begun. The man is tempted of the devil, and wonders if he was really ever converted to God. The battle waxes hotter, and the man thinks his new heart is but little if any better than his old one; and so he doubts, and fears, and prays that he may receive the blessing of sanctification, or something that will place him in that condition where he never will have another trial, or be so tempted of the devil. The work is but just begun; the wilderness must be crossed before we reach the promised land. We should not be contriving how to escape temptation and trials, but how to overcome and be purified by these adversaries.

The Lord permits many things to try us, that we may be purified and fit for that holier state of the redeemed. It is our conduct that develops character, and by our characters we are *known,* and it will decide our future destiny. If our characters correspond with the Bible, then our religion is pure, our faith in God, our hope a good one. We are to *do* the commandments of God, and not say them merely. Such as do the will of God are governed by principle, have *eternal life* abiding in them, because they believe on the Son of God. We have the witness of his Spirit, and we can know that we have passed from death unto life, and that we possess this good religion that guides us in this wicked world and will save us in the world to come.

SOME THOUGHTS ON MATT. 24.

J. B. MOONEY.

"And Jesus went out and departed from the temple, and his disciples came to him for to show him the buildings of the temple. And Jesus said unto them, See ye not all these things? Verily I say unto you, There shall not be left here one stone upon another that shall not be thrown down."

These words created a desire in the disciples to know more about the future. "And as he sat upon the mount of Olives the disciples came unto him privately saying, Tell us when shall these things be, and what shall be the sign of thy coming and of the end of the world." He did not upbraid them for asking questions, but proceeded to give them an outline of events that should take place between that time and the end of the world. Among other things Christ cautions them to let no man deceive them; then spake of wars, famines, pestilences, earthquakes, sorrows, afflictions, hatred, betrayal, false prophets, iniquity, and the love of many waxing cold, "but he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." This may embrace the whole gospel dispensation, but more particularly the time of the end.

We have now reached the end of this dispensation. He now takes us back to the commencement of the little horn power and says, "When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet stand in the holy place (whoso readeth let him understand), then [an adverb of time] let them which be in Judea flee into the mountains." When you see the abomination of desolation stand in the holy place. When was that? A. D. 538, many of our brethren tell us, and it could not have been much before that; if it had, the 1335 days would have ended before this time. It is thought by some because christians in Judea are advised to flee into the mountains when they see the abomination stand in the holy place, that it refers to the destruction of Jerusalem; and the abomination is the Roman army; the holy place was the city or temple. If they will compare Luke 21: 20, 21 with Matt. 24: 15, 16, they will see that they do not mean one and the same thing; for in Luke they are advised to flee when they see the city encompassed with armies. The army is not in the holy place while outside of the city wall, if the city or temple is what is meant by the holy place. When the Roman army got in there they must flee a second time. The abomination is something different from the Roman army; and standing in the holy place means something quite different from standing in the city.

In my opinion, Paul's man of sin, "who opposeth and exalteth himself above all that is called God, or that is worshiped, so that he as God sitteth in the temple of God, showing himself that he is God," is what is meant by standing in the holy place. "Let him which is on the housetop not come down to take anything out of his house." Why? because if seen with a load of his household effects making towards a mountain, it would cause suspicion. So with the man in the field, and the women, in the eighteenth and nineteenth verses, if they made any move that was not common. "But pray ye that your flight be not in the winter, neither on the Sabbath day." If in the winter, it might cause a great deal of suffering; if on the Sabbath, it might be against the law, and there would be more to notice their flight, as they were not employed about their daily avocations.

"For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." Some think this was also fulfilled at the destruction of Jerusalem, which was destroyed for the wickedness of its inhabitants. Was this the greatest time of trouble that ever was or ever should be? The antediluvians were destroyed for the same cause, and were much more numerous probably; for the earth had been inhabited between sixteen and seventeen hundred years. The cities of the plain also were destroyed for their wicked works, and quite likely the number of their inhabitants was as large as that of Jerusalem. But as this is not positive proof that the inhabitants of Jerusalem were not the greater sufferers up to the time of their overthrow or dispersion, we will now turn to Dan. 12: 1—"And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book." This time of trouble is in the future, but is to be such a time of trouble as never was since there was a nation. The tribulation spoken of in Matt. 24: 21, was such as never was before, and never should be after it. How to get these two troubles upon the same class of people without making the Bible contradict itself, I do not know; but if the tribulation in Matthew is upon christians, all is plain. The persecution by the abomination, or Paul's man of sin, was to be the greatest that ever was, or ever should be, upon God's people.

"And except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened." What does Jesus mean by "those days"? He referred to Dan. 12: 11—"From the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days." This seems to be the passage referred to by our Savior, but he does not tell us here how much they shall be shortened. But in his revelation to John on the isle of Patmos this same persecuting power is spoken of as continuing twelve hundred and sixty days, or years. As these are year-days, which have been proved by their fulfillment, which is thirty short of the number given in Daniel, if the 1290 are shortened to 1260 they must have the same starting point; and if the end of the 1260 is marked, as it is thought to be, by the taking of the pope by a French general, who carried him to France in 1798, where he died and his kingdom was made a republic; if this be the end of the 1260, we know where the 1290 ended without any particular event to mark their termination. "For wheresoever the carcass [recorded in Luke—body] is, thither will the eagles be gathered together." Heb. 10: 5—"Wherefore when he cometh into the world he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me"; referring to Christ. Ex. 19: 4—"Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings and brought you unto myself." Rev. 12: 14—"And to the woman were given two wings of a great eagle, that she might fly into the wilderness into her place." This looks as though the saints might be compared to eagles.

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light; and the stars shall fall from heaven, and the powers of the heavens shall be shaken." There are a few yet living who remember the darkening of the sun and moon, and many that saw the stars fall; yet there are but few who take them as signs of the coming of the Lord. What are the *powers* of the heavens? May they not be the laws that govern the heavenly bodies? It is admitted by old people that we cannot foretell the weather by signs as we could a few years since.

"And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." There are different opinions in regard to this sign. Some think the other signs taken collectively constitute the sign of the Son of man; others, that it will be a light that will precede his coming; and a few think it may be the departing of the heavens named in Rev. 6: 14—"And the heaven departed as a scroll when it is rolled together [this coming in immediately after the other signs and what follows in this chapter]; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains, and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth upon the throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand?" This looks like all the tribes of the earth mourning, or being in despair.

"Oh that thou wouldest rend the heavens, that thou wouldest come down." Isa. 64: 1. "So man lieth down, and riseth not; till the heavens be no more they shall not awake nor be raised out of their sleep." Job 14: 12. According to these scriptures, the heavens will depart before the resurrection. "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." This gathering of the saints is after the Son of man is seen coming in the clouds of heaven.

"Now learn a parable of the fig-tree. When his branch is yet tender and putteth forth leaves, ye know that summer is nigh; so likewise ye, when ye shall see all these things, know that it [he] is nigh, even at the doors. Verily I say unto you, this generation shall not pass till all these things be fulfilled." If the generation that saw the darkening of the sun and moon do not all pass away till the Lord comes, we certainly have reason to believe that time will soon close up. "Heaven and earth shall pass away, but my words shall not pass away."

RESURRECTION AND LIFE.

L. J. ADAMS.

"I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live."

Blessed words of comfort. How soothingly they fall on the stricken heart. Death shall not always fold our sleeping ones in his icy arms. He who burst the fetters of death and ascended to the "right hand of the throne of the Majesty on high," is coming again, and

"Will bring his saints all back, as he hath risen,
With life and being, endless as his own."

Weeds of mourning will give place to robes of gladness, tears to smiles, and bitter sighs to songs of praise. The death-knell shall never fall on the ear, nor the funeral dirge be borne on the passing breeze. All faces will bear the impress of fadeless beauty.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set—but all,
Thou hast all seasons for thine own, O death!"

The helpless infant and the strong man lie side by side in the narrow charnel-house. The blooming maiden and the aged grandmother rest together beneath the clods of the valley. Death lays his withering hand upon the infant in its mother's arms. How anxiously she watches its painful struggle with the unequal foe. How closely she folds it to her bosom as though she would give it of her own life, and shield it from death's icy touch. Words cannot tell the anguish of the mother's heart. She suffers with her suffering child. And when it breathes its last in her arms, and sinks into the death sleep, how bitterly she weeps to think that the life but just begun should end so soon. Mother! "refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy."

In the midst of joy and gladness, the sad notes of the church-bell fell on the ear, telling each listener that death had taken another from the busy scenes of life. Yesterday in health, the comfort and support of loved ones, to-day numbered with the pale nations of the dead, cut down in the strength of manhood, without warning. Death did its work so suddenly that he had not been missed from his accustomed place. A struggle and a groan, and then his eyes closed in death. Paralyzed with grief, loved ones gazed upon the marble features of the dead for the last time, and bore him to his resting-place beneath the willows. Parents infirm with age bowed beneath their great sorrow; a brother's tears fell on his coffined form, and a loving sister wept over his untimely death (if the death of one who falls asleep in Jesus can ever be called an untimely one). Sister! "thy brother shall rise again."

"Bury the dead, and weep
In silence o'er thy loss;
Bury the dead, in Christ they sleep,
Who bore on earth his cross;
And from the grave their dust shall rise
In his own image to the skies."

"Sown in corruption, raised in incorruption."

"Oh, change! stupendous change!"

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead," shall live forever. Stricken heart, look up! "Weeping may endure for a night, but joy cometh in the morning." Even now the orient sky is radiant with the coming glory. Soon the voice that of yore called Lazarus from the embrace of death, will call to life our sleeping ones.

"Asleep in Jesus, blessed sleep!
From which none ever wake to weep."

The home circle is broken now. Two of its number have passed from its sacred precincts to the rest of the grave. O, it was so hard to leave them sleeping the death sleep, and go back to the home that they had made so happy, to miss their smiling faces through all the long years. Father, mother, and darling sister, you may weep, for

——"When sudden grief was rending
Human hearts in sorrow bending,—
When he saw the sisters weeping,
Where the brother's form was sleeping,
Jesus wept."

He sympathizes with you in your great sorrow. He knows how much you loved them, and how sadly you miss them. Look to him for comfort and consolation, and let not the glorious future be forgotten in the sorrows of the present.

"Beyond the flight of time—
Beyond the reign of death—
There surely is some blessed clime,
Where life is not a breath;
Nor life's affection's transient fire,
Whose sparks fly upward and expire!
There is a world to come,
Where parting is unknown;
A long eternity of love,
Formed for the good alone;
And faith beholds the dying here
Translated to that glorious sphere!"

This deep affliction is one of the "all things" which "work together for good to them that love God."

"O, the mists of doubt are all scattered by faith,
For it sees the *dead live again;*
From this world of sin, when the earth shall quake,
From the shadow of death our dead shall awake,
Together with them we'll ascend."

Tears dim my eyes as I think of them. We were friends and playmates in childhood, and ere sin's alluring pleasures had thrown its chain around us, we gave our hearts to Jesus, and became sisters by adoption into the family of God. Together we knelt in prayer, and read, sung, and talked of Him who came to seek and save the lost, little thinking that death would soon separate us. I miss them, oh! so sadly, yet would not call them back. They have passed beyond the reach of sorrow and suffering. The eyes, whose look of love brought sunshine to my heart, are closed in death. The hands that used to smooth my aching brow so tenderly are folded for the dreamless sleep. The lips that were pressed to mine so many times are cold and silent now. I listen in vain for the tender, loving words which used to greet my ears, and then my thoughts turn to that happy future,

"Where the links that bind our souls by death,
Shall never be broken more;
But a better life, with its quickening breath,
Shall every charm restore."

Savior! come and gather us to that blessed land.

"Roses bloom and then they wither,
Cheeks grow bright, then fade and die."

Life had many charms for them, and they shrank from death's cold embrace; but the arms of Him who said, "Lo, I am with you alway," encircled them, and he passed with them down the steep declivity to the river of death, and stood beside them, and comforted them till its cold waves rolled over them.

After weeks of pain and suffering, one fell asleep when the winter snows were falling. The other lingered till the month of roses, then she too fell asleep, and stricken hearts laid her to rest beside the sister whose grave was yet wet with her tears. And now, though the impress of death rests on them, they are in the sacred keeping of the Lord of life. I mourn for them, yet not without hope—

"For I trust that we shall meet again,
On that river's radiant shore,
Where there's no more death, nor grief, nor pain,
And they say 'Good by' no more."

When the voice of the archangel awakens the sleepers they will come again, blooming with immortal beauty.

"Then sweet it will be in that beautiful land,
When free from all sorrow and pain,
With songs on our lips, and harps in our hands,
To meet one another again."

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CHEERFULNESS.

A. L. ADAMS.

Cheerfulness is a cardinal virtue, and one of the principal ingredients of happiness; the best of medicines. All religion that habitually wears a long face, and moves only in a cloud of death-like solemnity, is extraneous to true piety. The disciple of Jesus has much to make him sad, but far more to make him happy. "Sorrowful, yet always rejoicing," is Paul's brief but forcible summary of the christian's state of mind.

That the All-Father is pleased to have his children be cheerful, I have no doubt. All happiness is in the mind alone; the heart gives expression to the features. We should cultivate the art of cheerfulness in severe trials. That vessel is of but little worth that cannot outride the storm. Gloom thickens sorrow, but a smile drives away trouble. It should be our chief delight to offer acceptable praise to heaven; but there can be no giving of thanks that will meet the divine favor that is not rendered with a willing and cheerful heart.

There is no credit in manifesting a sweet temper when the stream of life runs smoothly. That faith is of little worth that cannot look above perplexities up to the shining courts of heaven, and say, "Thy will be done"; I will trust Thee.

Contentment is the twin-sister of Cheerfulness. Faith is her father, and Love is her mother. Hope is her brother; and to make all around her happy is her mission. I would not be forever looking through a microscope to discover a neighbor's darkness, but rather looking through a telescope to behold the joys of heaven. There is nothing that will reproduce itself so surely and so quickly as a healthy smile and a loving word, unless it be a frown and a *scold.*

There is no other key so adept in unlocking human hearts as cheerfulness coupled with kindness. Try it and prove me. Virtue never wears a frown. Satan often wears a very pretty smile, but it is only a counterfeit. Heaven never will admit a gloomy doubt. Look up and smile from the heart. Remember—"A merry heart doeth good like a medicine; but a broken spirit drieth up the bones."

REMEMBER JESUS.

J. W. THOMAS.

"This do in remembrance of me."—Luke 22: 19.

What a privilege it is to gather around an earthly board and celebrate the death and sufferings of our blessed Lord. Never do I administer that sacred ordinance or partake of the broken emblems of His body, but deep solemnity fills my heart; yet there is joy mingled with it. Solemnity as I remember the past, and joy as I contemplate the future. O! that my heart might melt in tenderness and my eyes overflow with tears as I think of the love of my dying Lord. How can I ever forget that long dark night when the Savior left the upper chamber and wended his way to the lonely garden of Gethsemane? No wonder his soul was "exceeding sorrowful, even unto death," as the hour of darkness rolled upon him. Well might he pray for the cup to pass, as the tragic scenes of Calvary come up before his mind. His sufferings no tongue can tell or pen describe, yet in meekness he bore them all and gave his life for his enemies.

It was on the night of his betrayal that he instituted the ordinance which we call the Lord's Supper. He was going away. His disciples could not go with him, nor follow him; but he wanted to leave something for them to observe by which they might always keep him in remembrance. When they had made ready and were all seated around the table in the upper room, then Jesus took bread and gave thanks, and brake it, and gave to them, saying—"This is my body which is given for you; *this do in remembrance of me.*" Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you." This ordinance was to be observed then in *commemoration of an absent friend.* That friend is Jesus. This do in *remembrance of me.* Over eighteen hundred years have passed, but Jesus is not forgotten. There are some who still keep him in remembrance. If we go away on a long journey, to be absent some time, it gives us pleasure to know that our friends keep us in remembrance. Must it not then be pleasing to Jesus to look down and see his friends observing this ordinance in remembrance of him?

By this act we also confess our faith. Paul says—"For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." This is an outward and visible act by which we show to all around us that we believe in the death of Christ as the foundation of our faith, and in his coming again as the consummation of our hope. What a blessed attitude is this—standing in grace with our faith resting on the cross and our hope on the crown. Many do not understand this. They can see his death, but they have no hope in his second coming. But so it reads—"As oft as ye do it, ye do *show the Lord's death till he come.*"

Let us keep him in remembrance. Only a little while, and he will come again. How glad his saints will be to see him. Then he will wipe away their tears. O joyful day! when our absent Brother comes back.

CORRECT LANDMARKS.

F. BURR.

As I was riding over the open prairies of Illinois, east of the village of New Rutland, one fine spring morning, I came across some men who were tearing and digging the earth, in the road and by its side, with picks and shovels, as if they were searching for something very valuable that was covered there somewhere. I asked them what they were searching for so carefully. They told me they were trying to find a small stone that was covered there somewhere. Now in the east this would be needless, for stones are plenty there, and it would seem strange to find a place where there were none, but on these prairies they are seldom seen. There was one near where these men were digging, but they could not easily find it. It was only a common stone. I asked them what they wanted it for. They said it was put there for a landmark, and they wanted to find it so they could run a straight line from it, and measure off a piece of land.

I asked them why they were so particular. A few inches was not much in the starting point. But they said it would make many acres difference in the result. They would not measure a single chain until they found that stone, if it took them days to find it.

I asked them how they knew there was a stone there. They said the records gave an account of its being there, and the records were true. I went on and left them, and when I returned in the afternoon the stone had been found, and the line measured for the land.

And as I rode on I was led to reflect on this as an illustration of the necessity of being careful of the old landmarks and measurements. The Lord has laid down certain landmarks of truth by which we are to be guided in our service to him, and yet how often men get careless about them.

Christ and his teachings are the landmarks laid down for us. And yet men think they can get along very well without Christ. They think they can choose some other guide and do just as well. But the result in the end will show their folly. As it is impossible for men to measure land correctly without due regard to the starting point and landmarks, so it is as impossible to arrive at correct results in the way of life without beginning with Christ, and following the directions given in the record, which is the Bible.

These men were looking for a particular stone in a paticular spot. No other would do, for that place was marked by that one stone alone. So in the christian's life, Christ must be found, and no other. And he occupies the very place the record indicates, and no where else. As other stones might be found to closely resemble the one these men were looking for, so other characters may be found resembling Christ and deceive many.

But as these men wanted the stone that lay in that particular place, so we must find the Christ of the Bible if we would be correct. And as a slight variation from the stone at starting would produce serious results at last, so unless we start with Christ we shall certainly fail at last.

Then let us be particular in this work. Have we found Christ? Is he the Christ of the Bible? And are we working upon the line the record gives us? O that men would be as faithful in eternal things as in temporal! The kingdom of God is to be reached. A little deviation and we may miss it. Let us be *prayerful.* Some have tried to hide the landmarks. Let us find them again. Search on and have faith, as these men had, that the *record is true.*

O for a church with overcoming faith! Then we shall have the correct landmarks.

— A hidden light soon becomes dim, and if it be entirely covered up, will expire for want of air. So it is with hidden religion. It must go out. There cannot be a christian whose light in some aspect does not shine.

— God is not particularly interested in the eloquence of our lips.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, May 8, 1872.

☞ Take Notice!

All subscriptions for the "Crisis" issued from this time forward are at the rate of $2.00 a year, payable IN ADVANCE.

☞ Please Remember!

☞ All remittances to this office, in the form of Drafts, Bank Checks, and Postal Money-Orders, should be made payable to the Business Agent, GEO. T. ADAMS.

☞ THOSE who send articles for the "Crisis," should direct them to MILES GRANT, Boston, Mass., and not to the Business Agent.

☞ NOTICE.

Will the preaching brethren please send their appointments on a separate piece of paper? If they do not do so, but mix them in with the *business* of the office, they must not complain if their appointments do not appear.

☞ NOTICE.

The Springfield National Advent Camp-meeting will commence *Saturday, Aug. 17th*, continuing over Sunday, Aug. 28th. Full particulars in due time.

GEO. T. ADAMS, *Secretary.*

NEVADA.

We closed our meetings in Nevada, the California mountain-city, last evening, April 21st. The theatre was crowded to hear the evidences that show we are near the second coming of Christ. The audience was intelligent, and included many of the leading men of the city. The attention was all a speaker could desire. The hour was solemn, and a deep impression seemed to rest upon the people that these things are true, and demand the serious and immediate attention of all candid persons. A strong representation from the various churches appeared in the congregation. A goodly number of these have become well convinced that we have been preaching the true doctrine of the Bible. An intelligent lady and church member was heard to remark in substance as follows—"What shall we do? Shall we confess and support the truth, as we have heard it preached of late in the theatre by Elder Grant? or shall we uphold our ministers, who oppose him and preach what we now see is not taught in the Sacred Scriptures?" We have not heard the decision. It is a serious question, and important results are involved. It is very evident that many ministers occupy the same relation to the people as did the Pharisees at the first advent of our Savior. One minister in Nevada was heard to say that he would not go to hear us preach, if we staid seven years. Is such an one prepared to judge correctly of what we preach? Some of his members were much quickened and benefited by attending. Another minister, who would not come, proposes to review us when we are away. Some thought he would be better prepared to do so, if he had heard before he commenced his review.

At the commencement of the meetings, we found much indifference about religious matters; but a blessed change has taken place. We heard it remarked by a careful observer that the Bible had been read more in the city last week than within two years. There has been earnest searching for proof of the immortality of the soul, but to their surprise none has been found. The people begin to wonder where the ministers find proof to sustain the doctrine they have been teaching. They think it is time to call for a reason of their hope. They wish to know whether it is founded upon a "thus saith the Lord," or upon human fables and opinions.

The prospect is very encouraging for Nevada. Several have joined the "covenant," and a union prayer-meeting is appointed for Sabbath afternoon. Prominent church members are satisfied that we have preached the truth, and are ready to give their sympathy and material aid for its support. The Baptist minister is deeply interested, and is giving the subject a careful examination. He is much fettered by surrounding circumstances, but we hope he will be able to overcome all obstacles, and hold up the light before the people. He needs and deserves the prayers of the faithful. The superintendent of his Sabbath school is firmly settled in the "blessed hope," and is ready to do what he can to help spread these glorious truths. We found him a true-hearted man. Bro. and Sr. C. L. Percival are here from Canada. Their hearts are in the work. Bro. P. has made a new consecration of his all to Jesus, and stands ready to do anything that he knows would be pleasing to his Lord. He has preached in former years. He thinks of returning soon to his home in Massawippi, Canada.

We have reason to thank the Lord for our visit to Nevada. We hope to see some in the kingdom as the fruits of the meetings. There is a great change for the better in the minds of many. Satan has a strong hold of the people in these mining districts. The love of money has been the ruling passion, and the roots of evil that have sprung from it have been abundant. Most of the original miners are but wrecks financially, physically, and morally. Nevada is a healthy city, and a good place for an invalid, especially a consumptive, to recover his health. The scenery is wild, very hilly, but rather romantic and pleasant, because it is ever-varying. But for the gold, no one would have thought of making a home here at first. This year has been very prosperous to the miners, because of the abundance of rains, which are so necessary for the placer mining. As we took our last look at the city, we felt assured that our hope was of more value than all the gold ever taken from the mines.

"THE COMING OF THE LORD."—Under the above heading, our readers will find an excellent article from Bro. Boutell.

HOMEWARD BOUND.

We are now (9.30 A. M., April 23d) about half way from San Francisco to Ogden, where we hope to arrive to-morrow morning, about 6½ o'clock. The weather is fine, quite warm enough to be pleasant. We are passing through the Humboldt Valley, surrounded by mountains whose tops are covered with snow. There is so much alkali in the soil of the plain that it cannot be made very productive of grass or grains. Sage brush is the principal thing that grows. The surface of the soil looks as white as it would if covered with lime. Cattle will do pretty well on this brush. Some parts of the plain produces grass, where large herds of cattle are fattened for market. The beef is said to be very good. This extensive plain is over four thousand feet above the level of the sea. There are no trees on the plain or the surrounding mountain. In wet places there are a few bushes. All seems like a barren waste, and will probably thus remain till the end of time.

We left Nevada for Colfax yesterday, about one P. M., in company with Bro. Percival, who took us there by private conveyance. On our way we passed through Grass Valley, where extensive mining has been carried on for over twenty years. This place is four miles from Nevada, and twelve miles from Colfax. At the latter place, is the R. R. station for Nevada and Grass Valley. The teams for transportation consist of six and eight horses or mules, with two huge wagons fastened together. A railroad is much needed to Nevada. We took the cars about 6 P. M., and commenced our winding course up the mountains, passing through Gold Run and Dutch Flats, well known as rich mining towns, where a vast amount of earth has been washed away in pursuit of gold. At the Dutch Flat station, we had the pleasure of shaking hands with Bro. and Sr. Wolcott Ford, who formerly lived in West Winsted, Ct. We were together much during our early christian experience, and enjoyed precious seasons in prayer and class-meetings. He has been in California for many years. We only had time for hearty greetings, but felt thankful for this favor. He put four nice apples into our hands, and we gave him two copies of the Crisis, said "good bye," hoping to meet again in the kingdom of God.

Before reaching Gold Run, when about two and one half miles above Colfax, we passed the famous Cape Horn, where we ride in a groove around a spur of the mountain, and can look down from the cars two thousand feet into the awful chasm below, where the American river is seen running like a silver cord between the towering mountains on either side. Such sights are rare, and pay well for the fatigue of a long journey. As we pass on, other scenes of sublimity are multiplied by the way, presenting a view which is said to be unsurpassed. Those who love to look at mountains and deep ravines, combined upon a grand scale, will have a rare feast when they take a rail-road trip to California. To form some idea of this wonderful scenery, suppose a number of mountains crowded together, some two thousand five hundred feet high, which are split from top to bottom, having the sides covered with pines and cedars, while others grow up from the deep bottom, a few rods wide. One might suppose these mountains had been split open by earthquakes. Imagine several railroads cut in various directions through high mountains, and you would get a very good idea of the shape of these canyons, as they are called. The trees and shrubbery add greatly to the beauty of this wild scenery, and afford very fine studies for the skillful landscape painter, which some have improved. We think Bro. Samuel Walker, of San Francisco, who painted for us a fine view of the "Golden Gate," would have a rich feast among the Sierra mountains. We will not detain our readers longer with these things, but really wish they could see them. They can't be appreciated till they are seen. If any wish to travel to witness rare natural sights, go to California.

As we have been riding to-day across this western wild, we have been thinking over the happy seasons we have enjoyed with our choice friends on the Pacific coast. They seem specially dear to us, because of their ardent attachment to Jesus and his word. They have a warm place in our affections. How gladly would we greet them again on the shores of time; but if not, we hope to see them soon, with other dear ones, where the sorrows of parting will be forever unknown, and where friendship's joys will be eternal.

AT HOME.—We arrived home in safety, Wednesday evening, May 1st, and found all things well, for which we thank the Lord.

HOW END SIN?

"Sin when it is finished bringeth forth death."—JAS. 1: 15.

Where there is free agency, there are but two ways to end sin: (1) do right voluntarily; (2) destroy the sinner. The Lord offers us our choice. So long as man is a free agent, the Lord cannot force him to do right. Men set a high value upon their freedom, and all the world are seeking to secure it, where it has been crippled by usurpers. The Lord *invites* us into the way of holiness; he *entreats* us to come; and after all this, some men are so unreasonable as to blame him because he does not *force* them to come; thus taking away their free agency, one of the noblest gifts to man. We prize the power of choice. If we choose the broad way to destruction, it is our own fault; for the Lord has *urged* us to take the other road that leads to life eternal. He says: "Turn ye, turn ye, from your evil ways, for why will ye die?" This is the voice of a friend.

Why not turn and live for ever? Why compel the Lord to destroy, when he is so anxious to save us? Sin must be finished after the judgment. It is for ever settled in heaven that sin shall not continue eternally. This is right. No fault can be found when a worthless object is destroyed. There is no way to end sin, only to destroy all who will not confess and forsake their "evil ways." It will soon be decided whether we shall live for ever, or die the second death. Let us be the disciples of Christ, and secure eternal life.

OUR PRIVILEGE.

It is our privilege to enjoy "perfect love" which casts out all fear. It is our privilege to have a clear evidence that we are cleansed from all sin; to live without condemnation every day in the year. If such is our privilege, is it not also our duty to be in such a condition? It is the privilege of wicked men to obtain pardon of all their sins; is it not as truly their duty? All are commanded to repent, and all are commanded to be holy. "Be ye holy, for I am holy," saith the Lord. Then it follows that it is our privilege to be holy, which is certainly a very exalted and desirable one. We love to have clean clothes, and clean persons; shall we have a weaker desire for a clean heart? Is the Lord pleased with us when we are contented to remain in sin? Christ "was manifested to take away our sins, and in him is no sin." Shall we not willingly come to a position where he can do this great work for us? Is it possible that any one, who truly believes in the speedy coming of Christ, can be opposed to preaching the doctrine of holiness of heart, perfect love, freedom from sin and condemnation? "There is therefore now *no condemnation* to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." If one can be in this happy condition, why not all? If one is required to be pure in heart, all are. When it is said that without "holiness" "no man shall see the Lord," can we expect to see him unless we are holy? Satan knows full well that we cannot be saved in our sins; hence he is doing all in his power to suppress the doctrine of holiness of heart. He would have the followers of Jesus believe that they cannot live without sin; but he is a deceiver, and resorting to all possible means to prevent any interest in the doctrine of holiness of heart. Thank the Lord that so many are waking up to this all-important subject; and many know from happy experience what it is to have a *clean heart.*

We wish those who know the peace and joy that arise from a pure heart would write out condensed accounts of their experiences for the *Crisis*. Those who truly love Jesus are always deeply interested in such articles. Their effect is blessed. These reports should be given, because they magnify Jesus, showing what he can do for us. The more he does, the more we should tell it to the world, that others may be encouraged to draw near to the Lord. A half-hearted christianity does not do honor to Jesus. It is freely admitted that he pardons all our sins at the time of conversion; then can he not keep us clean? It is certainly a Bible doctrine, that Christ's disciples may live free from sin and condemnation. We cannot be without condemnation till we are free from sin.

We believe there is no subject that should receive the *special* attention of those looking for the speedy coming of Christ more than that of holiness of heart. Whenever a church takes hold of this subject, harmoniously seeking for perfect love and purity, the blessing of the Lord is sure to follow. It pleases our Redeemer to see his children presenting their bodies a living sacrifice. Let us all do it, and thus be ready to meet our dear Savior.

WHY NEGLECT IT?

It is encouraging to know that many are waking up to the importance of studying the book of the Revelation, as given to St. John. In the *Pacific*, an able religious paper, published in San Francisco, we find the following, in that paper dated March 14th, 1872:

WHY NEGLECT THE BOOK OF REVELATION?

Is there not a general antipathy to the book of Revelation in the churches? Are not the reading and study of it generally neglected by ministers and christians? Ought this to be so? Because reckless commentators and enthusiasts have abused it and made fools of themselves in its interpretation, or used it to prop up absurd theories, is that any reason why it should be abused by sober christians?

Is it not the word of God? Is there not a special blessing pronounced upon those who read, hear, and keep the things written therein? To what other book of the Bible is there prefixed such a promise? Does not the promise mean something? Is it not worth regarding?

Is there not a general agreement as to the object of the book—to map out the future history of the church, and assure believers of the ultimate success and glorious triumph of that kingdom for which we are laboring and looking?

And is there not also a substantial agreement among the best expositors, as to the meaning and general application of its symbols? Leaving out erratic and designing writers who are committed to a theory, and taking the more judicious, and common sense commentators, and the difference of views is not wide,—not so wide as to annul or seriously damage the profitable study of the book. The fact that plain sense, an unprejudiced mind, and prayer, are the best helps in understanding the Bible, is as fully applicable to the book of Revelation, as to any other book of the Bible; and if so read and taught, it cannot but be of great profit to both pulpit and pew.

The progress of events in these last days, the rapid changes and advancement of nations, the success of the gospel, the wide facility of transit and diffusion of knowledge, the condition of the papacy, the waning of papal kingdoms, the Jewish world in its relation to prophecies yet future, and new forms of unbelief—all tend to awaken the interest of intelligent christians in this book, whose prophecies in these very events are having their fulfillment.

Why should we not strive—not to peer into the future—but to keep pace with the fulfillment of prophecy as the events make them evident, or at least be so familiar with the book as to be in a condition to recognize striking fulfillments when they do occur. Does not the author of the book demand this of his people?

It is not only evident that the prophecies in the book of Revelation have been neglected, but also the prophecies of Daniel. It is high time that these all-important portions of the sacred scriptures should receive increased attention from the pulpit and the press. Their last jots and titles are fulfilling before our eyes; and yet but few watchmen dare say anything on these subjects lest they be thought to favor those who are looking for the speedy coming of Christ. A desire for worldly honor has a powerful influence over the pulpit in these last days. Satan well knows the strength of this feeling, and when and where to turn it to his advantage. This is the time for the preacher of the gospel to be dead to the praise or censure of a scoffing world. Let him seek only to please the Lord. If his good name must be sacrificed for Jesus and his word, let him do it cheerfully. The day is at hand when the faithful steward will receive his welcome into his paradise home. Till then, let him face the storm without a murmur.

THE END.—The end of the present dispensation must be *near*. Bro. B. Taylor inquires for our views in relation to the coming of Christ in 1873. We can heartily say, so far as we are personally concerned, we should be greatly rejoiced to be satisfied he would come as soon as 1873; but the evidence presented does not convince us that we shall see the Savior next year. We see a large "IF" in the way. We think the evidence for 1875 much stronger. There are certain events which we think must transpire before the coming of Christ. When we see those in process of fulfillment, then we may expect his immediate coming. We do not say they cannot transpire between now and the close of 1873, but we think more time will be required. Let us all wait and watch and pray.

NEW TRACT.

Second Edition, Revised and Enlarged,
OF
"THE COMING REIGN OF TERROR,"
Or, The Commune.
BY WM. N. PILE.

The first edition of five thousand copies of this work being exhausted, a second edition is now published. It contains about *twelve pages of entirely new matter*, besides retaining all the more important matter of the first edition. The past working of Spiritualism, Infidelity, Socialism, Free-Love, and the Commune, are shown to have produced the "reign of terror" of 1792 in France, and then the analogies between that period and the present are drawn, to show that we are on the verge of another "reign of terror." Special attention is given to the "International Society," and its latest developments shown. This tract is well calculated to awaken an interest in the speedy coming of the Lord. Notwithstanding the increased size, the price is unchanged.

For sale at this office. Price, by mail, single copy, 7 cts.; five copies, 30 cts.; ten copies, 50 cts.; fifty copies, $2.00; one hundred copies, by express, $3.50. AG'T.

Also sold by the author at Springfield, Mass.

BOSTON.—We had a good day with the Boston church yesterday (May 5th), at the corner of Causeway and Lowell streets. The audiences were large, and the interest excellent. Some six or eight rose for prayers in the evening.

CALIFORNIA DISCUSSION.—In the *Advent Review and Herald of the Sabbath*, for April 30th, we find a report of our discussion of the Seventh-day Sabbath question in San Francisco, with Eld. M. E. Cornell, which contains his statements in his *last* speech, concerning which, we have received the following, signed by fifty persons who attended the debate:—

"*To whom it may concern:*—This is to certify that Elder M. E. Cornell's last speech in his debate with Elder Miles Grant, in this city, was a series of misrepresentations of Elder Grant's remarks and positions."

THE Cincinnati liberal political convention nominated Horace Greeley, editor of the New York *Tribune*, for the next President of the United States; and B. Gratz Brown, of Mo., for Vice President.

OUR DIGESTION.—This is the title of a new book by Dr. Dio Lewis, of Boston. The work is very neatly bound, containing 407 octavo pages. It is one of those books that should be in *every family*, because it contains valuable information that all persons really need to secure the highest degree of physical, mental, and spiritual welfare. The Dr. very properly remarks: "What we want is a *christian* table, and a public sentiment which shall instinctively apply the words *christian* and *unchristian* to our food as well as to our morals." Those who wish to make the most of this present life, cannot afford to be without this book. For sale at the *Crisis* office. Price postpaid, $2.50.

A NEW BOOK.—Bro. D. F. Newton, of New York, is about to issue another new book. Judging from the title, and our knowledge of what Bro. N. has written, we think the work will be valuable to those who wish to live a pure christian life. The following from the title-page, will give some idea of the character of the book:—

"Digging Roots. Lying and making Liars. White Lies and Black Lies. Satan in the Pulpit—in the Press. Swords and Fires, Fires and Swords. Gospel Fires—Fires of the Gospel. And Little Mary in a Nut Shell. Illustrated. Price per copy, gilt, $1.50; plain, $1.00; in paper covers, 75 cts. Postage, 15 cts. Large discount to agents. Address D. F. NEWTON, 303 West Twentieth Street, New York.

SOMETHING TO EAT.—Those who wish to get meals at a good dining saloon, in Boston, will do well to try the one at Nos. 16, 18, and 20, Marshall St., near our office. It is kept by Bro. B. B. Hoitt, Bro. R. F. Means, and A. Johnson.

THE jealousy with which the various European powers regard each other at the present time is perfectly obvious. People are prognosticating another war during the coming summer, nor does it seem entirely improbable.

THE BEST NEWS.

The people of this world have an insatiable relish after *news*. They can hardly wait for the latest news. "What's the news?" is the first query after the ordinary salutation, upon the meeting of friends. Even the lightnings are converted into messengers to carry the news to and from the remote parts of the globe, and still there is a call for news, *news*, NEWS. But all this pertains to news concerning temporal matters—news concerning the present world in its fallen and sinful state. But the best news that earth's inhabitants ever heard relates to the world to come, where life will never close, the people never grow old, never become sick, never feel pain, never know sorrow, never shed tears, and where friends once dead shall greet us in immortal vigor; a world to begin at the coming of the great Messiah in Kingly grandeur from the skies, to arouse the slumbering saints, and exterminate evil. And though this is to be the greatest event that has ever been seen by human eye, and an event, too, that shall put an end to worldly affairs, but little attention is paid to this great item of news. This feature of news is not a false rumor, but an item of truth.

Better news could not be told. Could a country be found where, by some mysterious charm, death could be effectually and infallibly warded off from all its inhabitants, and perpetual health characterize the people, the telegraph wires would flash the intelligence in every direction, and the daily papers would be monopolized with the thrilling news. But the news which we are speaking about far surpasses this picture, for it embraces the whole earth as the area of the scene, and excludes all sin as well as death. It is the "good news" from heaven, concerning the good time to come; and the message is true. Why, then, does it not thrill the world with joy, and elate all hearts with ecstasy? The solution is easy: this arrangement is averse to carnality; and men prefer some arrangement that is congenial to their relish. They are loth to believe what they would prefer not to have true.

But there is a class who have a relish for this kind of news above all other news. They believe and love the message. To them it is always new, and always true. They sigh for the "redemption of the body," and the immortal state, when death shall be thought of only as a fallen foe, from whose power the saints shall have escaped. The best news is not believed by the worldly throng, but it will soon prove itself true. W. S.

DIVINE SACRIFICE.

An Iowa brother who has just come into the truth, and who has never heard an Advent sermon, thus writes:—

"*Bro. Sheldon:*—Will you give your views on the divinity of the sacrifice, through the *Crisis*, and oblige?"

My views differ from the views which represent divinity as coming into the world for the express purpose of dying for man, and finally *eluded the stroke of death*, leaving only the human part to die. This would leave us with a *human* sacrifice—nothing more nor less. To suppose that one human being could meet the penalty for millions of human beings—thus having the death of one exempt millions from death who were of the *same grade*—is intensely absurd. To suppose that a thousand *privates*, doomed to be shot, could be exempted from their fate by having a *general* shot in *their stead*, instead of another private, is a principle that all can understand. So if the Son of God, a being of a *higher grade* than man, is accepted in the place of sinful man, as the one on whom the penalty for sin should fall, and men thereby be exempted on conditions, we can easily see how the death of *one* could save a *race*. That Christ, the divine Son of God, was "made a little lower than the angels *for the suffering of death*," is a revealed fact; but just *how* divinity and humanity were blended, thus rendering it possible *through this miracle* for divinity to die, is an unsolved mystery; but not half so great a wonder as the popular opinion that one *human* sacrifice can save millions of deathless souls!!

It is often said that *divinity suffered*, but only humanity died. That is virtually yielding the whole question, for that which can *suffer*, can as really *die*, death being the culmination of suffering, and suffering being a producing cause of death. Have we a divine sacrifice? Then a divine being certainly died. Our bodies are "flesh and blood," and Christ "took part of the *same*" (Heb 2: 14); so his *body* was not divine. If only his body died, we are left without a divine sacrifice. "We are reconciled to God by the death of *his* son." The Son of *God* died as really as the son of *Mary*." I cannot explain *how* God's miraculous power could make this *possible*, nor yet how he can do many other seeming impossibilities; but this argues nothing against the fact of a divine sacrifice. There are some *mysterious* facts. W. S.

"FELLOW HEIRS."

Paul speaks of the unfolding of a mystery concerning the ancient plan of God, which was, that the *Gentiles* should be *fellow heirs*, and of the *same body*, and partakers of his *promise* in Christ by the gospel. Eph. 3: 6. "The promise made of God unto our fathers" (Acts 26: 6) was the basis of Paul's hope. We are "*heirs*" to what God has promised, not to the nominal Jew, void of faith; for "he is not a Jew which is one outwardly, ... but he is a Jew which is one inwardly" (Rom. 2: 28, 29), and also promised to the believing Gentiles, who by faith have become "fellow heirs" with the Jews "who are of faith." The unbelieving Jew is not an heir at all, and the believing Gentile becomes an heir by faith, and belongs to the "same body" with believing Jews, for Christ "hath made both *one*, and hath broken down the middle wall of partition between us" (Eph. 2: 14). "Know ye, therefore, that they which are of *faith*, the same are the children of Abraham. . . . So then they which be of faith are blessed with faithful Abraham. . . . And if ye be Christ's, then are ye Abraham's seed, and *heirs* according to the *promise*" (Gal. 3: 7, 9, 29).

These *heirs* have the promise of a certain "*land*" which will be jointly possessed by Abraham and his "Seed, which is Christ," together with all who can claim a relationship to Abraham on the principle of faith through Christ. A blood relation to Abraham, void of faith, is not an heir. And all who are "the children of Abraham," on the principle of faith, will be immortalized at the resurrection; and therefore they will enter the promised land in a deathless state. Until this epoch, the promised land will be in the possession of enemies. But the time will come when God "shall have put down all rule and authority and power" in the land, which God promised to Abraham, which Paul says is "the world." Rom. 4: 13. Then the saints will take the kingdom "under the whole heaven," and possess it forever. Then the "fellow heirs"—believing Jews and believing Gentiles—will be made fellow-possessors of the promised land. Abraham, now dead, will be there, a living and deathless man; and the same trump that awakens Abraham will also awaken every heir; and then God will fulfill his oath to the father of the faithful—"All the land which thou seest, to thee will I give it, and to thy seed *forever*. Gen. 13: 15. Yet during his lifetime, "he gave him none inheritance in it, no, not so much as to set his foot on." Acts 7: 5. The fulfillment of this promise involves the resurrection, and the resurrection involves the coming of the Lord. W. S.

"HOLY VIOLENCE."—We hear often about "holy violence", and when we inquire for the foundation of such an idea, we are referred to this text—"And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force." Matt. 11: 12. This is often applied to a blessing received in answer to prayer. But is there any *suffering* connected with the reception or giving of a blessing? Can a man *suffer* a blessing? Campbell renders it—"The kingdom of heaven is *invaded*, and the invaders take possession by force." The Diaglott reads—"Forcibly assailed, and the violent seize it." Whiting reads—"The violent seize it." Wiclif—"Violent men reach it." Some component element of the kingdom here as elsewhere, is called the kingdom. The prospective subjects of the kingdom incurred the violence of opposition, and so did Christ, the prospective King. They said—"This is the *heir*; come let us kill him, and let us *seize on his inheritance*." Matt 21: 38. Thus more than one element of the kingdom suffered violence, and an effort was made to reach the territory from the true Messiah. These elements, now in an unorganized state, will soon be organized into an everlasting kingdom, where violence can never come. W. S.

NEBRASKA.—Eld. G. G. Godfrey, from Wisconsin, has removed to Nebraska, where he will proclaim the gospel of the kingdom. He is a true man of God, and an earnest preacher, and will exert a good influence wherever he goes. Wisconsin parts with him regretfully, but Nebraska may well rejoice. W. S.

WHAT THE FIGURES MEAN.—A sister writes: "On the *Crisis* sent me, on the blue slip, I see June 25—72. What does it mean?" It means that it is paid for up to that date. All can thus tell how far they have paid in advance, or how far they are in arrears. W. S.

ANOTHER TIME CONFERENCE.

I have been interrogated as to *when* I was going to have another time conference? The feeling manifested at the close of the Worcester meeting was one of anxiety for another meeting of like character, as soon as practicable, to be held in some convenient locality. I am not situated at my place to call such a meeting here, as but few could be accommodated. But if brethren at Providence, R. I., or Portsmouth, N. H., or Springfield, Mass., are desirous of having such a gathering, either of the above named places, I think, would be good localities. The church at Worcester was benefited by the late time conference there, as was stated by Bro. E. G. Higgins at the Chelsea conference. It was felt and expressed there, by intelligent and substantial brethren, that the subject was just opened at that meeting (i. e., at Worcester), and that several such meetings were imperatively needed and called for. Now, who will respond and open the door for such another meeting? I think the rules of debate, or discussion, at such meetings should be made by the conference after coming together. Harbingers of the coming judgment are ominous. It is no time now to sleep over this thrilling question. For the cause of our coming King I speak.

L. T. CUNNINGHAM.

SUNDAY SCHOOL LIBRARIES.

The Second Advent believers have found it a difficult task to find books suitable to put into Sunday school libraries, for their children, as nearly all S. S. books teach the dogma of the immortality of the soul, and other heathen notions. We wish to call the attention of all S. S. librarians to "Sunbeam Stories, written and prepared by H. L. Hastings." Ten volumes, neatly and prettily bound in cloth. Price, $2.50.

These are among the best books we have ever seen for S. S. libraries for little folks. We ought to have a hundred volumes of this character for our Sunday schools. Those who obtain these will feel thankful for them. Now is the time when teachers and superintendents are seeking for books for schools. Do not forget to call for "Sunbeam Stories."

I. C. WELLCOME.

Sold at the *Crisis* office.

W. N. PILE's tract on the "Coming Reign of Terror," is a work which I can recommend to all. Read it. T. M. PREBLE.

ELDER GRANT'S LECTURES.—*Ed. Transcript:*—A good congregation met on Tuesday evening, despite the very unpleasant weather, to listen to the Elder's exposition of the question, "What is man?" In a very plain and forcible manner, he showed that, according to the uniform testimony of the Scriptures, the intelligent, responsible being called man, was made of dust; made in the image of his Creator; that he was called man before he became a living man, after he dies, while he lies in the grave and in the sea, and that he is to be called from thence at the last day, to be judged and rewarded according to his works; that nothing was added or given to him to make him a living soul or living man but the breath of life, which is common to all the animal creation, and that whenever this breath of life leaves him, or returns to Him who gave it, he dies and returns to the dust from whence he came, there to wait in unconscious silence the resurrection at the last day. He showed also, that a belief in the continued existence of the soul, separate from the body, is the very foundation and sole support of Brahmanism, Buddism, Mohammedanism, Catholicism, Mormonism, and lastly Spiritualism with all its monstrous doctrines, and that if this great error could be blotted out from the human mind, all these false systems would instantly fall to the ground. Several objections were offered and answered. The Baptist minister was present, and many persons wish they all would be there to oppose the error or learn the truth, as the case may prove to be. Subject for this evening, "the resurrection of the dead."—*A Listener.—The Daily Transcript, Nevada City, Cal.*

THE TRACT FUND.

The *Advent Christian Publication Society*, at a meeting on Springfield Camp-ground, August 23d, 1871, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec'y Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$506.78

POOR FUND.

To send the Crisis to the Poor.

Previous acknowledgments	$100.50
John Russell	.50
M. Atkins	.50
T. Davidson	.42

Geo. S. Harwood, to send ten copies of the "Crisis" for six months to Bro. P. G. Bowman, for distribution—$10.

YOUNG PILGRIM POOR FUND.

Previous acknowledgments	$5.05

AMER. ADVENT MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments	$2,184.16
"C."	1.00

Correspondence.

From Bro. H. H. Tilley.

BRO. GRANT:—I am happy to announce to you that the candlestick is once more set up in the national metropolis, and the Second Advent candle once more lighted, not to be extinguished, I trust, until its light is merged in that of the Sun of Righteousness. You are aware that, after your services here with the tent several years ago, a little band of us obtained the use of the City Hall, and kept up meetings for some time. But as we lay so far beyond the orbit of most of our preachers, and some, both from abroad and in our midst, who undertook to edify us failed to do so acceptably, the cause languished, one after another dropped off, until, on the inauguration of Dr. Bray's enterprise of an independent church, on what we understood to be a Second Advent basis, it was thought best to give up the City Hall, and cast our lot in with him. Failing to find the home there that we expected, we withdrew, and each one sought spiritual nutriment where he could best find it, as we had done before your visit. Last fall, however, Sr. E., a poor widow, but a devout lover of the gospel of the kingdom, who had long mourned and prayed over the desolation of our Zion, returned from the Springfield campmeeting thoroughly awake to the importance of letting our light shine during the short remaining hour of the morning watch. Calling on a few of those brethren and sisters who had "kept their garments," and by personal appeals, got them to come together, with a view to reorganization. We hired a hall for a number of Sabbaths, and were favored with the visits of Brn. Wilfong, Phelps and King, and Sister Hastings, whose christian zeal and counsel did much to reinspire us; but owing to our inability to procure a suitable hall, we were not able to give them an opportunity to reach the people. Our efforts to go forward also were paralyzed, as it were, by some who, though they were among us, were not of us, and yet assumed to dictate, and obstinately opposed an organization on the basis of the "covenant" which we adopted at your suggestion when you were here, and by which we wished to identify ourselves with the Adventists throughout the country.

This element, however, finding it could not rule us, has at length withdrawn, and publicly disclaimed any connection with us; and having, through the kindness of Chief Justice Carter, been permitted to re-occupy our old quarters (the Supreme Court Room, City Hall), we are in a position to "move upon the enemy's works." Srs. Stoddard and Jennings have been preaching to us nearly every evening, with good acceptance, for over a week; and though concerts, lectures, and other entertainments, have conspired to draw away the multitude, many strangers (among them some of the active members, lay and clerical, of our Y. M. C. Association, in whose meetings our services were several times announced), have attended night after night. Last Sabbath, although there were several popular preachers in town—including Mrs. Livermore, of your city, we had about as many as we could seat. The papers have given reports of one or two sermons, and the interest seems to be increasing. I trust you will be able to favor us with a visit on your return east, and perhaps a discussion can be arranged with some one of the prominent advocates of popular theology. As the different orthodox denominations and the Catholics are exerting themselves to erect "Metropolitan" churches or cathedrals here, it would seem that Bible theology should at least maintain a light-house, however humble, to warn the unwary off the rocks.

Washington, D. C., April 19th, 1872.

POSTSCRIPT.

April 30.—Since writing the above, Sister Stoddard and Jennings have been preaching for us in the City Hall nearly every evening, and twice on the Sabbath. By dint of liberal advertising (one of our brethren, who is a printer, striking off some six thousand small hand bills gratis, which we sowed broadcast) announcing the meetings in the Y. M. C. A. daily prayer-meeting, and personal invitations to our friends in other denominations, we succeeded in making their presence pretty generally known, and in getting out many who heard our distinctive tenets for the first time, and some of whom showed their interest by following up the meetings, night after night. Among others, several clergymen (not at present pastors) and others of intelligence and education, attended repeatedly and expressed their warm approval of the discourses, together with their regret that the sisters could not speak in some church or larger hall. As some of these were active workers in the Y. M. C. Association (of which I am an "active" life member) I asked our General Secretary, Rev. G. A. Hall, if he would not like to have them speak in "Lincoln Hall," (in the new Association Building, and *the* hall of the city) under the auspices of the Association. He said *he* would like well enough to have them, as he was a Methodist, and had no prejudice against women's speaking in public; but as some influential members of the Association

had, he did not feel at liberty to invite them. Determined that the public should have no excuse for not hearing these sisters on the score of the place where they spoke, several of the brethren engaged Lincoln Hall, issued posters and advertised in three daily papers, that they would preach there on Saturday evening last; Sr. Stoddard, who had purposed leaving, having consented to remain over another Sabbath. As the weather proved threatening, we did not have as many out as we had hoped, but as quite a number were new ones, who came to hear for the first time, and Sr. S. preached an excellent discourse, we did not consider our expenditure of money or effort lost, but trust the seed sown will spring up "in due time."

Sister S. preached again at the City Hall Sabbath morning, and Sister Jennings in the evening, to a crowded house, which we had not had before. At the conclusion of the discourse, she administered the communion, and I think the strangers who remained and looked on with much interest, gained a new view of the gospel simplicity and impressiveness of the ordinance as we conduct it, compared with the hierarchal method. Among the audience this evening were a number of our colored friends, and two of them (one a member of the Metropolitan Police force, in his uniform) sat down at the board with us, in response to Sr. J.'s liberal invitation, and gave in an earnest testimony for Christ. Bro. Willfong, from Philadelphia, was also with us last week, and spoke several evenings, with good effect, to a large and attentive crowd at the corner of Penn. Avenue and Seventh St. (where the Y. M. C. Association hold open air meetings every evening through the summer). Bro. W. also gave a little account, at the prayer-meeting of the Y. M. C. A., Sunday evening, of the wonderful revival now in progress, and at which he had just been assisting, in Concord, N. H., under the labors of Brn. Hook and Lutz. Cannot they, or some one there, cheer the hearts of your readers by a short report of it? I enclose a report, from the daily *National Republican*, of Srs. S. and J.'s last three discourses. H. H. T.

SERMONS BY WOMEN.

On Saturday evening, Mrs. L. M. Stoddard preached in Lincoln Hall, from 2 Chron. 6: 18—"But will God, in very deed, dwell with men on the earth?" As an answer to the question, she cited the promise of Christ that the meek shall inherit the earth (which H. W. Beecher had confessed he could not understand), and the passage in Revelations—"Behold, the habitation of God is with men, and he shall dwell with them." She then proceeded to prove that the new earth was to be the everlasting abode of the righteous.

Yesterday she preached at the City Hall, from Rev. 2: 17—"To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it." Speaking of the manna eaten by the Israelites, she said it was a type of Christ, on whom we were to feed in our hearts by faith, which would make us immortal. On the subject of overcoming, she said, we were to fight against "wicked spirits in the heavenly places," which she understood as referring to the phenomena of Spiritualism, as she considered them to be produced, not by the spirits of the dead, but by *demons* such as Christ cast out when on earth.

Last evening Mrs. Jennings preached to a crowded house from Isa. 25: 9—"And it shall be said in that day, Lo! this is our God; we have waited for him, and he will save us; we will be glad and rejoice in his salvation." The day referred to is the day of judgment, and only those who had accepted Christ as their Savior would be able to adopt the language of the text. The children of God are to be waiting for Christ at his second coming. There are only two comings spoken of; hence he does not come at the conversion or death of individuals. The salvation was to be of what was lost, including a restoration to our Eden home, forfeited by Adam's fall.

At the conclusion of the discourse the ordinance of the Lord's Supper was administered.

BRO. A. W. SIBLEY writes from Sandy Hill, N. Y., April 29th, 1872:—"Yesterday was a good day for the Advent Christian church of this village. We buried eight happy souls in the Hudson river, who now are rejoicing in the hope of eternal life through Christ. Five of them were heads of families. As they were planted in the likeness of Christ's death, may they also be in the likeness of his resurrection."

INYO OUTDONE.

A POPULOUS PHILIPPINE ISLAND SHAKEN TO PIECES.

Mails from Madrid bring the news of the destruction by an earthquake of the town of Cotta-bato, capital of the Spanish East Indian island of Mindanao. The following is from the letter of a resident of the town:

At ten minutes past six in the afternoon of Dec. 8th, Cotta-bato was a joyous place, whose inhabitants walked tranquilly by the banks of the beautiful river which bathed its feet. At twenty minutes past six—that is to say within ten minutes—it was a heap of ruins. A fearful but short trembling of the earth, of an intensity unknown in the Philippines, destroyed in one moment the industry of years. The subterranean rumbling which preceded it, the noise of hundreds of houses falling, the horrible spectacle of the earth waving as if it were a liquid, and the sad conviction that no one could fly (for the place is situated in a delta), inspired terrors in the inhabitants utterly impossible to describe. The open fields, the trees, and the hillocks, served as a dangerous lodging-place for the natives. A pitiless rain-storm was falling, accompanied by lightning and shaking of the ground. The accidents would have been great but for the serenity of the garrison—due to their military discipline—so useful in such cases. After attending to the invalids of the hospital, which fell down, they in twenty minutes covered the fields with hundreds of tents, under which they and the people took shelter. By this means the casualties were limited to sundry persons contused and one boy killed.

The night was awful through the constant oscillations of the earth. Frightful confusion reigned, augmented by the idea which ran through the populace that the surrounding hills might be converted into volcanoes, as happened not many months ago in a neighboring island. At midnight the rain ceased, and then commenced the moving spectacle of an entire population on the march, traversing over ruins, chanting a fervent litany; the European confounded with the native, the master with the servant, the officer with the soldier.

Next morning (9th) which may be said to have been a continuation of the previous night, commenced with a fog so great that it was hardly possible to see anything ahead. This caused fears of fresh misfortunes. At half-past seven the earth, as if moved by the hand of a giant, became more agitated than it was the previous night. The aspect all around was desolating; the ruins seemed to boil, the still standing walls fell down, and lamentation, crying and praying completed the most afflicting picture that could be conceived.

The earthquake presented the singular phenomena of being repeated six times. Fearing a general caving in of the ground, the navy, represented on this occasion by two gunboats in the river, offered to convey on board as many as their boats could carry. The governor, Brigadier Fernandez de Cordova, ordered the embarkation of as many females as possible. His wife and other ladies offered the brave spectacle of refusing to leave their husbands on shore. One afflicted mother of two young cadets, clung to them so closely that force had to be used to separate her and to carry her on board.

Fortunately the tremblings ceased; but every hour we felt some slight rumbling, from which I gather that the subterranean gasses had not found a means of escape through any of the numerous extinct volcanoes in the neighborhood. This risk and uncertainty, which the authorities tried in vain to hide by music and Te Deums, spread consternation to all the inhabitants in this unhappy land. The native Indians fled in canoes and rafts, but the garrison, with an abnegation and patriotism worthy of all praise, remained true to their posts, determined to sink with this piece of earth, gained at the cost of Spanish blood, rather than abandon it to the thousands of savages who, from the opposite banks, waited an opportunity for seizing on this important place.

Obituaries.

PURRINTON. Died in Lisbon, Me., Feb. 11th, Bro. Joshua Purrinton, aged seventy-four years.

Bro. P. was a faithful christian in the early part of life among the F. W. Baptists. In 1843 he heard and embraced the proclamation of Jesus' soon coming. This added greatly to his joy in hope, and gave him new life and courage. His house has ever been a home for all pilgrims. He looked with ardent desire and scriptural watchfulness for the return of the Lord. His sufferings were great at times, but he endured all with patience, and calmly fell asleep, leaving a widow and three daughters, with many friends, to mourn their loss. He will be greatly missed in his neighborhood. But the Lord will soon bring him back to live forever. I. C. WELLCOME.

HORR. Fell asleep in Jesus in Prescott, Mass., March 2nd, 1872, of consumption, Nelson Horr, aged sixty-four years.

Another of God's dear ones has fallen asleep in Jesus, while a dear companion and three sons mourn his loss; but they have hope in his death, and believe he will soon come from the land of the enemy, and they will meet him again.

May the God of all grace comfort and sustain the fatherless and widow in this their great and sore affliction; and may we all so live that when the morning dawns, and the saints are all gathered, we may hear the blessed Savior say—"Come, ye blessed of my Father; inherit the kingdom prepared for you from the foundation of the world." L. B. WEAVER.

AUSTIN. Died in Manchester, Vt., March 31st, 1872, of pneumonia, Sr. Olive Austin, wife of Bro. Jno. W. Austin, in the sixty-ninth year of her age.

In early life Sr. Austin sought and found the Savior, and joined the Congregational church in Granville, N. Y., her native town. In 1826 she removed to Poultney, Vt., and united with the M. E. church, with which she remained for many years a devoted member. She was a true Bible Christian, and for the last twelve years believed in the soon coming of Jesus, in whom she now sweetly sleeps. The funeral services were at Poultney.

POWERS. Died at Underhill, Vt., April 16th, 1872, Emma M., daughter of Calvin E. and Sarah A. Myers, formerly of Bristol, Vt., and wife of G. S. Powell, aged twenty-one years, two months, and twenty-six days.

She was esteemed most highly by those who knew her best. She sleeps in Jesus, leaving a husband, father, sister, brothers, and child, with numerous friends to mourn her early death. They sorrow not as those that mourn without hope. E. S. SHELDON.

ALDRICH. Died at Whitefield, N. H., April 16th, Bro. Moriel Aldrich, aged seventy-four years.

Bro. A. has been a firm supporter of the Advent cause in W. for many years. Not only do his widow and seven children experience a great loss, but the church and community at large. He has remembered the poor, and often relieved them. His last work was to warn all who came to his bedside to meet him on the new earth. His hope made him exceeding joyful. N. WHEELER.

JEWELL. Died in Rutland, Vt., Feb. 20th, Mary, only daughter of Sr. Octavia Jewell, aged twenty-two years and ten months.

Mary was converted more than a year ago, and was baptized by Bro. Boutell. Since then she has lived a consistent christian. By her death, her mother is deprived of an only daughter, yet she expects in a little while to meet her in the new earth, where partings never come. Funeral attended by Eld. C. H. Leverton.

SIMONDS. Died at East Acworth, N. H., March 18th, 1872, of consumption, Bro. Geo. H. Simonds, son of Bro. John S. Simonds, aged twenty-two years, ten months, and two days.

Eight weeks before his death, George found peace in believing. He was very patient in all his sufferings. "He sleeps, but not forever." Funeral attended by the writer. C. H. FLETCHER.

HILLIARD. Died at Great Falls, N. H., April 6th, 1872, Sr. Amelia Hilliard, in her seventy-first year.

Funeral attended by the writer on the 9th inst., at the residence of her son-in-law, Geo. A. Jackson, in Portsmouth, where she was brought for burial. She rests in hope. J. T. DIXON.

KIDDER. Died in Belmont, N. H., April 8th, Sr. Emily, wife of Eld. Abiel Kidder, aged sixty-three years.

She made the good profession, and was baptized by Eld. Moses Winchester, forty-three years ago. She leaves Bro. Kidder and an only daughter, who deeply mourn their loss, but they mourn not as those who have no hope. She sleeps in Jesus. O. J. WAIT.

EMMONS. Died in Orange, N. H., April 15th, 1872, Bro. Moses S. Emmons, aged sixty-nine years, one month and seven days.

Bro. E. was a constant attendant at our chapel at East Canaan, and loved to hear the good news of Jesus' soon coming. Funeral services by the writer. Text, John 14: 14. D. EASTMAN.

AVERY. In Hill, N. H., April 2nd, Sr. Almira Avery, aged seventeen years and one month.

"Asleep in Jesus, blessed sleep!
From which none ever wake to weep."

"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." F. S. RANSOM.

GRISWOLD. Died March 11th, 1872, Frank Griswold, son of John O. Griswold, of Newfield, Conn., aged thirty-four years.

During the last days of his illness he found much comfort in perusing the word of the Lord. We consigned him to the house appointed for the living, and patiently wait the trumpet's sound of a righteous God. Funeral services attended by J. F. NICKERSON.

MILES. Died in Lorraine, Dec. 23d, 1871, of bronchial consumption, W. M. Miles, aged twenty-two years, ten months, and five days.

Her sufferings were great, but her trust was in the Lord, and she died in the triumphs of faith, hoping soon to see Jesus. At the funeral words of comfort were spoken by Bro. C. Widrich, from 2 Cor. 5: 1.

COLLINS. Died in Chateaugay, N. Y., April 26th, Bro. George T. Collins, in the fifty-third year of his age.

He sleeps in Jesus. Eld. D. T. Taylor preached at the funeral, from Acts 17: 18. C. C. WEBB.

CHENEY. In Rutland, Vt., at the residence of his son, T. A. Cheney, Thomas W. Cheney, in the eighty-fifth year of his age. Funeral sermon by Eld. A. A. Hoyt. W. E. H.

HARRIS. Died at Malden Bridge, Col. Co., N. Y., March 29th, 1872, Zaidee, infant daughter of W. E. and Mary A. Harris, aged nineteen months and seventeen days. W. E. H.

Summary of News.

FOREIGN.

Cable News.

AFRICA.

TERRIBLY DESTRUCTIVE STORM.

LONDON, May 2. Bombay telegrams received here announce that steamers and other vessels arriving at that port from Zanzibar convey information of a terrible hurricane which devastated that region on the 15th of April last. The gale raged for a whole day and night, and it is estimated that nearly one-half of the entire property on the island of Zanzibar was destroyed. Hundreds of houses were uprooted from their foundations, and dashed in pieces by the violence of the wind. Many of the inhabitants are believed to have been crushed to death by the falling dwellings. The sea rose to a great height, and in some places encroached upon the land to such an extent as to compel the people to recede further into the interior. One hundred and fifty vessels, comprising the larger portion of the shipping of Zanzibar, were swept from their moorings and swamped by the storm in the harbor or carried out to sea and wrecked. The total damage is estimated at upwards of £2,000,000 sterling. A large number of seamen perished in the storm.

TURKEY.

RIOT AT SMYRNA.

CONSTANTINOPLE, May 2. Advices from Smyrna state that that city has been the scene of a bloody and desperate riot. The report in some way gained credence that the Jews had sacrificed an infant in some of their religious rites. This report caused great excitement among the Greeks, between whom and the Jews there is at all times an antagonism, which requires but the least exciting cause to bring on an open conflict. In this case, the Greeks gathered in throngs, and, vowing vengeance on the Jews, assaulted the latter, accompanying the onslaught with hideous outcries. It is not known how many were killed, but it is stated that the number of fatalities was great, while many more were seriously wounded. The authorities were enabled to disperse the rioters, and the latest accounts state that comparative quiet reigned. It was feared, however, that the riot would be renewed, and it was proposed to post a military force in the city to quell disorders that might arise.

FRANCE.

COURT MARTIAL.

PARIS, May 5. A court martial, to continue about one hundred days, for the trial of Marshal Bazaine, who was censured by the committee on capitulations for his conduct at Metz, will be held at Versailles beginning the latter part of April. Twelve hundred witnesses will be summoned before the court. The government will allow Bazaine to employ as counsel Mr. Tachard, the well-known advocate.

THE HEALTH OF THE PRESIDENT.

Care and anxiety are breaking the health of President Theirs. Those interested in his administration express much anxiety. A new revolution would follow his death or his retirement.

MORE COURT MARTIALING.

The government has decided to bring Generals Wimpffen and Uhlrich to trial by court martial, on certain charges connected with their action during the late Franco-German war.

ITALY.

AFFAIRS AT ROME.

ROME, May 5. The city is very unhealthy. Many Americans are now here. The Pope holds a political conference with his advisers to-morrow. His proposed removal from this city is still agitated.

SPAIN.

MADRID, May 5. Senor Emilio Castelar, the well-known Republican leader announces that a general Republican rising throughout Spain is imminent. It is understood that it is the intention of the Republican deputies in the Cortes to resign their seats in that body and openly adhere to the new movement. Uninterrupted communication is maintained between the various Carlist and Republican organizations, and it is stated that the insurrectionary movement is rapidly extending. The declaration of Senor Castelar, announcing his support, has been the means of adding much strength and influence to the Republican cause. The Carlist troops, notwithstanding the tone of recent despatches announcing the disorganization and partial collapse of the Carlist Republican coalition, still remain massed in considerable force in Navarre, Andalusia and other districts. Disaffection has been discovered to exist to a certain extent in the army, and the government is apprehensive that in the event of a general Republican rising the troops would join the revolt. The actions and movement of army officials and others whose fidelity is suspected, are being subjected to the closest scrutiny. Reliable information has just been received in this city announcing the arrival of Don Carlos in Navarre. It is also added that he will at once proceed to place himself at the head of his supporters, and begin offensive operations against the government troops in that province. Hundreds are flocking to his standard, and his presence has inspired renewed courage and fresh hopes of the ultimate success of the campaign. It is said that the priests are at the bottom of the Carlist insurrection, and are endeavoring to inaugurate a religious war, which, if they succeed in giving it the importance they aim to give it, will be a most sanguinary and relentless strife on both sides.

It is now announced that Don Carlos is in Spain at the head of his "volunteers," and Don Alphonso, his brother, is with him. The proclamation signed by him which was circulating in Madrid was genuine. There is a deep uneasiness in Madrid.

LATER.

Evening. It is now said that Don Carlos entered Vera, a town in Navarre, on the Bidassoa river, which forms a part of the boundary line between France and Spain, on Friday. His entry was greeted by ringing of church bells and the cheering of the people. The full force of the revolution is upon us. Carlists are burning and destroying in all directions. The warfare is entirely of a guerrilla character. Arrests are made daily in this city.

STILL LATER.

Midnight. The following is the latest news of Don Carlos' movements and of the state of affairs in Spain: Don Carlos arrived at Vera, in Navarre, forty miles north of Pampeluna, on Thursday. He immediately issued two proclamations, one of which begins, "Spaniards, soldiers, the watchword is God and coutry. The King appeals to your honor on God's altars to annihilate the foreigner. He promises peace, abundance and liberty."

LATEST.

May 6. A dispatch just arrived here announces that a general engagement has occurred between the Carlist and Royalist forces at Navarre. Gen. Palacia, commanding a division of the government troops, attacked the Carlist army near Carao, in the province of Navarre, last evening, and, after a severe and determined battle of nine hours' duration, gained a complete victory over the rebels. The losses sustained on both sides during the engagement are reported to have been very heavy. It is stated that Don Carlos himself is among the prisoners taken. The news has created the wildest excitement here.

In Brief.

—— A train on the Nashville and Chattanooga railroad was stopped on the 18th inst. by a hail-storm. The engineer says that at one time he could not see the smoke-stack of his engine. The brass-works on the domes of the locomotive were badly shattered, and indentations were made even in the iron jacket which covers the boiler.——The second track through Mont Cenis tunnel has been laid and opened, and the double track is now in actual use.——One hundred and ten thousand Bedouin pilgrims visited Mecca this year. A health officer from Constantinople enforced sanitary regulations, and no cholera or other epidemic disease manifested itself among them.——A tubular bridge has been planned to extend across San Francisco bay. It is an immense iron tube intended to be sunk from twenty-eight to thirty feet below the surface, and held in place by its own boyancy and by cables and mushroom anchors. The tube is to be twenty feet in diameter, and made of boiler iron, strengthened by an internal framework of iron beams. The invention is based upon the idea that the buoyancy of the tube will be equal to the weight of a train of cars, and that in the absence of this weight the cables and anchors will hold the tube in place.——The Council General of Corsica has confirmed the election of Prince Napoleon as a member of the council.

IMPORTANT CONFERENCE OF INTERNATIONALS.

LONDON, May 6th. A conference of prominent members of the International Society is being held in this city to-night, for the purpose of deciding upon a plan of action against certain continental powers, more especially those governments which have recently inaugurated measures for the suppression of the society. The meeting is a secret one, and the proceedings will not be given to the public. Representatives from several foreign branches of the society are in attendance.

APPROPRIATE.—For Tobacco-Chewers to Commence their Prayers with—"O Lord we are of unclean lips."

Appointments.

☞ *We would say to our preaching brethren that it is necessary we should receive their appointments as early as* TUESDAY MORNING, *as our paper goes to press about noon; otherwise they will not be inserted till the week following.*

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL.
A. Ross........Sunday, May 19th

BOSTON (BRANCH CHAPEL) 1735 WASHINGTON STREET (Corner of Madison Street.)
Love Feast at 10½ A. M. Preaching at 3 and 7½ P. M. Prayer meeting Tuesday and Thursday evenings.
D. M. Leavitt........Sunday, May 12th
Christian Temperance Meeting Monday evenings.

CHARLESTOWN (*Hall No. 70 Main Street.*)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.
Edwin B. Wells........Sunday, May 12th
Wm. Stuart........Sundays, May 19th and 26th
S. S. Brewer........Sunday, June 2nd

CHELSEA, MASS. (*Advent Chapel, Heard Street.*)
Miles Grant........Sunday, May 12th

EAST BOSTON, (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.
C. Goodrich........Sunday, May 12th

HYDE PARK, MASS.
T. M. Preble......Sabbaths, May 12th, 19th, and 26th

Rutland, Vt........Sunday, May 19th
MILES GRANT.

Westboro, Mass........Sunday, May 19th
C. GOODRICH.

Foxboro Centre (Union Hall)........Sunday, May 12th
Tremont, Mass........Sunday, May 19th
J. S. WHITE.

Westerly, R. I........Sunday, May 12th
Philadelphia, Pa........Sunday, May 19th
L. BOUTELL.

Fitchburg, Mass........every Sunday at present
H. F. CARPENTER.

Chicopee Falls........Sunday, May 12th
H. PRATT.

Cambridgeport, Mass........Sunday, May 12th
L. T. CUNNINGHAM.

Wilbraham, Mass........Sabbath, May 12th
South Vernon, Vt., Saturday evening, at Bro. Merrel's house, at 7½ P. M., May 18th. At the Chapel, Sabbath, May 19th, at 10½ A. M., and one P. M.
Northfield, at 5½, Sabbath evening, as Bro. Streeter appoints. H. MUNGER.

West Troy, N. Y........Sunday, May 12th
Hebron, N. Y........Sunday, May 19th
I. B. POTTER.

South Elliott........Sunday, May 19th
A. A. ROBINSON.

Rye, N. H........Sunday, May 12th
W. W. SUTHERLAND.

Plainville........Sunday, May 12th
F. TRIPP.

Kennebunkport, Me........Sunday, May 12th
WM. C. STEWART.

Concord, N. H. (Centre Street)........Sunday, May 12th
J. E. NICHOLS.

Hartford, Ct. (Talcott & Post's Hall) Sunday, May 12th
New Britain, Ct........Sundays, May 19th and 26th
GEO. W. BROWN.

Prospect, Ct........evenings, May 10th and 11th and over Sunday, May 12th.
Lovely Street, Ct........Sunday, May 19th
S. WOODRUFF.

Penobscot........Sunday, May 12th
J. RIDLEY.

Great Works, Me........Sunday, May 12th
Biddeford, Me........Sunday, May 19th
JOSEPH W. WHITE.

Sandy Hall, N. Y........Sunday, May 12th
Z. D. BAIRD.

Exeter, N. H........Sunday, May 12th
Rochester Village, N. H........Sunday, May 19th
Kennebunkport, Me........Sunday, May 26th
Kennebunk Depot, Me........Sunday, June 2nd
Lawrence, Mass........Sunday, June 9th
J. W. BRIDGE.

South Butler, N. Y........Sunday, May 12th
J. W. TAYLOR.

Exeter, N. H........Friday evening, May 17th
Portsmouth, N. H........Monday evening, May 20th
South Berwick, Me. (Great Works) Tuesday evening, May 21st. F. M. DRAKE.

Albany, N. H. (Bell school-house) Sabbath, May 12th
STEPHEN DINSMORE.

Meredith, N. H. (Dolloff school-house) Sun., May 12th
N. GLIDDEN.

Warren Summit........Sunday, June 2nd
T. E. LANG, JR.

Campton, N. H. (Bump school-house) Sun., May 12th
Holderness, N. H. (True school-house) Sun., May 19th
JOHN H. EVANS.

Beaver, Beaver Co., (Armstrong school-house) Sunday, May 12th.
Alleghany City, Pa........evening, May 13th
Brick school-house, near Enoch Winners, near Wms. Port, Lycoming Co., Pa., evening, May 15th.
School-house, near John Casners..evening, May 16th
Quaker Hill........evening, May 17th
Christian Church, Warrensville........Sunday, May 19th
Millport, Chenung Co., N. Y........evening, May 21st
Brockport, Monroe Co., N. Y........Sunday, May 26th
Buffalo, N. Y........evening, May 27th
JOHN T. ONGLEY.

Canterbury, N. H. (Emery school-house)....May 12th
Meredith, N. H. (Dolloff Hall)........Sunday, May 19th
MRS. L. E. SAULPAUGH.

East Rochester, N. H........Sunday, May 12th
Northwood Narrows, N. H. (baptism) Sun., May 19th
JOHN PARSONS.

Salisbury, N. H. (Smith's Corner meeting-house) Sabbath, May 12th.
Lake Village, N. H........Sabbath, June 2nd
SIMEON ROBY.

Lyndeboro, N. H. (school-house near Page Spaulding's) Sunday, May 12th. J. A. PACKARD.

Lynn, Mass........Sunday, May 26th
M. BATCHELOR.

Rochester Village, N. H........Sunday, May 12th
Limington, Me. (Hanscom school-house) at five o'clock P. M., Sunday, May 19th. C. H. SWEET.

Offord (Indian Pond) N. H........Sunday, May 12th
West Groton, Vt........Sunday, May 19th
East Landaff, N. H........Sunday, May 26th
GEO. E. BROWN.

Darien, N. Y........Sunday, May 12th
Savannah (White school-house)........Sunday, May 17th
WM. INOMIRE.

Kiddersville, East Colebrook........Sunday, May 19th
Pittsburg, N. H. (Terrell school-house) Sun., May 26th
U. G. LADD.

Loon Cove, N. H........evening, May 10th
West Alton (Flander's school-house)..eve., May 11th
At the Advent meeting-house, Sunday, May 12th.
G. F. HAINES.

Whitefield, N. H........Sundays, May 12th and 26th
ALLEN DAMON.

Saratoga Springs, N. Y........Sunday, May 12th
WM. A. & M. L. DURAND.

Guilford, N. H. (Pond school-house)..Sun., May 12th
LEVI ALLEN, E. SMITH.

Stowe, Mass........Sunday, May 12th
L. BEAN.

North Weymouth (baptism)........Sunday, May 12th
Will some Bro. please meet me at depot, about six o'clock, or by the train that arrives nearest that time?
W. KELLAWAY.

Clinton, Mass. (baptism and communion) Sunday, May 12th. GEO. W. SEDERQUEST.

North Rutland, Mass........Sunday, May 12th
Gloucester, Mass........Sundays, May 19th and 26th and intervening evenings.
North Rutland, Mass........Sunday, June 2nd
GEO. A. STREETER.

South Hadley Falls........Sunday, May 12th
Agawam (at the school-house where Advent meetings were formerly held) Sunday, May 19th.
Charlton........Sunday, May 26th
Granby, Dark Corner........Sunday, June 2nd
Z. FORD.

Sandy Hill, N. Y........Sunday, May 19th
North Easton (Handy school house) Sunday, May 26th
Hebron, N. Y........Sunday, June 2nd
JACOB WILBUR.

Cambridgeport, Mass........Lord's day, May 19th
Z. BOODY.

Unity Village, N. H. (Town House) Sunday, May 12th
Will Bro. Kimball meet me at Newport Village, May 10th, at one o'clock P. M., at the stage tavern?
Cornish, N. H. (Hempyard)........Sunday, May 19th
Northville, N. H. (in Newport)........Sunday, May 26th
Bro. B. Pillsbury and H. Deming are requested to come and assist. E. COTTON.

North Adams, Mass........Sunday, May 12th
S. C. HANCOCK.

Marblehead, Mass........Sabbath, May 12th
North Carver, Mass. (Thursday evening, May 16th, and over the following Sunday. Baptism on Sunday.)
Gloucester, Mass........Sunday, May 19th
S. S. MOONEY.

London Ridge, N. H........Sunday, May 19th
Lee, N. H........Sunday, May 26th
Dover, N. H........Sunday, June 2nd
D. F. LEAVITT.

Newcastle, N. H........Sabbath, May 12th
Wells Beach, Me........Sabbath, May 19th
S. HAWKINS.

Snaptown, Concord, N. H........Sabbath, May 12th
O. W. KIMBALL.

Franconia, N. H. (as J. M. Bickford may appoint) Sunday, May 12th. WM. HOBBS.

Wrightville, Conn........Sunday, May 26th
WM. J. RIPLEY.

Vineland, N. J........Sunday, May 12th
S. P. BABCOCK.

Barnstead, N. H. (Oak Ground)........Sunday, May 12th
A. SIMPSON.

South Rochester, N. H. (Chapel)....Sunday, May 12th
F. H. VARNEY.

New Britain, Ct........Sunday, May 12th
Natick, Mass........Sunday, May 19th
W. N. PILE.

Putnam, Conn........Sunday, May 12th
H. DAVIS.

Bangor, Me........Sunday, May 26th
ISRAEL DAMMAN.

Southbridge, Mass. (Town Hall) baptism......Sunday, May 12th.
Wilbraham, Mass........Sunday, May 19th
Woodstock Valley, Ct........Sunday, May 26th
P. S. BUTLER.

Stoneham, Mass........Sabbath, May 12th
J. T. DIXON.

New Castle, N. H........Sunday, May 19th
EDWIN B. WELLS.

Morris, Ct........Sunday, May 12th
G. L. WHITE.

Barnard, Vt........Sunday, May 12th
Stockbridge, Vt........Sunday, May 19th
Z. T. WOOD.

Square Pond, Ct........Sunday, May 12th
Hartford, Ct........Sunday, May 19th
West Meriden, Ct........Sunday, May 26th
S. W. BISHOP.

Warner, N. H. (Waterloo)........Sunday, May 12th
Suncook, N. H. (Bartlett Hall)........Sunday, May 19th
A. S. WILLIAMS.

Hollis Centre, Me. (Communion)....Sunday, May 12th
W. H. MITCHELL.

Holderness, N. H. (Brick school-house) Sab., May 12th
Albany, N. H. (Bell school-house) Sabbath, May 19th
Hebron, N. Y. (McClure school-house) Sab., May 26th
Holderness, N. H. (True school-house)..Sab., June 2nd
GEO. H. WALLACE.

West Martinsburg, N. Y. (Advent Chapel) at 10½ A. M., Sunday, May 19th. C. H. WILLIAMS.

Holden, Mass........Sunday, May 19th
Clinton, Mass........Sunday, May 26th
S. S. BREWER.

Ludlow, N. H. (yellow school-house) Sun., May 12th
East Concord, N. H. (Snaptown)...Sunday, May 19th
Canterbury, N. H. (Emery school-house) Sunday, May 26th. R. MORRILL.

West Ossipee........evening, May 10th
Sandwich, N. H. (Vitum school-house) Saturday evening, May 11th. C. S. SHATTUCK.

Bristol, Conn........Sunday, May 12th
B. HITCHCOCK.

Pleasant Valley, Conn........Sunday, May 19th
W. S. CAMPBELL.

Bath, Me........Sunday, May 12th
I. C. WELLCOME.

Wells, Me........Sunday, May 12th
MRS. A. MARSTON.

Coaticook, P. Q. (as Bro. Cushing may appoint) Sunday, May 26th. I. K. LOMBARD.

Addison and Shelburn, Vt........Sunday, May 12th
Addison, Vt........Sunday, May 19th
Hinesburgh, Vt........Sunday, May 26th
Berkshire, Vt........June 1st and 2nd
Caswell Borough, P. Q........evening, June 4th
Barnston (Way's Mills) P. Q........Sunday, June 9th
Hatley (old meeting-house, or where Bro. C. P. Dow may arrange) June 16th, at A. M. and P. M.
Harvey school-house at five o'clock.
Sugar Hill, N. H. (or where Bro. N. Wheeler may arrange) Sunday, June 23d.
Lisbon, N. H. (if desired)........Sunday, June 30th
L. C. & M. MCKINSTRY.

LAWRENCE, MASS.
F. M. Drake........Sunday, May 12th
M. Batchelor........Sunday, May 19th
Hiram Munger........Sunday, May 26th
Enoch Morrill........Sunday, June 2nd

LOWELL, MASS.
T. W. Piper........Sunday, May 12th
C. Cunningham........Sunday, May 19th
B. S. Emery........Sunday, May 26th

WORCESTER, MASS.
James Hemenway........Sunday, May 12th
C. S. Shattuck........Sunday, May 19th
A. M. Higgins........Sunday, May 26th

SPRINGFIELD, MASS.
W. N. Pile........Sunday, May 26th

CHICOPEE FALLS, MASS.
H. Davis........Sunday, May 19th

HAVERHILL, MASS. (New Hall.)
W. M. Harmon........Sunday, May 12th
T. E. Lang, Jr........Sundays, May 19th and 26th
E. S. Moulton........Sundays, June 2d and 9th

CONCORD, N. H. (Centre Street.)
Allen Damon........Sunday, May 19th

SEABROOK, N. H.
Geo. W. Brown........Sunday, May 12th
F. M. Drake........Sunday, May 19th

EAST ROCHESTER, N. H.
John Parsons........Sunday, May 12th
T. L. Churchill........Sunday, May 19th
C. H. Sweet........Sunday, May 26th
A. Simpson........Sunday, June 30th

PORTSMOUTH, N. H.
E. Owen........Sunday, May 12th
J. H. Cook........Sunday, May 19th
J. G. Smith........Sunday, May 26th

GREAT FALLS, N. H. (Franklin Hall.)
D. F. Leavitt........Sunday, May 12th
D. M. Leavitt........Sunday, May 19th
C. S. Shattuck........Sunday, May 26th

GREAT FALLS, N. H. (Advent Hall.)
C. R. Parsons........Sunday, May 12th

MANCHESTER, N. H.
B. S. Emery........Sunday, May 12th
A. Simpson........Sunday, May 19th
O. W. Kimball........Sunday, June 2nd

EXETER, N. H.
M. Batchelor........Sunday, May 12th
W. S. Campbell........Sunday, June 2nd
Geo. Burnham........Sunday, June 9th

DOVER, N. H.
J. G. Smith........Sunday, May 12th
H. Pratt........Sunday, May 19th

HAMPTON, N. H.
J. G. Smith........Sunday, May 19th

ROCHESTER, N. H. (Chapel.)
C. R. Parsons........Sunday, May 19th
Edwin B. Wells........Sunday, May 26th

MELVIN VILLAGE, N. H.
C. S. Shattuck........Sunday, May 12th

PORTLAND, ME. (Union Hall.)
John Couch........Sabbaths, May 12th and 19th and evenings of the week intervening.
Henry Pratt........Sabbath, May 26th

BIDDEFORD, ME.
Geo. W. Sederquest........Sunday, May 12th
D. M. Leavitt........Sunday, May 26th
H. Munger........Sundays, June 2d and 9th
B. S. Emery........Sunday, June 16th
Wm. H. Mitchell........Sundays, June 23d and 30th

SOUTH ELLIOT, ME.
J. L. Chute........Sunday, May 12th
A. A. Robinson........Sunday, May 19th
C. R. Parsons........Sunday, May 26th

SOUTH BERWICK, ME. (GREAT WORKS.)
J. W. White........Sunday, May 12th

HOLLIS CENTRE, ME.
W. H. Mitchell........Sunday, May 12th

COLLINSVILLE, CONN.
R. K. Stark........Sunday, May 12th

VERNON, VT.
S. S. Brewer........Sunday, May 12th
H. Munger........Sunday, May 19th
S. Cook........Sunday, May 26th

PORTLAND, ME. (Union Hall.)
Meetings are now held in Union Hall, on Free Street, entrance nearly opposite the Baptist church. Brethren will please correspond with H. C. Freeman, 62 Green Street. H. C. Freeman, D. F. Scamman, James Berry, Church Committee.

BIDDEFORD, ME. (Advent Chapel, Hill Street, near Pool Street.) Meetings every Sunday, at 10½ A. M., 2½ and 7 P. M. Also, prayer meetings on Wednesdays and Saturdays.

PHILADELPHIA, PA.
(*Brandywine Street, between 15th and 16th, and between Spring Garden and Green Streets.*)
Meetings every Sunday, at 10½ o'clock A. M. and 7½ evenings. Also Wednesday and Friday evenings.
J. N. WILFONG, Cor. Sec.

PHILADELPHIA, PA. (*Adv. Chris. Church, corner of Ninth and Spring Garden Streets.*)
Meetings are held every Sabbath at 10½ A. M. and 7½ P. M. Prayer and conference meeting Friday evenings. F. H. BURBANK, Pastor.

PROVIDENCE, R. I., Lester's Hall, corner of Knight and Cranston Streets.
Sunday, Sabbath school at 10 A. M. Preaching at 3 and 7½ o'clock. Prayer meeting Wednesday evenings.
M. R. PRETTEPLACE, Pastor.

☞ Meetings are held at Second Advent Hall, 153 Hollis Street, Halifax, N. S., every Lord's day, at 11 A. M. and 7 P. M. Also prayer meetings Monday and Thursday evenings.

STAR OF HOPE MISSION, 229 SOUTH 5TH AVENUE, NEW YORK CITY.
Sunday morning, prayer and conference, six o'clock, Sunday School, two o'clock P. M. Love feast, four o'clock P. M. Preaching, seven o'clock P. M. Monday, (class meeting), seven o'clock P. M. Wednesday, (preaching), seven o'clock P. M. Friday, (prayer and conference), seven o'clock P. M. Come one, come all. A. E. SMITH, Principal.

☞ My address hereafter will be 229 South 5th Avenue, N. Y. All letters and packages designed for the "Mission" must be sent to the same address, (to the "Star of Hope Mission," specially on letters containing money. ANNA E. SMITH.

Business.

TO CORRESPONDENTS.

☞ We cannot discontinue or send your orders, unless you give us the POST OFFICE and STATE in PLAIN LETTERS.

☞ JOHN BOARDWAIN, Racine, Wis.—We have "Broken Seal." $1.50 postpaid, or $1.25 by express.

☞ M. G. S.—It is received. All right.

☞ ELD. F. BURR'S P. O. address will hereafter be 22 North Sangamon Street, Chicago, Ill.

☞ ALBA BELLOWS' P. O. address is Abington, Ct.

☞ LIBERTY WETHERBEE'S P. O. address is changed to Linneus, Aroostook Co., Me.

ARTICLES RECEIVED.—V Hunt, C C Webb, D Clow, D. N. Smith, J C Smith, W A Fenn, H H Tilley, S A Chaplin, W H Reese, R M Rowell, I Lamb, D F Newton.

CASH RECEIPTS FOR BOOKS AND TRACTS.—A Fransden $1.50, T A Crane $2.65, W H Swartz 22c, W M Hall $10, C H Leverton 35c, T A Crane 10c, Eld Geo. Wright Jr. $15.25, J G W Kantz 50c, S Mason $1 25, A M Smith 70c, J C Smith $2, J C Shorey $10, S Case 25c, Z B Chase 10c, H T Hopkins 35c, C W Frisbee $4.25, Z D Baird $2.50, M S Flower 25c, B W Holmes $1.10, H L Childs $1.40, S Goodwin 30c, A J Young $2.15, D R Harris 50c, M Shelton 35c, Mrs B Healy 12c, D Weaver $1.50, H. Cushman 40c, H Graham $2.35, P Roberts 28c.

BOOKS AND TRACTS SENT.—By Mail, Maria Wanton, T A Craine, A Fransden, W H Swartz, J C Smith, B Perham, J G W Kantz, A M Smith, C H Leverton, Z B Chase, Miss S Case, H T Hopkins, A J Young, Mrs B Healy, P Roberts, H Cushman, B W Holmes, H L Childs, D R Harris, M S Flower, M A Shelton, S Goodwin, M B Hubbell.
By Express—Eld. George Wright, J C Shorey, J C Smith.

Notices.

"Tent for England" Fund.

This fund is to raise a tent for England capable of holding one thousand people, to preach the gospel in. W. Kellaway, Steward. Direct all letters to W. KELLAWAY, care of Geo. T. Adams, 167 Hanover Street, Boston.

Anonymous, Livermore Falls, Me......$0.50

THE pledges to Mass. Conference at the Annual meeting, should be paid to the Treasurer, Charles Goodrich, *Crisis* Office, 160 Hanover St., Boston. L. BOUTELL.

CONFERENCE AND DEDICATION.—If the Lord will, a special session of the New Hampshire State Conference will be held at Rye, N. H., commencing Wednesday evening, May 22nd, to continue over the following Sabbath. Brn. Couch, Smith, and other faithful laborers are expected, to administer the word of life. The dedication service will be Thursday P. M. It is hoped that preaching brethren, all who can, will attend this conference, as there will be some business to come before the conference. Brethren and sisters from abroad are invited. Those coming on the cars will stop at North Hampton depot. Come to labor together for the Lord. May the Lord greatly bless.
T. W. PIPER.
J. G. SMITH.
C. H. FLETCHER.

DEDICATION—We shall dedicate to the service of God our new Chapel at Fitchburg, Mass., on Sunday, May 19th, 1872. It is hoped that Bro. Couch will be present to preach the word. Other brethren in the ministry, who can favor us with their presence in the name of the Lord, will be cordially welcomed. Brethren and sisters from adjoining towns are especially invited to come and help us raise the standard of Christ against our common foe. H. F. CARPENTER, Pastor.

WISCONSIN CAMPMEETING.—Our Wisconsin campmeeting will be held on the old ground, at Prairie du Sac, Sauk Co., Wis., beginning June 1st, and holding over two Sundays. We shall make an effort to have Bro. Grant with us, and hope to succeed. Let us rally from every point, for we expect a good meeting. Accommodations similar to other years, with some improvements. Those coming on the Milwaukee and St. Paul R. R. (Prairie du chien branch) will stop at Mazomanie, where daily they will find a stage at five P. M. for Prairie du Sac, ten miles. Those coming on the North Western via. Madison, from the east, will stop at Lodi, and take stage at five P. M. for Prairie du Sac, eleven miles. Those coming from the west on the same road, by the way of Baraboo, will stop at Merrimack, and take stage at two P. M. for Prairie du Sac, ten miles. Those coming from the direction of Lacrosse, can stop at Portage city, and take the river boat, or stage, to Prairie du Sac. Now let us have such a rally as never before; and let all come with a mind to work for God, and come early.

O. S. KNAPP,
P. W. MATTS, } Committee.
WM. SHELDON,

P. S. The Annual Wis. Conference will meet at the same place, on the 5th of June. Let delegates be sent by all the churches.
WM. SHELDON, Sec.

LOVE FEAST IN CAMDEN, N. J.—The Second Advent Church of Camden, N. J., will have a general Love-Feast and the Lord's Supper at their place of worship, in Reed's Hall, on the N. W. corner of Third and Federal Streets, on Sunday, afternoon, May 12th, services commencing at half-past two o'clock; to which all the brethren and sisters of like precious faith, who live near Camden, or who are in "the regions beyond," are most cordially invited. We trust that the occasion will be one of great joy to all the people. Immediately after the close of the services at the hall, several believers will be baptized at Cooper's Point. In behalf of the church,
F. H. BURBANK, Pastor.

THE QUARTERLY Meeting of the church of God of Wayland and Loon Lake, will be held at Wallace, Steuben Co., N. Y., to commence at two o'clock P. M., Saturday, May 11th, and continue over the 12th. All are invited to attend, and especially so as this is the last quarterly meeting before the close of the third year of my pastoral labor, and perhaps the last that I shall ever hold with the church and people of the place.
C. F. SWEET.

IT is time now to begin to arrange for Tent Meetings. Those in Maine who wish meetings held in their respective places, should consult those expected to aid in the work, and correspond with the undersigned, saying when you wish meetings. Those who are ready to go with the Tent to preach the word, should also write to me. We hope some of our most efficient ministers will be ready to work in the Tent.
I. C. WELLCOME, for the Com.

THERE will be a Conference in Hallowell, Me., commencing Thursday, May 9th, and hold over the following Sunday. A general invitation is given to all who love God. H. B. SEVEY.
LEVI RHODES.
WM. H. DOUGHTY.

TO THE CHURCHES co-operating with the New York State Conference: Have you all made your statement, as requested, to our Secretary, in his last report? If not, please give him the name of your minister, the number of members in your church, its services, how, when, and where held; and such other information as may be of interest, or necessary to carry into practical effect the tabulation of our Conference statistics. Will some brother in each church do this without delay? Direct to WM. E. BROWN, South Butler, Wayne Co., N. Y.

THERE are two families living on the Springfield camp-ground, and it has become necessary to expend some $75 to make two houses, Sr. Holden's and Bro. Sharp's, comfortable, with chimneys, and an addition to Bro. Sharp's house. Now we feel safe from thieves breaking in hereafter, and carrying off what ever they pleased, leaving the houses there open. I have paid a part of the expense, and owe some $60. I want those having property there to help me pay it. Bro. Sharp has paid $15, besides giving the use of his house. What the friends see fit to send, please do so as soon as you can, either in pledges or in cash, as it must be paid soon. Direct to me at Chicopee Falls, Mass.
HIRAM MUNGER.

THE Nova Scotia A. C. Conference will be held at Bear River, commencing Thursday, June 1st, and continue over the Sabbath. A cordial invitation is extended to all. JOHN J. WOODWORTH.

people of God, were subject to no human yoke. His followers were called by some Galileans, because Gaulon, the town from which Judas came, was situated in Upper Galilee; by others they were called Herodians.

NEW AND ORIGINAL HYMNS.

BY CLINTON COLGROVE.

A collection of hymns entirely new and original, the large majority being on the Second Advent of Christ, the nature of man, the sleep of the dead, the resurrection, the penalty of sin, and Christ the Life-giver. The hymns have been carefully prepared, and where an opinion has been expressed to the writer, have been highly approved. The book is a little volume of about 74 pages, and will be sent postpaid for 25 cents a copy, or $2.50 per dozen. Address CLINTON COLGROVE, Sardinia, Erie Co., New York.

THE BLACK AND TERRIBLE YEAR:

OR, A

Chronological Record

OF THE

Principal Civil and Political Events, Wars, Riots, Calamities on Sea and Land, etc.,

DURING THE YEAR 1871.

BY S. HAWES, *Indianapolis, Ind.*

The above is the title of an interesting pamphlet of 76 pages. Price 30 cents. Sent by mail on reception of the same. For sale at this Office. AG'T.

THE DURATION AND NATURE OF FUTURE PUNISHMENT.

BY HENRY CONSTABLE, A. M., PREBENDARY OF CORK. Reprinted from the second London edition, with an Introduction by Prof. C. L. Ives, M. D., of Yale College. 8vo. 68 pp. Price 40 cents.

All things considered, we regard this the best work on the subject treated of now before the public, and *the* one to distribute, especially among our friends and neighbors who do not hold with us on the subject. We have procured a large lot of the publisher, and put them at the following low prices:—1 copy, 40 cts.; two copies, 75 cts.; three copies, $1; one dozen for $3.50;—all sent by mail, postpaid. Please order freely. AG'T.

JUST PUBLISHED.

By the Advent Christian Publication Society, a new Tract, entitled, "The Judgment Impending: Prophecy and Chronology converging to one Grand Culmination." By Bro. L. T. Cunningham. 52 pp. Price, 8 cents per copy. Postage, 2 cts. 75 cts. per dozen. $5.00 per one hundred. AG'T.

NEW TRACTS.

CHRIST OUR LIFE. By Wm. Leask, D. D., Congregationalist, London, Eng. A valuable work on the nature of man and the gospel gift. To which is added *The Influence of Doctrines and Christian Missions*, by Rev. Henry Constable. 24pp. By mail, $1.50 per one hundred; 35 cents per dozen.

THE LIGHT OF PROPHECY. By Rev. J. H. Brookes, D. D., Presbyterian. An important tract on the Second Coming of Christ, the neglect of the ministry, the value of prophecy, and an exposition of *The Great Image*, Daniel, 2d chapter. 12pp. By mail, $1 per one hundred; 25 cents per dozen.

NOTES OF WARNING.—A. D. 1870. Tongues of Fire in the Sun; Earthquakes; *The Black Year*; Fires; Tornadoes; Famines, and other calamities of 1871, with extracts from papers. 12pp. By mail, $1 per one hundred; 25 cts. per dozen.

For sale at this Office. AG'T.

"TALKS ABOUT HEALTH."

BY DR. DIO LEWIS.

A choice little work of about 125 pages, which will be sent by mail on receipt of the price—25 cents.

NEW TRACTS.

Just published by the A. C. P. Society, *Symbolization of the World's Eventful Crisis*, by O. R. FASSETT.

An excellent tract of 16 pages, showing that we are living amid the events occurring under the opening of the "sixth seal"; that "we are witnessing them, and are far down in their history, and close upon the end of this world and the solemn judgment scenes."

Price, single, 2 cts.; postage, 2 cts.; 20 cts. per dozen; $1.50 per hundred, by mail.

"THE END AT HAND."

A TRACT OF 24 PAGES.

Showing that the "Gospel of the kingdom" has been "preached in all the world for a witness unto all nations"; and that the end of this dispensation is at hand, and the Lord about to appear in his glory. By Eld. John Couch. Just the thing to scatter by the thousands. Let it have a wide circulation. Price single, 3 cents; postage 2 cts.; 25 cts. per dozen; $2.00 per hundred by mail.
AG'T.

A NEW TRACT.

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BY O. R. FASSETT.

A tract of twenty pages. Perhaps the best ever published upon this subject. Get it, read and lend, or give it away. Two copies for 10 cts. postpaid; 50 cts. per dozen. For sale at this office.

THE JUBILEE HARP.

We are now ready to supply friends with the new Hymn and Tune Book, at the following prices:—

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This work of forty-eight pages is the clearest and strongest document yet produced by Bro. Sheldon on this topic. It is just the thing to scatter among all classes.

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A tract of thirty-two pages, showing that fifteen cardinal errors spring out of the doctrine of the soul's immortality, and that those errors could not exist independent of that doctrine, thus showing it to main root of error. Let it be scattered widely.

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FUTURITY, OR THE HEREAFTER OF ALL MEN—embracing the above four tracts, bound together. Paper covers. Price by mail, 22 cents.

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AG'T.

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This new and valuable work of Bro. Sheldon's, of 142 pages, is now ready, and for sale at this office. Price per copy, 25 cents. Sent by mail on reception of the same. AG'T.

THE PRESENT TRUTHS; Or, Meat in Due Season.

BY ELDER JONAS WENDELL.

This is the title of a tract of 48 pages, in which the author terminates the prophetic periods in 1873. Price by mail, single, 10 cts; three for 25 cts; 87 cts. per dozen. AG'T.

THE GOSPEL HOPE.

By a CONGREGATIONALIST. A letter on the Prominence and Importance of the Lord's Coming as shown in the Scriptures. To which is added other important matter from Luther, Tyndale, Wesley, and others. 12 pp. $1.00 per one hundred; 20 cents per dozen, by mail. For sale at this Office.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, May 8, 1872.

☞ Take Notice!

All subscriptions for the "Crisis" issued from this time forward are at the rate of $2.00 a year, payable IN ADVANCE.

☞ Please Remember!

☞ All remittances to this office, in the form of Drafts, Bank Checks, and Postal Money-Orders, should be made payable to the Business Agent, GEO. T. ADAMS.

☞ THOSE who send articles for the "Crisis," should direct them to MILES GRANT, Boston, Mass., and not to the Business Agent.

☞ NOTICE.

Will the preaching brethren please send their appointments on a separate piece of paper? If they do not do so, but mix them in with the *business* of the office, they must not complain if their appointments do not appear.

☞ NOTICE.

The Springfield National Advent Campmeeting will commence *Saturday, Aug. 17th*, continuing over Sunday, Aug. 28th. Full particulars in due time.

GEO. T. ADAMS, *Secretary.*

NEVADA.

We closed our meetings in Nevada, the California mountain-city, last evening, April 21st. The theatre was crowded to hear the evidences that show we are near the second coming of Christ. The audience was intelligent, and included many of the leading men of the city. The attention was all a speaker could desire. The hour was solemn, and a deep impression seemed to rest upon the people that these things are true, and demand the serious and immediate attention of all candid persons. A strong representation from the various churches appeared in the congregation. A goodly number of these have become well convinced that we have been preaching the true doctrine of the Bible. An intelligent lady and church member was heard to remark in substance as follows—"What shall we do? Shall we confess and support the truth, as we have heard it preached of late in the theatre by Elder Grant? or shall we uphold our ministers, who oppose him and preach what we now see is not taught in the Sacred Scriptures?" We have not heard the decision. It is a serious question, and important results are involved. It is very evident that many ministers occupy the same relation to the people as did the Pharisees at the first advent of our Savior. One minister in Nevada was heard to say that he would not go to hear us preach, if we staid seven years. Is such an one prepared to judge correctly of what we preach? Some of his members were much quickened and benefited by attending. Another minister, who would not come, proposes to review us when we are away. Some thought he would be better prepared to do so, if he had heard before he commenced his review.

At the commencement of the meetings, we found much indifference about religious matters; but a blessed change has taken place. We heard it remarked by a careful observer that the Bible had been read more in the city last week than within two years. There has been earnest searching for proof of the immortality of the soul, but to their surprise none has been found. The people begin to wonder where the ministers find proof to sustain the doctrine they have been teaching. They think it is time to call for a reason of their hope. They wish to know whether it is founded upon a "thus saith the Lord," or upon human fables and opinions.

The prospect is very encouraging for Nevada. Several have joined the "covenant," and a union prayer-meeting is appointed for Sabbath afternoon. Prominent church members are satisfied that we have preached the truth, and are ready to give their sympathy and material aid for its support. The Baptist minister is deeply interested, and is giving the subject a careful examination. He is much fettered by surrounding circumstances, but we hope he will be able to overcome all obstacles, and hold up the light before the people. He needs and deserves the prayers of the faithful. The superintendent of his Sabbath school is firmly settled in the "blessed hope," and is ready to do what he can to help spread these glorious truths. We found him a true-hearted man. Bro. and Sr. C. L. Percival are here from Canada. Their hearts are in the work. Bro. P. has made a new consecration of his all to Jesus, and stands ready to do anything that he knows would be pleasing to his Lord. He has preached in former years. He thinks of returning soon to his home in Massawippi; Canada.

We have reason to thank the Lord for our visit to Nevada. We hope to see some in the kingdom as the fruits of the meetings. There is a great change for the better in the minds of many. Satan has a strong hold of the people in these mining districts. The love of money has been the ruling passion, and the roots of evil that have sprung from it have been abundant. Most of the original miners are but wrecks financially, physically, and morally. Nevada is a healthy city, and a good place for an invalid, especially a consumptive, to recover his health. The scenery is wild, very hilly, but rather romantic and pleasant, because it is ever-varying. But for the gold, no one would have thought of making a home here at first. This year has been very prosperous to the miners, because of the abundance of rains, which are so necessary for the placer mining. As we took our last look at the city, we felt assured that our hope was of more value than all the gold ever taken from the mines.

"THE COMING OF THE LORD."—Under the above heading, our readers will find an excellent article from Bro. Boutell.

HOMEWARD BOUND.

We are now (9.30 A. M., April 23d) about half way from San Francisco to Ogden, where we hope to arrive to-morrow morning, about 6½ o'clock. The weather is fine, quite warm enough to be pleasant. We are passing through the Humboldt Valley, surrounded by mountains whose tops are covered with snow. There is so much alkali in the soil of the plain that it cannot be made very productive of grass or grains. Sage brush is the principal thing that grows. The surface of the soil looks as white as it would if covered with lime. Cattle will do pretty well on this brush. Some parts of the plain produces grass, where large herds of cattle are fattened for market. The beef is said to be very good. This extensive plain is over four thousand feet above the level of the sea. There are no trees on the plain or the surrounding mountain. In wet places there are a few bushes. All seems like a barren waste, and will probably thus remain till the end of time.

We left Nevada for Colfax yesterday, about one P. M., in company with Bro. Percival, who took us there by private conveyance. On our way we passed through Grass Valley, where extensive mining has been carried on for over twenty years. This place is four miles from Nevada, and twelve miles from Colfax. At the latter place, is the R. R. station for Nevada and Grass Valley. The teams for transportation consist of six and eight horses or mules, with two huge wagons fastened together. A railroad is much needed to Nevada. We took the cars about 6 P. M., and commenced our winding course up the mountains, passing through Gold Run and Dutch Flats, well known as rich mining towns, where a vast amount of earth has been washed away in pursuit of gold. At the Dutch Flat station, we had the pleasure of shaking hands with Bro. and Sr. Wolcott Ford, who formerly lived in West Winsted, Ct. We were together much during our early christian experience, and enjoyed precious seasons in prayer and class-meetings. He has been in California for many years. We only had time for hearty greetings, but felt thankful for this favor. He put four nice apples into our hands, and we gave him two copies of the Crisis, said "good bye," hoping to meet again in the kingdom of God.

Before reaching Gold Run, when about two and one half miles above Colfax, we passed the famous Cape Horn, where we ride in a groove around a spur of the mountain, and can look down from the cars two thousand feet into the awful chasm below, where the American river is seen running like a silver cord between the towering mountains on either side. Such sights are rare, and pay well for the fatigue of a long journey. As we pass on, other scenes of sublimity are multiplied by the way, presenting a view which is said to be unsurpassed. Those who love to look at mountains and deep ravines, combined upon a grand scale, will have a rare feast when they take a rail-road trip to California. To form some idea of this wonderful scenery, suppose a number of mountains crowded together, some two thousand five hundred feet high, which are split from top to bottom, having the sides covered with pines and cedars, while others grow up from the deep bottom, a few rods wide. One might suppose these mountains had been split open by earthquakes. Imagine several railroads cut in various directions through high mountains, and you would get a very good idea of the shape of these canyons, as they are called. The trees and shrubbery add greatly to the beauty of this wild scenery, and afford very fine studies for the skillful landscape painter, which some have improved. We think Bro. Samuel Walker, of San Francisco, who painted for us a fine view of the "Golden Gate," would have a rich feast among the Sierra mountains. We will not detain our readers longer with these things, but really wish they could see them. They can't be appreciated till they are seen. If any wish to travel to witness rare natural sights, go to California.

As we have been riding to-day across this western wild, we have been thinking over the happy seasons we have enjoyed with our choice friends on the Pacific coast. They seem specially dear to us, because of their ardent attachment to Jesus and his word. They have a warm place in our affections. How gladly would we greet them again on the shores of time; but if not, we hope to see them soon, with other dear ones, where the sorrows of parting will be forever unknown, and where friendship's joys will be eternal.

AT HOME.—We arrived home in safety, Wednesday evening, May 1st, and found all things well, for which we thank the Lord.

HOW END SIN?

"Sin when it is finished bringeth forth death."—JAS. 1: 15.

Where there is free agency, there are but two ways to end sin: (1) do right voluntarily; (2) destroy the sinner. The Lord offers us our choice. So long as man is a free agent, the Lord cannot force him to do right. Men set a high value upon their freedom, and all the world are seeking to secure it, where it has been crippled by usurpers. The Lord *invites* us into the way of holiness; he *entreats* us to come; and after all this, some men are so unreasonable as to blame him because he does not *force* them to come; thus taking away their free agency, one of the noblest gifts to man. We prize the power of choice. If we choose the broad way to destruction, it is our own fault; for the Lord has *urged* us to take the other road that leads to life eternal. He says: "Turn ye, turn ye, from your evil ways, for why will ye die?" This is the voice of a friend.

Why not turn and live for ever? Why compel the Lord to destroy, when he is so anxious to save us? Sin must be finished after the judgment. It is for ever settled in heaven that sin shall not continue eternally. This is right. No fault can be found when a worthless object is destroyed. There is no way to end sin, only to destroy all who will not confess and forsake their "evil ways." It will soon be decided whether we shall live for ever, or die the second death. Let us be the disciples of Christ, and secure eternal life.

OUR PRIVILEGE.

It is our privilege to enjoy "perfect love" which casts out all fear. It is our privilege to have a clear evidence that we are cleansed from all sin; to live without condemnation every day in the year. If such is our privilege, is it not also our duty to be in such a condition? It is the privilege of wicked men to obtain pardon of all their sins; is it not as truly their duty? All are commanded to repent, and all are commanded to be holy. "Be ye holy, for I am holy," saith the Lord. Then it follows that it is our privilege to be holy, which is certainly a very exalted and desirable one. We love to have clean clothes, and clean persons; shall we have a weaker desire for a clean heart? Is the Lord pleased with us when we are contented to remain in sin? Christ "was manifested to take away our sins, and in him is no sin." Shall we not willingly come to a position where he can do this great work for us? Is it possible that any one, who truly believes in the speedy coming of Christ, can be opposed to preaching the doctrine of holiness of heart, perfect love, freedom from sin and condemnation? "There is therefore NOW *no condemnation* to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." If one can be in this happy condition, why not all? If one is required to be pure in heart, all are. When it is said that without "holiness" "no man shall see the Lord," can we expect to see him unless we are holy? Satan knows full well that we cannot be saved in our sins; hence he is doing all in his power to suppress the doctrine of holiness of heart. He would have the followers of Jesus believe that they cannot live without sin; but he is a deceiver, and resorting to all possible means to prevent any interest in the doctrine of holiness of heart. Thank the Lord that so many are waking up to this all-important subject; and many know from happy experience what it is to have a *clean heart.*

We wish those who know the peace and joy that arise from a pure heart would write out condensed accounts of their experiences for the *Crisis*. Those who truly love Jesus are always deeply interested in such articles. Their effect is blessed. These reports should be given, because they magnify Jesus, showing what he can do for us. The more he does, the more we should tell it to the world, that others may be encouraged to draw near to the Lord. A half-hearted christianity does not do honor to Jesus. It is freely admitted that he pardons all our sins at the time of conversion; then can he not keep us clean? It is certainly a Bible doctrine, that Christ's disciples may live free from sin and condemnation. We cannot be without condemnation till we are free from sin.

We believe there is no subject that should receive the *special* attention of those looking for the speedy coming of Christ more than that of holiness of heart. Whenever a church takes hold of this subject, harmoniously seeking for perfect love and purity, the blessing of the Lord is sure to follow. It pleases our Redeemer to see his children presenting their bodies a living sacrifice. Let us all do it, and thus be ready to meet our dear Savior.

WHY NEGLECT IT?

It is encouraging to know that many are waking up to the importance of studying the book of the Revelation, as given to St. John. In the *Pacific*, an able religious paper, published in San Francisco, we find the following, in that paper dated March 14th, 1872:

WHY NEGLECT THE BOOK OF REVELATION?

Is there not a general antipathy to the book of Revelation in the churches? Are not the reading and study of it generally neglected by ministers and christians? Ought this to be so? Because reckless commentators and enthusiasts have abused it and made fools of themselves in its interpretation, or used it to prop up absurd theories, is that any reason why it should be abused by sober christians?

Is it not the word of God? Is there not a special blessing pronounced upon those who read, hear, and keep the things written therein? To what other book of the Bible is there prefixed such a promise? Does not the promise mean something? Is it not worth regarding?

Is there not a general agreement as to the object of the book—to map out the future history of the church, and assure believers of the ultimate success and glorious triumph of that kingdom for which we are laboring and looking?

And is there not also a substantial agreement among the best expositors, as to the meaning and general application of its symbols? Leaving out erratic and designing writers who are committed to a theory, and taking the more judicious, and common sense commentators, and the difference of views is not wide,—not so wide as to annul or seriously damage the profitable study of the book. The fact that plain sense, an unprejudiced mind, and prayer, are the best helps in understanding the Bible, is as fully applicable to the book of Revelation, as to any other book of the Bible; and if so read and taught, it cannot but be of great profit to both pulpit and pew.

The progress of events in these last days, the rapid changes and advancement of nations, the success of the gospel, the wide facility of transit and diffusion of knowledge, the condition of the papacy, the waning of papal kingdoms, the Jewish world in its relation to prophecies yet future, and new forms of unbelief—all tend to awaken the interest of intelligent christians in this book, whose prophecies in these very events are having their fulfillment.

Why should we not strive—not to peer into the future—but to keep pace with the fulfillment of prophecy as the events make them evident, or at least be so familiar with the book as to be in a condition to recognize striking fulfillments when they do occur. Does not the author of the book demand this of his people?

It is not only evident that the prophecies in the book of Revelation have been neglected, but also the prophecies of Daniel. It is high time that these all-important portions of the sacred scriptures should receive increased attention from the pulpit and the press. Their last jots and titles are fulfilling before our eyes; and yet but few watchmen dare say anything on these subjects lest they be thought to favor those who are looking for the speedy coming of Christ. A desire for worldly honor has a powerful influence over the pulpit in these last days. Satan well knows the strength of this feeling, and when and where to turn it to his advantage. This is the time for the preacher of the gospel to be dead to the praise or censure of a scoffing world. Let him seek only to please the Lord. If his good name must be sacrificed for Jesus and his word, let him do it cheerfully. The day is at hand when the faithful steward will receive his welcome into his paradise home. Till then, let him face the storm without a murmur.

THE END.—The end of the present dispensation must be *near*. Bro. B. Taylor inquires for our views in relation to the coming of Christ in 1873. We can heartily say, so far as we are personally concerned, we should be greatly rejoiced to be satisfied he would come as soon as 1873; but the evidence presented does not convince us that we shall see the Savior next year. We see a large "IF" in the way. We think the evidence for 1875 much stronger. There are certain events which we think must transpire before the coming of Christ. When we see those in process of fulfillment, then we may expect his immediate coming. We do not say they cannot transpire between now and the close of 1873, but we think more time will be required. Let us all wait and watch and pray.

NEW TRACT.

Second Edition, Revised and Enlarged,
OF
"THE COMING REIGN OF TERROR,"
Or, The Commune.
BY WM. N. PILE.

The first edition of five thousand copies of this work being exhausted, a second edition is now published. It contains about *twelve pages of entirely new matter*, besides retaining all the more important matter of the first edition. The past working of Spiritualism, Infidelity, Socialism, Free-Love, and the Commune, are shown to have produced the "reign of terror" of 1792 in France, and then the analogies between that period and the present are drawn, to show that we are on the verge of another "reign of terror." Special attention is given to the "International Society," and its latest developments shown. This tract is well calculated to awaken an interest in the speedy coming of the Lord. Notwithstanding the increased size, the price is unchanged.

For sale at this office. Price, by mail, single copy, 7 cts.; five copies, 30 cts.; ten copies, 50 cts.; fifty copies, $2.00; one hundred copies, by express, $3.50. AG'T.

Also sold by the author at Springfield, Mass.

BOSTON.—We had a good day with the Boston church yesterday (May 5th), at the corner of Causeway and Lowell streets. The audiences were large, and the interest excellent. Some six or eight rose for prayers in the evening.

CALIFORNIA DISCUSSION.—In the *Advent Review and Herald of the Sabbath*, for April 30th, we find a report of our discussion of the Seventh-day Sabbath question in San Francisco, with Eld. M. E. Cornell, which contains his statements in his *last* speech, concerning which, we have received the following, signed by fifty persons who attended the debate:—

"*To whom it may concern*:—This is to certify that Elder M. E. Cornell's last speech in his debate with Elder Miles Grant, in this city, was a series of misrepresentations of Elder Grant's remarks and positions."

THE Cincinnati liberal political convention nominated Horace Greeley, editor of the New York *Tribune*, for the next President of the United States; and B. Gratz Brown, of Mo., for Vice President.

OUR DIGESTION.—This is the title of a new book by Dr. Dio Lewis, of Boston. The work is very neatly bound, containing 407 octavo pages. It is one of those books that should be in *every family*, because it contains valuable information that all persons really need to secure the highest degree of physical, mental, and spiritual welfare. The Dr. very properly remarks: "What we want is a *christian* table, and a public sentiment which shall instinctively apply the words *christian* and *unchristian* to our food as well as to our morals." Those who wish to make the most of this present life, cannot afford to be without this book. For sale at the *Crisis* office. Price postpaid, $2.50.

A NEW BOOK.—Bro. D. F. Newton, of New York, is about to issue another new book. Judging from the title, and our knowledge of what Bro. N. has written, we think the work will be valuable to those who wish to live a pure christian life. The following from the title-page, will give some idea of the character of the book:—

"Digging Roots. Lying and making Liars. White Lies and Black Lies. Satan in the Pulpit—in the Press. Swords and Fires, Fires and Swords. Gospel Fires—Fires of the Gospel. And Little Mary in a Nut Shell. Illustrated. Price per copy, gilt, $1.50; plain, $1.00; in paper covers, 75 cts. Postage, 15 cts. Large discount to agents. Address D. F. NEWTON, 303 West Twentieth Street, New York.

SOMETHING TO EAT.—Those who wish to get meals at a good dining saloon, in Boston, will do well to try the one at Nos. 16, 18, and 20, Marshall St., near our office. It is kept by Bro. B. B. Hoitt, Bro. R. F. Means, and A. Johnson.

THE jealousy with which the various European powers regard each other at the present time is perfectly obvious. People are prognosticating another war during the coming summer, nor does it seem entirely improbable.

THE BEST NEWS.

The people of this world have an insatiable relish after *news*. They can hardly wait for the latest news. "What's the news?" is the first query after the ordinary salutation, upon the meeting of friends. Even the lightnings are converted into messengers to carry the news to and from the remote parts of the globe, and still there is a call for news, *news*, NEWS. But all this pertains to news concerning temporal matters—news concerning the present world in its fallen and sinful state. But the best news that earth's inhabitants ever heard relates to the world to come, where life will never close, the people never grow old, never become sick, never feel pain, never know sorrow, never shed tears, and where friends once dead shall greet us in immortal vigor; a world to begin at the coming of the great Messiah in Kingly grandeur from the skies, to arouse the slumbering saints, and exterminate evil. And though this is to be the greatest event that has ever been seen by human eye, and an event, too, that shall put an end to worldly affairs, but little attention is paid to this great item of news. This feature of news is not a false rumor, but an item of truth.

Better news could not be told. Could a country be found where, by some mysterious charm, death could be effectually and infallibly warded off from all its inhabitants, and perpetual health characterize the people, the telegraph wires would flash the intelligence in every direction, and the daily papers would be monopolized with the thrilling news. But the news which we are speaking about far surpasses this picture, for it embraces the whole earth as the area of the scene, and excludes all sin as well as death. It is the "good news" from heaven, concerning the good time to come; and the message is true. Why, then, does it not thrill the world with joy, and elate all hearts with ecstasy? The solution is easy: this arrangement is averse to carnality; and men prefer some arrangement that is congenial to their relish. They are loth to believe what they would prefer not to have true.

But there is a class who have a relish for this kind of news above all other news. They believe and love the message. To them it is always new, and always true. They sigh for the "redemption of the body," and the immortal state, when death shall be thought of only as a fallen foe, from whose power the saints shall have escaped. The best news is not believed by the worldly throng, but it will soon prove itself true. W. S.

DIVINE SACRIFICE.

An Iowa brother who has just come into the truth, and who has never heard an Advent sermon, thus writes:—

"*Bro. Sheldon*:—Will you give your views on the divinity of the sacrifice, through the *Crisis*, and oblige?"

My views differ from the views which represent divinity as coming into the world for the express purpose of dying for man, and finally *eluded the stroke of death*, leaving only the human part to die. This would leave us with a *human* sacrifice—nothing more nor less. To suppose that one human being could meet the penalty for millions of human beings—thus having the death of one exempt millions from death who were of the *same grade*—is intensely absurd. To suppose that a thousand *privates*, doomed to be shot, could be exempted from their fate by having a *general* shot in *their stead*, instead of another private, is a principle that all can understand. So if the Son of God, a being of a *higher grade* than man, is accepted in the place of sinful man, as the one on whom the penalty for sin should fall, and men thereby be exempted on conditions, we can easily see how the death of *one* could save a *race*. That Christ, the divine Son of God, was "made a little lower than the angels *for the suffering of death*," is a revealed fact; but just *how* divinity and humanity were blended, thus rendering it possible *through this miracle* for divinity to die, is an unsolved mystery; but not half so great a wonder as the popular opinion that one *human* sacrifice can save millions of deathless souls!!

It is often said that *divinity suffered*, but only humanity died. That is virtually yielding the whole question, for that which can *suffer*, can as really *die*, death being the culmination of suffering, and suffering being a producing cause of death. Have we a divine sacrifice? Then a divine being certainly died. Our bodies are "flesh and blood," and Christ "took part of the *same*" (Heb 2: 14); so his *body* was not divine. If only his body died, we are left without a divine sacrifice. "We are reconciled to God by the death of *his* son." The Son of *God* died as really as the son of *Mary*." I cannot explain *how* God's miraculous power could make this *possible*, nor yet how he can do many other seeming impossibilities; but this argues nothing against the fact of a divine sacrifice. There are some *mysterious* facts. W. S.

"FELLOW HEIRS."

Paul speaks of the unfolding of a mystery concerning the ancient plan of God, which was, that the *Gentiles* should be *fellow heirs*, and of the *same body*, and partakers of his *promise* in Christ by the gospel. Eph. 3: 6. "The promise made of God unto our fathers" (Acts 26: 6) was the basis of Paul's hope. We are "*heirs*" to what God has promised, not to the nominal Jew, void of faith; for "he is not a Jew which is one outwardly, ... but he is a Jew which is one inwardly" (Rom. 2: 28, 29), and also promised to the believing Gentiles, who by faith have become "fellow heirs" with the Jews "who are of faith." The unbelieving Jew is not an heir at all, and the believing Gentile becomes an heir by faith, and belongs to the "same body" with believing Jews, for Christ "hath made both *one*, and hath broken down the middle wall of partition between us" (Eph. 2: 14). "Know ye, therefore, that they which are of *faith*, the same are the children of Abraham. . . . . So then they which be of faith are blessed with faithful Abraham. . . . And if ye be Christ's, then are ye Abraham's seed, and *heirs* according to the *promise*" (Gal. 3: 7, 9, 29).

These *heirs* have the promise of a certain "*land*" which will be jointly possessed by Abraham and his "Seed, which is Christ," together with all who can claim a relationship to Abraham on the principle of faith through Christ. A blood relation to Abraham, void of faith, is not an heir. And all who are "the children of Abraham," on the principle of faith, will be immortalized at the resurrection; and therefore they will enter the promised land in a deathless state. Until this epoch, the promised land will be in the possession of enemies. But the time will come when God "shall have put down all rule and authority and power" in the land, which God promised to Abraham, which Paul says is "the world." Rom. 4: 13. Then the saints will take the kingdom "under the whole heaven," and possess it forever. Then the "fellow heirs"—believing Jews and believing Gentiles—will be made fellow-possessors of the promised land. Abraham, now dead, will be there, a living and deathless man; and the same trump that awakens Abraham will also awaken every heir; and then God will fulfill his oath to the father of the faithful—"All the land which thou seest, to thee will I give it, and to thy seed *forever*. Gen. 13: 15. Yet during his lifetime, "he gave him none inheritance in it, no, not so much as to set his foot on." Acts 7: 5. The fulfillment of this promise involves the resurrection, and the resurrection involves the coming of the Lord. W. S.

"HOLY VIOLENCE."—We hear often about "holy violence", and when we inquire for the foundation of such an idea, we are referred to this text—"And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force." Matt. 11: 12. This is often applied to a blessing received in answer to prayer. But is there any *suffering* connected with the reception or giving of a blessing? Can a man *suffer* a blessing? Campbell renders it—"The kingdom of heaven is *invaded*, and the invaders take possession by force." The Diaglott reads—"Forcibly assailed, and the violent seize it." Whiting reads—"The violent seize it." Wiclif—"Violent men reach it." Some component element of the kingdom here as elsewhere, is called the kingdom. The prospective subjects of the kingdom incurred the violence of opposition, and so did Christ, the prospective King. They said—"This is the *heir*; come let us kill him, and let us *seize on his inheritance*." Matt 21: 38. Thus more than one element of the kingdom suffered violence, and an effort was made to reach the territory from the true Messiah. These elements, now in an unorganized state, will soon be organized into an everlasting kingdom, where violence can never come. W. S.

NEBRASKA.—Eld. G. G. Godfrey, from Wisconsin, has removed to Nebraska, where he will proclaim the gospel of the kingdom. He is a true man of God, and an earnest preacher, and will exert a good influence wherever he goes. Wisconsin parts with him regretfully, but Nebraska may well rejoice. W. S.

WHAT THE FIGURES MEAN.—A sister writes: "On the *Crisis* sent me, on the blue slip, I see June 25—72. What does it mean?" It means that it is paid for up to that date. All can thus tell how far they have paid in advance, or how far they are in arrears. W. S.

ANOTHER TIME CONFERENCE.

I have been interrogated as to *when* I was going to have another time conference? The feeling manifested at the close of the Worcester meeting was one of anxiety for another meeting of like character, as soon as practicable, to be held in some convenient locality. I am not situated at my place to call such a meeting here, as but few could be accommodated. But if brethren at Providence, R. I., or Portsmouth, N. H., or Springfield, Mass., are desirous of having such a gathering, either of the above named places, I think, would be good localities. The church at Worcester was benefited by the late time conference there, as was stated by Bro. E. G. Higgins at the Chelsea conference. It was felt and expressed there, by intelligent and substantial brethren, that the subject was just opened at that meeting (i. e., at Worcester), and that several such meetings were imperatively needed and called for. Now, who will respond and open the door for such another meeting? I think the rules of debate, or discussion, at such meetings should be made by the conference after coming together. Harbingers of the coming judgment are ominous. It is no time now to sleep over this thrilling question. For the cause of our coming King I speak.

L. T. CUNNINGHAM.

SUNDAY SCHOOL LIBRARIES.

The Second Advent believers have found it a difficult task to find books suitable to put into Sunday school libraries, for their children, as nearly all S. S. books teach the dogma of the immortality of the soul, and other heathen notions. We wish to call the attention of all S. S. librarians to "Sunbeam Stories, written and prepared by H. L. Hastings." Ten volumes, neatly and prettily bound in cloth. Price, $2.50.

These are among the best books we have ever seen for S. S. libraries for little folks. We ought to have a hundred volumes of this character for our Sunday schools. Those who obtain these will feel thankful for them. Now is the time when teachers and superintendents are seeking for books for schools. Do not forget to call for "Sunbeam Stories."

I. C. WELLCOME.

Sold at the *Crisis* office.

W. N. PILE's tract on the "Coming Reign of Terror," is a work which I can recommend to all. Read it. T. M. PREBLE.

ELDER GRANT'S LECTURES.—*Ed. Transcript*:—A good congregation met on Tuesday evening, despite the very unpleasant weather, to listen to the Elder's exposition of the question, "What is man?" In a very plain and forcible manner, he showed that, according to the uniform testimony of the Scriptures, the intelligent, responsible being called man, was made of dust; made in the image of his Creator; that he was called man before he became a living man, after he dies, while he lies in the grave and in the sea, and that he is to be called from thence at the last day, to be judged and rewarded according to his works; that nothing was added or given to him to make him a living soul or living man but the breath of life, which is common to all the animal creation, and that whenever this breath of life leaves him, or returns to Him who gave it, he dies and returns to the dust from whence he came, there to wait in unconscious silence the resurrection at the last day. He showed also, that a belief in the continued existence of the soul, separate from the body, is the very foundation and sole support of Brahmanism, Buddism, Mohammedanism, Catholicism, Mormonism, and lastly Spiritualism with all its monstrous doctrines, and that if this great error could be blotted out from the human mind, all these false systems would instantly fall to the ground. Several objections were offered and answered. The Baptist minister was present, and many persons wish they all would be there to oppose the error or learn the truth, as the case may prove to be. Subject for this evening, "the resurrection of the dead."—*A Listener.*—*The Daily Transcript, Nevada City, Cal.*

THE TRACT FUND.

The *Advent Christian Publication Society*, at a meeting on Springfield Camp-ground, August 23d, 1871, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec'y Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments............... $596.78

POOR FUND.

To send the Crisis to the Poor.

Previous acknowledgments	$100.50
John Russell	.50
M. Atkins	.50
T. Davidson	.42

Geo. S. Harwood, to send ten copies of the "Crisis" for six months to Bro. P. G. Bowman, for distribution—$10.

YOUNG PILGRIM POOR FUND.

Previous acknowledgments............... $5.05

AMER. ADVENT MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments	$2,184.16
"C."	1.00

Correspondence.

From Bro. H. H. Tilley.

BRO. GRANT:—I am happy to announce to you that the candlestick is once more set up in the national metropolis, and the Second Advent candle once more lighted, not to be extinguished, I trust, until its light is merged in that of the Sun of Righteousness. You are aware that, after your services here with the tent several years ago, a little band of us obtained the use of the City Hall, and kept up meetings for some time. But as we lay so far beyond the orbit of most of our preachers, and some, both from abroad and in our midst, who undertook to edify us failed to do so acceptably, the cause languished, one after another dropped off, until, on the inauguration of Dr. Bray's enterprise of an independent church, on what we understood to be a Second Advent basis, it was thought best to give up the City Hall, and cast our lot in with him. Failing to find the home there that we expected, we withdrew, and each one sought spiritual nutriment where he could best find it, as we had done before your visit. Last fall, however, Sr. E., a poor widow, but a devout lover of the gospel of the kingdom, who had long mourned and prayed over the desolation of our Zion, returned from the Springfield campmeeting thoroughly awake to the importance of letting our light shine during the short remaining hour of the morning watch. Calling on a few of those brethren and sisters who had "kept their garments," and by personal appeals, got them to come together, with a view to reorganization. We hired a hall for a number of Sabbaths, and were favored with the visits of Bro. Wilfong, Phelps and King, and Sister Hastings, whose christian zeal and counsel did much to reinspire us; but owing to our inability to procure a suitable hall, we were not able to give them an opportunity to reach the people. Our efforts to go forward also were paralyzed, as it were, by some who, though they were among us, were not of us, and yet assumed to dictate, and obstinately opposed an organization on the basis of the "covenant" which we adopted at your suggestion when you were here, and by which we wished to identify ourselves with the Adventists throughout the country.

This element, however, finding it could not rule us, has at length withdrawn, and publicly disclaimed any connection with us; and having, through the kindness of Chief Justice Carter, been permitted to re-occupy our old quarters (the Supreme Court Room, City Hall), we are in a position to "move upon the enemy's works." Srs. Stoddard and Jennings have been preaching to us nearly every evening, with good acceptance, for over a week; and though concerts, lectures, and other entertainments, have conspired to draw away the multitude, many strangers (among them some of the active members, lay and clerical, of our Y. M. C. Association, in whose meetings our services were several times announced), have attended night after night. Last Sabbath, although there were several popular preachers in town—including Mrs. Livermore, of your city, we had about as many as we could seat. The papers have given reports of one or two sermons, and the interest seems to be increasing. I trust you will be able to favor us with a visit on your return east, and perhaps a discussion can be arranged with some one of the prominent advocates of popular theology. As the different orthodox denominations and the Catholics are exerting themselves to erect "Metropolitan" churches or cathedrals here, it would seem that Bible theology should at least maintain a light-house, however humble, to warn the unwary off the rocks.

Washington, D. C., April 19th, 1872.

POSTSCRIPT.

April 30.—Since writing the above, Sister Stoddard and Jennings have been preaching for us in the City Hall nearly every evening, and twice on the Sabbath. By dint of liberal advertising (one of our brethren, who is a printer, striking off some six thousand small hand bills gratis, which we sowed broadcast) announcing the meetings in the Y. M. C. A. daily prayer-meeting, and personal invitations to our friends in other denominations, we succeeded in making their presence pretty generally known, and in getting out many who heard our distinctive tenets for the first time, and some of whom showed their interest by following up the meetings, night after night. Among others, several clergymen (not at present pastors) and others of intelligence and education, attended repeatedly and expressed their warm approval of the discourses, together with their regret that the sisters could not speak in some church or larger hall. As some of these were active workers in the Y. M. C. Association (of which I am an "active" life member) I asked our General Secretary, Rev. G. A. Hall, if he would not like to have them speak in "Lincoln Hall," (in the new Association Building, and *the* hall of the city) under the auspices of the Association. He said *he* would like well enough to have them, as he was a Methodist, and had no prejudice against women's speaking in public; but as some influential members of the Association

had, he did not feel at liberty to invite them. Determined that the public should have no excuse for not hearing these sisters on the score of the place where they spoke, several of the brethren engaged Lincoln Hall, issued posters and advertised in three daily papers, that they would preach there on Saturday evening last; Sr. Stoddard, who had purposed leaving, having consented to remain over another Sabbath. As the weather proved threatening, we did not have as many out as we had hoped, but as quite a number were new ones, who came to hear for the first time, and Sr. S. preached an excellent discourse, we did not consider our expenditure of money or effort lost, but trust the seed sown will spring up "in due time."

Sister S. preached again at the City Hall Sabbath morning, and Sister Jennings in the evening, to a crowded house, which we had not had before. At the conclusion of the discourse, she administered the communion, and I think the strangers who remained and looked on with much interest, gained a new view of the gospel simplicity and impressiveness of the ordinance as we conduct it, compared with the hierarchal method. Among the audience this evening were a number of our colored friends, and two of them (one a member of the Metropolitan Police force, in his uniform) sat down at the board with us, in response to Sr. J.'s liberal invitation, and gave in an earnest testimony for Christ. Bro. Willfong, from Philadelphia, was also with us last week, and spoke several evenings, with good effect, to a large and attentive crowd at the corner of Penn. Avenue and Seventh St. (where the Y. M. C. Association hold open air meetings every evening through the summer). Bro. W. also gave a little account, at the prayer-meeting of the Y. M. C. A., Sunday evening, of the wonderful revival now in progress, and at which he had just been assisting, in Concord, N. H., under the labors of Brn. Hook and Lutz. Cannot they, or some one there, cheer the hearts of your readers by a short report of it? I enclose a report, from the daily *National Republican*, of Srs. S. and J.'s last three discourses. H. H. T.

SERMONS BY WOMEN.

On Saturday evening, Mrs. L. M. Stoddard preached in Lincoln Hall, from 2 Chron. 6: 18—"But will God, in very deed, dwell with men on the earth?" As an answer to the question, she cited the promise of Christ that the meek shall inherit the earth (which H. W. Beecher had confessed he could not understand), and the passage in Revelations—"Behold, the habitation of God is with men, and he shall dwell with them." She then proceeded to prove that the new earth was to be the everlasting abode of the righteous.

Yesterday she preached at the City Hall, from Rev. 2: 17—"To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it." Speaking of the manna eaten by the Israelites, she said it was a type of Christ, on whom we were to feed in our hearts by faith, which would make us immortal. On the subject of overcoming, she said, we were to fight against "wicked spirits in the heavenly places," which she understood as referring to the phenomena of Spiritualism, as she considered them to be produced, not by the spirits of the dead, but by *demons* such as Christ cast out when on earth.

Last evening Mrs. Jennings preached to a crowded house from Isa. 25: 9—"And it shall be said in that day, Lo! this is our God; we have waited for him, and he will save us; we will be glad and rejoice in his salvation." The day referred to is the day of judgment, and only those who had accepted Christ as their Savior would be able to adopt the language of the text. The children of God are to be waiting for Christ at his second coming. There are only two comings spoken of; hence he does not come at the conversion or death of individuals. The salvation was to be of what was lost, including a restoration to our Eden home, forfeited by Adam's fall.

At the conclusion of the discourse the ordinance of the Lord's Supper was administered.

Bro. A. W. Sibley writes from Sandy Hill, N. Y., April 29th, 1872:—"Yesterday was a good day for the Advent Christian church of this village. We buried eight happy souls in the Hudson river, who now are rejoicing in the hope of eternal life through Christ. Five of them were heads of families. As they were planted in the likeness of Christ's death, may they also be in the likeness of his resurrection."

INYO OUTDONE.

A POPULOUS PHILIPPINE ISLAND SHAKEN TO PIECES.

Mails from Madrid bring the news of the destruction by an earthquake of the town of Cotta-bato, capital of the Spanish East Indian island of Mindanao. The following is from the letter of a resident of the town:

At ten minutes past six in the afternoon of Dec. 8th, Cotta-bato was a joyous place, whose inhabitants walked tranquilly by the banks of the beautiful river which bathed its feet. At twenty minutes past six—that is to say within ten minutes—it was a heap of ruins. A fearful but short trembling of the earth, of an intensity unknown in the Philippines, destroyed in one moment the industry of years. The subterranean rumbling which preceded it, the noise of hundreds of houses falling, the horrible spectacle of the earth waving as if it were a liquid, and the sad conviction that no one could fly (for the place is situated in a delta), inspired terrors in the inhabitants utterly impossible to describe. The open fields, the trees, and the hillocks, served as a dangerous lodging-place for the natives. A pitiless rain-storm was falling, accompanied by lightning and shaking of the ground. The accidents would have been great but for the serenity of the garrison—due to their military discipline—so useful in such cases. After attending to the invalids of the hospital, which fell down, they in twenty minutes covered the fields with hundreds of tents, under which they and the people took shelter. By this means the casualties were limited to sundry persons contused and one boy killed.

The night was awful through the constant oscillations of the earth. Frightful confusion reigned, augmented by the idea which ran through the populace that the surrounding hills might be converted into volcanoes, as happened not many months ago in a neighboring island. At midnight the rain ceased, and then commenced the moving spectacle of an entire population on the march, traversing over ruins, chanting a fervent litany; the European confounded with the native, the master with the servant, the officer with the soldier.

Next morning (9th) which may be said to have been a continuation of the previous night, commenced with a fog so great that it was hardly possible to see anything ahead. This caused fears of fresh misfortunes. At half-past seven the earth, as if moved by the hand of a giant, became more agitated than it was the previous night. The aspect all around was desolating; the ruins seemed to boil, the still standing walls fell down, and lamentation, crying and praying completed the most afflicting picture that could be conceived.

The earthquake presented the singular phenomena of being repeated six times. Fearing a general caving in of the ground, the navy, represented on this occasion by two gunboats in the river, offered to convey on board as many as their boats could carry. The governor, Brigadier Fernandez de Cordova, ordered the embarkation of as many females as possible. His wife and other ladies offered the brave spectacle of refusing to leave their husbands on shore. One afflicted mother of two young cadets, clung to them so closely that force had to be used to separate her and to carry her on board.

Fortunately the tremblings ceased; but every hour we felt some slight rumbling, from which I gather that the subterranean gasses had not found a means of escape through any of the numerous extinct volcanoes in the neighborhood. This risk and uncertainty, which the authorities tried in vain to hide by music and Te Deums, spread consternation to all the inhabitants in this unhappy land. The native Indians fled in canoes and rafts, but the garrison, with an abnegation and patriotism worthy of all praise, remained true to their posts, determined to sink with this piece of earth, gained at the cost of Spanish blood, rather than abandon it to the thousands of savages who, from the opposite banks, waited an opportunity for seizing on this important place.

Obituaries.

Purrinton. Died in Lisbon, Me., Feb. 11th, Bro. Joshua Purrinton, aged seventy-four years.

Bro. P. was a faithful christian in the early part of life among the F. W. Baptists. In 1843 he heard and embraced the proclamation of Jesus' soon coming. This added greatly to his joy in hope, and gave him new life and courage. His house has ever been a home for all pilgrims. He looked with ardent desire and scriptural watchfulness for the return of the Lord. His sufferings were great at times, but he endured all with patience, and calmly fell asleep, leaving a widow and three daughters, with many friends, to mourn their loss. He will be greatly missed in his neighborhood. But the Lord will soon bring him back to live forever. I. C. Wellcome.

Horn. Fell asleep in Jesus in Prescott, Mass., March 2nd, 1872, of consumption, Nelson Horn, aged sixty-four years.

Another of God's dear ones has fallen asleep in Jesus, while a dear companion and three sons mourn his loss; but they have hope in his death, and believe he will soon come from the land of the enemy, and they will meet him again.

May the God of all grace comfort and sustain the fatherless and widow in this their great and sore affliction; and may we all so live that when the morning dawns, and the saints are all gathered, we may hear the blessed Savior say—"Come, ye blessed of my Father; inherit the kingdom prepared for you from the foundation of the world." L. B. Weaver.

Austin. Died in Manchester, Vt., March 31st, 1872, of pneumonia, Sr. Olive Austin, wife of Bro. Jno. W. Austin, in the sixty-ninth year of her age.

In early life Sr. Austin sought and found the Savior, and joined the Congregational church in Granville, N. Y., her native town. In 1826 she removed to Poultney, Vt., and united with the M. E. church, with which she remained for many years a devoted member. She was a true Bible Christian, and for the last twelve years believed in the soon coming of Jesus, in whom she now sweetly sleeps. The funeral services were at Poultney.

Powers. Died at Underhill, Vt., April 16th, 1872, Emma M., daughter of Calvin E. and Sarah A. Myers, formerly of Bristol, Vt., and wife of G. S. Powell, aged twenty-one years, two months, and twenty-six days.

She was esteemed most highly by those who knew her best. She sleeps in Jesus, leaving a husband, father, sister, brothers, and child, with numerous friends to mourn her early death. They sorrow not as those that mourn without hope. E. S. Sheldon.

Aldrich. Died at Whitefield, N. H., April 16th, Bro. Moriel Aldrich, aged seventy-four years.

Bro. A. has been a firm supporter of the Advent cause in W. for many years. Not only do his widow and seven children experience a great loss, but the church and community at large. He has remembered the poor, and often relieved them. His last work was to warn all who came to his bedside to meet him on the new earth. His hope made him exceeding joyful. N. Wheeler.

Jewell. Died in Rutland, Vt., Feb. 20th, Mary, only daughter of Sr. Octavia Jewell, aged twenty-two years and ten months.

Mary was converted more than a year ago, and was baptized by Bro. Boutell. Since then she has lived a consistent christian. By her death, her mother is deprived of an only daughter, yet she expects in a little while to meet her in the new earth, where partings never come. Funeral attended by Eld. C. H. Leverton.

Simonds. Died at East Acworth, N. H., March 18th, 1872, of consumption, Bro. Geo. H. Simonds, son of Bro. John S. Simonds, aged twenty-two years, ten months, and two days.

Eight weeks before his death, George found peace in believing. He was very patient in all his sufferings. "He sleeps, but not forever." Funeral attended by the writer. C. H. Fletcher.

Hilliard. Died at Great Falls, N. H., April 6th, 1872, Sr. Amelia Hilliard, in her seventy-first year.

Funeral attended by the writer on the 9th inst., at the residence of her son-in-law, Geo. A. Jackson, in Portsmouth, where she was brought for burial. She rests in hope. J. T. Dixon.

Kidder. Died in Belmont, N. H., April 8th, Sr. Emily, wife of Eld. Abiel Kidder, aged sixty-three years.

She made the good profession, and was baptized by Eld. Moses Winchester, forty-three years ago. She leaves Bro. Kidder and an only daughter, who deeply mourn their loss, but they mourn not as those who have no hope. She sleeps in Jesus. O. J. Wait.

Emmons. Died in Orange, N. H., April 15th, 1872, Bro. Moses S. Emmons, aged sixty-nine years, one month and seven days.

Bro. E. was a constant attendant at our chapel at East Canaan, and loved to hear the good news of Jesus' soon coming. Funeral services by the writer. Text, John 14: 14. D. Eastman.

Avery. In Hill, N. H., April 2nd, Sr. Almira Avery, aged seventeen years and one month.

"Asleep in Jesus, blessed sleep!
From which none ever wake to weep."

"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." F. S. Ransom.

Griswold. Died March 11th, 1872, Frank Griswold, son of John O. Griswold, of Newfield, Conn., aged thirty-four years.

During the last days of his illness he found much comfort in perusing the word of the Lord. We consigned him to the house appointed for the living, and patiently wait the trumpet's sound of a righteous God. Funeral services attended by J. F. Nickerson.

Miles. Died in Lorraine, Dec. 23d, 1871, of bronchial consumption, W. M. Miles, aged twenty-two years, ten months, and five days.

Her sufferings were great, but her trust was in the Lord, and she died in the triumph of faith, hoping soon to see Jesus. At the funeral words of comfort were spoken by Bro. C. Widrich, from 2 Cor. 5: 1.

Collins. Died in Chateaugay, N. Y., April 26th, Bro. George T. Collins, in the fifty-third year of his age.

He sleeps in Jesus. Eld. D. T. Taylor preached at the funeral, from Acts 17: 18. C. C. Webb.

Cheney. In Rutland, Vt., at the residence of his son, T. A. Cheney, Thomas W. Cheney, in the eighty-fifth year of his age.

Funeral sermon by Eld. A. A. Hoyt.

Harris. Died at Malden Bridge, Col. Co., N. Y., March 29th, 1872, Zaidee, infant daughter of W. E. and Mary A. Harris, aged nineteen months and seventeen days. W. E. H.

Summary of News.

FOREIGN.

Cable News.

AFRICA.

TERRIBLY DESTRUCTIVE STORM.

London, May 2. Bombay telegrams received here announce that steamers and other vessels arriving at that port from Zanzibar convey information of a terrible hurricane which devastated that region on the 15th of April last. The gale raged for a whole day and night, and it is estimated that nearly one-half of the entire property on the island of Zanzibar was destroyed. Hundreds of houses were uprooted from their foundations, and dashed in pieces by the violence of the wind. Many of the inhabitants are believed to have been crushed to death by the falling dwellings. The sea rose to a great height, and in some places encroached upon the land to such an extent as to compel the people to recede further into the interior. One hundred and fifty vessels, comprising the larger portion of the shipping of Zanzibar, were swept from their moorings and swamped by the storm in the harbor or carried out to sea and wrecked. The total damage is estimated at upwards of £2,000,000 sterling. A large number of seamen perished in the storm.

TURKEY.

RIOT AT SMYRNA.

Constantinople, May 2. Advices from Smyrna state that that city has been the scene of a bloody and desperate riot. The report in some way gained credence that the Jews had sacrificed an infant in some of their religious rites. This report caused great excitement among the Greeks, between whom and the Jews there is at all times an antagonism, which requires but the least exciting cause to bring on an open conflict. In this case, the Greeks gathered in throngs, and, vowing vengeance on the Jews, assaulted the latter, accompanying the onslaught with hideous outcries. It is not known how many were killed, but it is stated that the number of fatalities was great, while many more were seriously wounded. The authorities were enabled to disperse the rioters, and the latest accounts state that comparative quiet reigned. It was feared, however, that the riot would be renewed, and it was proposed to post a military force in the city to quell disorders that might arise.

FRANCE.

COURT MARTIAL.

Paris, May 5. A court martial, to continue about one hundred days, for the trial of Marshal Bazaine, who was censured by the committee on capitulations for his conduct at Metz, will be held at Versailles beginning the latter part of April. Twelve hundred witnesses will be summoned before the court. The government will allow Bazaine to employ as counsel Mr. Tachard, the well-known advocate.

THE HEALTH OF THE PRESIDENT.

Care and anxiety are breaking the health of President Theirs. Those interested in his administration express much anxiety. A new revolution would follow his death or his retirement.

MORE COURT MARTIALING.

The government has decided to bring Generals Wimpffen and Uhlrich to trial by court martial, on certain charges connected with their action during the late Franco-German war.

ITALY.

AFFAIRS AT ROME.

Rome, May 5. The city is very unhealthy. Many Americans are now here. The Pope holds a political conference with his advisers to-morrow. His proposed removal from this city is still agitated.

SPAIN.

Madrid, May 5. Senor Emilie Castelar, the well-known Republican leader announces that a general Republican rising throughout Spain is imminent. It is understood that it is the intention of the Republican deputies in the Cortes to resign their seats in that body and openly adhere to the new movement. Uninterrupted communication is maintained between the various Carlist and Republican organizations, and it is stated that the insurrectionary movement is rapidly extending. The declaration of Senor Castelar, announcing his support, has been the means of adding much strength and influence to the Republican cause. The Carlist troops, notwithstanding the tone of recent despatches announcing the disorganization and partial collapse of the Carlist Republican coalition, still remain massed in considerable force in Navarre, Andalusia and other districts. Disaffection has been discovered to exist to a certain extent in the army, and the government is apprehensive that in the event of a general Republican rising the troops would join the revolt. The actions and movement of army officials and others whose fidelity is suspected, are being subjected to the closest scrutiny. Reliable information has just been received in this city announcing the arrival of Don Carlos in Navarre. It is also added that he will at once proceed to place himself at the head of his supporters, and begin offensive operations against the government troops in that province. Hundreds are flocking to his standard, and his presence has inspired renewed courage and fresh hopes of the ultimate success of the campaign. It is said that the priests are at the bottom of the Carlist insurrection, and are endeavoring to inaugurate a religious war, which, if they succeed in giving it the importance they aim to give it, will be a most sanguinary and relentless strife on both sides.

It is now announced that Don Carlos is in Spain at the head of his "volunteers," and Don Alphonso, his brother, is with him. The proclamation signed by him which was circulating in Madrid was genuine. There is a deep uneasiness in Madrid.

LATER.

Evening. It is now said that Don Carlos entered Vera, a town in Navarre, on the Bidassoa river, which forms a part of the boundary line between France and Spain, on Friday. His entry was greeted by ringing of church bells and the cheering of the people. The full force of the revolution is upon us. Carlists are burning and destroying in all directions. The warfare is entirely of a guerrilla character. Arrests are made daily in this city.

STILL LATER.

Midnight. The following is the latest news of Don Carlos' movements and of the state of affairs in Spain: Don Carlos arrived at Vera, in Navarre, forty miles north of Pampeluna, on Thursday. He immediately issued two proclamations, one of which begins, "Spaniards, soldiers, the watchword is God and coutry. The King appeals to your honor on God's altars to annihilate the foreigner. He promises peace, abundance and liberty."

LATEST.

May 6. A dispatch just arrived here announces that a general engagement has occurred between the Carlist and Royalist forces at Navarre. Gen. Palacia, commanding a division of the government troops, attacked the Carlist army near Carao, in the province of Navarre, last evening, and, after a severe and determined battle of nine hours' duration, gained a complete victory over the rebels. The losses sustained on both sides during the engagement are reported to have been very heavy. It is stated that Don Carlos himself is among the prisoners taken. The news has created the wildest excitement here.

In Brief.

—— A train on the Nashville and Chattanooga railroad was stopped on the 18th inst. by a hail-storm. The engineer says that at one time he could not see the smoke-stack of his engine. The brass-works on the domes of the locomotive were badly shattered, and indentations were made even in the iron jacket which covers the boiler.——The second track through Mont Cenis tunnel has been laid and opened, and the double track is now in actual use.——One hundred and ten thousand Bedouin pilgrims visited Mecca this year. A health officer from Constantinople enforced sanitary regulations, and no cholera or other epidemic disease manifested itself among them.——A tubular bridge has been planned to extend across San Francisco bay. It is an immense iron tube intended to be sunk from twenty-eight to thirty feet below the surface, and held in place by its own boyancy and by cables and mushroom anchors. The tube is to be twenty feet in diameter, and made of boiler iron, strengthened by an internal framework of iron beams. The invention is based upon the idea that the buoyancy of the tube will be equal to the weight of a train of cars, and that in the absence of this weight the cables and anchors will hold the tube in place.——The Council General of Corsica has confirmed the election of Prince Napoleon as a member of the council.

Important Conference of Internationals. London, May 6th. A conference of prominent members of the International Society is being held in this city to-night, for the purpose of deciding upon a plan of action against certain continental powers, more especially those governments which have recently inaugurated measures for the suppression of the society. The meeting is a secret one, and the proceedings will not be given to the public. Representatives from several foreign branches of the society are in attendance.

Appropriate.—For Tobacco-Chewers to Commence their Prayers with—"O Lord we are of unclean lips."

Appointments.

☞ *We would say to our preaching brethren that it is necessary we should receive their appointments as early as* TUESDAY MORNING, *as our paper goes to press about noon; otherwise they will not be inserted till the week following.*

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL.
A. Ross......Sunday, May 19th

BOSTON (BRANCH CHAPEL) 1735 WASHINGTON STREET (Corner of Madison Street.)
Love Feast at 10½ A. M. Preaching at 3 and 7½ P. M. Prayer meeting Tuesday and Thursday evenings.
D. M. Leavitt......Sunday, May 12th
Christian Temperance Meeting Monday evenings.

CHARLESTOWN (*Hall No. 70 Main Street.*)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.
Edwin B. Wells......Sunday, May 12th
Wm. Stuart......Sundays, May 19th and 26th
S. S. Brewer......Sunday, June 2nd

CHELSEA, MASS. (*Advent Chapel, Heard Street.*)
Miles Grant......Sunday, May 12th

EAST BOSTON, (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.
C. Goodrich......Sunday, May 12th

HYDE PARK, MASS.
T. M. Preble......Sabbaths, May 12th, 19th, and 26th

Rutland, Vt......Sunday, May 19th
MILES GRANT.

Westboro, Mass......Sunday, May 19th
C. GOODRICH.

Foxboro Centre (Union Hall)......Sunday, May 12th
Tremont, Mass......Sunday, May 19th
J. S. WHITE.

Westerly, R. I......Sunday, May 12th
Philadelphia, Pa......Sunday, May 19th
L. BOUTELL.

Fitchburg, Mass......every Sunday at present
H. F. CARPENTER.

Chicopee Falls......Sunday, May 12th
H. PRATT.

Cambridgeport, Mass......Sunday, May 12th
L. T. CUNNINGHAM.

Wilbraham, Mass......Sabbath, May 12th
South Vernon, Vt., Saturday evening, at Bro. Merrel's house, at 7½ P. M., May 18th. At the Chapel, Sabbath, May 19th, at 10½ A. M., and one P. M. Northfield, at 5½, Sabbath evening, as Bro. Streeter appoints.
H. MUNGER.

West Troy, N. Y......Sunday, May 12th
Hebron, N. Y......Sunday, May 19th
I. B. POTTER.

South Elliott......Sunday, May 19th
A. A. ROBINSON.

Rye, N. H......Sunday, May 12th
W. W. SUTHERLAND.

Plainville......Sunday, May 12th
F. TRIPP.

Kennebunkport, Me......Sunday, May 12th
WM. C. STEWART.

Concord, N. H. (Centre Street)......Sunday, May 12th
J. E. NICHOLS.

Hartford, Ct. (Talcott & Post's Hall) Sunday, May 12th
New Britain, Ct......Sundays, May 19th and 26th
GEO. W. BROWN.

Prospect, Ct......evenings, May 10th and 11th and over Sunday, May 12th.
Lovely Street, Ct......Sunday, May 19th
S. WOODRUFF.

Penobscot......Sunday, May 12th
J. RIDLEY.

Great Works, Me......Sunday, May 12th
Biddeford, Me......Sunday, May 19th
JOSEPH W. WHITE.

Sandy Hall, N. Y......Sunday, May 12th
Z. D. BAIRD.

Exeter, N. H......Sunday, May 12th
Rochester Village, N. H......Sunday, May 19th
Kennebunkport, Me......Sunday, May 26th
Kennebunk Depot, Me......Sunday, June 2nd
Lawrence, Mass......Sunday, June 9th
J. W. BRIDGE.

South Butler, N. Y......Sunday, May 12th
J. W. TAYLOR.

Exeter, N. H......Friday evening, May 17th
Portsmouth, N. H......Monday evening, May 20th
South Berwick, Me. (Great Works) Tuesday evening, May 21st.
F. M. DRAKE.

Albany, N. H. (Bell school-house) Sabbath, May 12th
STEPHEN DINSMORE.

Meredith, N. H. (Dulloff school-house) Sun., May 12th
N. GLIDDEN.

Warren Summit......Sunday, June 2nd
T. E. LANG, JR.

Campton, N. H. (Bump school-house) Sun., May 12th
Holderness, N. H. (True school-house) Sun., May 19th
JOHN H. EVANS.

Beaver, Beaver Co., (Armstrong school-house) Sunday, May 12th.
Alleghany City, Pa......evening, May 13th
Brick school-house, near Enoch Winners, near Wms. Port, Lycoming Co., Pa., evening, May 15th.
School-house, near John Casners......evening, May 16th
Quaker Hill......evening, May 17th
Christian Church, Warrensville......Sunday, May 19th
Millport, Chemung Co., N. Y......evening, May 21st
Brockport, Monroe Co., N. Y......Sunday, May 26th
Buffalo, N. Y......evening, May 27th
JOHN T. ONGLEY.

Canterbury, N. H. (Emery school-house)......May 12th
Meredith, N. H. (Dolloff Hall)......Sunday, May 19th
MRS. L. E. SAULPAUGH.

East Rochester, N. H......Sunday, May 12th
Northwood Narrows, N. H. (baptism) Sun., May 19th
JOHN PARSONS.

Salisbury, N. H. (Smith's Corner meeting-house) Sabbath, May 12th.
Lake Village, N. H......Sabbath, June 2nd
SIMEON ROBY.

Lyndeboro, N. H. (school-house near Page Spaulding's) Sunday, May 12th. J. A. PACKARD.

Lynn, Mass......Sunday, May 26th
M. BATCHELOR.

Rochester Village, N. H......Sunday, May 12th
Limington, Me. (Hanscom school-house) at five o'clock P. M., Sunday, May 19th. C. H. SWEET.

Offord (Indian Pond) N. H......Sunday, May 12th
West Groton, Vt......Sunday, May 19th
East Landaff, N. H......Sunday, May 26th
GEO. E. BROWN.

Darien, N. Y......Sunday, May 12th
Savannah (White school-house)......Sunday, May 17th
WM. INGMIRE.

Kiddersville, East Colebrook......Sunday, May 19th
Pittsburg, N. H. (Terrell school-house) Sun., May 26th
U. G. LADD.

Loon Cove, N. H......evening, May 10th
West Alton (Flander's school-house)......eve., May 11th
At the Advent meeting-house, Sunday, May 12th.
G. F. HAINES.

Whitefield, N. H......Sundays, May 12th and 26th
ALLEN DAMON.

Saratoga Springs, N. Y......Sunday, May 12th
WM. A. & M. L. DURAND.

Guilford, N. H. (Pond school-house)..Sun., May 12th
LEVI ALLEN, E. SMITH.

Stowe, Mass......Sunday, May 12th
L. BEAN.

North Weymouth (baptism)......Sunday, May 12th
Will some Bro. please meet me at depot, about six o'clock, or by the train that arrives nearest that time?
W. KELLAWAY.

Clinton, Mass. (baptism and communion) Sunday, May 12th. GEO. W. SEDERQUEST.

North Rutland, Mass......Sunday, May 12th
Gloucester, Mass......Sundays, May 19th and 26th and intervening evenings.
North Rutland, Mass......Sunday, June 2nd
GEO. A. STREETER.

South Hadley Falls......Sunday, May 12th
Agawam (at the school-house where Advent meetings were formerly held) Sunday, May 19th.
Charlton......Sunday, May 26th
Granby, Dark Corner......Sunday, June 2nd
Z. FORD.

Sandy Hill, N. Y......Sunday, May 19th
North Easton (Handy school house) Sunday, May 26th
Hebron, N. Y......Sunday, June 2nd
JACOB WILBUR.

Cambridgeport, Mass......Lord's day, May 19th
Z. BOOBY.

Unity Village, N. H. (Town House) Sunday, May 12th
Will Bro. Kimball meet me at Newport Village, May 10th, at one o'clock P. M., at the stage tavern?
Cornish, N. H. (Hempyard)......Sunday, May 19th
Northville, N. H. (in Newport)......Sunday, May 26th
Bro. B. Pillsbury and H. Deming are requested to come and assist. E. COTTON.

North Adams, Mass......Sunday, May 12th
S. C. HANCOCK.

Marblehead, Mass......Sabbath, May 12th
North Carver, Mass., Thursday evening, May 16th, and over the following Sunday. Baptism on Sunday.
Gloucester, Mass......Sabbath, May 26th
S. S. MOONEY.

Loudon Ridge, N. H......Sunday, May 19th
Lee, N. H......Sunday, May 26th
Dover, N. H......Sunday, June 2nd
D. F. LEAVITT.

Newcastle, N. H......Sabbath, May 12th
Wells Beach, Me......Sabbath, May 19th
S. HAWKINS.

Snaptown, Concord, N. H......Sabbath, May 12th
O. W. KIMBALL.

Franconia, N. H. (as J. M. Bickford may appoint) Sunday, May 12th. WM. HOBBS.

Wrightville, Conn......Sunday, May 26th
WM. J. RIPLEY.

Vineland, N. J......Sunday, May 12th
S. P. BABCOCK.

Barnstead, N. H. (Oak Ground)......Sunday, May 12th
A. SIMPSON.

South Rochester, N. H. (Chapel)......Sunday, May 12th
F. H. VARNEY.

New Britain, Ct......Sunday, May 12th
Natick, Mass......Sunday, May 19th
W. N. PILE.

Putnam, Conn......Sunday, May 12th
H. DAVIS.

Bangor, Me......Sunday, May 26th
ISRAEL DAMMAN.

Southbridge, Mass. (Town Hall) baptism......Sunday, May 12th.
Wilbraham, Mass......Sunday, May 19th
Woodstock Valley, Ct......Sunday, May 26th
P. S. BUTLER.

Stoneham, Mass......Sabbath, May 12th
J. T. DIXON.

New Castle, N. H......Sunday, May 19th
EDWIN B. WELLS.

Morris, Ct......Sunday, May 12th
G. L. WHITE.

Barnard, Vt......Sunday, May 12th
Stockbridge, Vt......Sunday, May 19th
Z. T. WOOD.

Square Pond, Ct......Sunday, May 12th
Hartford, Ct......Sunday, May 19th
West Meriden, Ct......Sunday, May 26th
S. W. BISHOP.

Warner, N. H. (Waterloo)......Sunday, May 12th
Suncook, N. H. (Bartlett Hall)......Sunday, May 19th
A. S. WILLIAMS.

Hollis Centre, Me. (Communion)......Sunday, May 12th
W. H. MITCHELL.

Holderness, N. H. (Brick school-house) Sab., May 12th
Albany, N. H. (Bell school-house) Sabbath, May 19th
Hebron, N. Y. (McClure school-house) Sab., May 26th
Holderness, N. H. (True school-house)..Sab., June 2nd
GEO. H. WALLACE.

West Martinsburg, N. Y. (Advent Chapel) at 10½ A. M., Sunday, May 19th. C. H. WILLIAMS.

Holden, Mass......Sunday, May 19th
Clinton, Mass......Sunday, May 26th
S. S. BREWER.

Ludlow, N. H. (yellow school-house) Sun., May 12th
East Concord, N. H. (Snaptown)......Sunday, May 19th
Canterbury, N. H. (Emery school-house) Sunday, May 26th. R. MORRILL.

West Ossipee......evening, May 10th
Sandwich, N. H. (Vitum school-house) Saturday evening, May 11th. C. S. SHATTUCK.

Bristol, Conn......Sunday, May 12th
B. HITCHCOCK.

Pleasant Valley, Conn......Sunday, May 19th
W. S. CAMPBELL.

Bath, Me......Sunday, May 12th
I. C. WELLCOME.

Wells, Me......Sunday, May 12th
MRS. A. MARSTON.

Coaticook, P. Q. (as Bro. Cushing may appoint) Sunday, May 26th. I. K. LOMBARD.

Addison and Shelburn, Vt......Sunday, May 12th
Addison, Vt......Sunday, May 19th
Hinesburgh, Vt......Sunday, May 26th
Berkshire, Vt......June 1st and 2nd
Caswell Borough, P. Q......evening, June 4th
Barnston (Way's Mills) P. Q......Sunday, June 9th
Hatley (old meeting-house, or where Bro. C. P. Dow may arrange) June 16th, A. M. and P. M.
Harvey school-house at five o'clock.
Sugar Hill, N. H. (or where Bro. N. Wheeler may arrange) Sunday, June 23d.
Lisbon, N. H. (if desired)......Sunday, June 30th
L. C. & M. MCKINSTRY.

LAWRENCE, MASS.
F. M. Drake......Sunday, May 12th
M. Batchelor......Sunday, May 19th
Hiram Munger......Sunday, May 26th
Enoch Morrill......Sunday, June 2nd

LOWELL, MASS.
T. W. Piper......Sunday, May 12th
C. Cunningham......Sunday, May 19th
B. S. Emery......Sunday, May 26th

WORCESTER, MASS.
James Hemenway......Sunday, May 12th
C. S. Shattuck......Sunday, May 19th
A. M. Higgins......Sunday, May 26th

SPRINGFIELD, MASS.
W. N. Pile......Sunday, May 26th

CHICOPEE FALLS, MASS.
H. Davis......Sunday, May 19th

HAVERHILL, MASS. (New Hall.)
W. M. Harmon......Sunday, May 12th
T. E. Lang, Jr......Sundays, May 19th and 26th
E. S. Moulton......Sundays, June 2d and 9th

CONCORD, N. H. (Centre Street.)
Allen Damon......Sunday, May 19th

SEABROOK, N. H.
Geo. W. Brown......Sunday, May 12th
F. M. Drake......Sunday, May 19th

EAST ROCHESTER, N. H.
John Parsons......Sunday, May 12th
T. L. Churchill......Sunday, May 19th
C. H. Sweet......Sunday, May 26th
A. Simpson......Sunday, June 30th

PORTSMOUTH, N. H.
E. Owen......Sunday, May 12th
J. B. Cook......Sunday, May 19th
J. G. Smith......Sunday, May 26th

GREAT FALLS, N. H. (Franklin Hall.)
D. F. Leavitt......Sunday, May 12th
D. M. Leavitt......Sunday, May 19th
C. S. Shattuck......Sunday, May 26th

GREAT FALLS, N. H. (Advent Hall.)
C. R. Parsons......Sunday, May 12th

MANCHESTER, N. H.
B. S. Emery......Sunday, May 12th
A. Simpson......Sunday, May 19th
O. W. Kimball......Sunday, June 2nd

EXETER, N. H.
M. Batchelor......Sunday, May 12th
W. S. Campbell......Sunday, June 2nd
Geo. Burnham......Sunday, June 9th

DOVER, N. H.
J. G. Smith......Sunday, May 12th
H. Pratt......Sunday, May 19th

HAMPTON, N. H.
J. G. Smith......Sunday, May 19th

ROCHESTER, N. H. (Chapel.)
C. R. Parsons......Sunday, May 19th
Edwin B. Wells......Sunday, May 26th

MELVIN VILLAGE, N. H.
C. S. Shattuck......Sunday, May 12th

PORTLAND, ME. (Union Hall.)
John Couch......Sabbaths, May 12th and 19th and evenings of the week intervening.
Henry Pratt......Sabbath, May 26th

BIDDEFORD, ME.
Geo. W. Sederquest......Sunday, May 12th
D. M. Leavitt......Sunday, May 26th
H. Munger......Sundays, June 2d and 9th
B. S. Emery......Sunday, June 16th
Wm. H. Mitchell......Sundays, June 23d and 30th

SOUTH ELLIOT, ME.
J. L. Chute......Sunday, May 12th
A. A. Robinson......Sunday, May 19th
C. R. Parsons......Sunday, May 26th

SOUTH BERWICK, ME. (GREAT WORKS.)
J. W. White......Sunday, May 12th

HOLLIS CENTRE, ME.
W. H. Mitchell......Sunday, May 12th

COLLINSVILLE, CONN.
R. K. Stark......Sunday, May 12th

VERNON, VT.
S. S. Brewer......Sunday, May 12th
H. Munger......Sunday, May 19th
S. Cook......Sunday, May 26th

PORTLAND, ME. (Union Hall.)
Meetings are now held in Union Hall, on Free Street, entrance nearly opposite the Baptist church. Brethren will please correspond with H. C. Freeman, 62 Green Street. H. C. Freeman, D. F. Scamman, James Berry, Church Committee.

BIDDEFORD, ME. (Advent Chapel, Hill Street, near Pool Street.) Meetings every Sunday, at 10½ A.M., 2½ and 7 P. M. Also, prayer meetings on Wednesdays and Saturdays.

PHILADELPHIA, PA.
(*Brandywine Street, between 15th and 16th, and between Spring Garden and Green Streets.*)
Meetings every Sunday, at 10½ o'clock A. M. and 7½ evenings. Also Wednesday and Friday evenings.
J. N. WILFONG, Cor. Sec.

PHILADELPHIA, PA. (*Adv. Chris. Church, corner of Ninth and Spring Garden Streets.*)
Meetings are held every Sabbath at 10½ A. M. and 7½ P. M. Prayer and conference meeting Friday evenings. F. H. BURBANK, Pastor.

PROVIDENCE, R. I., Lester's Hall, corner of Knight and Cranston Streets.
Sunday, Sabbath school at 10 A. M. Preaching at 3 and 7½ o'clock. Prayer meeting Wednesday evenings.
M. R. PRETTEPLACE, Pastor.

☞ Meetings are held at Second Advent Hall, 153 Hollis Street, Halifax, N. S., every Lord's day, at 11 A. M. and 7 P. M. Also prayer meetings Monday and Thursday evenings.

STAR OF HOPE MISSION, 229 SOUTH 5TH AVENUE, NEW YORK CITY.
Sunday morning, prayer and conference, six o'clock, Sunday School, two o'clock P. M. Love feast, four o'clock P. M. Preaching, seven o'clock P. M.
Monday, (class meeting), seven o'clock P. M.
Wednesday, (preaching), seven o'clock P. M.
Friday, (prayer and conference), seven o'clock P. M.
Come one, come all. A. E. SMITH, Principal.

☞ My address hereafter will be 229 South 5th Avenue. All letters and packages designed for the "Mission" must be sent to the same address, omitting "Star of Hope Mission," *especially* on letters containing money. ANNA E. SMITH.

Business.

TO CORRESPONDENTS.

☞ We cannot discontinue or send your orders, unless you give us the POST OFFICE and STATE in PLAIN LETTERS.

☞ JOHN BOARDWAIN, Racine, Wis.—We have "Broken Seal." $1.50 postpaid, or $1.25 by express.

☞ M. G. S.—It is received. All right.

☞ ELD. F. BURR'S P. O. address will hereafter be 22 North Sangamon Street, Chicago, Ill.

☞ ALBA BELLOWS' P. O. address is Abington, Ct.

☞ LIBERTY WETHERBEE'S P. O. address is changed to Linneus, Aroostook Co., Me.

Articles Received.—V Hunt, C C Webb, D Clow, D. N. Smith, J C Smith, W A Fenn, H H Tilley, S A Chaplin, W H Reese, R M Rowell, I Lamb, D F Newton.

Cash Receipts for Books and Tracts.—A Fransden $1.50, T A Crane $2.65, W H Swartz 22c, W M Hall $10, C H Leverton 35c, T A Crane 10c, Eld Geo. Wright Jr. $15.25, J G W Kantz 50c, S Mason $1 25, A M Smith 70c, J C Smith $2, J C Shorey $10, S Case 25c, Z B Chase 10c, H T Hopkins 35c, C W Frisbee $4.25, Z D Baird $2.50, M S Flower 25c, B W Holmes $1.10, H L Childs $1.40, S Goodwin 30c, A J Young $2.15, D R Harris 50c, M Shelton 35c, Mrs B Healy 12c, D Weaver $1.50, H. Cushman 40c, H Graham $2.35, P Roberts 28c.

Books and Tracts Sent.—By Mail, Maria Wanton, T A Craine, A Fransden, W H Swartz, J C Smith, B Perham, J G W Kantz, A M Smith, C H Leverton, Z B Chase, Miss S Case, H T Hopkins, A J Young, Mrs B Healy, P Roberts, H Cushman, B W Holmes, H L Childs, D R Harris, M S Flower, M A Shelton, S Goodwin, M B Hubbell.

By Express—Eld. George Wright, J C Shorey, J C Smith.

Notices.

"Tent for England" Fund.

This fund is to raise a tent for England capable of holding one thousand people, to preach the gospel in. W. Kellaway, Steward. Direct all letters to W. Kellaway, care of Geo. T. Adams, 167 Hanover Street, Boston.

Anonymous, Livermore Falls, Me......$0.50

The pledges to Mass. Conference at the Annual meeting, should be paid to the Treasurer, Charles Goodrich, *Crisis* Office, 160 Hanover St., Boston. L. Boutell.

Conference and Dedication.—If the Lord will, a special session of the New Hampshire State Conference will be held at Rye, N. H., commencing Wednesday evening, May 22nd, to continue over the following Sabbath. Brn. Couch, Smith, and other faithful laborers are expected, to administer the word of life. The dedication service will be Thursday P. M. It is hoped that preaching brethren, all who can, will attend this conference, as there will be some business to come before the conference. Brethren and sisters from abroad are invited. Those coming on the cars will stop at North Hampton depot. Come to labor together for the Lord. May the Lord greatly bless.
T. W. Piper.
J. G. Smith.
C. H. Fletcher.

Dedication.—We shall dedicate to the service of God our new Chapel at Fitchburg, Mass., on Sunday, May 19th, 1872. It is hoped that Bro. Couch will be present to preach the word. Other brethren in the ministry, who can favor us with their presence in the name of the Lord, will be cordially welcomed. Brethren and sisters from adjoining towns are especially invited to come and help us raise the standard of Christ against our common foe. H. F. Carpenter, Pastor.

Wisconsin Campmeeting.—Our Wisconsin campmeeting will be held on the old ground, at Prairie du Sac, Sauk Co., Wis., beginning June 1st, and holding over two Sundays. We shall make an effort to have Bro. Grant with us, and hope to succeed. Let us rally from every point, for we expect a good meeting. Accommodations similar to other years, with some improvements. Those coming on the Milwaukee and St. Paul R. R. (Prairie du chien branch) will stop at Mazomanie, where daily they will find a stage at five P. M. for Prairie du Sac, ten miles. Those coming on the North Western via. Madison, from the east, will stop at Lodi, and take stage at five P. M. for Prairie du Sac, eleven miles. Those coming from the west on the same road, by the way of Baraboo, will stop at Merrimack, and take stage at two P. M. for Prairie du Sac, ten miles. Those coming from the direction of Lacrosse, can stop at Portage city, and take the river boat, or stage, to Prairie du Sac. Now let us have such a rally as never before; and let all come with a mind to work for God, and come early.
O. S. Knapp,
P. W. Matts, } Committee.
Wm. Sheldon,

P. S. The Annual Wis. Conference will meet at the same place, on the 5th of June. Let delegates be sent by all the churches. Wm. Sheldon, Sec.

Love Feast in Camden, N. J.—The Second Advent Church of Camden, N. J., will have a general Love-Feast and the Lord's Supper at their place of worship, in Reed's Hall, on the N. W. corner of Third and Federal Streets, on Sunday afternoon, May 12th, services commencing at half-past two o'clock; to which all the brethren and sisters of like precious faith, who live near Camden, or who are in "the regions beyond," are most cordially invited. We trust that the occasion will be one of great joy to all the people. Immediately after the close of the services at the hall, several believers will be baptized at Cooper's Point. In behalf of the church,
F. H. Burbank, Pastor.

The Quarterly Meeting of the church of God of Wayland and Loon Lake, will be held at Wallace, Steuben Co., N. Y., to commence at two o'clock P. M., Saturday, May 11th, and continue over the 12th. All are invited to attend, and especially so as this is the last quarterly meeting before the close of the third year of my pastoral labor, and perhaps the last that I shall ever hold with the church and people of the place. C. F. Sweet.

It is time now to begin to arrange for Tent Meetings. Those in Maine who wish meetings held in their respective places, should consult those expected to aid in the work, and correspond with the undersigned, saying when you wish meetings. Those who are ready to go with the Tent to preach the word, should also write to me. We hope some of our most efficient ministers will be ready to work in the Tent.
I. C. Wellcome, for the Com.

There will be a Conference in Hallowell, Me., commencing Thursday, May 9th, and hold over the following Sunday. A general invitation is given to all who love God. H. B. Sevey.
Levi Rhodes.
Wm. H. Doughty.

To the Churches co-operating with the New York State Conference: Have you all made your statement, as requested, to our Secretary, in his last report? If not, please give him the name of your minister, the number of members in your church, its services, how, when, and where held; and such other information as may be of interest, or necessary to carry into practical effect the tabulation of our Conference statistics. Will some brother in each church do this without delay? Direct to Wm. E. Brown, South Butler, Wayne Co., N. Y.

There are two families living on the Springfield camp-ground, and it has become necessary to expend some $75 to make two houses, Sr. Holden's and Bro. Sharp's, comfortable, with chimneys, and an addition to Bro. Sharp's house. Now we feel safe from thieves breaking in hereafter, and carrying off what they pleased, leaving the houses there open. I have paid a part of the expense, and owe some $60. I want those having property there to help me pay it. Bro. Sharp has paid $15, besides giving the use of his house. What the friends see fit to send, please do so as soon as you can, either in pledges or in cash, as it must be paid soon. Direct to me at Chicopee Falls, Mass.
Hiram Munger.

The Nova Scotia A. C. Conference will be held at Bear River, commencing Thursday, June 1st, and continue over the Sabbath. A cordial invitation is extended to all. John J. Woodworth.

NEW AND ORIGINAL HYMNS.

BY CLINTON COLGROVE.

A collection of hymns entirely new and original, the large majority being on the Second Advent of Christ, the nature of man, the sleep of the dead, the resurrection, the penalty of sin, and Christ the Life-giver. The hymns have been carefully prepared, and where an opinion has been expressed to the writer, have been highly approved. The book is a little volume of about 74 pages, and will be sent postpaid for 25 cents a copy, or $2.50 per dozen. Address Clinton Colgrove, Sardinia, Erie Co., New York.

THE BLACK AND TERRIBLE YEAR:

OR, A

Chronological Record

OF THE

Principal Civil and Political Events, Wars, Riots, Calamities on Sea and Land, etc.,

DURING THE YEAR 1871.

By S. Hawks, *Indianapolis, Ind.*

The above is the title of an interesting pamphlet of 76 pages. Price 30 cents. Sent by mail on reception of the same. For sale at this Office. Ag't.

THE DURATION AND NATURE OF FUTURE PUNISHMENT.

By Henry Constable, A. M., Prebendary of Cork. Reprinted from the second London edition, with an Introduction by Prof. C. L. Ives, M. D., of Yale College. 8vo. 68 pp. Price 40 cents.

All things considered, we regard this the best work on the subject treated of now before the public, and the one to distribute, especially among our friends and neighbors who do not hold with us on this subject. We have procured a large lot of the publisher, and put them at the following low prices:—1 copy, 40 cts.; two copies, 75 cts.; three copies, $1; one dozen for $3.50;—all sent by mail, postpaid. Please order freely. Ag't.

JUST PUBLISHED.

By the Advent Christian Publication Society, a new Tract, entitled, "The Judgment Impending: Prophecy and Chronology converging to one Grand Culmination." By Bro. L. T. Cunningham. 52 pp. Price, 8 cents per copy. Postage, 2 cts. 75 cts. per dozen. $5.00 per one hundred. Ag't.

NEW TRACTS.

Christ our Life. By Wm. Leask, D.D., Congregationalist, London, Eng. A valuable work on the nature of man and the gospel gift. To which is added *The Influence of Doctrines and Christian Missions*, by Rev. Henry Constable. 24pp. By mail, $1.50 per one hundred; 35 cents per dozen.

The Light of Prophecy. By Rev. J. H. Brookes, D.D., Presbyterian. An important tract on the Second Coming of Christ, the neglect of the ministry, the value of prophecy, and an exposition of *The Great Image*, Daniel, 2d chapter. 12pp. By mail, $1 per one hundred; 25 cents per dozen.

Notes of Warning.—A.D. 1870. Tongues of Fire in the Sun; Earthquakes; *The Black Year*; Fires; Tornadoes; Famines, and other calamities of 1871, with extracts from papers. 12pp. By mail, $1 per one hundred; 25 cts. per dozen.

For sale at this Office. Ag't.

"TALKS ABOUT HEALTH."

By Dr. Dio Lewis.

A choice little work of about 125 pages, which will be sent by mail on receipt of the price—25 cents.

NEW TRACTS.

Just published by the A. C. P. Society, *Symbolization of the World's Eventful Crisis*, by O. R. Fassett.

An excellent tract of 16 pages, showing that we are living amid the events occurring under the opening of the "sixth seal"; that "we are witnessing them, and are far down in their history, and close upon the end of this world and the solemn judgment scenes."

Price, single, 2 cts.; postage, 2 cts.; 20 cts. per dozen; $1.50 per hundred, by mail.

"THE END AT HAND."

A TRACT OF 24 PAGES.

Showing that the "Gospel of the kingdom" has been "preached in all the world for a witness unto all nations"; and that the end of this dispensation is at hand, and the Lord about to appear in his glory. By Eld. John Couch. Just the thing to scatter by the thousands. Let it have a wide circulation. Price single, 3 cents; postage 2 cts.; 25 cts. per dozen; $2.00 per hundred by mail.

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A tract of twenty pages. Perhaps the best ever published upon this subject. Get it, read and lend, or give it away. Two copies for 10 cts. postpaid; 50 cts. per dozen. For sale at this office.

THE JUBILEE HARP.

We are now ready to supply friends with the new Hymn and Tune Book, at the following prices:—

Plain cloth, leather backs, colored edges, $1.00 per copy; $10.00 per dozen.

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☞ Postage 15 cts. per copy additional, when sent by mail.

SHELDON'S FOUR NEW TRACTS.

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1. Life and Death Theology: or, *The Scriptural Doctrine of Eternal Damnation and Everlasting Punishment.* Price 8 cts. single, postage 2 cts.; 75 cts. per dozen, postpaid; $5.00 per hundred by express.

This work of forty-eight pages is the clearest and strongest document put forth by the author on this topic. It is just the thing to scatter among all classes.

2. Immaterialism: or, *The Doctrine of Soul-Immortality Refuted.* Price 5 cts. single, postage 2 cts.; 40 cts. per dozen, postpaid; $3.00 per hundred by express.

A tract of thirty-two pages, showing that fifteen cardinal errors spring out of the doctrine of the soul's immortality, and that those errors could not exist independent of that doctrine, thus showing it to be the main root of error. Let it be scattered widely.

3. Death and the Dead, 16 pages. Price, 3 cts. single, postage 2 cts.; 20 cts. per dozen, postpaid; $1.00 per hundred by express.

Just the thing to scatter everywhere.

4. The Coming Judgment: *Its Necessity and Result.* Eight pages. 10 cts. per dozen, postpaid, or 75 cts. per hundred by express.

It will do much good.

Futurity, or the Hereafter of all Men—embracing the above four tracts, bound together. Paper covers. Price by mail, 22 cents.

"THIEF ON THE CROSS."

BY ELDER GEORGE THOMSON.

A New Tract.

One of the best ever published on the above subject. Just the thing to scatter widely. Price, 3 cts. single; postage, 2 cts.; 20 cts. per dozen; $1.50 per hundred, by mail. Ag't.

"LIFE BEYOND DEATH."

PUBLISHED BY THE W. A. P. ASSOCIATION.

This new and valuable work of Bro. Sheldon's, of 142 pages, is now ready, and for sale at this Office. Price, 50 cents. Sent by mail on reception of the same. Ag't.

THE PRESENT TRUTHS;

Or, Meat in Due Season.

BY ELDER JONAS WENDELL.

This is the title of a tract of 48 pages, in which the author terminates the prophetic periods in 1873. Price by mail, single, 10 cts; three for 25 cts; 87 cts. per dozen. Ag't.

For sale at this Office.

THE GOSPEL HOPE.

By a Congregationalist. A letter on the Prominence and Importance of the Lord's Coming as shown in the Scriptures. To which is added other important matter from Luther, Tyndale, Wesley, and others. 12 pp. $1.00 per one hundred; 20 cents per dozen, by mail. For sale at this office.

IMPERFECT IN ORIGINAL

THE SWORD.

"And take the helmet of salvation and the sword of the Spirit, which is the word of God."—Eph. 6: 16, 17.

For the warfare gird it on;
Not until the fight be won,
And the day's sharp work is done,
Lay it by!

Sharp its edge, oh! use it well;
Strong against the strongest spell
Ever framed in earth or hell,
It will prove!

Bright its blade; oh, keep it bright
For the battle day and night;
Stainless as the flashing light
Let it shine!

With it hew thy onward way,
Through hell's thickest war-array;
Nothing let thy soul dismay
To the last!

Weapon of the true and just,
Trust it strongly, warrior, trust,
Keep it free from earthly rust;
Win it must!

Strike for God, and let each blow
Tell on Satan's overthrow,
Be the ruin of a foe;
Strike for God!

Not for angels was it made,
Man alone can wield that blade,
Soldiers of the great crusade,—
Host of God!

Sword of God, thy power we hail;
He who has thee cannot fail,
He who trusts thee must prevail,
Mighty sword!

Rich in victories untold,
Still the precious sword of old,
Steel and gems and glorious gold,
To the last!

Till the warfare shall be done,
Till the victory be won,
Till the triumph be begun,
Grasp we thee!

—*Bonar.*

A STORY OF GRACE.—No. 15.

E. S. WILLARD.

The bitter cup—The downy pillow—Lazarus—Mount of blessing.

In July of the year 1861, the bitter cup so many were then drinking was suddenly and most unexpectedly pressed to my own lips. How *can* I drink it? was the question that continually revolved in my mind. I had not thought it possible that it could come even to me; but here it was, and I *must drink*. In one short week I took the parting hand of my two eldest sons, aged eighteen and twenty-three, and imprinted, as I supposed, the last token of love upon their lips, unless they should be spared to return from the war. But the younger son returned on the following Sunday evening and came into our room in the dead hour of night, with these joyful words—"Mother, do not grieve any more about me, I have given up going." Half my load was indeed gone, and I wept for very gladness, kissed his lips again, then heard his story which was soon told. One of his company was suddenly taken sick and abandoned the idea of enlisting, which caused the whole to give it up. How I saw the hand of the Lord in this, and see it still. How disastrous might such a step have proven to this son, at this tender age.

But his brother came not. Weeks and months rolled on and still he came not. After a time the terrible slaughter at Ball's Bluff was announced. Col. Baker killed, and our son's name in the list of the "missing." Thus we were left in suspense. He might be a prisoner; he might be in the bottom of the angry waters crimsoned with his own, and his comrades' blood. His friend, who with him had left the paternal roof, and was to him as Jonathan to David, lost no time in informing us of the terrible disaster, and of his long and perilous search for our son amid rain, darkness and death; but in vain. Yet this gave hope that he was a prisoner.

After two weeks' suspense, while wrestling with the Lord in the dead of night, he spoke peace to my soul; and the assurance was given me that I should see my son again, that he yet lived; that this war, like the fish to Jonah, had swallowed him up, but in due time he would be cast out unharmed, and made willing to do the Lord's bidding. I could now wait in perfect patience the Lord's time for tidings from him. And on the twentieth day, a soiled, torn and open letter—the most precious script ever received by us—came to hand. As we recognized his well-known autograph, at my earnest request we all fell upon our knees together and offered unfeigned thanks to God for this token of his love. We then read the letter. He was indeed a prisoner in Richmond, Va., but was in good spirits, and as well cared for as the nature of his stay would permit. Here he remained for four months a prisoner, when we had the unspeakable joy of greeting him at home, safe and sound. Friends were present to joy in our joy, and we felt—"This my son was dead and is alive again, was lost and is found." Our happy voices soon rose in a hymn of praise to the great Giver of all good, and many were the thanksgivings that followed from the kneeling circle; and not the least of interest, were those of the returned soldier. One month from this he fulfilled his vows to his espoused and they were united in marriage. We now felt that our son's choice was doubly our daughter, as she was the first fruits unto God of our labors, being one of our first scholars in the Bible class and the first among them to seek and find Jesus. Bless His name! In laboring to save the children of others we saved our own. How good was the Lord in this, for how many, like Rebecca, are left to say—"I am weary of my life because of the daughters of Heth."

As sunshine and shade quickly follow each other so was this bridal scene in this same April moon followed by almost a death-bed gloom; and nothing short of the strong cry of faith in obedience to the apostolic injunction (Jas. 5: 14, 15) saved my husband from death. After the anointing and prayer at his request, by a ministering brother then resident in the family, my pent-up soul gushed forth in importunate prayer; and the case of Hezekiah came to my remembrance; and I asked my God with my whole heart to add fifteen years to the life of my husband, and I believe he heard and answered, and gave me the sign; for on the third day from this (Apr. 17th, 1862), husband walked from his sick room into the kitchen.

This chastisement and healing led us renewedly to consecrate ourselves to our public duties, and to extend our labors to adjoining towns. Every Lord's day was improved, and with the help of our brother above alluded to, the meetings at home and abroad were most assiduously kept up, as also the Bible class.

This year (1862) was emphatically *the year of trial* to my soul, but at its close it was as emphatically the year of *blessing*. As the deep waters were passed, and the furnace heated seven times hotter than it was wont, how cheering the cooling shade, how sweet the song of deliverance! It is our God who knows just how to temper all these things to the good of his pilgrim children. It is our God who can say—"When thou passest through the waters I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Savior." Isa. 43: 2, 3.

Thus it was with me; I was not injured by any of these things but rather prepared thereby for the greatest blessing of my life—a downy pillow on which to rest my head that so often this year had rested upon the cold ground in earnest supplication to him for help. On the morning of December eleventh, this desired testimony *that I pleased God* was given me. The blessed family altar was the honored place of its bestowal. As we knelt in the morning service and the prayers were going up from one and another, all at once, as the sun sheds his mellow ray upon the green earth after a gentle shower, did the Holy Spirit shine this sweet testimony into my waiting soul. Every waring element was withdrawn. I was perfectly calm and adoringly happy. The lowest tones of voice were most congenial to me. I rested in God and he in me as never before. We seemed one in spirit. I was made capable of this oneness as never before. Self seemed annihilated. God only lived, and I in him. Earth was naught. My Lord was all. I was ready to go or stay as he willed, but it did seem to me I should soon see his face and be with him. And it proved no illusion of the hour. I could talk of it and it did not vanish; could go about the duties of every day life; could sleep and awake, and it remained a blessed reality. It was my Father's smile; *the Spirit's abiding seal;* the water which Jesus gave which was in me a well of water springing up into everlasting life. John 4: 14. Not that I have had no wants nor trials since. Oh no! I am just as human, just as frail and needy as ever, but here has been the welling fountain to which I daily and hourly come, the remedy at hand and the power to use it.

During these years the hand of the Lord was upon me in behalf of the colored race, and I sought them out, testifying both in public and in private to the travail of soul that was upon me. Like David I had inquired of the Lord why his heavy war-judgments were upon us as a nation, and the answer was as satisfactory that it was for our sins against this our brother, as was the answer of the Lord to David concerning the three years famine. I felt that God was calling upon us by a drawn sword, pointing at the life blood of the nation to make an atonement* to this people, that they might bless us and intercede for us, as did Job for his three friends, that God's wrath be turned away from us and we be saved alive.

The colored man is the Lazarus of this dispensation as the now rich Gentile was the Lazarus of the Mosaic. As the Jew oppressed the Gentile so now does the Gentile oppress the poor colored man and cast him out from society. In vain has this poor man asked for the crumbs that fell from his master's table, but has been left to die with none to comfort him save here and there one; and they for this have been no better esteemed than those to whom they ministered.

But the angels forgot not Lazarus in his poverty, and he has had bread to eat that his oppressor knew not of; manna, to which the rich man, with all his sumptuous fare, his purple and fine linen, was a stranger. Glory be to God! for his ways are equal; he has respect unto the lowly, and has given commandment to his children that they "mind not high things, but condescend to men of low estate."

It was in this year that the narrow path seemed to lead us up for the first time to our yearly campmeeting at Wilbraham, Mass.—that beautiful mountain, that consecrated spot. A mercy-seat it has been to my soul, and to our children. Here two out of three sons were blessed. How can I but speak His praise! Like David my knees were weak with fasting when I first set my foot upon that sacred encampment, and my first act was to fall before the Lord and seek his blessing upon me and mine while here; and this he gave, for a travail for souls was upon me throughout the meeting; but for my own son, our second, who accompanied us, it was paramount. And the Lord was pleased to give others, strangers though they were, a spirit of labor for him akin to my own, and this continued until Friday morning, where the burden was lifted and with one consent we spoke no more to him of his personal interest that day, nor the next, but turned our hearts unto others.

At the close of Bro. Munger's searching discourse on Saturday night, where my son was quite out of my mind, so intent had I been hearing for another dear soul, I thought I recognized a familiar voice in testimony, and following the example of many before me I sprang to my feet upon the seat, and there he stood, and these his closing words fell dis-upon my ear—"My mind is not as clear as I could wish, but Jesus has said—'He that believeth and is baptized shall be saved.' I *believe*, and have made up my mind to obey God, and leave the results with him."

With a mother's full soul now I cried—"Brethren and sisters, this is the son for whom I have so earnestly sought your prayers and now they are answered before your eyes." Then went up a shout of praise to God from many an unselfish heart. On Lord's day, "that great day of the feast," when thousands met, with this son on one arm and his young friend upon the other, Eld. Hastings, while singing, walked down into this flowing Jordan, and there in the presence of a vast concourse planted these two, with eighteen others, in the likeness of Christ's death, and raised them up amid many hopes and prayers that they might walk in newness of life.

To encourage parents to use their means to bring their children into the circle of blessing, let me say it was hard to break the ice and to take this son with us, as he was on the eve of entering the State Normal School in Trenton, N. J., and went directly there from the [illegible] son the rest of our days. And I may add, amid boisterous winds and dashing waves that threatened to engulf all, this anchor of God's own planting has held—Glory to his name! and I believe it will until we are safely moored in the haven of rest—

"By our conquering Savior's side."

In 1863 we again attended this meeting, accompanied by our youngest son, now fifteen, who for a year had been hoping in God's forgiving love in Jesus Christ. On both these occasions we set out in time to spend a few days in Boston with those so dear to us by reputation. At this time, while husband met with the dear brethren, I felt pressed in spirit to seek out the colored saints. Met in the morning with the Baptist church and in the afternoon with the Methodist, speaking to them of the great Emancipator—the Lord Jesus Christ—and of his soon coming to this earth again. The campmeeting was a place of God's power. As early as Thursday morning we had the happiness of seeing our son, with nine others, mostly young, buried with Christ in baptism at the hand of Bro. I. Damman; and as the scene closed, what a shout of "Glory to God"! rent the air from his full soul as he stood upon the shore with his little company of recruits around him, and the sacred waters dripping from his person.

On our return we visited our eldest son at Rochester, N. Y. Here we were blessed in the breaking of bread with the children of God. We also met with the colored saints in their large and flourishing Sabbath-school, and the liberty of the Spirit was given me in prayer for them and their race in view of their oppressions and the tokens of their speedy release from bondage. As we rose, they flocked around and received with grateful hearts the words of comfort which were given me to speak.

We now stand where we can fellowship all of God's family. The high, the low, the rich, the poor, colored or white, bond or free. All are our "brother, sister and mother," who do the will of God. Thanks be to God for this platform! It is as broad as earth, as high as heaven,—the Bible position; a position worthy of a God who has revealed himself as a Father to all his children, and *no respecter of persons*. With sectarianism and ourselves, with the help of God, there is an eternal separation. We stand out free and bold upon God's literal word, to believe and do all that is written therein, despite all human authority. A *whole* Bible is christian; a half, fourth, or a sixteenth, is sectarian. Give us the whole or none.

After an absence of seven weeks, we arrived safely at home. A Father's gracious care had been over all in our absence. The most consoling assurance was given me at this time that every event, of my life, of whatever character, is working out the desire of my heart, so far as my obligations to them are concerned, in the salvation of my fellow men. I cannot express the sweet comfort this assurance gave. I could say—"Lord! it is enough." Every gale but helps to finish the work thou hast given me to do. The cutting rebuke and the stray word of comfort are alike oars to move on my little bark. The smooth or strong sea bring me, together with my God-given sheaves, to the port of eternal rest. Hence, though I be crushed all the day long, yet will I rejoice; for as the wheat must needs be crushed between the millstones to produce the flour, so must the children of men, before they are fit for the Master's use, be humbled between the millstones of his providence; so they may not lift up their head nor say—"It is I," but give God glory. Says the Psalmist—"My soul, wait thou only upon God, for my expectation is from him." "Oh what a lesson to learn! to *wait* on God. Our tendency is to run before him. And we learn patience only in the furnace of trial. There we can say—"But thou, oh Lord, art a shield for me; my glory and the lifter up of my head." "I cried unto the Lord with my voice, and he heard me out of his holy hill. I laid me down and slept. I awaked, for the Lord sustained me."

* The Emancipation Proclamation and the "good Samaritan" work that has followed are the accepted atonement.

AM I ALIVE?

It is not a sufficient answer to this question for any christian to say, "I was once converted." There is a great difference between being "made alive," and *keeping* alive afterwards. Quite too many professors base their hope of being christians—not on what they now are, but on some experience during a revival season in days gone by.

Genuine conversion brings a man into a new state toward God. Old things have passed away; he is a new creature. But he must constantly encounter a strong undercurrent running like a mill-race toward the old state of corruption. No renewed heart will "keep sweet" without a great deal of divine grace. No converted man will stay converted unless he takes care of himself, and the Master takes care of him.

What is conversion? It is the turning of the heart to God; and unless that heart holds fast on God, and God holds fast to him, he will soon fall off into vain confidence, apathy, pride, self-indulgence, or any sin that "doth so easily beset" him. How long do you think that Paul would have been *Paul* if the power of God had not kept him—through faith? "Not I," exclaims the modest old hero—"not I, but Christ that liveth in me." "I live by faith on the Son of God." . . .

Paul had such a terrible dread lest his evil propensities should get the better of him, that he constantly beat down, with steady and sturdy blows, the unruly appetites and passions. If such was the necessity laid upon the great apostle, who of us has a right to grow fool-hardy and self-confident? The moment a christian begins to feel—"What do I care? let others be afraid, not I;" the moment a christian feels so, he is as near to a disgraceful fall as boasted Peter was in Pilate's hall.

But granting that you were once made alive, kind reader, are you alive to-day? If so, how shall you keep alive?

First of all comes prayer—the daily and hourly course with God. Prayer is just as vital to spiritual life as water is to the monthly rose, whose leaves are now dripping from the refreshing of the pitcher. It is the *outlet* upwards for gratitude, and yearning desires for blessings; it is the *inlet* through which the supplies of grace pour downward into the heart. When the channel is allowed to freeze up, I am in the same condition with the housekeeper who inquires—"I wonder why the water does not run to-day?" The plumber is sent for, and he soon explains the difficulty. "Your pipes are frozen up; the connection with the reservoir is stopped." Alas for the christian who has broken his connection with Christ!

Prayer may be also likened to a telegraph with heaven. Our messages go up with the lightning speed of thought. The mercies asked for often flow backward to us with the promptness and velocity of a divine love. Sometimes the blessing sought is ours at once. Sometimes the answer is delayed. Then we can only do our duty and *wait*. Sometimes the reply comes in the sudden shock of an unexpected trial; it comes like a death-message over the wires! But it is all right. God knows what answer to send. I must take what answer my Father chooses to give. If I put myself into connection with God, I am only responsible for this end of the celestial telegraph; not for the end that lies in the Infinite bosom of love. I must receive just what God sends. "Thy will be done." But trying messages are not so dreadful as to have the telegraph of prayer utterly out of order through long disuse, and the soul cut off from communication with Jesus. Friend! is thy connection with the divine hearer and giver broken off? Then to your knees!

But with prayer the Master also coupled watchfulness. "I say unto all watch!" Never yet have I seen the christian whose heart would not "bear watching." The oversight must be close, constant, and wakeful. If you were set to keep a canary-bird on the open palm of your hand, you would understand what is meant by "keeping the heart with all diligence." You must not take off the spiritual eye for one instant. Have the arm of resolution ever ready to seize it the very first moment that it attempts to fly off into sin.

"Wherefore I say unto all, watch!" Watch the stealthy approaches of the tempter. Watch for the old habits of sin that will steal back again though they have been driven off a hundred times "from the premises."—*Theodore Cuyler.*

A QUIET MIND.

The following beautiful lines were copied from an old manuscript, supposed to be that of a missionary. They are so perfectly my experience, I would request them to be inserted in the *Crisis*.

L. Maria Brittan.

I have a treasure which I prize,
The like I cannot find;
There's nothing like it in the earth;
It is a quiet mind.

But 'tis not that I'm stupefied,
Or senseless, dull, or blind;
'Tis God's own peace within my soul,
Which forms my quiet mind.

I found this treasure at the cross;
'Tis there to every kind
Of heavy-laden, weary souls,
Christ gives a quiet mind.

My Savior's death and risen life
To give this were designed;
And that's the root, and that's the branch
Of this my quiet mind.

The love of God within my heart
My heart to his doth bind;
This is the mind of heaven on earth;
This is my quiet mind.

I've many a cross to take up now,
And many left behind;
But present trials move me not,
Nor shake my quiet mind.

And what may be to-morrow's cross
I never seek to find;
My Savior says, Leave that to me,
And keep a quiet mind.

And well I know the Lord hath said,
To make my heart resigned,
That mercy still shall follow such
As have this quiet mind.

I meet with pride of wit and wealth,
And scorn and looks unkind;
It matters nought, I envy not,
For I've a quiet mind.

I'm waiting now to see the Lord,
Who's been to me so kind;
I want to thank him face to face
For this my quiet mind.

Gems.

— Wisdom does not show itself so much in precept as in life—in firmness of mind and mastery of appetite. It teaches us to do as well as to talk; and to make our words and actions all of a color.

— The blossom cannot tell what becomes of its odor, and no man can tell what becomes of his influence and example, that roll away from him and go beyond his ken on their perilous mission.

— The lowest education that reaches self-control is better than the highest that neglects it.

— Make a monument of good deeds as you go, and your dust will not want for friends to see to the marble in after years.

— Rhetoric goes for little in the heavenly court, but sincere groans have a kind of omnipotence.

— One standeth not as on a hill, beckoning to another to follow; but ye toil hand in hand, and carry each other's burdens.

To be resigned when ills betide,
Patient when favors are denied,
And pleased with favors given;
Dear mortal, this is wisdom's part—
This is that incense of the heart
Whose fragrance swells to heaven.

— He who should conquer in battle ten times a hundred thousand, were indeed a hero. But truly a greater hero is he who has but once conquered himself.

— We make very poor almanacs in religion; we have too much variable weather. God has only one dark day in his almanac, and that is when a man is guilty and impenitent before him.

— Greatness lies not in being strong, but in the right use of strength.

— The sorrows of believers are better than the joys of sinners.

— Our brightest moments are frequently those which arrive to us from the bosom of care and anxiety; the gems that sparkle upon the dark ground.

THE CHICAGO STOCK-YARDS.

In practice the tourist bound to California will do well to stop two days in Chicago, and one day in Salt Lake City, in which case he would get to San Francisco in ten days, and with surprisingly little fatigue, and he will have seen several very remarkable sights on the way. For instance, though Chicago itself was burned and is not yet rebuilt, the ruin is worth seeing; and near at hand, accessible by frequent trains, he may find one of the most characteristic sights of our continent, the great Chicago stock-yards—a city whose inhabitants are cattle, sheep, and hogs, and where these creatures, are so well cared for that many a poor human being supposed to have an immortal and amenable soul, living in a New York tenement house, is neither so cleanly lodged nor so well protected against harm or cruelty.

This city of the beasts has streets, sewers, drains; it has water laid on; it is lighted with gas, it has a bank, an exchange, a telegraph office, a post-office, an admirably kept hotel; it has even a newspaper—else it would not be an American city. It has very comfortable accommodations for 118,350 residents—namely, 21,000 head of cattle, 75,000 hogs, 22,000 sheep, with stalls for 350 horses. It contains 345 acres of land, and when all this is prepared for use, 210,000 head of cattle can be lodged, fed, and cared for there at once, and with the certainty that not one will suffer or go astray.

It has thirty-five miles of sewers, ten miles of streets and alleys, all paved with wood; three miles of water troughs, all so arranged that the water may be stopped off at any point, 2300 gates, which are the front doors, so to speak, of the place; 1500 open pens, heavily fenced in with double plank; 100 acres are covered with pens for cattle, and all these are floored with three-inch plank; 800 covered sheds for sheep and hogs; and seventeen miles of railroad track connect this city of the beasts with every road which runs into Chicago. It has two Artesian wells, one 1032, the other 1190 feet deep, which, being spouting wells, send the water into huge tanks forty-five feet high, whence it is distributed all over the place in pipes. Fourteen fire-plugs are ready to furnish water in case of fire; immense stacks of hay and large granaries of corn contain the food needed for the beasts; and, I believe a train of palace cattle cars now bears the emigrant animals from this their city comfortably to the Eastern butchers.

Of course, as the "lower animals" do not help themselves, a considerable force of men is needed, to attend upon those gathered here. The company receives and cares for all animals sent to it. It has thus taken in, penned, fed, watered, littered, and taken account of 41,000 hogs, 3,000 cattle, and 2,000 sheep in a single day, and that without accident, hitch, or delay. From one hundred and seventy-five to two hundred men are constantly employed in this labor; and to accommodate these and their families, numerous cottages have been built, while a town-hall for public meetings and lectures, a church, a Sunday-school, and a well-kept day school provide for their instruction and amusement. The hotel, which has bath rooms, and is in other respects well-fitted, is for the use of the drovers and owners of cattle, whom business brings hither. At the exchange sales are effected, and the news of a sale may be sent to Maine or Texas by a telegraph from the same room, while the money paid may be securely deposited in the bank, which is under the same roof. Thus you will see that this surprising enterprise is completely furnished in every part; and it will not be the least part of your surprise and pleasure to find that this whole business, which about New York often involves painful brutalities, is here conducted as quietly as though a Quaker presided over it, and with as much care for the feelings of the dumb brutes as though good Mr. Bergh was looking on all the time.

It will cost about two millions when it is completed; is a pecuniary success, as it deserves to be; and when you hear that so long ago as 1869 Chicago received and sent off 403,102 head of cattle, 2,661,860 hogs, and 340,072 sheep, and that it will probably remain for years one of the greatest cattle markets in the world, you will see the need for such elaborate arrangements as I have described, and, if you are a humane person, will be pleased that these immense droves of animals are kindly cared for and comfortably lodged and fed on their way to the market. Most of the people employed in the yards are Americans.

Among a multitude of beasts as are here received, Mr. Buckle's law of averages would tell you that there will be a certain few monstrosities; and you will probably be shown one or two Texas steers which look much more like elephants or mammoths than horned oxen; perhaps a two-headed sheep, or a six-legged hog; and, indeed, when I saw the stables, they contained a collection which would have turned the face of a Chatham street exhibitor green with envy.—*From California, by Charles Nordhoff, in Harper's Magazine for May.*

Hygiene.

"This is for your Health."

SANITARY NOTES.

CLINTON COLEGROVE.

Editor Crisis:—Having been formerly a student and practitioner of medicine, I venture a few suggestions which may possess interest to a small portion of your readers. And first, I will submit a hint or two for the benefit of those who may have

A PREDISPOSITION TO CONSUMPTION.

The plan I have to suggest as especially well adapted for the benefit of such persons, may prove of comparatively little value to those in whom the dread malady is already developed, yet it may be beneficial in the earliest stages, in a portion of cases. The measure here to be recommended, then, is properly adapted as a *prophylactic* or preventive, rather than a *remedy*. We venture to affirm the great value, in all cases of hereditary tendency to consumption, of *frequent and habitual inspirations of air*, to the full extent of the capacity of the lungs to contain. Let every person who is in the least apprehensive of the future access of this insidious and destructive disease, commence at once with a system of inspirations, at least, three times a day. Let the shoulders be elevated, and the trunk erect (whether in a sitting or standing position, is not so material), and air be inspired to the point of a *complete expansion* of the lungs. This may be repeated to the extent of a dozen respirations at a time; not, however, so long as to produce soreness or pain. The result of this practice, if properly *persevered in*, as it should be for months and years, and even all through life, will be to promote the healthy enlargement of the organs of breathing. The lungs are elastic and distensible, and the air cells are capable of almost indefinite multiplication or expansion, by being constantly subjected to the expansive stimulus of healthy air. This is a secret, if so it may be called, eminently worth knowing. Besides, the union of the ribs with the breast-bone is by cartilage, on both sides, and accordingly there is almost unlimited expansibility of the movable and bony framework of the chest.

It is well known that players on wind instruments acquire a greatly increased lung-capacity by the natural expansion produced through copious inhalations of air, in order to produce instrumental sounds. Indeed, frequent *expirations* of air are productive of a similar result, since the elasticity of ribs and lungs, and the reaction that follows the expiration, produce correspondingly large inhalation to supply the demand of the venous blood in the lungs for air. Primarily, indeed, it is this; to wit, the presence of venous blood in the lungs, which excites the imperative need and demand for air. In this connection, I may mention the utility of an instrument known as the spirometer, or respirometer; literally, a measurer of air. The object of this device is to show the air capacity of the lungs in cubic inches. The variation in this capacity is very great in different persons. Some delicate women hardly reach the extent of a hundred inches, while some large-chested and hearty men have a containing capacity of four hundred, or thereabouts. It is remarkable to observe how, by this test of capacity, the lungs may be shown to have increased in size and volume by practice. The view here submitted in regard to the marked utility of inhalations of air, I recently saw emphatically confirmed in an ably written volume by Dr. Napheys, of Philadelphia, on the "Physical Life of Woman." I have but little doubt that persons predisposed to consumption, who commence this kind of exercise early, and persevere in it faithfully, may in a large proportion of cases, if observing the laws of health in other respects, completely escape an attack of tubercular deposit in the lungs. This deposit is attributed to imperfect nutrition, and accordingly, by directing a larger volume of blood to the lungs, in the exercise recommended, a barrier is provided against such pernicious deposits.

The same exercise is earnestly recommended to *all* sedentary persons, or those whose habits and employments have prevented a due development of the pulmonary organs. We say to such, *commence at once* to make amends for the injury done, and give those great life-organs *room*. Give them air. Provide a larger vascular surface in the membranes of the air-cells for blood-aeration. Be not too impetuous or violent, but be *persevering*. The God of nature is kind, in giving the peculiar elasticity and expansibility of the lung parenchyma. No part of the body, perhaps, is susceptible of greater growth, or will more kindly yield to persistent effort. This free and full expansion of the lungs is important to the promotion of the general health in various ways. For not only is the deposit of tubercles largely counteracted, and a more perfect purity of the blood realized, by a better aeration, but when the breathing is free and natural, and the play of all the muscles connected with breathing (such as the intercostal and abdominal, and the diaphragm) is unrestrained, then the organs so important to the complete accomplishment of nutrition, such as the stomach, liver, and intestines, are able to perform *their* function faithfully. But on the other hand, when the respiratory muscles become enfeebled, the digestive organs are not sufficiently assisted by the muscular contractions, and, particularly, through the imperfect peristaltic action of the intestines, *constipation* supervenes,—a difficulty so widely prevalent, and so often sought to be remedied by both diet and medicine.

In addition to inhalations of air, the growth of the muscles of the chest may be, in some degree, promoted by gentle frictions with the hand, either at night or in the morning, especially the morning. We believe pre-eminently in the necessity of organs, and their functions, to *life*. Of life without organs we may say we know nothing. These organs, therefore, need room, need exercise, need harmonious co-operation. If it be objected that "bodily exercise profiteth little," we answer, at once, it is true indeed, we a thousand times would prefer the more delightful freedom and perfect action and enjoyment of the spiritual and immortal life to come; yet the exercise of that immortal state, we understand to be connected with some kind of highly exalted material organism,—and even here, is it clear that the apostle was deprecating sanitary bodily exercise, especially in such cases as observation and experience show to unite obviously, an improved religious or spiritual state with improved health? For it is perfectly certain that poor health is often a marked and great detriment to religious liberty and enjoyment.

Flowers as Disinfectants.—Lovers of the beautiful, as manifested in the flower kingdom, will be happy at hearing that flowers, instead of being unhealthy in rooms, are, on the contrary, disinfectants in disease. Professor Mantegazzo has discovered that ozone is developed by certain odorous flowers. A writer in our clever contemporary, "Nature," states that most of the strong smelling vegetable essences, such as mint, clover, lavender, lemon and cherry laurel, develop a very large quantity of ozone when in contact with atmospheric oxygen in light. Flowers destitute of perfume do not develop it, and generally the amount of ozone seems to be in proportion to the strength of the perfume emanated. Professor Mantegazza recommends that in marshy districts, and in places infested with noxious exhalations, strong smelling flowers should be planted around the house, in order that the ozone emitted from them may exert its power. So pleasant a plan for making a malarious district salubrious only requires to be put in practice.

Croup.—Parents should watch their little ones carefully at this season of the year for any symptoms of croup; as the sudden changes that are liable to occur in the spring-time, from warm to cold, will expose our little folks to the danger of contracting "colds," which are so readily converted into that dreaded disease—croup.

Have your children comfortably clad with woolen underclothing, and rubber over-shoes. Do not allow them to wear scarfs or mittens at this time of the year, for they are soon thrown off in the heat of play, and so easily contract "colds."

Always have some unslacked lime among your "family medicines;" and should the child have a cough, and a sort of wheezing in breathing, rub its breast well with sweet oil, bathe its feet in hot water, and put it to bed. Upon the first appearance of that hollow, croupy cough, let it inhale the vapor from a piece of the lime placed in a dish of hot water. This will at once give relief.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

LITTLE DANDELION.

Before the cowslip or the daisy, or even the little blue violet, awakes from its long winter nap, brave Dandelion begins to unfold her green leaves and peep up at the bright sun. Although the ground may be hard and frosty, and many of the days chill and windy, caring neither for rain or cold, she thrives and grows, till some warm pleasant day she sends forth a cluster of little green buds, sisters laughing in the sunshine, and nestling close together when a cold rain falls upon them. They swell and expand their small leaves, and at last, one by one, open wide to the genial warmth of spring.

Fast falls the last lingering snow, but under its fleecy tent they merrily chat and count their store of gold. When once more they are able to see the blue sky, they seem more beautiful even than before the cold snow had hid them from view. Each sister, standing on her slender foot, nods her head to the birds; the breezes toss her golden tresses hither and thither, and her gayety and cheerfulness gladden the hearts of all. She tells them that spring is coming and will soon be here; that the trees will before long be clothed in green, and the other flowers more delicate than herself be brightening the earth with their rainbow hues; and so in her own way she is a fairy prophet, though she does not speak a word.

Scattered over the fields are other dandelions as brave and bright as these, and the little children pick them and twine themselves wreaths which on their fair brows look as beautiful as the golden crown of a king. When the days lengthen and the sun grows warmer, the many-colored butterflies, flitting from flower to flower, light on the lowly Dandelion and seem to linger as if they would make it their home; but no, they are soon off again as restless as before. The bee at evening on his way to the hive stops to refresh himself, and the robin from the apple-tree close by pours forth his morning song that Dandelion may listen. But when the long summer days come, and the thirsty sun drinks all the moisture from the soil, withering with its scorching rays, faint little Dandelion closes her eye, and her golden hair turns white. But even when old and gray her work is not all done; she flies away on the summer breezes to other fields and way-sides, where another year her presence will gladden the eye and tell of the brighter days to come; or she is woven into the nest of a robin to help make it soft and downy for the little ones; or perhaps, borne on a strong wind or the wing of a bird, she blooms in other lands far over the sea.

In these and many other ways does the little flower which is so common, and which we do not half appreciate for this very reason, do good and teach us lessons of bravery and cheerfulness.

The little dandelions, so thickly strewn over our meadows and hill-sides, are in other countries cultivated with great care, and the wayside mullein is known across the ocean as the American velvet-plant. So many of our most common and least cared-for flowers are in distant lands considered choice and beautiful.—*Our Young Folks.*

GOOD USE OF EYES, EARS AND HANDS.

"Think much, and use hands, ears, and eyes;
But little speak, if you be wise."

"Oh, I am so glad to see you, my dear, dear Aunt Jane!" cried Ben, as he ran to the door to meet his aunt, and jumped for joy; for he had not seen her for more than a month.

May was quite as glad as was Ben that her aunt was come; though May spoke not a word; she gave but a smile and a fond kiss to her aunt.

"O Aunt Jane, I will show you all my nice new toys!" cried Ben. And he ran and brought his bat and his ball, his fife and his ball, his fife and his drum, ere his aunt had had time to sit down or to take off her hat.

Ben blew his fife, and beat his drum, and made a great, great noise.

Aunt Jane was much tired,—for she had come a long, long way,—and she could not bear so much noise; though she was so kind, that she did not like to stop Ben's play. But May saw that her aunt put her hand to her head; and May said in a low voice to Ben, "Do put down the drum, and let us be quite still. I see that Aunt Jane has a pain in her head."

May had made good use of her eyes.

"I have hurt my poor foot; I can scarce walk," said Aunt Jane as she sat down on a chair.

"I am so vexed, dear aunt!" cried Ben.

May spoke not a word; but she went for a stool for her aunt to rest her foot on.

May had made good use of her ears.

Ben talked a great deal, and did not leave his aunt to be still and rest. He took her bag; he played with it; he shook it, and out of it fell four or five pence. They rolled, one this way, and one that, on the floor and on the rug; there was fear that some might be lost.

"I am so vexed!" cried Ben. He picked up one,—just one,—and then ran off to his play.

May spoke not a word: but she went down on her knees, and looked on the rug and near the wall, and picked up all the pence, one by one, and put them back in the bag.

May had made good use of her hands.

Which loved Aunt Jane the best; which helped her most,—Ben with his loud talk, or May with her eyes and ears and hands?—(*London*) *Children's Paper.*

WORDS.

Words are things of little cost,
Quickly spoken, quickly lost;
We forget them, but they stand
Witnesses at God's right hand,
And their testimony bear
For us or against us there.

Oh, how often ours have been
Idle words and words of sin;
Words of anger, scorn, or pride,
Or deceit, our faults to hide;
Envious tales, or strife unkind,
Leaving bitter thoughts behind.

Grant us, Lord, from day to day,
Strength to watch, and grace to pray;
May our lips, from sin kept free,
Love to speak and sing of thee;
Till at last we learn to raise
Hymns of everlasting praise.

A Little Boy's Prayer.—More than thirty year's ago a godly minister, illustrating the efficacy of prayer, related the case of a little boy with a sore hand, which had become so bad that the physician decided it must be amputated to save the boy's life. The day was fixed for the operation.

On hearing this, the little boy went to a retired spot in the garden, fell on his knees, and begged God for Jesus' sake to save his poor hand.

The next day the physician came and examined the hand, when to the astonishment of all, it was found to be so much better that amputation was unnecessary.

The hand got quite well again, the little boy grew up to be a man, "and," continued the minister, holding up his hand, "this unworthy hand can now be shown to you as a monument of prayer answered through divine mercy."

The Honest Irish Boy.—There was a lad in Ireland, who was put to work at a linen factory, and while he was at work there a piece of cloth was wanted to be sent out which was short of the quantity it ought to be; but the master thought it might be made the length by a little stretching. He thereupon unrolled the cloth, taking hold of one end of it himself, and the boy at other. He then said, "Pull, Adam, pull." "I cannot, sir." "Why," said the master. "Because it is *wrong* sir," said Adam; and he refused to pull. Upon this, the master said he would not do for a linen manufacturer, and sent him home; but that boy became the learned Rev. Dr. Adam Clarke.—*Ex.*

Elihu Burritt, in talking to some persons, said, "Boys, you have heard of blacksmiths who became mayors and magistrates of towns and influence. What was the secret of their success? Why, they picked up nails and pins in the street, and carried them home in the pockets of their waistcoats. Now, you must pick up thoughts in the same way, and fill your mind with them; and they will grow into other thoughts, almost while you are asleep. The world is full of thoughts, and you will find them strewed everywhere in your path."

The World's Crisis

AND

SECOND ADVENT MESSENGER.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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The "Crisis" is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

"SHOW ME THY FACE."

Show me thy face—one transient gleam
Of loveliness divine,
And I shall never think or dream
Of other love save thine.
All lesser light will darken quite,
All lower glories wane,—
The beautiful of earth will scarce
Seem beautiful again.

Show me thy face—my faith and love
Shall henceforth fixed be,
And nothing here have power to move
My soul's serenity.
My life shall seem a trance, a dream,
And all I feel and see,
Illusive, visionary;—Thou the one reality.

Show me thy face; I shall forget
The weary days of yore;
The fretting ghosts of vain regret
Shall haunt my soul no more;
All doubts and fears for future years
In quiet trust subside,
And nought but blest content and calm
Within my breast reside.

Show me thy face—the heaviest cross
Will then seem light to bear;
There will be gain in every loss,
And peace with every care.
With such light feet the years will fleet,
Life seem as brief as blest,
Till I have laid my burden down,
And entered into rest.

Show me thy face, and I shall be
In heart and mind renewed,
With wisdom, grace, and energy,
To work thy work endued;
Shine clear, though pale, behind the veil,
Until, the veil removed,
In perfect glory I behold
The face that I have loved.

THE CHRISTIAN'S HOME.

B. W. DAVIS.

"And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. . . . And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away."—Rev. 21: 1, 4.

These words of the apostle, descriptive of what he saw, are of deep interest to every child of God at the present time, for they not only bring to view our present experience, which is one of tears and death, sorrow, crying and pain; but also the consummation of the christian's hope—a home in the new earth. And the interest deepens as we near the time of this fulfillment.

When God made the earth, and all that pertained to it, he saw that it was good; but when he had made man in his own image, endowed with a desire and love of home, he pronounced all he had made very good, and purposed to give the earth to man for his possession (Ps. 115: 16); and so he planted a garden in the land of gold and precious stones, and beautified it with every thing that was pleasing to the eye and taste, and fitted it up for man's abode; and then he placed the man in his home to care for and keep it, and planted in the midst of it the tree of life, that by eating of *it* he might live forever. How long he lived in this quiet and beautiful home, we are not told; but soon we find him disobeying the command of God, thus bringing the curse upon himself and posterity and the earth, and tears, sorrow, pain and death follow as a consequence.

The earth is now filled with violence and sin, and has become unfit for the eternal abode of man; but God was not willing his eternal purpose should be frustrated, so he determined to provide a way for man's redemption from sin and death, by the gift of his Son; create a new earth, and make it more glorious than the first, and give it to all who would accept of the conditions, and so fulfill his original purpose.

Satan *seemingly* succeeded for a time in his attempts to overthrow this plan; but the apostle saw in vision the new state of things instituted, and we believe the time is near when our hope will be consummated. We see what a terrible thing sin is, causing man so much sorrow, suffering, tears and death, and the destruction of all God had made; but behold his *love* in the plan of redemption, and of the purchased possession.

"There is a world to come,
Happy and pure;
That is the christian's home,
Long to endure.
O, 'tis a world of light;
No more death, nor woe, nor night;
Faith views it with delight,
Knowing 'tis *sure.*

There is our paradise,
Eden restored;
All beauteous in their eyes
Who love the Lord;
Wastes that are now so drear,
Like the rose shall blossom there,
And be a garden fair;
Thus saith the word.

O, that bright world to come,
Tongue cannot tell;
Thrice blessed is the home
Where saints will dwell;
Turn, then, from sin away,
And the word of God obey,
Then at the last great day
All will be well."

It is blessed to *contemplate* the beauty and glory of that place, but what must it be to be *there?* May the Lord help us all to be ready when Jesus comes to take his people home.

He that has inherited the love of God, what has the world more to give him? What can the world reach to take away from him? He has the chief thing already.

THE COMING STRUGGLE,

Between the Church and the Powers of Darkness, showing a Confederacy of Spiritualists, Catholics, etc., at hand, with the False Christ at their head, and a Persecution attending.

I. E. LOMBARD.

We read in 1 Tim. 4: 1—"The Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." We are not informed here how general is this departure of the church "from the faith" into Spiritualism, and how generally the world listens to these seducing spirits, or receives the doctrines of devils; but in other places we find these points more definitely presented, especially in the allusion to the three unclean spirits, Rev. 16: 13–16. We there have an account of three unclean spirits, seen by John in vision, as proceeding "out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet." In *character* they are "unclean spirits"—"the spirits of devils, working miracles." Their *mission* is from the three parties above mentioned "to the kings of the earth, and of the whole world." Their *business* is "to gather" these kings "to the battle of the great day of God Almighty." But the "spirits of devils working miracles" are the agencies at work in Spiritualism, hence this must evidently denote a work among them; not the *origin* of the movement, as some would have it, but *the last work in Spiritualism*, as I shall endeavor to show before I get through.

It appears, too, from the fact that the kings of the earth and of the whole world are led to assemble at the battle of the great day by these spirits, that the kings of the world are at this time Spiritualists. And that the spirits do assemble them to the battle is evident from verse 16, which reads according to the translation of Wesley, Whiting, the Revised, and the Syriac—"*They* gathered them together"; and according to Wakefield—"*The spirits* gathered them," etc., which makes it clear that the nations are led by the spirits at this time, hence are Spiritualists. In the eighteenth chapter we find that "the beast and the kings of the earth and their armies are gathered together, to make war against him that sat on the horse [Christ] and his army." And, as to the result of the battle, we find that "the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone, and the remnant were slain with the sword of him that sat upon the horse." And the dragon, explained to be the devil and Satan, was bound for a thousand years, that he should deceive the nations no more till the thousand years should be fulfilled. In the account of the three unclean spirits, we read that they were "out of the mouth" of the dragon, the beast, and the false prophet, showing that the spirits go at their command, which makes them the more responsible parties in assembling the nations to the battle. And being more responsible, as the leaders, they are more severely dealt with. Thus the beast and false prophet are "*cast alive* into a lake of fire," while the dragon, explained to be the devil and Satan, is cast into the bottomless pit, and bound there for a thousand years.

The expression "the beast," occurring in the scriptures quoted above, denotes the papacy, as all will admit. But it makes a conspicuous figure in the preparation for the battle, as exerting a commanding influence among the nations at the time. Hence, in view of its present condition of helplessness, it must have a revival to power and influence before we get to the judgment, in order to fulfill these scriptures. This is further manifest from the assurance in the seventeenth chapter that "the ten horns" are "to agree and give their kingdom unto the beast, till the words of God shall be fulfilled"; in other words, till the battle of the great day.

These ten horns cannot be the petty provinces of Italy, as some have urged, for the reasons that they are not likely to become ten kingdoms, and would be too insignificant if they should. They must be prominent kingdoms on the earth, in view of the conspicuous figure they make in connection with the battle. They are probably "the kings of the earth"—the Roman earth, perhaps—as contained in the expression, "the kings of the earth, and the whole world." And the assurance that they are "to receive power as kings one hour [or, as Croly has it, "*the same era*"] with the beast"; and that they are to "agree to give their kingdom"—"their power and strength"—"unto the beast, till the words of God are fulfilled," shows that ten prominent kingdoms, at least, are heartily united in support of the beast—the papacy—in connection with the closing scenes of earth's history. This implies that she is destined to have a revival to power and influence again, before the Lord comes, since not one thus supports her now. And then, too, from the association of the beast at this time with "*the spirits of devils working miracles*," and especially from its using them as its *instruments* in assembling the nations to the battle, it seems evident that the Catholics have at this time embraced Spiritualism, and are here acting under its influence. But, though acting as by the spirits, it seems to retain its old distinction as "the beast," and hence must be acting in alliance with Spiritualists. This alliance with a miracle-working power seems clear, also, from the passage quoted above. "The beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast," etc. Hence, as in the battle of the great day, it is acting in this alliance with a miracle-working power, and also in assembling the nations to the battle, we should look for such an alliance, and for a revival of the power and influence of the papacy, before we look for the battle to take place.

With these general outlines of the subject, as suggested by the passages thus far considered, I will now proceed to show other Bible allusions to the papacy, embracing its whole prophetic career; and then, marking its present whereabouts in prophecy, will introduce the development of Spiritualism among us, and show from the prophecies that it is destined to enter into an alliance with the papacy, bring up the Anti-Christian Confederacy of nations, with the false Christ at their head, and persecute the saints for a short time before the Lord comes.

(*To be continued.*)

SANCTIFICATION.

A. N. SEYMOUR.

"This is the will of God, even your sanctification." 1 Thess. 4: 3.

All men by disobedience have rendered themselves sinful, or morally impure, in their thoughts, desires, words, and deeds; hence the necessity of some means to be employed by which an unsanctified race can be redeemed from their sins and transgressions. God, it seems, has foreordained, or predetermined, from the foundation of the world, that in order to secure an endless rest in the kingdom of God all must be sanctified (for this is his will), or utterly fail of the prize. The doctrine of sanctification is a positive truth, and very distinctly revealed in the sacred Scriptures. To sanctify, in a scriptural sense, is to make a personal consecration of soul, body and spirit to God; and this includes the idea of perfect obedience to God's royal government. "Be ye reconciled to God" is an inspired statement, that fully expresses the doctrine of sanctification. When any person refuses to submit to any part of God's revealed will, he demonstrates at once that the seeds of rebellion still exist in the human soul, and must be eradicated before the principle of sanctification can have full power to control its subject. When our wills are all swallowed up in God's will, and when we can fully say, as did Jesus, "Lo, I come to do thy will, O God," it is then, and not till then, that we have achieved the victory of reconciliation to the perfect and divine will of God; all must come to this point of submission in order to secure his special favor.

The prophet Isaiah most beautifully illustrates this point. He says—"Seek ye the Lord while he may be found; call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon; for my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." So, then, if we desire to be sanctified, or reconciled to God, and be at peace with him, we must give up *our ways* and *our thoughts*, and adopt fully God's ways and God's thoughts. "Sanctify them through thy truth; thy word is truth."

Now let me inquire, Is there more than one way to obtain the blessing of sanctification? I answer, *no, by no means.* Our heavenly Father has one, and only one divine, plain arrangement, or system of things, and that is complete in all its parts; and all who will consent to be moulded in this heavenly mould will come out of it "without spot, or wrinkle"; but if we try to change the mould from its original design, we are certain to do injustice to it, and produce a botched piece of workmanship, which will only be cast away when the great Detector shall come to "try every man's work," and "to reward" accordingly.

For one, I have no desire whatever to add to or take from this heavenly arrangement; but I do most earnestly desire to be as clay in the hands of the potter, that I may come out of the mould fashioned according to the original design, and ready for the Master's use. The wisdom of this world, which is only foolishness with God, is constantly changing, remodeling, adding to, or detracting from its original purity, beauty, and simplicity; which only demonstrates the fact that such minds are unsanctified, unreconciled, and hence, all true christians should pray, as did Paul, "Be ye reconciled to God."

"THEN COMETH THE END."

In 1 Cor. 15: 23, 24, we have a passage which few readers seem to comprehend. We are very frequently asked to explain it. Some suppose it refers to the end of Christ's kingdom; others suppose the end of probationary time is meant. We will quote the text, and then give an extract from "The Plan of Redemption," which we think fully meets the inquiry. "But every man in his own order; Christ the first fruits; afterward they that are Christ's at his coming. Then *cometh* the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power." The term "every man in his own order" includes the entire race of man; yet the common reader, as he reads on, sees reference made only to "they that are Christ's at his coming," and no reference to the wicked.

"The term 'order'—*tagma*—is a military term. *Tagma*,—rank, band, regiment, or division, like soldiers, who come each under his own standard, and in his own division. 'They that are Christ's disciples belong to his division, have chosen his standard, and will come forth 'at the last trump; for the trumpet shall sound, and the dead [in Christ] shall be raised incorruptible.'

"The term 'in Christ,' which is in brackets, is involved in verse 51, and qualifies the terms, 'the dead shall be raised incorruptible,' showing what dead are the subjects of this resurrection. It is 'the dead in Christ.' 'Now this I say, brethren,' . . . 'we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.'

"'They that are Christ's at his coming. Then . . . the end.' *To telos*, the *end*, the last division or portion of the army of the dead—the wicked dead. Not the end of the world, or age, but the perfection, finishing, completion, or consummation of the work of bringing back the race of man from death. Not the termination of Christs reign, as some suppose, but the bringing back from a lost, revolted state, to the original state; a restitution, to merge into the eternal reign of Christ, after disposing of the wicked. The word *telos* is not the word generally used to signify the end of the age, or world. The learned Dr. Wahl defines *telos* in 1 Cor. 15: 24, 'the last part, the last—*the last of the dead*.' Dr. Bretschneider, in his Greek Lexicon, gives the meaning of 'Then . . . the end—*telos*, the last or rest of mankind.' The words which express 'the end of the age,' are *sunteleia tou aionos.* The last band or company of the dead is expressed in Rev. 20: 5—'But the rest of the dead,' etc."—*Plan of Redemption, pp.* 301, 302.

The above facts show that the proposition, "every man in his own order"—band or company, receives due attention and explanation by the Spirit, when it speaks of "they that are Christ's at his coming. Then . . . the end," the other part of mankind, the last, the rest of the dead.

I. C. Wellcome.

NO TIME TO PRAY.

No time to pray!
Oh, who so fraught with earthly care
As not to give to humble prayer
Some part of day?

No time to pray!
What heart so clean, so pure within,
That needeth not some check from sin—
Needs not to pray?

No time to pray!
'Mid each day's danger, what retreat
More needful than the mercy-seat?
Who need not pray?

No time to pray!
Must care or business' urgent call
So press us as to take it all,
Each passing day?

No time to pray!
Then sure your record falleth short,
Excuse will fail you as resort,
On that last day.

What thought more drear
Than that our God his face should hide,
And say, through all life's swelling tide,
No time to hear!

Cease not to pray;
On Jesus as your all rely.
Would you live happy—happy die?
Take time to pray.

"FULFILL HER WEEK."—Gen. 29: 27.

Some are under the impression that "her week" is the additional seven years Jacob was to serve for Rachel. In the *Crisis* of Jan. 24th is the following sentence: "The first time the word 'week' is used in the Bible it represents seven years." Gen. 29: 27, 28. This is evidently a mistaken view of the passage. The meaning is that Jacob was to fulfill Leah's week of marriage festivity, at or near the close of which he was to receive Rachel in marriage, and subsequently serve seven years for her.

It was customary on such occasions to have a feast which continued a week. Of Samson's marriage it is said that he "made a feast there; for so used the young men to do"; and he put forth a riddle, saying, "If ye can certainly declare it me within the seven days of the feast, and find it out, then I will give you thirty sheets and thirty changes of garments"; and his wife "wept before him the seven days, while their feast lasted; and it came to pass on the seventh day, that he told her, because she lay sore upon him, and she told the riddle to the children of her people."—Judges 14: 10–17.

No one can read with care the narrative of Jacob's marriage to Leah and Rachel, without seeing that he received them both about the same time. See Gen. 29: 15–35.

On the words, "fulfill her week," Bagster says: "The public marriage feast, made on this occasion, seems to have formed the regular method of recognizing the marriage, and lasted seven days; it would therefore have been improper to have broken off the solemnities to which all the men of the place had been invited (verse 22), and probably Laban wished to keep the fraud from the public eye. It is perfectly plain that Jacob did not serve seven years more before he got Rachel to wife."

Dr. Kitto, in his "History of the Bible," says: "When daylight appeared in the morning, and Jacob discovered the deception, he immediately arose, and going to Laban, expostulated with him on the impropriety of his conduct. Laban, who had prepared an answer for the occasion, told him, in a magisterial tone, that it was an unprecedented thing in that country (and would have been deemed an injury to her sister) to marry the younger before the elder; 'but' (continued he, in a milder tone), 'if you will fulfill the nuptial week with your wife, and consent to serve another seven years for her sister, I am content to take your word for it, and to give Rachel to you as soon as the seven days (or nuptial week for Leah) have expired.' This unfair treatment greatly perplexed Jacob, but his distinguished affection for Rachel made him resolve to obtain her, however dear the purchase. He therefore readily consented to his uncle's secondary terms, and when the nuptial ceremonies for Leah were over, he likewise took Rachel in marriage.—S. H. in *Advent Herald.*

When christians meet in the name of Jesus, he is in their midst; and where he is, there is blessing, counsel, instruction and consolation. But when "two or three" backsliders, hypocrites, dead heads and dead hearts, who have nothing, do nothing, feel nothing and know nothing of the power and grace and work of Jesus Christ, meet together in the name of self, or sect, or party, they are no better together than when apart—nay, they are not as well; one of them alone is bad enough—two are worse, and a hundred are worse yet.

The highest state of christian perfection must necessarily be the nearest possible likeness to Christ himself.

THE NEW DEPARTURE.

To live now, amid the crowding events of the hour, with scenes incongruous and strangely in contrast with one another, hurrying almost wildly by us, involves great responsibility. Now, it is a small thing to die, but never was it a greater thing to live. The signs of the times intimate to us that we are living in the dawn of startling events. We seem to be walking on the edge of some great battle-field. Opposing forces are assuming distinct forms, and taking their places in homogeneous ranks; at almost every moment you can hear the step of the approaching armies; now and then, above the fog that conceals from us the future, appear their banner; the struggle cannot be long postponed. Crime is becoming bold. She demands polite recognition, not only in the lanes and alleys, in the dens of lower life, but in high and honorable places; she demands to sit in the highest seat, and on occasions of distinction to occupy the place of honor. She no longer dwells in poverty, clothed in rags; she carries now no peddler's pack on her shoulder; but, wrapped in purple and fine linen, she fares sumptuously every day. When, in our history as a nation, has crime stepped forth with as brazen a front, with as unblushing boldness, as now? Now she will not be kicked or cuffed; she seizes the very sceptre of power, and asserts her right to rule. When have American politics had such an odor as now? The nations all round the world scent it, and seem at least to grow sick. When have our politicians been such birds of prey as they are now? A thousand Abrams could not keep them from carrying the sacrifice from our altars.

When in our history has there been such a mania for money-making, for realizing sudden fortunes, as now? and what scruples of conscience are shown as to the way of securing the prize? Suppose engines made of rotten iron do explode, killing and wounding hundreds. Suppose rotten bridges do give way, and whole trains plunge to destruction. Suppose rotten steamboats do sink, carrying to the bottom of the sea multitudes of men, women, and children; are not these costly sacrifices, offered on the altar of Mammon? Suppose sixty thousand annually in our land drop into drunkards' graves; shall the liquor traffic cease? Is not gambling a most delightful pastime? is not swearing an accomplishment? is not Christianity becoming feeble? are her days not numbered? has not the world outgrown all such old-wives' fables? don't we need new gospels,—have we not got them?

The religion of the gospel did well enough for us in our minority, when the Fathers led us, or when but the moonlight was ours; but now, in this age of mental lightning, of steam-power behind every thing that moves; now, when the ends of the earth are brought closely together, distance being almost annihilated,—who cares for, who asks, for who would walk in the "old path"? Something new is the order of the day,—a new Bible, religion, a new heaven, and a hell so old that its fires have gone out, and not even its location is known. "New" is the magic word of this age. Such being the condition of things, thoughtful men are compelled to think, to ask themselves the question, "What is to be done,—what means are to be employed?" The high tidal wave of sin threatens to sweep over every obstruction, and make of this heaven-favored land one vast sea of vice. Are we ready to surrender to wicked hands the priceless gifts we enjoy? Are we ready to see the multitudes intoxicated in their carnival of sin, amid boisterous shoutings approach the fatal falls, and we only say, "So let it be; it is God's will"? Are we ready to fly to our caves, now that the storm is hard upon us? or shall we stand at our posts, daring, doing, for God?

How can we escape the flood of vice? I answer, there is but one way: the church must step up higher. This flood poured forth from the dragon's mouth will sweep over her, unless she ascends. And can we not hear, in these terrible surroundings, the voice of God, saying to her, "Come up higher"?

This "great awakening" in the church on the subject of holiness is one of the marked signs of the times; it is the hand of Providence writing on the walls, hat made the wicked of earth tremble. Sensualism, revelry, and deception see in the writing their doom; and it is for the church to interpret to the world its meaning. This higher life is our hope, our anchor, our defence; the enemy must not only be defeated, he must be destroyed; not one inch of heart room be given him, but Christ must be all and in all. This is most emphatically *the* age for preaching holiness unto the Lord; the character, position, and force of the enemy seem now specially to demand it.

Opposition to Christianity now is of the critical and analytical style; the poisoned wool is quietly woven into the garments so kindly offered her to wear; and, unless she walks in perfect health, she will be infected with the poison. For her to move safely now, amid the religious choleras and fevers that prevail, she must be healthy; she must be able not only to detect, but throw off the infection, as Paul did the viper from his hand, and experience no harm; she must be able, as were the Hebrew children, to walk unhurt through the flames, and, for her defence in this age of peril, God offers her the robes of holiness; let her wear these and she is safe. For the church of God there is no armor like holiness, making her invulnerable at all points; and there is none so dreaded by devils and wicked men as this; and there is no doctrine that needs now to be so pressed home upon the hearts and consciences of men as this.

In this age of free and wonderful thought, the press is the power, and God, by the signs of the times, is saying to us as a church, "Bring your most costly sacrifices to the altar; let the flames reach the heavens, that not only earth, but heaven also, may preach to all, holiness to the Lord." Let our pulpits, in the best, the most persuasive style, in every sermon, present this great doctrine to the people; let the high places of the Lord be pointed out,—the joy and glory of dwelling right with the Master; let the people see and know the way; then shall one chase a thousand, and two shall put ten thousand to flight—*Advocate of Christian Holiness.*

CAUTIONARY SIGNALS.

H. MUNGER.

The wisdom of this generation has so advanced, with the help of the telegraph, that signs of the weather are very correctly told some time ahead; and by heeding their cautions, much trouble has been saved, and some lives at sea. With the facilities this generation of professors possess, with the caution of God's word to look out for prophetic storms about these times, it is as easy to understand them, as our weather-wise prognosticators can foretell when a storm is nigh. It is sure we have entered the equinoctial squalls in the political and religious world. Never before has there been so many prolific signs seen in so short a time since the first advent of Christ; and while the worldly-wise can discern the face of the sky, they see no signs of the great coming storm which is certainly near.

But we, as a people, need caution, and we get it. Some caution us against being too sure on dates, as we have been disappointed so often. This is all right. Others caution us to be careful lest we put the day off. This is also right. The middle ground is the safest, as it is the most scriptural. Certainly the Scriptures teach us the Lord only will make the exact time known, and our experience has taught us caution. Again, others have backed out altogether, and are hid in the sectarian and worldly rubbish of our times; which fulfill an important part of Christ's caution in the parable of the ten virgins. We are yet in a watching position, instead of a knowing one. Symptoms are to be watched by the watchers, and the prophetic events are the symptoms; and as there are certain unfulfilled prophetic events that have not yet appeared, we cannot expect the Lord until they are seen; hence, many cannot agree with the idea of looking for the Lord any day. That is virtually unhitching from all dates and signs. We cannot expect April until January is past; also February and March.

We can certainly look for the political March winds. Indeed, they already begin to blow up the great storm among the nations, which must come, and has not; hence we cannot properly and wisely say we are looking for the Lord any time; neither can we tell now certainly what day and hour summer begins by the blooming of the fig-trees, or any other trees; but we can tell when it is near. This position Jesus has given us, therefore, we are to watch the events. This is not saying the Lord delayeth his coming, and no well-balanced mind says it is. Nor is it saying we cannot know the time by the prophetic numbers. God has promised to make it known, and as he has reserved that power, the good will all know it together. This is the middle and safe ground.

HERODIANS.

GEO. THOMSON.

"Were the Herodians a religious sect in the time of our Savior?"—*Querist.*

Let historians answer the question, as their record is better than our opinion in such matters.

"Herodians. A sect of the Jews in our Savior's time (Matt. 22: 16; Mark 3: 6; 8: 15; 12: 13), but as to their particular character there is much diversity of opinion. Prideaux shows that they held doctrines *distinct from those of the Pharisees and Sadducees*, against which our Savior cautions his followers; and he thinks there can be no doubt that they were the creatures, or domestics, as the Syriac version calls them, of Herod the Great. He judges that their doctrines were reducible to two heads: (1) A belief that the dominion of the Romans over the Jews was just, and that it was their duty to submit to it. (2) That in the present circumstances they might with a good conscience follow many *heathen modes and usages.* It is certain these were Herod's principles, who pleaded the necessity of the times for doing many things contrary to the maxims of the Jewish religion."—*Calmet's Dic. of Bible.*

I have italicised the points which make it clear that they were a religious sect. The following, also, from Dixon's Introduction to Scriptures, is to the point. In his article on Jewish Sects, he numbers them four.

"Herodians. This was the name of *another sect* among the Jews, in the time of Christ. Its origin could not have been more ancient than the reign of the Herods, in Judea. The name of Herodians no where occurs in Josephus and Philo, although frequently in the gospel. As to the author and dogmas of the sect, writers are not agreed. There are some who think that they looked on Herod himself as the Messias; some confound them with the Sadducees; others, in fine, think that they were courtiers of Herod, who either through curiosity, or to please their prince, joined the Pharisees in tempting our Redeemer on the question of the lawfulness of paying tribute to Cæsar. The most probable opinion, however, appears to be, that the Herodians were the same as the disciples of Judas the Gaulonite, or Galilean, who disturbed Judea in the time of Augustus. He taught that the true Israelites, as being the people of God, were subject to no human yoke. His followers were called by some Galileans, because Gaulon, the town from which Judas came, was situated in Upper Galilee; by others they were called Herodians, in consequence of that town being within the jurisdiction of Herod Antipas. They have no peculiar name in Josephus, who merely designates them as the followers of Judas the Gaulonite."

Take these, in connection with the fact that the Savior cautioned his disciples against their leaven (doctrine), and I think it establishes the fact that they held doctrines *distinct* from the other sects.

If filled with the Spirit, you will be useful.

THE DEVELOPMENT OF EVENTS.

J. E. CLARK.

Do the events of these days—this generation, indicate the speedy coming of our Lord, and the establishment of his everlasting kingdom upon earth? We do not propose to go formally over the prophecies relating to the four universal empires, as set forth in Daniel's prophecies, as those topics have been fully presented before; and there can be no reasonable doubt but those four kingdoms have had their day, and passed away, and that we have been living for many centuries in the divided state of the fourth empire. The politico-ecclesiastical power of Rome is symbolized by a "little horn" having eyes, and a mouth, having eyes as a man, and a mouth speaking very great things. This power is symbolized again in Rev. 13: 1, by a beast rising up out of the sea, having seven heads and ten horns, and upon his horns ten crowns. This description marks the time of the *development* of the politico-ecclesiastical power of Rome, as coming into existence in the divided state of the fourth or Roman empire, when kingly governments were in existence, as the crowns upon the horns indicate.

In Rev. 17, we are presented with another aspect of the same power, namely, the fourth empire, the politico-ecclesiastical power of Rome, after some of the kingly powers of the divided Roman empire have fallen. So that the scarlet-colored beast, though it has seven heads and ten horns, is present without any mention of crowns at all, having become republicans. It is evident John was shown this power just prior to the judgments of the harlot woman. This harlot woman represents a corrupt ecclesiastical power, sitting upon a scarlet-colored beast—a bloody secular power full of names of blasphemy. To mark its locality on earth, it has seven heads, and ten horns, showing it is the papal, civil and ecclesiastical power combined, having its seat at Rome, as seen in the symbol of a corrupt woman, riding and directing a bloody beast, in a time when republicanism was being, or had been established, at least in some of the horn kingdoms. If this view be correct, it fixes the time of this aspect of the papal power. This beast, upon which the woman sits, had been in "the bottomless pit," but ascended out of it just prior to the aspect it presents in the seventeenth chapter. This same power, under another aspect, Rev. 13: 1, went into captivity in the days of Napoleon Bonaparte, when the papal power was stripped of all its cruel authority. Subsequently, it took on another form, constituting the "eighth" government, though in fact as "of the seventh," i. e., it is the same government, but had now taken on its *last form.* In this last form, the beast goes into perdition, and the woman receives her judgment, is hated by the ten horns, and they make her desolate, and naked, and eat her flesh, and burn her with fire; that *is*, they shall take from her the last vestige of power and all her riches, so that she will be perfectly helpless, and dependent, as she now is. I think the history of this papal power during the past century perfectly fulfills the seventeenth chapter of Revelation. The last *jots* and *tittles* of prophecy concerning this harlot power are being filled up. What next? The reign of Christ is *soon* to follow, which is nevertheless in a state of accomplishment. I do not look for a literal burning of the city of Rome before the Lord comes; the language is symbolical. The ten kings are to fulfill the words of God upon this wicked, blood-thirsty, ecclesiastical power, and they were to bring her into a state of *lamentation* and *mourning* and *destitution.* Her destruction is recorded in Rev. 19: 20, and 2 Thess. 2: 8, with the brightness of Christ's coming.

Remember the career of the dragon, Rev. 12, and of the leopard beast, Rev. 13: 1; and also of the scarlet-colored beast, Rev. 17, are all located on the old Roman territory. Each, and all of these characters have seven heads and ten horns, showing they represent the same government, under different forms; namely, Rome Pagan, and Rome Papal, and the last form represented by the beast from the bottomless pit, and thus they symbolize this government to the judgment; for the last form goeth into perdition, and the woman is destroyed amid wailing and mourning. The events of the past two years are very significant. The work of the ten horns has been nearly accomplished. I know of nothing more that can be fulfilled, as I view this harlot power. She is gone, *forever gone. Mene* is written upon the wall of its palace. God hath numbered the kingdom, and finished it. *Tekel* thou art weighed in the balances, and art found wanting. The blood of the martyrs slain crieth aloud against thee. Thy doom has come. O thou wicked Antichrist, thy hands shall no more be warmed at the fagot fires.

What next? The visible and glorious appearing of our Lord and Savior will be the next marked event, and the establishment of the everlasting kingdom of God, upon the earth. Let all the saints of God say *Amen* to this. The time is at hand (Rev. 19: 1,) when a great voice of much people will be heard in heaven, "Saying, *Alleluia, salvation*, and *glory*, and *honor*, and *power*, unto the Lord our God. For true and righteous are his judgments; for he hath judged the great whore which did corrupt the earth with her fornications, and hath avenged the blood of his servants at her hand. And again they said, *Alleluia*; and her smoke rose up forever and ever." The moments in which we live are solemn and momentous. The great mass of mankind are sleeping on the brink of eternal ruin. "Blessed is he that watcheth." Rev 16: 15.

Fair Haven, Ct.

If Christ is our exemplar, what act or word in his life is it that justifies his disciples in killing each other?

The World's Crisis
AND
ECOND ADVENT MESSENGER.

Boston, Wednesday, May 15, 1872.

☞ Take Notice!

All subscriptions for the "Crisis" issued from this time forward are at the rate of $2.00 a year, payable IN ADVANCE.

☞ Please Remember!

☞ All remittances to this office, in the form of Drafts, Bank Checks, and Postal Money-Orders, should be made payable to the Business Agent, GEO. T. ADAMS.

☞ THOSE who send articles for the "Crisis," should direct them to MILES GRANT, Boston, Mass., and not to the Business Agent.

☞ NOTICE.

Will the preaching brethren please send their appointments on a separate piece of paper? If they do not do so, but mix them in with the *business* of the office, they must not complain if their appointments do not appear.

☞ NOTICE.

The Springfield National Advent Campmeeting will commence *Saturday, Aug. 17th*, continuing over Sunday, Aug. 25th. Full particulars in due time.

GEO. T. ADAMS, *Secretary.*

"OUR HOMEWARD TRIP."

Our homeward trip from California to Boston was a pleasant one, without the least accident. The Central Pacific and Union Pacific railroads are kept in good repair, and the trains are run with much care, thus affording the passengers a feeling of safety rarely enjoyed by the traveling public. It is quite surprising to find everything connected with these roads of such a substantial character, when we consider the rapidity with which they were constructed. The work must have been done by first-class engineers and business men. The cars are easy-riding, and are well built with modern improvements. The eating stations in the wilds of the west are well kept, furnishing good meals for a dollar. They give twenty-five minutes for meals, so that one can eat with some satisfaction. We never eat at hotels, because we cannot get the food we desire. At Ogden we got permission of the steward to make some oat-meal pudding for our journey. Accordingly we were provided with a kettle and some hot water, but when we went to put it on the stove, the cook ordered us away, so we had to go without the mush; but we remembered that on our outward trip, we found a saloon at Laramie city, in Wyoming Territory, kept by Wm. Clark, a large man, in the rear of the railroad depot, where we were freely allowed to make some mush. He gives good meals for fifty cents. After being driven away by the cook at Ogden, we concluded to try again at Clark's restaurant. We found him just as accommodating as at our first visit; so we made our mush, and went on our way rejoicing in the result of his kindness. Those who wish a good meal for half price will do well to call at Clark's restaurant. The passengers who ate there expressed much satisfaction. While speaking of railroad diet, we we would recommend to those who carry their own food, and have occasion to use milk, to take with them some of Mr. Borden's condensed milk. Two cans, at forty cents a can, afforded us a plenty for our trip, using half a pint at a meal. On our first trip to California we had to pay forty cents a pint for milk at some stations. Two of Mr. Borden's cans afforded us milk, for sixteen meals equal to four quarts of milk. This condensed milk is very pure, and is sweetened so as to be adapted to tea and coffee, without any additional sugar. We use two teaspoonfulls at a time.

Travelers who do not take sleeping cars should provide themselves with a towel, soap, and pocket looking-glass, and comb. It is hoped the time will come when looking-glasses will be provided in the cars. This is the only thing that seems to be lacking, which is found in the cars in the States. Of course we do not speak of the Palace cars, which are supplied with all traveling luxuries.

We found the track all clear, but during the winter, the Union Pacific had a terrible fight with snow drifts. The like has not been known before since the commencement of railroads. The snow has been piled up heaps upon heaps. Nothing short of the most untiring energy could have kept the road open at all, because they were not prepared for such a blockade, from the fact they were not expecting it. Being now forewarned, the managers of the road purpose to be forearmed for another winter. We passed heavy heaps of snow, but they presented a subdued appearance, saying we can do no more, but must waste away upon the mountain plains unlamented.

Instead of drifting snow, we were entertained by raging fires in the old prairie grass, which at night presented a rare sight. Thousands of acres have been burnt over. By the side of the track the fires were dashing along, and in the distance the heavens might be seen illuminated by the sweeping flames on other parts of the vast prairie lands. We were glad to have the opportunity of seeing these extensive night fires. Those who have any buildings are obliged to plow a ring around their homes sufficiently wide to keep off the fire.

We saw many flocks of antelope and elk. In the distance the latter looked quite like mules or horses upon a run. After passing through the extensive range of mountain scenery, so wild and grand as to fill one with awe and astonishment, we then came upon the extreme opposite in the vast Platt river plain in Nebraska, which seems boundless, like an ocean of land. The soil appears to be of excellent quality, and is very easily cultivated. Vast herds of cattle are pastured upon this great prairie, and quite a number of small houses may be seen dotting the plain, a little distance from the railroad. Many acres are being cultivated. They were ploughing and planting when we passed. This Platte river valley is some three hundred and fifty miles long, and from ten to fifteen miles wide, containing probably between four and five thousand square miles. It is the most extensive agricultural plain in the United States, or, perhaps in the world. The soil is said to better than that in Illinois, and is some five or six feet deep. It is claimed that it will produce more wheat, corn, oats and potatoes to the acre than Illinois, and that the wheat is of the best quality. Better onions can be raised there than in Whethersfield, Ct., which is so noted for this crop. They raise from seventy-five to one hundred bushels of corn, and one hundred bushels of oats to the acre. Fruits grow finely. There is but very little wood, but coal can be obtained from seven to twelve dollars per ton. Water is found plenty by digging from five to ten feet. This vast plain slopes about seven feet to the mile towards Omaha. The railroad runs in a strait line on this plain forty miles. The head light of a train has been seen forty-six miles in the distance.

Those who wish to settle on a level prairie land, for farming purposes, can be gratified in Nebraska, going west from Omaha for three hundred and fifty miles. Land can be bought of the Railroad company from five to twelve dollars per acre, at their office at Omaha. Or one can pre-empt one hundred and sixty acres of government land, occupy it for six months, making improvements, then take two witnesses with him to the land office at Omaha to prove he has thus occupied the land, when he can purchase it for two and one half dollars per acre. Having done this, he can obtain eighty acres more by the "homestead law," at a cost of about twenty-eight dollars, after occupying it for five years. Beyond the plain is the rolling prairie, like the land in Iowa. It is said the dry weather affects the crops less in Nebraska than in the states east of the Missouri.

After passing through that rich farming district, we arrived in due time at Omaha, where we crossed over the Missouri river on the new iron bridge, which has been completed since we went west. This bridge is a great convenience to travleer. It is two thousand seven hundred and fifty feet long, and sixty-four feet above the river.

SATAN'S DEVICES.

It seems strange that professors of religion should be so drawn into the snare of the Devil as we see them at the present day. Recently, in a California city, an Hon. gentleman performed in a theatre for the benefit of the "Howard Benevolent Association"; and a masquerade ball was held in another place, a part of the proceeds of which were given to the same "Benevolent Association." The two performances secured to the "Association" $779.25. The "Association" published a card of thanks for these gifts. Thus Satan secures the praise and thanks of a low Christianity. Of course, it would be considered very unkind and ungenerous to say a word against theatres and masquerade balls after such a liberal donation from their purse. He who ventures to preach against such things is considered as some old fossilized Puritan, who should have lived a century in the past, but has no claims for respect from this "progressive age."

Satan is trying to buy up the churches of these last days, or to go into partnership with them, they consenting to let him run their fairs, festivals, etc., on condition that he gives them an occasional share in the proceeds of some of his special performances; they are at the same time agreeing to let his business alone, while he is leading their sons and daughters to ruin; besides many fathers and mothers, whose names are on the church book. Beware of his devices!

THE REIGN OF CORRUPTION.

There has been a sort of lull in the excitement over reports of corruption and dishonesty among public men of late, but the profound impression created by them must by no means be suffered to die out before it has borne fruit in the shape of a resolution to institute a general reform. The very air seems to be impregnated with the vice of the period. Fraud, peculation, plundering, and combined movements for the robbery of the public—these are forced upon us by so many and startling illustrations, that it seems as if it was impossible to trust any body, and that the public mind had become thoroughly debauched. We look at this condition of things above and outside of all political affiliations or interests. It is bad enough that it exists, and that it still goes without rebuke, without provoking for it the defence of anybody by attacking their favorite party. We regard it as a radical evil, which neither a party nor the people at large can afford to tolerate. If public affairs cannot be administered by public agents with integrity, but the most shameless coruptions and frauds must usurp control, then we may sorrowfully take the truth home to our hearts that the doom of republican government is written. No society, political or otherwise, can possibly keep its footing if it is dishonestly organized or operated. Truth, sincerity and integrity are the essential ingredients of anything of that kind which lasts. We must have reform or perish.

The foregoing is an editorial from the *Banner of Light*, Nov. 4th, 1871. This is quite significant, when it is remembered that it is claimed by the Spiritualists that the world is progressing from a low to a higher plane. They have found much fault because christianity has not made the world better, after its efforts for eighteen hundred years, and have assumed that under the influence of Spiritualism society would be improved rapidly. Now, after twenty-two years trial, we begin to see its fruits in all directions. So far as Spiritualism has gained control over individuals, or society, such may truly say: "*We* must have reform or perish. The road in which Spiritualism travels is the one that leads direct to destruction. We can see no room for doubt in relation to our conclusion. Spiritualism throws away the Bible, God and Christ, and claims salvation and eternal life without their aid. This is the result of a belief in the immortality of the soul.

Brn. and Srs., let us stand up boldly against that unscriptural doctrine, that lies at the foundation of all false systems of religion in the world. Thank the Lord for the light on his word which is now shining so clearly to show that every part of man is wholly mortal.

A NATION IN SHEOL.

The Hebrew word *sheol* corresponds with the Greek word *hades*; both of which, when used in a *literal* sense, represent the place of the dead. When a nation, city, or government, is cast down to a low, obscure condition, like one buried up, it may be said to be cast down to *sheol* or *hades*. This was true of the city of Capernaum: "And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell" [*hades*]. Matt. 11: 23. In Isa. 5: 13–15, is another example:—"Therefore my people are gone into captivity, because they have no knowledge; and their honorable men are famished, and their multitude dried up with thirst. Therefore *hell* hath enlarged herself, and opened her mouth without measure; and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it. And the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled."

The word rendered "hell" is *sheol*. In this case the Jewish people were to be "brought *down*," and "*humbled*"; and this humiliation is represented as going into hell; which "enlarged herself" to make room for them. The same is true of the parable of the rich man and Lazarus. That represented by the rich man—the Jewish people—goes into hell (*hades*), a low, obscure, buried condition, in which situation they have been for the last eighteen hundred years. In the literal *hades* there is no life, knowledge, device, or wisdom. It is a state of utter unconsciousness.

A PROPOSITION.—Sister A. H. Bruce, who was a well-known lecturer on Spiritualism for eighteen years, has recently renounced the whole thing, and given herself to Christ. As a result, her husband, who is a strong Spiritualist, and former friends, have left her with a sick daughter to take care of herself. She is without means to hire halls, but is anxious to give lectures against Spiritualism, relating her own terrible experience when a medium. She is to speak in Lowell St. Chapel next Thursday evening, May 16th. Our proposition is this: Would it not be well for the different churches to give the *free* use of their chapels for evening lectures, when they are not wanted for other purposes, and take up collections to pay her expenses. We think she may do much good in exposing the awful delusion of Spiritualism. It is the great enemy of Christianity, and she can speak from actual experience. Send invitations to the *Crisis* office.

CHELSEA.—The church in Chelsea is doing well under the faithful pastoral labors of Bro. Couch. The late conference was made a special blessing to many, and was the means of leading a number to Christ. We spent last Sabbath with this church, and had profitable meetings. Several requested prayers, who are anxious to become christians.

PERSONAL.—Bro. A. A. Phelps is about moving to Vineland, N. J. He is an earnest worker in the vineyard of the Lord. We wish him much success in his new field of labor.

SR. WILLARD wishes to say she has concluded to finish the "Story of Grace" in book form, and hopes to be able to announce in due time the completion of the work.

A TRAVELING VALISE.—When on our way from Omaha to Chicago, we saw a peculiar piece of baggage, that was on a trip from St. Johns, N. B., to San Francisco, Cal., and return. It was a small valise. The following are notes of its journeying: Left St. Johns, N. B., April 11th, 7.40 A. M.; Bangor, Me., April 12th, 8.10 A. M.; Detroit Junction, April 14th, 10 P. M.; Chicago, April 15th, 10 P. M.; Omaha, April 17th, 11.30 A. M.; Ogden, April 19th, 6.50 P. M.; Sacramento, Cal., April 21st, 2.20 P. M.; San Francisco, April 21st, 8 P. M. Returning, it left San Francisco April 22nd, 7 A. M.; Sacramento, April 22nd, 2 P. M.; Ogden, April 24th, 7.30 A. M.; Omaha, April 26th, 3 P. M.; Chicago, April 27th, 5.15 P. M., where we parted with the silent traveler. This shows the time necessary for a living person to make the same trip. Since writing the above, we learn that it arrived home at St. John's, 6 P. M., April 30th, having traveled 7960 miles.

A LUXURY.—We do not know of a greater physical luxury to a healthy man than a Turkish Bath, well administered. We need not say to our readers that these baths have a wonderfullly healing effect upon certain diseases, especially of the rheumatic nature. We think there is no time in a man's life, when he feels so perfectly clean, as after taking a Turkish bath. It puts new life and vigor into the constitution. Those who wish to take such baths in Boston, will find superior accommodations at Dr. Dio Lewis' Hygienic Institute, 17 Beacon St.

"COMMON POLITENESS" is the title of a choice book of 96 pp., that every one should read. It contains common-sense hints on the subject of politeness, adapted to every-day life. It is published by D. C. Colesworthy, who keeps an Antique Book-store, 66 Cornhill, Boston. We are acquainted with no one in the city, in the book business, where we can trade with so much pleasure as with Mr. Colesworthy. His prices are moderate, and he is always pleasant. We think he was a fit man to write the book of "Common Politeness." Price, 50 cts., postage 8 cts. For sale at the *Crisis* office.

THE BIBLE BANNER.—Our preaching brethren are authorized to offer the *Bible Banner* six months free to all new subscribers to the *Crisis*, and to old subscribers paying their indebtedness, or in advance, on the same. If such subscribers wish to stop the *Banner* at the end of the six months, they will please notify the publisher. The *Banner* is still offered one year free to ministers of the gospel, of any denomination, who desire it.

"GOOD HEALTH" for May completes the third volume of this valuable and instructive magazine. An examination of the contents indicates no lack of successful effort on the part of its conductors in providing the public with attractive and useful common-sense reading. At the end of its third year it is, if possible, more fresh, vigorous and pleasing than ever. This is an excellent health journal, ably conducted. The regular subscription price is $2.00 per annum, or 20 cents per number. Send to the publisher for sample, or it will be sent three months on trial for forty cents. ALEXANDER MOORE, 2 Hamilton Place, Boston, Mass.

BRO. WM. C. STEWART has moved to Kennebunk Port, Me., where he is to preach each Sabbath, excepting the first in each month.

NEW TRACT.
Second Edition, Revised and Enlarged,
OF
"THE COMING REIGN OF TERROR," Or, The Commune.
BY WM. N. PILE.

The first edition of five thousand copies of this work being exhausted, a second edition is now published. It contains about *twelve pages of entirely new matter*, besides retaining all the more important matter of the first edition. The past working of Spiritualism, Infidelity, Socialism, Free-Love, and the Commune, are shown to have produced the "reign of terror" of 1792 in France, and then the analogies between that period and the present are drawn, to show that we are on the verge of another "reign of terror." Special attention is given to the "International Society," and its latest developments shown. This tract is well calculated to awaken an interest in the speedy coming of the Lord. Notwithstanding the increased size, the price is unchanged.

For sale at this office. Price, by mail, single copy, 7 cts.; five copies, 30 cts.; ten copies, 50 cts.; fifty copies, $2.00; one hundred copies, by express, $3.50. AG'T.

Also sold by the author at Springfield, Mass.

"SCIENCE and the RESURRECTION."
BY D. T. TAYLOR.

A valuable tract of 16 pages; a good one to give to the objector. Two copies sent by mail for 10 cents. AG'T.

INCARNATION OF DIVINITY.

"*Bro. Sheldon:*—There is a subject that has been resting on my mind for some time, and desiring to have the truth, I ask you to give an explanation through the *Crisis*. It is this: If Christ existed before he was born of the Virgin Mary, how could he be *born?* And what did he do with the body which he had before his birth?" C. W. D.

REPLY.

We should not reject a clearly revealed truth simply because it is *mysterious*. It is a mystery which mortal man can never explain, how a man that is consumed into smoke, and wafted to remote climes, passing through a thousand changes, can ever be reorganized. And yet one touch of God's miraculous power will accomplish the work. It is a mystery which human wisdom cannot solve, how God can instantaneously transform a mortal man into an immortal being. Yet miraculous power will do just this thing. It is a mystery which human wisdom cannot comprehend, how seven devils could have possessed Mary Magdalene for a time, and subsequently be cast out; and still this is a revealed truth, even though the queery should be raised, What did they do with their *bodies?* There are many mysterious truths that can be accounted for only on the admission of *miraculous power*. If we repudiate all that is miraculous, we shall renounce all the fundamentals of revealed truth.

We believe many mysteries that we cannot explain. And if we renounce the incarnation of Christ, because of its *mysteriousness*, we shall be compelled to repudiate Christ as an imposter for the same reason; for there is a *mystery* connected with his introduction into the world from any stand-point that can be taken, unless we say that he had an earthly father, thus clashing with Christ's own statement—"*I came down from heaven*," which, on this supposition, would be just as true of *every* man as of himself, thus making Christ a deceiver by claiming a higher origin. To claim that Christ was *propagated* by God, thus on natural principles, having an immortal father and a mortal mother, does not in the least remove the mystery; for even this could not be accomplished without a *miracle*, as the two natures are not analogous; and it would require nothing *more* than a miracle to have *merged* the divine Son of God in the human Son of Mary at conception, his *former organization thus being blended mysteriously with the mortal form*,—thus rendering it possible for a divine sacrifice to be offered, and without which divinity could not have died, and we should then have been left with a human sacrifice only. This view harmonizes with every text in the Bible on this point, of which texts there are two classes; one speaking of his *human* origin, dating at his conception; and the other speaking of his *divine* origin, dating far back into eternity. To make them *all* speak of his *human* origin is to throw nonsense into the teeth of inspired witnesses. To allow a part to refer to his past divine origin, does nothing more than to involve a miracle in the incarnation; and just as great a miracle is involved by the claim that divinity was propagated at conception by Deity. We cannot do away with the mystery by presenting another mystery in its stead. W. S.

FLYING SOULS.

To prove that souls take to themselves wings and "fly away" at the death of the body, or "fly away" in a wingless state, we are often referred to the following text—"The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off, and we *fly away*." Ps. 90: 10. The text does not affirm that the *soul* flies away, but "*we* fly away." Our life "is soon cut off, and we fly away." Can the life of a deathless soul be "cut off"? If it is a disembodied soul that flies away, it must fly away in a lifeless state, after its days are "cut off." The connection gives the true sense—"Thou *carriest them away as with a flood*; they are as a sleep. . . . *We* are consumed by thine anger, and by thy wrath are *we* troubled. . . . *We* spend our years as a tale that is told, . . . and *we* fly away." Vers. 4–10. Before the rolling flood of death "*we*" fly away from the land of the living—the same "*we*" who are "consumed," and the "*we*" who "spend our years as a tale that is told"—and then we "are as a sleep."

Whatever part is here spoken of as flying away is also said to have its life "cut off"; hence, if it is the *soul* that flies away, it is the soul that has its life "cut off"; and thus in order to make the text teach that the soul flies off at death, it must first be made to teach that the soul itself dies. So in setting up one prop to support immaterialism, another one is knocked down. W. S.

WHERE ARE WE?

Are we near the judgment? Have we passed the prophetic landmarks specified in the divine programme, by which we are compelled to believe that we are approximating the dawn of a new era? Is the kingdom of God almost due? And do we sincerely believe all this? Then what is our duty? By what spirit should we be actuated? Our hearts should be fired with zeal, and our souls filled with devotion. It is too late in the day to be dilatory. We are too near the tramp of God to slumber. Soon our work will all be done. Soon will come the day of settlement. Soon the crown and the kingdom will be gained or lost forever. We know all this, but do we lay it to heart? We admit the truth, but does it penetrate our hearts, and breathe itself out through our lives?

Professor, awake and seek a new creation—a new baptism of perfect love. We must live where we can have power with God in prayer—faith that prevails at a throne of grace. Then we shall lose all worldly relish, and human ambition. Minister of Christ, let the Spirit of thy Master so fill thy heart that you will not only be heavenly-minded, but feel a continual anxiety to lead perishing men to the sacred fold. Christ's ministers should be Christ-like. W. S.

AMMUNITION FOR THE ENEMY.

I am constrained to put on record my honest conviction that at least one half of the military stores heaped up by that power of darkness, called Spiritualism, are furnished by the so-called evangelical publications of the day. I have before me "The Infant's Catechism," published by the American Tract Society, and I wish to call attention to the seed which we are invited to sow in the infant mind, and ask, in the light of God's word, where Spiritualists find more aid and assistance in their warfare against Christ and his church, than in the natural and logical fruit to be gathered in due time from such seed in such soil. I give the questions and answers just as they are in the book, calling attention to the fact that no Scripture references are annexed, and stating what I believe to be the truth, that the Bible contains no Scripture proofs of such answers.

Ques. What has God made in you which can love, and think, and wish?

Ans. My soul, or my heart.

Ques. Which part of us is most like God, our souls or our bodies?

Ans. Our souls.

Ques. Whom is God like?

Ans. He is not like any person, but he is greater and stronger than any one.

Ques. What is it to die?

Ans. It is to have the breath leave our bodies, and never come back again.

Ques. Does the soul die too, when these outside bodies die?

Ans. No, because our souls are not made of flesh and blood; and it is only our flesh and blood that can die.

Ques. What becomes of the soul, when the body which is outside of it dies?

Ans. The soul goes out of the body, and goes to God who made it.

Ques. Does our soul then keep on living still?

Ans. Yes, our soul will live always; it cannot die.

Ques. Will God punish anything but the body of those who sin?

Ans. Yes, he has said he will punish the soul, too, that sins.

Ques. How?

Ans. By sending it, when the body dies, far away from himself and from all light and joy.

Ques. Where will the souls of God's children be, while their bodies are in the grave?

Ans. They will be happy in heaven with God.

I will not use more of your paper in quoting such strange doctrines, but with a love for truth, I must say that I cannot endorse such a catechism until I see it backed up by the word of the Lord. The conclusions which an infant must arrive at from a study of this catechism are these:

1. God is not a person, because he is more like our souls than our bodies. 2. Our soul is the same as our heart. 3. Our soul is neither flesh, blood, or breath, and consequently is about as near nothing as it can be. 4. Our soul cannot die. 5. The punishment of sin is the breath leaving the body, and the soul having eternal life away from God and all light and joy. 6. The souls of God's children go to heaven as soon as the body dies. But enough of this; is it any wonder that the enemy, before alluded to, grows strong and defiant, and very bold, under such teaching as this, so contrary to the Bible truth; and with such a foundation in the infant mind, is it strange that many should turn from the true and living God, to serve the devil, by believing that these so called souls can commune with us here on earth? And since these very bewildering doctrines are not found in the Bible, what wonder that the word of God is thrown aside, and the revelations of mediums accepted as comfort, even in the dying hour.

O church of the living God, awake! sound the alarm, speak and declare the truth, lest God remove thy candlestick out of its place. W.

[The foregoing is from a faithful evangelical minister, whose name for the present is withheld for prudential reasons.—ED.

BRO. WM. MCCULLOCK, New Rutland, Ill., writes:—"I am anxiously hoping and expecting soon to enter the *harbor*. Many a lighthouse has been passed; the old ship is still sailing, but she is *near* the shore now; yes, very near. Watchmen, *awaken* all the sailors. It is no time to sleep in sight of land."

THE TRACT FUND.

The *Advent Christian Publication Society*, at a meeting on Springfield Camp-ground, August 23d, 1871, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec'y Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$506.78
G. W. Smith	.75

POOR FUND.
To send the Crisis to the Poor.

Previous acknowledgments	$101.98
Wm. Whipple	.50

YOUNG PILGRIM POOR FUND.

Previous acknowledgments	$5.05

AMER. ADVENT MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments	$2.185.16
H. Waterson	2.00

THIS LOOKS ENCOURAGING.

There are some ministers in popular churches who oppose popular sins, and are ready to aid in putting them away. A few days since we received the following:

"*Eld. I. C. Wellcome*, Dear Brother: one of my members, two hours ago, put your 'Church Spectacles' into my hands. I have read it, *approve* of it, and thank you and God for it. 'It is a tract for the times.' We are having quite a breeze on these things in our church in G——. I ventured to oppose these 'suppers and entertainments' for the support of God, and there is a storm. Your tract came just in time to comfort and encourage me in this hour of trial. I want to scatter it fully in my church and community. Please send me as many as you can for $2, which I enclose, and the the Lord bless you forever. I wish I was able, I would give away *tens of thousands* among our churches. Yours for full gospel salvation. ** ***

Pastor of M. E. church in ——."

We know of many whose eyes have greatly improved by reading "Church Spectacles—A thrilling statement of facts on Levees, Fairs, Gambling, Dancing, and Banqueting—by church members; with some wholesome instruction." Some whole churches have stopped gambling. We have just published a new edition, adding the poems by Eld. I. K. Lombard, which we originally published on a sheet under the caption—"An Admonition." They should be scattered through all the churches. 24 pp., 40 cts. per dozen; $1 for forty copies. Sold at the *Crisis* office.

I. C. WELLCOME.

AFTER HIM WITH A SHARP STICK.—Our readers are well aware that Elder Grant delivered a series of lectures at the Theatre, ending on last Sunday evening, and now Revs. Halleday and Wirth are to follow suit in exploding the erroneous ideas advanced by Grant in the course of his lectures. These gentlemen propose to "snatch bald-headed" (not Grant), the doctrines he preached here. The lectures will be delivered on alternate Sunday evenings, at the Congregational and Baptist churches. Rev. Mr. Halleday's programme is as follows:

April 28th. "The immateriality and immortality of the soul."

May 12th. "The moral attributes and accountability of man."

May 26th. "Death and its consequences primitive."

June 9th. "The condition of the departed irreversible."

Those who heard one side of the question are earnestly invited to come and hear the other.

We got the above from the Nevada *Transcript* of yesterday. The two Reverends who are going after Elder Grant did not announce the fact of their counterblasts until after the Elder had departed from out the borders of Nevada City. Elder Grant killed off the sinners for all eternity, and the others are trying to have that class eternally tortured. Nevada City is in favor of the death that dies quickly, that being the side of interest. No Nevadaite wants to roast through the countless ages of eternity.—*Grass Valley* (*Cal*) *Union.*

AFTER HIM WITH A SHARP STICK.—Yes, yes, Mr. *Transcript*—pretty good! They're after him, but the trouble is, he's out of the way, "on the road to Boston." Well, it's allowable, I believe, in chickendom, for either cock to crow, even if he's whipped, after the other is out of sight. But, seriously, my dear sir, we who sit under these reverend gentlemen's teachings, would like to know how they are going to review and overthrow Elder Grant's teachings, when they did not hear him? Only one of them was there at all, and he but very little. And again: If they are really, as they claim, watchmen on Zion's walls, how can they justify themselves in allowing us to go, night after night, to listen to a teacher of dangerous heresies, the consequences of which are to run on through the endless hereafter, and not so much as go with us and improve the opportunity, so fairly offered, to state objections, and, if able, show up the wrong and save their flocks from the error and danger. How is this? It don't look just right. However, let the effort be made. We will listen attentively. *We want truth!* Will they allow, as Elder Grant did, questions to be asked? We shall see.—ONE OF THE "FLOCK."—*Nevada* (*Cal.*) *Transcript.*

THE SOUL IMMATERIAL AND IMMORTAL.—*Ed. Transcript*:—I listened to the lecture on the above subject, by Rev. Mr. Halleday, on Sunday evening, and deeming that the subject, as presented, calls for a careful re-examination, or review, I undertake, in the absence of the brother who started the investigation, to make that review, or reply. Tomorrow, Wednesday evening, at 7½ o'clock, at the Court House (God willing), I will speak on this subject. All who are interested to know the truth, are invited to attend.—C. L. PERCIVAL.

CIRCULAR.—The *Biblical Quarterly* having been suspended for the want of adequate patronage; and numerous friends, since its suspension, having expressed a desire for a continuation of the publication, I have concluded to submit the following proposition to all who are interested in the work: $300 in subscriptions, or pledges, will guaranty the publication for a year, either as a Quarterly or Monthly, which ever may be preferred. My experience shows that without an earnest, continued effort on the part of friends, the work cannot be sustained; but if all who are interested will do their whole duty, it will be a success. Pledges are already coming in, and I now most earnestly ask all to respond at once to this call. You need not send any money yet, but let me know what you will *do*, if the Lord permit; and in due time I will tell you when to remit. Let all speak at once! Address JOHN T. WALSH, New-Berne, N. C.

Correspondence.

From Bro. S. L. Manley.

DEAR BRN. AND SRS.:—During the last year and a half I have been traveling from place to place in Western and Central New York, doing a little business to pay my way, and scattering the truth broadcast in the form of tracts. I have disposed of about eight packages this way, with which the Society has freely furnished me. Thus these messages have found way into stages, steamboats, railway cars, public and private houses; and I trust that some of the seed thus sown will tell in the final harvest day. No doubt this last judgment-bound generation were to be faithfully warned, and it is apparent that no idlers in the vineyard in these days of degeneracy, as in the past, will receive the applaudit of "Well done."

This is no time to lay down our watch. Signs on every hand proclaim the Judge is at the door. The groaning creation sighs for deliverance, when wickedness and misrule shall come to a perpetual end. The righteous Ruler and Governor among the nations will soon be enthroned, and then equity, justice and truth shall gloriously triumph. Sin and sinners shall be no more, when the glory of the Lord shall fill the earth; then the praises of God will resound from shore to shore, and sin, sorrow and death will be forever banished. Do we expect soon to enter the new Jerusalem? Then let us remember that none but the undefiled whose names are in the book of life can enter there. Let us remember the apostle's admonition to deny ungodliness and worldly lusts, and "live soberly, righteously and godly," "lay aside every weight," "press toward the mark for the prize," and "so run that we may obtain." "For many walk that are the enemies of the cross of Christ; whose end is destruction, ... who mind earthly things." "For our conversation is in heaven, from whence also we look for the Savior, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body." Therefore "let us hold fast the profession of our faith without wavering, for he is faithful that promised." "And let us consider one another, to provoke unto love and to good works"; be willing and ready to take joyfully the spoiling of our goods, knowing we "have in heaven a better and an enduring substance."

Rochester, N. Y.

From Bro. Richard Mosher.

BRO. GRANT:—I am yet in the field, trying to do what I can to convince men that the Bible is the word of God, and teaches the near approach of Christ to this earth again to reward his saints, in giving them the kingdom under the whole heaven for a possession forever; and also the unconscious state of the dead, and the final destruction of the wicked. If all our knowledge comes through our five senses, then there can be no consciousness without a brain; and if our brain is a battery, there can be no knowledge obtained unless the battery is charged, and an operator to take off the intelligence sent. Therefore, the dead know not anything. But the dead shall be raised, and we shall be changed.

My health has been such, I have visited but few of the churches the past fall and winter. In December, I visited the church in Keene, N. H., and spent four Sabbaths with them. I gave them twenty discourses, baptized one, and administered the communion. We had a good time, and the Lord was with us. In January, I preached three discourses at Saratoga Springs. The church there has been much revived the past winter, and a goodly number added to them. We have had a protracted meeting here (Sandy Hill), and have been assisted by Elder H. K. Flagg. Some three or four have obtained a hope, and others are inquiring the way to be saved. The Lord shall have all the praise. Pray for us. I expect soon to be ready for calls where I may be useful, for I feel confident that time is short, and what we do must be done quickly.

From Bro. G. G. Godfrey.

BRO. GRANT:—I wish to say through the *Crisis* that I am now located at Blue Springs, Gage Co., Neb. I am here for the purpose of spreading light and truth. Brethren who want meetings will correspond.

Blue Springs, May 6th, 1872.

Extracts from Letters.

LIEUT. J. CRAIG, London, England, writes April 25th:—"I receive the *Crisis* weekly. The articles about the 'Higher Christian Life' I very much appreciate. O that our whole time and thoughts were continually given to our blessed Master Jesus. He is worthy to receive honor and glory and praise. I believe the Lord is working with great power in many parts of Great Britain. We have, indeed, had many showers of blessing in some parts of England. Praise the Lord, and magnify his glorious name. There has been much work going on for the last year in Newport, Monmouthshire. Many have been brought from darkness to light, from the power of Satan to serve the living God. In London, infidels are trying hard to press their obnoxious doctrines among the people. *But I do not fear. Jesus will triumph* in spite of infidelity, Spiritualism, and every error under heaven. What a blessed and glorious thing it is to *trust him*. He is our comfort, our joy, our peace, our all. We shall soon see the King in his glorious beauty. We shall soon behold him who is 'chief among ten thousand,' the 'altogether lovely.' Come, Lord Jesus, come *quickly*. We are waiting patiently for thy appearing. How very precious the following verses are to my soul: 'Be careful (anxious) for nothing, but in everything, by prayer and supplication with thanksgiving, let your requests be made known unto God. And the *peace* of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.' May God bless you. Amen."

BRO. R. W. WILSON writes from St. Helena, Cal., May 1st:—"I have made arrangements to spend part of this summer at the Bartlett Springs, in the mountains, in Lake Co. Yet if my health were good enough, I would go to Nevada, and try to build up a church there; but my health is too poor to preach. I think with the use of tracts, and conversation with the hundreds of people who will be at the Springs, that I can do more good there than in any other place at present. I have been up in Lake Co. helping Brn. Fassett and Reed in a series of meetings. We found a great deal of prejudice and opposition there, yet the truth has found its way to some hearts that will keep it, and 'bring forth fruit with patience.' I remained there some eight days. The meeting had not yet closed. The interest was increasing. I left in order to go down and preach for Bro. Fassett in Vallejo, which I did, and had a very good day. We intend to leave here for Bartlett Springs on the 8th inst."

WHEN Paul was a Pharisee, he thought he was blameless; when he was a christian, he thought himself the chief of sinners.

Obituaries.

GLEASON. Died in Worcester, of consumption, March 23d, 1872, Mrs. Mary E. Gleason, wife of Alonzo A. Gleason, aged seventeen years and three months.

Sr. Gleason was converted about one year ago, and maintained a consistent Christian course unto the end. She manifested great patience and resignation during her sickness, and contemplated with perfect calmness her approaching death. She selected the text of her funeral discourse. The beautiful hymn, commencing—

"How firm a foundation, ye saints of the Lord,"

was sung also at her request.

She "sleeps in Jesus," awaiting the advent of her Life-giver. She leaves a husband, mother, two sisters and a brother to mourn her loss. Funeral discourse by the writer, from 1 Thess. 4: 13. W. N. PILE.

HUNTRESS. Died in Boston, Mass., April 18th, 1872, Melvin L. Huntress, son of Bro. and Sr. Thomas and Ann Huntress, of Parsonsfield, Me., aged sixteen years and eight months.

Melvin was not a professed follower of the Lord, but in the last hours of his brief illness he desired to be prayed for, and endeavored to pray for himself; and after he could not speak so as to be understood, he made signs that he wished to write, and a pencil and paper were given him, upon which he wrote some, the substance of which was, that he believed the Lord would save him. The funeral services were conducted by Bro. Mark Stevens, who spoke words of comfort from words found in John 11: 25. C. H. HURD.

PHILBRICK. Died in Freedom, N. H., of congestion of the brain, April 25th, 1872, Sister Clarissa, wife of Bro. Frederick Philbrick, aged sixty-one years and three months.

Our sister experienced religion in 1842, and in the summer of '43 was baptized by Bro. J. G. Smith. The proclamation of the speedy coming of our Lord from heaven had reached the ear of our sister a short time prior to her baptism, and she and her companion were among the first to embrace "the blessed hope," and ever after were believers in it. A large concourse of people gathered at the chapel on the occasion of the funeral, when a comforting discourse was delivered by Bro. Mark Stevens, from words found in Rev. 21: 4. C H. HURD.

MESSER. Died in Goshen, N. H., April 19th, 1872, Sister T. Messer, wife of Isaac Messer, aged fifty-nine years.

She was for many years a member of the Free Will Baptist church, of Goshen. She was a faithful wife and mother, and the record of her life, to its closing scene, gave evidence of her piety. "She sleeps in Jesus." Funeral services attended, at the request of the deceased, by the writer. C. H. FLETCHER.

DAVIS. Fell asleep at East Concord, May 2nd, Sister Johanna Davis, aged sixty-six years.

May God's grace comfort, and the blessed hope of life when Jesus comes cheer this mourning circle in this hour of sadness. Words of comfort by the writer. O. W. KIMBALL.

PLUMMER. Died in Dover, Me., March 8th, 1872, of consumption and dropsy, Annie M., daughter of Loring and Sally Plummer, aged thirteen years, two months, and twenty-four days.

She sleeps in Jesus. The words selected by herself to be used at her funeral, were from Ps. 23: 4. Services by Bro. Samuel Ames. L. P.

BECKMAN. Fell on sleep in Seabrook, N. H., April 21st, 1872, Nancy Beckman, aged sixty-eight years and four months.

She leaves a husband and six children to mourn her loss. It is believed that she rests in hope. Sermon at the funeral by the writer, from Isa. 3: 10, 11. A. DAMON.

BEACH. Died in New Britain, Ct., March 9th, of membranous croup, Alfred P., only child of Edward T. Beach, and grandson of Edward H. and Louisa J. Beach, aged three years and eleven months.

Sweet bud of promise! so early plucked,
While yet upon its opening petals lingered
The morning dew-drops.

We wait the dawning of another day to wake its beauty into life again, immortal in the paradise of God. L. J. B.

WHEELER. Died in Victory, May 5th, John S. Wheeler, aged fifty-five years.

Bro. Wheeler was a great sufferer from that dreadful disease, cancer. He bore his suffering patiently, like a christian, willing to rest a little while in the grave. His hope was in the resurrection. He chose the subject of his funeral, and what he wanted sung at the grave—"We may sleep, but not forever"—and died like one going to sleep, without a struggle or a groan. M. R. MILES.

Married.

MERRIAM—ORDWAY. In Concord, N. H., May 2nd, by Eld. C. W. Sargent, ELD. J. D. MERRIAM, of Fitchburg, Mass., and Mrs. MARY P. ORDWAY, of Concord.

FOGG—BROOKS. In Otisfield, April 25th, at the bride's home, by Eld. J. Albert Libby, Mr. JAS. G. FOGG, of Harrison, and Miss CARRIE M. BROOKS, of Otisfield.

Summary of News.

FOREIGN.

Cable News.

SPAIN.

SOME BANDS STILL ACTIVE.

MADRID, May 7. Some of the rebel bands still hold together, and threaten to make trouble in the future. They will be closely followed, however, by the royal army, and it is probable that all will soon surrender. Reinforcements have been sent to strengthen the government forces, as it is thought that the comparative insignifiance of the Carlist force will lead the latter to abandon hope of success and to quietly disperse. The carbineers, who are acquainted with the country, will pursue what rebel bands may yet remain in Navarre.

THE CARLISTS SURRENDER.

Large numbers of the insurrectionists are constantly arriving at the headquarters of the government troops, and asking the forbearance of the king. They report that the band which escaped with Don Carlos was small and inefficient, consisting of not more than two or three hundred men. They also report that the strength of the insurrection is broken, and the defeated and misguided troops of the pretender are anxious to return to loyal allegiance to the throne.

DON CARLOS.

Don Carlos has not yet been captured, and, although a most vigorous search has been maintained, his hiding place is still a secret. The hunt will be kept up, although it is hardly probable that the fugutive will be found.

AUSTRALIA.

FEARFUL FLOODS.

LONDON, May 7. Latest advices from Melbourne bring accounts of heavy and devastating floods which have occurred in that vicinity. The loss of life has been fearful; no less than four hundred deaths by drowning being reported. Property to an enormous amount was destroyed, in many cases bringing on a condition of poverty among the people bordering on starvation. The damage to the crops was severe, and the flood has had an effect to almost paralyze some branches of business. Active measures have been taken for the relief of the sufferers. Details of this terrible disaster are of a most heart-rending nature, and it is expected that the sympaty of the people of London will take substantial form by aiding at the earliest possible day the efforts of the authorities at Melbourne to redeem the flooded lands, and, as far as possible, bring back the communities which have suffered most to a prosperous condition.

GREAT BRITAIN.

LONDON, May 8. A telegram from Bombay brings intelligence of the most disastrous floods in the southern part of British India. The town of Vellore, in the Presidency of Madras, suffered terribly, and many of the inhabitants were drowned. Fifteen thousand inhabitants of the town lost every thing they possessed, the water having washed away their houses and left them in a perfectly destitute condition. The dispatch of yesterday stating that there had been a flood in Melbourne, whereby four hundred persons perished, is an error. It undoubtedly referred to the above mentioned disaster.

LONDON, May 9. The *Globe*, in its issue of to-day, makes the announcement that the negotiations which have been in progress some time past looking toward an amicable adjustment of the disputed question of indirect claims, have been suddenly broken off. In connection with this announcement, it may be stated that the rumor is in circulation here to-day, to the effect that the British Ministry have finally decided to withdraw the English case already submitted to the Geneva Board of Arbitrators, and to retire from the arbitration altogether. This rumor is received with general credit in well informed circles.

LATER.

A meeting of the Cabinet was held to-day, when the subject of the Alabama claims controversy was earnestly discussed. At the close of the meeting a telegram was forwarded to Washington, announcing that England refused to proceed with the arbitration unles the claims for consequential damages were entirely withdrawn, and declaring that Great Britain will not consent to any reference to arbitrators of the subject of these claims. This confirms the rumor referred to in a previous despatch that England had withdrawn from the arbitration altogether.

DENMARK.

THE INTERNATIONALS.

COPENHAGEN, May 7. The action of the police authorities in forbidding members of the International Society holding a meeting on Sunday, and the subsequent arrest of the President and Treasurer of the branch here, give rise to great excitement among the members. A large number gathered in the streets and created some alarm by violent denunciation of the government. They were finally dispersed by the police and all is now quiet. It has been deemed prudent, however, to place a military guard around all public buildings and the palaces until the excitement is entirely subsided. The leading members of the society will be prosecuted for high treason. The police are adopting energetic measures to suppress the tumult.

DOMESTIC.

New York, May 11. The radical reformers yesterday adopted a platform which provides for a new Constitution of the United States; a national code of civil and commercial law; abolition of monopolies; one system of money and currency on the basis of public credit; the employment of unemployed persons by the Government; universal government for the whole globe; minority representation, and that this party shall be known as the Equal Rights party.

At the evening session Mrs. Woodhull delivered an address prophesying that from this convention would go forth a power to shake the world. Mrs. Woodhull and Frederick Douglass were then nominated, amid the greatest confusion, candidates for the presidency and vice-presidency of the United States.

The session of the Radical Reformers last night was one of the interesting events of the season. The greatest disorder prevailed, especially when nominations for president and vice-president were made of Mrs. Laura Smith, of California, George Julian of Indiana, Ben Wade, Theodore Tilton, Wendell Phillips, Colonel Blood, Ben. Butler, Henry Ward Beecher, and others were named, but finally Mrs. Woodhull and Fred Douglas were accepted as the ticket of the New Equal Rights party. Delegates suggested Spotted Tail, a heathen Chinee, etc. In case Douglas declined to accept, Wendell Phillips was discussed as an appropriate substitute.

Pittsburg, Pa., May 10. A fire in Somerset, Pa., to-day destroyed six squares in the heart of the town, embracing one-third of the area of the place and two-thirds of its entire value. The buildings destroyed included three hotels, every business house, store and shop but one, both banking houses, both printing offices, the lawyers' offices, Post Office, United States Assessors' office, two churches, the Masonic and Odd Fellows' halls, telegraph and express offices, and over thirty private dwellings. Fifty families are homeless. The total losses are estimated at $1,000,000; insurance, $75,000.

A NEW SOCIETY.—The opponents of the Internationale in France have organized themselves into a society under the rather pretentions name of "The Universal Alliance of Order and Civilization." Their avowed object is to prevent violent social revolutions, by a peaceable and orderly discussion and solution of the great social problems of the day. They seek to extend their membership in all parts of the civilized world, and to absorb the element opposed to the headstrong course of the Internationale. A congress will be held in Paris, beginning June 3d, and lasting five days. The clergy and several prominent members of the French government will participate in its deliberations, and questions of national arbitrations, strikes, trades-unions, wages and education, are to be discussed.

In Brief.

——Compulsory military service is now the law of France, with no substitutes and no exceptions, after the German style in this respect.——An English paper states that there are altogether two hundred and two princes and princesses of royal blood in Europe to-day.——Germany sent almost as much money to the relief of Chicago as did the city of Boston. Good for Germany.——California papers speak enthusiastically of the growing crops. At least double the average production is expected from the agricultural regions this year.——There were forty cases of sun-stroke in New York May 10th, two of them proving fatal. The weather was unprecedently hot and oppressive for the season.——Two acres of forest land on a mountain side near Elkton, Mo., recently sunk to the depth of the tree tops, leaving walls almost as vertical as the sides of a house.——Florida clergymen speak against the habit of church members carrying revolvers.——A revival is reported in the Topeka, Kansas, jail, and seventeen convicts have been hopefully converted.——The Irish Democrat is out for Greeley and Brown. It calls on Irishmen to remember their friend, and not only remember him, but vote for him.——An English locomotive was lately run, experimentally, seventy-seven miles in one hour.——The sugar season is over, and is a failure, not one-third the amount made that there was last year in Northern Vermont.——It appears that the Jesuits own twelve monastic establishments in Germany, and the order is growing so rapidly in Rhenish Prussia that an anti-Jesuit agitation is now going on.——Don Carlos, the leader of the present insurrection in Spain, is twenty-five years old, and enjoys in his own right the title of Duke of Madrid. In 1867 he married a daughter of the Duke of Parma, with whom he received a large fortune, and has a family of one son and two daughters. He is of an Austrian family, and was not born in Spain.——The Protestant missionaries at Pekin have at length translated the English edition of the Bible into the Chinese language and are printing it in that country.——The Spanish Cabinet, which is greatly afraid of the International has, it appears, asked all the governments of Europe to combine for defence against the society, and especially to agree on mutual extradition.——The police authorities of Copenhagen have forbidden the members of the International Society from holding a meeting in that city.——There were more fires the last week in New York than has been known for a year past, and the aggregate loss is estimated at $3,000,000.——A special train was run from Rochester to Syracuse on Friday, a distance of eighty-one miles in eighty-two minutes. This, for the distance, is the fastest time on record.——Nearly all evidences of what Paris has passed through during the war are obliterated, and the city is as wicked, gay and fascinating as ever.——The laws of Germany are interpreted to signify that women can vote in that country, and of course the advocates thereof are jubilant.——In Fuchau, a city of China, embracing with its suburbs about a million inhabitants, there are more than one thousand Christian communicants, connected with churches of different denominations.——The Elmira Gazette calls the passenger trains which reach that city, gambling hells on wheels. On almost every train that arrives, same passenger is robbed by confidence men.——Garibaldi, it is said, has grown old terribly of late. He can walk only with the help of crutches; his fingers are distorted by rheumatism, and he looks as if he never again would be able to leave his residence, except in a litter. He is still cheerful in spite of his crippled state, and his face has preserved its fresh color and genial expession. They have lately introduced into the street lamps of London strips of looking-glass in the roof. The reflection is said to throw three times as much light as the ordinary lamp.

REFORM IN DRESS.—The reformation in dress inaugurated by the Princess Royal of Prussia, has been taken up in England, and an association called "The Guild of Plain Dress," has been formed.

The object of this association, to use their own language, is "to promote modesty of dress, to do away with extravagance, and establish neatness and sobriety suitable to christian women." Many of the most influential and wealthy women of the realm are identified with this movement.

We hope the spirit of reform will extend to our own fair land.

APPLE trees are in blossom at Newton, Mass. Prospects are good for a large crop.

Notices.

FOR Bro. Geo. Thomson's new work—"The Christian Minister a Watchman."

Bro. Joseph Lacion, of Pa., pledges $10.00.

This work will soon be put to press. Any who wish to aid, will please send money, or pledges, to the Business Agent at this Office.

OUR LAST EFFORT.

"*The Judge standeth before the door.*"—JAS. 5: 9.

The evidence points to 1873 as the time when Christ shall come, and we shall be called to give an account of our stewardship. The warning must go forth. Immediate action is demanded to give a distinctness to the cry—"Behold! the Bridegroom cometh!" We are already engaged in this work, and are sending out tracts; also receiving funds for this purpose. Let all who have hearts that beat in this direction, pray to the Lord of the harvest to send forth laborers into his harvest. Send funds or pledges for this purpose to GEO. T. ADAMS, Agent of the Adv. Chris. Pub. Society, or to L. T. CUNNINGHAM.

L. T. CUNNINGHAM	$500.00
E. Wolcott (received by L. T. Cunningham)	75.00
Mrs. H. F. Miller	1.00
Mrs. Phebe Mayberry	1.00

THE pledges to Mass. Conference at the Annual meeting, should be paid to the Treasurer, Charles Goodrich, *Crisis* Office, 160 Hanover St., Boston. L. BOUTELL.

CONFERENCE AND DEDICATION.—If the Lord will, a special session of the New Hampshire State Conference will be held at Rye, N. H., commencing Wednesday evening, May 22nd, to continue over the following Sabbath. Brn. Couch, Smith, and other faithful laborers are expected, to administer the word of life. The dedication service will be Thursday P. M. It is hoped that preaching brethren, all who can, will attend this conference, as there will be some business to come before the conference. Brethren and sisters from abroad are invited. Those coming on the cars will stop at North Hampton depot. Come to labor together for the Lord. May the Lord greatly bless.
T. W. PIPER.
J. G. SMITH.
C. H. FLETCHER.

DEDICATION.—We shall dedicate to the service of God our new Chapel at Fitchburg, Mass., on Sunday, May 19th, 1872. It is hoped that Bro. Couch will be present to preach the word. Other brethren in the ministry, who can favor us with their presence in the name of the Lord, will be cordially welcomed. Brethren and sisters from adjoining towns are especially invited to come and help us raise the standard of Christ against our common foe. H. F. CARPENTER, Pastor.

☞ Those coming from abroad, will find the Chapel at the corner of North and Cherry Streets.

MINNESOTA STATE CAMPMEETING.—In accordance with a vote of our State Conference, a campmeeting will be held in the beautiful grove, called "Cheatham's Grove," in the town of Utica, in Winona county, commencing on Thursday P. M., June 27th, holding over Sunday, and as much longer as the interest will seem to warrant. The ground is well fitted up for meetings, with a permanent preacher's stand, good seats, and a good well of water, and other conveniences for those wishing to camp on the ground. Brn. and Srs. of the Advent faith, throughout Minnesota, to you a special appeal is made to come out to this feast of tabernacles, and work for God. Come from every quarter. Come with hearts filled with God's love, to work for the salvation of perishing souls. The signs declare the soon coming of Jesus, and shall we not improve this annual blessing as the Lord requires us to do, to his glory, to our own growth in grace, and to the salvation of others? Come, Christians, of every name, and unite in the worship of God for a few days in the tented grove. Brn. and Srs. in the ministry, from far and near, you are invited to come and help sound the glorious message of a soon coming Jesus, whose reward is with him. Come embued with power from on high, a holy unction from the throne, that many sinners may be saved as the result of our meeting.

N. B. Arrangements will be made with the various R. R. companies for half fare tickets from those points where the brethren will notify *me* this month that they wish them. Those who come to tarry on the ground, should come prepared (with tents if possible), and with bedding and provisions. Probably many can have shelter on the ground in a building erected by others who have used the ground. Come one, come all, and may the Lord give a time long to be remembered on account of his presence.
S. C. WELLCOME, Sec. State Conference.

WISCONSIN CAMPMEETING. — Our Wisconsin campmeeting will be held on the old ground, at Prairie du Sac, Sauk Co., Wis., beginning June 1st, and holding over two Sundays. We shall make an effort to have Bro. Grant with us, and hope to succeed. Let us rally from every point, for we expect a good meeting. Accommodations similar to other years, with some improvements. Those coming on the Milwaukee and St. Paul R. R. (Prairie du chien branch) will stop at Mazomanie, where daily they will find a stage at five P. M. for Prairie du Sac, ten miles. Those coming on the North Western via. Madison, from the east, will stop at Lodi, and take stage at five P. M. for Prairie du Sac, eleven miles. Those coming from the west on the same road; by the way of Baraboo, will stop at Merrimack, and take stage at two P. M. for Prairie du Sac, ten miles. Those coming from the direction of Lacrosse, can stop at Portage city, and take the river boat, or stage, to Prairie du Sac. Now let us have such a rally as never before; and let all come with a mind to work for God, and come early.
O. S. KNAPP,
P. W. MATTS, } Committee.
WM. SHELDON,

P. S. The Annual Wis. Conference will meet at the same place, on the 5th of June. Let delegates be sent by all the churches.
WM. SHELDON, Sec.

THE Nova Scotia A. C. Conference will be held at Bear River, commencing Thursday, June 1st, and continue over the Sabbath. A cordial invitation is extended to all. JOHN J. WOODWORTH.

IF there is no preventing providence, the third quarterly meeting of the Iowa Christian Conference will be held with the church of Christ at Tama City, Tama Co., Iowa, commencing May 23d, to continue over the Lord's day. Strangers may inquire for Bro. M. A. Newcomb. It is hoped that there will be a goodly number at this meeting, as this is the first quarterly meeting of this conference held so far south.
ALONZO RAYMOND, Clerk, per P. S. W. Deyo.

MINISTERIAL BIBLE SCHOOL.—We are invited to hold our next session with the church in Lewiston, Me., and will convene Tuesday, at two o'clock P. M., June 4th. Let there be a general rally to this school, as we consider it a great profit to the ministers. WM. H. MITCHELL, Teacher.
J. ALBERT LIBBY, Secretary.

ACKNOWLEDGMENTS.—For Sr. Mary I. Herron.—Previously noticed, $222.75. M. L. Finch, $2. J. F. Myers, 50 cts. C. D. Jones, $1. Sr. E. P. Jones, $1. Lucia Morrill, 25 cts. Mrs. C. J. Camp, 50 cts. Mrs. Leverett Tuttle, 25 cts. Mrs. O. Olmsted, 20 cts. "The Lord's Money," 30 cts. Mrs. A. A. Phelps, $1.
GEO. T. ADAMS.

ACKNOWLEDGMENTS.—Praying that the givers may be as blessed in giving as I in receiving, I acknowledge the following:—

"....," Portsmouth, $1.70; "Lover of Jesus," Worcester, 60 cts.; R. T. Henderson, California, $2; "A Sister," Philadelphia, $1; "D." Portland, $1; ——, West Poland, Me., $6; "Friends in Brimfield," $2.
MARY I. HERRON.

FOR THE NORWEGIAN TRACT FUND.—Previously paid and pledged, $38.00. R. R. York, $5.00. P. Mayberry, $1.00.

P. S. The Norwegian tract contribution goes forward, and we shall succeed in getting enough to publish a good tract. Yours in the Lord,
I. C. WELLCOME.

ACKNOWLEDGMENT.—*Bro. Grant*:—I acknowledge the receipt of the following sums, sent to me to aid me in my affliction:—

Ira Pinckney, $1; A Brother, $1; W. H. Simmons, $1; Little girl, 50c; Two brethren, $1; A Sister, 25c; Nattie Chase, $2; Celia M. Pierce, $1; From West Troy, $1; O. C. Woodruff (amount forgotten); A Sister who loves the Lord, $1; G. S. Runnels, $1; J. Davis, $2; J. H. Brown, $4; Benj. Sweet, $1; E. E. Hasty, $1; A Friend, $1; George Adams, of Murray, $1; Catherine Wise, $1; No name, $75; John Clifford (amount forgotten); H. Hubbard, $1; Ethan Allen and wife, $2; A. S. R., $1; S. A. C., $1; $1 of the Lord's money from Chicago; A friend of the suffering, $2; A Sister in Christ, $2; S. R. (amount forgotten); A Friend, through the "Crisis" office, 60c; P. W. Watts, $1; Sarah M. Mosher (amount forgotten); D, of Dedham, $3; from "Crisis" office; Perley A. Greene, $5; A B Swanesbury, $1; Joseph E. Smith, $1.

Some few have requested me not to make any acknowledgment of their money. I thank those who have sent me this timely aid. It is a God-sent blessing to me, and I praise God for it, and trust that he will greatly bless those cheerful givers.
W. S. WOODBURY.

P. S. I also acknowledge your kindness, Bro. Grant, in sending me the *Crisis* so long *free*.
East Bush, N. Y. W. S.

Appointments.

☞ *We would say to our preaching brethren that it is necessary we should receive their appointments as early as* TUESDAY MORNING, *as our paper goes to press about noon; otherwise they will not be inserted till the week following.*

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL.
A. Ross......Sunday, May 19th

BOSTON (BRANCH CHAPEL) 1735 WASHINGTON STREET (Corner of Madison Street.)
Love Feast at 10½ A. M. Preaching at 3 and 7½ P. M. Prayer meeting Tuesday and Thursday evenings.
Marvin W. Lutz......Sunday, May 19th
Christian Temperance Meeting Monday evenings.

CHARLESTOWN (*Hall No. 70 Main Street.*)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.
Wm. Stuart......Sundays, May 19th and 26th
S. S. Brewer......Sunday, June 2nd

CHELSEA, MASS. (*Advent Chapel, Heard Street.*)

EAST BOSTON, (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.
J. B. Cook......Sundays, May 19th and 26th

HYDE PARK, MASS.
T. M. Preble......Sabbaths, May 19th and 26th

Rutland, Vt......Sunday, May 19th
Castleton, Vt......Monday evening, May 20th
MILES GRANT.

Westboro, Mass......Sunday, May 19th
C. GOODRICH.

Concord, N. H. (Eagle Hall)......Sunday, May 19th
Baptism at four o'clock P. M. JOHN G. HOOK.

Tremont, Mass......Sunday, May 19th
Plymouth, Mass......Sunday, May 26th
Putnam, Ct......Sunday, June 2nd
J. S. WHITE.

Philadelphia, Pa......Sunday, May 19th
L. BOUTELL.

Fitchburg, Mass......every Sunday at present
H. F. CARPENTER.

Cambridgeport, Mass......Sunday, May 26th
A. SIMPSON.

With the Shinnecock Indians, Sunday, June 2nd.
New York (Cooper Institute)......Sunday, June 9th
H. PRATT.

South Vernon, Vt., Saturday evening, at Bro. Merrel's house, at 7½ P. M., May 18th. At the Chapel, Sabbath, May 19th, at 10½ A. M., and one P. M. Northfield, at 5½, Sabbath evening, as Bro. Streeter appoints.
Chelsea......Friday evening, May 24th
Haverhill (New Hall)......Monday evening, May 27th
Exeter, N. H......Tuesday evening, May 28th
Lee, N. H......Wednesday, May 29th
Will be at the Junction nine o'clock A. M.
Dover (if desired)......Thursday, May 30th
Great Works......Friday, May 31st
Portland, Me......Tuesday, June 4th
Brunswick (Yellow school-house)......Wednesday, June 5th.
Bath, Me......Thursday evening, June 6th
Saturday until Wednesday in Richmond, where Bro. Read and Bates appoints.
Lewiston, Me......Thursday evening, June 13th
South Poland, Me......Friday, June 14th
Will some one meet me at Lewiston, at nine A. M.?
West Poland, Me......Sabbath, June 16th
Mayberry Hill......Tuesday evening, June 18th
Well's Mills......Wednesday, June 19th
South Casco, Me......June 20th and 21st
Portland, Me......Sabbath, June 23d
The five following days at liberty to go to Hollis, Bonny Eagle, and East Rochester, as the brethren arrange.
H. MUNGER.

Marblehead, Mass......Sunday, May 19th
J. T. DIXON.

Highlandville, Mass......Sunday, May 19th
Subject—the soon coming of the Lord.
N. H. BARBOUR.

Lynn, Mass......Sunday, May 26th
M. BATCHELOR.

North Abington, Mass. (as Bro. Damon may appoint) Sunday, May 19th. B. FINNEY.

Groton Corner, N. H......Sunday, May 19th
Dorchester, N. H. (Town House)..Sunday, May 26th
C. W. NELSON.

Lempster, N. H. (where Bro. Abbott may appoint) Sunday, May 19th. J. B. S. PILLSBURY.

East Acworth, N. H......Sunday, May 19th
C. H. FLETCHER.

East Lebanon, Me......Sunday, May 19th
J. H. F. & S. VARNEY.

Limington, Me. (Hanscom school-house) at five o'clock P. M., Sunday, May 19th.
Steep Falls, Me., 10.30 A. M. and 2 P. M., Sun., May 19th
Limington, Me. (Hanscom school-house) at five P. M., Sunday, May 19th.
Hollis Centre, Me......Sunday, June 9th
C. H. SWEET.

South Rochester, N. H. (Chapel)...Sunday, May 19th
J. T. LIBBY. C. H. WILLEY.

Scitico, Ct......Sunday, May 19th
Campville, Ct......Sunday, May 26th
G. L. WHITE.

Hebron, N. Y......Sunday, May 19th
I. B. POTTER.

South Elliott......Sunday, May 19th
A. A. ROBINSON.

New Britain, Ct......Sundays, May 19th and 26th
GEO. W. BROWN.

Biddeford, Me......Sunday, May 19th
JOSEPH W. WHITE.

Rochester Village, N. H......Sunday, May 19th
Kennebunkport, Me......Sunday, May 26th
Kennebunk Depot, Me......Sunday, June 2nd
Lawrence, Mass......Sunday, June 9th
J. W. BRIDGE.

Exeter, N. H......Friday evening, May 17th
Portsmouth, N. H......Monday evening, May 20th
South Berwick, Me. (Great Works) Tuesday evening, May 21st. F. M. DRAKE.

Warren Summit......Sunday, June 2nd
T. E. LANG, JR.

Allegheny City, Pa......evening, May 13th
Brick school-house, near Enoch Winners, near Wms. Port, Lycoming Co., Pa., evening, May 15th.
School-house, near John Casners...evening, May 16th
Quaker Hill......evening, May 17th
Christian Church, Warrensville......Sunday, May 19th
Millport, Chenung Co., N. Y......evening, May 21st
Brockport, Monroe Co., N. Y......Sunday, May 26th
Buffalo, N. Y......evening, May 27th
JOHN T. ONGLEY.

Meredith, N. H. (Dolloff Hall)......Sunday, May 19th
MRS. L. E. SAULPAUGH.

Northwood Narrows, N. H. (baptism) Sun., May 19th
JOHN PARSONS.

West Groton, Vt......Sunday, May 19th
East Landaff, N. H......Sunday, May 26th
GEO. E. BROWN.

Savannah (White school-house)......May 17th
WM. INGMIRE.

Kiddersville, East Colebrook......Sunday, May 19th
Pittsburg, N. H. (Terrell school-house) Sun., May 26th
U. G. LADD.

Whitefield, N. H......Sunday, May 26th
ALLEN DAMON.

Gloucester, Mass......Sundays, May 19th and 26th and intervening evenings.
North Rutland, Mass......Sunday, June 2nd
GEO. A. STREETER.

Agawam (at the school-house where Advent meetings were formerly held) Sunday, May 19th.
Charlton......Sunday, May 26th
Granby, Dark Corner......Sunday, June 2nd
Z. FORD.

Sandy Hill, N. Y......Sunday, May 19th
North Easton (Handy school house) Sunday, May 26th
Hebron, N. Y......Sunday, June 2nd
JACOB WILBUR.

Cambridgeport, Mass......Lord's day, May 19th
Z. BOODY.

Cornish, N. H. (Hempyard)......Sunday, May 19th
Northville, N. H. (in Newport)......Sunday, May 26th
Bro. B. Pillsbury and H. Deming are requested to come and assist. E. COTTON.

North Carver, Mass., Thursday evening, May 16th, and over the following Sunday. Baptism on Sunday.
Gloucester, Mass......Sabbath, May 26th
S. S. MOONEY.

London Ridge, N. H......Sunday, May 19th
Lee, N. H......Sunday, May 26th
Dover, N. H......Sunday, June 2nd
D. F. LEAVITT.

Wells Beach, Me......Sabbath, May 19th
S. HAWKINS.

Wrightville, Conn......Sunday, May 26th
WM. J. RIPLEY.

Warner, N. H. (Burnt Hill school-house) Sabbath, May 19th.
Salisbury, N. H. (Smith's Corner meeting-house) Sabbath, May 26th.
Lake Village, N. H......Sabbath, June 2nd
Warner, N. H., Gore, (at Bro. Andrew's) Sabbath, June 9th. SIMEON ROBY.

Farmington, N. H......Sunday, May 19th
GEO. W. BROWN.

Lovely Street, Ct......Sunday, May 19th
Hartland, (Town Hall)......Sunday, May 26th
New Haven, Ct......Sunday, June 2nd
S. WOODRUFF.

South Casco, Me......Sunday, May 19th
Hartford, Me......Friday evening, 7-30, May 24th
Carthage, Me......Sunday, May 26th
Swett neighborhood......evenings, May 28th, 29th, 30th
Weld, Me......Sunday, June 2nd
J. T. JORDAN.

Newcastle, N. H......Sunday, June 2nd
Barnstead, N. H. (Clarktown)......Sunday, June 9th
Suncook, N. H......Sunday, June 23d
Northwood Narrows, N. H......Sunday, June 30th
CHAS. R. PARSONS.

Natick, Mass......Sunday, May 19th
W. N. PILE.

Bangor, Me......Sunday, May 26th
ISRAEL DAMMAN.

Wilbraham, Mass......Sunday, May 19th
Woodstock Valley, Ct......Sunday, May 26th
P. S. BUTLER.

New Castle, N. H......Sunday, May 19th
EDWIN B. WELLS.

Stockbridge, Vt......Sunday, May 19th
Rawsonville, Vt......Sunday, May 26th
Z. T. WOOD.

Hartford, Ct......Sunday, May 19th
West Meriden, Ct......Sunday, May 26th
S. W. BISHOP.

Suncook, N. H. (Bartlett Hall)......Sunday, May 19th
A. S. WILLIAMS.

Albany, N. H. (Bell school-house) Sabbath, May 19th
Hebron, N. Y. (McClure school-house) Sab., May 26th
Holderness, N. H. (True school-house)...Sab., June 2nd
GEO. H. WALLACE.

West Martinsburg, N. Y. (Advent Chapel) at 10½ A. M., Sunday, May 19th. C. H. WILLIAMS.

Holden, Mass......Sunday, May 19th
Clinton, Mass......Sunday, May 26th
S. S. BREWER.

East Concord, N. H. (Snaptown)...Sunday, May 19th
Canterbury, N. H. (Emery school-house) Sunday, May 26th. R. MORRILL.

Pleasant Valley, Conn......Sunday, May 19th
W. S. CAMPBELL.

Costicook, P. Q. (as Bro. Cushing may appoint) Sunday, May 26th. I. K. LOMBARD.

Addison, Vt......Sunday, May 19th
Hinesburgh, Vt......Sunday, May 26th
Berkshire, Vt......June 1st and 2nd
Caswell Borough, P. Q......evening, June 4th
Barnston (Way's Mills) P. Q......Sunday, June 9th
Hatley (old meeting-house, or where Bro. C. P. Dow may arrange) June 16th, A. M. and P. M.
Harvey school-house at five o'clock.
Sugar Hill, N. H. (or where Bro. N. Wheeler may arrange) Sunday, June 23d.
Lisbon, N. H. (if desired)......Sunday, June 30th
L. C. & M. MCKINSTRY.

Kennebunk Port, Me., Sundays through the year, excepting the first Sunday in each month.
WM. C. STEWART.

West Lebanon, Me. (as Bro. S. P. Hutchings may appoint) Sunday, May 26th.
Rochester, N. H......Sunday, June 9th
S. VARNEY.

Rye, N. H......Sunday, May 19th
ENOCH MORRILL.

Seabrook, N. H......evenings, June 4th and 5th
New Castle, N. H......evening, June 6th
E. S. MOULTON.

Benton, N. H. (meeting-house)......Tuesday, May 28th and over Sunday. GEORGE E. BROWN.
JOHN H. EVANS.
Will Bro. U. G. Ladd meet with us?

Holderness, N. H. (True school-house) Sun., May 19th
North Haverhill, N. H....Saturday evening, May 25th and over Sunday. JOHN H. EVANS.

Pittsfield, N. H. (at the Bethel)......Sunday, May 19th
Strafford, N. H. (Robert's school-house) Sunday, May 26th.
Rochester Village, N. H......Sunday, June 2nd
Farmington Village, N. H......Sunday, June 9th
WM. BODGE.

I left Lee, N. H., the seventh day of May, to fill my appointments for the week. I got as far as Farmington, when my health was such that I returned back; therefore my appointments for Alton, and that vicinity, I shall be compelled to withdraw.
G. T. HAINES.

LAWRENCE, MASS.
M. Batchelor......Sunday, May 19th
Hiram Munger......Sunday, May 26th
Enoch Morrill......Sunday, June 2nd

LOWELL, MASS.
C. Cunningham......Sunday, May 19th
B. S. Emery......Sunday, May 26th

WORCESTER, MASS.
C. S. Shattuck......Sunday, May 19th
A. M. Higgins......Sunday, May 26th

SPRINGFIELD, MASS.
W. N. Pile......Sunday, May 26th

CHICOPEE FALLS, MASS.
H. Davis......Sunday, May 19th

HAVERHILL, MASS. (New Hall.)
T. E. Lang, Jr......Sundays, May 19th and 26th
E. S. Moulton......Sundays, June 2d and 9th
C. Goodrich......Sunday, June 16th

CONCORD, N. H. (Centre Street.)
Allen Damon......Sunday, May 19th

CONCORD, N. H. (Bethel.)
Charles R. Parsons......Sunday, June 16th

SEABROOK, N. H.
F. M. Drake......Sunday, May 19th
Joseph Pinkham......Sunday, May 26th
A. Simpson......Sunday, June 2nd
L. T. Cunningham......Sunday, June 9th

EAST ROCHESTER, N. H.
T. L. Churchill......Sunday, May 19th
C. H. Sweet......Sunday, May 26th
A. Simpson......Sunday, June 30th

PORTSMOUTH, N. H.
J. G. Smith......Sunday, May 26th

GREAT FALLS, N. H. (Franklin Hall.)
D. M. Leavitt......Sunday, May 19th
C. S. Shattuck......Sunday, May 26th

GREAT FALLS, N. H. (Advent Hall.)
J. Bickford......Sunday, May 19th
Geo. W. Brown (Baptism)......Sunday, May 26th

MANCHESTER, N. H.
A. Simpson......Sunday, May 19th
O. W. Kimball......Sunday, June 2nd

EXETER, N. H.
A. A. Robinson......Sunday, May 26th
W. S. Campbell......Sunday, June 2nd
Geo. Burnham......Sunday, June 9th
J. W. Bridge......Sunday, June 16th

DOVER, N. H.
H. Pratt......Sunday, May 19th

HAMPTON, N. H.
J. G. Smith......Sunday, May 19th

ROCHESTER, N. H. (Chapel.)
C. R. Parsons......Sunday, May 19th
Edwin B. Wells......Sunday, May 26th

PORTLAND, ME. (Union Hall.)
John Couch......Sabbath, May 19th and evenings of the week intervening.
Henry Pratt......Sabbath, May 26th

BIDDEFORD, ME.
D. M. Leavitt......Sunday, May 26th
H. Munger......Sundays, June 2d and 9th
B. S. Emery......Sunday, June 16th
Wm. H. Mitchell......Sundays, June 23d and 30th

SOUTH ELLIOT, ME.
A. A. Robinson......Sunday, May 19th
C. R. Parsons......Sunday, May 26th

SOUTH BERWICK, ME. (GREAT WORKS.)
R. F. Emerson......Sunday, May 19th

VERNON, VT.
H. Munger......Sunday, May 19th
S. Cook......Sunday, May 26th

PORTLAND, ME. (Union Hall.)
Meetings are now held in Union Hall, on Free Street, entrance nearly opposite the Baptist church. Brethren will please correspond with H. C. Freeman, 62 Green Street. H. C. Freeman, D. F. Scamman, James Berry, Church Committee.

BIDDEFORD, ME. (Advent Chapel, Hill Street, near Pool Street.) Meetings every Sunday, at 10½ A. M., 2½ and 7 P. M. Also, prayer meetings on Wednesdays and Saturdays.

PHILADELPHIA, PA.
(*Brandywine Street, between 15th and 16th, and between Spring Garden and Green Streets.*)
Meetings every Sunday, at 10½ o'clock A. M. and 7½ evenings. Also Wednesday and Friday evenings.
J. N. WILFONG, Cor. Sec.

PHILADELPHIA, PA. (*Adv. Chris. Church, corner of Ninth and Spring Garden Streets.*)
Meetings are held every Sabbath at 10½ A. M. and 7½ P. M. Prayer and conference meeting Friday evenings. F. H. BURBANK, Pastor.

PROVIDENCE, R. I., Lester's Hall, corner of Knight and Cranston Streets.
Sunday, Sabbath school at 10 A. M. Preaching at 3 and 7½ o'clock. Prayer meeting Wednesday evenings.
M. R. PHETTEPLACE, Pastor.

☞ Meetings are held at Second Advent Hall, 153 Hollis Street, Halifax, N. S., every Lord's day, at 11 A. M. and 7 P. M. Also prayer meetings Monday and Tuesday evenings.

STAR OF HOPE MISSION, 229 SOUTH 5TH AVENUE, NEW YORK CITY.
Sunday morning, prayer and conference, six o'clock, Sunday School, two o'clock P. M. Love feast, four o'clock P. M. Preaching, seven o'clock P. M. Monday, (class meeting), seven o'clock P. M. Wednesday, (preaching), seven o'clock P. M. Friday, (prayer and conference), seven o'clock P. M. Come one, come all. A. E. SMITH, Principal.

☞ My address hereafter will be 229 *South 5th Avenue*. All letters and packages designed for the "Mission" must be sent to the same address, omitting "Star of Hope Mission," *especially* on letters containing money. ANNA E. SMITH.

THOSE wishing to preach at Portsmouth, N. H., will please correspond with either of the following brethren:—T. J. Spinney, S. W. Hoyt, C. H. Tucker.

PREACHING brethren wishing to preach in Rochester Village, will please correspond with Edwin B. Wells before sending their appointments to the *Crisis*.

☞ As I am out of town most of the time, it has been arranged with Bro. C. Goodrich to supply the desk at East Boston for the present. Our preaching brethren who may wish to preach here, will please correspond with him, at Boston, *Crisis* office. B. WOODSIDE.

THE CHURCH in Clinton, Mass., is supplied with preaching the *second* Sunday of each month, for the present. And preachers will please correspond with Geo. T. Whitney, Cor. Sec., before sending appointments.

ELD. JOHN COUCH is pastor of the Second Advent Church in Chelsea, Mass., and all communications relative to supplying the desk must be directed to him hereafter.

BRETHREN who wish to preach at Gloucester, Mass., will please send their appointments direct to the *Crisis* office, as I am not at home but a small part of the time. G. H. SMITH.

I expect (D. V.) to labor with the church at Sugar Hill, N. H., the whole time the year to come. N. WHEELER.

PRAYER MEETING at Bro. R. T. Woodward's, every Saturday evening, at 7½ o'clock, No. 42 Bradford Street, out of Waltham Street, Boston. Welcome all.

BRETHREN coming to St. Paul, Minn., will find a pilgrim's home at Bro. Levi Remick's, No. 37 Summit Avenue, near the corner of Rice or Twelfth Street, West St. Paul, Minn. JED. RAYMOND.

Business.

TO CORRESPONDENTS.

☞ We cannot discontinue or send your orders, unless you give us the POST OFFICE and STATE in PLAIN LETTERS.

☞ BRO. O. R. FASSETT'S P. O. address is now 227 Sixth Street, San Francisco, Cal.

ARTICLES RECEIVED.—H Munger, J W Keniston, D N Smith, E M Freeman, S T Vandamark, A Boynton, W Whipple, E S Willard, L A Pease, E Morrell, L C McKinstry, G W Stetson, D F Newton, I I Leslie.

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INWARD VICTORY.

Smite on! it doth not hurt me now,
The spear hath lost its edge of pain,
And piercing thorns that bound my brow,
No longer leave their bleeding stain.

What once was woe is changed to bliss,
What once was loss is now my gain;
My sorrow is my happiness,
My life doth live by being slain.

The birth-pangs of those dreadful years
Are like the midnight changed to morn;
And day-light shines upon my tears,
Because the soul's great life is born.

The piercing thorns have changed to flowers,
The spears have grown to scepters bright;
And sorrow's dark and sunless hours
Become eternal days of light.

—*Selected by Lulie J. Adams.*

PRESENT EXPERIENCE.

F. H. CHAMBERLAIN.

Bro. Grant:—In response to your request or testimony in regard to experience, I take my pen to tell what the Lord hath done for me. I have believed that freedom from sin was attainable, for years past, yet failed to attain the full assurance. Many times I would think I was just stepping in to the full enjoyment of the blessing, and then it would ere long seem far in the future, or quite beyond my reach. I often read the experience of those who wrote of enjoying the "fulness of the blessing," and longed to enjoy the same myself, yet continually fell short. I could blame no one but myself for this. I knew the Lord did all things well. Often these lines seemed to ring in my ears—

"Be as holy, and as happy,
And as useful here below,
As it is your Father's pleasure;
Jesus, only Jesus, know."

And I felt that I was *not* as holy, nor as happy, nor as useful as I ought to be, or as it was the will of God that I should be. Several times during twenty years past, I thought I had the blessing, but could not retain the assurance. I often thought of the words of Job, where he says—"If I wash myself with snow-water, and make my hands never so clean, yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me." Job 9:30. Yet there was something in this language that I could not adopt, for it seemed to charge the Lord with plunging me in the ditch, and that was my own work. But the substance of the case was just this, I failed to keep my garments white. The Lord was merciful, daily forgiving, and plenteous in mercy, but I wanted to live so as not to need this daily forgiveness. Was this desire wrong? Must all men always, (even the *best* of men) receive forgiveness daily? Cannot christians live so that they shall feel "no condemnation?" I had been in that state, why not remain there? Was it impossible?

We will let these questions wait an answer while we proceed with the narrative. I think that *many* can say they have had a similar experience thus far, and now may the Lord help us, one and all, to go on unto perfection. I had heard testimonies both for and against the attainability of holiness, and sometimes almost despaired of finding the treasure. "Wesley on Christian Perfection" was recommended in the *Crisis*, and I obtained that tract. This seemed the best for my case, of all I had seen. I saw more plainly what this perfection was, and what it was not. Saw how it was adapted to the weakness, the frailties, the ignorance and errors of fallen humanity. Great attainments in knowledge are not indispensable, are not even required, in order to attain and retain this blessing. It is love, love to God according to the requirements of the law and the gospel. The weakest can *love*; and whoever loves the Lord with all the heart and soul, mind, might and strength, and his neighbor as himself, enjoys this degree of christian perfection. Then the weakest in intellect, and the least and last and lowest, may be first or foremost in *love*, and this is the test, the true measure. He that loves most is nearest to Jesus. Who will dispute this view of christian perfection? Do not say it is not attainable till you *try* it. Have you no power to love? A low degree of love is not rejected, but yet here comes the command to love with *all the heart*. Do this, and you will know what is meant by "perfect love."

The last *Crisis* (Dec. 6, 1871) contains treasures that are indeed priceless to all who are earnestly seeking after righteousness and true holiness. Read the most prominent thing on the first page, "The Whole Burnt-offering," and respond to it word for word, adopting the language for your own, and you will find the power of God can make even *you* to rejoice in the "fulness of the blessing of the gospel of Christ."

"My all is on the altar,
"I'm waiting for the fire,
Waiting, waiting,
I'm waiting for the fire."
"To thee, my loving Savior,
I bring my worthless load;
Thy blood shall make it precious,
An offering to God."

Here is where I am to-day, "My all is on the altar," there to remain forever. I feel myself the least and last of all, yet I love Jesus, and I love His people. I rejoice to esteem others better than myself. I take the lowest place in the dust at the feet of Jesus. I will "humble myself" under his mighty hand. I am resolved to go on in the King's highway, the way of holiness. "I press toward thy mark, for the prize of the high calling." Brethren, pray for me, that I may hold fast whereto I have attained, and that the Lord may work in me all the good pleasure of His holy will.

"My all is on the altar,
It burns with sacred fire,
Flaming, flaming,
In sanctifying fire."

TO PARENTS.

A. L. ADAMS.

If you would be successful in educating your children; if you would have them love and respect you; if you would do your whole duty to them, then become thoroughly acquainted with them, with their wants, and the bent of their minds. Do not approach them in a stiff, formal, unkind, and disinterested way; but with an open heart and cheerful countenance draw them to your bosoms every day. Make them feel that you love them better than your stock or your money. Lift them up. So talk and act with them that they will feel at home in your presence, at liberty to make their wants known to you, and a belief that you are really their best friends. Make them feel that you have confidence in them, and that you expect them to act upon their honor; then shut your eyes rather than follow them with advice upon advice, caution upon caution, pointing out evils that a child would never see and consequently never become corrupted with. Many things you must expect they will learn only by experience; you did the same.

Oh parents! the lever of power in family government is unity on your part and acquaintance with your offspring. Try it. Do not make them feel that you are *king* and *queen*, but *father* and *mother*. Join in their amusements, and enter with all your hearts into their plays and frolics. Instruct them how to play that they may derive the most benefit from it. In some families and schools children are taught the art of play. *You may laugh*, but it is no mean nor simple act. Do not expect them to be men and women; neither expect nor wish them to be always serious and long-faced, for that is not piety. Take half the pains to educate them right that you do to get money, *then see*. Children will love more or less, and it will be more, the more you love them. Let them feel at liberty to come to you with their trials, and never fail to give them that sympathy they need. Be careful how you drive your children into bad society by living with them as if they were strangers to you.

I have addressed these lines to both, but my opinion is that they are more applicable to the father than to the mother. Mothers are generally better acquainted with their family than fathers. Why is it? If your children make their wants known through the mother instead of coming directly to you, it is your fault, and you cannot remedy it by scolding. You may not fully know yourself, but you will be inexcusable if you do not know your children. Remember that your care, above all things, should be first, to lay in your family the foundation of virtue, and to rear thereon the temple of Charity. Example is more powerful than precept.

I would like to say much more on this subject, but this shall suffice for now.

Somers, Conn.

IS THE KINGDOM OF GOD A STATE OR PLACE?

We are half ashamed to ask such a question. We are ashamed for those who should know the true answer. But since there are many who deny the kingdom of God locality and territory, and interpret it to mean a certain state of spirit, quoting the passage, "The kingdom of God is righteousness, peace, and joy in the Holy Ghost," and thus mislead honest souls by the appearance of this Scripture, we must speak a few words to disperse such a fallacy. In order to explain this passage, relied on to prove that the kingdom of God is only a state, consisting of certain principles, we will give a saying parallel with the apostle's. Some months ago, the French empire was lying in tranquility. Her commercial relations with the other nations of the earth seemed almost perfect. Her political situation wore a most serene aspect. No inward troubles convulsed her; she was free from complications with her neighbors. Not a war-cloud, or the vestige of one darkened the sky of her national and imperial prosperity. All was peace and quiet. All was calm. Then the French emperor opened his mouth, and his significant words were, "The empire is peace!" Wires flashed it hither and thither. Journalists fixed the volatile announcement, and sent it in print to their subscribers.

But did Napoleon III. mean by this that the real empire, the literal France, the soil of the Franks, had changed from its substantiality into the mere immaterial abstract quality of peace? Did he mean that the soil had lost its solidity, and had become a condition? No editor said so. No man thinks so now. None imagined that France had changed; but all believed it was there, as real as before, not a whit smaller or different in its parts. All understood the emperor to mean that the element that ruled the national life was peace, and that France desired amicable and friendly feelings with all, in order to "keep the peace." So the apostle must be understood. He does not deny the real kingdom of God; but tells us its main characteristics and most prominent principles. He does not reduce it to a kingdom of conditions, but speaks, in the text, of the moral and social conditions of the kingdom. Is this plain?—*Herald of Salvation.*

CHEMISTRY AND THE RESURRECTION.

I have seen something.
What have you seen?
A pile of dirt.
Well, that is common enough; what else did you see?
A man washing and sifting it.
What did he get out of it?
Some shining dust.
What did he do with it?
Melted it in a crucible and poured it into a mould.
With what result?
A beautiful gold coin enstamped with his own image and likeness.
A pretty thing, indeed, to come out of a pile of dirt! What did he do with it?
He gave it to me to keep for the present, with the promise that it shall be mine by and by.
Well, take good care of it, for it is a precious loan.

PART SECOND.

I have something else to tell you.
Well, let's hear it.
The man asked me for the coin.
Did you give it to him?
Yes, it was his right to claim it.
True; but what did he do with it?
He dissolved it—turned it into liquid form.
Then your coin is gone!
Oh! I shall get it again.
On what does your hope of regaining it rest?
On his promise.
Good. What else did he do?
Mixed the liquid with clay, and formed the mass into a globe.
Worse and worse! What hope can you *now* have of getting it back?
The hope that he that gathered it from the dirt in the first place, will now be able to re-collect it from the globe of clay.
Quite a foundation for a hope certainly!

PART THIRD.

Joy, joy! I have something more to tell you.
What is it?
I have my coin more bright and beautiful than ever!
Good; then your confidence in the chemist was not misplaced—he has proved true to his word.
Yes! I shall always believe him after this.

PART FOURTH.

Of what did God make man?
"Of the dust of the ground."
In whose image and likeness?
"In the image of God created he him."
Could God dissolve the man thus made?
"Dust thou art, and *unto dust* shalt thou *return*."
Has the Creator promised to bring him to life again?
"I will ransom them from the power of the grave; I will redeem them from death."

Many in these days deny the literal resurrection of the dead partly on the ground that the body decomposes, mingling with the dust, enriches vegetation, is thus eaten by the beast, who in turn furnishes food for man, and so on through numberless changes until identity is completely lost. It must, however, be admitted that not a particle of matter can be lost; and if the *chemist* can do such wonders with his handful of shining dust, "why should it be thought a thing incredible, that GOD should raise the dead?"—*Ex.*

REPORT OF DISCUSSION.

Bro. Grant:—I have just closed a discussion with Eld. S. R. Bonham (Christian, or Campbellite), which was held at Lake Butler, about fifteen miles south of Olustee Station, where none of our faith had ever before preached. We debated the following subject: "Do the Scriptures teach that the souls of men exist in a state of consciousness from death to the resurrection of the body?" S. R. Bonham affirmed. Thomas J. Green denied. This discussion commenced on Thursday, Jan. 18th, and closed on the 22nd.

Lake Butler is a new field, where the glorious gospel we profess is but very little known, and all were of opinion that I could not stand before my antagonist an hour; but the people were enlightened and anxious to hear, and turned out each night a goodly number, so that the Court House, where the discussion took place, was filled to overflowing, and the best of attention was manifested by all. Not a soul moved from their seats during the whole time. The Lord greatly blessed me with his Holy Spirit, so that I was enabled to speak the truth with so much power that all agree that it was a grand success for the cause of truth. All were thoroughly convinced (if not converted) that the Scriptures do not teach the immortality of man till the resurrection. Eld. Bonham advanced the passages generally quoted to prove his theory, which were easily refuted by plain scriptures, and proved to be the doctrine the devil first preached to the woman in Eden; next taught by heathen philosophers, and lastly by modern theologians.

The audience were so enraptured at the great ease with which every point my opponent offered was refuted, that they became more anxious to hear, and pressed upon me to give them an appointment, which I agreed to do if they could secure the Court House for me. Here is a great opportunity for much good to be done. Who will come over and help us?

Bro. P. A. Smith is still in Jacksonville, but his health is too feeble to travel in the interior of the State, and the open manner in which the houses in this country are built, renders it impossible for him to travel off the railroads. The dying souls around, and the unfolding of the last signs, admonish us to be up and doing. If no one can come, I make the request that, for the sake of Christ and dying sinners, you receive me as a missionary in this State, allowing me something out of the funds raised for southern missions. I have made many sacrifices already to preach the word, and am willing to do more; but being very poor, with a large family to support, I cannot do much without a small compensation. I want books and tracts, which I am not able to pay for. I am already behind for the *Crisis*. To order it stopped looks like parting with my best friend; to pay for it at present appears impossible; but will as soon as in my power. The storms last fall swept everything, and farmers in this vicinity are in a distressed condition. Dear brethren, pray for us. Every time you approach the mercy-seat, do send up a plea for me. Yours in hope of the speedy coming of the kingdom that never will end. Thos. J. Greene.

Olustee, Florida, Jan. 22nd, 1872.

[Aid has been sent to Bro. Greene.—Ed.

FAITH.

GEO. A. STREETER.

A Virginia circuit preacher gives the following illustration of "faith that would remove mountains," which he heard from the lips of a negro preacher, who was holding forth to his congregation upon the subject of obeying the commands of the Almighty:

"Bred'ren," he said in his broken way, "whatever de good God tell me to do in his blessed book [holding up at the same time an old and evidently much read Bible], dat I'm gwine to do. If I see in it dat I must jump troo a stone wall, I'm gwine to jump at it. Goin' troo it 'longs to God; jumpin' at it 'longs to me."

The above illustration of faith is full of meaning and truth. Taking God at his word, believing he meant what he said, and said what he meant, is just what is needed at the present time; simple trust in him is what we need. Making the attempt, "jumping at it," is ours; and the strength to accomplish is for God to find. It is not for us to stop until we see our way clear before we start. When he says, "Go forward," start, if the Red Sea lies before us. If dark clouds are around, go forward. "Faith" goes "not by sight." Step right out on his word. Bless his holy name, it has held up all who ever stood on it thus far. We need not fear. If we fail, and do his will, he is to blame; but he never did forsake any one yet. "No good thing will he withhold from them that walk uprightly." Glory to his holy name. I find it safe to believe God in days of adversity, as in times of prosperity. Brethren and sisters, believe God. Take the negro preacher's illustration. It is a good one. Let it have its bearing in every place. Amen.

EVIL FOREBODING.

It will be found on a careful investigation of public sentiment that fear is taking hold of the minds of many with regard to those "things which are coming on the earth." The loud call of the pulpit for a manly Christianity is apparently unheeded, either because men have not the elements of manliness about them, or because they have not the courage to go forward in face of the perilous times in which we live. Our best men have no faith in the times. Such abrupt and startling changes take place in both civil and political life, that they seem at a loss to know what to say or do. But this one thing they do know, that we are living at a period in the world's history when any year may usher in events of momentous importance to all the inhabitants of the globe. Somehow it has crept into the current thought—though little is expressed openly—that God will not much longer allow to exist unchecked such wickedness as now prevails in the midst of marvellous light.

Methinks many are troubled, even before the time, by the Spirit of Jesus. Some professed christians shrink with horror at the thought of Christ's coming! They have repeatedly told me that they do not wish to live to see that day. I cannot understand how a person can love Christ and not desire his return to tabernacle with men. These people are good in many respects; but, oh! how we cling to this sin-cursed earth which is old and ready to vanish away.—*Ex.*

SCIENCE AND BIBLE.

R. B. WELLS.

We have been told by some that science demonstrates the fact that, prior to the creation of Adam, there existed a race of beings on the earth. They tell us that, in the beginning, God created the heaven and the earth. Now, say the advocates of this idea, how long the earth was created before Adam was created, we do not know; it might have been millions of years, and many generations might have lived and died prior to God's bringing it into its Eden-like state, and creating Adam upon it.

Now let us see if this theory will agree with Bible testimony; and if so, it is valid; but if not, then let God's word tell the story, and let God's children believe it. In Genesis first chapter, first verse, we read, "In the beginning God created the heaven and the earth." In the second chapter, verses one, two, and three, we read, "Thus the heavens and the earth were finished, and all the host of them; and on the seventh day God ended his work which he had made, and he rested on the seventh day from all his work which he had made; and God blessed the seventh day and sanctified it; because that in it he had rested from all his work which God created and made."

Now we would ask, what labor was it from which God rested on the seventh day, if it was not from creating the heavens and the earth, and all the hosts of them, and how could God rest on the seventh day from work which he had been millions of years in doing? Well, says one, your argument militates against the arguments of scientific men. Well, if it is God's word it will stand, if it has to frustrate the tokens of the liars, and make diviners mad, and turn wise men backward, and make their knowledge foolishness. Let God's word be true, if it makes every man a liar.

Rochester, N. H.

PEACE, TROUBLED HEART.

BY L. C. MCKINSTRY.

Oh heart, all full of trouble sore—
Restless, and pained, and grieving so—
Thorn-pierced, torn, bleeding, will no more
Peace shed her balm to heal thy wo?
'T would soothe thy pain, and ease thy smart,
And make thee whole, poor troubled heart.

Oh, be at peace, thy weariness
Is blighting all thy life away;
Trouble is full of dreariness;
Peace turns dark sorrow into day;
Then be at peace, and rest, poor heart,
And lose at once thy aching smart.

What is it ails thee, that thy grief
So full of sobbings, sighs, and fears,
Finds no brief moment of relief
From all its anguish and its tears?
Oh heart, poor heart, dost thou not know
Thou canst not *always* bear such wo?

It may be that a treacherous dart
From Satan's quiver's pierced thee through;
Or that some false friend tore thee, heart,
So cruel, when thou thought'st him true;
Sweet peace will bid thy troubles cease,
Oh, be at peace then, be at peace.

It may be that thy sins have torn
And bruised thee, till thou canst not rest;
Christ, then, will hear thy troubled moan;
Oh, rest against his loving breast;
He'll bid thy griefs and sorrows cease,
Sin-troubled heart, then be at peace.

Know thou whatever made thee moan,
Whatever's brought thee all thy wo;
Howe'er to trouble thou art prone,
Thy healing *Christ* doth wisely know;
Then come to him, poor troubled one,
Thy groans and sighs will then be done.

Now, like a bird encaged thou art,
Weak, fearful, trembling, fluttering so,
Bruised 'gainst the bars, oh poor, sad heart,
Thy Savior's loving comfort know;
He'll bid thy trembling fear depart,
Then be at peace, poor troubled heart.

* * * * * *

He comes to thy relief, and, lo
His soothing words assure thee, heart,
Thy cares and sorrows—how they go;
He bids them all like storms depart;
They feel the might of his great will,
The power of his sweet "*peace be still*."

Oh that *all* troubled hearts might know
The glorious wonders of his love;
How he such sweet peace can bestow,
Peace like a soft-winged, gentle dove;
Its wings are folded round thee, heart,
So thou from it will never part.

* * * * * *

Savior, divine, let every heart
Such sweet, calm peace, as fully know;
Bid every anxious care depart,
Thy blessed soothing comfort show;
Then each, in his own quiet hour,
Soothed by thy charms shall know thy power.

Shall know thy *love*, too, strong and deep;
Thy sympathy, so warm and true;
How thou, who didst for others weep,
Their tears can dry, and peace, so new,
So strong, so beautiful, can give,
And bid them, poor, tried, sad, receive.

Gems.

— By being careful to see that every good impulse finds manifestation in corresponding action, the christian of good impulses will become a man of good principles and good deeds.

— It was a saying of Socrates that every man had need of a faithful friend and a bitter enemy—the one to advise, the other to show him his faults.

— What is resignation? It is putting God between one's self and one's grief.

— The most necessary part of learning is to be taught to divest our minds of prejudice.

— A pure character is like polished steel—if dimmed by breath, it almost instantly recovers it brightness.

— Beauty without honesty is like poison kept in a box of gold.

— Work is the weapon of honor, and he who lacks the weapon will never triumph.

Go boldly forth and fear no ill
When fierce oppressors rise;
Let mental strength, abounding still,
Such puny foes despise.
Though stung by bitter words,
And persecuted long,
Let them pass as if unheard,
And in the right be strong.

— What is not needed is dear at any price.

— Men often blush to hear what they are not ashamed to do.

— No face has true beauty in it that does not mirror the deeds of a noble soul.

— Adversity is the diamond dust heaven polishes its own jewels with.

— Smiles are cheap as sunshine, and they do their silent, healing work beautifully as the sun does.

— A man has a poor opinion of himself who is not willing to seem what he is.

— If the history and tautology of long prayers were left out, few of them would be too long.

— Much that is spoken is intended for the ear of the speaker; and much that is written, for the eye of the writer.

— Were we as eloquent as angels, we should please some men, some women and some children much more by listening than by talking.

John Brown, of Haddington, said to a young minister, who complained of the smallness of his congregation, "It is as large a one as you will want to give account for in the day of judgment." The admonition is appropriate; not to ministers alone, but to all teachers.

TO EPISCOPALIANS.

The subjoined is from a recently published work by Rev. H. S. Warleigh, Rector of Ashchurch, Tewksbury, England, entitled "A Demonstration of the Extinction of evil Persons."

"Mr. Darby and his followers, and thousands of others, may not suspect it, but they are tied and bound with the chains of traditionalism and rationalism on the points before us; and they are employed in tying and binding hundred of thousands of others. The teachers, with few exceptions, of all denominations, are thus tied; and the only church which, in her standards, has repudiated the dogma of endless miseries for the wicked is the Church of England. It is to her glory that she has expugned the doctrines from her articles; and, by her supreme court, she has formerly declared that she disowns it; and it is high time that some one, regardless of his interests and the esteem of his fellows, should boldly proclaim that those of her ministers who preach it have no legal standing within her pale, nor any right to eat her bread; and, when it is known that their doctrine has no standing in the Bible, we may indulge a hope that they will impartially review their opinions upon the sole ground of inspiration, and reform their teachings accordingly."—Pages 7 and 8.

"The attempt, however, to discuss this question, showing as it does a disbelief in the popular doctrine, begets an amazing hostility of feeling. Gentlemen forget their courteousness, ladies their gentleness, and christians their meekness; many of them rail at us, call us by opprobious names, and cast us out as evil, forgetting at the time how little there is in this of the spirit of Christ, and how much of the old man. Others, who shrink from going these lengths, will not inquire into the question, pleading as an excuse that it is too awful and mysterious to investigate, and that it is hidden from us; as if, indeed, we ever attempted to do more than inquire, with reverence and prayer, what it has pleased our heavenly Father to tell us in his revealed word about this subject. Such persons, however, would do well to inquire whether a professed voluntary humility may not veil a sinful apathy in studying the Bible, by reading, marking, learning, and inwardly digesting it, and in their searching after God's truth. It may veil, also, much of that infallibist self-satisfaction which leads poor human nature to think that it cannot be wrong, but far too correct to need the trouble of further thought."—Pages 9 and 10.

Warleigh's "Demonstration," quoted from above, and Rev. Mr. Griffith's (Congregationalist) work on a kindred topic and to the same conclusion, can be obtained by sending an International post office order of $1 currency to Elliot Stock, 62 Paternoster Row, London, England.

Ashchurch Rectory, Tewksbury,
(England), *Feb. 3d*, 1871.

To Rev. Wm. Griffith, Congregational Minister, Eastbourne, Eng.:—*Dear Sir:* Somebody has sent me a reprint of your letter to the *Eastbourne Gazette*. With respect to what the doctrine of the Church of England is on Future Punishment, perhaps you are not aware of two things: 1st.—In the Articles of 1552, forty-two in number, there was one which affirms the immortality of the soul, and the endlessness of the miseries of the wicked. At each of the three revisions of the Articles afterwards, this unscriptural one was left out. 2d.—Then a lawful and authoritative Court has pronounced that endless pain of the wicked is *not* a doctrine of the Church of England.

God prosper you in upholding this truth. The opposite came from heathenism, and was stereotyped by Popery in the dark ages; for it was found so convenient for purgatory, masses, priestcraft, etc., etc.

The great truth, the extinction of all evil through the cross of Christ, is winning its way. I uphold it in this locality, and, while there are many opposers, there are many friends. I thought you would like to know the above facts. I am, dear sir, yours, faithfully, H. S. Warleigh, Rector of Ashchurch.

"C."

Hygiene.

"This is for your Health."

TALKS ABOUT HEALTH.

I have studied the subject of exercise for twenty years. I have invented a system of gymnastics, which has been introduced into nearly all the schools in America, into most of the English gymnasia, and was introduced into the schools of Berlin, a few years ago, with public ceremonies.

I have been the recipient of honorable testimonials from American Colleges, many important educational bodies, and from many sources in England and Germany.

Please excuse this parade. My object in making these statements, is to give a just emphasis to an opinion which I now wish to express. It is this—that walking, when properly managed, is the best of all exercises. None of the artificial exercises can be compared with it. Every important muscle works actively in walking. Notice an active walker. See how every part works—legs, hips, arms, shoulders—the man works all over. Brisk walking gives even the upper half of the body fine play. Then walking costs nothing. You are not obliged to join a class, and employ a teacher. Again, walking takes you into the open air and sunshine, while in gymnastics you are in the dusty atmosphere of a hall; and it is not a small advantage that in walking you enjoy a succession of changing scenes—suggestions of new thought. And walking with a friend, the conversation may be interesting and instructive. All this may be found in natural and active walking.

But if the ankles were shackled, so that the feet could be moved but a few inches, the great value of the exercise would be at an end.

I asked you to note the arms and shoulders of an active walker. Now they swing, and wriggle and wiggle—how thoroughly alive even the upper half of the body is! The physiology of that part of the body in walking is this: that the shoulder is a sort of centre for the muscles of the chest. They start from the shoulder, and spread out in every direction like a fan. These muscles, which run in every direction over the chest, around, about, up, down, crosswise, and interlocking with each other in a wonderful net—these muscles which determine whether the chest shall be full, strong and active, or thin, weak and inactive—these muscles, about the chest, which determine whether the vital organs within the chest shall be large, active and strong, or small, slow and weak—these muscles which may contribute more than any others in the body, to the strength and activity of life—these muscles, I say, depend for their activity, for their development and strength upon a free and vigorous motion of the shoulders. Brisk walking, with a swinging of the arms gives the required movements of the shoulders. Now we understand how it is that active walking contributes so much to the fullness and strength of the chest, and the organs within the chest.

Please put your finger down there, and look out of this front window with me. It is a bright day, and the ladies are out in force.

Now, let us notice how they walk. Why, they don't swing their arms at all! Their arms must be laced down upon their sides! No, they are holding their arms still, and see, they have tucked their hands into those fur rollers which they carry on their stomachs. Their arms look, for all the world, like the wings of a Christmas turkey, all tied down, and ready to be put in the oven.

It must be hard work to walk in that way! It is very hard indeed, and you see they have to walk very slowly, and wiggle their hips.

What a funny motion that wiggle is. I should think fastidious people might call it vulgar and immodest.

Oh, well, that depends upon the fashion. That wiggle-waggle is all the go now.

I should think it would lame them across the back.

It does; there is not a lady in twenty who is not lame across the small of the back. Let a man wear a shawl and hold it together in front with his hands, and he will not walk far before his back will ache. It is a hard strain upon the spine to walk without swinging the arms.

American ladies have muscular legs and hips; but look at their arms (candle-dips No. 8.), their angular shoulders and their flat, thin chests.

A large part of this ugliness and weakness comes of carrying their hands in muffs, or folded in front, or under shawls—in brief, from not swinging their arms in walking. Ah, when those beautiful fur mittens and gloves, which are now becoming fashionable, shall be generally introduced, and our girls are able to walk off in that brisk, bright way, which we all admire, not only will their cheeks take on a warmer hue, but their arms, shoulders and chests, will become plumper, and finer; but better fitted to perform their duties, and enter into the pastimes and pleasures of life.—*Dio Lewis, M. D.*

For Mothers.—Send your little children to bed happy. Whatever cares press, give it a warm good night kiss as it goes to its pillow. The memory of this, in the stormy years that may be in store for the little one, will be like Bethlehem's star to the bewildered shepherds. "My father, my mother, loved me." Nothing can take away that blessed heart-balm. Lips parched with the world's fever will become dewy again at the the thrill of youthful memories. Kiss your little child before it goes to sleep.

Weak Eyes.—Avoid using them when the use begins to give pain; let them have rest. Don't use weak eyes by any artificial light. If the eyes are matted together after sleeping, the most instantaneous and agreeable solvent in nature is the application of saliva with the finger, before opening the eyes. Never pick it off with the finger nail, but wash it off with the ball of the fingers in quite warm water.

The use of tobacco causes indigestion, palpitation, slowness of intellect, a desire for strong drink, and an intermittant pulse; it destroys the vitality of the blood, produces dizziness, disturbs sleep, makes a man miserable, and prematurely old.

Temperance and labor are the two best physicians of man; labor sharpens his appetite, and temperance prevents him from indulging to excess.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

"LEAD US NOT INTO TEMPTATION."

Two boys, both about fifteen years of age, were employed as clerks in a large grocery, in one of our cities.

Walter Hyde was the son of an invalid widow, and his earnings were her only means of support.

Andrew Strong was the eldest son of a poor mechanic, who had quite a large family depending upon him for their daily bread.

Both the boys were capable and industrious; both were equally well disposed, and both were members of the "Temperance Union" which had been started in their Sabbath school. They had but lately entered upon the business in which they were now engaged, and which promised to be a lucrative occupation.

Walter and Andrew were good friends, and glad of a situation where they could labor together. But they had not long been employed in the grocery before they learned, to their dismay, that Mr. Bates, its proprietor, kept a bar in the store, where he retailed alcoholic drinks.

The two boys conferred together upon the propriety of remaining at a place where stimulants were sold. They had nothing to do with the sale of the liquor, and did not know whether to remain would interfere with their pledge or not.

"Let us talk with our folks at home," said Walter, "they will know best. I shall do just as my mother says."

"And I will ask my father and mother," said Andrew, "I don't know whether they will think it a sufficient reason for me to leave, but I know they will hate me to lose my situation."

"Mother," said Walter Hyde, seating himself beside her easy chair, and leaning his head on his mother's shoulder, "did you know Mr. Bates sold liquor?"

"Why no, my son," said Mrs. Hyde, with a startled movement; "does he?"

"Yes. I didn't know it for a fact until today, though I have mistrusted it before. What do you think about my staying there? I don't have anything to do with the liquor department, but it don't seem exactly right to stay where it is sold. Does it to you, mother?"

For a moment the mother did not answer. Poverty is a hard thing to battle with, and Mrs. Hyde knew only too well what must follow the loss of her son's situation. But as she pondered, there came to her mind from the dim recollections of the past the memory of a boy she had known in girlhood; a brave, high-spirited lad, with the promise of as noble a manhood as lay before her own cherished boy. But how little a thing had wrecked the hopes of his friends, and brought him to a drunkard's grave. It was at first but the companionship of those who loved strong drink.

"Lead us not into temptation." When could those words be more fitly uttered than now?

"My dear boy, let us pray together," said this christian mother. And together they knelt in the cheerful fire-light, and the Lord's prayer was breathed from the lips of Mrs. Hyde.

"I can answer you now, Walter. I would rather starve than have you for a single day exposed to such temptations as beset a drinking house. You may tell Mr. Bates in the morning that you cannot work for him any longer. The bitterest poverty, even starvation, would be preferable to having my boy in danger of becoming a drunkard."

In his home that evening Andrew Strong asked the same question of his parents that Walter had asked of his mother.

"You say you don't have anything to do with the liquor, eh?" questioned Mr. Strong.

"No, sir, but I am right where it it is all the time. I can't help that, if I stay there."

"If we were able to get along without your wages, I wouldn't have you remain another day; but I have so many mouths to feed, and our rent is coming due, and if you leave there you may not get another situation in a long time. What do you think, Anna," he inquired of his wife, "had the boy better leave?"

Mrs. Strong was one of the Marthas; troubled about many things. She keenly felt their necessities, and the more limited their circumstances, the more care and burden fell upon her shoulders. It seemed to the poor weary woman as almost unbearable. She suggested a compromise. "Let him stay a little while," said she, "until we can get the rent paid, and meanwhile be looking up a new situation for him. We won't have him remain any longer than is really necessary."

The next day Walter Hyde resigned his situation, and he and his widowed mother were left without the means of support. But they put their trust in God and he did not forsake them. You have heard the proverb, "Heaven helps those who help themselves." Never was there a truer saying.

Walter, when he found himself out of employment, did not sit down and fold his hands in discouragement, but he went about looking for something to do, ready meanwhile to take any honest occupation that offered itself. He picked up little jobs here and there, performing them well and faithfully, until at last a gentleman struck by his frank, manly countenance, and learning something of his history, interested himself in the boy's behalf, and procured him a clerkship in a large manufacturing establishment, a far better position pecuniarily than the one he had occupied before.

Andrew Strong remained in the store of Mr. Bates. "It was only for a little while," said his father and mother. They intended to find him another situation as soon as possible. His father made inquiries to that effect whenever he thought it advisable, but nothing satisfactory turned up and so Andrew still remained.

At first no apparent evils resulted from his stay, and as familiarity with a danger causes it to seem less dangerous, they finally ceased to feel troubled regarding the temptations that surrounded him.

For a long time Andrew remembered his pledge, and was careful to avoid the liquor department of the grocery. But as day after day passed by and he grew accustomed to the sight and smell of liquor, and became familiar with the men who frequented the bar-room, he would occasionally be persuaded to taste of the intoxicating drink. He no longer frequented the meetings of the "Temperance Union," for the first time he broke his pledge he felt that he had no longer a right to be there. He did not have the courage and resolution to confess his wrong-doing and promise amendment for the future.

Twenty years passed by. In one of our large manufacturing towns, as the wealthy owner of nearly half the mills in the place, was walking along the street one day, he saw a man lying drunk by the road-side. He stopped to see if he could not do something for the poor fellow, for he was a kind-hearted man, ever ready to relieve suffering humanity.

"Do you know this man?" he inquired of a passer-by. It chanced to be the superintendent of one of the factories that he addressed.

"No. He is a stranger in the place. He came to me yesterday morning to hire out in the mill. I hired him, and then he told me he had been out of work so long that he had been unable to get him anything to eat, and that he wanted pay for yesterday's work in order to get him something. I paid him and he spent it for liquor it seems."

"What did he tell you his name was?" inquired the factory owner.

"Andrew Strong," was the answer.

"Is it possible!" The wealthy gentlemen looked long and earnestly at the features of the poor inebriate, then said, "Yes, it must be he." Then turning to the man he had been talking with, he said "Mr. Horton, if you will help me carry this man to my house, I will do you a good turn some day."

Mr. Horton looked surprised, but he did as his employer requested.

When Andrew Strong awoke from his drunken slumber he found himself in a rich and costly apartment, and surrounded by all the appurtenances of wealth; while beside him sat a strange gentleman whom he never recollected of seeing before.

"Where am I? What does this mean?" he demanded as his scattered senses returned to him. "What am I here for?"

"Andrew Strong," said the stranger, "do you remember me?"

"No, I never saw you before," was the answer.

"You are mistaken; then, for you and I were once old friends. Don't you remember Walter Hyde who used to work with you in the store of Mr. Bates?"

"Yes, yes," was the answer "but you cannot be he."

"But I am; the same little boy who talked with you about the expediency of leaving the store because they sold liquor."

The poor inebriate looked with his bleared eyes into the noble face of his companion, and after a long pause said: "Then I suppose you are the Hyde that owns all these factories, and is so rich."

"Yes."

A pause, and then came a groan from the poor drunkard, so deep and heart-broken that the rich factory owner never forgot it to his dying day.

"Oh that my father and mother had laid me in my grave," said he, "rather than have let me remain in that soul-destroying liquor house. Just there is where I went down and you went up. If I had left the place when you did, I might now be an honored and respected man like you. My parents are more to blame for my present situation than I am."

"My poor friend, do not despair," said Walter Hyde. "It is not yet too late for you to reform. I will help you, and I am sure there is manhood enough left in your soul to bring you up again."

And he did help him. And the poor wretched inebriate became again a man, respected by his fellows and a blessing to society.

Parents, do you know what you are doing, when you carelessly permit your children to associate with the wine-bibber and the drunkard, when you allow their tender minds to become accustomed to scenes of dissipation, to look upon the wine when it is red and become fascinated with its glittering sparkle? See to it that ye forget not the petition our Father taught us: "Lead us not into temptation."—*Progress.*

A proud spirit is a constant source of unhappiness and perplexity.

The World's Crisis

AND

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AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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HOPE IN CHRIST.

J. R. SMITH.

"Hope that is seen is not hope, for what a man seeth why doth he yet hope for?"

We have access to this hope by confessing and forsaking our sins, by believing on the only begotten Son of God, and through faith in our Lord Jesus Christ, "wherein we stand, and rejoice in the hope of the glory of God; and not only so, but we glory in tribulation also; knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us." Hallelujah to God! This hope is a free gift. Money cannot by it; and I am so glad, for the poor can have it as well as the rich. Merchandise is made of almost every thing that belongs to Christ, but I thank God that the Holy Ghost cannot be bought. This hope is like "an anchor of the soul, both sure and steadfast, and which entereth into that within the vail." This hope is an active, living hope. "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a *lively* hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away." This inheritance is kept in store for those whose robes have been washed, and made white in the blood of the Lamb. This inheritance remains for the pure in heart, and for none other; for none but the pure in heart shall see God. None but the undefiled will ever gain an entrance through the pearly gates of the New Jerusalem. "There shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie." This inheritance is reserved in store for those who are looking for this "blessed hope," and "are kept by the power of God through faith unto salvation"; with their wedding garments on, waiting and watching for the glorious appearing of our Lord and Savior Jesus Christ.

Dear christian friend, have you the witness of this inheritance? Is your name registered in the Lamb's book of life? Have you an earnest of the hope of your acceptance? Have you that hope, that blessed hope, which is like "an anchor of the soul both sure and steadfast, and which entereth into that which is within the vail"? or are you doubting and fearing? Is your hope big with immortality and eternal life? or are you fainting and halting by the way? Have you a *lively* hope? or are you hoping that you have a hope? I bless God that it is our privilege to live where we may *know* that we have this hope, this *living* hope, that shall be in us as a well of water, springing up into everlasting life. Jesus said, "If ye love me, keep my commandments"; "and he that keepeth his commandments dwelleth in Him, and He in him; and hereby we do know that he abideth in us, by the Spirit which he hath given us." Glory to God! we have the witness in ourselves; for his Spirit witnesses "with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint heirs with Jesus Christ; if so be that we suffer with him, that we may be also glorified together." Hallelujah to Jesus! we may be called to suffer some for him here, but "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us," if only faithful to God. "As it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God."

This inheritance is reserved in heaven; and is to be given to those who are looking for this blessed hope, and his glorious appearing. This very same Jesus which was seen to ascend up into heaven will in like manner come again, and receive us unto himself; that where he is, there we may be also. Jesus is coming the second time without sin unto salvation. When he comes, every eye shall see him, and they that have pierced him. The day of his coming will be glorious, awful, and sudden. There will be no time for preparation then, "for as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Those who keep the commandments of God, and are looking for him, and have this blessed hope which is both sure, and steadfast; big with immortality, and eternal life; will rejoice with joy unspeakable, and full of glory, when Jesus shall say unto them, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Those who have Christ formed in them, the hope of glory, will inherit that kingdom.

Dear brother and sister in Christ, will you be there? Shall we meet beyond the river, where the surges ne'er shall roll? Shall we meet and cast our anchor by that fair celestial shore? Yes, my brother, yes, my sister, by the grace of God I'll meet you, when our conflicts will all be o'er; and we'll spend that blest forever on that bright celestial shore. Dear, professed follower of Christ, you who have professed a good profession before many witnesses, and do not have a good assurance of hope, the Lord loves you, and desires your salvation. The ear of the Lord is not "heavy, that he cannot hear"; neither is his arm "shortened, that he cannot save." Jesus is almighty to save, and strong to deliver; he is the Lion of the tribe of Judah; he is the root and the offspring of David, the bright and the morning star; and "is able also to save them to the *uttermost* that come unto God by him." May the Lord help you to "lay aside every weight, and the sin which doth so easily beset" you, "looking unto Jesus." Present yourselves "a *living* sacrifice, *holy*, and acceptable unto God, which is your reasonable service; and be not conformed to this world." "Give all diligence to make your calling and election sure"; that you "may have right to the tree of life, and may enter in through the gates into the city."

Dear, unconverted friend, you who know not God, and have never passed from death unto life; if the righteous scarcely are saved, where will you appear? for we must all appear before the judgment seat of Christ; and if you only have hope in this life, then are you of all men most miserable. Not the righteous, not the righteous, but sinners Jesus came to call. His invitation is, "Look unto me, and be saved, all ye ends of the earth; for I am God, and there is none else." Jesus died for all, but he lives again, and lives forevermore. The grave could not hold him; he burst the bands of death, he led captivity captive, and has become the first fruits of them that slept. "For since by man came death, by man came also the resurrection of the dead; for as in Adam all die, even so in Christ shall all be made alive; but every man in his own order; Christ the first fruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom of God, even the Father; when he shall have put down all rule; and all authority and power, for he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. . . . . For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, . . . O, death! where is thy sting? O, grave, where is thy victory? The sting of death is sin, and the strength of sin is the law; but thanks be to God, which giveth us the victory, through our Lord Jesus Christ." Hallelujah! Hallelujah! this is the victory that overcometh the world, and will bring us up in the last day, when that great and innumerable company which John saw, as he stood upon the Isle of Patmos, shall come up out of great tribulation, who have been redeemed out of all nations, and kindred, and people, and tongues; with their robes washed and made white in the blood of the Lamb. Then shall we come forth with them, if we go down to the grave with a good hope in Christ. That will be a blessed company, such as mortal eye hath never seen. Angelic choristers will be there, such as mortal ear hath never heard. Glory to God! I expect, by his grace assisting me, to join that angelic company. I expect with them to sing the song of Moses and the Lamb. If faithful unto death, I expect to sing the song of the hundred and forty and four thousand; then while the angel chorus are crying Glory to the great I AM, I with them would still be crying, Glory! Glory! to the Lamb!

New Bedford.

HEAVENLY PLACES IN JESUS.

J. W. THOMAS.

"And hath raised us up together and made us sit together in heavenly places in Christ Jesus."—EPH. 2: 6.

The christian's life is compared to a traveler going from one country to another. The journey is over rough roads, through dark woods, across arid deserts, amid dangers on the right and on the left; but at times there are bright spots where the traveler can halt for a moment, and refresh his weary limbs. An oasis in the desert with its cooling shade, its gushing fountains, its fragrant flowers, and refreshing breezes, fitly illustrates some of those "heavenly places in Christ," which the christian in an especial manner is permitted to enjoy. Who, as he reviews his past experience cannot call to mind many sweet and comforting recollections of blessings received with the people of God, which made the place seem heavenly and divine? Every preacher, who has traveled, and labored with saints and sinners in different localities, can call to mind many places where God has made it heavenly by the outpouring of his Spirit, in the strengthening of his saints and the conversion of sinners. It is true that the christian's pathway should be continually lit up with the light of God's countenance, and he should rejoice in the Lord all the day long; but there are periods when he has *special* opportunities, *special* privileges, and when he receives *special* blessings. These he looks back upon with delight, and draws fresh courage to pursue his journey until he reaches the mount of God.

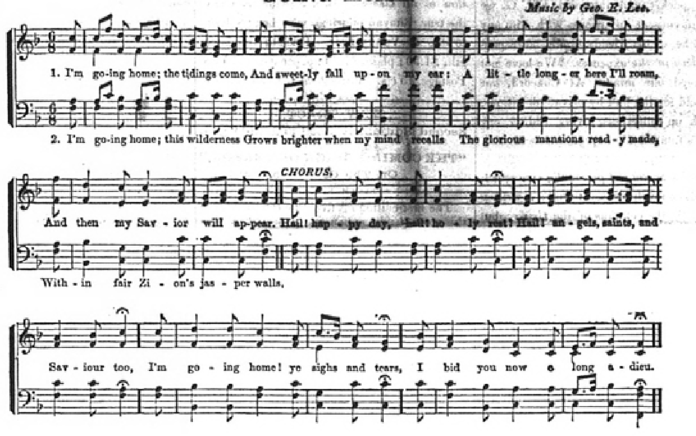
When those of like precious faith, who have been isolated and separated for long months, are permitted to meet together on some special occasion, is it not a season of joy and delightful intercourse? Among the bright spots in my christian experience, the recent gathering with the saints of God at Springfield is one of the brightest.* Was it not indeed a "heavenly place in Jesus"? Never was I so reluctant to leave a camp-ground before as I was that. Though I did not take such a prominent part in the meetings as many others, yet I did drink richly from the living fountains. The old Tabernacle, can we ever forget it? O how rich and sweet and heavenly and divine were those meetings, where Jesus and holiness of heart was the theme. It seems to me I never loved the dear people of God as I do now. This is just what we need, *entire consecration to God.* When our hearts are *full* of the love of Jesus, there is no room for anything else. Hatred, backbiting, evil speaking, envy, and every fruit of the carnal mind must go, and the fruit of the Spirit will be manifest in every thought, word, and action. There is nothing in the Bible too straight or plain for us, when we are entirely given up to God. *We love the coming of Jesus better than ever.* Surely, if our gathering here for one week in the tented grove is so sweet and heavenly, what will it be when we meet in the paradise of God. O, who can tell what it will be to be there? These "heavenly places in Christ," which we are permitted to enjoy are "earnests" and "foretastes" of that which is to come.

"I have tasted Canaan grapes,
And now I long to go
Where the Lord his vineyard keeps,
And where the clusters grow."
"I am at the fountain drinking."

* This article was mislaid; hence its delay.—ED.

GOING HOME.

Music by Geo. E. Lee.



3. I'm going home, and cold pale death
Has lost its terrors, since I know
My long lost friends shall meet me there,
Where life's fair tree shall ever grow.
Chorus.

4. I'm going home! I'm going home!
My heart leaps high while thus I sing;
O happy day, it soon will come,
And I shall see our glorious King.
Chorus.

THE COMING STRUGGLE,

BETWEEN THE CHURCH AND THE POWERS OF DARKNESS, SHOWING A CONFEDERACY OF SPIRITUALISTS, CATHOLICS, ETC., AT HAND, WITH THE FALSE CHRIST AT THEIR HEAD, AND A PERSECUTION ATTENDING.

I. E. LOMBARD.

NUMBER TWO.

The first passage that I will call attention to is concerning the little horn of Dan. 7. It is there charged against this power that "it spake great words against the Most High," and though his dominion to consume and destroy is taken away some time previous to the end, yet, at the end, the prophet says, "I beheld, then, because of the *voice of the great words* which the horn spake"; showing, I think, that the horn is to recover its former dominion and influence just before the judgment, and is there to be more haughty and blasphemous than ever before.

If we consult the Apocalypse, we find this idea confirmed in various places. In the seventeenth chapter, we find "the beast," which all Protestant interpreters agree denotes the papacy, represented by an expression of peculiar force and definiteness, in three successive conditions (Rev. 17: 8, 11) as "the beast that *was, is not,* and *yet is*"; and in the last of these conditions "shall go into perdition." Hence as sure as the beast here represents the papacy, that power is destined to exhibit in its career these three successive states—first, "it *was*," then for a time it "*is not*," then again, it "shall ascend out of the bottomless pit"—"*yet is*"—and "go into perdition," as in its revived condition. It is in this condition that it goes into the battle of the great day, supported by ten kings, who agree and give their strength unto the beast, till the words of God are fulfilled. It also goes "into perdition," under the eighth head, when it "*yet is*," called in the eleventh chapter "the beast that ascendeth out of the bottomless pit." But, in the present condition of the papacy, she has no "head"; no nation renders her the least assistance, though helpless, and robbed of the last vestige of her temporal dominion. Therefore, as a "beast," she now "is not," but is simply a church. She is therefore destined to be united with the state again, before the judgment, for it is in such a condition that she goes into perdition. By such a union of the Catholic church with the state again will the beast, which now "is not," ascend "out of the bottomless pit," and "all the world," we read, "shall wonder, when they behold the beast that was, is not, and yet is"; and, I think that some who are persisting that there is to be "no revival of the papacy," and "no future persecution," will wonder too.

But these three successive conditions of the papacy are the most fully presented in the thirteenth chapter of Rev. We there behold it in the first of its three conditions, as a beast with seven heads and ten horns. Our common version gives forty-two months (1260 years) as the time he is "to continue"; but the margin reads, "to make war," and this reading agrees with Doddridge, Wesley, and Whiting, while the Revised reads, "to work"; the Syriac, to operate"; and the Diaglott, "to act." Thus the forty-two months measure the time the beast is to have dominion, and "make war with the saints" in the first stage of his career, or while he "was"; and when, as the result of his deadly wound, he loses his dominion, and goes into captivity, we have the second stage, when he "is not"; and when the deadly wound is healed, and all the world wonder after the beast, we have the third stage—he "yet is," in which state he goes to the judgment.

Several expressions occur in allusion to this power, showing a suspension of its power, followed by a dissolution of church and state for a time, which in some places seem to imply an end of the power, during this dissolution, while other passages seem opposed to this idea. But this difficulty is only in appearance. So far as the idea of "the beast" depends upon the union of church and state, and the continual exercise of its supremacy, *it does end*; but so far as the continued existence of its living elements—the Catholic church and Catholic states—are concerned, *it does not end*, and the more so, because it is destined to experience a revival of its supremacy and influence, after a short suspension. This idea seems sufficiently guarded in the allusions made to it. If in one place we read of this power, that it "is not," and again, that it must be killed with the sword, we find it qualified in another, as, "I saw one of his heads as it were wounded to death, and his deadly wound was healed"; and in another still, as "the beast which had the wound by a sword, and *did live*."

The time when the beast receives the deadly wound, or is killed with the sword, cannot be any time during its supremacy of forty-two months, since such an event would terminate its supremacy. This deadly wound must therefore be what ends his forty-two months dominion, and results in his going into captivity. Thus what Daniel meant by taking "away his dominion," seems here expressed by "the deadly wound," and going into captivity; and in the seventeenth chapter by the time when he "is not." And what might seem intended by Daniel, as a revival of the little horn power, just before the judgment, in the words, "I beheld, then, because of the *voice of the great words* which the horn spake," seems more definitely expressed in the language, "the deadly wound was healed" (Rev. 13: 30), and more definitely still in "the eighth" head, when the beast "yet is."

The forty-two months supremacy, no doubt, ended in the French Revolution, near the close of the last century. Since that time the pope, as head of the Catholic church, has not presumed to *dictate* to kings, as he used to, nor even *command* them, but only *entreats*. And these entreaties have been for help as a *protection* from his enemies, rather than for force to subjugate or persecute them. Such pleadings have been listened to in some measure in years past, especially by France; but now there is not a Catholic nation in the world that can give him any assistance, if it would. He still pleads, but in vain. The Catholics everywhere see his humiliation, and feel for him, and talk of a crusade, and other desperate things, but as yet nothing apparently turns in his favor. They hesitate, in suspense and perplexity, but not in despair. They possess all the elements of strength, and are conscious of their power, but as yet no master mind stands forth, as a standard bearer, to direct their energies and turn them to practical account in their cause. Give them and other Hildebrand for a Pope, with some Alexander as a military leader co-operating, and all Europe would tremble at the indignation of two hundred millions of Catholics! With their well-known superiority in numbers, their heartless treachery, their practical experience in Jesuitical craft, and goaded on, too, by the taunts of Protestants, they will be likely to find a leader ere long, and also some wicked work for their willing hands to do, rather than endure the seeming triumph of Protestantism.

But they are not alone in their disaffection. There is a large amount of discontent everywhere. The mass of society in Europe are in a state of restlessness approaching a general ferment, with many ambitious spirits among them, awaiting the favorable hour to strike for liberty, as they call it. Nor is this feeling confined to Europe. We see it in South America, Mexico, and all over the Western Continent, and here in our own country not the least of all. With no common grounds of complaint, they still seem united in a common feeling of restless disaffection toward the rulers and principles which govern society.

Journalists and statesmen behold this tendency of society with uneasiness, and now and then a minister of Christ, with some others, sound the alarm. H. W. Beecher says: "There has grown up in my mind within, perhaps, the last ten years, the consciousness of a great change that was coming over the world. We are advancing into times which are going to be marked. I foresee distinctly trouble and distress of mind. I foresee the reign of philosophies, which will seem to undermine the confidence of men in Christ. Not only in the Scriptures, but in God himself. The tendencies of thought are drifting right toward Atheism."

J. T. Headley, also, in his work entitled, "Luther and Cromwell; or, The Progress of the American Principle," has given in its closing chapter a graphic picture of the dangers of the hour. After tracing this principle, as "the right for every man to govern himself," through the Reformation under Luther, the Puritan supremacy under Cromwell, the French Revolution of 1793, the progress of the government of the United States, etc., he says of the impending future—"At all events, if my position be correct, man is to be let loose on himself, and on his destiny, and the whole structure of human society is to change. In conclusion, I would say that my *fears* of the issue are stronger than my *hopes*; that I have but little faith in the wisdom of the masses, and still less in their virtue. I dare not trust my race; or, rather, I dare not trust ignorant men in the hands of reckless demagogues, and under the sway of political factions. It is not with cheering confidence that I trace the progress of the principle I have been discussing; but still the fact is there, and must be looked in the face. The whirlpool will come, and into its vortex we must gaze, whether we are wrecked or saved."—*pp.* 253–4.

Thus far, this general disaffection in society has taken no aim or method, except in Spiritualism, whose doctrines and principles afford an ample theatre for the indulgence of their disaffection and presumption, with future plans and purposes, as congenial as their principles.

A WORD TO THOSE PROFESSING THE HIGHER WALKS.

"Be true to every inmost thought,
And as thy thought thy speech;
What thou hast not by suffering bought,
Presume thou not to teach."

Bro., sister, you profess to enjoy full salvation, perfect love—how is your daily walk? Circumspect? Do you take Jesus for your pattern? walk as he walked? live as he lived? imitate him in self-denial, cross-bearing, going about doing good, warning the unruly, comforting the feeble-minded, supporting the weak, exercising perfect patience toward all men? not rendering evil for evil toward any man, but ever following that which is good, both among yourselves and to all men? Are you holy, harmless, undefiled, separate from sin and sinners, in thought, word and deed? Are your thoughts, words and actions, passions and appetites brought into sweet and entire subjection to the law of love? Is your will in perfect accord with the will of God? It was meat and drink to the blessed Savior to do the will of his heavenly Father He had meat to eat of which the world knew nothing. Have you respect to all God's commandments and ordinances as Christ had?

Do you love the Lord with all your heart soul and strength, and your neighbor as yourself? All the law was fulfilled in one word, even in this—"thou shalt love thy neighbor as thyself." Christ says, "He that loveth me, keepeth my commandments."—"He that saith he abideth in him, ought himself so to walk, even as he walked." 1 John 2: 6.

Here is the standard; do you abide by it, beloved reader? If not, how can you, how dare you, profess what you do not possess? If you do not walk as Jesus walked, how can you consistently say that you abide in him?

"God is love, and he that dwelleth in love, dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment; because as he is, so are we in this world. There is no fear in love, but perfect love casteth out fear, because fear hath torment. He that feareth is not made perfect in love." 1 John 4: 16, 17, 18.

"Let us therefore," says Paul, "as many as be perfect, be thus minded. . . . Whereunto we have attained; let us walk by the same rule, let us mind the same thing. Brethren, be followers together of me, and mark them who walk so as ye have us for an ensample—for many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ."

"'Tis not a cause of small import
A holy life demands,
But what might fill an angel's heart,
And fill the Savior's hands."

Let us glance at this subject specifically.

1. Are you in very deed what you profess to be?—dead indeed unto sin and alive to God, through our Lord Jesus Christ—sanctified wholly, spirit, soul and body? Can you say, as Paul said, "I am crucified with Christ, nevertheless, I live; yet not I, but Christ liveth in me, and the life I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me?" Gal. 2: 20.

What things were once gain to you, do you now count them loss for Christ?

2. Is the Word of God a lamp to your feet and a light to your path? Is it sweeter to you than honey or the honey comb? Do you meditate in it day and night? Are you, in truth, a Bible christian? Is your holiness verily Bible holiness?

3. Is your family altar burning brightly, morning and evening?

4. Have you a companion for life? Are you observing the marriage covenant in all respects? Eph. 4: 21–25.

5. Is your house orderly, a household of God, an Eden, a paradise, the very gate of heaven? How are your children and servants trained? exclusively for God, in the way they should go? in the fear, wisdom and love of God? Are your little ones, olive plants around your table? ensamples of all that is true, honest, just, pure, lovely, and of good report? This setting our house in order is a question of vast import, christian. Very many honest inquirers after the higher walks are stumbling by seeing the children of parents professing entire sanctification, growing up in unbelief—vain, proud, disobedient,—"lovers of pleasure more than lovers of God." Parents how can you, how dare you profess entire consecratedness to God, while living in open disobedience to a positive command? Read Deut. 6: 6–8. "Wo to the world because of offences, for it must needs be that offences come, but wo to that man by whom the offence cometh!" in the church or out of it—professing holiness or no holiness. By their fruits ye shall know them."

6. Again, are you consciously scrupulous in little things, in meeting your just dues, in owing no man anything but love? In all your business transactions are you sure to act on the Savior's Golden Rule? We are familiar with some professing to love the Lord with all the heart and their neighbor as themselves, that are slack in meeting just dues, vow and pay not, contract debts they are not able to meet at the specified time.

"A little theft, a small deceit,
Too often leads to more."

"He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also inmuch."

"Little things—aye, little things,
Make up the sum of life."

7. Are you surety for debts? or do you ever request others to be surety for your debts? "He that hateth suretyship shall be sure." See Proverbs 6: 11–15.

8. Are you economical in your expenditures, temperate in all things? Is your adorning that of a meek and quiet spirit, and not of gold, pearls and costly array? The Savior expects you to eat, drink, dress and spend your time, talents and property, and transact your business with reference to the same objects for which you pray, read your Bible, and worship God. "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God."

9. Do you shun levity, light and trifling conversation, foolish talking and jesting as you would the plague? The command is, "Be sober, be vigilant; let your conversation be to edification, becoming the gospel of Christ." "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man."

10. There are those who testify publicly to a wholly sanctified life and meanwhile imitate popish and worldly customs, in raising funds for benevolent purposes in church building, in making God's house a house of merchandise—patronize Sabbath-breaking establishments—a corrupt press—read novels, romances—unite with secret, oath-bound societies.

11. Others, again, profess to triumph in Jesus, to walk in the light as he is in the light, who, nevertheless, wink at popular sins, refuse to expose the follies and fashions of the day, world-conformity in dress and equipage, bow to a popular, man-fearing, time-serving polity. Is this Bible holiness?

12. Again, there are those professing to be holy in thought, word and deed, and, at the same time, are wedded to the poisonous "Indian weed," slaves to a fleshly appetite, and hold on to this lust? Whence this holiness? From the pit?

We may be eloquent, loud in our professions, speak with the tongues of men and of angels, and after all be "as sounding brass, or tinkling cymbal!" How grievously disappointed are we when we see in those making high pretensions to a sanctified heart, the very reverse of what they profess, in their spirit, conversation, and general deportment! Nothing so surely and speedily brings this blessed doctrine into disrepute as the inconsistencies of those professing to enjoy it. "Know ye not that so many of us as were baptized into Christ Jesus were baptized into his death?" Rom. 6: 1. "If Christ be in you the body is dead because of sin; but the spirit is life because of righteousdess."

"Paul died to sin, was crucified with Christ, that the body of sin might be destroyed—that henceforth he should not serve sin. "For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him; knowing that Christ, being raised from the dead, dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once; but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." Rom. 6: 7–13.

"As he who hath called you is holy, so be ye holy in all manner of conversation, because it is written: "Be ye holy, for I am holy." "Set your affections on things above, not on things on the earth, for ye are dead and your life is hid with Christ in God."

"Rise to a higher, holier life,
Ye that are called the sons of God,
And girded with the Spirit's sword,
Go nobly to the strife."

New York, 303 *West 20th Street.*
—*Author of "Shining Light," etc.*

AN INDWELLING CHRIST.

S. BOYNTON.

As I am not versed in the science of the schools, I shall not expect to use language above criticism, but hope to speak so that the children, yea, *babes* in Christ, who know the Master's voice, may understand and be fed. Much is written and more said about the *doctrines* of the Bible; much effort is expended to enlighten men *intellectually* on these subjects. We do not purpose to interfere in this, but with Paul "show a more excellent way." Set the table as nicely and richly as you may, who cares for all this display; yea who will not turn away in disgust if no nourishing food is found thereon? "Without the *Spirit* of Christ ye are none of his." No; but says one, "we are begotten by the word." Yea, there was a man killed by a sword, but who *used* that sword? There is the sword *of* the *Spirit*, shall fleshly arm presume to use it? The divine power which inspired that word alone can make it effectual to salvation to those who hear it. "If I go away I will send the Comforter, *he* shall take of the things of God and shall shew them unto you," this is God's method. We become sons of God by the reception of the Spirit of God, and of Christ, or the Holy Spirit into our hearts, or minds, by which the *affections* are changed; we love the things we hated before, and we hate what once was lovely to us.

The work of the Spirit on every child of God is as *real*, and *actual*, as it was with the prophets, or with the apostles, when "they spake as they were moved by the Holy Ghost." This divine unction is fast leaving the church, but this is not perhaps the most alarming feature in the case! Man's need is made the cause of the utmost skill and effort to supersede this by *counterfeit*, so "if it were possible, they shall deceive the very elect." But "my sheep hear my voice, and they follow me, and a stranger they will not follow." Here, dear little ones of God's scattered flock, is our only safety. Keep close to the good Shepherd. Feed on the word (bread of life), as the Spirit breaks it for you. Thus we become transformed in the Spirit of our minds, and are Christ's representatives in our lives, or character; being temples of the Holy Ghost, crucified with Christ daily, *living* epistles, "known and read of all men." We close with one word of warning:—"*Grieve not* the Holy Spirit, whereby ye are sealed (or made secure) unto the day of redemption."

MINNIE.

E. S. WILLARD.

How sweet her smile of cordial greeting, as she raised her head from the pillow and extended the hand to bid us welcome. It is almost a year since Minnie walked in the sunshine, and now she cannot walk at all, nor stand upon her feet, and yet she smiles and looks happy.

When Minnie could walk, and was quite well, for her, she chose the Lord for her portion, and went forward and obeyed him in baptism, and now when she is upon a bed of pain and weakness, she is at rest. Jesus places a downy pillow beneath her head, and comforts her heart with his love. How it cheered us as we sat beside her bed, and how the words of encouragement welled up; and as the voice of prayer ascended, such a sense of spiritual peace came hovering round, that we felt, truly "the Son of peace" abides here, and this is a daughter of peace. O, it was a blessed season to our souls, and has left a sweet savor of Christ there. Praise his name!

Accompanied by Minnie's father and mother, we now repaired to the place of meeting. At the suggestion of her father the Lord's table was spread in our midst; "and after exhorting "one another, and so much the more as we see the day approaching," we drew around this blessed memorial of our Lord, and he met with us. The chords of christian love tightened about us as we communed one with another, and praised God for all the way in which he had led us, and our faith brightened in view of the glory soon to be revealed to his waiting children.

Haddonfield, N. Y., Apr. 16th, 1872.

— "Oh, sir," said a lean-hearted believer to his pastor, "I have been praying a whole year that I might enjoy the comforts of religion, and yet received no answer to my prayers." "Go home now and pray, 'Father, glorify thyself,' was the reply. "Selfish prayers contain no nutriment."

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, May 22, 1872.

☞ Take Notice!

All subscriptions for the "Crisis" issued from this time forward are at the rate of $2.00 a year, payable IN ADVANCE.

☞ Please Remember!

☞ All remittances to this office, in the form of Drafts, Bank Checks, and Postal Money-Orders, should be made payable to the Business Agent, GEO. T. ADAMS.

☞ THOSE who send articles for the "Crisis," should direct them to MILES GRANT, Boston, Mass., and not to the Business Agent.

☞ NOTICE.

Will the preaching brethren please send their appointments on a **separate** piece of paper? If they do not do so, but mix them in with the *business* of the office, they must not complain if their appointments do not appear.

☞ NOTICE.

The Springfield National Advent Campmeeting will commence *Saturday, Aug. 17th* continuing over Sunday, Aug. 25th. Full particulars in due time.

GEO. T. ADAMS, *Secretary*.

HOMEWARD-BOUND NOTES.

At Council Bluffs, on the eastern side of the Missouri river, we took the cars on the Chicago and North Western train, *en route* for Chicago, Friday, 4.45 P. M., April 26th, and arrived in due time, at 4 P. M., Saturday; distance four hundred and ninety-one miles. This road is managed with much energy and success, under the direction of Mr. G. L. Dunlap, and his associates. The road runs through a very fine country. We have seen no rolling prairie that we think surpasses that in the state of Iowa. The preparation for crops is extensive and the prospect promising. As the result of the large corn crop last year, we saw many corn-cribs filled with corn yet unsold. The farming interests in Iowa are of the first class. The soil is rich and easily cultivated. The same is true of Illinois. The season appeared as forward in Nebraska as in Iowa or Illinois. This western country affords a charming sight to farmers.

During the last two days, before reaching Chicago, we had a very interesting conversation with an enterprising business man, residing near Boston, who is a lover of Christ. We gave him the reason of our hope; he saw the light at once, and rejoiced in the truth. He subscribed for the Crisis, and intends to be at our autumn campmeeting. We took much comfort together in christian conversation. He was anxious to know the whole truth as it is taught in the Scriptures. He is one of those who dislike to do things in a half-hearted, sluggish manner.

He had been in the habit of smoking cigars for a number of years. After he began to rejoice more fully in the truth, and to feel anxious to be entirely given up to the Lord, as he came out of the smoking-car, we said to him, "can you smoke to the glory of God?" He honestly confessed that it was doubtful. After talking over the bad effects of tobacco upon the physical, mental and moral faculties of those who use it in any form, he decided to bid it an eternal farewell, and felt the smiles of the Lord were upon him with new brightness. He is one of those men who will not put his light under a bushel. We expect he will be a faithful witness for our dear Lord.

We arrived in Chicago in good trim, after our long journey, and went directly to Bro. A. M. Billings', where we always receive a hearty welcome. We were saddened to find him in poor health. His extensive load of business cares, which were abundant for two men, but which he has managed with great skill and ability for years, is becoming too heavy for him, and has compelled him to stop for repairs. Had he not been a man of very temperate habits, he could not have endured so long. Notwithstanding his faithful attention to his extensive business, he finds time daily for religious contemplation. There are but few men who have a keener relish for conversation upon the deep things of christian experience. After the toils of the day, he will often sit up till near midnight for the sake of talking upon these things. While his heart and hand are wide open to sustain the "pure and undefiled religion," wherever he sees it exhibited, no matter how lowly the possessor, he has no sympathy with that which is but an outside cloak to cover an unclean heart. He has opened his heart wide to assist the church in Chicago.

We spent the last Sabbath in April in Chicago, and had a blessed day in the Lord. We think we saw very bright evidence that this church is taking advanced ground. There is a lively interest in their social meetings. Their convenient and commodious chapel was full of attentive hearers, who seemed anxious to hear the truths that have made us a "peculiar people." The meetings were such as make good people rejoice, and cause sinners to be tired of the sorrows of sin. Several requested prayers in the evening. Bro. F. Burr, their pastor, is throwing his whole energies into the work; going beyond, perhaps, what the laws of health might dictate. He preaches on the south side in a Baptist church, at 8 P. M. each Sabbath. We found an appointment for us at the same place, where we had a good audience and attention, and a free time in speaking on a preparation for the coming of Christ. We enjoyed the occasion. If his strength will permit, Bro. Burr intends to continue to preach in the same place each Sabbath afternoon. They hire the use of the church for these meetings. We think it is a good move.

We met Bro. Sheldon in Chicago. His health has improved since he came home from the South, and he has been drinking the water from the Wakesha springs, Wisconsin, which have a remarkable effect upon kidney difficulties. He is anxious to do more in the vineyard of the Lord, than his strength will admit. He longs to preach the truths of the Bible. Pray for him, that he may regain his health.

Chicago is being built up with wonderful rapidity. It is marvelous to see it rising up again, like the fabled Phœnix from its ashes. When we first saw its ruins, we said it would be rebuilt again in three years, should time continue. The enterprising spirit of the people of Chicago was never more manifest than at present. There is danger of much sickness and wickedness the coming season. We passed one place where the fire is still burning. We were informed it was a pile of wheat. It reminded us of the unquenchable fire, that will not go out till all within its reach is consumed.

Leaving Chicago Monday, April 29th, we passed over the Michigan Central and Great Western railroads, noted for their good management, speed, safety, and the comfort afforded to travelers, and arrived at Suspension Bridge without change of cars. When at this point of wonders, we gazed again at the pouring, thundering cataract, which seemed to be emptying out Lake Erie into the awful chasm below. One is never tired of seeing this sublime waterfall, or of listening to the music of its unceasing roar. The water rebounds from its foaming cauldron, forming a cloudy mist, in which is seen the rainbow, as when painted upon the retreating storm. After the waters have plunged over the cataract, and come hurrying down to the Suspension Bridge, they have a very green look. The Suspension Bridge across the yawning gulf, and the deep running stream below, afford a sight to the passing traveler that might make timid souls rejoice when they were safely across, and no longer suspended between heaven and earth in railroad cars two hundred and fifty-eight feet above a deep, dashing, boiling stream, from whose wates none could hope for a rescue.

From Niagara we had a prosperous trip to Albany, where we change cars for the Boston and Albany road, which is one of the best managed in the country, under the superintendence of Mr. C. O. Russell. Mr. C. W. Chapin, who owns the ground where we hold our National campmeeting at Springfield, is President of the road, possessing the traits of character requisite for a first-class, honorable business man. Those familiar with the past history of this road feel an extra degree of safety on this route, because of the superior care exercised in relation to everything connected with its management. There is the least jolting we have found on any cars between San Francisco and Boston. On some roads we could not write with a pencil so that it could be read, and had to give up the attempt; but on the Boston and Albany road, we could write plainer than on any other. What a change from the old stage ride between Boston and Albany! Then one would be tossed up and down, thrown against his fellow passenger, cold and crowded, day after day, until he was sore, tired, and exhausted; now, we can seat ourselves with friends in the elegant cars, and enjoy pleasant visits as in one's nice parlors at home, no matter how cold or stormy it may be without; and in a few hours we find ourselves at the end of a journey of two hundred and thirty miles, feeling as fresh as when we started. Again we say, what a change! This is an age of wonders.

A DISCUSSION PROPOSED.

Not long since we received from the Editor-in-chief of the *World's Crisis* the following note for publication:—

"TO DR. J. LITCH:—In the *Advent Herald*, Jan. 24th, is found the following from your pen: 'For nearly thirty years I have stood prominently before the world as a believer in the plain, scriptural doctrine of the conscious existence of the soul after death, and of the eternal, conscious sufferings of the wicked.'

Bro. Litch, permit me to inquire if you are willing to discuss with me in oral debate one of the following propositions:

Do the Scriptures teach that man has an immortal soul? or,

Do the Scriptures teach that man has a soul which is conscious between death and the resurrection? or,

Do the Scriptures teach that every part of man is wholly mortal, and unconscious between death and the resurrection?

The time, place, and other preliminaries to be mutually arranged. Yours truly,

MILES GRANT."

The week we received this note, the same proposal appeared in the *Crisis*. We therefore forwarded the paper to Dr. Litch, and awaited his reply, which is as follows:—

"ELDER ORROCK:—I learn through the *Crisis* (a copy of which you were so kind as to send me), that Elder Miles Grant, editor of that paper, wishes to know if I am willing to discuss with him in oral debate several propositions involving the question of the intermediate state and final punishment of the wicked. Permit me to say to him through your columns that I have once done so, and traversed the entire ground covered by his questions, and that debate is before the world. (1.) With it, and a brief supplement which I gave in the *Advent Herald* in my expose of the false charge of H. H. Hall, I am content. (2.) Of course I do not blame the Elder for desiring to try it over again, but under the circumstances I am not disposed to accept his proposition. (If he is very anxious for such a tournament, I commend him to my friend Elder R. I. Gates, of Philadelphia, who I know is exceedingly anxious to complete his engagement with him, there being, if I rightly remember, some four or five debates yet remaining, which Elder Grant declined to meet.) (3.) I propose, however, a discussion of the question in writing, through the columns of the *World's Crisis*. Will Eld. Grant accept? (4.) Permit me further to say that the *World's Crisis* is not to run away in the smoke of battle from its moral responsibility for the false witness it permitted H. H. Hall to bear against us in its issue of Dec. 6, 1871. (5.)

J. LITCH."

As Elder Grant gave the challenge in his paper with a request that we should give it in ours (which we have done), we shall expect him to copy Dr. Litch's reply entire into the *Crisis*.—*Advent Herald*.

We have made five points to notice in the foregoing. (1.) Our former discussion with Dr. Litch was our *first* effort at public debate on the "life and death question." That debate is now out of print, and the plates are lost. We ask the Dr. if it would not be well to reproduce them by a new debate, as the interest in the subject has greatly increased since 1857, when we had the discussion.

(2) The "expose" of Bro. H. H. Hall does not apply to us. Let us have a talk of our own.

3) As to Elder I. R. Gates, he is not Dr. Litch. We discussed ten evenings with Eld. Gates, in the Concord, N. H., City Hall; and ten evenings in Boston, feeling much pleased with the result in favor of the positions we advocated; but at the close of the Boston debate, we found the expenses were about forty dollars more than receipts. As Elder Gates and his friends refused to pay any part of the deficiency, we paid it out of our own pocket, and informed Eld. G. we should not consent to discuss with him any more, till he, or his friends, would be responsible for *half* of the expenses. We have not yet changed our mind. At Concord, our friends paid for the hall by private donations, then took up collections, giving Eld. G. one half. We fulfilled all *engagements* with Eld. Gates.

(4) So far as we are *personally* concerned, we should be much pleased to have a written discussion in the columns of the *Crisis*; but the regulations of the Association do not allow their Editor to enter into *controversy* with our brethren in Christ. We think this is a wise restriction, and most cheerfully submit.

(5) We are not responsible for what others say in "our paper." Each writer is responsible for himself. We very often insert articles containing things that we do not indorse. Ours is the "*People's Paper.*" It is not confined to a set creed, but each writer states his own positions, with his reasons for the same.

In conclusion, Bro. Litch, we see no way so proper and satisfactory, as for us to have another public debate, in some appropriate place, where we can have a *thorough* talk on this important subject, before a candid audience. You say "the conscious existence of the soul after death" is a "plain, scriptural doctrine, also "the eternal, conscious sufferings of the wicked"; and that "for nearly thirty years" you "have stood prominently before the world as a believer," and, we may add, supporter of these doctrines. Now, with all these "circumstances" before you, can you not consistently change your mind, and be "disposed to accept" our "proposition"?

A GLOOMY PICTURE.

The moral condition of New York, and other large cities, presents an alarming state of things. The following is from a special despatch to the Boston *Globe*, dated May 14th:—

"DAYS OF BLOOD.—A gloomy picture of metropolitan life is drawn by the *Evening Post* to-night, under the head, "The Bloody Days." The Post says: The rate at which we are running up a list of murders and assassinations is fearful. Every day brings a new recital more terrible than that of the day before, and no voice of power cries, Hold. Rival lovers settling their dispute with the pistol; women taking the law into their own hands and shooting the men whom they accuse of wrong; thieves, who hesitate not to knock out their victims' brains to obtain their watches, or to shoot them dead to secure their own escape; such is the material of which the criminal calendar is made up. The questions which citizens are asking one another is, Must this lawlessness continue, and what is the remedy? We pay large sums for the support of a police force, and larger sums for court-houses, and we know that there are laws defining and forbidding crimes. Why are we left at the mercy of the desperadoes? Is any man secure? May not the successful slayer of Mr. Rogers or Mr. Nathan, encouraged by his impunity, make our home at any time a slaughter-house? Questions are easily answered; remedies less easily supplied. The presence of dangerous classes in large cities cannot be prevented, unless, indeed, our next President shall issue a mandate ordering their summary removal to the West. Means must therefore be put in force for their restraint. And here we find the great defect in our police system, a lack of prevention."

CALIFORNIA.—We learn by private correspondence that the meetings in Sacramento continue specially interesting, under the care of Dr. Truesdell. Some request prayers in about every meeting. In Vallejo the interest continues, and new ones are seeking the Lord. An infidel has given himself to the Lord since we left, and is now a happy man. There is quite a stir in Nevada, on account of the opposition of the ministers. They will find they are on the wrong side this time. We have not yet heard from San Francisco.

"LIVING BY THE MOMENT."—Those who wish to enjoy "perfect love," "peace," and "joy," that is in store for the true christian, will be well paid for a careful reading of the article in another column, headed, "Living by the Moment." It gives the true way to live in this world, if we wish to be happy.

SR. SARAH VANDAMARK writes from Balla, Bixby Co., Kansas, May 4th, earnestly requesting that some one may visit that section and hold some meetings. Perhaps Bro. J. C. Smith may be able to sound a note of alarm among the careless in that region. Will Bro. Smith, or some other one, correspond with Sr. V.?

LA CROSSE.—Bro. Wm. H. Reese, of La Crosse, Wis., cordially invites preachers to call on him at the Cor. of 12th and Market streets, when passing through the city. They will also find a home with Bro. Brackett.

THE LAWS OF LIFE is a valuable hygienic monthly, edited by Miss Harriet N. Austin, assisted by Dr. James C. Jackson, Dr. James H. Jackson, Mrs. Fanny B. Johnson, and Mrs. Katy Jackson, at Dansville, N. Y. Price, $1.50. This periodical has been enlarged and improved. The June number is at hand containing important facts. It is highly gratifying to notice the increasing interest in hygienic works. Every family should have a health journal.

DIGGING ROOTS, is the title of a new book by Bro. D. F. Newton, 303 West 20th St., New York. This is one of those books that should have a place in every family, specially where there are young folks, because it contains so much reading that is interesting to that class, while it is specially calculated to mould their minds and habits in the direction of a pure christianity. Such works are rare in these last days. Most that is written for the young at the present day is but trashy nonsense, full of moral poison. Bro. Newton is fully awake to this fact, and speaks out plainly and fearlessly against the sins of these last days. The work has a large number of pictorial illustrations, which will help to make it much more charming to the young. It contains thought worthy of the consideration of all classes. Bro. Newton is one of the true Bunyan pilgrims, who has no desire to stop at Vanity Fair. Price of the book, gilt, $1.50; plain, $1.00; paper cover, 75 cts. Postage, 15 cts. For sale at the *Crisis* office.

NEW TRACT.
Second Edition, Revised and Enlarged,
OF
"THE COMING REIGN OF TERROR," Or, The Communo.
BY WM. N. PILE.

The first edition of five thousand copies of this work being exhausted, a second edition is now published. It contains about *twelve pages of entirely new matter*, besides retaining all the more important matter of the first edition. The past working of Spiritualism, Infidelity, Socialism, Free-Love, and the Commune, are shown to have produced the "reign of terror" of 1792 in France, and then the analogies between that period and the present are drawn, to show that we are on the verge of another "reign of terror." Special attention is given to the "International Society," and its latest developments shown. This tract is well calculated to awaken an interest in the speedy coming of the Lord. Notwithstanding the increased size, the price is unchanged.

For sale at this office. Price, by mail, single copy, 7 cts.; five copies, 30 cts.; ten copies, 50 cts.; fifty copies, $2.00; one hundred copies, by express, $3.50. AG'T.

Also sold by the author at Springfield, Mass.

☞ IF THE EDITOR can so arrange, he may be expected at the Wisconsin and Iowa campmeetings next month.

☞ OBITUARY notices have been crowded out of late, which we shall publish as there shall be room.

SANCTIFIED IGNORANCE.

There is a species of sanctification much talked of, which has as its basis blind excitement, being both distinct from, and ignorant of, the true gospel of God. Such persons are often honest in heart, but have not had the eyes of their understanding opened. God's system of light is either of some value, or it is worthless; if it is a valuable system, any sanctification outside of it is deficient. There are sincere and devoted Mohammedans, who are wedded to a system of falsehood, and at war with the truth of heaven; but their sanctification is simply sanctified ignorance. It is possible for us to possess a similar sanctification—a sanctification that is blind to the fundamentals of divine truth. While there can be no genuine sanctification without sincerity, there can be an abundance of sincerity without genuine sanctification. That sanctification which comes through the theory of saving disembodied men in an ethereal realm, instead of saving real men in the promised "kingdom under the whole heaven," though it may have entranced the surface stratum of human nature, needs the enlightening rays of truth to reach the understanding.

Jesus prayed—"Sanctify them through thy truth; thy *word* is truth." Whatever else may pertain to sanctification, this part must not be repudiated. Though we may be long in learning all the minor details of sacred truth, its fundamentals certainly ought to be possessed before we claim sanctification.

It is true that we may intellectually comprehend the theory of revealed truth, and still have unsanctified hearts; so true sanctification involves something more than the enlightening of the intellect through the theory of truth. We are chosen to salvation "through sanctification of the Spirit, and belief of the truth;" for "the Spirit and the word agree." There are three strata of human nature that must be sanctified, or rather *consecrated first*, and then sanctified, in order to thorough sanctification.

1. The surface stratum, the emotional element, can be reached by a *sympathetic* current; but if the work goes no further, the subject will soon relax into his former state. Thousands of this class are called backsliders, who really never slid forward far.

2. The *understanding*, being a lower stratum, must be enlightened, for "he that heareth the word of the kingdom, and understandeth it," has something to hold on to when the excitement passes off.

3. All that is needed in addition to this is to have the *affections* reached and consecrated by the Holy Spirit, and filled with perfect love. Then our eyes are open to the truth of God, enabling us to know *what* we believe, and *why* we believe it, and at the same time to ardently love the divine plan, and its sacred author. This is a sanctification far preferable to a blind feeling, shrouded in ignorance, enlisting the emotions, the judgment, and the affections for Christ. W. S.

"EVERLASTING LIFE."

Everlasting life is not a present life of the *soul*, but a future life of the *person*, a life to begin at the resurrection. "Many of them that sleep in the dust of the earth shall awake, some to everlasting life." Dan. 12: 2. Thus the sleep of death must end before everlasting life begins. If it were a present life of the soul, Paul could not have said—"He that soweth to the Spirit shall of the Spirit *reap* life everlasting." Gal. 6: 8. A man cannot "reap" before harvest comes, and if he already possesses everlasting life, he cannot reap it then.

Those who claim a present everlasting life for the soul, are constantly cutting off their claim to innate immortality, by selecting texts that as strongly deny everlasting life to the wicked, as they ascribe it to the righteous, such as the following:—"He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life." John 3: 36. "And this is the record, that God hath given to us eternal life, and this life is in the Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." John 5: 11, 12. (1) If a present everlasting life of the soul is here attributed to the believer, it is just as positively denied to the wicked, which disproves the immortality of souls before conversion. (2) This everlasting life is not yet *in us*, but is "*in his Son*." The believer "hath" it, in the same sense in which he "hath the Son," by faith, Christ being the life-giver; for "the gift of God is eternal life through Jesus Christ our Lord." It comes through no other channel; hence, he who is allied to Christ "hath" this life in Christ, and will have it in actual possession "when Christ who is our life shall appear," to raise the sleeping saints "to everlasting life." W. S.

WHEN DID DAY and NIGHT BEGIN?

A friend wishes to know how there could have been day and night before the sun, moon and stars existed, which were created on the fourth day? That the sun could not give light before it came into existence is evident; but nevertheless the record assures us that there was "light" on the first day—"And God said, Let there be light; and there was light. And God saw the light, that it was good; and God divided the light from the darkness. And God called the light Day." Gen. 1: 3-5. On this text the Douay version has the following foot note, which well expresses the mind of many Protestant Divines:—"God created, on the first day, *light*, which being moved from east to west, by its rising and setting, made morning and evening. But on the fourth day he ordered and distributed this light, and made sun, moon, and stars."

Whether this original "light" encircled the globe, revolving with it, except at intervals, when it receded to give place to darkness, as some suppose, thus producing days and nights of great length, or whether, it remained stationary, thus allowing the revolving earth to present one half of its surface to it at a time, making days and nights of the same length we now have, does not change the fact that there was light before it proceeded from the sun, moon, or stars. W. S.

MAGNOLIA MEETING.—Our Magnolia quarterly meeting, though somewhat infringed upon by the rain, was a season of interest and good cheer to the household of faith. Bro. G. Howard, Philo Hitchcock, and G. Button, were present to aid in the services. A goodly number of brethren gathered from various localities to hear the gospel of the kingdom.

At the close of the meeting the lightnings flashed the sad intelligence over the wires that Eld. Thomson's wife was dead, summoning me to preach the funeral sermon. A large congregation convened upon the occasion in the Congregational house in Arena, and listened to a discourse upon the immortal state due when Jesus comes. W. S.

WISCONSIN CAMPMEETING.—We trust that our Wisconsin friends will not only notice the appointment for this meeting, together with the State Conference, but also arrange to attend it *en masse*. It bids fair to be a meeting of no ordinary interest, if we can judge from present indications. Ministers and people are preparing to come. Let others wake up to the subject at once, and be on hand in time. W. S.

DEATH'S HARVEST.
F. H. BURBANK.

During the past fourteen months, Death has frequently wisited the little Advent churches in Philadelphia and Camden, seizing alike the old and the young, causing many hearts to bleed in sorrow and anguish over the loss of their dear ones who fell victims to the destroyer.

In January, 1871, Sisters Clegg and Ashman were stricken down and borne to the grave. Their deaths were noticed in the *Crisis* at the time. In July of the same year, brother and Sr. Yunger buried their son George. Several months before his death, while he was confined to his house by sickness, he gave himself wholly to the Savior, so that, while he walked through the valley and shadow of death, he feared no evil, for the staff and the rod of God comforted him. He was a young man, endowed with a gifted mind by nature, and a clean heart by grace. Deacon Reinboth, now nearly eighty years of age, lost a dear son in September. Before his death he assured his anxious friends that he had secured salvation by faith in Christ. Elder Stetler buried a daughter-in-law in October. She found Jesus while suffering from disease, and for several weeks her heart rejoiced in pardoning love, when the "enemy" claimed her for his victim. But six months before her death, a lovely babe was torn from her embrace by the same relentless foe. In October, Sr. Payne lost a son of fifteen years. But he did not without hope, for the blood of the Lamb had been applied to his heart, and every guilty stain purged away. Sister Laws was deprived of a son of fifteen, and a daughter of eleven years. Sister Kendle lost a girl of sixteen years; Sister Smith, of Camden, lost a little grand-daughter of six years. The last four cases died of small pox. Recently the same sister has lost a daughter-in-law by heart disease.

Bro. Baker, of the Philadelphia church, fell a victim to death early in January, the present year. He was nearly threescore years of age at the time of his sudden decease. He died of heart disease. Fifteen minutes before his death he was, to all outward appearance in excellent health and spirits. On New Year's day he expressed his gratitude to God, in the presence of his companion, to whom he had been married scarcely four months, for his goodness and mercy in preserving his life to see the light of 1872. Little did he think that the first week in January would be his last week in this life. Yet he was prepared to enter upon the life which is to come. For many years he had looked for the return of Him who is to destroy death, and in that day when the Conqueror of the "last enemy" comes, we have no doubt that Bro. Baker will be raised up again.

In August I buried my father, and in September my oldest sister. My mother died eight years ago. Thus I can sympathize with all the mourning ones in our midst. Even the present week, my aunt, with whom I board, deposited in the earth a daughter. So death has been at work near myself, and in the midst of all these troubles, the hope of the resurrection from the dead, associated with the promise of God that he will send Jesus Christ to us at the time of the restitution of all things promised, buoys me up, and doubtless the blessed hope cheers all the pilgrim band even while they sorrow. "Yet a little while," and "the Lord himself shall descend from heaven, . . . and the dead in Christ shall rise."

THE TRACT FUND.

The *Advent Christian Publication Society*, at a meeting on Springfield Camp-ground, August 22d, 1871, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec'y Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$507.53
J. M. Hobart	3.00
T. S. Day	1.00
S. D. Remick	.50

POOR FUND.
To send the Crisis to the Poor.

Previous acknowledgments	$102.48
T. S. Day	1.10
Susan Stinson	.50

YOUNG PILGRIM POOR FUND.

Previous acknowledgments	$5.05

AMER. ADVENT MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim *"the glad tidings of the kingdom at hand"*; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments	$2.187.16
"C."	2.00

GOOD EFFECTS OF TRUTH.

Truth of itself, without grace, does not always work peace and harmony. It is delightful to go where peace and harmony prevail. Woodstock Valley, Ct., is one of those quiet places where there is not a jarring note. All sing, and all sing in harmony; yet some have different views on some points, but do not bring them into their meetings of worship. Since 1843, I have not seen such harmony in everything. Their influence is good all around. Good, lively singing is a great help in meetings, and there we get it with the Spirit and understanding also. We had one of the best times we have had for twenty-five years in every respect. No difficulty is allowed to go to seed. The whole church are agreed to work together. Women and all feel an interest in keeping down all feelings of jealousy, and love one another, and speak well of each other. The devil will have his match if they keep to this rule, and they will prosper, and all others that adopt it.

Come all, and see if there cannot something be done to promote harmony where it is lacking. How much better it would be for the people and the preachers. I would say here, there are some three or four places for sale at cheap rates in this neighborhood. One good, large house, with one acre of land, for one thousand dollars; another, about the same, with half an acre of land, for about $900. Another with five acres, and some orcharding, all grass land, a one story house (a good, comfortable dwelling), and barn, for $800. All are near the meeting, post-office, and mills. Address Bro. Bancroft, postmaster, Woodstock Valley, Ct. H. MUNGER.

TO FRIENDS.—Many have said to me, "Write me, won't you?" I will say, friends writing to me will direct to *Memphis, Tenn.* All who wish me to write them will please enclose a stamp when they write me. One letter to me from each of my friends will cost each one of them but one stamp, while one letter from me to each of them would cost me many stamps, which I am not now able to buy. I. I. LESLIE.

HELP THE NEEDY.—I am informed that Nelson Sanborn, of Saco, is sick with consumption, and is needy. His wife worked to support the family while she could leave him, but now is unable to do so. Let us cast a few dollars in that direction, and give temporary relief. He is a good and worthy brother. "I was sick, and ye assisted me" (*Diaglott*). Address Nelson Sanborn, Saco, Maine, Box 795. J. ALBERT LIBBY.

PERSONAL.—Sister Mary Locke, of East Weare, N. H., widow of the late Eld. Benjamin Locke, is very sick, suffering from a cancer, and is not expected to live. Remember the widow.

QUERY.—Will the Bro. who wrote an article on the Sabbath, and stated that every day in the week was kept for Sabbath by some nation, please state what nations keep the different days, and oblige F. BATES, JR.

REPORT
OF THE HOOSIC VALLEY A. C. CONFERENCE.

The second quarterly conference convened as Sandy Hill, N. Y., commencing on Thursday afternoon, April 18th, 1872, and closing the following Sabbath evening. Had four business sessions; President Sibley presided. The following named brethren were present:

PREACHERS—A. W. Sibley, Richard Mosher, Sandy Hill, N. Y.; H. K. Flagg, Savoy, Mass.; S. G. Mathewson, Castleton, Vt.; J. L. Knapp, Saratoga, N. Y.; Jabob Wilbur, No. Easton, N. Y.; C. W. Baker, Pawling, N. Y.; J. L. Wood, New Milford, Ct.; and James Ferris, Buchanan, Mich.

DELEGATES—Jacob Pike, N. W. Waite, and Dea. J. Pike, Sandy Hill, N. Y.; C. H. Johnson, Saratoga, N. Y.; Geo. E. Whipple, Ft. Edward, N. Y.; Wm. O. Munson and David W. Lincoln, Hebron, N. Y.; John B. White, Hoosic Falls, N. Y., and Charles H. Friar, No. Easton, N. Y.

By vote, Brn. Matthewson, Ferris, Wood and Baker were invited to sit with us and participate in the deliberations of this conference. The reports of preachers and delegates were of a cheering character, God having abundantly blessed the labors of his servants since our last quarterly session.

Voted, That Brn. Wood and Baker become members of this conference.

Voted, That we do not think it advisable for this conference to hold a campmeeting this year. The following resolution was unanimously passed:—

Resolved, That we appreciate the courtesy extended to us by the N. Y. State A. C. Conference, with reference to uniting with them in a State campmeeting.

Voted, That this conference procure a tent, in which to hold meetings as the Lord may direct. Brn. A. W. Sibley, S. G. Mathewson, and H. K. Flagg, were chosen a committee to procure the tent and serve in the use of the same.

Receipts, in pledges and money, were more than one half the required amount for the purchase of the tent. All who feel it a privilege to contribute to this object are requested to do so now, as willing and obedient stewards.

A vote of thanks was cordially extended to the brethren of Sandy Hill and vicinity, for their kind and courteous reception and hospitable care shown us while providentially we were permitted to be with them. May the blessing of God abide with them.

Voted, That a report of the proceedings of this conference be sent for publication to the *World's Crisis*, and also to the *Advent Christian Times*. By vote, the meeting stands adjourned *sine die*. A. P. BUMP, *Sec.*

Correspondence.

From Bro. I. I. Leslie.

DEAR FRIENDS OF JESUS:—In the providence of God I am again in the South. Not, however, expecting to remain long, I have laid out but little missionary work, though already I find it pressing upon me as formerly. I am here by the direction of the A. A. Mission Society, to erect a chapel for the Advent church in this city, to take the place of the one which has been sold. This is my old battle-ground, where I have fought the enemy long and hard, and where, too, I gained many victories over him and myself. Here I helped to plant the standard of truth and righteousness amidst error and sin on every hand. I find the standard still up, though somewhat shattered by the attacks of the enemies of God and his word. It still waves, and some are clinging to it, endeavoring to raise it higher.

The church has passed through severe trials during the last three years. Satan has done all he could to uproot the wheat which is here growing among the tares, but it still remains rooted in the "good ground" in which the seed fell.

My coming again was the occasion of much rejoicing on the part of about a hundred souls; and their continued joy makes me more willing to forego the comforts of home, and the society of dear brethren and sisters in Christ where I have lived in the East. I hope to be able to report an advance in the cause of truth here, and the turning of some from the way of death, with an addition to the number of waiting ones.

Although this city may be justly called one of Satan's chief seats, where sin and crime of every shape and shade exist, yet here, as in Sodom, God has a people, made so by his choice and the power of his gospel. They are being preserved by him in the midst of the deepest corruption and the wiles of the devil. They will be taken out before the destruction, as was Lot, and not one of them will perish in the great conflagration to which this place, with others, is doomed.

There has been a great change here since I left nearly three years ago; but it has not been for the better, but much for the worse—politically, morally, and religiously. The restraining power of the Holy Spirit, the fear of God, the love of truth and righteousness, is far less felt and seen than when I left here. Sin of every kind has more abounded, and an unbridled license to do evil is seen everywhere and among all classes. Among the poorer class it is more apparent, but there is a corresponding increase of corruption and wickedness among the richer and higher class also. The word of God is certainly fulfilling here in this respect—"Wicked men and seducers shall wax worse and worse." Seduction of every kind is practised here. Theft, robbery and murder are the common things of the day and night. But much of this is covered up and does not come to the light, or does not go beyond the city limits. No christian can live here and not pray, "Thy kingdom come," provided he knows the meaning of those words. But there are many here who know not the import of that language, and never will. There is great ignorance here of all kinds, but I am satisfied that there is more in regard to what true religion is, and concerning the doctrine of Christ, than in respect to every other kind of knowledge. So little is known of the Bible and its teachings, that it is painful for one who has learned it and is acquainted with its teachings, to listen to the so called preaching from any desk or pulpit found here. The prophet has truly pictured the state of things here: "Darkness covers the earth, and gross darkness the people."

But the shining day is near. Zion's Light will soon come. He will scatter the darkness, and the scales will drop from every eye. The world will see how it has been deceived. The truth, as revealed in the God-given Book to man, will appear, and confusion will cover all faces, except those that are radiant with the light of heaven. The eyes that have peered into that book to find the promises of God, will beam with delight in that day; and the hearts that have prayed to understand and obey it, will then bound with joy, and cry—"This is our own God, WE HAVE WAITED FOR HIM" *according to his word*. May we all be able to say this.

Memphis, Tenn., May 7th, 1872.

From Bro. P. S. Converse.

BRO. GRANT:—Three or four of us had for some time been trying to hold up before the people of this prairie the gospel hope—eternal life through Christ, the coming of the Lord to raise the dead, judge the world, and restore the kingdom. We had met with opposition, even by those who profess to love the Lord. The good Lord opened the way, and Bro. P. S. W. Deyo came to proclaim the word of the Lord. A cry was raised against it, yet the meeting increased in numbers and interest. Our able brother held forth the doctrine of sound words, and testified the truth. Men and women were pricked to the heart; backsliders were reclaimed, and one after another of the candid, thoughtful men and women moved forward into the service of the Lord. Old difficulties were settled; men came face to face, hand to hand, loving God with all their hearts. Six obeyed the Lord in baptism. Thus the work went on, till it reached the number of thirty-five.

The last evening, while we partook of the bread and wine, in remembrance of the Lord, we felt that the Bride was making herself ready for the wedding.

Ettie, Tama Co., Iowa.

Extracts from Letters.

BRO. ENOCH MORRILL, So. Deerfield, N. H., writes, May 13th:—"The Lord has blessed me abundantly within a few months. Praise to his name. The past winter has been the richest and best that I ever experienced. The Lord has been with me in all of my labors. At Hampton, N. H., April 28th, we had a blessed, refreshing, and heavenly season. Nine were buried with Christ in baptism, varying in age from fourteen to sixty-five years. The Lord is blessing at Hampton. The new chapel which they built and dedicated to the Lord

last fall, has been the spot where many have found Jesus to be precious, and received that communion with God the Father that the world knows not of. Sunday, May 5th, we met with the friends of Jesus at the new hall over the post-office, in Haverhill, Mass. The Lord has some live working servants there, who have given all for Jesus. In the evening two men, strangers to Christ, manifested a desire to seek and serve the Lord. Yesterday (May 12th) at Suncook, N. H., we had a good season. Two were buried with Christ in baptism, making seventeen that have been baptized in Suncook within a few months, and all of them are holding on, with one or two exceptions, and rejoicing in salvation. Praise the Lord. I love the way better and better, and my determination is stronger than ever, to dwell with Jesus and all his saints on the new earth."

Sister A. M. Corbit, Bethlehem, Iowa, writes:—"Having never seen anything in your paper from this part of the country, and thinking that some of your readers might be glad to hear from this (southern) part of Iowa, I concluded to write. We in this vicinity had never seen one of your faith (or 'soul-sleepers,' as they are generally called here), until about a year ago, when Bro. Samuel Baldwin came into our neighborhood, and began to preach. My husband, who was then a wicked and profane man, and almost an infidel, seldom went to religious meetings, but thought he would go and hear the new and strange doctrine preached. He attended several meetings, and became considerably interested. I was then a member of a church, to which I had belonged twelve years. I was then, as a great many others are, unwilling to go to the meetings. I was much prejudiced against their soul-destroying doctrine, as I then thought it was; though I did not oppose my husband in going, for I thought it would be a glorious thing if he should become a christian. Thanks be to God, my heart's greatest desire has been gratified. We now both belong to a little church, which was organized here about a year since. We are few in number, there being but ten of us; but we hope, if we live faithful, to grow in grace and in numbers. There are two other churches in our little village, a Methodist and a Baptist; both have houses of worship. We hold our meetings in the M. E. house. Bro. Baldwin preaches to us once in three weeks. There is but one ordained Advent minister (Bro. S. K. Gibson) within fifty miles or more. If any of our eastern preachers should be coming this way, we would be glad to have them tarry awhile and preach for us; as we believe if good seed could be sown plentifully over this western field, a great harvest of souls could be gathered ready for the coming King. We become more attached to the *Crisis* every week. We feel as though we cannot do without it."

A Baptist Minister writes:—"I am pastor of the Baptist church. Four years ago, I read a book written by Bro. Grant that caused me to awake as from a deep sleep. Since that time, I have been smothering and fighting against convictions, but am now compelled to yield to the study of man's immortality, for God's wo is upon me, if I preach not the gospel in its true character. God helping me, and giving me more light, I will take up my cross and follow him. I feel at times that it will be very hard for me to sacrifice the communion of my church, and the loved friends, with whom I have so long associated; but my better feelings cry, Do it for Jesus' sake. Again, I sometimes feel that I am drifting into an unknown sea. Pray for me, that the Master may be my pilot, and own me at his coming; or, if it should be his will, in the morning of the resurrection, and that the converts that he has given me may be my crowns of rejoicing at his appearing."

[Take a bold stand, Bro., for Jesus and his word, and the arm of the Almighty will be your shield. The full friendship of the Savior is of more value than that of all earthly friends.—Ed.

Bro. H. Beach, Pleasant Valley, Conn., writes:—"Dear Brn. and sisters in the Lord, I am able to walk, but not able to labor. I have the asthma and catarrh. I am sick, feel gloomy, low spirited, and almost discouraged at times. I ask the prayers of the church, that God would give me his Holy Spirit, and that he would supply my wants. My sufferings are so great at times, it seems as if I could not live hardly a moment. There is power in prayer."

Married.

TUCKER—SHANNON. At Portsmouth, N. H., May 2nd, by Eld. J. W. White, Mr. Wesley S. Tucker and Miss Alice Shannon, both of Portsmouth.

FERNALD—MERRILL. In Somerville, Mass., May 19th, 1872, by J. D. Brown, James F. Fernald, of Boston, and Miss Bianca S. Merrill, of Somerville.

Obituaries.

Patterson. Fell asleep in Jesus, on the morning of the 18th of April, 1872, John Richard Patterson, son of Richard and Mary Patterson, of Utica, Minn., aged nineteen years, nine months, and three days.

His last sickness was very trying, being attended with severe pain, which he bore with christian patience and fortitude. He spoke calmly of his death, and divided his little property among his friends for mementoes of him when his voice should be hushed in silence. Within a few days of his death, after suffering excruciating pain, as soon as a little easy, he commenced singing "Rock of ages." After mortification set in, he told them Jesus was his friend, and he should come forth in the morning of the resurrection. When thus struck with death, he sang the beautiful and appropriate hymn—

"Shall we meet beyond the river,
Where the surges cease to roll?
Where in all that glad forever,
Sorrow ne'er shall pierce the soul?"

A large number of neighbors and friends assembled at his parents' home, where we offered a short prayer, and then went to the place of worship, in Utica village, where a discourse was delivered by the writer to a large congregation, from Job 19: 26; after which we followed to the grave the precious dust, there to await the glorious time when the Redeemer shall again stand upon the earth, and speak the life-giving word to the buried dead, when this lamb of the flock shall be gathered into the fold of the great Shepherd, and be led by him to living fountains of water that will never run dry, where we shall meet our loved and buried dead in Christ beyond the river, where the surges cease to roll.

Ruth M. Rowell.

Cowles. Died suddenly, of scarlet fever, in Springfield, Mass., April 3d, 1872, Jennie Cowles, aged twenty-one years.

That death loves a shining mark, has been so often observed as to become a proverb; but perhaps its truthfulness was seldom more apparent than in the subject of this notice. She was known but to be beloved. Said her room-mate—"Hers was a perfect christian character." Her employer remarked—"She was always a peacemaker, a go-between among the girls in the shop; and I never saw her the least ruffled." She had for some time professed faith in Christ, and was baptized last August at Springfield campmeeting. Though death came suddenly, she was prepared.

"Oh for the death of those who
Slumber in the Lord!
Oh! be like theirs my last repose,
Like theirs my last reward."

Her funeral was attended at the Methodist church in Belchertown, where her grandparents reside. May God bless and sustain them.

E. Owen.

Priest. Died of consumption, at Lisbon, N. H., March 10th, Bro. Jonathan K. Priest, aged forty-nine years.

His faith in God and his word was such, that he had the most perfect victory and peace in his mind. He said—"I shall sleep but a little while." The text he selected was from Rev. 21: 4.

N. W.

Cutts. Died in Kennebunk, Me., May 4th, 1872, Mary E. Cutts, wife of Augustus Cutts, of Saco, Me., and daughter of Theodore Gooch, Jr., of Kennebunk, aged twenty-four years, four months, and four days.

In this instance death has entered a happy home circle, and removed a loving and faithful wife and an affectionate daughter, sister, and friend. The deceased professed faith in Christ and his speedy coming at an early age, and the hope of the gospel sustained her in her sufferings, and made her death triumphant. Sleep on, loved one, "until the day break, and the shadows flee away," when, through grace, we will meet thee in the deathless land. The funeral services were held in the Advent chapel, in Kennebunk, and words of comfort were spoken by Eld. W. H. Mitchell, to a large company of relatives and friends. A. W. C.

Berry. Died in Portsmouth, May 6th, of consumption, Annie G., only daughter of our late Bro. Robinson F. and Sr. M. A. Berry, aged nineteen years and eleven months.

Sr. Annie professed faith in Christ and was baptized about six years ago, and has lived a consistent christian. She met her early death with calmness and christian resignation; and her only regret seemed that of leaving her widowed mother alone. But she rests in hope, and our afflicted sister is comforted with the sweet assurance of soon meeting her with the rest of her sleeping loved ones on the immortal shore. At the funeral words of consolation were spoken from Ps. 16: 9.

Joseph W. White.

Andrews. Died in Wallingford, Ct., April 16th, Mrs. Julia Andrews (mother of Bro. Ali Andrews, of Bridgeport, Conn.), aged eighty-four years, one month, and eleven days.

She united with the Baptist church over sixty-two years ago, and has always made a good profession, and been a good mother in Israel. For several years she has been a subscriber to the *Crisis*, in which she took so great an interest that she would frequently read every word in the paper. She rejoiced in the coming of the Lord to give eternal life, yet she was willing to sleep, her last words being that she would walk through the dark valley and fear no evil, for Jesus would support her. She died in peace, as the christian dieth, in the full hope of the gospel of the resurrection of the dead.

Spear. Died in Greenfield, Mass., April 24th, 1872, Daniel W. Spear, Jr., aged thirty-four years and six months.

Rest on, thy labor is done,
Thy frail form is wearied no more;
Soon, bright angels will say come,
Come, come to the evergreen shore.
Kind hands have laid thee to rest,
Kind hands have wreathed thee sweet flowers;
Kind hearts have breathed the "God bless,"
Sad hearts have returned to their bowers.
Daniel, thy prayer has been heard,
The truth at thy funeral proclaimed;
Thy sleep will be undisturbed,
Till the "trumpet" bring thee again.

H. Pratt.

Bolles. Fell asleep in Jesus, at Ashford, Ct., March 29th, 1872, Addie M. Bolles, daughter of John and Harriet N. Bolles, aged fourteen years.

During her distressing sickness (cancer), she was very cheerful and patient. In her death she was triumphant. So bright and happy was her face, that it seemed as though she was in the presence of her Savior. She was an example of christian patience and resignation.

The sermon at her funeral was from the following text, selected by herself—"Come unto me, all ye that labor and are heavy laden, and I will give you rest."

M. W. Arnold.

Houlette. Fell asleep in Jesus, on the evening of the 28th of April, 1872, in the city of Buffalo, N. Y., Sister Teresa, wife of Bro. Sylvester Houlette, aged fifty-eight years, eight months.

Sr. H. professed faith in Christ when young. In 1844, in Auburn, N. Y., she became interested in the coming of Christ. Her hope was strong in the Lord, and the resurrection of the dead. We were privileged with giving words of comfort to the remaining portion of the family, and the friends of the deceased, from the words of Job 14: 15—"Thou shalt call, and I will answer thee."

John T. Ongley.

Thomson. Fell asleep in Jesus, at Arena, Wis., May 13th, 1872, after a short illness, Mary Ann, wife of Eld. Geo. Thomson, aged forty years, one month, and six days.

She embraced the "blessed hope" of immortality only through Christ under the labors of Bro. Grant, at Montreal, amid those trying times when it cost much to espouse the despised doctrine. She was a staunch advocate for the truth, and loved the appearing of Jesus. Cheering words of comfort were spoken by Eld. Wm. Sheldon, from 2 Cor. 5: 4. 5. T.

Alta. Fell on sleep, in Fall River, Mass., Jan. 21st, 1872, Sr. Hannah M. Alta, wife of Wm. Alta, and daughter of Kempton and Rosina Sherman, of North Westport, Mass.

The beloved wife and mother is laid down to rest until the morning of joy shall come, when sleeping ones shall rise to reign with Christ forevermore. Bro. J. W. Thomas preached a discourse well adapted to the occasion, from 1 Cor. 15, showing the necessity of a resurrection in order to have eternal life, according to the divine plan.

Allen Damon.

DOMESTIC.

San Francisco, May 15. A fire in Yeddo during a severe gale destroyed habitations covering a space of two or three miles. The fire originated in one of the Prince's late palaces, occupied by troops. The flames leaped over whole blocks of buildings, and set fire to places a mile distant. An immense amount of property was destroyed. Where the wounded and lame were unable to escape, the officials slashed right and left with swords, thus saving many persons from the more awful fate of burning. Thirty thousand persons are houseless. The Government opened their rice store-houses and fed all who applied.

The occurrence of this fire has led the Government to permit foreigners to lease land in Yeddo, the owners being compelled to make monthly reports. This act will cause foreign money to be invested there to improve the city. A new plan of the burnt district is to be made, and wide streets and substantial buildings only will be allowed.

The Internationals in Denmark.—The trial of the President and Treasurer of the Society of the Internationalists in Denmark, who were recently arrested, is about to take place in Copenhagen, and the people of that good city are greatly exercised on the subject. So strong is the feeling against the government because of the arrest, that the military powers in and around the city have been largely added to and all the public buildings strongly guarded. The crime with which the prisoners are charged is high treason, the next highest offence to murder in Danish law. Should they be convicted their lives would be forfeited to the State. King Christian, though a humane and just ruler, is yet a believer in the divine right of kings, and regards the offence of which these men have been guilty as one of the most heinous of all sins. There would be little hope of kingly clemency should the court bring in a verdict of guilty. As a matter of course the Internationalists not only of Denmark, but of other European countries, are waiting the result with interest.

In Brief.

—— Some idea of the vastness of St. Paul's Cathedral, London, is had in the fact that no fewer than fourteen thousand persons were under its roof on the occasion of the royal thanksgiving. ——Asiatic cholera is said to have broken out in Kamioneck, in Poland, and twenty-one deaths from the epidemic took place in nine days.——Strikes are becoming very numerous just now in England. Not only are the day laborers striking, but the domestic servants are beginning a similar movement.——There were brought into San Francisco on one day recently 26,500 pounds of strawberries, which sold at 12½ cents a pound. Cherries and gooseberries are also plenty.——Forty-seven thousand persons die annually of consumption in Great Britain; a disease which the London *Telegraph* calls "a scourge, compared to which cholera is a jest and war a diversion."——The shower of ashes from Mount Vesuvius has been accompanied in several localities by stones. In some places the ashes cover the ground two inches deep.——The personal property of the Queen of England is estimated at about fifty million dollars, "and yet she is not happy."——It is stated that all the Carlist bands have priests either for their commanders or lieutenants.——Contracts to the amount of nearly half a million dollars have been made for buildings to be erected in Salt Lake during the next six months.

Appointments.

☞ *We would say to our preaching brethren that it is necessary we should receive their appointments as early as* TUESDAY MORNING, *as our paper goes to press about noon; otherwise they will not be inserted till the week following.*

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel.
C. Goodrich........Sunday, May 26th

Boston (Branch Chapel) 1735 Washington Street (Corner of Madison Street.)
Love Feast at 10½ A. M. Preaching at 3 and 7½ P. M. Prayer meeting Tuesday and Thursday evenings.
E. Owen........Sunday, May 26th
John G. Hook........Friday evening, May 31st
Henry Pratt........Sundays, June 16th and 23d
Christian Temperance Meeting Monday evenings.

Charlestown (*Hall No. 70 Main Street.*)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.
Wm. Stuart........Sunday, May 26th
S. S. Brewer........Sunday, June 2nd

Chelsea, Mass. (*Advent Chapel, Heard Street.*)
John Couch........Sunday, May 26th
F. H. Burbank........Sunday, June 2nd
M. Batchelor........Sunday, June 9th
R. R. York........Sunday, June 16th

East Boston, (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.
J. B. Cook........Sunday, May 26th

Hyde Park, Mass.
T. M. Preble........Sabbath, May 26th

Concord, N. H. (Eagle Hall.)
John G. Hook........Sunday, May 26th

Natick, Mass........Saturday evening, May 25th and Sabbath (baptism) May 26th. Miles Grant.

Philadelphia, Pa........Sunday, June 2nd
John G. Hook.

Plymouth, Mass........Sunday, May 26th
Putnam, Ct........Sunday, June 2nd
J. S. White.

Fitchburg, Mass........every Sunday at present
H. F. Carpenter.

Cambridgeport, Mass........Sunday, May 26th
A. Simpson.

With the Shinnecock Indians, Sunday, June 2nd.
New York (Cooper Institute)........Sunday, June 9th
H. Pratt.

Chelsea........Friday evening, May 24th
Haverhill (New Hall)........Monday evening, May 27th
Exeter, N. H........Tuesday evening, May 28th
Lee, N. H........Wednesday, May 29th
Will be at the Junction nine o'clock A. M.
Dover (if desired)........Thursday, May 30th
Great Works........Friday, May 31st
Portland, Me........Tuesday, June 4th
Brunswick (Yellow school-house)........Wednesday, June 5th.
Bath, Me........Thursday evening, June 6th
Saturday until Wednesday in Richmond, where Bro. Read and Bates appoints.
Lewiston, Me........Thursday evening, June 13th
South Poland, Me........Friday, June 14th
Will some one meet me at Lewiston, at nine A. M.?
West Poland, Me........Sabbath, June 16th
Mayberry Hill........Tuesday evening, June 18th
Well's Mills........Wednesday, June 19th
South Casco, Me........June 20th and 21st
The five following days at liberty to go to Hollis, Bonny Eagle, and East Rochester, as the brethren arrange.
H. Munger.

Lynn, Mass........Sunday, May 26th
Wakefield, Mass........Sunday, June 2nd
North Carver, Mass........Sunday, June 30th
M. Batchelor.

Lynn, Mass........Sundays, June 2nd and 9th
Stoneham, Mass........Sunday, June 16th
Marblehead, Mass........Sunday, June 23d
J. T. Dixon.

Holden, Mass........Sunday, May 26th
J. F. Nickerson.

Farmington, N. H........Sabbath, May 26th
New Durham, N. H........Sabbath, June 2nd
Pittsfield, N. H........Sabbath, June 9th
Great Falls, N. H........Sabbath, June 16th
A. Ross.

Hampton, N. H........Sundays, May 26th and June 2d
Subject.—Evidences for the coming of the Lord in 1873.
N. H. Barbour.

West Alton, N. H........Sunday, May 26th
Newcastle, N. H........Sunday, June 16th
J. L. Chute.

Yalesville, Ct........Sunday, May 26th
B. Hitchcock.

Steep Falls, Me........Sunday, June 2nd
Hollis Centre, Me........Sunday, June 9th
Steep Falls, Me........Sundays, June 16th and 23d
C. H. Sweet.

Athol, Mass........Sunday, May 26th
I. B. Potter.

Weeks Mills, Me........Sunday, May 26th
Gardner City, Me........Sunday, June 2nd
Jer. Carr.

North Abington, Mass........Sunday, June 2nd
B. Finney.

Lyndeboro, N. H. (school-house near Page Spalding's) Sunday, May 26th. John H. Dadmun.

Leicester (Town Hall)..Sundays, May 26th and June 16th. S. C. Hancock.

Allenstown (meeting-house) N. H., at ten A. M. and one P. M., Sunday, May 26th. Enoch Morrill.
John M. Quimby.

Suncook, N. H. (Bartlett Hall) at five o'clock P. M., Sunday, May 26th. Enoch Morrill.

Bradford, N. H. (Pond meeting-house) Sun., May 26th
Wm. W. Sutherland.

Melvin Village, N. H........Sunday, May 26th
J. H. F. Varney.

South Sandisfield, Mass........Sabbath, June 2nd
Chester (as Bro. Willcott may appoint) Wednesday evening, June 5th. G. L. Teeple.

Salisbury, N. H. (Smith's Corner meeting-house) Sabbath, May 26th.
Lake Village, N. H........Sabbath, June 2nd
Warner, N. H., Gore, (at Bro. Andrew's) Sabbath, June 9th.
Warner, N. H. (Burnt Hill school-house) Sabbath, June 16th.
Canterbury, N. H. (Emery school-house) Sabbath, June 23d. Simeon Roby.

Dorchester, N. H. (Town House)..Sunday, May 26th
C. W. Nelson.

Campville, Ct........Sunday, May 26th
G. L. White.

New Britain, Ct........Sundays, May 19th and 26th
Geo. W. Brown.

Kennebunkport, Me........Sunday, May 26th
Kennebunk Depot, Me........Sunday, June 2nd
Lawrence, Mass........Sunday, June 9th
J. W. Bridge.

Warren Summit........Sunday, June 2nd
T. E. Lang, Jr.

Brockport, Monroe Co., N. Y........Sunday, May 26th
Buffalo, N. Y........evening, May 27th
John T. Ongley.

East Landaff, N. H........Sunday, May 26th
Geo. E. Brown.

Whitefield, N. H........Sunday, May 26th
Allen Damon.

Gloucester, Mass........Sunday, May 26th and intervening evenings.
North Rutland, Mass. (baptism)........Sunday, June 2d and first Sunday in every month.
Corner of Eudfield and Greenwich, Mass. (Keith school-house) Sunday, June 9th.
Geo. A. Streeter.

Charlton........Sunday, May 26th
Granby, Dark Corner........Sunday, June 2nd
Z. Ford.

North Easton (Handy school-house) Sunday, May 26th
Hebron, N. Y........Sunday, June 2nd
Jacob Wilbur.

Lee, N. H........Sunday, May 26th
Dover, N. H........Sunday, June 2nd
D. F. Leavitt.

Wrightville, Conn........Sunday, May 26th
Wm. J. Ripley.

Hartland, (Town Hall)........Sunday, May 26th
New Haven, Ct........Sunday, June 2nd
S. Woodruff.

Hartford, Me........Friday evening, 7-30, May 24th
Carthage, Me........Sunday, May 26th
Swett neighborhood........evenings, May 28th, 29th, 30th
Weld, Me........Sunday, June 2nd
J. T. Jordan.

Newcastle, N. H........Sunday, June 2nd
Barnstead, N. H. (Clarktown)........Sunday, June 9th
Suncook, N. H........Sunday, June 23d
Northwood Narrows, N. H........Sunday, June 30th
Chas. R. Parsons.

Murray, N. Y........Sunday, June 2nd
E. F. Sergisson.

East Rochester, N. H........Sunday, June 9th
Rochester, N. H........Sunday, June 16th
J. T. Libby. C. H. Willey.

North Chichester, N. H. (Advent Chapel) Sunday, May 26th. John B. Paine.

Lowell, Me........Friday evening, May 24th and over the following Sunday. J. Ridley.

Pittsburg, N. H. (Terrell school-house) Sun., May 26th
Caswell Burrough, P. Q........Sunday, June 2nd
Pattan, P. Q. (Chapel)........Sundays, June 9th and 16th
Stanstead, P. Q. (Pond school-house) Sunday, June 23d
U. G. Ladd.

Sharon (as Bro. Hart may arrange) Sunday, May 26th
Henry K. Walling.

South Windham, Me........Sunday, June 2nd
J. Albert Libby.

North Haverhill, N. H........Sunday, June 2nd
Sugar Hill, N. H........Sunday, June 9th
T. W. Piper.

Bangor, Me........Sunday, May 26th
Israel Damman.

Woodstock Valley, Ct........Sunday, May 26th
P. S. Butler.

Rawsonville, Vt........Sunday, May 26th
E. T. Wood.

West Meriden, Ct........Sunday, May 26th
S. W. Bishop.

Clinton, Mass........Sunday, May 26th
S. S. Brewer.

Canterbury, N. H. (Emery school-house) Sunday, May 26th. R. Morrill.

Coaticook, P. Q. (as Bro. Cushing may appoint) Sunday, May 26th. I. K. Lombard.

Hinesburgh, Vt........Sunday, May 26th
Berkshire, Vt........June 1st and 2nd
Caswell Borough, P. Q........evening, June 4th
Barnston (Way's Mills) P. Q........Sunday, June 9th
Hatley (old meeting-house, or where Bro. C. P. Dow may arrange) June 16th, 10 A. M. and 2 P. M.
Harvey school-house at five o'clock.
Sugar Hill, N. H. (or where Bro. N. Wheeler may arrange) Sunday, June 23d.
Lisbon, N. H. (if desired)........Sunday, June 30th
L. C. & M. McKinstry.

Kennebunk Port, Me., Sundays through the year, excepting the first Sunday in each month.
Wm. C. Stewart.

West Lebanon, Me. (as Bro. S. P. Hutchings may appoint) Sunday, May 26th.
Rochester, N. H........Sunday, June 9th
S. Varney.

Seabrook, N. H........evenings, June 4th and 5th
New Castle, N. H........evening, June 6th
E. S. Moulton.

Benton, N. H. (meeting-house)........Tuesday, May 28th and over Sunday. George E. Brown.
John H. Evans.
Will Bro. U. G. Ladd meet with us?

North Haverhill, N. H...Saturday evening, May 25th and over Sunday. John H. Evans.

Strafford, N. H. (Robert's school-house) Sunday, May 26th.
Rochester Village, N. H........Sunday, June 2nd
Farmington Village, N. H........Sunday, June 9th
Wm. Bodge.

South Livermore, Me........Sabbath, June 2nd
Jesse Gay.

West Nottingham (Union Hall)........Sunday, June 2nd
J. Pinkham.

Meredith, N. H. (Dolloff Hall)........Sunday, May 26th
C. H. Locke.

Stoneham, Mass........Sunday, May 26th
Gloucester, Mass........Sunday, June 2nd
S. S. Mooney.

Lake Village, N. H. (North Church) Sun., May 26th
Guilford, N. H. (White Oak school-house) Sunday, June 2nd.
Meredith, N. H. (Dolloff school-house) Sun., June 9th
N. Glidden.

West Haven, Ct........Sunday, May 26th
Woodbridge, Ct........Sunday, June 2nd
Warehousepoint, Ct........Sunday, June 9th
West Haven, Ct........Sunday, June 16th
Southington, Ct........Sunday, July 7th
Yalesville, Ct........Sunday, July 14th
West Haven, Ct........Sunday, July 21st
Z. D. Baird.

Rye, N. H........Sunday, June 9th
Suncook, N. H........Sunday, June 30th
Kennebunk Depot, Me........Sunday, July 7th
G. F. Haines.

Gardiner (as Bro. Thomas may arrange) Saturday evening, May 25th, and over Sunday. (Baptism.)
H. B. Sevey. Levi Rhodes.

Hebron, N. Y. (McClure school-house) Sun., May 26th
Holderness, N. H. (True school-house)..Sun., June 2nd
London, N. H. (yellow school-house) baptism, Sunday, June 9th.
Dorchester, N. H. (Town House)..Sunday, June 16th
Holderness, N. H. (Brick school-house) Sun., June 23d
Geo. H. Wallace.

Plymouth, Mass........Sunday, June 16th
Philadelphia and Camden........Sunday, July 7th
At liberty on Sundays, May 26th, and June 30th.
Address *Crisis* Office. F. H. Burbank.

Boscawen, N. H. (Gulf school-house) Sunday, May 26th
Canterbury Centre, N. H. (Emery school-house) Saturday evening, June 1st, and Sunday, June 2nd.
Mrs. L. E. Saulpaugh.

Northville, N. H. (in Newport)........Sunday, May 26th
Bro. B. Pillsbury and H. Deming are requested to come and assist.
North Canaan, N. H. (at Bro. M. Marshall's) evening, May 31st.
Groton Corner, N. H. (school-house) 5 P. M., June 1st
Dorchester, N. H. (Town House)........Sunday, June 2nd
Wentworth, N. H. (at Bro. Richardson's) evening, June 5th.
Warren, N. H........evening, June 7th
Warren Summit, N. H........Sunday, June 9th
North Haverhill, N. H........Sunday, June 16th
Lisbon, N. H........Sunday, June 23d
Whitefield, N. H........Sunday, June 30th
If these conflict, write me immediately at Wentworth, N. H. E. Cotton.

Greig, N. Y. (Union Chapel)........Sunday, May 26th
Harrisburg, N. Y........evening, May 28th
Barns' Corners, N. Y........evening, May 29th
Gardner District, N. Y........evening, May 30th
Lorraine, N. Y. (Randall Dist.)........evening, May 31st
In Mr. Asa Randall's grove, Sunday, June 2nd, at 10½ A. M. and one P. M.
Boylston, N. Y. (as Bro. Ballou may arrange) evening, June 3d.
Greenboro, N. Y........evening, June 4th and through the week.
Camden, N. Y. (if the brethren desire) evening, June 12th.
Glenmore, N. Y. (as brethren may arrange) evenings, June 13th and 14th
Higginsville, N. Y. (as Bro. Wm. Morrell may arrange) Sunday, June 16th.
Fish Creek Landing, N. Y........evening, June 17th
West Martinsburg, N. Y. (Advent Chapel) Sunday, June 23d, at 10½ A. M. C. H. Williams.

Lawrence, Mass.
Hiram Munger........Sunday, May 26th
Enoch Morrill........Sunday, June 2nd
A. Simpson........Sunday, June 23d
N. H. Barbour........Sundays, June 30th and July 7th
M. Batchelor........Sunday, July 21st

Lowell, Mass.
B. S. Emery........Sunday, May 26th

Worcester, Mass.
A. M. Higgins........Sunday, May 26th

Springfield, Mass.
W. N. Pile........Sunday, May 26th

Haverhill, Mass. (New Hall.)
T. E. Lang, Jr........Sunday, May 26th
E. S. Moulton........Sundays, June 2d and 9th
C. Goodrich........Sunday, June 16th

Concord, N. H. (Bethel.)
Charles R. Parsons........Sunday, June 16th

Seabrook, N. H.
Joseph Pinkham........Sunday, May 26th
A. Simpson........Sunday, June 2nd
L. T. Cunningham........Sunday, June 9th

South Rochester, N. H. (Chapel.)
Edwin B. Wells........Sunday, May 26th
J. L. Chute........Sunday, June 2nd
J. Horne........Sunday, June 9th
G. F. Haines........Sunday, June 16th
A. Marston........Sunday, June 23d

Great Falls, N. H. (Franklin Hall.)
C. S. Shattuck........Sundays, May 26th and June 2d
C. Goodrich........Sunday, June 9th
A. Ross........Sunday, June 16th
O. W. Kimball........Sunday, June 23d
C. S. Shattuck........Sunday, June 30th

East Rochester, N. H.
C. H. Sweet........Sunday, May 26th
A. Simpson........Sunday, June 30th

Portsmouth, N. H.
J. G. Smith........Sunday, May 26th

Great Falls, N. H. (Advent Hall.)
Geo. W. Brown (Baptism)........Sunday, May 26th

Manchester, N. H.
O. W. Kimball........Sunday, June 2nd

Exeter, N. H.
A. A. Robinson........Sunday, May 26th
W. S. Campbell........Sunday, June 2nd
Geo Burnham........Sunday, June 9th
J. W. Bridge........Sunday, June 16th

Biddeford, Me.
D. M. Leavitt........Sunday, May 26th
H. Munger........Sunday, June 2d
Joseph W. White........Sunday, June 9th
B. S. Emery........Sunday, June 16th
Wm. H. Mitchell........Sundays, June 23d and 30th

Portland, Me. (Union Hall.)
Henry Pratt........Sabbath, May 26th
Jared Whitman........Sabbath, June 2nd
W. H. Mitchell........Sabbath, June 9th
T. W. Piper........Sabbaths, June 16th and 23d
C. H. Sweet........Sabbath, June 30th

South Elliot, Me.
C. R. Parsons........Sunday, May 26th

Vernon, Vt.
S. Cook........Sunday, May 26th

Bristol, Conn.
O. D. Woodruff........Sunday, May 26th
B. Hitchcock........Sunday, June 9th
S. Woodruff........Sunday, June 16th
Z. D. Baird........Sunday, June 30th

Collinsville, Conn.
A. H. Steele........Sunday, May 26th
S. C. Hancock........Sunday, June 9th
Z. D. Baird........Sunday, June 23d
R. K. Stark........Sunday, July 7th

New York, 138 West 24th Street.
G. W. Burnham........Sabbath, June 2d
Meetings are held at the same place three times every Sabbath, also Monday, Wednesday, and Friday evenings.

☞ Meetings are held at Second Advent Hall, 153 Hollis Street, Halifax, N. S., every Lord's day, at 11 A. M. and 7 P. M. Also prayer meetings Monday and Thursday evenings.

Business.

TO CORRESPONDENTS.

☞ We cannot discontinue or send your orders, unless you give us the POST OFFICE and STATE in PLAIN LETTERS.

☞ A. R. SCOTT—We should be pleased to hear from you.

☞ J. F. RATHGEBER—We are not able to give any information on the subject.

M. G. S.—It is at hand.

☞ BRO. O. R. FASSETT'S P. O. address is now 227 Sixth Street, San Francisco, Cal.

Articles Received.—J. Toust, J A Kelley, M V Gray, N H Barbour, J M Dalton, R H Scott, O D Woodruff, J W White, Geo. Thomson, D Prosser, S B Peterson, P G Bowman.

Cash Receipts for Books and Tracts.—A R Garey 25c, J S Schoonmaker 25c, H H Prosser 25c, J R Grant 15c, C Green 29c, Geo W Smith 25c, J Moffatt $1.25, J W Thomas 15c, C D Jones 25c, Wm. Sheldon $5, P C Webber 40c, A Avery $1.50, C H Sweet 10c, H F Carpenter $5, Mrs. E. D. Reniffe 25c, J H Evans $4 35, A. D. Hughes 25c, J. W. Wright 25c, Mrs. F. Matheson 80c, E A Fullerton $1.10, W J Aiken 25c, N D Wight $1.33, J Calder 25c, J F Rathgeber $1.15, C A Holt 30c, J M Stouffer 10c, S M Colby $3. J N Williams $2.50, E Brown $8.30, J W Bliss $2 25, T Goodman $1, T S Day 50c, H Bailey 50c, J A Varney 15c, J Matteson 25c, L Record 50c, N W Davis 30c, J A Smith 50c, T Freeman 30c, Mrs. R Brooks 60c, A J Hunt 50c, Mrs. A Born 70c, C Asquieth 95c.

Books and Tracts Sent.—By Mail—R Phinney, G W Smith, J Moffat, C Green, W Sheldon, Rev. J A Cargil, T J Green, H H Prosser, J W Wright, Mrs E D Reniffe, A D Hughes, C D Jones, J R Grant, A Avery, C H Sweet, E A Fullerton, A D Wight, J F Rathgeber (2 pack), J Calder, W J Aiken, S M Colby, J M Stouffer, C A Holt, R H Scott, C Asquieth, A J Hunt, J N Williams, Alice Born, Mrs R Brooks, T Freeman, J A Smith, N W Davis.

Notices.

Conference.—The fourth quarterly session of the New Hampshire State Conference will be held, the Lord will, with the church at Sugar Hill, Lisbon, commencing Thursday, June 6th, at 10½ o'clock A. M., to hold over the Sabbath. Bro. Couch and others of God's servants are expected to preach the word. Let there be a general rally from Northern New Hampshire to this meeting, of both preachers and people. An invitation is extended to all.

T. W. Piper.
J. G. Smith.
C. H. Fletcher.

Mechanic Falls Campmeeting.—The committee having decided to enlarge the ground and stable, and build a boarding tent, hereby request the brethren interested in this meeting to meet on the camp-ground the second Tuesday in June, to aid in doing this work. To hire the work done will be quite expensive. Come in the name of the Lord, and his blessing will attend your efforts. A few axes, bush-scythes and rakes will be needed, and those who can do carpenter's work will please bring such tools as will be wanted. Should the time appointed be stormy, come the first fair day in the week till Friday; after that the Monday following. Come prepared to stay two days, if necessary.

R. R. York, Chairman,
Jesse Gay, Sec., of Campmeeting Committee.

P. S.—Those wishing tent ground, can select lots at this time.

New York A. C. Conference.—If the Lord will, this conference will hold its next annual meeting in the new Chapel, in Springwater, about thirty miles south of Rochester, on the Geneseo Valley R. R., commencing Thursday evening, June 13th, and continuing over the following Lord's day. Good homes and ample accommodations will be provided for all who come, and all are invited. It is expected that all the churches desiring to further the general interests of the cause will be represented at this annual gathering. Delinquent and new churches are earnestly urged to co-operate with the body, and they are hereby cordially invited to seats (by delegate) in the convention. For their information, it should be stated here that each church belonging to the conference association, is required by the constitution to report either by delegate or by letter, at least at each annual session; and are also requested to send in quarterly such donations as they may be able to collect for the general mission fund. This is an important meeting, and should be remembered in the earnest prayers of the church.

D. Cogswell, President.
Wm. E. Brown, Secretary.

The Iowa Christian Mission Campmeeting will be held on the old camp-ground, at New Hartford, Butler Co., commencing June 13th, and continuing until June 23d. The invitation is to all. We are anticipating a great blessing from the Lord. The prospect is better than last year for having a good meeting. Our grounds will be better fitted up. There will be wood, hay, straw, and lumber for tent frames found on the ground. There will also be a grocery upon the ground, where all things necessary for the comfort of the people can be bought at reasonable rates. The profits accruing will go to bear the expenses of the meeting. We are hoping to secure the labors of ministers from abroad. Particulars hereafter. Elds. C. C. Ramsay and R. M. Thomas will be present, with many others, to preach the word.

Alonzo Raymond, President.

The Iowa Christian Conference will hold its sixteenth annual session at New Hartford, Butler Co., commencing June 18th. This meeting will be held in connection with the Iowa Christian Mission Campmeeting. (See notice above.) Let the churches send delegates to this meeting, and all the ministers who are interested in the soon coming of our blessed Lord, make a sacrifice and be at this gathering. You are wanted to help in this cause. Ministers who are members of this conference are required by the Constitution to report by letter, if not present. All are cordially invited to this meeting. Alonzo Raymond, Secretary.

Job Gildersleve, President.

Minnesota State Campmeeting.—In accordance with a vote of our State Conference, a campmeeting will be held in the beautiful grove, called "Cheatham's Grove," in the town of Utica, in Winona county, commencing on Thursday P. M., June 27th, holding over Sunday, and as much longer as the interest will seem to warrant. The ground is well fitted up for meetings, with a permanent preacher's stand, good seats, and a good well of water, and other conveniences for those wishing to camp on the ground. Brn. and Srs. of the Advent faith, throughout Minnesota, to you a special appeal is made to come out to this feast of tabernacles, and work for God. Come from every quarter. Come with hearts filled with God's love, to work for the salvation of perishing souls. The signs declare the soon coming of Jesus, and shall we not improve this annual blessing as the Lord requires us to do, to his glory, to our own growth in grace, and to the salvation of others? Come, Christians, of every name, and unite in the worship of God for a few days in the tented grove. Brn. and Srs. in the ministry, from far and near, you are invited to come and help sound the glorious message of a soon coming Jesus, whose reward is with him. Come embued with power from on high, a holy unction from the throne, that many sinners may be saved as the result of our meeting.

N. B. Arrangements will be made with the various R. R. companies for half fare tickets from those points where the brethren will notify *me* this month that they wish them. Those who come to tarry on the ground, should come prepared (with tents if possible), and with bedding and provisions. Probably many can have shelter on the ground in a building erected by others who have used the ground. Come one, come all, and may the Lord give a time long to be remembered on account of his presence.

S. C. Wellcome, Sec. State Conference.

Wisconsin Campmeeting.—Our Wisconsin campmeeting will be held on the old ground, at Prairie du Sac, Sauk Co., Wis., beginning June 1st, and holding over two Sundays. We shall make an effort to have Bro. Grant with us, and hope to succeed. Let us rally from every point, for we expect a good meeting. Accommodations similar to other years, with some improvements. Those coming on the Milwaukee and St. Paul R. R. (Prairie du chien branch) will stop at Mazomanie, where daily they will find a stage at five P. M. for Prairie du Sac, ten miles. Those coming on the North Western via. Madison, from the east, will stop at Lodi, and take stage at five P. M. for Prairie du Sac, eleven miles. Those coming from the west on the same road, by the way of Baraboo, will stop at Merrimack, and take stage at two P. M. for Prairie du Sac, ten miles. Those coming from the direction of Lacrosse, can stop at Portage city, and take the river boat, or stage, to Prairie du Sac. Now let us have such a rally as never before; and let all come with a mind to work for God, and come early.

O. S. Knapp,
P. W. Matts, } Committee.
Wm. Sheldon,

P. S. The Annual Wis. Conference will meet at the same place, on the 5th of June. Let delegates be sent by all the churches.

Wm. Sheldon, Sec.

The Nova Scotia A. C. Conference will be held at Bear River, commencing Thursday, June 1st, and continue over the Sabbath. A cordial invitation is extended to all. John J. Woodworth.

If there is no preventing providence, the third quarterly meeting of the Iowa Christian Conference will be held with the church of Christ at Tama City, Tama Co., Iowa, commencing May 23d, to continue over the Lord's day. Strangers may inquire for Bro. M. A. Newcomb. It is hoped that there will be a goodly number at this meeting, as this is the first quarterly meeting of this conference held so far south.

Alonzo Raymond, Clerk, per P. S. W. Deyo.

The little band at N. Rutland, Ms., have chosen Bro. H. V. Moulton for their corresponding committee for preaching. They are poor in this world's goods, but rich in faith. Some have been baptized, others are waiting. They would like any of God's humble, true children to give them a call, and a helping hand. The first Sunday in each month is supplied. Geo. A. Streeter.

Ministerial Bible School.—We are invited to hold our next session with the church in Lewiston, Me., and will convene Tuesday, at two o'clock P. M., June 4th. Let there be a general rally to this school, as we consider it a great profit to the ministers.

Wm. H. Mitchell, Teacher.
J. Albert Libby, Secretary.

The next quarterly meeting of the A. C. Conference of Northern Pa. and Southern New York, will be held at Middlebury (Button Town), Tioga Co., Pa., commencing Friday evening, June 7th, and continue over Sunday. Let there be a general gathering.

J. W. Taylor, President.
A. H. Briggs, Secretary.

Barn Meeting.—There will be a barn meeting in West Groton, Vt., commencing Saturday, June 8th, at four o'clock P. M., in Bro. Scott's barn, to hold over the 16th. Brn. Geo. H. Wallace, Geo. E. Brown, H. C. Willoughby, John H. Evans, and C. W. Nelson are expected to attend.

The pledges to Mass. Conference at the Annual meeting, should be paid to the Treasurer, Charles Goodrich, *Crisis* Office, 160 Hanover St., Boston. L. Boutell.

Preachers having appointments for Richmond, Me. (Reed meeting-house), will please correspond with F. Bates, Jr., or H. D. Reed, stating what day and on what train they will arrive, and conveyance will be provided.

Preachers wishing to make appointments with the church in Woburn, Mass., will do so in all cases by corresponding with C. H. Kylander, Wm. L. Carroll, or J. S. Marcy, Woburn Centre, Mass.

Acknowledgments.—For Sr. Mary I. Herron.—Previously noticed, $228.75. Jane Thomas, $2. A. H. Evans, 50 cts. (monthly). D. S. O., $3. M. A. V., $2. A friend, 25 cts.

Geo. T. Adams.

☞ As I am out of town most of the time, it has been arranged with Bro. C. Goodrich to supply the desk at East Boston for the present. Our preaching brethren who may wish to preach here, will please correspond with him, at Boston, *Crisis* office. B. Woodside.

The Church in Clinton, Mass., is supplied with preaching the *second* Sunday of each month, for the present. And preachers will please correspond with Geo. T. Whitney, Cor. Sec., before sending appointments.

Eld. John Couch is pastor of the Second Advent Church in Chelsea, Mass., and all communications relative to supplying the desk must be directed to him hereafter.

Brethren who wish to preach at Gloucester, Mass., will please send their appointments direct to the *Crisis* office, as I am not at home but a small part of the time. G. H. Smith.

Those wishing to preach at Portsmouth, N. H., will please correspond with either of the following brethren:—T. J. Spinney, S. W. Hoyt, C. H. Tucker.

Preaching brethren wishing to preach in Rochester Village, will please correspond with Edwin B. Wells before sending their appointments to the *Crisis*.

Brethren coming to St. Paul, Minn., will find a pilgrim's home at Bro. Levi Remick's, No. 37 Summit Avenue, near the corner of Rice or Twelfth Street, West St. Paul, Minn. Jed. Raymond.

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MY BIBLE.

S. E. CHRISTMAN.

How dear to my heart, while a pilgrim and stranger,
I wander 'mid storms, in the enemy's land,
Unmoved by its terrors, undaunted by danger,
Is my blessed old Bible, that lies on the stand.

When the tempter assails us, in moments of weakness,
And seeks to destroy with a sweep of his hand;
'Tis there we can gather such strength in our meekness,
In God's precious record, that lies on the stand.

When adversity comes, like the chill blast of winter,
So cold and relentless, its ceaseless demands;
'Tis then we remember our treasure in heaven,
And turn to our Bible that lies on the stand.

When death, that great foe of humanity, stealing
Unwelcomed and dreaded among our home band;
With faith, we at once search our Bible for promise
Of certain release from the enemy's land.

Ah! yes, though our earthly hopes here that we cherish,
Are fleeting, and false, and unstable as sand;
Yet we know that the promise of God cannot perish,
In that precious old Bible, that lies on the stand.

Though friends may desert, and foes may assail me,
And the foes of Satan I'm called to withstand;
There is one mighty friend, that will ever avail me,
I yet have my Bible, that lies on the stand.
Syracuse.

CALIFORNIA.

O. R. FASSETT.

I have just finished a tour of four weeks up in the mountains of Lake Co., a distance of about one hundred and fifty miles north of San Francisco. Eld. D. D. Reed and wife accompanied me by request, and Eld. Wilson came on and spent a week with us, visiting from house to house, and conversing with the people, distributing publications, and helping us in our meetings as his health would permit.

DESCRIPTION OF THE COUNTRY.

This is a most beautiful and romantic region. In the vicinity of Clear Lake, where our labors have been bestowed, there is seen in the distance, all around the horizon, high mountain ranges, while in the more immediate region of the Lake there are fertile vallies, and a thousand rolling hills, upon which are seen herds of cattle and horses. At this season of the year the scenery is picturesque and enchanting in a clear day. The cultivated fields are covered with growing grain, the hills and vallies with green grass, and flowers of every hue interspersed, spreading over the earth a carpet more gorgeous than was ever manufactured for the parlors of the rich. Clear Lake is a beautiful sheet of water, lying at the foot of the mountains and the hills, and in a calm and clear day looks like "a sea of glass," in which is mirrored the surrounding landscape. It is twenty-five miles in length and twelve in width, and fourteen hundred feet above the level of the sea. The lake and streams flowing into it abound in fish, and we had the pleasure of seeing them in their frolics, and felt somewhat sad in witnessing some of them caught in the snare, and speared, to gratify our taste, and afford us amusement, as well as to supply the market, by the fishermen. One of these fishermen was converted to the Lord, and I had the pleasure of baptizing him; and another with his wife joined together with him, and formed our newly organized church at Pleasant Grove.

This section of the State is noted for its many medicinal and mineral springs, which are becoming of world-wide celebrity, and are visited by thousands each season; and the locality is becoming the hospital of the State for invalids. The mountain scenery can hardly be rivaled in any country. At the north is seen Snow Mountain, covered with snow, towering above the rest with its white-crested summit. At the east, Uncle Sam stands over the lake, isolated and alone, "the monarch of all he surveys." The Indian name for this mountain is Conktei, or Chief Mountain (*Conk*, hill; *tei*, chief). The Indian name should have been preserved as the most appropriate and significant. This mountain is ever in sight after you once reach this section. For a time you will lose sight of it by the windings of the road, or nearer hills, as you descend some valley, but then again he heaves in sight to show you some new view of his elephantine sides and proportions. It is worth a journey to Lake Co. to see this mountain and its ever varying and changing scenery, as you travel the western side of the lake. Some skillful artist should picture upon canvas some of the landscapes of this remarkable region. I would recommend one from a point between Pleasant Grove and Head of the Lake, fronting Sulphur Springs, which takes in Pyramid Mountain (a new name I give it) far in the distance, at the left of Uncle Sam, and beyond the lake. The Black Hills at the south, and other views of this region, drawn upon canvas, would exceed in beauty and variety of scenery any I have ever witnessed.

MEETINGS.

We first held meetings in Lake Port, in the Southern Methodist Chapel, an unfinished building. Religious interest in this village is dead. Some came out to hear us, and were benefited. The season was unfavorable for our meetings in so open a place of worship. Next we visited Pleasant Grove, where we have organized a church of sixteen members, and baptized eight souls. Others will soon join us, we think. Most are convinced we have the truth, and skeptics have been led to believe that the Scriptures are the words of God, and study the Bible with interest. From thence we went to the "Head of the Lake," where I preached a few times, and have left Bro. and Sr. Reed to prosecute the good-begun work, which bids fair to be effectual to the convincing of many, and the conversion of some to the Lord. We have thus traversed the whole distance of the western side of Clear Lake, "preaching the gospel of the kingdom." The theological systems, founded in the traditions and errors of the times, have been disturbed and upheaved, and are toppling to their fall. There is a rally of their defenders to prop them up, but, to the glory of God and the power of his truth, all their puny efforts will avail nothing. They can do nothing against the truth, but for the truth.

MINISTERS.

There are more professed ministers of the gospel in this region, than in any section of the same extent I ever visited. Most of them, however, follow some secular employment, rather than devote their time to study and the preaching of the word. These ministers are of the denominations of Northern and Southern Methodists, Presbyterians, Calvinistic Baptists, Campbellites, United Brethren, etc. Almost universally they are hostile to the faith we preach, and used their influence to deter the people from hearing us, while they regarded and denounced us as "the false prophets and false teachers of the last days." The doctrine we preached they decried as "*heresy*," but refused us a candid hearing, or to meet us in discussion; but kept out of the way, as far as possible, of the bright shining of the light, in the darkness of error and superstition. The people begin to see, and contrast and mark the difference between truth and error, and light and darkness; and between the boldness of those who "walk in the light," and those who stumble in the darkness at noonday. The people are weighing in the balances of an enlightened judgment truth and error, while the ministers refuse to do this. They say "We see," and will not investigate, therefore they remain "blind and leaders of the blind"! We hope there will yet be in this region some of these ministers who will yet investigate and read upon the subjects which have agitated their neighborhood. If they do, they will come into the light out of the surrounding darkness which in this day envelopes the churches.

A clergyman of the Presbyterian denomination, who is teaching a large school at the Head of the Lake, when requested to give out notice of our meetings did so, but at the same time (I was informed) advised the scholars not to attend, or their parents; "for," said he, "these men preach that men have no souls." Such ignorance at this late day does not become a man of his position or profession. We bear him no ill will, but love and pity, for we were once as ignorant and hostile as he to the faith we now preach. The son of another clergyman, old enough to have a family, and whose father would not deign to hear us, said that our "by-laws declared that men had no souls." The gentleman to whom he said this wished to see them, and was handed Eld. Grant's tract on "What is Man?" This gentleman, however, failed to discover what he saw. This is the first knowledge we have had that Bro. Grant had given "By-laws" to the Adventists. It is generally believed that *he* has "commanded" them "to abstain from meats, which God hath created to be received with thanksgiving of them which believe the truth," and therefore fulfills the scripture, "Now the spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." 1 Tim. 4: 1–4.

ALARMED.

The people in Lakeport Co. were alarmed at our coming, and some dared not to see us, and wanted to know of those who had seen us "How we looked and appeared?" Once over their fright, and becoming acquainted, they felt to enjoy our presence.

THE INDIANS.

There are in the vicinity of the lake the remnant of an almost extinct race—the Digger Indians. Some white men have married among them, and others live with squaws unmarried. These Indians are harmless and peaceable, and are employed as help on farms, and often in the houses of the whites, while they herd in huts after the habits of their ancestors. They live on acorns ground and made into bread, fish, and whatever is given them for their labor. They dress mostly like the whites. These Indians began to gather for a festival of some kind just after our arrival, until several hundreds assembled. How the report was started is not known, but it was said, and circulated throughout the country, that we had told them that the Lord would come in August; and they becoming alarmed had come down from the mountains and had assembled on the borders of this lake, so as to plunge into it when the world was on fire. Exhibiting some evidences of disturbance, the whites became alarmed, and supposed they threatened violence or mischief of some kind; so the sheriff with a posse went down and disarmed them. We had to bear this scandalous charge against us, started by the devil, and circulated by his agents.

PREJUDICE.

Ignorance and prejudice go together, and never in any community have I seen greater prejudice than in this Lake county against the truths and doctrines the Adventists advocate; and all because the people and priests were wholly ignorant of them. But, thank the Lord, darkness is being dispelled, and the true light is shining amid the surrounding obscurity and superstition. Henceforth, the preachers will have to mind how they misrepresent Adventists, or pervert and misinterpret the Scriptures, for the people are in advance of them, having heard us, and are reading "the Scriptures daily to see if these things are so."

Bro. and Sr. Reed remain, as I return home to San Francisco to resume my labors there, and in Vallejo, for a while. There are men and women raised up who will, and are fully capable of defending the faith against all the assaults of the adversaries. They are those well-informed, and understand whereof they affirm.

BAPTISM.

Our season of baptism occurred the last day of April, Tuesday, at noon. It was a charming day; not a cloud in the heavens to be seen. The lake was calm, and at rest, to open its bosom to receive the disciples of Jesus in the emblem of death, and they were raised in the likeness of the Redeemer's resurrection, and that of his people "at the last day." These are "the first fruits" of Advent believers in Lake county, Cal. They were happy in the profession of their faith in this ordinance, while the administrator felt honored from above, yet most unworthy to administer it to these waiting ones, so far from the home of his youth. Oh! how beautiful the day, the occasion, the season. Bro. and Sister Reed were by, aiding, and singing the praises of God, as one by one of the candidates put on the Lord Jesus by baptism. Among the candidates was an elderly christian gentleman, seventy-nine years of age whose name and denominational connection must be withheld from the public, to save the feelings of those who regard his baptism "a sacrilege," after professing and holding his relations with the Pedo-Baptists for fifty years. He addressed the multitude, standing by the water-side, informing them of his change of views, and assigning the reason for the step he took, and that he meant no harm to the church with which he had stood connected for so many years. Arriving at his home, he said in the language of Paul, "I am now ready to be offered, and the time of my departure is at hand."

REFLECTIONS.

I have greatly enjoyed this journey into the regions beyond"—yes, "regions beyond." It is glorious to be engaged in this work of preparing and making ready a people for the Lord; to be engaged in this warfare and conflict between truth and error of the times in which we live, and to know that we are on the right side, and ever victorious. We become more and more valiant, more and more confident of success, and of final and everlasting victory. God and the Bible are with us, and the Lord is our salvation. I am happy in the Rock of Ages. Amen.

OUR SUNDAY SCHOOLS.

L. A. PEASE.

Dear brethren and sisters looking for the coming of the Lord: Having thought much upon this subject; and having felt its great importance, and noticed its great neglect among us as a people, I felt constrained to express my thoughts through this organ as it reaches most of our little band. I know full well, that most of our churches are small, and that it requires a great effort to sustain preaching, and many of them think they could not bear the additional expense of a Sabbath school. But it seems to me that if all felt the vast importance of the Sunday school as I do, that some effort would be put forth that would result in great good in this direction. A Sunday school can be organized and carried on without a great expense, and in such a manner as to do a great deal of good, and help build up the church. As far as a Sunday school would interfere with preaching, it would do so only for good.

Many of our people listen to three long sermons every Sabbath, and it is often the case that they get them so mixed together, that they remember but little of them, or forget them entirely. Now would it not be well to let either the morning or afternoon sermon give place to a Sunday school? If one of them should, the preacher would not have so much to do; he could deliver two sermons that would contain richer food for the hearers; the hearers would have less words to remember, and could therefore think more upon what they did hear, and it would do them more good.

While I think of the situation our children are in, I am grieved that there is not more done for them. Children are children, and we cannot make old people of them until they are grown up. And as they are almost wholly neglected, I feel that duty requires something should be done for them. A child cannot listen to a sermon and understand its import as an older person can. Children must be approached with the same subjects in a different manner from people whose minds are more mature. Children love and will have childish things. If we do not provide for them in the right way, they will seek enjoyment otherwheres. And in the present sinful condition of the world, ninety-nine will find the objects of their search in the broad path of death, where one will find and learn to love those that lead in the narrow way to life. We need to gather them together, and tell them of the bright future in such a manner as we can by no other means than the Sabbath school. Children will have society and association, and if we do not provide for them where the influence of the heavenly is around them, they will almost invariably seek them in circles whose influence tends only down to death.

O, dear brethren and sisters, take this matter into consideration, and see if something cannot be done for the children of our people. Let us not pass it by any longer. Time is getting short; the Lord is coming, and we all want our children prepared to meet Him, for surely we want them with us on the new earth. All can see plainly that a Sunday school will give us an opportunity to bring before the children these blessed subjects we so much love. And it will throw around them that heavenly influence, that will help them to prepare for the great future. There are Sunday schools connected with some of the churches, and where they are, and are properly managed, they have a blessed effect. The Sunday school has often well been called the nursery of the church. It is there the child learns the first duties that involves upon a christian in society and the world around. But I need not try to enumerate the blessings to be derived, for they are innumerable. Let us think of this matter and talk it over, and may God give us wisdom to act upon it properly.

"THEY BOUGHT, THEY SOLD."

D. N. SMITH.

We are apt to think that when the Lord comes there will be some demonstration to herald his advent—a breaking up of society; but we infer from the above quotation that the world will be going on its usual course. Imagine the scene. The merchant will be at his desk, the mechanic in his shop, the farmer in his field, the mariner on the ocean, the traveler on his journey, when, suddenly, there will be a light in the heavens, such as has never before been seen. The merchant will drop his pen, the mechanic his tools; the farmer will leave his plow; the mariner will stand and gaze, and perhaps never reach the harbor; the train will stop, and those who are on their way to see their loved ones will be doomed to disappointment; all must stop and attend to the summons—"Behold the Bridegroom cometh." Then there will be wailing and mourning. Brethren and sisters will part; husbands and wives will part; parents and children will part to meet no more. This is no fancy sketch, but will soon be a reality. Are we doing all we can to save our fellow mortals? May the Lord arouse his church to new life in his cause, that when he comes he will say, "Well done."

THE WORD AND THE SPIRIT.

F. H. CHAMBERLAIN.

The great work of all ages, since the beginning of the creation, is the deliverance of the human family from the dominion and power of sin. We believe that it is this especial work to which Jesus refers, when he said, "my Father worketh hitherto, and I work." John 5: 17. But the results of this work were not manifested in any great degree, that is, they were not seen and understood among men, until the Lord was risen from the dead, and ascended to the Father. When the day of Pentecost had fully come, and the power of the Holy Spirit was felt in such degree, and measure, and extent, as it had never been felt before, and thousands were turned from the power of Satan, and made free from sin, then for the first time since the fall, was the work of God made manifest. Before this, there was upon all nature a thick veil of darkness, a riddle that could not be found out, an enigma that could not be solved. No manifestation of power in nature, no tendency of the race toward purity and holiness, or aught else either in the heart, or in the world outside, could show the "mystery which was kept secret since the world began." Rom. 16: 25. There is, even now, an earnest longing on the part of many who "know the joyful sound," and who are rejoicing in hope, to speak such words as may move multitudes to turn from the error of their ways. The language of their heart is, "O for wisdom and power from on high! O for such a gift of utterance as has never heretofore been bestowed on man!" For what? It is that we may persuade men to be reconciled to God. Who would not rejoice to witness a gracious answer to that prayer? yet let us remember that it is not with "wisdom of words," that the great work is to be performed. "Not by might, nor by power, but by my Spirit, saith the Lord." Zech. 4: 6.

What avail are all the combinations of words, without the power of the Spirit of God to accompany them? But both the word and the Spirit are at hand to every true believer. O my brother, have you now put on the whole armor of God? Are you constantly praying *in* the Spirit, and *for* the Spirit? Should not this be the burden of every prayer, "O fill us with thy Spirit." Let thy people be fully armed for the last great conflict. Let the praying hosts move against the enemy with a spirit and power that nothing can gainsay or resist.

MOTHER'S WORK.

We find the following touching verses credited to the *New England Farmer*, and give them a welcome in our columns:—

"*She looketh well to the ways of her household, and eateth not the bread of idleness.*—PROV. 31: 27.

Early in the morning
Up as soon as light,
Overseeing breakfast,
Putting things to right;
Dressing little children,
Hearing lessons said,
Washing baby faces,
Toasting husband's bread.

After breakfast reading,
Holding babe at prayers;
Putting up the dinners,
Mending little tears;
Good-bye kissing children,
Sending off to school,
With a prayer and blessing,
Mother's heart is full.

Washing up the dishes,
Sweeping carpets clean,
Doing up the chamber work,
Sewing on machine;
Baby lies a crying—
Rubbing little eyes;
Mother leaves her sewing,
Singing lullabies.

Cutting little garments,
Trimming little hats,
Writing for the papers,
Stealing cosy chats;
Hearing little footsteps
Running through the hall;
Telling school is over,
Mamma's name they call.

Talking with the children
All about their school,
Soothing little troubles,
Teaching grammar rule;
Seeing about supper,
Lighting up the rooms,
Making home look cheerful
When the husband comes.

So, with all her headaches,
Keeping to herself,
Always looking cheerful,
Other lives to help.
Good-night, little children—
Mamma hears their prayers,
Giving all a sweet kiss,
Tripping down the stairs.

Back into the parlor;
Sitting down to rest,
Reading in the Bible
How the good are blessed;
Taking all her sorrows,
All her cares to One,
Bless this darling mother—
She her work has done.
—*Ex.*

BIBLE CLASS.—No. 3.

GEO. THOMSON.

Lesson—Matt. 4: 1–11.

Q. What is the subject of this lesson?

A. The Savior's temptation by the Devil.

Q. By what Spirit was the Savior led into the wilderness?

A. By the Spirit of God.

Q. How do you determine that?

A. When "Spirit" is qualified alone by the definite article, it usually refers to God's Spirit.

Q. Was it necessary that our Lord should be tempted?

A. So it appears, from Heb. 2: 10, that he was to be "made perfect through sufferings."

Q. Is there any other reason why it was necessary for him to be tempted?

A. In Heb. 4: 15 we read—"For we have not an high priest that cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin."

Q. Why did the Savior fast forty days and forty nights?

A. Evidently to prepare him for his work.

Q. Can you suppose it possible for the Son of God to fall through those temptations?

A. Yes, otherwise the temptations would have been a mere farce.

Q. Who else fasted forty days and nights?

A. Moses and Elijah.

Q. Can you surmise why these three personages alone fasted for that specified period?

A. I suppose it was because they were representative characters.

Q. How do you get that idea?

A. From the fact that those three were associated together in vision on the mount of transfiguration.

Q. What did they represent in that vision?

A. The future kingdom of the Savior.

Q. How did they represent that?

A. (1) Christ, though not yet king, was *transfigured*, and enveloped in glory, as he will be in reality when he ascends his throne. "When the Son of man shall come in his glory, and all the holy angels with him, *then* shall he sit upon the throne of his glory." Matt. 25: 31. (2) Moses, being dead, represented the righteous dead who shall be resurrected when Christ comes. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first." 1 Thess. 4: 16. (3) Elijah, who never saw death, but was translated, represented those saints who shall be alive when the Savior comes. "Behold I show you a mystery; we shall not all sleep [die], but we shall all be changed [made immortal] in a moment, in the twinkling of an eye, at the last trump." 1 Cor. 15: 51, 52. Those two classes will constitute the subjects of Christ's coming kingdom.

Q. How did the Savior meet the temptations of the Devil?

A. By referring him to Scripture, or, what was "written."

Q. What lesson do we learn from that?

A. Always to appeal to the word of God.

Q. How did Satan prove himself to be a great tactician?

A. By quoting Scripture also.

Q. What do we learn therefrom?

A. That the enemies of truth will not hesitate to misapply scripture for the purpose of carrying their point.

Q. How did the Savior meet this strategy of the enemy?

A. By still referring him to what was "written," and giving it the true application.

Q. What do we learn from the eighth and ninth verses?

A. That the kingdoms of this world are under the control of Satan.

Q. Is that *real*, or only *apparent*, Satan being considered a liar?

A. Evidently real, observation confirming the following scripture: "And we know that we are of God, and the *whole world lieth in wickedness*." 1 John 5: 19. The original is still stronger—"*lieth in the* EVIL ONE." And the Savior, in John 14: 30, calls Satan "the prince of this world."

Q. Is Satan then the legitimate sovereign of this world?

A. No, he is a usurper.

Q. Who, then, is the legitimate ruler of this world?

A. The Lord Jesus Christ, the Son of God, of the seed of David. "And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever." Rev. 11: 15.

Q. What did the Devil do when he failed in his efforts?

A. He left the Savior.

Q. Did he leave him permanently?

A. Luke says, "He departed from him for a season."

Q. Have we a promise of a like result, if we be true?

A. "Resist the devil, and he will flee from you." Jas. 4: 7.

Q. What took place then?

A. "Angels came and ministered unto him."

Q. Dare we hope that they will minister unto us under similar circumstances?

A. "Are they [the angels] not all ministering spirits, sent forth to minister to those who shall be heirs of salvation?" Heb. 1: 14.

Q. Is there any intimation that the Devil returned to the Savior subsequently?

A. I think so in John 14: 30—"Hereafter I will not talk much with you, for the *prince of this world cometh*, and hath nothing in me."

Q. What does this teach us?

A. It teaches us that however successful we may be in resisting the temptations of the enemy, it is no security against future attacks. "Be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour; whom resist, steadfast in the faith." 1 Pet. 5: 8, 9. "Watch and pray, that ye enter not into temptation." Matt. 26: 41.

LIVING BY THE MOMENT.

This is a subject of much practical consequence to those who aim to live continually with God. . . . . The whole rule of conduct to a soul which is wholly devoted to God, is the order of divine providence. God's providence is his agency in events made known in time. Consequently every successive moment has something which tends to indicate his will. If the soul faithfully gives itself up to the will of God, as thus made known in his providential order, it will be likely to do all things right and well. And if, while it thus gives itself up to God's will, it fully believes in God's promise, that he will protect those who confide in him, it will have every thing it wants, and at the same time be free from care. This is the true life; because, then being in harmony with his will, we live *with* God; and receiving, every thing from him, in the exercise of faith, we live *on* him. God loves what is of his own will and his own order.

Few are the souls that give themselves up faithfully to God, in the order of his providence, as it is developed moment by moment. They have too much of a will of their own, their desires run out too strongly in various directions, to accept readily and fully that "daily bread," whatever it may be, which God's providence now presents. Sometimes persons get out of the position of the present moment, which I may properly call the *divine moment*, by their too earnest desires to do good. We are not at liberty to do good except that good which is appropriate to the present moment. That good, which is good in itself considered, becomes evil by being placed in a wrong position; because it is good done inappropriately, and in violation of God's arrangements, and therefore at the expense of the highest good, namely, conformity to the divine will.

It is here that we find the occasion of so many falls by christians. They do not live by the *moment;* they do not make soul and body appropriate to God's time, which is the present time; and going out of the present moment, they may be said in a certain sense to go out of God, whose habitation, considered relatively to the human perception, is not in the past, which is gone; nor in the future, which does not exist; but in the divine *now*. Around this heaven-constructed centre all commands, and all promises, and all effusions of grace, and all the helping visits of unseen angels cluster together. He who does not correctly estimate the present moment, in the calmness of inward recollection, fall into sin. Through a false estimate in one direction, his desires and purposes may fall below the line of duty; and by a false estimate in another direction, taking into view relations and interests which are not appropriate to the present time, the same desires and purposes may become so intense, so exaggerated, so wayward, that sin there also "lies at the door." But when, with a heart wholly given to God, and in the exercise of faith, we live in the present moment, considered in itself alone, and in its necessary and just relations, all goes right and well.

This appears to me very clear. As a dislocated bone, out of the place in which the economy of divine wisdom had fixed it, gives continual pain till it is restored to its proper order, so the many troubles of life come from the soul's not abiding in its place, and not being content with the order of God, and with what is afforded in that order from moment to moment. If men rightly knew and appreciated this secret harmonizing with whatever is, viewed in its divine relations, no voice of murmur would be heard in the heart, and no cloud of rebellion would darken on their brow. But, alas, instead of being content with what they have, they are ever wishing for what they have not; and are thus unhappy under a yoke which would otherwise be easy to them, while the soul which enters into the present moment, viewed as God's moment, and estimated therefore in the divine light, is already in the sweet peace of paradise.

Whence comes it, that we often find persons, who are poor and suffering, experiencing, nevertheless, greater contentment; while princes and potentates, who abound to profusion, are often wretched and unhappy? It is because the man who is not satisfied with the dispensations of the present moment, and consequently, is not content with what he now has, will never be without craving desires; can never be content, can never be happy. . .

Souls in the natural life, and even those which are partially sanctified, have various strong and ardent desires, running in various directions; but the desires of souls, which are truly sanctified, are consummated in the divine moment. Some persons have desires which are very good in themselves, such as the desire to suffer martyrdom for God; others have strong desire for the salvation of particular individuals among their neighbors; and others again have a strong desire to see God revealed in his glory.

All this is excellent; but he who, without having any one of these desires, nevertheless desires what God would have him desire at the *present moment*, is infinitely more content, and glorifies God more. God is as inflexible in subjecting good desires to his own order, and in requiring their development in his own way, as he is in repressing evil desires. A man is far from experiencing the full grace of God, who desires martyrdom, but is restless under the yoke of divine providence, which places martyrdom beyond his reach, and requires him to glorify God in the humblest and most retired avocations of life. The true desire, the right desire, is that which comes in the divine order; and the divine order can never be known and appreciated except in connection with a knowledge of the developments of the present moment. At one time, the apostle Paul made tents in God's order; at another time, he preached eloquently on Mars Hill, at Athens, in the same divine order, but in both cases he glorified God equally. If we are right in motive, and right in place, exercising all the requisite faith in God at the same time, all will be well.—*An extrac from the "Life and religious experience of Madame Guyon," by* G. E. M., *Worcester, Mass.*

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

THE STRANGE PRAYER.

The worst man in the village was Jack Ranney. He had a comfortable home; it was not a happy one. As soon as the big gate opened, his two children, Milly and Bob, ran into the house exclaiming, "Father is coming," and into a corner they crouched, and there they stayed until they were ordered to bed. There was no clapping of hands, no ruby lips turned up to receive father's evening kiss in Jack's house. No, his children stood in terror of him; for often after his day's work was over did he go home drunk, and then he was cross, and would strike the first one who came in his way.

One day Jack was driving his cart when the harness broke, and the horses backed until his new cart was pushed into a deep gutter and broken. Jack sprang from his seat and began to beat the horses most unmercifully with his whip-handle, while oath after oath rolled from his tongue, calling on God to "damn his soul."

A little boy had been rolling his hoop up and down the pavement, but when he heard the awful words he caught his hoop in his hand and stopped. Stepping up to Jack, while his beautiful eyes were full of tears, he said in a trembling voice:

"O, sir, is that the way you pray?"

Jack turned in perfect astonishment, but said nothing.

"O," continued the little fellow, "lowering his voice to a whisper, "didn't you ask God to damn your soul? O, sir, hadn't you better take it back before God hears it?"

An impatient exclamation was the only reply, and the little boy walked away. There was a strange tenderness about Jack's heart that he had scarcely ever felt before, and as he looked down the street he saw that the little fellow walked slowly along, forgetting to roll his hoop, and then a strange mistiness crept over his eyes.

Ah! the few kind words of that little boy set Jack to thinking, and made him feel his sinfulness as he had never felt it before. They brought him to repentance, and made him a changed man.

It was not long before people on every side were asking in astonishment, "What on earth is the matter with Jack Ranney?"

Ah! little reader, a bright star will shine in that little boy's crown in the kingdom of heaven, for his words were blessed to the saving of the precious soul of the worst man in the village. Jack Ranney was a christian!—*Good Words.*

PRESENCE OF MIND.

Self-control and presence of mind are doubtless, in some measure, natural gifts; but they may be greatly strengthened and increased by culture. Young folks may learn a valuable lesson from the heroic conduct of little Annie Lamb, a girl of twelve years. She had taken passage with her mother on the propeller "Fountain City," from Chicago to Buffalo.

The day after the departure of the boat, the little girl, going into the kitchen, remarked that the stove smoked, to which the cook replied she was mistaken. The child had heard her mother often say that she dreaded going on a boat for fear of fire. With this in her mind, and taking another look at the place where the smoke seemed to come from, she saw that it did not issue from the stove. Going on deck she discovered the wood-work around the smoke-stack on fire, and the flames just eating their way into the cabin. Without giving any general alarm, she went to the steward and told him the boat was on fire. He informed the mate, who called the deck hands aft, and they extinguished the fire without one of the passengers being aware that anything of the kind had occurred. There were twenty-two ladies sitting on deck in the bow of the boat, among them the mother of Annie, when this was going on.

After the work had been done Annie went to her mother, and says, "Don't be frightened, mother; the boat has been on fire but it is all over now."

The captain was so greatly pleased with the cool, calm, and quiet manner in which the child performed her part, that he refunded the passage money of both, and offered to take them back to Chicago free of charge. Had little Annie screamed, "Fire!" as most children and the majority of grown people would have done, a panic would doubtless have occurred among the passengers, and disastrous consequences ensued.

LET ME PRAY FIRST.—A little girl was passing quietly through the streets, a short time since, when she came to the spot where several idle boys were amusing themselves by the dangerous habit of throwing stones. Not observing her, one of the boys by accident, threw a stone, which struck her in the eye.

She was carried home in great agony. The surgeon was sent for, and a very painful operation was declared necessary. When the time came, and the surgeon had taken out his instruments, she lay in her father's arms and he asked if she was ready.

"No, father, not yet," she replied.

"What do you wish to wait for, my child?"

"I want to kneel and pray to Jesus first," she answered. She prayed a few minutes, and afterwards submitted to the operation with the patience of a woman.

LITTLE words are the sweetest, little lakes the stillest, and little farms best tilled.

Hygiene.

"This is for your Health."

TALKS ABOUT HEALTH.

Dio Lewis is probably the best doctor in the country for advising people how not to get sick and need other doctors. This is his conclusion as to food:

For breakfast—Oatmeal porridge, with milk and sugar or Graham mush, with a little good syrup, or cracked wheat with milk and sugar, or baked potatoes with bread and butter, or beefsteak or mutton chop with baked potatoes and bread and butter.

If you are thin and need fat, use the first three; if you are too fat, use the last named two.

Drink cold water or a little weak coffee.

Dinner—Beef or mutton, roasted or stewed, with any vegetables you may like (though tomatoes should be used very sparingly), good bread and butter, and close the meal with a glass of weak lemonade. Eat no desert, unless it be a little fruit, and eat nothing more until the next morning.

There is no rule in regard to diet, about which I am all fixed in my convictions, as that nothing should be eaten after dinner, and I think that the dinner should be taken early in the day, not later, if it can be so managed, than two o'clock. In regard to the precise hour for the dinner, I am not so clear, though for myself one o'clock is the best hour; but in reference to the omission of the third meal, I have, after long observation, no doubt whatever.

Hundreds of persons have come to me with indigestion in some of its many forms, and have experienced such relief in a single week from omitting the supper, that I have for a number of years depended upon this point in the diet as the best item in my prescriptions for indigestion. I have never met one person suffering from indigestion who was not greatly relieved at once by omitting the third meal.

Eat nothing between meals, not even an apple or peach. If you eat fruit, let it be with the breakfast and dinner.

Cooked fruit is best for persons of weak digestion. I have met hundreds of people who could digest a large beefsteak without a pang, but could not manage a single uncooked apple.

I think certain dietetic reformers have somewhat overrated the value of fruit.

Avoid cake, pie, all sweetmeats, nuts, raisins, and candies.

Manage your stomach as above, and at the end of ten years you will look back upon these table habits as the source of great advantages and happiness.

For thirty years I have been a constant and careful observer (I have no hobbies about diet), and in the light of my own experience and these long observations, I assure you the table habits I advise are vital to health and happiness.—*New York Republican.*

TWO MEALS A DAY AND HARD WORK.—If you could see my husband you would hardly believe him to be the same man who came to "Our Home" a year ago last July. He is and has been engaged for some time in threshing clover seed. He is out driving the horse-power and attending to his teams from sun up to sun down. He has been out all day some of the coldest weather we have had this winter. He eats breakfast at six o'clock and dinner at twelve and no supper. He has not eaten any kind of meat, except beef once in a while. He takes his Graham gems with him if he is to stay away from home any length of time. He can freeze out half a dozen men that eat their pork and white bread and drink strong coffee. His weight now is one hundred and seventy-five pounds, within five pounds of what you said he ought to weigh. He says he expects to weigh that before long. His cure beats any that I ever read of in the boasting almanacs, without even the smell of medicine. Nature has done the work, with your help. Would that the truth you proclaim might be followed in every household, making them as happy as it has ours.—*Mrs. H. A. Elder.*

NOT STARVED YET.—Although a stranger to you, I wish to speak one word for the good cause in which you are engaged, for I feel that it is a good cause when we are trying to direct our fellow mortals in the right way. As for myself I lived for thirty-eight years like other people, eating and drinking what is called hearty food. I was always sickly and less than a year ago I was brought near death's door by taking medicine prescribed by a doctor, who claims to heal sick people with drugs. About eight months ago I first saw the "Laws of Life," and read and began to practice its teachings. I met with a great deal of opposition from my friends. They said I was going to starve myself, but on the contrary I began to improve, and have improved steadily ever since. Now my friends meet me and say "How well you do look. I never saw saw you look better, etc." I tell them that comes of living on what they thought I was going to starve on. I do not believe I would return to the old style of living for any price, I feel so much better than I used to.—*Mrs. A. Pearl.—Laws of Life.*

BATHING.—A daily bath for the whole body is not too much. Health may not absolutely require this, but there are few persons who would not be benefited by a complete washing of the skin, from head to foot, at least once every day. The feet need washing as much as the head, as perspiration upon them is very abundant. Feet that are cased in wool and leather are not excepted from this necessity of cleansing. Digestion is freer when water is applied above the organs of digestion; and the washing of the chest helps one to breathe more freely. Bathing makes the limbs supple, and it opens the muscles to breathe from, if such an unscientific statement may be permitted. All will agree that in the second month of summer a daily bath is a luxury not to be omitted.—*Cor. Herald of Health.*

The World's Crisis

AND

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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The "Crisis" is devoted to the exposition of all Bible truth; especially the doctrines of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

STAND LIKE AN ANVIL.

"Stand like an anvil!" when the strokes
Of stalwart strength fall thick and fast;
Storms but more deeply root the oaks,
Whose brawny arms embrace the blast.

"Stand like an anvil!" when the sparks
Fly far and wide, a fiery shower;
Virtue and truth must still be marks
Where malice proves its want of power.

"Stand like an anvil!" when the bar
Lies red and glowing on its breast;
Duty shall be life's leading star,
And conscious innocence its rest.

"Stand like an anvil!" when the sound
Of ponderous hammers pains the ear;
Thine but the still and stern rebound
Of the great heart that cannot fear.

"Stand like an anvil!" noise and heat
Are born of earth, and die with time;
The soul, like God, its source and seat
Is solemn, still, serene, sublime.

—*B'shop Doane.*

THE COMING STRUGGLE,

BETWEEN THE CHURCH AND THE POWERS OF DARKNESS, SHOWING A CONFEDERACY OF SPIRITUALISTS, CATHOLICS, ETC., AT HAND, WITH THE FALSE CHRIST AT THEIR HEAD, AND A PERSECUTION ATTENDING.

I. K. LOMBARD.

NUMBER THREE.

The Spiritualist movement is both a monster and a miracle, such as no former age could develop. With a worship that knows no God, a morality that knows no shame, and a general looseness that knows no restraint, its philosophy is gradually undermining the religion and morals of society, while toward them, as to a common centre, the masses are silently but surely tending. The course of things at present is toward *assimilation*, but such a tendency, and so general too, must soon be followed by *co-operation*. This result must follow from the nature of things, as well as from the certainty of divine prophecy. The progress of Spiritualism, in whatever light we may view it, is a wonder. With all her miracles, she cannot boast a greater than the wonderful accumulation of her millions of votaries in less than twenty-five years! With her rapidly increasing millions, and a character of the "Jim Fisk" type,—bold, daring, and unscrupulous,—we may expect soon to see it usurping all authority and power, and by alliance, craft, and intimidation, bringing all under its sway who are not settled and grounded in God and his truth.

I have shown, in considering the three unclean spirits, and the gathering of the nations to the battle of the great day, that the Catholics were destined to embrace Spiritualism and act in alliance with them, in getting control of the world, and in enforcing a false worship on all. I will now proceed to consider the two-horned beast, which is the instrument destined to effect this alliance, and bring up the confederacy of nations, or "the image of the beast."

THE TWO-HORNED BEAST.

In Rev. 13: 11, we are introduced to a power as "another power coming up out of the earth, having two horns like a lamb, and he spake as a dragon." We want first to settle the question of what power is here referred to. It has been very generally applied to the papacy, in some period of her past history. We will endeavor to show that this view is not consistent with the facts in the case, and then offer what we think a better theory, in some impending new government, or new development in an old one, with a popular revolutionary leader as a sovereign, who, as a prominent Spiritualist miracle-worker, seeks to revive the papal power, and effects an alliance between Catholics and Spiritualists, which is soon followed by the confederacy of nations under them.

All Protestant interpreters agree that the "leopard beast" of this chapter and the "scarlet colored beast" of the seventeenth chapter represent the papacy. But the former of these comes "out of the *sea*," the latter "out of the *bottomless pit*," while this two-horned beast comes "out of the *earth*," making its development distinct from the others; and since "it exerciseth all the power of the first beast," it would mark a third supremacy of the papacy, if it is strictly a papal development. But I think I have shown that there are two seasons of supremacy marked in the prophetic history of the papacy, and *only* two; hence this must be, not "*the* beast," but "*another* beast," as John calls it, distinct from the papal beast in some respects, yet acting "*in the presence* of the beast," and co-operating with it. There are certain points in reference to this two-horned beast and his work deserving of particular attention.

1. Being a beast, it must represent a government, according to a well known rule in the Bible use of prophetic symbols.

2. Having "two horns," it must represent two nations under one government, like the ancient Medo-Persian empire; or perhaps two distinct governments under one head, like the "Czar of all the Russias, and king of Poland."

3. As the person at the head of this double government is noted as a great wonder worker, he must be a Spiritualist; for, though the Catholics have claimed miraculous power, the Bible has nowhere attributed it to them, except just before the end, when acting with the Spiritualists. And his subjects, whatever may be their religious complexion at first, will finally fall in with him, for we read that "he deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast."

4. As he is said to act "in the sight of the beast," "in the presence of the beast," and "before the beast," as various passages have it, and all translations agree; and as all that he does seems accomplished by his miracles and other efforts in the service of the beast, he must evidently be hailed by both Catholics and Spiritualists as their champion, and will thus finally unite both parties in a confederacy.

Another proof that the person at the head of the two-horned beast government must be a Spiritualist, is found in the statement that "he spake as a dragon." To speak as a dragon, John must mean in plain language to teach "*the doctrines of devils*," as will appear from the instances of the use of the term dragon in this version. We find that Pagan Rome is called the dragon in the twelfth chapter, and called also the devil and Satan. We learn also, from the sixteenth chapter, that the dragon is one of the parties that sends forth the spirits of devils to gather the nations to the battle; and at the battle we find the dragon is explained to be the devil and Satan, and as such is shut up in the bottomless pit, "that he should deceive the nations no more, till the thousand years should be fulfilled." And, if we inquire *why* pagan Rome was called the devil and Satan, the answer is found in Paul's declaration (I Cor. 10: 20), "The things which the Gentiles sacrifice, they sacrifice to devils." Hence all the ancient martyrs refused to offer sacrifice to the gods of Rome, on the ground that they were demons, and they would thus be sacrificing to devils. In harmony with this is the statement of Gibbon—"It was the *universal sentiment*, both of the church and of heretics, that the *demons* were the *authors*, the *patrons*, and the *objects of idolatry*." Vol. 2, p. 77. Since, then, Spiritualism is the doctrine of demons, and the paganism of Rome, called the dragon, was the doctrine of demons also; it is virtually saying that he spake as a Spiritualist, to say that he spake as a dragon, in our day.

The first work attributed to the two-horned beast is to cause "the earth, and them that dwell therein, to worship the first beast whose deadly wound was healed." Verse 12. He could not be said to cause the earth, etc., to worship the first beast at a time when they were already doing it. Hence the only proper time to expect him to accomplish such a work in the service of the papacy is when she has lost the reverence and respect of the world, which she had during her forty-two months supremacy. We find her in this state to-day, shorn of her strength, and pleading for help, but without sympathy or respect from the world. Once, the will of the pope was the law of Christendom, and all Europe trembled and cowered at the thunders of the Vatican. Then "all worshiped him whose names were not written in the book of life." But how different the feelings of the masses to-day toward this power? Yet it is now in just the condition needful in order for the two-horned beast to "cause the earth and them that dwell therein to worship the first beast," as declared in this prophecy. And since the present humiliating condition of the papacy may be necessary, in order to humble her arrogance enough to accept of a *secondary*, or at best an *equal* chance under a confederacy with Spiritualists, to carry out her ardent desire to get control of the world again; may we not conclude that an invisible hand has been lately removing the props on which she has been wont to lean for national support, and hence leave her to a degree of self-despair as to accomplishing the work alone? And since her present humiliation has been hurried on with remarkable haste during the last year or two, may we not hope that we have come to the time when the Lord will finish this work and cut it short in righteousness, and thus bring about an early accomplishment of these prophecies?

It seems that in connection with their alliance with Spiritualists, the Catholics will embrace Spiritualism. Thus far they have paid but little attention to the movement, and hence the body of Spiritualists is mostly made up from the ranks of Protestants, each one acting for himself, in becoming a Spiritualist; and so it will be, as additions are made from the Protestants; but with Catholics, the case will be quite otherwise. The mass of Catholics expect the heads of the church to decide for them what they shall believe, and what they shall do, in religion. Hence if the Catholics enter the Spiritualist ranks, it will be in a body, instead of one by one, and *then, as a matter of policy*, by arrangement of the leaders. As both Catholics and Spiritualists desire to rule the world, and the latter have the advantage of abundant miracles and constant communications from the invisible world, the Catholics will find it to their advantage to accept of Spiritualism, and yet will feel inclined to continue their organization, retaining most of their forms and ceremonies, no doubt.

Such a union of Catholics and Spiritualists would make, in a sense, two parties under the confederacy. But the various allusions to the false worship required by the confederacy justifies, and we may say, *requires* this. The common phraseology of the Scripture is "the worship of the beast and his image." The image, I take it, denotes the confederacy, and the worship of the image will be Spiritualism, about as we now have it, while "the worship of the beast" will be the Catholic service, more or less modified by Spiritualism. Thus the two parties under the confederacy will answer very nearly to the Catholics and Protestants as they now stand, with views somewhat modified and differences reconciled by Spiritualism. Since all endorse Spiritualism and support the confederacy, they will mutually respect each other's choice of the two modes of worship. This arrangement will conciliate the two parties in society—the liberals and conservatives—and will offer to each his preference of the two forms under the confederacy, while he respects and defends the other, for those who prefer it. Such a plan will be found a source of strength to the union, and will tend to harmonize elements otherwise discordant.

THE KINGDOM OF JESUS.

J. W. THOMAS.

"Behold a king shall reign in righteousness."—Isa. 32: 1.

This prophecy has not yet been fulfilled. It is still future. Jesus has not taken his throne, nor established his kingdom. When he came the first time, it was not to reign, but to suffer and die. He offered himself as a spotless lamb on Calvary's cross. He was laid in Joseph's tomb, but came forth a victorious conqueror over death, and ascended on high. Over eighteen hundred years have rolled away, and still he has not established his kingdom. He is yet in heaven. By faith, I see him yonder before the thone, lifting up with ceaseless love his intercession in my behalf. How beautiful he is. That brow, once crowned with the piercing thorns is now crowned with glory and honor. Those hands, once torn with the rugged nails are now waving the palm of triumph. Those fair features, once marred and disfigured, are now clothed with celestial brightness. Those feet, once treading the path of sorrow, are now pressing the golden streets. That Son, once a homeless wanderer, is now safe and happy in his Father's house. How blessed it is to think of Jesus in that home of light, where angels bow in reverence to him, but he is not yet king. He is our High Priest. "We have not," says Paul, "an High Priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need." What a privilege is this. Weak, helpless, unworthy, discouraged and sorrowful, we can come to the throne of grace, and find grace to help in every time of need.

But Jesus will not always remain in heaven. He is coming again. Thus he said:—"If I go away, I will come again, and receive you unto myself, that where I am, there ye may be also." Blessed hope. He is coming to renew the earth, to cleanse it of all its filthiness, to fill it with his glory, to gather his saints, and to set up his everlasting kingdom *under* the whole heaven. Jesus will then be king. The Lord God will then "give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end." The earth will be his territory, the saints of every age and clime, his subjects, the new Jerusalem his city and the place of his throne, and the law of that kingdom will be love. All will be righteous. He is the Lord, the righteous Judge. He will reign in righteousness. His subjects will be righteous, for it is only the "righteous" that shall shine forth as the sun in the kingdom of their Father. Numerous are the Scriptures which speak of the glory of that kingdom. Who can describe its blessedness or delineate its grandeur? There will be no more curse, no death, no pain, no sorrow, no grief, no tears, no fraud, no deceit, no injustice, no hatred, no storms, no gloom, no disappointments, no disturbance, and nothing to hurt nor destroy in all God's holy mountain. But there will be joy, and light, and peace, and love, and unity, and justice, and righteousness, and purity, and honor, and glory, and salvation, and immortality, and eternal life, and harps, and crowns, and robes, and songs, and shouts, and raptures, and flowers, and fruits, and trees, and rivers, and groves, and hills, and vales, and evergreen fields, and the glory of God filling the earth as the waves do the sea. "Thy kingdom come."

PUT TO SILENCE.

WM. HOBBS.

Who were put to silence? The Sadducees. When? Eighteen hundred years ago. How were they put to silence? By an argument founded on what God said to Moses. Who was the author of the argument? The meek and lowly Nazarene. Why did it require argument to silence their objections to the teachings of Christ? Because they did not believe in Christ, nor in the doctrine of the resurrection of the dead. What was the nature of his argument by which they were silenced? There are different opinions regarding it. Stated as we find it in Luke 20: 37–38, it reads as follows:—"Now that the dead are raised, even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living; for all live unto him."

The proposition to be proved against the Sadducees was "That the dead are raised;" not the dead are not dead. If this had been the proposition, the Sadducees could have replied, that in that case he would be God of the dead, contrary to what Christ affirmed. Such an *argument* as that could not have put them to silence. The proof of this proposition, includes Abraham, Isaac and Jacob among the dead, who are to be raised; hence, when he said, "God is not the God of the dead," it is affirmation concerning them in their dead condition. If this were not so, the Sadducees could have objected that his declaration was a self-contradiction. For no fallacious argument could have silenced them; it required better logic than that to do it. It required to be founded on promises which they could not object to; or some facts which they recognized as facts.

But, says one interpreter,—God is not the God of the dead, as you Sadducees make him to be. The objection to this interpretation is that it is a silly addition to the words of him, who spake as never man spake. The Sadducees could have refused to accept such a declaration, as contrary to their own judgment, and resting on his own *ipse dixit*, and so no proof to them. Besides, they could have retorted, that if the dead were not dead, it would be idle to argue in favor of the resurrection of the dead. They were not unreasoning men to be put to silence by a self-evident fallacy. If they were put to silence, some truth was affirmed, which they recognized, and which demonstrated the question in dispute, and which formed the turning point of the argument. What that was is indicated in the reason assigned—"For he is not a God of the dead, but of the living; for all live unto him."

What was there in this reason which the Sadducees agreed with? Was it that all the dead were both dead and alive, at one and the same time? We have no evidence that they held to any such strange contradiction as that. Rather, they held that the dead were utterly dead, beyond the hope of any life, even by a resurrection. What followed from this view of a total cessation of life in death? Why this,—that God could not be the God of the dead, because they could not, being dead, take any cognizance of Deity, you might as well have talked to them about God being the God of nonentities. They could have said, God is not the God of the dead, because the dead are unconscious. And he could only silence them by an affirmation of that sort; for anything short of that would fail to have proved a resurrection of the dead. And the fact that Christ made an affirmation in agreement with their view of death, proves that in this they were correct; for Christ could not indorse a false view to convince any one; for he was a truist, instead of a sophist.

But how did this argument prove that there would be a resurrection of the dead? On this principle—Abraham, Isaac and Jacob were dead, when God said this to Moses, and since it could not relate to their dead condition, as this would make him a God of the dead; it was spoken with reference to their future revival, and thus the resurrection was proved on the Sadducees own premises. But the premises must be valid, else the conclusion would have been invalid, and so unworthy of endorsement by him who is the way, the truth, and the life. If, therefore, we accept his teaching, we must accept his statement,—"God is not the God of the dead, but of the living." Then it will follow that the dead are unconscious; for if they were conscious, God would be their God. Instead, then, of believing that all the dead are alive, we should believe that all will be made alive.

"FULFILL HER WEEK."

ELDER GRANT:—Under this head, in the *Crisis* of May 15th, you have copied a criticism from the *Advent Herald*, by R. H., on a statement which I made in the *Crisis*. I sent a reply to R. H., which was published in the *Herald* of April 17th. As you have published the criticism of Bro. Hutchinson, I wish you to publish my reply as you find it in the *Herald*.

J. S. WHITE.

"FULFILL HER WEEK."—GEN. 29: 27.

Under this head in the *Herald* of March 20th, R. H. has taken exceptions to a statement of mine in the *Crisis*—"The first time the 'week' is used in the Bible it represents seven years." He says: "This is evidently a mistaken view of the passage. The meaning is that Jacob was to fulfil Leah's week of marriage festivity, at or near the close of which he was to receive Rachel in marriage and subsequently serve seven years for her."

Bro. H. has referred to Bagster and Dr. Kitto, who take this view. Whether there are as many eminent authors who take the opposite view as endorse the above I am not able to say. I refer to Mr. Wintle in his work on the prophecy of Daniel. He says: "That the word *week* is also understood for a period of seven years, may be learnt from Gen. 29: 27, where 'to fulfil her week' is explained by performing another seven years' service for Rachel."

Bro. H. says: "It was customary on such occasions to have a feast which continued a week." That it was customary in that age of the world, I very much doubt. He has referred us to the marriage of Sampson (Judges 14: 10–17), at which time the feast lasted seven days. Sampson's marriage was about six hundred years after Jacob's, and about four hundred after the feast of seven days was instituted by Moses.

There are three places in the Bible where a feast is noticed, before the time of Jacob (Gen. 19: 3; 21: 8; 26: 30). In these places it is evident, not only, that the feast was for one day, but that it consisted of one meal. So I think it was in the case of Laban. When Jacob had served seven years for Rachel, Laban made a feast, and in the evening he brought Leah to him. From the account, it is evident that at evening the feast was over, it being of one day, or one sitting. In the morning Jacob found that he had been deceived and began to talk to Laban about Rachel. "Laban said, Fulfill *her* week, and we will give thee this also for the service which thou shalt serve with me yet *other seven years.*"

"*Her*" in this connection refers to Rachel. Jacob had already fulfilled Leah's week, or one which he supposed was for Rachel. Jacob wants Rachel, and Laban says, You may have her too, if you will fulfill her week—that is, serve me other seven years. Bro. H. seems to write as if he supposed that I or some one else thought Jacob did not receive Rachel to wife until he had served "her week," or "other seven years." The record is too plain for any one to suppose any such thing. But suppose we had, it would have nothing to do with the point in dispute. If it were the practice to have a feast of seven days when one was married, as Leah and Rachel were married about the same time, Laban must have had a feast for each of them of seven days, or else he departed from the custom. In the absence of any proof that such was the custom in Laban's time, and in the absence of any evidence from the record of Jacob's marriage that the feast was more than one day; and in the absence of any grammatical evidence that the word "her" in v. 27 refers to Leah, I do fully endorse Mr. Wintle's statement,—"To fulfill her week is explained by performing another seven year's service for Rachel." I have no desire to have it thus on account of any view I have of a week of years. I am willing it should be either way. I only add that if I am so dull of understanding this record of Jacob as to be altogether in a mistake, I have a little consolation in knowing that I am in honorable company—though Bro. H. might say the same.

J. S. WHITE.

BACKSLIDING, OR LOSING OUR FIRST LOVE.

Alas, how frequent! "I've lost it," says one. Lost what? "My first love, the sweets of heavenly grace, the ecstatic joys of the newly born soul!" What a fearful loss! What could be greater, save the loss of life itself? What necessity for departing from the fountain of living waters, and hewing to ourselves broken cisterns that hold no water? "My grace," saith the Lord, "is sufficient for thee."

The Lord is faithful to those who serve him with a perfect heart, delight in the law of the Lord, after the inner man, do justice, love mercy, walk humbly, keep a conscience void of offence toward God and man.

"God is light and in him is no darkness at all. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin." 1 John 1: 7. "Thou wilt keep him in perfect peace whose mind is staid on thee; because he trusteth in thee." Isa. 26: 3. "They go from strength to strength." Young disciples, instead of passing through a night of gloom or despondency, should increase more and more daily in redeeming, sanctifying grace, rise higher and higher, in the love of God, mount up as on eagles' wings, "run and not be weary, walk and not faint," go on their way rejoicing evermore, rising higher and shining brighter and brighter, even unto the perfect day. Temptations arise and will arise; but temptation, when resisted, is not sin. "Blessed is the man that endureth temptation." "Count it all joy when ye fall into divers temptations." "Rejoice ever more; pray without ceasing; in everything give thanks, for this is the will of God in Christ Jesus concerning you."

"Be hopeful; cheerful faith will bring
A living joy to thee,
And make thy life a hymn of praise,
From doubt and murmurs free;
Whilst, like the sunbeam, thou wilt bless,
And bring to others happiness."

What loss can be compared to the loss of the first love, the loss of life excepted? But how did you lose this early love, this holy zest, the outflowing hungerings after righteousness, the tongue of fire, the well of water spinging up into everlasting life—how did you lose this gift unspeakable? By reading novels, tampering with sugar-coated poisons, literary serpents that sting like adders? Was it by conforming to the world in personal adornments, fashions and follies? in attending pleasure parties, the gay dance, or the opera house; the fancy fair?

"No man can serve two masters." "The friendship of the world is enmity with God." Jas. 4: 4.

Or did you lose this first love by a man-fearing spirit, by listening to the popular voice, by not opening your mouth wide for Jesus everywhere, by withholding any part of God's message? Multitudes, both of ministers and people, are groping in midnight darkness by receiving honor from men and not that which cometh from God only. Is this the rock on which you split, beloved reader? or was this terrible, unspeakable loss of your first love brought about by neglecting closet duties, secret prayer, meditation, self-examination, the Book of books? There is no hope of retaining the love of a newly born soul save by the word, and the testimony, the law of life, eternal life.

Very many grieve the Holy Spirit by intemperance, the gratification of a vicious appetite. A ministerial brother rose recently, in a large assembly, and testified that God had sanctified his soul, to the great joy of the friends of truth. Only a few weeks after, this same brother was seen puffing the cigar on the camp-ground at Sing Sing, in the presence of thousands. But his lips were closed; while others around him were testifying to a full salvation, he was dumb. He had returned to the gratification of his sensual appetite, like "the dog to his vomit." Tobacco and the Holy Spirit are opposites. What agreement hath the temple of God with idols." "What! know ye not that your body is the temple of the Holy Sdirit which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's." 1 Cor. 6: 19.

How many tobacco chewers and smokers have lost the blessing, the witness of the Spirit, by yielding to this "accursed lust!" How very many also, are deterred from entering into this blessed gospel fulness, by holding on to this vile narcotic. Cases of this kind come before us almost daily.

"Yes, I've lost it," said a sister. Once I enjoyed God's smiles. The sun shone brightly, the heavens beamed glory! My pathway was strewed with flowers—I mounted on eagles' wings. Once I could say, 'My soul doth magnify the Lord,' I enjoyed the fullness of gospel salvation, 'holiness to the Lord, was written upon the walls—on the frontlets. But I've lost it! The heavens are brass over me, the earth under me iron—O I've lost it, I've lost it!' How is this, sister? 'In an unguarded hour, over-persuaded by friends (ah false friends), I gave my hands in wedlock's holy bands to an ungodly man. From that hour the Holy Spirit was grieved. "Be ye not unequally yoked together with unbelievers." I knew my duty and did it not. Sixteen years of darkness have rolled their annual rounds and darkness, midnight still prevails. One wrong step, even one, did the fatal deed."

You, dear reader, may have lost your first love by not following on to know the Lord, by not forgetting the things behind and reaching forth to the things before, pressing towards the mark for the prize of the high calling of God in Christ Jesus; by not receiving Christ as a full Savior, able to save to the uttermost; a Savior from all sin? Is this so? How then could you expect to retain your first love while living in open neglect of plain and positive duty? God says to you, "it is his will, even your sanctification." "Be holy, for I am holy." "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

There is no safety short of this entire consecratedness, unreserved. Time, talents, gold, silver, houses, lands, etiquette, love of reputation, friends, husbands, wives, children, fathers, mothers,—all—even life itself, must be laid upon the altar, Christ Jesus. By neglecting to obey God in thus coming out from the world, the harps of millions are on the willows; millions on millions are in a miserable, wretched, backslidden state. If we expect to retain our justification, we must obey God, "abstain from all appearance of evil," take Jesus as a Savior from all sin, live momentarily by faith on the Son of God. "If any man will come after me, let him deny himself, and take up his cross and follow me." Matt. 24: 24.

"Take up thy cross, the Savior said,
If thou would'st my disciple be;
Deny thyself, the world forsake,
And humbly follow after me.

Take up thy cross, let not its weight
Fill thy weak spirit with alarm;
His strength shall bear thy spirit up,
And brace thy heart, and nerve thine arm.

Take up thy cross then in his strength,
And calmly every danger brave,
'Twill guide thee to a better home,
And lead to victory o'er the grave."

D. F. NEWTON, *Author of "Home Thrusts."*
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"BEHOLD THE BRIDEGROOM COMETH."

B. KNEPPER.

Here the second advent of Christ is proclaimed, which is to be at midnight, the close of one day and beginning of another; hence, at the close of the day of grace, or probation, and the beginning of the day of reward. Now the virgins, who had a time of preparation, the foolish, as well as the wise, but fell asleep in death long before the Bridegroom came, will *all* arise from the sleep of death, and have their lamp of life trimmed in the resurrection. Paul says there is a resurrection "both of the just and unjust." But now in regard to the lamps of life going out, or continuing to burn, it depends on what was done by the virgins before they slept, took oil, the oil of faith, which secures eternal life, and this keeps the lamp of life now burning, after they rise from the sleep of death in the resurrection. The foolish took no oil before they slept; and now, though raised from death, yet their lamps are going out, for,—"The lamp of the wicked shall be put out." Pro. 13: 9. By faith, eternal life is received, but unbelief is "a sin unto death." 1 John 5: 16. But who is to raise the cry: Behold the Bridegroom cometh? Paul makes that plain, when he says:—"We which are alive and remain unto the coming of our Lord," for, "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed."

One question might be asked here. Does the parable teach that the cry: "Behold the Bridegroom cometh," is to be made when some of the waiting ones *think* that the Bridegroom is soon coming, or will it not be made until He is actually seen coming? Might not some now crying: "Behold the Bridegroom cometh," after all be among the sleeping ones in death, when the Bridegroom actually does come?

ROBBERY.

RUTH M. ROWELL.

"Will a man rob God?"—MAL. 3: 8.

"Ye have said it is vain to serve God, and what profit is it that we have kept his ordinances, and that we have walked mournfully before the Lord of hosts?"—MAL. 3: 14.

STATE OF SOCIETY WHEN SPOKEN. A general declension of religious feeling pervaded the community. Men had grown cold and indifferent, as it regarded their love and adoration of the Supreme Being; cold and indifferent in regard to the training and educating of their children in their religious feelings, obligations, and associations; cold and indifferent as to inspiring and helping their partner for life and mother of their children to "a closer walk with God," holier conversation, and more earnest and extended efforts for the spiritual welfare of their sons and daughters; cold and indifferent as to family worship, cold and indifferent as to saying to their neighbors and friends, Come, let us go up to the house of the Lord, and let him teach us his ways, and we will walk in his paths; cold and indifferent as to attending the place of worship, or observing the ordinances of God, or speaking one to another of those that feared the Lord, and encouraging one the other to endure hardness as good soldiers. As "iron sharpeneth iron, so a man sharpeneth the countenance of his friend."

Men rob God. It is a great sin to rob men; but it is a much greater one to rob God. Yet men did become so depraved as to rob God; so abandoned as to neglect his ordinances. Do any of the readers of this paper rob God? Are there any of them who neglect his ordinance? I do not inquire if any of you are scoffers, or despisers, or unbelievers in Christ's holy religion. The all important question I would ask you is, do you neglect God's ordinances? By this very negligence you *rob* God, and, as a consequence, you rob your own souls here, and debar yourselves of eternal life hereafter. In the words of Paul, "how shall we escape, if we neglect so great salvation?"

At the time these words were spoken by Malachi, men robbed God, and queried as to what profit might accrue to them from keeping his ordinances, and walking mournfully, or reverentially, before the Lord of hosts; and while thus querying immersed themselves in earthly, and sensual things.

"VAIN TO SERVE GOD." "What profit is it that we have kept his ordinances?" This great question of profit and loss might almost be said to be the one great question with American people. It is no doubt a fact, that they put too high an estimate on profit, for they sometimes sacrifice their honor at its shrine. Wealth is altogether too much a governing element in these United States. In England, and other ancient governments of Europe, where wealth is often hereditary from father to son, it usually carries with it a measure of refinement and polish, as well as cultivation of intellect. Sons and daughters of lords and other high dignitaries usually receive great care in their education, both of mind and manners. Hence, in a measure, wealth and refinement go together, and become the aristocracy. But in this country wealth too often makes the aristocracy. It is a tryant that permeates our society, and effects it socially and politically, as well as morally. To mingle in good society the question too often is not are they good, but are they rich? How often do we see refined, educated, and virtuous men and women debarred from what is termed good society because of indigence, while men and women of little or no education, and perhaps deficient in morals, moving in what they call the higher circles with eclat. These things ought not so to be. A man should be loved and respected for what he really is, and not for the fineness of texture of the coat upon his back, or the number of bank checks in his pocket.

"The gold is but the guinea stamp,
The man is a man for a that."

This low-minded aristocracy sometimes creeps into the church. Oh if there is one place where all mankind should meet without distinction of caste or color, poverty or riches, or any outside influence, it is when they come to the house of worship to appear before our God, who has no "respect of persons"; but who, nevertheless, will show in the great day of assize an all-important respect for characters. The apostle James speaks of the wrong influence of wealth, too often found in the church: "My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come unto your assembly a man with a gold ring, in goodly apparel; and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool; are ye not then partial in yourselves and are become judges of evil thoughts? Hearken, my beloved brethren; hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him? But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seat? Do they not blaspheme that worthy name by the which ye are called? If ye fulfill the royal law, according to the Scriptures, thou shalt love thy neighbor as thyself, ye do well; but if ye have respect to persons, ye commit sin." James 2: 1–9. God has no respect for persons.

"One flaunts in rags, one flutters in brocade."

God has no respect to the rags, or the brocade; it is the *man* he weighs, judges, and estimates, reaching even to the thoughts and intents of the heart.

But this deference paid to wealth has caused much cruelty, bitterness and crime in our loved America; not only among the world's people, but in the professed church of God. Christ dwelt upon this question once, when discoursing concerning that man which he styled "Thou fool" (Luke 12: 20), that rich man, whose grounds "brought forth plentifully," and who had "much goods laid up for many years," and said to his soul, "Soul, thou hast much goods, ... take thine ease, eat, drink, and be merry"; and who was about to proceed to pull down his barns and build greater, that he might have where to bestow his goods, but "was not rich toward God"; and when his soul was required of him that night, could carry none of these things with him, nor yet barter any of them for a ransom for his soul.

I would like for you all to work out a very important problem: "What shall it profit a man, if he gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul," or life?

The prophet Malachi, after speaking of this robbery of God, by those whose highest wish should be to serve him, and the strange query they put as to the profit of keeping his ordinances, and their calling the proud happy, passes on to speak of another class, who feared the Lord, and observed his ordinances, and then points with the finger of inspiration down the stream of time to that awfully sublime and momentous epoch of time, when Christ shall come in all his grandeur and glory, and summon before his august bar all of the great family of humanity, to receive the verdict of their future destiny, from which there is no appeal; when he in whose hands shall be vested life and death shall distribute untold honors, crowns and glory, shall spare those who have not robbed God, as a man spareth his own son that serveth him, and in the presence of the unnumbered angels of light and glory shall confess them in the august presence of his holy Father. "Then," says the prophet, "shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not."

Winona, Wis.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, May 29, 1872.

☞ Take Notice!

All subscriptions for the "Crisis" issued from this time forward are at the rate of $2.00 a year, payable IN ADVANCE.

☞ Please Remember!

☞ All remittances to this office, in the form of Drafts, Bank Checks, and Postal Money-Orders, should be made payable to the Business Agent, GEO. T. ADAMS.

☞ THOSE who send articles for the "Crisis," should direct them to MILES GRANT, Boston, Mass., and not to the Business Agent.

☞ WE are sorry to say to our friends in Iowa, that we shall not be able to attend their campmeeting. We purpose to be at the Wisconsin meeting, commencing June 1st.

DISCUSSION IN THE CARS.

We arrived in Ogden Wednesday morning, April 24th, in due time, and changed cars for Omaha. After we were fairly under way, a large, intelligent, sharp-eyed gentleman, by the name of John Stinson, who sells knife-sharpeners, commenced talking very loudly against the Bible, the God of the Bible, and all things that a christian holds sacred, claiming that he believed in the God of Nature. We had just begun to eat our hygienic breakfast, when he began to talk. When done with our meal, we said to him, we would have a talk about the matters of which he had been speaking. He appeared to be quite joyful at the prospect. With a view to get light in relation to his God of nature, we began by asking him the following questions: "Can there be intelligence without senses?" After considerable talk, Mr. Stinson finally admitted that where there was no senses, there could be no intelligence. We next inquired if there could be any senses without a personal organism? He seemed very fearful that he should admit something that would upset what he had said; but after much effort to evade an answer to the question, he assented to the fact that senses could not exist without a personal organism. We then inquired if there could be any life or consciousness without a personal organism? He tried all ways to avoid an answer to this question, and to introduce other points, but at last admitted there could not be life and consciousness without a personal organism.

Having settled these points, we asked him to tell us what he meant by the God of nature, which he professed to worship, while he spoke so bitterly against the God of the Bible? He replied that all heavenly bodies, including the earth and all connected with it, together with all space; in short, the whole universe, constituted the God of nature, thus asserting that every thing, is a part of his God. We then inquired if the planets, sun and moon, fixed stars, the earth, etc., which he claimed were parts of his God, had any senses? Mr. Stinson became very nervous and excited, talked exceedingly loud and earnest, as though he would swallow us up by his torrent of sharp words. By this time the passengers became quite dissatisfied with his course, and requested that he should give us a chance to finish a sentence without interruption; but he would listen to no advice from any one. When we got an opportunity we said to him that *his* God of nature did not know anything, according to his own admissions. This statement aroused him tremendously. We pressed the point that inasmuch as his God had no senses, he could not be intelligent, therefore could hold no communication with the human family, or any other intelligent beings. Mr. Stinson then requested us to give our views of the God of the Bible, whom we believe to be also the true God of nature. We stated in brief that according to the Bible, he is a *personal* being, who is in heaven, in company with our Savior and the holy angels; and that he made man in his own image. By this time our opponent became so boisterous, and so determined to brow-beat us down, and worry us so that we should give up to him, that the passengers proposed a chairman and an equal division of time. We were very glad to adopt this plan for fair play.

As we had made one reference to the Bible, to show that man was made "in the image of God," Mr. Stinson insisted that we should prove the Bible to be true before we went any further; accordingly, we agreed to take up that subject; the chairman was appointed, and we opened the discussion, by taking up the prophetic Scriptures relating to the first advent of our Savior, showing that they were all literally fulfilled. We then called attention to the prophecies relating to the Jews, as recorded in the 28th chapter of Deuteronomy, also to 1 Tim. 4: 1–2, which so clearly refers to Spiritualism. When he came to reply, it was evident he was not prepared to meet the issue on prophecy, and tried to draw us away from the further investigation of that subject. Great interest was manifested in the debate by the passengers. We continued our talk, including the debate for over two hours, and adjourned till the next day.

In the meantime, we learned that Mr. Stinson had been a preacher, and that he was sent to England by the American government, in the time of the war, to make speeches, and debate political questions for the purpose of quieting the spirit of hostility that was being awakened on account of a misunderstanding of the true condition of things in this country. It is said he received considerable respect from the English people. He is a man of uncommon energy of character, and of unyielding perseverance in pressing his case to a successful conclusion.

Thursday morning, after breakfast, the passengers were anxious to hear a further discussion of the subject, but as we were about to appoint a chairman for the debate, it was ascertained that Gov. Campbell and wife were present, and that any extra noise or excitement would be disagreeable to Mrs. C., who was suffering from headache, we concluded to defer the continuance of the discussion. Mr. Stinson came and sat down by our side, saying, "I wish to talk with you privately." We found he desired to know our views more fully. After telling him what we believed in relation to the nature of man, he looked up with amazement, and said, "I never heard a man talk like you before." We think he saw new light, and have hope that he will turn to the Lord. Another spirit seemed to take possession of him. He appeared like a lion tamed. We felt assured we had found the door into his heart. Just at this most interesting part of our interview, we arrived at Cheyenne, where we had to part. We both regretted it, as did also the passengers, who had become very much interested in the subject on which we were conversing. Evidently they were seeing the doctrine of the Bible in a new and clearer light than ever before. When we parted with Mr. S. we urged him to become a christian, and we are praying that his steps may be turned into the narrow way that leads to eternal life.

After his departure, when we came to talk with other passengers, we found a very happy result had been produced by the discussion, and subsequent conversation. A gentleman from Omaha, who had not made a profession of religion, was earnestly inquiring after the way of life, and was anxious to have us visit Omaha and hold meetings; assuring us he would do what he could to secure a large audience. Two christian men also became very much interested in the truths presented. We gave them tracts on the "Soul," "What is Man?" and "Spiritualism Unveiled," which were just what they desired. We trust much good fruit will spring from this seed sown.

Bishop Ward, the Methodist Bishop of the colored churches in California, was with us, on his way to their General Conference, in Nashville, Tenn. We formed a pleasant acquaintance with him. He is a large man, with a very heavy voice. He sent for us to preach for one of his churches in San Francisco, which we did, and was urged to come again. We learn their conference numbers over two hundred ministers, and six other bishops, besides Bishop Ward. It will continue in session some four months.

RUTLAND.—We spent Sabbath, May 19th, with the church in Rutland, Vt., and had a refreshing season from the Lord. We found a healthy state of feeling. Bro. A. Hoyt, of Cabot, Vt., has been preaching there of late, and has accepted a call to become their pastor, beginning May 26th. His labors have been blest, and the prospect is encouraging. Most of the young women who were converted there two years ago have been remarkably faithful. They have kept out of the spirit of the world, and instead of going to fairs, festivals, and other scenes of amusement, they may be found actively engaged in the prayer-meetings. They find a comfort in Christ not found in the pleasures of the world. He is to them a *satisfying* portion. There are some true christians in the Rutland church, whose example exerts a holy influence upon the young disciples. We found the truth was spreading in other churches. They begin to see that much that is taught in the creeds is only human tradition and fables, unsustained by the Holy Scriptures.

We spent one evening with the church in Castleton, and found it in a prosperous condition. Bro. Mathewson's faithful labors have been much blest to those who have had the privilege of listening to his presentation of sound doctrine, and the pointed, practical precepts of the Bible. The people are very much attached to him. We always have a pleasant visit at Bro. and Sister Mathewson's. They are drinking at the heavenly fountain, and longingly waiting for the coming of Jesus.

NATICK.—We spent last Sabbath (May 26th) in Natick, Mass., and had a good day in Christ. We found some faithful souls, who were ready to work in the vineyard of the Lord. At noon three were buried with Christ in baptism, and were blest. Others are persuaded to improve the next opportunity for baptism. In the evening several requested prayers that they might be ready to meet Jesus at his coming.

PEACE CONGRESS.

A new peace movement is now on foot, called "An International Peace Congress." The time and place are not yet named, but the event is talked of with much interest, giving good evidence that such a congress will be held. Men on both continents are agitating the subject. It is thought that such a congress could form a platform that would make "an end of wars," and adopt "a plan that would render wars impossible." Those who write thus will find that they have taken a very wrong view of human nature. Never, probably, has there been a period in the history of this world when the hope of universal peace was less probable than now. Men were never more uneasy and weary of all restraint than at the present time. It looks as absurd to talk of a plan to "render wars impossible," as of converting the world by the influence of a cold, backslidden church. The opposite is declared by the holy prophets, who wrote as they were moved by the Holy Ghost. Instead of looking for universal *peace*, we may expect universal *war*—"the battle of that great day of God Almighty." We see preparations for fighting that are ominous of dark scenes. The war clouds are forming rapidly. Men may cry "Peace, peace, but, there is no peace." It is true we read on the prophetic page, "When they shall *say*, Peace and safety, then sudden *destruction* cometh upon them"; but we find no intimation in the Bible that the closing days of this dispensation are to be characterized by a reign of peace among the nations. On the contrary, just before the harvest of the world, "the mighty men" and "all the men of war" are waked up for a terrible conflict.

The passions of the human breast are being aroused to a high pitch. We see a little of the working of this spirit in the "strikes" which are becoming so general on both continents. We think those who now cry "Peace and safety" cannot be familiar with the prophetic scriptures, and must give a very strange interpretation to "the signs of the times." The logic of events may open the eyes of some who have been looking in vain for universal peace, and the conversion of the world. In the language of the prophet, who was describing the state of things just before the end, we are warranted in saying, "The harvest is ripe, ... the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision; for the day of the Lord is near."

QUOTE CORRECTLY.—After spending an extra hour in hunting up misquoted passages of Scripture in an article, we often come to the conclusion, that if those who quote scripture from memory knew how much extra work they make us by not quoting *accurately*, they would not require us to bear this burden, but would turn to the passages themselves, and give them *word for word* as found in the Bible. And the same should be done when quotations are made from any other book. It does not seem right to misquote passages of Scripture. We would request all our contributors to be specially careful in relation to this matter. Every student of the Scriptures, and every writer, needs a Concordance.

WORLD'S PEACE JUBILEE *and International Musical Festival, at Boston.*—"The World's Peace Jubilee," announced to commence in Boston, June 17th, and continue till July 4th, is expected to be the most magnificent musical entertainment ever witnessed since the world began. The chorus is to consist of TWENTY THOUSAND VOICES, and the orchestra of *two thousand* performers. The organ to be used on the occasion is said to be the most powerful ever built. Many of the most noted American and European bands and artists, including Johann Straus and his famous Austrian band, of fifty-six performers, are expected to be present. The following is part of the announcement of the executive committee:

"SEASON TICKETS, transferable, admitting to all the Concerts from June 17th to July 4th, inclusive, *fifty dollars each*, including reserved seats, now ready; and tickets for single admission to each entertainment, during the first week, *five dollars*, with reserved seats, will be ready for sale on and after June 1st, and may be had upon application, personally or by letter, to A. P. Peck, Music Hall, Boston. Diagrams of seats in the Coliseum for sale at Music Hall."

"SEARCH AFTER GOD."—In the "Religio-Philosophical Journal," of Chicago, eighty-six articles have been written by the editor, entitled, "A Search after God." In the last issue (May 18th), after saying—"What is true of man must be of God," thus making both one, he goes on to say:—"Admitting, then, that an intelligent God exists, he is not a particle better than his children; not any better than the midnight assassin; not any superior to him who is bloated with whiskey; possesses no more virtue than the convicts in our penitentiary; is no more moral than a Booth or a Brutus."

Spiritualism is beginning to show its true colors. Its devilish nature stands out in bold relief in its sayings, and bitter opposition to whatever a christian holds sacred. "Worse and worse" should be its motto. The whole thing is perdition-bound, and some of its votaries begin to see their danger.

SIGNS OF THE TIMES.—In the New York *Republican*, April 13th, we find an interesting and striking article, headed, "Words of import to all men." While many professed ministers of Christ dare not say a word about the signs of the times, or express a belief that they indicate that we are near the end of the present dispensation, lest they lose their popularity and salary; worldly men, who conduct secular papers, and are not supposed to feel any special interest in religious matters, are astonished at the remarkable signs of the times. The following is a sample of the thoughts that are working in many candid minds, and should be published everywhere:

"WORDS OF IMPORT TO ALL MEN.—'Speak to the children of Israel that they go forward.' These words suggest more than they seem to mean. We are living in a day of movement. Men and men's works move with untiring activity. The stir of enterprise, the bustle of business, the agitation of politics, the march of mind, the commotion of earth and air, and the movement of waters, are all unusual and irregular. We read of violent quakings of the land, and strange convulsions of the sea. We hear of wars and of rumors of wars. We are admonished by signs in the heavens. We are advised of persecutions inflicted on the Jews. We are are warned by many indications throughout the physical world that great changes are progressing in various lands and waters on the face of continents and islands. We can recall the words of Christ to his disciples, as recorded in the thirteenth chapter of Mark: 'For nation shall rise against nation, and kingdom against kingdom; and there shall be earthquakes in divers places, and there shall be famines and troubles; these are the beginnings of sorrows.'

We need not recall to our readers the famines in Persia and India, the wars of Napoleon III. and King William, the earthquakes in various countries, the slaying of Jews in their very synagogues, in Roumania, the rebellion in our own land, the insurrection in France—'these are the beginnings of sorrows.' 'But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away, so shall also the coming of the Son of man be. . . Watch, therefore, for ye know not what hour your Lord doth come.'

In the plain and literal meaning of the warnings here quoted, we may discover more than we can find in Targums or Annotations since the days of the apostles. God does not deal in subtleties, like mortal schoolmen. When Jesus spoke those words, he plainly pointed to the present day, and there is not a prophecy in the Scriptures, old or new, that will not be fulfilled within the present century. We repeat what we said above, that there is a suggestion of more value than it seems to carry, in the sentence with which we began this paper. 'Speak to the children of Israel that they go forward.'

We are no panic-mongers. We print political paper, and write for practical people. But there is nothing theoretical in the word of God, and it is no proof of superior wisdom to reject or disdain to investigate such solemn warnings as are contained in the Scriptures concerning the latter days. We proclaim it as our belief that the 'latter days' are now nigh, according to the words of Christ. Need we apologize for printing the faith that we entertain? We do not write for madmen or lunatics. We speak to our fellow-men, whether they be republicans or democrats, when we say 'Watch, therefore, for ye know not what hour your Lord doth come.'"

CORRECTION.—We find, on examination, that our discussion with Eld. I. R. Gates, in Boston, was but seven evenings, instead of ten.

NEW TRACT.
Second Edition, Revised and Enlarged,
OF
"THE COMING REIGN OF TERROR," Or, The Commune.
BY WM. N. PILE.

The first edition of five thousand copies of this work being exhausted, a second edition is now published. It contains about *twelve pages of entirely new matter*, besides retaining all the more important matter of the first edition. The past working of Spiritualism, Infidelity, Socialism, Free-Love, and the Commune, are shown to have produced the "reign of terror" of 1792 in France, and then the analogies between that period and the present are drawn, to show that we are on the verge of another "reign of terror." Special attention is given to the "International Society," and its latest developments shown. This tract is well calculated to awaken an interest in the speedy coming of the Lord. Notwithstanding the increased size, the price is unchanged.

For sale at this office. Price, by mail, single copy, 7 cts.; five copies, 30 cts.; ten copies, 50 cts.; fifty copies, $2.00; one hundred copies, by express, $3.50. AG'T.

Also sold by the author at Springfield, Mass.

FALL OF BABYLON.

Some years since, John Cox, of England, published his views of the prophecies relating to the fall of mystic Babylon, and the setting up of the kingdom of Christ. He says:—

"Great and beneficial changes are generally introduced by great and dreadful commotions. This chiefly arises from the opposition made by the old state-of-things about to be superseded. An eminent writer observes, "In every new development of his plan of mercy and salvation to the human race, it has hitherto pleased God that mercy and judgment should as it were go hand in hand. . . .

The characteristics of Christianity are knowledge, holiness, and love; it is most simple, most beneficial, most beneficent; but the characteristics of popery are ignorance, sin, and cruelty; it is a religion of pomp, of darkness, and of blood. . . .

The professing church was Judaized, and philosophized, before the time of Constantine, but then it became paganized, and shortly after satanized. This mystery of iniquity worked in the apostle's days, and during the second and third centuries every kind of heresy was promulgated, ceremonies and forms were introduced, and spirituality displaced by superstition. The materials for popery were thus prepared, and by the union of the church with the Roman state, its foundation was openly laid, and the building rapidly carried on. An orator at Constantinople, in the reign of Julian, fifty years after the accession of Constantine to the Roman purple, says, 'In the recent changes (he is adverting to Julian the apostate) both religious, pagan, and Christian, have been alternately disgraced by the seeming acquisition of worthless proselytes of those votaries of the reigning purple, who could pass without a reason and without a blush from the church to the temple, and from the altars of Jupiter to the sacred table of the Christians.' . . .

There is one consideration connected with this subject which claims our most serious attention. How wide, how searching will those judgments be by which Babylon shall be destroyed! Where is the church that hath not been contaminated by her poisonous breath, that doth not manifest somewhat of her spirit and conduct? Persecution, pharisaism, heresy, formality, outward show, crying up of the creature, are but too manifest among professors;—in some, one anti-christian feature is exhibited; and in some another—but are any wholly free? Instead, then, of one sect quarrelling with one another—had we not better be found praying, both for ourselves and them, that God would give us all humility to unlearn what is wrong, and honesty to avow it? Surely all classes of religious professors need much purification."

IS BAPTISM A SAVING ORDINANCE?

There are many who would be glad to place baptism in the catalogue of nonessentials, by insisting that it is not a saving ordinance. While it is true, that baptism will not save men independent of any thing else, it is just as really true that baptism has its place in the gospel plan of salvation, faith, or hope; and it is just as true that we are said to be *saved* by baptism as by grace, or hope, as the following texts prove:—"By *grace* are ye *saved*" (Eph. 2: 5); We are *saved* by *hope*" (Rom. 8: 24); "Even *baptism* doth also now *save* us." 1 Pet. 3: 21. While it is true that we are not saved by baptism *alone*, it is equally true that we are not saved by grace alone, or by hope alone; but baptism is just as really pronounced a saving appendage as any other feature of the gospel system. It is an act of obedience, which God requires, and we have no more right to stop and query whether it will *cleanse* us, before obeying, than Naaman had to query whether there was more virtue in the waters of Jordan, than in the waters of the rivers of Samaria, before he would consent to wash seven times in the Jordan. Really there was no more medical property in the water of Jordan, than in the water of Samaria; but the coveted blessing could be found only in this stipulated *act of obedience*. Neither is there any virtue in the baptismal waters, but *obedience* to God is thereby exhibited; nor is this form of obedience a meaningless one, but is a striking figure of the resurrection.

This relying on *faith alone* for salvation is just as much an error as the old Jewish theory of salvation by works alone:—"What shall it profit, my brethren, though a man say he hath *faith*, and have not works? Can *faith* save him? . . . Was not Abraham our father justified by *works*, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by *works* was faith made perfect? . . . Ye see then how that by *works* a man is justified, and *not by faith only*." James 1: 14, 21, 22, 24. The works of the gospel are not to be repudiated. Though works alone cannot save a man, neither can faith alone save him. A faith that is strong enough to *obey* God, even though called to go through fire, is requisite. A faith that will shut its eyes, and refuse to look around for fear it will see something to do that God has planned, is too feeble to save men. It is not the "faith that *works* by love." Baptism, being one of the acts of obedience required of believers, is saving in the sense that men cannot be saved by disobedience, but by obeying, as one means. W. S.

TRICKS OF SPIRITUALISTS.

It was my privilege recently to witness a public exposure of the tricks of Spiritualism, such as the playing on instruments of music, while the medium was bound, the showing of spirit-hands, the tying and untying of ropes, etc., after the fashion of the Davenport Bros. All this illustrated the principle on which many tricks are palmed off upon the people for the work of disembodied spirits. And while this system of trickery is thus being exposed, some are ready to conclude that the whole system is trickery.

But this effort to furnish a solution of the mystery, though it can expose trickery, fails to be availing when *intelligence* is exhibited that the medium is ignorant of, and the questioner likewise. As for instance, a man from England, on a visit to America, inquires after the health of the family left behind, and is told that at such a time, such a member of the family died. The medium and the interrogator were alike ignorant of what turns out to be a fact. This proves the existence of intellect above human trickery. Demons were to make their displays in the "latter times;" and they are now doing their work in disguise. W. S.

PREACHING AWAY HEAVEN AND HELL.—It is sometimes said that we preach heaven and hell away from the people. The charge was recently made against one of our Wisconsin ministers, who had been holding meetings in a new place,—"The first time he came, he preached *hell* away from us; and the second time he came, he preached *heaven* away from us." Well, the man that preaches away a hell and heaven of *shadows*, and substitutes a hell for literal men after the judgment, and a kingdom of resurrected saints, is doing a noble work. It is making war on tradition, to the honor of revealed truth.

A hell for *shades*, whether located underground, or above ground, is not taught in the Bible. It is simply a world of imagination, having no more real existence than the purgatory of Catholicism. Nor has the heaven of modern theology—a heaven for immaterial men—any foundation in the Bible, but is simply a feature of Paganism, after the *fourth revision*, under a new name. The Bible teaches a hell for resurrected sinners, and a kingdom for resurrected saints; but never presents a hell or heaven of unjudged ghosts. W. S.

VALLEJO, CAL., May 12th.—Five were baptized, and eight received into the church. Among the number was one of the editors of the city, who has charge of two local papers printed in the city. The Lord is still signally blessing the church in Vallejo.

O. R. FASSETT.

FROM BRO. BOWMAN TO BRO. MUNGER.

DEAR BRO. MUNGER:—The brethren and friends here are anxious that I should go North this summer, and try to get some funds to assist us in putting up two or three plain houses in which to worship our heavenly Father. We number sixty-nine members, living in different localities; but, like every body else in this country, we have no money. If I could only get money enough to pay for the building material, we can do the most of the work ourselves. The doctrines we preach have permeated this entire section, and I am satisfied, if we only had houses to worship in, that scores, if not hundreds, would unite with us. And inasmuch as we have so short a time to work in, don't you think I could get the brethren and friends at the North to assist us in our destitution and persecution? I might, as you suggested, make a tour among some of the churches, before the National Campmeeting, and then make an effort there, where I could also get some prominent men to recommend me to the business men of Boston and New York, where I might operate privately for a while before returning home. If you think these suggestions plausible, and will make a string of appointments for me, say beginning with the second Sunday in July, at your home, writing me how to get there from New York city, and my heavenly Father sparing me, I will be there at that time.

There seems to be a world-wide expectation at this time that the *Son of God* is about to visit this outlying province of his dominions the second time, and so I believe. But O, for what a different purpose to that which brought him here before. Every eye shall see him when he comes, and they that pierced him, shall look upon him. O what weeping and lamentation, what shrieks and groans, what universal consternation and woe, among the millions who have neglected his great salvation. May a holy God wake up a dead world and sleeping church to these coming wonders, which are just upon us. May you and I, my dear Bro., be ready to meet the Lord in the air, and there remain until earth's last calamities are over forevermore. Amen. Write me soon. Yours in the blessed hope.

PEYTON G. BOWMAN.

Lydia, Darlington Co., May 15th, 1872.

BRO. MUNGER'S RESPONSE.

Bro. Bowman:—I will suggest the following appointments, as the most economical, instead of coming from New York to my place first. The churches, no doubt, will all receive you, and be glad to hear your experience in the South, and will do something towards helping your mission. I think, as you land in New York first, you had better call on Bro. H. A. King, 14 Murray Street, at the *Bible Banner* office; he will arrange for you one Sabbath; say July 14th.

West Troy, N. Y., Wednesday evening, July 17th. Call on James Douglas, 61 Broad Street.

Saratoga, Thursday. Call on Sr. Durand.

Sandy Hill, N. Y. Call on Eld. Sibley, who will arrange for Friday and Sabbath, July 21st, and till Friday following, July 26th.

Castleton, Vt., Friday. Call on Bro. S. G. Mathewson. He will see to you for one week, in that vicinity, from July 26th to August 2nd.

Rutland, Friday, August 2nd, over the Sabbath, to August 4th.

Keene, N. H., Tuesday evening. Call on Dr. Darling. Perhaps stay two evenings.

South Vernon, Vt., Thursday evening. Call on Moses Merrill and Eld. Cook.

Athol, Mass., Saturday, August 10th, and over the Sabbath. Call on Eld. Hemenway.

Springfield camp-ground, Thursday, August 15th, where you will find me. Other arrangements from there.

HIRAM MUNGER.

THE TRACT FUND.

The *Advent Christian Publication Society*, at a meeting on Springfield Camp-ground, August 23d, 1871, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec'y Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$512.03
N. W. Wait	25.00
R. M. Rines	1.00
S. Dodge	1.00
M. Grinnell	.50

POOR FUND.

To send the Crisis to the Poor.

Previous acknowledgments.............. $103.08

YOUNG PILGRIM POOR FUND.

Previous acknowledgments.............. $5.05

AMER. ADVENT MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim *"the glad tidings of the kingdom at hand"*; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments	$2.189.16
N. W. Wait	75.00
J. C. Allen (pledge paid)	5.00
"C."	1.00
Geo. H. Sawyer	1.00

Correspondence.

From Bro. P. G. Bowman.

BRO. GRANT:—I am truly glad to see that you have returned home in good health. I hope and pray your labors on the Pacific coast may produce an abundant harvest, so that, in the closing scenes of this economy, you may have many bright stars in the crown of your rejoicing, from that far-off country. I hope definite arrangements will be made at the National Campmeeting to send the glad tidings of the soon coming King throughout the entire South. This, in my judgment, is now the most inviting field spread out before us. Wherever they have the opportunity and inclination to examine the doctrine, they almost invariably embrace it. The nature of man, a literal resurrection from the dead, the coming glory and kingdom of Christ, are, I may say, almost obsolete doctrines in the pulpit throughout the entire South. I verily believe Plato is preached every Sunday more than St. Paul, particularly in regard to the nature of man. Immortal-soulism is the order of the day. If the Scriptures say the Lord God alone hath immortality, is it right for me to say that mortal man possesses this divine attribute? Mr. Fletcher, Mr. Wesley, and Mr. Watson, all taught the procreation of man's soul. All the Methodist preachers of my acquaintance subscribe to the same views.

Now, will you, or some one else, tell me how it is possible to reconcile these two views? That man should receive his soul from his paternal parent, through his mother, and yet that soul possess a divine attribute? A very ancient, and very learned preacher, who perhaps preached the most successful sermon ever listened to in this world, took for his text, "Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Gen. 3: 4, 5. Here is immortality offered to our first parents by the Father of lies, and instead of seeking and finding it (as thy would have done) by obeying their Maker, they sought it in a shorter way, by embracing the doctrine of the devil; for doing which, they were remanded back to their original elements, where they would have lain to all eternity, without life or being of any kind; but the great Father of love made other arrangements, by providing another Adam, who is the Lord from heaven, and also the seed of the woman. Now, by loving and serving him with all our powers; now, by patient continuance in well doing, if we seek for glory and honor, we shall be crowned with immortality and eternal life at the resurrection of the just. May the Lord help us to "hold fast the beginning of our confidence steadfast unto the end," that when the Lord shall appear, we may also appear with him in glory. PEYTON G. BOWMAN.

P. S.—I take this opportunity, through the *Crisis*, to tender my heartfelt thanks to Geo. S. Harwood for his donation of $10 to send the *Crisis* to ten persons six months gratis. I do hope at the close of six months they will become regular paying subscribers. P. G. B.

Lydia, Darlington Co., S. C., May 16th.

From Bro. L. Boutell.

BRO. GRANT:—I was called upon to attend the funeral of Bro. J. Osgood's aged mother, out at Boston Highlands, May 11th. After speaking words of comfort to them, deduced from the promise of a resurrection of the dead, when a crown of righteousness will be given to all that sleep in Jesus, I came to the Providence depot, where my wife met me; when we took cars for Westerly, R. I., where I was to spend Sunday the 12th. The day was pleasant, and we had a good season in preaching the good tidings of great joy to those who are ready to deny themselves for Christ, and his coming kingdom. One thing is comforting: while some find fault and scold, others are made glad and rejoice. By this we find relationship. All the dear friends of Jesus love to have him spoken well of and praised, and his coming will interest and delight them. I enjoyed our meeting. Sunday and Monday we made new and happy acquaintance with the lovers of our coming One. The meetings were cheering. They were ready to respond heartily, and exhort with earnestness. *God bless them.*

From Westerly, R. I., I took cars for Philadelphia, and came through a delightful country, specially as the fruit trees were all in full bloom. The scenery was splendid. Stonington, New London, and New Haven, Conn., where we stopped two days, and were pleased to see old friends. They need some help in the region to keep alive, and get new recruits by proclaiming the gospel and soon coming of Jesus to consummate "the blessed hope." The beautiful scenery of blooming trees, indicating fruit in the harvest, led me to look forward and anticipate the day when Eden will be restored, and paradise will be in full bloom. The saints will all be there, and eat of the fruit of all the trees of the garden. No prohibition. Eat, O beloved. Nothing will hurt you. None will be sick here. Nurses that have rendered faithful service in taking care and watching over their wasting, suffering, dying companions, will here be out of employment of this kind. Here is the exaltation of the righteous. Here are Christ's. Here are all of the seed of Abraham. This is "the better country." It is the "heavenly." And we will be there in a little while. Glory, honor, immortality, and *long life*, will be found here. O, who would not like to emigrate? Come, ye lovers of life, land, fruit, flowers, and everything else desirable, secure the admission fee, with a through ticket, and go through the gates. Enter with us the golden streets, and find your way to the field of glory.

From New Haven we passed through New York and New Jersey, and found ourselves in the Quaker City. Here I am assuming a little oversight over the flock of God, under the pastoral care of Bro. F. H. Burbank, while he may visit other flocks, and feed them by the aid of the Holy Spirit. Have preached one Sunday. Had a refreshing season, and a good congregation, which seemed to feast on the simple word of life, and the doctrine of the soon coming of the Savior. I have also preached in Camden, N. J., and I find the seed of Abraham scattered here. They love the wholesome words of our Lord Jesus Christ, and seem ready for every good word and work. I am having good times. O Lord, revive thy work, and make thy people one who are looking for thee. In hope,

Philadelphia, May 23d. L. BOUTELL.

From Sr. M. A. Tibbets.

BRO. GRANT:—Several years have passed since my humble name appeared in your excellent columns, and yet while my feeble pen has been silent here, I trust it has been profitably employed in other departments of labor, connected with the Master's vineyard dear to us all. For months past, I have been greatly interested in your travels, and abundant labors, broadcast over the land, and have been made to rejoice that you will at the reckoning time come home with many sheaves, the happy fruit and glorious result of all your toils, and willing service in the cause of Christ.

It will perhaps afford you pleasure to read, as it does me to write, some of the blessings bestowed upon my mental vision in regard to the great and blessed truths of the Bible, which render us a distinct people from other professed christians, who have not as yet come into this "liberty of the Sons of God." In the first touch of the divine impress in its light upon the sacred page, the personal coming of the Lord was made known in contradistinction to the spiritual reign in which I had been taught, and which now so greatly prevails in the so-called "Orthodox" teachings of the present day. But as years passed away, the light more clearly dawned, and another touch of the divine hand made me "see all things clearly." Then, O how I rejoiced, as one suddenly awakening out of sleep, to behold the bright sunshine resting upon all the works of the great Creator. I now saw Jesus as the Life-giver, instead of Adam; the grave a resting place for the dead, instead of some ethereal or sky-heaven, brought forth by the doctrines of men; the judgment, a reality to take place upon the "day appointed" (Acts 19: 31); that then the righteous and the wicked would receive their reward, "every man according as his work shall be" (Rev. 22: 12); that the righteous, those who "come forth to the resurrection of life," will inherit the new earth, brought back to more than its Eden beauty, when the curse will be removed and the tabernacle of God will be with men, and he will dwell with them, and they shall be his people; that the wicked, who come forth to the resurrection of condemnation, will "be punished with everlasting destruction from the presence of the Lord, and from the glory of his power"; that then one universal song of praise to God and the Lamb will break forth from all the redeemed forever and ever Rev. 5: 13.

I can scarcely tell you in words my abounding joy, as I now read the Bible as a book of literal, as well as spiritual facts, which I may believe and understand for myself, untrammeled by the traditions and opinions which once held me fast in their unintelligible mysteries. I now believe the truth, and the truth has made me free. John 8: 32. A few of us, of "like precious faith," have been constituted into an Advent Christian church, having the Bible as our only creed, of which you have doubtless read at length of our humble doings in the *Advent Times*, so highly regarded among us for the comfort and instruction it imparts.

I have sent you this brief notice of the happy change in my views, for the sake and with the hope of encouraging others to search the Scriptures, for they do contain the record of eternal life—by whom given, and how obtained. With others here, I am trying to work in the vineyard of the Master, scattering abroad many tracts and papers, that will lead men and women to a greater study of the Bible, to see if these things are so. I am happy in the work, waiting and watching for the coming of my blessed Lord to make up his jewels, hoping to be among them. Yours for the kingdom,

Volga, Ind., May 16th, 1872.

From Bro. Geo. Thomson.

BRO. GRANT:—I am stricken. I am sad. Death has robbed me of my dear companion. O cruel, cruel death. Her illness was very brief; less than six days. She is shut up in death's prison for a little while; but thank God, Jesus has the keys, and I believe that he will soon liberate the captives. O, how I long for his coming. Dear brethren and sisters, pray for me, and my seven little ones. I have been sustained in my affliction by the "blessed hope," and by the kindness and sympathy of dear christian friends. O, the value of christian sympathy! Such kindness, such affection, such heartfelt sympathy, as has been shown to me and mine, I can never forget. God will surely reward my dear brethren and sisters.

[May the Lord richly bless and comfort our dear Bro. Thomson in his deep affliction. —ED.

From Bro. R. H. Scott.

BRO. GRANT:—We are still striving to preach the coming and kingdom of our blessed Master, and by his help stand firm at our posts, pressing the battle for eternal life. The doctrine of the Bible is spreading through our country; bless God's holy name. I buried six precious souls with their dear Lord on last Sabbath, and we expect others soon. Our little church in this place has waked up to duty, and been made to rejoice in the blessed prospects before us, believing the coming of our dear Lord is upon us, and that peace can never be found on the earth until it is brought by the Prince of peace. We oftimes feel

weary of this world, but the thought of his soon coming fills our hearts with gladness: We are to exercise patience and forbearance in these times of diversity; but blessed be God, a new order of things is hastening. Floods, fires, earthquakes and tornadoes have scarred the visage of mother earth; and over her wide-spread surface the king of terrors holds his undisputed sway, and will until our blessed King shall come in his beauty, and shall wipe out the serpent's trail; then eternal splendor, light, life, beauty, glory, and blessedness, shall be the inheritance of the blood-bought ones. Pray for us, that we may all be there, and enter the glorious city. Amen.

Scottsville, Ind., May 11th, 1872.

Extracts from Letters.

Sr. D. E. Adams writes from Barnard, Vt., May 15th:—"About eight months ago I wrote to the *Crisis* in regard to the seed that was being sown here in this place, and that I anticipated there would spring up fruits ripe for the harvest; and bless God, I think I did not over-estimate it; for it has already began to take root. Elds. Z. T. Wood and Geo. A. Cole have labored here with us occasionally during the past year. Praise God, I believe they have not labored in vain. Last November, we had the unspeakable joy of seeing three express to the world their faith and love of Jesus, by following him down into the water, and being buried with him in baptism. We organized a church the 27th of Dec., numbering ten; and since then four more have been added to our number. Last Sabbath two more went down into the water, and, like the Eunuch, went on their way rejoicing. We do not expect it will stop here, but are willing to keep trusting and praying that God will add many more, such as shall be saved. We are looking ahead a little from this, to the time when all the redeemed of the Lord will come to Zion, with songs and everlasting praise, shouting victory over death and the grave. My prayer is, Lord Jesus, come, and come quickly."

Bro. C. H. Glidden writes from Effingham, N. H., May 19th:—"The new church in West Parsonsfield, Me., is now about ready for dedicatory services, and will be dedicated to the Lord in June. Bro. Mark Stevens preaches there one half of the time. Although he has had severe trials and afflictions of late, yet the Lord seems to be with him. Last Sabbath, the 12th, was a refreshing season to many. The Spirit of the Lord seemed to rest upon him while dispensing the word of life to the people. After the sermon twelve arose and witnessed to the Spirit of the Lord being in the meeting. Bro. S. has baptized eight since he has been laboring in the place, who are now living witnesses of the truth, while others are waiting for a convenient opportunity to follow their Lord and Master in the likeness of his resurrection; and others are under deep conviction for their sins. They have organized a Sabbath school, to commence next Sabbath. All things are in a prosperous condition."

Our Conference.—We are expecting a large gathering at our annual conference at Springwater Valley, N. Y., June 13th. Let us all come to worship God, and not to visit and feast. We shall not expect but two meals a day. Let the friends in the vicinity of the meeting bring in a basket of provisions, so that if any one wants a lunch at noon, they can get it at the church, and by so doing ease up a little on the friends in the Valley. Bear one another's burdens, and so fulfill the law of Christ. Let every church be well represented by delegates, and do not forget the quarter collection. D. Cogswell.

Married.

Wilson—Cotton. In Portsmouth, N. H., May 20th, 1872, by Eld. E. Owen, Mr. Henry J. Wilson, of Kittery Point, Me., and Miss Susie M. Cotton, of Tuftonborough, N. H.

Obituaries.

Dockham. Died in Worcester, Mass., Cora Lavina, only daughter of Thomas F. and Josephine S. Dockham, aged nine years and eighteen days.

Our hearts are sad and our home is lonely, but we do not sorrow as those that have no hope, for we firmly believe that dear little Cora sleeps in Jesus, and will be remembered in the great gathering day, when the saints of all ages shall awake to life and immortality, and be gathered into the everlasting kingdom of God, where such scenes as this will never be witnessed. Words of comfort were given from the Scriptures of truth by Elder Samuel Ayres, at the Second Advent Chapel.

Charles W. Dockham.

Smith. Died in Portsmouth, N. H., May 12th, 1872, Sr. Elma H. Smith, aged twenty-five years.

Seldom does the arrow of death strike a more thoroughly ripened object than the subject of this notice. Converted and baptized several years since, she maintained her integrity to the very last. She was a consistent, devoted, conscientious follower of Jesus, and fully in sympathy with the sentiment of his soon coming to reign. Her sufferings were very intense, painfully so at the last, when consumption was finishing its fatal work; but grace signally triumphed over bodily pain. A beloved husband and two darling children survive her. "Precious in the sight of the Lord is the death of his saints." E. Owen.

Brown. Fell asleep in Jesus, in Barnstead, N. H., Bro. Nathaniel G. Brown, aged forty-five years and nine months.

Our Bro. embraced the great truth of Jesus' soon coming four years ago, and it was his comfort and support through all his trials and sickness, until he was taken away by death, to await the resurrection of the just. Words of comfort were spoken to the afflicted family by the writer, from Job 14: 16.

Little. Died at Sugar Hill, March 25th, Betsy, wife of Bro. Wm. Little, aged thirty-nine years. They sorrow, but not without hope. Text, Ps. 39: 4. N. Wheeler.

Bates. Died in Cambridgeport, Mass., May 19th, 1872, Mary Ann Bates, wife of the late Edward Bates, Sen., aged seventy-four years and four months.

Summary of News.

FOREIGN.

Cable News.

Paris, Tuesday, May 21. In the Assembly to-day, M. Rouher delivered a speech of three hours' duration, in which he warmly defended the army from the charges which had been made against it. He compared the present Republican administration of affairs with that under the empire, and, in a powerful and brilliant effort, essayed the vindication of the latter from the charges and accusations of its enemies. His speech caused great excitement among the deputies. Gambetta being called on to reply, refused to do so.

DOMESTIC.

Strikes.

Tuesday, May 21. The strike epidemic which usually makes its appearance this time of year, has come this season with a vengeance. New York knew nothing from previous experience of the virulence of this disease. The mild forms in which it appeared in isolated cases, gave no idea of the latent fire which has now run along the entire line of labor in this city, and which has transformed twenty thousand industrious men into so many savage champions of a principle which can be attained, perhaps, only over the gaunt body of starvation. The obstinacy that troubles the farmers of England, and which keeps Chicago still sitting in her ashes, is mild, sensible reason when compared with the wild folly of the men who have inaugurated in New-York, the most unprofitable, and disastrous of all warfares. The masons, plumbers, carpenters, cabinet-makers, upholsterers and wood-carvers to the number of ten thousand are roaming the city to-day, striking terror into the hearts of the non-society men whom good sense or necessity induces to continue to work. The bricklayers have swelled the ranks of the disaffected by a reinforcement of 2500.

This last move was the unwisest one of all, for if the bricklayers had continued their work, and kept faith with their employers, with whom they agreed to work until July 1st, they would have made a quantity of work for the carpenters, they would have necessitated the employment of laborers, teamsters, farmers, iron men, etc., and they could all have contributed to the support of the men already in the field. Now the eight-hour phantom seems to have carried away their reason as well as their discretion. The strike of the bricklayers throws fully thirty thousand men out of the means of supporting themselves and their families. It needs no prophetic foresight to see that this thing must be of short duration. Either the employers must concede the demands of the strikers, or the strikers must succumb to the employers, or the threatening bands that patrol the streets must be stopped by the police, and the differences of capital and labor be settled without annoying the public. Mr. Mathews, one of the leaders of the Bricklayers' Union, who has been compelled to join the strike, says that he considers the movement ill-advised; that the strike of his organization cannot fail to be disastrous to the other trades, and he adds that 'if they don't get what they want within a week, there will be a row, "sure." He says: "I believe in getting what we want, and if it's necessary to resort to other than peaceful means, I am in favor of doing it."

The man who makes this declaration of intentions, no doubt speaks for himself, still he is a representative man of the body to which he belongs and one of the most peaceable of them all, and when he does not hesitate to give such a statement to the public press, it is not difficult to see the spirit which actuates this movement, or what it might lead to if not checked. However, notwithstanding Mr. Mathews' opinion to the contrary, there will be no trouble here from this cause at least, except what may arise to the immediate combatants. The peace of New York will be preserved whatever may become of the eight hour system. It is probable that the strikers will be victorious this time; but for the rash act of the bricklayers they would beyond a doubt be successful, for the time was well chosen, they were well organized, and the season was fighting for them more effectually than any thing else. Contracts have to be carried out, and men must be employed for that purpose. Thus if the strikers are victorious, the victory will confessedly be extracted from the urgent necessity of the employers, and the consequent peace can have no lasting moral obligation.—*Boston Globe.*

THE EIGHT-HOUR MOVEMENT.

New York, May 24. The committee of workingmen from the New York Post Office were told to-day by the assistant secretary of the treasury, that the men discharged for sympathy with the eight-hour movement would be reinstated, and that the claims of all the men for extra two hours work since the Eight Hour law went into effect should have early consideration.

The Pattern Makers, League held a meeting to-night, which was largely attended, and adopted a resolution that on Monday next they demand that eight hours per day shall constitute a day's work at the standard wages heretofore paid.

The brown-stone polishers have also resolved to strike on Monday. The ship joiners, eight hundred in number, are organizing a strike. The varnishers and polishers, German house painters, show case and desk makers, cabinet makers, wood carvers and upholsterers have all gained eight hours except in a few shops.

THE LABOR QUESTION.

The labor strikes are extending. On Monday afternoon a mass meeting of all the trades engaged in the strike will be held at the City Hall park, New York, and in the evening the Eight-Hour League will hold a meeting. The corporation laborers also hold a meeting in Union square the same night to devise means for securing an increase of wages from $2 to 2.50. The cabinet makers and upholsterers on a strike here received a telegram from Pittsburg, Penn., to-day, announcing a strike there, and they resolved to send on a delegation to encourage their fellow-workmen. The upholsterers also resolved to appoint a delegate to visit Boston in company with the cabinet-makers' commitee, and co-operate with the workmen there in the strike. The employers here have shown more opposition to the cabinet-makers than any other trade, and the strike will undoubtedly be a long one. The wheelwrights and blacksmiths, it is announced, will strike June 1st. The big pipe men will also probably strike soon. They will hold a mass meeting Monday, and demand an advance of wages. Their present pay is two dollars. To-morrow evening the corporation laborers will hold a mass meeting in Union square to demand that the commissioners of parks and public works pay the standard wages ordered by the Common Council. The laborers have formed a union, which now numbers seven thousand men.

The Methodist Conference.—A New York paper says truly that the scene in the Methodist Conference, during the wrangle on Monday, over the Book Concern scandal, would have disgraced a political convention. Ministers of the gospel abused each other like very drabs, yet the presiding bishop let the thing run on, as if it was all right. That is not religion. It is not even the spirit which should animate brethren who expect to dwell together in unity. If the ghost of John Wesley could rise from its grave and witness such scenes, we dare say it would, if it could, move, for very shame's sake, that the conference adjourn *sine die*, to prevent a recurrence of them.—*Boston Daily Globe.*

Chicago, May 24. Last evening a terrific tornado passed over several counties on the Mississippi river in the central portions of eastern Iowa and Western Illinois. It appears to have moved in a southeastwardly direction.

Accounts from Des Moines County, Iowa, and Adams County, Illinois, state that every movable thing in its track was swept away. Trees were uprooted, fences scattered, telegraph poles and lines demolished, and many barns and houses unroofed and blown down. So far as heard there was no loss of life. The destruction of property was very great. No details yet.

More News from the Eruption. The Milan (Italy) *Courier* of April 28th has the following: "The most distinguishing characteristic of the last eruption was noticed during the evening of the 25th. While a number of curiosity seekers were regarding the course of the lava, the earth suddenly opened and engulfed them. Information brought to Minister Lanza places the number of victims as high as two hundred. During the forenoon of the 26th a new crater opened near the Observatory—that is to say, at one of the points heretofore reputed the safest. The population of Naples was overwhelmed with consternation. The people demanded a procession in honor of Saint Janvier. During the last century, under the reign of Ferdinand First, the Neapolitans, fearing the consequences of the Vesuvian eruption, sent the statue of Saint Janvier in the direction of the volcano, and the lava was suddenly arrested in its flow. The Neapolitans begin to fear that the prophecy of Saint Francois de Paule, 'One day it will be said: "Here was Naples," will be fulfilled.'"

In Brief.

—— The ex-Emperor and Empress of the French entertained the inhabitants of Chiselhurst with a fete the other day at Camden Park.——All the state-rooms on all the Cunard steamers are engaged up to the 1st of December by persons returning from Europe.——Americans in the Eternal City are greatly affected by the malaria this year.——The Pacific Railroad Company has a large force engaged in setting out willow and cottonwood sprouts along the cuts where the snow was so troublesome last winter.——Germany is arming her troops with a new musket, said to be far superior to the Cassepot. The old needle-guns are being changed to the new pattern.——The carpenters of Lyons are still persisting in a dangerous and unforgiving strike.——President Thiers is not in a good state of health.——It is stated that the damage done by the late eruption of Mt. Vesuvius exceeds five hundred thousand dollars.——In Switzerland all the voting is done upon Sundays.——The canker worms in large numbers, have begun their depredations upon the shade and apple trees at Taunton.——Eminent geologists say that England forms the cover of a subterranean well of fire, and is liable at any moment to meet the fate of the district around Vesuvius.——Austria has just launched the largest iron-clad vessel ever built within her territory. It is two hundred and seventy-five feet long, and the iron platings at the water line are eight inches thick.——It is intended to rebuild Luther's cell in the Augustine monastery at Erfurt, destroyed by fire some months ago. A general subscription is publicly invited for the purpose.——The Emperor William has purchased the Caffarelli Palace in Rome for the sum of three hundred thousand dollars.——The 22d of August has been fixed as the day of meeting for the International Statistical Congress to be held this summer at St. Petersburg.

Appointments.

☞ *We would say to our preaching brethren that it is necessary we should receive their appointments as early as* TUESDAY MORNING, *as our paper goes to press about noon; otherwise they will not be inserted till the week following.*

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Boston (Branch Chapel) 1735 Washington Street (Corner of Madison Street.)
Love Feast at 10½ A. M. Preaching at 3 and 7½ P. M. Prayer meeting Tuesday and Thursday evenings.
John G. Hook...Friday evening, May 31st
E. Owen...Sunday, June 2nd
Henry Pratt...Sundays, June 16th and 23d
Christian Temperance Meeting Monday evenings.

Charlestown (*Hall No. 70 Main Street.*)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.
S. S. Brewer...Sunday, June 2nd

Chelsea, Mass. (*Advent Chapel, Heard Street.*)
F. H. Burbank...Sunday, June 2nd
M. Batchelor...Sunday, June 9th
R. R. York...Sunday, June 16th

East Boston, (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.
C. Goodrich...Sunday, June 2nd
Geo. Sederquest...Sunday, June 9th
B. Woodside...Sunday, June 16th
J. S. White...Sunday, June 23d
F. H. Burbank...Sunday, June 30th

Hyde Park, Mass.
T. M. Preble...Sabbath, June 2nd

Philadelphia, Pa...Sunday, June 2nd
John G. Hook.

Concord, N. H. (Eagle Hall)...Sunday, June 2nd
John Couch.

Putnam, Ct...Sunday, June 2nd
East Foxboro, Mass...Sunday, June 9th
J. S. White.

Fitchburg, Mass...every Sunday at present
H. F. Carpenter.

With the Shinnecock Indians, Sunday, June 2nd.
New York (Cooper Institute)...Sunday, June 9th
H. Pratt.

Dover (if desired)...Thursday, May 30th
Great Works...Friday, May 31st
Portland, Me...Tuesday, June 4th
Brunswick (Yellow school-house)...Wednesday, June 5th.
Bath, Me...Thursday evening, June 6th
Saturday until Wednesday in Richmond, where Bro. Read and Bates appoints.
Lewiston, Me...Thursday evening, June 13th
South Poland, Me...Friday, June 14th
Will some one meet me at Lewiston, at nine A. M.?
West Poland, Me...Sabbath, June 16th
Mayberry Hill...Tuesday evening, June 18th
Webb's Mills...Wednesday, June 19th
South Casco, Me...June 20th and 21st
Sunday, June 23d, at liberty.
Portsmouth, N. H...Sunday, June 30th
H. Munger.

Lynn, Mass...Sunday, May 26th
Wakefield, Mass...Sunday, June 2nd
Lynn, Mass...Sunday, June 23d
North Carver, Mass...Sunday, June 30th
M. Batchelor.

Lynn, Mass...Sundays, June 2nd and 9th
Stoneham, Mass...Sunday, June 16th
Marblehead, Mass...Sunday, June 23d
J. T. Dixon.

New Durham, N. H...Sabbath, June 2nd
Pittsfield, N. H...Sabbath, June 9th
Great Falls, N. H...Sabbath, June 16th
A. Ross.

Cambridgeport, Mass...Sunday, June 2nd
L. T. Cunningham.

Marblehead, Mass...Sabbath, June 9th
T. M. Preble.

Philadelphia and Camden...Sunday, June 2nd
L. Boutell.

Marblehead, Mass...Sunday, June 2nd
W. M. Harmon.

North Carver, Mass. (baptism)...Sunday, June 2nd
J. R. Boynton.

North Abington, Mass...Sunday, June 2nd
Marblehead, Mass...Sunday, June 16th
Gloucester, Mass...Sunday, June 23d
B. Finney.

Hampton, N. H...Sunday, June 2d
Subject.—Evidences for the coming of the Lord in 1873. N. H. Barbour.

Newcastle, N. H...Sunday, June 16th
J. L. Chute.

Steep Falls, Me...Sunday, June 2nd
Hollis Centre, Me...Sunday, June 9th
Steep Falls, Me...Sundays, June 16th and 23d
C. H. Sweet.

Gardner City, Me...Sunday, June 2nd
Jer. Carr.

Leicester (Town Hall)...Sundays, June 2d and 16th
S. C. Hancock.

South Sandisfield, Mass...Sabbath, June 2nd
Chester (as Bro. Willcott may appoint) Wednesday evening, June 5th. G. L. Teeple.

Lake Village, N. H...Sabbath, June 2nd
Warner, N. H., Gore, (at Bro. Andrew's) Sabbath, June 9th.
Warner, N. H. (Burnt Hill school-house) Sabbath, June 16th.
Canterbury, N. H. (Emery school-house) Sabbath, June 23d. Simeon Robt.

Kennebunk Depot, Me...Sunday, June 2nd
Lawrence, Mass...Sunday, June 9th
J. W. Bridge.

Warren Summit...Sunday, June 2nd
T. E. Lano, Jr.

Alton Bay camp-ground...Thursday, July 4th, at 11 A. M. and 2 P. M. C. S. Shattuck.

North Rutland, Mass. (baptism)...Sunday, June 2d and first Sunday in every month.
Corner of Endfield and Greenwich, Mass. (Keith school-house) Sunday, June 9th.
Geo. A. Streeter.

Granby, Dark Corner...Sunday, June 2nd
Z. Ford.

Hebron, N. Y...Sunday, June 2nd
Jacob Wilbur.

Dover, N. H...Sunday, June 2nd
D. F. Leavitt.

New Haven, Ct...Sunday, June 2nd
S. Woodruff.

Weld, Me...Sunday, June 2nd
J. T. Jordan.

Newcastle, N. H...Sunday, June 2nd
Barnstead, N. H. (Clarktown)...Sunday, June 9th
Suncook, N. H...Sunday, June 23d
Northwood Narrows, N. H...Sunday, June 30th
Chas. R. Parsons.

Murray, N. Y...Sunday, June 2nd
E. F. Sergisson.

East Rochester, N. H...Sunday, June 9th
Rochester, N. H...Sunday, June 16th
J. T. Libby. C. H. Willey.

Caswell Borough, P. Q...Sunday, June 2nd
Pattan, P. Q. (Chapel)...Sundays, June 9th and 16th
Stanstead, P. Q. (Pond school-house) Sunday, June 23d
U. G. Ladd.

South Windham, Me...Sunday, June 2nd
J. Albert Libby.

North Haverhill, N. H...Sunday, June 2nd
Sugar Hill, N. H...Sunday, June 9th
T. W. Piper.

South Sutton, N. H...Sunday, June 2nd
Rawsonville, Vt...Sunday, June 9th
C. H. Fletcher.

North Sutton, N. H. (at my house) Sun., June 2nd, and the first Sunday in every month through the summer.
New Durham, N. H. (as Bro. John Berry may arrange) Sunday, June 9th.
East Rochester, N. H...Sunday, June 16th
Bradford, N. H. (Pond meeting-house) Sun., June 30th
A. S. Williams.

Strafford, N. H. (Robert's school-house) Sun., June 2d
Portsmouth, N. H...Sunday, June 9th
East Rochester, N. H...Sunday, June 16th
Rochester Village, N. H...Sunday, June 23d
Edwin B. Wells.

South Wolfboro, N. H...Sunday, June 9th
Hampton, N. H...Sunday, June 16th
T. L. Churchill.

New Hampton, N. H. (where Bro. Pike may arrange) Sunday, June 2nd.
Albany, N. H. (Bell school-house) Sunday, June 9th
Campton, N. H. (Bump school-house) Sun., June 16th
J. B. Brown.

Canterbury Centre, N. H. (Emery school-house) Saturday evening, June 1st, and Sunday, June 2nd.
Allenstown, N. H. (where Bro. Haines may appoint) Sunday, June 9th.
Chichester, N. H. (Pine Ground)...Sunday, June 16th
Meredith, N. H. (Dolloff Hall)...Sunday, June 30th
Laconia, N. H., Sunday, June 30th, at five o'clock.
Mrs. L. E. Saulpaugh.

East Enfield, N. H...Sunday, June 9th
Dorchester, N. H. (Town House)...Sunday, June 23d
Grafton, N. H. (school-house near Bro. John Durgin's) Sunday, June 30th. D. Eastman.

Pittsfield, N. H. (Pond school-house)...Sun., June 2nd
Epsom, N. H. (Marden's Corner)...Sunday, June 23d
N. B. McMurphy.

Cambridgeport, Mass...Sunday, June 9th
Z. Boody.

Strafford, N. H. (Roberts' school-house) Sun., June 2nd. E. Johnson.

Pittsfield, N. H. (at the Bethel)...Sunday, June 2nd
C. S. Emerson.

Lee, N. H. (Union meeting-house) Sunday, June 2nd
J. C. Smith.

Rochester, N. H...Sunday, July 14th
B. P. Manning.

York, Me. (Grand Hill school-house) Sab., June 2nd
Rochester Chapel (where Bro. Chute may appoint) Sabbath June 9th. S. Hawkins.

Berkshire, Vt...June 1st and 2nd
Caswell Borough, P. Q...evening, June 4th
Barnston (Way's Mills) P. Q...Sunday, June 9th
Hatley (old meeting-house, or where Bro. C. P. Dow may arrange) June 16th, A. M. and P. M.
Harvey school-house at five o'clock.
Sugar Hill, N. H. (or where Bro. N. Wheeler may arrange) Sunday, June 23d.
Lisbon, N. H. (if desired)...Sunday, June 30th
L. C. & M. McKinstry.

Kennebunk Port, Me., Sundays through the year, excepting the first Sunday in each month.
Wm. C. Stewart.

Seabrook, N. H...evenings, June 4th and 5th
New Castle, N. H...evening, June 6th
E. S. Moulton.

Rochester Village, N. H...Sunday, June 2nd
Farmington Village, N. H...Sunday, June 9th
Wm. Bodge.

South Livermore, Me...Sabbath, June 2nd
Jesse Gay.

West Nottingham (Union Hall)...Sunday, June 2nd
J. Pinkham.

Gloucester, Mass...Sunday, June 2nd
S. S. Mooney.

Guilford, N. H. (White Oak school-house) Sunday, June 2nd.
Meredith, N. H. (Dolloff school-house) Sun., June 9th
N. Glidden.

Woodbridge, Ct...Sunday, June 2nd
Warehousepoint, Ct...Sunday, June 9th
West Haven, Ct...Sunday, June 16th
Southington, Ct...Sunday, July 7th
Yalesville, Ct...Sunday, July 14th
West Haven, Ct...Sunday, July 21st
Z. D. Baird.

Rye, N. H...Sunday, June 9th
Suncook, N. H...Sunday, June 30th
Kennebunk Depot, Me...Sunday, July 7th
G. F. Haines.

Holderness, N. H. (True school-house)...Sun., June 2nd
London, N. H. (yellow school-house) baptism, Sunday, June 9th.
Dorchester, N. H. (Town House)...Sunday, June 16th
Holderness, N. H. (Brick school-house) Sun., June 23d
Geo. H. Wallace.

Plymouth, Mass...Sunday, June 16th
Philadelphia and Camden...Sunday, July 7th
At liberty on Sundays, May 26th, and June 30th.
Address *Crisis* Office. F. H. Burbank.

North Canaan, N. H. (at Bro. M. Marshall's) evening, May 31st.
Groton Corner, N. H. (school-house) 5 P. M., June 1st
Dorchester, N. H. (Town House)...Sunday, June 2nd
Wentworth, N. H. (at Bro. Richardson's) evening, June 5th.
Warren, N. H...evening, June 7th
Warren Summit, N. H...Sunday, June 9th
North Haverhill, N. H...Sunday, June 16th
Lisbon, N. H...Sunday, June 23d
Whitefield, N. H...Sunday, June 30th
If these conflict, write me immediately at Wentworth, N. H. E. Cotton.

In Mr. Asa Randall's grove, Sunday, June 2nd, at 10½ A. M. and one P. M.
Boylston, N. Y. (as Bro. Ballou may arrange) evening, June 3d
Greenboro, N. Y...evening, June 4th and through the week.
Camden, N. Y. (if the brethren desire) evening, June 12th.
Glenmore, N. Y. (as brethren may arrange) evenings, June 13th and 14th
Higginsville, N. Y. (as Bro. Wm. Morrell may arrange) Sunday, June 16th.
Fish Creek Landing, N. Y...evening, June 17th
West Martinsburg, N. Y. (Advent Chapel) Sunday, June 23d, at 10½ A. M. C. H. Williams.

South Lebanon, Me...Sabbath, P. M., Sun., June 2nd
West Lebanon, Me...Sunday, June 16th
S. Varney.

Philadelphia, Pa (corner of 9th and Spring Garden Streets) Sunday, June 16th, and two following Sabbaths. H. K. Flagg.

Hartford, Ct. (Bliss Hall)...Sunday, June 2nd
G. L. White.

East Lebanon, Me...Sunday, June 9th
J. and J. Davis.

Addison, Vt...Sunday, June 2nd
D. T. Taylor.

East Lebanon, Me...Sunday, June 16th
J. H. F. Varney.

Southington, Ct...Sunday, June 9th
A. E. Smith.

Lincolnville...Saturday, June 8th and over the Sabbath. Alanson Walker.

Springvale, Me...Sunday, June 2nd
West Lebanon, Me...Sunday, June 9th
J. Bickford.

North Somers, Ct...Sunday, June 2nd
Warehouse Point, Ct. (if not supplied) Sun., June 9th
Southington, Ct...Sunday, June 16th
Fitchburg, Mass...Sundays, June 23d and 30th
I. R. Potter.

Bridgewater, Ct...Sunday, June 2nd
New York City (as Eld. T. J. Cox may arrange) Sunday, June 16th. J. L. Wood.

Lewiston, Me...Sunday, June 2nd
I. C. Wellcome.

Kennebunk Depot, Me...Sundays, June 2nd and 16th
F. M. Drake.

Square Pond, Ct...Sunday, June 2nd
Putnam, Ct...Sunday, June 9th
Wilbraham, Mass...Sunday, June 16th
Woodstock Valley, Ct...Sunday, June 23d
P. S. Butler.

Woodville, R. I...Sunday, June 2nd
Wolcottville, Ct...Sunday, June 16th
Hartford, Ct. (Talcott & Post's Hall) Sunday, July 7th
Wolcottville, Ct...Sunday, July 14th
Holden, Mass...Sunday, July 21st
Providence, R. I...Sunday, July 28th
J. F. Nickerson.

Lawrence, Mass.
Enoch Morrill...Sunday, June 2nd
A. Simpson...Sunday, June 23d
N. H. Barbour...Sundays, June 30th and July 7th
M. Batchelor...Sunday, July 21st

Haverhill, Mass. (New Hall.)
E. S. Moulton...Sundays, June 2d and 9th
C. Goodrich...Sunday, June 16th

Concord, N. H. (Bethel.)
Charles R. Parsons...Sunday, June 16th

Seabrook, N. H.
A. Simpson...Sunday, June 2nd
L. T. Cunningham...Sunday, June 9th

South Rochester, N. H. (Chapel.)
J. L. Chute...Sunday, June 2nd
J. Horne...Sunday, June 9th
G. F. Haines...Sunday, June 16th
A. Marston...Sunday, June 23d

Great Falls, N. H. (Franklin Hall.)
C. S. Shattuck...Sunday, June 2nd
C. Goodrich...Sunday, June 9th
A. Ross...Sunday, June 16th
O. W. Kimball...Sunday, June 23d
C. S. Shattuck...Sunday, June 30th

New Castle, N. H.
S. Varney...Sunday, June 9th
T. L. Chute...Sunday, June 16th
F. A. Varney...Sunday, June 23d

Bath, Me.
C. Goud...Sunday, June 2nd
H. D. Reed...Sunday, June 9th
N. G. Reed...Sunday, June 23d
Hiram Mitchell...Sunday, June 30th

East Rochester, N. H.
A. Simpson...Sunday, June 30th

Manchester, N. H.
O. W. Kimball...Sunday, June 2nd

Exeter, N. H.
W. S. Campbell...Sunday, June 2nd
Geo. Burnham...Sunday, June 9th
J. W. Bridge...Sunday, June 16th

Biddeford, Me.
H. Munger...Sunday, June 2d
Joseph W. White...Sunday, June 9th
B. S. Emery...Sunday, June 16th
Wm. H. Mitchell...Sundays, June 23d and 30th

Portland, Me. (Union Hall.)
Jared Whitman...Sabbath, June 2nd
W. H. Mitchell...Sabbath, June 9th
T. W. Piper...Sabbaths, June 16th and 23d
C. H. Sweet...Sabbath, June 30th

South Berwick, Me. (Great Works.)
F. M. Drake...Sunday, June 23d
T. L. Churchill...Sunday, June 30th

Bristol, Conn.
B. Hitchcock...Sunday, June 9th
S. Woodruff...Sunday, June 16th
Z. D. Baird...Sunday, June 30th

Collinsville, Conn.
S. C. Hancock...Sunday, June 9th
Z. D. Baird...Sunday, June 23d
R. K. Stark...Sunday, July 7th

New York, 138 West 24th Street.
G. W. Burnham...Sabbath, June 2d
Meetings are held at the same place three times every Sabbath, also Monday, Wednesday, and Friday evenings.

☞ Meetings are held at Second Advent Hall, 153 Hollis Street, Halifax, N. S., every Lord's day, at 11 A. M. and 7 P. M. Also prayer meetings Monday and Thursday evenings.

Star of Hope Mission, 229 South 5th Avenue, New York City.
Sunday morning, prayer and conference, six o'clock, Sunday School, two o'clock P. M. Love feast, four o'clock P. M. Preaching, seven o'clock P. M.
Monday, (class meeting), seven o'clock P. M.
Wednesday, (preaching), seven o'clock P. M.
Friday, (prayer and conference), seven o'clock P. M.
Come one, come all. A. E. Smith, Principal.
☞ My address hereafter will be 229 *South 5th Avenue.* All letters and packages designed for the "Mission" must be sent to the same address, omitting "Star of Hope Mission," especially on letters containing money. Anna E. Smith.

Biddeford, Me. (Advent Chapel, Hill Street, near Pool Street.) Meetings every Sunday, at 10½ A. M., 2½ and 7 P. M. Also, prayer meetings on Wednesdays and Saturdays.

Notices.

Conference.—The fourth quarterly session of the New Hampshire State Conference will be held, the Lord will, with the church at Sugar Hill, Lisbon, commencing Thursday, June 6th, at 10½ o'clock A. M., to hold over the Sabbath. Bro. Couch and others of God's servants are expected to preach the word. Let there be a general rally from Northern New Hampshire to this meeting, of both preachers and people. An invitation is extended to all. T. W. Piper. J. G. Smith. C. H. Fletcher.

Mechanic Falls Campmeeting.—The committee having decided to enlarge the ground and stable, and build a boarding tent, hereby request the brethren interested in this meeting to meet on the camp-ground the second Tuesday in June, to aid in doing this work. To hire the work done will be quite expensive. Come in the name of the Lord, and his blessing will attend your efforts. A few axes, bush-scythes and rakes will be needed, and those who can do carpenter's work will please bring such tools as will be wanted. Should the time appointed be stormy, come the first fair day in the week till Friday; after that the Monday following. Come prepared to stay two days, if necessary. R. R. York, Chairman.

Jesse Gay, Sec., of Campmeeting Committee.

P. S.—Those wishing tent ground, can select lots at this time.

Vermont Tent and Conference.—The next Quarterly Vermont Conference will be held under the canvas in connection with a Tent meeting at Post Mills, Thetford, Vt., commencing Tuesday P. M., June 18th, 1872. June 18th, 19th, and 20th, will be conference days, and the meeting will continue as long as it seems duty. We hope there will be a general effort on the part of preachers and churches to be there. Let every church send delegates, or write a letter to be read at the conference. Let us have one more rich feast in the Lord. I am expecting to be there. Others, I understand, are engaged, whose names will be mentioned hereafter. H. F. C.

New York A. C. Conference.—If the Lord will, this conference will hold its next annual meeting in the new Chapel, in Springwater, about thirty miles south of Rochester, on the Genesee Valley R. R., commencing Thursday evening, June 13th, and continuing over the following Lord's day. Good homes and ample accommodations will be provided for all who come, and all are invited. It is expected that all the churches desiring to further the general interests of the cause will be represented at this annual gathering. Delinquent and new churches are earnestly urged to co-operate with the body, and they are hereby cordially invited to seats (by delegate) in the convention. For their information, it should be stated here that each church belonging to the conference association, is required by the constitution to report either by delegate or by letter, at least at each annual session; and are also requested to send in quarterly such donations as they may be able to collect for the general mission fund. This is an important meeting, and should be remembered in the earnest prayers of the church.

D. Cogswell, President.
Wm. E. Brown, Secretary.

Special Notice.—Persons going from or through Rochester to the annual meeting of the New York State Conference, at Springwater, can procure R. R. tickets at reduced rates, by applying at the Erie Railway Office, State Street, opposite Powers' Block. These tickets will be good for five days, viz., from the 13th to the 17th June inclusive. J. H. Whitmore.

The Iowa Christian Mission Campmeeting will be held on the old camp-ground, at New Hartford, Butler Co., commencing June 13th, and continuing until June 23d. The invitation is to all. We are anticipating a great blessing from the Lord. The prospect is better than last year for having a good meeting. Our grounds will be better fitted up. There will be wood, hay, straw, and lumber for tent frames found on the ground. There will also be a grocery upon the ground, where all things necessary for the comfort of the people can be bought at reasonable rates. The profits accruing will go to bear the expenses of the meeting. We are hoping to secure the labors of ministers from abroad. Particulars hereafter. Elds. C. C. Ramsay and R. M. Thomas will be present, with many others, to preach the word.

Alonzo Raymond, President.

The Iowa Christian Conference will hold its sixteenth annual session at New Hartford, Butler Co., commencing June 18th. This meeting will be held in connection with the Iowa Christian Mission Campmeeting. (See notice above.) Let the churches send delegates to this meeting, and all the ministers who are interested in the soon coming of our blessed Lord, make a sacrifice and be at this gathering. You are wanted to help in this cause. Ministers who are members of this conference are required by the Constitution to report by letter, if not present. All are cordially invited to this meeting. Alonzo Raymond, Secretary.

Job Gildersleeve, President.

Minnesota State Campmeeting.—In accordance with a vote of our State Conference, a campmeeting will be held in the beautiful grove, called "Cheatham's Grove," in the town of Utica, in Winona county, commencing on Thursday P. M., June 27th, holding over Sunday, and as much longer as the interest will seem to warrant. The ground is well fitted up for meetings, with a permanent preacher's stand, good seats, and a good well of water, and other conveniences for those wishing to camp on the ground. Brn. and Srs. of the Advent faith, throughout Minnessota, to you a special appeal is made to come out to this feast of tabernacles, and work for God. Come from every quarter. Come with hearts filled with God's love, to work for the salvation of perishing souls. The signs declare the soon coming of Jesus, and shall we not improve this annual blessing as the Lord requires us to do, to his glory, to our own growth in grace, and to the salvation of others? Come, Christians, of every name, and unite in the worship of God for a few days in the tented grove. Brn. and Srs. in the ministry, from far and near, you are invited to come and help sound the glorious message of a soon coming Jesus, whose reward is with him. Come embued with power from on high, a holy unction from the throne, that many sinners may be saved as the result of our meeting.

N. B. Arrangements will be made with the various R. R. companies for half fare tickets from those points where the brethren will notify *me* this month that they wish them. Those who come to tarry on the ground, should come prepared (with tents if possible), and with bedding and provisions. Probably many can have shelter on the ground in a building erected by others who have used the ground. Come one, come all, and may the Lord give a time long to be remembered on account of his presence.

S. C. Wellcome, Sec. State Conference.

Wisconsin Campmeeting.—Our Wisconsin campmeeting will be held on the old ground, at Prairie du Sac, Sauk Co., Wis., beginning June 1st, and holding over two Sundays. We shall make an effort to have Bro. Grant with us, and hope to succeed. Let us rally from every point, for we expect a good meeting. Accommodations similar to other years, with some improvements. Those coming on the Milwaukee and St. Paul R. R. (Prairie du chien branch) will stop at Mazomanie, where daily they will find a stage at five P. M. for Prairie du Sac, ten miles. Those coming on the North Western via. Madison, from the east, will stop at Lodi, and take stage at five P. M. for Prairie du Sac, eleven miles. Those coming from the west on the same road, by the way of Baraboo, will stop at Merrimack, and take stage at two P. M. for Prairie du Sac, ten miles. Those coming from the direction of Lacrosse, can stop at Portage city, and take the river boat, or stage, to Prairie du Sac. Now let us have such a rally as never before; and let all come with a mind to work for God, and come early.

O. S. Knapp, P. W. Matts, Wm. Sheldon, } Committee.

P. S. The Annual Wis. Conference will meet at the same place, on the 5th of June. Let delegates be sent by all the churches.

Wm. Sheldon, Sec.

The little band at N. Rutland, Ms., have chosen Bro. H. V. Moulton for their corresponding committee for preaching. They are poor in this world's goods, but rich in faith. Some have been baptized, others are waiting. They would like any of God's humble, true children to give them a call, and a helping hand. The first Sunday in each month is supplied. Geo. A. Streeter.

Ministerial Bible School.—We are invited to hold our next session with the church in Lewiston, Me., and will convene Tuesday, at two o'clock P. M., June 4th. Let there be a general rally to this school, as we consider it a great profit to the ministers. Wm. H. Mitchell, Teacher.

J. Albert Libby, Secretary.

Barn Meeting.—There will be a barn meeting in West Groton, Vt., commencing Saturday, June 8th, at four o'clock P. M., in Bro. Scott's barn, to hold over the 16th. Brn. Geo. H. Wallace, Geo. E. Brown, H. C. Willoughby, John H. Evans, and C. W. Nelson are expected to attend.

A Word to Colporteurs or Missionaries.—Beloved brethren in the work of Christ, you that feel an interest in spreading abroad a knowledge of the immediate coming of Christ to judgment, and feel a love for the perishing in your heart, and desire to warn them of their danger, and would judiciously scatter my tract, entitled, "The Judgment Impending," you can send to the *Crisis* office for such quantities as you think you can dispose of, to that class of readers that would *appreciate* them. My plan is for you to sell them to such persons as would be willing to purchase, at eight cents per copy, and give them to the poor, and to such as would read them with candor, that might not feel disposed to purchase; and the money coming from the sale of those purchased to be used in paying your expenses in traveling, or sent to the *Crisis* office, to help pay the expense of publishing more tracts. Those who are *known* at the *Crisis* office as brethren of faithfulness and integrity, will have no difficulty in obtaining said tracts; while others who are not known at said office, can obtain a recommendation from a source that will be approved and accepted. The second edition of said tract is now published and ready. What is done, must be done *quickly*. Amen.

L. T. Cunningham.

Hoosick Valley Tent.—Those who can, and are willing to help spread the good news of our soon coming King, and to save the perishing from the wrath to come, are invited to contribute immediately, such sums as will please the Lord, towards paying for the Hoosick Valley tent. If there should be any more given than what it takes to pay for the tent, it will be devoted to defraying expenses in holding tent-meetings during this present season. Now let there be a cheerful and liberal response. Send your money to the Treasurer—John B. White, Hoosick Falls, N. Y.

A. W. Sibley, S. G. Mathewson, H. K. Flagg, } Tent Committee.

P. S. Those who want tent-meetings held with them, should write the committee immediately.

We have secured the old campmeeting grove, at Belfast, where our meeting was held last year. All who wish to put up tents, please inform what size, and what kind, in season, that all may be done in time. We shall meet on the 5th of June to enlarge and prepare the ground. Let as many come as can to prepare the ground. Bring your tools, spade, crowbar, picks, and hoes.

I. Damman, Jos. R. Hamilton, Lewis Pendleton, } Committee.

The next session of the Maine North Westerly Quarterly Conference will be held in Hartford, Me., vicinity of Stetson school-house, commencing Thursday evening, June 6th, at five o'clock, and hold over the following Sabbath. A general invitation is extended to all to come. Preaching brethren are especially invited. Brethren and sisters, make an effort to come to this meeting, to do good, honor God, and save men.

Jesse Gay, President.

Lecture to Young Men.—Elder Wm. Kellaway will lecture in Branch Chapel on Wednesday evening, June 5th, to young men *only*. Subject, Solitary Vices.

The next quarterly meeting of the A. C. Conference of Northern Pa. and Southern New York, will be held at Middlebury (Button Town), Tioga Co., Pa., commencing Friday evening, June 7th, and continue over Sunday. Let there be a general gathering. J. W. Taylor, President.

A. H. Briggs, Secretary.

Acknowledgments.—The following sums have been sent during the past week. They were accompanied by no names, but the Lord knows who has remembered his "little ones," and he will bless them. "Friends in Kennebunk" $2.50; ——, Brewer, 50 cts.; ——, Delta, Mich., 50 cts.

Sr. Sunderland, Hyde Park, $5.00; "A Friend," No. Rutland, $1.00. Westernville, $1.00.

Mary I. Herron.

Acknowledgments.—For Sr. Mary I. Herron.—Previously noticed, $238.50. Amount received from a friend, $25.75. Collected from various persons—N. W. Wait, $5.00. "A man," $5.00. Mrs. H. Rogers, $1.00. Geo. T. Adams.

Having completed my former arrangement of appointments, I am now at liberty to go where the Lord opens the way. Until further notice, my P. O. address will be Kennebunk Depot, Me.

F. M. Drake.

The pledges to Mass. Conference at the Annual meeting, should be paid to the Treasurer, Charles Goodrich, *Crisis* Office, 160 Hanover St., Boston. L. Boutell.

The Nova Scotia A. C. Conference will be held at Bear River, commencing Thursday, June 13th, and continue over the Sabbath. A cordial invitation is extended to all. John J. Woodworth.

Eld. John Couch is pastor of the Second Advent Church in Chelsea, Mass., and all communications relative to supplying the desk must be directed to him hereafter.

☞ As I am out of town most of the time, it has been arranged with Bro. C. Goodrich to supply the desk at East Boston for the present. Our preaching brethren who may wish to preach here, will please correspond with him, at Boston, *Crisis* office. B. Woodside.

Business.

TO CORRESPONDENTS.

☞ We cannot discontinue or send your orders, unless you give us the POST OFFICE and STATE in PLAIN LETTERS.

☞ SR. R. M. RINES—It was received.

Cash Receipts for Books and Tracts.—Mrs. S A Keyes 85c, O Winepaw 75c, N J Libby $2.25, F A Rounds $3.50, I Fancher 30c, E Maberry 50c, I Damman $1, C S Cooper 50c, H Matteson 10c, J M Soules 50c, J C Smith 50c, T Smith $2.10, H Ingalls 20c, M A Tibbets 25c, Wm. Morrell $1, J Morrison 25c, S R Wagg 85c, J Douglass 13c, C L Bullard 25c, C Wise 25c, L Darbee 20c, M Croft $5.

Books and Tracts Sent.—By Mail—S Record, H Bailey, J Matteson, J A Varney, Mrs M Sherman, T S Day, Mrs. S A Keyes, T Goodman, O Winespaw, I Damman, W O Higley, J M Soules, I Fancher, J C Smith, C S Cooper, D Edwards, E Maberry, H Matteson, F Smith, H Ingalls, J Morrison, J Douglas, B Perham, L Douglass, Wm Cleary, D J Dow, M Crafts (2 pack), L Darbee C Wise, C L Bullard, J E Wilson.

By Express—A P Moore, I N Thompson, J B Treat, E G Higgins.

Articles Received.—D. E. Adams, S. Woodruff, C. H. G., M A Tibbets, M Morrison, C N Wood, L C Mattox, C Colegrove, L Boutell, D F Newton, R Annis.

"IS IT HERESY?"

The above is the title of a tract of 12 pages, by Eld. J. Couch, just published. This tract is made up principally of extracts from the writings of eminent men, showing that the doctrine of the speedy coming and reign of Christ on the earth is not new, but in harmony with the faith of the church in past ages. An excellent tract to scatter widely. Price 15 cts. per dozen; $1.00 per hundred. Ag't.

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BY D. T. TAYLOR.

A valuable tract of 16 pages; a good one to give to the objector. Two copies sent by mail for 10 cents. Ag't.

"THE MIDNIGHT CRY."

BY N. H. BARBOUR.

A pamphlet of one hundred pages. Second edition. Presenting evidences of the coming of the Lord in 1873. Price 25 cents. For sale at this office.

This work discloses the Bible time of the second coming of Christ, and the providential sanctions of the Advent ministry beyond all others. It will richly reward the most careful reading.—*J. B. Cook.*

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THE SAVIOR.

S. C. NICHOLS.

The Savior, O how sweet the sound
Around a dying bed;
And when we gaze upon the mound
Which hides our precious dead,

By faith our dying Lord we see
Rise conqueror from the grave;
Our Jesus doth possess the key,
He now hath power to save.

He bids us hope again to see
The friends we loved so well;
That where they are we too may be,
And with them ever dwell.

No death will ever enter there,
Where Jesus doth abide—
I go thy mansion to prepare,
The loving Savior said.

I go, but I will come again,
The sleeping ones to raise;
Then all my chosen ones shall reign,
And ever sing my praise.

THE TRUTH DISCUSSED.

O. R. FASSETT.

"The Methodist District Ministerial Association" was held at Vallejo, commencing May 7th, 1872, and continued its sessions for three days. In the programme of subjects for "essays" to be criticized and discussed, were the following:—"State of the righteous dead before the resurrection." "State of the unrighteous dead before the resurrection." "State of the unrighteous after the resurrection." "Identity of the resurrection body."

Inasmuch as these subjects were those in which the Adventists were specially interested, I felt it a duty and a privilege to attend and hear the "essays," and what would be said on the occasion, as the meetings were to be open to the public. A motion was made at the first meeting that "Eld. Hatch (the Baptist minister of the city present) have the privilege of participating in the exercises of the Association." This motion was amended to include "all the pastors of the several christian churches in the city." This granted the same privilege to myself as was extended to other ministers of other denominations. My name was, therefore, called in its order after the reading of each essay, and I was permitted to make any criticisms or remarks I deemed best. Each speaker was allowed three minutes for criticisms, the respondent five minutes, and ten minutes were permitted afterward for general discussion. It will be perceived that the limits of the time, according to this rule, excluded argument upon any essay or question discussed.

Being alone, as the only opponent of the views entertained by the body of the ministers present, and of those advocated in the essays above noticed, the Moderator (the Presiding Elder of the district) generously allowed me to exceed my time allotted by the general rule to each, and extended my time to six and eight minutes, before calling me to time; at which some of the members demurred. Being engaged myself in presenting my criticisms and remarks, and trusting to the Moderator, I knew not that I was transcending my limits of time, of course. I have no reason to complain of any unfair or unchristian treatment from any one during the whole of our controversy, or of the three days I was permitted to sit with them and take part in the exercises of the session. The widest liberty was granted me to express my views, being trammeled only in the limited time granted each under the general rule. All the members of the Association present, as we became more acquainted, treated me in all christian kindness and charity, and I expressed to them my warmest gratitude and thanks for the liberty they gave me to express my opinions.

I would remark that the essays, criticisms, and discussions, revealed the fact that the members of this body are reading and examining Advent publications, or works of their own faith and order, treating upon the subject of future life. Some think themselves already "posted" who have read only on "one side," and need to be better informed upon the "other side," and read carefully Advent works, as well as study and search the Scriptures more critically on the themes now agitating the religious world.

The ministry of this body differ considerably among themselves, and that in proportion to the time, care and study they have bestowed on the subjects above referred to. Some are more advanced in knowledge than others, and I remarked to them during the discussion that the very diversity of opinions among them, and which exists throughout Christendom, was proof for the demand of a reconstruction of theories in respect to the future life. Some maintained that "souls went immediately to heaven or hell at death." This view was endeavored to be sustained in the essay by the Presiding Elder. Others regarded that "souls went to a separate place at death, and not directly into heaven and hell; but where that separate place was they could not determine." To others, "the intermediate state was involved in such mystery, that the subject at present was something like dissolving views before their minds, and they had not assumed definite form and shape so as to be settled in any opinion." And one, at least, took no part in defending a conscious intermediate state between death and the resurrection; but in a sermon on Job 19:23-27 gave us the ablest discourse on the resurrection of the identical body, at the last day, I have heard preached by any one for a long while. And he maintained that "the second coming of the Lord, and the resurrection of the dead, constituted the hope of the church." He said also—"I believe in the second personal appearing of the Lord Jesus Christ. He must make another journey to earth. We may expect the second coming of our Lord. This is my hope, and the hope of every christian." No apologies were made for preaching the second advent and the resurrection; no intermediate state was alluded to; and the earnestness and boldness with which the discourse was delivered was a decisive proof of his faith in the doctrines he advocated.

A discussion of the subject of the "state of the unrighteous after the resurrection" was not fully reached, though the essay was criticized by myself. The old theological monstrosity of "a hell of endless misery" for lost human beings was endeavored to be sustained by the essayist. This dogma belonging to "the dark ages" is about exploded. May the true light shine, and christian charity with earnest zeal, knowledge, and fidelity, more and more abound in all the churches of our coming Lord and Redeemer.

— To expect impossibilities is madness. It is impossible for ill men not to do ill things. Expect, therefore, to meet ill men, and receive from them ill things, and then be prepared to receive all with a sweet, mild spirit, else you will be even worse than he who provokes you by his untowardness.

STRANGE THINGS.

To Editor Crisis, *Boston, Mass.*:—My Brother,—I need not say to you that, as the Editor of a religious journal, you are bringing many strange and new doctrines to light; doctrines to thousands of christians as *new* as they are *strange*. But are they really *new* doctrines? or are they the true and legitimate doctrines of the New Testament, when that blessed book is properly read and properly understood? That is the question; a question full of interest, full of importance, and a question that, in an eminent degree, claims the attention of the religious public at this time.

Will the blessed Jesus, the greatly exalted Redeemer, the glorious King of saints, who ascended up into heaven from Mt. Olivet in the presence of his wondering and adoring disciples, return again to our earth in like manner as he was seen to go into heaven on that extraordinary occasion? My faith declares he will. And of this faith I am not ashamed. But I mourn to see many, very many of God's people, who by their conduct and their faith are virtually asking—"Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were."

I am no Advent Christian by profession; and, excepting a young man who visited my house two or three summers ago, I never saw an Adventist. I am a member of a regular Orthodox church. I love my church; I love my brethren; and I love my privileges in Christ, as a member of a branch of his visible church; and I greatly esteem those privileges, trying earnestly and daily, by reading his word, by watching and praying, by withdrawing from sin, and by bearing the cross, to improve my privileges in Christ, to the glory of God and the salvation of my soul.

But I do greatly rejoice, yea, and I will rejoice, that Jesus and the resurrection are presented in the New Testament as the believer's hope of eternal life. And I rejoice, too, that while God's word declares that "the wages of sin is death," the same blessed and infallible authority assures us that "the gift of God is eternal life." *Death* to the former, *life* to the latter; "for so the word of God declares."

But will the King immortal, "who *only* hath immortality," come again to destroy his own works, or the works of the devil? Most certainly the latter. Then, if Christ is the only being who has a scriptural claim to immortality, will he, when he comes to reward every man according to his works, grant eternal life alike to his friends and his foes? or will he save his own people from the wrath to come, granting unto them, and *them only*, the boon of immortality, or eternal life, that they may be like him; and permit his enemies to "perish in their own corruption"?

"The Lord is good to all, and his tender mercies are over all his works." Man is a portion of God's works. By the term "man" we mean every man, woman and child that lives, has lived, or will live. Now, if a part of the human family unfit themselves for usefulness, disqualifying themselves to love, obey and serve God, and rendering themselves obnoxious to his wrath and sore displeasure by voluntarily serving the devil—God's greatest enemy, will the "goodness" and "tender mercies" of God lead him to bestow eternal life (either eternal life in heaven, eternal life on this earth, or eternal life in hell—for life is life, and cannot be anything but life, wherever enjoyed or possessed; and, by a parity of reasoning, death is death, and cannot be anything but death) on those enemies? or will he in mercy destroy both soul and body, by casting them into the lake that burns with fire and brimstone, which is the second death?

This earth is a portion of God's works. It is now polluted with sin. But who is responsible for this? Surely not God, who is the author of *all* good, and who cannot sin. The devil is the author of sin and rebellion against God; and, through his influence over the minds of men, this earth, once pure, once lovely, once holy, and once a suitable habitation for sinless and holy beings, has become what it now is. Now, will God destroy his works because the devil has marred earth's beauty with his rebellious and hellish influences? God's word answers—*No*. By destroying this earth, we mean annihilation. God *will* destroy this earth, so far as sin, deformity, grossness, and want of adaptation to the future condition of the righteous, are concerned. These hateful appendages to our present earth will be destroyed, consumed, taken away. Our earth will then become the lovely abode of lovely and holy beings; those who have washed their robes and made them white in the blood of the Lamb. Glory in the highest! Hallelujah to God and the Lamb! My soul is on the mountain top, and rejoices in the blessed hope of eternal life.

But there is another thought abundantly full of comfort and consolation. It is this: If we are truly changed in heart, and under the influence of divine grace, and have been taught God's way of saving sinners, as laid down in the New Testament, we are willing to wait patiently till the Master comes. And while we are taught to pray daily for his kingdom to come, and his will to be done on earth as in heaven (which fully implies his appearing the second time without sin unto salvation), we are willing, if it is his blessed will, like the venerable Idumean patriarch, the sweet singer of Israel, and the noble apostle to the Gentile world, to slumber in our graves till his appearing at that day. Blessed sleep. It is the rest of hope; the paradise to the weary pilgrim. O what a blessed morning that will be! Joyful, joyful, joyful! My soul is full of immortality and eternal life. Amidst our unworthiness and shortcomings, the peace of Christ which passeth understanding sometimes burthens our souls, and we are ready to exclaim—"It is enough; my cup is full." What a glorious scene is before us, and most likely very near at hand. The trump of the mighty angel will soon be sounded—"Awake, ye slumbering dead, and come to judgment." The graves of the righteous will open first, and the saints arise. But how do they arise, and with what body do they appear? Glorious sight!—let their coming beauty answer the question—"Sown in weakness," "raised in power"; "sown in corruption," "raised in incorruption"; "sown a natural body," "raised a spiritual body." Countless millions of saints, as they fly through the air after their long sleep of death to meet the King in his beauty, their countenances beaming with joy and radiant with the glory of the new life they are just entering upon, are shouting his praise with new strains; angels are rejoicing, for their joy too is greatly increased at this amazing exhibition of God's love to those who were once sinners; and all heaven is smiling. Transporting thought! O shall I, who have sinned so much, backslidden so often, wandered from God times without number,—shall I, the least of all his saints, who am not meet to be called a saint, be counted worthy a part in the first resurrection? If I did not read in his precious word that the blood of Jesus Christ cleanseth from *all sin*, I would despair of eternal life. But glorious hope! I feel the assurance that he bore *my* sins on the tree, and that by his stripes *I* am healed.

All hail, mighty conqueror—glorious Redeemer!
"Who undertook for sinful man,
"And brought salvation through thy name,
"That we with thee may ever reign
"In endless day."

The saints stand before their Lord, who is surrounded with thousands of mighty angels, clad in the garments of heaven, and whose faces beam with the glory of the eternal world. The arms of the Judge are extended, while his hands and his feet are in view of all around. Ah, what mean those wounds in his hands and feet? Then, and not till then, will every saint that ever lived fully comprehend what is meant by "riches of grace in Christ Jesus." And the loudest shout that ever angels heard will then fill the air, as a great multitude which no man can number will exclaim, as with the voice of one man—Hallelujah to our God, and to the Lamb, who hath washed us in his own blood, and hath made us kings and priests unto God.

But hearken; the trump sounds the second time. O horror! horror! what do I see? Behold the millions who are involuntarily rising to meet the Judge of all the earth, who will do right. What horror, what dismay, what fear, what guilt, what shame, fills every countenance! Ah, what gloom, and blackness, and amazement, is all around. But, ah! what groans, what shrieks, what wailings, do I hear. It is the wailings of countless millions of wretches who are forced into the presence of an angry Judge, to hear their doom—"Depart, ye cursed, into everlasting fire, prepared for the devil and his angels." For as the people of Sodom and Gomorrah were burned up, thus "suffering the vengeance of eternal fire"; and as they were examples to those who should after live ungodly, it follows that every impenitent sinner will be burned up, when the Judge gives his command that they be cast into that same eternal fire which devoured the cities of the plain.

Dear sinner, would you escape the wrath to come? then fly to Jesus, the great Physician of souls. Delay not. "Procrastination is the thief of time," and may prove the destruction of your life—body and soul—in that dreadful lake which is to consume all his enemies. May God in mercy grant you the grace of repentance. Remember, there is no repentance in the grave; no preparation for heaven and eternal life after death. "Behold, now is the accepted time; behold, now is the day of salvation." Knowing the terror of the Lord, "we pray you, in Christ's stead, be ye reconciled to God." "Draw nigh to God, and he will draw nigh to you." "Resist the devil, and he will flee from you." Amen.

Yours in love, A Believer.

Pruntytown, West Virginia.

THE TIME OF TROUBLE.

D. N. SMITH.

Daniel says—"There shall be a time of trouble, such as never was since there was a nation, even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book." We learn from this that Daniel's people are to be delivered when there is an unprecedented time of trouble. As this time of trouble is yet in the future, we need not look for deliverance at present. But let us inquire about this time of trouble.

There are some who think they see in the development of Spiritualism, and Communism, and a host of other isms, the cause of this trouble; but I think this will not be the main cause. These will operate politically, but when that time of trouble commences, it will bring into requisition more powerful forces. The armies of the nations will be engaged in it; and when the four angels, holding the four winds, loose their hold, and diplomacy ceases, then we may expect to see such a time of trouble as we have never seen; then the church will cry day and night for deliverance, and deliverance will come at the appointed time. The Lord help us to stand upon the watch tower, looking for the dawn of the morning.

A REMARKABLE DREAM.

A. S. WAUGH.

Bro. Grant:—I send you an account of a remarkable dream I was permitted to have concerning the judgment-day, which you can publish or not, as you see fit. I had been a believer in Spiritualism for quite a time, and had been developed as a medium, but I had been convicted that it was wrong, and had given up our seances. I prayed earnestly that God would show me whether the judgment was a reality or not.

It seemed that I was at an Advent meeting in the evening. It was very cloudy; a terrible darkness seemed to be spread over the whole earth, when from the southwest suddenly appeared a bright light, so much brighter and more dazzling than the sun, it illumined the whole earth. The heavens parted and rolled away as a scroll. A terrible fear fell on all those that were not prepared. The angel of God sounded his trumpet, which echoed, and re-echoed through the whole earth, and said—"Time was, time is, but time shall be no more." Immediately the throne, with God, and Christ seated thereon, came forth to view, surrounded by an innumerable company of angels, that no man could number. And O, what music came from that heavenly throng! Such sweetness! such harmony! the whole host praising God, and singing glory to him and the Lamb that hath redeemed the children of men; and as the strain burst forth it filled the whole earth with the glory of God. O can I ever forget it? Never while I have life. Those heavenly strains *so heavenly*, so delightful to the good. But O the Savior's face as he appeared, seated by his Father! A light surrounded him, so bright that none but the blessed of earth could behold it. His countenance beamed with love divine on the good. All were held entranced for a few moments. A shout rose from the earth—"Glory to God! Glory to God!" O what joy to the saints!

But there was another picture. On the other hand was another company clothed with darkness; to whose eyes the Savior was a terror. They were rushing in the opposite direction toward the darkness. Some were praying; some were groaning and calling for rocks and mountains to fall on them, to hide them from the presence of God; and when they knew that it was forever too late, such a shriek arose from the lost throng as no mortal ear ever heard. Sighs and groans, and tears, but it was too late. Probation was ended; their doom sealed forever.

But what joy had the children of God. Their cup ran over with gladness. There were a few especially whose faces shone with a light divine, as the shouts of joy rang out of their lips. Hallelujahs rent the air as they beheld the Savior's lovely face, lovely beyond description. And it was no wonder. He had come to redeem his people. The graves were opened; the dead came forth to meet the Lord in the air, and all were caught up together, there to be kept till the indignation was past. O will it not be a joyous time when this really comes?

I need not say this vision thoroughly convinced me that the Bible is true, and led me to seek for pardon before that day does come. I write this, hoping that others will be led out of the devil's snare before it is everlastingly too late; before that great and awful day dawns. And I hope if this fall before the eyes of any who believe in Spiritualism, they may seek to know the truth, accept of God's word, and be saved before it is too late, is my prayer.

Morris, Ct.

WHO IS MY NEIGHBOR?

Thy neighbor? It is he whom thou
Hast power to aid and bless—
Whose aching heart or burning brow
Thy soothing hand may press.

Thy neighbor? 'tis the fainting poor,
Whose eye with want is dim,
Whom hunger sends from door to door—
Go thou and succor him

Thy neighbor? 'tis that weary man
Whose years are at their brim,
Bent low with sickness, cares, and pain—
Go thou and comfort him.

Thy neighbor? 'tis the heart bereft
Of every earthly gem—
Widow and orphan, helpless left—
Go thou and shelter them.

Thy neighbor? yonder toiling slave,
Fettered in thought and limb,
Whose hopes are all beyond the grave—
Go thou and ransom him.

Whene'er thou meet'st a human form
Less favored than thine own,
Remember 'tis thy neighbor-worm,
Thy brother, or thy son.

Oh! pass not, pass not heedless by—
Perhaps thou canst redeem
This break hearting from misery—
Go, share thy lot with him."

JUDGING.

H. S. STAPLES.

Is it right to judge? If it is, why did Jesus say, "Judge not." If the words of Jesus mean anything, they mean what they say. Jesus says,—"Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" We are living in a time when we ought to examine our own hearts, instead of our neighbor's, when we should pull the beam out of our own eye, instead of trying to get the mote out of our brother's eye; when we should strive to make our calling sure, and encourage others in the good way; instead of drawing the dividing line, and saying who we think are christians, and who are not.

The Master will soon come to judge the world in righteousness. Are ye ready for the great event? We are soon to hear the "well done," or "depart." We must soon give an account for ourselves, and not for another. Then let us overcome all evil, and fight the good fight of faith, and we shall be saved with an everlasting salvation.

Raymond, Me.

THE TIME QUESTION.

It is greatly to be lamented that so much is being written and said about definite time, while the New Testament Scriptures teach so positively that the position of the church is one of watching and expectancy, knowing not the day or hour, but that Christ's coming is nigh, even at the door. "Verily I say unto you, this generation shall not pass till all these things be fulfilled."

What generations? "Ye who see these things." [signs.]

Is not this near enough to serve all practical purposes, and lead every faithful soul to labor unceasingly with all diligence till called from labor to reward? Past experience ought to have enforced lessons of wisdom, and the cause of Christ not suffer again from the indiscreet pushing of a definite point of time, when there are other strong points of chronological data that extend to the longest limitations of the generations referred to, by the Savior.

It is twenty-nine years this spring since bidding adieu to family and friends, with simple carpet-bag in hand, I joined my husband in the mission-field, believing that a few months would terminate our pilgrimage, and close all mission labor—if chronology was as reliable as inspiration. The months passed away, but not the heavens. Jesus did not come. Many upbraided us for not now giving up our hope; but they did not understand what our hope was, or upon what it was based. The prophetic word, and teachings of Christ and his apostles, was anchorage so secure that our frail barks were not stranded. Thank God! And while to-day events are culminating that must soon bring the realization of our "blessed hope," the resurrection of the dead, and the glorious appearing of the great God and our Savior Jesus Christ," let us heed the admonition of the Master, "Watch, therefore, for ye know not what hour your Lord doth come." While 1873, or '75, or even '80 are points of deep interest to the Bible student, yet do not wisdom, prudence and discretion admonish, pointing to the past, where lies wrecked much that might have been saved had there been less urging of definite time.—L. E. Fassett, in *Vallejo, Cal. —Times.*

THE MORALS MARKET.

There has been a good demand for sharpness and acuteness. We notice some call for roguery and rascality. Selfishness is steady. Prudence; the stock small, but the demand inconsiderable. Gross flattery active with a rising tendency. Adroit lying at a premium. Not much demand for truth, except in small quantities; holders firm. Candor unchanged. Uprightness has a downward tendency. Zeal for the right dull and quiet. Modesty has declined. Light demand for justice; not much offered. Cunning more active than usual. A good business done in pocket-picking; would be better for the police. Something done in suicide. Housebreaking rather active just now. Popularity; many and lively bids at first and second call. Love of goodness and of good men rather quiet. Charity of the first quality, little offered; lower grades are in good demand, especially if they promise quick returns. Sincerity rather scarce and moderate. Hypocrisy, some stir; we may say active; a little doing in stabbing. Drunkenness, much offered and a good deal taken. Recklessness in demand. Foolishness much in the market and considerable quantities taken at prices. Something done in overtrading. Promises not intended to be kept, plenty. Honesty firm but at low prices. Usury rather flat. Extortion flat also. Covetousness more fatal than cholera.

T. B. T. F.

CHRIST OUR SUBSTITUTE.

The atonement—O its precious fruit,
Lo! I behold my *Substitute*.
My sin the Lord doth not impute,
For Jesus is my Substitute.
Security without dispute,
Christ standing as my Substitute.
So high in heavenly repute,
I suit the Lord to bring my suit.
His Son became my Substitute,
Who can this truth, this grace refute?
And who the glory shall compute,—
Emmanuel, our Substitute!

C. Greene.

FAULTS OF CHILDREN.

It may be well to drop a hint against the folly and impropriety of making the faults of your children the subject of conversation with other people. Nothing can be more unkind or injudicious. If you wish your children to reform, you must throw a shield around their character. However foolishly they may have acted, let them see that you are anxious to keep open the way for their return to propriety and respectability. Many a youth has been driven to reckless despair by being upbraided before strangers for misconduct which never ought to have been known beyond his own family. On the other hand, many a wanderer has been encouraged to return by observing in those most injured by his follies, a readiness to reinstate him in their favor, and to shield his reputation from the reproach of others.

It is not wise for a mother to boast of the excellencies, or to publish the faults of her children, but rather to ponder them in her heart, to mention them only at the throne of grace, there to return thanks for what is right, to ask for guidance to correct what is wrong, and, in all things, to make plain before her face her present duty in regard to them.

Selected by J. W. Keniston.

PRAY FOR THE EDITOR.

He occupies an important position. He speaks through the paper every week to many thousand persons, old and young. He is, to a great extent, the educator of the rising generation. What he writes is read, criticised, sifted, judged, praised or condemned, by many critics. He must stand firm against popular sins. He must declare the whole counsel of God. He needs a single eye for the glory of God, and must let the Lord take care of his reputation. He must be able to take calmly the blows and insults aimed at him, and never answer them unless it be necessary for public reasons and the general good. In short, he almost ought to be a compound of an angel and a perfect man. "Who is sufficient for these things?" Reader, pray for your editor. He can write much better when he feels that hundreds are thus helping him bear his burden. Pray for the editor.—*Selected by* F. C.

QUESTIONS FOR THE CLERGY.

1. Is the soul a part of God or a part of man?

2. If it is a part of God, can it sin?

3. If it is a part of man, is it not mortal and subject to death?

4. Is there an intimation in the Bible that God put a soul (mortal or immortal) into Adam at his creation? but as he was made of dust, is it not said that this man of dust became a living soul?"

5. If men can exist without bodies, why were Enoch and Elijah taken out of the world bodily?

6. If the body is a prison-house for the soul, are not these good prophets (Enoch and Elijah) still in prison?

7. If the body is a prison-house, why was Adam's soul put into it before it sinned?

8. When the soul—the prisoner—becomes guilty, why is the prison—the body—destroyed to let it out?

9. Did not Christ suffer the penalty due to Adam's transgression in making the atonement?

10. Then if that penalty was moral or spiritual death, did not Christ suffer it?

11. If in Adam all die a spiritual death, and if as the clergy say—this same all that died in Adam will be made alive—then will not all be made spiritually alive in Christ?

12. If the soul is an immortal or spiritual thing, must it not, if it dies, die a spiritual death?

13. As nothing can die except what is mortal, if the soul dies a spiritual death, must it not be spiritually mortal?

14. If the soul is a spiritual thing and immortal, how then can it die a spiritual death?

15. If literal death destroys a literal thing, must not spiritual death destroy a spiritual thing?—*Ex.*

Gems.

— That should be a man's chief pursuit which chiefly belongs to him. Let him therefore study himself specially, to learn his own weaknesses, and learn to trust in Him who is strong.

— The proper way to judge wisely, is to judge as wisely as you can.

— No man can do all things. Let each, therefore, strive only to do that one thing which he can do well, and to the glory of God.

— Philanthropy is not religion, but there is no religion without philanthropy.

He prayeth well, who loveth well
Both man, and bird, and beast;
He prayeth best, who loveth best
All things, both great and small;
For the dear God who loveth us,
He made and loveth all.

— It is a good evidence that one is changed for the better, when he sees faults in himself he was ignorant of before.

— Consciences, like limbs, are made strong by using them.

— Would you have light, use the light you have.

— He that is indifferent to the poor is no christian, no matter what his creed or his professed experiences.

— The faith that unites to Christ separates from iniquity.

— Self-reliance comes from relying on self, in the hope that self will presently become worth relying on.

— The children of God have much in hand and much more in hope.

Christian, no longer wait;
Out to the street and lane and thronging mart;
Echo your Master's words from heart to heart;
Call every lingering one to bear his part;
Short is the time, and the reward is great;
It is not yet too late.

— He who knows not his want of knowledge, lacks wisdom.

— God sees everything; this is consoling to the upright.

— Slow goes the hand of justice, like the shadow on the sun-dial.

— Method is the very hinge of business, and there is no method without punctuality.

— The passing years drink a portion of the light from our eyes, and leave their traces on our cheeks.

SIGNS OF HUMILITY.

The humble man trusts not to his own discretion, but in matters of concernment relies rather upon the judgment of his friends, counselors, or spiritual guides.

He does not murmur against commands.

He is always unsatisfied with his own conduct, resolutions and counsels.

He is a great lover of good men, a praiser of wise men, and a censurer of no man.

He is modest in his speech, and reserved in his laughter.

He fears, when he hears himself commended, lest God make another judgment concerning his actions than men do.

He is ingenious, free, and open, in his actions and discourses.

He mends his fault, and gives thanks when he is admonished.

He is ready to do good offices to the murderers of his fame, to his slanderers, backbiters, and detractors.

He gives no pert or saucy answers when he is reproved, whether justly or unjustly.

He does not pertinaciously pursue the choice of his own will, but in all things lets God choose for him, and his superiors, in those things which concern them.

He is not inquisitive into the reasonableness of indifferent and innocent commands, but believes their commands to be reason enough in such cases to exact his obedience.—*Jeremy Taylor.*

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

HONESTY THE BEST POLICY.

A few days ago a youth of about sixteen came from the country to Boston, to fill a subordinate situation in one of our first mercantile houses. The head of the firm received the youth in the most kindly manner, and caused his son to take the stranger around town, and show him the principal places during the afternoon of his arrival.

While amusing themselves in this way, the stranger youth told his companion that, in coming along in the train that morning, he had given a boy a bright cent for a pond-lily, and that the coin having been mistaken for a five-cent, the vender of lillies had paid him four cents back as change.

The merchant's son questioned the honesty of the transaction, but the young man from the country defended it on the score of its smartness. Shocked at the absence of principle in his companion, the merchant's boy told his father of the transaction, who next morning interrogated the young man from the country concerning it, and found that he was somewhat inclined to pride himself on account of the act.

"Was the cheating of a poor boy, who, perhaps, had a sick mother to provide for by his industry not cruel, let alone its injustice?" queried the good merchant.

"It was his look out," the boy replied.

"Was your conduct not dishonest?" asked the merchant.

"I don't know that it was. He ought to have been smart enough not to give me the money."

"Young man," said the merchant, "I call your share in the matter stealing; and if the four cents had been so taken by me, I believe they would have burned a hole in my pocket."

The youth boldly replied, "They have not burned a hole in mine, sir."

Disgusted at discovering such moral obliquity in the young man, the merchant told him it was impossible that he could employ one who exhibited such dishonest notions concerning a small thing, for in matters of great importance the possessor of such loose ideas of honesty would most likely give way.

With much good advice the youth was sent home to his father, with a letter from the merchant relating the affair stated above, and expressing regret that the circumstance had completely shut the boy out from his confidence. So the young man lost an excellent chance of succeeding in life; and it is hoped that the lesson may teach him hereafter that "honesty is the best policy."—*Boston Journal.*

LITTLE CONTRARY.

There was a little girl I knew,
Who often disobeyed,
And when her mother said, "To work,"
She almost always played.

When she was told to go one way,
She'd surely go the other;
If asked her sister to amuse,
She'd entertain her brother.

Or when mamma said, "Come, do this,"
She'd cry, "Can't I do that?"
And when upon an errand sent,
She'd play with dog or cat.

Instead of doing what she should,
She did just what she shouldn't;
And if her mother wished she would,
She always said she couldn't.

And now if there are any more
Such children here to-day,
I hope they'll think it very wrong,
And try the better way.

Like this young girl I've told you of,
Determine to repent,
And as you older grow each day,
Grow more obedient.

—*Advocate and Guardian.*

PRAY BEFOREHAND.

"If I ever get at that boy's sled, I will let him know how good it feels to have *his* best things destroyed," said Jamie Pearl, as he rushed into his mother's room, his face crimson with excitement, and burst into tears.

Mrs. Pearl sat silent for some minutes, her heart throbbing with pain. She loved Jamie very dearly, and she had been hoping for the last few months that he had overcome his hasty temper. She had hoped too, with trembling, that he was trying to follow the example of the meek and lowly Jesus, and that in the last great day he would be counted as one of his lambs.

As Jamie sat there, his anger melted away before his mother's sorrowful look, and he was able to tell the cause of this new outburst.

"I can never be a christian," he added afterward. "God will be tired of forgiving me so many times, and I am ashamed to ask."

"When you feel the anger first rising in your heart, do you pray to God to keep you from the sin?"

"No, mother; I do not love to pray then; but afterward I feel very unhappy, and cannot help praying."

"You do right to pray; God is more willing to forgive than you are to ask. But be afraid of grieving the Heavenly Dove for ever from your heart. Pray *before* you are angry. Be sure of help from on high if you seek it. —*Child at Home.*"

Facts about the Bible.—A prisoner condemned to solitary confinement, obtained a copy of the Bible, and, by three years' careful study, obtained the following facts:—

The Bible contains 3,586,489 letters, 773,692 words, 31,173 verses, 1,189 chapters, and 66 books. The word *and* occurs 46,277 times. The word *Lord* occurs 1,855 times. The word *Reverend* occurs but once, which is in the ninth verse of the 111th Psalm. The middle verse is the eighth verse of the 118th Psalm. The 21st verse of the 7th chapter of Ezra contains all the letters in the alphabet except the letter J. The finest chapter to read is the 26th chapter of the Acts of the Apostles. The 19th chapter of 2 Kings and the 37th chapter of Isaiah are alike. The longest verse is the ninth verse of the eighth chapter of Esther. The shortest verse is the 35th verse of the 11th chapter of St. John. The 8th, 15th, 21st and 31st verses of the 107th Psalm are alike. Each verse of the 136th Psalm end alike. There are no words or names of more than six syllables.

Hygiene.

"This is for your Health."

HYGIENIC TEETH.

HINTS ON THEIR USE AND CARE.

The teeth were intended to masticate food, and if this is not done properly, two evils result. The food cannot be well digested and assimilated, and the teeth will decay. The teeth are intended for hard work—hard in quality rather than in quantity. There is a maxim extant that many persons "dig their graves with their teeth," meaning that they eat too much. The reverse is true; they do not eat enough; they may indeed swallow enough or too much, but swallowing is not eating, or there would be no drinking. Bolting unmasticated food into the stomach is no more eating than swallowing teeth would be dentistry.

The whale swallowed Jonah, but did he eat him? Eating means mastication, and the object of mastication is insalivation. Every particle of food must be mingled with a particle of saliva, or bad digestion will surely be the penalty. Even the nursing infant chews its food, for which purpose it takes it slowly, drop by drop. If the careless nurse or mistaken mother compels it to drink its milk, it soon becomes dyspeptic.

The teeth are the hardest structure in the body. They are much more compact and substantial than ordinary bone, which is composed principally of carbonate of lime. The teeth are mainly phosphate of lime, and are protected and finished externally, on their cutting and grinding surfaces, by a coating of enamel of exceeding firmness and density. This means something.

If you take soup, broth, pudding, mush, or any other unmasticable food, always take something with it that you can masticate—hard bread, cracker, a green apple, or something similar. One of the reasons that an ordinary loaf bread is so much more wholesome when stale than when fresh, is because it is firmer, and insures more mastication. It is a mistake to put the bread or crackers into soups, stews, etc.

Some persons eat so little solid food, or eat it so fast, that their teeth and gums are continually tender and liable to ache at any moment. These morbid conditions can always be overcome by proper mastication, and in no other way. I have known many persons whose gums were so tender that biting an apple would cause them to bleed, recover in a few weeks on a dietary of hard bread and uncooked fruit.

Not the least of the arguments in favor of sound teeth is the pleasure of eating. The simplest food thoroughly masticated, has gustatory properties never known to the person who bolts his food. Insalivation develops the flavor of food, as much as steaming in its own fluid does the flavor of a potato, or as roasting does the flavor of coffee. Those who do not masticate their food sufficiently, are always inclined to excessive condiments and seasonings, thus adding another cause of dyspeptic stomachs and decaying teeth.—Dr. *Trall, in Philadelphia Star.*

The Corset.—Whoever heard of a woman being guilty of lacing tightly? Interrogate one and she will say, "I wear a corset, of course, but then it is not tight at all;" and to convince you she at once asks you to pass your hand beneath it, she being careful to exhale the air from the lungs at the same time.

In my practice as a physician I come in daily contact with this enemy to woman's health. The mischievous effect on the organism of wearing corsets is sufficient to enlist the sympathies of every worker in the health reform movement. It is folly in the extreme to hold out hopes to a woman suffering from weakness in the abdominal organs, while they are being pressed upon continually by steels and whalebones. There is hardly a disease peculiar to woman which may not be produced by tight lacing. How often it is said to me, "O, I could not keep about the house were it not for wearing corsets; when they are off I feel as though I should fall to pieces." It is then evident that there is something wrong in your conditions, for what architect would plan a building and leave out the main supports? Would you derogate from the ability of the great Master Builder of our bodies by such reflections? Shame on the physician who advises supporters and pessaries, and at the same time allows a heavy pressure from above.

O, my sisters, educate yourselves! study nature's laws; live healthfully and therefore righteously, and become teachers and helpers to those who are in bonds.—Mrs. A. R. P. Pratt, in *Laws of Life.*

Why is It?—From forty years of age to sixty, I have been a healthier man than I was from twenty to forty. And why is it? I leave the reader to judge after hearing my very short story: When I was about forty I left off the use of tobacco, tea, coffee, pepper, ginger, spice, and swine's flesh.

Reader, "go thou and do likewise," if need be, and reap the same rewards. But let me give you a hint: If you find the task a hard one, consider that he who loves us, and gave himself for us, dwells within us, and gives us strength,—amounting even to omnipotence, so far as duty is concerned.—J. R. Haggard, in *Laws of Life.*

Lack of Appetite in Children.—The Boston *Journal of Chemistry* says that children must have an abundance of out-door exercise. Make them regular in their habits, and feed them only upon plain, nourishing food, and they will seldom, if ever, complain of a lack of appetite. But keep them overtasked at school, confined in the house the rest of the time, frowning down every attempt at play; feed them upon rich or high-seasoned food, candies, nuts, etc.; allow them to eat between meals, and late in the evening, and you cannot expect them to have good appetites.

The World's Crisis

AND

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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TIME TO BE KNOWN.

WHEN, AND BY WHOM?

J. H. BROWN.

Can we know anything about the *time* of the coming of Christ? Are there not many passages of Scripture that show that *no one* will know when that coming will be? What is the Lord's plan? Let us notice a few instances in the word, where time is mentioned.

The disciples, on one occasion, asked the Master—"Lord, wilt thou at *this time* restore again the kingdom to Israel?" Did Jesus tell them the *time* of the "restitution?" Was it for *them* to know? What saith the Master? "It is not for *you* to know the times or the seasons which the Father hath put in his own power." It was best they should not know. Their hearts were joyful in anticipation of the soon coming kingdom, as they supposed. "Begotten . . . . again unto a lively hope, by the resurrection of Jesus Christ from the dead." Jesus is kind, not willing to give his disciples unnecessary trials and sorrows. Does he disappoint their expectant hearts by telling them he is not coming back for eighteen hundred years? Ah, no. He kindly says, "it is not for you to know." Yet he does not leave his people in the dark. To the Thessalonian brethren, who expected to see the Lord in their day, the apostle Paul says—"Let no man deceive you by any means; for that day shall not come except there come a falling away first, and that man of sin be revealed." The *exact time* they knew not.

The good old prophet Daniel, who set his heart to understand, and chastened himself before God, although he was made "skillful of understanding," yet even to him the word of the Lord came—"But thou, O Daniel, shut up the words, and seal the book even to the time of the end. . . . . . And I heard, but I understood not; then said I, O my Lord, what shall be the end of these things? And he said—"Go thy way, Daniel, for the words are *closed up* and *sealed till the time of the end.*" Although the words were closed up and sealed, and Daniel was told to go his way, yet the Lord did not leave it there, for then the vision would be of no account; but what does he say? At "the time of the end," "many shall run to and fro, and knowledge shall be increased; . . . . . the wicked shall do wickedly, and none of the *wicked* shall understand, but the *wise* shall understand." Then *definite time* is given, and the blessing of the Lord added to him that waiteth. "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days."

Behold the wisdom of the plan. God, to keep his people ever watching and waiting, holds a veil before his people's eyes, hiding from them the too distant future, till the "time of the end" comes, and the very people are on the earth who will see the coming of the Son of man, and *then* he will withdraw the veil.

To the disciples was given the *order* of events till Christ's coming, and the *signs* which should precede it; yet the rod to measure the length of those events was not given till the *very generation* which is to see his "coming in the clouds of heaven" comes on the stage. What then? Is the time longer hidden? "Learn a parable of the fig tree; when his branch is yet tender and putteth forth leaves, ye *know* that summer is *nigh; so likewise* ye, when ye see all these things, *know* that it is *near*, even at the doors." Yes, Savior, but how near? "This generation shall not pass." What generation? This genera- I am talking about, that shall "see all these things." What things? The sun darkened, the moon not giving her light, the stars falling from heaven, the powers of the heavens shaken; "*this* generation shall not pass till all these things be fulfilled."

Thus we see, when the generation that is to witness the coming of Christ comes on the stage, the signs which declare when that coming is to be, are seen; and to the church living at the time, and who see all the signs, he says, I am coming back to earth again, before this generation is all dead; but notwithstanding you may know *this*, yet "of that *day* and *hour* knoweth no man."

Now observe, the Savior does not say, no man shall *ever* know the day, or hour, but at the point of time when men have seen the signs, and *know* that persons then living shall witness the coming of Christ, *then*, at that point, no one yet knows the day; and I apprehend that if any one ever does, before it comes, that it will be as it was in the days of Noah, but seven days, and then it will be too late for those out of Christ to be saved, even as it was at the deluge.

After saying no man yet knows the day, but when they know the generation, right at this point of time, he cautions his disciples to watch, and to watch for the very reason that they know not. "Watch, therefore, for ye know not what *hour* your Lord doth come." Then he enforces the importance of watching by saying—"But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up." He seems to imply that as the good man did not know whether the thief would come in the first, second, third, or fourth watches, there might be a possibility of his not watching, thinking that the thief would not come in the first watch; but Jesus cautions the disciples against not watching all along through the four watches, by saying—"Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh."

Now, taking our position on the stream of time when these signs had just been seen, and knowing the time within the limits of a generation, the Savior puts us on the watch, and it is right at this point of time that the parable of the "good man" finds its application. A generation can contain days, but a day cannot contain a generation. The greater must include the less; hence the parable cannot be applicable until (the church knows the generation. They do not know the generation till they have seen the signs. When they have seen the signs, and therefore do know the generation, and while they yet know not the day, but are exhorted to watch, "*then* [at this point of time] shall the kingdom of heaven be likened unto ten virgins, which took their lamps and went forth to meet the bridegroom." Just here, too, while the wise understand these things, "as the days of Noe were so shall also the coming of the Son of man be" to the wicked who understand not. They continue in darkness as to the time till the suddenness of Christ's coming overtakes them "as a snare." "As in the days that were before the flood, they . . . knew not until the flood came and took them all away, *so* shall also the coming of the Son of man be." Now, right here, and just because the wicked will not understand, to the church he says—"*Watch ye, therefore, and pray always.*" What for? "That ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

Thus we see, while the wicked know not, and do not understand, at the same time the virgins, the church, take their lamps and go to meet the Bridegroom. They go forth. They evidently expect to meet him, else they would not have gone forth. But they are disappointed. He tarries. What is the consequence? They all sleep. Suddenly a cry is heard at midnight—"Behold the Bridegroom cometh, go ye out to meet him"; and at *this* midnight cry he comes.

These pictures of our Savior are before us. We have glanced at a few of their points, and have seen what the pictures in their position and surroundings require in a fulfillment. Has the history of the past filled out any of these pictures? About where are we in their fulfillment? for when they *do* "begin to come to pass, *then* look up, and lift up your heads, for *your redemption draweth nigh.*" The fulfillment must be to the very jot and tittle, for "my words shall not pass away." Then how far have these pictures been fulfilled?

In 1780, May 19th, the sun was darkened. The evening following, the moon withdrew her light. Nov. 13th, 1833, the stars of heaven fell, even "as a fig tree casteth her untimely figs when she is shaken of a mighty wind." The church began to look for the coming of Christ, to watch, until in 1843–4 they expected to meet this returning Lord. They were disappointed. The Bridegroom *tarried.*

This going forth on the word, and out from the world, in expectation of meeting Christ the King of the kingdom, and the tarrying of the King, together with the disappointment of the church, who as a chaste virgin was espoused to Christ (2 Cor. 11: 2), occur at *precisely* the right point of time to exactly fulfill the first part of the parable to the very letter. In all the other points this going forth completely fills the picture, unless it be objected that the parable mentions but one cry, and at that cry the Lord comes; and as there was a cry culminating in 1843–4, and the Lord did not come, this application of the parable must be utterly mistaken. We answer: If two cries and two goings forth had been so plainly mentioned as to be seen at a glance, the parable would have defeated its own purpose. The church would have seen there was to be a disappointment, and would not have gone forth in 1843. This going forth and disappointment were necessary, for two reasons:

1. To *try* and to *prove* the people. "Many shall be purified, and made white, and tried," is the express word of the Lord. Ten virgins went forth; but five were foolish. As they first went forth, there seemingly was no difference. All had oil in their lamps. The foolish only lacked a sufficient supply, having none in their vessels. But for the *tarrying* of the bridegroom, they would have had oil enough. The tarrying revealed their want of wisdom. The virgins are all tried, but only five stand the test, and go in to the marriage.

Thus God always has tried his people, and he always will. "I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings." Jer. 17: 10.

2. To give the last day scoffers a chance to deny "the promise of his coming." An effect must have an adequate cause to produce that effect. In order to have a class *denying* his coming, another class must be preaching that he *is* coming." In order to successfully deny "*the promise*," the promise must *apparently fail.* Some of Christ's servants that he made rulers over his "household to give them meat in due season" are found giving that meat, proclaiming that Christ *is* coming, and that the promises point to 1843–4 as the time of their fulfillment. He did not come. The promise *seemingly* failed. Scoffers now arise and multiply on every hand, and sneeringly say, "Where is the promise of his coming? for since the fathers fell asleep all things *continue* as they were." They "willingly are ignorant" that the word of God cannot fail. They go on scoffing, pointing to the 1843 "failure," and thinking the whole thing "exploded," taking as illustrations of the evil tendency (as they call it) of the doctrine, the lives of those who belong to the class in the church represented by the "foolish virgins." Thus they blindly go on deceiving and being deceived. The very thing that is to them a "savor of death unto death," is to "the wise" "the savor of life unto life." "The wicked shall do wickedly, and none of the wicked *shall* understand."

We have seen that the parable has been fulfilled to the letter as far as the going forth, the disappointment, and the tarrying of the bridegroom. At the *same time*, as we have seen Christ's illustrations demand, the wicked and scoffers are fulfilling their part of the picture. What next? The virgins all sleep until the midnight cry begins to sound. This sleeping commenced soon after 1844, because "while the bridegroom *tarried* they all slumbered and slept." Then where are we now? How long is this night of sleeping? Has the midnight cry that brings the Lord commenced to sound?

From the parable of "the good man," we see the *possibility* of the thief's not coming till the *fourth* and *last* watch. As the coming of Christ can not be deferred beyond the bounds of "this generation," the very possibility of the thief's not coming till the last watch, necessitates the ending of the last watch within the bounds of this same generation. If "this generation" commenced May 19th, 1780, at the darkening of the sun, that is to see all the signs, who will witness his coming. Almost ninety-two years have passed. Comparatively but very few, who witnessed the darkening of the sun, are now alive. The generation has almost passed away. Then as the night of sleeping commenced soon after 1844, and it cannot reach beyond this generation, of which ninety-one years have passed (and hence is nearly to an end), we must be living in the last watch. Then, too, the cry commencing to be made in the midst of the night, "Behold the Bridegroom cometh, go ye out to meet him," should be, in its *commencement*, in the past. The night must be more than half ended. Though Christ came not in the first watch, or in the second, or third, yet we believe that that coming must occur at or before the ending of the morning watch. Then we shall *soon* witness the glorious beams of the arising "day-star."

Thus we can "*know*" where we are. Although thirty years ago the church knew not in which of the watches the Lord would come; yet we, who are watching down here seeing that the first watch has passed, that the Bridegroom tarried, that the virgins slept, that five were foolish, that the evil servants smite the "men-servants and maidens;" that the generation is almost gone, the second and third watches being in the past, we may know and feel assured that the glorious light of "the bright and morning star" will soon be seen wafted to us on the wings of the coming morning. "The wise shall understand," but "the wicked shall do wickedly and *none* of the wicked shall understand." Can we doubt his word? Are we not called upon to go forth on the word, exercising the saving faith of Abraham, who "believed God, and it was accounted to him for righteousness"?

Littleton Common, Mass.

THE UNCHANGEABLE SAVIOR.

J. W. THOMAS.

"Jesus Christ the same yesterday, and to-day, and forever."—HEB. 13: 8.

What consolation it affords the Christian to contemplate Christ as an unchanging Savior. Earthly friends often prove treacherous and false; they make fair promises to-day, and to-morrow, perhaps, they are of another mind altogether. The world is full of sorrow on account of the changeable nature of temporal things. Failures, disappointment, accidents, and appalling disasters are constantly occurring, filling home with anguish and hearts with grief. There is nothing here permanent and abiding. Change, decay, and passing away, are indellibly written upon every object around us. We may be prosperous and happy to-day, enjoying all the sweets of domestic bliss, and to-morrow our dwelling may be in ashes, or disease may have invaded our circle, or death's dark shadow may have crossed the threshold and hushed the music of our song. We go out from home to tarry a little while among the mountains, or by the seaside, in the shaded bowers, or the flowery plains, on the northern hills, or in the southern valleys; but on our return, what changes do we behold. Nothing seems as it did once. Friends of other days are gone. The happy scenes of childhood are passed. The sports and pleasures of youth are no more, but life with all its stern realities is upon us, and we must breast the waves and face the storms.

The recollections of the past, the observations of the present, and the uncertainties of the future, should teach us the importance of ceasing from man, whose breath is in his nostrils, and of reposing confidence in Him who is the eternal and never-failing source of strength and comfort. Blessed be God, there is One in whom the Christian can repose *perfect confidence*, and receive in turn "*perfect peace.*" In the midst of earthly changes, the ebbing and flowing, the rising and falling, the shining and fading of hopes and fears incident to a mortal existence, there is one place of rest; one sure and certain anchorage ground; one almighty, changeless, living, loving Jesus, in whom we can believe and be saved. "Jesus Christ the same yesterday, and to-day, and forever." What he *was* he *is*, and what he *is*, he *will* be forevermore. We can read in the gospels what he *was* when he sojourned upon earth, and we can prove by the Scriptures, and our present personal experience, what he *is*, and we can believe that he will be the same in the future that he has been in the past, and is in the present. Glory to God, this is comfort for the Christian.

When Jesus was here, his heart overflowed with love, sympathy and tenderness for his children. Not one soul ever came to him for a blessing, with a true heart, but what received it. Though Jesus died and rose again, and ascended on high, yet he possesses the same heart of compassion and sympathy, that he had when on earth. He is touched with the feeling of our infirmities, and he is not only *willing*, but *able* to do for us all we need. O how precious is Jesus. How happy those who trust him. The peace he giveth is like a river. He ever liveth, and though now we see him not, yet we love him, and believing, we rejoice with joy unspeakable and full of glory. Glory to God! Jesus is mine and he is heir to all things, and I a joint heir with him. Is not this enough?

THE COMING STRUGGLE,

BETWEEN THE CHURCH AND THE POWERS OF DARKNESS, SHOWING A CONFEDERACY OF SPIRITUALISTS, CATHOLICS, etc., AT HAND, WITH THE FALSE CHRIST AT THEIR HEAD, AND A PERSECUTION ATTENDING.

I. E. LOMBARD.

NUMBER FOUR.

The co-operation of the Catholics and Spiritualists, whose cordiality grew up with the two-horned beast, and grew out of their mutual acknowledgment of him as their champion, now ripens into an alliance and confederacy, through which they propose to subject all nations to their away. They enter into this confederacy by the order of the two-horned beast, as the following scripture will show—"He deceiveth them that dwell on the earth, by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, *that they should make an image* to the beast which had the wound by a sword, and did live." Verse 14. An image is a resemblance. And hence an image to the beast "which had the wound by a sword" must be another power resembling that, and therefore another union of church and state, enforcing a false religion by persecution. After saying to them that they should make an image to the beast, it is added—"And he had power to *give life* unto the image of the beast, that the image of the beast should both *speak*, etc." Verse 14. We should therefore distinguish between the act of *making* the image of the beast, and the subsequent act of *giving it life.* But what distinction does the language suggest? It seems to me that for the image to be made by order of the two-horned beast, in the natural and most likely course of proceeding, would be for a convention to be called by his order, of the representatives of the two parties—Catholics and Spiritualists—to draw up a plan to unite all nations in confederacy. And then *to give life unto the image* and *cause it to speak, etc.*, would be to enforce upon the world the plan they have drawn up in convention.

This act of giving life to the image is the last work of the two-horned beast, as such. Henceforth, the noted miracle-worker, at its head, becomes the high priest or prophet to the confederacy, called (Rev. 16: 13, and 19: 20) "the false prophet"; and the power belonging to his government enters into the image, as its arm of strength in subjugating the other nations, and individuals who might stand out. This enabling the image to speak for itself, by means of the power received from the two-horned beast, is plainly declared in the passage—"He had power to give life unto the image of the beast, that the image of the beast should both speak and cause that as many as would not worship the image of the beast should be killed." 15th verse.

This two-horned beast is as yet undeveloped, and hence his career is wholly in the future. But though future, it is destined to be a short one, evidently, and as brilliant as it is short. Everything seems in condition to encourage such a development. The revolutionary fires in Europe are smoldering with intense heat, and liable to break forth at any moment, and sweep in fury over the continent, with the cry of "A Universal Republic," or some such pet notion of the revolutionists. And, since God has thus brought the elements into a state of preparation, he will soon, no doubt, choose the man for the place; and when God's time has fully come, he can accomplish it as easily, and perhaps as quickly, as he did the late humiliation of France, which all must accredit to the Divine hand.

THE CONFEDERACY.

The union of Catholics and Spiritualists to-day, for the purpose of bringing the world into subjection to their sway, would constitute a *terrible majority*, in almost any country in Christendom; but how much more so, after the brilliant and successful career of the two-horned beast, in gathering the disaffected millions under their standard! And, if to this idea of their numbers as a source of strength, we add their great and continuous display of miraculous power, their constant communications from the world of invisible spirits in their service, and their philosophy and religion so agreeable to worldly minds, we cannot doubt but that a strong majority in most nations in Christendom will be with them to enforce the confederacy on the world.

But the plan and principles proposed in the scheme of a confederacy of the nations, will present other and popular elements of strength in their support. The Spiritualists claim that in this triumph of their religion we are to have a New Dispensation for the world, which will answer to the Bible predictions of the Millennium, the Kingdom of Heaven on earth, the New Earth, etc.; and therefore, as by a sort of Divine right, all old institutions must yield to the millennial order of things. Hence they will engage with a will to overturn all government, religion, and law, in order to what they call the better reconstruction of society, as the kingdom of heaven on earth, according to the teachings of the spirits. In carrying out these measures, they propose that "all must give up their deeds and titles to land," in order that it may be equally shared by those who are loyal to the new arrangement. They also propose that the property in society shall not be held by the few, but be equally distributed to all the loyal. And, to show a seeming justice and liberality to all classes in society, and that all may commence with an equal chance, they open all the prison doors, and let the captives free.

But the notion of the kingdom of heaven on earth would be too defective to pass current, without a Messiah at the head of the kingdom. So, the false kingdom must have a false Christ to rule it. The Spiritualists sometimes refer to him as the "coming Messiah," but oftener as the "coming Man." But the Bible refers to him as "the Man of Sin," the "False Christ," etc. The false Christs are spoken of in Matt. 24: 23, Mark 13: 21, and Luke 17: 23. The time when they are to appear is after the tribulation, and before the Lord comes; hence in the last generation. They cannot, by any just treatment of the language, be placed anywhere else. But it must be manifest to every intelligent person that such characters have not appeared in our day; hence they must be in the future. And as a *false* Christ will not arise *after* the true one comes, we must look for him *before.* Some have urged the appearance of various false Messiahs to the Jews in centuries past, mentioned by Buck and others, as fulfilling this prediction; but they came at the wrong time, to the wrong people, without "great signs and wonders," and without any general acceptance; and hence could not fulfill this prophecy. They are to come at the time when the true church are expecting their Messiah, and hence are intended of Satan as counterfeits for Christ's second coming and kingdom, to deceive the careless professors and the heedless world. Hence, Christ faithfully warns all of their approach, that those who would listen to his warning may not be led astray, when they shall come "showing great signs and wonders, insomuch that if it were possible they shall deceive the very elect."

They are spoken of in the plural—"false Christs"; hence we find two specified—one appearing invisibly, "*in the secret chambers,*" the other visibly, "*in the desert.*" The friends of the former tell us to "believe" that Christ *has* come, and is "in the secret chambers"; but Christ admonishes, "Believe it not." The friends of the latter tell us that Christ has come "in the desert," wishing us to go there and see him for ourselves, with his "great signs and wonders"; but Christ admonishes, "Go not forth." As I do not find the one "in the secret chambers" mentioned anywhere else in prophecy, I shall give it no further attention, but proceed to notice the one appearing visibly, as to his first appearance, in contrast with the appearing of the true Christ. The points in contrast, as indicated in the allusions of Christ, are—

1st. The false Christ appears first, and afterward the true.

2nd. The false Christ first appears on the earth; the true appears first in the heavens.

3d. When the false Christ appears, only those who go forth where he is can see him; but when the true appears, "every eye shall see him."

4th. When the world behold the false Christ, they admire and enjoy him; but when they behold the true, "all kindreds of the earth shall wail because of him."

"KEEP IT BEFORE THE PEOPLE."

C. E. DARROW.

Among politicians, this is a common phrase, especially just before election, when the political campaign is raging furiously, and some very important issue is before the people. It is very necessary at such times that the most prominent feature of their cause should be held up before the people in such a manner, if possible, as to attract the attention of every individual. So it is with the Christian, in all his life (which is a continued campaign) he should be holding up something before the people. But some may ask, What should the Christian hold up as a standard for every individual eye to gaze upon? Why, the *Bible*, of course. Its doctrines, its teachings, its precepts, and its examples. Nothing else is worthy of comparison to it. It is the book of all books. It reveals the future to us as well as the past. It sweeps away centuries of future time, and predicts the rise and fall of empires, and the fate of men. It is worthy the highest commendation, and the utmost praise. Whoever would be a faithful embassador of Christ, should keep it before the people. To be an earnest watchman upon the walls of Zion, anxious to declare the first dawning of Messiah's kingdom, it must be kept before the people.

Christians, ministers, men and brethren everywhere; if you are anxious to present Christ as a Savior to a dying world, keep the Bible before the people. If you wish to warn men everywhere that six thousand years since the creation have nearly run their course, would you make them understand that men are running to and fro and knowledge is increased, and that they are living in grand but awful times, almost upon the threshold of a new and glorious dispensation, then keep it before the people. If you would impress upon them the truth that Christ is soon coming to judge the quick and dead, keep it before the people. Oh yes! carve it upon the door-posts of every domicile. Stamp it upon every ensign, and wave it on every breeze; bear it aloft with pride and pleasure, that every eye may gaze on it; and every heart may throb with exultant joy. Peal its truth from every mountain-top, and let another catch the glad word, and bear it along until it shall vibrate upon every ear and reach every heart. If you would kindle the gospel fires upon every altar, that every sea and every shore may be lighted by the blaze; keep the Bible before the people. If you have five or ten talents, and would double them; if you would let your light shine, or if you would be a faithful steward in your Master's vineyard, keep the Bible before the people. If you would warn people to "flee from the wrath to come," keep it before the people. If you would "save a soul from death," *keep it before the people.* If you would secure for any, a happy entrance into that "life beyond death in the home of the holy," KEEP IT BEFORE THE PEOPLE.

THE BIBLE.

D. F. NEWTON.

"The Bible! the Bible! blest volume of truth,
How sweetly it smiles on the season of youth;
It bids us seek early the pearl of great price,
Ere the heart is enslaved in the bondage of vice."

1. Because it is God's book—the book of books—the book above all books—the best of all books.

"The Bible! in this book alone
We find God's holy will made known;
And here his love to man is shown."

2. Because it is a fountain of purity, and all the streams issuing from this pure fountain must be pure. "The words of the Lord are pure words; as silver tried in the furnace of earth, purified seven times."—Ps. 12: 6. Every thing from a pure and holy God must be pure and holy.

"Men's books with heaps of chaff are stored;
God's book doth golden grains afford;
Then leave the chaff, and spend thy pains
In gathering up the golden grains."

3. The word of God is life, it is spirit, it is power; it convicts, converts, sanctifies, purifies—makes meet for heaven, for glory eternal.

4. The Bible should be made the text-book in all families and schools, because God has left us recorded examples of the saving power of his word, in saving the rising age, even from infancy.

5. Another reason for taking the Bible for the text-book in the impartation of light and life to children and youth—it is a most beautiful, sublime, and perfect specimen of composition.

6. Again, the Bible should be the text-book or foundation of all intellectual and religious training, for wherever its blessed doctrines and precepts are embraced, treasured in the heart, and carried out practically in every-day life, there true grace prevails, true wisdom shines, and what things soever are true, honest, just, pure, lovely, and of good report.

7. The Bible should be made the text-book in our schools and families from the fact, the Bible, just now, is assailed by a most remarkable multiplicity and diversity of enemies.

8. Again, the Bible should be the first, midst, last, always, in educating the rising age; for God himself indicates the fact, gives line upon line precept upon precept, here a little and there a little, from Genesis to Revelation.

9. Finally, the Bible should be the text-book, the first thing, and the last thing, in the cultivation of the youthful mind and heart, for by it we are to be judged at the final day. "He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day."—John 12: 48.

The Bible is, beyond all controversy, the best book of education in the world. It is the best book for the formation of children's minds; the best book for the acquisition and preservation of a pure idiomatic style in their native language; the best book to promote and secure the purposes of family government; the best book to make our children enlightened and good citizens of the republic; the best book, in fine, to preserve them from all evil, and train them up in all good.

Our education needs a religious element; for it is not education alone that will save us; it will merely train a skillful race of gladiators for the arena of political strife. The only source of that element of safety is the word of God. And if you take the word of God from your common and public schools, you are teaching infidelity and practical atheism to the whole nation. You are filling the mind with elements that, without the safeguard of divine truth, are sure to become fiery, bitter, and poisonous.

In its general influence over the minds of our children and over the whole business of education, the Bible in our families and schools is invaluable.

"The Bible! the Bible! we hail it with joy,
Its truths and its glories our tongues shall employ;
We'll sing of its triumphs, we'll tell of its worth,
And send its glad tidings afar o'er the earth."

This is the word of everlasting life; this is the fountain from whence all thy comforts flow; this is the bread of life; this is the fortress of the faith, the sword of the Spirit, thy buckler and defence. Oh, meditate well herein; search, read, hear, mark, learn; so shalt thou find it heavenly manna to the soul. This is the word of God; canst thou enough reverence it? canst thou enough esteem and delight in it? Every line droppeth peace as the honey-comb; every page aboundeth with gladness and with good tidings, as the ocean is filled with water.

IT is recorded of Bengel, that he was much given to prayer, and had power with God, and prevailed. One who was anxious to find out his secret, watched him, unobserved, in his hours of retirement. The aged saint sat long before his open Bible, and while perusing its sacred pages, and comparing Scripture with Scripture, the hour of midnight sounded. Nature seemed at length exhausted. He folded his arms over the open Bible, and looking up, said, "Lord Jesus, thou knowest me; we are on the same old terms."

THE CHRISTIAN SABBATH.

BRO. GRANT:—I send you the following interesting extract on the Christian Sabbath, from a sermon by O. R. Hotchkiss, of the Washington street Baptist Church, Buffalo, N. Y. C. COLEGROVE.

"We come now to consider by what authority we observe the first instead of the seventh day of the week as a day of rest and of religious employment. There is, of course, in all Christian countries the authority of civil enactments for this observance. But that is not the authority after which we are now seeking. Have we a divine warrant for keeping the first day of the week as the Christian Sabbath?

There are authorities of the highest, such as Capellus, Usher, Gale and Lee, men who have made sacred chronology the study of their lives, who maintain that our Sunday is identical with the original, patriarchal Sabbath. If this point should be satisfactorily made out, all difficulties would vanish; the Lord's day is only a restoration of the day of the primitive rest.

Meantime, whilst this matter is in debate, what sufficient reason can be given for the present practice of Christendom? Our text tells us that 'The Son of man is Lord of the Sabbath day.' His authority over the institution is supreme and absolute. Where is that authority thrown on the subject before us? Up to the time of the crucifixion, we find our Lord giving the sanction of his example to the observance of the seventh day. We find him, on that day, engaged in the worship of the Jewish synagogue. It was his 'habit,' we are told.

What his 'habit' after the resurrection? We find him meeting his assembled disciples several times on the week, and never, so far as the record shows, on the seventh. A very significant fact this. Moreover, the ascension appears to have taken place on that same day in the presence of the disciples. And still further, the pentecostal gift of the Spirit was bestowed on the assembled church, on the same day of the week. In all these facts we see some evidence that Jesus had *abandoned* the seventh day of the week and *adopted* the first as the day of rest and worship for his church. This evidence becomes conclusive when we find the Christian communities, acting under the guidance of divinely commissioned apostles, from that hour observing uniformly the first day of the week as the day of their weekly religious gatherings. I cannot account for this phenomenon except on the ground that those apostles and churches knew they were acting under the authority and according to the mind of Christ. It is not, then, in any direct command that we find our warrant for keeping the first day of the week, but in what is to us of equal authority,—the example of Jesus and of the apostolic church.

There was a *preparation* in the previous economy for the change of the Sabbath day, and there was a kind of *moral necessity* for it, and the brief consideration of these points may be properly attended to here in the way of further justifying the practice of Christendom. They are of the nature of authority for the change, or of powerful reasons for it.

First, then, we say, there was a divinely arranged anticipation of the Christian Sabbath in the Jewish economy. In all the religious feasts of the Old Testament, the eighth day of the festival, i. e., the first day of the week, was the great, and solemn, and festal day, the day of 'holy convocation,' and spiritual gladness. It was 'on the morrow after the Sabbath' that the first ripe sheaf, the sign and promise of the harvest, was waved before the Lord with acknowledgments of gratitude and expressions of hope. In all this there was a prophetic yearning towards that blessed 'morrow after the Sabbath, that antitypical eighth day, when Jesus should come forth, the first fruits from the dead, and whenever after his church should assemble in their holy convocation, with songs of gladness and praise, As the full moon may sometimes be seen in faint outline in the first moon of the month, so the Christian Sabbath lies sketched in the very festivals of the Jewish economy. Please follow out this hint in your readings of the Old Testament, and you will find many things in the rests and feasts of the Levitical law, typical of the rest and refreshment of the Lord's day.

Second, not only was there a preparation for the change of which we are speaking, there was a moral necessity for it—a moral fitness in it. Just think of that last of the old Sabbaths before the resurrection. We call it to mind with a sort of shudder. We may call it *the Black Saturday.* It was the blackest and gloomiest in the annals of time since the catastrophe of the fall. Through the whole of that day 'the powers of darkness, were jubilant.

Tell me, however afterwards could that day be a season of religious festivity, of joy, and praise to the Christian community? Impossible. The associations would be all depressing. The seventh day *must* be abandoned as a Sabbath of sanctified gladness.

But, on the morning of the first day of the week, the tomb gives up its prey, and Jesus is abroad, the resurrection and the life. That morning is gilded with the brightest tints that ever shone on sea or land. Most fittingly was the Sabbath changed from the old day of gloom and despondency to the day of the resurrection, the natal day of immortality for the church.

My hearers, the Sabbath still remains, and ever will remain, an institution appointed of God for man; a most gracious and beneficent institution, adapted alike to the demands of his physical, mental and religious nature. How shall it be observed? for observed it should be by every people. There are two extremes, each of which should be avoided. First, there is the extreme of a superstitious and pharisaical strictness, a belittling minuteness of literal compliance with the letter of the Sabbatic law. That extreme Jesus rebuked often, and emphatically by his own example when engaged in the work of his ministry. The other extreme, and the one into which the tendency is now to run, is the secularizing of the Sabbath, the making of it as others, or the making of it a mere holiday, a day of license and of pleasure. The true golden mean is so to use the Lord's day that it shall bring rest from bodily labor, give relief to mental strain and friction, and secure religious discipline to the spirit. Whenever the Sabbath shall be thus used, it will be a joy and a blessing for ever.

OUR religion is to be estimated, not by a few intensities, but by a vital and generous glow and activity throughout our whole life. We are not to mourn because we do not feel; but if, having feeling, we find no expression for that feeling in life, we may well mourn.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, June 5, 1872.

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All subscriptions for the "Crisis" issued from this time forward are at the rate of $2.00 a year, payable IN ADVANCE.

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☞ All remittances to this office, in the form of Drafts, Bank Checks, and Postal Money-Orders, should be made payable to the Business Agent, GEO. T. ADAMS.

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In Wisconsin, and other Western States, to whom we are now sending *special* notices, will please heed *this* call, and respond within the time mentioned—otherwise justice to the Society will require us to strike the names of those who do not from our list.

WESTERN TRIP.

After much prayer, we felt it duty to comply with the earnest request to be at the Wisconsin campmeeting. We left Boston at 8.30 A. M., Wednesday, May 28th, and traveled with rapid speed, and much convenience, on the Boston and Albany express train, arriving at Springfield, ninety-eight miles, in about three hours. From there we went to Hartford, and took our first ride on the new Western Ct. R. R., to Winsted. We were delighted with our trip through a section of country where we formerly traveled with Bro. S. G. Mathewson, when we began to preach the gospel. As we passed Canton, Collinsville, Pine Meadow, and New Hartford, we thought of other days, and happy scenes enjoyed in those places with the friends of Jesus. Since then some have died, others have moved away, some have turned back to the world, while others are pressing forward for the Christian's prize, with a bright hope of soon having it in everlasting possession.

Arriving in Winsted at 5.35 P. M., we were greeted by true friends, and had a very profitable meeting in the evening. Winsted is a very pleasant New England village, built between and on the hills, abounding in fine shade trees, neat, well-built cottage homes, occupied largely by enterprising mechanics. The place presents an air of lively prosperity, indicating the management of enterprising men. A large amount of scythes and other edged tools are made in W., which are considered of superior quality. Long Pond and Mad river supply very excellent water privileges, which are well occupied. The Naugatuck and Western Ct. railroads afford excellent connections with Hartford, New Haven, Bridgeport, and New York.

We always enjoy our visits in Winsted, and have seen no village where we would be better pleased to take up our residence. It was there we first heard of the coming of Jesus, which led us to seek and find pardon from the sinner's Friend. We have great reason to praise the Lord that Bro. H. A. Chittenden, a prosperous Hartford merchant, came to Winsted in Dec. 1842, to lecture on the prophetic Scriptures relating to the second coming of Christ. The lectures were given in the Methodist church, when Bro. Ebenezer Washburn was pastor. The first discourse sent conviction to our skeptical heart that the Bible is true, and that there is no salvation out of Christ. As the result of this conviction, we began that day to pray for pardon for our past sins; but we did not *yield* to obey the Lord till the following Thursday evening, in the first prayer-meeting we ever attended. From that day to this, we have never seen a moment that we felt sorry hearing and believing the preaching of Bro. Chittenden. The hope is now more blessed than ever. Praise the Lord, we are almost to the day of his coming.

COMBATIVENESS.

The organ of combativeness is differently developed in different individuals. It is not peculiar to the human species, but is common throughout the animal race. When very fully developed, it leads to quarreling and fighting, as is seen among dogs and cats, lions and tigers, and about every other species of animal. When large and perverted in man, it leads to quarrels in families, churches, societies, states, and between nations. When rightly tempered by the power of the Holy Spirit of God, it is of great value to the possessor, and leads him to combat evil in all its forms, and enables him to "fight the good fight of faith," like a Paul among the apostles, and a Luther among the reformers. It gives life and energy, and enables one to face danger with a brave heart, and thus secure a victory over the enemy, instead of suffering a defeat for lack of courage.

Combativeness is one of the animal faculties that needs much tempering and toning, lest it should get control of the reins of life, when terrible consequences may follow, and everything like christianity be trampled under foot. Like fire, it is an excellent servant, but a hard master. The more stimulants one uses, the more he stirs up his combativeness and other animal propensities; on the other hand, the more temperate, the more easily he can control himself and keep out of quarreling difficulties.

Whoever would gain a pleasant victory over an opponent should avoid waking up his combativeness; and we have taken up this subject for the purpose of making a few practical suggestions for the benefit of those who may need admonishing. As a people, we occupy a position antagonistic to the creeds and theology of most denominations. This cannot be avoided, unless we consent to go back into the darkness from whence we came. Such a step would be too perilous to be taken with any degree of safety; saying nothing about the loss of the blessed light that now shines upon our pathway, growing brighter and brighter unto the perfect day. Believing as we do that we are seeing many precious Bible truths, that are hid from other eyes, of course we feel anxious to have others see and enjoy them with us. When we first present them, we may reasonably expect some opposition. Then is the time to put the bridle on our combativeness, and remember that the Bible says we should instruct with "*meekness*" those who oppose themselves. If we return sharp words, we only wake up the combative spirit, when each party endeavors to throw the heaviest clubs at each other; and after a bitter talk of hours, separate worse off than when they met; and, instead of convincing our opponent, we have only confirmed him more fully in his former views, and driven him out of our reach. That is just what Satan desired.

If we would convince people in favor of what we advocate, we must present the truth in a kind spirit, using soft, gentle words to express any hard arguments. The less of the combative spirit manifested, the more easily shall we gain the victory, and convince our opponent. The more combative the opponent, the more careful should we be not to arouse his fighting spirit; for as soon as that is waked up, it is best to stop short, and wait till another interview is offered; and then proceed more cautiously.

In every congregation, we may expect to find some in whom combativeness is largely developed; therefore, all who speak in public should be watchful, lest they set a match to some one's combative magazine. It is to be feared that some, otherwise excellent preachers, destroy half their influence for good for want of attention to this subject. Such should remember the old adage—"You can catch more flies with honey than with vinegar." So, if we would catch men, we must use kind words, expressed in love for those whom we would win to Christ. If the heart gets cold, and the first love is lost; then there is great danger of sharp words when the opposer appears with his resistance. The truth often suffers more from the heat and harshness of its defenders than from its opponents. Let those who are looking for the coming of Jesus be prudent. "He that winneth souls is wise." It is a duty we owe to our fellow men to present the truth before them in the most effective manner, keeping *self* out of sight as much as possible. Let us hold up Jesus and his word with all the loving kindness, meekness, gentleness, and patience, that we are capable of manifesting. Our work is rapidly approaching its completion. Let it be performed in such a way that our Lord will say, "*Well done*, good and faithful servant." Let each reader inquire, Could this be said in truth, if I continue to live as I am now living? If not, what change should be made? If reform is needed to receive the approbation of Christ, make it at once. Begin to-day, *now*. Eternal interests are at stake. Secure them before it is too late.

"HOPEFUL SIGNS."

There are now many hopeful signs to indicate that the truth of God revealed in the Bible in relation to the nature of man, the sleep of the dead, the destruction of the wicked, the immediate coming of Christ, and the saints' inheritance, will soon bring together the scattered church of Christ, that has been so long divided over human traditions and theological dogmas, that have no support from the sacred Scriptures. The last conflict with the powers of darkness is rapidly approaching. Christian, gird on your armor, and be ready for the onset. The struggle will be fierce, but victory is sure. Our Great King is marshalling his forces, and calls upon every one to rally who wishes to be with him at his "marriage supper." None are fit to engage in "the coming struggle" against Satan and his hosts, who are unwilling to give up *all* for Jesus, and forever renounce all connection with the devil and his works. None others will be able to stand in the hour of trial that is hastening upon us.

O, ye faint-hearted, half-hearted, wavering, doubting, trembling ones, step out *wholly* for the *King of glory*; put on "the whole armor of God," and take your position in the army of the Lord, and be ready for the grand charge upon the embattled legions of the advancing foe. It is truly sublime to be living in the present hour. *Glory to God!* Deliverance is at hand. Rejoice! rejoice! We shall soon see our dear Savior.

We have just received from London, England, a work entitled, "A Demonstration of the Extinction of Evil Persons and Evil Things," by H. S. Warleigh, Rector of Ashchurch, Tewkesbury, from which we make the following extract:—

"A few hopeful signs are showing themselves. Large numbers of persons are earnestly searching into the subject, especially among the laity, and are daily searching the Scriptures to see which class of opinions is in accordance with its inspired teaching; and not a few of them declare that they are obliged to abandon the doctrine of endless misery. And though some of the clergy, and other ministers of the gospel, will persecute a brother who differs from them, yet numbers of them will no longer defend their former mode of thinking, and their preaching is now more characterized by the attractions of the cross, than by the denunciation of endless woes; and some of them have testified to their increased success in the salvation of souls. With respect to many they firmly believe with us; but they lack the boldness openly to declare their change of views, chiefly on account of the loss, persecution, and inconvenience which would ensue, and which they have beheld in several instances.

Then, again, a still more hopeful sign, if possible, is, that though some periodicals will still sometimes ignore, and sometimes misrepresent the books and pamphlets with which they are intrusted, yet it is known to some of us, that many of what are called the religious and evangelical periodicals receive our doctrine, though they dare not declare it. The time, however, is fast coming, when preachers will not be afraid of their pew-holders, nor editors of their subscribers; and then vast numbers, among the most pious and deep thinkers, will be seen on the side of the truth we advocate. When we can get persons to think at all, with impartiality and earnestness, they soon begin to incline to us. But, as in former days, many by persecution and by stifling inquiry, commit themselves, and these often become too stubborn to repent. Meanwhile, our course is plain. As our God is pleased to open to us doors of usefulness or of utterance, we must, by the press, from the pulpit, in the lecture room, and in private intercourse, continue to propagate the truth committed to our charge. . . .

The attempt, however, to discuss this question, showing as it does a disbelief in the popular doctrine, begets an amazing hostility of feeling. Gentlemen forget their courteousness, ladies their gentleness, and christians their meekness. Many of them rail at us, call us by opprobrious names, and cast us out as evil; forgetting for the time how little there is in this conduct of the spirit of Christ; and how much of the old man. Others who shrink from going these lengths, will not inquire into the question, pleading, as an excuse, that it is too awful and mysterious to investigate; and that it is hidden from us; as if, indeed, we ever attempted to do do more than inquire, with reverence and prayer, what it has pleased our heavenly Father to tell us in his revealed Word about this subject. Such persons, however, would do well to inquire, whether a professed voluntary humility may not veil a sinful apathy in studying the Bible, by reading, marking, learning, and inwardly digesting it, and in their searching after God's truth. It may veil, also, much of that infallibilist self-satisfaction which leads poor human nature to think that it cannot be wrong, but far too correct to need the trouble of further thought.

It is against us, too, that we are yet the comparative few, and our opponents the many, very many; and they do not forget to make the most of this circumstance, and add to it that we are 'insignificant also.' 'Have any of the rulers or of the Pharisees believed' it? Have any of the bishops, deans, or great divines received this doctrine? While we answer, yes; many more than our querists can know, we add, that we do not base our doctrine upon human authority, and that the propagation of every truth began with one person, and that, as at the Reformation, the revival of an old truth began with 'the few.' These 'ones,' and these parties of 'the few,' were once deemed insignificant, as they deemed themselves, and as we also deem ourselves; but heaven's truth, for the diffusion of which they were made to suffer, flourishes, and will flourish, simply because it is heaven's truth. We have as much faith in our cause as they, though we cannot bring as much power; but with this we are more than content, for with the greater clearness will it appear that 'the excellency of the power is of God, and not of us.'"

AN OFFER.

God's Word.	Satan's Lie.
"In the day thou eatest thereof, thou shalt surely die."—Gen. 2: 17.	"Ye shall not surely die."—Gen. 3: 4.

£1205 are offered for one Scripture proof of what millions falsely believe, viz., *man's natural immortality*, and the *eternity of sin, suffering*, and the *devil*.

So earnest are many christians to have deep and searching investigation into these accepted dogmas, that one offers £1000, another (T. N.) £100, and a third (D. W. Scott, 4 Northumberland Houses, King Edward's Road, London, E.) £105.

The indisputable fact is, whether men like it or not, that there is *no immortality apart from Christ*. The word of God says—"Made like to corruptible man." Rom. 1: 23. "For the end of those things is death." Rom. 6: 21. "For the wages of sin is death." Rom. 6: 23. The Bible is an open book, and if the reverse of these passages can be shown, the above sum is to be had at once; if it cannot be shown, what delusion and inconsistency it must be for those who profess to take the word of God as their rule, to talk of man's natural immortality, etc., being a Scriptural truth.

The Scripture imagery is too plain to need comment, such as "Chaff driven away before the wind." "Thorns burned in the fire." "Trees cut down, rooted up, and burned in fire." "Beasts taken and destroyed." "Light put out." "Waters melting away." "The whirlwind passing by." "Clouds consumed and vanishing away." "A dream that flies away." "Powder ground down." "Vessel dashed in pieces." "Fat consumed into smoke." "Tow and tares burned in the fire."

What a contrast between the unnatural and exaggerated representation of sin's desert, given by the popular theology of the day, and the plain, simple, intelligible, yet tremendous declaration of God's word. "The soul that sinneth it shall die."

We have just received the foregoing from London, England. The truth is spreading.

Origin of the Free Methodists.—We have received a work from Bro. B. T. Roberts, Editor of the *Earnest Christian*, entitled "History of the Origin of the Free Methodist Church," by Elias Bowen, D. D. . It contains 350 octavo pages, and several likenesses of prominent men in the denomination. Price of the book post paid $1.50. For sale at the office of the *Earnest Christian*.

The Free Methodists, so far as we have become acquainted with them, are a devoted people, quite like the "old-fashioned Methodists," who lived fifty years ago. They are plain in their dress and manners, earnest in their devotions, and opposed to all secret societies, especially Free Masonry. This, as we understand, was the principal cause of the rise of this church. The book, to which we have referred, gives a full account of their rise and progress. The *Earnest Christian* is an excellent monthly published by this denomination.

WHAT A WASTE!

The tobacco statistics, as given by Israel Kimball, head of the tobacco division of the Internal Revenue Department, present enormous results as to the use of the poisonous tobacco weed.

"He estimates the number of consumers of manufactured tobacco and cigars in the United States at about 8,000,000, giving to each individual consumer an average of 11 pounds and 14 ounces of tobacco, and 167 cigars, the basis of calculation being the 95,000,000 pounds of manufactured tobacco, and 1,300,000,000 of cigars on which taxes were collected during the fiscal year ending with June last. The average would be larger if the tobacco manufactured and sold illegally were added."

Ninety-five million pounds of tobacco used in one year in the United States!! Think of it. One billion and three hundred million cigars!! This is enough to demoralize a nation; and we have no doubt but that thousands upon thousands are hastened to early ruin physically, mentally and morally, by the use of tobacco. But few are aware of its demoralizing and corrupting influence upon the human constitution. Its effects are most directly opposed to a pure christianity. It blunts moral sensibility, impairs the mental faculties, sours the disposition, and tends to dry up the finer feelings of the heart. What we have seen of late has made these facts very prominent. The use of tobacco is bringing a heavy curse upon the American people. Is it not time for christians to lift their voice against this corrupting habit? Will not those who profess to be looking for the immediate coming of Christ set a good example, and abandon the use of tobacco forever, trusting in the Lord to give them a complete victory over the appetite for the filthy weed? Be decided. Resist the temptation with an iron will; with an everlasting No.

Writing for the Press.—Those who write for the press should write *plainly*, and make *good sized letters*. Sometimes it takes as much longer to decipher the words, than it does to prepare the article for the compositor. Never try to get the greatest possible amount of matter on one sheet. Remember, the compositor has to read the manuscript at a long distance from the eyes, as he stands at the desk; and it will be quite a convenience to have coarse, plain writing. Also use good *black* ink. Write your name, and all proper names, very *plainly*. Do not write carelessly. After a page is written, look it over with care, and see that every *t* is crossed, and every *i* dotted. If you have occasion to interline words, be particular to make plain letters. If you make a wrong word, *cross it out*, instead of attempting to write another in its place. If these points were observed, it would afford cause for much gratitude, and save us many perplexities.

NEW CONSTITUTION.

The Spiritualists, with Mrs. Victoria C. Woodhull at their head, have published a new constitution, which they call the "Constitution of the United States of the world." It is prepared with much ability, and is quite different from the existing Constitution. No doubt it will be popular with the Spiritualists and their sympathizers. It strikes a death-blow against aristocracy, and the present system of monopoly. This will make it popular with the laboring classes, including the *Internationals*. It appears evident that it means "business," aye, more—revolution. Political matters are taking a "new departure," with a new impulse, sustained by a host who are terribly dissatisfied, as they have reason to be, with the present state of things. Old fogyism will fare hard in the approaching conflict. Its *mene, mene, tekel*, seems to be written upon its crumbling walls, and its supporters stand aghast at what is coming. The swelling, rumbling roar of a world-wide revolution may be distinctly heard in the distance, advancing like an approaching hurricane. The political heavens are gathering blackness, presaging horrid scenes not far in the future. The hour for action seems to be at hand, and may burst forth at any time. The train is laid, waiting for the fire-match to produce the explosion. Men are entering into this new movement with a will that indicates desperation. They have hurled their motto to the breeze—"Liberty, Equality, Fraternity"—with a firm resolve to crush all monopoly and aristocracy. When the storm breaks forth it will be terrible.

Let christians be fully clad with "the whole armor of God," if they expect to conquer the approaching foe, and come off victors. Let holiness of heart be our motto. Nothing short of it will fit us for the coming conflict with the powers of darkness. Some may cry "peace and safety," but it is emphatically an hour of danger, of no ordinary nature. Perils are on every hand. "What meanest thou, O sleeper?" Satan's hosts are marshaling for the final contest before the coming of Christ. Let us be brave for our Divine Deliverer.

"Strikes."—The strikes among the laboring classes are becoming serious matters throughout the world. Instead of being ruled by their employers, they are now dictating to them the hours of labor, and the price. They require more pay for only four-fifths as much work; that is, they demand more pay for eight hours' labor than they have been receiving for ten; hence one-fifth of the labor is to be stopped. This will make quite a change in the country when carried into full effect.

Love of Money and Dress.—Dr. Crosby a noted minister in New York, makes the following sensible and truthful remarks in a tract of his, entitled "Consecrated Looking-glasses."

"If I were called to point out the most alarming sins in this city to-day—those which are most wide-spread in their ravages, most deceitful in their influence, and most soul-destroying in their ultimate effects—I would mention the love of money on the part of men, and the love of display on the part of women. While open vice sends its thousands, these fashionable and favored indulgences send their ten thousands to perdition. They sear the conscience, incrust the soul with an impenetrable shell of worldliness, debauch the affections from every high and heavenly object, and make man or woman the worshiper of self."

Good Health, a monthly magazine, devoted to popular science, sanitary law, literature, etc. The June number of this common-sense magazine is out. We see many interesting as well as useful articles among the eighteen in the table of contents. There are articles on adulteration, and how it may be prevented, sanitary science, danger from lightning, manna of the desert, means of preserving health, Darwinism in reference to the eyes of animals, increase of heart-disease, seasickness, Shall we throw physic to the dogs? black assizes, weather-wise animals, carbonic acid gas, the beginning of summer, apparent death, consumption,—Disorders of the nerves of the lungs, our educational outlook, love and marriage, miscellany. The regular subscription price is $2.00 per annum, or twenty cents per number. Send to the publisher for sample, or it will be sent for three months on trial for forty cents. Alexander Moore, 2 Hamilton Place, Boston, Mass.

The Herald of Health.—This monthly for June is a very excellent one. The opening article was written by the great Hufeland, in 1795, and is entitled "Abstinence from Physical Love in Youth." Parents, put it into the hands of your boys, and save them from vicious habits that lead to ruin. There is also a good article on "Spending Money," by Rev. Mr. Brigham, and another on "Corsets," by Howard Glyndon, and nearly a hundred other articles. Twelve cents a number, $1.25 a year; sixty pages monthly.

Address Wood & Holbrook, 15 Laight St., New York.

Home and Health for June is before us, and is certainly a valuable number. This magazine is one of the best health journals in the country. Published by De Puy & Co., 52 Fourth Avenue, New York. Single copies, 15 cts.; $1.50 per annum.

ONE ERROR INVOLVES ANOTHER.

The assumption that Christ is now reigning in heaven over disembodied men is the basis of the doctrine of the spiritual coming of Christ at the death of saints, to convey them home—a theory constantly being preached on funeral occasions, all over the land. But Paul thought we should "wait for God's Son from heaven, whom he raised from the *dead*" (1 Thess. 1: 9, 10), thus proving the *personality* of his coming—the coming of a person who had once been "dead." A gospel that leaves out this feature of truth, and substitutes a sentiment that clashes with it, is not in harmony with the true gospel. Furthermore, Paul affirms—"Unto them that look for him shall he appear the *second time*" (Heb. 8: 28); and this restricts the coming of Christ to *one event*, instead of myriads; and that one brings from heaven a person who had once been "dead." The coming of Christ must be just as literal as his departure, and all admit that was literal; for Jesus said—"If *I go* and prepare a place for you, *I will come again*, and receive you unto myself." John 14: 3. Here we learn (1) that the same "*I*" that was to "go away," was subsequently to "come again"; so surely as he went away *literally*, he must return literally; and (2) when he thus comes back from heaven, he will receive the saints unto himself; consequently he does not receive them unto himself at an earlier epoch of time, for he cannot receive them *twice* without repudiating the first act, thus involving their excommunication from heaven after their first reception, preparatory to receiving them the second time. But Christ will never undo his own work after once doing it, and will not do his work till the proper time.

As he will not usher unjudged men into a world of glory, and as the judgment of the "dead," as well as the living, is due "at his *appearing* (2 Tim. 4: 1), the gathering time comes then, and not at death; agreeing with the statement of Christ—"And they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall *gather together* his elect from the four winds." Matt. 24: 30, 31. Till that time arrives, they will remain scattered to the four winds. Furthermore, "every man" will remain destitute of reward till this scene dawns—"The Son of man shall come in the glory of his Father with his angels; and *then* he shall *reward every man* according to his works." Matt. 16: 27. "Behold, I come quickly; and my *reward* is with me, to give *every man*." Rev. 22: 12. The reason why "every man" remains unrewarded till then, is because they are not judged previously—"And the sea gave up the dead, ... and they were *judged* EVERY MAN." Rev. 20: 13. If "every man" is both unjudged and unrewarded till the resurrection, they cannot be shining in glory previously. God will judge, reward, and save *men*—not ghosts. W. S.

DARKNESS AT THE CRUCIFIXION.

A friend of truth is anxious to know whether the darkness which occurred at the crucifixion of Christ, is correctly accounted for in the following article, which has appeared in several periodicals:—

"A VINDICATION OF A BIBLE PHENOMENON.

In the New Testament account of the crucifixion of Christ, the earth is spoken of as—in consequence of that awful act—incurring the malediction of God, and being enveloped by an eclipse of the sun in total darkness for the period of two hours. The truth of this statement is strenuously disputed by Gibbon, the skeptic author of the "Decline and Fall of the Roman Empire." At the close of his memorable fifteenth chapter, every sentence of which contains a covert thrust and sneer at the authority of the Bible, he says that Pliny, the great Roman astronomer, lived at the period of the Crucifixion; that he (Pliny) recorded in his journal and diary the most unimportant atmospherical phenomena that he witnessed in the heavens, but that he entirely, strange to say, omitted to notice this wonderful eclipse that marked the bloody termination of the earthly pilgrimage of the Son of God. Nothing in Gibbon is calculated to make a worse impression upon the minds that are not already firmly convinced of the truth of the Scriptures.

It is, therefore, most important that the sneer of Gibbon, resting upon the silence of Pliny, should be refuted, and a distinguished scholar, Herr Kalk, has devoted himself to the task with, it is said—for we have not perused his work—the most complete success.

He has calculated the Jewish calendar to A. D. 31, and the result of his researches confirms the fact recorded by the Evangelist of the wonderful physical events that accompanied the crucifixion. His astronomical calculations also show that on the 6th of April, A. D. 31, there was a total eclipse of the sun, accompanied, in all probability, by the earthquake spoken of in St. Matthew.

This mode of reckoning is verified by another calculation made by calculating backward from the great total eclipse of April, 1818, which also gives April 6 as the date of the *new moon*, A. D. 31. As the vernal equinox of the year fell on March 25, and the Jews held their feast of the passover on the following *new moon*, it is clear April 6 was identified with Nisan 14 of the Jewish Calendar, which, moreover, was on *Friday*, the day of preparation for the Sabbath; and this agrees with the Hebrew Talmud, so that astronomy, archæology, traditional and Biblical history, seem to unite in fixing the date of the crucifixion at April 6, A. D. 31."

1. We doubt whether that darkness was caused by an ordinary eclipse of the sun, as it lasted three hours, which would have been impossible in case of an eclipse.

2. Christ died on *Thursday*, instead of "Friday," three days before his resurrection, which occurred on the "first day of the week."

3. He also died on a paschal *full moon*, thus locating the crucifixion A. D. 30, April 6, instead of A. D. 31, on "*Friday*," and on a "*new moon*." We prefer to regard the darkness *supernatural*. If Pliny could overlook the eclipse of 31, so he could the darkness of 30. We cannot fight error with error. W. S.

PREPARATION FOR THE MINISTRY.

A young brother in a distant State writes me as follows:—

"I have given myself—my all—to Jesus, and am striving to do his blessed will. I believe that it is his will that I should become a preacher of the truth. When I pray to him to send forth laborers into his vineyard, I seem to hear him saying—'Go work in my vineyard.' I am trying to fit myself for the ministry. If you will inform me what books will be useful to me in my studies, you will confer a favor upon me." S. J. T.

As others have recently asked similar questions, I give a brief reply in the *Crisis*.

1. A minister of Christ needs, to begin with, a heart full of perfect love, which will give him an ardent relish for prayer, and a burning spirit of exhortation. It is not expected that the young minister will be a finished theologian at once; nor is this necessary in order to begin with. It is better to begin with practical themes, and not be too anxious to rush at once into the deep waters of theological strife. With the soul full of love, it will be easy to dwell upon experimental themes. It is better for boys to spread hay a while before trying to mow.

2. Meanwhile, heed the admonition of Paul to Timothy—"Study to show thyself a workman that needeth not to be ashamed, rightly dividing the word of truth." To do this successfully, the Concordance is the greatest aid that can be had. A Bible Dictionary will aid somewhat, if we remember that when theological views are touched, it is wedded to theology. The *Emphatic Diaglott*, though not perfect, will prove a help. A list of books will be seen advertised in the columns of the *Crisis*, treating on different subjects, which would greatly aid a young preacher, such as "Good Tidings," Constable on Future Punishment, Whitmore on Immortality, and many others. These are *aids* only. The Bible itself must be studied closely, that the minister may become familiar with it, and drink in its spirit of devotion, as well as its doctrines. When we learn doctrines from the *Bible*, we get them without the combative spirit which too often comes with other books filled with truth. The truth clothed in the spirit of love is far more effective than when clothed with a contentious or combative spirit. Some old preachers, too, would do well to learn this. The minister who leaves the impression on the minds of his hearers that he is "*all fight*," loses half of his power to do good. Rather breathe the spirit of love in every sermon, and this will pave the way for the reception of the truth. W. S.

Scatter the Seed of Truth.—The mail has just brought me the intelligence that some fifteen in one town in Nebraska have been led to rejoice in the truth, just by reading tracts and pamphlets, and are standing firm in spite of a storm of sectarian opposition; while a little way over the line in Iowa, about a dozen more have been led into the truth in the same manner, though they have been often called infidels, atheists, and Sadducees. In the absence of hard arguments, some people resort to hard names, thinking thus to gain the mastery. But truth has always met hard treatment, so this is nothing new. We are constantly hearing of single cases where people have been led into the light of truth by reading tracts.

This fact should prompt us to greater activity in scattering productions that will cut their way through, and make themselves felt wherever they go. We want works of point and faith—not such as seek to cover up every point for fear people will feel hurt and complain. We want arguments that will hold like a harpoon—arguments that can be seen and remembered—even though they may hurt at first. Men cannot well fight with a tract. We want the country flooded with tracts, filled brimful of sharp arguments—not sharp language, but hard arguments in soft words, though not lost by wordy indefiniteness. I notice this kind of tracts are far more effective. Let us send out these silent messengers to enlighten the people. W. S.

DOES DEATH END LIFE?

When we lay the foundation of a theory, why not let the premise father the conclusion? A Spiritualist paper thus spreads it on to a brother orthodox:—

"The *Christian Register* has a long and able article to prove that life only begins here in the body, to be continued and completed, or perfected, after the death of the body. This is just what all Spiritualists teach and ever have taught, and not only believed but conclusively proved by living witnesses, and yet these Christian papers, writers and preachers take every occasion to ridicule and abuse us as infidels, because we will not discard our senses and deny the real evidence, and rest on the authority of the churches and faith to establish a belief. The writer says very truly that many lives are only begun here, and suddenly cut down in our midst, while we have great hope and expectations of their valuable services, and he is satisfied that the life goes on to complete its work, but carefully avoids any allusion to its nearness to a participation in the affairs of friends and earthly home."

If death does not end life, why may not the claims of Spiritualists be true? The "living witnesses" of Spiritualists are duped by demons. W. S.

HARD QUESTIONS TO ANSWER.

1. If the body is really the prison-house of the soul, and if the soul would be better off out of prison, why did God ever make it a crime to let a soul out of prison?

2. If the soul would be better off out of prison than in prison, why did God ever imprison it?

4. Is the soul human, divine, or satanic in its origin? If of human origin, how can it live forever without being immortalized? If divine, how can it ever be damned without damning a part of God? If satanic, how can it be saved, unless devils also can be? W. S.

House of Worship.—On the 27th of May a house of worship, belonging jointly to our brethren and the Congregationalists, was dedicated in Magnolia, Wis., each society having full control of the house half of the time. Bro. G. Howard will fill the desk the coming season one half of the time. W. S.

Queries.—Will Bro. W. Sheldon answer the following questions:—

1. Did Christ exist as a personal, conscious being prior to his birth? And

2. Does the original justify us in believing that he did? E. A. Marsh.

THE TRACT FUND.

The *Advent Christian Publication Society*, at a meeting on Springfield Camp-ground, August 23d, 1871, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.
A. W. Sibley, *Sec'y Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, Geo. T. Adams, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$539.53
Emily L. March	1.90
W. L. Phipps	.25

POOR FUND.

To send the Crisis to the Poor.

Previous acknowledgments	$103.08
L. Stone	.50
A Sister from Wakefield	1.00
Alice J. Cheney	.50

YOUNG PILGRIM POOR FUND.

Previous acknowledgments	$5.05

AMER. ADVENT MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, Geo. T. Adams, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments	$2,271.16

CALIFORNIA STAGE RIDE.

O. R. FASSETT.

Having finished my work in Lake Co., I started for San Francisco, May 1st, at four o'clock A. M., in the stage, to ride as far as Callistoga, to take the cars, a distance of fifty miles. And it was my good fortune to enjoy what I never expected to experience, *a downright California stage ride, of the break-neck description*. I had heard of these drives, and had read Horace Greeley's account of his renowned ride, when my hair stood almost upright as I imagined his descent at this full speed of a stage team down mountain sides. On my way up, I had pointed out to me the world-renowned *driver* of that memorable ride of Mr. Greeley's, and who for it received a present of a valuable gold watch and chain.

The first twenty-five miles of my morning ride was before breakfast. But we had a team which put us through. Where the road was smooth, or down grade, we left the landmarks behind us as fast as one desired to travel, save on rails in railroad cars attached to an engine. Imagine us starting from a hotel, as soon as the driver is ready with the ribbons and whip in hand, each horse on his hind legs, and then bounding at full speed over the soil. The brethren Cutters, who are old stage proprietors in this country, now retired on a farm, retain one of their horses which is twenty years of age, and he is never harnessed to a wagon, to this day, but he must go through the same pranks at starting. In the beginning of the drive he is as young as a colt in his actions.

The stage team of four or six horses is a curiosity when at full speed. Every horse knows his duty and attends to his work. His head is fixed, with ears lying back to hear the significant crack of the whip (for the driver never speaks), and observes nothing but the road and where to plant his feet. The driver has the reins, whip in hand, and foot upon the break, all of which are operated at times with the quickness of lightning almost. Imagine the tension of mind, nerve and muscle of the driver, and of each horse, all apparently equally interested to make a safe journey for themselves and the passengers they are carrying over the road, and looking out for their safe conduct to the end.

Down Saint Helena Mountain.

Before reaching this mountain, we had intimations of a rapid drive. The ascent was long and tedious, and the mountain lay at this end of our journey, just before reaching Callistoga, where we were to take the cars. Having reached the Summit House, and letting the horses rest a few minutes, and watering them, and all being ready for a start, the crack of the whip gave the horses intimation to be ready for a *five-mile run at swiftest speed* possible down the winding road to the valley below. We caught a view of Callistoga just as we mounted the summit, above the Summit House, seven miles below, and for a moment trembled, and looked upward to the great God for his guardian protection, and then felt calm, and safe in his hands. Our load consisted of four men inside, and a lady and child, and two men outside with the driver, with usual baggage. The five miles to the foot of the mountain were driven in thirty minutes, and we had to stop and pass three teams loaded with goods during the time. At times we could look down a ravine, or precipice, *five hundred feet*, sometimes one side of the stage, and then on the other. Imagine what would be the consequence of the stumbling of a horse, or the breaking of a wheel, or of upsetting the coach! But I was undisturbed, and looked out upon the magnificent and romantic scenery, above, below, and on either side of us. I trusted to God and the driver, as the candidate entrusts himself into my hands when I bury him in the liquid grave, as he looks upward to his Redeemer.

The horses, trained for these expeditions, are the natives of this land, which are the surest-footed horses in the world, I am told. They are of smaller build than our horses east. And I would here remark this fact, that nearly all land animals, and fishes, and birds, and trees of the same varieties, this side of the Rocky Mountains, differ in kind from those on the other side. Among the birds you will find the crow, bald eagle, and robin, looking like those at the east; and of course these have crossed the mountains. Horses and cattle differ, and nearly all quadrupeds. The fox and some other animals are again an exception. Reptiles differ. The rattlesnake we killed on the road, which came near biting one of our horse's heels, differed from the same species at the east. So do fishes of the same species. Trees and shrubbery of the same varieties also differ in kind. This fact is noticed, and also mentioned, by scientific men.

The God of nature is the God of revelation, and He who maketh "one star to differ from another star in glory," and "bodies terrestial and . . . celestial," can also by his almighty transforming power make these corruptible, dishonored, weak, natural bodies incorruptible, glorious, powerful, and spiritual; "and as we have borne the image of the earthy, we shall also bear the image of the heavenly." May the marvelous "mystery" be accomplished in his own good time, and "mortality be swal-

lowed up of life," "death swallowed up in victory," and "the chariots of the Lord" appear and the horsemen thereof, conveying us *upward* on more rapid speed than ever mortals descended to valleys below. Hasten, Lord, the glorious time, for

"Jesus hath cheered the dark valley of sorrow,
We'll RISE when he comes, and to meet him ascend."

Correspondence.

From Bro. A. S. Towle.

Bro. Grant:—After reading the *Crisis*, and receiving both comfort and instruction from its many contributors, I thought it would not be amiss to relate a little of our experience in this place, and to tell of Jesus and his love; perhaps some brother or sister might receive comfort from reading it, as we have from others. There has been a cloud of ignorance and superstition hanging over this place for a long time in the past. The cloud has at last broken away, and the true light now shineth, and men and women are rejoicing in it. A little more than two years ago, there was but one or two of us in this place or within several miles of it; now they can be counted almost by scores,—believers I mean, for there are many that believe who do not confess Christ and his truth. The cause has been slowly but steadily increasing since the seed was sown by Eld. J. Pinkham some two or three years ago, although his testimony was not received at that time, and he had to suffer the reproach that usually comes upon such preachers when they go into a new place; yet through the mercy of God some of the seed fell on good ground, and is now yielding the peaceable fruits of righteousness.

I was at that time an unbeliever, but through pity for a dear friend and true believer in the second advent of Christ, he was invited to my house, and from that time I commenced to read my Bible, and found things not new and old, but things entirely new; and as soon as I saw them I received them, and found peace. Since then, I have done all I could to spread the great truths found in the word of God, and feel like continuing in the strait and narrow way.

We have had a good deal to contend with, but God has planted a few here that cannot be easily shaken. We have met often, as we see the day approaching, and have comforted one another wiih these words—Jesus is soon coming again to redeem his people, raise the dead, change the living, and gather them from the four corners of the earth to give them immortality and eternal life. Although few in number, the Spirit of God has been with us. Sometimes only eight or ten meet together. It has seemed as though our little meeting must go down, and our light go out in darkness; but the hand of God was beneath to lift us up. We were made low only to rise again brighter, and better prepared to fight the good fight of faith. Now, those days of darkness and gloom have given way to brighter ones. Our meetings are changed from our little kitchens to a large schoolhouse, and the average attendance is one hundred to one hundred and fifty. Many have been hopefully converted, and buried in the likeness of Christ. We feel truly the Lord has been with us. We feel to praise his great and holy name and lift up our heads and rejoice, as we see the signs thicken around us of his speedy return.

Now, dear brothers and sisters, although darkness may surround you, and storms beat severe, remember Him who with a word stilled the raging of the deep, healed those that were diseased, cast out devils, raised the dead to life, and has promised to give eternal life to as many as will come to him. Cast not away your confidence, for it will bring great recompense of reward.

South Effingham, N. H.

From Sr. Sarah M. Brown.

Dear Friends of Jesus:—It is a good while since I have spoken to you through the columns of our noble paper. Glory to God, I am still striving to walk in the good old way. It is now almost eight years since I started in the service of the Lord; and, blessed be his name, I have not the least desire to turn back. No, I would rather bear all the scoffs and frowns of the world, and gain the crown of life at last. O, how it rejoices my heart to think of the day near at hand, and not afar off, when we shall see Jesus and be made like him. I believe time is short, and what is done must be done quickly. O glorious hope of soon seeing our Redeemer. Blessed be his name, I want to be among those who shall say, "Lo, this is our God, we have waited for him, and he will save us. We will be glad and rejoice in his salvation." I am willing, and feel glad to witness to the goodness of Jesus, for I feel that he has been very good to me. Yes, far better than I deserve. It is ever my desire to live humble at his feet, and learn of him.

Dear brethren and sisters, let us live in that way and manner that we may be examples worthy of imitation; that the ungodly may see that there is a difference between us and the world. The Lord help us to be faithful to the end, that we may have the crown of life that fadeth not away. Thank the good Lord, the time is soon coming when we shall meet never to be separated, and when all these days of toil and suffering will be over, and God with his own soft hand shall wipe the tear from every weeping eye; and pains, and groans, and grief, and fear, and death itself shall die. Glory to God for this blessed promise, the last enemy which is to be destroyed is death.

"They shall sleep, but not forever;
There shall be a glorious dawn."

Then our loved ones will come from the land of the enemy, blooming with immortality, and have eternal life. May we all be so unspeakably happy as to be counted worthy to enter in to the marriage supper of the Lamb, never more to go out, is the prayer of your unworthy sister in Christ.

Sharon, Mass.

Extracts from Letters.

Bro. E. McCulloch writes:—"We are still battling for truth in Nevada, and in other places in this State (Ohio). The Lord is causing the good seed of truth to spring up in some hearts, and we trust it will bear fruit to his glory. At Norwalk on Sun., 26th ult., we planted three happy, believing souls into the likeness of Christ's death, and they are now on their way rejoicing in hope of eternal life. At this place, on May 12th, we buried three in baptism, and still the work is onward. May the Lord continue to bless our efforts.

We are striving for a higher-toned christianity, and feel that we are receiving great blessings in this direction, and are better prepared to accomplish good in the cause of Christ and truth. O for a getting nearer to Christ, a *full* consecration and sacrifice! May the Lord help his ministering servants to see and feel the importance of this work, in order to be efficient, and qualified to do the greatest amount of good to our fellow men."

Bro. A. J. Young writes from Vallejo, Cal., May 9th, 1872:—"We are prospering finely. The interest is still good, and on the increase. We are having additions to our numbers almost daily. Bro. Fassett was with us last Sunday, and baptized five. Eight joined the covenant, among whom were the 'Editor,' and one other, who was an infidel, having become interested in reading our works, and attending our prayer meetings. I feel happy, and praise God for his goodness to us. Less than one year ago, ten of us covenanted together in christian fellowship. Now we number forty-three. Many are interested."

Bro. Ali Andrews, Bridgeport, Ct., writes April 19th:—"I lost my good wife Nov. 16th, 1871, aged fifty-five years, two months, and three days; and her mother, who has lived with me thirty-two years, died April 1st, 1872, aged eighty-three years, six months, and seventeen days. My mother died April 16th, 1872, aged eighty-four years, one month, and eleven days."

Obituaries.

Daniels. Departed this life in Nottingham, N. H., May 15th, 1872, Bro. Ira McDaniels, aged sixty-nine years.

Our brother embraced Christ for his friend some forty-five years since, and upwards of thirty years ago I bore the tidings to him while he was laboring in his field of the soon coming reign of Christ, which he received joyfully, and maintained to the last. He has been through his pilgrimage a daily devoted christian, and a very ardent lover of spiritual worship. By his request, the writer attended the funeral services, being assisted by Elder Cummings, of Lee, of the Christian denomination. D. Churchill.

Sohl. Died in West Barre, N. Y., May 26th, 1872, of consumption, Marion E., wife of Lewis Sohl, and daughter of the late Bro. S. Sanderson, aged twenty-four years.

She leaves a husband and one child, and a large circle of friends who mourn, "*not* as those that have no hope." Funeral at the church in East Shelby. Sermon by the writer, from 1 Cor. 15: 12. We buried her between her father and my sister Lottie, where she quietly sleeps in Jesus, awaiting the dawn of the resurrection morning, when we hope to greet the occupants of those three graves forever saved in the "land of the living." A. P. Moore.

Fadden. Died at New Auburn, Sibly Co., Minn., April 6th, 1872, of consumption, Margaret Fadden, wife of James Fadden, aged forty-three years.

Sister Fadden embraced the hope of a soon coming Savior some twenty years ago, under the labors of Brn. Himes and Orrock, in the Stone Settlement in Stanbridge, C. E.. She fell asleep sweetly in Jesus. E. Bacon.

Webster. Died in Conesus, N. Y., May 17th, 1872, Florence A. Webster, in the twenty-first year of her age.

She was the youngest daughter of the late Bro. Lawrence Webster. It is the prayer of the writer that the bereaved family remaining may so live that they may have eternal life and a reunion with those who now sleep in Jesus. W. J. Hobbs.

Wheaton. Died in Springwater, N. Y., May 14th, 1872, of consumption, Sr. Minerva Farley Wheaton, aged fifty years and eight months.

In the death of Sr. Wheaton our church in Springwater suffers a severe loss. She was a faithful and devoted christian. Sermon by the writer from 2 Tim. 4: 7, 8. W. J. Hobbs.

Gates. Died in Fremont, Steuben Co., N. Y., May 26th, 1872, of consumption, William Gates, aged fifty-seven years.

His funeral was attended by a large concourse of people, while words of profit were spoken from Job 14: 10 by the writer. Jas. E. Wells.

Richardson. Died in Ware, Mass., Edward Coolidge, only son of Dr. E. C. and Clara H. Richardson, aged one year, ten months, and twenty days.

We hope to soon meet our dear little son in the kingdom of our Father. E. C. R.

Williams. Died May 5th, Carrie, daughter of Bro. and Sr. Williams, aged fifteen years.

We tried to comfort the bereaved family from the words of Jer. 31: 15, 16. M. R. Miles.

I expect (D. V.) to labor with the church at Sugar Hill, N. H., the whole time the year to come. N. Wheeler.

Married.

WEEKS—CLISBY. In Concord, N. H., April 18th, 1872, by Eld. John G. Hook, Mr. George H. Weeks and Miss Nellie Clisby, all of Concord.

JOHNSON—LYDIARD. At Boston Highlands, May 31st, by Eld. John G. Hook, Frederick W. Johnson, of Boston, and Mary J. Lydiard, of Boston.

HAZEN—ADAMS. In Sutton, N. H., May 12th, 1872, by Elder D. W. Davis, Mr. John G. Hazen and Miss Augusta M. Adams, both of Sutton.

WESTBROOK—BAILEY. In Springwater, N. Y., by Elder Warren J. Hobbs, Mr. John Westbrook, of Naples, N. Y., and Miss Mary J. Bailey, of Springwater, N. Y.

MERRIAM—ORDWAY. In Concord, N. H., May 2nd, by Eld. C. W. Sargent, Eld. J. D. Merriam, of Fitchburg, Mass., and Mrs. Mary P. Ordway, of Concord.

ANDREWS—BEALS. In Bridgeport, Conn., May 29th, Ali Andrews, Esq., and Mrs. Martha S. Beals, of Muskegon, Michigan.

Summary of News.

FOREIGN.

Cable News.

GREAT BRITAIN.

London, May 30. [*World's* Special.] The British Government considers that the negotiations with the American Government with regard to the treaty of Washington have failed, and will inform Parliament that they will withdraw from arbitration at Geneva.

ROUMANIA.

THE JEWISH TROUBLES AGAIN.

New York, May 31. Intelligence from Berlin states that a committee of the Alliance Israelite Universelle has constituted itself in this city to consider practical measures for preventing the recurrence of persecutions of Jews such as have lately disgraced Roumania. Most of the members being influential Jewish bankers, it has been proposed to exercise a pressure on the Roumanian government by refusing to buy Roumanian bonds and thus forcing them out of the public exchange market till legislative measures are taken for the security of the Jews in the Principality. The recent statement of the pardon granted by Prince Charles to the five Jews implicated in the late riots and judged guilty by the jury was premature. An actual pardon has been granted only to two, but the remaining three sentences have been considerably reduced in rigor.

New York, May 25. St. Petersburg advices say that it having been discovered that secret societies were making rapid progress among the Russian naval schools, the minister of marine has issued an order stating that any student who hereafter joins a secret society, will be punished as a criminal.

In Brief.

—— The Americans in Rome are about to build a church within the walls of the city, and a site has already been obtained on the Via Nazionale, at the corner of the Via Napoli.——Barbara Ubryk, the story of whose long imprisonment as a nun, attracted so much attention a few years ago, has now recovered from her severe and protracted sufferings and is living quietly and happily at Cracow.——Twelve hundred acres in the vicinity of Sacramento, Cal., have been sown to sugar beets this season.——It has been remarked that every European prime minister, except Cardinal Antonelli and the Turkish grand vizier, is a free mason.——A degree has been issued by the Governor of Poland, promising full pardon to all Polish exiles who return home.——The news comes across the water that an International Congress of old Catholics will be opened in Vienna on the 15th of August, 1872.——The burned district of Chicago now abounds in half-dead-and-alive trees, the sides which fronted the fire being dead and charred from the roots up, while the opposite sides are full of sap and the branches green with leaves.

Appointments.

☞ *We would say to our preaching brethren that it is necessary we should receive their appointments as early as* TUESDAY MORNING, *as our paper goes to press about noon; otherwise they will not be inserted till the week following.*

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel.
B. Woodside........Sunday, June 9th

Boston (Branch Chapel) 1735 Washington Street (Corner of Madison Street.)
Love Feast at 10½ A. M. Preaching at 3 and 7½ P. M. Prayer meeting Tuesday and Thursday evenings.
Wm. Kellaway........Sunday, June 9th
John G. Hook........Friday evening, June 14th
Henry Pratt........Sundays, June 16th and 23d
S. S. Brewer........Sunday, July 7th
Christian Temperance Meeting Monday evenings.

Charlestown (*Hall No. 70 Main Street.*)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.
F. H. Burbank........Sundays, June 9th and 23d
Sr. E. L. Crumb........Sunday, June 13th

Chelsea, Mass. (*Advent Chapel, Heard Street.*)
M. Batchelor........Sunday, June 9th
R. R. York........Sunday, June 16th

East Boston, (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.
Geo. Sederquest........Sunday, June 9th
B. Woodside........Sunday, June 16th
J. S. White........Sunday, June 23d
F. H. Burbank........Sunday, June 30th

Hyde Park, Mass.
Benj. Finney........Sunday, June 9th

Concord, N. H. (Eagle Hall.)
H. L. Hastings........Sunday, June 9th
John G. Hook (baptism at 3½ P. M.) Sunday, June 16th

Highlandville, Mass.....Saturday evening, June 15th and over Sunday, June 16th. (Baptism.) Miles Grant.

Philadelphia, Pa........Sunday, June 9th John G. Hook.

East Foxboro, Mass........Sunday, June 9th
Tremont, Mass........Sunday, June 16th
J. S. White.

Fitchburg, Mass........every Sunday at present H. F. Carpenter.

New York (Cooper Institute)........Sunday, June 9th H. Pratt.

Bath, Me........Thursday evening, June 6th
Saturday until Wednesday in Richmond, where Bro. Read and Bates appoints.
Lewiston, Me........Thursday evening, June 13th
South Poland, Me........Friday, June 14th
Will some one meet me at Lewiston, at nine A. M.?
West Poland, Me........Sabbath, June 16th
Mayberry Hill........Tuesday evening, June 18th
Webb's Mills........Wednesday, June 19th
South Casco, Me........June 20th and 21st
Portsmouth, N. H........Sunday, June 30th
H. Munger.

Lynn, Mass........Sunday, June 23d
North Carver, Mass........Sunday, June 30th
M. Batchelor.

Lynn, Mass........Sunday, June 9th
Stoneham, Mass........Sunday, June 16th
Marblehead, Mass........Sunday, June 23d
J. T. Dixon.

Pittsfield, N. H........Sabbath, June 9th
Great Falls, N. H........Sabbath, June 16th
A. Ross.

Marblehead, Mass........Sabbath, June 9th T. M. Preble.

Plainville, Mass........Sunday, June 9th S. S. Brewer.

Gloucester, Mass........Sunday, June 9th
Subject Sunday evening—Spiritualism.
Abbie H. Bruce.

Westerly, R. I........Sunday, June 9th L. Boutell.

Suncook, N. H. (Bartlett Hall) at five o'clock P. M., Sunday, June 9th. Enoch Morrill.

Allenstown, N. H. (meeting-house) Sunday, June 9th at 10½ A. M. and 1 P. M. John M. Quimby. Enoch Morrill.

London Ridge, N. H........Sunday, June 9th
Holderness, N. H........Sunday, June 16th
Wm. W. Sutherland.

Hampton, N. H........Sunday, June 9th
Rye, N. H........Sunday, June 16th
A. Simpson.

Winchendon, Mass. (New Boston Church) first and third Sundays in each month. Geo. A. Cole.

Lyndeboro, N. H. (school-house near Page Spaulding's) Sunday, June 9th. J. A. Packard.

Stoneham, Mass........Sabbath, June 9th
Gloucester, Mass........Sabbath, June 16th
Hampton, N. H........Sabbath, June 23d
Marblehead, Mass........Sabbath, June 30th
S. S. Mooney.

Bradford, N. H. (Pond meeting-house) Sun., June 16th Dustin W. Davis.

Meredith, N. H. (Dolloff Hall)........Sunday, June 9th
Guilford, N. H. (Interval school-house) Sun., June 16th
C. H. Locke.

East Concord, N. H. (Varney school-house) Sabbath, June 9th. O. W. Kimball.

Savoy, Mass........Sunday, June 9th H. K. Flagg.

South Hadley Falls........Sunday, June 9th
Agawam........Sunday, June 16th
Charlton........Sunday, June 23d
Z. Ford.

Chichester, N. H. (Advent Chapel) Sunday, June 30th John H. Paine.

West Ossipee, N. H........Sunday, June 9th
Holderness, N. H. (True school-house) Sun., June 16th
J. G. Smith.

Farmington, N. H........Sunday, June 16th
Rye, N. H........Sunday, June 23d
D. F. Leavitt.

Melvin Village........Sunday, June 9th
Pittsburg, N. H. (as Bro. Allen Young may arrange) Sunday, June 16th, and on through the week, and over the next Sabbath, June 23d. Would like to have the brethren pitch the tent if it is thought best.
T. E. Lang, Jr.

Livermore, Me. (Brettan's Mills) Sabbath, June 16th
North Woodstock, Me........Sabbath, June 23d
Mexico, Me........Sabbath, June 30th
Lyman, Me........Sunday, June 9th
S. G. Low.

Yalesville, Ct........Sunday, June 9th O. D. Woodruff.

Southington, Ct........Sunday, June 30th Seth Woodruff.

Marblehead, Mass........Sunday, June 16th
Gloucester, Mass........Sunday, June 23d
B. Finney.

Newcastle, N. H........Sunday, June 16th J. L. Chute.

Hollis Centre, Me........Sunday, June 9th
Steep Falls, Me........Sundays, June 16th and 23d
C. H. Sweet.

Charlton, Mass........Sunday, June 16th S. C. Hancock.

Warner, N. H., Gore, (at Bro. Andrew's) Sabbath, June 9th.
Warner, N. H. (Burnt Hill school-house) Sabbath, June 16th.
Canterbury, N. H. (Emery school-house) Sabbath, June 23d. Simeon Roby.

Lawrence, Mass........Sunday, June 9th J. W. Bridge.

Portsmouth, N. H........Sunday, June 16th
Alton Bay camp-ground....Thursday, July 4th, at 11 A. M. and 2 P. M. C. S. Shattuck.

Corner of Endfield and Greenwich, Mass. (Keith school-house) Sunday, June 9th.
Greenwich Village, Mass. (Farmer's Hall) Sundays, June 16th and 23d. Geo. A. Streeter.

Barnstead, N. H. (Clarktown)........Sunday, June 9th
Suncook, N. H........Sunday, June 23d
Northwood Narrows, N. H........Sunday, June 30th
Chas. R. Parsons.

East Rochester, N. H........Sunday, June 9th
Rochester, N. H........Sunday, June 16th
J. T. Libby. C. H. Willey.

Pattan, P. Q. (Chapel)....Sundays, June 9th and 16th
Stanstead, P. Q. (Pond school-house) Sunday, June 23d
U. G. Ladd.

Sugar Hill, N. H........Sunday, June 9th T. W. Piper.

Rawsonville, Vt........Sunday, June 9th C. H. Fletcher.

New Durham, N. H. (as Bro. John Berry may arrange) Sunday, June 9th.
East Rochester, N. H........Sunday, June 16th
Bradford, N. H. (Pond meeting-house) Sun., June 30th
A. S. Williams.

Portsmouth, N. H........Sunday, June 9th
East Rochester, N. H........Sunday, June 16th
Rochester Village, N. H........Sunday, June 23d
Edwin B. Wells.

Belgrade Mills, Me........evening, June 7th and over Sunday. H. B. Sevey. Wm. Doughty.

Carthage, Me........Sabbath, June 23d A. A. Abbott.

Woodstock Valley, Ct........Sunday, June 9th
Abington, Ct........Sunday, June 16th
Square Pond, Ct........Sunday, June 23d
North Somers, Ct........Sunday, June 30th
A. Morse.

Abington, Ct........Sunday, June 9th
School-house near Bro. Bellows', evening, June 9th
Granby, Mass. (school-house near Bro. Morgan's) Saturday evening, June 15th.
Chicopee Falls, Mass........Sunday, June 16th
Putnam, Ct........Sunday, June 23d
H. Davis.

South Wolfboro, N. H........Sunday, June 9th
Hampton, N. H........Sunday, June 16th
Portsmouth, N. H........Sunday, June 23d
T. L. Churchill.

Albany, N. H. (Bell school-house) Sunday, June 9th
Campton, N. H. (Bump school-house) Sun., June 16th
J. B. Brown.

Allenstown, N. H. (where Bro. Haines may appoint) Sunday, June 9th.
Chichester, N. H. (Pine Ground)..Sunday, June 16th
Meredith, N. H. (Dolloff Hall)...Sunday, June 30th
Laconia, N. H., Sunday, June 30th, at five o'clock.
Mrs. L. E. Saulpaugh.

East Enfield, N. H........Sunday, June 9th
Dorchester, N. H. (Town House)..Sunday, June 23d
Grafton, N. H. (school-house near Bro. John Durgin's) Sunday, June 30th. D. Eastman.

Epsom, N. H. (Marden's Corner)...Sunday, June 23d N. B. McMurphy.

Cambridgeport, Mass........Sunday, June 9th Z. Boody.

Rochester, N. H........Sunday, July 14th B. P. Manning.

Rochester Chapel (where Bro. Chute may appoint) Sabbath June 9th. S. Hawkins.

Camden, N. Y. (if the brethren desire) evening, June 12th.
Glenmore, N. Y. (as brethren may arrange) evenings, June 13th and 14th.
Higginsville, N. Y. (as Bro. Wm. Morrell may arrange) Sunday, June 16th.
Fish Creek Landing, N. Y........evening, June 17th
West Martinsburg, N. Y. (Advent Chapel) Sunday, June 23d, at 10½ A. M. C. H. Williams.

West Lebanon, Me........Sunday, June 16th S. Varney.

Philadelphia, Pa (corner of 9th and Spring Garden Streets) Sunday, June 16th, and two following Sabbaths. H. K. Flagg.

East Lebanon, Me........Sunday, June 9th J. and J. Davis.

East Lebanon, Me........Sunday, June 16th J. H. F. Varney.

Southington, Ct........Sunday, June 9th A. E. Smith.

Lincolnville........Saturday, June 8th and over the Sabbath. Alanson Walker.

West Lebanon, Me........Sunday, June 9th J. Bickford.

Warehouse Point, Ct. (if not supplied) Sun., June 9th
Southington, Ct........Sunday, June 16th
Fitchburg, Mass........Sundays, June 23d and 30th
I. B. Potter.

New York City (as Eld. T. J. Cox may arrange) Sunday, June 16th. J. L. Wood.

Kennebunk Depot, Me...Sundays, June 2nd and 16th F. M. Drake.

Putnam, Ct........Sunday, June 9th
Wilbraham, Mass........Sunday, June 16th
Woodstock Valley, Ct........Sunday, June 23d
P. S. Butler.

Wolcottville, Ct........Sunday, June 16th
Hartford, Ct. (Talcott & Post's Hall) Sunday, July 7th
Wolcottville, Ct........Sunday, July 14th
Holden, Mass........Sunday, July 21st
Providence, R. I........Sunday, July 28th
J. F. Nickerson.

Warehousepoint, Ct........Sunday, June 9th
West Haven, Ct........Sunday, June 16th
Yalesville, Ct........Sunday, July 7th
Southington, Ct........Sunday, July 14th
West Haven, Ct........Sunday, July 21st
Z. D. Baird.

Rye, N. H........Sunday, June 9th
Suncook, N. H........Sunday, June 30th
Kennebunk Depot, Me........Sunday, July 7th
Newcastle........Sunday, July 14th
G. F. Haines.

London, N. H. (yellow school-house) baptism, Sunday, June 9th.
Dorchester, N. H. (Town House)..Sunday, June 16th
Holderness, N. H. (Brick school-house) Sun., June 23d
Geo. H. Wallace.

Plymouth, Mass........Sunday, June 16th
Philadelphia and Camden........Sunday, July 7th
At liberty on Sundays, May 26th, and June 30th.
Address *Crisis* Office. F. H. Burbank.

Belmont Corner, Me........Sunday, June 16th Jer. Carr.

Warren Summit, N. H........Sunday, June 9th
North Haverhill, N. H........Sunday, June 16th
Lisbon, N. H........Sunday, June 23d
Whitefield, N. H........Sunday, June 30th
If these conflict, write me immediately at Wentworth, N. H. E. Cotton.

Barnston (Way's Mills) P. Q........Sunday, June 9th
Hatley (old meeting-house, or where Bro. C. P. Dow may arrange) June 16th, A. M. and P. M.
Harvey school-house at five o'clock.
Sugar Hill, N. H. (or where Bro. N. Wheeler may arrange) Sunday, June 23d.
Lisbon, N. H. (if desired)........Sunday, June 30th
L. C. & M. McKinstry.

Kennebunk Port, Me., Sundays through the year, excepting the first Sunday in each month. Wm. C. Stewart.

Farmington Village, N. H........Sunday, June 9th Wm. Bodge.

Meredith, N. H. (Dolloff school-house) Sun., June 9th N. Glidden.

Sharon, Ct. (Pine Swamp school-house) Sun., June 9th
Sharon, Ct. (at Bro. Moses Handlin's house) June 16th and continue as long as there may be an interest.
H. K. Walling.

Lowell, Mass.
D. M. Leavitt........Sunday, June 9th
M. Batchelor........Sunday, June 16th
A. Ross........Sunday, June 23d

Lawrence, Mass.
A. Simpson........Sunday, June 23d
N. H. Barbour.......Sundays, June 30th and July 7th
M. Batchelor........Sunday, July 21st

Haverhill, Mass. (New Hall.)
C. Goodrich........Sunday, June 16th
D. M. Leavitt........Sunday, June 30th
A. Ross........Sunday, July 7th
Edwin B. Wells........Sunday, June 14th

Concord, N. H. (Bethel.)
Charles R. Parsons........Sunday, June 16th

Seabrook, N. H.
L. T. Cunningham........Sunday, June 9th
W. M. Harmon........Sunday, June 16th
S. S. Mooney........Sunday, July 7th

South Rochester, N. H. (Chapel.)
J. Horne........Sunday, June 9th
G. F. Haines........Sunday, June 16th
A. Marston........Sunday, June 23d

Great Falls, N. H. (Franklin Hall.)
C. Goodrich........Sunday, June 9th
A. Ross........Sunday, June 16th
O. W. Kimball........Sunday, June 23d
C. S. Shattuck........Sunday, June 30th

Manchester, N. H.
H. F. Carpenter........Sunday, June 9th
Caleb Richardson........Sunday, June 16th
T. W. Piper........Sunday, July 14th
B. S. Emery........Sundays, July 21st and 28th

New Castle, N. H.
S. Varney........Sunday, June 9th
T. L. Chute........Sunday, June 16th
F. A. Varney........Sunday, June 23d

East Rochester, N. H.
A. Simpson........Sunday, June 30th

Exeter, N. H.
Geo. Burnham........Sunday, June 9th
J. W. Bridge........Sunday, June 16th
N. H. Barbour........Sunday, June 23d

Biddeford, Me.
Joseph W. White........Sunday, June 9th
B. S. Emery........Sunday, June 16th
Wm. H. Mitchell........Sundays, June 23d and 30th
Geo. W. Burnham........Sundays, July 7th and 14th
D. M. Leavitt........Sundays, July 21st and 28th

Bowdoin, Me. (Dennett school-house.)
A. C. Palmer........Sunday, June 9th
H. S. Mitchell........Sunday, June 16th
H. D. Reed........Sunday, June 23d
C. Goud........Sunday, June 30th

Portland, Me. (Union Hall.)
W. H. Mitchell........Sabbath, June 9th
T. W. Piper........Sabbaths, June 16th and 23d
C. H. Sweet........Sabbath, June 30th

South Berwick, Me. (Great Works.)
F. M. Drake........Sunday, June 23d
T. L. Churchill........Sunday, June 30th

Bath, Me.
H. D. Reed........Sunday, June 9th
N. G. Reed........Sunday, June 23d
Hiram Mitchell........Sunday, June 30th

Bristol, Conn.
B. Hitchcock........Sunday, June 9th
S. Woodruff........Sunday, June 16th
Z. D. Baird........Sunday, June 30th

Collinsville, Conn.
S. C. Hancock........Sunday, June 9th
Z. D. Baird........Sunday, June 23d
R. K. Stark........Sunday, July 7th

Pleasant Valley, Ct.
Alex. Elliot........Sunday, June 16th
Wm. J. Ripley........Sunday, June 30th

New York City.
Advent meetings at 133 W. 24th street, every Sunday, at 10½ A. M. and 3 and 7½ P. M.; also Monday, Wednesday, and Friday evenings. T. J. Cox, 273 W. 22nd street. At 405 Grand street, preaching every Sunday, at 10½ A. M. and 3 P. M. Prayer meeting at Sr. Bellows', 23 Norfolk street, every Tuesday evening. Preaching brethren are invited to correspond with Bro. Cox, as above, or with me—H. A. King, *Bible Banner* Office, 14 Murray Street.

Philadelphia, Pa.
(*Brandywine Street, between 15th and 16th, and between Spring Garden and Green Streets.*)
Meetings every Sunday, at 10½ o'clock A. M. and 7½ evenings. Also Wednesday and Friday evenings.
J. N. Wilson, Cor. Sec.

Notices.

Conference.—The fourth quarterly session of the New Hampshire State Conference will be held, the Lord will, with the church at Sugar Hill, Lisbon, commencing Thursday, June 6th, at 10½ o'clock A. M., to hold over the Sabbath. Bro. Couch and others of God's servants are expected to preach the word. Let there be a general rally from Northern New Hampshire to this meeting, of both preachers and people. An invitation is extended to all.
T. W. Piper,
J. G. Smith,
C. H. Fletcher.

Mechanic Falls Campmeeting.—The committee having decided to enlarge the ground and stable, and build a boarding tent, hereby request the brethren interested in this meeting to meet on the camp-ground the second Tuesday in June, to aid in doing this work. To hire the work done will be quite expensive. Come in the name of the Lord, and his blessing will attend your efforts. A few axes, bush-scythes and rakes will be needed, and those who can do carpenter's work will please bring such tools as will be wanted. Should the time appointed be stormy, come the first fair day in the week till Friday; after that the Monday following. Come prepared to stay two days, if necessary.
R. R. York, Chairman,
Jesse Gay, Sec., of Campmeeting Committee.

P. S.—Those wishing tent ground, can select lots at this time.

Vermont Tent and Conference.—The next Quarterly Vermont Conference will be held under the canvas in connection with a Tent meeting at Post Mills, Thetford, Vt., commencing Tuesday P. M., June 18th, 1872. June 18th, 19th, and 20th, will be conference days, and the meeting will continue as long as it seems duty. We hope there will be a general effort on the part of preachers and churches to be there. Let every church send delegates, or write a letter to be read at the conference. Let us have one more rich feast in the Lord. I am expecting to be there. Others, I understand, are engaged, whose names will be mentioned hereafter. H. F. G.

New York A. C. Conference.—If the Lord will, this conference will hold its next annual meeting in the new Chapel, in Springwater, about thirty miles south of Rochester, on the Genesee Valley R. R., commencing Thursday evening, June 13th, and continuing over the following Lord's day. Good homes and ample accommodations will be provided for all who come, and all are invited. It is expected that all the churches desiring to further the general interests of the cause will be represented at this annual gathering. Delinquent and new churches are earnestly urged to co-operate with the body, and they are hereby cordially invited to seats (by delegate) in the convention. For their information, it should be stated here that each church belonging to the conference association, is required by the constitution to report either by delegate or by letter, at least at each annual session; and are also requested to send in quarterly such donations as they may be able to collect for the general mission fund. This is an important meeting, and should be remembered in the earnest prayers of the church.
D. Cogswell, President.
Wm. E. Brown, Secretary.

☞ The fare has been reduced from Rochester to Springwater to $1, for all those who attend the Annual Conference, June 13th to 17th. The tickets *must* be procured at the Erie Railway Office, opposite Power's Block, State Street. Trains leave Rochester at 8.55 A. M. and 4 P. M. Let all who can, come the first day, and stay through the meeting. Bro. Daniel Cogswell will give the annuall address Thursday evening.
Wm. E. Brown.

The Iowa Christian Mission Campmeeting will be held on the old camp-ground, at New Hartford, Butler Co., commencing June 13th, and continuing until June 23d. The invitation is to all. We are anticipating a great blessing from the Lord. The prospect is better than last year for having a good meeting. Our grounds will be better fitted up. There will be wood, hay, straw, and lumber for tent frames found on the ground. There will also be a grocery upon the ground, where all things necessary for the comfort of the people can be bought at reasonable rates. The profits accruing will go to bear the expenses of the meeting. We are hoping to secure the labors of ministers from abroad. Particulars hereafter. Elds. C. C. Ramsay and R. M. Thomas will be present, with many others, to preach the word.
Alonzo Raymond, President.

The Iowa Christian Conference will hold its sixteenth annual session at New Hartford, Butler Co., commencing June 18th. This meeting will be held in connection with the Iowa Christian Mission Campmeeting. (See notice above.) Let the churches send delegates to this meeting, and all the ministers who are interested in the soon coming of our blessed Lord, make a sacrifice and be at this gathering. You are wanted to help in this cause. Ministers who are members of this conference are required by the Constitution to report by letter, if not present. All are cordially invited to this meeting. Alonzo Raymond, Secretary.
Job Gildersleve, President.

Minnesota State Campmeeting.—In accordance with a vote of our State Conference, a campmeeting will be held in the beautiful grove, called "Cheatham's Grove," in the town of Utica, in Winona county, commencing on Thursday P. M., June 27th, holding over Sunday, and as much longer as the interest will seem to warrant. The ground is well fitted up for meetings, with a permanent preacher's stand, good seats, and a good well of water, and other conveniences for those wishing to camp on the ground. Brn. and Srs. of the Advent faith, throughout Minnesota, to you a special appeal is made to come out to this feast of tabernacles, and work for God. Come from every quarter. Come with hearts filled with God's love, to work for the salvation of perishing souls. The signs declare the soon coming of Jesus, and shall we not improve this annual blessing as the Lord requires us to do, to his glory, to our own growth in grace, and to the salvation of others? Come, Christians, of every name, and unite in the worship of God for a few days in the tented grove. Brn. and Srs. in the ministry, from far and near, you are invited to come and help sound the glorious message of a soon coming Jesus, whose reward is with him. Come embued with power from on high, a holy unction from the throne, that many sinners may be saved as the result of our meeting.

N. B. Arrangements will be made with the various R. R. companies for half fare tickets from those points where the brethren will notify *me* this month that they wish them. Those who come to tarry on the ground, should come prepared (with tents if possible), and with bedding and provisions. Probably many can have shelter on the ground in a building erected by others who have used the ground. Come one, come all, and may the Lord give a time long to be remembered on account of his presence.
S. C. Wellcome, Sec. State Conference.

Barn Meeting.—There will be a barn meeting in West Groton, Vt., commencing Saturday, June 8th, at four o'clock P. M., in Bro. Scott's barn, to hold over the 16th. Brn. Geo. H. Wallace, Geo. E. Brown, H. C. Willoughby, John H. Evans, and C. W. Nelson are expected to attend.

There will be a free social gathering at Ruggles Grove, north-east of the village of Fall River, Mass., Sabbath, June 9th, at two P. M. Adventists are particularly requested to attend, for the purpose of conferring relative to the best place to locate the Bellows traveling tent for a two weeks (more or less) meeting, and the permanent establishment of local meetings. Sympathy from friends round about is needed to get things in this line well under way at Fall River.

The official members of the church at Lisbon Village, N. H., having moved away, meetings of our kind are not sustained here now, and brethren sending appointments will do it on their own responsibility. I have hitherto secured the hall for meetings for brethren, but I shall not be able to do it longer, as I am about to move to Maine and stay with my feeble mother in the town of Corinna, where my address will be hereafter until further notice. Allen Damon.

There will be an annual Grove meeting in Springwater, July 6th and 7th, commencing on Saturday the 6th at two P. M. Social meeting Sunday morning at nine o'clock. Preaching at half past ten A. M. C. F. Sweet.

Also there will be a meeting of one week in Lorraine, Jefferson county, N. H., including two Sundays, to commence on Saturday, June 22nd, at half past seven P. M., as Brn. N. P. Clark, D. Ballou, and Williams may arrange. C. F. Sweet.

We have secured the old campmeeting grove, at Belfast, where our meeting was held last year. All who wish to put up tents, please inform what size, and what kind, in season, that all may be done in time. We shall meet on the 5th of June to enlarge and prepare the ground. Let as many come as can to prepare the ground. Bring your tools, spade, crowbar, picks, and hoes.
I. Damman, }
Jos. R. Hamilton, } Committee.
Lewis Pendleton, }

A Word to Colporteurs or Missionaries.—Beloved brethren in the work of Christ, you that feel an interest in spreading abroad a knowledge of the immediate coming of Christ to judgment, and feel a love for the perishing in your heart, and desire to warn them of their danger, and would judiciously scatter my tract, entitled, "The Judgment Impending," you can send to the *Crisis* office for such quantities as you think you can dispose of, to that class of readers that would *appreciate* them. My plan is for you to sell them to such persons as would be willing to purchase, at eight cents per copy, and give them to the poor, and to such as would read them with candor, that might not feel disposed to purchase; and the money coming from the sale of those purchased to be used in paying your expenses in traveling, or sent to the *Crisis* office, to help pay the expense of publishing more tracts. Those who are *known* at the *Crisis* office as brethren of faithfulness and integrity, will have no difficulty in obtaining said tracts; while others who are not known at said office, can obtain a recommendation from a source that will be approved and accepted. The second edition of said tract is now published and ready. What is done, must be done *quickly*. Amen.
L. T. Cunningham.

Hoosick Valley Tent.—Those who can, and are willing to help spread the good news of our soon coming King, and to save the perishing from the wrath to come, are invited to contribute immediately, such sums as will please the Lord, towards paying for the Hoosick Valley tent. If there should be any more given than what it takes to pay for the tent, it will be devoted to defraying expenses in holding tent-meetings during this present season. Now let there be a cheerful and liberal response. Send your money to the Treasurer—John B. White, Hoosick Falls, N. Y.
A. W. Sibley, }
S. G. Mathewson, } Tent Committee.
H. K. Flagg, }

P. S. Those who want tent-meetings held with them, should write the committee immediately.

I wish to say we have made arrangements, and bought the timber standing on the Springfield camp-ground, of eight acres, for one thousand dollars, and if any of the brethren wish to help us by taking stock of from $25 to $100, they will be sure of their money back when the timber is cut off. This secures us the ground for eight years, if we need it so long, which is very doubtful; but we have to deal with one of no faith.

There are some three or four good places in the front circle for wooden tents, and there are two families on the ground to watch them. This will be a desirable chance to build since this arrangement, as board can be had on the ground, and any kind of lumber delivered, and help obtained to put them up. H. Munger.

Conn. A. C. Quar. Conf.—The next meeting of the Conn. A. C. Conference will be held at Campville (near Bro. Elliott's), commencing July 3d, and holding over the following Sunday. It is proposed to hold the meeting in the "Mission Tent." Provision will be made for those who attend. Campville is on the Naugatuck, above Thomaston. Per order, B. Hitchcock, Pres.
L. S. Ludington, Sec.

The next session of the Maine North Westerly Quarterly Conference will be held in Hartford, Me., vicinity of Stetson school-house, commencing Thursday evening, June 6th, at five o'clock, and hold over the following Sabbath. A general invitation is extended to all to come. Preaching brethren are especially invited. Brethren and sisters, make an effort to come to this meeting, to do good, honor God, and save men.
Jesse Gay, President.

The next quarterly meeting of the A. C. Conference of Northern Pa. and Southern New York, will be held at Middlebury (Button Town), Tioga Co., Pa., commencing Friday evening, June 7th, and continue over Sunday. Let there be a general gathering. J. W. Taylor, President.
A. H. Briggs, Secretary.

The Nova Scotia A. C. Conference will be held at Bear River, commencing Thursday, June 13th, and continue over the Sabbath. A cordial invitation is extended to all. John J. Woodworth.

Acknowledgments.—For Sr. Mary I. Herron.—Previously noticed, $275.25. Sunday School at Tinkham Town (Mattapoisett) $3.00.

Business.

TO CORRESPONDENTS.

☞ We cannot discontinue or send your orders, unless you give us the POST OFFICE and STATE in PLAIN LETTERS.

☞ L. C. McKinstry—Have received $17.00.

Articles Received.—E A Marsh, L R Lockwood, W Hobbs, J E Wells, S C Gove, E C Richardson, H J Munson, J P Eshleman, I K Lombard, W A Fenn, J Porter, J Mitten, E Bacon, P G Bowman, D Churchill, W J Hobbs, A Hubbard, I Lamb, D F Newton, E McCulloch, L B Weaver, A P Moore, F A Baker, G A Marsh, E B Mackie, H Munger.

Cash Receipts for Books and Tracts.—Geo. H Sawyer 60c, J E Wilson 70c, Mrs M Whitman 35c, M Haskell 40c, R Young 50c, H Colby 50c, L T Cunningham $50.00, Mrs T M Shepard 25c, A S Neally $1.10, Mrs. R Needham 40c, B Knepper 50c, L Henderson $7.50, B Martin 10c, J S Yaw 60c, Mrs L M Stoddard 20c, T W Pease $10.00, B C Snyder $1.50, N Bailey 75c, A J Young $3.30, D H Barrett Jr. $1.25, E R Spear $1, B Clement 15c, J F Nickerson 25c, S W Davis $1.25, Wm. McCullock $1.00, Wm. J Dutcher 50c, Miss F E Lord 58c, J C Wright 35c, A T Wheeler 10c, D R Harris $1.25, Miss G C Philbrook 50c, E A Poole 50c, E B Elliott 10c, J Perkins 25c, R Price $1.10, R Stickney $2.50, J Des Lauriers $1, H Merry 76, H Haines 30c.

Books and Tracts Sent.—By Mail—A S Neally, Jane S. Yaw, B. Knepper, Mrs M. Whitman, Ruth Young, Mrs H Colby, Mrs Needham, A Walker, M Haskell, J F Nickerson, B Clement, E R Spear, D R Barrett, A J Young, N Bailey, L Henderson (2 pack), G. H. Sawyer, F. E. Lord, S K Wagg (2 pack), J C Wright, A J Wheeler, D R Harris, S W Davis (2 pack), Wm McCullock (2 pack), Wm J Dutcher, J Des Loriens, R Price, E A Poole, E B Elliott, S Ayres, J N Barnes, R Osman, J Phelan, H Haines, S L Manley, J W Ballard, C E Kingsbury, E L Marsh, J Perkins, A Worth, M C Kershaw, Miss G C Philbrick, H Merry, J L Pease.

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COUNT THE MERCIES.

Count the mercies, count the mercies,
Number all the gifts of love;
Keep a daily, faithful record
Of the comforts from above:
Look at all the lovely green spots
In life's weary, desert way;
Think how many cooling fountains
Cheer the fainting heart each day.
Count the mercies, count the mercies,
See them strewn along our way.

See, oh, see how rich the beauties,
In the charming scenes of earth!
Think of all the untold blessings
Clustering round our home and earth;
Think of friends and precious kindred—
To our hearts so dear, so sweet;
Think of heaven's unnumbered comforts—
Can you all the list repeat?
Count the mercies, count the mercies,
Making bright paths for our feet.

Count the mercies, though the trials
Seem to number more each day;
Count the trials, too, as mercies,
Add them to the grand array.
Trials are God's richest blessings,
Sent to prompt our upward flight,
As the eaglets' nest all broken
Makes them fly to loftier height.
Count them mercies, greatest mercies,
That bring heaven within our sight.

Count them mercies that shall sever
Cords which bind our spirits down,
Causing us below to grovel,
And forget our heavenly crown.
Let all earthly ties be riven,
Nests be broken, hopes decay,
If to God our hearts be driven,
If from earth we soar away.
Count them mercies, wondrous mercies,
Urging us the heavenward way.

Oh, what richer, purer comforts!
Better far than those of earth—
Joys unfailing, hopes enduring,
Treasures of surpassing worth;
Beams of bright celestial radiance
From the central source of light,
Spreading o'er each scene of sadness
Halos gladdening to the sight.
Precious mercies, priceless treasures,
Bringing us such rich delight.

Let us number o'er our jewels;
Let us estimate their worth;
Let us thank the gracious Giver,
Strewing blessings o'er the earth.
Let our hearts o'erflow with gladness,
Let us tell the wonders o'er,
Till our multiplying mercies
Seem a countless, boundless store;
Then let praises, grateful praises,
Be our language evermore.

—*Advocate of Christian Hol'ness.*

WHOSE SERVANTS ARE YE.

O. D. WOODRUFF.

Occasionally, preaching brethren who believe the Lord called them to preach the gospel, complain of poor pay and hard fare. Sometimes the fault is in the preacher, sometimes in the church, and not unfrequently in both. One thing however is certain, if God commissions men or women to preach the gospel, he will see that they are taken care of. You could not enlist men to work for a corporation that turned you off each pay-day with a miserable pittance, insufficient for actual wants; neither can you win sinners to Christ while complaining that God, who called you, does not half take care of you. Do you claim to be a servant of the most high God, then every such complaint stains his character, dishonors his holy name, and brings reproach to the cause you profess. If your eye is single to the glory of God, and the churches where your preach are like the drouth of summer to your temporal wants, bread for yourself and family will come from some other source. It is promised by Him who cannot lie, therefore is sure.

Suppose after your preaching, brethren and sisters well-to do in this world's goods, testify of the blessed hope, and how they would not part with it for "worlds like this," and then go to their homes, partake of their good things, and leave you to reach yours without money enough to provide wife and little ones salt and potatoes, to say nothing of fuel, house-rent, and clothing; do not be discouraged, neither find fault with the Lord; he is not dependent on their liberality to lengthen out your barrel of meal, or cruise of oil. The time has been when the faithful servant of God, without house or friends, penniless, disheartened, and ready to die, was fed by ravens, and the same tender care that watched over him will not neglect you. Should the Lord open the way for you to preach to those brethren again, be sure that the Holy Spirit prompts and leads you, and then give them the unadulterated gospel of Christ; for they need to learn that "worlds" cannot slip through their fingers with such ease, while the "blessed hope" with all its power can hardly find a way into their pockets.

Another difficulty is, that preaching ofttimes contains more self than Christ, and in this case, a miserly, stingy stupor creeps over the audience, and hearts and pockets are alike unyielding. The skillful fisher of men takes Christ along to fill his net; but without Christ, he may toil through long sermons, weary and late, and catch nothing. If without Christ, the preacher attempts to make five loaves and two fishes feed the multitude, he need not be surprised if there are no fragments with which to fill the baskets. Sometimes the preacher fears that his reputation as a preacher will decline, unless he can somehow share the hospitality of kind brethren all the time, with nothing to do, except, forsooth, to write lists of appointments for the paper, requesting to be informed if they conflict, while journies to the post office (unless otherwise ordered) afford bodily exercise, which, doubtless, profiteth little. "Regular preaching" of this kind, without reference to the will of God, or the leading of the Holy Spirit, formalizes the churches, and closes avenues of support against God's faithful laborers, who feel the woe, and go forth trembling under sense of duty, bearing the cross. Better preach one Holy-Ghost sermon a year, and work the rest of the time to provide for the house, instead of being wandering stars with no definite object except to maintain a reputation, as one of the "regulars."

Many years ago, a venerable preacher of the gospel of Christ, except while in jail, or preaching, improved opportunities to help his brethren, on one occasion helping make tents (Acts 18: 1–8), rather than sit in the parlor and have the good sister get nervous trying to prepare something good enough for the minister to eat. The modern custom that preachers must be petted, and treated to the best the house affords, has encouraged indolence, unfitted them for preaching a live gospel, and added to the list of dyspeptics. If our good sisters will reduce their anxiety for fine victuals when the minister comes, they may have better preaching. The preaching brother who helped make the tents also said, "if any will not work, neither shall he eat;" and it may be that the Lord wants some who complain of poor pay to follow this advice, as a providential means of stopping it.

It is impossible for a man to preach with power, if his eye is on the pay, instead of being single to the glory of God. Like a refrigerator, he will lower the temperature wherever he goes. It is extremely aggravating for the brethren to spead bountiful repasts before the preacher, and then send him almost empty away, with the wants of a hungry family staring him in the face. Sermons sometimes abounds with Gibbon, Mosheim, and Josephus, but are destitute of Christ; and again the goat, ram, and other beasts in prophecy are brought out and made to serve a theory. Many times have they been put in position for an invincible time argument, but as yet have failed in their calculations. As few are competent to traverse history and engraft it on prophecy, the great majority, who favor time argument, follow the most convincing leader, and believe by proxy, hence some have been for Paul and some for Apollos. There is danger here, and may we not lose sight of the coming of the Just One under pressure of argument?

The God of the Bible has arranged his own time table of events, and fixed the bounds of time itself. He has encouraged us in his word to attain a knowledge in close proximity to the appointed hour, but Jesus admonishes us (Mark 13: 33)—"Take ye heed, watch and pray, for ye know not when the time is." Noah had the brief knowledge of "seven days" in advance of the flood, "and as it was in the days of Noah, so shall it be also in the days of the Son of man." Many a good soul, who has loved Jesus and his coming, but could not comprehend time arguments, has been shown the road to destruction because they could not believe in definite time; and some have even feared they might be lost on this account; but haply for them, Inspiration secures salvation to all who love the appearing of Jesus, notwithstanding brethren have sometimes limited it to those only who endorse their time arrangement. When Jehovah shall make known *his* time, all argument will cease and all strife will end. We are not in darkness that that day should overtake us as a thief. Signs and events both celestial and terrestrial, in clusters now appear, as if shoveled out to complete the prophetic word wearied with delay; and their testimony, though fearful and grand, eloquently proclaims the great day of the Lord near, even at the door.

We would not say my Lord delayeth his coming; neither would we oblige him to wind up the affairs of this world to accommodate our theory. We would not complain at our lot, nor murmur in the way. Let us remember those murmurers, whose carcasses fell in the wilderness (Num. 14: 29); and with God for our provider, Jesus for our Savior, and the Holy Ghost for our teacher, we cannot lack a good thing. The righteous will not be forsaken, nor his seed begging bread. The dross is soon to be exchanged for gold, weakness for power, dishonor for glory, and mortality for immortality. Shall the light afflictions of the present peril the immense interests of the future? Let us leave our murmurs and complaints at the foot of the cross; and as time's fleet wing bears us swiftly away, may the glory of the crown be the silver lining of life's trials and burdens, the cherished visitor of the meek and the lowly, until the sun in his glory shall pale before the redeemed of the Lord in the city of the Great King.

Southington, Ct.

BE NOT DECEIVED.

M. MORRISON.

These last years the state of my health has prevented my writing occasionally for the *Crisis* as formerly; but I am still waiting for the "blessed hope." The holy Redeemer, who came to save men from their sins, and not in them, has warned us against resting in a dead faith, and a hope that perisheth. He has assured us that "many" are doomed to meet with an awful disappointment in the day of his coming. Who can describe the state of that professor, whose hope of immortality will be eternally blasted by the assurance—"I never knew you"? How appropriate, how forcible, how gracious, is the exhortation, "abide in him; that when he shall appear we may have confidence, and not be ashamed before him at his coming." I think if ever there has been a time when the exhortation of the apostle, "Be not conformed to this world," was disregarded, and treated with perfect indifference by professed Christians, it is emphatically true of the present time. It is as little heeded by a large portion of the professed church as though it were not between the lids of the Bible. Do they show forth by their dress, deportment, and conversation, that though in the world they are not of the world? We read that "God is the same yesterday, to-day and forever," and if he required his servants in the first age of the Christian church to deny themselves of all ungodliness and worldly lusts, does he not require the same of us, notwithstanding any who dare speak against unchristian fashions are at once put down for fanatics? When arguments are presented, which they can neither climb over nor pull down, they will repel them by that notorious expression, "Have charity." When they get upon this hinge, they swing clear from the face of all arguments. Charity is a good thing; and when taken in its true gospel sense, stands as first among the Christian graces; but when in the sense many use it, is a spurious article, a counterfeit coin, and they are no more alike than light and darkness.

True charity is indispensable in a Christian. But it does not consist in withholding the truth for fear of giving offence, or covering up one's faults, or flattering a man that he is right when he is wrong. This is the devil's charity, and not the charity of the Bible. Said the Savior at one time to the Jews—"Ye hate me because I tell you the truth," and human nature is the same now as it was then. Truths which come in contact with our own darling sins—sins which have been made honorable (if I may so speak) by a long practice, we, like the Jews, are inclined to reject. The argument which many professors use to justify themselves in conforming to the world is, that their conscience allows them. They "feel no condemnation." So did Paul's conscience allow him to persecute the saints of God. The Jews' conscience allowed them to crucify the Son of God. Our conscience is not a safe standard; for, says Christ, By my words shall ye be justified in the last day. Here, then, is our safety, our peace, our blessedness; even to abide in him; in his doctrine, in his commandments, in his Spirit. O brethren, let us honor the Rock of our salvation, by humbly keeping close to his word. We are living in "perilous times"; let us, therefore, weigh well the exhortation of the apostle—"Be not deceived; God is not mocked, for whatsoever a man soweth, that shall he also reap."

Canada.

"WHAT SAITH THE SCRIPTURE?"

S. L. MANLEY.

BRO. GRANT:—I send the following, without note or comment, saving the inquiry, Is not all to be literally fulfilled? "And he shall send Jesus Christ, . . . whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Acts 3. "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, *After this* I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up; that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things." Acts 15: 14–17. "When the Lord shall build up Zion, he shall appear in his glory." Ps. 102: 16. "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all nations shall wail because of him. Even so, Amen." Rev. 1: 7. "And again another scripture saith, They shall look upon him whom they pierced." John 19: 37. "And I will pour upon the house of David, and upon the inhabitants of Jerusalem the spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him. . . . In that day there shall be a great mourning in Jerusalem. : . . . And the land shall mourn, every family apart; the family of the house of David apart. . . . All the families that remain, every family apart, and their wives apart." Zech. 12: 10–14. "In that day there shall be a fountain opened for sin and uncleanness." Zech. 13: 1; 14: 9–20; Isa. 66: 15: 24; Rom. 11.

Rochester, N. Y.

BE EARNEST.

THERIA E. WEAVER.

While reading the *Crisis* last evening, I was fully convinced that there was not *earnestness* enough in our devotions to God and to our fellow men around us. I believe that we are very, *very* near the end of all things; and if we are so soon to enter into rest, as signs now seem to show, how earnest and active we ought to be in striving to get people to go with us to the better land. I have for a long time felt as if there was truly more need of earnest, real *earnest* workers in the cause of God. I feel for one that if I was up, so that I could work, I could not rest day nor night. As I lie here on my bed of pain, I am not an idle dreamer, by no means; but I am trying in my limited way to do all in my power to try and get others to go with me to the heavenly land. O how often in my sad, wakeful hours at night, do I lie and pray for God's servants to be more deeply impressed with the nearness of the coming of Jesus, and to be more earnest in their endeavors to persuade people to come to Jesus. How near we are to the judgment. Have we done all in our power to persuade people to be christians? Have we been truly in *earnest* in this matter? How should we feel to see our fellow men around us in a dying condition, and we could help rescue them from that state, and yet did not try to help them? They would think we had but little feeling for them. Well, they are truly in a lost and helpless condition, and must soon sink in death and destruction, unless they are made to see their helpless state, and find a refuge in Jesus.

O, dear ones, who labor in the vineyard of the Lord, suffer a few words of exhortation from one of the weakest of the weak, in whose heart the truths of God's word are deeply settled. Do, in the name of Jesus, be *earnest* in the work of the Lord. Talk plainly, but not harshly. Keep Jesus' coming before the world—the speedy coming of Jesus. He is coming, coming soon. How sad to know that some of our dear ones must be lost; some brother or sister, or perhaps a dear father, or mother, or children. How can we help being in earnest, when we think of these things? Why, it does seem to me at times that I cannot keep my voice silent. The people are rushing heedlessly to the bar of God. What an awful fate awaits them there. O my God! do stir up thy ministers to a deeper work of earnest labor. Give them a double portion of thy Spirit. Give them the compelling power, as it were, that they may compel them to come in.

Dear ones, how sad it will be to know this dear friend, and that dear friend, must never see the glories of the new earth. My heart yearns over poor, lost sinners. I pray God to call so loud upon them, that they will yield to his offered mercy. Time lingers still, and may God help us to be truly in *earnest*. I think we may expect to see Jesus coming at any time. How necessary to have our work done and well done. I weep as I write. I pray too. O God, help me to do my whole duty. O Lord, impress the hearts of thy dear ones to a deeper, more earnest work. While time lingers, may we improve it to the very best of our ability. Lord, help. Jesus, hear our prayer. Father, save all that can be saved. Bless thy servants, male and female. Let them feel the weight of their mission. Dear ones, work, work, faithfully.

No. Dana, Mass.

"WHY WILL YE DIE?"

S. WOODRUFF.

Without the Spirit of God man is lost. He knows not the point of compass. His mind is dark to the things of God. When first converted, how often the Spirit of God is grieved, and a wanderer's pathway taken. Broad is the way that leads to destruction, and many walk together there. It is only by the Spirit of God, illuminating the mind of the church, opening the eyes of their understanding to the word of God, yea, the prophetic word, whereby they have been able to discern the signs of the times, and see the day approaching. Our hearts should be full of gratitude to God for his unspeakable love and mercy towards his creature man, in unfolding to him the grand coming future, and the glory of the world to come. The thought is glorious and blessed. Yes, heaven's rays of light shine upon our pathway, therefore we walk not as children of the night, but of the day.

Children of this world, why will ye die? Life and death are set before you. The gospel day will close, the harvest be past, the summer soon ended. Consider it, ere it be too late. Behold the Judge standeth at the door. Why will ye die? Joys that are immortal are before thee. The fair fields of Eden, and the glory of an unending eternity are set before you. The eternal morning, in all its beauty will soon dawn, which shall reveal the great Head of the church. When redemption's plan is completed, the dear ones sleeping in Jesus will stand upon the new earth in fadeless beauty. Believe on the Lord Jesus Christ, for why will ye die? Saved or lost, we must stand at the bar of God. "Why will ye die?"

A VISION.

M. D. BABCOCK.

"In the last days" they "shall dream dreams," and "see visions."

Whether this be that spoken I cannot say. While in Providence, R. I., a few days ago, I met with Sister Eliza Lake. She related to me a vision she had about three weeks ago, while sick with typhoid fever. And this was the vision: She was just recovering from her sickness, and one night, about ten o'clock, while her husband sat reading by her bedside, she turned over from him, facing the wall, and said to herself, I will now have a talk with my Jesus; and in a moment she was lost, and seemed to be taken up from the world, and there she met an angel, and he had a large book in his hand, and she asked him what this was? and he told her it was "the book of life." She looked, and saw her name written in large letters, and under it her husband's; and under his she saw the name of one of her sisters, and her husband. Then she had three more sisters, whose names she thought ought to be there, but they were not. She asked the angel why they were not there? He told her that two of them were all carried away with the cares and fashions of this world. He feared they would be lost. And the third one there was no hope for. He wanted her to go and warn them of their danger.

Here she stopped and said to me, "I have been to two of them, and told them what the angel said, and it was the greatest cross I ever had." Then I looked up from the book, and opposite me seemed a very high wall, and on this wall I saw written in large, plain figures, the year and the month Jesus would come. She asked the angel what those figures meant? He told her it was when the world would come to an end; but you must not tell those figures to any one, for no one knows the day nor the hour. You will live to be translated, he said. Then I seemed to be raised higher, and there I saw Jesus, but the glory was so bright I could see no more, and I came to myself.

I turned over. I had not been asleep, and there sat my husband still reading. I can, she said, see those figures now just as plainly on the wall, but I shall not tell them to any one, not even my husband. O, if the world knew, said she, what I know! what a preparation there would be among them! She is one of God's little ones, and often doubting, but she now no longer doubts, but feels the end is very near, and she has a great work to do. May we all be ready.

THE PERFECT ONE.

F. H. CHAMBERLAIN.

Jesus, the well-beloved Son of God, is the only one altogether lovely. He only is "the chiefest among ten thousand," of whom David was but an imperfect type, even when it was said of him that he was a man after God's own heart. It is Jesus, the "Son of David," who is without fault, truly in all things a perfect and upright one, "a man after mine own heart, which shall fulfill all my will." Acts 13: 22. No other one of the human family is perfect in knowledge. All are liable to be mistaken. Jesus only is infallible. It is only by keeping very near to him that we are safe from the wiles of the adversary, who, if he may not devour, yet would by all means in his power strive to ensnare us by leading us to embrace error. Some of the errors which he advocates are very dangerous, and if adhered to will result in death.

The christian is liable to be assailed on every hand by these errors, and they often come in such a guise that many receive them as truth. They are adapted in such a way to our infirmities and weaknesses, that unless we are kept by the power of God, we are sure to fall into the snare. If we "lean to our own understanding," or trust in our own wisdom, we cannot escape. But we may trust in Jesus, be led by him, and then we are safe. We may hear the rumbling of the opposing thunders, but they can never shake the Eternal Rock, which is our refuge. Children, cling close to Jesus. He is the perfect one. He will keep you in perfect peace, if you trust in and obey him.

FRUITS OF SPIRITUALISM.

E. O. ALLEN.

A man by the name of R. K., of the town of Westfield, Mass., who became converted from infidelity to Spiritualism, said he utterly rejected Jesus Christ as the Savior of the world, as preached by the apostles, and boasted that he was perfectly independent of Jesus Christ for his salvation. He professed to be a healing medium, and advocated laying hands on the sick, and advertised in one of the public papers to that effect. A few years later, he was taken sick. The physician was sent for in a short time. He was apprehensive of danger. He inquired of his physician what his chance was? He was informed his chance for recovery was very doubtful. Then he became very earnest for his comfort in Spiritualism. He soon proclaimed to his friends that Spiritualism had failed him, and said he was a lost man, and wished some one would pray for him, yet it would do no good. He had a neighbor that was a deacon, who was an exemplary man in word and deed. The contrast was great between the two men. This "R. K." seemed when well to abhor the deacon; but when he found himself about to die, he was willing to send for him to pray for him; and I was credibly informed by a member of the Methodist church there, and since by one of the select men of the town, that he sent in a request to all the churches in the town to pray for him. He soon after became delirious and died.

DIVORCE AND MARRIAGE.

F. H. BURBANK.

It is evident that Jesus considered fornication and adultery the only lawful grounds for divorce. There has been a little private discussion in this quarter in regard to the right of a man to marry a woman whose husband had committed adultery, and from whom she had been divorced thereby. Or, can a man divorced from an adulterous wife marry another while the former wife is living? My own conviction is that it would not be altogether agreeable to a man or woman to marry a scripturally divorced person while their former partner remained alive.

Again, it appears to my mind, that a scriptural divorce gives no license to marry again, but merely allows the aggrieved party to separate from the criminal in order that they may have no fellowship with those who commit adultery. Yet there are those who think that the aggrieved ones have a right to marry again, as they claim that such could not prevent what had occurred, and were innocent of transgression, and, being scripturally dead, that their former partners were to them practically dead.

Will not some of our brethren who have considered such matters give us their convictions in regard to them through the columns of the *Crisis*, as it may be for the benefit of our brethren and sisters generally.

Philadelphia, Pa.

Hygiene.

"This is for your Health."

SANITARY NOTES.

CLINTON COLEGROVE.

It is one of the half-mysterious and superlative follies of some young persons that they imagine excellent and robust health to be of no great account, and rather covet a kind of genteel indisposition, with pallor, languor, and languishing. Amazing infatuation! What a terrible lesson these persons sometimes have to learn in after life. How roughly and painfully they are taught the inestimable blessing of health. What they so sadly misappreciated, they finally learn to value, at the cost of bitter experience. Some, supposing the rosy flush of health to be unfashionable, take special pains to extinguish it, and with spices, and divers ingenious or supposably effective agents, fight off the beautiful carmine of nature. Others, deprecating pallor, consume infinitesimal but destroying arsenic to kindle a morbid glow in the countenance, or create an attractive brightness. Others, disliking the full, round chest of hearty health, the gift of bounteous Providence, cruelly resist and baffle nature with cordage, and strive to mould their shape to the likeness of a very erroneously conceived model of comeliness.

We spoke in a former article of the utility of aiming at enlargement of the chest by a system of voluntary and frequent inspirations. Especially should this be practised by persons in sedentary life, by people with imperfect development of the pulmonary organs, by persons liable to a development of phthisis or consumption, and by nearly *all young persons*. If it were inculcated by teachers in our schools, and insisted on *judiciously*, there is little doubt that it would tend powerfully to longevity and health. But it is true in *some cases* it cannot be done, as, where there is tubercular deposit, with ulcerations and soreness, or inflammation, general or local.

I would like to mention a sanitary and very simple expedient for persons who suffer from languid appetite, and feeble action of the digestive organs. It is this: *Ride in a wagon without springs, on a smooth road.* Of course invalids, in some cases, cannot do this without injury. There are some organizations so delicate, as not to bear the jar. But in a large proportion of cases we think the moderate and continuous jar, for a longer or shorter time, according to circumstances, will be found to act as an excellent tonic and appetizer. An hour might be long enough for some, while six or eight hours might be none too much for others. Let a wise discretion direct in different cases. Some have a great partiality for horseback riding, and this may answer well in a proportion of cases. But the jolting and excitement are not adapted for all; while the steady, moderate, and even concussion or percussion imparted to the whole frame in the method first mentioned is excellent for those who can bear it without *pain*, or excessive fatigue.

There is a difficulty experienced by some persons at intervals. I refer to exquisite *soreness and tenderness of the gums.* There is in such instances, of course, a degree of inflammation. Those who suffer in this way would be glad to know what to do. We reply—first, beware of that intestinal inaction known as *costiveness.* This should be remedied by diet, coarse bread, plenty of fruit, and sometimes a mild laxative medicine. (A mouthful or two of bran, eaten uncooked, will act laxatively.) Second, look out for the teeth. They may be decayed, or food may be lodged beneath the partially detached gums, or tartar may have accumulated, acting as a continual irritant. These evils should be attended to. Third, an excellent plan in such cases of occasional inflammations, and habitual tenderness, is by a vigorous effort, every morning at rising, to convert the mouth into a kind of temporary air-pump. Every person knows how to do this. Seek by repeated efforts at suction to relieve the distended blood-vessels. The saliva will in some instances become immediately tinged with blood, and the effort should be continued until the congestion is for the time relieved. *Perseverance* in this plan will, we think, go far to prevent the recurrence of these distressing mouth-inflammations; in some cases so severe as to render eating almost impossible.

Another trouble to which many persons are subject, is a *foul breath.* Those who are conscious of this evil (and an evil it surely is) are often themselves much annoyed, because they justly fear to become obnoxious or offensive to others. The *cause* of this difficulty may be decay of the teeth, an unrinsed mouth, the use of tobacco, indigestion, costiveness, catarrh, and especially any imperfectness in the action of the excretory organs, or those which throw off the waste of the system. If what are called the emunctories fail in their action of relieving the body of all impurities; then, that which is thus retained may be detected in the breath, since the pulmonary organs are taxed to throw off that which should be removed through the pores of the skin or other avenues. Hence, a reasonable care should be used to keep the skin free of obstruction by frictions or ablutions, or both, to obviate costiveness, and, if possible, to enlarge the capacity of the lungs, so that the waste naturally accomplished through this avenue may not be retarded and concentrated.

A person of my acquaintance, who had but one lung, and who had very poor teeth, and who used morphine habitually and freely (producing constipation), naturally had a foul breath. Sometimes correctives may be used to advantage, or rather the unpleasantness may be *disguised* by the use of aromatic or other substances. The most effective means of this kind, perhaps, which could be used, are found in a simple and very excellent little inhaler, known as "Cutler's Pocket Inhaler," in connection with which a prepared and beautiful combination of Carbolic Acid with Iodine is used as the material inhaled. This is, indeed, an expedient designed not merely to disguise, but to *neutralize* and *correct* the impurity of a bad breath. Especially in every case of unwholesome secretion from the lining membrane of the mouth, the fauces, the bronchial tubes, or the pulmonary cells themselves, does the contact of the inhaled fluid tend to act with good effect, to improve the secretions, and purify the respirative channels. It is also recommended by high medical authority for use in catarrh, accompanied by vexatious and offensive secretions. The instrument and medicine are furnished at $2. The writer can give directions to any who might wish to obtain them.

Lastly, we have only time to mention one thing more, to wit, an almost certain expedient for the cure, or more properly *prevention*, of a most unwelcome visitor, commonly called a *felon.* We have known the efficacy of this for many years, although we have not seen it current in the papers until quite recently. The remedy is simply *emplastrum epispasticum*, or common blister plaster. But *observe, it must be applied early*, as soon as the needle point sensation is felt, which so distinctly betokens the approach of the sly and fierce intruder. When you have the sensation of a thorn or sliver in the finger, and can find none, *look out.* Have your remedy ready, and lay on a circular piece, an inch in diameter, and one eighth or tenth of an inch in thickness, and keep it on several hours, or until the skin *begins* to rise; then take it off and put on a little tallow.

Alas! alas! for all the ills of this poor mortality of man! Alas for the ten thousand dangers and pains! O, when will the Restorer speak an Almighty word, and end the misery and mischief forever? Poor earth cries; poor man groans; creation is in pain. Sin has wrought tremendous havoc.

The Children's Corner.

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NEVER ANSWERED BACK.

The words might be sharp, harsh, censorious, or even bitter, it mattered not, she threw nothing back, but met them all with the same sweet spirit of calm endurance. She was often placed in very trying circumstances, but her self-control never left her; her patient kindness remained unchanged.

When a mere child, her mother gave, as it were, the care of the entire family into her tender hands, and kissed her a last farewell. Tender, delicate child that she was, and yet so strong, so firm in goodness! Her father, hasty, irritable, at times unreasonable, was most exacting in his requirements; but she met his various moods with patient, forgiving love.

Her brothers and sisters were passionate, fitful, and trying, but their misdemeanors were never visited with sharp rebuke. She never answered back to their peevish and complaining words.

I have seen sadness come over her countenance like a heavy cloud, and large tear-drops roll slowly down her fair cheeks, but no temper-flashes ever disturbed the quiet beauty of her face, no violent emphasis or unlovely accents broke the melody of her sweet voice. I've seen her slowly leave the room to avoid a conflict, and once, through some misunderstanding she received a painfully upbraiding letter, she stole away softly to her chamber, and afterwards she told me "That she hastened to God to get right feelings quickly."

One day she was telling me of a particular trial with one of the wayward children, and I asked, "Well, what did you say?"

She answered, "O, nothing. I only kept still. You know it does not not make things better to answer back."

"But what did you do?" I again asked.

"I just waited, as patiently as I could, until she got over it."

"Keep still." How wise, how heroic, how beautiful to keep still and bear in silence sharp, passionate words. "Just waited." How admirable the grace of patience, to wait until the furious storm of anger is over, and never increase it by the utterance of a single word.

How sweet to see little children turn silently away from contention; and how beautiful for young people to abstain from answering back. —*Ex.*

AN INTERESTING SIGHT.

"We have seen," says a writer, "from two to six great hearty boys siting by the kitchen stove, toasting their feet and cracking jokes, while their mother, a slender woman, has gone to the wood-pile for wood, to the well for water, or to the meat-house for frozen steak for breakfast. This is not as it should be.

There is much work about the house too hard for a woman; heavy lifting, hard extra steps, which should be done by those more able. Boys, don't let your mother do it all, especially if she is a feeble woman. Dull, prosy house-work is irksome at the best. It is long work, too, it being impossible to tell when it is done; and then, on the morrow, the whole is to be gone over with again. There is more of it than one is apt to think.

We wish some busy, all-day housekeeper, the arrangement of whose house is about as inconvenient as it can be, a not uncommon state of things, would count her steps taken in one day, and let us have the result in miles; let it be noted how many times from the stove to the wood-pile, to the pump, and up and down stairs, and especially how many times from the stove to the buttery."

We know a mother of seven "great hearty boys," who will say, "It wasn't *my* boys, this writer saw toasting their feet, etc., while their mother went to the wood-pile for wood."

We think most of those boys ever regarded it as a duty and a pleasure to help lighten the burden, and save the steps of that dear mother. And now she is old, the thought of it is a source of comfort to her and to them. And we trust the above exhortation will lead all our young friends to be ready to help and comfort their mothers.—*Well Spring.*

AN OBEDIENT BOY.

A company of boys were playing very earnestly one day, and were evidently enjoying themselves finely. One, in particular, seemed to be the leader of their sports, and his whole heart was in the play.

Just as he was proposing a new game, and instructing his comrades about it, a neighboring window was thrown up, and a sweet, gentle voice called,

"Charley, your father wants you."

The window was closed at once, and the gentle lady immediately withdrew, not even stopping to see if Charley heard, much less to ask him if he was coming.

The boy was so busily playing that it seemed doubtful if the mother's quiet voice would reach his ear, but she knew her boy, and the words had hardly escaped her lips before everything was dropped, playmates and play forsaken, and Charley was within the doors, in answer to the call.

I think I have seen a boy somewhere, who does not obey quite like that. Do you know what his name is?—*Little Christian.*

A boy who early smokes is rarely known to make a man of much energy of character, and generally lacks physical and muscular as well as mental energy. We would warn boys to shun tobacco as a deadly poison.

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WATCH!

Watch! 'tis our Lord's command
Unto his waiting Bride;
A stranger in a desert land,
And foes on every side.

Watch! thou hast reached the days
Of peril, long foretold;
Now heavenward fix thy steadfast gaze,
King Jesus to behold.

Watch! signs are flitting past
That speak his coming near;
The hours of night are fleeing fast—
Soon, soon he will appear.

Watch! lo, the morning breaks!
Wipe all thy tears away;
Put on thy bridal robes, and deck
Thee for the festal day.

—*Prophetic Times.*

HADES.

HENRY CONSTABLE.

There are few subjects connected with theology on which so much variety of thought, and so much confusion of thought exists as on the subject of Hades, or the intermediate state of man. By this state we mean the condition of man from the period of death to that of resurrection.

The variety of thought upon this question is quite apparent. One has only to take up the different works, or portions of works, that have been written upon it in order to see this. The boasted unanimity of Rome utterly disappears before this mysterious question. Protestant theologians are here not at much greater variance with Roman controversialists than they are with one another.

The confusion of thought that exists upon it is equally apparent. Writers, who, upon most other subjects, exhibit consistency and clearness, are here utterly lost in a maze of hopeless perplexity, inconsistency, and self-contradiction. For examples, we may point to the learned Archbishop Usher's chapter on "Limbus Patrum," in his "Answer to a Jesuit," and to Bishop Pearson's article on "The Descent of Christ into Hell," in his "Exposition of the Creed." Neither of these great writers is evidently here at home. Perplexity and confusion of thought are evident at every step they take in their argument. Some great fundamental misconception must needs exist to account for the utter confusion of minds such as those of Pearson and Usher.

Nor can it be said that the question is one of little or even of secondary importance. The vast amount of thought that has been expended on it is proof of this. Man can never be indifferent to the question of the nature of that state to which all the past generations of his race have gone; in which those whom he has loved now abide; to which he feels himself drawing nearer each day and hour that he lives. And it is also certain that there are few questions which have afforded a basis, real or fictitious, to a greater number of the doctrinal questions that have agitated Christendom, from the earliest ages to our own. One half of the vast doctrinal system of the church of Rome is built upon what she supposes to be the intermediate state of the dead. New theories, or revivals of old ones, swaying multitudes of minds, ground themselves upon what is thought of this state. Systems and sects would collapse and fall to the ground if their support from this mysterious source were withdrawn.

No man, then, can be charged with undertaking a needless, an uninteresting, an unimportant task, when he applies himself to the best of his ability to this question. If he has only truth upon his side, if he can only make clear that which is now lost in hopeless confusion, and make that certain which is now confidently disputed, he cannot be said to have written to no purpose or in vain.

For our part we would not venture upon this field if we did not think that we had something to say which was worth a hearing. We do not claim for our thoughts absolute novelty. We are not of opinion that absolute novelty is any recommendation in our branch of science,—that of theology. We have met with the main features of our view in many writers, both modern and ancient. But in some of these it is so mixed up with other questions to which chief prominence is given, and in others discredited by the accompaniment of erroneous views upon fundamental doctrines, that there appears to be urgent reason for presenting it before the christian public in a form such as we now propose. To the lovers of truth in every church of Christ, we commend this effort to clear up and establish upon its Scriptural basis a most important question. We ask but for a candid hearing. We ask but for readers who will say, "If the view here advocated be indeed God's truth, we will accept it with all our hearts."

CHAPTER I.—MAN IN HIS ORIGIN.

I. It will scarcely be disputed that in this inquiry into the intermediate state of man, the preliminary inquiry must be, What is man? The understanding of human nature, so far as it can be understood by us, will of necessity be found the very best guide to our understanding what is affirmed of it in any of its conditions.

II. Now here we have no doubt whatsoever that most christian inquirers have approached this fundamental question from the wrong side. As it appears to us, we have, mostly, formed our opinions of human nature from some philosophical system, and then, if we have not deemed any further inquiry altogether superfluous, applied ourselves to Scripture chiefly for the purpose of confirming a foregone conclusion. This appears to us to be altogether and completely an error. To the believer in the divine authority of Scripture there can be no dispute as to whether it or any human philosopher can speak upon this point with the greater weight. The only question can be as to whether Scripture has here given us information. If it has, it cannot be disputed that the Maker of man is the one who is best able to inform us as to the nature of the creature of his hands. One verse of the Bible on the nature of man, on the source of his life, on the meaning of his death, must outweigh a whole treatise of Plato, Aristotle, or Epicurus.

III. Now certainly, when we read the Scriptures with any care, we will repeatedly find that they do speak on this question. They do not indeed speak on it in the way of formal treatise; but they seldom speak in this way of any of their doctrines. Systems of theology may be drawn from Scripture, but Scripture itself does not, generally, propound theology in this systematic way. Its definitions and descriptions of man, in all his conditions, in his rude origin and mature completion, in life, and death, and resurrection, will be found by any fair inquirer to be just as full and systematic as its declarations upon upon almost any other subject on which it treats. We will then endeavor to learn what we can of man from our Bible. If we are not greatly mistaken it will give us as full and as clear ideas of him as we require. More than this we cannot ask. We also believe that any real additional information beyond what we have in the Bible is not to be found in philosophical treatises upon human nature. They may be full where Scripture is only brief; but where they pretend to add to the real amount derivable from Scripture, we are quite satisfied that they are at best but guessing, and are generally wrong.

Almost the earliest, and certainly the fullest account we have given us of human nature is in Gen. 2: 7. It is worthy of our closest consideration. It is the word of the Maker telling us what the creature was which he made. The words are—"The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul."

IV. No careful reader of this verse can fail to see that the creation of man is described in two distinct stages, in each of which he is spoken of as man, though his condition in these two stages is widely different. The first stage is the creation of the organized body and figure in a lifeless state: "God formed man of the dust of the ground." Here we have the figure as it lay lifeless and thoughtless. And yet this figure was man. We cannot dispute this, for God tells us so himself. It was man before he could think, or feel, or breathe.

V. That we are not straining language with any desire to accommodate it to a theory is evident from the fact that writers and reasoners of the highest ability, and whose opinions on the subject of our present work differ altogether from ours, have taken the very same view of it that we do. "Man," says Bishop Hall, is his "Contemplations," "God did first form, then inspire." "Man," says Augustine, "was up to this only body." "He was already man," says Tertullian, "who as yet was but earth."

VI. Now this is a most important point to be clearly understood. We have brought before us in this verse what man originally was. We have here told us by God himself all that we can truly and properly claim as our own. Here is our original. It is not much. It is dust. This is a great point to be clear upon. Man did not become man after the breath of life was breathed into him; he was man before. He was man when as yet he had no life; when he had neither spirit nor soul, whatever ideas are to be attached to those terms, placed within him by his Maker. "God formed man of the dust of the ground." We insist upon the plain meaning of this Scripture to its fullest extent. We are here not told that God formed man out of dust and spirit, or out of dust and soul, but out of dust and dust only. Man has now soul and spirit. They belong to him so long as God leases them to him. But the time was, be it long or short, when he had neither one nor other, and yet was man. And our plain inference is that the time might come when he would be bereft of both, and yet, when that which was thus bereft of soul and spirit would still be man.

VII. It will be well here to give the opposite view of man as to what he is thought properly to be, and to which we suppose the text in Gen. 2: 7, to be flatly opposed. It is the Platonic view of human nature, now in its main features thoroughly incorporated into our prevailing Christian theology, so that to most minds it appears to be as much a part of divine revelation as the existence of God, the incarnation of Christ, or future rewards and punishments. According, then, to Plato, man was formed out of the dust of the ground. Man was properly a soul, which, for one reason or other, was united to a body. This union to body Plato considered an evil, and he therefore regarded death as a blessing in itself, inasmuch as it dissolved the undesirable union, and freed the soul, i. e., the man, from that which was a clog and a burden to him. Death was, in Plato's view, not the cessation of existence to man, but the change of his mode and condition of life, a change to the good man of sure and unmitigated blessing.

VIII. It will be quite plain to any one acquainted with the theology of Christendom how deeply the Platonic idea has interpenetrated it. We do not, of course, say that Christian divines have adopted the entire theory of Plato. Few of them, for instance, agree with his idea that the soul had an existence long before its union with the body; they generally suppose, we believe, that the body of each man is formed prior to, or at all events, contemporaneously with his soul. Again, few of them believe with Plato, that the dissolution of soul and body will be permanent. The Christian doctrine of a bodily resurrection forbids them to suppose this. Their theory of necessity most grievously disparages the importance of the resurrection of the body, because it teaches that man has a true life without the body; but still, few of them openly dispute the idea of the re-union of soul and body, however little they can possibly see it to be required. But the idea of Plato that what he supposes the soul is the true and proper man, and that the body is not the the true and proper man, has undoubtedly pervaded Christian theology to its very core. Thus Bishop Butler, one of the greatest thinkers that England has produced, has devoted a chapter of his grand "Analogy" to prove that "our organized bodies are no part of ourselves," and that man can and will exist in the truth of his nature, when his body lies in the grave in dust. And John Wesley, a man of profound mind, has thus defined his idea of man's nature: "I am now," he says, "an immortal spirit, strangely commingled with a little portion of earth. In a short time I am to quit this tenement of clay, and remove into another state."

It will not be disputed that Butler and Wesley here represent the current opinion of Christendom. They do not hold the body to be the true man, or essential to the idea of man. Man is, with them, a soul, which may or may not inhabit the body, but which, whether inhabiting the body or not inhabiting it, is the true and proper man. This opinion, we believe to be the very foundation stone of an amazing amount of false doctrine. This false philosophy regarding human nature has tainted the theology of centuries.

IX. Nor can it be said that it is only the text of Gen. 2: 7, which teaches a philosophy of our nature directly opposed to that of Butler and Wesley. All subsequent Scriptures give us the very same idea which we have taken from this old text. Thus when man had sinned, and God came to him to pronounce his doom, God reiterates in even fuller terms the first description of his proper nature. He tells Adam that he is to return to the ground, for out of it he was taken; for "dust thou art, and unto dust shalt thou return." Gen. 3: 19. How different, how opposed to Wesley's definition—"I am an immortal spirit, strangely commingled with a little portion of earth!" We surely cannot place the two definitions together without perceiving that they convey different and opposing ideas. The idea conveyed in God's words was that adopted by the old saints. Thus when Abraham takes upon him to intercede for Sodom he says, "Behold, now, I have taken upon me to speak unto the Lord, which am but [only] dust and ashes."

X. If we look into the accounts of Scripture, we find also that where death has taken place, when spirit and soul have left the body, when the body has been brought to that very condition in which Adam's body was ere God breathed into it the breath of life, yet this body thus reft of all life is still regarded in Scripture as the man. Popular theology teaches that in death the body is but like a garment laid aside from use; or a dwelling abandoned, while the wearer of the garment, or the dweller in the house, i. e., the soul, the real man, has gone elsewhere. But certainly this is not the view taken in Scripture. The very opposite view is there taken. The body, dead and lifeless though it be, is there looked on as the man. Thus, whenever we read of burial throughout Scripture, we invariably read that Sarah, or Abraham, or Jacob, or Moses, or others as the case may be, are buried in the grave. We never read anything of our common language on monumental stones and in funeral sermons, that all that is mortal of such or such a one lies in the grave, while he has himself gone elsewhere. The person, the individual, the man, he who was once alive, is throughout Scripture spoken of as lying in the grave.

XI. We will just look at one or two instances of the kind which are related at some length in Scripture. The widow woman at Zarephath has lost her son by death. Breath, spirit, soul, life, all have left the corpse. It lies colorless and rigid and lifeless. Yet Elijah regards this lifeless figure as the widow's son. "And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft, and laid him upon his own bed." The dead body is regarded by the prophet as the man. In the very same way our blessed Lord speaks. Lazarus his friend has died. Where did Christ think and say that Lazarus was? In the grave. "Where have ye laid him?" he said to the standers by, and they pointed out the grave. Over the grave stands the Lord of life, and he addresses what lay in that grave as Lazarus. "He cried with a loud voice, Lazarus, come forth. And he that was dead came forth."

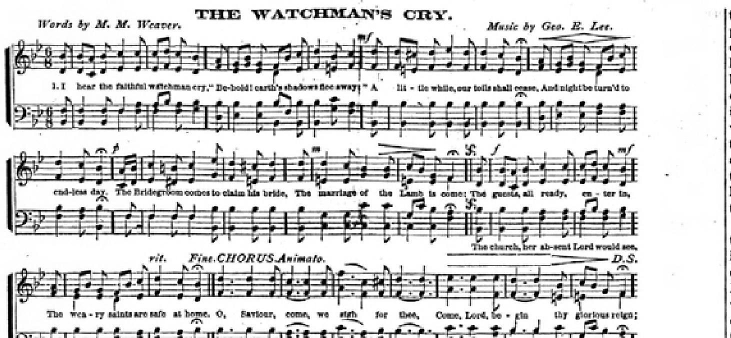
XII. We will now draw attention to another Scripture, which establishes our view that with the body is essentially bound up the personality of man; that without the body it is not allowed that the man can be said to be. "I am an immortal spirit," says John Wesley. John Wesley thought that this spirit was his true self, that where it was he was, and where it went he went. But our great Teacher teaches an opposite doctrine. It is the evening of his resurrection from the grave. As his disciples speak of the wonders of that day, "Jesus himself stood in the midst of them." At the sight, "they were terrified and affrighted, and supposed they had seen a spirit." Jesus proceeds to disabuse them of their error. He tells them—"Behold my hands and my feet, that it is I myself." In the mind of Jesus his body was absolutely essential to his personality. A spirit, whatever ideas we may attach to that term, was not, and could not be, Jesus himself. He does not allow us for a moment to suppose that he could exist as a man independently of his body. Our modern notion that the true I, the true man, is a spirit, or a soul, which may leave the body, and yet without the body be the man, is rejected by our Lord.

XIII. If we are content, then, to take the teaching of Scripture as our guide, we will see that its teaching is that man in his origin was made of earth in the very same way that all the lower creatures were created from it; that to any true conception of man the idea of body is absolutely essential; that no subsequent addition of spirit or soul, whatever be the ideas we attach to these terms, can assume to have superseded this idea of man; that as they were once disassociated from man, viz., ere God had given them to man, so they may again be disassociated from man; that man may return to his old condition ere he had them at all, and the dead body they have left is then the man, the person, the self.—*Rainbow.*

(*To be concluded.*)

THE WATCHMAN'S CRY.

Words by M. M. Weaver. *Music by Geo. E. Lee.*



2 O cold and dark the night has been,
And enemies have triumphed long;
But now, beyond the reach of sin,
At last we'll sing the conqueror's song.
No more we'll weep o'er parted friends,
No more we'll linger by their grave,
Thank God, our every trial ends,
For Christ has come his saints to save.
CHORUS.

3 Before us rise celestial hills,
And fields of pleasure ever green:
No chilling winds, no scorching rays,
And no decay shall there be seen.
Our songs of joy shall ne'er grow old;
Beauty and youth shall e'er remain,
Long parted friends together meet,
And never, never part again.
CHORUS.

4 O hallelujah! let the cry
Go through the earth from pole to pole,
Behold the heavenly Bridegroom's nigh,
He's welcome to the faithful soul.
With waiting hearts we bid him come,
We'll gladly answer to his call,
And with the bright angelic throng,
We'll gladly crown him Lord of all.
CHORUS.

DEFINITE TIME.

N. H. BARBOUR.

"When the Lord shall build up Zion, he shall appear in his glory."

"Thou shalt arise and have mercy upon Zion; for the time to favor her, *yea, the set time is come.*"—Ps. 102.

God has certainly set the time when he will bring again Zion; when her warfare will be ended, and his people see eye to eye; and it is then "he will appear in his glory." Many of our brethren seem shy of those portions of God's word in which definite time is mentioned. But if the subject be investigated in the right spirit; with no dogmatical assertions; simply with the view to learn what God has spoken, I think harm to the cause of Christ could not result. Surely it cannot be wrong to investigate Scripture on this subject. It is true, men have no right to set the time for the coming of Jesus. But it is not only right, it is a positive duty, to search for all the light we can get on this most important event. Many say—"It makes no difference when the Lord comes, if we are only ready." To me it does make a difference. I cannot say to our High Priest—"Come, Lord Jesus, and come QUICKLY," and then turn to my brother and say—"It makes no difference to me when he comes."

Angels and patriarchs, holy men, apostles and prophets, have all earnestly desired to know when Christ would come in his glory. I, too, feel the same earnest desire, deep down in my heart, to know "what, and what manner of TIME" the Spirit of Christ which was in the prophet, did signify. And God being my helper, I will continue to search, and "*search diligently,*" and never, NEVER give over until I fall asleep, or see the King in his beauty. Disappointments may be bitter; that of 1843 was exceedingly so to me; and I have never seen an argument that satisfied me since then, until the four strong arguments which God has given for 1873. The eating of that "open book" in the 1843 message was sweet. O what love, what unity, what strong faith we then had! But the digestion was to be bitter. The disappointment followed; and those who passed through it will never forget the bitterness of that cup. Perhaps that which God put to the lips of Abraham was not more so, when the old man started on that three days' journey to offer his son, his only son, as a burnt offering. He stood the trial, and did not draw back. He went on his way; built the altar, prepared the wood, bound his son, and nerving himself for the last sad act of obedience, grasped the knife, and with uplifted arm aimed at the life of his boy. But God's eye was on him, and quicker than thought an angel was sent to stay his hand. "Stay thy hand, Abraham," said God. Now I know thee.

If God would try us,—and surely nothing has been so severe a trial to the Advent people, as the passing of the time—shall we turn our backs on this part of God's word, and say "no more time for me"—"A burnt child dreads the fire," etc., etc? "If any man draw back, my soul shall have no pleasure in him."

God has called out the Advent people. A hundred years ago, men were waiting for death; and so many good christians are today, and pray that God will prepare them for death; but when he comes, he will have a few, at least, who can say—"Lo, this is our God; we have waited for him, and he will save us." Now he has a waiting people. They came out on time. What would the 1843 movement been with the 1843 left out? They will go in on time. At the end, the vision will speak and not lie. And depend upon it, "the wise shall understand." Then, dearly beloved, do not be afraid to investigate, but let us be meek and have the Spirit of Christ.

THE COMING STRUGGLE,

BETWEEN THE CHURCH AND THE POWERS OF DARKNESS, SHOWING A CONFEDERACY OF SPIRITUALISTS, CATHOLICS, ETC., AT HAND, WITH THE FALSE CHRIST AT THEIR HEAD, AND A PERSECUTION ATTENDING.

I. K. LOMBARD.

NUMBER FIVE.

The Man of Sin (2 Thess. 2: 3–8) has been applied by most all in former years to the popes; but since Spiritualism came up, many are inclined to apply it to that. But, as Catholics and Spiritualists are to be allied together in the confederacy, may we not regard the Man of Sin as the false Christ, at the head of the confederacy, and hence the offspring and development of both systems? The popes of the past have but faintly filled the picture of arrogance, blasphemy, and lawlessness, attributed to the Man of Sin, and have still less shown the "all power, and signs, and lying wonders." But the head of the confederacy, as the offspring of Spiritualism, with all its licentiousness and blasphemy, will undoubtedly fill the picture fully. He is represented as one whose coming is "with all power, and signs, and lying wonders," and "with all deceivableness of unrighteousness"—all of which we may expect from one who is to be the embodiment of Spiritualism. But, in filling the position of a false Christ, by claiming to be the millennial Messiah, we may expect him to far exceed all the shocking blasphemies we have yet heard in Spiritualism, and prove himself "*the Man of Sin, . . . the Son of Perdition, who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God.*" 2 *Thess.* 2: 3–4. As this Man of Sin is to be destroyed by the brightness of Christ's coming, his work must be located just before that event; and for this reason also he must be the head of the Anti-Christian Confederacy, and the same as the false Christ of Matthew and Mark.

Such seems, in substance, the general scheme of the confederacy, which, on assuming all power and authority, embraces Spiritualists, Catholics, and others gathered under their standard, and proceeds to declare that all old institutions must now pass away, to give place to the new order of things, as the commencement of the millennium. Their plan will contemplate the union of all nations, though in proceeding with the work, it seems that time does not allow them to go much beyond the limits of Christendom. The image of the beast—the confederacy—will now "speak and cause that as many as will not worship the image of the beast shall be killed." The worship of the image here seems to imply the taking the oath of allegiance to the confederacy, and hence is a virtual acknowledgment that the new arrangement is the millennial kingdom, and the person at the head of it is the world's Messiah.

In carrying out the work of the reconstruction of the rebel States, only with more severity, as the penalty of refusing the oath in this case is death, and confiscation of property. In administering the oath of allegiance, they will probably allow the people to a given date—perhaps thirty or sixty days—in which they will be required to go to a certain point named, as their county seat perhaps, and there take the oath to support the new order of things, or be dealt with as traitors or rebels after the time expires. And that they may be able to detect any such delinquents at sight, they provide that all who take the oath, "both small and great, rich and poor, free and bond, shall receive a mark," as a token of loyalty, "in their right hand or in their forehead." They further provide that "none shall buy nor sell save those who have the mark." And as not to buy nor sell is in effect not to possess, it implies that those who refuse the mark shall have their property confiscated, which has ever been the policy of persecutors. I hope that the Lord's stewards will consider this matter, and so make good use of their property in God's cause, and not leave it for the enemies of God to revel on in a little from this.

It seems evident that the general tide of society will set in favor of the confederacy at the first. Since the false Christ comes "with all deceivableness of unrighteousness," and "with all power and signs and lying wonders" in support of his claims, "insomuch that if it were possible he would deceive the very elect," it seems hardly possible that those who have neither the heavenly wisdom nor heavenly protection of the elect should fail to become his victims. With a philosophy so liberal to their natural inclinations, and a prospect of sharing in the general equalization of land and other property among the loyal; and with such wonderful miracles, and such constant communications from the spirit world in support of the new arrangement, it would seem to a careless worldling that their inclination, interest, and reverence, all combined to urge them into an enthusiastic acceptance. Some men of wealth will no doubt take exceptions to the plan of dividing their property among others, but will finally submit to take the oath, receive the mark, and share equally with others, as better than to stand out at the peril of their lives and get nothing.

Many, probably, who at heart would prefer the Bible and its religion, but do not enjoy that religion, nor understand the prophecies, will allow their scruples to be stifled by the thought that the gospel dispensation, like the Mosaic in the past, must have its day; and that the New Dispensation, since it is to be the millennium, should change things as much or more than that did; and that perhaps the changes now being made as suggested by the spirits, and suited to the "progress of the age," may agree with what theologians and divines have called the "hidden," "mystical," or "spiritual" sense of the Bible. Others, no doubt, will earnestly oppose the new development as subversive of all moral distinction, and contrary to all that is sacred; but unable thus to control the current of public opinion, so strongly setting against them, and dreading the popular clamor and the penalty of refusing the mark of the beast, and seeing no asylum in standing out (but with the despised and faithful few who are periling their lives by their opposition), they will finally but unwillingly yield, and sadly submit to be numbered with the rising tide of scoffers. O my soul, let me not be gathered with the scoffers, if I have to lose my life a thousand times.

The triumphs of the confederacy will be so complete, and its pretensions to being the millennial kingdom will be so speciously realized, according to the wishes of their worldly minds, that it will be hailed by all parties as the long expected "good time coming," and the crowning glory of this "age of progress." And the false Christ, at the head of the confederacy, will be hailed as the long expected "Coming Man," and the best exponent of the wants and wishes of the New Age. The Spiritualists will hail the new arrangement as the complete triumph of their scheme; the Catholics, as a glorious revival of their long-lost supremacy and power; the Protestant churches, as the glad realization of their hopes of a temporal millennium, which so many have doubted and opposed; while the politicians will enjoy the Universal Republic; the philanthropist will delight in the United Brotherhood of nations; the infidel will exult at the seeming triumph over Christianity and the Bible; and with these, the libertine will hail the new era as an age of free indulgence; the roughs and rowdies will hold high carnival over the opening of the prison doors, and the general license to "do as you please"; the lazy, idle rabble will find their millennium in the thought that in the general distribution of land, and the equalization of property, they will be rich enough without work; and all will hold a general jubilee, to celebrate the mutual triumphs of their various aspirations, and congratulate each other on the bright prospects opened to them for the future.

The triumph of the confederacy will seem complete, and the enthusiasm of the populace will know no bounds. In the intoxication of the hour all work will be neglected, and as each one will have a plenty of money to revel on, a season of festivity and pleasure will prevail everywhere. The prevalence of the idea that men are released from all past obligation to law, religion, and conscience, will encourage a general tide of dissipation in all directions.

A NEW CREATURE IN CHRIST.

J. C. SMITH.

"Therefore if any man be in Christ, he is a *new* creature; old things are passed away; behold, *all things* are become new." 2 Cor. 5: 17.

In writing on this verse, we shall not be able to advance but a little compared to what there is recorded for our instruction and edification. Yet what I have to write, I trust will be to the glory of God. I hope that some may be stirred up to seek after holiness of heart and purity of life, and the life they now live may be lived by "faith on the Son of God." The marginal reading of the verse is is follows—"Therefore [or, for this reason] if any man be in Christ, *let him be a new creature.*" Jesus, our great Teacher, has taught this lesson in many places, and has declared that by faith we are made "whole." Faith of the right kind will give perfect soundness, and that is what we want. The Lord would not have us sew "new cloth unto an old garment"; yet he would have us be *new* creatures. He would also rather have us either cold or hot, than to be lukewarm, which implies neither; and because men were neither, he would spew them out of his mouth. Thus Jesus has brought out character in different forms. There is no middle ground to take, if we would become new creatures in Christ. There is but one true way, and that is by "repentance," "faith," and obedience. These will work a life of purity to all who follow in the "way."

The natural man is dead in trespasses and sins. He knows not God by nature, being a "child of wrath" and an alien "from the commonwealth of Israel, and a stranger from the covenants of promise, having no hope, and without God in the world." In this state, he may well be termed the "old man." His character is made manifest in many ways. The apostle describes him in the third of Romans, as one whose mouth is full of cursing and bitterness, and whose feet were swift to shed blood, destruction and misery being in his ways, and the way of peace he hath not known; neither is there any fear of God before his eyes. Thus his ways are ways of darkness, and in him is no light at all. Chambering and wantonness, strife and envying, witchcraft, hatred, malice, guile, adultery, fornication, seditions, heresies, variance, murder, drunkenness, revelings, banquetings, and many abominable idolatries, all of which are of darkness, and proceed from the natural man, prompted by the prince of the power of the air, or the spirit that worketh in the children of disobedience.

Now in order to be a *new man*, or *creature*, we are to "cast off the works of darkness, and . . . put on the armor of light," and then let our "light so shine" that others, seeing our good works, may be led to glorify our Father in heaven. "Wherefore, putting away lying, speak every man truth with his neighbor." The conversation of the "old man" we put away, and of the new we put on, "which after God is created in righteousness and true holiness" by Jesus Christ. Thus our new life-power comes from Christ; "for we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them"; and so, by having Christ's righteousness, we shall be made new "in knowledge, after the image of Him that created him; where there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free; but Christ is all and in all." His ways, then, will be our ways; his mind our mind; and instead of having the spirit of the prince of darkness, we shall have the Spirit of the Prince of peace, and by faith live a new life. Old things are passed away, and all things have become *new*. Wherein we were once blind, we now see; dead once, but now alive; new in *Christ;* made every whit whole; cleansed from all sin. Where sin abounded, grace now much more abounds; and so our life becomes one of joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, virtue, knowledge, godliness, brotherly-kindness, and all the graces that make up the new life, flowing from Christ the living head.

"Jesus paid it all,
All to Christ we owe;
Sin had left a crimson stain,
He washed it white as snow."

And now, to conclude, let me say to the dear brethren and sisters scattered abroad,—let us abide in Christ, the new and living way that has been brought to light through the vail, and ever walk worthy of Him who has called us from darkness to light, and show to a guilty world the reality of the *new man* in Christ, that when he appeareth, we may be like him, and see him as he is.

"Make haste, O man! to live,
Thy time is almost o'er;
Oh! sleep not, dream not, but arise,
The Judge is at the door.
Make haste, O man! to live."

Arvonia, Osage Co., Kansas.

BREAD AND STONES.—A nobleman advised a benevolent French bishop to add a new wing to his house, in the modern style of architecture. The bishop, however, replied, "The difference, my lord, between your advice and that which the devil gave to our Savior is, that Satan advised Jesus to change the stones into bread, and you desire me to turn the bread of the poor into stones." We see in these days much of the bread needed by God's starving poor turned into stones in the shape of gothic piles, steeples, and turrets. What will the Master say about it when he comes?

ZION'S BEAUTY is "the perfection of beauty." It is moral beauty; it is spiritual beauty; it is the beauty of holiness. It is desired of saints; it is admired and possessed of angels; it is the jewel of Christ; it is the delight of God.

The World's Crisis

AND

SECOND ADVENT MESSENGER.

Boston, Wednesday, June 12, 1872.

☞ Take Notice!

All subscriptions for the "Crisis" issued from this time forward are at the rate of $2.00 a year, payable IN ADVANCE.

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☞ All remittances to this office, in the form of Drafts, Bank Checks, and Postal Money-Orders, should be made payable to the Business Agent, GEO. T. ADAMS.

☞ THOSE who send articles for the "Crisis," should direct them to MILES GRANT, Boston, Mass., and not to the Business Agent.

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In Wisconsin, and other Western States, to whom we are now sending *special* notices, will please heed *this* call, and respond within the time mentioned—otherwise justice to the Society will require us to strike the names of those who do not from our list.

WESTERN TRIP.

We parted with our friends at Winsted, eight o'clock Thursday morning, May 30th, and took passage on the Western Ct. R. R. for Millerton, where we made connection with the Harlem road. We enjoyed our ride through the section of country where we had so often journeyed in former days to publish the glad tidings of the coming kingdom. Many hallowed associations cluster around those hills and valleys, where we held meetings in company with Bro. Mathewson in school-houses, groves, and meeting-houses, in Colebrook, Norfolk, Canaan, and Salisbury. Blest be the remembrance of those days, when we saw scores of sinners converted to Christ. But we will not linger to talk of these things, though we might do so with much satisfaction.

Having arrived at Millerton at ten A. M., we waited till 12.40 P. M., when we left for Albany, connecting at Chatham Four Corners with the 8.30 A. M. express from Boston, which took us away with rapid speed through a fine section of country. The season is more backward than in the vicinity of Boston, the apple trees just beginning to bloom. Arriving at Albany we traveled with earnest speed on the New York Central road to Rochester, thence to Suspension Bridge, where we took the Gt. Western for Detroit; then the Michigan Central for Chicago. In going through Canada, from Suspension Bridge to Detroit, we pass over a fine farming country, of level land, good soil, and very heavy timbered, resembling "The Timber Land" in Iowa. As in the Mohawk Valley, N. Y., the farmers here were ploughing for their summer crops, as they were in February in California. Good wheat is raised in Canada, and other crops. The summer is short but earnest, and comes suddenly.

Leaving the Queen's Dominion, we crossed the Detroit river in a large ferry boat to Detroit, in Michigan, where we found the Michigan Central train waiting our arrival. This is a superior road in every respect. The cars are new and elegant, of the most approved pattern, the road bed smooth, and the average speed about thirty-five miles an hour, through a very fine country. We enjoyed the ride deliciously in observing the pleasing scenery, meditation, sleeping, and eating our hygienic food, which we always carry with us in our journeyings. Would that all knew its worth, as well as the writer, from actual experience. What a vast amount of suffering, expense and labor would be removed from social life. A little self-denial at the table affords a large amount of physical enjoyment; while on the other hand, a little foolish gratification of the appetite a few minutes in eating unhealthy food, too much, too fast, or too often, gives one continued bad feeling, a premature old age, and an early grave. The saying is an expressive one—"Many dig their graves with their teeth"; as said the apostle, "Whose God is their belly, and whose glory is in their shame." One of the reforms most needed, and the most difficult to secure, is a reform in diet. We are most fully convinced that nine-tenths of the sickness and bad feelings are caused by an abuse of the stomach. This is no hasty conclusion of ours, but the result of many years of careful observation and experience. We should speak more on the subject, but for the fact that so few are willing to listen. They seem specially sensitive when we say anything against the indulgence of their appetite, in the use of unhealthy food and drink. If most would cut down the quantity one third or one half; spend two or three times more minutes in eating; and not eat more than two-thirds as often, they would find themselves feeling fifty per cent better; and if, in addition to this, they would use strictly healthy food, they would feel a hundred per cent better. Try it.

We arrived in Chicago Friday evening, May 31st, and went at once to our home at Bro. Billings, whom we found still in poor health, but improving from a hard siege with disease. He has a fair prospect of partial recovery, but not of perfect health. He is in good spirits, and loves the blessed hope. We spent the Sabbath, June 2nd, in the city. The Spirit of the Lord was with us in our meetings. Quite a number requested prayer in the evening, and hearty testimonies enlivened the exercises. The people seem anxious to hear about the great truths in which we are interested. The signs of the times are such as to attract their attention, and lead them to think that some great event is really at hand. The exercises of the evening closed with the administration of the Sacrament, enjoyed by a large number.

Bro. Burr will issue this week a new tract on the inheritance, adapted for general circulation. It is the substance of a sermon preached. He has been obliged to give up meetings on the south side, in consequence of not being able to preach three times a day, besides attending to all his other arduous duties.

During the day, while the churches were holding their meetings, Forepaugh's great Menagerie, Museum and Circus, was being prepared in the heart of the city, so as to be ready for exhibition on Monday. Among other things to be seen is a representation of the last supper of our Savior with his disciples, in wax figures.

STRIKES.

The strikes still continue with increased energy and success. The combinations are so strong and extensive that employers are compelled to submit, or stop their business. Capitalists are being placed in a very unpleasant situation, which is daily becoming more uncertain and perilous. The end is not yet; neither is there any bright spot in the future. A state of anarchy is fast approaching, when every lawless one will do as he pleases, and the lovers of order will be subject to mob law. Such is the prospect. We are watching these upheavings in society with much interest, as "latter-day tokens." The tide of evil is rising rapidly, and spreading in all directions. As in the days of Noah, it is high time for all who wish to be saved to enter within the heavenly ark—Christ. It is not safe to delay another hour. Let us warn our neighbors as did Lot in Sodom, and hasten away from the city of destruction, before the falling of the fiery tempest. There is no time to spend in tarrying to see the foolish follies that are attracting the attention of the careless throng rushing down the broad road to eternal ruin. Let us all "*strike*" against Satan, and never do another stroke of work to advance his interests. While his host of emissaries may try to intimidate us, and make us turn back to his service, let us stand with invincible firmness against all his proposals, if it cost us the loss of home, friends, reputation, and even life; remembering that if we love life for Jesus' sake, we secure eternal life in the coming kingdom. Who cannot afford to lose a dollar to save a million? Who cannot afford to lose this short life to secure eternal life? It is time to make a general revolt against Satan, trusting in the Lord for eternal salvation. Deliverance is at hand. It is time to lift up the head and rejoice because of approaching redemption.

"Glad tidings, glad tidings,
The kingdom is near."

"ON TRIAL."

We quote the following from a sermon by Henry Ward Beecher:—

"In the past, the Bible has not been free from controversy and assault. In our day, these assaults are stronger, better aimed, more in alliance with scientific inquiry. Aimed with an acuteness never brought to bear before; but I believe the preponderance of evidence still remains with the Bible. Nevertheless, the campaign is going to be another Waterloo; the ground to some seems to be falling away." Again he says: "He is little conversant with the times, the world, or humanity, who does not know that over religion there hangs, to-day, an amount of doubt and uneasiness which may not be computed. Many are simply unsettled. They say, some things which used to be taught as truths, we know are not truths." The christian religion is on trial. The pressure on every side increases; not from Spiritualism alone, but from the developments of intellect and the progress of ideas. It is forced to take the defensive, and if it can pass triumphantly through the coming crisis, no fears need be entertained for its future."

The *theology* of the day "is on trial," and "the pressure on every side increases." We do not believe "it can pass triumphantly through the coming crisis." The reason why modern theology cannot pass "through the coming crisis" is because it is not in harmony with the Bible. Many candid, intelligent christians begin to see the wide difference that exists between the plain, simple teachings of the Bible, and the obscure, mystical dogmas of theology, which have so long blinded the eyes of sincere seekers after truth. They begin to see that some things in popular theology are nothing but mere opinions and traditions of men, without one passage of Scripture for their support. Of course the defense will be earnest, and many hard things will be said against those who venture to call in question the "venerable errors" in the sectarian creeds.

"THE RADICAL CLUB."

Boston has a religious association known as the "Radical Club." Ministers, once sound in faith, are now showing sympathy with this "club." In the report of a recent meeting, we find the following from one of their speakers:—

"I think that Christ is the creation of the human mind; for we mistake God very greatly when we think that he is outside of man. I believe that Christ is the God-man; but we cannot find that Christ in any details of the letter. We must build on an ideal."

Such departures from Bible Christianity are becoming common. Infidelity is seizing the reins of orthodoxy, and finds but little opposition; while the pure doctrine of the Bible and holiness of heart are scorned by both, and turned out of doors."

RUN TO AND FRO.

In Daniel's prophecy (chap. 12: 4), it is said that in "the time of the end, many shall run to and fro, and knowledge shall be increased." There is no doubt in our mind but that we are living in "the time of the end," foretold by the prophet." All the signs of the times are in harmony with such a conclusion. The evidence thickens almost daily. The jots and tittles are filling up rapidly, and soon the last one will be completed. What a solemn, and yet glorious hour is the one in which we are living.

When speaking of Daniel's prophecy, just quoted, Dr. Adam Clarke says:—

"Many shall endeavor to search out the sense (of the prophecy) and knowledge shall be increased by these means."

Matthew Henry says—"They shall read it over and over, shall meditate upon it, sift out the meaning of it, and thus knowledge shall be increased."

Dr. Gill says—"Many shall run to and fro and knowledge shall be increased; that is, toward the end of the time appointed, many shall be stirred up to inquire into these things delivered in this book, and will spare no pains or cost to get a knowledge of them; . . . will carefully peruse the writings of such, who have lived before them, who have attempted anything of this kind, and will go far and near to converse with persons that have any understanding of these things; and by such means, with the blessing of God upon them, the knowledge of the book of prophecy will be increased, and things will appear plainer and clearer, the nearer the accomplishment of them is; and especially when prophecy and facts can be compared."

BRO. WM. SHELDON may be expected at the campmeeting in New Hartford, Iowa, commencing June 13th.

RELIGIOUS REVIVALS.—A Mrs. Wilcoxson recently lectured in Lawrence, Kansas, in favor of Spiritualism. At the close of her lecture, as reported in the Lawrence *Tribune*, she was questioned as follows:—

"Do you believe in the literal resurrection of Jesus?

No. It would be contrary to well known natural laws, the facts of chemistry, etc.

How account for a change of heart in christian conversions?

This question she said she was inclined to treat mirthfully, but supposed it had been asked in all seriousness. She denied that there was any such change, and so there was nothing to account for. Persons may become excited with religious enthusiasm, or alarmed by fears of perdition; but their character remains the same after as before, in such experiences."

We do not see how a person who knows anything about revivals could honestly make such a statement. Does not the reader know of persons whose characters have been changed by christian conversion?

"THE SOUL—WHAT IS IT?"

We have just received a new work from London, Eng., entitled, "Man's State in Nature," by W. Griffith, author of "The Entire Evidence on Future Punishment." Bro. Griffith is an able writer, having clear perception, and his publications will make popular theology tremble to its very foundation. Strong men are being raised up in Europe to defend the doctrine for the belief of which we have been shut out of many churches, shunned by the ministers, and called "Infidels"; but we can well afford to bear all this for the truth's sake as it is in Jesus. We are rejoiced to know that many holy, intelligent men are rallying around the standard of truth, willing to leave the consequences in the hands of the Lord. When men love truth more than reputation, or a good salary, then they can give up popular errors, and bear reproach with Jesus.

The following is from Bro. Griffith's chapter headed—"The Soul—what is it?"

"The whole nature of man is popularly embraced under the phrase, 'body and soul.' Sometimes a third element is discriminated from 'body and soul;' as when we speak of the 'mind,' the 'intellect,' or 'reason.' By a still closer analysis it may be maintained that 'spirit,' in particular passages of revelation, is employed to express an idea in advance of the others. When so understood, 'spirit' denotes the basis of what may be called the evangelical or everlasting life; while 'mind' must be taken to signify those faculties which distinguish men from the unreasoning and irresponsible denizens of earth; including both the intellect and the conscience. 'Body,' of course, means the material part of us, that which is ever undergoing the two-fold process of waste and renewal.

The word 'soul' is of broader and more fundamental import than the other terms,—underlying them and comprehending them; as a substance, *e. g.*, is conceived to embrace and sustain its properties. Of its existence and varied powers we have the same conclusive proofs that we have of the existence and properties of matter; and even more so; for they are ever present both to our consciousness and observation.

But while the existence of soul, in the essential and biblical meaning of the word, is so evident, much controversy may yet be necessary to define its precise nature, and to determine the whole of its relations to the developments and capabilities of man.

Attempting to trace these relations, we shall begin upon sure ground if we assume that the soul is, at least, the vitality of the body. It is but speaking of it under another name to call it the life-force within us. For, according to Revelation, Adam was not 'a living soul' till God had breathed into his formed but inanimate body 'the breath of life.' By that divine inflation he began to live. 'He *became* a living soul.' He did not thereby come into the *possession* of a living soul; but he became just that. Previously he had been a wonderful inanimate organism of 'dust,'—formed by the Lord God. Then he became 'a living soul.' The word 'soul' throughout the Scriptures, both of the Old and New Testaments, is so used that, without a doubt, the writers embraced under the term precisely that which our word 'life' primarily and properly signifies.

Life is, by the highest authorities, allowed to be a spiritual principle; that is to say, a power or force not material. It acts, indeed, upon matter, and produces all its known effects in the region of matter—effects which are peculiar to itself; but, under the most searching investigation of the anatomist and physiologist, it never becomes the direct object of perception, and never submits itself to analysis. The last resolution concerning it to which science brings us is,—that it appropriates material substances and endows them with certain properties,—properties *sui generis*, which come with the life and depart with it.

Life thus viewed is a *force* or *power*, subordinating and utilizing material things with imperial authority, and according to a wisdom which is consummate and confounding. This force is associated most intimately with all the phenomena of our nature; for every thought, feeling, and action, bodily and mental, sleeping and waking, voluntary and involuntary, make demands upon it. Toward large classes of these phenomena it stands in the unquestioned relation of cause, or of scientific antecedent. And this self-evident connection (by which the life-force is linked to a large and most important part of our life experience and history) is such as to suggest the inquiry, whether it does not bear precisely the same relation to every part. It supplies a clue to *some* of the facts of our nature (facts both fundamental and universal in the sphere of that nature); is it the clue to them *all*? In searching for the unknown, our only wise plan is to make careful and thorough use of the well known.

As, therefore, we have, in the principle of life, an explanation of some of the phenomena of which we are in quest, let us see whether it will account for them all. If, after proper investigation, it should be held that the life-force is not the basis and cause of all our life-phenomena, it will become an important question to determine what classes form the exception. The inquiries now proposed are not only interesting, but they are upon the track of truth fundamentally important both in philosophy and religion. It is of the first necessity to prosecute them, if possible, to a definite and demonstrated conclusion. What is the traceable and scientific cause or antecedent of organic, sensational, impulsive, mental, and moral phenomena in the human subject? Are they all sustained and ruled by one principle or force? or, must they be distributed among several? If a variety of causation should be maintained, then, what are the several departments in which the varied operations are displayed? How is the causation to be defined? and how are the boundaries of each operation to be discovered?

While nothing on earth is more common than life, it is equally true that nothing exists in so great a variety of form and degree. All material things and physical agencies are made to subserve the purposes of life. They are but the manifold basis of its support. The world, of land, water, and air, is simply a vast and confounding vivarium occupied to repletion with living things. The solid strata of the earth form the museum and archives of ancient life. It is as though God would compel us chiefly to employ our thoughts upon the marvels and mysteries of life. The subject confronts us in every memorial of the past; it challenges us in every fascinating object of the present. Facilities for its prosecution woo our thoughts and affections everywhere. Ten thousand illustrations, in every shade of beauty and attractiveness, offer themselves as our guides and handmaids;—flinging themselves into our daily paths, accosting us in our most leisurely and retired hours, when musing meditation is best prepared to drink in inspiration from matter, or spirit, or divinity. Yet, with few exceptions, men are deaf and blind to these sweet invitations. They will woo the starry heavens, the stormy night; they will gaze entranced upon the snow-clad mountain; they will worship toward the rising and setting sun; they will discourse on the beauties of landscape, grow garrulous upon new mown hay, listen in rapture to Philomel. Sights, sounds, scents, forms,—everything that regales the senses and awakens the imagination is seized upon and retained with avidity. But it is a simple fact that LIFE, the self-evident but mysterious force which underlies and evolves almost every feature of interest around us, has but rarely received a loving, ardent investigation. The principle of attraction observed in the falling apple has enabled the philosopher to make wonderful discoveries in distant worlds. The principle of life, involved in the growth of the apple, and in every other organized thing, I believe, has only to be traced with adequate care, and discoveries equally great and valuable will repay the toil in regions of thought and knowledge of immensely more importance to us. Our knowledge of religion, both natural and supernatural, will thereby become more definite and sure."

(To be continued.)

WHAT IS THE GOSPEL OF CHRIST?

Paul could affirm—"I am not ashamed of the gospel of Christ;" which leads us to inquire, What is embodied in this gospel? "The gospel of Christ" must be the very gospel which Christ preached, and which he authorized others to preach, which widely differs from the diluted gospel of the day, which passes under the same name. The gospel proclamation with which Christ commenced his mission has neither been altered nor abrogated; but the true gospel of Christ will fully harmonize with that original proclamation, including the additional fact of Christ's death and intercession. The gospel so far as then preached by Christ was true. And what did he preach? "Jesus began to preach, and to say, Repent; for the kingdom of heaven is at hand. . . . And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom." Matt. 4: 17-23. The gospel preached by Christ is here styled "the gospel of the kingdom," or the good news concerning the coming of a kingdom which, in some sense, was then "at hand."

The twelve disciples were sent out to preach the same gospel—"the kingdom of heaven is at hand." Then seventy others were sent out with the same thrilling message—"the kingdom of heaven is at hand." Was this message true? Certainly, for there is not an intimation anywhere given that it was an incorrect announcement. Nor can it signify, as some have claimed, that the Messiah was at hand; for he had already come. What kingdom, then, was meant? Evidently the very kingdom which Jesus taught his disciples to pray for, as he would not preach about the coming of one kingdom, and tell his disciples to pray for a different one to come. They were instructed to pray, "Thy kingdom come; thy will be done on earth as it is in heaven." Certainly Jesus did not teach them to pray in opposition to his own preaching; hence, he was proclaiming a kingdom to "come" on "earth," and a literal kingdom, too, that will become the home of saints now dead; for while preaching "the kingdom of heaven is at hand," he remarked to his disciples, "I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." Matt. 8: 11. Sit down where? "In the kingdom of heaven." What kingdom did Jesus preach about? "The kingdom of heaven." Abraham, though now dead, will be in that kingdom when it comes, together with the now scattered saints, who will be gathered to its metropolis. This involves the resurrection as a prerequisite to the establishment of the kingdom preached by Christ and his disciples.

While giving this proclamation—"the kingdom of heaven is at hand"—Jesus said, "As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity. . . . . . Then shall the righteous shine forth as the sun in the kingdom of their Father." Matt. 13: 40-43. Thus, "in preaching the gospel of the kingdom," Jesus taught that the "end of the world," or age, should dawn before the kingdom should come, and that a separation should then take place, leaving only the righteous to dwell in the kingdom. Again, in the midst of this grand proclamation—"The kingdom of heaven is at hand," Jesus thus speaks about the time of its introduction—"When the Son of man shall come in his glory, and all the holy angels with him, *then* shall he sit upon the throne of his glory; and before him shall be gathered all nations: and he shall *separate* them. . . . Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25: 31-34.

All the holy angels were to escort Christ to his throne, before the kingdom which he preached about should become the home of the faithful. Said Jesus to the high priest—"Hereafter shall ye see the Son of man sitting on the right hand of *power*, and coming in the clouds of heaven." Thus he closed his career with the claim that "hereafter" he would come from heaven enthroned in "power," or clothed with kingly majesty.

This stirring message concerning the coming of the kingdom, was first preached under restrictions—"Go not into the way of the Gentiles; and into any city of the Samaritans enter ye not; but go ye rather to the lost sheep of the house of Israel." This gospel was sent "to the Jew *first*"—and why? Because the law of Moses was in force until the cross, which made a distinction between Jews and Gentiles; but at the crucifixion "the middle wall of partition was broken down," and it was then made known "that the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ through the gospel." So before the cross the gospel message was confined to the Jews.

But after the Savior's resurrection the restriction was taken off, and the same gospel (not a new one) is sent to all mankind—"Go ye into all the world, and preach the gospel to every creature." What was the message called which Jesus first limited to the Jews? "The gospel," and also, sometimes, "The gospel of the kingdom." And what did he call the message given after his resurrection? "The gospel." It was the same message before proclaimed, with the same name, with the additional fact that the prospective King had emerged from the shades of death in robes of immortality, and gone on high to perfect the remedial scheme, from whence he will return to "judge the quick and dead, at his appearing and kingdom." That this restricted message was to have a wider promulgation, was a fact asserted by the Savior himself, while it was still being restricted to the Jews—"And *this* gospel of the kingdom shall be preached in all the world for a witness unto all nations." It was finally to overleap its Jewish boundaries, and be preached to others.

After the resurrection, the apostles kept preaching about the kingdom, and connected it with Christ's appearing; so when they mentioned Christ's appearing, the kingdom was involved; and when they mentioned the kingdom, his appearing was involved; because he "shall judge the quick and the dead at his appearing and his kingdom." 2 Tim. 4: 1. Nor did they lose sight of the fact that it was "at hand" in the same sense in which it was preached "at hand" by Christ. Paul could say, "Let your moderation be known to all men; the Lord is at hand"; which was tantamount to saying, the kingdom is at hand, from the fact that Paul connected the kingdom with the Lord's coming, as before shown. "At hand" in a comparative sense,—the remaining time being so short compared with the time that had already past. This was the exact meaning of the Savior; for while preaching the kingdom "at hand," he enumerated a catalogue of events to transpire before the kingdom should come—events to cover centuries, and then said—"When ye see these things come to pass, know ye that the kingdom of God is nigh at hand." Luke 21: 31. While Matthew tells us that Jesus preached, "The kingdom of heaven is at hand," Mark affirms he preached "The kingdom of God is at hand"; from which we learn that the two are identical. Though Jesus preached this kingdom "at hand" in some sense, he at the same time specified a long chain of events to transpire before it should come; and after they should have occurred, the kingdom should be "nigh at hand." This proves that Jesus meant "at hand" in a comparative sense, at the time of his ministry.

In the same sense Paul could say, "The night is far spent; the day is at hand." In the same sense Peter affirmed—"The end of all things is at hand." In the same sense, too, the Revelator testified—"Blessed is he that readeth, and they that hear the words of this prophecy, . . . for the time is at hand." These words introduce the fact that under the sounding of the seventh trumpet "the kingdoms of this world" should "become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever"; and yet that event was said to be "at hand."

It is easy, then, to see in what sense Jesus preached the kingdom "at hand." Until the gospel message was diluted, the gospel of Christ was strictly "the gospel of the kingdom"—the kingdom due at the return of Christ from heaven. And no other kingdom has a right in the gospel of Christ. While "I am not ashamed of the gospel of Christ," I am ashamed of some substitutes that pass under that name, as they are of human origin, and intended to supplant the true gospel.

In the gospel of the day, which is partly genuine and partly spurious—a mixture of truth and tradition—Christ is accepted, but the promised throne of David is denied him, and another throne put in its place. They admit Christ's claim to kingship, but give his kingdom a wrong chronological and geographical location, placing it in heaven above, composed of disembodied souls, instead of locating it in the New Earth, where "the tabernacle of God shall be with men" with bodies immortalized; and beginning it eighteen hundred years ago, instead of waiting till after the judgment.

The true gospel of Christ presents to the eye of faith a world of literal personalities, and not a realm of shades—personalities who have been exempted or released from death, and changed to a state of deathlessness. "They that shall be accounted worthy to obtain that world . . . neither can they die any more." Though once capable of dying, the time will come when they will possess deathless natures, having experienced "the redemption of the body"; for Christ "shall change our vile body" at his return from heaven. Death can hold the saints for a time, but soon its power will be broken; and then the kingdom will come. Abraham and all the saints will then sit down in the very kingdom which Jesus preached about so long ago, the only kingdom which the true gospel ever pictured out as the future home of the saints. Then "the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever"; even "the kingdom under the whole heaven."

W. S.

IMMORTALITY OF CHRIST.

"Who only hath immortality."—1 TIM. 6: 16.

This personage, "who only hath immortality," cannot refer to God the Father, as that would deny the immortality of Christ, and of angels. But Christ and angels are represented as being *deathless*, and that which is deathless is immortal. The contrast here given is not between God the Father and all other beings, but between the "man Christ Jesus" and the race of man at large. "*In his times*," yet future, he will manifest himself as "the blessed and only Potentate" due this world, "the King of kings, and Lord of lords, "*who only hath immortality*—not in contrast with God and angels, but in contrast with mankind—and as High Priest he is now "*dwelling in the light*"; and in this locality "*no man hath seen or can see*" him; but both Christ and God have been seen in the *past*, in other localities, as Adam and Moses saw God; and they will both be seen again in the future, for "the pure in heart shall see God." Christ "only hath [obtained] immortality."

W. S.

NOTE FROM KANSAS.

A Bro. in Kansas, who now feels called to the ministry, writes the following note of query and experience:—

"ELD. WM. SHELDON:—*Dear Sir:*—Please give me your reasons for open communion. I have studied the subject considerably, but can come to no satisfactory conclusion. I desire to know the truth, and to do the will of God, to whom I have given myself, for time and for eternity. In the summer of 1866 I heard you preach at Princeton, Ill., and became interested in the doctrines you advocate, and at the close of the meeting I obtained some tracts, and read a few pages; but as my parents were not willing for me to read them, fearing that I would embrace the 'heresy,' I laid them by to read when my mind should become mature. I never saw them again. I remembered that you told us that this earth was to be the final home of the saints. I examined the Bible closely, and found that these things were so. Last August, I made the acquaintance of Sister Clark, of the Advent faith, who lent me some copies of the *Crisis*, by which I first learned that man is mortal. Since then I have read 'Ghostology,' 'Futurity,' and several other works on the nature and destiny of man.

I now wonder that all cannot see this truth, which the Bible so plainly teaches. I wonder that I never saw it before. I am looking and hoping for the speedy return of Christ to earth, though I do not think the definite time of his coming is known to us at present; but I believe that it will be known to the saints before the day of his coming arrives. I believe that God will *destroy* the wicked. I believe these truths, not because I am prejudiced in their favor, but because the arguments for them are such as I cannot gainsay."

REPLY.

We commune with God's children because (1), we know of no Bible rule by which to exclude them from the Lord's table; and (2), we do not find it in our hearts to hold them off. The stale old arguments offered so long on the other side, do not convince us that perfection in theology is a prerequisite to christianity. We much prefer to have all see the light on baptism at once, and attend to the ordinance without delay; but we think it possible for some to be slow in seeing this truth, as well as other truths, and still be saints; and we would rather admit a Judas to the table than to keep a saint away. We cannot be judges. "Let a man examine himself, and so let him eat." Our effort to keep unworthy communicants away should not be so rigid as to keep worthy ones away; for we are commanded to receive "him that is weak in the faith." A sprinkler may *suppose* he has obeyed; but if honest, when he sees he has not taken the right step, he will make haste to obey God. As some are slow to see, let us not put their eyes out before they have time to look from the right stand-point. Meanwhile, let us kindly show them God's plan from various stand-points, always exercising caution lest we arouse their will before they get a glimpse of the truth; for *will* blinds the eyes.

This letter illustrates the fact that seed which is sown, though apparently lost for a time may subsequently spring up. How much good a stray copy of the *Crisis* may do, or reading matter of the right kind, in some other form. Let us do more to dispel theological darkness by scattering the light of truth. As in this case, some one may thus be reached who will feel it duty to spend his life in proclaiming the gospel message to others. It is not expected that every tract will produce this result; nor is it every gospel sermon that proves effective, though both may make an impression. But we should not cease preaching because some sermons do not prove as effective as others; nor should we grow slack in scattering truth in printed form, because all the seed does not take root at once. Error lifts its defiant head in every quarter. Its dupes spare neither time nor means to spread the poison of false theology. They are wakeful, active, bold, and incessant in their efforts. Shall we, who are engaged in the best of all good enterprises, be sleepy, dilatory, cowardly, and lazy, in the face of such a foe? Let us arise in the strength of truth, and make ourselves felt in every quarter. Send out the silent preachers to enlighten the people.

W. S.

INHABITANTS OF HADES.

A Southern minister thus writes me:—

"Since you were here, the truth, as you preached it, has met with much opposition from the preachers of the various sects. The most able and learned among them have been called out, and labored much to keep the people in the old Orthodox track. I heard a learned man of much ability affirm that *hades* was a place for the *conscious spirit* of deceased persons; that there are two apartments in *hades*, one for the good, and one for the bad; that death holds the body, and *hades* holds the soul. To prove the latter, he cited Rev. 20: 13—'Death and *hades* delivered up,' etc. . . . . I am glad that some stand firm to the truth, but others are too timid, and have fallen back to popular theology."

That the *hades* of the New Testament is identical with the *sheol* of the Old Testament, is evident from David's prophetic statement concerning Christ, quoted by Peter—"Thou wilt not leave my soul in *sheol*" (Ps. 16: 10); "Thou wilt not leave my soul in *hades*" (Acts 2: 27). Here Peter uses *hades* in the place of *sheol*, thus showing that the Greek *hades* synchronizes with the Hebrew *sheol*. But *sheol* is a place of *unconsciousness*, even if it were a place for departed spirits, with two departments, as some assume, without a shade of proof; for the Bible affirms—"There is no work, nor device, nor knowledge, nor wisdom in *sheol*." Eccl. 9: 10. So if *sheol*, or *hades*, is the abode of disembodied spirits, they must be in an unconscious state. Where, then, is the advantage of having the body in one locality, and the spirit in another? But the Bible never makes *hades* the abode of living spirits, for *hades* is to deliver up "*the dead*." Query. Are they "dead" spirits?

The heathen speculations concerning *hades* located it in the bowels of the earth, making it an underground world of ghosts. Let those who wish to make *hades* a spirit-realm, in opposition to the Bible, and in harmony with heathenism, take the whole dose, bitter as it may be, and henceforth talk about having departed spirits go down cellar to live, in a dark, underground *hades*, and cease this talk about departing to be with Christ, for he is not down cellar; cease quoting—"The spirit shall return to God," for God is no more under the ground than he is just where the dying saint is giving up the ghost. Cease applying this passage to death—"absent from the body, and present with the Lord;" for "the Lord himself shall *descend* from heaven;" not *ascend* from *hades*. Heaven is not *hades*, nor has *hades* "two apartments;" that is theological speculation.

W. S.

THE TRACT FUND.

The *Advent Christian Publication Society*, at a meeting on Springfield Camp-ground, August 23d, 1871, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec'y Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$541.68
Mrs. E. S. Gilbert	1.65
Mrs. S. A. Acomber	.50

POOR FUND.

To send the Crisis to the Poor.

Previous acknowledgments	$106.08
D. G. Calhoun	.50

YOUNG PILGRIM POOR FUND.

Previous acknowledgments	$5.05

AMER. ADVENT MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments	$2,271.16
Emily L. Marsh	2.50

SIGNS OF THE TIMES.

"There shall be a time of trouble," etc.
"From whence come wars and fightings?"

The following extract from the Boston *Journal* of last evening, somewhat indicates the condition of society. With which read James 5: 1-6. Let the brethren be patient, for the coming of the Lord draweth nigh.

June 8th. W. C. STONE.

VIOLENCE AS AN ARGUMENT OF LABORING MEN.—So long as laboring men, believing themselves to be overworked or under paid, unite in reasonable demands for change, and combine to secure, by fair and honorable means, what they believe to be their rights, the matter, however much it may be deprecated on account of the derangement of trade which must result, yet lies primarily between themselves and their employers, and the public have comparatively little concern with it.

When, however, as in New York, they employ violence and use pistols where other arguments fail; when, as in Philadelphia, they threaten the city gas works, and endeavor to precipitate upon the city the crime and bloodshed which must follow the prevalence of utter darkness in the streets; when, as in Chicago, they threaten to throw from the tracks incoming trains, and recklessly endanger the lives of hundreds of innocent men and women—then, we claim, they have forfeited the last claim to consideration and sympathy, and transforming themselves into the most cowardly criminals, deserve prompt and severe treatment as such.

We hope the time may come when working men will see that their own interests, if no higher motive, call for the employment of peaceful means in the furtherance of their purposes, and that such actions as those specified above, if merely threatened, are disgraceful; and if executed, are outrageous and inexcusable. In the meantime, if blind violence is to take the place of reason and calm judgment, the ringleaders in these infamous designs may rest assured that the executors of the law will have prompt and cordial sympathy, and all needed aid, from the great body of our people, in suppressing every act of violence."

THE ABSENT DISCIPLE.

On the evening of Christ's resurrection-day, when the disciples met to sorrow over their absent Lord, Jesus suddenly appeared among them, and turned their sadness into joy. But one who ought to have been there was absent. He was a man of prominence among the disciples, "one of the eleven." Why he was not present we are not told; but that he lost much by his absence is evident. The other disciples were made glad by the sight of Jesus, and by the joy that accompanied his presence; they received special instructions from him on subjects of vital importance; they obtained the precious blessing of peace which he bestowed, and received the gift of the Holy Ghost. But Thomas was not with them, and he therefore missed the light, and peace, and joy which the presence of Jesus brought to the waiting disciples, and he failed to receive the gift of the Spirit, which made their hearts strong. As the result of his absence on this important occasion, he was compelled to wait a week, contending with his doubts and fighting his fears. What a period of mental conflict that week must have been to his heart!

Thomas may be regarded as a "representative man." There are many at the present day who, unfortunately, act as he did; they are absent disciples. There are two modes of religious life after conversion, one or the other of which is adopted by every christian, and by some both are tried at different times. One is, to observe simply the external proprieties of religion, attend church once or twice on Sunday, occasionally partake of the Lord's Supper, and endeavor so to live as to avoid bringing reproach on the church by unchristian practices. Many look on this as the sum total of Christianity.

We believe we should have more frequent and continuous revivals were it not for these absent disciples. Instead of making a part of the motive power of the church, they are a dead weight which the church is compelled to carry; and some weak churches stagger under the load until they fall. The heart of the faithful pastor often faints because his people fail to rally around him. Many of them never appear in the weekly lecture or prayer meeting, or class-meeting, except in times of revival. Then, when others have built the fire, they come for a time to be warmed by it. People complain sometimes that the week-night meetings of their church are wanting in interest. Let all go who can, and there will be no ground for such complaint. There is something inspiring in numbers, while empty seats, even though painted and upholstered, have a depressing effect. If all the members of a church who can attend a meeting at any given time, and go there

with a praying spirit, that meeting cannot fail to be interesting. If all our absent disciples would only come home and stay home, they would not only be quickened into new spiritual life themselves, but they would greatly encourage others, and the influence on the hearts of the ministers would be seen in the additional warmth and life which would inevitably be given to their preaching.—*Ex.*

QUARTERLY MEETING IN IOWA.

The quarterly meeting of the Iowa Christian Conference convened at Tama City, Iowa, May 25th, by appointing Bro. M. A. Newcomb president *pro tem*, and Wm. H. Shafer clerk. The church of Christ at Ettie, Clark township, Tama Co., presented by P. S. Converse their delegate with twenty members in full connection, and were received. Adjourned *sine die*. WM. H. SHAFER, clerk *pro tem.*

NOTE. This meeting, so close to the annual meeting, was not very well attended, but was very good for those who were there. I had to do most of the preaching. Bro. Talmadge spoke once, and four united with the church.

I called at Ettie on my way down and back. Men have been here preaching against the truth, and have managed to sow discord, so that some will be like good seed sown by the wayside. Four were baptized.

I am now at home, preparing for our annual campmeeting. Hope that there will be a good attendance. This closes my twelfth year for the conference as an Evangelist. A condensed report will be given hereafter of this year. We are nearing home and rest.

P. S. W. DEYO.

Correspondence.

From Bro. C. H. Hurd.

BRO. GRANT:—Through the tender mercy and ever-abounding care and providence of our heavenly Father, we are still favored with a being upon his footstool; and are having "all things" work for our good, just as really as the Word reads it shall, to those who love the Lord. Once we did not know much about what it is to have divine comfort in affliction and, even now, we know only a little about it; but we do bless the Lord that he has given us to know something about it in our own experience; it is so good to learn things for ourselves and not be dependent upon what others have experienced in these things entirely. Affliction alone is unpleasant and oftentimes severe, but, it so good to know what care the Lord has for his people, by actual experience; that we can patiently *endure* "these light afflictions," which are all in our favor, if we are the Lord's. And, in times of great need we have more special help from Him when we are made to know how helpless and comfortless we are without true faith and obedience towards God.

For several weeks lately, we were deprived of the blessed privileges that we have enjoyed for the last six years of our life in meeting together with God's people several times a week for his worship, by sickness and other things beyond our power to control. Once we should not have thought that we could have possibly endured these things, but now they have proved to be "rich in blessing," far beyond our expectation. Our God is a *present* helper.

Last Saturday, we had the pleasure of walking seven miles to West Parsonsfield, Me., to meet in conference meeting with the dear people of God there, the like privilege of which we have not had for several months past, having spent the winter in Lowell. And it was really good to be there and find the little church holding fast the profession of their faith; and that the Lord is still blessing in the salvation of sinners in the place.

About one year ago, a sister who was converted since the establishment of meetings there was baptised, her husband, an unconverted man being much opposed to her identifying herself with the Advent people, and would not so much as go to the water to see the rite administered; but now he is a believer in the truth and within a few days has become a praying man.

The meetings on the Sabbath were interesting and profitable seasons, there being good and timely preaching, followed by exhortations from some of the lovers of Jesus. Also a very interesting session of Sabbath school was had, this being the first day of the school. It has opened well and gives bright promise for good results to come. We find that death has been culling its victims in the place since last we were there. One young lady who was a constant and interested attendant upon the meetings, having labored under much conviction without yielding her heart to the Savior until brought down upon a sick and dying bed, has in a few short weeks faded and drooped and died.

Freedom, N. H., May 31st.

Extracts from Letters.

BRO. ORSON WEED, East Litchfield, Conn., writes:—"Two years ago last December, the Lord called me at the midnight hour, in a loud voice like thunder, loud enough to wake me, being dead in trespasses and sins, and plucked me as a brand from the fire. He took my feet out of mire and clay, and put my feet upon the Rock, Christ Jesus, and put a new song into my mouth, even praise to our God. The voice was—'Prepare for the judgment.' I was as wide awake as I am now, and I did not know what I should do. I thought I should die before morning; and I said, O Lord, if thou wilt go thy way for this time, when I have a convenient time, I will call for thee. I put my light under a bushel, until the second Sunday of Jan., 1870, when it began to shine. I had been a very wicked man. I did not read the Holy Bible, but would work on the Sabbath. I was a lover of whiskey, and of all kinds of spirits, and would drink too much. I also chewed and smoked tobacco. Since I got the love of God in my soul, I can praise his great and holy name for the good work that he did for poor unworthy me. I have read the Bible through, and begun it again the first day of this year, reading a chapter morning and evening.

I like the *Crisis* very much. It has been as a lamp to my feet, and a light to my path."

BRO. S. C. GOVE writes:—"Yesterday (May 27th) I had the pleasure of meeting with the brethren and sisters of Alton, N. Y., where Bro. B. P. Stevens preaches every two weeks. At the close of the forenoon meeting we repaired to the water some three or four miles away, where our beloved brother buried six willing souls in the liquid grave, showing by this their intentions of following the Savior. It was truly a pleasure to behold the sight. In the evening we spoke to the faithful ones at the Chapel of the inheritance of the saints. Good attention was given, and many responses of 'amen' were frequently heard. The Alton church is destined to be a strong church. They are living with the expectation of soon seeing Jesus. May the Lord bless them and add to their number such as will be accounted worthy when the Master shall come."

BRO. H. B. SEVEY writes:—"Since our meeting in Garland I have not been able to preach. Shall rest awhile, but hope soon to gain strength to work for Jesus in proclaiming present truth. Have visited Augusta, where the brethren and sisters are striving for the unity of the Spirit. They hold prayer-meetings twice a week, with good interest. Our meeting in Hallowell was not what we could have wished, but were glad of the meeting. Some were blest. Four rose for prayers. Held a meeting in Gardiner with Bro. Rhodes. Two put on Jesus by baptism. Meetings were held in Military Hall. Brethren wishing to preach in Gardiner (Military Hall), can correspond with J. Thomas, Jr. Our meeting there was among the best. The Holy Spirit was with us, while we talked of our hope and the faith."

BRO. A. OGSBURY writes from Normal, Ill.:—"I look as much for the *Crisis* as I would for a valuable friend and companion. It has been a source of great help and comfort on our weary pilgrimage. I should like to see some of the preachers that I have heard years ago. Bro. H. L. Hastings preached in my house nearly twenty years ago, in Williamsburg, L. I., which I shall not forget. It was a means of grace to help us on to a better state of things. I have sometimes forgotten my duty and overlooked the great prize of eternal life; but God in his mercy has had compassion on our weakness, and for his Son's sake given us power to resist temptation, and set our feet upon the Rock, Christ Jesus. My desire is that He whose right it is might come and reign, and give us eternal life with all his saints."

SR. S. GADSBY writes:—"Please thank the friends who have sent me so many tracts. One package came from Auburn. I do not know where the rest came from, but God knows, and he will reward. I am happy in the love of Jesus. He is my friend. I never felt him so near. He blesses me in standing up for the truth as it is in his Word. May God help each one of his children to be faithful, and not get discouraged. By giving our all to Christ, he is ready to go before us in all we do. I know this is so. My prayer is that the Lord will soon send some one to Ware, Mass., to preach this blessed truth."

BRO. D. O. HOPKINS writes:—"I have been laboring the last winter with a company of colored people in Brooklyn, and last Sunday I baptized eight (some of them have been slaves.) They came out of the water shouting. I am trying, amid many trials and perplexities, to labor for the Lord. I would like to spend my whole time in the vineyard, but cannot."

Married.

WILKINSON—KARR. In Concord, N. H., June 3d, 1872, by Elder John G. Hook, Mr. JOHN W. WILKINSON and Miss ISABEL KARR, all of Concord.

DUSTIN—HIRSCH. In Suncook, N. H., May 30th, 1872, by Eld. J. B. Paine, Mr. THOMAS B. DUSTIN and Miss MARIAN A. HIRSCH, all of Suncook.

HURD—WELCH. In Lowell, Mass., May 2nd, by Elder J. E. Dame, Mr. ERASTUS A. HURD, of Freedom, N. H., and Miss NELLIE WELCH, of Bradford, Vt.

WINSLOW—SMITHEE. In Portsmouth, N. H., by Elder W. M. Harmon, AMASA WINSLOW, of Freeport, Me., and Mrs. ADALINE A. SMITHEE, of Biddeford, Me.

Obituaries.

HOLKINS. Died in Warehousepoint, Ct., Col. Harvey Holkins, aged seventy-five years.

In the death of Bro. Holkins, we have all lost a friend and brother—one that was a friend indeed. Bro. Holkins always carried a liberal heart; was independent in thought, and ever ready to grant to others the same right. His has always been a home for the weary pilgrim. For many years his great delight has been the promulgating of what he so earnestly believed—the soon coming of Jesus and its kindred truths.

The family have sustained a loss this world can never make up to them; but while this is true, they feel the fullest assurance that a husband and father sleeps in Jesus, and they sorrow not as those without hope.

The funeral exercises of the Episcopal church were conducted by the Rev. Mr. Goodrich, assisted by Bishop Niles, of New Hampshire, who spoke words of great comfort to the friends while he discoursed on the resurrection.

A. M. HIGGINS.

CRAFTS. In Ossipee, N. H., May 27th, Charlie Ernest, only child of Charles W. and Carrie F. Crafts, of Charlestown, Mass., aged six months and three days.

It is well with the child. He sleeps, but not forever. In due season he will awake and arise in angel-like beauty to die no more. C. H. HURD.

RICHARDSON. Died in Stafford, Ct., May 8th, 1872, of bronchial consumption, Sr. Eliza P. Richardson, aged twenty-eight years.

Sr. R. has been a professor of religion for a number of years; and although the last part of her life was a scene of trial and suffering, yet she found the grace of God sufficient, and Jesus a friend dearer than all beside. P. S. BUTLER.

Summary of News.

FOREIGN.

Cable News.

FENIAN PETITION REFUSED.

LONDON, June 8th. A petition signed by thirty two of the Irish members of Parliament, praying for the release of Fenian prisoners, has been refused by the government.

AFRICA.

DR. LIVINGSTONE.

LONDON, June 9. A despatch from Zanzibar, Africa, states that further information received from the interior regarding the whereabouts of Livingstone shows that the veteran explorer is still prosecuting his researches into the interior. The long-debated question of the Nile appears to be settled at last, the energy and perseverance of the great traveler having been rewarded by the discovery of the true source of that river. During his researches he has been fortunate in making numerous discoveries of a character entirely new to science. He has collected abundance of materials, the publication of which he intends shall take place in due time, which must prove of the highest interest to the civilized world. One of the most remarkable results of his explorations has been the discovery of an underground village, the subterranean inhabitants of which differ largely in habits and language from other savage tribes in Central Africa. He is now investigating this strange people and their country. Ample stores will be forwarded to him from Zanzibar.

ITALY.

OVER 22,000 PERSONS HOMELESS.

THE INUNDATION ON THE PO.—Florence, June 9. The inundation on the Po has rendered 22,000 persons homeless in the province of Ferrara alone. The destruction and suffering in the neighboring river provinces are not so great, but extensive and severe.

In Brief.

—— Rev. Robert Collyer has made that $2000 horse shoe for Cornell University, and received the money for it. The shoe, inscribed "Robert Collyer, maker," was presented to the Vice President of the College by Mr. Collyer, at the close of a lecture at Ithaca, on Tuesday evening.—— Frederick Douglas, whose house at Rochester was lately destroyed by fire during his absence, reached that city at one o'clock in the morning to look after his family, but not knowing their whereabouts applied at two hotels for lodging, and was refused. He finally got lodging with a personal friend.——The Workingmen's Union of New York has issued an address to the public defending strikes and strikers.——The celebrated elephant Romeo, one of the oldest and said to be the largest in the United States, valued at $30,000, died in Chicago on Friday afternoon.——Mr. Whittier, Mr. Garrison and Mr. Bartol; and many other of Mr. Sumner's best friends, publicly regret his ill-advised speech against Mr. Grant. It is the most decided and striking error that Mr. Sumner has made in his entire political career.

☞ Twenty years ago Protestantism had no hearer in Italy. Now they have over 30,000 regular hearers, and over 10,000 communicants. For the last eight months over 30,000 Bibles have been sold in Italy, and that, too, from a Bible Depository standing in full view of the Vatican.

Appointments.

☞ *We would say to our preaching brethren that it is necessary we should receive their appointments as early as* TUESDAY MORNING, *as our paper goes to press about noon; otherwise they will not be inserted till the week following.*

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL.
Enoch Morrill..................Sunday, June 16th

BOSTON (BRANCH CHAPEL) 1735 WASHINGTON STREET (Corner of Madison Street.)
Love Feast at 10½ A. M. Preaching at 3 and 7½ P. M. Prayer meeting Tuesday and Thursday evenings.
John G. Hook..................Friday evening, June 14th
Henry Pratt..................Sundays, June 16th and 23d
S. S. Brewer..................Sunday, July 7th

CHARLESTOWN (*Hall No. 70 Main Street.*)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.
F. H. Burbank..................Sunday, June 23d
Sr. E. L. Crumb..................Sunday, June 13th

CHELSEA, MASS. (*Advent Chapel, Heard Street.*)
J. Couch..................Sunday, June 16th

EAST BOSTON, (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.
B. Woodside..................Sunday, June 16th
F. H. Burbank..................Wednesday evening, June 19th
J. S. White..................Sunday, June 23d
F. H. Burbank..................Sunday, June 30th

☞ Meetings in South Boston on Wednesday evenings, at C. W. Huntress', 2 Lowland Street. Friday evenings at J. N. Berry's, 365 Silver Street.

HYDE PARK, MASS.
Wm. Kellaway..................Sabbath, June 16th
T. M. Preble..................Sabbath, June 23d
John T. Dixon..................Sabbath, June 30th

Highlandville, Mass.....Saturday evening, June 15th and over Sunday, June 16th. (Baptism.) MILES GRANT.

North Carver, Mass..................Sunday, June 23d
C. GOODRICH.

Tremont, Mass..................Sunday, June 16th
J. S. WHITE.

Lewiston, Me..................Thursday evening, June 13th
South Poland, Me..................Friday, June 14th
Will some one meet me at Lewiston, at nine A. M.?
West Poland, Me..................Sabbath, June 16th
Mayberry Hill..................Tuesday evening, June 18th
Webb's Mills..................Wednesday, June 19th
South Casco, Me..................June 20th and 21st
Portsmouth, N. H..................Sunday, June 30th
East Rochester, N. H..................Sabbath, June 23d
At liberty the five following evenings.
Wilbraham, Mass..................Sabbath, July 14th
Woodstock Valley, Ct..................Sabbath, July 21st
Will be at the Springs as before. H. MUNGER.

Lynn, Mass..................Sunday, June 23d
North Carver, Mass..................Sunday, June 30th
Highlandville, Mass..................Sunday, July 14th
M. BATCHELOR.

Stoneham, Mass..................Sunday, June 16th
Marblehead, Mass..................Sunday, June 23d
J. T. DIXON.

Great Falls, N. H..................Sabbath, June 16th
A. ROSS.

Post Mills, (Tent meeting) Vt..................June 18th
Bridgewater, Vt..................Sunday, June 30th
H. F. CARPENTER.

Natick, Mass..................Sunday, June 16th
Z. BOODY.

Lake Village, N. H. (North Church) Sunday, June 16th
BRO. BARTLETT.

Tamworth, N. H. (Birch Intervale) Sunday, June 30th
LEVI ALLEN.

Dover, N. H..................Sunday, June 16th
Great Falls, N. H. (Advent Hall)..................Sunday, June 23d
JOSEPH W. WHITE.

Farmington, N. H..................Sunday, June 23d
Rye, N. H..................Sunday, June 30th
W. M. HARMON.

Dorchester, N. H. (Town House)...Sunday, June 23d and July 7th. JOHN H. EVANS.

Warren, N. H. (Ore hill) Sundays, June 16th and 30th
Piermont, N. H. (Clay meeting-house) Sun., June 23d
North Haverhill, N. H..................Sunday, July 7th
A. H. CLARK.

Holderness, N. H..................Sunday, June 16th
Woodstock, N. H..................Sunday, June 23d
East Landaff, N. H..................Sunday, June 30th
WM. W. SUTHERLAND.

Rye, N. H..................Sunday, June 16th
A. SIMPSON.

Winchendon, Mass. (New Boston Church) first and third Sundays in each month. GEO. A. COLE.

Gloucester, Mass..................Sabbath, June 16th
Hampton, N. H..................Sabbath, June 23d
Marblehead, Mass..................Sabbath, June 30th
S. S. MOONEY.

Bradford, N. H. (Pond meeting-house) Sun., June 16th
DUSTIN W. DAVIS.

Guilford, N. H. (Interval school-house) Sun., June 16th
C. H. LOCKE.

Agawam..................Sunday, June 16th
Charlton..................Sunday, June 23d
Z. FORD.

Chichester, N. H. (Advent Chapel) Sunday, June 30th
JOHN B. PAINE.

Holderness, N. H. (True school-house) Sun., June 16th
J. G. SMITH.

Farmington, N. H..................Sunday, June 16th
Rye, N. H..................Sunday, June 23d
Dover, N. H..................Sunday, June 30th
D. F. LEAVITT.

Pittsburg, N. H. (as Bro. Allen Young may arrange) Sunday, June 16th, and on through the week, and over the next Sabbath, June 23d. Would like to have the brethren pitch the tent if it is thought best.
T. E. LANG, JR.

Livermore, Me. (Brettun's Mills) Sabbath, June 16th
North Woodstock, Me..................Sabbath, June 23d
Mexico, Me..................Sabbath, June 30th
E. M. HAGGETT.

Southington, Ct..................Sunday, June 30th
SETH WOODRUFF.

Marblehead, Mass..................Sunday, June 16th
Gloucester, Mass..................Sunday, June 23d
Walpole, Mass. (as Bro. Brown may arrange) July 7th
B. FINNEY.

Newcastle, N. H..................Sunday, June 16th
J. L. CHUTE.

Charlton, Mass..................Sunday, June 16th
S. C. HANCOCK.

Warner, N. H. (Burnt Hill school-house) Sabbath, June 16th.
Canterbury, N. H. (Emery school-house) Sabbath, June 23d. SIMEON ROBY.

Lawrence, Mass..................Sunday, June 9th
J. W. BRIDGE.

Portsmouth, N. H..................Sunday, June 16th
Alton Bay camp-ground....Thursday, July 4th, at 11 A. M. and 2 P. M. C. S. SHATTUCK.

Greenwich Village, Mass. (Farmer's Hall) Sundays, June 16th and 23d. GEO. A. STREETER.

Suncook, N. H..................Sunday, June 23d
Northwood Narrows, N. H..................Sunday, June 30th
CHAS. R. PARSONS.

Rochester, N. H..................Sunday, June 16th
J. T. LIBBY. C. H. WILLEY.

East Rochester, N. H..................Sunday, June 16th
Bradford, N. H. (Pond meeting-house) Sun., June 30th
A. S. WILLIAMS.

East Rochester, N. H..................Sunday, June 16th
Rochester Village, N. H..................Sunday, June 23d
EDWIN B. WELLS.

Abington, Ct..................Sunday, June 16th
Square Pond, Ct..................Sunday, June 23d
North Somers, Ct..................Sunday, June 30th
A. MORSE.

Granby, Mass. (school-house near Bro. Morgan's) Saturday evening, June 15th.
Chicopee Falls, Mass..................Sunday, June 16th
Putnam, Ct..................Sunday, June 23d
H. DAVIS.

Concord, N. H. (at the Bethel) Thursday evening, June 20th.
Suncook, N. H..................evening, June 21st
Nashua, N. H. (as the brethren may arrange) Sunday, June 23d. JOSEPH KIMBALL.

Clinton, Mass..................Sunday, June 16th
GEO. W. SEDERQUEST.

Canterbury Centre, N. H. (Emery school-house) Sunday, June 16th. B. MORRILL.

Danbury, N. H. (in Bro. J. Bealey's barn)..June 16th
Sanbornton (Osgood school-house) Sunday, June 23d
Laconia, N. H..................Sunday, June 30th
F. S. RANSOM.

Steep Falls, Me. (Lord's Hall) baptism, Sun., June 16th
W. H. MITCHELL. C. H. SWEET.

Limington, Me. (Hanscom school-house) Sunday, June 23d.
Escoheag, R. I. (Conference)..................July 4th and 5th
Steep Falls, Me..................Sunday, July 14th
C. H. SWEET.

Bath, Me..................Sunday, June 16th
I. C. WELLCOME.

Kennebunk Depot, Me..................Sunday, June 16th
Biddeford, Me..................evening, June 26th
Yarmouth, Me. (where Bro. Wellcome may appoint) evening, June 28th.
Brunswick, Me. (Yellow school-house) Sun., June 30th
Bowdoinham, Me..................evening, July 2nd
Richmond, Me. (Reed meeting-house, or in a grove, as Brn. Bates and Reed may appoint) July 4th.
Gardiner, Me..................evening, July 5th
Augusta, Me. (where Bro. Thomas Bickford may appoint) Sunday, July 7th.
Liberty, Me..................evening, July 10th
F. M. DRAKE.

Corinna, Me..................Sunday, June 16th
Bangor, Me..................Sunday, June 23d
Dexter Village, Me..................Sunday, June 30th
ALLEN DAMON.

Hampton, N. H..................Sunday, June 16th
Portsmouth, N. H..................Sunday, June 23d
T. L. CHURCHILL.

Campton, N. H. (Bump school-house) Sun., June 16th
J. B. BROWN.

Chichester, N. H. (Pine Ground)..Sunday, June 16th
Meredith, N. H. (Dolloff Hall)...Sunday, June 30th
Laconia, N. H., Sunday, June 30th, at five o'clock.
MRS. L. E. SAULPAUGH.

Dorchester, N. H. (Town House)..Sunday, June 23d
Grafton, N. H. (school-house near Bro. John Durgin's) Sunday, June 30th. D. EASTMAN.

Epsom, N. H. (Marden's Corner)...Sunday, June 23d
N. B. MCMURPHY.

Rochester, N. H..................Sunday, July 14th
B. P. MANNING.

Rochester Chapel (where Bro. Chute may appoint) Sabbath June 9th. S. HAWKINS.

Higginsville, N. Y. (as Bro. Wm. Morrell may arrange) Sunday, June 16th.
Fish Creek Landing, N. Y..................evening, June 17th
West Martinsburg, N. Y. (Advent Chapel) Sunday, June 23d, at 10½ A. M. G. H. WILLIAMS.

West Lebanon, Me..................Sunday, June 16th
S. VARNEY.

Philadelphia, Pa (corner of 9th and Spring Garden Streets) Sunday, June 16th, and two following Sabbaths. H. K. FLAGG.

East Lebanon, Me..................Sunday, June 16th
J. H. F. VARNEY.

Southington, Ct..................Sunday, June 16th
Fitchburg, Mass..................Sundays, June 23d and 30th
I. B. POTTER.

New York City (as Eld. T. J. Cox may arrange) Sunday, June 16th. J. L. WOOD.

Wilbraham, Mass..................Sunday, June 16th
Woodstock Valley, Ct..................Sunday, June 23d
Brimfield, Mass..................Sunday, June 30th
P. S. BUTLER.

Wolcottville, Ct..................Sunday, June 16th
Hartford, Ct. (Talcott & Post's Hall) Sunday, July 7th
Wolcottville, Ct..................Sunday, July 14th
Holden, Mass..................Sunday, July 21st
Providence, R. I..................Sunday, July 28th
J. F. NICKERSON.

West Haven, Ct..................Sunday, June 16th
Yalesville, Ct..................Sunday, July 7th
Southington, Ct..................Sunday, July 14th
West Haven, Ct..................Sunday, July 21st
Z. D. BAIRD.

Suncook, N. H..................Sunday, June 30th
Kennebunk Depot, Me..................Sunday, July 7th
Newcastle..................Sunday, July 14th
G. F. HAINES.

Dorchester, N. H. (Town House)..Sunday, June 16th
Holderness, N. H. (Brick school-house) Sun., June 23d
GEO. H. WALLACE.

Plymouth, Mass..................Sunday, June 16th
Camden, N. J..................Sunday evening, June 30th
Philadelphia and Camden..................Sunday, July 7th
F. H. BURBANK.

Belmont Corner, Me..................Sunday, June 16th
JER. CARR.

North Haverhill, N. H..................Sunday, June 16th
Lisbon, N. H..................Sunday, June 23d
Whitefield, N. H..................Sunday, June 30th
If these conflict, write me immediately at Wentworth, N. H. E. COTTON.

Hatley (old meeting-house, or where Bro. C. P. Dow may arrange) June 16th, A. M. and P. M.
Harvey school-house at five o'clock.
Sugar Hill, N. H. (or where Bro. N. Wheeler may arrange) Sunday, June 23d.
Lisbon, N. H. (if desired)..................Sunday, June 30th
L. C. & M. MCKINSTRY.

Kennebunk Port, Me., Sundays through the year, excepting the first Sunday in each month.
WM. C. STEWART.

Sharon, Ct. (at Bro. Moses Handlin's house) June 16th and continue as long as there may be an interest.
H. K. WALLING.

Franklin Plantation, Me..................Sabbath, June 16th
Mexico, Me..................Sabbath, June 23d
Carthage, Me..................Sabbath, June 30th
Dixfield, Me. (Chapel)..................evening, June 30th
A. A. ABBOTT.

Scitico, Ct..................Sunday, June 16th
Campville, Ct..................Sunday, June 23d
G. L. WHITE.

Dover, N. H..................Sunday, June 23d
C. S. EMERSON.

East Roxbury, Vt. (baptism)..................Sunday, June 23d
Barnard, Vt..................Sunday, June 30th
Rawsonville, Vt..................Sunday, July 7th
Z. T. WOOD.

Pattan, P. Q. (Chapel)..................Sunday, June 16th
Stanstead, P. Q. (Pond school-house) Sunday, June 23d
East Colebrook, Kiddersville, N. H., Sunday, June 30th
Pittsburg, N. H. (Terrill school-house)..................July 7th
Caswell Burrough, P. Q..................Sunday, July 14th
U. G. LADD.

WORCESTER, MASS.
N. H. Barbour..................Sunday, June 16th
Subject in the morning—The Internationals, and the falling of the thrones.
M. Batchelor..................Sunday, July 7th
H. Pratt..................Sunday, July 14th
S. S. Brewer..................Sunday, July 21st
J. G. Smith..................Sunday, July 28th

LOWELL, MASS.
M. Batchelor..................Sunday, June 16th
A. Ross..................Sunday, June 23d

LAWRENCE, MASS.
A. Simpson..................Sunday, June 23d
N. H. Barbour..................Sundays, June 30th and July 7th
M. Batchelor..................Sunday, July 21st

HAVERHILL, MASS. (New Hall.)
C. Goodrich..................Sunday, June 16th
D. M. Leavitt..................Sunday, June 30th
A. Ross..................Sunday, July 7th
Edwin B. Wells..................Sunday, June 14th

CONCORD, N. H. (Eagle Hall.)
John G. Hook (baptism at 3½ P. M.) Sunday, June 16th
C. S. Shattuck..................Sunday, June 23d
D. T. Taylor..................Sunday, June 30th

SEABROOK, N. H.
W. M. Harmon..................Sunday, June 16th
S. S. Mooney..................Sunday, July 7th

SOUTH ROCHESTER, N. H. (Chapel.)
G. F. Haines..................Sunday, June 16th
A. Marston..................Sunday, June 23d

GREAT FALLS, N. H. (Franklin Hall.)
A. Ross..................Sunday, June 16th
O. W. Kimball..................Sunday, June 23d
C. S. Shattuck..................Sunday, June 30th

MANCHESTER, N. H.
Caleb Richardson..................Sunday, June 16th
D. M. Leavitt..................Sunday, June 23d
A. A. Robinson..................Sunday, July 7th
T. W. Piper..................Sunday, July 14th
B. S. Emery..................Sundays, July 21st and 28th

NEW CASTLE, N. H.
T. L. Chute..................Sunday, June 16th
F. A. Varney..................Sunday, June 23d

EAST ROCHESTER, N. H.
A. Simpson..................Sunday, June 30th

EXETER, N. H.
J. W. Bridge..................Sunday, June 16th
N. H. Barbour..................Sunday, June 23d

BIDDEFORD, ME.
B. S. Emery..................Sunday, June 16th
Wm. H. Mitchell..................Sundays, June 23d and 30th
Geo. W. Burnham..................Sundays, July 7th and 14th
D. M. Leavitt..................Sundays, July 21st and 28th

BOWDOIN, ME. (Dennett school-house.)
H. S. Mitchell..................Sunday, June 16th
H. D. Reed..................Sunday, June 23d
C. Goud..................Sunday, June 30th

PORTLAND, ME. (Union Hall.)
T. W. Piper..................Sabbaths, June 16th and 23d
C. H. Sweet..................Sabbath, June 30th

SOUTH BERWICK, ME. (GREAT WORKS.)
F. M. Drake..................Sunday, June 23d
T. L. Churchill..................Sunday, June 30th

BATH, ME.
N. G. Reed..................Sunday, June 23d
Hiram Mitchell..................Sunday, June 30th

BRISTOL, CONN.
S. Woodruff..................Sunday, June 16th
Z. D. Baird..................Sunday, June 30th

HARTFORD, CT. (Bliss Hall.)
O. D. Woodruff..................Sunday, June 23d
Geo. L. White..................Sunday, June 30th

COLLINSVILLE, CONN.
Z. D. Baird..................Sunday, June 23d
R. K. Stark..................Sunday, July 7th

PLEASANT VALLEY, CT.
Alex. Elliot..................Sunday, June 16th
Wm. J. Ripley..................Sunday, June 30th

NEW YORK CITY.
Advent meetings at 138 W. 24th street, every Sunday, at 10½ A. M. and 3 and 7½ P. M.; also Monday, Wednesday, and Friday evenings. T. J. Cox, 273 W. 22nd street. At 405 Grand street, preaching every Sunday, at 10½ A. M. and 3 P. M. Prayer meeting at Sr. Bellows', 23 Norfolk street, every Tuesday evening. Preaching brethren are invited to correspond with Bro. Cox, as above, or with me—H. A. KING, *Bible Banner* Office, 14 Murray Street.

PHILADELPHIA, PA.
(*Brandywine Street, between 15th and 16th, and between Spring Garden and Green Streets.*)
Meetings every Sunday, at 10½ o'clock A. M. and 7½ evenings. Also Wednesday and Friday evenings.
J. N. WILFONG, Cor. Sec.

BIDDEFORD, ME. (Advent Chapel, Hill Street, near Pool Street.) Meetings every Sunday, at 10½ A. M., 3 and 7 P. M., also, prayer meetings on Wednesdays and Saturdays.

PROVIDENCE, R. I., Lester's Hall, corner of Knight and Cranston Streets. Sunday, Sabbath school at 10 A. M. Preaching at 3 and 7½ o'clock. Prayer meeting Wednesday evenings.
M. R. PRETTYPLACE, Pastor.

Notices.

VERMONT TENT AND CONFERENCE.—The next Quarterly Vermont Conference will be held under the canvas in connection with a Tent meeting at Post Mills, Thetford, Vt., commencing Tuesday P. M., June 18th, 1872. June 18th, 19th, and 20th, will be conference days, and the meeting will continue as long as it seems duty. We hope there will be a general effort on the part of preachers and churches to be there. Let every church send delegates, or write a letter to be read at the conference. Let us have one more rich feast in the Lord. I am expecting to be there. Others, I understand, are engaged, whose names will be mentioned hereafter. H. F. C.

THE ANNUAL CAMPMEETING at Tremont, Mass., will commence Monday, July 22d, and continue over the following Sunday. Arrangements will be made for board and lodging for all who will come. Those who can bring tents with them are requested to do so. Bro. Bellows will be on the ground with his large tent. All who are interested in the blessed hope and soon coming of the Lord, who can, are requested to attend this annual feast, where the Lord has so signally manifested his power. Come in faith and the power of the Holy Ghost, that we may enjoy one more heavenly gathering, and secure the salvation of some poor lost souls, to share with us the heavenly inheritance. HENRY V. DAVIS, for the Committee.

THE Mass. Conference Tent will be pitched the last week in June, at No. Dana, Mass.
L. BOUTELL.

THE Grove and Basket Meeting at Hermon, Me., in grove owned by Mr. John Emerson, about one fourth of a mile from Hermon Corner, towards Leather's Corner, will commence Saturday, June 29th, at nine o'clock A. M., and hold two days. We hope for a large meeting. Those who come are expected to provide themselves food. The brethren in the region will take those from a distance home with them Saturday night. Efficient aid is expected to preach the word.
For the Brethren, F. A. BAKER.

NEW YORK A. C. CONFERENCE.—If the Lord will, this conference will hold its next annual meeting in the new Chapel, in Springwater, about thirty miles south of Rochester, on the Genesee Valley R. R., commencing Thursday evening, June 13th, and continuing over the following Lord's day. Good homes and ample accommodations will be provided for all who come, and all are invited. It is expected that all the churches desiring to further the general interests of the cause will be represented at this annual gathering. Delinquent and new churches are earnestly urged to co-operate with the body, and they are hereby cordially invited to seats (by delegate) in the convention. For their information, it should be stated here that each church belonging to the conference association, is required by the constitution to report either by delegate or by letter, at least at each annual session; and are also requested to send in quarterly such donations as they may be able to collect for the general mission fund. This is an important meeting, and should be remembered in the earnest prayers of the church.
D. COGSWELL, President,
WM. E. BROWN, Secretary.

☞ The fare has been reduced from Rochester to Springwater to $1, for all those who attend the Annual Conference, June 13th to 17th. The tickets *must* be procured at the Erie Railway Office, opposite Power's Block, State Street. Trains leave Rochester at 8.55 A. M. and 4 P. M. Let all who can, come the first day, and stay through the meeting. Bro. Daniel Cogswell will give the annual address Thursday evening.
WM. E. BROWN.

THE Iowa Christian Mission Campmeeting will be held on the old camp-ground, at New Hartford, Butler Co., commencing June 13th, and continuing until June 23d. The invitation is to all. We are anticipating a great blessing from the Lord. The prospect is better than last year for having a good meeting. Our grounds will be better fitted up. There will be wood, hay, straw, and lumber for tent frames found on the ground. There will also be a grocery upon the ground, where all things necessary for the comfort of the people can be bought at reasonable rates. The profits accruing will go to bear the expenses of the meeting. We are hoping to secure the labors of ministers from abroad. Particulars hereafter. Elds. C. C. Ramsay and R. M. Thomas will be present, with many others, to preach the word.
ALONZO RAYMOND, President.

THE Iowa Christian Conference will hold its sixteenth annual session at New Hartford, Butler Co., commencing June 18th. This meeting will be held in connection with the Iowa Christian Mission Campmeeting. (See notice above.) Let the churches send delegates to this meeting, and all the ministers who are interested in the soon coming of our blessed Lord, make a sacrifice and be at this gathering. You are wanted to help in this cause. Ministers who are members of this conference are required by the Constitution to report by letter, if not present. All are cordially invited to this meeting. ALONZO RAYMOND, Secretary.
JOB GILDERSLEVE, President.

THE NEXT Quarterly Meeting of the R. I. and East Conn. Conference will be held at Escoheag Hill, W. Greenwich, R. I., commencing Wednesday, July 3d, at two o'clock P. M., and continue over Friday. There will be no business done on the fourth of July, but it will be wholly spent in devotional services. Preachers and delegates will (it is hoped) be present on the first day of the meeting, as it will be devoted to business.

TIME TABLE. On the Providence, Hartford and Fiskville R. R., trains leave Providence, going west, at 7.10 and 10.10 A. M., and 2.20 and 5.5 P. M. Arrive at Greene (at which depot stop) at 8.6 and 11.22 A. M., and 3.29 and 6.27 A. M. Trains going east leave Plainfield, Conn., 6.45 and 8.53 A. M., and 12.15 and 4.27 P. M.

It is desirable that delegates will come on morning trains, as there will be teams in waiting at Greene Station (at which place those coming from east or west will buy tickets) to take them to the place of meeting. Let every church be represented by delegate or letter. N. A. ANGELL, Clerk.

MINNESOTA STATE CAMPMEETING.—In accordance with a vote of our State Conference, a campmeeting will be held in the beautiful grove, called "Cheatham's Grove," in the town of Utica, in Winona county, commencing on Thursday P. M., June 27th, holding over Sunday, and as much longer as the interest will seem to warrant. The ground is well fitted up for meetings, with a permanent preacher's stand, good seats, and a good well of water, and other conveniences for those wishing to camp on the ground. Brn. and Srs. of the Advent faith, throughout Minnesota, to you a special appeal is made to come out to this feast of tabernacles, and work for God. Come from every quarter. Come with hearts filled with God's love, to work for the salvation of perishing souls. The signs declare the soon coming of Jesus, and shall we not improve this annual blessing as the Lord requires us to do, to his glory, to our own growth in grace, and to the salvation of others? Come, Christians, of every name, and unite in the worship of God for a few days in the tented grove. Brn. and Srs. in the ministry, from far and near, you are invited to come and help sound the glorious message of a soon coming Jesus, whose reward is with him. Come embued with power from on high, a holy unction from the throne, that many sinners may be saved as the result of our meeting.

N. B. Arrangements will be made with the various R. R. companies for half fare tickets from those points where the brethren will notify me this month that they wish them. Those who come to tarry on the ground, should come prepared (with tents if possible), and with bedding and provisions. Probably many can have shelter on the ground in a building erected by others who have used the ground. Come one, come all, and may the Lord give a time long to be remembered on account of his presence.
S. C. WELLCOME, Sec. State Conference.

THERE will be an annual Grove meeting in Springwater, July 6th and 7th, commencing on Saturday the 6th at two P. M. Social meeting Sunday morning at nine o'clock. Preaching at half past ten A. M. C. F. SWEET.

ALSO there will be a meeting of one week in Lorraine, Jefferson county, N. H., including two Sundays, to commence on Saturday, June 22nd, at half past seven P. M., as Brn. N. P. Clark, D. Ballou, and Williams may arrange. C. F. SWEET.

THERE will be a Grove Meeting held in West Levant, in the Emerson Mills neighborhood, to commence July 4th, at ten o'clock, and hold four days. We invite all the lovers of Jesus to come and celebrate with us, and the preaching brethren who can labor for the salvation of souls in harmony with God's holy prophecy.
ISRAEL DAMMAN.

THERE will be a Grove Meeting in South Newburgh, to be holden on the farm owned by James Farnham, to commence Friday evening, June 28th, in a school-house, and Saturday and Sunday in the Grove. Our preaching brethren are cordially invited to come and help dispense the word of life. ISRAEL DAMMAN.

OUR LAST EFFORT.

"*The Judge standeth before the door.*"—JAS. 5: 9.

The evidence points to 1873 as the time when Christ shall come, and we shall be called to give an account of our stewardship. The warning must go forth. Immediate action is demanded to give a distinctness to the cry—"Behold! the Bridegroom cometh!" We are already engaged in this work, and are sending out tracts; also receiving funds for this purpose. Let all who have hearts that beat in this direction, pray to the Lord of the harvest to send forth laborers into his harvest. Send funds or pledges for this purpose to GEO. T. ADAMS, Agent of the Adv. Chris. Pub. Society, or to L. T. CUNNINGHAM.

Previous acknowledgments..................$552.00
A Brother (to L. T. C.)..................25.00

A WORD TO COLPORTEURS OR MISSIONARIES.—Beloved brethren in the work of Christ, you that feel an interest in spreading abroad a knowledge of the immediate coming of Christ to judgment, and feel a love for the perishing in your heart, and desire to warn them of their danger, and would judiciously scatter my tract, entitled, "The Judgment Impending," you can send to the *Crisis* office for such quantities as you think you can dispose of, to that class of readers that would *appreciate* them. My plan is for you to sell them to such persons as would be willing to purchase, at eight cents per copy, and give them to the poor, and to such as would read them with candor, that might not feel disposed to purchase; and the money coming from the sale of those purchased to be used in paying your expenses in traveling, or sent to the *Crisis* office, to help pay the expense of publishing more tracts. Those who are *known* at the *Crisis* office as brethren of faithfulness and integrity, will have no difficulty in obtaining said tracts; while others who are not known at said office, can obtain a recommendation from a source that will be approved and accepted. The second edition of said tract is now published and ready. What is done, must be done *quickly*. Amen.
L. T. CUNNINGHAM.

HOOSICK VALLEY TENT.—Those who can, and are willing to help spread the good news of our soon coming King, and to save the perishing from the wrath to come, are invited to contribute immediately, such sums as will please the Lord, towards paying for the Hoosick Valley tent. If there should be any more given than what it takes to pay for the tent, it will be devoted to defraying expenses in holding tent-meetings during this present season. Now let there be a cheerful and liberal response. Send your money to the Treasurer—JOHN B. WHITE, Hoosick Falls, N. Y.

A. W. SIBLEY, S. G. MATHEWSON, H. K. FLAGG, } Tent Committee.

P. S. Those who want tent-meetings held with them, should write the committee immediately.

I WISH to say we have made arrangements, and bought the timber standing on the Springfield camp-ground, of eight acres, for one thousand dollars, and if any of the brethren wish to help us by taking stock of from $25 to $100, they will be sure of their money back when the timber is cut off. This secures us the ground for eight years, if we need it so long, which is very doubtful; but we have to deal with one of no faith.

There are some three or four good places in the front circle for wooden tents, and there are two families on the ground to watch them. This will be a desirable chance to build since this arrangement, as board can be had on the ground, and any kind of lumber delivered, and help obtained to put them up. H. MUNGER.

CONN. A. C. QUAR. CONF.—The next meeting of the Conn. A. C. Conference will be held at Campville (near Bro. Elliott's), commencing July 3d, and holding over the following Sunday. It is proposed to hold the meeting in the "Mission Tent." Provision will be made for those who attend. Campville is on the Naugatuck, above Thomaston. Per order, B. HITCHCOCK, Pres.
L. S. LUDINGTON, Sec.

THE meeting-house at West Parsonsfield, Me., will be dedicated to the Lord June 22nd (the Lord willing), as a Union house. H. L. Hastings is expected to be present to preach a part of the day. A protracted effort will be made to save sinners, as the interest may demand. A cordial invitation is extended to all, praying that they may come filled with the Spirit. Ample provision will be made to accommodate all who come.
A. S. TOWLE.

THERE will be a Quarterly Conference at Bremen, Me., commencing Friday, June 21st, at two o'clock P. M., and hold over Sunday. A general invitation is given to all who love the truth.
S. K. PARTRIDGE.

THERE will be a Grove meeting at West Peru, Me., July 4th. Brethren and sisters, let there be a general rally to this meeting. A. A. ABBOTT.
E. M. HAGGETT.

ELD. A. A. HOYT is pastor of the church of God in Rutland, Vt. All communications in reference to supplying the desk should be addressed to him.

Business.

TO CORRESPONDENTS.

☞ We cannot discontinue or send your orders, unless you give us the POST OFFICE and STATE in PLAIN LETTERS.

☞ MRS. ELLEN I. INMAN wants her paper sent to Broad Brook, Ct. *Where has it been sent?*

☞ W. M. HALL, Worcester—Received $7, which pays bill in full.

☞ The P. O. address of ELD. A. ROSS is Plymouth, N. H.

☞ The P. O. address of C. H. LOCKE is Lake Village, N. H. (formerly Laconia.)

ARTICLES RECEIVED.—A S Towle, D O Hopkins, G E Merrill, P Alling, S Gadsby, C Angle, D N Smith, C H Hurd, H H Tilley, W Robinson, O E Bennett, W Shepherd, J B Cook, P S W Deyo, H B Sevey, W L Carroll, M M Post, A M Higgins, T L Waugh, W C Stone, R Hatch, P S Butler.

CASH RECEIPTS FOR BOOKS AND TRACTS.—S Ayers $1.10, R Osman 50c, S L Manley 50c, John G Hook $25.00, O. E. Kingsbury 50c, M C. Kershaw 60c, A Worth 10c, J Phelan $2.25, E L Marsh 60c, A L Adams 58c, G Ackerson $2.50, B H Albee 50c, A Hubbard 10c, Mrs R Harper 50c, J F Leighton 20c, D Dunbar $1.50, A Gleason 50c, J Howarth $1.50, D J Dow 10c, C C Barker $1.10, E A Fullerton $5.00, L T Cunningham $25.00, Mrs P Maberry $1.00, Mrs H F Miller $1.00, E Cleaves $1.00, P S Converse $2.50, J Gove 50c, J N Loughborough $2.00, E H King 50c, A Boynton 50c, Hart & Ingraham $4.50, W Cousins $1.00, W H Norville $1.10, W H Simmons 50c, C P Pike 75c, J P Butler 50c, J D Adams 25c, J L Warman 5c, A E Fuller $2.50.

BOOKS AND TRACTS SENT.—By Mail—G Ackerman, C C Barker, M Grover, A Hubbard, B M Albee, J F Leighton, T J Green (7 packages), J Howarth (2 packages), J F Funk & Bro, D J Dow, A Gleason, P S Converse (2 pack), J Gove, E M King, A H Warn, W H Norville, A Boynton, G P Pike, W Cousens, W H Simmons, J N Loughborough, E Houghton, N Wheeler, J L Warman, Rev. C Stock, W E Thomas, Mrs E S Gilbert, J S Lawver, E M Ripley, Miss A E Fuller, J D Adams.
By Express—Miss E J Fullerton, O Sherman, P Vos.

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STRENGTH FOR THE DAY.

BEFORE.

The morning breaks in clouds, the rain is falling,
Upon my pillow still I sigh for rest,
But yet I hear so many voices calling
To work by which my burdened soul is pressed,
That I can only pray
"Strength for the day."

'Tis not a prayer of faith, but weak repining,
For with the words there comes no hope, no light:
In other lives a morning sun is shining,
While mine is but a change from night to night;
So while I weep I pray
"Strength for the day."

For it is hard to walk in constant shadow,
Climbing with tired feet an uphill road;
And so, while my weak heart dreads each to-morrow,
And I once more lift up my heavy load,
Desponding still I pray
"Strength for the day."

AFTER.

Now looking back to the long hours ended,
I wonder why I feared them as they came;
Each brought the strength on which its task depended,
And so my prayer was answered just the same.
Now with new faith I pray
"Strength for each day."

For in the one just closed I've learned how truly
God's help is given equal to our need;
Sufficient for each hour it cometh newly,
If we but follow where his teachings lead,
Believing, when we pray
"Strength for the day."

He who has let the load which we are bearing,
Who walked each step along the path we tread,
Is ever for his weary children caring,
And keeps the promise made us, when he said
He'd give us all the way
"Strength for our day."

—*Congregationalist.*

THE TIME.

"A WORD IN SEASON."

J. B. COOK.

To whom it may concern:—The six feet of a tall man are not diminished by a child's ignorance of the details; so of all distance, and of all duration, through the six "great" days of earth's toilsome week. Let facts be facts, and be above all dependence on the ignorance of him who is authorized to "be ignorant." 1 Cor. 14: 38.

The chronology of history is not annulled by the obscurity of some of its details, or the long-drawn *negations* of unbelief, darkness, or doubt. The tall man of six feet is that high; so the six thousand years of the groaning creation are, by Bible numbers, about all told. Why, then, cast doubt? Why obtrude doubt as to parts, where the case is so clear as a whole? The grand facts embraced are, that the "four" earthly kingdoms are already "numbered and [Rome, the last in the series, about] finished"; that the 2300 and 1335, as years, are about accomplished; that the series of Bible numbers sum up, by Dr. Elliot, six thousand with this year; that very much of God's providential *interpretation* and application of his word falls within this cycle; that the papacy was inaugurated by imperial authority, and after 1260 years was subverted at the French Revolution; that then, and since, the second coming of Christ has been preached as an approaching or impending event; that the chronology of prophecy for "the sufferings of Christ and the glory to follow," as derived from Dan. 8 and 9, 1 Pet. 1: 11-13, and dated in the margin of our Bibles (Ezra 7, Dan. 9), did together point to about 1843; that "the vision" has since then tarried, or seemed to tarry, while the mandate of the Most High sounds through the earth, "Wait for it! because it will surely come, it will not tarry" (Hab. 2: 1-4); that the period from the birth of Jesus to his heavenly mission and ministry was "about thirty years" (Luke 2: 6, 3: 23); and that these thirty years of tarrying tally in, and terminate with, the Bible numbers, that end the 6000 years about 1873.

Thus the picture is about filled out, as drawn by prophecy. This embraces all earth's national history, all of Zion's desolations, all "the time of the end." Now "let all the people say, Amen."

The spirit of the prophet that brought down Gabriel, to make known what is so noted in the Scriptures of truth, does not inspire doubt, but faith. A speculative spirit never opened heaven, nor obtained an interview with revealing angels, nor a divine commission to preach the message of mercy. Dan. 10, Luke 2: 25-32, Acts 10: 10. No; but it drove Adam from his Eden home and dominion; flooded the world; desolated the city and sanctuary of Israel; filled all Christendom with apostasy, and makes occasion for the judgment that now impends.

Some seem to dream that *they* are able to decide on points of truth that are high as heaven, and belong alone to God to disclose and settle. No, friends, no! The crowning themes of prophecy are divine in their application, as really as in their origin; and one of the mightiest miracles of all time centres in "the word of God," with its unerring fulfillment. They form the firmest material of all history.

We read that "His foundation is in the holy mountains"; and the frame-work of prophecy is as unchanging as "the mountains about Jerusalem."

"The time" is always commensurate with the Gentile kingdoms; the desolations of Zion, or the apostasy, to which it severally applies. Hence, all theoretic and verbal criticisms *against* it amount only to a mere bundle of negations, and go for nothing!

The week is seven days in all language; but it is accommodated to tally with "seven years," from Adam to Ezekiel. Gen. 5: 3-31, 19: 21-30, Ezek. 4: 6. This fact will suffice for faith, whenever the case requires its application in the understanding of God's providence in fulfilling his prophecy. For unbelief of this might question ever so much more. Luke 16: 10.

It is on the principle of this usage that "God hath appointed a day [determined on the time, or measure of duration] in which he will judge the world in righteousness." Acts 17: 31, Jer. 23: 5, Ps. 102: 13-20, 2 Pet. 3: 8-10. Where and how is this appointment made? It is just where the occasion called out "the time for the sufferings of Christ and the glory that is to follow." Dan. 8 and 9, 1 Pet. 1: 11-13.

Note.—This is sealed and assured by the resurrection of Jesus.

How is the time, so confirmed and fixed, filled out? By Persia, Greece, and Rome,—the governments of all the history that this prophecy embraces. Nay, more; by the treading down of the city, sanctuary and host, and tallying with "the times of the Gentiles"—noted in the Scriptures of truth. Dan. 10: 21 to 12: 13.

Note.—This "rock" of truth has stood against all the shocks of earth and hell, through the 1335 and 2300 years—the only "time appointed," on to "the end." Dan. 8: 19. This *end* God "declares from the beginning"; and his counsel (so set forth) "will stand," whoever may tilt against this "rock of ages," or freely against this "God of truth." Amen.

Can there be a better demonstration of this truth than the word of God, with its obvious and world-wide accomplishment? Then, having had the time *so* revealed, and *so* associated with the facts of all world government, during this time, we await "the end." But not the reproduction of all these prophetic scenes, on the scale of reduction descending to a small point, that will please the doubter (if not the tempter), and come next to nothing. No, no. Sin and Satan, death and hell, with all their host, may go down that way to their fiery doom, and "be as though they had not been"; but faith sees "the coming One," and his great salvation, looming up in vision. The great King in his beauty, the kingdom and its abounding blessings of the New Covenant, seem about here in their glory.

Hence, a groundless doubt, a trifling argument, a profane assumption of a higher wisdom than the prophecy contains, seems like the obtrusion of the old Jewish "smoke in the nose" (Isa. 65: 5), rather than the grateful incense of a hopeful heart which delights in the promises, which are about to be fulfilled in paradise restored. Amen.

Let us take the Word, with its wondrous fulfillments, and be "reconciled to God." Then we wait for Christ—not Anti-christ.

TELL JESUS.

J. W. THOMAS.

"And went and told Jesus."—MATT. 14: 12.

There are three thoughts suggested in these words upon which I wish to make a few remarks for the comfort of some dear saint. First, the *grounds*, second, the *occasions*, third, the *benefits*, of going and telling Jesus. Can we approach him? Will he receive us? Is there a way open so that we can come boldly without fear of being repulsed? Yes, whoever will may come with the greatest freedom. The grounds of our approach are, first, the *relation* he sustains to us. He is our *kinsman*, for he took *our nature*. He is the Son of man as well as the Son of God. Second, the *offering* he made for us. He died for us. He has put away sin by the sacrifice of *himself*. We approach Jesus *by* Jesus. On the ground of his merit, his worthiness, his perfect acceptance before God, we draw nigh and tell him all. He is a *merciful* and *faithful* high priest. He knows all about the weaknesses and infirmities of his people, for he was tempted in all points like as we are, yet without sin; therefore, we may come boldly to the throne of grace. He is our intercessor.

Second, the *occasions*. Is sin a burden? Does it rest heavily upon your conscience? Do you feel far away, and as if no one cared for you? Is the world gloomy, and is your heart troubled because of conscious guilt? *Go and tell Jesus*. He is the sin-forgiver. He can remove the sting and fill you with peace. His blood cleanseth from all sin. Plead his merits. Pour out your heart's desires before him. Tell him all; keep back nothing. Unbosom every sorrow and let tears of penitence fall at his feet. He will forgive, and say to you as he did to one of old, "Thy faith hath saved thee, go in peace, and sin no more." Are you tempted? Has the enemy almost gained the advantage over you? Are the attractions of earth so strong that you cannot leave them? Do you lust after evil things? Is your soul haunted from day to day with evil suggestions? Have you fallen in with the current of pride and fashion, and is your mind so bewildered that you hardly know what to do? O break away. *Go and tell Jesus*. He knows the power of temptation. He can succor you. Tell him your weakness. Tell him how the devil is winding his coils about you. Tell him how the lusts of the flesh, the lusts of the eye, and the pride of the world draw you away from the path of duty. O tempted child, go at once and tell Jesus. Are you in *trial?* Does some relative or personal difficulty perplex your mind? Is it intricate and beyond the comprehension of men? Go and tell Jesus. He can settle the matter. He can unravel the tangled skein of this world's affairs, and put everything in its right place. *Go and tell Jesus.*

Are you *bereaved?* Has a loved one been severed from you by the ruthless hand of death? Is your path lonely now, and do you often weep in secret places? Is there a silence in your dwelling, and an anguish in your heart that no words can express? O lonely, sorrowful, bereft one, go and tell Jesus. He can sympathize with you. Behold him in the house of Mary and Martha. See him weep at the grave of Lazarus. How kindly he sympathized with those bereft sisters. O, what a friend is Jesus. How could we live in this world of sorrow without him? What a privilege that we may tell him all our griefs. Reader, whatever thy needs, go and tell Jesus.

The *benefits* of telling him will be the reception of all the blessings he has to bestow. No good thing will he withhold from us, if we do his will. Telling Jesus everything brings honor to him and peace and salvation to us; grace here, and unending glory hereafter. Go and tell Jesus.

QUERIES ANSWERED.

In a recent number of the *Herald* appeared the following query:—"I would ask of any one who does not believe in the trinity, in unity of the Godhead, how they harmonize the following Scripture with their view, viz., "He that hath seen me hath seen the Father." —John 14: 9; 1 Tim. 3: 16, and Col. 2: 9. W. W. S.

As no other reply has appeared, I will try to show the harmony of this text, not only with my view, but with other Scripture, and with our intellectual comprehension, meagre and confined though it is, of the universe in which we dwell and of its Creator.

"He that hath seen me hath seen the Father." It may be said that we *see God in his works*, or, "the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." If, then, we use the same figure, how much more truly may it be said that we see God in the heavenly character of Jesus Christ.

That this was the sense in which Jesus used the words—"He that hath seen me hath seen the Father," seems evident from those which follow, in which he disowns all the supernatural power and wisdom which were exhibited in his ministry. "Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself; but the Father that *dwelleth in me, he doeth the works.*"

The same kind of expression occurs in several instances, but no one would think of putting the construction upon them that Trinitarians do upon this.

Let me cite one of them: "He that heareth you, heareth *me;* and he that despiseth *you*, despiseth *me;* and he that despiseth *me*, despiseth *him that sent me.*" Now if, instead of the verbs *hear* and *despise* we insert the verb *see* (and we can suppose it with all propriety), we shall have nearly the same expression as was given in the answer to Philip—"He that seeth you, seeth me; and he that seeth me, seeth him that sent me"; or, "He that hath seen me hath seen the Father." But if this proves that Christ was the Father, it equally proves that the disciple was Christ.

As to the next text (1 Tim. 3: 16), I accept the Syriac in preference to the English version—"And truly great is the mystery of righteousness, which was revealed in the flesh, and justified in the spirit, and seen by angels, and proclaimed among the Gentiles, and believed on in the world, and received up into glory"; which I think harmonizes better with our common intelligence, for I cannot conceive of God being *justified* in the *Spirit*. Moreover, this reading is accepted by many others as being most probably genuine. It is adopted by Griesbach, while the received reading is placed at the bottom of the page.

Col. 2: 9. The same expression, almost word for word, is applied to believers, in Eph. 3: 19. But without noticing this, the most that can be inferred from this text, by comparing it with the context, is, that salvation through belief in Christ is full and complete, without the addition of carnal ordinances.

The most express declarations concerning the unity of God repeatedly occur both in the Old and New Testaments, but especially the Old; and these expressions are void of all ambiguity upon which we might thrust so incredible an idea as multiplicity in unity. Had there been any distinction of *persons* in the divine nature, such as the doctrine of the trinity supposes, it is at least so like an infringement of the fundamental doctrine of the Jewish religion, that it certainly required to be explained.

I think I have shown the harmony of these texts with the doctrine that "there is one God, and one mediator between God and men, the man Christ Jesus"; in whom we see all of God—the infinite and absolute—that our mortal eyes can bear to behold, or our frail thoughts to entertain; and to a careful consideration of this great subject I most earnestly invite the attention of the readers of the *Herald.—Herald of Life.*

TO THE WANDERER.

ALICE J. CHENEY.

Sinner, hast thou wandered far
From thy Father's happy home?
With thyself and God at war?
Turn thee, wanderer, homeward come.
Hast thou wasted all the powers
God for noble uses gave?
Squandered life's most golden hours?
Turn thee, sinner, God can save.

Is a mighty famine now
In thy heart? yes, in thy soul?
Discontent upon thy brow?
Turn thee, God can make thee whole.
He can heal thy bitterest wound,
He thy gentlest prayer can hear;
Seek him, for he may be found,
Call upon him, he is near.

Black River Falls, Wis.

"FEED MY LAMBS."

D. N. SMITH.

There is much implied in these words. We know what kind of food the Savior would have given to his lambs; it is the "sincere milk of the word." When he was upon the earth they brought their children to him, that he might lay his hands upon them and bless them. They needed not his Spirit, for it was not then poured out, as on the day of Pentecost; they had him present with them; but he said, "I go away," and "I will send you the Comforter"; and this is what we have to do with at the present time.

But with many Sabbath schools, this only efficient agent for conversion is almost ignored. At a Sabbath school institute held in New Haven a few years since, by Dr. Vincent, the topics for discussion embraced almost everything in relation to the Sabbath schools except the one of the most importance, the conversion of the children; this was not on the programme. There were twenty-eight subjects discussed, including mission schools, church schools, parents, superintendents, pastors and teachers, or workers, rooms, furniture, maps, libraries, black-boards, and many other topics, all of which were well enough, intellectually considered; but the important question is, Can the children see Christ through all this machinery vividly enough to induce them to give their hearts to him? Is not something more wanted?

We read of having a form of godliness without the power. We believe in having system and order in everything; this is God's law; but the Sabbath school system without the vitalizing power of the Holy Spirit is inefficient and weak.

We know the institution of the Sunday school is doing a great work in instructing the rising generation; but it seems that if the result of this training does not bring them to His service, and prepare them for his kingdom, it may be considered a failure. We repeat and reiterate the conviction, that there is but one way of conversion, which is the direct influence of the Spirit of God upon the heart; and until He speaks to the child in this way, all other teaching will be fruitless.

May the Lord arouse his church to renewed zeal in this cause, in these last hours of time. I say hours, for I think we are so near the end that we cannot count the hours. "Behold the Judge standeth before the door."

WORK WHILE THE DAY LASTS.

The rest will soon be given to those who have labored. The prize will be awarded to those who have conquered; the crown to those who have borne the cross; the kingdom, the inheritance, to those who have truly been pilgrims and strangers on the earth.

A little time is left in which to labor. "Work while the day is shining." The night is coming. The day of labor will soon be closed. Shall we have our work done? Our Master is not a hard one. If we are faithful, we shall be accepted. He will say, Well done. But those who have not exerted themselves to improve their time, and have not labored unselfishly for the Master's interests, for the good of his vineyard, cannot be accepted.

Awake to life and to duty. The time is almost past. What have we done? How can we redeem the time? We cannot recall the past. Let us improve the present. There is still work to do, and if improved faithfully, there is still a chance that we may hear the Master say, Well done.

"There's resting by and by;" but the rest comes after the labor. Brethren, let us *labor* to enter into the rest.—*Advent Review.*

SANCTIFICATION AND CHRISTIAN PERFECTION.—NO 2.

L. B. LOCKWOOD.

MR. EDITOR:—In a former number I gave the outline of my views on these subjects. And whatever may be the time of the Advent of the Savior, it is certain that without holiness no man shall see the Lord. Correct views on that subject, therefore, are of the very first importance. If we "follow peace with all men, and holiness, without which no man shall see the Lord," then whether he comes at midnight, at cock crowing, or in the morning, we shall be ready. And "blessed is that servant whom his lord when he cometh shall find so doing."

"All is not gold that glitters." "All are not Israel that are of Israel." "Many will say to me in that day, Lord, have we not prophesied in thy name, and in thy name cast out devils, and in thy name done many wonderful works? and then will I profess unto them, I never knew you; depart from me, ye workers of iniquity."

We are well aware that the word "sanctification" has a primary and secondary meaning; and that it is sometimes applied to objects that have no personal holiness. But our controversy is with ideas and not with words. It is believed by some, that after men become christians, there is another great change to be experienced in this world, which they term "sanctification" or "christian perfection," in which state they live free from sin; and which is accomplished not by a gradual growth, but by an instantaneous change. And this doctrine, whatever the terms employed, we believe to be unscriptural, and consequently injurious. It leads inquirers in a wrong direction, and "makes sad" the hearts of humble christians "whom God has not made sad."

Our objection to this doctrine of "sanctification" is, that it makes a radical distinction between christians; divides them into two classes,—justified and sanctified; a distinction which is without the shadow of scriptural authority. And there is not a solitary passage of Scripture, brought to sustain this doctrine (of sanctification), that does not apply to all christians. If the "sanctified" are those who are influenced by love to God and man as their highest object; those in whom the love of God reigns supreme; who can say for "me to live is Christ," and "to die is gain;" whose ultimate object in life, is not to benefit self, but to glorify God, and to do good to men; if this description applies to the *sanctified*, does it not apply to *all christians?* Can a man be a christian, in any sense, and yet "lack that one thing"? If he "love father or mother, wife or children, house or lands more than" Christ, is he to be called a christian? Has not Christ himself declared that such an one is not worthy of Him? Ananias and Sapphira "kept back part of the price;" but were they true christians?

We believe that that great moral change which makes the sinner a saint, is a great and radical change; such a change as is accomplished when the dead are raised to life. And, says the apostle—"You hath he quickened who were dead in trespasses and sins." In that moral resurrection which the Ephesians had experienced, there was a radical change; a new principle was implanted in them; and they were "new creatures in Christ." Between a dead body and a living body there is a radical difference; even though that living body be in a state of syncope; and incapable of motion, for a time. It is not the quantity but the quality of our moral feelings that determines our character. And hence, says the apostle—"The fire shall try every man's work of what sort it is;" and not, as an old author remarks, "of what *bulk* it is." And hence it is, that whilst the long prayers and ostentatious works of the Pharisee are condemned; even "the widow's two mites," and even "a cup of cold water," given from love to Christ, will meet with the divine approval.

In the first great moral change which transforms the sinner into a saint, there is a radical change, such a change as is implied in the resurrection of a dead body. A new principle is implanted, even supreme love to God, and as the christian advances in life, that principle increases in strength, and in degree. As he "has received Christ Jesus the Lord, so he walks in Him." The germ of holiness is implanted when he becomes a christian; and "the leaven" eventually "leavens the whole lump." Holiness in the human heart, is "like a drop of oil in a bucket of water;" it is small in quantity, but spreads over the whole surface, and eventually fills the whole vessel.

Hence it is that the only distinction which the Scriptures make between real christians, is a distinction corresponding with the three different stages of human life—infancy, manhood and old age. Hence we read of "babes in Christ"—"young men"—and "fathers;" "first the blade, then the ear, then the full corn in the ear." But we have not the least intimation that there are two kinds of christians; one justified and the other sanctified. All christians are *perfectly justified*, and all are more or less sanctified. The "babe in Christ" is just as really a child of God, and "joint heir with Jesus Christ" as the mature christian; and is just as *really sanctified*, though not to the same degree.

All that is necessary for the infant is, to grow; and all that is necessary for "the babe in Christ" is to "grow in grace." He has the moral image of God upon his heart; or he is no christian. And if he has that, then he has that "holiness without which no man shall see the Lord;" and if he has that holiness, then he is "sanctified;" for holiness is supreme love to God; and if love to God is supreme, then he is sanctified, though sanctification be not perfect in degree. The drop of holy oil, which was infused into his soul, when his heart was first changed, that drop is small in quantity, but it spread over the whole surface, and controls the whole. If the vessel be shaken, the oil may mingle with the water; but being of a different nature, it will never become identified with it; and soon as the vessel is, at rest, it will rise to the surface. The oil is perfect in nature, but not in degree; yet eventually it fills the whole vessel—becomes perfect in degree. And then, when the grain is ripe, it is cut down; and eventually it is gathered into the garner. But from the commencement to the end of the christian's earthly course, there is no radical change in his new moral nature. The "babe in Christ" grows to manhood, and old age; but is the same being at every stage of experience. The light that first illuminates his soul, "shineth more and more unto the perfect day;" but it is the same light still.

Lawler, Chickasaw Co., Iowa.

—Warm hearts are better than great thoughts.

PREACHING.

How great the variety! How many efforts fall short, go above or beyond the mark! Take heed to your manner and matter of preaching. You are not a lecturer, nor critic, but a preacher of the cross. You should, in the preparation and delivery of a sermon, try to realize that every hearer is inquiring of you the great answer to, "What shall I do to inherit eternal life?" As to the manner of preaching, we can but say, your manner must be like yourself. An interesting speaker addressed our people recently, and his manner impressed us in this wise. He appeared—without manuscript—as one loading a heavy gun. Slowly and carefully he proceeded, as if word, syllable, and sentence, came to him from afar. He packed closely, and to us he seemed anxious about the result. He kept his eye upon the people, and when they did not appear to understand, he repeated with emphasis. The longer he preached, the less he appeared, and the more prominent to all was the cross of Christ. Oh, how he preached—preached Jesus and the cross.

Preaching should be such as takes hold upon the people. Flickering lights, shooting meteors, telegraphic sensations, and bursting bubbles may interest and call forth commendations from the floating populace, and "light-reading" readers, but whom will such preaching lead to Christ? Not any; but their darkness is the greater for having heard such so-called preaching. The preaching that takes hold upon the people is the preaching of the cross. You cannot deceive the people. If you attempt to preach yourself, for self-glory, the people will see it, and your preaching will be in vain. A gospel properly proclaimed is its own attraction. It takes hold upon the people, and such a hold as sinners cannot shake off. If you want self-glory, go to the literary or political world, and dig, dig deep, and you will find it; but the glory of preaching belongs to God, and he will turn and overturn until men and preaching are consecrated to his glory through the salvation of souls. Gowns, and prayer-books, and long prayers, and liturgies, and other ecclesiastical paraphernalia, may not be out of place in the closet; but pray what can be done with such things by way of converting the masses? They are dead weights.

Preaching that comes from the soul, gushing from the mouth, sparkling in tear-drops, tracing the blood-veins, and dropping from the fingers, can be rendered useful in the cities amid the splendor of diamonds and thunderings of pipe-organs, or it may be taken at three o'clock in the afternoon into the country school-house, where, surrounded by rude benches, broken windows, bare floors, and coatless lads, it will wield an influence which will only be fully realized when eternity dawns upon us. This is the kind of preaching that will take hold upon all kinds of people.

Plain preaching is an important point. Some ministers are ever talking about the philosophy of religion, and its relation to science. "Premises," "reasonable hypothesis," "third proposition" with a "logical conclusion." Others make a great effort to quote the "fathers," renowned poets, and a large sprinkle of Shakspeare.

Christ is your model preacher. He corrected the wrong by a presentation of living truths, and the apostles succeed him in time and manner. He spoke in such a way that the people could see, hear, and feel, and withal be convinced. Do not omit plain figures of speech, common illustrations, and Bible narratives with suitable quotations, which the people can understand.

Aim at success every time you preach. Believe that you will accomplish something. Trust to God for the leavening power. Keep your own heart right, your hands clean, and your mind pure, and press the truth with earnestness, and your word shall not return void.—*Methodist Recorder.*

THE TRACT IN THE SOLE OF A SHOE.—A man having received a tract, used it in filling up the space between the inner and the outer sole of a shoe. Some time afterward, another man, of the same business, sat down on a Sabbath morning to put a new sole to that shoe; but, when he had cut away the old leather, he saw the tract, and his attention was instantly arrested by its title—"Remember the Sabbath day to keep it holy." It was an arrow from the quiver of the Almighty. The work was laid aside. His soul was troubled, nor could he find rest until he found it in Christ Jesus.

Gems.

— What you have once decided solemnly and prayerfully to be right, stick to it, not questioning but that violation is guilt. When sure you are right, never mind what others say of you.

— If you are told that another reviles you, do not go about to vindicate yourself; but rather say, my other faults I find are hid from him, else I am persuaded he would have told of them also; and if *this* be not true, no one will believe it long.

— Prosperity is no just scale; adversity is the only true balance to weigh a friend.

— Malice itself drinks the most part of its own poison. The poison of serpents is deadly to others, but harmless to themselves. The poison of malice is deadliest to its possessor.

— Flatterers only lift a man up, as it is said the eagle does the tortoise—to get something by the fall.

— He who knows himself well, is not troubled by the reflections of bad men, nor flattered by the praises of friends; for he esteems himself so moderately, that he knows as poorly of himself as others can, and properly estimates the emptiness of praise.

— Prayer is ever profitable. At night it is our covering; in the morning it is our armor.

— The more a man looks at others, the less he sees of himself; and the less he sees of himself, the less he knows of himself, and self-ignorance is the cause of all self-inflation.

— Judge not the rich by their wealth, nor the poor by their poverty.

— If every man had a window in his breast, blinds would be in great demand.

— Some people are uneasy. They ransack creation for pleasure; dig into the bowels of the earth for wealth; soar on the wings of imagination for gratification; when nothing can give peace, comfort, satisfaction, or rest, unless there is peace within. They need not go abroad for joy, who have a feast at home.

HOW TO FISH FOR MEN.

1. Improve your time. All being ready, put out your line at once, and keep it out every moment possible, as you cannot tell the minute when you may take a big fish. Hold forth continually, in season and out of season. Only yesterday a young lady just converted wrote to me, "Do you remember in your letter to my brother urging him to a christian life that you added, 'I think your oldest sister is a christian?' That troubled me. I knew I was not a christian, and I knew that I ought to be one." Keep out your line.

2. Be sure and keep your float whirling lively and bright. Make the truth fresh and attractive. Turn its bright sides to men's hearts. If you can add a bright feather from the wing of fancy it will be all the better.

3. Row often over the same ground. The fish that is not quite ready to take hold this time round may spring for it next. No matter if other more expert fishermen than you have been over the ground before you. God may give to those hitherto indifferent an eye to your hook. Be careful about saying, "There are no fish to be caught there."

4. Be prepared for some disappointments. Now and then your hopes will be greatly raised only to be greatly dashed. You may reel a splendid fellow to the boat's side, and just when you are sure of him off he will slip from the hook, and you will lose him. You will sometimes be sure a man is stepping into the kingdom, and the next you know he is in the deep water of worldiness or skepticism.

5. Finally, be patient. This is the supreme, indispensable quality in a good fisherman. A fisherman's patience is proverbial the world over. You must learn to fish the whole day without taking a single fish, or even having a bite, and yet consider that you have had a good time, and go at it again, light and cheerful, the next day. Above all things, be not weary in well-doing if you would catch souls.

THE DESERTER.—Not long since, there came to my house one who had been in the army. He was poor, and wanted help. "Why not apply for a pension?" I asked; and I wrote for him to Washington, presenting his claims. But the answer came—"The man of whom you write was once in the army, but deserted; he can draw no pension. The government has no money for deserters."

Are there not many in the outward church very much like this man? They have enlisted in the service of the Lord Jesus, their names have gone on the roll, but they are not in the ranks; they are not at their proper posts; they do not respond to the call; they have run away; they are deserters. They do not like the sacrifice the christian soldier must make, nor the hard work he must perform, so they have left the ranks. But these men are all known in the heavenly city; their names are registered. They can get no heavenly pension, no bright and glorious reward, in that city of the great King. There will be no great and everlasting joy for them; no crown, no harp of praise, no song of victory and love, no glad welcome of the King; no pension; they are deserters. They put a hand to the plough, but looked back; they are not fit for the kingom of heaven. Are you one of them?—*Amer. Messenger.*

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

WHAT IS THE BIBLE LIKE?

1. It is like a large, beautiful tree that bears sweet fruit for those that are hungry, and affords shelter and shade for pilgrims on their way to the kingdom of heaven.

2. It is like a cabinet of jewels and precious stones, which are not only to be looked at and admired, but used and worn.

3. It is like a telescope, which brings distant objects and far-off things of the world to come very near, so that we can see something of their beauty and importance.

4. It is like a treasure-house of all sorts of valuables and useful things, and which are to be had without money and without price.

5. It is like a deep, broad, calm, flowing river, the banks of which are green and flowery; where birds sing and lambs play, and dear little children are loving and happy.

My dear children, because I love you, I want you to love the Bible. If you attend to it, it will make you, through God's blessing, wise, rich, and happy, forever and ever. It is God's book. It is the best book. It is a book for little children.

THE BIRDS AND THE NEST.

Who taught the bird to build her nest
Of wool, and hay, and moss?
Who taught her how to weave it best,
And lay the twigs across?

Who taught the busy bee to fly
Among the sweetest flowers?
And lay her store of honey by,
To eat in winter hours?

Who taught the little ants the way
Their little holes to bore?
And through the pleasant summer's day
To gather up their store?

'T was God who taught them all the way,
And gave them all their skill,
And teaches children when they pray,
To do his holy will.

ONLY A FLOWER TO GIVE.

"Mother," asked little Phœbe Cary, "have you nothing I can carry to poor Aunt Molly?"

Phœbe's mother was poor, and her closet was very scant that morning.

"I wish I had, Phœbe," said she. "Can you think of any thing?"

Phœbe thought. "I've only a flower," said the little girl, "I will take her a sweet pea."

Phœbe had a sweet pea which she had planted under her window, and as it grew and flowered, both mother and daughter loved and enjoyed it. Phœbe picked one and then ran down to a poor old sick woman, who for a whole year had lain in her bed suffering with great pain.

In the afternoon a lady called to see Aunt Molly. She saw a sweet pea in a cracked tumbler on a small stand by the poor woman's bed.

"That pretty posy a little girl brought me this morning, who said it was all she had to bring," said Aunt Molly, with a smile; "I'm sure it is worth a great deal to know I'm thought of; and as I look at it, it brings up the image of green fields and the posies I used to pick when I was young; yes, and it makes me think what a wonderful God we have. If this little flower is not beneath his making and his care, he won't overlook a poor creature like me."

Tears came in the lady's eyes. And what did she think? She thought "If you've only a flower to give, give that. It is worth a a great deal to the poor, the aged, the sick, to know that they are thought of."

PRETTY BIRDY.

"Little birds sleep sweetly in their soft, round nests,
Crouching in the cover of their mother's breast."

Don't hurt the sweet, beautiful songsters, little folks, not a hair of their heads, nor their nests or little ones; it would be cruelly wicked to do so. Hark! how sweetly they sing: Sing praises? Yes, they do. Turn to the one hundred and forty-eighth Psalm, and see how every thing above and every thing below, animate and inanimate, praise the Lord, and the birds among the rest. Learn a lesson from these merry, melodious songsters? Certainly we can.

"We learn a lesson from the birds
Of life from day to day;
The things we set our hearts upon,
Oft quickly pass away!"

D. F. Newton.

BOYS HELPING A HORSE.

"Mamma, I've been helping a horse to pull a load of coal up the hill!" merrily shouted a little happy-looking boy one cold, frosty morning. "The hill was very slippery, mamma, with frost and snow; and I felt so sad to see the poor horse struggling to get up! I remembered that, last winter, papa had some ashes strewn on the road; so I got some in my wheelbarrow, and, with my spade, spread them up the hill. The man then said, 'Gee up, my good horse!' and he was soon at the top of the hill. Then, mamma, the man said, 'Thank you, my little man; you have helped my horse to pull this load of coal up the hill.' I feel so happy, mamma!"

"You have done a good action, my dear child,' replied the parent; "one that is not only pleasing to me, but also to your heavenly Father. Never omit to show kindness to animals."

"I'LL tell your mother of you," said one little girl to another. "Tell her," answered Maggie; "you cannot tell her any thing naughty of me that I don't tell her myself." That is right. Let every boy and girl tell mother when they do wrong, and I am sure they will not keep doing it.

Hygiene.

"This is for your Health."

HOUSEWORK FOR GIRLS.—It is the law of nature that no human being can have a sound, vigorous body, accomplish much physically, and enjoy long life, without good muscles. Though there is a variety of ways by which exercise may be obtained, yet domestic labor is best adapted to develop and strengthen the whole system. Within a few years much interest has been awakened upon the subject of physical exercises and games; calisthenics and gymnastics have been introduced inside the school-room, and are becoming a part of the regular exercises in many institutions. This is an improvement in the right direction, and is good so far as it goes, but it is entirely inadequate to meet fully the demands of nature.

No kind of exercise for girls is so well calculated as household work to develop all the muscles of the body; to do it in early life, and gradually, under circumstances favorable to health generally. The girl and young woman must thus be trained year after year, otherwise she will never obtain that hardihood of constitution, that strength of muscle, that power of endurance, or in other words, that balance of temperament so essential to good health and happiness in all the social and domestic relations of life.—*Home and Health.*

EFFECT OF LIGHT ON SMALL POX.—The *Journal of Telegraphy* says:—"Among the many investigations now being made of the chemical action of light, there are none more interesting or more important than those which are directed to the observation of its effect on the health. It has been observed by Dr. Weber, that the sensibility of the skin is much increased in those parts of the body which are always exposed to the light, and this difference has ever been measured by that eminent physician. This remarkable fact is especially observable on persons suffering from small-pox, the severity of the skin disease being visibly augmented if the patient be not confined in a dark room. Dr. Waters has recently published a paper on this subject, in which he states that if the room be darkened so that not a ray can enter it, the effect is to arrest the disease at the papular or vesicular stage; it never becomes purulent, and the skin between the vesicles is never inflamed or swollen; the liquor sanguinis is not changed into pus, nearly all the pain and itching are absent, and the smell is, if not entirely removed, greatly diminished. Another advantage, important in a therapeutical point of view, is the assistance given to medicines, the absence of light increasing the excretory powers of the skin."

A HINT TO NURSES.—You know what a racket is caused, even by the most careful hand, in supplying coals to a grate or stove, and how, when the performance is undertaken by the servant, it becomes almost distracting. If you don't remember take notice the first time you are ill, or you have a dear patient in your care, or the baby is in a quiet slumber. Let some one bring on her coal-scuttle or shovel, and revive your recollection. Well, the remedy we suggest is, to put the coals in little paper bags, each holding about a shovelful. These can be laid quietly on the fire, and, as the paper ignites, the coals will softly settle in place. You may fill a coal-scuttle or box with such parcels, ready for use. For a sick-room, a nursery at night, or even for a library, the plan is admirable. Just try it. Besides, it is so cleanly. If you don't choose to provide yourself with paper bags, you can wrap the coals in pieces of newspaper at your leisure, and have them ready for use when occasion requires.—*Good Health.*

HOW TO IMPROVE OUR SANITARY CONDITION.—A great cause of disease is improper food and hurried eating. In order to fully understand how to eat and how to conduct ourselves after eating, it is necessary that we should become acquainted, in some measure, with the process of nutrition. Many persons tumble their food precipitately into their mouths and swallow it without mastication, contrary to express laws of nature. Food should undergo thorough mastication and salivation before it enters the duodenum and becomes mixed with the bile and pancreatic juices. This bile is there secreted by the liver. The chyme having undergone the changes adverted to, is urged, by peristaltic motions of the intestines, onward through the alimentary canal. If the peristaltic be diminished, owing to the deficiency of bile, the progress of digestion is retarded and the bowels become constipated and dyspepsia often follows. In such cases a thorough and active cathartic should be used to produce specific action, arousing the secretions and producing free bilious evacuations.—*Ex.*

WARM BATHS FOR CHILDREN.—A physician in a very sensible article upon bathing, says: "For 'wind in the stomach' children are thought to have, for their tiresome crying, and for the restlessness and worrying at night with which they are afflicted, if the warm bath were resorted to oftener, and the dosing of soothing syrups and worse nostrums less, it would be better for the children."

LEMON FOR A COUGH.—Roast the lemon very carefully without burning it; when it is thoroughly hot, cut and squeeze into a cup upon three ounces of sugar, finely powdered. Take a spoonful whenever your cough troubles you. It is good and agreeable to the taste. Rarely has it been known to fail of giving relief.

DURING the process of eating, no liquid of any kind should be taken, as thereby we are very apt to injure the stomach by introducing imperfectly masticated food, and to cheat it by diluting the gastric juice, the action of which is necessary to dissolve the food taken into it.

The World's Crisis

AND

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"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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THE COMING OF MESSIAH.

Messiah's coming, and the tidings
Are rolling wide and far,
As light flows out in gladness
From yon fair morning star.
He is coming! and the tidings
Sweep through the swelling air,
With hope that ends forever
Time's ages of despair.

This old earth from dreams and slumber
Wakes up and says, Amen!
Land and ocean bid him welcome,
Flood and forest join the strain.
He is coming! and the mountains
Of Judea ring again;
Jerusalem awakens,
And shouts her glad Amen!

—*Prophetic Times.*

THE COMING STRUGGLE.

I. K. LOMBARD.

NUMBER SIX.

But their jubilee celebration will soon be followed by the severe judgment of God. Paul, no doubt, has this jubilee festivity in view in the passage—"When they shall say, Peace and safety, sudden destruction cometh upon them as travail upon a woman with child, and they shall not escape." The peace and safety cry now is of peace and safety ahead, in the "good time coming." The popular churches look for it in the world's conversion, others in "the progress of the age." But, in celebrating the new order of things, under the confederacy, they will regard the "good time" as already commenced and destined to continue forever. Hence they promise themselves, in their infatuation, an eternal release from the Bible and all its requirements, with a continual flow of prosperity, "peace, and safety." But their joy will soon be turned to heaviness, and their laughter to mourning and bitterness, in the pouring out of the seven last plagues upon them.

But, before we take up the judgments of God upon these blasphemers of his holy name and persecutors of his people, we will consider first the tendency of orthodoxy toward the position of Spiritualists, and then the faithful warnings of the church waiting for their coming Lord, as they behold this apostasy rising amidst the perils of the last days. We shall find both the apostasy and the warnings definitely given in the prophecies.

ORTHODOXY DRIFTING INTO SPIRITUALISM.

As the rise and progress of this confederacy has been clearly revealed in the word of God, so has it been evidently ordained in the wisdom of God. It may strike some as a confusion that I should accredit the development to both God and Satan. But the confusion is only in appearance. What God has sometimes done with individuals, with whom he has become wearied, in "delivering them over to Satan," he proposes to do with the mass of professors of religion in coming up to the judgment, "because they receive not the love of the truth, that they might be saved" (2 Thess. 2: 11, 11), as we said, "For this cause God shall send them strong delusion, that they should believe a lie, that they all might be damned who believe not the truth, but have pleasure in unrighteousness."

God's judgments are often of such a nature that Satan performs them, according to a principle expressed in the Psalms (17: 13), "The wicked" are "thy sword." Hence, God often ordains what Satan performs; and this seems especially true of the confederacy, which, as a counterfeit for Christ's coming and kingdom, will prove "a strong delusion" from God to those who have no heart for the genuine coming and kingdom, but wish for something else.

The object of God in the Spiritualist development is to bring the human family to their senses as they are stupidly coming up to the judgment, by offering them at the peril of their lives something that must be shocking to their moral sense, if they have any. It is therefore in the divine purpose an act of mercy and salvation to those who would be right, and no injustice to those who would be wrong.

In its operation it will divide society into two distinct parties—those who are for God and his truth, and those who are against the same. It will separate the saints from the world, unite them in brotherly love, and ripen them for the judgment. It will also require those who are inclined to make a mockery of religion, to heartily take sides either with God or the world, and end their seeming neutrality. Thus all mere profession of religion will cease, since none will profess under such peril who do not mean to live it; and while it ripens the saints for glory, it also ripens those who will not be saints for perdition.

In these days of religious liberty, God has been offering men his truth without compulsion. He has brought the Bible to every house, and made it the cheapest book in the land. He has given us, too, every needful advantage in acquiring a knowledge of its truths. Never before could every body have it, and read it for themselves, with access to so many helps and aids as now. Never before could they prove its authenticity so easily, nor hear it preached so generally, nor hear all sides so liberally, as in the present generation.

And yet, with all these advantages, it is to-day less read, less believed, and less loved and listened to, than it was in the days of our fathers! In their thirst for reading they read everything but the Bible; and in their liberality they can admit everything but the truth.

Among the many who profess the religion of the Bible, comparatively few are careful to regulate their lives or their doctrines by it. Doubtless nine-tenths of them would sooner receive a popular error, than an unpopular truth; and if urged to change their errors for Bible truths, they will very likely trample down the plainest statements of the Bible, protesting that "it makes no difference what we believe."

In view of this state of things, it is not difficult to see that this last great apostasy, which heads up in Spiritualism, has had the foundation laid for it in the popular churches; and hence the issue which the apostasy develops is, first, God's truth against popular errors in the church; and, finally, Christianity against Spiritualism.

Paul alludes to this apostasy in 2 Tim. 3: 1–7, when he says—"In the last days perilous times shall come, for men shall be lovers of their own selves, covetous, boasters, proud, heady, high-minded, ... despisers of them that are good, ... lovers of pleasures more than lovers of God, having a form of godliness," etc. This language clearly shows an apostasy of professors of religion in their daily lives; and the next passage—"Ever learning, and never able to come to a knowledge of the truth"—shows an apostasy in doctrine; while the eighth verse—"Now as Jannes and Jambres withstood Moses, so do these also resist the truth"—shows that they drift into Spiritualism at last. If they are "ever learning," they are making progress in some direction; but if they are "never able to come to the knowledge of the truth," their progress must be in error; hence Spiritualism finally ensnares them.

To resist the truth as Jannes and Jambres withstood Moses is to resist the truth as they did, *by working miracles* against it; hence it means to resist it as a Spiritualist.

The apostle must be understood as referring to the same times of peril to come in the last days of which he had just been speaking, when a few verses after he charges Timothy to "preach the word," giving as the reason—"For the time will come when they will not endure *sound* doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears, and they shall turn away their ears from the truth, and shall be turned unto fables." And since the allusion must be to the time of which he had just been speaking, it shows clearly that the last day perils will be marked by an apostasy in the church, when they will get tired of sound doctrine, choose teachers after their own lusts, turn away their ears from the truth, and give heed to fables.

Paul does not here say what fables they incline to, in turning away from the truth; but in his first letter to Timothy (chap. 4) he told him of this departure "from the faith," which was to come "in the latter times," and says they "shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." O that they might have eyes to see whither they are tending in their blindness, before they sink in everlasting ruin!

But in speaking of the "man of sin," Paul has given some of his strongest language concerning this apostasy. He declares that there shall "come a falling away first," as preparing the way for the man of sin to be revealed. He also says that "because they received not the love of the truth, that they might be saved, . . . God shall send them strong delusion, that they should believe a lie." 2 Thess. 2: 10, 11.

This passage evidently teaches that as they have not the love of the truth—Bible truth—in their hearts, but will persist in their errors regardless of what the Bible says, therefore God gives them a plausible support for their errors in the developments in Spiritualism, that they may manifestly take their position with the friends of error and sin, where they belong. This "strong delusion" seems intended to draw out and unite all the friends of error, "that they all may be damned who believe not the truth, but have pleasure in unrighteousness."

If we inquire what popular errors in the professed church receive a plausible support in Spiritualism, we find that *the* fundamental doctrine in Spiritualism is as popular and held as tenaciously in the churches, as it is with Spiritualists. I refer to the immortality of the soul—a doctrine so essential to Spiritualism that their whole system must stand or fall, with one and all, on their belief or disbelief on this one point.

As all believers in the immortality of the soul hold that man in death retains and exercises the various faculties of his mind with increased vigor and intensity, they can but allow that they must still retain their interest for their friends. And it would be a strange supposition indeed to think that with more interest than ever for earthly friends, they should find no power to communicate what might be profitable to them.

Popular theology teaches that when men die they become angels, and hence all "angels' visits" mentioned in the Bible are so many spirits of the departed. And they tell us, too, that the "familiar spirits," which the Mosaic law forbids men to consult, were spirits of wicked men who had died. Thus while in the nature of the case it seems reasonable to believe they *may* communicate, if the soul is immortal, the interpretations of popular theology virtually say they *have* done so in numerous instances recorded in the Bible.

So in these days, while so many are in doubt about the condition of the dead, and future rewards and punishments, because they do not choose to listen to the Bible teachings on these questions, the spirits of devils come rapping for a hearing, claiming that they are the spirits of our departed friends, right from glory, and can tell us all about that world. And if they are the spirits of our friends who have died, they can *certainly* tell us all about these matters. And we sooner listen to *them* on these matters than to anybody else, if the Bible is not authoritative with us. And the hope that they may be our friends, with the novelty of the entertainment, leads the inquirer on, step by step, till, fascinated by their influence over him, he gives them his confidence and is blindly led to believe God a myth, the Bible a lie, and religion a delusion.

Millions of humanity are already charmed by their seductive influence, and hardened by their blasphemies; and still more are advancing in the same road to moral perdition.

No error is more popular than the doctrine of the immortality of the soul, or the view that the dead are alive in the spirit world; while the Bible declares them asleep in their graves; and no thought could be more fascinating to the bereaved heart holding this error than the hope of communication with the friends departed. But if it appears, as the Scriptures plainly show, that they get their communications from *demons* instead of their departed friends, it proves the Spiritualist development a delusion—a "strong delusion"—the most fascinating, corrupting and blasphemous that has ever cursed fallen man.

Orthodoxy may affect to wonder at their infatuation, and deplore their blindness; but, sad as may be the moral results of this delusion, they are but the legitimate results and ripe fruits of the orthodox doctrine that every man has a part of God for his mind. For if the doctrine be true that he has a part of God for his mind, and is therefore immortal, it is equally true that having a part of God for his mind, he must be holy as God is holy, and cannot sin. And more blasphemous still, he may claim as being a part of God, and partaking of his attributes, that he is equal with him, and owes him no allegiance! Indeed, there is no end to the monstrous fruits which grow on this vile tree.

"THE SACRIFICE AND THE OBLATION."—DANIEL 9: 27.

J. B. CLARK.

The question has been asked—"Who caused the daily sacrifice to cease? Messiah, or Rome? *which?*" After asking this question the party quote, Dan. 8: 10, 11, as being the daily sacrifice that was made to cease, as spoken of in Dan. 9: 27.—"And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and *the* oblation to *cease*."

The little *horn* of Dan. 8, is said to "take away" the daily sacrifice and to tread under foot the sanctuary and the host, for a period of 2300 days; at the expiration of this period their daily sacrifice was to be restored to them, and their sanctuary cleansed. Thus the daily sacrifice brought to view in Dan. 8, could not have been the sacrifice and the oblation brought to view in Daniel 9: 27. Consequently neither the Messiah or Rome took it away, because this is the expression used in the prophecy or vision of the eighth chapter, and any other expression would not be proper. It does not say the little horn made *the* sacrifice to *cease*.

But the language in Daniel 9: 27, refers to another matter, as we shall show, by commencing at the twenty-sixth verse—"And the people of the prince [or princes] that shall come shall destroy the city and the sanctuary. This was subsequent to Messiah's being cut off. The angel makes mention of this fact of the destruction of their city and who shall do this work, then proceeds with the direct subject—"And he (Messiah) shall confirm the covenant with many for *one* week, and in the midst of the week he [Messiah] shall cause *the* sacrifice and *the* oblation to cease."

It is supposed by some that the prince brought to view here in verse 26, is the Roman Emperor, or prince; but in fact they—the people, are Messiah's future people. One translation reads thus—"Messiah the ruler." And in this verse it reads—"The ruler's people that shall come," evidently referring to the Gentiles.

It was the Romans that came, for no one else could come, as Rome was a universal empire comprising the whole Gentile world—"Messiah's future people." I believe the prince brought to view in verse 26, and the "*he*," brought to view in verse 27, refers to "Messiah the prince," or, as in another translation, "Messiah the ruler."

Now the question what sacrifice and oblation did Messiah cause to cease in the midst of the week? I answer the *one* offering and sacrifice for sin, of which all other offerings and sacrifices were but types. It was in the midst of the week, after the sixty-two weeks, when the Messiah was cut off—when he offered himself a sacrifice upon the cross. He did not offer the sacrifice daily as those priests did; but he made the one offering and sacrifice when he offered up himself, and he made it—the one sacrifice and the oblation to cease forever. This is but one sacrifice. It does not say sacrifices and oblations—plural. It must mean that sacrifice and oblation (singular) which the Messiah was to make to God for sin, once for all. It was that sacrifice which is the antitype of all the legal sacrifices from the days of Abel to the days of the Messiah.

Paul says (Heb. 7: 27)—"Who needeth not daily, as those high priests, to offer up sacrifices first for his own sin, and then for the people, this he did once when he offered up himself." Again (Heb. 10: 11, 12)—"And every priest standeth *daily* ministering, and offering oftentimes the same sacrifices, which can never take away sins, but this man after he had offered *one sacrifice* for sins *forever*, sat down on the right hand of God."

We believe this is sufficient to prove that the one sacrifice and the oblation which was offered up and made to cease was the one sacrifice made on Calvary. Did it not cease? it did. Did it not cease forever? it did. And who will deny that all legal sacrifices did not cease with it? Have there ever been any legal sacrifices offered since the one offering on the cross, when Christ offered up himself for sins? No. This is the last sacrifice that was ever offered in our world to take away sin. All sacrifices that have been offered since Christ's death are illegal.

Therefore when the people of the ruler or prince came, and destroyed the city and the sanctuary, they did not cause any legal sacrifices to cease, for those infidel Jews were abandoned of God long before the Romans destroyed their city, and sanctuary. Therefore the sacrifice and *the* oblation that was made to cease cannot possibly have any reference to the time when those illegal sacrifices ceased to be offered up at the destruction of Jerusalem by the Romans. A. D. 70.

Fair Haven, Ct.

"THE SOUL—WHAT IS IT?"

W. GRIFFITH.

(Continued.)

It is usual to divide this world of life with all its varieties into two kingdoms,—the vegetable and the animal. But, though the two are sufficiently distinct in their broad features, as in the oak, on the one hand, and the horse on the other, there are points at which they both meet, and where the one seems to blend itself into the other. Some specimens of living things unite the essential properties of the vegetable with the lower properties of the animal; and these links of connection are such as to suggest the conclusion that life in the two kingdoms is essentially and fundamentally one in principle. The differences are vast, the varieties are endless. These modifications, we will assume, were impressed upon the first germs, or full embodiments of the life-force as they proceed from the almighty hands. But still they are all endowed with that inherent likeness and kinship which bind them together as the divergent members of one essentially related family.

If we study life in some of its lower forms, as in the fungus, we observe that a certain force acts in a special way. It seizes upon materials of suitable kind, appropriates them, assimilates them, and builds them up into a definite organism—a mushroom. The result of this organism is that other germs of precisely similar life-force are developed; which, being disturbed, act, sooner or later, in precisely the same way. They, too, seize upon matter; appropriate it gradually to their own use; assimilate it to peculiar qualities, and dispose it into a wonderful, delicate, and beautiful organism. Without doubt, you may trace in a vegetable of the lowest form, a power which selects, combines, and arranges material substances, after a manner, and with results which no human intelligence or skill can repeat. We account for this marvellous elaboration by saying, the mushroom grows.

Let us put by the side of this, another feature or phenomenon of life,—of life in a higher form; and compare the two. There is the eavesmartin gathering materials from the softened clay to build its nest. It selects a site, lays a foundation, raises a structure, and furnishes it,—all for a special purpose. We look at the clever little architect, and admire the work; but we do not feel so confounded before this operation as we do in presence of the fungus growth. We have found a name for the impulse or force by which the bird acts. It is fulfilling its "instinct." But wherein does this "instinct" essentially differ from the life-force of the vegetable? The bird works, as we believe, without plan or ideal, without rectification, without failure, without instruction, observation, or experience; and never with variation or improvement. Because of locomotion and voluntariness in fixing upon a site and gathering materials, we accredit the worker with intelligence. Might we not, with equal justice, attribute intelligence to the mollusc in building its shell? Admitting the intelligence, is there not intelligence, or its analogue, somewhere in the wonderful life-work of the fungus? The form of working is very different in the two cases; but the principles and result of the work are precisely similar in both—selection, combination, and arrangement of material substances. If the life-force accounts for the fungus structure, may we not allow that life-force is the efficient cause of the shell and of the nest? and that instinct is only a name for the mode in which the animal's life-force acts in building its house?

All vegetable growths involve the same facts—whether we take the fern, the crocus, the rose, or the cedar. The life which is in them builds the leaf, the stem, the flower, the seed. It is a building, or, at least, a fabrication—a putting together of prepared materials in regularly organized forms, and according to definite types. There is absorption of substances from the earth, and from the air; the expanding of the leaf to the sun to take in its influences. What a laboratory is the leaf! What motions are there in its veins! What dispositions and adaptations in the arrangement of the matter which has been appropriated, modified, vitalized! In the building up of the cedar a marvellous intelligence and a mighty force are displayed. We neither understand the one nor the other; and, perhaps, ought not to speak of them as two. All force has its definite mode of action; and commends its mode and result to our approval and admiration, displaying wisdom.

The life-force in this world performs wonders, in its blindest form of working, which far surpass all that we associate either with instinct or reason. The bee's cell is greatly celebrated for its form and economy of material. But what comparison is there between a bee's cell and a bee's wing? Yet, life without instinct has formed the wing. What comparison is there between the locomotive engine and the human body? But the body, though elaborated in the silence and darkness of mere animal function under the blind working of life-force alone, displays forms of mechanism, minuteness of adaptation, degrees of perfection, and marvels of result, that man, with all his reason, invention, and powers of "creation," cannot even accurately trace. Of so much greater power is the blind working *in* man than the highest, intelligent working *by* man.

What is it that evolves from the white and yolk of an egg, solid bones, claws and beak, cartilage, muscles, intestines, nerves, skin, and feathers, so that the partridge-chick comes forth from the shell able-bodied and almost prepared to shift for itself? The life-force has done it all.

One grand function of life is to build for itself an organism. This function is common to all life, vegetable no less than animal. And another function is common to both kinds of life, that of producing germs of life-force, which becomes the basis and cause of other structures or organisms like to the parent source. There is no instinctive and intellectual form of working in this world to be compared with the simple operations of the life-force. Hence the life-force, pure and simple, is greater than instinct, greater than reason.

From each term in this argument I leave out the idea of God; not because that is inappropriate in any sense; but because it is common to all, and no more implied in one than in the other, inasmuch as God is the original source and sustaining efficiency everywhere. If life is from God, so is instinct; and equally so is reason. The capability and achievements of life being so much grander than those of instinct and reason; so, in that proportion, it must be allowed to hold the pre-eminence. Account for it as you may, the fact is incontrovertible.

How far, then, does the life-force carry us in accounting for life-phenomena?

Sensitiveness is a property of vitalized substances, or of living tissues and organisms. It is found in vegetable tissues, for some of them respond to touch; and many of them are highly sensitive to the sun's influence. The petals of certain flowers, as the daisy, afford ample illustration; opening in the sunshine, closing in the shade. Sensitiveness, in greater or less degree, pervades the animal kingdom. There, we know, it stands related to consciousness, and takes the name of pleasure or of pain. In the insect, to select a low specimen in proof, we allow it to be a property of life. The life-force, in that class of creatures, endows the tissues and fibres with feeling; or, in other words, shows in them and by them that feature, or faculty, of itself. And, ascending to the very highest earthly organism, that of man, analogy warrants us to attribute its more perfect feeling to the superior life-force which its higher development implies. The organism is nobler, more complex, elaborate, delicate, and finished; and the sensibility has kept equal pace with the structure. The life-force is the agent of construction, and, at the same time, the agent of animation at every point.

Animals take advantage of their sensitiveness, and bask in the sunbeams, or bathe themselves in the cooling stream. Will the life-force account for these facts? Surely the principle, or power, which has built an organism, is also equal to the right use of it. Moreover, we admit that life, which forms and endows all the organs of the body, also presides over some of their functions, and carries them on perfectly without any other supervision—the stomach, to wit. Life tells us when to eat, by hunger; what to eat, by relish for it; how much to eat, by satiety, or failure of appetite. And life performs the digestion, the circulation, and the assimilation. It uses its own organ. Why should it not be allowed that the life-force, which has given sensitiveness to the whole animal frame, is the agent which presides over the voluntary uses to which that sensitiveness is put—when the lark, *e. g.*, basks in the dusty road, or the linnet washes in the purling rill? Probably, so far the principle will be allowed. But if so, what hinders its wider, its universal application, to the same class of phenomena? Why should we not say that life is the agent which rules in all our sensations?

Perception is another vital phenomenon. It is manifested in the lowest forms of animals. The worm, whether by hearing or feeling, perceives danger and shrinks into its hole. Do we require any other agent but that of life—the force which has endowed its tissues with the faculty (and therefore done the greater marvel)—to account for the perception and for the shrinking? It is a sound rule, not to multiply causes, but to resolve phenomena into as few as possible. We have in the life-force of the creature an adequate explanation of the act by which it seeks to preserve life. Surely, that power, whatever it be, which organizes and vitalizes and renovates, is sufficient to account for the continued and appropriate use. And more, the perception is but a link in the circle of vital phenomena. They are all related and dependent. Perception is necessary, not only for preservation against an enemy, but for sustentation by food. The worm makes a choice of substances for aliment, by some faculty of discerning what is appropriate for its nourishment. This choice is as necessary for its continuance and well being as any vital process involved. It is an essential part of a complex and perfect whole. Hence, no doubt, it is a working of the one agency which presides over the whole.

By a similar line of observation we may advance to the *movements* of animals, and resolve them into functions of the life-force. The instruments of locomotion, be they the skin, fins, legs, or wings, are all constructed without aid from instinct or reason; apart, even, from consciousness or sensation. Is it not life in the young bird that aspires to leap from its nest and fly away? What moves those wings so perfectly at the first trial? as when a boy, I saw seven young wrens follow my finger when withdrawn from examing their nest. It was the first time they had spread their wings, or been outside their nest. It was the first time they had spread their wings, or been outside their eaves-built home; but each one flew to a neighboring hedge, and took refuge there with perfect ease. Does not life answer the question of flight, just as well as the prior and much harder question of wing and feather? It is common to see young things exulting in the use of their locomotive powers; and we talk of an exuberance of animal spirits; must we not recognize in these facts another form of the manifold workings of life? The wild fowl on its wing, whether in search of food, or in migration to a distant home, is prompted by sensations, or perceptions, or instincts, which have their seat and explanation in that vital power, which accounts for the creature as a whole.

We call in the word "instinct" to aid us in conceiving of many facts connected with food, reproduction, migration, and self-preservation; but really we have explained nothing by its service. For instinct is only a generic term, expressive of certain life-functions which carry the appearance of intelligence.

The question has been raised whether any creature on earth besides man is endowed with *reason*; of course, in a feeble though proper sense of the word. It is a suitable question for science to entertain; and in conjunction with it may be taken a related inquiry; whether many of the human species, as idiots, have not been wanting, equally with the lower animals, in the faculty of reason? We do not associate a third element in the constituents of animal existence. We allow that one spiritual principle, although greatly varied in its functions and powers, is all that the facts require us to understand. There is so much difference between the clinging crawl of the caterpillar and the jubilant flight of the butterfly, as to require two different sources or agents to account for it. And if, at first, we might suspect a duality of agency, yet, when we come to know that the crawl and the flight are only two different stages and forms of locomotion in the one creature, the suspicion departs. The wings were lying in embryo while the insect was yet a grub. So, whatever approach toward mind may be traced in the visual and locomotive functions of the eagle, a still greater resemblance, downward, may be perceived between them and corresponding functions of the snail. They are both in search of food; and if the one is guided by a feeler, and by what is called the sense of touch, we must bear in mind that light, streaming from objects around, makes its appeal to the nervous system in a membrane of the eye specially adapted to receive impressions in that way. All sensation by eye and ear, nose, tongue, and skin proper, is but a modified form of contact, through a suitable medium, between the nerves of the body and external nature.

In the animal world we see the varied working of the animal life-force. It accounts for the organism, for the animal functions, for the locomotion, for the perceptions and sensations of pleasure and pain, for the volitions, for the instincts. In other words, it accounts for the animal and all its habits. It *is* the animal and all its habits; for when that is spent or expelled, the animal is not, and the carcase soon disappears.

Life-force in man is evidently a higher principle than in any other denizen of earth. It builds a nobler organism, nobler as a whole, and nobler in many of its parts; the hand and brain especially display this superiority.—"*Man's State in Nature.*"

(To be concluded.)

GIVING UP FOR CHRIST.

It is not what a man takes up, but what he *gives* up, that makes him "rich toward God." Now what ought a follower of Jesus to give up for his Master's sake?

1. Of course every man who would become a Christ's-man must renounce everything that God's word and a healthy conscience set down as wrong. All sins are "contraband" at the gate-way of entrance to the christian life. The sentinel at the gate challenges us with the command—"Lay down that sin!" "Cease to do evil" comes before "Learn to do well."

2. We must give up whatever by its direct influences tends to injure ourselves or others. Here comes in the law of brotherly love—the law avoiding the appearance of evil, and of renouncing whatever causes our brother to stumble. This is the generally accepted basis for the duty of total abstinence from intoxicating drinks. They endanger my neighbor A——, and they are destroying my brother B——; therefore I ought to avoid setting the example of their use. Total abstinence, then, rests on the double ground of self-preservation, and of self-denial for the sake of others. We have a very poor opinion of the piety of any man who will not give up his bottle of wine, or any other self-indulgence, for the sake of taking a stumbling-block out of a fellow creature's path.

This second principle of abandoning every practice which may mislead others, is the one to be applied by a christian whenever he is solicited to play whist, or attend the opera, the circus, or the dancing party. You may not become a gambler, but cards make gamblers of others. You may not be corrupted by the opera-stage or the promiscuous dance, but their influence has damaged thousands of your fellow christians. The *safe* side of all questionable amusements is the *outside*.

3. Give up whatever tends to pamper the passions, or to kindle unholy desires. Paul's noble determination to "keep his body under," implies that there was something or other in Paul's fleshly nature which ought to be kept under. It is also true of about every christian that somewhere in his nature lies a weak point, a besetting tendency to sin; and right there must be applied the check-rein of self-denial. Even eminent christians have had to wage constant battle with sexual passions. Others have had sore conflict with irritable, violent tempers. Old Dr. Alexander used to say to his students—"Young brethren, *envy* is a besetting sin with the ministry; you must keep that abominable spirit under." When a servant of Christ is willing to take a back seat, or to yield the pre-eminence to others, he is making a surrender which is well pleasing to his meek and lowly Master. One of the hardest things to many a christian is to serve his Savior as a "private," when his pride tells him that he ought to wear a "shoulder-strap" in Christ's army.

4. Another very hard thing for most persons to give up, is to give up *having their own way*. But the very essence of true spiritual obedience lies just here. It is right here that self-sufficiency and vanity and waywardness and obstinacy are to be met. Here they must be sacrificed to that demand of the Master that he shall rule and not we. Only a truly self-denying, self-abnegating disciple can adopt those words which the holy-minded Dr. Skinner lined off to his brethren just before his death—

"My Jesus, as *thou* wilt!
O, may thy will be mine;
Into thy hand of love
I would my all resign!"

5. The last rule of giving up is, that time, ease and money must all be held tributary to Christ. In these days of stylish equipage and social extravagance, how few christians are willing to give up to Jesus the key of their purses and bank-safes! Too many go through the solemn farce of writing "Holiness to the Lord" on their property, and then using it for their own gratification. Every servant of Christ should systematically bestow at least one tenth of his annual income in christian charities, and as much more as he or she can afford without robbing others. What child of God was ever bankrupted by benevolence?

It is harder to give up ease than money. Personal exertion to save sinners, to do disagreeable duties, and to "keep at it" in up-hill work, is one of the severest tests of self-denying godliness. Blessed is that disciple who can say, "It is my meat to do my Master's will, and to finish the work which he gave me to do."—*American Messenger.*

SANCTIFICATION.

N. M. WELLS.

Prominence is given to this word, also to other terms of the Bible, such as holiness, purity of heart, at the present day; yet not greater prominence than the word of God gives it. Praise the Lord. Paul wrote to the Thessalonian converts—"This is the will of God, even your sanctification." God says, "Be ye therefore perfect." "Be ye holy; for I am holy." Paul says—"Leaving therefore the principles of the doctrine of Christ, let us go on to perfection." The Bible teaches us to be "wholly sanctified," "filled with the Spirit."

O that I could describe the feelings of gratitude to God for what the Savior has given me to experience for three months past—that he dwells in my heart, fills it with pure love, and rules my will. The presence of God often appears like a flood of sunlight, pervading my whole being. How sweet is this complete resting in Christ; "dead unto sin, and alive unto God." I can now say I abide in Jesus, and he in me, all the time.

I have for several years rejoiced in the "blessed hope" of the coming of Jesus, but never saw it in such beauty and light as since Jesus gave me this perfect love. Bless the Lord. Let all within me praise him.

God will have a pure church ready for the coming of our Lord. May we all "be able to comprehend with all the saints what is the breadth, and length, and depth, and height, and to know the love of Christ which passeth knowledge, that we may be filled with all the fulness of God," our lamps trimmed and burning, ready to meet the Lord.

Ashly, Penn.

CHRIST'S HAND.

It is a strong hand. It balances all worlds, steadies the swinging universe; ordains the march of law, and the succession of events.

It is a redeeming hand. It alone wrought salvation, opened the gates of despair, wrenched out of their fastenings the bars of the tomb, broke the sceptre, and destroyed the sting of death; from earth to heaven threw up the highway for the ransomed of the Lord.

It is a tender hand. It can crush; it can dash in pieces mailed defenses as easily as shiver the potter's clay; can cleave the mountains—aye, bow the very heavens. It was laid so gently upon the brow of infancy, that the smiling little one looked up into what did not seem a stranger's eye, and waited a benediction. So tender, that it wipes off tears and heals the broken in heart.

It is a bountiful hand. It can spread the table in the wilderness, and wherever opened, satisfieth the desires of every living thing. It sprinkles loving benefits, and scatters tender mercies.

PERSUASION and conviction are the ends which a public speaker should aim at. A good speech is stamped with simplicity, directness, and vigor of thought and expression. The discourse that moves a man to a pure life and noble deeds is rhetorically correct. If a man would do, he must first *be*.

IMPERFECT IN ORIGINAL

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, June 19, 1872.

Take Notice!
All subscriptions for the "Crisis" issued from this time forward are at the rate of $2.00 a year, payable IN ADVANCE.

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OUR SUBSCRIBERS
In Wisconsin, and other Western States, to whom we are now sending *special* notices, will please heed *this* call, and respond within the time mentioned—otherwise justice to the Society will require us to strike the names of those who do not from our list.

WISCONSIN CAMPMEETING.

Monday at 10 A. M., we left Chicago *en route* for the campmeeting at Prairie du Sac, Wisconsin. Ten miles from the city we passed through Norwood Park, where the *Advent Christian Times* is now printed, instead of Buchanan, Mich. It is a new settlement, in a fine section of country. But few buildings are yet erected, but we think the place will grow rapidly.

On the way to our point of destination, we passed through some as fine farming land as can be found in the world. It would astonish our New England farmers to see such handsome land as is found in Ill., Iowa, Wisconsin, Nebraska, and California. The soil is rich and deep; the surface level, and free from stones. The prospect for good crops this year is encouraging. Madison, the capital of Wisconsin, is very pleasantly located on elevated ground, almost surrounded by beautiful lakes. The Capitol building is in the midst of a handsome park, having an abundance of ornamental trees, which afford a delightful summer shade. Leaving Madison at 5 P. M., we arrived at the camp-ground at 8.30 in the evening, and found a very bright prospect for a good meeting. We were rejoiced to meet Bro. W. Sheldon, and learn that his health is improving. He is one of the Lord's true men, whose labors have been greatly blest in the western vineyard. He is highly esteemed by the church of Christ for his self-denial and constant faithfulness as a christian minister. We found him advancing in divine life, a lover and advocate of the doctrine of holiness of heart, as a necessary preparation to meet Christ at his coming. We commend him to all the churches.

The camp-ground at Prairie du Sac is the most delightful one we ever saw. It is an oak grove, free from underbrush, and covered with nice green grass. The camp door-yard is a beauty. The ground is level, excepting a gradual slope towards the south. It is kept *very clean*. It is a charming spot for the worship of the Most High. The day after our arrival was as lovely as we ever beheld in the world. The sky was cloudless, the temperature delightful, and all the surroundings were heavenly. It seemed as though we could not be far from paradise. A handsome circle of white tents encompassed the ground, having the large one in the centre. This was said to be the largest campmeeting ever held in the western states. The order was perfect. During the entire meeting we lay down and slept at night as free from fear of disturbance as we would at home. We had no need of watchmen. A holy influence pervaded the ground. It truly seemed like a sacred spot, where wickedness was as much out of place as tobacco spittle on the carpet of an elegant parlor. We did not hear an oath, or see any improper conduct during the meeting, nor a man the worse for the use of intoxicating liquor.

THE MEETINGS

were *first class, precious* seasons of refreshing from the Lord. The leading theme was holiness of heart. A large proportion of the encampment were deeply interested to secure the perfect love that casteth out all fear, and made an entire consecration to Jesus, receiving in return "great peace," and a complete assurance of acceptance. We have never before seen a whole encampment make more marked progress in divine life in one week than during this meeting at Prairie du Sac. Almost every professor of religion received special blessings, and resolved to live nearer to the Lord than ever before. There was no fanaticism, or undue excitement in the meeting, but a deep-toned feeling that took strong hold of the entire being. The pure principles of christianity were adopted as the rule of life, to be carried into daily practice every where.

There was a large number of young women who took an active part in the meetings; more than are often seen in these last days, when the foolish follies of the world are leading nearly all the young away from Christ and christianity. These had not bowed to the god of fashion, as most other young professors have done. It was a delightful sight to behold them so steadfast in the service of Christ. Very interesting young people's meetings were held daily at 3½ o'clock by Bro. Abram Slocum, a young Methodist, who has recently united with us, and was baptized during the meeting. He loves the blessed hope, and bids fair to be a useful minister of the gospel. Two other young men—Bro. George Howard and Bro. Philo Hitchcock—were ordained to the work of the ministry. There were several other promising young men, who took part in the meetings. The interest continued to increase every day. Several members of other churches came and united with us in the devotional exercises, expressing much satisfaction, and receiving a share in our rich blessings from the Lord. A goodly number sought and found peace in Christ, and seventeen were buried with him in baptism in the Wisconsin river.

So far as we heard, there was but one voice in relation to the character of the meeting, which was expressed in the following language. "It is the *best* I ever attended." With the rest we must confess we were never in a better one; and the closing conference meeting, on Sunday evening, was *the best* we ever enjoyed. The scene will never be forgotten by those present, so long as memory endures. It was truly a heavenly feast. This was a legitimate result arising from sanctification to the Lord. We believe the time has fully come, when the doctrine of holiness should have a prominent place in all our meetings, as a necessary preparation to meet Christ. It is perilous indeed to stand opposed. As a people, looking for the immediate coming of Jesus, we should be living fully up to the Bible standard, being *entirely* consecrated to the Lord, where we can be able to say in truth—

"My all is on the altar."

We closed our blessed campmeeting with a heavenly communion season, when two hundred and eleven gathered around the table spread in the large tent. We enjoyed it exceedingly. Jesus smiled upon us in a most gracious manner, and gave us a sweet foretaste of the heavenly kingdom. Our hope looks more blessed, bright, and valuable than ever; and the prospect of its immediate consummation is exceedingly glorious. We must be very near our happy Eden home. Of this we have no doubts. Praise the Lord for the light now shining on the sacred page. Dear Brn. and Srs., we are right in looking for the speedy coming of our Savior. The bride is getting ready. Armageddon's battle is at hand. The hosts of the enemy are marshaling their forces for the final conflict. Let christians be ready to face the foe.

Monday morning, June 10th, we bid adieu to our dear friends in Jesus, and the lovely camp-grove at Prairie du Sac. The blessings received at the meeting paid most richly for all the sacrifices made by those in attendance. Returning we stopped a day in Chicago, where we found all astir as usual. It is marvelous to see how fast the city is rising from its ashes. We met some true and tried friends in Jesus. We found Bro. Billings some better. He has received great benefit from the use of the water of the Bethesda spring, at Waukesha, Wisconsin. Bro. Sheldon is also being benefited by its use. We have great confidence in its healing virtues for all kidney and liver difficulties. It is producing some remarkable cures in cases of diabetes and Bright's disease. The water can be obtained by the gallon or barrel of Bro. L. Carrol, 153 Bunker Hill street, Charlestown. Price $1. per gallon, or $25 per barrel, of 30 gallons. This water is evidently the most effectual remedy known for the diseases of the liver, kidneys and associated organs.

Bidding farewell to our Chicago friends, we hastened home over our favorite route on the Michigan Central, and Great Western R. R., by Niagara Falls. We found all well, and prosperous as usual on our return. Praise the Lord for his great goodness and loving kindness.

SIGNS OF THE TIMES.

The present aspect of things in the world is truly alarming. It seems as though a demoniacal spirit had taken possession of the people in all countries, which threatens the destruction of everything held sacred in the family, society, church, state and nation. The tide of social rebellion is rising at a rapid rate. The contention between labor and capital is daily increasing, and we see no prospect of any improvement. The feelings are becoming more and more aroused, and we may soon expect to see a disastrous destruction of property by the excited men among the laboring classes. So long as their employers sumbit to their demands, this might be avoided; but when the capitalists and manufacturers combine against the laborers, serious consequences must follow. Already the piano manufacturers in New York have met and passed the following resolutions:—

"*Resolved*. That we, the piano-forte manufacturers, pledge ourselves and hereby agree each for himself and his firm, to open his shop for ten hours as a day's work, and in no case will we accede to less than ten hours' labor per day."

The Singer Sewing Machine Company, which employs some 2,300 men, has given notice that if a sufficient number of the workmen will return to labor on the ten-hour system, the shops will be kept open, if not they will be closed. This state of things will only serve to widen the breach between the parties till they will be driven to desperation, and seek each other's destruction. The prospect for "distress of nations" is certainly startling. A world's revolution may be expected like the one in France in 1792–3.

NATIONAL CAMPMEETINGS for holiness will be held by the Methodists, and other denominations, at Sea-Cliff Grove, L. I., commencing July 3d; Richmond, Me., July 24th; Urbana, Ohio, August 8th; Williamsville, Ill., Sept. 4th. Each of these meetings will continue about ten days. The one to be held in Maine is about three miles north of Richmond Village, on the west bank of the Kennebec river, on the Maine Central R. R. There will be excursion tickets on the railroads for those who wish to attend. Sea-Cliff Grove, Long Island, is twenty-six miles from New York City.

THE WOMEN in San Francisco have started a new business arrangement in that city, known as the "Women's Pacific Publishing Company," which has just been incorporated. "It has for its capital the sum of $25,000—its officers, superintendent and business agents are all women; the type-setters are women; and so, in fact, are all connected with the concern, with a few necessary exceptions."

OUR CAMPMEETINGS.

We are satisfied that well-regulated campmeetings exert a power for good beyond any other meetings. Satan well knows the advantage of large gatherings to arouse the people to act in his favor. It is in harmony with a law of human nature; and where there is a large meeting composed of christian men, there is a corresponding power for good, in proportion as they are consecrated to the Lord. At our coming campmeetings in Springfield, Alton Bay, and other places, we hope to see the largest number of believers and the most united effort known. The time has come to break down sectarian walls, and to unite on a pure *christian* basis, that can be adopted by every true disciple of Jesus in the world. Of course all will not think alike in relation to every doctrinal point; but every one who truly loves Jesus, or wishes to be ready for his coming, can unite around the standard which has for his motto—"HOLINESS," "without which no man shall see the Lord."

We have a strong wish that, among all our campmeetings, we might have *one* to which everybody should be invited who is interested in the doctrine of holiness and entire consecration to God, as a preparation for the coming of Christ. We think such a meeting would produce most glorious results. Let us make it a subject of prayer.

PERSONAL.—On our return from the West we had the pleasure of meeting Bro. and Sr. Stoddard at Lockport, N. Y. Sr. S. came on to Rochester with us, being on her way to the Springwater Conference. She is pastor of the church at Lockport, and is a faithful laborer in the Lord's vineyard, deserving of the hearty support of the church of Christ.

SOUL OF MAN.

Since the term "soul," so often used in the Bible, is sometimes used to signify the person entire, sometimes the mind, and sometimes the life of the person; and since it is so often said to die, and since there can be no mind without life, how can a soul, in any sense, live after the death of the person? When the person dies, it is true that the *life* leaves the body, but not as a *personality*, for it never was a personality, but simply an element. If man could not live without an inside personality to make him live, neither could the horse live without an inside horse to give life to his external horseship; and if the outward person could not live without an inward person to produce life, neither could that inward person live without another inward person to make it live; and then that second inward person would just as really need a third inward person to cause it to live, and so on, till a thousand inward persons are found; and then we should have to look for still another inward person to produce life, or else fall back upon the reasonable fact that life is an *element* that causes a personality to live, instead of being a personality itself; and when we take that ground, it is plain that the first personality could live on the same principle independent of an inward personality.

Life leaves the body under the stroke of death in the same sense in which light leaves the candle when blown out—it is not still in existence in another locality. So when soul signifies life, death kills it; and when it indicates mind, death kills it, for there can be no mind without life; and when it signifies person, as all admit, death kills it. There is, however, a life in Christ, the property of the saint, which death cannot kill. But *present* life is obliterated by death. By killing the person, the life is killed; by killing the life, the mind is killed; for mind depends on life, and life cannot exist independent of an organism as a personality, being only an element, or result of the spirit of life. The Bible reads thus:—

"All they that go down to the dust, shall bow before him; and none can *keep alive* his own *soul*." Ps. 22 : 29.

"Thou hast delivered my *soul* from *death*." Ps. 56 : 13.

"He spared not their *soul* from *death*." Ps. 78 : 50.

"Let my *soul live* and it shall praise thee." Ps. 119 : 175.

"The eye of the Lord is upon them that fear him, ... to deliver their *soul* from *death*." Ps. 33 : 19.

"My *soul* chooseth strangling and *death* rather than my life." Job 7 : 15.

"The *soul* that sinneth, it shall die." Ezek. 18 : 4.

"Eight *souls* were saved by water." 1 Pet. 3 : 20.

"Every living *soul died* in the sea." Rev. 16 : 3.

"What man is he that liveth and shall not see *death*? Shall he deliver his *soul* from the hand of the grave?" Ps. 89 : 48.

"O Lord, thou hast brought up my *soul* from the *grave*." Ps. 30 : 3.

"His *soul* draweth near unto the *grave*." Job 33 : 22.

"He will deliver his *soul* from going into the pit." Job 33 : 28.

"Thou hast in love to my *soul* delivered *it* from the pit of corruption." Is. 38 : 17.

"God will redeem my *soul* from the power of the *grave*." Ps. 49 : 14.

"Deliver my *soul* from the sword." Ps. 22 : 20.

"They smote all the *souls* that were therein with the edge of the sword utterly *destroying* them." Josh. 11 : 11.

Where is the proof that soul signifies a personality independent of man, instead of meaning the man entire, or the life or mind of man? W. S.

CAMP WISCONSIN.

Our campmeeting was a rich feast. It was the largest yet held in the State, having thirty-six tents on the ground. This contrasts strikingly with the time when we have had only two tents at a meeting. In some respects it was the best meeting we have ever had, and will thrill the State with a healthful spirit. About twenty ministers attended, including Bro. Grant, who preached several searching discourses. Bro. Chandler from Iowa also attended, and helped in the preaching of the word, besides our home ministers. Seventeen were baptized during the meeting, including one who was a Methodist minister a few months ago. The social meetings were seasons of thrilling interest. Requests for prayers were made at different stages of the meetings, both by sinners and wanderers; and a goodly number found peace. At the close of the meeting the Lord's table was surrounded by two hundred and eleven disciples of Jesus. May we all meet at the marriage supper of the Lamb. W. S.

WISCONSIN CONFERENCE.

The annual meeting was blended with the State campmeeting, held at Prairie du Sac, and held its first business session June 5th; Bro. O. S. Knapp was reelected as President; P. W. Hough, G. Thomson, and N. A. Hitchcock were appointed as business committee. Also the following committee on ordination was chosen:—W. S. Shears, Wm. Sheldon, G. Thomson, P. W. Hough, and N. A. Hitchcock. Conference doors were opened for the reception of new ministers and churches. The Helena church was added; also the following ministers: Abram Slocum, Anson Brown, Fletcher Ghormley. Reports were heard from the various churches and ministers, partly in person or by delegates, and partly by letter, setting forth a degree of prosperity, interspersed with sectional adversity. The experiment of districting the State for quarterly meetings was satisfactory, and continued. The following brethren were appointed to take supervision of this work for the coming year:—Eastern District, G. Thomson. Western District, P. W. Hough. Southern District, Geo. Howard. The following ministers were ordained:—G. Howard and Philo Hitchcock. Other items of business of a local nature were attended to; but our sessions were short to give time to attend devotional meetings. The following campmeeting committee was elected for the coming year:—Wm. Sheldon, O. S. Knapp, E. P. Graves, P. W. Hough, T. Barker. The meeting with which this conference was connected was one of special interest—a rich feast. WM. SHELDON, *Secretary*.

A. C. Times, please copy.

EATING HERBS.—At our recent Wisconsin Campmeeting, I heard a new argument in favor of tobacco chewing:—"He that is *weak* eateth *herbs*." Rom. 14 : 2. I think, however, that it will not be extensively used in justification of tobacco chewing, as it carries the admission that the user is "*weak*" in the faith, and that the practice is not justifiable in the strong. W. S.

"SCIENCE AND THE RESURRECTION."—This sixteen page tract by Bro. Taylor is an excellent document to put into the hand of the skeptic, who discards a literal resurrection of the dead. It will make itself felt wherever it goes. Let it be scattered. W. S.

ANSWER.—The questions propounded by Bro. Marsh, in a recent *Crisis*, are answered affirmatively in previous articles from my pen, as he will notice by looking over his file; so I do not here repeat the arguments. W. S.

ORDINATION.

A most impressive ceremony took place at the Evangelist Christian Church, Brandywine Street, east of 16th, on Sunday evening, June 9th, on which occasion Bro. Marvin W. Lutz was ordained as an evangelist. The laying on of hands was performed by Elders Hook, Wilfong and Esling, and witnessed by a large congregation. The prayer of Elder Wilfong on behalf of the candidate could not but touch the hearts of all present, conveying as it did to the mind the realization of the great responsibility resting on the act, so far reaching in its results, not only for time, but for eternity.

Bro. Lutz gave a brief account of his former life, stating how very far he had gone in the paths of wickedness, so that nearly every one interested in his welfare had given him up as reprobate, until like the apostle Paul, he had suddenly been arrested in his mad career, and brought into humble submission to the feet of Jesus; and as soon as the Lord spoke peace to his heart, the great work of the ministry was laid upon him, and like that same apostle, he could say woe is me if I preach not the gospel. That whereas he was once a blasphemer, and despiser of God's truth, it was now his delight to proclaim far and near the glorious news that immortality is obtained through Christ only; and that the great day of redemption is drawing near, when there shall be a reward given to all who have served the Lord on earth, and loved his appearing. Bro. Lutz also referred to his labors in the East, and elsewhere, and the great encouragement he had received in his efforts for the salvation of men. It had been nineteen months since his conversion; yet he was still striving to be faithful and to follow the Lamb whithersoever he should lead. Elder Hook, through whose instrumentality he was converted, preached the ordination sermon from the words of the apostle Paul, in his last charge to Timothy, his son in the gospel, and the instruction given to the newly ordained Elder was most solemn and affecting, and will long be remembered by all present. God grant that the labors of this servant of Christ may be abundantly blessed, and that many adorn his crown of rejoicing in the great day of the Lord, who shall shine as the stars evermore. EMMA E. ALEXANDER.

Philadelphia, June 14th, 1872.

MARRIAGE AND DIVORCE.

Recently, an article appeared in the *Crisis* on this subject, and as I am now able to give a scriptural view of the matter, I herewith present it. Before doing so, I would just state that the article referred to was written by myself, and sent to the *Crisis* office early the present year. Christ gives all the instruction we need upon the point in Matt. 19 : 9, which reads thus: "And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and whoso marrieth her which is put away doth commit adultery." From these words it is very evident that if a man's wife is guilty of fornication or adultery, he can put her away and marry another. The same rule holds good both ways; so that a woman may be divorced from her husband, if he is guilty of fornication or adultery, and after the divorcement she can marry again and not be condemned of our Savior for so doing.

It is plain that for no other cause than that of fornication or adultery does Christ countenance divorces. Marriages of persons who have been divorced upon other grounds than that named, put the parties thus married in the list of adulterers and adulteresses.

Thus I have presented in a few words what I believe to be the truth in the matter.

Yours in Christ, F. H. BURBANK.

Salem, Mass., June 15th, 1872.

THE newly-elected bishops of the M. E. Church, according to the suggestion of the body which created them, have distributed themselves as follows: Bishop Bowman will reside at St. Louis; Harris at Chicago; Foster at Cincinnati; Wiley at Boston; Merrill at St. Paul, Minn; Andrews at Omaha; Haven at Atlanta, Ga., and Peck at San Francisco. The residences of the old Board remain undisturbed—Janes, New York; Simpson, Philadelphia; Scott Odessa, Del.; Ames, Baltimore. Bishop Morris is placed on the retired list.

THE TRACT FUND.

The *Advent Christian Publication Society*, at a meeting on Springfield Camp-ground, August 23d, 1871, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.
A. W. SIBLEY, *Sec'y Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments $543.83
H. F. Carpenter 1.00
Wm. Chamberlain 1.50

POOR FUND.

To send the Crisis to the Poor.

Previous acknowledgments $106.38
A. M. Billings 50.00
B. Judson 2.00
Geo. Howard 2.00
W. Bradbury .... .50

YOUNG PILGRIM POOR FUND.

Previous acknowledgments $5.05

AMER. ADVENT MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments $2,273.66
"C." 4.00

SPRINGFIELD NATIONAL ADVENT CAMPMEETING FUND.

Previous acknowledgments $12.00

Bro. McLean (pledge paid) 5.00
R. H. Smith ......"......"...... 5.00
John Hutchinson......"......"...... 5.00

TO THE BOARD OF MISSIONS OF THE A. A. M. SOCIETY.

DEAR BRETHREN:—In presenting this, my third report, from this field of labor, I would just say, nothing of special interest has occurred since my last report. We now number seventy members in church fellowship. We have organized two Sunday schools, with about seventy-five scholars, which promise to do well. The Bible question book is the best I have ever seen, and the scholars and teachers are perfectly delighted with it. Our common-sense way of explaining the Bible is regarded generally by the people as the most plain and reasonable they have ever heard; and a number of the leading and most intelligent members of other churches heartily endorse our views. I am fully satisfied that if we had a few commodious and plain houses of worship, which would give permanence to our cause, that the gospel of the kingdom (which means the speedy coming of our Lord Jesus Christ to raise the dead saints and set up his everlasting kingdom amid the glorious restitution of all things) would be heartily and widely embraced throughout this region. O surely the great and glorious Nobleman is even now sending out his orders to the distant homes of the angelic millions, to hold themselves in constant readiness to escort him on this triumphant mission. Amen. My dear brethren, pray, pray always for us down here.

PEYTON G. BOWMAN, Missionary.

Lydia, Darlington Co., S. C., June 7th.

A FEW GOOD THINGS.

L. BOUTELL.

My three weeks' labor in Philadelphia and Camden were very pleasant indeed to me. I found, seemingly, a very steadfast, united church of Second Advent believers, whose hearts are in the work, ready to respond to the blessed doctrine of Christ, even if it should make them of no reputation. They have counted the cost, and many of them have been on the way long enough to learn the blessedness of self-denial for Christ's word and the love of his coming. The meetings continued to be interesting while I staid. The last Sunday was one I shall not easily forget. The morning session brought together a good congregation, and an unusual number of old, gray-headed people. It has hardly been my lot to speak to so many at one time; and as I rehearsed the signs of the near approach of our Lord and Master, their countenances bespoke their love of his speedy return, in tears of joy unspeakable. I told them the signs were such they might, even as old as they were, live to welcome their loving Savior to give them eternal life. I found they were related to this same Jesus, for as we discoursed of his goodness and love to the children of men, and of his coming to redeem them from death and the grave, they were filled with ecstasy and joy; and the more we exalted and praised him for his great love, the more they rejoiced, and gave utterance to their feelings by words of glory and thanksgiving, and a wind-up by the shaking of hands. I left them with reluctance, but cheered with the hope of everlasting life with them on the new earth. We enjoyed a communion season with them after preaching the last evening.

At Camden, N. J., I found a church of like precious faith, looking for the same "blessed hope," who appreciate the truth, and feast on the gospel that brings the Lord to give reward and consummate the hope, by filling the earth with his glory. I made new and happy acquaintance with some whole-souled disciples, who are steadfast and abounding in the work of the Lord. A goodly number had just been baptized, and the Lord had added to the church. They are thriving, if we may judge from their readiness to testify for Jesus. Their prosperity (also of all other churches) depends on their love for Christ and one another. "Love is the fulfilling of the law" and gospel. The love of Christ and his soon coming, with the desire to save the lost, should swallow up every minor principle. They should be a peculiar people, zealous to be so set apart for Christ that they may be efficient in saving the perishing. Then the oneness which Christ prayed for would manifest itself, and the world would take knowledge of them that they had been with Jesus. But these are perilous times; they are terrible times. Long and friendly ties are easily broken. Recklessness, disorder, rebellion, dishonesty, world and pleasure loving, with deep-seated apostasy, Spiritualism and infidelity, yea, the haters of our Christ, the Bible Christ, are all in one long train, filling up their cup, contending for a good time, but against our Lord and his Christ. But the victory is sure. It will turn on Zion's side. "Fear not, little flock," it is your Father's good pleasure to fulfill his promises to you. By patient continuance in well doing the prize will be gained.

On my return from Philadelphia, I felt it duty to look after the lost sheep of the house of Israel. So I stopped at Guilford and Madison, Ct. Had meetings in both places, and good seasons in telling them what I most heartily believe. I have learned the secret of christianity. It is first to believe with the heart, then confess it with the mouth, even if they say you are one of them. And every time you confess for Christ and his word, you will grow stronger and stronger. O how many lose what they have by burying their talent in a napkin. The tongue must be loosed before the true light can shine. I was in hopes my short stay in these places might do them good. I enjoyed my mission work among them. It brought to mind former days and many blessings. There is great importance attached to exhorting one another, and so we must do it if we would live.

I called on Bro. Rogers, at New London, and found him interested to get the truth of Jesus' coming and the word of life before the people; and is looking for an opening, and hopes it will soon find its way among the people there.

From here, I went to Stonington, and found Bro. Brewster at the depot waiting when the train stopped, as I had apprised him I was minded to call and spend the night with him. He made an effort, and secured the Congregationalist vestry, and gave a notice of preaching that evening. I was surely surprised, but went at the time appointed and commenced a meeting. The Advent hymns were sung with the spirit and understanding, which gave the key-note to the services, and many heard the simple story of the plan of redemption, to be consummated at the coming of Christ the second time, without sin unto salvation. Thus we did our best to sow the seed by all waters, not knowing which will prosper, this or that.

I also spent Sunday, on my return, at Westerly, R. I. I arrived home Monday, after an absence of five Sundays, having prosperity in the Lord, and a safe journey to and from the place visited. So I can but thank God and take courage, and praise him for his unspeakable goodness to me and mine.

Chelsea, June 12th, 1872.

"I NEVER KNEW YOU."

N. D. BABCOCK.

How sadly these words will ere long fall upon the ears of the majority of professed christians. "I never knew you." "Be ye not conformed to this world. O you that are looking for Jesus, how long will these be idle words to you? How few show by their dress, character, and conversation that they are not of this world. Jesus said to his father, "these (my disciples) are not of the world," but there are a few, the Father keeps in these last days. How few dare speak against the fashions of this world, lest they offend; and the reason is, many professors, quickly get offended and tell you to your face or behind your back, you had better mind your own business. This leads many to say, We must have charity, lest you offend one of God's little ones. Away with such trash, and let us have God's word, which is to judge us in the last day.

We are hated if we tell the truth. The Jews hated Christ because he told them the truth. My conscience does not condemn me, they say. Did Jesus say follow your conscience, or follow me? Ye are my disciples if ye do whatsoever I command you. "Love not the world." Are you there to-day? Noah, in building the ark, condemned the world. So ought we in our daily walk. Be "known and read of all men." O for a coming out from the world, and taking a decided stand on the Lord's side. Away with the devil's sugar-coated pills of charity to feed the conscience. We must come out from the world if we are ever saved. Deny yourselves, and take up your daily cross, and follow me, said Jesus.

Many christians, and even ministers of the gospel, have got it settled that about all the cross we have is to come to meeting, and get up among a few of God's children, and tell how good the Lord is and has been to them. Some young converts are so often told to get up and bear their cross, they really feel a heavy burden roll off when they tell they love Jesus, who has done so much for them. It is a cross only because we have been taught so; but when we love Jesus with all the heart, what a pleasure to say so, when we realize his goodness to us. How easy to keep his commandments. *All* for Christ, is the only easy, true, and safe way. When Jesus said, Take up your cross daily, and follow me, how many of you think he meant speaking in meeting? Cut yourself entirely from the world, and we shall find out what the cross is.

SPECIAL SESSION OF N. H. CONF.

Met according to appointment at Rye, N. H., May 24th, 1872. Bro. Couch chairman. In the absence of the Secretary, Bro. T. E. Lang was chosen Sec. *pro tem.* Prayer by Bro. D. F. Leavitt. Preachers present,—J. Couch, J. G. Smith, T. W. Piper, M. Harmon, E. Owen, L. E. Saulpaugh, T. E. Lang, D. F. Leavitt, N. Barbour, T. L. Churchill, J. Parsons. The meeting then proceeded to examine the case of Elder Mark Stevens. Heard a report from Eld. J. G. Smith, chairman of committee appointed by conference to investigate charges preferred against Eld. M. Stevens, relative to his christian and ministerial character; after which the following preamble and resolution was passed:—

"Whereas, certain charges having been preferred against Elder Mark Stevens, member of this conference, detrimental to his christian character; and that, according to the report of the council sent by this conference to investigate the case, said Stevens stands convicted of said charges, to that degree that in our judgment renders him unworthy of christian confidence; therefore

Resolved, That said Elder Mark Stevens be dismissed from this conference."

T. E. LANG, Sec. *pro tem.*

CORRECTIONS.—The first paragraph that commences on the second column of No. 5, in "The Coming Struggle," commences with an obscure sentence, owing to the omission of a line or two. It should read—"In carrying out the work of the reconstruction of society, according to the principles of the confederacy, it seems they will pursue a policy somewhat like that followed in the reconstruction of the rebel States, only with more severity," etc. And then, in the second paragraph below the one just noticed is an obscure expression, though printed as I wrote it. It is: "The gospel dispensation, like the Mosaic, must have its day." I would have it read—"*must yield to another.*" I. K. LOMBARD.

In nothing do men more readily take the shadow for the substance than in religion.

Correspondence.

From Bro. P. Alling.

BRO. GRANT:—It is so long since my name has appeared in the *Crisis*, some may think I have either grown cold, or apostatized from the faith; but thank the Lord, neither of these evils have come upon me. I am still looking with desire and expectation for that very same Jesus who has "gone into a far country to receive for himself a kingdom, and to return"; and see not why our hopes may not be realized before the ending of 1873. As the Master said, "In such an hour as ye think not the Son of man cometh," it is safe to look daily, and be in constant readiness. I am aware that some of our good brethren are looking for prophetic fulfillments, ere that day dawns, of the closing verses of the eleventh chapter of Daniel, in the rise of some new power that will "plant the tabernacle of his palace" at Jerusalem for a brief period; while others are looking for a literal antichrist that will unite Spiritualism with communism, and other isms, and become a great leading persecuting power, and take his seat in the *temple of God*, assuming that *he is God*; while others claim the periods are all literal days, and yet future, and to measure the reign of antichrist, or some other undefined, imaginary power. Now it does seem to me, if these brethren will but carefully observe the clear consecutive order of the rise, the measurement, the number and the duration of the ruling powers of earth, that were to exist prior to, and up to the very time of the coming of Christ, as defined in the second and seventh chapters of Daniel, and in the whole book of Revelation, and let their testimony govern, they never would assume the manifestation of any such power or powers yet future. Whatever power it may be, noted in Dan. 11 : 40–45, and elsewhere in the Bible, it is certain that the fourth kingdom, in its divided state of ten kingdoms, with the papacy, as an existing, war-making power, will be the controlling, dominant rulers of earth to the end.

The world's history of the past and of the present agree with the clearly revealed statements of these inspired writers, and cuts off every theory that substitutes anything else in their place. I have thought much as to why it is that so many different views are put forth, each of which seems to require time for their fulfillment prior to the coming of Christ; and can solve the matter only in this wise: All can see from positive statements in both the Old and New Testament Scriptures, that there is a work yet future to be fulfilled on the earth that will require time. Now if the world is to be destroyed, as is claimed by many, by the immediate burning day of 2 Pet. 3, at the coming of Christ, they are driven to the necessity of extending time for the accomplishment of that work prior thereto. It appears to me if they would be consistent, and admit that it takes seven full millenniums, to make up the great antitypical week of earth's history (2 Pet. 3), and then admit the positive statement of the Revelator that the last one—the day of the Lord—will be as long as each of the preceding; viz., one thousand years, all would be plain. They then could see that God himself had provided ample time and room for the fulfillment of all his purposes connected with the work of *restitution*, as declared by all his holy prophets since the world began.

The recent remarkable spring in railroad matters, the construction of many new roads, the extension and refitting of old ones, with new cars, new engines, etc., are among the ominous tokens of these last days. By these improvements, a strain is put upon the already overtaxed labors of man and beast, as also upon the productions of the land; all tending to increase the already fearful *overcharge* of all minds with "the *cares of the world*." O how immensely important is the injunction of Christ to his church to take heed, lest we be also snared. The danger never looked so fearful as at the present time. Hence, let us one and all "watch, ... and pray always," that we "may be accounted worthy to escape all these things" that are coming to pass, and "stand before the Son of man."

Norwalk, O.

Extracts from Letters.

BRO. WM. B. HUSSEY writes from Portsmouth, N. H.:—"We have truly fallen into perilous times, but I am glad these perils are marked in the Bible, so that we can know where we are in the history of the world. I believe we are very near the closing scenes of this world, and soon Jesus will come and gather his saints and reward them with everlasting life on the new earth, restored to Eden beauty and glory. It fills my heart with joy to know that we are almost home. Our hope will soon be realized, and our trials will be all over. Here we have sorrow. We have to lay our friends in the lap of earth, where they must sleep until Jesus comes. I can say with a full heart, Come quickly, and bring everlasting life to all of the jewels. I hope to meet all of God's dear children in the kingdom, where parting scenes will never come.

Praise God, we are almost home. We shall soon sing the victor's song on the shining shore. The coming of Jesus is my only hope. This world is a vain show. Take away my hope, and the world looks dark to me; but with a gospel hope of Jesus' coming, and a restitution of all things spoken of by the mouth of all the holy prophets since the world began; with such a hope as this, my heart is cheered."

BRO. S. L. HUBBARD writes from Athol, Mass.:—"I feel that the Lord is good. He has been very good to me, and I feel that I cannot do enough for him. I am striving to do the will of God, that I may have right to the tree of life. Dear brethren, let us keep low at the feet of Jesus, and be led by his spirit, that we may not be led into by and forbidden paths. Oh, let us not be weary in well doing, for in due reason we shall reap, if we faint not. Let us all be ready to meet our coming King. Let us have on the whole armor of God, and live so that we may have the spirit of God continually in our hearts, that we may feel that we are heirs of God, and joint heirs with Christ to that inheritance, that is incorruptible, and undefiled, and that fadeth not away. Let us be bold soldiers of the cross. May the Lord inspire us with more love, that we may do good as we have opportunity.

Oh what a glorious hope we have—a soul-inspiring hope; a hope that reaches to that within the veil. No wonder the apostle calls it a 'blessed hope.' John says, he 'that hath this hope in him purifieth himself even as he [Christ] is pure.' Let us examine ourselves in the light of God's word, and see if we can stand the test; for nothing impure, or unholy, will ever enter the kingdom of heaven. Let us cleanse ourselves from everything that is unlike Jesus. It is blessed to feel that Jesus saves us from all sin. Soon, if faithful, we shall see the King in his beauty, and sing redemption's song. The trials of earth are almost over. A few more tears and sorrows; a few more disappointments, and we shall meet in the everlasting kingdom

of our God, with all the redeemed host, to go no more out forever. What a blessed thought! to be forever with the Lord, with all the apostles and prophets and the good of every age and clime, beyond the power of temptation. I long for that day to come. We cannot expect to get to the kingdom of heaven on flowery beds of ease. The Revelator saw an innumerable company, which no man could number, come out of great tribulation, having washed their robes and made them white in the blood of the Lamb.

Let us so live that we may be filled with the Spirit, and not be entangled with the vain things of this world, but keep our eye on Jesus; then all will be well. Oh that men would be wise, and seek a refuge from the coming storm; that they would flee to Christ, who will have mercy, and to our God, who will abundantly pardon. Jesus is yet on the mercy seat, and on the giving hand, saying, Turn ye, turn ye, for why will you die? His arm is not shortened that he cannot save, neither his ear heavy, that he cannot hear. His mercy is everlasting. Oh do not grieve his blessed Spirit any longer.

His blood atoned for all our race, and sprinkles now the throne of grace. Oh, sinner, heed the warning, to Jesus quickly fly; then you on that morning, may meet him in the sky."

Obituaries.

TUCK. Fell asleep in Jesus, in Bangor, Me., May 25th, 1872, my beloved wife, Aurilla A. Tuck, aged thirty years and ten days.

Aurilla was a loving and affectionate wife, a kind and tender mother, one of the noblest of women, and, above all, a christian. During her sickness, which lasted about four days, she was very calm and patient, although at times suffering severely. A few hours before she died she prayed earnestly for her little family and others, and expressed the wish that they might meet her in the kingdom. She was sensible to the last, and fell asleep calmly and peacefully, to await the resurrection. No more sickness nor death awaits her, but health, and blooming beauty, and everlasting life. May the Lord grant that our little broken family may be again united in his kingdom. Words of comfort were spoken at the funeral by Bro. Samuel Bragg. CHAS. C. TUCK.

Herald of Life, please copy.

WILLEY. Died in Stoneham, Mass., May 3d, 1872, Sarah Willey, daughter of Daniel and Annie Willey, aged two years and five months.

May God's sustaining grace be with the mourning family and friends to the end, and prepare them to meet their loved one where death and the grave can never divide them more. Words of consolation by the writer. WM. C. STEWART.

NOBLE. Died in Kennebunk, Me., May 21st, 1872, Orin I. H. Noble, son of Horace and Lydia Noble, aged thirteen years.

May the hope of the gospel be their solace in their deep affliction. The funeral service was held in the Methodist church. We tried to present the resurrection hope, assisted by Bro. F. M. Drake. WM. C. STEWART.

BRISTOL. Died Feb. 19th, 1872, in Galesburg, Mich., Julia S., wife of Jackson P. Bristol, and daughter of Simeon and Reliance A. Wood, aged thirty-two years and twenty days.

She is gone. We miss her kindly greeting, her tender counsel, and her loving presence. She rests from her labors, sweetly sleeping in Jesus.

"Nor pain, nor grief, nor anxious fear
Invade thy bounds; no mortal woes
Can reach the peaceful sleeper here,
While angels watch the soft repose."

MRS. M. A. GARCIA, M. D.

BRISTOL. Died May 17th, 1872, Lulu Anna, youngest child of Julia S. and Jackson P. Bristol, aged four years, one month, and seventeen days.

She used to sing "The sweet bye and bye," and a few friends sang it when we laid her to rest beside her mother, who died only three months before. Thus they slumber in Jesus, but they shall not always sleep. M.

HIBBARD. Died in Hereford, P. Q., May 17th, Jared Albert, only son of C. D. and Ruby Hibbard, aged ten days.

Buds of promise snatched away
For the dark and withering tomb,
Shall arise another day
In a deathless land to bloom.

J. ALBERT LIBBY.

LITTLEFIELD. Died in Patten, Me., May 31st, 1872, Abbie Estella, daughter of Zenas S. and Hannah B. Littlefield (formerly of Winterport), aged fifteen years, ten months, and twenty-three days.

She said to her mother when about dying that she could lean her head on Jesus, and breathe her life out sweetly. She now sleeps in him, awaiting the morning of the resurrection, when father, mother and sisters, if faithful to God, will meet her never more to part. H. H. DAVIS.

HOBBS. Died at Ossipee, N. H., May 25th, 1872, Sr. Hannah M., wife of Bro. Ezra T. Hobbs, aged forty-one years and five months.

A husband and three children are left to mourn, but not without hope. Sr. H. was a christian, beloved by all who knew her. She sleeps, but not forever. T. W. PIPER.

Married.

WILSON—PAYNE. In Philadelphia, June 11th, 1872, by Eld. H. T. Taylor, at his residence, Mr. JOSEPH WILSON, of Philadelphia, and Miss MARY ANN PAYNE, late of England.

PRATT—HUTCHINSON. At the residence of the bride's father, June 12th, 1872, by Eld. A. A. Hoyt, Bro. WRIGHT PRATT and Sr. ORA A. HUTCHINSON, both of Rutland.

Summary of News.

FOREIGN.

Cable News.

ITALY.

THE FLOOD.

LONDON, JUNE 13. Details of the floods near Prague, caused by the heavy rains, show that the destruction of life and property was far greater than was at first supposed. The water poured over the country, sweeping everything before it. The fertile districts were devastated, and a number of villages were swept away. The loss of life is appalling, the number of persons who perished being estimated at seven hundred.

PONTIFICAL ANNIVERSARY.

ROME, June 17. The twenty-sixth anniversary of the accession of Pope Pius IX. to the pontifical chair was celebrated yesterday in a becoming manner by the faithful. Four thousand persons, representing all nations of the earth, proceeded to the Vatican and presented congratulatory addresses to His Holiness, who, on appearing before his visitors, was greeted with loud cheers.

THE JEWS IN ROUMANIA.

LONDON, June 10. Earl Granville, seconded by the Italian Government, has proposed a conference of the European powers, to consider the course to be adopted in view of a constant recurrence of the barbarous outbursts against the Jews in Roumania, and the propriety of exerting a direct pressure on the Roumanian Government to compel preventative measures. Prince Gortschakoff, in reply to Earl Granville's proposal, sympathizes with the persecuted Jews, but apprehends that the course proposed would only excite agitation on the Eastern question, and that, therefore, he is not willing to enter into such a Conference. He proposes a joint note to the Roumanian Government as to its intentions, and guarantees that it can afford protection to the Jews, and thinks that this would awaken it to some sense of its responsibilities. Should the reply to his proposal be unsatisfactory he would suggest a settlement on the basis of the Treaty of 1856. Prussia takes the same ground. The answers of the other Powers are not yet known, but it is probable that the suggestion of Gortschakoff will be adopted.

FRANCE.

PARIS, June 14. The Right in the Assembly has resolved to demand of President Thiers to dismiss some of his ministers and carry on the administration in accordance with the views of the majority. President Thiers objects to the triumvirate, but favors the appointment of M. Grevy as Vice-President.

The Protestant Synod, now in session here, have just passed through an unusually animated discussion, which resulted in the schism of the church.

M. Guizot, leader of the Orthodox party, maintained the authority of the Scriptures, while Rev. M. Coquerel, who is at the head of the Liberal party, justified certain divergences relative to the divinity and resurrection of Christ.

The Liberals, demurring at the action of the Orthodox majority, withdrew from the Synod.

DOMESTIC.

THE LABOR MOVEMENT.

THE STRIKES—RIOTOUS DEMONSTRATION.—Word was brought to the police this morning that several gangs of strikers were going up-town for the purpose of pulling down Steinway's piano manufactory. About two hundred strikers made their appearance and began threatening demonstrations. Several of the leaders, when they saw the police, advised a charge on that body. Capt. Jenner, finding that they were not inclined to act in a peaceable manner, ordered his men to disperse the crowd. They did so, the strikers hurrying off in all directions. The employes of Singer's sewing machine factory met this evening and elected president and secretary. The iron and metal workers of this city and neighborhood, including Brooklyn, Williamsburg and Hoboken, struck this morning for eight hours, and an advance of twenty per cent. on wages for piece-work.

[Special Dispatch to the Boston Herald.]

Demoralization of the Strikers—Withdrawal of Public Sympathy.

NEW YORK, June 14. The strikers appear to be getting demoralized generally. They are quarrelling among themselves, threatening to mob employers who refuse to accede to their demands, burn factories and do mischief generally. They complain that the press is against them as well as the police, and that it is constantly misrepresenting them and their conduct. A number of workmen who have shown a disposition to return to the shops have been assaulted and beaten, and some notorious demagogues are doing their best to cause trouble. It is asserted that certain French Communists are the principal mischief-makers and will be disappointed if they do not create a riot. It is reported that several large manufacturers have purchased arms to protect them and their establishments from the rioters. There is little doubt there would have been bloody scenes before now but for the vigilance of the police, for many of the strikers are ugly and feel very revengeful because some of the firms have stood out. The public seems to be withdrawing much of its sympathy from the workmen on account of their ill temper and grievous indiscretion. They continue to menace Steinway & Son, and the Singer Sewing Machine Company, because they regard those two firms as the cause of preventing the general adoption of the eight-hour law. Serious riots are improbable. The plans of the strikers were learned through the indiscretion of some of their number and were intended by the leaders to be kept a profound secret. When the secretary of the society heard that a reporter had become aware of them, he exclaimed in great wrath and excitement that their publicity would cause the ruin of the whole affair, and after angrily rebuking the uncautious talkers threatened the reporter with exclusion from the hall hereafter, and the refusal of all further information if he should make public their violent designs. The announcement of the plot which they know will insure ample preparations to repress, and which may possibly deter the men from attempting to carry out their intentions, but they are now rendered desperate by the desertions from their ranks, and may not be easily checked in their efforts at intimidation. If there be no trouble between the strikers and police it will not be the fault of some of the former, who are noisy, threatening and malignant.

THE WESTERN TORNADO.—Later particulars from the scene of the tornado which visited Quincy and Degraff, Logan county, O., show it was more destructive than the first reports indicated. In Quincy fifty or sixty dwellings and stores and two churches, and as many more shops, stables, and outbuildings were unroofed or rocked upon their foundations or demolished. The air was literally filled with flying weather-boards, furniture, lath and plaster. A parlor door was caught up by the wind and hurled through the air, and falling upon a woman crushed her so she died. The tornado on the way to Degraff, struck Bogg's flouring mill, four stories high, containing three thousand bushels of grain, moving the building nine inches upon its foundation and carrying away the roof and a portion of the fifth story. It ploughed its way through Degraff, scattering destruction in its path, but hurting fewer persons and injuring a less number of buildings. After leaving Degraff it passed several settlements, and finally rose from the earth, and was sent for miles, carrying in its funnel-shaped form timber, rails and debris which it had gathered in its destructive march. The papers give the names of thirty-nine persons injured in Quincy and eleven in Degraff, the list not comprising all the injured in the former village. Mrs. Rall, reported to have been killed in Degraff, is yet living, but two of her children were killed. Morse Glick in Quincy has since died from wounds.

A DESTRUCTIVE HAIL STORM.

Providence, R. I., June 14. A hail storm in Blackstone Valley this afternoon did great damage to the window glass in the villages of Albion and Ashton, and to vegetation in the vicinity. About 1000 lights of glass were broken in Albion, and 240 at Ashton. Heavy showers prevailed north and south of the line of hail.

New York, June 14. Several trees on the squares and Central Park were torn up by the tornado this afternoon, and several small vessels in the harbor lost spars and had their sails torn.

In Brooklyn, a partially finished three-story brick house on Broadway was blown down, and George Brown killed, and three other workmen seriously injured. The roof of Hawley's dye works was blown off, and the roofs of three houses on West street also destroyed. Mary Cullen, ten years of age, was blown off the dock at the foot of Pacific street and drowned. Brig. J. E. Newall, lying in Newton dock, was badly damaged by the tornado. Trees in various parts of Brooklyn suffered severely.

Norwich, Conn., June 14. A terrible storm of wind, rain and hail passed over Eastern Conn., just north of this city, this afternoon. The storm covered a belt twenty miles wide, and did great damage in Willimantic, Plainfield and the surrounding country. Hail-stones as large as eggs fell, large trees were uprooted, windows broken, and several new buildings much injured.

Hartford, Ct., June 14. A severe hail-storm passed over Kensington and East Berlin this afternoon. One factory had 2000 panes of glass broken, and windows were broken in nearly every dwelling. Growing crops were badly damaged and fruit trees were uprooted.

VALIDITY OF CAR TICKETS.—Justice Fletcher, of Concord, N. H., on Monday decided that railroad tickets are good until used, though issued only for a specified time. A passenger on a train from Vermont presented a ticket issued in Chicago in June last and marked "good for thirty days," which the conductor refused to take, and refusing to pay his fare, he was arrested on the arrival of the train at Concord, where the case was laid before Justice Fletcher, who decided that the ticket was good till used, and the man was discharged.

In Brief.

——An Oswego special states that a curious phenomenon occurred on Lake Ontario, Thursday, June 13th. The water rose two feet, and then fell, continuing this movement for some time. Fishes came to the surface, and there were other indications of an earthquake.——When the Eastern railroad was built, the travel between Lynn and Boston was seventeen a day, and two stages would accommodate all passengers between Boston and Portsmouth; now the travel between Lynn and Boston is a million a year, and to carry all the passengers between Portsmouth and Boston would require a string of stages for the whole sixty miles.——The Japanese Embassy has received official advices that their Home Government has removed all restrictions on Christianity, and has abolished the Sinto or State religion.——There are eight Jews and not a single Roman Catholic in the British House of Commons.——Nineteen Catholic priests, destined for service among the freedmen, came over from England recently.——Sarah E. Smiley, the Quaker preacher, joined the Universalist church in New York, Sunday, June 19th.——To light the streets of London 630,000 gas lights are employed, which consume every twenty-four hours 22,270,000 cubic feet of gas; and if the streets of the metropolis were put together they would extend a distance of about four thousand miles.——The actual duration of a flash of lightning does not exceed the millionth part of a second, but the retina of the human eye retains the impression of the electrical flash for a much longer period.——The Great Eastern is to be employed this summer in stretching to our shores another telegraphic cable.——The settlement of Napoleon's civil list shows that France owes the ex-Emperor three million francs. President Thiers has directed this sum to be paid.——The largest raft that ever came down the Mississippi arrived at Rock Island the other day. It consisted of 2,500,000 feet of lumber and 1,000,000 of laths.——The ex-Emperor Napoleon is exceedingly popular with the residents of Chislehurst.——Poor France is passing through a fiery ordeal just now, and the eyes of all Europe are in curiosity upon her political condition.

Appointments.

☞ *We would say to our preaching brethren that it is necessary we should receive their appointments as early as* TUESDAY MORNING, *as our paper goes to press about noon; otherwise they will not be inserted till the week following.*

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

BOSTON (BRANCH CHAPEL) 1735 WASHINGTON STREET (Corner of Madison Street.)
Love Feast at 10½ A. M. Preaching at 3 and 7½ P. M. Prayer meeting Tuesday and Thursday evenings.
Henry Pratt......Sunday, June 23d
S. S. Brewer......Sunday, July 7th

CHARLESTOWN (*Hall No. 70 Main Street.*)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.
F. H. Burbank......Sunday, June 23d
Sr. E. L. Crumb......Sunday, June 30th
J. T. Dixon......Sunday, July 7th
W. S. Campbell......Sunday, July 14th
Sr. L. E. Saulpaugh......Sunday, July 21st
W. S. Campbell......Sunday, July 28th

CHELSEA, MASS. (*Advent Chapel, Heard Street.*)

EAST BOSTON, (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.
J. S. White......Sunday, June 23d
F. H. Burbank......Sunday, June 30th

☞ Meetings in South Boston on Wednesday evenings, at C. W. Huntress', 2 Lowland Street. Friday evenings at J. N. Berry's, 365 Silver Street.

HYDE PARK, MASS.
T. M. Preble......Sabbath, June 23d
John T. Dixon......Sabbath, June 30th

Tent meeting in Lynn, Mass......Sabbath, June 23d
MILES GRANT.

Pittsfield, N. H. (Town Hall)......Sabbath, July 7th
Portsmouth, N. H......Sabbath, July 14th
J. COUCH.

North Carver, Mass......Sunday, June 23d
Plymouth, Mass......evening, June 22nd
Dover, N. H......Sunday, July 7th
C. GOODRICH.

Franklin, N. H......Sundays, June 23d and 30th
L. BOUTELL.

Tremont, Mass......Sunday, July 14th
S. S. BREWER.

Putnam, Ct......Sunday, July 7th
J. S. WHITE.

Lynn, Mass......Sunday, June 23d
North Carver, Mass......Sunday, June 30th
Highlandville, Mass......Sunday, July 14th
M. BATCHELOR.

Marblehead, Mass......Sunday, June 23d
J. T. DIXON.

Bridgewater, Vt......Sunday, June 30th
H. F. CARPENTER.

South Casco, Me......June 20th and 21st
East Rochester, N. H......Sabbath, June 23d
Portsmouth, N. H......Sunday, June 30th
Monday and Tuesday where Bro. Shorey appoints.
Great Falls (Advent Hall) Wednesday eve., June 26th
South Elliot......Thursday, June 27th
Rye (New Chapel)......Friday, June 28th
Seabrook......Monday evening, July 1st
Lynn......Tuesday, July 2nd
East Boston......Wednesday, July 3d
Chelsea......Friday evening, July 5th
Branch Chapel, Boston......Saturday evening, July 6th
East Boston......Sabbath, July 7th
Wilbraham, Mass......Sabbath, July 14th
Woodstock Valley, Ct......Sabbath, July 21st
Will be at the Springs as before. H. MUNGER.

Pittsfield, N. H......Sunday, June 30th
C. CUNNINGHAM.

Melvin Village......Sunday, June 30th
T. W. PIPER.

Holderness, N. H. (Brick school-house) Sun., June 23d
Holderness, N. H. (True school-house) Sun., June 30th
Bartlett, N. H. (at the grove meeting) Sun., July 7th
GEO. H. WALLACE.

Lake Village, N. H......Sunday, June 23d
J. G. SMITH.

Barkhamsted (school-house, near Bro. Moses') Sunday, June 23d.
Guilford......Sunday, July 14th
Wrightville......Sunday, July 21st
S. WOODRUFF.

Charlton, Mass......Sunday, June 30th
CHAS. W. DOCKHAM.

Danbury, N. H. (where the brethren may appoint) Sunday, June 23d. D. W. DAVIS.

South Lyndeboro, N. H. (school-house district, No. 5) Sunday, June 23d. J. A. PACKARD.

Lake Village, N. H. (North Church) Sunday, June 25th
JOHN PARSONS.

South Sunapee, N. H......Sunday, June 30th
F. NELSON.

Meredith Neck, N. H......Sabbath, June 23d
Lake Village, N. H. (North Church) Sun., June 30th
Meredith Village, N. H. (Dolloff Hall) Sun., July 7th
Moultonboro Neck, N. H. (New school-house) Sunday, July 14th. N. GLIDDEN.

East Landaff, N. H......Sunday, July 14th and 21st
Swiftwater, N. H......Sunday, July 28th
E. S. MOULTON.

New Castle, N. H......Sunday, June 23d
J. W. HORN.

Rawsonville, Vt......Sunday, June 23d
Bradford, N. H. (Pond meeting-house)......Sun., July 7th
C. H. FLETCHER.

Tamworth, N. H. (Birch Intervale) Sunday, June 30th
LEVI ALLEN.

Great Falls, N. H. (Advent Hall)......Sunday, June 23d
JOSEPH W. WHITE.

Farmington, N. H......Sunday, June 23d
Rye, N. H......Sunday, June 30th
W. M. HARMON.

Dorchester, N. H. (Town House)......Sunday, June 23d and July 7th. JOHN H. EVANS.

Warren, N. H. (Ore hill)......Sunday, June 30th
Piermont, N. H. (Clay meeting-house) Sun., June 23d
North Haverhill, N. H......Sunday, July 7th
A. H. CLARK.

Woodstock, N. H......Sunday, June 23d
East Landaff, N. H......Sunday, June 30th
WM. W. SUTHERLAND.

Winchendon, Mass. (New Boston Church) first and third Sundays in each month.
Clinton, Mass......Sunday, June 30th
GEO. A. COLE.

Hampton, N. H......Sabbath, June 23d
Marblehead, Mass......Sabbath, June 30th
S. S. MOONEY.

Charlton......Sunday, June 23d
Z. FORD.

Chichester, N. H. (Advent Chapel) Sunday, June 30th
JOHN B. PAINE.

Rye, N. H......Sunday, June 23d
Dover, N. H......Sunday, June 30th
D. F. LEAVITT.

North Woodstock, Me......Sabbath, June 23d
Mexico, Me......Sabbath, June 30th
E. M. HAGGETT.

Southington, Ct......Sunday, June 30th
SETH WOODRUFF.

Gloucester, Mass......Sabbath, June 23d
Walpole, Mass. (as Bro. Brown may arrange) July 7th
B. FINNEY.

Canterbury, N. H. (Emery school-house) Sabbath, June 23d. SIMEON ROBY.

Greenwich Village, Mass. (Farmer's Hall) Sunday June 23d. GEO. A. STREETER.

Suncook, N. H......Sunday, June 23d
Northwood Narrows, N. H......Sunday, June 30th
CHAS. R. PARSONS.

Bradford, N. H. (Pond meeting-house) Sun., June 30th
A. S. WILLIAMS.

Rochester Village, N. H......Sunday, June 23d
EDWIN B. WELLS.

Square Pond, Ct......Sunday, June 23d
North Somers, Ct......Sunday, June 30th
A. MORSE.

Putnam, Ct......Sunday, June 23d
H. DAVIS.

Sanbornton (Osgood school-house) Sunday, June 23d
Laconia, N. H......Sunday, June 30th
F. S. RANSOM.

Limington, Me. (Hanscom school-house) Sunday, June 23d.
Escobeag, R. I. (Conference)......July 4th and 6th
Steep Falls, Me......Sunday, July 14th
C. H. SWEET.

Biddeford, Me......evening, June 26th
Yarmouth, Me. (where Bro. Wellcome may appoint) evening, June 28th.
Brunswick, Me. (Yellow school-house) Sun., June 30th
Bowdoinham, Me......evening, July 2nd
Richmond, Me. (Reed meeting-house, or in a grove, as Brn. Bates and Reed may appoint) July 4th.
Gardiner, Me......evening, July 5th
Augusta, Me. (where Bro. Thomas Rhynes may appoint) Sunday, July 7th.
Liberty, Me......evening, July 10th
F. M. DRAKE.

Corinna, Me......Sunday, June 16th
Bangor, Me......Sunday, June 23d
Dexter Village, Me......Sunday, June 30th
ALLEN DAMON.

Portsmouth, N. H......Sunday, June 23d
Raccoonborough, N. H......Sunday, July 7th
Lake Village, N. H......Friday evening, July 12th
Holderness, N. H......Saturday evening, July 13th and over Sunday, July 14th. T. L. CHURCHILL.

West Alton, N. H......Sabbath, June 30th
N. B. SLEEPER. E. W. SMITH.

Wentworth, N. H......Thursday evening, June 20th
Dorchester, N. H......Friday evening, June 21st
East Canaan, N. H......Sunday, June 23d
Canaan, Factory Village, N. H. (where Bro. Bullard may appoint) evening, June 24th.
North Canaan, N. H. (at Bro. Marshall's) evening, June 25th.
Springfield, N. H. (at Bro. Moses Sanborn's) June 27th
South Sunapee, N. H. (where Bro. J. Hurd may appoint) Sunday, June 30th.
E. COWDON.
B. PILLSBURY.

Meredith, N. H. (Dolloff Hall)......Sunday, June 30th
Laconia, N. H., Sunday, June 30th, at five o'clock.
London Ridge, N. H......Sunday, July 7th
Rye, N. H......Sunday, July 14th
MRS. L. E. SAULPAUGH.

Dorchester, N. H. (Town House)......Sunday, June 23d
Grafton, N. H. (school-house near Bro. John Durgin's) Sunday, June 30th. D. EASTMAN.

Epsom, N. H. (Marden's Corner)......Sunday, June 23d
N. B. MCMURPHY.

West Martinsburg, N. Y. (Advent Chapel) Sunday, June 23d, at 10½ A. M. C. H. WILLIAMS.

Fitchburg, Mass......Sundays, June 23d and 30th
Lynn, Mass......Sunday, July 14th
Holden, Mass......Sunday, July 21st
I. B. POTTER.

Woodstock Valley, Ct......Sunday, June 23d
Brimfield, Mass......Sunday, June 30th
P. S. BUTLER.

Hartford, Ct. (Talcott & Post's Hall) Sunday, June 23d
New Haven, Ct......Sunday, June 30th
Providence, R. I......Sunday, July 7th
Holden, Mass......Sunday, July 21st
Providence, R. I......Sunday, July 28th
J. P. NICKERSON.

Wolcottville, Ct......Sunday, July 14th
DR. C. G. BARKER.

Yalesville, Ct......Sunday, July 7th
Southington, Ct......Sunday, July 14th
West Haven, Ct......Sunday, July 21st
Z. D. BAIRD.

Suncook, N. H......Sunday, June 30th
Kennebunk Depot, Me......Sunday, July 7th
Newcastle......Sunday, July 14th
G. F. HAINES.

Rochester, N. H......Sunday, July 14th
B. P. MANNING.

Camden, N. J......Sunday evening, June 30th
Philadelphia and Camden......Sunday, July 7th
F. H. BURBANK.

Sugar Hill, N. H. (or where Bro. N. Wheeler may arrange) Sunday, June 23d.
Lisbon, N. H. (if desired)......Sunday, June 30th
L. C. & M. MCKINSTRY.

Kennebunk Port, Me., Sundays through the year, excepting the first Sunday in each month.
Cape Porpoise......Sunday, July 7th
WM. C. STEWART.

Mexico, Me......Sabbath, June 23d
Carthage, Me......Sabbath, June 30th
Dixfield, Me. (Chapel)......evening, June 30th
A. A. ABBOTT.

Campville, Ct......Sunday, June 23d
G. L. WHITE.

Dover, N. H......Sunday, June 23d
C. S. EMERSON.

East Roxbury, Vt. (baptism)......Sunday, June 23d
Barnard, Vt......Sunday, June 30th
Rawsonville, Vt......Sunday, July 7th
Z. T. WOOD.

Stanstead, P. Q. (Pond school-house) Sunday, June 23d
East Colebrook, Kiddersville, N. H., Sunday, June 30th
Pittsburg, N. H. (Terrill school-house)......July 7th
Caswell Burrough, P. Q......Sunday, July 14th
U. G. LADD.

Alton Bay camp-ground......Thursday, July 4th, at 11 A. M. and 2 P. M.
Stewartstown, N. H., (Northhill)......Sunday, July 7th
East Colebrook, N. H......Sunday, July 14th
Rutland, Vt......Sunday, July 28th
C. S. SHATTUCK.

Nashua, N. H. (as the brethren may arrange) Sunday, June 23d.
Goshen, N. H. (North school-house) Sun., June 30th
JOSEPH KIMBALL.

Mayberry Hill, Casco, Me......Sunday, June 30th
West Peru, Me., Thursday, July 4th. Grove meeting 10½ A. M.
Friday, July 5th, Wait school-house, 1½ P. M.
Saturday, at 5½, and over Sunday, where Bro. Abbott may appoint. J. T. JORDAN.

Vernon, Vt......Sunday, June 23d
and every other Sunday through the year. S. COOK.

Raymond Hill (where Bro. L. Ralf may arrange) Sunday, June 23d.
South Windham......Sunday, June 30th
J. ALBERT LIBBY.

Lyman, Me......Sunday, June 23d
S. G. LOW.

Belgrade Mills......Sunday, June 23d
H. B. SEVEY.

Wrightville, Ct......Sunday, June 23d
WM. J. RIPLEY.

West Meriden, Ct......Sunday, June 23d
Springfield, Mass......Sunday, June 30th
Hartford, Ct......Sunday, July 7th
Natick, Mass......Sunday, July 14th
Springfield, Mass......Sunday, July 21st
Wolcottville, Ct......Sunday, July 28th
W. N. PILE.

WORCESTER, MASS.
M. Batchelor......Sunday, July 7th
H. Pratt......Sunday, July 14th
S. S. Brewer......Sunday, July 21st
J. G. Smith......Sunday, July 28th

LOWELL, MASS.
A. Ross......Sunday, June 23d

LAWRENCE, MASS.
A. Simpson......Sunday, June 23d
N. H. Barbour......Sundays, June 30th and July 7th
M. Batchelor......Sunday, July 21st

HAVERHILL, MASS. (New Hall.)
D. M. Leavitt......Sunday, June 30th
A. Ross......Sunday, July 7th
Edwin B. Wells......Sunday, June 14th

CONCORD, N. H. (Eagle Hall.)
C. S. Shattuck......Sunday, June 23d
D. T. Taylor......Sunday, June 30th
T. W. Piper......Sunday, July 7th

SEABROOK, N. H.
J. G. Smith......Sunday, June 30th
S. S. Mooney......Sunday, July 7th

SOUTH ROCHESTER, N. H. (Chapel.)
A. Marston......Sunday, June 23d

GREAT FALLS, N. H. (Franklin Hall.)
O. W. Kimball......Sunday, June 23d
G. S. Shattuck......Sunday, June 30th
C. S. Shattuck......Sunday, July 7th
Wm. H. Mitchell......Sunday, July 14th
T. L. Churchill......Sunday, July 21st
C. S. Shattuck......Sunday, July 28th

GREAT FALLS, N. H. (Advent Hall.)
J. W. White (baptism)......Sunday, June 23d
Geo. W. Brown......Sunday, June 30th

MANCHESTER, N. H.
D. M. Leavitt......Sunday, June 23d
A. A. Robinson......Sunday, July 7th
T. W. Piper......Sunday, July 14th
B. S. Emery......Sundays, July 21st and 28th

NEW CASTLE, N. H.
F. A. Varney......Sunday, June 23d

EAST ROCHESTER, N. H.
A. Simpson......Sunday, June 30th

EXETER, N. H.
N. H. Barbour......Sunday, June 23d
A. A. Robinson......Sunday, June 30th

HAMPTON, N. H.
Joseph Pinkham......Sunday, June 23d
J. G. Smith......Sunday, July 14th
J. Parsons......Sunday, July 21st

BIDDEFORD, ME.
Wm. H. Mitchell......Sundays, June 23d and 30th
Geo. W. Burnham......Sundays, July 7th and 14th
D. M. Leavitt......Sundays, July 21st and 28th

BOWDOIN, ME. (Dennett school-house.)
H. D. Reed......Sunday, June 23d
C. Goud......Sunday, June 30th

PORTLAND, ME. (Union Hall.)
T. W. Piper......Sabbath, June 23d
C. H. Sweet......Sabbath, June 30th
J. A. Libby......Sabbath, July 7th
A. C. Palmer......Sabbath, July 14th
Geo. W. Burnham......Sabbaths, July 21st and 28th

SOUTH BERWICK, ME. (GREAT WORKS.)
F. M. Drake......Sunday, June 23d
T. L. Churchill......Sunday, June 30th

BATH, ME.
N. G. Reed......Sunday, June 23d
Hiram Mitchell......Sunday, June 30th

BRISTOL, CONN.
Z. D. Baird......Sunday, June 30th

HARTFORD, CT. (Bliss Hall.)
O. D. Woodruff......Sunday, June 23d
Geo. L. White......Sunday, June 30th

COLLINSVILLE, CONN.
Z. D. Baird......Sunday, June 23d
R. K. Stark......Sunday, July 7th

PLEASANT VALLEY, CT.
Wm. J. Ripley......Sunday, June 30th

NEW YORK CITY.
Advent meetings at 133 W. 24th street, every Sunday, at 10½ A. M. and 3 and 7½ P. M.; also Monday, Wednesday, and Friday evenings. T. J. Cox, 273 W. 22nd street. At 405 Grand street, preaching every Sunday, at 10½ A. M. and 3 P. M. Prayer meeting at Sr. Bellows', 23 Norfolk street, every Tuesday evening. Preaching brethren are invited to correspond with Bro. Cox, as above, or with me—H. A. KING, *Bible Banner* Office, 14 Murray Street.

GARDINER, ME.
Meetings are held regularly Sundays, also Tuesday and Friday evenings, at Military Hall, Water Street. The servants of Christ, who feed the flock, are invited to come and help us. Correspond with Wm. Gilbert, or J. Thomas, Jr.

PHILADELPHIA, PA.
(*Brandywine Street, between 15th and 16th, and between Spring Garden and Green St. sts.*)
Meetings every Sunday, at 10½ o'clock A. M. and 7½ evenings. Also Wednesday and Friday evenings.
J. N. WILFONG, Cor. Sec.

BIDDEFORD, ME. (Advent Chapel, Hill Street, near Pool Street.) Meetings every Sunday, at 10½ A. M., 2½ and 7 P. M. Also, prayer meetings on Wednesdays and Saturdays.

Notices.

TENT MEETING AT LYNN.—The Massachusetts Advent Conference Tent will be pitched the first time this season at Lynn, Mass., Chesnut Street, "Glenmore." The meetings will continue eight days, commencing Tuesday evening, June 18th, by preaching from Bro. Miles Grant, at half past seven o'clock; after which there will be meetings under the tent daily, afternoons and evenings. Bro. Grant, Couch, Morrill, and others will be with us to preach the word. The signs of the Lord's soon coming compel us to be awake, and make every effort possible to save the lost by the preaching of the gospel. The meeting will be for the benefit of all classes of men. Come, saints and sinners, one and all, to this meeting. Freedom for all to worship the Lord together in spirit and truth. Bro. Grant will be there Sunday, June 23d. J. COUCH. L. BOUTELL.

The tent will also be pitched at North Dana, Mass., the 27th of June. L. B.

Now is the time for grove and tent meetings all through the State, especially in new places where they need help. The conference voted to hold twenty-four such meetings in the State the coming year. Some have been held. Let the calls come for meetings in such places. We will do all we can to assist you in the good work of spreading truth and saving the lost. The Advent Conference committee urge action in this last work of warning this generation. Have meetings where help can be had and good done.
L. BOUTELL, for the Committee.

THE Alton Bay Campmeeting Committee will meet on the camp-ground Wednesday, July 3d. J. COUCH.

THE Mechanic Falls, Me., Campmeeting will commence August 26th. Particulars hereafter.
For Committee, R. R. YORK.

BASKET MEETING.—The Lord willing, there will be a meeting held in a bower, erected for the purpose, in Winchendon, Mass., near the New Boston church, Fourth of July, commencing at nine o'clock A. M. Bro. James Hemenway is engaged, and Bro. H. F. Carpenter is expected. Come one, come all. A hearty welcome is extended. Those coming through Fitchburg will come on the Vermont and Mass. R. R., buying tickets for Royalston, and stop at Parker's Station, half a mile from the meeting. Those coming through Keene will stop at Winchendon, where they will be met by brethren and conveyed to the ground. For the church, GEO. A. COLE.

THE ANNUAL CAMPMEETING at Tremont, Mass., will commence Monday, July 22d, and continue over the following Sunday. Arrangements will be made for board and lodging for all who will come. Those who can bring tents with them are requested to do so. Bro. Bellows will be on the ground with his large tent. All who are interested in the blessed hope and soon coming of the Lord, who can, are requested to attend this annual feast, where the Lord has so signally manifested his power. Come in faith and the power of the Holy Ghost, that we may enjoy one more heavenly gathering, and secure the salvation of some poor lost souls, to share with us the heavenly inheritance. HENRY V. DAVIS, for the Committee.

TENT MEETING AT NORTH DANA.—The Lord willing, the Mass. tent will be pitched at North Dana, Mass., Thursday, June 27th, to hold over the 4th of July, and longer if thought best. It is hoped that there will be a general gathering to the meeting of those around. Brethren and sisters in adjoining towns, come. Bring bedding as far as possible. We will try and do the best we can for the accommodation of all. North Dana is on the A. and E. R. R. Cars leave Palmer for North Dana at 8 25 A. M. and 6 P. M. Leave Athol 7.25 A. M. and 3.00 P. M. More anon.
GEO. A. STREETER, for the Tent Committee.

THE Grove and Basket Meeting at Hermon, Me., in grove owned by Mr. John Emerson, about one fourth of a mile from Hermon Corner, towards Leather's Corner, will commence Saturday, June 29th, at nine o'clock A. M., and hold two days. We hope for a large meeting. Those who come are expected to provide themselves food. The brethren in the region will take those from a distance home with them Saturday night. Efficient aid is expected to preach the word.
For the Brethren, F. A. BAKER.

THE NEXT Quarterly Meeting of the R. I. and East Conn. Conference will be held at Escobeag Hill, W. Greenwich, R. I., commencing Wednesday, July 3d, at two o'clock P. M., and continue over Friday. There will be no business done on the fourth of July, but it will be wholly spent in devotional services. Preachers and delegates will (it is hoped) be present on the first day of the meeting, as it will be devoted to business.

TIME TABLE. On the Providence, Hartford and Fiskville R. R., trains leave Providence, going west, at 7.10 and 10.10 A. M., and 2.20 and 5.5 P. M. Arrive at Greene (at which depot stop) at 8.6 and 11.22 A. M., and 3.29 and 6.27 A. M. Trains going east leave Plainfield, Conn., 6.45 and 8.53 A. M., and 12.15 and 4.27 P. M.

It is desirable that delegates will come on morning trains, as there will be teams in waiting at Greene Station (at which place those coming from east or west will buy tickets) to take them to the place of meeting. Let every church be represented by delegate or letter. N. A. ANGELL, Clerk.

GROVE MEETING.—The annual grove meeting of eight years' standing will be held on the Widow Morris' farm, in Central Springwater, N. Y., commencing on Friday evening, July 5th, and holding over the following Sabbath. All are invited to come to this annual gathering. Come one and all in the spirit of the Master, and let us all labor and pray that good may be done.
By order of Committee, C. F. SWEET.

GROVE MEETING.—There will be a meeting in J. Pipper's grove, in Albany, N. H., to commence June 30th, and hold over the Fourth of July. J. H. Ewing, G. H. Wallace, H. C. Willoughby, and others, are expected to preach the word.
STEPHEN DINSMORE.

A CONFERENCE will commence at Gardiner, Me., in Military Hall, Thursday evening, June 27th, and hold over the Sabbath. Brn. H. B. Seavey and Wm. H. Doughty will be there. Bro. J. Carr will preach Sunday, July 7th.

MINNESOTA STATE CAMPMEETING.—In accordance with a vote of our State Conference, a campmeeting will be held in the beautiful grove, called "Cheatham's Grove," in the town of Utica, in Winona county, commencing on Thursday P. M., June 27th, holding over Sunday, and as much longer as the interest will seem to warrant. The ground is well fitted up for meetings, with a permanent preacher's stand, good seats, and a good well of water, and other conveniences for those wishing to camp on the ground. Brn. and Srs. of the Advent faith, throughout Minnesota, to you a special appeal is made to come out to this feast of tabernacles, and work for God. Come from every quarter. Come with hearts filled with God's love, to work for the salvation of perishing souls. The signs declare the soon coming of Jesus, and shall we not improve this annual blessing as the Lord requires us to do, to his glory, to our own growth in grace, and to the salvation of others? Come, Christians, of every name, and unite in the worship of God for a few days in the tented grove. Brn. and Srs. in the ministry, from far and near, you are invited to come and help sound the glorious message of a soon coming Jesus, whose reward is with him. Come embued with power from on high, a holy unction from the throne, that many sinners may be saved as the result of our meeting.

N. B. Arrangements will be made with the various R. R. companies for half fare tickets from those points where the brethren will notify me this month that they wish them. Those who come to tarry on the ground, should come prepared (with tents if possible), and with bedding and provisions. Probably many can have shelter on the ground in a building erected by others who have used the ground. Come one, come all, and may the Lord give a time long to be remembered on account of his presence.
S. C. WELLCOME, Sec. State Conference.

THERE will be an annual Grove meeting in Springwater, July 6th and 7th, commencing on Saturday the 6th at two P. M. Social meeting Sunday morning at nine o'clock. Preaching at half past ten A. M. C. F. SWEET.

ALSO there will be a meeting of one week in Lorraine, Jefferson county, N. H., including two Sundays, to commence on Saturday, June 22nd, at half past seven P. M., as Brn. N. P. Clark, D. Ballou, and Williams may arrange. C. F. SWEET.

THE meeting-house at West Parsonsfield, Me., will be dedicated to the Lord June 22nd (the Lord willing), as a Union house. H. L. Hastings is expected to be present to preach a part of the day. A protracted effort will be made to save sinners, as the interest may demand. A cordial invitation is extended to all, praying that they may come filled with the Spirit. Ample provision will be made to accommodate all who come.
A. S. TOWLE.

A WORD TO COLPORTEURS OR MISSIONARIES.—Beloved brethren in the work of Christ, you that feel an interest in spreading abroad a knowledge of the immediate coming of Christ to judgment, and feel a love for the perishing in your heart, and desire to warn them of their danger, and would judiciously scatter my tract, entitled, "The Judgment Impending," you can send to the *Crisis* office for such quantities as you think you can dispose of, to that class of readers that would *appreciate* them. My plan is for you to sell them to such persons as would be willing to purchase, at eight cents per copy, and give them to the poor, and to such as would read them with candor, that might not feel disposed to purchase; and the money coming from the sale of those purchased to be used in paying your expenses in traveling, or sent to the *Crisis* office, to help pay the expense of publishing more tracts. Those who are *known* at the *Crisis* office as brethren of faithfulness and integrity, will have no difficulty in obtaining said tracts; while others who are not known at said office, can obtain a recommendation from a source that will be approved and accepted. The second edition of said tract is now published and ready. What is done, must be done *quickly*. Amen.
L. T. CUNNINGHAM.

HOOSICK VALLEY TENT.—Those who can, and are willing to help spread the good news of our soon coming King, and to save the perishing from the wrath to come, are invited to contribute immediately, such sums as will please the Lord, towards paying for the Hoosick Valley tent. If there should be any more given than what it takes to pay for the tent, it will be devoted to defraying expenses in holding tent-meetings during this present season. Now let there be a cheerful and liberal response. Send your money to the Treasurer—JOHN B. WHITE, Hoosick Falls, N. Y.
A. W. SIBLEY, S. G. MATHEWSON, H. K. FLAGG, } Tent Committee.

P. S. Those who want tent-meetings held with them, should write the committee immediately.

I WISH to say we have made arrangements, and bought the timber standing on the Springfield camp-ground, of eight acres, for one thousand dollars, and if any of the brethren wish to help us by taking stock of from $25 to $100, they will be sure of their money back when the timber is cut off. This secures us the ground for eight years, if we need it so long, which is very doubtful; but we have to deal with one of no faith.

There are some three or four good places in the front circle for wooden tents, and there are two families on the ground to watch them. This will be a desirable chance to build since this arrangement, as board can be had on the ground, and any kind of lumber delivered, and help obtained to put them up. H. MUNGER.

FOURTH OF JULY MEETING in Kingston, N. H.—The groves in which for many years this meeting has been held, being no longer in existence, and no other good one being accessible, the meeting this year will be in the Chapel, near Bro Gale's residence. Elders G. W. Burnham, B. D. Haskell, W. Burnham, and C. Cunningham are expected to be present; and it is hoped that some others will be able to attend. We trust that there will be a general rally of the lovers of Christ in all the region to this meeting, and that the "form of the fourth" will be in the midst, as in years past. C. CUNNINGHAM, by request.

FOURTH OF JULY MEETING.—There will be a meeting at East Kingston, N. H., on July 4th, commencing at ten o'clock A. M., and continuing through the day and evening.
L. T. CUNNINGHAM. E. COX.

THERE will be a Grove Meeting held in West Levant, in the Emerson Mills neighborhood, to commence July 4th, at ten o'clock, and hold four days. We invite all the lovers of Jesus to come and celebrate with us, and the preaching brethren who can labor for the salvation of souls in harmony with God's holy prophecy.
ISRAEL DAMMAN.

CONN. A. C. QUAR. CONF.—The next meeting of the Conn. A. C. Conference will be held at Campville (near Bro. Elliott's), commencing July 3d, and holding over the following Sunday. It is proposed to hold the meeting in the "Mission Tent." Provision will be made for those who attend. Campville is on the Naugatuck, above Thomaston. Per order, B. HITCHCOCK, Pres. L. S. LUDINGTON, Sec.

THERE will be a Grove Meeting in South Newburgh, to be holden on the farm owned by James Farnham, to commence Friday evening, June 28th, in a school-house, and Saturday and Sunday in the Grove. Our preaching brethren are cordially invited to come and help dispense the word of life. ISRAEL DAMMAN.

TENT MEETING.—The Lord willing, there will be a tent meeting on Mayberry Hill, Casco, Me., July 4th, and hold over Sunday. We want all the brethren and sisters to come in the name of the Lord, to work for him.

THERE will be a Quarterly Conference at Bremen, Me., commencing Friday, June 21st, at two o'clock P. M., and hold over Sunday. A general invitation is given to all who love the truth.
S. K. PARTRIDGE.

THERE will be a Grove meeting at West Peru, Me., July 4th. Brethren and sisters, let there be a general rally to this meeting. A. A. ABBOTT. E. M. HAGGETT.

ACKNOWLEDGMENTS.—For Sr. Mary I. Herron.—Previously noticed, $278.25. A. E. Armstrong, $5 00; Sr. Jane Thomas, $2.00; Sr. R. H. Evans, $1.00; Castile, N. Y., 75 cts.

ACKNOWLEDGMENTS.—With the earnest benediction of a grateful heart, I acknowledge the following:—"W. R. W.," Davenport, $2; "Friends in Alton," N. H., $4.50; "From a Friend" (with some flowers) Charlestown, $1.
MARY I. HERRON.

NORWEGIAN TRACT FUND.—$100.00 WANTED.
Previous acknowledgments......$44.00
J. H. Brown......1.00

Where are our friends in the WEST, who were anxious we should publish tracts in the Norwegian language, and promised to contribute for them, that they might be circulated *free*? Where are our EASTERN brethren who are interested in so good a work? Let us hear how much you will do, that we may go on with the work.
I. C. WELLCOME.

☞ Preaching brethren going to Great Falls, N. H., will please call on Bro. Joseph K. Nash, No. 48 Maine Street.

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The first edition of five thousand copies of this work being exhausted, a second edition is now published. It contains about *twelve pages of entirely new matter*, besides retaining all the more important matter of the first edition. The past working of Spiritualism, Infidelity, Socialism, Free-Love, and the Commune, are shown to have produced the "reign of terror" of 1792 in France, and then the analogies between that period and the present are drawn, to show that we are on the verge of another "reign of terror." Special attention is given to the "International Society," and its latest developments shown. This tract is well calculated to awaken an interest in the speedy coming of the Lord. Notwithstanding the increased size, the price is unchanged.

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All things considered, we regard this the best work on the subject treated of now before the public, and *the* one to distribute, especially among our friends and neighbors who do not hold with us on the subject. We have procured a large lot of the publisher, and put them at the following low prices:—1 copy, 40 cts.; two copies, 75 cts.; three copies, $1; one dozen for $3.50;—all sent by mail, postpaid. Please order freely. AG'T.

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AG'T.

THE BELIEVER'S HOPE.

My hope is built on nothing less
Than Jesus' blood and righteousness;
I dare not trust the sweetest frame,
But wholly lean on Jesus' name.
On Christ, the solid Rock, I stand.
All other ground is sinking sand.

When darkness seems to vail his face,
I rest on his unchanging grace;
In every high and stormy gale,
My anchor holds within the vail.
On Christ, the solid Rock, I stand;
All other ground is sinking sand.

His oath, his covenant, and blood,
Support me in the 'whelming flood;
When all around on earth gives way,
He then is all my hope and stay.
On Christ, the solid Rock I stand;
All other ground is sinking sand.

HADES.

HENRY CONSTABLE.

(Concluded.)

CHAPTER II.—MAN ONE PERSON.

I. We saw in our last chapter what man was at first, and what man might become again, viz., body without life. We cannot too much insist on this as the Scriptural view of our original and essential nature. Man is not a spirit, man is not a soul. Attach what ideas we please to these terms, endow them with what capacities we fancy, it is not permitted us to use either of them, or both of them, as our definition of man. Man is earth. The body of man, in whatever condition it be, is man. Without the body we are not for a moment permitted to suppose that there is or can be such a person as man. They may be taken from him, and that from which they are taken retains the attributes of manhood, and spirit and soul, whatever they are, in whatever state or condition they be, to whatever place they may have gone, cannot have attributed to them, or to either of them, the attributes of manhood. The man, the person without them, has ceased to be a living person, whether we suppose them when separated from him to be living or dead.

II. Before we proceed to discuss the nature and properties of soul and spirit, so far as they are told us in Scripture, it may be well to say a few words on the utter absurdity of supposing them apart from the body, to be man, or a person. We suppose that every one will allow that each man constitutes only a single person. We suppose that no one will maintain that any change of which man is capable can have as its result the making of two men or two persons out of what was but one. In life we allow that each individual, however composed, is but a single person. No one can surely contend that death converts this single person into two or three!

III. We will in the course of our inquiry have a good deal to say about death, and what it is. We do not accept the common definition of death as regards man to be an *adequate* definition of it, but we fully accept it as a *true* definition of it, to a certain extent. The definition we refer to, is that death is the separation of the soul and spirit from the body. As we have said, we accept this as perfectly scriptural and true; we only object to it as not conveying the entire idea of what Scripture means and defines by death. But death is unquestionably the dissolution of union, the separation of the spirit and soul from the body of man.

IV. Now what is the result as regards *person?* Has it made two persons out of one? We wait for an advocate so hardy as to say that it has. Until he appears, we will assume that there is no man of sense or reflection who will say that it has. At once there is brought before us the question, whether is the body without the spirit, or the spirit or soul without the body, the true and real person? Plato has decided the question in his own way. He never fancied that death made two persons out of one, but he did fancy that death separated the true and real person from what had been associated with it for a time. With him the true, real person was the soul. To it he gave all the attributes of personality. Accordingly, when death came, and the soul was separated from the body, the true person, the soul, went forth, leaving that body which was not a person, but had only been associated with a person, behind. When Plato makes Socrates speak of death and its separation, he makes him say always, "I depart hence to-day," "I depart to the gods." The separated soul he suppose to be the true person, to be Socrates. He is not guilty of the absurdity of supposing that another Socrates remained behind in the lifeless corpse. He expressly denies that what the sad friends of the philosopher would then look upon would be Socrates at all. Socrates had gone away: was beyond the sky: the dead body they looked at no more deserved to be called Socrates than would an old garment which Socrates had worn and laid aside. The only difference was that he had worn one garment, the body made of clay, longer than another garment, the dress composed of wool.

V. Now unquestionably our Platonic divines in heart adopt the theory of Plato. But then they are clogged with their recognition of a book of which Plato was ignorant—the Bible. This Bible persists in calling the body when dead the man. It says that Abraham, and Jacob, and David, and others departed from life, are in the grave, and it never says that they are in heaven or anywhere else but in the grave. Now here is the perplexity of the theologians who platonize. They cannot deny that the persons who have departed from life are in the grave, without denying those numberless Scriptures which say they are. They therefore in words, whatever they think in their hearts, allow that they are in the grave. But they also hold, and possibly, if not probably, with a stronger faith, that these persons are in heaven, or hell, or a *hades* distinct from the grave! And thus we see that the recognition of spirit or soul, separate or united to each other, distinct or different names for the same essence, leads its christian maintainers to the absurdity of supposing that death has converted one person into two. In life there was but one Abraham, in death there are two; in life there was but one David, in death there are two Davids! In life there was but one Christ; during the three days of his death there were two. One David was in the sepulchre at Jerusalem; another David was somewhere else. One Christ was in Joseph's tomb; another Christ was preaching to spirits in prison, or otherwise busily occupied. One Abraham was asleep and dead; another Abraham awake and living. Such is the absurd yet necessary conclusion to which men who accept the Scriptures as true are led when they adopt the philosophical idea that the soul or spirit separated from the body is the true man, or a man or a person at all.—*Rainbow.*

—Kindness is the best weapon with which to kill an adversary.

ENTIRE CONSECRATION.

T. L. WAUGH.

For some time in the past, I have felt the need of coming up to the higher christian life; but often have realized that there was a great work to be done in my heart before I could obtain the great blessing of a clean heart. I have tried to exercise faith, but still it seemed hard to bring my mind to the point of making a full surrender. My past experience has taught me that we must make an entire consecration to Jesus before we can have a real active faith.

I have had to break off from those things which tend to draw me away from God, and be willing to be led entirely by the Holy Spirit, and follow Jesus, if need be, through reproach and sorrow. O, how many are grieving the Spirit by doing those things which they know are wrong and are forbidden in God's word. I wish here to speak against novel-reading, for I know the effect it has upon the mind. Well may they be called sugar-coated, for they destroy all taste for religious things, and are Satan's bait to drag people down to ruin. I once loved to read them, but resolved to give them up. I can say—"Here I give my *all* to Thee."

There is a blessedness and sweetness in the service of God that is unspeakable. I feel that I am willing to give up the world with its affections and lusts, and be *all the Lord's;* yes, not only willing—I *give* them up. My trust is in Him. He is becoming more and more precious to me. And soon, if faithful, we shall see the "King in his beauty."

O Jesus, Jesus, Jesus,
My all-sufficient Friend;
Come, fold me to thy bosom,
E'en to my journey's end.

Morris, Ct.

A CLOSING, LOVING APPEAL TO EDITORS AND PUBLISHERS.

"A word spoken in season how good it is."—PROV. 15: 23.

"Open rebuke is better than secret love. Faithful are the wounds of a friend; but the kisses of an enemy are deceitful."—PROV. 27: 56.

"Let the righteous smite me; it shall be a kindness; and let him reprove me; it shall be an excellent oil, which shall not break my head; for yet my prayer also shall be in their calamities."—PSA. 141: 5.

"To conquer is a glorious thing;
To dare in mind, in heart, in deed;
'T is great, 'tis glorious to succeed!"

Beloved in the chair editorial, you have friends, not a few, but, who among them all dearer, or more faithful than the one now addressing you? Who among your numerous friends say to you kindly, for mercy's sake "stop and think before you farther go?" "A friend in need is a friend indeed."

"He that rebuketh a man, afterwards shall find more favor than he that flattereth with the tongue." "Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."—James 5: 20.

For lack of timely outspoken, saving, God-fearing faithfulness in rebuking sin, we are perishing, dying the death. In brandishing the two-edged sword of God's truth against popular sins that cry aloud for vengeance, what are we in comparison with you if clothed in your right minds, sitting at the feet of the Lord Jesus? Yet feeble as we are—insignificant as we are—speak we must to be refreshed, for duty's sake, for Christ's sake.

"For right is right, since God is God,
And right the day must win;
To doubt would be disloyalty,
To falter would be sin."

Beloved editors and publishers, when you advertise and puff books and papers, what is it for—to please the Master? Can you, dare you put pen to paper in literary notices till you know whether you are building the Lord's kingdom or Satan's? Only a short time since we said to a religious editor, "Friend, what could induce you to notice that vile sheet, made up more or less of lies?" "Why," said he, smilingly, "it was a mere compliment, everybody puffs it!" Serve the devil by way of compliment, or because others serve him? Another very pious editor slaughters by wholesale. Some four or five beautiful volumes are placed on his table for puffing. He gravely and sanctifiedly tells the public, he is pressed with duty, and has no time for critical examination, but from the contents he presumes they must be worthy of commendation. Besides, other good editors have puffed them, and forthwith he draws his bow at a venture, takes a leap in the dark, sink or swim, kill or no kill, for the Lord or for the devil, he lets fly! Could Satan desire an agent more to his liking? Thus the leprosy spreads—takes deep root.

Some publications in the book and periodical form begin with lies, keep on steadily and increasingly with lies and lying, page after page, all through, boldly, unblushingly, devilishly, letting everybody see and know they are the devil's faithful servants. Others again, conceal the cloven foot—the snake lies coiled unseen, everything outwardly appears beautiful and fair.

"There is a way which seemeth right unto a man; but the end thereof are the ways of death."

"Far off, the road which leads to death
Looks beautiful and fair."

Satan's ways are moveable, thou canst not know them. Read along—by and by, what do you see? the serpent with forked tongue. Not long since we saw a new book from the American Tract Society," puffed here, puffed there, by religious editors, not excepting the "Female Guardian." Surely, thought we, this must be a valuable keepsake; we ventured to purchase several copies. What now? Satan in the beginning? No. Where then? in the middle? There the viper was sure! Oh! oh! what a devil! what a devil! His infernal nose is getting into every dish! Embrace him, clasp him to the bosom, who don't? what religious editor, novel writer, puffer and seller does not take stock in this lucrative business?

Look at the trash, heaps on heaps, the silliest of the silly, the devilishest of the devilish, termed "gift books, Christmas or holiday presents for children," sent forth from religious book stores, advertised and puffed by religious editors! What a curse, what a curse! Is it a wonder that so many of our dear youth are lovers of pleasure—baptized infidels? sons and daughters of Belial? To advertise and puff these imps of Satan, placed on your tables by pious booksellers, what but serving the devil is it? What else, friends? Ashamed of it? Not a blush is on your cheeks. You bow the knee to Baal with heart-felt complacency, with as good grace and dignified composure as you sit down to a luxurious repast, brazen-facedly! "Such is the way of an adulterous woman: She eateth and wipeth her mouth, and saith, I have done no wickedness." Prov. 30: 20.

Sick at heart, on opening your weekly and monthly issues, and beholding your abominable time-serving, popularity-seeking, catering to a corrupt public taste; your receiving honor of men, while casting behind you the honor that cometh from God only! puffing meanwhile the very bubblings and scum of the pit, the rottenest of the rotten, the quintessence of hell—how otherwise than sick even to vomiting! Not only sick but we fear greatly. We open your linsey-woolsy sheets tremblingly, lest venomous, hissing serpents, not a few with forked tongues and heads uplifted, run here, run there, biting or stinging to death, little folks and big folks, up stairs and down. Frequently we are constrained for mercy's sake, the safety of our family, little ones and great ones, to scream out piercingly: "Beware of the snakes, the coiled serpents! run! flee! escape for your life!"

These last mentioned, advertised and puffed by pious editors (snakes in the grass), are Satan's transformations, or angel devils. The former alluded to, the obscene, brazen-faced, openly and squarely, for death and damnation, "the world, the flesh and the devil." Which the most dangerous, the most to be feared and shunned? the lion devils or the angel devils? The American Tract Society, "The Christian Union," and other religious bodies (not a few), including many pious editors and publishers, repudiate the lion devils, but clasp the angel devils to their bosoms. This is all Satan asks, or wishes for. These angel devils, religious novels and tales, he well knows lead, unmistakably, to the lion devils, the most obscene and soul-polluting publications.

It is through the imagination chiefly that society is corrupted. Most temptations would appeal in vain to the other faculties. The insinuating, tainting products of the Satanic press, the opera, the theatre, the gambling-hell, the ball, the extravagances of fashion, and the pleasures of dissolute society, all make the appeal to the imagination. There are poets who, with siren notes, charm the unsuspecting victim into the jaws of destruction. Poets

——"Whose poisoned song
Would blend the bounds of right and wrong,
And hold with sweet but cursed art
Their incantations o'er the heart,
Till every pulse of pure desire
Throbs with the glow of passion's fire."

There are novelists and actors who, by similar methods, wield influences most potent for corruption and ruin. And all this measureless mischief is wrought through the imagination.

Repent of your wickedness, friends, do works meet for repentance? When? At doom's day? Because sentence against your evil doings is not executed speedily, your whole heart is fully set in you to work wickedness with greediness! Tell the Lord Jesus of you? How awfully and shamefully you dishonor his name? trample bleeding mercy under your feet? We have told him, we do, we shall. Beware, friends, lest by and by he tear you in pieces. Read Proverbs, chapter 1, beginning at verse 20, and go through the chapter, and see how terribly God deals with incorrigibles, the willfully stiff-necked and obstinate—"He that being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy."—Prov. 1. See your picture portrayed vividly. When told in love, a spirit of gospel meekness, in strains sweet as angels use, weepingly, beseechingly, for Christ's sake, for the honor and glory of Him who shed his precious blood on Calvary, for the sake of precious souls yet unborn, to stop this putting the shoulder to Satan's wheels—stop stretching every nerve in blotting out the life, the essence and quintessence of gospel purity—any signs of life, hope, confession, restitution, or of ceasing to do evil? Do your stiff-necks bend in the least? your callous, adamantine hearts soften or relent? Think, beloved editors and publishers, of proud Korah's troop, what became of them?—Numbers 16; of Nadab and Abihu, that offered strange fire; what did God in their case? Send fire from heaven, burn them up?—Lev. 10. how read ye?—"Though thou shouldest bray a fool in a mortar among wheat with a pestle, yet will he not depart from his foolishness."—Prov. 27: 22. "Why should we be stricken any more, ye will revolt more and more."—Isa. 1: 5. "Seest thou a man wise in his own conceit," what now? more hope for a fool? Solomon says so.

The devil is in this work of yours, friends, no mistake, sure as you live and breathe. And still you help the old serpent, stand side by side with him. Hail fellows, well met! Souls perish through your instrumentality? How many, think you, in the day of final reckoning, will date their downfall and everlasting ruin through your puffing apparatus? Will it help you or these lost souls, by saying, "it was popular to puff them?" Or what will it profit in taking the grog-seller's plea—"If I don't kill, somebody else will. If I don't poison souls to death, consign them to the pit bottomless, by dealing out liquid death, and distilled damnation, some one else will." Children, not a few, of those who traffic in strong drink, rum and tobacco, become inebriates, bloated sots, and find a drunkard's grave. Fathers, mothers, sons and daughters, all find a common hell of weeping, wailing, and gnashing of teeth. So it may be with these dealers in intellectual poisons, that intoxicate the mind, corrupt the heart, pollute the soul—sink it lower than the grave! "He that soweth to the flesh shall of the flesh reap corruption." "They have sown the wind, and they shall reap the whirlwind."—Hosea 8: 7.

"Who sows to winds, the whirlwind reaps,
And life's great end confounds;
Then be, ye stewards, wise to escape
The wrath that knows no bounds."

There is no offence upon the face of the earth which causes such deep, overwhelming, heart-burning grief and sorrow, as does this one single crime of seduction, of leading the youth of our cities astray in paths of vice and sinful amusements, through the medium of novels, silly tales, fictitious writings.

"Oh, if there be a doom more dread
Than others on the judgment day,
It sure must be for him who led
A pure and gentle heart astray.
There may be pardon for the knave,
And mercy for the wretch that stole;
But heaven, I fear, will ne'er forgive
The murderer of a human soul."

"And he said, Go and tell this people; hear ye indeed, but understand not; and see ye indeed, but perceive not? Make the heart of this people fat, and make their ears heavy, and shut their eyes, and hear with their ears, and understand with their heart, and convert and be healed."—Isa. 6: 9, 10.

"Wo to him that coveteth an evil covetousness to his house, that he may set his nest on high, that that he may be delivered from the power of evil. Thou hast consulted shame to thy house, by cutting off many people, and hast sinned against thy soul. For the stone shall cry out of the wall, and the beam out of the timber shall answer it. Wo to him that buildeth a town with blood, and establisheth a city by iniquity. Behold, is it not of the Lord of hosts, that the people shall weary themselves for very vanity.

NOTE. Any religious book, tract, or periodical, that has not for its object God's glory, virtuous purity, the soul's salvation, should go down in a twinkling lower than the grave; the sooner the better. Every paper, weekly, monthly, quarterly, blowing hot and blowing cold at the same breath, bowing and scraping to a corrupt public opinion, ought to die, the death speedily. Any periodical that winks at sin, shrinks from publishing a full and free gospel for fear of losing caste, or from a time-serving, man-fearing spirit, is a curse instead of a blessing. It is a leader of the blind, and if the blind lead the blind, both will fall into the ditch. There are scores of so-called religious papers, that are merely skimming the surface of things, feeling their way, just as far in Bible reforms as their party, denomination, or the popular current will sustain them, and no further. Where there is one outspoken, fearless, independent, uncompromising weekly or monthly, there are multitudes shunning to declare God's full counsel, conniving at sin, daubing with untempered mortar, healing slightly, reproving popular evils of the day no further than will sustain the pocket and a good reputation for orthodoxy. —D. F. NEWTON, *Author of "Digging Roots," etc., No. 303 West Twentieth St., N. Y.*

THE FIRE IN MERIDEN.

WM. A. FENN.

Monday morning we were obliged to witness the devastation usually apparent after so terrible a fire as that of Sunday night, April 28th. Half consumed buildings surrounded with boxes and barrels, and fractured furniture, with soiled goods, are unmistakeable evidences of losses sustained by some one; but in this case, as in most city fires, the greater sufferers, are not prominently represented amid the ruins.

That poor widow living in the third story of a wooden building, stands a poor chance to save her little store of household goods, when driven from her couch at dead of night, by the hot flashes of uncontrolable fire and the suffocating smoke. With lightning speed her thoughts run over the various articles constituting her only earthly possessions but before hands or feet can respond to will, and secure even the choicest; to save her life she must make a hasty flight down a long stairway, chased by the angry demon, whose tongues of fire seem anxious to lap up the last vestige she has hastily grasped to cover herself, and as she approaches the street the mortification of appearing before a crowd in her night dress, bids her tarry even amid danger and robe herself.

The above pictures the lot of our beloved Sr. R. J. Whitehead, who occupied some rooms in the third story of Cook's building which was one among several burned in West Meriden, Sunday night, April 28th.

It is not necessary to tell the readers of the *Crisis*, that Sr. Whitehead is a worthy and (now) very needy woman. The choicest as well as the least cared for relics of her household were consumed. The great Chicago fire moved nations to deeds of sympathy, but no one of the sufferers in that great conflagration could lose more than all they had, which was the case with Sr. Whitehead.

Who among the readers of the *Crisis* will *at once* enclose an offering to our sister who will gratefully receive and judiciously appropriate it? Address MRS. R. J. WHITEHEAD West Meriden, Ct.

Gems.

— The strength of the sinner is his own weakness. The strength of the christian is the strength of God.

Desire, ask, believe that you receive, and you shall have.

— Be thankful to any man who reproves you, with whatever spirit he may do it; as thereby you may avoid the same reproof again.

— Prayer without watching is hypocrisy; and watching without prayer is presumption.

— He who looks largest to himself, looks smallest to others.

— There never was a road so long it had no end. Let this thought comfort you in hardest trials.

— He who chases a shadow will never catch it, and will only weary himself; so is he who pursues a slander.

— He who lifts his feet high seldom stumbles over a pebble; so he who is careful how he lives, is rarely overthrown by human stumbling-blocks.

— If you believe all things, all things shall be yours. If you believe nothing, you shall have nothing.

— Good words are like dew-drops; they fall silently, but who can tell their effect?

— Many are not able to tell what they believe until they learn what some others believe.

— So contrary the one to the other are the weapons of carnal warfare and those of the christian soldier, that to wear and use the one, the other must be put off.

— It is doubtful if any man could by possibility do his noblest, or think his deepest, without a preparation of suffering.

OLD NANNY'S FAITH.

A servant of God was taken ill when far from home, and thus writes: "Just at the grey of the dawn in the morning, the fold of my tent parted, and a black face peered through. It was old Nanny, a colored woman. Looking tenderly at me, she said—

'Massa, does ye see de bright side this morning?'

'No, Nanny,' said I, 'it is not so bright as I wish it was.'

'Well, massa, I allers sees de bright side.'

'You do,' said I; 'may be you haven't had much trouble.'

'May be not,' she said; and then went on to tell me, in her simple, broken way, of her life in Virginia, of the selling of her children one by one, of the auction sale of her husband, and then of herself. She was alone now in the camp, without having heard from one of her kindred for years. 'May be I ain't seen no trouble, massa.' 'But, Nanny,' said I, 'have you seen the bright side all the time?'

'Allus, massa, allus.'

'Well, how did you do it?'

'Dis is de way, massa; when I see great black cloud coming over' (and she waved her dark hand inside the tent, as though one might be settling down there), and 'pears like comin crushin down on me, den I jist whips aroun on de oder side, an I find de Lord Jesus dar, an den its all bright and clar. De bright side's allus whar Jesus is, massa.'

'Well, Nanny,' said I, 'if you can do that, I think I ought to.'

'Pears like ye ought to, massa, an you's a preacher of the word of Jesus.'

She went away; I turned myself on my blanket, and said in my heart—The Lord is my Shepherd; it is all right and well. Now come fever or health, come death or life, come burial in the desert, or in the church-yard at home, the Lord is my Shepherd. With this sweet peace of rest, God's care and love became very precious to me. I fell asleep; when I awoke I was in a perspiration; my fever was broken. Old Nanny's faith had made me whole."—*Times of Refreshing.*

DRESSING PLAINLY.—1. It would lessen the burdens of many who now find it hard to maintain their places in society.

2. It would lessen the force of the temptations which often lead men to barter honor and honesty for display.

3. If there was less strife in dress at church, people in moderate circumstances would be more inclined to attend.

4. Universal moderation in dress at church would improve the worship by the removal of many wandering thoughts.

5. It would enable all classes of people to attend church better in unfavorable weather.

6. It would lessen, on the part of the rich, the temptation to vanity.

7. It would lessen, on the part of the poor, the temptation to be envious and malicious.

8. It would save valuable time on the Sabbath.

9. It would enable us to do more for good enterprises.

THE WORK IN GOD'S VINEYARD.

"Something to do in God's vineyard?"
Is that the question you ask?
"Something to labor and toil for?"
Come, let me set you a task.
Go through the streets of our city,
In through the garrets and slums,
Down in the dark, dingy cellars,
Where the pure air never comes.

Hunt up the starving and naked,
Seek out the desolate poor;
'Tis not a long way to travel—
Close by the steps of your door.
Here, take my hand; I will lead you
Into this palace of gin,
So we can watch, and unnoticed
Look at the ones that come in.

See you that dissolute creature,
Filthy and ragged and vile,
Wickedness stamped on each feature,
Passion and evil and guile?
Once she was fair as the fairest—
Cheeks that were red as the rose,
Eyes that were bright as the starlight,
Decked in the daintiest clothes.

See you that staggering drunkard,
Reeking with lust and with shame?
Once he had glory and riches,
Once he had fortune and fame.
Once, with his wife and his children,
Plenty and pleasure and peace
Grew in his garden, like flowers,
Blessed with a steady increase.

Come with me into this basement,
Scarcely a home for the beast;
Never a beam through the casement
Comes from the sun in the east.
Here, amid anguish and sorrow,
Misery mournfully lies;
Dreading the dawn of the morrow,
Poverty sickens and dies.

Ask me not, questioning stranger,
"What is there left you to do?"
Through the wide world is there labor,
Plenty for me and for you.
Thankless, perhaps; but no matter;
God will send power to thee—
He will reward thy endeavor,
Work in his vineyard and see.

JUDGING FROM APPEARANCES.

"Halloo, Limpy, the cars will start in a minute; hurry up, or we shall leave you behind."

The car was waiting at a station of one of our western railroads. The baggage-master was busy with his checks. The men were hurrying to and fro with chests and valises, packages and trunks. Men, women and children were rushing for the cars, hastily securing seats, while the locomotive snorted and puffed.

A man, carelessly dressed, was standing on the platform of the depot. He was looking around him, and seemingly paid little attention to what was passing. It was easy to see that he was lame, and at a hasty glance one might have supposed that he was a man neither of wealth or influence.

The conductor gave him a contemptuous look, and slapping him familiarly on the shoulder, called out—

"Halloo, Limpy, better get aboard, or the cars will leave you behind."

"Time enough, I reckon," replied the individual, and he resumed his seemingly listless air.

"All aboard!" cried the conductor.

"Get on, Limpy!" said he, passing the carelessly dressed man.

The lame man made no reply.

Just as the train was slowly moving away, the lame man stepped on to the platform of the last car, walked quietly in, and took a seat.

The train had gone a few miles when the conductor appeared at the door of the car where our friend was sitting. Passing along, he soon discovered the stranger whom he had seen at the station.

"Your ticket, quick!"

"I don't pay," replied the lame man quietly.

"Do n't pay?"

"No, sir."

"We'll see about that; I shall put you off at the next station"; and he seized a valise which was over the head of our friend.

"Better not be so rough, young man," returned the stranger.

The conductor released the carpet-bag for a moment, and seeing that he could do no more then, passed on to collect the fare from the other passengers.

As he stopped at a seat a few paces off, a gentleman who had heard the conversation just mentioned looked up to the conductor, and asked—

"Do you know whom you were speaking to just now?"

"No, sir."

"That is Peter Warburton, the President of the road."

"Are you sure?" asked the conductor, trying to conceal his agitation.

"I know him."

The color rose a little in the young man's face, but with a strong effort he controled himself, and went on collecting his fares as usual.

Meanwhile, Mr. Warburton sat quietly in his seat; none of those near him could unravel the expression of his face, nor tell what the next movement in the scene would be.

And he, of what thought he? He had been rudely treated; he had been unkindly taunted with the infirmity which perhaps had come through no fault of his. He could revenge himself if he chose. He could tell the directors the simple truth, and the young man would be deprived of his place at once. Should he do it? And yet why should he care? He knew what he was worth. He knew how he had risen to the position he now held. When a little orange peddler he stood by the street crossings, he had many a rebuff. He had outlived those days of hardship; he was respected now. Should he care for a stranger's roughness or taunt?

Those who sat near him waited curiously for the end. Presently the conductor came back. With a steady energy he walked up to Mr. Warburton's side; he took his books from his pocket, the bank bills and the tickets he had collected, and laid them in Mr. Warburton's hand.

"I resign my place, sir," he said.

The President looked over the accounts for a moment, then motioning him to the vacant seat, said—

"Sit down, sir; I would like to talk with you."

As the young man sat down, the President turned to him a face in which there was no angry feeling, and spoke to him in an undertone—

"My young friend, I have no revengeful feelings to gratify in this matter; but you have been imprudent. Your manner, had it been thus to a stranger, would have been injurious to the company. I might tell the directors of this, but I will not. But in the future, remember to be polite to all you meet. You cannot judge a man by the coat he wears, and even the poorest should be treated with civility. Take up your books, sir. I shall tell no one of what has happened. If you change your course, nothing that has passed shall injure you. Your situation is continued. Good morning, sir."

INTERESTING TO FRUIT GROWERS.—*Editor Boston Daily Globe:*—Sir,—Will you do the public a service by inserting in your excellent paper the recently discovered fact that the apple tree may easily be clearrd of all canker-worms by a single application of arsenic in water. Mr. Page of Danvers and myself tried the solution on many large orchard trees, a few days ago, and found it effectual. I have since used the same solution on that pest of the garden, the gooseberry and currant worm. Every worm dropped to the ground and died within twelve hours. The liquid did no injury to the foliage. We have tried various degrees of strength, but one pound of arsenic in sixty gallons of water is strong enough if properly applied; stronger solutions discolor the foliage. Put one half pound of arsenic in ten gallons of water, and heat to boiling point to dissolve; add twenty gallons of cold water, and apply with a garden pump or a syringe in very fine spray. One to two gallons to each tree, according to its size, will be required. If properly applied, most of the canker-worms will die in twenty-four hours, and all within two or three days. With due care such a solution may be used without fear, but ignorant or careless hands should never touch it. The time to apply it is immediately.

Caution.—It is not safe to make the liquid stronger than the above, nor to apply it in too great quantities. In our experiments we applied at first one pound arsenic to fifty gallons water, and as the leaves were not discolored in twenty-four hours after, and only a portion of the worms were at that time dead, we repeated the application on some trees, and applied a very much stronger solution to others; the result was, in those cases, much of the foliage withered three or four days after.—HENRY B. LEARNARD *in Globe.*

VALUE OF COAL ASHES.—As an absorbent, dry coal ashes are equal to dry earth, and much more convenient. Every family that has a patch of land big enough, should make it rich by having a hogshead where a bushel or two of coal ashes are thrown as a basis. Into it pour all the foul water of the family, and throw in the dry ashes of each day. Twice a year upset this receptacle, and spread the contents over the garden, and spade it in before the ammonia escapes.—*Ex.*

Hygiene.

"This is for your Health."

FAITH A REMEDIAL AGENT.

The good book says, "A merry heart doeth good like a medicine." Every one has realized something of the depressing and devitalizing effects of grief and despondency. But, there is another influence quite as important as a merry heart, both as a remedial and a life-sustaining agency. It is a living faith. The person who undoubtedly believes in an eternal hereafter, and has unquestioning faith in the Supreme Being who, whatever appearances may indicate to the finite comprehension, "doeth all things well," has a hold on existence and a resource for health beyond all calculation.

A merry heart conduces to a balanced circulation—one of the essential conditions of health. A firm faith gives steadiness and straightforwardness to character, and determination to the will, both of which are indispensable to the "normal play of all the functions." The doubting mind must of necessity waste more or less of its vital energies in unavailing efforts to solve the complicated problems and unfathomable mysteries of a future state; or if it settles down in the quiescence of unbelief, it lacks the inspiration and inervation of hopefulness. The man with abiding conviction that God rules, and that existence is eternal, will go through difficulties, endure privations, face dangers, and triumph over disasters, that would appal and unman a despondent or a doubting heart.

The old Christian martyrs, because of faith, could brave torture and smile at death. They could see the consuming flames encircling their bodies, and feel the contortions of the quivering flesh, with comparatively little suffering. A strong will-power can almost control sensation when circumstances require it. Without faith one cannot be true to duty in times of trial and temptation. If his belief for himself and for others, extend only to the measure of an earthly existence, the motives for grand and noble deeds are comparatively weak. But if he believes that his actions, his words and his deeds, with himself will live forever, the incentives for doing well and being true, are immeasurably increased.

Physicians have many occasions to notice the sanitary as well as remedial influences of faith. The invalid who believes most, hopes most; and, other circumstances being equal, is always most amenable to treatment.—*Science of Health.*

WALKING.—Walking briskly, with an exciting object of pleasurable interest ahead, is the most healthful of all forms of exercise except that of encouragingly remunerative, steady labor in the open air; and yet multitudes in the city, whose health urgently requires exercise, seldom walk when they can ride, if the distance is a mile or more. It is worse in the country, especially with the well-to-do; a horse or carriage must be brought to the door even if less distance have to be passed. Under the conditions first named, walking is a bliss; it gives animation to the mind, it vivifies the circulation, it paints the cheek and sparkles the eye, and wakes up the whole being, physical, mental and moral. We know a family of children in this city who, from the ages of seven had to walk nearly two miles to school, winter and summer; whether sleet, or storm, or rain, or burning sun, they made it an ambition never to stay from school on account of the weather, and never to be "late;" and one of them was heard to boast that in seven years it had never been necessary to give an "excuse" for being one minute behind time, even although in winter it was necessary to dress by gaslight. They did not average two days' sickness in a year, and later they thought nothing of walking twelve miles at a time in the Swiss mountains. Sometimes they would be caught in drenching rains, and wet to the skin; on such occasions they made it a point to do one thing, let it rain, and trudge on more vigorously until every thread was dry before they reached home.—*Hall's Journal of Health.*

CURE OF STAMMERING.—Keep the teeth close together, and before attempting to speak, inspire deeply; then give time for quiet utterance, and after a very slight practice, the hesitation will be relieved. No spasmodic action of the lower jaw must be permitted to separate the teeth when speaking. This plan, regularly carried out for six months, will insure success.

PURE AIR, proper food and drink, refreshing sleep, timely, careful and complete removal of all the excretions from the system, removal, disinfection or destruction of all animal and vegetable poisons from the immediate neighborhood, and a general observance of all the laws of hygiene, will do much to restore invalids to health and rid the world of disease.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

BEWARE.

A little theft, a small deceit,
Too often leads to more;
'Tis hard at first, but tempts the feet,
As through an open door.
Just as the broadest rivers run
From small and distant springs,
The greatest crimes that men have done,
Have grown from *little* things.

TRY TO DO GOOD.

Mary Clay was a thoughtful little girl of nine years. One bright sunny morning her mother gave her a basket of fresh eggs to carry to an old blind woman who lived at a distance. As Mary took the basket she said, smiling, "Mother, this is something like what my teacher taught us at Sabbath school about 'trying to do good.'"

"Yes, my dear," replied her mother, it is doing good to take these eggs to poor old Betty, and I believe you are trying to do good;" and Mrs. Clay kissed her daughter, who set forth cheerfully on her errand.

By and by she reached Betty's cottage. She found her sitting in the sunshine knitting a stocking, for though she was blind she did not think that an excuse to be idle.

"Now, Betty," said little Mary, "I will put the eggs in the basket in the cupboard, and then you will know where to find them."

Betty thanked her little friend, and then asked if she had time to read a chapter to her in the Bible, and this Mary was very glad to do. So she reached down the Bible from the shelf, and found the chapter that Betty asked for, and read to her the fourteenth chapter of John's Gospel. When it was finished she put the Bible back on the shelf, and telling Betty she would come and read to her again soon, bade her good-by and set off home.

On her way she saw a little boy standing on a door-step trying to reach the knocker. She went up to him, and asked him if she should knock at the door for him. He answered rudely she might if she wanted to, but he did not want to go in. Mary walked away, feeling much hurt, when she wanted to do him a kindness. "I hoped I was going to do a little good," she thought, "and I have made a mistake."

As she continued her walk, she saw a man with a donkey heavily laden, which he was beating in a most savage manner. The tears started to her eyes, and she went up to the man begging him to please not to beat the poor donkey so much. "I am sure he would go only he is so tired." The man turned as she spoke, and looking savagely at her said, "I'll beat you if you don't hold your tongue," and then the stick fell heavily again upon the poor animal.

Mary was terrified and walked tremblingly away. When she reached home Mary's mother saw something was wrong, and untying her bonnet strings, asked her what was the matter. Mary could not tell at first for crying, and then after telling her mother all that had troubled her in her walk, said, "I do not think I shall ever try to do good again."

"Stop, stop, my little girl," said Mrs. Clay. "Because the boy and the man were rude and unkind, will you never take anything to poor blind Betty again, or go to read to her? That would indeed be wrong and foolish."

And then her mother talked kindly and wisely to her, telling her to cheer up, and still continue trying to do good, though sometimes you may be disappointed, remembering that our heavenly Father is kind to the unthankful and the evil, and that God will accept the will for the deed.—*Christian Express.*

TO MY YOUNG FRIEND.

Make yourself useful. Watch for opportunities to save steps and save trouble for those around you. Whether at home or abroad, endeavor to be kind, patient, unselfish, and agreeable. Do not be too free in expressing your likes and dislikes. Many poor children make enemies by muttering and complaining, when quiet and gentle ways would win them friends on every hand. Do not say what you would not wish to have heard or repeated. Few persons know how loudly they talk; and many a time young persons "free their minds" when they little think that their words are sounding through some slight partition or open door, and reaching the ears of the very persons about whom they are making unkind and uncourteous remarks.

Cultivate a spirit of contentment. Beware of murmuring and complaining. Such things the Bible expressly forbids. When vexed or tempted to discontent and fault-finding, think how much worse off many others are, and thank God for the blessings which you possess. You may envy the lot of others more favored than you, but are there not many who would gladly take your place? If your food is plainer than the luxurious fare of princes and epicures, hungry thousands would be thankful to get what you now enjoy; and if your clothes lack the richness and beauty of those worn by the votaries of fashion, yet how many haggard, ragged, shivering sons of want and sorrow, would gladly take your poorest garments, and thank God for the comfort that they would afford.

Pray to God to give you a quiet heart, and be content with such things as ye have. Waste no time in idle regrets or useless longings. Do the very best you can, just where you are to-day, and trust in God to open to you a wider door, and lead you in a more pleasant path, as he shall see is for your best good. Be faithful over a few things now, and you shall in due time be made ruler over many things, and enter into the joy of your Lord. —*The Christian.*

Do not speak a harsh, unkind word, and thus make sad the heart of another. Speak gently; it is better for both.

The World's Crisis

AND

SECOND ADVENT MESSENGER.

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"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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ISRAEL'S HOPE.—Micah 5: 7, 8.

Make haste, beloved, on the hills
The eternal day is breaking,
And withered hearts in Judah's land
To life and love are waking.
The shadows fly—the morn draws nigh,
The long expected morrow;
We'll hush our fears, we'll dry our tears,
And e'en forget our sorrow.

We're waiting now to hail the hour,
Dear Lord, of thy returning;
And out upon our watching tower
The lamp of hope is burning.
Fain would we see the head that once
For us with thorns was crowned—
In regal might, with glory bright,
By men and angels owned.

Our Savior, God, Messiah, King!
Israel's consolation;
Star of our night, now rising bright,
Our Captain of salvation.
Hope of our hearts! thou'rt coming soon
To claim thy long-lost nation;
We'll lift our eyes to yon bright skies,
And shout with exultation.

O, days of darkness, weary days,
Full soon ye shall be past;
And joy and rest and songs of praise
Shall fill our souls at last.
O, blessed promised prospect fair,
Speed on that advent day—
To see thy face, to own thy grace,
To reign with thee for aye.

—*Prophetic Key.*

HEAVEN.

J. W. THOMAS.

"I go to prepare a place for you."—John 14: 3.

Heaven has many attractions. First, there is the *place.* It is not an overdrawn, visionary picture, but a real, literal place. Jesus says to his disciples, "I go to prepare a place for you." It is a part of the consolation with which he comforts them, that heaven is a place, and not a mere state. Various names and titles are given to it in the Scriptures. In the context it is called a "house," and in it are "many mansions." It is called an "inheritance," a "better country," a "tabernacle," a "city which hath foundations, whose builder and maker is God," the "New Jerusalem which is above, and is the mother of us all." It is a great and glorious city. It is above, for Jesus went up to heaven in a cloud, and was received within those pearly gates. There he is not only interceding, but preparing mansions for his people. What a place that must be! Selected out of all the locations of the universe, the chosen spot of Deity. We cannot go there until the appointed time. Jesus is *coming after us* when he gets it all ready for his bride, which is the church. How beautiful that home must be! Garnished, prepared, and adorned by the Prince of peace. We can see in the world places of great beauty, and we can conceive of spots far more delightful than any we see; but what comparison can these bear to heaven, where every thing exceeds whatever eye has seen or imagination conceived? The garden of Eden must have been a charming spot; but what was that compared with paradise restored? The dominion purchased and redeemed by the second Adam will far transcend in beauty and excellence that which was assigned the first Adam.

Sin broke the harmony and marred the beauty of Eden's fair morn. Since then all has been confusion and disorder. The curse rests heavily upon earth, and the flowers which once bloomed in loveliness now wither, droop and die. But over there, in the new creation, all will be harmonious. The morning stars will again sing together, and the sons of God shout for joy. There shall be no more curse, and flowers of variegated beauty will wave their heads in perennial bloom. The universe shall be cleansed of all its filthiness, and filled with the unsullied radiance of celestial splendor, and that "city of light" shall descend from above to be set as a gem of fadeless beauty in the bosom of the new-made world. Heaven and earth will be together, and the sighs and groans of mortality shall be hushed by the swelling melodies of the everlasting jubilee.

How shall I describe that place? Can I do it better than in the words of the beloved John? Has he described heaven, and told of its attractions? Let us see. "And I saw a new heaven and a new earth; for the first earth were passed away; and there was no more sea. And I John saw the holy city, New Jerusalem, coming down from God out of heaven, *prepared* as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. . . He that overcometh shall inherit all things; and I will be his God, and he shall be my son." Rev. 21: 1-7. Will not this be a lovely place? Jerusalem will then be beautiful for situation, the joy of the whole earth.

Then what *society* will be in heaven! There will be the angels, those bright and shining ones, that have been ministering spirits to the heirs of salvation during their weary pilgrimage in this world. Round about the throne there was seen an innumerable company of angels, having harps of gold. The *excellent* of every age will be there; the first martyr, the translated patriarch, the survivor of the deluge, the friend of God and his juniors, Isaac and Israel; Moses the lawgiver, and Joshua the leader of the host; the pious kings, the prophets, the evangelists and apostles; Paul and John, the martyrs; missionaries, and all the holy and faithful servants of God that have ever lived. Is this all? No. Where is that little one who used to lisp "father, mother"—thy child? Ah! that will be there. Jesus knows where his little brilliants are, and he will not suffer one of them to be lost. All shall be in his crown. Each little grave shall be emptied of its treasure, and those little feet shall tread yon golden streets. Perhaps thou hast a brother or sister, or a dear mother, she whose eye wept while it watched over you, until at length it grew dim, and closed. Took she not in her cold hand thine, while yet her heart was warm, and said she not, "I am dying; meet me in that bright world?" or perhaps one nearer, dearer than child, than brother, than mother—the nearest, dearest, sleeps. Shall I say who? Christian female, thy husband. Christian father, the young mother of thy babe. *He* is not; *she* is not; for death has cut them down. But they will be there. Jesus will call his own. Has heaven no attractions? Shall not we press on that we may meet them there?

Heaven will be the attractive gathering place of all the scattered family of God. From the north and from the south, from the east and from the west, they shall come glittering with light and glory. Angels shall bring them home. Every grave will be ransacked, and every jewel hid in the dust of earth shall be found, and seated at the marriage table of the Lamb. O what a day that will be! what joy, what gladness, what peace, what greetings, what reunions, what praise, what songs, what shouts of victory. "O death, where is thy sting? O grave, where is thy victory?" I shall meet loved ones there. No more farewells, no more sighs, no more groans, no more parting, no more disappointment, no more loneliness, no more weary wanderings, no more tears, no more temptations, no more poverty, no more sickness, no more pain, no more death; all is over. We meet at home; we meet around our Father's table; we meet in glory; we meet around the throne; we meet by the river of life; we meet in the shaded bowers; we meet on the immortal shore; we meet with angels, and with all the blood-besprinkled host, to die no more. O what music there will be in heaven!

How the new song will roll and swell like the reverberations of the distant thunder, or the chime of waves on the distant beach—"Thou art worthy, for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth." There is much rich and sweet music in this world, on great occasions, when the most accomplished players and the best singers congregate to sing in concert, as at the great Peace Jubilee in Boston. There is melody indeed, but what is this compared with the great Peace Jubilee of God, when ten thousand times ten thousand and thousands of thousands of voices, with immortal lungs, in one harmonious strain, shall join in acclamations of praise to the great Peacemaker of the universe, saying, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." And then this melody, beginning around the throne in the celestial city, shall roll outward and downward until every creature which is in heaven, and on the earth, and in the earth, to the remotest corner of the vast dominion, shall be heard saying, "Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever." Will not that be music worth hearing? Who would not be there to strike the harps of gladness with the glorified, when the jargon and discord of earth is forever past? Who would not be willing to wade through great tribulation if on that immortal shore he could bear the palm of victory, and wear a robe of spotless white? What shall hinder us from going to that world of song and light? Will we not close our eyes to that which is behind, and be charmed and attracted by that which is before?

But notwithstanding the joy, and rapture, and music, and transport, that shall be in heaven, when the saints all meet at home, yet there will be peace—peace deep, heavenly, and divine. Peace in this world is like a river; over there it shall be like a mighty ocean. The God of peace will be there, and his presence will hallow all the scene. The righteous shall delight themselves in the abundance of peace. Earth will be at peace. No longer torn and tossed with earthquakes, or rent with internal eruptions. No fearful tornadoes shall sweep its surface, or storms deform its loveliness. It is a kingdom that cannot be moved. All shall be kept in eternal quietness. Jesus, the Prince of peace, who once hushed the raging waves of Tiberius, shall lift his voice above the storms and tumults of earth, and say, "Peace, be still," and there shall be a great calm, broad as the universe, and lasting as eternity. In that world we shall be eternally secure. God, and Christ, and the holy angels, and the blest and immortal company of the redeemed shall all be together in the new earth, with the New Jerusalem as the centre, the metropolis, and nought shall ever enter to disturb, defile, or make afraid. All will be safe and happy. This will be heaven. Age after age shall roll on, and on, and on; still all will be bright, beautiful, glorious. No sin shall defile our garments, or rust corrode our crowns. O how many are the attractions of that goodly land. Shall we be there? Only the pure in heart can see God. "He that overcometh shall inherit all things." The kingdom is nearing.

"Heaven! how thrills my heart the sound!
Heaven, and shall it be
That I shall dwell in endless bliss,
There, where my blest Redeemer is,
In joyous ecstacy?

Those thrones of peace and pure delight,
Those beauteous harps of gold;
Those shining robes of spotless white,
Those themes of rapture and delight,
Will ne'er like earth grow old.

But ever hallowed, ever blest,
With newer scenes of grace,
The joys of heaven grow brighter still,
And through eternal ages fill
Their mouths with songs of praise.

Thou humble, suffering child of God,
Though downcast now and grieved,
Those woes and trials which you fear,
Must work for good to bring you near
The God thou hast believed."

"THE SOUL—WHAT IS IT?"

W. GRIFFITH.

(*Concluded.*)

The brain of man and its appendages, terminating in the organs of sense, are the material medium by which the agent is brought into conscious communion with the physical universe. It is well known that the life-force of man constructs this marvellous apparatus, perpetually renews it, and keeps it full of working power. It is well known that every thought and every feeling depends on the action of the life-force, and costs an expenditure of the organized, vitalized material over which the life-force presides. No thought nor feeling is possible without the action of this vital energy. The life-force is never at a higher working pressure than when the current of thought and feeling are rolling in full tide. What then is the precise agent of thought? There can be no question that the organ of thought, or of the manifestation of thought, both to ourselves and to others, is the nervous system taken as a whole. But we require an immaterial agent working, and being wrought upon by means of the organ. What is that agent? The general answer is,—mind, intellect, the soul; by which a spiritual element is assumed, different and distinct from the simple life-force. But what says nature, and what says revelation in favor of such a distinction, and such an agency?

Nature furnishes us with a gradation of phenomena, in boundless abundance, of analogous, similar, and at some points identical character, which are culminated, crowned, by this highest phenomenon, intellect. She requires, nay admits of, no other agent but the life-force, in its different varieties, to account for the gradational or approximate features; and nature, as plainly as anatomical and physiological facts can speak, says, that life-force presides over all the phenomena of intellect. It is never absent from one of them. Its office is never suspended for a moment, while the process of thought, or feeling, or volition is advancing. Instances of suspended animation have occurred by fainting, stunning, drowning, hanging; and the uniform testimony is, that all intellection was suspended with the life and returned with the life. Nature points to the inference that thought, in all its variety, is a function of life; not of all life; but of life in its highest forms.

We cannot confine intellect, in its every feature, to man. Does it include sensation and perception? Who can doubt that these faculties belong to some birds and quadrupeds in a very high degree? Their senses are most acute; vision, hearing, scent, taste, in many of them, are more acute by far than in man; and serve them in far better stead than ours do us. But, take these faculties away from us, and what would become of our intellect? Do they not form a part of it? and are they not essential to its highest exercises, even if they do not directly or indirectly enter into and form constituent elements of its noblest excursions?

Does intellect include memory? What, indeed, could any power of thought do for us without memory? But memory is not confined to man. Dogs, horses, and elephants, not to mention other animals, we are sure possess it; because they recognize places, persons, the voice, and even understand words to a very limited extent, answering to names, calls, and directions. Memory must be regarded as a most wonderful, as well as indispensable faculty of mind or intellect.

Animals, too, have some idea of cause and effect. There is in them the association of ideas. I knew a cat that would climb up the door-post and lift the latch of the door, and so let herself into the house. How intelligently a horse goes about its work. Some dogs know Sunday, and put on their Sunday behavior with the return of the day. Cavalry horses, and hunters acquire the esprit de corps, and soon learn the wishes of their riders.

Are affection and friendship, responding to companionship, attention, and kindness, marks of intellect? You may find such responses beautifully illustrated in animal attachment and fidelity.

And this comparison of mind in man with some of its features as they are displayed in the lower animals might be carried on much further. But it is evident that the mental faculties in man so far transcend everything of a similar nature possessed by the brutes, that a vast disparity subsists between them in spite of striking resemblances. The disparity, however, is one of degree, rather than a difference in ultimate principle. Take, in illustration, the faculty of locomotion as possessed by the worm, on the one hand, and the albatross on the other. It is locomotion in each case; involving an organism, and an instinct. Each of them has faculties which enable it to take advantage and make a right use of its organs. But the bird rising in mid-air, careering through the storm, sailing night and day, with outspread wing, in tireless flight, so far transcends the earth-worm that we must speak of it as a totally different creature. The quality and power of movement in the one lifts it almost beyond comparison with the other.

So the quality, power, and range of thought, which man possesses, so far transcends the highest intelligence, cunning skill of the brute world, that it is another thing. It is only at some points that the two can be compared. In the higher manifestations of intellect man is unique; he stands alone and unapproachable. We should, however, remember that among men themselves there are amazing differences. While some of them can calculate the movement of the heavenly bodies, others can hardly count ten. While one man can build a St. Paul's, another could scarcely protect the mouth of a cave for his own shelter. While one could write an Iliad, another could not recite the names of his playfellows. There are some tribes of men whose intellect is a burlesque upon the name; tribes who are as much the creatures of passion and instinct as the wild beasts around them.

Further, if we take that specimen of humanity, the idiot, and compare our nature at his enfeebled point, with the tribes below us, we see human nature inferior in intellect to many of them. And from that utter prostration or lack of intellect, we may ascend, by specimens of our kind, through every gradation of mental feebleness and strength up to the highest. Some of them, both in the moral faculty and the intellectual, are mournfully near par with the brutes. They will work as a horse will. They may be taught a few things as a shepherd's dog may be instructed; but they must be under guidance and protection as a child all their days.

The conclusion to which these facts point is that the life-force in man varies immensely, ranging, from one cause or another, from the plane of the brutes far toward that of divinity. But the life-force which animates the lower tribes has a similar range; scarcely giving signs of vitality at one end of the scale, and vying with or excelling inferior forms of humanity at the other.

All these varieties imply a corresponding variety in that spiritual agent which we call Life. It builds its organism according to its kind. It gives more or less perfection and energy to its parts, according to its own inherent soundness and power. And the organism, being thus constructed, and animated, the same spiritual agent possesses and uses, according to its own inherent propension, capability, or taste. The one immaterial agent, life, produces the body, preserves it, and employs it. It alone makes use and full use of all its organs; its brain no less than its limbs; its senses as well as its viscera. Nature, by its resemblances, gradations, analogies, and varieties, teaches us to regard man as a part of this great animated cosmos,—standing at its head and embodying in himself its fullest types of glory. It teaches us also to regard him as a unity rather than a duality or plurality; all his faculties, instincts, passions, and powers having their basis and source in one all-pervading, all-presiding, all-operating principle.

Revelation also teaches us the same lesson. The description of man's nature, given by Moses in a passage already quoted (Gen. 2: 7), makes him a unity. "The Lord God formed Adam of the dust of the ground, and breathed into his nostrils the breath of life; and Adam became a living soul." Two parts are mentioned, (1) "dust" which we may generalize and call material; (2) "breath of life." The material and the immaterial are clearly taught. But they blend into one person. "Adam became a living soul" by the breath of life which proceeded from the Almighty.

In the commandment, "Thou shalt love the Lord thy God with all thy heart, with all thy mind, with all thy soul, and with all thy strength," it is evident that popular terms are accumulated, to form one comprehensive injunction. No doubt it demands that all the faculties of our nature shall be employed upon the love of God. . . . . .

Nothing is more common, in the sphere of sense and observation, than life springing from life, and life pervading matter; but if mind be an element of our nature, which we must discriminate from life, then we must raise the questions of its origin or production, and of its habitat or seat. To hold that the mind, a principle distinct from life is begotten by natural generation is altogether gratuitous; and it is equally gratuitous to assert that, in every person, it is a new emanation from God. Should it be taught that mind is a principle begotten in generation; or that it is a principle which comes at some period after conception or birth, and takes possession of the animal organism in whole or in part, then will arise the impossible task of dividing the phenomena of human consciousness and action between the two agents,—between the mind on the one hand, and the life-force on the other. Both revelation and science are explicit and firm in declaring that the seat of life is the blood. "The blood is the life." "The life of the animal is in the blood." The blood is an all-pervading fluid. It continually carries life to every part, and so replenishes every organ and function. Let this life-stream be deficient in the brain, and the faculty of thought wavers or fails. Mind, as a phenomenon of life (that mysterious and most wonderful principle, which we have called the life-force, revealing this feature of itself through an organism which it has elaborated and sustains, and replenishes for the very purpose), is intelligible. And while it lessens no marvel and solves no mystery in regard to the faculty of thought, it establishes a divine simplicity for the nature of man, in harmony with all God's other working in natures which most proximately resemble our own. It harmonizes, also, with our consciousness; for we can never escape from the conviction of individuality. All the varied experiences which make up the sum total of a person's history, centre in the *Ego.* Life, as a spiritual principle, imparted at first by the breath of God, is sufficient to account for all life-phenomena; therefore, why should we seek for other causation? The great truths of revelation are unaffected by this view of the mental powers.

. . . . . The word "soul" in Scripture, is used in a wide latitude of signification. It covers all that pertains to man, even the bodily organism when life has departed from it; Num. 6: 4; Lev. 21: 11; Num. 5: 2; 9: 6, 7: 10; Lev. 22: 4; Hag. 2: 13; Num. 19: 13. It includes the whole person, Gen. 14: 21: is limited to life, Psalm 7: 5; distinguished from the body, Matt. 10: 28. It expresses desire and emotion generally, Gen. 23: 8; 1 Sam. 18: 1. "My soul" is a phrase common in the Psalms for me and myself. This Scripture usage is in harmony with consciousness, and with the phenomena of life. It makes one spiritual principle all-pervading, all-presiding, all-embracing in the human person. That principle is properly "soul,"—the Biblical term.

Under the Hebrew word *nephesh,* Gesenius gives as its comprehensive meaning, " (1) Breath. (2) The soul, amina, *psukee,* by which the body lives, the token of which life is drawing breath, the seat of which was supposed to be in the blood; hence life, vital principle. (3) The mind, as the seat of the senses, affections, and various emotions, to which is ascribed love, joy, fear, piety toward God, confidence, desire, appetite both for food, and also sexual; also, for slaughter and revenge; and on the contrary, hatred, contempt, revenge, sorrow. Rather more rarely, things are attributed to the soul which belong (a) to the mode of feeling and acting, as pride, patience, and impatience,—(b) to will and purpose,—(c) to the understanding and faculty of thinking." See the whole article. According to this definition of the word, it is sufficiently capacious in its meaning to embrace all I claim for it,—the whole phenomena of human life, organic, functional, intellectual, moral.

The word is not confined to the life of man; it is applied to the animals also, to "every living thing," to all forms of animal life. Adam became a "living soul" in common with the other denizens of the earth. See the Hebrew of Gen. 1: 20, 24, 30; 2: 7, 19. The manner of his creation and endowment with life seems to have been different; but the result is expressed by the self-same phrase, a "soul of life." The waters brought forth the moving creature, a "soul of life." The earth was to bring forth "soul of life" after different kinds. Everything having in it "soul of life," was to have the green herb for food. Whatever Adam called every "soul of life," that was the name thereof. After God had breathed into his formed, but inanimate body, the breath of life, he, too, became "soul of life." This identity of name shows that the difference between Adam and the other beautiful and wonderful creatures around him, was not in the essential elements of his nature, but in the superiority of them,—a diviner body, a diviner soul.

"I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts. For that which befalleth the sons of men befalleth beasts; even one thing befalleth them; as the one dieth, so dieth the other; yea, they have all one breath (spirit, v. 21); so that a man hath no pre-eminence above a beast; for all is vanity. All go unto one place; all are of the dust, and all turn to dust again. Who knoweth the spirit (breath, v. 19) of man that goeth upward, and the spirit of the beast that goeth downward to the earth?" Eccles. 3: 18, 21. "No man hath power over the spirit to retain the spirit (breath); neither hath he power in the day of death; and there is no discharge in that war." 8: 8. "Then shall the dust return to the earth as it was; and the spirit (breath) shall return unto God who gave it." In these quotations the same word describes life, whether in the beasts or in men; they are declared to have "one breath." If the spirit or breath of man goes to God when it departs from the body, it thereby returns to its source; as the body returns to its source. Breathed from God at first into the nostrils of Adam, it returns to God, as liberated waters return to the ocean, as decomposed organisms return to their kindred elements. What God will again do with that returned "breath," by a new resurrection-life, is a gospel question.

APHORISMS.

SELECTED AND ARRANGED BY L. C. MCK.

A wise man hath his foibles as well as a fool; but the difference between them is, that the foibles of the wise man are kept from the world and known to himself; while the foibles of the fool are known to the world, but concealed from himself.

He who does not know himself, has all his lifetime lived away from home among his neighbors, who have learned him better than he has learned himself. He who knows himself, has lived at home, and knows more of himself than his neighbors know of him.

The surest way to conquer is sometimes to decline a battle. Thus Fabius Maximus conquered Hannibal. Thus, too, may the christian conquer his peculiar besetment. It is dangerous to provoke an unequal enemy to the fight, or run into such a situation where we cannot escape without an encounter disadvantageous to us. (The theory, then, that a man can have no virtue unless he is always in the midst of temptation is false.)

This is the process by which temptations grow upon us: first, a plain single thought; second, strong imagination; third, sensible delight; fourth, evil motions or actions.

THE LIFE BATTLE.

"So fight I," says Paul, not as one that beateth the air. But I keep under my body, and bring it into subjection." The literal translation is, *I strike under the eye,* making it black and blue. This is a boxing phrase indicative of the sharpest, sternest efforts at self-mortification. As one who should say—conquer my fleshly appetites by violent and reiterated blows, and bring them into subjection. I lead my body along as a conquered captive. It is a *beaten* antagonist. My wicked, lustful nature is thus vanquished, "lest that by any means when I have preached to others, I myself should be a castaway."

Here is a tremendous warning to every one of us—a warning founded on our double danger; first from evil appetites of the body, and also from evil affections of the heart. Paul, the heroic apostle of Jesus, so felt his actual danger, that he tells us that he bruised and beat down his sensual passions, lest, having saved others, he might himself be finally lost. In the phrase before us he especially refers to the bodily appetites. "To keep the body under," i. e., I smite it under the eye. Paul, like other men of energetic make and ardent temperament, was very probably tried with strong temptations to excesses of the passions, both physical and moral. He has not chosen to let us into all the secrets of his character. He knew nothing of the modern pseudo-science of phrenology; nor would he have been one whit wiser if he had. He does not tell us how often "acquisitiveness" tempted him to pocket the, "collections" sent up to the saints at Jerusalem; or how often he fell through the sore stress of his "destructiveness," his "amativeness," or his "combativeness." Such jargon he leaves for modern empirics in the mysterious science of the mind.

But methinks I see the wrestlings of a stern and furious struggle between the holier and the baser natures of one of God's heroes in that profound and plaintive seventh chapter of the epistle to his Roman brethren. I seem to see a stout soldier of the cross, with uplifted arm and swollen sinew, crying out, "I beat down my baser self. I give no quarter to my lusts. I strangle my appetites till they grow livid in the face. I vanquish my inner foes that God may make me stronger to vanquish his foes without me, lest having saved others, I, Paul, the converted blasphemer of Damascus, should only prove to be a pitiful wretch and castaway.

For Paul claimed no immunities from danger through his position. That a man is a professed minister of the Lord Jesus is no assurance that he may not be cast into hell. He has "like passions" with his fellow-men. The same ravening lusts that have decimated the bar and the senate house have left their blood-prints on the pulpit stairs. Along the whole track of ministerial biography there lie strewed, here and there, the bleaching bones of those unhappy victims who fell a prey to the spoiler. Paul, to be sure, never fell. To the last he kept his faith, and the integrity of a godly life. And the simple reason of this continence and his constancy I read in these brave words, "So fight I, not as one that beateth the air. I keep my body in subjection, lest that by any means when I have preached to others, I myself should be a castaway."

Shall we restrict the scope of this life-battle to sensual appetites alone? Paul did not; he extended it to all the wicked propensities of his mental and moral nature. The war which every christian has to make must be universal and unsparing on the whole brood of interior passions. The sudden insurrections of anger—the malicious whisperings of green-eyed envy—the acid tongue of censoriousness—the clutchings of greedy covetousness—the restless cravings of unsanctified ambition—the subtle sophistries of deceit—the uprisings of bigotry and spiritual pride—all these and every other like them in the great rebel army of the heart, must be met with the same indiscriminate "war to the knife." He who would keep his conscience clean, and his life holy, must wage this life-battle without compromise and without quarter.

I. Let us offer a few concise rules for the conduct of this spiritual life-battle. Our first counsel is—*beware of the silent marches* which the flesh will steal upon you. We are fearfully and wonderfully made; the combination of body and spirit is such that each one reacts upon the other in a manner that is most direct and yet most mysterious. The encroachments of the "flesh" upon the spiritual nature are astonishingly quiet and insidious. The cravings of healthy appetite may gradually lead to the excesses of gluttony. Put a knife to your throat. Tampering with so-called innocent stimulants has sent many a professor of religion to the grave of the inebriate. The cup of coffee led to the glass of wine; the wine to the brandy; and the brandy to perdition.

With all possibilities of self-indulgence come temptations. Luxury steals silent marches on christians when prosperity brings within their reach a fine equipage, or splendid establishments. There is hardly a christian in New York who lives, when worth ten thousand dollars a year, just as he lived when hard toil gave him only one thousand or one hundred. Men change their habits gradually, not suddenly. A man may be converted in a moment. Backsliding is the process of months of years. By degrees tippling grows into intemperance; by degrees the social evening entertainment prolongs itself into the midnight frivolities of the rout, the ball-room, and the play-house; by degrees a church member exchanges the prayer-meeting for the opera. Beware of the silent marches of the enemy.

II. If you find that the contact of certain persons and places is dangerous to your weaknesses, then avoid those persons and places, cost what it may. If you are temptable by a wine cup, then keep out of convivial company. If you have tendencies to run mad with over mirthfulness, then stay away from those circles in which you are tempted to turn the christian into the harlequin. If the sight of a picture or a person excites libidinous thoughts, then look somewhere else. It is not every young christian who can be trusted even to *walk* through certain streets in our great cities. A "besetting" sin may lurk in that very street.

A man's besetting sin is the one that jumps with his inclinations. Does he love ease? Then he always interprets those Providences in his own favor that allow him to sit still, or to enjoy his hammock. Does he love flattery and eclat? Then he imagines he is working for God, when he is only working for human applause. Here is a dangerous foe; all the more so from its wearing the honest guise of a friend. Look out for selfishness. It is the "old Adam" lurking behind every hedge. Like Southern slavery, it will only keep the peace on condition of having its own way. If not, then its stiletto is unsheathed in a moment. It is a polite and plausible, but a godless spirit. Keep no league with it. A christian is never safe unless he is continually collaring every evil passion of his nature, and forcing it into unconditional submission.

III. Finally, put on the whole armor of God—the shield of faith, the breast-plate of righteousness, and the sword of the Spirit. Leave no spot exposed. Ahab was wounded through the joints of the harness. In the heat of the conflict look to Jesus the Captain of your salvation, and *never surrender.* Toward the sunset of the long bloody day of Waterloo, when the surviving remnant of the old imperial guard were summoned to lay down their arms, the scarred veterans of fifty victorious fights cried out, "The old guards can die; *but they cannot surrender!"—Pulpit and Pew.*

"I WILL GUIDE THEE WITH MINE EYE."

J. A. WARDLEY.

The eye of God has guided us to his holy word, to find sweet meditation there, which causes gladness in him, and inspires us with love for him. His eye guided us to see Jesus by faith, before we knew him, and to get spiritual joy from no other object but Christ, as set before us in his gospel; to see salvation by him, to view him at his birth an outcast babe in poverty; in advanced years "a [illegible] of sorrows and acquainted with [illegible] man [illegible] despised and rejected of men [illegible] grief," "[illegible] an accursed death; [illegible] That he died with a human [illegible] that he rose and ascended [illegible] body like our own. He guided us with his eye to believe that this was our Savior; and having perfectly expiated and atoned for all our sins, he is now at the right hand of God, the glorified one still, in human form, pleading our cause. He is precious to us, as being suitable for us in his glorified person and all his blessed offices; hence our hearts go after him, our affections are placed on him, and it is the desire and delight of our souls to honor, serve and obey him.

He guided us by his eye to see God was in Christ, and that we could not come to him but through Jesus. How sweet and encouraging this is to faith, that our Savior, our brother, our friend, is in our nature before the throne; and that he ever lives to make intercession for us; and as our great High Priest is able to save, and that we should not doubt either his love or his willingness; and that it is our happiness to be ever looking upon and unto Jesus, as the Mediator by whom we can come to God; to be looking for him, and to see him in his glorified form.

He shall come again "in like manner" "to be glorified in his saints, and to be admired in all them that believe." He guided us with his eye to look for the coming of the Lord. All that we hope for depends on his reappearing. Our day of triumph and of the fullness of our joy, is to be when he shall return. Then we shall be raised from the grave; then our bodies shall be changed; then we shall be acknowledged as his friends; then we shall go to be forever with him.

And since this is so, let us bear with patience the trials and infirmities to which we are here subject. These trials will be short, knowing that soon all pain will cease, and that all that is humiliating will be exchanged for glory. Here we are strangers and pilgrims; we are away from home, in a cold and unfriendly world; consequently, our thoughts should be much in heaven, and our best affections should be there. Seeing that we look for this Savior, God grant that our eye may be fixed continually upon him, and that we may be guided into all truth, all our doings being attended with his blessing, and our whole lives be a constant progress towards the kingdom.

Lord, guide us in the christian race,
And keep our minds intent on thee;
Rejoicing when we see thy face,
And trusting when we cannot see.

Our prayer should be that He would keep us as the apple of his eye, that no evil come near us; that whatever faintings and failings may befall us, he will be ever faithful, raising us up again, and leading us evermore in his ways. As a faithful mother watches over her child, so may he undertake to teach us our path, and guide us with his eye. Nay, as a good shepherd, that he will ever carry us in his own arms, whenever our increasing weakness shall require it.

"Jesus, my Shepherd, Brother, Friend,
My Prophet, Priest, and King;
My Lord, my Life, my Way, my End,
Accept the praise I bring."

Portland, Me.

It is while we look not at the things that are seen, but the things that are not seen, that our afflictions become light, and appear in their true colors, working out a far more exceeding reward. The mist lies with the dwellers in the valley, thick and murky no doubt; but the mountain-top is clear.

IMPERFECT IN ORIGINAL

The World's Crisis
AND
ECOND ADVENT MESSENGER.

Boston, Wednesday, June 26, 1872.

☞ Take Notice!

All subscriptions for the "Crisis" issued from this time forward are at the rate of $2.00 a year, payable IN ADVANCE.

☞ Please Remember!

☞ All remittances to this office, in the form of Drafts, Bank Checks, and Postal Money-Orders, should be made payable to the Business Agent, GEO. T. ADAMS.

☞ THOSE who send articles for the "Crisis," should direct them to MILES GRANT, Boston, Mass., and not to the Business Agent.

THE PROSPECT.

All things seem to indicate that a great change in our world must soon take place. Every nation has its rise, "decline and fall." These changes keep repeating themselves in the history of the world. Babylon, Medo-Persia, Greece, and Rome, have experienced these changes in their history. The great political powers of earth, like the sun, commenced to rise in the east, at Babylon, and have now reached the Pacific coast. The political sun has set in the east, and reached its meridian among the people on the eastern and western Atlantic shores, and is now setting in the western hemisphere. A popular writer says:—

"The star of doom is surely sinking to the western zenith. Art has desecrated nature's sacred places. Slowly but surely the shadows climb the shores of the Atlantic, and ere another round is added to Time's mighty cycle of generations, the sunny slopes of America shall feel its blighting breath. The stalwart pride of America is yielding to a false utilitarianism. Her boasted liberty shall yet plead loudly, but in vain, for the vindication of justice. Soon downfall and desolation shall have swept its weighty strides to the western shores of the Pacific. Then the great earth, scattered from horizon to horizon, from pole to pole, shall be cleansed by Heaven's thunderbolts from man's pollution, and resolved into its primeval purity. Behold it hastens."

WAR CLOUDS.

Careful observers are satisfied that it will not be long before war, with all its horrors, will again burst forth in Europe. The European nations are like the dashing war-horse, ready for the conflict, only waiting for the signal note for the onset. They are nearly prepared for the bloody battle-field. The following from the Boston *Journal* of June 21st, gives a clue to what is going on among the sovereigns of the old world:

"The announcement that the sovereigns of Germany, Austria and Italy propose to meet at Bad-Gastein in August, has sent a temporary thrill over Europe; but there is nothing, after all, alarming in it. Even the additional intelligence that Bismarck, Andrassy and Venosta-Visconti will accompany their masters does not make people's knees tremble. For Europeans have made up their minds to the inevitable; they know that war is close at hand, and care little for the difference of a day or an hour. When Bismarck and Von Beust met at an Austrian watering place last autumn, it is certain that the triple alliance which rumor says will be consummated in August was under discussion; and possibly, had the Austrian abandoned his timidity, he would have gained more substantial advantages than Austria can now hope for. Andrassy is, nevertheless, brilliantly capable of shrewd management, and will not allow Bismarck to bully him as Beust allowed. The King of Italy merely desires to strengthen his position vis-a-vis of France, and to protect the new order of things which he has established in the now united country governed by him. There are very powerful considerations impelling toward the consummation of an alliance, but it is still possible that the Emperors and Kings will meet and separate without having accomplished anything definite. Russia looks on with interest, and orders more artillery."

THEOLOGICAL CONCLUSIONS.

Dr. A. L. Stone, the popular Congregational preacher in San Francisco, and former pastor of Park St. church, Boston, gave a lecture in his new church Tuesday evening, May 28th, on "Reason and Instinct." The Dr. is an eloquent speaker and a logical reasoner. In his comparison between men and animals, as reported in the *Morning Call*, he was driven to one of two conclusions: either to deny that man has a soul that thinks independent of the body; or else admit that the beasts have the same. He favored the later view. He said:

"Moral science seems reluctant to admit that the dumb animals have a share of reasoning power, but slowly and reluctantly moral science is approaching that conclusion. Such a conclusion does not degrade the human to elevate the animal." "Agassiz says: 'We notice in some animals facts that prove that they carry on a process of reasoning.'" "It is certain," says Dr. Stone, "That the more the brain of a dumb animal resembles that of man, the nearer do its mental powers approach to those of man."

This statement, which is in harmony with facts, shows that the brain is the thinking organ in both man and beast. This point is so well settled by physiological investigations that there seems no room left for doubt.

We hope the Dr. may be led to examine still further, and see that the Scriptures teach that neither man nor beast have an immortal soul; but "as the one dieth so dieth the other." Eccl. 9: 10. The sooner he and others give up the idea that any *part* of men or animals continue alive, in a conscious state, after their death; the sooner they will be on apostolical ground, with the whole Bible to assist them in sustaining their common-sense position.

HOW THEY DO IT.

The following from the demonical spirits, gives the true philosophy of presenting to their mediums the forms or personal appearance, of our friends who are now dead, and sleeping in their graves:—

Q. "(From the audience.) How is it that my mother, who has been gone from this world thirty or forty years, can produce a likeness of herself just as she appeared before she died—the same dress, the same mode of wearing the hair?

A. It is, properly speaking, a psychological process. For instance: the returning spirit, on coming in contact with earthly matter, with minds dwelling in material bodies, becomes immediately vividly impressed with its last sense of the conditions of earthly matter through which it lived. They are all distinct to it in memory. Its dress, its general appearance, the incidents connected with them, all are clear to it. By the process of intense outward thought concerning any one object, spirits are able to clothe themselves according to whatever objective form they may desire to assume. Your mother remembers how she dressed, in what manner she wore her hair, during the last weeks, days or hours of her life. She knows she will be remembered most distinctly, most satisfactorily by those who remain, if she can assume that objective form; so, all she has to do is to fix her mind upon the picture she wishes to weave out of your atmosphere. By intense outward thought, she clothes herself just as she wishes. It is a psychological, common process, which all spirits thoroughly understand. Even little children are acquainted with it.

Q. Can spirits, who have gone from earth thirty or forty years, produce a photograph of themselves as they appear now?

A. Yes; they can assume any shape, any appearance that they can centre their thoughts upon."—*Banner of Light.*

These demons, like mesmerizers, form mental pictures of our friends, when their mediums see them of real persons. Hence the demons can represent our dead friends just as they please, and in any clothing they choose. Instead of our friends being alive, and remembering what they wore, it is the demon who remembers how our friends looked. The The mental picture in the demon's mind, is all that the medium sees. They never see our *real* friends who have died.

THE PEACE JUBILEE.

"The World's Peace Jubilee" was opened at the Coliseum, in Boston, June 17th, and is still in progress. Its patrons consider it a success thus far. The audiences are estimated to number from fifteen to twenty thousand a day. The orchestra of a thousand instruments is said to be the finest ever in America. The chorus numbers between seventeen and eighteen thousand, and is the largest ever assembled in this country, and is under very superior discipline by Carl Zerrahn, the noted German leader of the Boston Handel and Hayden Society. He is assisted by Mr. Gilmore, the projector of the Jubilee. The first piece sung was "Old Hundred." A noted foreigner who was present said that alone paid him for coming three thousand miles. There has been great interest manifested to hear the celebrated "Band of the Grenadier Guards of London," led by the noted Dan Godfrey; the "Kaiser Franz Grenadier Regiment of Germany," and the "Garde Republicaine Band" of Paris. These bands are considered the best in Europe, and came by the special permission of their respective governments. Thus far the preference is rather given to the French.

Among the solo singers Madame Peschka-Leutner, a German lady, is said to surpass any one who has ever visited America. The lovers of music are having a great feast at the Jubilee. It is rare that an audience composed of so many distinguished men and women is assembled on either continent. The Coliseum is said to cover four and a half acres of ground, and to be capable of holding one hundred thousand people. The Jubilee is to continue till the 4th of July.

HILANDVILLE.—The meeting in Hilandville, Sabbath June 16th, was a profitable one. Hilandville is on the Boston, Hartford and Erie R. R., about ten miles out of Boston. Bro. S. G. Low has been making a noble effort to establish meetings in that place, and has not labored in vain. He is a true man, and has commenced holding meetings in other places with good success. He stands ready to do what he can to help in spreading the truth. Those who wish meetings in new places will do well to give him an invitation.

Five were baptized Sabbath noon, and in the evening a church organized of fourteen members, and two elders chosen. Bro. Low was appointed to act as pastor of the church by unanimous vote. We had a pleasant communion season in the evening.

EXTRAVAGANCE.

The extravagance of this age is without a parallel. Every year adds to its alarming progress. Covetousness is a ruling passion, hence all means are employed to obtain money, in order to gratify the love of extravagant display. There is, probably, no nation at the present time that is carrying things to such extravagance as the American people. This is a sure sign of approaching ruin. Luxury, pride, and extravagant living surely lead to the downfall of their votaries. The *style* of dress has become no less extravagant than the *expense*. Both are alarming. Parents, especially mothers, are cultivating these wicked propensities in their children, and thus leading them in the broad road to destruction:—

A MODERN CHILDREN'S PARTY.—Among the recent holiday parties given to children, we describe one which is not exaggerated, and which is a fair specimen of hundreds. This entertainment occurred in one of the most fashionable streets of Brooklyn, and at the residence of one of the wealthiest men. The mother is one of the most cultured women who grace our land, and is, in the main, a common sense, practical woman. But she has gone fashion-mad—a prevalent epidemic. It was a full-dress party. The hours appointed were from eight to eleven P. M. About one hundred guests were present, who were received by their young hostess (a miss of ten years) with as much ease and self-possession as a matron could assume. The dresses consisted of white, pink, yellow and blue silk, elaborately trimmed and decked with spangles. The little misses had their hair dressed in the latest style, frizzed, puffed, powdered and adorned with flowers. White kid gloves were generally worn. Only one thing was lacking in the miniature representation of an adult party, viz., enameled faces. Powder, however, was freely used. One little girl (if she could be recognized as such) particularly engaged attention. She was apparently ten years of age. In addition to the powdered hair and dazzling costume she sported, with true appreciation, a pair of diamond ear-rings, a gold chain and a locket studded with diamonds. Upon each arm was a bracelet of elaborate workmanship, which she held up for display, exclaiming as she did so to her admirers: "There's no sham about these; they're the real thing," which her auditors were quite willing to believe. If the above seems incredible, what will the following be? A little girl of seven summers was arrayed in rose-colored silk, $7 per yard, point applique flowers, a galaxy of diamonds, and other expensive jewelry. A gold belt, the buckle of which was studded with diamonds; a band of gold encircled the head, and from a pendant on the forehead sparkled a solitaire of great value. Her mother was heard to exclaim exultingly that the price of her child's outfit for that evening was $5000. Another mother, jealous of the sensation caused by such a display, remarked that "upon the next occasion mine shall be dressed in tea-rose silk, which is by all means less common than pink, as as my child's complexion is such that she can wear anything." Music, dancing and charades occupied the evening. The supper was all that could be desired by the greatest epicure. The party broke up about midnight. The adieus were spoken with sufficient grace and ceremony to satisfy the most ardent devotee of modern etiquette. "Here endeth the first lesson."

IS MAN IMMORTAL?

"The King of kings, and Lord of lords, who only hath immortality."—*Paul.*

"Adam forfeited the blessing of immortality."—*Thomas Scott.*

"In fact, no such doctrine is revealed to us."—*Archbishop Whateley.*

"We are candidates for immortality."—*Prof. Perowne.*

"I believe the constitutional immortality of the creature is a contradiction."—*Dr. D. Thomas.*

"Christianity treats man not as immortal, but as a candidate for immortality."—*Dr. J. Parker.*

"The earliest christian writings considered immortality as the peculiar portion of believers in Christ."—*J. M. Denniston.*

"It is most plainly declared that there is no immortality at present possessed by those who are not in Christ."—*Joseph Stratford.*

"That the soul is naturally immortal is contradicted by Scripture, which makes our immortality a gift dependent on the Giver."—*Richard Watson.*

"If there be one blessing more than another, which the Scriptures agree in ascribing to Christ as its author, and for which the believer is taught that he is wholly indebted to redemption, it is immortality."—*Dr.* DE *Burgh.*

"From the beginning to the end of the Apostolical Fathers, there is not one word said of the immortality of the soul. Immortality is asserted by them to be peculiar to the redeemed."—*Henry Constable.*

"The doom of the wicked is everywhere spoken of in holy Scripture in terms which imply obliteration of their entire being and existence."—*Wm. Ker.*

"The final destiny of man as a sinner is that he shall be as though he had not been."—*E. W. P. Taunton.*

STRIKES.—There is just at present a little lull in the strikes at New York, but the tide of uneasiness is still increasing among the laboring classes, and worse outbreaks may be expected soon. A general uprising may soon take place, and burst forth with terrible fury. All is uncertain.

"THE SCIENCE OF HEALTH" is the title of a new and able health journal, published by S. R. Wells, 389 Broadway, New York. It contains forty-eight pages. Price $2.

"The first number of this new health journal is before us. It is devoted to an exposition of all those agencies so vitally related to health and to the treatment of disease, such as air, light, temperature, diet, clothing, bathing, exercise, sleep, electricity, and all normal agents and hygienic materials. It is an independent journal, published in the interests of the people, which is certainly a strong commendation. The first number contains many articles of general interest. The senses of sight, hearing, taste, smell, etc., are illustrated and explained. The cause and cure of earache; the proper position on horseback; water treatment of fevers; sprains and bruises; pneumonia; clergyman's sore throat; chronic catarrh; how to sleep, etc. The department of talks with correspondents contains valuable information."

"A MOTHER'S ADVICE" is the title of a little pamphlet of twenty pages, by Mrs. E. P. Miller, M. D., lady physician to the New Hygienic Institution, and Turkish Bath, 41 West 26th St., New York. We have just read this "Mother's Advice." It is truly a valuable book for *every girl. Every mother should furnish a copy for her young daughters.* It contains advice that every girl should possess. Price 20 cts. For sale at the *Crisis* office.

TOBACCO.—We have received a pamphlet of forty-four pages, showing the effects of tobacco upon the human constitution, physically and mentally. It is published by Dr. James C. Jackson, Dansville, N. Y. It should be read by all who use tobacco, and all who have any intention of ever using it. Price 15 cts. single; $1.50 per dozen. For sale at the *Crisis* office.

BURNETT'S THEORY OF THE EARTH contains some valuable things, which have been extracted and published in a separate volume by Bro. P. M. Garr, 71 W. St., Pittsburgh, Pa. Price $1 postpaid. Thomas Burnett was an able writer on the subject. His work was published in 1683. His writings will be read with much interest by Bible students, especially those who understand the "blessed hope."

NATURE'S MIRROR is the title of a little book of eighty pp., brimful of gems and wise sayings, collected and arranged alphabetically by Bro. J. H. Walton. It would be an excellent book to put into the hands of a young man just starting out in life. Price in paper covers 25 cts., bound 50 cts. For sale at the *Crisis* office.

"RESURRECTION OF THE DEAD."

THEY RISE. Suggestive inquiries concerning the resurrection of the dead, as taught in the New Testament. By D. A. Dryden. Cincinnati, Hitchcock & Walden; San Francisco, A. Roman A Co.

Queer books sometimes find their way to a newspaper office, and this is one of them. An extended notice or review of a book of this nature cannot be expected in a secular paper; but our friends of the religious weeklies will no doubt take great delight in reading the pages that to men of the world cannot but be dry and uninteresting. The author is a member of the California conference of the Methodist Episcopal church, and the work is preceded by an introduction by Rev. M. C. Briggs, who pays the highest possible tribute to the character of the writer, and in a mild way cautions people against accepting his views, because he "dissents from his premises, his processes, and his conclusions." Observing the remarkable nature of this introduction, by a man who is well known to California newspaper readers, additional curiosity is awakened to learn the contents of the volume that is at the outset intimated to abound in heresies. The solution of the *pons asinorum* is mere child's play in comparison with the attempt to find out exactly what the author is driving at. We confess our inability to determine whether the writer is orthodox or heterodox. In the first chapter, the author says:—

"Paul's philosophy of the *anastasis* of the dead knows nothing about that psychical, metaphysical immortality of disembodied souls or ghosts of which some of the heathen philosophers dreamed, and of which but too many, even in the Christian church, are still dreaming. Nor does the New Testament know anything about this ghostly immortality of naked, shapeless souls, only as it has been foisted into its meaning by those who have interpreted by the manly lights of human philosophies at best but semi-heathen. It knows the dead as real substantial *persons*, angels, or *men*, and in its own language ever introduces them to us as such, and not as mere 'shades,' psychical essences, or bodiless spirits."

We should think that the author was trying to prove that in some way a man must ultimately, in bodily form, go to heaven or hell, but he is so obscure in his style that it is hard to tell whether he thinks that there is to be a general resurrection, and that until that time the dead, body and soul, will remain in some intermediate place—a purgatory. Anybody who wants to investigate this subject will find that the book of Mr. Dryden is full of suggestions that can lead him in his inquiries, and it contains references to all of those passages in the New Testament that can throw any light upon the subject. We hope that publishers will spare us from the necessity of examining any more theological books of this class, for we have no inclination to enter the field that is occupied by the religious journals, and the task of reading such a book is about as agreeable to the secular mind as it would be to resume the study of the calculus.—*Oakland (Cal.) News.*

ARE WE READY.

Somebody will be found ready when Jesus returns from heaven; and they that are ready will go in with him to the marriage supper of the Lamb, and the door will be closed against all who are not ready. This being the case, how important that we inquire seriously, Are we ready? But this question may well be preceded by another inquiry: What constitutes a readiness to meet Jesus? Certainly something more than the enlightenment of the intellect with the theory of truth is needed. The *affections* must be enlisted. We must be *in Christ*, and "*abide* in him, that when he shall appear, we may have *confidence*, and not be ashamed before him at his coming." 1 John 2: 28. We may abide in the truth, holding it in unrighteousness and still not be in Christ. The "Spirit of him that raised up Jesus from the dead" must continually "*dwell in us*;" and that Spirit is a fruit-bearing Spirit; its fruit is "love, joy, peace," etc. Unless we have this internal and experimental evidence of our affinity to Christ, how can we have "confidence" before him at his coming? The important command is, "Be ye *holy*, for I am holy;" and Jesus informs us that "the *pure in heart* shall see God."

It is not enough to possess a pure theory; we must set our *affections* on things above; we must ardently love the Lord our God, even with all the heart. In short, in order to be ready to meet Jesus with a hearty welcome at his coming, we must be unreservedly consecrated to his will and work, with hearts sweetly baptized with perfect love. When we leave our "first love," God has "somewhat against us." We can live beneath the happyfying smiles of Jesus, all crucified to the world. Are we living there? Are we weaned from the spirit of the world? Do we fervently sigh for the coming kingdom? Have we an ardent relish for secret devotion? Do we live in secret communion with heaven every day of our lives? Do we enjoy the "sanctification of the Spirit," as well as the "belief of the truth?" Then we are ready to meet Jesus when he comes, and ready to work for him till he does come, keeping our "bodies a living sacrifice, holy and acceptable," having our minds "transformed" by renewing power.

W. S.

IOWA CAMP.—Up to this date (June 17th), a good hearing interest is had on the camp-ground. A dozen tents are already on the ground, and more to go up. Here I met Bro. Deyo, and a goodly number of brethren of former acquaintance. More in due time.

W. S.

BRIDLE THE TONGUE.

S. O. NANEY.

BRO. GRANT:—I saw the heading of an article in one of your papers—"Bridle that tongue." I was highly edified in reading it, for it is a subject that has occupied my mind for many years. I have often been in company with my brethren, who were looking for their Lord, and instead of obeying this injunction, which is according to this word, their tongues were loose to utter many things which are strictly forbidden. I hope and pray that all those who read the article to which I have referred will not pass over it lightly. We cannot bear so much self-denial. I believe in being lively and cheerful, at proper times. There is a time for all things. Let the sayings of John Wesley sink deep in your memory. "Be serious without being sad and cheerful without being light." There is a vast difference between lightness and vanity, and a cheerful disposition. Vain and trifling things do not fill the mind of the sanctified soul, one that is prepared to enter heaven when his Lord comes. O the solid peace there is in serving God with a full soul; where there is no desire for the ways of the world, nor for anything that separates between them and God; where they can say with David—"I delight to do thy will, O my God."

Holy living is my motto. How glad I am to see once in a while a piece in the *Crisis* on that subject. It is both food and medicine to the hungry, emaciated soul, who believes nothing short of this will prepare us to meet our Lord in peace; for without holiness no man shall see him. The word has gone out of his mouth, and cannot return void. What God says will certainly take place. If you have no desire for holiness, pray for it, both in secret devotion and public. Take God at his word, and believe when you pray that you have the things you desire, and you will have them. "Without faith it is impossible to please" God. Commence now, and you will soon say with David, "As the heart panteth after the water brooks, so panteth my soul after the, O God."

Battle Creek, Mich.

— One cannot always be a hero, but one may always be a man.

THE TRACT FUND.

The *Advent Christian Publication Society*, at a meeting on Springfield Camp-ground, August 23d, 1871, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec'y Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments $545.33

POOR FUND.

To send the Crisis to the Poor.

Previous acknowledgments.............. $160.88
"R."....................................... 2.00

YOUNG PILGRIM POOR FUND.

Previous acknowledgments $5.05

AMER. ADVENT MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments $2.277.66

CHRISTENDOM LEAVENED.

O. R. FASSETT.

A clergyman on this coast (California) stated in a discourse that "one of the great evidences in proof of the doctrine of the immortality of the soul was the fact that the Greek church, Roman church, and Protestant church, all believed and advocated it." This, instead of being proof of the doctrine, only demonstrates how far the whole of Christendom has been corrupted with that old "leaven" of heathenism, and confirms the truthfulness of a parable of Jesus.

PARABLE. "The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened." Matt. 13: 33. This is a popular proof text throughout the Christian world, cited in favor of that modern fable, "the world's conversion" to Christianity. But the other parables of our Lord show that this text cannot be so interpreted. The first parable in the context is that of "the sower and the seed," which is designed to teach that wherever, and during the gospel dispensation, the "word" is preached, there will be four classes of hearers:—"way-side," "stony-ground," "thorny-ground," and "good-ground" hearers. The second parable is that of "the tares and wheat," which, being explained by Christ, teaches that both the righteous and the wicked will exist together in "the world" until "the end of the world"; and that not until after "the harvest" will the world be filled with the pure and chaffless grain, and that after the "tares are burned," and the "chaff burned up with fire unquenchable." vers. 24–30, 36–43; chap. 3: 12.

THE LEAVEN. "Leaven is a mass of sour dough." Leaven is never used in the Scriptures as an emblem of anything good, but always evil, bad, corrupt. There is "the leaven of unrighteousness," "the old leaven of malice," and "the leaven of hypocrisy." Also for corrupt doctrine. "Beware of the *leaven* of the Pharisees and of the Sadducees. . . . . Then understood they how that he bade them beware of the *doctrine* of the Pharisees and of the Sadducees. Matt. 16: 6–12.

The "leaven" that this "woman took" is is either "wickedness," or corrupt "doctrine," soured by age or otherwise. We will hereafter show that it is corrupt "doctrine," and that of "the Pharisees."

THE WOMAN. A woman is a symbol of a church, a pure, or a corrupt church. Christ, as the "Husband" or "Bridegroom," is to have his "bride" or "wife" "presented to himself a glorious church, not having spot, or wrinkle, or any such thing." "This is a great mystery; but I speak concerning Christ and the church." Eph. 5: 27–32; Rev. 12: 1. The corrupt, or adulterous, or apostate church of the New Testament, is "that woman Jezebel," "the mother of harlots," which is "the Roman Catholic church," in secular union with "the kings of the earth," and enthroned in "the seven-hilled city." Rev. 2: 20, and 17th chapter. The "woman" in the parable, who uses the "leaven," must be a corrupt or apostate church, and by putting it into the meal designs to ferment or corrupt the whole.

THE THREE MEASURES OF MEAL. Meal is bruised corn or grain, ground into flour. Wheat and grain are emblems of "the children of the kingdom" (v. 38); "the people of God" in the midst of churches made up of both good and bad professors. Rom. 9: 6, 7; Rev. 18: 4. The professed church must first be put into the mill, and ground to powder by the woman, and then she will put in the leaven, after the Oriental custom: "Two women shall be grinding at the mill." The Roman Catholic church has crushed the church of God, and ground her between the mill-stones of her tyrannical power, to make her receive her corrupt dogmas and practices. Her tyranny has divided Christendom into three great divisions, the Greek, the Roman, and Protestant churches, which here denote the "three measures of meal"; each of which that corrupt church has indoctrinated with the heathen dogma of "the immortality of the soul," and rewards in the state of the dead, until the whole of Christendom is leavened.

The Lord will now come as "a refiner and purifier" and put Christendom into the "*oven.*" "Who may abide the day of his coming? and who shall stand when he appeareth?" Mal. 3d and 4th chap. "The day shall declare it, because it is revealed by fire; and the fire shall try every man's work of what sort it is." 1 Cor. 3: 13.

PEACE JUBILEE.

T. W. GILE.

What an excitement it has produced among the people of earth! Thousands are interested in the enterprise. Great pleasures are anticipated, as they come from various parts of the world to participate in its enjoyments. But how unsatisfactory in its results. Multitudes are disappointed. No permanent happiness is obtained. Their realizations fall far short of their expectations. So it is with everything earthly connected with this inconstant life. This existence is truly a checkered scene. Nothing earthly can satisfy the human mind. All is "vanity and vexation of spirit."

But there is to come off in the future a *greater* and *grander* Peace Jubilee than has ever been witnessed by the inhabitants of earth. The wheels of time are urging us onward to that event, and the great question that should occupy our minds is, Are we making the necessary preparation to participate in this Jubilee? If unprepared, all is lost. Only one class of individuals will be partakers of its enjoyments, and they are those who have been renovated by the Spirit of God and endure unto the end. To such it will be a joyous event as they join in singing the redemptive song in the everlasting kingdom of God. Let us make the greatest exertion to obtain admission into this Jubilee, and enjoy it forever.

Haverhill, Mass.

TRUSTING THE LORD.

R. L. SITLER.

Little more than nineteen years ago I felt myself to be a sinner, and resolved to seek Jesus, the sinner's friend. I sought him with all my heart, and found him true to his word. Since that time, I have found him a friend in every time of need. I find that we need not make long prayers in order to meet with divine compassion; "but when ye pray, use not vain repetitions as the heathen do," says the Lord, "for they think they shall be heard for their much speaking."

Several years ago, I went some distance from home to organize a Sunday school. On my return, the horse which I was driving became unmanageable. I was alone, and no human help was near, and the horse was going at full speed on the very edge of a high embankment. I then prayed, without asking the Lord "to convert the world," or even to bless the newly organized school. The Lord hearkened and heard when the single petition came from the depths of my soul, "Lord, help." The horse stopped running at once, and I had no further trouble till I got home. "Ask what ye will.".

Some time ago, a friend came to me in great distress. Said she, "There are several persons who are trying to rob me of my good name." She then named the charges that were about to be brought against her. I considered her case well, but could see no way by which she could escape from the clutches of her wily foes. "I will take it to the Lord," said I. Ere I rose from my knees, the case was made so plain that I told my friend she need not fear, for the Lord would not suffer her enemies to take another step in that direction; neither did they.

A lady was bowing at the altar of prayer, seeking Jesus. She could not claim the promise—"I will receive you." After encouraging her to trust the Lord, I turned from her and prayed in her behalf. I felt that the Lord had heard and answered, went to her, and found her rejoicing in a sin-pardoning God.

A "plow boy" was called to preach the word of life. On being called, he left his "plow and his oxen," and began to settle his worldly affairs, that he might give his whole time to the Lord. He and the man for whom he was working were anxious to settle fairly, yet they could not agree. Said the man, "We will consult a lawyer." "No," said the young preacher, "we will take it to our Father." They then bowed on the "threshing floor" together, and laid the case before the Lord. The case was made perfectly clear to both. They settled up their accounts without further trouble. A prayer-hearing God.

I had received "Woman and her Work" for some time, without ordering it, when I read that the publishing committee were in arrears for the paper. I had also received the *Crisis*, marked "free." When I read from its columns that much was due on subscription, I owed no man a dollar, and had less than five dollars in my possession; but I felt that it was duty to pay for the papers, and trust the Lord for future needs. Accordingly I sent $2.50 to pay for the *Crisis*, and $1.00 for "Woman and her Work."

I am trying to work for the Lord without any promise to pay from any one but from him. I have always had enough, and sometimes a little to spare. When I purposed paying for the papers, which I would not willingly do without, Satan suggested that I had better keep the money, for I would need it. I told him I would "trust the Lord," and sent the money for the papers. I now have two papers that I can call my own, and the Lord returned the money with interest a few days after I had paid for the papers. God bless the *Crisis*, and make it a power in the church of our God.

Correspondence.

From Bro. H. B. Sevey.

BRO. GRANT:—Since I wrote last for the *Crisis*, according to appointment I held meetings in Sangerville. Owing to the traveling, I did not get there until Saturday evening. I found Bro. Jere. Carr, with other brethren, laboring to spread the truth. Sangerville is a new field for our faith. Bro. Brown and family have been praying that the people might have the truth presented to them in its simplicity. We had a good hearing. The brethren and sisters were strengthened, and encouraged to let their light shine. Seed was sown that will not return void. I trust it was not sparingly. I preached seven times in S.

I visited Dover and Foxcroft, and found the brethren in rather a low condition. Bro. Samuel Ames lives in Foxcroft. He is one of our preaching Brn. He is dependent on his work for a living, and needs the sympathy and help of those who are blest with this world's goods. Will the time ever come when the church will bear the burden as she ought, and help those that need help? Will its inquiry ever be, Is he a good man? or will it be always, Is he smart? as much as to say, If smart, it is what we want; and if not, it will not amount to much; forgetting what Paul said, that "not many mighty, not many noble, are called; but God hath chosen the weak things of the world to confound the wise." Men are apt to forget that "it is not by might, nor by power, but by my Spirit, saith the Lord"; trusting more in the means than in God, who giveth the increase.

On my way home, I had a very interesting meeting in Cambridge with a friend. I went to the Baptist meeting Sunday evening, had an introduction to the minister, who gave me a cordial invitation to preach. I declined, for the reason he knew not my views; but after prayers, I felt as though I ought to let my light shine. I arose, told them I believed Jesus was soon coming, and as the Bro. had given me an invitation to preach, a subject had presented itself to my mind on the signs, as brought out in the 24th of Matt.; if there was liberty, I would speak. The minister said, Take the desk, Bro. Then I felt perfectly at home. They gave me attention for one hour. I gave liberty. The minister said a few words, and gave liberty. The deacon said he was prepared to endorse nearly all that had been said, and had no objection to any; and they, as christians, were bound to take the exposition I had given them, if they could not give a better one; and for his own part, he thought Jesus would soon come. Others followed in the same spirit. Much conviction rested on the people. Many were affected. I told them the church was not in the place where she ought to be. The minister requested me to stop longer and hold meetings with him. Thank the Lord for the meeting in Cambridge.

Held a meeting in Hallowell one Sunday. There was most excellent interest. In the evening one confessed. The cause in H. is in good condition. Children will do well as long as they keep humble and obey God. Held meeting in Jay, Kennedy Corner, and found the seventh-day folks to work in that place, giving a course of lectures; but as my appointment was out first, I had the house. There are some faithful ones left yet, who have not bowed the knee to Baal, nor sought to be justified by the deeds of the law, having the seal of the Spirit, whereby they "are sealed unto the day of redemption."

I had an appointment in Dexter. A few Brn. in that village have hired a hall and commenced prayer-meetings. I was not able to get through, the roads were so bad, but it worked well. Bro. Rines was there, and preached to good acceptance. A good interest was awakened. The people wish to hear more. Those that are called infidels, and have been made so by the theology that teaches man's natural immortality, when they hear the plain truth, it takes their infidelity away; as a brother-in-law said to me, when I asked him in meeting if he would go with us? His answer was, Yes, I have something to stand on; namely, the new earth. He lived and died in the faith. When men see the harmony in the Scriptures, they are led to say, If the Bible is true, these folks have got the truth.

Next I attended the conference in Garland Village, a place where a few Brn. live, but have had no preaching on the advent of Christ for many years. Our brethren were disheartened and discouraged. They thought only a few would come out. They obtained the town house for meetings, and commenced Thursday evening with a large attendance. Our meetings were well attended days and evenings. Brn. N. G. Reed and Rines were present to help, and other brethren and sisters came to help. Bro. Carr was sick, and not able to attend. Those having this world's goods would do well to help him after a godly sort. He has been doing all he could for the cause. The interest was so great, I stopped until Wednesday evening. Some were refreshed, and a few made a start for the kingdom. The minister came in to see what was going on, and took some part. He listened with attention. In a conversation with him, he said he was much pleased to hear my remarks on Spiritualism. I told him, with his views he could not do anything with it.

He is looking for the world's conversion. He said the number saved would be much larger than the lost. I referred him to Jesus' sayings: "Strait is the gate and narrow is the way which leadeth unto life, and few there be that find it." If his doctrine is true, there must be a change in those passages.

I took cold on my lungs, and was obliged to close the meetings when the interest was good, and return home. I have been confined to the house for ten days, still hoping for the kingdom to come, where the inhabitant shall never be sick. Dear Brn., it will not be long. Cannot you go out a little beyond, in that new place, where they have never heard the good news? Get some good brother to carry you away from the railroad track a few miles. It will do you good, and you may benefit others. Lord, help us, is my prayer. All for Jesus.

From Bro. S. Woodruff.

DEAR BRN. AND SRS:—I feel that duty demands that I should acknowledge the Lord this morning, in his goodness and loving-kindness in sparing my life, and the many blessings, temporal and spiritual, which have flown from his bountiful hand to me and mine; for truly the Lord has remembered us as a family in great mercy. Over two years have passed away since I have been able to labor with my hands to earn a penny. I have known what frailty of body was by a hemorrhage, which has long since become chronic, which at many times has threatened to end my days, and that quickly; but God, who is full of life and power, has interposed in my behalf, and I continue unto this present; while some have fallen asleep. Only through God have I been spared through the past winter; and as many are enquiring after my health, would say I am improving but my strength comes slowly. I have been able to preach most of the time for the last three months; and thanks be to God who has given me so many rich blessings to enjoy; thanks be to God and the dear brethren and sisters for the many God-sent blessings I have received through them to cheer me and mine, when I could not help myself. Truly God has had me in everlasting remembrance, and through his children our needs have been supplied. Most of their gifts have been given in secret, and he who seeth in secret can but reward them openly. God bless you dear brethren and sisters for your continued favors upon one so frail and unworthy as myself. Could you but know the feelings of my heart to-day, you could but feel somewhat rewarded for the sacrifice you have made; but a little from this you will have the reward in its fulness. I have been remembered by many who know not the Lord by an experimental knowledge. I do pray such may yet know the Lord; know him by the power of the Holy Spirit. The good Lord remember such in great mercy; and lead them to the fountain of life. Oh meet me where there is no dying. Dear, praying children, may I still have your prayers.

Extracts from Letters.

BRO. O. R. FASSETT writes:—"I have been afflicted with conjunctivitis, or inflammation of the lining membrane of the eye ball and lids for three weeks, caused by the coast winds and sand-dust of San Francisco. I have had to retire from the coast for a season to cure my eyes. Am on my way to Bartlett Springs with Mrs. Fassett, who also needs rest from her labors to recruit her general health, and rest her eyes, now troubled with granulated lids for a year this month. The churches of San Francisco and Vallejo have kindly granted us a month's absence. This new affliction has been a great trial to me, and seeing my companion had suffered so long was the greater trial, fearing I also would be troubled for a long period; but the air of the mountains, so different from the cold coast winds, which

prevail every day, are rapidly effecting a cure. I have committed my case to the Lord, and anew consecrated *my eyes* to his service. I have tried to so use them, and think I have not abused them; but I shall the more fully and faithfully devote my restored eyes to his glory. I think often of St. Paul's infirmity, who had to have his letters written by another, while he dictated them, owing to this 'thorn in the flesh.' Pray for us."

[Yes, pray for dear Bro. and Sr. Fassett, that their eyes may be perfectly healed, and that their labors may be abundantly blest on the Pacific coast.—Ed.

Bro. Peter Mitson writes from Elliota, Minn.:—"I am trying, by the help of the Lord, to do what I can to encourage the little ones to cling fast to the 'great and precious promises' that we find revealed in the blessed Bible. I exhort them to step out from under the fear of men, and take the word of God as the man of their counsel. My prayer is, Lord, help every one to feel that it is their reasonable duty, for their individual good, that they serve God. Dear brethren and sisters, let us make one great effort, by the help of the Lord, to swim out from under every influence of men into the deep waters of God's love. I can say from my heart that I never felt more like standing up for the truth of God, regardless of the views of men, than I do now. I feel to say, Lord, here I am, use me to thine own honor and glory. The Lord help you, dear Bro. Grant, in your labors of love, is the prayer of your brother in the Lord."

NOTICE.

Dear Brn. and Srs.:—You will see the notice for the tent meeting at North Dana, commencing June 27th, to hold over the Fourth of July. Let there be a rally. This is a new field, and we need help; so we ask you to come, one and all, to the work. The spot for the meeting is within one minute's walk of the depot. There are not many of us of like faith here, but we shall do what we can for the comfort of all. Those who can, had better provide for themselves. We hope to make this meeting effectual. So let all say, "I must go to North Dana to that meeting." For this purpose I have made the following arrangement with the R. R. Co.: All those who come over the Athol and Endfield R. R. will buy their tickets for North Dana, paying full fare, and have a return check free. Also, if any should choose to board, they can procure good board at the hotel near by for seventy-five cents per day. Horse keeping on reasonable terms. Able preachers are expected. Geo. A. Streeter.

How to Preach.—Cotton Mather, in 1860, wrote "Directions for a Candidate," in which he says, "Let your notes be as a quiver, on which you may cast your eye now and then, to see what arrow is to be next fetched from thence; and then with your eye as much as may be on them whom you speak to, let it be shot away with a vivacity becoming one in earnest."

Married.

CALL—BAKER. At Sandy Hill, N. Y., June 20th, 1872, by Eld. A. W. Sibley, Mr. Andrew S. Call and Miss E. Jennie Baker, an adopted daughter of Mr. and Mrs. H. B. Vaughn, both of Sandy Hill.

PARKER—LAMB. In Hartford, Ct., May 28th, 1872, by the Rev. Mr. Davis, Wilbur G. Parker, of Brimfield, and Miss Julia A. Lamb, of Palmer.

Obituaries.

Briggs. Died at Lockport, N. Y., June 6th, 1872, Sr. Frances, wife of Bro. Aaron Briggs, aged fifty-one years.

By this sudden and unexpected stroke, a devoted husband and three sons are caused to mourn, yet not without hope. The church here and neighborhood feel keenly the loss of her sympathizing acts of kindness, and many weary pilgrims will remember the cordial welcome they have received from her in words and acts, while they have been made the recipients of her hospitalities. Though sick only three days, and suffering excruciatingly, she retained her consciousness to the last, and sent messages of love to the church and friends absent, with desires that they should prepare to meet her in the kingdom of God. The writer endeavored to speak words of comfort and hope to a large concourse of people, from 1 Thess. 4: 13. Some had never heard before the blessed doctrine of the resurrection as believed by the apostles. L. M. Stoddard.

Phillips. Died at Henrietta, N. Y., June 11th, 1872, Helen M. R., wife of Mahlon D. Phillips, and daughter of the late Hon. Martin Roberts, aged thirty-one years.

Mrs. Phillips possessed those qualities of head and heart which caused her to be greatly beloved. So far as I know, it could be truthfully said of her—

"None knew her but to love her,
None named her but to praise."

I spoke words of comfort as best I could to the many sorrowing friends gathered at the funeral, and pointed them to the glad reunion that awaited them, if faithful, in the future life, as attained through a resurrection of the dead. 1 Cor. 15. J. H. Whitmore.

Coye. In Rochester, N. Y., May 28th, 1872, of consumption, Joseph H. Coye, aged sixty-five years.

Bro. Coye had been an Adventist since 1843. His faith was strong to the last. "Blessed are the dead who die in the Lord." Funeral from North Street M. E. Church. J. H. Whitmore.

Randall. Died in East Gloucester, R. I., April 25th, 1872, of bilious pneumonia, Sr. Abby Randall, wife of Chas. H. Randall, in the fifty-third year of her age.

Sr. Randall was a kind and affectionate wife, a loving mother, a true Christian, and one of the pillars of the church. She leaves a husband and two sons to mourn, but she sleeps in Jesus. Words of comfort were spoken by the writer from 1 Thess. 4: 13, 14. J. S. Eldridge.

Summary of News.

FOREIGN.

Cable News.

ITALY.

THE POPE INDIGNANT.

Rome, June 10. The Pope has addressed a letter to Cardinal Antonelli deploring the approaching enforcement of the law suppressing convents in Italy as a violation of international law. He says that the constant encroachments on the rights of the church by the government of Italy violate morality and justice. Only a regard for the highest interests prevents the head of the Church from leaving Rome. The conflict between the Holy See and the Italian government is inevitable and a reconciliation impossible. The Pope cannot submit to such usurpation, and he requests Antonelli to protest against them to foreign powers.

FRANCE.

CRITICAL POSITION OF AFFAIRS.

Paris, June 24. The political situation is becoming critical. The members of the Right in the Assembly have persuaded a majority of the Ministry to tender their resignation should the members of the Right persist in their demands. A large party among the supporters of the Right are pressing the Duke D'Aumale for the presidency, and are actively working for his success. The greatest excitement prevails in political circles and further developments are looked for in the Ministry. Political affairs are apparently approaching a crisis. The interview of yesterday between the delegates of the Right and Thiers leads to a complete rupture between that portion of the Assembly and the President. The members of the Right, to the number of 350, have since held a meeting, at which speeches were made expressive of great irritation at the attitude of the Chief Executive, and it was resolved to leave Thiers to rely entirely for support upon the Left. During the session of the Assembly to-day the delegates of the Right summoned the Duc d'Aumale in the committee room. The members of the Ministry all tendered their resignations to Thiers before the interview with the Right, but were all persuaded by the President to withdraw their resignations to-day, with the single exception of De Larcy, the head of the Department of Public Works, to whom it appears that the Right have offered inducements to persist in his determination. The delegates left are, in the meantime, quiet spectators of the expected crisis in public affairs, but maintain an observant attitude.

Health of the Pope.—Our Roman correspondent writes:—"Reports are current in Rome that the Pope's health is failing. It is about a month since I had an opportunity of observing His Holiness, and he then had a robust and healthy appearance; in fact, it was very difficult to believe that he was about to complete his eightieth year. He was somewhat corpulent, but his form was erect and his step firm, and his voice was clear and sonorous when he made a short speech in which, with a tinge of bitterness, he denounced the injustice done in this world, and adverted to the possibility that God might yet repair it. In some of his recent speeches he has used very strong language; but this may be explained by the circumstances of the time, and by a not unnatural exasperation, without its being considered to prove that his mental vigor and lucidity are on the decline, whatever may be the state of his physical health.

DOMESTIC.

A Terrible R. R. Disaster has occurred on the Grand Trunk railway, as may be seen from the following:—

Belleville, Ont., June 22. The night express went down past this place at 12.20 this morning, full of passengers, among the number many being ministers of the English church, *en route* homeward from the Synod at Toronto. About eleven miles below Belleville station the engine jumped the track, carrying death and fearful torture to scores of passengers in the forward cars. The baggage car remained on the track and telescoped the smoking car and second-class passenger cars, leaving them on top of the engine exposed to the escaping steam from the boiler. Here the poor creatures were hopelessly penned in for some time, breathing vapors of death and suffering all the agony of immersion into a boiling cauldron of superheated water. The sight was one to baffle description. The terrible cries of the sufferers rent the ears of the lookers-on. Sixty-five men and women were fearfully scalded and otherwise injured, six of whom died on the spot, and the bodies were brought to this place; four more have died, and others are dying every hour. Not more than one-third of the injured will live. John Hebbert, the engineer, was instantly killed, and the fireman badly injured. H. Neilson, the conductor, and other train hands, escaped uninjured. The wounded and dying are on mattrasses on the floor of the freight shed, so much disfigured as to be unrecognizable. Five of the wounded were able to walk, and left by the express train for Toronto.

Since the previous report this evening, four more have died, making twenty-three dead now, and others dying. Medical men say that not more than six or seven of the sixty-five persons injured will live. The suffering and appearance of the wounded are frightful. The killed and wounded are all second-class passengers. The first-class all escaped uninjured. No New Englanders are among the killed and wounded.

An Employers' Strike.—A new feature was introduced into the New York labor movement in the meeting, night before last, of three hundred employers, who, in ordinary circumstances, give work to about forty-five thousand men. Driven to a last resort by the failure of their contracts and by the rejection of all their offers of compromise, they have formed a union which is likely to be sterner and more unyielding than any Eight Hour League or workingmen's combination whatever. Unencumbered by conflicting interests, of a vastness of numbers, which brings weakness rather than strength, they have chosen the opportune time when the strikes are at their feeblest, to state their own position and their intention to maintain it. Among other resolutions which they adopted was one declaring that they will not hereafter retain in employment any workman guilty of any act looking to the arbitrary establishment of relations between the employer and employed; that they will hereafter pay workmen by the hour, and employ such as are willing to work ten hours a day, and will close their establishments and keep them closed until they can employ workmen on this basis; and that they will no longer submit to the unreasonable and tyrannical demands of the Trades Unions, believing such tyranny to be incompatible with the best interests both of employer and employed. There is nothing of bravado or empty defiance in these resolutions; they are simply the expression of a fixed and determined purpose. The three hundred employers can close their shops—if worst comes to worst they can move their business from the city; but what are the forty-five thousand workingmen going to do about it? The answer must needs come right speedily.—*Boston Journal.*

The Prophet Elijah as a Colonist.—Rev. (?) Mr. Curry, the leader of the "Elijahites" who were encamped on South Main street, last fall, has colonized on a plantation in Georgia, his community embracing people from Philadelphia, Boston and many other places, with about twenty from Springfield and vicinity. They have all things in common,—that is to say, Curry has title to all real estate owned by the community, and controls all their goods and chattels, dealing out to his people rations of food and clothing according to his own judgment of their needs. Besides, this meek and pious shepherd, has, ostensibly for the good of the community, a snug little bank account of $20,000, which is made up of the sums paid in at different times by the simples under his watchful care, who are beginning to think there is more of the Yankee in his composition than is consistent with the sacred character of the prophet whom he professes to represent.—*Springfield Republican, June 13th.*

More Strikes.—Belfast, Ireland, is the scene of a most determined strike and lock-out. Only seven or eight of all its numerous mills are working; and it is calculated that at this present time no less than thirty thousand working people are idle. No prospect of a settlement at present appears. The masters will not go beyond an advance of 2s, and the men will not accept less than 3s; so that all this stagnation is caused by a difference as to 1s a week in wages. No demonstration of any kind has occurred.

☞ A convention has assembled at Berlin, to inquire into the organization, etc., of the International Society in Europe. Every European government sends a representative.

☞ Fifty-seven persons are recorded as "having disappeared mysteriously" from New York city during the last year. What a record of crime is probably hidden under this announcement!

In Brief.

—— In spite of the tenacity of faith characteristic of the Jews, Christianity does make some progress among them. Of 30,000 Jews living in London, 2000 are members of Christian churches. Of 18,000 in Berlin, 2000 are said to be converted. The total number of Jews in Europe is reckoned at 3,431,700, and of these 20,000 are reckoned as Christian converts. In the Episcopal church in England, one hundred ministers are said to be of Jewish birth.——Thiers is growing to be very unpopular with all parties in France. His political career seems drawing to a close, if we may judge by the reports.——Protestantism is organizing in Spain. At a recent Synod nineteen churches were represented.——Baptist churches in Prussia are, and have been, enjoying extensive revivals.——Rev. Mr. Malcom, defender of the Open Communionists in this country, reports that the movement is gaining ground everywhere.——The International is again showing itself in force all over the European continent.——Suicides are again prevailing in Paris, being often of such fantastic character as become ludicrous in the extreme.——Suffering under the terrible curses of famine and plague both, alas! for Persia.——A rumor has gained ground in England that the International Society is encouraging the American strikes.——The conversion of an influential Jewish Rabbi in Mobile to Christianity has made some stir in religious circles.——Russia has now thoroughly organized, and under government patronage and supervision, fifteen thousand public schools; a grand token of progress.

Preaching and Prayer.—A faithful pastor saw his preaching extraordinarily blessed. For twelve years he had a revival in his church every year. He was himself surprised at such success, until one evening, in a prayer meeting, one of the brethren stated that for some years he had been in the habit of praying every Saturday until midnight that on the morrow the preaching of his pastor might find its way to the people's hearts. We should, without doubt, see more fruits of the numerous sermons which are preached every Sunday, if every minister had one friend who took really to the heart his pastoral work, and presented it without ceasing at the throne of grace.

Appointments.

☞ *We would say to our preaching brethren that it is necessary we should receive their appointments as early as* TUESDAY MORNING, *as our paper goes to press about noon; otherwise they will not be inserted till the week following.*

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel.
T. M. Preble........Sabbath, June 30th
I. B. Potter........Sabbath, July 7th

Boston (Branch Chapel) 1735 Washington Street (Corner of Madison Street.)
Love Feast at 10½ A. M. Preaching at 3 and 7½ P. M. Prayer meeting Tuesday and Thursday evenings.
John G. Hook........Sunday, June 30th
Communion in *primitive* form at close of afternoon sermon.
S. S. Brewer........Sunday, July 7th

Charlestown (*Hall No. 70 Main Street.*)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.
J. T. Dixon........Sunday, July 7th
W. S. Campbell........Sunday, July 14th
Sr. L. E. Saulpaugh........Sunday, July 21st
W. S. Campbell........Sunday, July 28th

Chelsea, Mass. (*Advent Chapel, Heard Street.*)

East Boston, (*Central Hall, 162 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7¼ o'clock P. M.

☞ Meetings in South Boston on Wednesday evenings, at C. W. Huntress', 2 Lowland Street. Friday evenings at J. N. Berry's, 365 Silver Street.

Hyde Park, Mass.
John T. Dixon........Sabbath, June 30th
T. M. Preble........Sabbath, July 7th
A. Simpson........Sabbath, July 28th

At tent-meeting, North Dana, Mass., July 3d and 4th. Miles Grant.

Pittsfield, N. H. (Town Hall)........Sabbath, July 7th
Portsmouth, N. H........Sabbath, July 14th
J. Couch.

Natick, Mass........Sunday, June 30th
Dover, N. H........Sunday, July 7th
C. Goodrich.

Fisherville, N. H....Wednesday and Friday evenings, June 26th and 28th. J. G. Hook. M. W. Lutz.

Plymouth, Mass........Sunday, June 30th
Tremont, Mass........Sunday, July 14th
J. S. White.

Wilbraham, Mass........Sunday, June 30th
Lynn, Mass........Sunday, July 7th
H. Pratt.

Franklin, N. H........Sunday, June 30th
L. Boutell.

North Carver, Mass........Sunday, June 30th
Highlandville, Mass........Sunday, July 14th
M. Batchelor.

Bridgewater, Vt........Sunday, June 30th
H. F. Carpenter.

Portsmouth, N. H........Sunday, June 30th
Monday and Tuesday where Bro. Shorey appoints.
Great Falls (Advent Hall) Wednesday eve., June 26th
South Elliot........Thursday, June 27th
Rye (New Chapel)........Friday, June 28th
Seabrook........Monday evening, July 1st
Lynn........Tuesday, July 2d
East Boston........Wednesday, July 3d
Chelsea........Friday evening, July 5th
Branch Chapel, Boston....Saturday evening, July 6th
East Boston........Sabbath, July 7th
Wilbraham, Mass........Sabbath, July 14th
Woodstock Valley, Ct........Sabbath, July 21st
Will be at the Springs as before. H. Munger.

Manchester, N. H. (Smith's Hall)..Sunday, June 30th
M. W. Lutz.

Pittsfield, N. H........Sunday, June 30th
C. Cunningham.

Melvin Village........Sunday, June 30th
T. W. Piper.

Holderness, N. H. (True school-house) Sun., June 30th
Bartlett, N. H. (at the grove meeting) Sun., July 7th
Geo. H. Wallace.

Guilford........Sunday, July 14th
Wrightville........Sunday, July 21st
S. Woodruff.

Charlton, Mass........Sunday, June 30th
Chas. W. Dockham.

South Sunapee, N. H........Sunday, June 30th
F. Nelson.

Lynn, Mass........Sunday, July 7th
Providence, R. I........Sundays, July 14th and 21st
A. Simpson.

Walpole, Mass. (as Bro. Brown may arrange) July 7th
Marblehead, Mass........Sunday, July 21st
B. Finney.

West Nottingham (Union Hall)....Sunday, July 7th
J. Pinkham.

Warner, N. H. (Waterloo school-house) Sun., June 30th
West Salisbury (Union meeting-house) Sun., July 7th
Dustin W. Davis.

Northville (in Newport)........evening, July 1st
E. Cotton. B. Pillsbury.

Strafford, N. H. (Roberts' school-house) Sab., June 30th.
Newcastle, N. H........Sabbath, July 7th
South Rochester (Chapel)........Sabbath, July 14th
S. Hawkins.

Barnstead, N. H. (communion)....Sunday, June 30th
J. H. F. Varney, C. H. Willey, J. Libby.

Lake Village, N. H. (North Church) Sun., June 30th
Meredith, N. H. (Dolloff school-house) Sun., July 7th
Moultonboro Neck, N. H. (New school-house) Sunday, July 14th. N. Glidden.

East Landaff, N. H........Sunday, July 14th and 21st
Swiftwater, N. H........Sunday, July 28th
E. S. Moulton.

Bradford, N. H. (Pond meeting-house)..Sun., July 7th
C. H. Fletcher.

Tamworth, N. H. (Birch Intervale) Sunday, June 30th
Levi Allen.

Rye, N. H........Sunday, June 30th
W. M. Harmon.

Warren, N. H. (Ore hill)........Sunday, June 30th
Piermont, N. H. (Clay meeting-house) Sun., June 23d
North Haverhill, N. H........Sunday, July 7th
A. H. Clark.

East Landaff, N. H........Sunday, June 30th
Wm. W. Sutherland.

Winchendon, Mass. (New Boston Church) first and third Sundays in each month.
Clinton, Mass........Sunday, June 30th
Geo. A. Cole.

Marblehead, Mass........Sabbath, June 30th
S. S. Mooney.

Chichester, N. H. (Advent Chapel) Sunday, June 30th
John B. Paine.

Dover, N. H........Sabbath, June 30th
D. F. Leavitt.

Mexico, Me........Sabbath, June 30th
E. M. Haggett.

Southington, Ct........Sunday, June 30th
Seth Woodruff.

Northwood Narrows, N. H........Sunday, June 30th
Chas. R. Parsons.

Bradford, N. H. (Pond meeting-house) Sun., June 30th
A. S. Williams.

North Somers, Ct........Sunday, June 30th
A. Morse.

Laconia, N. H........Sunday, June 30th
F. S. Ransom.

Escoheag, R. I. (Conference)........July 4th and 5th
Steep Falls, Me........Sunday, July 14th
East Rochester, N. H........Sunday, July 21st
Steep Falls, Me........Sunday, July 28th
C. H. Sweet.

Brunswick, Me. (Yellow school-house) Sun., June 30th
Bowdoinham, Me........evening, July 2nd
Richmond, Me. (Reed meeting-house, or in a grove, as Brn. Bates and Reed may appoint) July 4th.
Gardiner, Me........evening, July 5th
Augusta, Me. (where Bro. Thomas Rhynes may appoint) Sunday, July 7th.
Liberty, Me........evening, July 10th
F. M. Drake.

Dexter Village, Me........Sunday, June 30th
Allen Damon.

Raccoonborough, N. H........Sunday, July 7th
Lake Village, N. H........Friday evening, July 12th
Holderness, N. H........Saturday evening, July 13th and over Sunday, July 14th. T. L. Churchill.

West Alton, N. H........Sabbath, June 30th
N. B. Sleeper. E. W. Smith.

Canaan, Factory Village, N. H. (where Bro. Bullard may appoint) evening, June 24th.
North Canaan, N. H. (at Bro. Marshall's) evening, June 25th.
Springfield, N. H. (at Bro. Moses Sanborn's) June 27th
South Sunapee, N. H. (where Bro. J. Hurd may appoint) Sunday, June 30th. E. Cotton. B. Pillsbury.

Hopkinton, N. H. (E. G. Kimball's district)..Sunday, July 7th. C. W. Sargent.

Strafford, N. H. (Roberts' school-house) Sunday, June 30th.
Farmington Village, N. H........Sunday, July 7th
Wm. Bodge.

Sutton, N. H. (Gore school-house) Saturday evening, June 29th, at five o'clock.
Warner Gore, N. H. (at Bro. Andrews) Sabbath, June 30th.
Warner, N. H. (Burnt Hill school-house) Sabbath, July 14th. Simeon Roby.

Westboro, Mass........Sunday, June 30th
J. D. Merriam.

Lowell, Me........Sunday, June 30th
I shall stop in that vicinity as long as it is duty. If the brethren in Lee and Lincoln desire my labors, will they write me at Lowell? J. Ridley.

Topsham, Vt. (Carson Bridge) Saturday evening, June 29th, and Sunday, June 30th. Daniel D. Page.

Meredith, N. H. (Dolloff Hall)....Sunday, June 30th
Laconia, N. H., Sunday, June 30th, at five o'clock.
Loudon Ridge, N. H........Sunday, July 7th
Rye, N. H........Sunday, July 14th
Mrs. L. E. Saulpaugh.

Grafton, N. H. (school-house near Bro. John Durgin's) Sunday, June 30th. D. Eastman.

Fitchburg, Mass........Sunday, June 30th
Lynn, Mass........Sunday, July 14th
Holden, Mass........Sunday, July 21st
I. B. Potter.

Brimfield, Mass........Sunday, June 30th
P. S. Butler.

New Haven, Ct........Sunday, June 30th
Providence, R. I........Sunday, July 7th
Holden, Mass........Sunday, July 21st
Providence, R. I........Sunday, July 28th
J. F. Nickerson.

Wolcottville, Ct........Sunday, July 14th
Dr. C. C. Barker.

Yalesville, Ct........Sunday, July 7th
Southington, Ct........Sunday, July 14th
West Haven, Ct........Sunday, July 21st
Z. D. Baird.

Suncook, N. H........Sunday, June 30th
Kennebunk Depot, Me........Sunday, July 7th
Newcastle........Sunday, July 14th
G. F. Haines.

Rochester, N. H........Sunday, July 14th
B. P. Manning.

Camden, N. J........Sunday evening, June 30th
Philadelphia and Camden........Sunday, July 7th
F. H. Burbank.

Lisbon, N. H. (if desired)........Sunday, June 30th
L. C. & M. McKinstry.

Kennebunk Port, Me., Sundays through the year, excepting the first Sunday in each month.
Cape Porpoise........Sunday, July 7th
Wm. C. Stewart.

Carthage, Me........Sabbath, June 30th
Dixfield, Me. (Chapel)........evening, June 30th
A. A. Abbott.

Barnard, Vt........Sunday, June 30th
Rawsonville, Vt........Sunday, July 7th
Z. T. Wood.

East Colebrook, Kiddersville, N. H., Sunday, June 30th
Pittsburg, N. H. (Terrill school-house)........July 7th
Caswell Burrough, P. Q........Sunday, July 14th
U. G. Ladd.

Alton Bay camp-ground....Thursday, July 4th, at 11 A. M. and 2 P. M.
Stewartstown, N. H., (Northhill)....Sunday, July 7th
East Colebrook, N. H........Sunday, July 14th
Rutland, Vt........Sunday, July 28th
C. S. Shattuck.

Goshen, N. H. (North school-house) Sun., June 30th
Joseph Kimball.

Mayberry Hill, Casco, Me........Sunday, June 30th
West Peru, Me., Thursday, July 4th. Grove meeting 10½ A. M.
Friday, July 5th, Wait school-house, 1½ P. M.
Saturday, at 5½, and over Sunday, where Bro. Abbott may appoint. J. T. Jordan.

Great Falls, Windham, Me........Sunday, June 30th
J. Albert Libby.

Springfield, Mass........Sunday, June 30th
Hartford, Ct........Sunday, July 7th
Natick, Mass........Sunday, July 14th
Springfield, Mass........Sunday, July 21st
Wolcottville, Ct........Sunday, July 28th
W. N. Pile.

Vineland, N. J........Sunday, June 30th
A. A. Phelps.

Clinton, Mass........Sunday, July 7th
M. A. Potter.

Portsmouth, N. H........Sundays, July 21st and 28th
Subject—Evidences for the coming of the Lord in 1873. N. H. Barbour.

Fairhaven, Mass........Sunday, July 7th
New Bedford, Mass........evening, July 9th
Plainville, Mass........evening, July 10th
Acushnet, Mass........evening, July 11th
Exeter, N. H........Sunday, July 21st
Wm. S. Campbell.

East Lebanon, Me........Sunday, June 30th
West Scarboro, Me. (Broad turn school-house) Sunday, July 14th.
Newcastle, N. H........Sunday, July 28th
J. L. Chute.

Wells, Me........Sunday, June 30th
G. W. Randall.

South Rochester, N. H. (Chapel)..Sunday, June 30th
F. H. Varney.

North Searsmont, Me. (school-house) Sun., June 30th
Jer. Carr.

West Groton, Vt........Sunday, July 7th
John H. Evans.

South Livermore, Me........Sunday, June 30th
Jesse Gay.

Southbridge, Mass........Sunday, June 30th
Woodstock Valley, Ct........Sunday, July 7th
Abington, Ct........Sunday, July 14th
Granby, Mass. (school-house near Bro. Morgan's) July 20th.
Chicopee Falls, Mass........Sunday, July 21st
H. Davis.

Lowell, Mass.
Miles Grant........Saturday evening, June 29th and over the Sabbath.
C. Goodrich........Sunday, July 14th
W. H. Mitchell........Sunday, July 21st
B. S. Emery........Sunday, July 28th
D. M. Leavitt........Sunday, Aug. 4th

Worcester, Mass.
M. Batchelor........Sunday, July 7th
H. Pratt........Sunday, July 14th
S. S. Brewer........Sunday, July 21st
J. G. Smith........Sunday, July 28th

Lawrence, Mass.
N. H. Barbour........Sundays, June 30th and July 7th
M. Batchelor........Sunday, July 21st
Wm. C. Stewart........Sunday, Aug. 4th

Gloucester, Mass.
B. Finney........Sunday, June 30th
E. Cox........Sunday, July 7th
C. Cunningham........Sunday, July 14th

Haverhill, Mass. (New Hall.)
D. M. Leavitt........Sunday, June 30th
A. Ross........Sunday, July 7th
Edwin B. Wells........Sunday, June 14th

Concord, N. H. (Eagle Hall.)
D. T. Taylor........Sunday, June 30th
T. W. Piper........Sunday, July 7th

Hampton, N. H.
J. G. Smith........Sunday, July 14th
J. Parsons........Sunday, July 21st
J. Pinkham........Sunday, June 30th
J. H. F. Varney........Sunday, July 7th

Exeter, N. H.
S. S. Robinson........Sunday, June 30th
Geo. W. Randall........Sunday, July 14th
W. S. Campbell........Sunday, July 28th
Geo. W. Burnham........Sunday, Aug. 4th

Seabrook, N. H.
J. G. Smith........Sunday, June 30th
S. S. Mooney........Sunday, July 7th

Great Falls, N. H. (Franklin Hall.)
C. S. Shattuck........Sabbath, June 30th
C. S. Shattuck........Sunday, July 7th
Wm. H. Mitchell........Sunday, July 14th
T. L. Churchill........Sunday, July 21st
C. S. Shattuck........Sunday, July 28th

Manchester, N. H.
A. A. Robinson........Sunday, July 7th
T. W. Piper........Sunday, July 14th
B. S. Emery........Sundays, July 21st and 28th

Great Falls, N. H. (Advent Hall.)
Geo. W. Brown........Sunday, June 30th
C. R. Parsons........Sunday, July 7th

East Rochester, N. H.
A. Simpson........Sunday, June 30th

South Berwick, Me. (Great Works.)
T. L. Churchill........Sunday, June 30th
J. C. Shorey........Sunday, July 7th
J. W. White........Sunday, July 14th
J. L. Chute........Sunday, July 21st

Biddeford, Me.
Wm. H. Mitchell........Sunday, June 30th
Geo. W. Burnham........Sundays, July 7th and 14th
D. M. Leavitt........Sundays, July 21st and 28th

South Elliot, Me.
Geo. W. Brown........Sunday, July 7th
J. L. Chute........Sunday, July 14th
W. C. Stewart........Sunday, July 21st

Bowdoin, Me. (Dennett school-house.)
C. Good........Sunday, June 30th
George Weeks........Sundays, July 7th and 14th
Baptism Sunday, July 7th.

Portland, Me. (Union Hall.)
C. H. Sweet........Sabbath, June 30th
J. A. Libby........Sabbath, July 7th
A. C. Palmer........Sabbath, July 14th
Geo. W. Burnham........Sabbaths, July 21st and 28th

Bath, Me.
Hiram Mitchell........Sunday, June 30th

Putnam, Ct.
A. Durfee........Sunday, June 30th
J. S. White........Sunday, July 7th
P. S. Butler........Sunday, July 14th
Mrs. E. Crumb........Sunday, July 21st
H. Davis........Sunday, July 28th

Bristol, Conn.
Z. D. Baird........Sunday, June 30th

Hartford, Ct. (Bliss Hall.)
Geo. L. White........Sunday, June 30th

Collinsville, Conn.
R. K. Stark........Sunday, July 7th

Pleasant Valley, Ct.
Wm. J. Ripley........Sunday, June 30th

New York City.
Advent meetings at 138 W. 24th street, every Sunday, at 10½ A. M. and 3 and 7½ P. M.; also Monday, Wednesday, and Friday evenings. T. J. Cox, 273 W. 22nd street. At 405 Grand street, preaching every Sunday, at 10½ A. M. and 3 P. M. Prayer meeting at Br. Bellows' 28 Norfolk street, every Tuesday evening. Preaching brethren are invited to correspond with Bro. Cox, as above, or with me—H. A. King, *Bible Banner* Office, 14 Murray Street.

Notices.

Now is the time for grove and tent meetings all through the State, especially in new places where they need help. The conference voted to hold twenty-four such meetings in the State the coming year. Some have been held. Let the calls come for meetings in such places. We will do all we can to assist you in the good work of spreading truth and saving the lost. The Advent Conference committee urge action in this last work of warning this generation. Have meetings where help can be had and good done.
L. Boutell, for the Committee.

The Tent-meeting in Lynn (Glenmere) will continue this week, and over the next Sabbath, June 30th.

The Alton Bay Campmeeting Committee will meet on the camp-ground Wednesday, July 3d. J. Couch.

The Mechanic Falls, Me., Campmeeting will commence August 26th. Particulars hereafter.
For Committee, R. R. York.

Basket Meeting.—The Lord willing, there will be a meeting held in a bower, erected for the purpose, in Winchendon, Mass., near the New Boston church, Fourth of July, commencing at nine o'clock A. M. Bro. James Hemenway is engaged, and Bro. H. F. Carpenter is expected. Come one, come all. A hearty welcome is extended. Those coming through Fitchburg will come on the Vermont and Mass. R. R., buying tickets for Royalston, and stop at Parker's Station, half a mile from the meeting. Those coming through Keene will stop at Winchendon, where they will be met by brethren and conveyed to the ground. For the church, Geo. A. Cole.

The Annual Campmeeting at Tremont, Mass., will commence Monday, July 22d, and continue over the following Sunday. Arrangements will be made for board and lodging for all who will come. Those who can bring tents with them are requested to do so. Bro. Bellows will be on the ground with his large tent. All who are interested in the blessed hope and soon coming of the Lord, who can, are requested to attend this annual feast, where the Lord has so signally manifested his power. Come in faith and the power of the Holy Ghost, that we may enjoy one more heavenly gathering, and secure the salvation of some poor lost souls, to share with us the heavenly inheritance. Henry V. Davis, for the Committee.

Tent Meeting at North Dana.—The Lord willing, the Mass. tent will be pitched at North Dana, Mass., Thursday, June 27th, to hold over the 4th of July, and longer if thought best. It is hoped that there will be a general gathering to the meeting of those around. Brethren and sisters in adjoining towns, come. Bring bedding as far as possible. We will try and do the best we can for the accommodation of all. North Dana is on the A. and E. R. R. Cars leave Palmer for North Dana at 8.25 A. M. and 6 P. M. Leave Athol 7.25 A. M. and 3.00 P. M. More anon.
Geo. A. Streeter, for the Tent Committee.

The Grove and Basket Meeting at Hermon, Me., in grove owned by Mr. John Emerson, about one fourth of a mile from Hermon Corner, towards Leather's Corner, will commence Saturday, June 29th, at nine o'clock A. M., and hold two days. We hope for a large meeting. Those who come are expected to provide themselves food. The brethren in the region will take those from a distance home with them Saturday night. Efficient aid is expected to preach the word.
For the Brethren, F. A. Baker.

Fourth of July Meeting in Kingston, N. H., in the new meeting-house in West Kingston, near the great pond, on the main road from Kingston Plains to Haverhill, about two and a half miles from East Kingston station. Cars arrive from Dover ten minutes before nine A. M.; from Boston, fifteen minutes past nine A. M. We hope to see a large gathering. Elders L. T. Cunningham, E. Cox, and others will be present, we expect. Provision will be provided on the ground, without money and without price. All who wish to be carried by team, can be accommodated by writing to R. W. Currier, East Kingston, as soon as Monday before the 4th, so that teams can be engaged and on the ground for reasonable fares.
R. W. Currier, for the Committee.

Grove Meeting.—There will be a grove meeting in Bro. John B. Deering's grove, Bartlett, N. H., commencing Wednesday, July 3d, at half past ten A. M., and holding over the following Sabbath, July 7th. Preaching brethren who love the truth, and wish to build up the cause, are invited. Some have been written to whom we hope will meet with us. Brethren everywhere, who can come, are cordially invited. Inquire for John B. Deering. L. C. McKinstry.

Second Advent meetings will be held, the Lord willing, at Fremansburg, near Bethlehem, Pa., as arranged by Brn. Rathgaber and McSwain, as follows: Saturday evening, July 6th, at the Public School-house. Sunday following, same place, at ten A. M., three P. M., and evening. Baptism at the river side after the afternoon service, and communion at the close of evening service, by Elders H. K. Flagg and J. M. Stetler. Brethren and sisters in the surrounding country are earnestly invited to come to these meetings.
H. K. Flagg and J. M. Stetler, for the Brn.

Tent Meeting in Canada.—The Lord willing, the New York State Mission Tent will be pitched in Oshawa, Ontario, for a series of meetings, June 28th, 1872. Brn. B. P. Stevens, Wm. A. Fenn, and perhaps others, will be present to preach the "gospel of the kingdom" to the people. Let all the brethren and friends of truth in this region rally, and unite their efforts and their prayers to make this tell for God and truth.
Wm. E. Brown, Director.

Grove Meeting.—The Lord willing, there will be a grove meeting on the old ground, near Westbury, Wayne Co., N. Y., commencing Saturday, July 6th, at one o'clock P. M., and continue over Monday. All are invited to come with baskets well filled with provision, and hearts filled with the love of God, prepared to work for Jesus.
M. R. Miles.

Grove Meeting.—There will be a grove meeting held in Epsom, N. H., near Marden's corner, July 4th. Social meeting in the morning, at nine o'clock A. M. Preaching at half past ten A. M. and two P. M. Let there be a general rally to this meeting. Bro. N. Glidden will be present to dispense the word of life. J. F. Leighton.

The A. C. Church of Honeoye, N. Y., will hold its third quarterly meeting Saturday and Sunday, July 13th and 14th. Sr. E. S. Jennings and others are expected. Brethren and sisters in adjoining towns are cordially invited to attend.
H. H. Brown.
O. B. Brown.

The next Quarterly Meeting of the R. I. and East Conn. Conference will be held at Escoheag Hill, W. Greenwich, R. I., commencing Wednesday, July 3d, at two o'clock P. M., and continue over Friday. There will be no business done on the fourth of July, but it will be wholly spent in devotional services. Preachers and delegates will (it is hoped) be present on the first day of the meeting, as it will be devoted to business.

Time Table. On the Providence, Hartford and Fiskville R. R., trains leave Providence, going west, at 7.10 and 10.10 A. M., and 2.20 and 5.5 P. M. Arrive at Greene (at which depot stop) at 8.6 and 11.22 A. M., and 3.29 and 6.27 A. M. Trains going east leave Plainfield, Conn., 6.45 and 8.53 A. M., and 12.15 and 4.27 P. M.

It is desirable that delegates will come on morning trains, as there will be teams in waiting at Greene Station (at which place those coming from east or west will buy tickets) to take them to the place of meeting. Let every church be represented by delegate or letter. N. A. Angell, Clerk.

Grove Meeting.—The annual grove meeting of eight years' standing will be held on the Widow Morris' farm, in Central Springwater, N. Y., commencing on Friday evening, July 5th, and holding over the following Sabbath. All are invited to come to this annual gathering. Come one and all in the spirit of the Master, and let us all labor and pray that good may be done.
By order of Committee, C. F. Sweet.

Grove Meeting.—There will be a meeting in J. Pipper's grove, in Albany, N. H., to commence June 30th, and hold over the Fourth of July. J. H. Ewing, G. H. Wallace, H. C. Willoughby, and others, are expected to preach the word.
Stephen Dinsmore.

A Conference will commence at Gardiner, Me., in Military Hall, Thursday evening, June 27th, and hold over the Sabbath. Brn. H. B. Seavey and Wm. H. Doughty will be there. Bro. J. Carr will preach Sunday, July 7th.

There will be an annual Grove meeting in Springwater, July 6th and 7th, commencing on Saturday the 6th at two P. M. Social meeting Sunday morning at nine o'clock. Preaching at half past ten A. M. C. F. Sweet.

A Word to Colporteurs or Missionaries.—Beloved brethren in the work of Christ, you that feel an interest in spreading abroad a knowledge of the immediate coming of Christ to judgment, and feel a love for the perishing in your heart, and desire to warn them of their danger, and would judiciously scatter my tract, entitled, "The Judgment Impending," you can send to the *Crisis* office for such quantities as you think you can dispose of, to that class of readers that would *appreciate* them. My plan is for you to sell them to such persons as would be willing to purchase, at eight cents per copy, and give them to the poor, and to such as would read them with candor, that might not feel disposed to purchase; and the money coming from the sale of those purchased to be used in paying your expenses in traveling, or sent to the *Crisis* office, to help pay the expense of publishing more tracts. Those who are *known* at the *Crisis* office as brethren of faithfulness and integrity, will have no difficulty in obtaining said tracts; while others who are not known at said office, can obtain a recommendation from a source that will be approved and accepted. The second edition of said tract is now published and ready. What is done, must be done *quickly*. Amen.
L. T. Cunningham.

Hoosick Valley Tent.—Those who can, and are willing to help spread the good news of our soon coming King, and to save the perishing from the wrath to come, are invited to contribute immediately, such sums as will please the Lord, towards paying for the Hoosick Valley tent. If there should be any more given than what it takes to pay for the tent, it will be devoted to defraying expenses in holding tent-meetings during this present season. Now let there be a cheerful and liberal response. Send your money to the Treasurer—John B. White, Hoosick Falls, N. Y.

A. W. Sibley,
S. G. Mathewson, } Tent Committee.
H. K. Flagg,

P. S. Those who want tent-meetings held with them, should write the committee immediately.

I wish to say we have made arrangements, and bought the timber standing on the Springfield camp-ground, of eight acres, for one thousand dollars, and if any of the brethren wish to help us by taking stock of from $25 to $100, they will be sure of their money back when the timber is cut off. This secures us the ground for eight years, if we need it so long, which is very doubtful; but we have to deal with one of no faith.

There are some three or four good places in the front circle for wooden tents, and there are two families on the ground to watch them. This will be a desirable chance to build since this arrangement, as board can be had on the ground, and any kind of lumber delivered, and help obtained to put them up. H. Munger.

Grove Meeting.—A grove meeting will be held in Boscawen, N. H., near the Gulf school-house, about half a mile from Boscawen Plains, the Fourth of July. Come one, come all, far and near, and work for the Lord. The great Peace Jubilee of God is soon coming. Geo. Clark.

There will be a Grove Meeting held in West Levant, in the Emerson Mills neighborhood, to commence July 4th, at ten o'clock, and hold four days. We invite all the lovers of Jesus to come and celebrate with us, and the preaching brethren who can labor for the salvation of souls in harmony with God's holy prophecy.
Israel Damman.

There will be a grove-meeting in Lowell, Me., near the Tannery, July 4th, the Lord willing. Come, brethren and sisters from the adjoining towns, and let us celebrate the day to the glory of God. Let the preaching brethren that can, come and help us. For the brethren,
J. Ridley.

The New York State Campmeeting will commence Aug. 10th. Notice in next paper.

Conn. A. C. Quar. Conf.—The next meeting of the Conn. A. C. Conference will be held at Campville (near Bro. Elliott's), commencing July 3d, and holding over the following Sunday. It is proposed to hold the meeting in the "Mission Tent." Provision will be made for those who attend. Campville is on the Naugatuck, above Thomaston. Per order, B. Hitchcock, Pres.
L. S. Ludington, Sec.

There will be a Grove Meeting in South Newburgh, to be holden on the farm owned by James Farnham, to commence Friday evening, June 28th, in a school-house, and Saturday and Sunday in the Grove. Our preaching brethren are cordially invited to come and help dispense the word of life. Israel Damman.

Tent Meeting.—The Lord willing, there will be a tent meeting on Mayberry Hill, Casco, Me., July 4th, and hold over Sunday. We want all the brethren and sisters to come in the name of the Lord, to work for him.

There will be a Grove meeting at West Peru, Me., July 4th. Brethren and sisters, let there be a general rally to this meeting. A. A. Abbott.
E. M. Haggett.

Norwegian Tract Fund.—$100.00 Wanted.

Previous acknowledgments	$44.00
J. H. Brown	1.00

Where are our friends in the West, who were anxious we should publish tracts in the Norwegian language, and promised to contribute for them, that "they might be circulated *free*? Where are our Eastern brethren who are interested in so good a work? Let us hear how much you will do, that we may go on with the work.
I. C. Wellcome.

Gardiner, Me.
Meetings are held regularly Sundays, also Wednesday and Friday evenings, at Military Hall, Water Street. The servants of Christ, who feed the flock, are invited to come and help us. Correspond with Wm. Gilbert, or J. Thomas, Jr.

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THE FULLNESS OF JESUS.

I lay my sins on Jesus,
The spotless Lamb of God;
He bears them all, and frees us
From the accursed load.

I bring my guilt to Jesus,
To wash my crimson stains,
White in his blood most precious,
Till not a spot remains.

I lay my wants on Jesus—
All fullness dwells in him;
He healeth my diseases,
He doth my soul redeem.

I lay my griefs on Jesus,
My burdens and my cares;
He from them all releases—
He all my sorrows shares.

I rest my soul on Jesus—
This weary soul of mine;
His right hand me embraceth,
I on his breast recline.

I love the name of Jesus—
Immanuel, Christ the Lord;
Like fragrance on the breezes,
His name is spread abroad.

I long to be like Jesus—
Meek, loving, lowly, mild;
I long to be like Jesus—
The Father's holy child.

I long to be with Jesus,
Amid the heavenly throng,
To sing with saints his praises,
To learn the angels' song.

RESURRECTION vs. REUNION.

GEO. THOMSON.

It is doubtless true that in the literature of every age ideas have been expressed in literal and appropriate terms. Prevailing ideas may not have been so expressed in every instance. The literature of every age abounds more or less with figures and symbols; but these are never employed as a rule in defining ideas. While poetic license may at times clothe ideas in unseemly and ambiguous garb, yet predominant literature is historic and literal. If this were not true, the ideas and theories of the past would be to us simply chaotic. To illustrate: The prevailing religious ideas of the present age concerning man in death, are delineated at times in poetic effusions, as—"drifting away to the blissful spheres"; "wafted off to the balmy plains," etc., etc. Now such statements would fail to give us any clear conception of what the writer meant; but the sober obituary and biographical literature of the day states in plain terms, "He died, and has gone to heaven to his reward"; thus employing appropriate terms for the exhibition of their faith. And should there be a distant future posterity to consult the literature of the present age, they would derive their knowledge of prevailing religious ideas from these plain historical statements. This is also true of Bible literature; and the ideas or truths therein set forth are clothed by the Holy Spirit with appropriate language. If this were not true, we should be floundering in a sea of doubt in reference to its true meaning. This is an important consideration, and a knowledge of this fact will aid us greatly in our search for truth.

These preliminary thoughts will indicate the meaning of the caption of this article. The Scriptures, especially the New Testament, abound with the idea of a resurrection. This subject is spoken of at least one hundred times in the New Testament alone; and I know of no instance where the terms employed would naturally convey any other idea but that of the dead *coming to life again.* We have "resurrection of the dead," "resurrection from the dead," "I will raise him up at the last day"; "thy brother shall rise again"; "though he were dead, yet shall he live"; "the dead shall hear the voice of the Son of God, and they that hear shall live"; "but if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies"; "raised out of their sleep"; "dead raised to life again." This is the way the Scriptures talk on the subject of the resurrection; and if they had designed to teach that dead men were asleep, unconscious, dead, I know of no stronger or more appropriate terms that could have been employed to teach that fact, than those which are invariably employed in connection with the resurrection. How plain—"*Thy dead men shall live again.*" How different the terms employed by many modern theologians, in speaking of the resurrection. The fact of a resurrection is admitted; but the prevailing religious theory of the present day invests it with a character which absolutely demands a new term to describe it; hence we have the term *re-union.*

Death is regarded as a separation of soul and body, in the sense of the soul being a distinct conscious entity, and the real intelligent man, in whom the identity inheres; and the body a mere tenement, or prison-house, of little or no value. But as the Scriptures tenaciously demand the resurrection of this tenement, modern theology must accommodate itself to the fact; hence provision is made for the *re-union* of soul and body. I find that the most learned writers of the popular school, in speaking of the resurrection, define it as a *re-union* of soul and body. I have no disposition to find fault with them for so doing; it is rather commendable, and in perfect harmony with their faith, or theory. Indeed, they could employ no term which would be so consistent with their faith. The words "resurrection," or "raised up," are not at all compatible with the idea of the soul coming down from heaven, and entering the tenement again. "Re-union" is the word. It is appropriate. It expresses the idea so clearly. It removes all suspicion of ambiguity. If the idea it represents is true, then the expression is the true representative.

Yet one cannot help seriously reflecting, how unfortunate that the Savior and his apostles failed to get hold of the expression that was so well fitted and adapted to represent the idea, if the idea is true. But the idea which demands the use of that term as its appropriate representative cannot be true, else the Savior and his apostles would have employed it. That system of religion that repudiates Bible terms, and necessitates the substitution of unscriptural terms to represent its ideas, must, to say the least, be defective. The Bible presents the glorious doctrine of the resurrection as the re-living of dead *men*; and all its terms are perfectly adapted as representatives of that idea. Modern theology denies that death kills the *man*; it is only the body that dies. The *man* lives on, and if the body ever lives again, it will be as the result of the live man entering again the dead body; hence the necessity for an unscriptural term to represent the idea.

If modern theology would expunge its unscriptural expressions, such as "the immortal soul," "deathless spirit," "never-dying soul," "disembodied spirit," "death that never dies," "spirit land," "re-union of soul and body," "eternal misery," and such like, the ideas which they represent would soon cease to have an existence; for it is very certain there cannot be found Bible terms to perpetuate those ideas. We can safely rest upon the fact that Bible truth is clearly represented in literal and appropriate language.

THE COMING STRUGGLE.

I. E. LOMBARD.

NUMBER SEVEN.

But it is not in the doctrine of the immortality of the soul alone that orthodoxy gives support to Spiritualism. In comparing many of the leading points of doctrine, we are reminded of "a distinction without a difference." If Spiritualism robs God of his personality, making him "a rarified gas," "a positive principle," orthodoxy also allows him neither "body, parts, nor passions," claiming that as a spirit he must "pervade all space," having "his centre everywhere, and circumference nowhere." If Spiritualism makes Christ "a mere man," "no more the Son of God than you are"; so does orthodoxy make the following protests: "I know not any scripture, fairly interpreted, that states the divine nature of our Lord to be *begotten* of God, or to be the *Son* of God."—*Clarke on Heb.* 1: 8. "As *man*, he bore its *curse* on the tree and endured its *penalty*."—*Manual of Atonement*, p. 25. "It was meet that the *Mediator* should be *man*."—*Buck's Theological Dictionary, Art. Mediator.*

Do Spiritualists teach that "there is no such thing as death"? so do the orthodox boldly protest, in the face of a thousand Bible statements to the contrary, that man is immortal, he cannot die. Do the Spiritualists deny that the "same Jesus" will ever come again, but look for another—the Coming Man—a "development of this age of progress"? Orthodoxy encourages this denial by converting his personal coming into a spiritual one, and his glorious kingdom into a world's conversion. Do Spiritualists reject the doctrine that all men are finally to appear before God in judgment? orthodoxy has made the view seem very improbable, by putting God everywhere in general, and nowhere in particular; and very needless, too, by judging all as soon as they die. Do Spiritualists deny the resurrection? so do many of the orthodox; and the rest may as well do so as to say that they are coming back for a body, which was always a clog and a prison to them while they had it. Do Spiritualists deny all future punishment, admitting only different spheres for different characters? orthodoxy may as well do so as to make the punishment consist in mere horror of conscience,—a view which they have lately adopted instead of eternal torture by fire.

And, finally, if Spiritualists oppose the Bible as confused and contradictory in its statements and teachings, I must allow, though with feelings of sadness, that there is a seeming justice in the charge, in view of the habitual twists and turns which orthodoxy must and does give it, in order to sustain such traditions as I have here called attention to in their doctrines. It thus appears, as shown by this comparison of their views, that there is a close resemblance between the more important points in the two systems of orthodoxy and Spiritualism. And hence, if Spiritualism is destined to become a counterfeit for Christ's coming and kingdom, when it shall organize its elements, and assume all power, its current acceptance with the masses will be due very much to the support which it receives from its resemblance to orthodoxy.

It is due, however, that we allow to the credit of orthodoxy that, while Spiritualists do not pretend to draw their doctrines from the Bible, and avow themselves its enemies, the orthodox suppose, with more or less sincere conviction, that their doctrines are supported by the Bible, and they really wish to be known as its friends. We will not question their friendliness to the Bible *in fact*, though we wish it were more ardent, thorough and practical, in *measure* and *character*. But we must believe them mistaken in reference to the support of the Bible on many of their points of doctrine, and especially the points just compared with the Spiritualist views.

How far this mistake is due to mere ignorance of what the Bible says on such subjects, and how far to an unwillingness to receive what it says, rather than popular opinion, we will not attempt to decide; but certain it is, that while they love the Bible, and love to believe their doctrines on all points supported by it, yet they love their *doctrines* better than their Bible. And since they seem so determined to cling to the errors, and attribute them to the Bible, though so encouraging to Spiritualism, God intends to separate the two, requiring them to decide which one they will have. So he offers them their orthodox views, somewhat modified and popularized in Spiritualism, on the one hand; and the Bible, with its truths, promises, and reproaches, in opposition to Spiritualism, on the other.

Though the issue thus presented is a just one, and orthodoxy cannot complain of it, yet they seem so much more ardent in their attachment to the world and their own ways, that I cannot help thinking they would choose to follow them with the mass in popularity, rather than have the Bible and its promises with the few in reproach. I am the more inclined to think so, from the fact that they are no more in harmony with the Bible in their daily lives than they are in their doctrines. In their dress they consult a worldly taste, and follow the freaks of fashion; in their dealings they follow a worldly policy, claiming that it is their privilege to make a good trade when they can. In raising money for the cause of God, it is all out of fashion with them to give directly of their substance; but, as if the end sanctified the means, they resort to a church spree, where by admission fees, games of chance, and various other petty tricks of speculation, they attempt to provide a suitable offering for the Almighty. Such actions in orthodoxy, though very common, are in direct opposition to the Bible. And when they see how little countenance the Bible gives to most of their doctrine and practice, the most of them will abandon the Bible for a more congenial philosophy in Spiritualism.

ALEXANDER HAMILTON, one of the greatest men that America ever produced, gave the secret of success as follows: "Men give me some credit for genius. All the genius I have lies just in this: When I have a subject in hand I study it profoundly. Day and night it is before me. I explore it in all its bearings. My mind becomes pervaded with it. Then the effort which I make, the people are pleased to call the fruit of genius. It is the fruit of labor and thought."

— Solemn faces do not make sacred hours.

HOW SHALL WE KNOW?

E. E. BROWNE.

BRO. GRANT:—The apostle says—"He that knoweth God heareth us; he that is not of God heareth not us; hereby know we the spirit of *truth* and the spirit of *error*." It is good to warn our brethren and sisters to be careful not to embrace error; but we should with the warning make an expose of the error, or errors, of which the adversary would strive to ensnare us and lead us to embrace. The warning is of little use unless the errors are pointed out; and we should be careful and know that what we condemned as error was not truth. When I first heard of the doctrine of the state of the dead, as is now advocated by us as a people, I believed it was a snare of the enemy spread for unwary feet; and for five years I warned my brothers and sisters not to embrace it, and was condemning others for embracing the same; not knowing of the "voices of the prophets" and of the "apostles" of our Lord; neither did I examine the Scriptures to see if "these things were so," nor listen to others who would explain the Scriptures in that light.

A good brother in the *Crisis* says—"Some of the errors are very dangerous. They are adapted in such a way to our infirmities and weaknesses, that unless we are kept by the power of God we are sure to fall into the snare." But he does not tell what those errors are, "so adapted to our infirmities." We may have even now embraced what he believes to be error, and after all prove to be truth. How shall we know? Paul says—"Prove all things." How? By hearing the words of the prophets and of the apostles of our Lord. "He that knoweth God heareth us," says John. The brother's admonition, "Keep close to Jesus," is good. Yes, we must "abide in him." His words must abide in us. He gave his apostles the words of his Father. He says—"For I have given unto them the words which thou gavest me; and they have received them." The word of God must decide what is truth; and we should be careful not to censure others for embracing what we believe is error, unless we can prove it to be so by the word of God. It is our duty to "search the Scriptures," and the Holy Spirit will lead us into all truth. And this is the anointing of which John speaks, 1 John 2: 27—"But the anointing which ye have received of him abideth in you; and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and no lie." This also is the promise of Jesus to his disciples, John 16: 13—"Howbeit, when he the Spirit of truth is come, he will guide you into all truth, . . . and he will show you things to come."

Hence we see the necessity of knowing what is truth, so that we may not condemn it as error through ignorance. Therefore we should be careful as Paul says—"not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God"; exercising that charity which suffereth long and is kind; is not easily provoked; and when reproof is needed, or rebuke administered, may it be done with "long-suffering," in the spirit of meekness, and by the word of God.

AS IT WAS, IS; AND WILL BE.

A. N. & M. A. SEYMOUR.

Some thirty years ago, while connected with the Free-will Baptist church and ministry, our minds became most thoroughly aroused to the study of the Bible, especially the prophetical part of it; and although our early instruction, impressions and prejudices rose mountain high, and seemed to utterly forbid any progress towards the reception of what we discovered covered up by the traditions of men; yet after battling for months, and we may add years, for the victory over these almost insurmountable obstacles, we succeeded in rending the cloud of mist and darkness of generations past, and emerged into open day, where God's inspired luminaries were shining most resplendently and gloriously. When we exhumed ourselves from this pit, and achieved such a victory over heathen mythology, the spell was broken that had all our lifetime held us so fast. So overjoyed were we to find ourselves enjoying the freedom of thought, freedom of speech and inquiry, we firmly resolved never to make a retrograde movement; and bidding our broken fetters a long farewell, we have been for over a quarter of a century searching for the original foundation, original boundaries, original church, original faith, original practice, hope, joy, and rejoicing; and thank God, we have been paid a thousand times over for our earnest labor and toil.

Our new position, new relation, new surroundings and prospects, have given us such unbounded satisfaction and good cheer, that, with an indomitable energy for years gone by, we have been publishing to the best of our ability to all around our settled convictions of truth and duty; and while thus bearing the "cross of Christ," telling the church and world that Jesus is coming, sectarian baits have been thrown out before us on every hand, but we have refused the hook every time. We enjoy our freedom, as did Paul, thank God; and we do not purpose to allow any human scheme to contract our liberties or energies. God's word is the latitude and longitude of our faith and practice. Within its limits we purpose to steadfastly abide, irrespective of all isms, creeds, and names. Because of our unswerving determinations to stand only on the original gospel grounds, always giving inspired testimony the precedence, we have subjected ourselves to the loss of some professed friends, which has been more or less trying to our naturally sympathizing hearts; yet we can consent to such loss more easily than we can consent to knowingly deviate from the pathway prescribed by the hand that holds us in life, and has proffered us the endless joys of the world to come. Since the glorious light of God's word penetrated our dark minds, and renovated our understanding, and set things in order generally, we have been charged with fault-finding. To this charge we confess judgment, for we do find fault with many, and with many things, with whom and which we come in contact; but we find ourselves not alone in this work. Jesus found fault with many, and with many things, when doing his Father's will. He corrected man's judgment, faith, and practice, and sought to establish them in the truth, and also in righteousness. A wide field opens before us here, and much might be said; but a word to the wise is sufficient.

Paul, in giving his solemn charge to Timothy, imposes upon him the responsibility of preaching the "word," and to "be instant in season, and out of season"; to "reprove, rebuke, with all long-suffering and doctrine." Another extensive field is opened, but we do not purpose to survey it; but it is sufficient for us to say that we find it morally impossible for us to discharge our duties to the church and world, without "finding fault"; although we find many things to commend, yet we do find many things to "reprove and rebuke," and some "sharply, that they may be sound in the faith." We do find fault with the faith and practice of Catholicism, Protestantism, sectarianism, Spiritualism, secret societies, immortal-soulism, the last of which is the soul and centre of all false faith, hope, and practice; and whoever undertakes to "reprove, rebuke" and correct the above combined system of things, will find that "Jordan is a hard road to travel," and will need very much of the wisdom of God, the patience of Jesus, the energy and perseverance of Paul, and the meekness of Moses; and, in addition to this, there must be constant vigilance, watchfulness, and devotion in prayer. Yet notwithstanding all the difficulties, dangers, trials, toils and conflicts that throng the way; and notwithstanding all the perils by sea, land, and among false brethren; we purpose, by the help of God, as in times past, so in the future, to "earnestly contend for the faith once delivered to the saints," remaining always "steadfast, unmoveable, always abounding in the work of the Lord"; adding to the plan of redemption or taking from it *nothing* that will in any way distract the "body of Christ," cause alienation of feeling, or hinder the salvation of unregenerate men. Those who do, must bear the dangerous responsibility.

We warn all such of their danger, and earnestly entreat them to desist from pursuing such a hazardous course. Paul's charge to the elders, found in Acts 20: 25–32, should often be consulted by every lover of truth and righteousness, and heir of salvation; and this should be compared with Rom. 16: 17, 18. This counsel, if heeded, will save the church of Christ from the snares and tare-bundles of these perilous last days.

CONSECRATED.

All?
Yes, all, my Lord.—
Every outward motion,
Every word.

All?
Yes, all, my love divine,
Every secret impulse,
Every thought, is thine.

All?
Yes, all. O offering mean and poor!—
The labor of these hands, this brain;
I have no more.

Oh, take me, Lord,
Unworthy though I be;
Far more than a king's ransom
Thou hast paid for me.

—*Advocate of Holiness.*

OUR EXTREMITY GOD'S OPPORTUNITY.

F. SCHELLINGER.

A pious person in Liverpool, whose business was either that of a joiner or mason, was attending to his calling, when he suddenly fell from a high building, and was taken up for dead, though it turned out that the vital spark was not yet extinct. He was carried to his dwelling, where he received medical attendance; and by the use of means, and God's blessing, he gradually recovered. But as he had suffered severely by the fall, it was a considerable time before he could do anything towards supporting his numerous family, who all depended upon his exertions. The little stock of money he had previously saved out of his earnings was at last exhausted, and they had nothing in the house to supply the hungry cravings of the children.

The distressed mother went up stairs one morning to her husband, who was yet unable to rise from his bed, and with tears in her eyes said she knew not what to do, as the children were crying for hunger and she had nothing to give them. The pious husband was overpowered with the address of his partner, and the cries of his children; and turning his face to the wall sent an earnest ejaculation to the Lord for assistance, when it immediately recurred to his mind with considerable force—"Thy bread shall be given thee, and thy water shall be sure." He immediately turned to his weeping partner, and addressed her with those striking words.

While he was yet speaking, there was a knocking at the door, which was from a servant of a pious lady in the neighborhood, who, hearing of the situation of the family, had sent a considerably supply of necessaries for their use, which arrived at so seasonable a time. With gratitude to the Giver of every good and perfect gift they partook of the blessings of providence, and soon after the husband was restored, and the sun of prosperity visited their dwelling.

The above anecdote I heard related by the Rev. Robert Newton, Wesleyan minister, in a most excellent discourse on Heb. 4: 16—"Let us, therefore, come boldly to the throne of grace"—who was personally acquainted with the family, as well as the benevolent lady who had so kindly and seasonably assisted them.

A GOOD APPLICATION.

L. C. MCKINSTRY.

Several years ago, an Elder, who had embraced the truth on the nature of man in death, and kindred topics, went to the funeral of a lady who had been advertised as dead and to be buried that afternoon. The funeral was to be attended by a minister of one of the denominations, and so the Elder went to hear. He had not been there long, however, as the services had not commenced, when the conductor of the funeral came to him and requested him to act as a bearer. He consented, and took his place with those who were to act in that capacity with him. The minister commenced the services by reading selections of Scripture, then he closed the book and first of all other things said, "Our friend is not dead." The Elder at once turned to the man by his side and whispered, "I am going home." Surprised, the man asked, "Why?" "Oh," said the Elder, ready to make a practical application of the matter, "I came to this funeral to see this woman buried. It has been given out that she was dead, and we supposed she was, but this minister says she is not; and certainly if she is not we do not wish to bury her, and under such circumstances I am going home." It was finally concluded, however, that the woman was really dead, and she was buried.

A few days after the Elder and his friend met. "Elder," said he, "you set me thinking on a new track the other day. I have often heard remarks like that made that day from ministers at funerals, but thought nothing of it; now I see. You have set me thinking as I never thought before. They parted, the man to keep up his thinking, we trust, until he settles down solidly into the truth; and the Elder to meditate about the difference between truth and error.

PROF. F. D. MAURICE.

BRO. GRANT:—I condense, from the letter of a London correspondent of the *Christian Union*, the following sketch of the late Prof. Frederick D. Maurice, which I think will interest your readers. H. H. TILLEY.

"Perhaps no man has lived among us, J. H. Newman excepted, who has so powerfully influenced the theological thought of this generation as Prof. Maurice. When a great conversion, theological or ecclesiastical, does not make a fanatic of a man—as it sometimes does with weaker minds—it gives him the great vantage-ground of two experiences, and the precious qualification of diverse forms of belief. Mr. Maurice was great enough to be open to new convictions. He was too great to permit him to drive them into the opposite extreme. The son of a Unitarian minister, he embraced a Trinitarian theology; but he did not become either a High Anglican or a Low Evangelical. Educated at Cambridge as a dissenter, he yet fell so far short of the creed of the thirty-nine articles that he was unable to make the subscription thereto, necessary for a degree, and left Cambridge without one. Some years afterward he overcame his difficulties, although subscription was more or less of a burden to him throughout his life, and took orders in the church of England. A few years ago (in 1866) Cambridge appointed him Prof. of Moral Philosophy, and conferred upon him an honorary M. A. degree. He became, successively, Professor of Divinity at King's College, London, Chaplain at Lincoln's Inn, in the chapel of which, to his audience of lawyers, many of his most striking sermons were preached, and were afterward published in volumes, which appeared in rapid succession. He was appointed to the incumbrancy of St. Peter's, Vere street, and resigned his chaplaincy. He left Vere street to accept the Cambridge chair of Moral Philosophy, and died the occupant of it on Easter Monday, at the age of sixty-eight. While Professor of Divinity at King's College, he published an elaborate refutation of the doctrine of eternal punishment, which led to a fierce controversy, that excited much attention and ended in his deposition.

The secret of Mr. Maurice's remarkable influence was the combination in him of great intellectual power and activity—the activity even more remarkable than the power—with the very noblest moral qualities, an intense spiritual life, deep and religious love of truth, uncompromising fidelity, and a fearless witness to it, together with singular purity and loveableness. Except, again, J. H. Newman, no living man has inspired so deep a reverence and so tender and passionate a love. He was a very learned man, in the best sense of that term—that is, he had a wide and profound knowledge of the *things* of human life, and the *ideas* of human thought; but his great charm was a Christ-like symplicity and meekness, which suffused every teaching and movement of his life with an indescribable beauty. The power of his teaching was not so much his ideas as his inspiration. He can hardly be called the founder of a school, or even the apostle of one; for what was distinctive in him was negative rather than positive. His positive thoughts were the common property of theologians; his negations were of errors and limitations into which some fall; he inspired a rare enthusiasm, and produced a reverent earnestness, which, however it might affect theological dogma, purified and elevated, and gave a deep religiousness to the life of theological thinkers; and, after all, it is more to work through honesty and religiousness in the hearts of inquirers, than to put before them true ideas. . . .

The combination in him of deep, submissive religiousness with the freest and boldest intellectual inquiry, was very remarkable. His great solicitude was the religiousness of all dealings with truth. He attached the supremest importance to the moral attitude and feeling of the inquirer. Perhaps in no other church but the Established Church could he have held his place. Even in the Church of England his position was a very incongruous one. He studiously avoided dogma; there always seemed to him to be so much more to be known than words could express or thoughts could shape. . . . But in every thing and above every thing he was honest and fearless. Whatever truth appeared to him to be, that he described it, careless about either its congruity with past thinkings, or its harmony with present ones. The man who, in this way, is always true to truth, is never very discrepant with himself. Mr. Maurice did not care much whether he was or not; but he always propounded his views with a singular admixture of strength and modesty. He never contended for them as absolute truths—always as truths so presenting themselves to him. They were *his* convictions, *his* experiences; they appeared to *him* to be part of the moral harmony of things; and, as such, he commended them to the moral candor and conscious spiritual life of men. . . .

His was a grand simplicity and directness of aim and process. He spoke simply and strongly to the heart of a matter, and revealed in his speech not his thought only, but his soul as well. He was a great controversialist; "a man of war from his youth up." He has published upwards of fifty volumes, nearly all of which are, in some form or other, contentious for the faith; and he never minces his words. He is a hard, fearless hitter; he loves truth more than Plato, and he fights for it earnestly, with both hands; but yet, the manifest honesty, meekness, and lovingness of the man hindered personal resentments. . . .

It is difficult to tell how much of the change that has passed upon theological opinion in England, and the tolerance that is now felt for differences of opinion, is owing to Maurice. It is safe to say that no one has contributed to them so much as he, whether it be for good or for evil. *Mr. Maurice lived to see the doctrine of eternal punishment, for the denial of which he was expelled his fellowship, renounced by hundreds of the clergy*, and subscription so far relaxed in terms that it might be made to square with an uneasy conscience. . . . He had a wonderful fount of thankfulness in him. He was so much of an optimist that he saw good in everything, and was grateful for every school of thought that differed from his own, for every antagonist that assailed him. . . .

But while Mr. Maurice will long continue to influence theological thought, it will be in a spiritual rather than in a dogmatic way. He will found no school, nor be distinctively known after this generation has passed away; but he has been a great spiritual power in it, and he has influenced beneficially and mightily thousands who do not adopt his theories. Like Carlyle in general literature, there are very few of the present generation of ministers and theologians whose life and thought he has not powerfully penetrated and stimulated, as well as attempered. His greatest service to theology generally is in calling attention to the moral and human aspect of the atonement, which has been too much lost in the forensic and divine aspect of it. Thirty years ago, every sermon upon the atonement dwelt almost exclusively upon its justifying virtue. Now, every sermon dwells with perhaps a perilous tendency to the opposite extreme, upon its sanctifying power. Human thought moves pendulum-wise; one extreme generates another; but the truth to which Maurice has recalled us is a very precious one."

Washington, D. C., June 3.

— The highest flames are the most tremulous; and so the most holy and eminent christians are more full of fear and humility.

"HE HATH DONE ALL THINGS WELL."

F. H. CHAMBERLAIN.

It seems that some people murmur at the dealings of God. Why is this? In many cases it is simply because of short-sightedness. The complainer does not see the end—the happy *result* of these dealings; if he did he would cease complaining, and begin to praise the Lord. Afflictions, bereavements, trials, crosses, burdens,—all, *all* shall "work together" for your good, if you love God. "For whom the Lord loveth, he chasteneth; and scourgeth every son whom he receiveth." While we cannot see just how all these unpleasant things can have such a good result, we need to *believe* what is written, and have faith and patience, that we may reap "bountifully" in the harvest day. There is great danger of losing, not only present joy, but all the glorious things prepared for the saints in their final home, by murmuring. Far be it from me to judge harshly, or "before the time," or even to judge at all in the sense in which judgment is forbidden; but it is very plainly stated in Scripture that murmuring is displeasing to God. See 1 Cor. 10: 10. Let us remember that he doeth all things well. Many of these trials would be greatly lessened an lightened by *submission*. It must be indeed a rare case for a man to be so far gone that there is no hope, no room or chance for repentance and reformation. I trust there is yet mercy in store for *you*, if you will seek it now. Acknowledge that all the ways of God are right, and that you have (in every case of disagreement between you and him) been in the wrong. Submit to his will in all things, and thus take his yoke upon you, and learn of him. Begin now, at this "eleventh hour," to live and act in harmony with God, and with his people.

Gems.

— Many praise virtue who do not practice it.

— He that loses his conscience has nothing left that is worth keeping.

— Sentiments of friendship which flow from the heart cannot be frozen in adversity.

— Life should have its quiet pauses, in which to gather rest for work, but no idle hours.

— Lies are hiltless swords, which cut the hands that wield them.

— The rose has its thorns, the diamond its specks, and the best man his failings.

— He that speaks ill of other men burns his own tongue.

— He who stops to think before he acts, will be delivered from a thousand troubles.

When by affliction tried,
And earthly hopes subside,
And storms are gathering wide,
To mar our peace,—
Oh, let it not despair,
But ever, ever bear,
Our each and every share,
Without a sigh.

— If you would be safe and happy, act when tempted according to the resolutions you made when blessed.

— Men who are exceedingly blind to their own faults, are often exceedingly quick-sighted to the faults of others.

— Catch not too soon at an offense, nor give too easy way to anger; the one shows a weak judgment, the other a perverse nature.

— No disciple can grow in grace whose attention is confined to his own interest. The mind of Christ impels the possessor to look on the things of others.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

GOOD AND BAD APPLES.

One day Robert's father saw him playing with some boys who were rude and boisterous. He had observed for some time a change for the worse in his son, and now he knew the cause. He was very sorry, but he said nothing to Robert at the time. In the evening he brought from the garden six beautiful, rosy-cheeked apples, put them on a plate, and presented them to Robert, who was much pleased at his father's kindness and thanked him. "You must lay them aside a few days, that they may become mellow," said the father. And Robert cheerfully placed the plate with the apples in his mother's store-room.

Just as he was putting them aside, his father laid on the plate a seventh apple, which was quite decayed, and desired him to allow it to remain there.

"But, father," said Robert, "the decayed apple will spoil all the others."

"Do you think so? Why should not the fresh apples rather make the bad ones fresh?" And with these words he shut the door of the room.

Eight days afterward he asked his son to open the door of the room, and take out the apples. But what a sight presented itself! The six apples which had been so sound and good spread a bad smell through the room.

"O, papa!" cried he, "did I not tell you that the decayed apple would spoil the good ones?"

"My boy," said his father, "have I not told you often that the company of bad children will make you bad? yet you do not listen to me. I want you to learn a lesson from these apples. If you keep company with wicked boys, you will soon be like them."

Robert did not forget the lesson. When any of his former playfellows asked him to join in their sports, he thought of the decayed apples, and prayed to be kept from evil.

PRIDE IN DRESS.

How proud we are! how fond to show
Our clothes, and call them rich and new,
When the poor sheep and silk-worm wore
That very clothing long before.

The tulip and the butterfly
Appear in gayer coats than I;
Let me be dressed fine as I will,
Insects and flowers exceed me still.

Then will I set my heart to find
Inward adornings of the mind;
Knowledge and virtue, truth and grace,
These are the robes of richest dress.

NEVER SATISFIED.

Johnny, come here," said Dr. Fry to his little boy, who was playing on the carpet in the dining-room; here is an apple for you."

It was so large that he could hardly grasp it. Dr. Fry then gave him another apple which filled the other hand.

"Here is another," said he, giving the child a third.

Little Johnny tried hard to hold it between the other two, but could not succeed; it rolled away across the floor. On seeing this, he burst into tears.

"See," said Dr. Fry to a lady who was present, "here is a child with more than he can enjoy, and yet not satisfied. My child is just like us all. We are ever seeking to possess more and more of the world's treasures, and yet we are never satisfied. Oh! that we were equally in earnest in 'grasping' the promise of the gospel."

READ AND PONDER.—A muddy stream, flowing into one clear and sparkling, for a time rolls along by itself. A little further down they unite and the whole is impure. So youth, untouched by sin, may for a time keep its purity in foul company, but a little later and they mingle.

Hygiene.

"This is for your Health."

SLEEP, though reckoned involuntary, like many other involuntary things, can, to a certain extent, be brought under the dominion of habit and the will. There is no doubt but that the human will is the strongest power in this world, next to death. A man who says, "By the grace of God I will," and who feels it in his bones, in his muscles, and his whole being, can do almost anything. Now it may seem a little singular, but it is true that if you are possessed of a nervous organization, you will need less sleep than if you are of a phlegmatic temperament. If a man is dull, lethargic and slow, eight or nine hours of sleep is necessary for him. But if he is nervous, lithe, thin, quick, vividly sensitive, so that he is all the time letting out sparks somewhere from him, he will require but from five to seven hours' sleep. That seems very strange, but it is just as simple as anything can be.

Sleep is an active operation, during which the process of assimilation goes on. Now, the nervous man eats quickly, works quickly, and sleeps quickly. He does just as much work while he is sleeping six hours as the lethargic man does in seven or eight. A man who is slow and plethoric, who takes a breath before every word, and who never has a quick motion, can never sleep quickly. He will be an hour in doing up as much work in his sleep as another man will do in twenty minutes. The temperament acts throughout. Never gauge the duration of your sleep by the time any one else sleeps. Some men will tell you that John Wesley had only so much sleep; Hunter, the great physiologist, so much, and Napoleon so much sleep. When the Lord made you (as a general thing) he did not make Napoleons. Every man carries within himself a Mount Sinai, a revealed law, written for himself separately. You must administer sleep to yourselves, according to your temperament, your constitution and your wants. Something you may know presumptively, but, principally, you must learn by experience.—*H. W. Beecher.*

SUNSHINE IN DWELLINGS.—The time very likely will come when sunshine or sunlight will be so utilized as to be the entire remedy used for very many diseases. That it is a wonderful vitalizer none can doubt who know anything about it. But how many houses are constructed with a view to getting all the sunshine possible, especially when so much is needed as in winter and spring? The living or sitting room, at these seasons of the year at least, should have a full southern exposure, with large windows to let in the sunshine. Sleeping rooms, wardrobes, closets, passageways should receive the cleansing, vivifying influence of the sun. Sickly persons should court the sunshine as much as possible—sit in it, lie in it, luxuriate in it. It doesn't cost anything, only appreciation. A room warmed neither by sun nor fire is unhealthy and not fit for human habitation. It is a poor theory that sends men, women or children off into a cold room to sleep, on health principles, when warmth has been excluded for a day or a week, or perhaps months. The change in the temperature of a room, having both fire and sunshine, after the sun goes down, is exceedingly marked. A perceptible chill is felt.

AIR AND EXERCISE.—That we Americans do not take air and exercise enough is an admitted fact, and it stares us in the face in the shape of pale, debilitated men of forty, and sallow, hollow-cheeked women of thirty. There is a lack of muscle in the men and of bloom in the women. The climate is a trying one, to be sure, but that very fact should only stimulate us to fight with and overcome, not to fly from it, and seek refuge from it in interior atmospheres, fifty times more fatal. Have we reason to fear consumption, that great insidious foe of New England—straightway we house ourselves, muffle ourselves, heat ourselves, and deny the simplest breath of air access to our lungs. We drug our bodies with costly artificial tonics, but we neglect those tonics which nature has provided so bountifully and without cost. One-half of us are faded hot-house flowers; the rest a race of unfortunate overworked bipeds. Out of door exercise is a grand essential to health.

THE BATH IN SMALL-POX.—Dr. Stokes, Regius Professor, of Dublin, says, "We cannot doubt that the mortality in small-pox hospitals would be greatly diminished by the use of the bath." After describing a very severe case of confluent small-pox in which the patient was kept alive only by stimulants, he says the trial of the warm bath was suggested to him by Mr. Smyly. "The effect was instantantaneous and marvellous. The delirium ceased as if by magic. It was the delirium of pain; and the patient exclaimed, 'Thank God! thank God! I am in heaven! I am in heaven! Why didn't you do this before? The fetor immediately and completely disappeared, so that, on entering the ward, no one could suppose that there was a case of small-pox in it. He was kept at least seven hours in the bath." This case, and its singular result, in addition to the experience of Hebra, justify the recommendation of the use of the bath.—*Good Health.*

MEALS AND HEALTH.—Take them at regular hours; breakfast should be enjoyed soon after rising, and before any laborious exercise. Eat no late suppers. Severe physical or mental labor during the last hour, either before or after meals, should be avoided when possible.

HOT and very cold drinks should be avoided, as either will injure the stomach. Moderately cold water is not unhealthy, and to many is more grateful than warm drinks, but in promoting digestion warm drinks are more serviceable.

PERSONS afflicted with eruptive diseases should not use salt fish.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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The "Crisis" is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

HOW LONG?

As a lone watcher by the couch of anguish
Longs for the dawning of another day,
Hoping its light will show that the dear sufferer
Has passed the crisis and may live to pray:

So does the sad heart long for thine appearing,
O Christ, and moans with an unceasing moan;
Thy children moan, and earth's deep lamentation
Is echoed by the cry around thy throne.

"How long, O Lord?" and it is still the cry
Of thy redeemed through all the lingering night,
O that to-morrow's dawn may bring the day
When thou supreme shalt reign by thine own might.
—*Prophetic Times.*

CHRISTENDOM LEAVENED.

O. R. FASSETT.

In a previous article, I gave my interpretation of "the woman and the leaven." Matt. 13: 44. I therein remarked that I would show what "the leaven" was with which she has leavened Christendom. Error in doctrine leads to error in practice. Error is a deadly fruit; it corrupts and kills. Truth is a tree of life; its fruit is healing and sanctifying. I regard "the leaven" corrupt doctrine; and the doctrine is that of which Jesus has warned his church. "Beware of the leaven of the Pharisees and of the Sadducees." Here he refers to the doctrine of these sects—"Then understood they how that he bade them beware of the *doctrine* of the Pharisees and of the Sadducees." Matt. 16: 6, 12. These religious sects in the days of Christ and the apostles held diametrically opposite doctrines respecting the future life, neither of which were found in the Scriptures committed to their trust; and by their traditions they made void the word of God, nullifying the gospel of God to the world.

The doctrine of which sect did this "woman" or apostate church adopt and teach? that of the Pharisees, or of the Sadducees? A reference to their sectarian doctrine will readily answer these questions.

THE LEAVEN OR DOCTRINE OF THE SADDUCEES. 1. *They believed in no resurrection of the dead.* They encountered Christ on a certain occasion, citing Moses' law as against the doctrine of the resurrection of the dead, which Jesus taught. Matt. 22: 23–32. Jesus rebuked them with the declaration, "Ye do err, not knowing the Scriptures, nor the power of God"; then affirms that Moses did teach the doctrine when he wrote concerning the burning bush, and the words of God issuing from its unconsumed midst—"I am the God of Abraham, and the God of Isaac, and the God of Jacob. God is not the God of the dead, but of the living." Strange as it may appear, this is quoted as proof of "the immortality of the soul," instead of the doctrine that these patriarchs "shall rise from the dead" (Mark 12: 24–25), by the evangelical teachers of the day. As though it read, "As touching the immortality of the soul, have ye not read," etc. As says Rev. Wm. McDonald: "Logically, the argument would stand thus—He is not the God of the dead, but of the living. He is the God of Abraham, of Isaac, and of Jacob; therefore Abraham, Isaac and Jacob must be living."—*Annihilation*, p. 36. No, sir. "Logically, the argument would stand thus: He is not the God of the dead, but of the living; therefore Abraham, Isaac and Jacob (whom these Sadducees regarded as dead, and never would live again, or have a resurrection) *must rise again.*" Inasmuch as God is not the God of dead men, they must live again. And this silenced them. It was an argument they could not meet. Matt. 22: 34.

Says Mr. McDonald again: "To prove that the soul existed after death was to silence their objections to the resurrection of the dead. It was necessary to prove the separate existence of spirits, in order to prove the resurrection of the dead."—*p.* 37. Strange, inconsiderate assertion this, in the face of glaring facts to the contrary! Does not the whole heathen world believe in "the separate existence of spirits"? and do they not discard the resurrection of the body? Did not Paul preach to the Athenians the resurrection of the dead? and did not these Platonists "mock" him? Acts 17. Are not all Spiritualists, the world over, believers in "the soul's existence after death"? and have *they* no "objections to the resurrection of the dead"? Had Christ proved to these Sadducees "the immortality of the soul," he would have had then a more difficult task to prove to them that there would be a resurrection of the dead; for they would then have regarded the resurrection of the body as non-essential, and in fact a hindrance to spiritistic existence. Josephus, and the Hellenistic Jews, endeavored to preach to the Greeks the doctrine of the resurrection of the body, while they themselves had adopted the doctrine of Plato; but how much progress did they make? None at all.

2. *The Sadducees believed in no future existence.* "The Sadducees say there is no resurrection, neither angel, nor spirit." Acts 23: 8. "The Sadducees did not believe in any future state, nor in any spiritual existence independent of the body."—*The Life, Times, and Travels of St. Paul, by Conybeare and Hawson. Introduction by Bishop Simpson.* "The Sadducees arose about two hundred years before Christ. . . There will be no resurrection of the dead, nor any rewards and punishments after this life. . . They denied the resurrection of the dead, yea, all future existence."—*Enfield*, p. 170. "The Anti-Eudoemonism of the Sadducees: Man must do good for its own sake, without the hope of future recompense."—*Neander's Life of Christ*, p. 36, 37.

Thus we have the doctrine of the Sadducees in the times of Christ and the apostles, of which Jesus warned the church: "Beware of the leaven of the Sadducees"; "no resurrection of the dead"; "no future existence"; "no hope of future recompense." Adventists are called "modern Sadducees." This betrays on the part of those charging us with so being either ignorance, or maliciousness,—ignorance of both Scripture and history, and of Adventists' views; or malice with intent to misrepresent us. We will charitably believe the former. But do not those ministers and writers who are constantly holding us up to ridicule, as "advocating the old Sadducean error," know that we believe in "Jesus as the Resurrection and the Life"; in "the resurrection of the dead," and that there is hope of future recompense? We protest against this gross misrepresentation by our brethren in Christ. There can nothing be gained in this discussion concerning the future life by such misrepresentation, through either *ignorance* or *malice.* Brethren, cease this wicked perversion of our views; in the name of our coming Lord, we beseech you.

(*To be concluded.*)

CLOTHED OR UNCLOTHED.

Clothed or unclothed? Whether of these two conditions, christian reader, is the object of thy desire? We know how the apostle Paul shrank from the notion of a naked defenceless state of being; but how readest thou? We know, on the other hand, how differently the subject has been handled by some of Paul's successors in the chair of divinity; but does not this very fact make a sharp appeal to our individual responsibility? does it not remind us that the psychology of Revelation is a science as immutable as the stars, and that it is at our peril if we misrepresent it or indolently neglect its study? Fancy and imagination are priceless gifts, but they must not be let loose to wanton on enchanted ground or to decorate a phantasma of our own devising, at least on matters of this kind. If we will be sentimental, let us first of all be truthful; let us be quite sure that we are not laying our foundation in cloud-land; and let us exercise sufficient common-sense to believe that the promises of God in our behalf, could we but once ascertain them, would tinge our aspirations with a sublimer poetry than can the wildest conjectures of fallen humanity.

To some minds the unclothed state appears to present considerable attraction; but then it is a condition which their pictorial treatment has contrived to array in all the attributes of resurrection-glory. For example,—are we to accept the following climax of a rhapsody occurring in Dr. Watts's Lyrics as a correct paraphrase of inspired declarations on this head? Is it Pauline or Dantesque?—Biblical or Romanist?

"Here I put off the chains of death
My soul too long hath worn.
Friends, I forbid one groaning breath,
Or tear to wet my urn.
Raphael, behold me all undrest;
Here gently lay this flesh to rest;
Then mount and lead the path unknown;
Swift I pursue thee, flaming guide, on pinions of my own."

That profane writers, so called, should have suffered poetic license to lead them over treacherous ground where Dr. Watts would never have ventured, is what we might naturally expect. Having at their command, by permission of mother-church, the same field of vision, they have not failed to people it with every conceivable chimera. And yet Protestants profess to wonder "where the fancy was bred." All hail the onward march of science which shall hunt theologians, fairy-tale writers, Spiritualists, and mass-mongers, out of the thickets of metaphor, and compel men to the use of words to which they attach some definite meaning.

It is not many weeks since a long forgotten fiction [the work of Leigh Hunt?] was revived in one or more of our literary miscellanies,—a sort of colloquy between Prince Leopold and his deceased consort the late Princess Charlotte. The copy being mislaid, memory can only recall the fact that it contained a species of song in which the survivor was invited to imagine his bridal bed as re-constructed in some pacific locality after Tom Moore's pattern. It would be ridiculous to test the propriety of such a picture by reference to any biblical standard; but even on the common ground of nature it is dishonest. It assumes, which is not true, that the union is indissoluble by death; and it looks with an air of complacency in the direction of those who, from Tertullian downwards, have been wise above what is written and purer than their divine lawgiver, in condemning second marriages.

With far different feelings from those engendered by the above conceit in the quasi-Mohammedan style, let us turn to a performance of more serious character, namely, a funeral oration delivered a few years ago by a man of earnest piety over the body of his friend. The deceased was well worthy of the eulogy expressed; this may readily be accepted. As for the speaker, he has long held and still holds so honorable and effective a position as the advocate of revealed truth among a thoughtful manufacturing population, that any attempt to disturb that influence by the following remarks, is the remotest possible from the writer's intention. It is only necessary further to state that the notes were taken by an unpractised reporter, and consequently fail to do justice to the original speaker; who however has acknowledged their general correctness, and is perfectly well aware of the purpose for which such acknowledgment was sought.

Substance of an address delivered by the Rev. William Barnes of Trowbridge, at the interment of Joseph Grace Smith, Esq., County Court Judge, Bristol district. 1859.

"We are here to lay in its last lowly bed the mortal part of one who was greatly esteemed and loved. In the sundering of the various social relationships which he so honorably sustained, there cannot but be anguish. In his removal from the important sphere in which he moved, there cannot but be a deep sense of loss. Yet there are no slight alleviations. Our dear friend had lived the allotted term of human life, and lived it well. He was spared what seemed to me the most humiliating of all our liabilities, a protracted passage to the grave by a slow process of physical and mental decay. Memory's last image of him is pleasant. The good soldier fell in armor. Besides which, and above all other alleviations, he lived and died in Christ. We have no reserved dread at this burial. The words of hope and assurance come from our inmost hearts. He sleeps in Jesus. Blessed are the dead which die in the Lord. In this case, what has death done? what victory hath he gained? where are the trophies he hath won? Oh death, thou holdest nothing of our friend but his body, his outward form. Himself thou hast not. He hath eluded thy grasp. In spite of thee, he hath sprung to a diviner life. The soul, the mind, the man, is not with thee; but from heaven he smiles upon the well-worn vestment which thou hast clutched. Not only so; but the life which has been lived survives. That is not extinct with the removal of the bodily presence. It rather, amid the shadows of death, comes out with clearer relief. The king of terrors calls for silence, but that life lifts up its voice notwithstanding; being dead, our friend speaks. That long series of wise and righteous deeds, those years of healthful and stimulating discourse, that graceful public and domestic deportment, death hath not struck dumb. What hast thou then, O death! except the discarded mantle of the christian hero? Nothing else; nothing but the cloak in which he was enwrapped. And even this thou canst not appropriate or destroy. It is held by thee only in pledge, until the time of restitution. Then thou shalt give it back again, renewed, beautified, imperishable, and radiant with honor. Thy advantage then is but shadowy. The real triumph is with the dead. Sorrow not therefore ye bereaved ones, even as others who have no hope; for if we believe that Jesus died and rose again, even so them also that sleep in Jesus will God bring with him. Then shall be brought to pass the saying that is written, death is swallowed up in victory."

Does it seem like an act of impiety to tarnish or mutilate the chaplet thus lovingly wreathed, or to ask how much of the imagery employed derives its sanction from Old or New Testament phraseology? Taking rank as "Epicedium," or funeral song, so much of it is true in reference to the past career of the deceased, and so ready a response must these utterances have found in the breasts of survivors, that the vision of the unseen state, if sketched according to accepted models, just flashes into the mind and is dismissed again, as furnishing a brilliant culmination but not as awakening any intelligent sympathy. The question, and it is one which the advance of modern thought renders it imperative on us all to be able to answer one way or another, is—Would or could the apostle Paul have offered such terms or consolation? Would he have sought to antedate the triumph of departed saints at the expense of that other oft-stated condition, the absolute dominion of death till the morning of the resurrection? Admitted, that the Pauline solatium is adopted at the conclusion of Mr. Barnes' address, has not this solatium been superseded by the previous declarations? for what necessity can there be for reminding survivors that their friend will rise again, if that friend has already "sprung to a diviner life?" It was all the consolation which the apostle could offer to his fellow-saints; and it was considered enough, and more than enough, in those days. Their departed friends, though dead, had not perished, for the simple reason that it was in Christ that their life was hidden. That life was in perfectly safe keeping, and would one day re-appear, each or any of them, one and all of them. Whereas much of the phraseology to which we are now habituated seems to limit the resurrection-promise only to the body. Has then the "glorious hope" which sustained the primitive confessors dropped down to this? and have we at last discovered that when Paul exulted in his Lord's ability to keep that which he had committed to him, he was contemplating only "the well-worn vestment which death was about to clutch?" Rather, is it not more in accordance with his entire frame of thought that he was calmly and consciously surrendering everything to his Lord's keeping; retaining nothing, absolutely nothing; but being well assured that the interval of time which would elapse between his departure and the hour when he should recover all, would, to his own apprehension, be less than the lightning's flash? Men, brethren, and fathers, "consider of it, take advice, and speak your minds."

What would Martin Luther, the greatest of European reformers, have said to the idea of the man being divided into two parts, one rotting in the tomb, the other gazing on the forsaken wreck and smiling from the battlements of heaven? what would William Tyndale, the greatest of England's reformers, have said of it? what would John Milton, the greatest of the next generation of reformers, have said of it? what would John Wesley have said of it? Does any one really believe that Dr. Watts has acquired new "pinions" since the hour when he abandoned all material aid? The charge of materialism, so often arrayed against the instinctive craving for accuracy of expression, may possibly attach with more correctness to those fancy-flights which, after divesting man of his identity, rebuild his frame, re-clothe him in azure, and invest him with duality; and all for what purpose? that he may thus realize the promise of life? But where is the promise to be found in the Scriptures which offers life through such medium? or indeed through any other medium than that of the perfected man, clothed upon with his house from heaven?

David declared that he would be satisfied when he should awake in his Redeemer's likeness. Mr. Barnes' friend is satisfied before the time of awakening arrives. David has not yet ascended into the heavens, but Mr. Barnes' friend has anticipated him. David says that "the dead praise not the Lord, neither any that go down into silence"; that when his breath goeth forth and "he returneth to his earth, in that very day his thoughts perish;" but the experience of Mr. Barnes' friend contradicts all this, for he has acquired new powers and increased susceptibilities of enjoyment. Hezekiah on recovering from his sickness, repeats these thoughts of David, and praises the Lord who had delivered his soul from the pit of corruption; Mr. Barnes' friend could never have joined in this anthem, for his soul was incapable of corruption. Job's conviction was that the dead would not awake or be raised out of their sleep till the heavens were no more; Mr. Barnes' friend must be astonished at Job's ignorance. The testimony of the writers both of the Old and of the New Testament is that death passes upon all men, for that all have sinned. Mr. Barnes' friend has eluded the grasp of death; the soul, the mind, the man, have sprung beyond his reach. Death in this remarkable modern case has "won no triumph and gained no victory." His advantage is shadowy, not actual; for the real triumph lies with him who is—alive?—no, "the real triumph is with the dead;" strange conclusion!

Parallels of this kind might be multiplied indefinitely; and Mr. Barnes' name is not introduced as though he alone were responsible for the difficulties involved in the popular creed, but simply because his oration happens to be the next at hand, and because it affords an apt illustration of the issues of that creed. The public too can better apprehend a man's views from his own mode of setting them forth, than when those views are vaguely attributed to him in a general way by a third party. Following this principle, let us see how the language of another writer sounds in reference to departed friends. It is from the synodical letter of Polycrates, Bishop of Ephesus, to Victor, Bishop of Rome, as quoted by Eusebius, *Eccl. Hist.* v. 24 [having reference apparently to the keeping of Easter, but this is not the inquiry we are just now pursuing].

"We then celebrate the inviolable day, neither adding to it nor taking from it. For in Asia also great elements have been laid to sleep; which will rise again on the last day of the coming of the Lord, in which he comes with glory from heaven, and shall seek out all the saints, Philip, one of the twelve apostles, who sleeps in Hierapolis, and his two daughters, virgins who have grown old. And his other daughter whose conversation was in the Holy Spirit, rests in Ephesus. Moreover also John who leaned on the breast of the Lord, who became a priest bearing the plate and martyr and teacher; he sleeps in Ephesus. Moreover Polycarp also, both bishop and martyr, in Smyrna; and Thraseas, bishop and martyr of Eumenia, who sleeps in Smyrna. Why need I speak of Sagaris bishop and martyr, who sleeps in Laodicea? Moreover also the blessed Papirius, and Melito the eunuch, whose conversation was wholly on the Holy Spirit; he lies in Sardis, waiting for the overseership from heaven, in which he shall rise from the dead. All these kept the day," etc., etc. *Dr. Giles translation.*

Now all this reads harmoniously with biblical language. The persons mentioned are sleeping saints, sleeping in the dust of the earth; just as it had been said of a still earlier disciple, "Our friend Lazarus sleepeth." They were waiting at Ephesus (or elsewhere as the case might be) "dependent on the overseership from heaven;" and here our old friend Dr. Watts may be quoted with approval—

"God my Redeemer lives, and often from the skies
Looks down and watches all my dust till he shall bid it rise."

Whatever errors some of the early churches had engrafted on christianity, they do not appear, at the date of the above fragment, belonging probably to the second century, to have turned dead saints into re-embodied ghosts, however they may have disposed of unbelievers and malefactors. In order to raise the sleeping Lazarus, our Lord repaired to the tomb of Lazarus, at Bethany; and had it been the divine behest in the following age to raise any of these others who had fallen asleep at Ephesus, the spectators would in like manner have expected the scene to take place at Ephesus.

In order to test the meaning of inspired or patristic allusions of this order, let it first of all be distinctly and irrevocably settled whether the writers are referring to the deceased man in his entirety or only to his decaying remains. The pregnant story of the raising of Lazarus, watched carefully from beginning to end, may be adopted as an *experimentum crucis.* Either assume, firstly, according to the popular theory, that Martha's brother, properly so called, was all the while consciously living in heaven or *hades*, and that she only spoke of his body as lying in the sepulchre; and see what you can make of it. Or, secondly, assume (as Milton puts it) that "man properly one and individual, not compound or separable; not, according to the popular opinion, made up and framed of two distinct and different natures as of soul and body, but that the whole man is soul, and the soul man; that is to say, a body or individual substance, animated, sensitive, and rational," and then, in this aspect, again make the attempt.

"Abraham is dead," said the Jews, "and the prophets are dead;" and our Lord who stood among them the only Immortal among mortals, well knew that the Jews spake truly. His promise to raise the saints to life in the last day is the one supreme utterance of the Bible. To this, everything points; from this, every flash of light radiates. It underlies every mystery; it dominates every obstacle. It overflooded the early believers with ecstasy, and enabled them to look with contempt upon every intervening condition. But apparently it is not enough for ourselves. Stumbling over a few verbal expressions and similes, whose difficulty lies less in their intrinsic meaning than in our stereotyped use of them, we allow them to obscure a doctrine which permeates the entire record, and have unwittingly despoiled of its beauty the apostolic challenge, "Why should it be thought a thing incredible with you that God should raise the dead?"

Does this sound dogmatical? It is not meant to be so. It is rather put forth as tentative and suggestive; an appeal to earnest men to ascertain once and forever, what is, or what is not, the logic of the argument commencing at Luke 20: 27. That logic must be incisive and irresistible; and the attempt to make it prove that for which it is not set forth must be a perilous experiment.
—*Rainbow.*

FOLLOWING JESUS.

J. W. THOMAS.

"Follow me."—MATT. 4: 19.

This was the command Jesus gave to the fishermen of Galilee, and they immediately left all and followed him. The result of so doing we can read in their future history. They were made fishers of men. When Jesus met with these same disciples after his resurrection, he addressed them in the same language—"Follow me." From that time to this, the Master has ever been saying to his disciples, through his word, his Spirit, and by the dispensation of his providence, "Follow me." Ever and anon, we hear the gentle command, "Follow me." There are multitudes of leaders, and multitudes of temptations to attract our attention, and call us away from Jesus, but our duty is to listen to no voice, and follow no leader but the Son of God. The more closely we follow him, the better it will be for us. If we follow Jesus, we shall walk in love, in faith, in hope, in obedience, in submission. "He that saith he abideth in him ought himself also so to walk even as he walked." Where will Jesus lead us if we follow him? He will lead us to God. All others, who say "Follow me," will lead us from God, but Jesus always leads his followers to God. This was the object for which he came into the world. God and man were at a distance from each other. Sin had raised a barrier, so that man could not find his way to God, but Jesus came to take sinners by the hand, and lead them to the Father. He did not try to set up a party for himself, but he ever acknowledged that he came to do the will of his Father. There is no other way of approach to the Father, except through the name and merits of Jesus.

If we follow Jesus, he will lead us to glory. When of old God detached a people from the nations for his name, he destined them to inherit the land of Canaan; and after the death of Moses, he placed them under the direction of Joshua. But when he would bring many sons to glory, he constitutes Jesus as the captain of their salvation. Who is better calculated to conduct us to glory than He who himself has gone there, and is fully acquainted with the way? "Follow me," says Jesus. "I am the way, the truth, and the life." "He that followeth me shall not walk in darkness, but shall have the light of life." When we reach that blissful shore, then shall we realize through eternal ages what John saw in vision. "They shall hunger no more, neither thirst any more; neither shall the sun light on them nor any heat. For the Lamb which is in the midst of the throne shall feed them and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes." Reader, are you following Jesus? Be not like the one who followed "afar off," but imitate Caleb and Joshua who followed God *fully*," and then you shall walk with the Lamb in white, and share the joys of the "goodly land."

STEPS TO THE ATTAINMENT OF PRESENT HOLINESS.

Having become convinced that holiness is a state of soul which the Scriptures clearly set forth as an attainment which it is your duty and privilege to be living in the enjoyment of, it is necessary that the intention be fully fixed to live a holy life.

This will require deep searchings of heart, and will not admit of a secret reserve of this or the other thing, when there may be an impression that the object may be prejudicial to the soul's best interests. The matter must be brought to bear the scrutinizing eye of God, and if in any degree hurtful to the soul, must be decided upon, though the surrender be literally painful as that of parting with a right hand or right eye.

Some may be inclined to think this is narrowing the way too much, and with shrinking of heart may solicitously inquire, "Lord, are there few that be saved?" while the Savior, beholding the many hindrances, replies, "Strive to enter in at the strait gate, for many, I say unto you, shall seek to enter in, and shall not be able!" And why not able? Has the command gone forth, "Be ye holy in all manner of conversation?" 1 Peter 1: 15. And has a command, with such an infinite weight of consequences (Heb. 12: 14) pending on its non-fulfillment, been issued from the throne where eternal love, power, and wisdom preside, and yet the ability for its performance not been given? No! it is the Almighty God, boundless in love, goodness, and power, that says, "Walk before me, and be thou perfect."

But the words of our Savior will bring us yet more directly to the point, and will stamp the assertion with the signet of truth, that the intention to be holy, resolutely fixed in the mind, is a necessary step toward insuring the object. "If any man will do his will, he shall know of the doctrine." John 7: 17. This, taken in connection with Heb. 4: 12, "For the word of the Lord is quick and powerful, sharper than any two-edged sword, piercing to the dividing asunder of the soul and marrow, and is a discerner of the thoughts and intents of the heart," will yet more fully assure us of the necessity of subjecting ourselves to the deep-searchings of the Spirit, with the intention decidedly fixed "to know nothing among men save Christ and him crucified."

We have frequent occasion to observe with the sinner that the last point of extremity, previous to obtaining comfort, is the resolve that, though he seek to the hour of his death, and never obtain forgiveness, he will not go back to the world and seek his pleasures there, but will endeavor to serve the Lord, and seek, in the use of all the appointed means, the knowledge of pardon. So with the believer; he must have all his energies concentrated in the one endeavor and intention of living a life of entire devotion to God.

If you would raise a superstructure that will endure the searching winds, storms, and rains which will inevitably beat against it, it is absolutely necessary that you count the cost. Deem not that hand or that heart unfriendly that would assist you in this duty. How needful for the comfort of the soul, as also for the permanency of the work, that a thorough foundation be laid, so that the distressing temptations, consequent upon the circumstance of this and the other sacrifice not having been before contemplated, may never successfully obtrude. Many are continually vacillating in their experience, and many more are falling, through a failure in this particular. Through this the good way is evil spoken of.

Oh, if you would be holy, and have your name written in heaven with those "who have come out of great tribulation," and on earth with those "who adorn the doctrine of God their Savior in all things;" if you would be "a living epistle," read and known of all men," "count the cost." Say with the apostle, "yea doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus, my Lord." No less devotion of spirit will carry you unpolluted through the world than carried the martyrs through the flames to heaven. Though from the present state of Christianity, its claims in many respects may not be of the same kind, yet the devotion of spirit required is precisely the same in nature and extent. And unless it would lead you to an entire renunciation,—a crucifixion to the world,—you have reason to fear that it will not bring you to the same happy heaven which they are now in possession of.

Be assured that unless you are decided on making the entire sacrifice of all your powers to God, and are willing to be sanctified on the terms specified in the word, "Come out from among them, and be ye separate, and touch not the unclean thing," you have no proper foundation for your faith to rest upon, when you endeavor to believe that God will receive the offering at your hand. Mal. 1: 8: "And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the Lord of hosts." Mal. 2: 13: "And this have ye done again, covering the altar of the Lord with tears, with weeping and with crying out, insomuch that he regardeth not the offering any more, or receiveth it with good-will at your hand."

From these passages you may infer the reason why so many find it so exceedingly difficult to believe. The faithful and true Witness hath said, as illustrative of the requirements of this way of holiness, and also of its simplicity, "The unclean shall not pass over it; the wayfaring men, though fools, shall not err therein." Then may not the experience of thousands, who have endeavored by merely believing, without having this essential foundation for their faith, be reconciled in this way, rather than that the truth of God should be questioned?

The experience of a glorious number of living witnesses, who have attested the excellency of this grace, proves that just so soon as they were willing in reality to count all things loss, just so soon they found it perfectly easy to believe. And as it is by believing that we are brought into this blessed state of soul, this is why the writer has spent so much time in what may seem merely preliminary. To prove the point, let me bring two or three, out of the many living witnesses, that have come under my observation.

The first a divine, who has been, for a few years past, publishing to thousands the blessedness of this way. He stated that he had been nine years interested in the subject of holiness, beliving it to be the privilege of all Christ's disciples to be holy. A considerable part of those nine years was spent in much anxiety and perplexity on the subject. "Why, brother," said I, "how can you account for the circumstance of your being so long seeking, without obtaining the blessing, when you were such a sincere inquirer after truth?" Said he, "I think I cannot reply to your question better than by using the words of our Savior, 'How can ye believe which receive honor one from another, and seek not that honor that cometh from God only?' For just as soon as I was willing to give up that honor that cometh from the world,—willing to have my name literally cast out as evil, and to seek that honor that cometh from God only, I found it perfectly easy to believe."

Another had been more than a year earnestly seeking the blessing, and whenever the question was proposed to her mind, Should the Lord give you the blessing, would you be willing to profess it? as often as the question recurred, she mentally replied, that she could not, and yet thought that she was willing to give up all for the attainment of the blessing. She at last felt the necessity of it so deeply that she concluded no sacrifice would be too great. When the Spirit again applied the question, Would you be willing to profess the blessing, should you receive it? her heart replied, "Yes, Lord, confess it, or anything, only let me have it!" The way of faith was at once plain, and her mouth was filled with praises.

Two other cases, coming, as in the instances just mentioned, directly under my own observation, may be instrumental in solving the difficulties in the way of believing with some. Remote from each other, resided two individuals, entirely unaquainted with each other's experience; both became deeply interested on the subject of holiness, the Spirit urging them powerfully to the present attainment of the blessing. Yet the way of faith seemed hard to understand, when we suggested that something must be in the way of believing, as God had declared it easy. Both explained the difficulty by an allusion to such an attachment as is forbidden by the word: 1 Cor. 6. 14. They were told that they would find it utterly impossible to believe under such circumstances; that the object must be given up, and they would then find God true to his word. The surrender was made, and they were made the happy possessors of the perfect love of God. These are only transcripts of the experience of scores of living witnesses.
—*Guide to Holiness.*

SWORDS AND FIRES—FIRES AND SWORDS;

OR, GOSPEL-FIRE—FIRE OF THE GOSPEL.

D. F. NEWTON.

Gospel-fire should be first, midst, last, *always*, in all our religious publications—books, tracts and periodicals—fire on fire.

Parents and teachers need gospel-fire, blazing out. Little folks love fire, and will have it. Ministers and editors need fire, sparkling, soul-kindling, and should have it. What! pray, preach, write, without this heavenly gospel-fire? No marvel we have chaff instead of wheat, cockle instead of barley, dross instead of gold, death instead of life, damnation instead of salvation. Live and breathe without this fire pentecostal in families, schools, pulpits, chairs, editorial, we die the death.

The Waldenses had this fire, wrote it out, preached it out, sung it out, lived it out. Where did they get it? From licentious poets, novels and romances, fictitious tales? or from the Bible—holy inspiration? Their souls were alive in God. The more fire, the more love, the more resolutely we fight against sin. It is love kindles fire, and fire kindles love—fire on fire. Without love no holy fire, no true Bible reform. The Lord give us more of it, a thousand fold.

"Oh! for this love let rocks and hills
Their lasting silence break;
And all harmonious human tongues
The Savior's praises speak."

The holy prophets had fire—fire on fire—blazing out. Where did they get it? From the Bible? Yes, from the Bible. John the Baptist had fire, holy fire. Paul had fire, Peter, James, and John, pentecostal, baptismal—fire on fire—blazing out. Where did they get it? from the Bible? Yes, from the Bible. Luther had fire, Wesley had fire, Bunyan had fire—fire on fire—blazing out. Edwards had fire, Whitefield had fire, the Tenants had fire, Payson had fire, James B. Taylor had fire—fire on fire—blazing out.

Where did all these gospel firebrands get their fire—fire on fire? From the Bible? Yes, from the Bible. O for this fire—fire on fire. "Man in the pulpit," the editorial chair, will you have this fire—fire on fire—blazing out? Go to the Bible, read the Bible, pray it out, search it out, live it out.

"Hail! sacred truth, whose piercing rays
Dispel the shades of night;
Diffusing o'er a ruined world
The healing beams of light."

Fire and sword, sword and fire, go hand in hand, inseparably. No fire, no sword; no sword, no fire. The fire is dependent on the sword, and the sword on the fire. "The sword of the Spirit, which is the word of God." Eph. 6: 17. O for these heavenly fires, blazing out—swords on swords; swords that cut, fires that burn—gospel fires.

"O, for the living flame,
From his own altar brought,
To touch our lips, our souls inspire,
And wing to heaven our thought."

Friend, is your soul thus on fire? kindled to a holy flame, while meditating and conversing about God, his Son, his word, the home of the weary, the heavy laden, the rest of God's people? Is the subject of religion your chief delight, always, everywhere?

THE ECLIPSE OF THE SOUL.—The Moon in an eclipse complained to the Sun:

"Why, O my dearest friend, dost thou not shine upon me as usual?"

"Do I not?" said the Sun; "I am sure I am shining as I always do; why do you not enjoy my light as usual?"

"O! I see," said the moon, "the earth has got between us."

"Why, O Savior," says the backsliding christian, "do I not, as in former days, walk in the light of thy countenance?"

"I am sure, troubled soul, I have not changed. The rays of my love are as warm and bright as ever; what can prevent them from reaching thee?"

It is the world, troubled christian, that has got between thee and Christ.—*Ex.*

ALEXANDER THE GREAT seeing Diogenes looking attentively at a parcel of human bones, asked the philosopher what he was looking for. "That which I cannot find," was the reply; "the difference between your father's bones and those of his slaves."

— Let him who regrets the loss of time, make the proper use of that which is to come.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, July 3, 1872.

Take Notice!

All subscriptions for the "Crisis" issued from this time forward are at the rate of $2.00 a year, payable IN ADVANCE.

Please Remember!

All remittances to this office, in the form of Drafts, Bank Checks, and Postal Money-Orders, should be made payable to the Business Agent, GEO. T. ADAMS.

THOSE who send articles for the "Crisis," should direct them to MILES GRANT, Boston, Mass., and not to the Business Agent.

REMEMBER our great National Campmeeting is to commence at Springfield, Saturday, August 17th, to continue over two Sundays. We expect a great and good meeting. Let there be much prayer that it may surpass all others in its holy influence.

OBITUARIES.—We must ask those who write obituaries to avoid sending *long* ones. We should be pleased to publish all that the friends of the deceased desire, but should we do so, there would be much complaint among our readers, excepting when the notice was of one quite widely known. It grieves us to grieve the friends we love by cutting short the obituaries of their friends; but we see no way to avoid this painful part of our work. Sometimes a long piece of poetry accompanies the obituary, prepared by some friend, as a tribute to the memory of the deceased; of precious value to the mourning circle, as are all the last sayings of the departed one; but it should be remembered that these are read with interest only by the friends of the one sleeping in death. Then please send us short obituaries, and, as a general rule, omit the poetry. The best sentence to be spoken of the dead, is to be able to say: —— "sleeps in Jesus."

STRIKES.—The striking spirit still continues among the laboring classes on both continents, and is breaking out in new places. It has somewhat abated in New York city, because many have succeeded in accomplishing their object, and now work but eight hours a day, with increased wages. Some others have gone back to work ten hours a day at old prices. New, and more terrible outbreakes may be expected at any time. All is uncertain. This fact is felt by many manufacturers; and they are exceedingly perplexed to know what to do. Men are fast losing confidence in each other. This is a sad state of things, but is only indicative that we are near the end of the present dispensation. "Worse and worse" is the order from now till the coming of the Deliverer. Watch and pray, lest the Tempter gain the advantage. Perils are on all sides.

SENSIBLE REMARKS.—Let all who have occasion to write conference reports for the *Crisis*, read the sensible remarks of Bro. Sheldon under the head of "Conference Reports." They should be treasured up for careful and practical consideration. No. "2" deserves special attention.

SIGNS OF THE TIMES.

Signs in heaven and earth, Church and State, all indicate that the coming of Christ is an event near at hand. The social condition of the world is becoming alarming. Murder, robbery, drunkness, deceit, fornication, and all other black crimes are multiplying in all directions. There is no bright prospect—no reason to expect any improvement till Jesus comes. The earth itself seems to be groaning for deliverance from the effects of the curse. The following is from the London *Telegraph*:—

"Something surely must be the matter with the internal and external health of the little planet upon which we live. The earth is apparently out of order, and her malady takes the form of volcanic eruptions, earthquakes, cyclones, and hurricanes in the warmer latitudes; and of damp, wretched weather, or ruinous floods in the colder regions. We Britons have passed a moist, ungenial spring here at home, and our farmers begin to ask each other with anxiety whether the drenched grain crops can be nursed by any amount of future sunshine into a good harvest. Meantime, the sunshine does not come, or will not stay when it does come; and the grass, which has been growing fast, with all this wet, wants bright skies to make it seed and mellow properly. But the state of things upon many parts of the Continent is far more serious.

During the last fifteen or twenty days floods of extraordinary volume have ravaged some of the finest and most fruitful parts of mid-Europe. Bohemia has especially suffered.

A tremendous rain-storm recently broke over the district about Prague; and such torrents have since rolled from mountain and upland, that the rivers of that province are like raging seas, while fully one-eighth of its pastures and arable land lies under water. Houses and farmsteads have been swept away; whole villages indeed have disappeared, with live stock, stacks, implements, and, what is worst of all, scores, nay, it is said hundreds, of the agricultural inhabitants. The Meldau and Eger, thus preternaturally swollen, have poured a monstrous volume into the Elbe, which has in turn flooded its banks with great damage. Other German rivers have similarly burst their bounds, and even steady Father Rhine has gone mad, and submerged the country near Strasburg; while further off the Moselle, near Nancy, presents the aspect of a vast and tempestuous lake. Switzerland has experienced a corresponding visitation. At Berne the Aar has overflowed into the town; Friburg and the Valais are drenched; the pleasant cantons near and far beneath the Bernese and Pennine Alps have seen their bridges swept away, their growing rye and oats laid low, and their hay crops sodden.

But next to Bohemia, the case of North Italy appears perhaps the worst. The lakes and rivers of Lombardy have been gorged with a flood of waters equalling or exceeding that which came down in 1869. The mountain roads of the Simplon and St. Gothard have been rent and blocked by furious torrents, bursting their embankments and leaping through the massive bridges which span them. The Sesia, Maggia, and other Alpine channels which lead the upper waters to the plains, have flung a foaming deluge into the lakes of Maggiore, Lugano and Como, and these, no longer able to discharge it fast enough by the Ticino, Adda and Po, have risen above bank and wall, and laid the flax and mulberry districts of Lombardy under a sea of inundation which stands half-way up the telegraph poles, and is reported to have wrought ruin estimated at many millions of livres. We might lengthen the melancholy catalogue of damages by speaking of the Loire, the Rhone, and many other rivers of France, which have followed the example of the Alta-Italian streams; but enough has been said, no doubt, to prove that while our farmers are soaked, those of the neighboring countries have been deluged, if, indeed, the worst be over yet."

"THE WORLD'S PEACE JUBILEE."

The World's Peace Jubilee still continues at the Coliseum, in Boston, and is probably the most noted musical festival ever held since the creation of Adam. The building covers nearly four and a half acres, and has been exceedingly crowded. The audience has been estimated from sixty to one hundred thousand. Those who have listened, have doubtless heard the best choral and instrumental music that has ever greeted the ears of mortals; but the best of this must be a meager affair when compared with what we shall have in the happy Eden bowers of the coming paradise home of the christian. One of those heavenly songs of the redeemed will eclipse the whole World's Jubilee in Boston. The Jubilee began June 17th, the anniversary of the battle of Bunker Hill, and will close July 4th. Thus far it has been a success.

GEOLOGICAL FACTS.

Semi-occasionally some important Geological *facts* are received which serve to silence the Geological *speculations* so often asserted in proof of the great antiquity of the human race. For sometime we have been fully satisfied that are there no *facts* to prove that man or any other living thing, existed on this earth over six thousand years ago. When the truth is known, it will be found that the Mosaic account of creation of man is correct. The following is to the point:—

"The Abbe Moigus, well known in scientific and literary circles as the editor of *Les Mondes*, denies emphatically that there is any scientific data for belief in the existence of man upon the earth previous to the data which the Scripture assigns for his creation. According to the Abbe the soils in which human remains have been found, and there have have been very few thus far discovered, are movable, not fixed deposits, and give no decisive evidence. He predicts that the arguments in favor of man's existence prior to the age indicated by the Bible have already reached their maximum, and will decrease hereafter until they are utterly abandoned."—*Boston Journal.*

SHAKERISM.

Shakerism and Spiritualism are half brothers. They have both one father—the Devil. Both systems are founded on Satan's lie—"Ye shall not surely die." They speak highly of each other, and profess to receive their instruction from departed spirits. We clipped the following from "The Shaker," published by the Shakers:—

SHAKER CEMETERIES.—"Why do Shakers appear to have so little respect for their deceased members? Why do they neglect to furnish them monuments, and bedeck their graves with flowers, shrubbery, etc?" I answer: . . .

"We do not believe in a physical resurrection, nor that our dear departed lie in the ground; neither will they ever have need to use the decaying mortality again—this having subserved its purpose, as an old, worn-out garment, it is laid aside forever." . . .

"Our graveyards are simple, yet unostentatious. They please our spirit friends, who visit us, more than would an intemperate display of marble."

NATIONAL PROGRESS.—The great American Institute announces its forty-first annual exhibition, to be opened in the city of New York, on the fourth of September next. Applications for space to exhibit the best agricultural productions, mechanical inventions, artistic devices, and valuable articles of American manufacture, are now in order. It is intended to make this the most extensive, useful and meritorious exhibition ever held in America.

DESIGN OF SPIRITUALISM.

Mr. J. M. Peebles, a noted Spiritualist, has taken occasion to state the purpose of those who sympathize with Spiritualism. We are most fully persuaded that the whole thing is but the Devil's system of religion; and that it has nothing in common with the religion of Christ, any more than a counterfeit bill has with one that is genuine. Mr. Peebles says, as published in "The Shaker":—

"As Spiritualists, our work measures and overreaches all the reforms of the age. To continue it successfully requires brave, enthusiastic and self-sacrificing men and women; media passive, pure and holy in every aspiration; speakers with tongues of fire, hearts pulsing with prayer, intellects rich in genius and culture, and souls touched with the baptism of the living Christ. We are in the second coming. The angels are already in the clouds of heaven.

There is about to be a religious revival such as the world has not seen for eighteen centuries. Christians will be converted; outsiders will inquire the way to Zion; Christ spirits will lead them; the white faces of martyrs will illumine their pathway. After the cross, the crown.

The very foundations of the old, social, political and theological religions are being shaken. 'I will shake earth and the heavens also,' said God by the prophet. The world is becoming literally a world of Shakers. The sixth trumpet has sounded. The books are open. The world is the stage; nations the actors. The fig tree has put forth. The angels of the spiritual dispensation are calling us to judgment. My soul pleads for you 'yet a little longer,' and the 'spirit and the bride say come.' Are your lamps trimmed and burning? Answer as in the presence of God's angels.

Let us, oh Spiritualists, be true to our convictions; true to our moral and religious natures; true to the principles of purity and right; then should our mortal barks speedily strand, or go down even, they will only sink to rise into those calmer seas that make divinely beautiful the love-lands of the angels."

A PROPHECY.—The following was prophesied in 1848, by Father Morrow, in a monastery in St. Croix:—

"In the last part of the nineteenth century there will be a republic in Switzerland, France and Italy, and signs in the whole world; pestilence, famine, and war; and great cities will be destroyed, and kings and religion be destroyed; and they will seemingly get the victory, but will afterwards be defeated. The Catholic church will be stripped of every thing, and the Pope will be kept in captivity by his enemies, and the Pope's chair will be vacant; but there will be no more Popes, for the Son of God will come, and bring peace with him."

CAMPMEETINGS.

After the close of the Wisconsin campmeeting, duty appeared to point to the Iowa (New Hartford) camp-ground. Bro. Grant had been expected to attend, but could not do so, and urged me to take his place. I complied. Arriving at the camp-ground, I was glad to renew old acquaintanceship, and to form new acquaintances. This is the fifth meeting held on this ground, and it is leased for a term of years in the future, and the brethren are bound to set out one hundred shade trees on the ground this year. This both helps the owner of the ground, and improves the shade of the encampment. Other camp-grounds, where meetings are permanently located, would do well to imitate this practice.

The meeting this year was the largest ever held there, and it is said that the devotional current of the meeting run deeper and stronger than ever before. Many pronounced the social meetings the best they had ever attended. There were twenty tents on the ground, and about two thousand people in attendance on Lord's day. The order was excellent. Several sinners and backsliders sought the Lord, and found peace. Four were baptized. The feeling evinced upon the part of many to live in a higher atmosphere of devotion was commendable. We must place the standard of religious experience higher, not in theory only, but in practice. From the *heart* let us sing:

"Nearer, my God, to thee."

Well, this meeting is over, and I am on my way to another in Wisconsin, praying that God may bless the effort. W. S.

CONFERENCE REPORTS.

I have long felt impressed to say a few words about conference reports through the press.

1. They should be much shorter than they usually are—less than half their common length—omitting every item of mere *local* interest, giving only items that will interest readers at large. The conference should keep a book in which the secretary should make a record of many items of interest to the conference, but out of place in the paper.

2. When a brother is arraigned before the conference, whether approved or condemned, there is no need of publishing it from Dan to Beersheba, unless it is evident that the refractory one is determined to impose on other churches. Many are thus driven beyond our reach, who otherwise might have been saved.

3. Conference reports should not be puffs of certain mininters, or documents to display the ability of the secretary as a writer. If there are facts of *general* interest, state them as briefly as possible, and put the rest only on the pages of the conference book. Let these hints be remembered. W. S.

ELEVATE THE STANDARD.—We mean the standard of holiness. Raise it *higher*. How can it be done? By having the *ministry* take the lead—not by saying *go* up higher, but *come* up higher; and we cannot say come till we are higher up than those we invite. Let us be ministers of Jesus Christ in very deed, as well as teachers of truth, having Christ formed within us, being ensamples to the flock. W. S.

APOLOGY.—Friends who have written me since the last of May, will please excuse my delay in noticing their communications, as I have been absent from home since then, attending campmeetings, and shall be till about the middle of July. This will explain seeming neglect. W. S.

"WARNING EVERY MAN." Col. 1: 28.

If this was the great apostle's desire and work, how much more so should it be ours who live amid the last-day perils. How shall we most effectually and speedily do this? is the question of every burthened soul. We think the Lord has set an open door before us as follows:—

POSTERS, OR BILLS.—Having got out a thousand, two by three feet, in an attractive form (the contents of which we insert below, ED.), we offer to send them, *free of postage*, for four or five cents per copy, and free to the poor who will judiciously use them, pasting them up in the most public places. *The world must be warned!* A bill in each post office and R. R. depot through the land will call the attention of *thousands* to these things. Who has a heart, a will, and a hand to join us in this work? Send in your orders from Maine to Georgia; from the Atlantic to the Pacific; yea, all are included. Let the banner be unfurled. "One shall chase a thousand, and two put ten thousand to flight." Deut. 22: 30. "The day of the Lord is near, it is NEAR and *hasteth* GREATLY, even the voice of the day of the Lord." Zeph. 1: 14. Therefore what "thou doest, do *quickly*." John 13: 27. Address A. BOYNTON, *West Batavia, Genesee Co., N. Y.*

Give your full address, post office, County and State, that there may be no mistake.

The following is the Poster:—

THE COMING MAN. WHO IS HE?

Jesus Christ the King! Where is the promise of his coming? "And when he (Jesus) had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight; and while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel, which also said, Ye men of Galilee, why stand ye gazing up into heaven? *This same Jesus*, which is taken up from you into heaven, *shall so come in like manner* as ye have seen him go into heaven." Acts 1: 9-12. "BEHOLD, I COME QUICKLY, and my reward is with me, to give to every man according as his work shall be." Rev. 22: 12. "NOW is the accepted time, NOW is the day of salvation." 2 Cor. 6: 12. "Believe on the Lord Jesus Christ, with all thy heart, and thou shalt be saved." Acts 16: 31.

Last day signs: "The chariots (locomotives and coaches) shall be with flaming (or fiery) torches *in the day of his preparation*; they shall rage in the streets; they shall justle one against another in the broad ways; they shall run like the lightnings ('lightning' trains.) He (the conductor) shall recount his worthies (or passengers); they shall stumble in their walk; they shall make haste (when the train stops) to the wall (or door) thereof, and the defence (or iron railing) shall be prepared" (for safety and protection.) Nah. 2: 3-5. Our object is to arrest the giddy throng in their rush to death and perdition, and, if possible, induce some to turn their feet into the path of peace and safety, and at last secure eternal life. "For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord." Rom. 6: 23. For more light study God's Bible.

THE TRACT FUND.

The *Advent Christian Publication Society*, at a meeting on Springfield Camp-ground, August 23d, 1871, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec'y Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$545.33
M. Grover	2.50

POOR FUND.

To send the Crisis to the Poor.

Previous acknowledgments	$162.88

YOUNG PILGRIM POOR FUND.

Previous acknowledgments	$5.05

AMER. ADVENT MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments	$2,277 66
"C."	2.00

SPRINGFIELD NATIONAL ADVENT CAMPMEETING FUND.

Previous acknowledgments	$27.00
J. B. Morgan (pledge paid)	5.00

NEW YORK CITY.

A. W. SIBLEY.

We were permitted a few weeks since, to visit New York city for the first time, and spend the Lord's day with Brn. King's and Cox's congregations. New York is an old field, where the gospel of the kingdom was sounded in the early days of its proclamation, and of course, there ought to be to-day, several large churches as beacon lights in this city, looking for the return of the Nobleman. New York, like many other places where the seed of the gospel of the kingdom has been sown, has had in its midst, those questions of a theological nature, which have a tendency to gender strife and divide, and which have caused many to be dogmatical and exclusive; and consequently there are but few, comparatively, that are watching for the return of the Bridegroom.

We made our headquarters at the *Bible Banner* Office, 14 Murray Street, during our stay in the city. The *Bible Banner* is an able monthly, ringing out "the clarion notes of truth on the leading issues of the age," and making prominent the fact that without holiness no man can see the Lord. At the time it was announced that the *Banner* was to be started, we doubted the propriety of its publication, but have since seen the expediency of its being sent abroad to the numerous ones who are seeking for truth. Bro. King, the publisher of the *Banner*, is sacrificing and working hard for the spread of Bible truth. May God bless him. We formed a very pleasant acquaintance with the help which Bro. K. has in his office. Bro. Albert J. King, who formally was in company with his brother H. A. in the publication of the *Bee-Keeper's Journal*, is now chief clerk in the office, and has opened a purchasing agency in the same department for the people. Those who are in want of goods of any kind, would do well to send to Bro. A. J. King for his catalogue of prices, before giving their order to any one else, and thereby save the per cent which merchants must have by having the goods pass through their hands. Address A. J. King, 14 Murray Street, New York City.

Sandy Hill, N. Y.

CHOICE.

CYRUS MENDENHALL.

We are placed upon this mundane sphere with a perfect freedom to choose life or death. The words of God, as addressed to the Jewish people of old, are applicable to us all—"Behold, I set before you this day a blessing and a curse; a blessing if ye obey the commandments of the Lord, your God; which I command you this day; and a curse, if ye will not obey the commandments of the Lord your God, but turn aside out of the way which I command you this day, to go after other Gods." Deut. 11: 26, 27, 28. Sin and death are ever linked, because the wages of sin is death; on the other hand, righteousness and life are inseparable, because the gift of God is eternal life. This gift is only attainable through faith and obedience. By disobedience, and worshiping other gods, be they of wood or stone, or riches, or the gods of sin, of our own selfish desires, and unregenerated dispositions, we are under the condemnation. God will not force men to obey his just laws. The commandment is given, the sacrifice is offered for all; men are pleaded with, but left with their future destiny in their own hands. They may choose the better part, or with the multitude take the beaten track to destruction.

The New Testament is full of pleadings and offerings and inducements for men to turn and live. We read, "And it shall come to pass, that whosoever shall call upon the name of the Lord shall be saved" (Acts 2: 21); thus verifying the statement found in Ezek. 18: 32, "For I have no pleasure in the death of him that dieth, saith the Lord God; therefore turn yourselves, and live ye." And again, in Matt. 18: 14—"Even so it is not the will of your Father which is in heaven that one of these little ones should perish." But notwithstanding all this, men will choose the downward road, seemingly blind to any other course.

God has tried to impress upon us that it remains with ourselves which we will choose. He says, "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live." Deut. 30: 19. The means used in order to obtain life and blessing are thus plainly set forth: "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling." Phil. 2: 12. "Nevertheless, the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And let every one that nameth the name of Christ depart from iniquity." 2 Tim. 2: 19. "Wherefore, the rather, brethren, give diligence to make your calling and election sure; for if ye do these things ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." 2 Pet. 1: 10, 11. At his second coming this abundant entrance shall be consummated. Let us, then, lift up our heads, for our redemption draweth nigh.

Wilmington, Del.

NOTES BY THE WAY.

H. MUNGER.

Eighteen years ago was the first time I ever started out on a circuit mission, proposed by Brn. Merriam and Berrick, first editors of the *Crisis*. Never having preached any before, it was a great cross to call my labor "preaching," although I had been holding public meetings since 1845; and to stop is almost impossible, and to keep up the long trips is hard and trying at my advanced age. On looking over our old Revolutionaries, I find but two or three older, and only one that travels as extensively at my age; that is Bro. Himes, who is a few months the oldest; while Brn. Brewer, Batchelor, Storrs, and Cook, are somewhat broken down from hard labor and sickness, and cannot travel these long trips and preach every day as formerly; but what shall we do without them? their experience and counsel are needed, if not appreciated by the younger ones who have been born this side of the Red Sea, since we left Egypt in 1843. There is another class who are younger, who occupy a more prominent position now, as they are in the prime of life, whom we depend upon as the active managers for these times—Brn. Grant, Couch, Boutell, Ross, Sheldon, Mathewson, and others—who are the main men in our warfare; and if the older ones fall before the battle is ended, God will reward us all according to the work done.

After these reflections, I started off again to visit the different fields of former action, and found many have fallen, and some have deserted. First, at Chelsea, where is a good, consistent church, with some five or six preachers connected with it. It ought to be strong and well fortified. Next to Lawrence. Here is a good, live church, managed by old, tried, *christian* soldiers. Had a good time with them. Next to Haverhill, where there have been ups and downs for years, but now they have three or four preachers, and things will now take a more favorable stand. Next to Exeter, N. H.,—an old church. Some have fallen, and others are failing; yet they hold together, and are looking for the blessed hope.

Next to Lee. Had a good time with them, a little timber to build with, as all have decided for or against the truth. Like some other places, but little ground left for seed-sowing. Next to Dover. No place was provided for a meeting. Only part of the team work together, as usual. Here I found Eld. Pinkham engaged in business to get a living. He tells me he has not received three hundred dollars a year for the last two years, and could not support his family and horse without falling in debt, and was obliged to go to work, as others have, and preach occasionally. He says Bro. Ross traveled fifty miles during his last trip up in that section to save something for his family. Is there not a reason why Advent preachers are losing their pluck, and are obliged to stop traveling?

Next to South Berwick. Had a good place to preach, and a good meeting. The chapel and the whole church are not worth half enough to build a French-roof house, but God has a house and a people there that work together. Next to Biddeford. Found Bro. Megguire and family, as usual, ready to take care of preachers. This church is prospering. They labor together. We had a congregation of three or four hundred. Had three good meetings on the Sabbath. This is Whit-Sunday with them, June 2nd, as the trees are in full bloom, one week later than usual, but crops look well, especially grass.

An incident took place while fishing for trout with Bro. Allen. A cross bull in a pasture where we were fishing came up bellowing and threatening to attack us. The boy present said he drove people out of the lot. When he got within two or three rods, I took my hat off, put it forward of my face, moving to the right and then to the left once a second, and going toward him. This being something new to him, he stopped pawing dirt and bellowing. I still kept up the sudden movement of my hat, walking steadily towards him. When within about thirty feet of him, he turned to run, and I after him, keeping the same motion with the hat. I chased him till he showed signs of going over the fence. I then came back and went to fishing, and heard no more from Mr. Bull. He looked beaten. I mention this for the benefit of those who may need to know this fact. I learned it thirty years ago. You can drive any bull ever so cross, or a wild steer, by this simple process. Try it. A woman's bonnet, used in the same way forward of her face, will produce the same effect to protect them.

Next to Portland and Brunswick, in the yearly sheep storm, the first of June. There were but few out to meeting. The old eagle's nest is referred to again this year, making forty years on the same tree, watching the fish-hawks' good luck, and taking away their game as usual. Some of the old hawks have learned better than to ascend into the air with their fish, but fly to the woods, and hide until they eat their fish; while the young fish-hawks lose theirs by rising in the air. I saw one of these eagles sailing over, hunting for a hawk that had just taken a fish; but the hawk had hid in the woods, and the eagle, like a disappointed pickpocket, went back to his nest empty. It is now fish time here, and I am helping draw a net. We got fifty-four. Last year Bro. Storer caught a salmon that weighed twenty-seven pounds, and a sturgeon weighing four hundred pounds.

Next to Bath. Here is a good, united church, ready to work. They have had some good additions of late, and are building a new chapel, 50 by 36. We had a good, profitable meeting. Subject, prophetic signs. There was the best of attention. Next to Richmond. It was the eighth rainy day. We had no meeting Saturday. Here is the fifth river I have visited where they were catching shad. They are very plenty and cheap; only $5.00 a hundred, or nine cts. apiece for very large ones. They retail on the Kennebec river for about two cts. a pound. They are very cheap. On the Conn. river they average about ten cts. a pound. Sabbath, June 9th, we had a good gathering at the Reed meeting-house, and another at Richmond Corner in the evening. The common people heard gladly.

Sunday, June 10th. To-day is the first fair day for two weeks in this section. The people are yet planting corn. The curse is heavy on the land and people here. I am told that it takes a day's work to raise one bushel of corn on an average, and wages are two dollars a day. A farm is not profitable at this rate; for one day's work will buy two bushels of corn ground into meal, delivered from the west to their doors. It is hard preaching a new truth to such people, and have it appreciated; yet we went, as the appointment was out for one evening in Gardiner, thirteen miles away. I started, almost sick, over a bad road, got shipwrecked, got another team, got there late, house full, good attention, and a good collection of sixty-two cts. Next day I went fifteen miles to Bowdoin, over four miles of the worst road I ever rode on. I caught a mess of fish for supper, and went to meeting suffering with toothache for the first time. I found the seats full, and house full of mosquitoes. I preached on the curse.

On this trip, I saw an old christian, one hundred and two years old, whose health, hearing and sight are good. His sight is good enough to read without glasses. He splits his own wood. He recollects the "dark day" of 1780, and bids fair to live some years longer. Next to Lewiston. There was a good company out. Some of the tares sown there have died out, or wilted down, giving a better chance for the wheat to grow. Next to Poland. Had a good day and full house. Some came from twelve to twenty-one miles.

Went to Craig's Mills in the evening, and found a good company, loving the hope as first preached by Bro. Whitman. Here I noticed the great six-mile pond, made by a dam of inferior material and construction, liable to fail at any time, which would carry everything off below it, clear to Brunswick, a distance of twenty miles or more. The village of Mechanic Falls would all go off with a rush, and every village below. It so troubled me that I laid awake hours. I consider the people below in more danger than to be located over a volcano. It is strange that a community will sleep quietly below such danger, with the villages full of people ignorant of their danger. I felt so on the subject, I went and informed a prominent man, a representative, and he went to see about it with others; and probably a safer dam will soon be built.

We had a good meeting at Mayberry Hill, but good old Bro. Oliver Mayberry had died since I was there. It was a great loss to the family and town. At Weeks Mills and South Casco the wheat and tares are growing in the same field, but I had good attention. There are plenty of farms for sale in Maine for less than cost of the buildings. It is a hard time for farmers at the present prices. Some farms with fifty to seventy-five acres, and good buildings and orchards, and all the wood they want to burn, can be rented for $75 a year. This is in South Casco, Me., on the stage road to Portland; and other towns have farms to rent as cheap. These are deserted by the heirs after the old people have died off. The young ones go off to cities and villages to work.

There must be a great change soon, or farms will grow up to woods. Such places might be leased by city people for summer residences so cheap, it might be an object to some to know these facts, that have got tired of city life. A few months in the country would improve their health. They could get a living in the summer, and move back in the winter if they wished. There are farms to be sold for from one to two thousand dollars with the above advantages, and it seems to me city life will not be so desirable in a short time, if wickedness increases, which I have no doubt it will, until the Lord comes. One half of the common livers in cities spend more needlessly every summer than would hire one of these summer residences.

Next to East Rochester, after catching some fifty pounds of pickerel for the neighborhood. This exercise keeps my mind in order to preach, and pays for my board in fish. I preached four times on the Sabbath—once in the street, on a shoe-box. Had a good time sowing the seed. Some took effect. Thank the Lord. I again have got where I can get a daily paper, to see what the world is doing. I see you are having in Boston a thundering of music from all nations to keep up the excitement of the times; while for three weeks I have had the music of owls, whippoorwills, and mosquitoes for evening; and the bull-frog, spinning wheels, and the gobble of turkeys, for day-time.

PRAYER.

E. JOHNSON.

"And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you."—JOHN 16: 23.

Dear reader, it is my opinion, that the cause of so much lethargy and dead formality among the professed people of God is from the lack of practical faith in the above, and other similar promises. We may as soon think to live the natural life without the natural breath, as to expect to have spiritual life and power without *prayer*. Hear again the words of our blessed Savior, Matt. 7: 11:—"If ye, then, being evil know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him." Remember, dear, tempted one, tossed and tried, in Christ there is a balm for every wound, a cordial for every fear. In him you may confide and never be betrayed. Come, then, dear one, ask and ye shall receive, that your joy may be full. Some tauntingly ask if I expect to change the purpose of the Almighty by my prayers? to such I answer, No, emphatically no. If I did, I never should dare pray again. For God's purposes are all just and holy; and if I should change them, then they would be wrong. But God's purpose is, if I ask he will give; if I ask not he will withhold. To illustrate: God has also purposed to give me eternal life, if I seek for it "by patient continuance in well doing," but tribulation and anguish if I do evil. So the purpose of God is not changed if I seek or forbear.

Do you wish for examples of God's faithfulness in answering the prayers of his children? Time would fail me to speak of Moses, Elijah, Daniel, and a host of others, who had power with God, and were delivered through the prayer of faith. Consider Peter when Herod apprehended and delivered him to sixteen soldiers. See how they tried to make sure of him. They bound him with two chains, and had a soldier on either side as he slept, and keeper's before the door. To all human appearances Peter's doom was sealed. But hearken! Peter's brethren are praying for him. God sends his angel, the chains fall off from Peter, he follows the angel, the iron gate opens of its own accord, and they went out. God heard their cries, and there was not strength enough in all the Roman power to execute Peter.

There are also, in this our day, many witnesses, who can testify to God's gracious answers to prayer, among whom is the unworthy writer. Yes, dear reader, what I write I know by real experience, that God hears prayers. The following are some of the reasons why we are not always answered:—"If I regard iniquity in my heart, the Lord will not hear me." Ps. 66: 18. We read in Jer. 17: 9—"The heart is deceitful above all things and desperately wicked." This being the case, we do well to examine carefully. If we harbor a desire to exalt ourselves, no matter in what way, it is pride; we regard iniquity in our hearts. If we slander our neighbor, or speak reproachfully of any, it shows envy and hatred; we regard iniquity in our hearts. If we in traffic extol our own goods for the sake of getting more than they are worth, it shows avarice and deceit; we regard iniquity in our hearts, and accordingly the Lord will not hear us. James 4: 3. "Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lust." Again—"If any of you lack wisdom, let him ask of God that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith nothing wavering; for he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord." Jas. 1: 5-7. According to this, we may not expect to get an answer to our prayers without faith. Now if you will turn with me to Gal. 5: 22, we shall find that faith is one of the fruits of the Spirit. Now we cannot expect to have the fruit without the tree. Dear brethren, let us with purpose of heart cleave unto the Lord; then shall we be the temple of the living God, as God hath said, "I will dwell in them and walk in them, and I will be their God and they shall be my people." Thus being filled with the Spirit, we shall have the fruit. But whatsoever ye shall ask, do it in my name, says our blessed Savior. Let our qualifications be what they may, the worthy name of Jesus will alone prevail in the holy courts of heaven. Let us never present our case in our own name. May God bless and preserve both the writer and reader unto his soon coming kingdom. *Amen.*

Great Falls, N. H.

AN ARGUMENT.

H. WITCHER.

The Bible is either true or false—either a divine revelation, or a human invention. Now if we take the ground that the Bible is man-made—a mere pretense of divinity, then it will be more difficult to account for its antiquity, and the fact of its preservation during so long a period of time, and in the midst of so many revolutions, fall of nations, and destruction of cities, than it is to account for it as a revelation from God.

2. The Bible is either the product of good, honest, and truthful men, as the channel of its manifestation, or it is the product of bad, lying men. But it cannot be the product of good and truthful men if not divine in origin, for its authors everywhere declare they were inspired to speak and write what we have in this book. They say they "spoke as they were moved by the Holy Ghost." Now this position is either true or false; and if false, then Bible men were hypocrites and base deceivers. And it is vastly more difficult to account for the wisdom, goodness, and purity of the Bible, as the product of bad, deceiving men, if it be not divine, than it is to understand it as a divine revelation.

3. If the Bible is a tissue of inventions of men, a jumble of mesmeric cogitations, or fruits of fanatical deceit, then base hypocrites or dupes of ignorance, have given the world the best, the wisest, the most refining, most elevating, and the most happifying rules of life that were ever given! And to believe that such a bitter fountain can send forth such a sweet stream, requires much more credulity and is more difficult than to believe the Bible to be God-given.

4. It would be far more difficult to account for the success of Christianity during the first three centuries, in spite of the hatred of Jews and Romans, than it is to believe it to be divine. And whosoever denies the facts of church history during this period, must also throw away Roman history too.

I freely confess and declare that it is a thousand times easier for me to believe the Bible, and its miracles, and a supernatural religion with all its mysteries, than it would be to account for existing facts on the ground of infidel notions.

5. Either Jesus Christ was divine, "God with us," or the God-Man, knowing all hearts, possessing all power, and an object of worship; or else he was a base hypocrite and deceiver.

A good man he could not be, and at the same time be a mere man, as Unitarians call him. On the ground of Unitarianism I would as soon administer a Communion service in memory of Paul or Peter, as of Jesus Christ. There is as great a mystery in a green sprig, growing out of black earth, and a red flower coming out of this green sprig, as there is in the mystery of the Godhead.—*Bible Banner.*

IOWA CAMPMEETING.

The Campmeeting Board convened at New Hartford, June 22d, 1872, Bro. A. Raymond, President, in the chair. On motion, M. A. Newcomb was elected Secretary *pro tem.* It was moved and carried that all brethren and members of the church belonging to the Christian Conference be invited to participate in the deliberations. Moved and carried, that we proceed to the election of officers for the ensuing year. The following were elected: P. S. W. Deyo President, C. C. Ramsay Vice President, M. A. Newcomb Secretary, and E. W. Hulburt Treasurer; and to complete the Board of Directors, Sanford Peck, Jasper Ingles, and W. H. Peck, were elected. Moved, to invite the conference to hold its next annual session in connection with our next campmeeting. Carried. Moved, that this Board elect an Auditor. Carried. On motion, N. F. Eggleston was elected to that office. On motion, the meeting adjourned at the call of the President.

June 23d, 1872, 8 o'clock A. M. Meeting called to order by the President. Auditor reported condition of the treasury, twenty-six dollars. It was moved and carried that the next campmeeting be held in June, next year, commencing on Thursday, before the full of the moon. It was moved and carried that R. Stevens, James Griffith, John Refsnider, — Cleaveland, — Livingston, F. Denton, and H. M. Brown, be elected a committee to make arrangements to hold a campmeeting near Charles City during the summer or fall. Moved and carried, that there be a committee appointed to arrange the setting out

of shade trees, and to see that the work is done. Committee, Jasper Ingles, E. Dunham, and W. H. Peck. The meeting then adjourned with bright prospects for the future. Bro. Wm. Sheldon, C. C. Ramsay, P. S. W. Deyo, and other members of Christ, were present, and administered the word of life. It was a rich feast for those present. We felt indeed it was good to be there. May we all meet where these rich blessings shall never end.

M. A. Newcomb, Sec'y.

Correspondence.

From Sr. S. E. Teeple.

My dear brethren and sisters, in the unity and faith of the gospel:—Not having much chance to meet with you, as in former days, I feel it a blessed privilege that I can write you through the *Crisis*, our much loved paper, which comes every week with something in it to cheer and comfort us as we toil and struggle on through this unfriendly world. Many of its articles of late have been of thrilling interest to me. I think the paper is improving, or else, as my means of grace are diminishing, I prize it more highly. The article from Sister Weaver, headed, "Be in earnest," is to the point; and how cheering is the one from J. H. Smith, "Hope in Christ"; and I might mention till I should not know where to stop, as many of the dear saints in their epistles do so comfort and encourage this heart of mine in my afflictions.

While looking out on a small rivulet that passes close by, I thought of what the prophet said in Isa. 48: 18—"O that thou hadst hearkened to my commandments; then had thy peace been as a river, and thy righteousness as the waves of the sea." "Peace been as a river." O how many times I have thought of it for the last thirteen years, as I have gazed on that stream as it moves on, and on, and onward in its course. It never stops moving. When there is but little water in its banks, onward it goes. As the passer-by stands and looks at it, it stops not. As the gentle showers fill its banks, still it moves on, winding its way through narrow crevices, and enlarging itself on the plains. In some places it is quite shallow, and then it may be quite deep. It is often very crooked, but still it stops not. Obstructions may be thrown in its way, but it moves on and on; it cannot be stopped. Where and when is it to end? It moves on till it reaches the great ocean. What! thought I; is this little stream, so close to my dwelling, to have no ending till it shall reach the ocean? Many a little lesson have I learned in looking at this stream in days past, and here I may learn a new one.

I started some years ago for the great ocean of eternity, and have kept moving on, on, sometimes nearly ready to sink; like the stream nearly dry, yet still moving on. I have sometimes made crooked steps, but I dare not stop. I could not. I saw the prize ahead. It attracted my view. I must go. Many have gazed at me, and wondered why I stopped not; have thrown obstructions in my way, but I was bound to go on. Yes, "on." There is something most blessed in those two letters. But where am I going, and what will be the result? If faithful, I shall enter the haven of eternal rest, and get immortality and eternal life. Hallelujah to Jesus, we will praise him then; we may praise him now.

"Glory to God, all our dangers are o'er,
We stand secure on the glorified shore;
Glory to God, we shall shout evermore,
We're home at last, home at last."

Won't this pay for taking a long and tedious journey? won't it pay for all we have had to suffer? O yes, yes. It most assuredly will. Then let us double our diligence, and press our way onward toward the haven of rest.

And what shall I say to the poor sinner, should his eye chance to fall on these lines? Get ready; the judgment is nearing. Haste, make no delay. Mercy still lingers; soon it will be too late. O come, come. The Spirit says, Come.

Hotchkissville, Ct., June 23d, 1872.

Married.

WELLS—DICKISON. June 27th, 1872, in the Second Baptist Church, Rochester, N. Y., by Eld. Wm. A. Fenn, Mr. Jerome B. Wells and Miss Amelia Dickison, both of Rochester, N. Y.

Obituaries.

Burleigh. Died in Concord, N. H., June 13th, 1872, Lucy H., youngest daughter of Henry and Betsey J. Burleigh, aged twenty-three years and fifteen days.

During her sickness she was calm and patient. A few hours before her death, she offered prayer, and expressed an earnest wish for her friends to meet her in the kingdom. She fell asleep in Jesus calmly and peacefully, to await the morning of the resurrection, when father, mother, and sister, if faithful to God, will meet her, never more to part.

B. J. Burleigh.

Locke. Died in East Weare, N. H., May 10th, my mother-in-law, Mary Locke, widow of the late Eld. Benjamin Locke, aged seventy years and nine months.

Mother endured great suffering the last five months of her life. She bore it with patience and christian fortitude, constantly giving testimony to the reality of the faith in the gospel hope of the soon coming of Jesus and the resurrection. Words of comfort were spoken by Eld. Hastings, from Ruth 1: 16, 17.

S. A. Locke.

The Floods in Italy. A letter from Florence to the New York *Post* gives interesting details of the recent disastrous inundations in Northern Italy. The three fertile provinces of Ferrara, Pavia and Novara have been overflowed by the waters of the Po and the Ticino almost at the time when the abundant harvest is ready for the sickle. The province of Ferrara has been especially afflicted. At present it is scarcely more than one great lake. Nearly one hundred miles of territory are overflowed, while more than forty thousand people are reduced to extreme misery. But a few days since these poor creatures were joyful in the anticipation of an unusual harvest; now they are suffering for the most urgent necessities of life. Many who retired to bed rich awoke to find their possessions so completely swept away that not even the site could be approximately indicated; and many who were lately masters are now mendicants. The total loss, so far as yet known, is about thirty millions of francs. To add to this great misfortune, pestilence is likely to follow. When the waters retire the rich crops, decaying beneath the fervid heat of a summer sun, will fill the air with miasma for miles beyond the scene of the inundations. Public subscriptions have been started in aid of the sufferers.

The Cost of Strikes.—A statement, apparently made after careful investigation, of the cost of the New York strikes, gives statistics which are worthy of the most thoughtful consideration. It estimates the total number of strikers at 61,050 of whom there now remain idle 11,493. Of those who have returned to work, over 27,000 are working at ten hours a day, and over 36,000 at eight hours a day—that is, four-sevenths have attained the object of their strike and three-sevenths have not. The total body of strikers comprised about three-fourths of the whole body of men working in the shops of New York city; so that some idea of the extent of the interruption of business will be gained at once, affording a hint of the stupendous costliness of the operation.

We are, therefore, prepared to accept as reasonable the estimates that the strikes thus far have occasioned an aggregate loss to the employers of $2,043,550, and to the workingmen in wages a loss of $1,674,950. The same rate would roll up an annual aggregate of nearly $42,000,000. This it is observed, is merely direct loss, such as there is no difficulty in computing, and it by no means includes the sum of damages and injuries to business flowing from such strikes.—*Boston Journal.*

Another Terrible Earthquake.—Advices just received from Hong Kong, China, state that a recent earthquake almost completely destroyed the large seaport town of Hamada, in Japan. The number of people killed is estimated roundly at five hundred. Many large fissures and crevices opened up in and about the town, from which sea-water gushed forth in plentiful streams.

A Hot Day.—Yesterday (June 30) was the hottest day we have experienced in Boston this season. The horse-cars were not permitted to move faster than a walk throughout the day, and even with this precaution, we learn that one or two animals died from the effects of the heat.

Strikes.—The London Advertiser, referring to the strike going on in England, says from east, west, north and south comes grave and stirring news. On every hand, crises are impending, and those upon whom we have looked as contented people are "striking" for their "rights."

In Brief.

—— A Chinese temple was recently consecrated in San Francisco. It contains seventy-five gods; two of them eighty feet high.——There are said to be in Switzerland 1,556,000 Protestants, against 1,084,655 Catholics. The Catholics have gained ground so rapidly even at Geneva, the old cradle of Calvinism, that they now number in that canton no less than 47,857, against 43,606 Protestants.——A crisis in the French Cabinet is expected shortly, the members of the Right in the Assembly having resolved to actively oppose the Government. Marshal McMahon is proposed as the successor of Thiers, in case he resigns.

Notices.

Now is the time for grove and tent meetings all through the State, especially in new places where they need help. The conference voted to hold twenty-four such meetings in the State the coming year. Some have been held. Let the calls come for meetings in such places. We will do all we can to assist you in the good work of spreading truth and saving the lost. The Advent Conference committee urge action in this last work of warning this generation. Have meetings where help can be had and good done.

L. Boutell, for the Committee.

Tent Meeting at North Dana.—The Lord willing, the tent meeting will continue through the week, and over Sunday, July 7th. Bro. Grant will preach July 3d and 4th. Bro. Hemenway Sunday, July 7th. Other preachers are expected. It is hoped that there will be a general gathering to the meeting of those around. Brethren and sisters in adjoining towns, come. Bring bedding as far as possible. We will try and do the best we can for the accommodation of all. North Dana is on the A. and E. R. R. Cars leave Palmer for North Dana at 8.25 A. M. and 6 P. M. Leave Athol 7.25 A. M. and 3.00 P. M. More anon.

Geo. A. Streeter, for the Tent Committee.

Basket Meeting.—The Lord willing, there will be a meeting held in a bower, erected for the purpose, in Winchendon, Mass., near the New Boston church, Fourth of July, commencing at nine o'clock A. M. Bro. James Hemenway is engaged, and Bro. H. F. Carpenter is expected. Come one, come all. A hearty welcome is extended. Those coming through Fitchburg will come on the Vermont and Mass. R. R., buying tickets for Royalston, and stop at Parker's Station, half a mile from the meeting. Those coming through Keene will stop at Winchendon, where they will be met by brethren and conveyed to the ground. For the church, Geo. A. Cole.

The Annual Campmeeting at Tremont, Mass., will commence Monday, July 22d, and continue over the following Sunday. Arrangements will be made for board and lodging for all who will come. Those who can bring tents with them are requested to do so. Bro. Bellows will be on the ground with his large tent. All who are interested in the blessed hope and soon coming of the Lord, who can, are requested to attend this annual feast, where the Lord has so signally manifested his power. Come in faith and the power of the Holy Ghost, that we may enjoy one more heavenly gathering, and secure the salvation of some poor lost souls, to share with us the heavenly inheritance. Henry V. Davis, for the Committee.

New York State Campmeeting.—The undersigned committee, appointed at the recent annual conference in Springwater, have decided upon the ground near Fairport for the State Campmeeting. But, on account of other meetings being held there, were obliged to appoint it one week earlier than was decided on by conference. It will therefore commence August 10th, the Lord willing, and hold to the 19th. Let all bear this date in mind, and so arrange business as to be able to take a respite at this time, and come out to this feast of tabernacles. We may well hope for the best general meeting ever held in this State. To this end let us have the united prayers of the church.

The grove is a beautiful one, one mile and a half north from Fairport station. Fairport is on the N. Y. Central (direct) R. R., ten miles east of Rochester. The brethren and citizens agree to run free teams for passengers and baggage the first two days (9th and 10th), and the last day of the meeting. At other times ten cents will be charged. Cooking stoves for general use will be on the ground. Further particulars soon.

Wm. E. Brown.
Sam'l H. Withington.
Perry M. Grinnell.

Grove Meeting.—The annual grove meeting of eight years' standing will be held on the Widow Morris' farm, in Central Springwater, N. Y., commencing on Friday evening, July 5th, and holding over the following Sabbath. All are invited to come to this annual gathering. Come one and all in the spirit of the Master, and let us all labor and pray that good may be done.

By order of Committee, C. F. Sweet.

The next Quarterly Meeting of the R. I. and East Conn. Conference will be held at Escoheag Hill, W. Greenwich, R. I., commencing Wednesday, July 3d, at two o'clock P. M., and continue over Friday. There will be no business done on the fourth of July, but it will be wholly spent in devotional services. Preachers and delegates will (it is hoped) be present on the first day of the meeting, as it will be devoted to business.

Time Table. On the Providence, Hartford and Fiskville R. R., trains leave Providence, going west, at 7.10 and 10.10 A. M., and 2.20 and 5.5 P. M. Arrive at Greene (at which depot stop) at 8.6 and 11.22 A. M., and 3.29 and 6.27 A. M. Trains going east leave Plainfield, Conn., 6.45 and 8.53 A. M., and 12.15 and 4.27 P. M.

It is desirable that delegates will come on morning trains, as there will be teams in waiting at Greene Station (at which place those coming from east or west will buy tickets) to take them to the place of meeting. Let every church be represented by delegate or letter. N. A. Angell, Clerk.

The A. C. Church of Honeoye, N. Y., will hold its third quarterly meeting Saturday and Sunday, July 13th and 14th. Sr. E. S. Jennings and others are expected. Brethren and sisters in adjoining towns are cordially invited to attend.

H. H. Brown.
O. B. Brown.

The Lord willing, there will be a grove-meeting at Salisbury, Ct., commencing Wednesday, July 9th, and continuing over Sunday. Lovers of Jesus who can be present and labor for the salvation of souls, are cheerfully invited to attend. For the brethren, S. C. Hancock.

P. S.—I have recently issued a new edition of my pieces, "Waiting," and "Comfort in Affliction." Those who wish for them will do well to secure them at campmeeting, and thus save risk of failure by mail. S. C. H.

There will be an annual Grove meeting in Springwater, July 6th and 7th, commencing on Saturday the 6th at two P. M. Social meeting Sunday morning at nine o'clock. Preaching at half past ten A. M. C. F. Sweet.

The church at Wilmot settlement, Broome Co., N. Y., will have a quarterly meeting, commencing Friday evening, July 5th, to continue over Sunday, the 7th. All are invited. Per order of the church, J. W. Taylor.

Bro. H. B. Sevey will attend the meeting to be held in West Levant, Me., commencing the 4th of July, and continue four days.

Israel Damman.

There will be a grove-meeting in Lowell, Me., near the Tannery, July 4th, the Lord willing. Come, brethren and sisters from the adjoining towns, and let us celebrate the day to the glory of God. Let the preaching brethren that can, come and help us. For the brethren,

J. Ridley.

OUR LAST EFFORT.

"*The Judge standeth before the door.*"—Jas. 5: 9.

The evidence points to 1873 as the time when Christ shall come, and we shall be called to give an account of our stewardship. The warning must go forth. Immediate action is demanded to give a distinctness to the cry—"Behold! the Bridegroom cometh!" We are already engaged in this work, and are sending out tracts; also receiving funds for this purpose. Let all who have hearts that beat in this direction, pray to the Lord of the harvest to send forth laborers into his harvest. Send funds or pledges for this purpose to Geo. T. Adams, Agent of the Adv. Chris. Pub. Society, or to L. T. Cunningham.

Previous acknowledgments ... $577.00
"A Firm Believer" ... 1.00

Hoosick Valley Tent.—Those who can, and are willing to help spread the good news of our soon coming King, and to save the perishing from the wrath to come, are invited to contribute immediately, such sums as will please the Lord, towards paying for the Hoosick Valley tent. If there should be any more given than what it takes to pay for the tent, it will be devoted to defraying expenses in holding tent-meetings during this present season. Now let there be a cheerful and liberal response. Send your money to the Treasurer—John B. White, Hoosick Falls, N. Y.

A. W. Sibley, S. G. Mathewson, H. K. Flagg, } Tent Committee.

P. S. Those who want tent-meetings held with them, should write the committee immediately.

I wish to say we have made arrangements, and bought the timber standing on the Springfield camp-ground, of eight acres, for one thousand dollars, and if any of the brethren wish to help us by taking stock of from $25 to $100, they will be sure of their money back when the timber is cut off. This secures us the ground for eight years, if we need it so long, which is very doubtful; but we have to deal with one of no faith.

There are some three or four good places in the front circle for wooden tents, and there are two families on the ground to watch them. This will be a desirable chance to build since this arrangement, as board can be had on the ground, and any kind of lumber delivered, and help obtained to put them up. H. Munger.

Fourth of July Meeting at Kingston, N. H.—The groves in which for many years this meeting has been held, being no longer in existence, and no other good one being accessible, the meeting this year will be in the Chapel, near Bro. Gale's residence. Elders G. W. Burnham, B. D. Haskell, W. Burnham, and C. Cunningham are expected to be present; and it is hoped that some others will be able to attend. We trust that there will be a general rally of the lovers of Christ in all the region to this meeting, and that the "form of the fourth" will be in the midst, as in years past. C. Cunningham, by request.

Fourth of July Meeting in Kingston, N. H., in the new meeting-house in West Kingston, near the great pond, on the main road from Kingston Plains to Haverhill, about two and a half miles from East Kingston station. Cars arrive from Dover ten minutes before nine A. M.; from Boston, fifteen minutes past nine A. M. We hope to see a large gathering. Elders L. T. Cunningham, E. Cox, and others will be present, we expect. Provision will be provided on the ground, without money and without price. All who wish to be carried by team, can be accommodated by writing to R. W. Currier, East Kingston, as soon as Monday before the 4th, so that teams can be engaged and on the ground for reasonable fares.

R. W. Currier, for the Committee.

Grove Meeting.—There will be a grove meeting in Bro. John B. Deering's grove, Bartlett, N. H., commencing Wednesday, July 3d, at half past ten A. M., and holding over the following Sabbath, July 7th. Preaching brethren who love the truth, and wish to build up the cause, are invited. Some have been written to whom we hope will meet with us. Brethren everywhere, who can come, are cordially invited. Inquire for John B. Deering. L. C. McKinstry.

Conn. A. C. Quar. Conf.—The next meeting of the Conn. A. C. Conference will be held at Campville (near Bro. Elliott's), commencing July 3d, and holding over the following Sunday. It is proposed to hold the meeting in the "Mission Tent." Provision will be made for those who attend. Campville is on the Naugatuck, above Thomaston. Per order, B. Hitchcock, Pres.

L. S. Ludington, Sec.

Tent Meeting.—The Lord willing, there will be a tent meeting on Mayberry Hill, Casco, Me., July 4th, and hold over Sunday. We want all the brethren and sisters to come in the name of the Lord, to work for him.

There will be a Grove meeting at West Peru, Me., July 4th. Brethren and sisters, let there be a general rally to this meeting. A. A. Abbott.

E. M. Haggett.

Grove Meeting.—A grove meeting will be held in Boscawen, N. H., near the Gulf school-house, about half a mile from Boscawen Plains, the Fourth of July. Come one, come all, far and near, and work for the Lord. The great Peace Jubilee of God is soon coming. Geo. Clark.

There will be a Grove Meeting held in West Levant, in the Emerson Mills neighborhood, to commence July 4th, at ten o'clock, and hold four days. We invite all the lovers of Jesus to come and celebrate with us, and the preaching brethren who can labor for the salvation of souls in harmony with God's holy prophecy.

Israel Damman.

Second Advent meetings will be held, the Lord willing, at Fremansburg, near Bethlehem, Pa., as arranged by Brn. Rathgaber and McSwain, as follows: Saturday evening, July 6th, at the Public School-house. Sunday following, same place, at ten A. M., three P. M., and evening. Baptism at the river side after the afternoon service, and communion at the close of evening service, by Elders H. K. Flagg and J. M. Stetler. Brethren and sisters in the surrounding country are earnestly invited to come to these meetings.

H. K. Flagg and J. M. Stetler, for the Brn.

Grove Meeting.—The Lord willing, there will be a grove meeting on the old ground, near Westbury, Wayne Co., N. Y., commencing Saturday, July 6th, at one o'clock P. M., and continue over Monday. All are invited to come with baskets well filled with provision, and hearts filled with the love of God, prepared to work for Jesus.

M. R. Miles.

Grove Meeting.—There will be a grove meeting held in Epsom, N. H., near Marden's corner, July 4th. Social meeting in the morning, at nine o'clock A. M. Preaching at half past ten A. M. and two P. M. Let there be a general rally to this meeting. Bro. N. Glidden will be present to dispense the word of life. J. F. Leighton.

The Campmeeting, held in Belfast, Me., will commence the 18th of August. Further particulars hereafter. For the Brn., I. Damman.

Acknowledgments.—For Sr. Mary I. Herron.—Previously noticed, $287.00. E. D. Dinsmore, $1.00; A Disciple, $1.00. Geo. T. Adams.

Acknowledgment.—A few friends in Phila., (by E. King) $1.75. $1.00. Many thanks.

Mary I. Herron.

☞ Preaching brethren wishing to come to Haverhill, Mass., should correspond with Eld. D. M. Leavitt, or W. H. Keay.

The Church in Clinton, Mass., is supplied with preaching the *second* Sunday of each month, for the present. And preachers will please correspond with Geo. T. Whitney, Cor. Sec., before sending appointments.

Preachers having appointments for Richmond, Me. (Reed meeting-house), will please correspond with F. Bates, Jr., or H. D. Reed, stating what day and on what train they will arrive, and conveyance will be provided.

Preachers wishing to make appointments with the church in Woburn, Mass., will do so in all cases by corresponding with C. H. Kylander, Wm. L. Carroll, or J. S. Marcy, Woburn Centre, Mass.

Hereafter all preachers wishing to preach in Wakefield, Mass., will please appoint on the *first* and *third* Sundays in each month.

Preaching brethren wishing to preach at South Rochester, N. H. (Chapel) will please correspond with J. L. Chute, Rochester, N. H.

Brethren coming to St. Paul, Minn., will find a pilgrim's home at Bro. Levi Remick's, No. 37 Summit Avenue, near the corner of Rice or Twelfth Street, West St. Paul, Minn. Jed. Raymond.

Those wishing to preach at Portsmouth, N. H., will please correspond with either of the following brethren:—T. J. Spinney, S. W. Hoyt, O. H. Tucker.

Appointments.

☞ *We would say to our preaching brethren that it is necessary we should receive their appointments as early as* TUESDAY MORNING, *as our paper goes to press about noon; otherwise they will not be inserted till the week following.*

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel.
I. B. Potter ... Sabbath, July 7th

Boston (Branch Chapel) 1735 Washington Street (Corner of Madison Street.)
Love Feast at 10½ A. M. Preaching at 3 and 7½ P. M. Prayer meeting Tuesday and Thursday evenings.
S. S. Brewer ... Sunday, July 7th

Charlestown (*Hall No. 70 Main Street.*)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.
J. T. Dixon ... Sunday, July 7th
W. S. Campbell ... Sunday, July 14th
Sr. L. E. Saulpaugh ... Sunday, July 21st
W. S. Campbell ... Sunday, July 28th

Chelsea, Mass. (*Advent Chapel, Heard Street.*)
Miles Grant ... Sunday, July 7th

East Boston, (*Central Hall, 152 Meridian Street.*) Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.
Geo. W. Sederquest ... Sunday, July 14th
Geo. A. Streeter ... Sunday, July 21st

Hyde Park, Mass.
T. M. Preble ... Sabbath, July 7th
I. B. Potter ... Sabbath, July 21st
A. Simpson ... Sabbath, July 28th

☞ Meetings in South Boston on Wednesday evenings, at C. W. Huntress', 2 Lowland Street. Friday evenings at J. N. Berry's, 365 Silver Street.

East Haverhill, Mass ... Sunday, July 14th
Miles Grant.

Pittsfield, N. H. (Town Hall) ... Sabbath, July 7th
Portsmouth, N. H ... Sabbath, July 14th
J. Couch.

Dover, N. H ... Sunday, July 7th
C. Goodrich.

Tremont, Mass ... Sunday, July 14th
J. S. White.

Lynn, Mass ... Sunday, July 7th
H. Pratt.

Highlandville, Mass ... Sunday, July 14th
M. Batchelor.

East Boston ... Wednesday, July 3d
Chelsea ... Friday evening, July 5th
Branch Chapel, Boston ... Saturday evening, July 6th
East Boston ... Sabbath, July 7th
Wilbraham, Mass ... Sabbath, July 14th
Woodstock Valley, Ct ... Sabbath, July 21st
Will be at the Springs as before. H. Munger.

Haverhill, Mass ... Sabbath, July 7th
Seabrook, N. H ... Monday evening, July 8th
Hampton, N. H ... Tuesday evening, July 9th
Rye, N. H ... Wednesday evening, July 10th
Portsmouth, N. H ... Thursday evening, July 11th
Dover, N. H ... Friday evening, July 12th
New Durham Ridge, N. H ... Sabbath, July 14th
A. Ross.

Richmond, R. I. (Clark's Hall) ... Sabbath, July 14th
Natick, Mass ... Sabbaths, July 21st and 28th
J. T. Dixon.

Fairhaven, Mass ... Sunday, July 14th
S. S. Brewer.

Bartlett, N. H. (grove meeting) ... July 4th to 8th
Lake Village, N. H ... Sunday, July 14th
Meredith, N. H. (Dolloff Hall) ... Sunday, July 21st
L. C. & M. McKinstry.

Warehouse Point, Ct ... Sunday, July 7th
Josiah Hall.

New Durham, N. H. (Ham school-house) Sun., July 7th
J. T. Libbey. G. H. Willey.

West Abington ... Sunday, July 7th
W. C. Stone.

Loudon Center (John L. Rynes') Saturday evening, July 6th. R. Morrill.

Canaan, N. H., Factory Village (in the Hall) evening, July 6th, and over Sunday, July 7th.
East Canaan ... evening, July 10th and Sunday, July 14th. C. Cotton.
B. Pillsbury.

Natick, Mass ... Sunday, July 7th
J. D. Brown.

Hebron, N. H. (McClure school-house) Sun., July 7th
H. C. Willoughby.

Rye, N. H ... Sunday, July 7th
Wakefield, Mass ... Sunday, July 21st
Joseph W. White.

Casco, Me. (tent meeting) ... July 4th and 5th
Lewiston, Me ... Sunday, July 7th
I. C. Wellcome.

Lyman, Me ... Sunday, July 7th
Expect Bro. Horne will be with me. S. G. Low.

Keene, N. H ... Sabbath, July 14th and every second Sunday until further notice.
M. A. Potter.

London Ridge, N. H ... Sunday, July 7th
Rye, N. H ... Sunday, July 14th
Mrs. L. E. Saulpaugh.

Lynn, Mass ... Sunday, July 14th
I. B. Potter.

Providence, R. I ... Sunday, July 7th
Holden, Mass ... Sunday, July 21st
Providence, R. I ... Sunday, July 28th
J. F. Nickerson.

Wolcottville, Ct ... Sunday, July 14th
Dr. C. C. Barker.

Yalesville, Ct ... Sunday, July 7th
Southington, Ct ... Sunday, July 14th
West Haven, Ct ... Sunday, July 21st
Z. D. Baird.

Kennebunk Depot, Me ... Sunday, July 7th
Newcastle ... Sunday, July 14th
G. F. Haines.

Rochester, N. H ... Sunday, July 14th
B. P. Manning.

Philadelphia and Camden ... Sunday, July 7th
F. H. Burbank.

Richmond, Me. (Reed meeting-house, or in a grove, as Brn. Bates and Reed may appoint) July 4th.
Gardiner, Me ... evening, July 5th
Augusta, Me. (where Bro. Thomas Rhynes may appoint) Sunday, July 7th.
Liberty, Me ... evening, July 10th
P. M. Drake.

Raccoonborough, N. H ... Sunday, July 7th
Lake Village, N. H ... Friday evening, July 12th
Holderness, N. H. (Town House) .. evening, July 13th and over Sunday, July 14th. T. L. Churchill.

Hopkinton, N. H. (E. G. Kimball's district) .. Sunday, July 7th. C. W. Sargent.

Farmington Village, N. H ... Sunday, July 7th
Wm. Bodge.

Warner, N. H. (Burnt Hill school-house) Sabbath, July 14th. Simeon Roby.

Meredith, N. H. (Dolloff school-house) Sun., July 7th
Moultonboro Neck, N. H. (New school-house) Sunday, July 14th. N. Glidden.

East Landaff, N. H ... Sunday, July 14th and 21st
Swiftwater, N. H ... Sunday, July 28th
E. S. Moulton.

Bradford, N. H. (Pond meeting-house) .. Sun., July 7th
C. H. Fletcher.

North Haverhill, N. H ... Sunday, July 7th
A. H. Clark.

Winchendon, Mass. (New Boston Church) first and third Sundays in each month. Geo. A. Cole.

Escoheag, R. I. (Conference) ... July 4th and 5th
Steep Falls, Me ... Sunday, July 14th
East Rochester, N. H ... Sunday, July 21st
Steep Falls, Me ... Sunday, July 28th
C. H. Sweet.

Bartlett, N. H. (at the grove meeting) Sun., July 7th
Geo. H. Wallace.

Guilford ... Sunday, July 14th
Wrightville ... Sunday, July 21st
S. Woodruff.

Lynn, Mass ... Sunday, July 7th
Providence, R. I ... Sundays, July 14th and 21st
A. Simpson.

Walpole, Mass. (as Bro. Brown may arrange) July 7th
Marblehead, Mass ... Sunday, July 21st
B. Finney.

West Nottingham (Union Hall) ... Sunday, July 7th
J. Pinkham.

West Salisbury (Union meeting-house) Sun., July 7th
Dustin W. Davis.

Newcastle, N. H ... Sabbath, July 7th
South Rochester (Chapel) ... Sabbath, July 14th
S. Hawkins.

Kennebunk Port, Me., Sundays through the year, excepting the first Sunday in each month.
Cape Porpoise ... Sunday, July 7th
Wm. C. Stewart.

Dixfield, Me. (Chapel) ... evening, June 30th
A. A. Abbott.

Rawsonville, Vt ... Sunday, July 7th
Z. T. Wood.

Pittsburg, N. H. (Terrill school-house) ... July 7th
Caswell Burrough, P. Q ... Sunday, July 14th
U. G. Ladd.

Alton Bay camp-ground ... Thursday, July 4th, at 11 A. M. and 2 P. M.
Stewartstown, N. H., (Northhill) ... Sunday, July 7th
East Colebrook, N. H ... Sunday, July 14th
Rutland, Vt ... Sunday, July 28th
C. S. Shattuck.

West Peru, Me., Thursday, July 4th. Grove meeting 10½ A. M.
Friday, July 5th, Wait school-house, 1½ P. M.
Saturday, at 6½, and over Sunday, where Bro. Abbott may appoint. J. T. Jordan.

West Scarboro, Me. (Broad turn school-house) Sunday, July 14th.
Newcastle, N. H ... Sunday, July 28th
J. L. Chute.

Salem, Vt ... evening, July 15th
Barford, P. Q. (Crocker school-house) .. eve., July 16th
Colebrook, N. H. (as brethren may appoint) evening, July 17th.
Errol, N. H. (if appointment is made) eve., July 18th
Carthage, Me ... evening, July 19th
Vienna (Brick Chapel) ... July 20th and 21st
Clinton (as brethren may appoint) ... July 22nd
Exeter (Greenbush school-house) ... evening, July 24th
Dexter Village ... Sunday, July 28th
West Levant ... evening, July 30th
Machiasport ... Sunday, Aug. 4th
I expect to be at Belfast and Alton Bay campmeetings. I. K. Lombard.

Boscawen, N. H. (grove meeting) Thursday, July 4th
Manchester, N. H. (Whitney's Hall) Friday, July 5th
Concord, N. H. (Bethel) ... Saturday, July 6th
Manchester, N. H. (Smith's Hall) ... Sunday, July 7th
(Baptism at four o'clock P. M.)
Concord, N. H. (Whiteridge Hall) .. Monday, July 8th
Canterbury Centre, N. H ... Tuesday, July 9th
Concord, N. H. (Bethel) ... Wednesday, July 10th
Fisherville, N. H ... Thursday, July 11th
Concord, N. H. (Centre Street Chapel) Friday, July 12th
Concord, N. H. (Eagle Hall) ... Sunday, July 14th
Concord, N. H. (Whiteridge Hall) Monday, July 15th
Marvin W. Lutz.

Square Pond, Ct ... Sunday, July 7th
Southbridge, Mass ... evening, July 11th
Putnam, Ct ... Sunday, July 14th
Wilbraham, Mass ... Sunday, July 21st
Woodstock Valley, Ct ... Sunday, July 28th
P. S. Butler.

Clinton, Mass ... Sunday, July 7th
M. A. Potter.

Portsmouth, N. H ... Sundays, July 21st and 28th
Subject—Evidences for the coming of the Lord in 1873. N. H. Barbour.

Fairhaven, Mass ... Sunday, July 7th
New Bedford, Mass ... evening, July 9th
Plainville, Mass ... evening, July 10th
Acushnet, Mass ... evening, July 11th
Exeter, N. H ... Sunday, July 21st
Wm. S. Campbell.

Hartford, Ct ... Sunday, July 7th
Natick, Mass ... Sunday, July 14th
Springfield, Mass ... Sunday, July 21st
Wolcottville, Ct ... Sunday, July 28th
W. N. Pile.

West Groton, Vt ... Sunday, July 7th
John H. Evans.

Woodstock Valley, Ct ... Sunday, July 7th
Abington, Ct ... Sunday, July 14th
Granby, Mass. (school-house near Bro. Morgan's) July 20th.
Chicopee Falls, Mass ... Sunday, July 21st
H. Davis.

Lowell, Mass.
C. Goodrich ... Sunday, July 14th
W. H. Mitchell ... Sunday, July 21st
B. S. Emery ... Sunday, July 28th
D. M. Leavitt ... Sunday, Aug. 4th

Worcester, Mass.
M. Batchelor ... Sunday, July 7th
H. Pratt ... Sunday, July 14th
S. S. Brewer ... Sunday, July 21st
J. G. Smith ... Sunday, July 28th

Lawrence, Mass.
N. H. Barbour ... Sundays, June 30th and July 7th
M. Batchelor ... Sunday, July 21st
Joseph W. White ... Sunday, July 28th
Wm. C. Stewart ... Sunday, Aug. 4th

Gloucester, Mass.
E. Cox ... Sunday, July 7th
C. Cunningham ... Sunday, July 14th

Haverhill, Mass. (New Hall.)
A. Ross ... Sunday, July 7th
Edwin B. Wells ... Sunday, June 14th
C. Goodrich ... Sunday, July 21st
A. A. Robinson ... Sunday, July 28th

Concord, N. H. (Eagle Hall.)
T. W. Piper ... Sunday, July 7th

Hampton, N. H.
J. G. Smith ... Sunday, July 14th
J. Parsons ... Sunday, July 21st
J. Pinkham ... Sunday, June 30th
J. H. F. Varney ... Sunday, July 7th

Seabrook, N. H.
S. S. Mooney ... Sunday, July 7th
L. T. Cunningham ... Sunday, July 14th
H. M. Harmon ... Sunday, July 21st
F. M. Drake ... Sunday, July 28th

Exeter, N. H.
Geo. W. Randall ... Sunday, July 14th
W. S. Campbell ... Sunday, July 28th
Geo. W. Burnham ... Sunday, Aug. 4th

Great Falls, N. H. (Franklin Hall.)
Edwin B. Wells ... Sunday, July 7th
Wm. H. Mitchell ... Sunday, July 14th
T. L. Churchill ... Sunday, July 21st
O. W. Kimball ... Sunday, July 28th

Manchester, N. H.
A. A. Robinson ... Sunday, July 7th
T. W. Piper ... Sunday, July 14th
B. S. Emery ... Sundays, July 21st and 28th

Great Falls, N. H. (Advent Hall.)
C. R. Parsons ... Sunday, July 7th

South Berwick, Me. (Great Works.)
J. C. Shorey ... Sunday, July 7th
J. W. White ... Sunday, July 14th
J. L. Chute ... Sunday, July 21st

Biddeford, Me.
Geo. W. Burnham ... Sundays, July 7th and 14th
D. M. Leavitt ... Sundays, July 21st and 28th

South Elliot, Me.
Geo. W. Brown ... Sunday, July 7th
J. L. Chute ... Sunday, July 14th
W. C. Stewart ... Sunday, July 21st

Bowdoin, Me. (Dennett school-house.)
George Weeks ... Sundays, July 7th and 14th
Baptism Sunday, July 7th.

Portland, Me. (Union Hall.)
J. A. Libby ... Sabbath, July 7th
A. C. Palmer ... Sabbath, July 14th
Geo. W. Burnham ... Sabbaths, July 21st and 28th

Putnam, Ct.
J. S. White ... Sunday, July 7th
P. S. Butler ... Sunday, July 14th
Mrs. E. Crumb ... Sunday, July 21st
H. Davis ... Sunday, July 28th

Collinsville, Conn.
R. K. Stark ... Sunday, July 7th

New York City.
Advent meetings at 138 W. 24th street, every Sunday, at 10½ A. M. and 3 and 7½ P. M.; also Monday, Wednesday, and Friday evenings. T. J. Cox, 273 W. 22nd street. At 405 Grand street, preaching every Sunday, at 10½ A. M. and 3 P. M. Prayer meeting at Sr. Bellows', 23 Norfolk street, every Tuesday evening. Preaching brethren are invited to correspond with Bro. Cox, as above, or with me—H. A. King, *Bible Banner* Office, 14 Murray Street.

Gardiner, Me.
Meetings are held regularly Sundays, also Wednesday and Friday evenings, at Military Hall, Water Street. The servants of Christ, who feed the flock, are invited to come and help us. Correspond with Wm. Gilbert, or J. Thomas, Jr.

Philadelphia, Pa.
(*Brandywine Street, between 15th and 16th, and between Spring Garden and Green Streets.*)
Meetings every Sunday, at 10½ o'clock A. M. and 7½ evenings. Also Wednesday and Friday evenings.
J. N. Wilfong, Cor. Sec.

Biddeford, Me. (Advent Chapel, Hill Street, near Pool Street.) Meetings every Sunday, at 10½ A. M., 2½ and 7 P. M. Also, prayer meetings on Wednesdays and Saturdays.

Portland, Me. (Union Hall.)
Meetings are now held in Union Hall, on Free Street, entrance nearly opposite the Baptist church. Brethren will please correspond with H. C. Freeman, 62 Green Street. H. C. Freeman, D. F. Scamman, James Berry, Church Committee.

Philadelphia, Pa. (*Adv. Chris. Church, corner of Ninth and Spring Garden Streets.*)
Meetings are held every Sabbath at 10½ A. M. and 7½ P. M. Prayer and conference meeting Friday evenings. F. H. Burbank, Pastor.

Providence, R. I., Lester's Hall, corner of Knight and Cranston Streets.
Sunday, Sabbath school at 10 A. M. Preaching at 3 and 7½ o'clock. Prayer meeting Wednesday evenings.
M. R. Prettyplace, Pastor.

Eld. John Couch is pastor of the Second Advent Church in Chelsea, Mass., and all communications relative to supplying the desk must be directed to him hereafter.

Eld. A. A. Hoyt is pastor of the church of God in Rutland, Vt. All communications in reference to supplying the desk should be addressed to him.

☞ As I am out of town most of the time, it has been arranged with Bro. C. Goodrich to supply the desk at East Boston for the present. Our preaching brethren who may wish to preach here, will please correspond with him, at Boston, *Crisis* office. B. Woodside.

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DRAWING WATER.

I had drank with lip unsated
Where the founts of pleasure burst;
I had hewn out broken cisterns,
And they mocked my spirit's thirst.

And I said, life is a desert,
Hot and measureless and dry,
And God will not give me water,
Though I pray and faint and die.

Spoke there then a friend and brother—
"Rise and roll the stone away;
There are founts of life upspringing
In thy pathway every day."

Then I said my heart was sinful—
Very sinful was my speech;
All the wells of God's salvation
Are too deep for me to reach.

And he answered, "Rise and labor,
Doubt and idleness is death;
Shape thou out a goodly vessel
With the strong hands of thy faith."

So I wrought and shaped the vessel,
Then knelt lowly, humbly there;
And I drew up living water
With the golden chain of prayer.
—*Ex.*

AN ADDRESS.

J. E. CLARK.

MY DEAR BRETHREN:—Permit me to address you on the *glorious subject* which most concerns us all. It is about thirty-eight years since Bro. Wm. Miller first began to publish the doctrine of the advent near. This doctrine I embraced in the yeer 1844. Having passed through nearly thirty years experience in this cause, I am prepared to say a few things that may be of some use to many persons. I have heard the good, honest, old farmer of Low Hampton, N. Y., preach, and I am fully satisfied he was sincere in what he preached, and God was with him. Thousands were melted to tears, and found peace in believing in Jesus, and joy in looking for his coming to give reward to his people. We look back to those days with delight, in calling to remembrance the time when ye endured a great fight of afflictions. We are exhorted by the apostle—"Cast not away therefore your confidence, which hath great recompense of reward." "We have need of patience"; "For yet a little while, and he that shall come will come, and will not tarry." "Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him." We have not followed cunningly devised fables in going out to look for God's Son from heaven; although the world and the cold-hearted churches call it all "moon-shine," "a delusion;" yet, we know in whom we have believed, and we are able to meet our opponents with Bible in hand, and say unto them—"Thus saith the Lord." Although our enemies have circulated false reports about us from time to time, yet we freely forgive them, knowing that it is through their ignorance of our faith, or for the want of a better spirit, they do these things. Wherever this subject has been preached to the people, with fairness, it has produced a general reading of the Scriptures, our enemies being the judges. This cannot be called a bad effect.

The fruit has produced a complete revolution with a large number in their faith and hope. Many did not believe Christ was coming again personally to the earth; or if some did, they did not have a distinct idea of his coming soon. They did not see the necessity of watching for and expecting him in this generation. Many such are now anxiously looking for and expecting the Savior very soon to appear. I am sorry to say there are many, even of those who profess to believe in these things, who are slumbering over this important subject—the soon coming of the Son of man, and the day of judgment. Many are contending about disputed points of doctrine, and many have left the simplicity and the all-important part of our blessed hope, and have become cold in their feelings, and indifferent to their soul's salvation and a readiness to meet the Judge of all the earth at his appearing. There is great need of a revival of God's work among us. Many of you, my brethren, can witness to what I am saying. Many doctrines which are being promulgated among us are not calculated to feed the church, and to build us up in the most holy faith. But we have the consolation of knowing that some are holding fast the blessed hope of soon seeing Jesus, and of being made like him. The signs of these times are indicative of the speedy coming of our dear Savior.

Now, my dear brethren, I ask of you "*one* thing," all of you, throughout this wide world: Lay aside every thing that does not tend to purify your souls, and fit you for translation, and to love each other, and the coming of Jesus. We may profess to believe in many theories; but remember, theories alone will not save us. Distracting views tend to divide and cause coldness, ill will, and a low state of grace and christian enjoyment. The devil rejoices to see Christians disputing, and dividing, and their love growing cold. O that the divine Spirit's influence may be heeded—"Grieve not the Holy Spirit." It is "not by might, nor by power; but by *my Spirit*, saith the Lord." Can you not watch one hour? Yea, can we not watch a few days more? Shall we by unfaithfulness lose the kingdom at last? Would you meet the loved ones that sleep in Jesus? Then be faithful a few more days, and it will pay you well. Lay aside the vain fashions of the age, and be a pilgrim and a stranger; travelers to the city of our God. The die will soon be cast. These are important moments, fraught with mighty consequences. The last prophecy is being fulfilled; the last promise of God will be verified, "Surely I come quickly." Who will be saved? Millions will go down to death—an eternal night.

My Bro., let me ask you personally, Are you living day by day as did Enoch of old, walking and talking with God, all ready for translation? This is the only true and safe position to occupy—all ready. "Blessed is he that watcheth." I know you all desire to be saved when Jesus comes; but there must be a great moral change wrought in many of our hearts before we shall be ready to enter in to that pure kingdom and city of our God. We must be free from spot, or wrinkle, or any such thing; and our robes must be washed and made white in the blood of the Lamb. We must exhort one another daily; and so much the more as we see the day approaching. What a fearful, dangerous period we live in. Destruction will soon come. Let us arouse ourselves, one and all, to the battle of the Lord against the mighty. Let us not mix with the divisions of these times, nor stop to contend who shall be the greatest; but let our conversation be in heaven, from whence we look for the Savior. Let us be like servants, who wait for their Lord, and our work done, and well done.

The moral heavens are gathering thick about us. Can we be unmoved at the sight? The last dreadful plagues are about to be visited upon our world; and shall we hear that voice saying unto us "Depart"? O may we have grace to endure unto the end. "Soon, soon, Jesus will come." Show your love for God, and dying men about you. The time is about out. A few days more only, to do a mighty work, to show your love and faithfulness to God. Shall the blood of neighbors and friends be found upon our garments? God forbid. Then away with your folly and worldly-mindedness, pride, the honors of this world, self-will, and bigotry; and be in that condition to discover the impending danger and ruin so soon to come. Let all the friends of Jesus, who profess to believe in this blessed hope, remember the joy of our souls when we first believed in the precious promises. Why is your love grown cold? Have you neglected duty, or restrained prayer? I have seen your countenances lighted up with a beam of glory as the subject of the soon coming of the Lord was being presented; have you lost confidence in the soon coming of Jesus? We have never had such good Bible reasons to expect the Lord since the first sound was made, as at this present time. Now is the very time to watch and be faithful to God. Go on, my brethren, in well doing; encourage the weak ones around you. The time is at hand. Be watchful, and strengthen the things that remain, that are ready to die. I hope soon to meet you where sighing and sorrowing will have an end.

"Oh when shall we meet again,
Meet ne'er to sever?"

Let me exhort you to faithfulness and prayer, and to hold fast that thou hast, that no man take thy crown.

And now to all men who may read this address, I would ask, What is your prospect after the scene of this short life shall have closed? O speedily haste away to the Savior of lost men, for there is a fountain filled with blood, in which you may wash and be made clean. The Judge of all the earth is at the door. How would you appear, with what sorrow of mind, should he come to-day? O make your peace with God before it shall be too late.

THE COMING STRUGGLE.

I. E. LOMBARD.

NUMBER EIGHT.

It may seem to some, perhaps, that if Spiritualism is to become a counterfeit so plausible, and be supported by miracles so abundant, in order that it may become a strong delusion to its victims, and lead them to believe a lie, they are thereby forced, in some degree, to believe it; and hence should be measurably excused from the guilt of such a belief. But they are led to believe it rather *because they love it*, than from any necessity, or *seeming* necessity. Can the *miracles* of Spiritualism *alone* convince one who loves God and his word and his ways that that movement is of God, when it comes denying the Bible and offering the philosophy of Satan and the doctrines of devils as the system which its miracles sustain? How loose must be the morals of those professors of religion who can let the question of their acceptance of Spiritualism hang upon the reality of its miracles; as though they have no difficulty with the rest of the system, whether its morals or doctrines. If they think it more likely that *God* should come to them offering the *immoralities* and *blasphemies* of Spiritualism, than that *Satan* should come supported by the *miraculous power* of Spiritualism, the fault is theirs, and theirs alone, and shows how little they know or care for the word or ways of God.

In how many instances given in the Bible do we find miracles attributed to Satan and his emissaries among men. Have these would-be-victims of Spiritualism never read of the Egyptian magicians, who wrought greater miracles in opposition to Moses than any we yet find in Spiritualism? Have they never read that "there shall arise false Christs and false prophets, showing great signs and wonders"? and of "the man of sin, who opposeth and exalteth himself above all that is called God or is worshiped," whose coming is "with all power and signs and lying wonders"? These are a few of the many such passages found in the Bible, the most striking of which refer to the Spiritualist movement; and are given to those who read or hear as the faithful warnings of the Lord, that those who have an ear to hear may not be caught in the snare. If they have never read them, they have not much interest in their Bibles. If they have read them, but do not listen to them, they may not charge God with neglect, if they like to listen to the delusion better than to his warnings against it, though they are thus caught in the snare.

Yet the Lord, far more anxious to save them than they are to save themselves, does not leave them to perish in their heedlessness and stupidity, without further faithful, personal warnings from his servants. But if they will not read the Bible warnings for themselves, nor hear them from those who would call their attention to them, there seems no hope for them. When they thus turn away their ears from the truth so persistently, there seems no hope for them but to be caught in Satan's snare. When it becomes evident that they will not hear God in his word nor by his servants, they are delivered over to Satan to believe a lie through "the strong delusion" of Spiritualism.

THE WATCHMEN'S ALARM IN VIEW OF THESE PERILS. It cannot be expected that God's faithful watch-care over his flock would allow this apostasy to arise and head up in Spiritualism, offering a plausible counterfeit for Christ's coming and kingdom, at a time when the waiting church are expecting the true one, without many earnest warnings and protests from his faithful servants. The warnings which he has revealed concerning this apostasy must be given to the world and a careless church, whether they will hear or forbear. The same God who warned the world of the judgment approaching in the days of Noah, of Lot, of Jeremiah, and of the apostles (concerning Jerusalem's destruction), has given us his estimate of the importance of a warning to this last generation, by devoting to it more of the prophetic word than to any previous thousand years of the world's history.

The Lord's coming and the judgment have ever been preached in the church, with more or less of that solemn interest which pertains to these themes. In fact, nearly all the divines and theologians of note in the past, whose writings have come down to us, were ardently interested in the coming of the Lord. They wrote and talked and preached about the coming of Christ and the judgment, but were not permitted to see the signs, nor hear of their fulfillment in their day. This blessed privilege has been reserved for us, who live in these days of peril. Hence we may say of our privileges, who seeing the signs of the end coming to pass, and rejoicing in hope, feel to look up and lift up our heads, knowing that our redemption draweth nigh. We feel the force of what Christ said of his days, that "many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them." Matt. 13:17.

DR. HOLLAND ON THE SUNDAY QUESTION.

Of the importance of the observance of the Sabbath, in the vital economy of the American people, there is no longer any doubt. With all the periodical rest it brings us, we still find ourselves overworked; and the wrecks of paralysis are strewn around us on every hand. Without it, we should find ourselves despoiled of our most efficient and reliable safeguard in the dangers which beset the paths of business enterprise. As a matter of economy, therefore—as a conservative of health and life and the power to work—the Sabbath, observed strictly as a day of rest from secular labor, is of importance. We cannot afford to give up the day, and we shall never be able to afford to give it up to labor, either in city or country. Experience has settled this point, and yielded upon every hand its testimonies to the wisdom of the divine institution. As a measure of social, moral, and physical health—as a measure of industrial economy—the ordination of a day of periodical rest like that which the Sabbath brings us would come legitimately within the scope of legislation. If we had no Sabbath, it would be the duty of the State to ordain one; and as we have it, it is equally the duty of the State to protect it, and confirm to the people the material and vital benefits which it is so well calculated to secure.

There are certain other facts connected with the observance of the Sabbath in America which are quite as well established as the one to which we have alluded, the most prominent of which is, that the high morality and spirituality of any community depends uniformly on its observance of the Sabbath. We do not believe there is a deeply religious community in America, of any name, that does not observe one day in seven as a day specially devoted to religion. The earnest Christian or Jewish workers everywhere are Sabbath-keepers in their separate ways and days. It is very well to talk about an "every-day Christianity," and better to possess and practice it; but there is certainly a precious little of it where the Sabbath is not observed. The religious faculties, sentiments, and susceptibilities, under all schemes and systems of religion, are the subjects of culture, and imperatively need the periodical food and stimulous which come with Sabbath instructions and ministries. The prevalence and permanence of a pure Christianity in this country depend mainly on what can be done for them on Sunday. If the enemies of Christianity could wipe out the Sabbath, they would do more to destroy the power of the religion they contemn than all the Renans or Strausses have ever done or can do. They understand this, and their efforts will be directed to this end, through every specious protest, plea, and plan.

The most religious and earnest of the Catholic clergy of Europe lament the fact that the Sunday of their church and their several countries is a day of amusement. They see and acknowledge, that without the English and American Sabbath they work for the spiritual benefit of their people at a sad disadvantage. It is this European Sabbath, or Sunday, which we are told is to come to America through her foreign population. We hope not. We would like to ask those who would rejoice in its advent, how much it has done for the countries where it exists. Go to Italy, France, Spain, Ireland—to any part of Germany, Catholic or Infidel, and find, if possible, any people so pure, chaste, truthful and benevolent, as the Sabbath-keeping communities of America. It cannot be done. The theatre, the horse-race, the ball, the cricket-ground, the lager-beer saloon, have nothing in them that can take the place of the institutions of religion. They are established and practiced in the interests of the animal, and not at all in the interest of the moral and intellectual side of humanity. They can neither build up nor purify. They minister only to thoughtlessness and brutality. So much, then, seems obvious: 1st. That we cannot do without Sunday as a day of physical and mental rest. 2d. That either as a consequence or a concomitant, moral and spiritual improvement goes always with the observance of Sunday as a religious day. And, 3d, that Sunday, as a day of amusement simply, is profitless to the better and nobler side of human nature and human life.

Now the questions relating to the opening of parks, libraries, reading-rooms, etc., in great cities on Sunday, are not moral or religious questions at all,—they are prudential, and are to be settled by experiment. It is to be remembered that there are large numbers of the young in all great cities who have no home. They sleep in little rooms, in which in winter they have no fire, and can never sit with comfort. They are without congenial society. They have not the *entree* of other homes; and they must go somewhere, and really need to go somewhere. Christian courtesy does much to bring them into Christian association, and ought to do a thousand times more. The least it can do is to open all those doors which lead to pure influences, and to the entertainment of the better side of human nature. A man who seeks the society of good books, or the society of those who love good books, or chooses to wander out for the one look at nature and the one feast of pure air which the week can give him, is not to be met by bar or ban. Whatever feeds the man and ignores or starves the brute is to be fostered as a Christian agency. The Sabbath was made for man, and not man for the Sabbath. That is not religion, but pagan slavery, which makes of Sunday a penance and a sacrifice. It is better that a man be in a library than alone all the time. It is better that he wander in the park than even feel the temptation to enter a drinking-saloon or a brothel. The Sunday horse-car is justified in that it takes thousands to church who could hardly go otherwise. The open library is justified in that it is a road which leads in a good direction. The roads devoted to Sunday amusement lead directly away from the Christian church. All pure ways are ways that tend upward, toward God and heaven.—*Scribner's for July.*

EXPERIENCE AND INCIDENTS.

R. L. BITLER.

"Lord, what wilt thou have me to do?" is a question often asked by the followers of Jesus as they look out upon the great harvest field—the world. The question is asked in all sincerity, the persons desiring to please and obey the Lord in all things. But when duty is made plain, how our nature shrinks from it, and frequently the prayer is offered, "Father, if it be possible, let *this* cup pass from me."

After my conversion, I felt an interest in my friends and neighbors, and tried to persuade them to give their hearts to God; and I felt as though I would be willing to do almost anything to bring them to Christ. But after a time, I was put to the test. "Go work in my vineyard," was the command of the Lord. I was willing to work in my own way, but I could not get the consent of my mind to labor in the Lord's way. What a miserable time I had, while the flesh warred against the spirit. Finally, the hand of disease was laid upon me, and I was brought nigh unto death. O how I regretted my disobedience, and in humility repented of the same. In mercy the Lord raised me up, when I started, Jonah-like, to do the work assigned by the Lord. It was then I learned that His yoke is easy, and his burden is light. How grateful I felt to my heavenly Father, and how gladly I obeyed.

I finally felt it to be duty to go South. While there, I tried to labor as the Lord directed; having no human counsellor, I then learned to take everything to the Lord in prayer, and I found in him a ready friend and sympathizer. I found plenty of work to do in that large field. My work was mostly among the colored poor. Prejudice against the northern people in that region was strong; although there were a few who were sociable, but they were not willing to worship with the blacks. Hearing of the sickness of a white man, I went to see him. I was simply asked to be seated after I had read and prayed with him, when I was invited to take off my wrappings and stay all night. I declined the invitation, but promised to call again. Next day he died. I went to the house of mourning, intending to attend the funeral, but was told that it was not customary for women to follow a corpse to the grave. The wife of the deceased with all her female friends remained at the house.

In one of my walks through the country, I met an old colored woman, one hundred and three years old. Her health was good, and her mind was clear, but she was not a christian. When I asked her how so soon she expected to get ready for the coming judgment? she answered evasively, "O, sometime!" I told her the Lord had been very merciful in sparing her life so long, and now she ought to spend the remainder of her days in his service.

After leaving the woman of one hundred and three years, I continued my journey a little further, when I met another aged woman. She was ninety-seven years old. When I introduced myself, and told her what was my object in coming, she rose, crossed the room, gave me her hand and said, "I'm glad to see you. I'll meet you in heaven." Several of her friends were there from a distance, who were christians. We suggested that a season of prayer might be profitable, to which she readily consented, and enjoyed it exceedingly, as she was not able to attend public worship. What a contrast! One ready for the coming judgment; the other expecting to be forgiven, far in the future. One unwilling to speak the name of Jesus; the other loth to cease telling what great things the Lord had done for her.

One Sabbath morning, we were surprised to meet a Baptist minister, who said he had come to preach at our place of worship. He had not been invited to preach there, but as no one objected, we announced an appointment for him in the afternoon. He preached on baptism, and misquoted several passages of Scripture, which I corrected after his sermon was concluded. He also stated that it was not only the christian's duty to be baptized, but they should also assume the name of "Baptist," "as the converts did on the day of Pentecost"! We were also informed the minister had been sent by the "Baptist Missionary Society" to organize a church. All were then invited to join. None, however, responded to his call. He then invited all who wished to be baptized to come forward. None presented themselves, although there were several who wished to be baptized. Disappointed in his first effort, the minister made another appointment for evening, and requested the people to raise the money to pay his expenses. It was a strange request for one to make to those poor people. No one came to hear him in the evening, and he left next morning just four dollars poorer than when he came.

I was particularly interested in a backslider who attended meeting regularly and could *talk* religion very well; but on being urged to return to Father's house, said—"I must have time to consider." We felt sad at the thought of leaving without seeing her converted. The last morning of our sojourn came, and "Fannie" rose quite early and started out to invite the people to come to meeting, as that was my last Sabbath there. In our afternoon meeting, while we were singing, Fannie fell on the floor, and shouted the praises of God. She afterwards rose and told what the Lord had done for her. On bidding her good bye, she asked an interest in our prayers. We learned some time ago, from a friend, that she was a working christian.

A DREAM OF HEAVEN.

D. N. SMITH.

He "that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully," saith the prophet. About eighteen years since I had a dream, or vision, which I shall never forget, and have no desire to forget. I was in a christian mother's home, stopping for the night, and after retiring to rest, and falling asleep, I thought there were two lovely beings who took and carried me very swiftly until we came to a beautiful place, having beautiful mansions. We associate with the idea of mansions, brick, or stone, or marble, or wood; but there was nothing of this kind in those mansions. There is nothing upon earth to which I can compare them, and I cannot find language to describe them; so I will call them heavenly mansions. Earthly mansions are generally isolated, but these were upon a beautiful street, side by side, surrounded by beautiful foliage of living green. We stopped and entered one of them, and the sensations experienced were extremely delightful.

They then took me to a beautiful plain, on which were rows of trees, dressed in living green; and there was something shone upon them which gave them the appearance of being tinged with gold. In the language of the poet—

"O the transporting, rapturous scene
That rises to my sight;
Sweet fields arrayed in living green,
And rivers of delight."

I thought my powers of vision were greatly increased. I could see much further than ordinarily. After viewing this beautiful scene for a while, they took me and set me down among some wooden buildings, and left me. What a contrast! Transported from heaven to earth. This was but a dream. I don't know but God could make a more beautiful place, but I should be perfectly satisfied with one of those mansions. And I don't know as it was anything like what Christ has prepared for his people; but it has served to wean me from this world. My heart is set upon those beautiful scenes, or something better, that Christ has prepared for them that love him.

I have never spoken of this but once, but I will now give it to you, hoping it will cheer some of the lonely pilgrims to the better country. We are literalists, believing in a literal city, having literal mansions; literal trees, bearing literal fruit; literal river of life; being literally raised from the dead, and having our literal bodies again restored. Seeing we look for such things, let us lay aside every weight, and the sin that doth so easily beset us, and run with patience the race set before us, looking unto Jesus. In hope of eternal life in God's everlasting kingdom.

WHO IS SUFFICIENT?

E. OWEN.

Who is sufficient for the things
Thy word before us clearly brings?
Who lives for God, if saved or lost?
Who honors Christ, at every cost?

Whose life of Jesus savors sweet?
Who stands in him, entire, complete?
Whose words and actions daily show
They humbly walk with God below?

Who passes, with becoming fear,
The time of their sojourning here?
Who love—more than their daily food—
To do their dying fellows good?

Whose heart is free from all deceit?
Whose actions pure from self-conceit?
Who as himself his neighbor loves?
And knows that God his way approves?

Who has in God that simple faith
To venture all, for life or death?
Who feels, however things appear,
In darkest hour, the Lord is near?

Oh! help *me*, gracious, risen Lord,
To rest *my all* upon thy word;
O whisper frequently to *me*,
My grace sufficient is for THEE.

I fain would feel, my blessed Lord,
All things are working for my good;
That though all men leave me alone,
I am an heir to Jesus' throne.

Portsmouth, N. H.

Gems.

— One having precious stones may flash a moment's admiration upon spectators, but good nature brings happiness to scores and hundreds, and the best of it is, that it takes nothing from the possessor.

— There is such a thing as too much deliberation in religion. The game gets away from us while we are loading the gun.

— Good men have the fewest fears. He has but one who fears to do wrong. He has a thousand who has overcome that one.

— Litte leading makes much following.

— Falsehood, like poison, will generally be rejected when administered alone; but when blended with wholesome ingredients, may be swallowed unperceived.

— Trust not to the promise of a common swearer, for he that dares to sin against God, for neither profit nor pleasure, will be very likely to trespass against thee, for his own advantage.

— If a man would keep both integrity and independence free from temptation, let him keep out of debt. Dr. Franklin says, "It is hard for an empty bag to stand upright."

— To give up every thing that is worth contending about, in order to prevent hurtful contentions, is, for the sake of extirpating noxious weeds, to condemn the field to perpetual sterility.

— Our homes should be made radiant within with every social virtue, and beautiful without by those simple adornments of which nature is everywhere so prolific.

— Benefit your friends, that they may love you still more dearly; benefit your enemies, that they may become your friends.

Make channels for the streams of love,
Where they may broadly run;
And love has overflowing streams
To fill them every one.

— A person may as well be in darkness as to be overwhelmed by a flood of light.

— Little and often make a heap in time.

— How easy it is to please and be pleased, if one will take the fragrance of the rose instead of the thorns, and hold the knife by the handle and not by the edge.

— The road to home happiness is over the stepping-stones which lie about the brook of daily discomforts.

— Few men know of how much they are capable until they have first thoroughly tested their abilities.

"FIVE PIZEN PINTS."

L. C. MCKINSTRY.

An elder in the church, now dead and sleeping in Jesus, had come in the process of his investigation of Bible truth to consider some of the things popularly held as truth to be exactly the opposite, and only false. Having become settled, rooted and grounded in the belief, he boldly proclaimed his faith. The friends of other days forsook him. The church excommunicated him, and the people, to whom he preached, except a few, who would not go with him; but he still proclaimed his faith like an honest, God-fearing man. One of his old friends, a staid deacon, met a nephew of the elder, a while after he died, when the following conversation occurred:—

Bro. Q., "Your uncle used to be a good man. He was converted to God and run well for a while; but he got hold of them five *pizen* pints and they ruined him." One would think that "five pizen pints" would be enough to ruin any man; so fearfully ruinous, that it might be desirable to know what they were, and so we will state them. They were:—

1st. Man is unconscious in death.

2d. The wicked will be destroyed.

3d. The advent of Jesus near at hand.

4th. The kingdom of Christ to be a literal kingdom on the earth.

5th. Jesus Christ "*the Son* of the living God."

Perhaps the reader may fail to discover anything very "pizen" about them, being able to find abundant Scripture proof to sustain the elder; but that would not satisfy the deacon, as encompassing a doctrine about with Scripture is exceedingly meagre evidence for some people, who would give more for a cherished opinion, than they would for all the Bible in the world, uninterpreted by their philosophy. We can say for ourself, personally, however, that we heartily endorse "them five pizen pints."

THANK God for the big tent! It reminds one of the days when Grimshaw and Wesley made a gospel raid into Roughlee. We want a flashing up of the old-time christian heroes. Saddle-bags preached the gospel very well in olden times; but saddle-bags must be exchanged for railroads, and telegraph wires, and big tents. Instead of taking a whole day to whip up one fish from the water, we must swing out the great gospel-net, and sweep into the kingdom a whole school of them. Oh, for more big tents. Four long stakes and a big piece of canvas, and four or five christians on fire with zeal, have proved themselves able to shake Brigham's tabernacle, that cost one hundred and fifty thousand dollars.—*Rev. T. De Wit Talmage.*

AN INDIAN'S EXPERIENCE.—"Brothers, I have been long in the warfare; fifty-nine years on my way. I am seventy-six years of age. The winds have blown hard on this old carcass; but the good hope is here. I see you white people brought up at home, able to read, taught arts and sciences; and yet you live without Jesus! Poor me! I grew up wild, no father, brought up in the woods, yet I found him. Some of you have knowed me for years, and I'm a good boy yet. Poor me! couldn't read, knew nothing; yet gave Jesus my heart. The first Bible I ever had I took home, put under my pillow, and slept with it there. This old frame totters, the strong wind shakes it, and it must go down; but I bless Jesus, I'm under way to glory." Not a few wept and praised God, as Mingo gave his testimony.—*Foster's Encyclopedia.*

Hygiene.

"This is for your Health."

HOW TO PURIFY THE BLOOD.

It is pretty generally understood that health depends much upon the purity of the blood. And it is supposed that certain drugs and medicines possess a sort of magic power to purify the blood. It is supposed to be the peculiar office of these medicines to purify the blood; but somehow little is thought of the effect of the food which is eaten, as having a tendency to the purity or impurity of the blood. Food is taken for another purpose, to sustain life; hence it is not intended, or expected, to have any effect upon the blood.

But is not the blood formed from what we eat? And would it not be better to eat such food as will make good blood than to eat such things as must make impure blood, and then depend upon drugs and nostrums vile to purify it? We say, then,

1. Eat such food only as you are sure will form pure blood. If you do not want scrofulous blood, stop eating scrofula. Leave off taking into the system the impurities contained in animal oils, earthy salts, and indigestible condiments; and let your food be of the purest grains, fruits, and vegetables; and let your drink be the purest, softest water you can get. Thus you will cease to add impurity to impurity.

2. Take in large quantities pure atmospheric air, such as abounds out of doors; not of the kind that has been shut up in the house, heated by stoves, and breathed over and over again. Pure air is the best purifier of the blood. It is brought in close contact with the blood in the lungs, and quickens it and speeds it in its proper course.

3. Keep the skin, by bathing and proper clothing, in the best condition to throw off by natural perspiration the impurities that are already in the system. Nature, unobstructed, has a way of her own to cast out impurities. She will do the work well, if not hindered.

Let these rules be followed, and the blood will be purified, if it is not too late to purify it.—*Health Reformer.*

WEAK BACKS AND HARD SEATS.

The small of the back is the weak or strong point of every person. It is the centre of voluntary motion. Nearly three hundred muscles are directly or indirectly connected with the motions of which the small of the back is the pivotal centre. Hence, while those who are strong, and whose muscular systems are well balanced, know nothing of spinal weakness or vertebral distortion, invalids are forever complaining of this part of the body.

One very prominent cause of weak backs and crooked spines is, the unhygienic and unanatomical seats and benches of our school-houses, churches and halls; nor are the seats and benches provided on steamboats, railroad, or at stations or ferry-houses any better. It is impossible for any person to occupy these seats long without being forced out of shape. And when school children are confined to them for several hours a day for months and years, their backs will inevitably be more or less weakened, with corresponding deformity of body, for life.

If we go into private families, even into palaces of the opulent, we find the seats made more for show than for use. Girls suffer much more by using such seats than boys, for the reason that boys are taught to run, jump and exercise themselves all over and all through, while girls are expected to keep still and be pretty.

It is certainly one of the strange problems of the nineteenth century that no parent, teacher, or mechanic, will give any attention to anatomy or physiology in the construction of seats for the human body. Must our chairs, and sofas, and settees, and divans, and *tete-a-tetes*, and pews forever be dictated by fashion, and never conformed to nature? Must our tortured bodies forever be compelled to shape themselves to the seats, instead of the seats being adapted to our bodies? Go through all the great chair factories of the country, and you will not find a single article that is not put together in gross violation of the rules of health or comfort. If some Cooper, or Peabody, or Stewart, or Vanderbilt, or Astor, would invest a little million of dollars in establishing an immense chair factory "on strictly hygienic principles," he would do more to improve human health, promote longevity and remedy the back-ache, than any medical college in the land.—*From "Back-ache" in Science of Health.*

WHAT THE BRAIN FURNISHES.

The brain is the great electrical reservoir of the body, and furnishes electricity to all the nerves, without which not one of the numerous functions would be performed. Every nerve, however small, constitutes a perfect magnet, and in health represents the two forces, positive and negative, in equilibrium.

A disturbance of these electrical forces in the atmosphere is the cause of the convulsions of nature. When it moves according to natural laws, it bids the seed to arise from the earth, to bring forth its flowers and its fruits, to breathe its balmy fragrance over the bosom of nature.

When its equalization is disturbed, we see it flashing in the clouds, and hear its thundering voice roaring above us, and yet that same voice showers down upon us the blessing of the raindrop. It is this same electrical power from whose lips falls the dew when night covers the earth with her sable mantle, and the same agent which basks in the sunbeams, while they impart a fragrance to the flowers, and the luscious taste to the fruits. It is the loss of this power that causes our death. So all the organs of the body are affected, controlled, and acted upon by this subtle fluid.

We know that the nervous fluid and electricity are one and the same, for by severing the hypo-gastric nerve, digestion will cease, because deprived of its vital force from the brain; but if a current from a battery is applied to the nerve below the separation, digestion can be carried on in animals even after this life is extinct, by a proper application of the galvanic current.—*Mrs. S. E. Merit, in Health Reformer.*

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

THE TREE THAT NEVER FADES.

"Mary," said George, "next summer I will not have a garden. Our pretty tree is dying, and I won't love another tree as long as I live. I will have a bird next summer, and that will stay all winter."

"George, don't you remember my beautiful canary bird? It died in the middle of the summer, and we planted bright flowers in the ground where we buried it. My little bird did not live as long as the tree."

"Well, I don't see that we can love any thing. Dear little brother died before the bird, and I loved him better than any bird, or tree, or flower. O, I wish we could have something to love that wouldn't die!"

The day passed. During the school hours George and Mary had almost forgotten that their tree was dying; but at evening, as they drew their chairs to the table where their mother was sitting, and began to arrange the seeds that they had been gathering, the remembrance of the tree came upon them.

"Mother," said Mary, "you may give these seeds to cousin John. I never want another garden."

"Yes," added George, pushing the papers in which he had carefully folded them toward his mother, "you may give them all away. If I could find some seeds of a tree that would never fade, I should like then to have a garden. I wonder, mother, if there was such a garden."

"Yes, George, I have read of a garden where trees never die."

"A real garden, mother?"

"I cannot say how real; but in the middle of it, I have been told, there runs a pure river of water, clear as crystal, and on each side of the river there is the tree of life—a tree that never fades. That garden is heaven. There will be no death, no fading there. Let your treasures be in that life, and you will have something to which your hearts can cling without disappointment. Love the Savior here, and he will prepare you to dwell in those green pastures and beside those still waters.—*Sunday School Visitor.*

A GOOD REPUTATION TO HAVE.

The little story I am going to tell you happened just before the war, when every one was very, very busy. Soldiers were enlisting and going away from almost every home in the land.

One young man had volunteered, and was expecting daily to be ordered to the seat of war. One day his mother gave him an unpaid bill with money, and asked him to pay it. When he returned home at night, she said, "Did you pay that bill?"

"Yes," he answered.

In a few days the bill was sent in a second time.

"I thought," she said to her son, "that you paid this."

"I really don't remember mother, you know I've had so many things on my mind."

"But you said you did."

"Well," he answered, "if I said I did, I did."

He went away, and his mother took the bill herself to the store. The young man had been known in the town all his life, and what opinion was held of him this will show.

"I am quite sure," she said, "that my son paid this some days ago; he has been very busy since, and has quite forgotten about it; but he told me that day he had, and says if he said then that he had, he is quite sure he did."

"Well," said the man, "I forget about it; but if he ever said he did, he did."

Wasn't that a grand character to have? Having once said a thing, that was enough to make others believe it, whether they remembered it or not.

I wish all the boys in our land were as sure of a good reputation.—*Christian Weekly.*

LOVE MAKES THE DIFFERENCE.

"Oh, it is just as different as can be!" said one of my young friends."

"What is?" I asked.

"Why, being a christian. Every thing is so different from what I expected."

"What did you expect?"

"Oh, I used to think—'Now, if I become a christian, I shall have to walk just so; I shall have to go to church and prayer meeting; shall have to pray and read the Bible. It is so different from what I thought."

"Why, James, what do you mean?" I exclaimed. "You do go to church and to prayer meeting; you do read your Bible and pray; you do try to walk just right, do you not?"

"Oh, yes, answered James, looking up with a bright smile; "but then I love to do them. That makes all the difference. I love Jesus, and I love to do as he wishes me to."

Yes, love makes all the difference. Love is indeed the fulfilling of the law.—*Sunday School Times.*

DON'T SAY 'NO' EASY.

How is it you never go with bad boys, or get into any scrapes?" asked a little fellow of his playmate.

"Oh!" said the other, "that is because I don't say 'no' *easy*."

We thank the boy for his secret. It is worth a great deal more than a bag of money. I have no doubt saying 'no' as if you did not mean it, has ruined many a boy and girl. When any one tries to coax you to do a wrong thing, say "NO" as if you meant "no," and nothing but "no," and no mistake.

When Satan whispers for you to serve him and do wrong, and makes you great promises, as he did to the Lord Jesus in the wilderness, do not say "no" *easy*, but answer him as Jesus did, "Get thee behind me, Satan." That is a "no" he can understand.

The World's Crisis

AND

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"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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The "Crisis" is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

REST.

I rest, I rest; for thou art near,
Forbidding every anxious fear,
Jesus, my Lord, my God.
In every storm my shelter thou,
My hiding-place, my Savior now,
My everlasting aid.

I rest, I rest. Faith keeps me still;
Love only asks that Jesus' will
May evermore be done.
While Christ directs my willing feet,
E'en toil is rest, and pain is sweet;
My heaven on earth's begun.

I rest, I rest, yet daily prove
New wonders in this scheme of love,
That bids sin's turmoil cease;
That purifies my sin-stained soul,
And gives me, every whit made whole,
This broad and lasting peace.

I rest, I rest, while hope still sings
Of joys beyond these earthly things,
In climes of bliss untold.
My home, sweet home, when toil is o'er,
There waits my crown on that blest shore,
My palm and harp of gold.

—*Advocate of Christian Holiness.*

CHRISTENDOM LEAVENED.

O. R. FASSETT.

NUMBER THREE.

It is not "the doctrine," or "leaven" of the Sadducees which the mother church adopted, and with which she has fermented the whole of Christendom. May it not be, then,

The Leaven or Doctrine of the Pharisees?

What was their doctrine concerning the future life?

1. *They believed the doctrine of the resurrection of the dead*, professedly at least, which is not THEIR *doctrine*, but the doctrine of the Scriptures. Paul, when apprehended and brought before the Jewish council, took advantage of this fact, when perceiving before him the two opposing sects; and "cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee; of the hope and resurrection of the dead I am called in question." Acts 23: 6. Thus he commits himself to the scriptural faith and doctrine of "the resurrection of the dead" with the Pharisees of his times, against the doctrine of the Sadducees, and Sadducees themselves.

2. The Pharisees had an added doctrine to that of the scriptural doctrine of the resurrection of the dead, which was brought from the heathen philosophy of the ancients, and that was "the immortality of the soul, or spirit, and a state of conscious rewards in death under the earth." This was "the leaven" or "doctrine of the Pharisees," and was not found in the Scriptures, either in Moses or the prophets. When Paul affirmed his faith in the resurrection, "then arose a dissension between the Pharisees and the Sadducees; for the Sadducees say there is no resurrection, neither angel or spirit; but the Pharisees confess *both*." One thing too much they confessed; and that was the added doctrine to that of the scriptural doctrine of the resurrection. With this doctrine of spirit or ghost existence, as believed by the heathen world, they also adopted that of spirit communication with the living. "If *a spirit or an angel hath spoken to him*, let us not fight against God," say the Pharisees. Acts 23: 6–9. And in the parable of the rich man and Lazarus, where the Pharisees' *doctrine* is set forth, the rich man is represented as desiring Lazarus to be sent to warn his brethren. Luke 16.

A certain writer remarks:—"Paul here publicly professes to be of those who held the anti-materialistic view of soul and spirit; turning a cold shoulder to those who advocated the doctrine of materialism."—*McDonald*. Not quite all this. "He professes to be of those who held to the" *materialistic* view of the resurrection of the dead; and no further. Never did he advocate the doctrine of "the soul's immortality," or a state of rewards under the earth, or of spirit communications, which was the faith of the majority of that sect in his day. Therefore he was subsequently rejected by them as a *heretic*. He appeals: "After the way which they call *heresy*, so worship I the God of my fathers, believing all things which are written in the law and in the prophets; and have hope toward God, which they themselves also allow, that there shall be a *resurrection of the dead*, both of the just and of the unjust." Acts 24: 14, 15. This was all the faith he contended for—"Why should it be thought a thing incredible with you that God should raise the dead?"—the hope of our twelve tribes—to which we "hope to come." Acts 26: 6–8. "I continue unto this day, witnessing . . . none other things than . . . that Christ should suffer, and that he should be the first to rise from the dead." Acts 26: 22, 23. In this respect, and only so far, he was a Pharisee in faith and doctrine, adhering closely to "Moses and the prophets," and what "they did say should come"; discarding tradition. It may be considered as certain that the family of St. Paul, though Hellenistic in speech (could speak Greek), were no Hellenizers in theology. The manner in which St. Paul speaks implies the most uncontaminated hereditary Judaism. "Are they Hebrews? so am I." "Hebrew of the Hebrews" is used for an Aramaic Jew, as opposed to Grecian, or Hellenist. The pious Hebrew was always in the attitude of expectation of the Coming One. "There was no lack of Hellenistic synagogues at Jerusalem, which at the season of the festivals would be crowded with foreign pilgrims, and become the scene of animated discussions."—*The Life and Times of St. Paul, Conybeare, and Howson, by Bishop Simpson.*

This historic fact sets St. Paul in a true light. His only hope of future life was through Jesus and the resurrection from the dead; discarding the Platonic or Hellenistic doctrine of the Pharisees. Without such a resurrection from the dead, he regarded that those who had "fallen asleep in Christ" have "perished" everlastingly. And if the dead rise not at all, there was no advantage to be gained in his life of toil and jeopardy. See 1 Cor. 15th chapter.

Says Gibbon: "To the authority of Scripture the Pharisees added that of tradition, several speculative tenets from the philosophy or religion of the eastern nations; and as the Pharisees, by their austerity of manners, had drawn into their party the body of the Jewish people, *the immortality of the soul* became the prevailing sentiment of the synagogue under the Asmonean princes and pontiffs."—vol. 1, pp. 530, 531. "The Pharisees (says Enfield, pp. 177, 178) arose soon after the return from the Babylonish captivity, in consequence of the introduction of hereditary institutions and allegorical interpretations. They maintained that "the soul of man is spiritual and immortal. In the invisible world beneath the earth, rewards and punishments will be dispensed. The resurrection of the body is to be expected. They hold to the migration of souls from one body to another."

"Some Jews embraced the Hellenistic culture not to speak of the Jewish school of Egypt, in which attempts to amalgamate Hellenism and Judaism had been continued for nearly two hundred years. Josephus furnishes us with a Jew completely Hellenized." *M. Renan's Life of Jesus*, p. 74. Below is found Josephus' faith, which expresses that believed by the Hellenistic Pharisees of his day.

"The Pharisees believe that souls have an immortal vigor in them, and that under the earth there will be rewards and punishments according as they have lived virtuously or viciously in this life." To the Greeks he writes:—"God hath determined the rising again of those very bodies which you Greeks, seeing to be dissolved, do not believe [their resurrection]; for while you believe the soul is created and yet is made immortal by God, according to the doctrine of Plato, and this in time, be not incredulous; but believe that God is able, when he hath raised to life that body," etc., etc. The intermediate state in a "subterraneous region," "a place allotted for souls," in "the bosom of Abraham," and in flames of torture, where there is a "chaos deep and large between" the souls of the good and bad, so that souls of just men that hath compassion cannot be admitted to the presence of the damned, nor one that is unjust, if he were bold enough to pass over it," is given as "the doctrine of the Pharisees" in Josephus' "Dissertation on *Hades*." Read it and compare with the parable of the rich man and Lazarus, spoken by our Lord to the Pharisees, in which you have the Pharisees' doctrine set forth both to rebuke and shame them.

Important Extracts.

The following extracts are of value in determining "the doctrine of the Hellenistic Pharisees" in the times of Christ and his apostles, to which I call special attention:—

"The Hebrews, Greeks and Romans located the souls of all the dead under the ground. Were it either desirable or necessary to demonstrate that the receptacle of human spirits was understood by the ancient nations—Egyptians, Jews, and Pagans of all superstitions—to be deeper than the ground, a very long induction of authorities could be introduced. We might fill a documentary evidence incontrovertibly clear and definite."—*Alexander Campbell.* He further adds—"We may *dissent* from their notion of *place* and other circumstances, without impairing the weight of the evidence in favor of such a state as was indicated by the word *hades*."—*Ib.* I think not, if Jesus intended to teach the Pharisees' doctrine respecting the intermediate state in the parable of the rich man and Lazarus. He confirms their doctrine received from the pagan world, and there is no avoiding the conclusion, and "the place for the custody of souls is in a subterraneous region in the earth from the foundation of the world." Thus Jesus would be guilty of the inconsistency of warning his church against "the doctrine of the Pharisees," and teaching them in accordance with that doctrine, when he has them record a parable spoken to those Pharisees!

Dr. Campbell, in his "Sixth Dissertation," says—"From the time of the captivity, more especially from the time of the subjection of the Jews, first to the Macedonian empire, and afterwards to the Romans, as they had a closer intercourse with pagans, they insensibly imbibed many of their sentiments, particularly on those subjects wherein their law was silent, and wherein by consequence they considered themselves as at greater freedom. On the subject of a future state, we find a considerable difference in the popular opinion of the Jews in our Savior's time, from those which prevailed in the days of the ancient prophets. As both the Greeks and Romans had adopted the notion that the ghosts of the deceased were susceptible both of enjoyment and of suffering, they were led to suppose a sort of retribution in that state for their merit or demerit in the present. The Jews did not, indeed, adopt the pagan fables on the subject, nor did they express themselves entirely in the same manner; but the general train of thinking in both came pretty much to coincide. The Greek *hades* they found well adapted to express the Hebrew *sheol*. This they came to conceive as including different sorts of habitations, for ghosts of different characters."

Dr. Good confirms the same facts—"The *popular tradition* believed in most countries that this hell, *hades*, or invisible world, is divided into two very distinct and opposite regions by a broad and impassable gulf; that the one is a sort of happiness, a paradise, or elysium; and the other a sort of misery, a *gehenna*, a *tartarus*; and that there is a supreme magistrate, and an impartial tribunal belonging to the infernal shades, before which the ghosts must appear, and by which he is sentenced to the one or the other, according to the deeds done in the body. Egypt is generally said to be the inventress of this *important and valuable part of the common tradition*, and undoubtedly it is found in the earliest records of Egyptian history."—*pp.* 377–8.

Thus Dr. Good clearly and distinctly regards and states this doctrine to be "the common tradition." Of course, imbibed by the Jews of the Pharisaic school, it becomes the traditionary "doctrine of the Pharisees," and there is no avoiding the conclusion.

Macknight, in his note on the parable of the rich man and Lazarus, admits that our Lord's description is "drawn more from the descriptions" of the heathen, than "from the writings of the Old Testament." "It must be acknowledged that his descriptions of those things are not drawn from the writings of the Old Testament, but have a remarkable affinity to the descriptions which the Grecian poets have given of them. They, as well as our Lord, represent the abode of the blest as lying contiguous to the region of the damned (this perhaps is necessary to increase the joys of the righteous, as advocated by certain writers); and represented only by a great and impassable river, or deep gulf, in such a sort that the ghosts could talk with one another from its opposite banks." (That is social, surely.) "In the parable, *souls* [parable don't say anything about souls], where bodies were buried, know each other, and converse together, as if they had been embodied. In like manner the *pagans introduced departed souls talking together*, and represent them as having pains and pleasures, analogous to what we feel in this life; it seems they thought the shades of the dead had an exact resemblance to their bodies. The parable says the 'souls [not so] of wicked men are tormented in flames.' The Grecian mythologists tell us they lie in Pyriphlegethon, which is a river of fire, where they suffer the torments they would have suffered while alive, had their bodies been burnt."

Now shall we thus make Jesus to teach "the common tradition" of his times, and the doctrine of the heathen world, in the parable of the rich man and Lazarus? Nay, verily. Not we. We know the intent of that parable. It is to give his people a knowledge of the Scriptures and of history; as well as to rebuke the Pharisees for "making void the word of God by their tradition," not believing "Moses and the prophets"; and show contempt of "their doctrine" by personifying their "place in *hades*," they called "the *bosom of Abraham*" to be "Abraham's bosom" in fact.

So, according to the parable, as interpreted after "the common tradition," immaterial spirits and angels carried the immaterial spirit of Lazarus to "a subterraneous region in the earth, not regularly finished," and placed him in the spirit bosom of immaterial Abraham. The rich man died, and his body was buried, but his immaterial soul lifted up its immaterial eyes in flames and torment, and saw the immaterial soul of Lazarus in the immaterial bosom of the immaterial Abraham; and believing in the invocation of saints, he cried to the actual immaterial Abraham to send the immaterial spirit—Lazarus—to dip the tip of his immaterial spirit finger in (immaterial) water! is it? to cool his immaterial tongue, etc., etc. Thus does Jesus, by personating their place "the bosom of Abraham"—see Josephus in "*Hades*"—and making it actually *Abraham*, show them that they nullified Moses and the prophets.

The moral of the parable is—(1) A rebuke to the covetousness of the Pharisees. Luke 16: 13, 14, 19. (2) No conscious intermediate state in "*hades*" and "Abraham's bosom." Vers. 22–26. (3) No spirit communication with the living or the dead. Vers. 24, 27, 29, 30; Acts 23: 8, 9. And lastly, that their "doctrine" nullified and made void "Moses and the prophets" respecting the resurrection from the dead. "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." Ver. 31. While these Pharisees believed what was put into the mouth of the rich man—that the living would believe "if one went unto them from the dead" (v. 30); that a "spirit" might have "spoken unto Paul" (Acts 23: 9); Jesus teaches them the resurrection from the dead alone was the only means of the communication of the dead with the living: "Neither will they be persuaded, *though one rose from the dead*." Ver. 31. And how more effectually could he show contempt of their tradition than by personifying their "bosom of Abraham" in "*hades*," and making all souls or spirits of the righteous dead going into "Abraham's bosom" actually? And also that they did "not believe" and "hear Moses and the prophets?"

Let us show up this doctrine by the necrology of Moses. "Adam lived nine hundred and thirty years; and he died,"—"and was carried by the angels into Abraham's bosom" (the doctrine of Hellenistic Jews makes these patriarchs to be conveyed to "Abraham's bosom" centuries before Abraham was born); so of Seth, Enos, Methuselah, etc. "And Sarah died in Kirjath-arba"; "and was carried by the angels into Abraham's bosom." Thus, according to "the doctrine of the Pharisees," Sarah was "carried by the angels into Abraham's bosom" as soon as she died, and before the death of her husband and lord!! "Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years"; "and was carried by the angels into Abraham's bosom." Thus Abraham had the unspeakable felicity of being conveyed by angels at his own death into his own blessed bosom!! If this does not make nonsense of the Scriptures, I do not know what "doctrine" will. "Beware of the leaven of the Pharisees."

MORE LOVE TO THEE, O CHRIST.

More love to thee, O Christ,
More love to thee!
Hear thou the prayer I make
On bended knee.
This is my earnest plea—
More love, O Christ, to thee.

Once earthly joys I craved,
Sought peace and rest;
Now thee alone I seek—
Give what is best.
This is all my prayer shall be—
More love, O Christ, to thee.

Let sorrow do its work—
Send grief or pain;
Sweet are thy messengers,
Sweet their refrain,
When they can sing, with me,
More love, O Christ, to thee.

Then shall my latest breath
Whisper thy praise;
This be my parting cry
My heart shall raise,
This still its prayer shall be—
More love, O Christ, to thee.

—*Selected.*

A NAMELESS NATURE.

C. GOUD.

While some writers freely admit that Adam was not created immortal, yet they claim that there are irrefutable objections to the idea that he was made mortal; hence they assume that he had a kind of nondescript nature, neither this nor that, but about half way between a nature, which, it seems, they are unable to name or define; but one which could have lived on unlimitedly, just as do the angels who kept not their first estate, and yet not death-proof; and they might add with equal propriety, just as Adam who kept not his first estate, but fell and was driven from his own habitation, lived nine hundred and thirty years, yet was not death-proof. For it is mere assumption to claim that those angels, as also Adam, were not created with a nature susceptible of dying, and needed foreign aid in order to live on unlimitedly; for the angels sinned, as also Adam, and were sentenced to die, and were removed from their former habitation, the former to (*tartarosas*) hell, the latter to till the ground for his life until the sentence should be executed upon them. 2 Pet. 2: 4; Jude 6; Gen 3: 23.

In Adam's case, we know that God had provided in the tree of life that very aid which his nature needed, in order to keep him from dying; not by giving him a new nature, but by sustaining his original or mortal nature, not being, in itself, death-proof. And by a parity of reason, we may argue that God had provided in the habitation of the angels, who sinned and fell, an ample antidote for the tendency of their mortal nature while on probation, just as he did for Adam in his; yet both, being shut out from that antidote because of sin, were doomed to die.

We propose to examine some of the irrefutable (?) objections to the idea that Adam was created mortal, or susceptible of dying. (1) If created mortal, says the objector, God's statement, that death would be incurred by eating of the forbidden tree, was incorrect, because he would have certainly died without eating of it. This objection is refuted and falls to the ground, when brought to the light of facts; for we are informed that the Lord God provided the tree of life, whose leaves, John says (Rev. 22: 2), were for the healing of the nations. Mortal nations, therefore, were contemplated in the creation of this tree; nor do we find the first intimation that it was designed to give a new kind of life, or change man's original nature to immortality; but to sustain the life of mortal nations while on probation. See Gen. 2: 9; Rev. 22: 2.

The second commandment given by the Lord God to man was to freely eat of the tree of life. Gen. 2: 16. Disobedience to this command would have been sin, and have exposed them to die as really as disobedience to the third commandment—"But of the tree of the knowledge of good and evil thou shalt not eat of it," for both were God's commands, and therefore law, and sin is the transgression of the law. John 3: 4. And if, as we argue, Adam was mortal, and needed the tree of life to sustain him in life, and heal him of sickness, to abstain from eating freely of the tree would expose him to death, so death would have been the result of disobedience in either case. After he had sinned, there was no necessity of his dying; though not in his nature death-proof, if he could still have free access to the tree of life. See Gen. 3: 22. Thus the objection, that if man was created mortal, the statement of the Lord that death would be incurred by eating of the forbidden fruit was incorrect, is refuted.

Again, (2) it is claimed that when God told Adam if he ate of the forbidden fruit, he should die, it was tantamount to an assurance that he would not die unless he did eat thereof. This would be true on the supposition that he obeyed the second commandment, viz., to freely eat of the tree of life, to sustain his life, and used its leaves to heal him of disease, not otherwise. It is a well known fact, that ancient names were given to indicate the nature, object, design, or future history of the person or thing named. That this was the case in the names given to the two trees, now under consideration, is clearly proved by the reference to them in Gen. 3: 22—"And the Lord God said, Behold the man is become as one of us to know good and evil; and now lest he put forth his hand and take also of the *tree of life, and eat and live forever*." This fact of itself goes to show that man was created mortal, and must have food and medicine, or sicken and die, as other animals would; and therefore, to refuse or neglect these would seal his fate as really as being shut from the tree of life, with the earth curse against him.

Again, (3) the objector further claims, that if Adam was created mortal, he would just as certainly have died without eating of the forbidden tree as by eating, which would make God's instruction deceptive or meaningless, and Adam might have replied—I am already mortal, and therefore must die, whether I eat or not. With Gen. 2: 9, 16, and 3: 22, 23, before me, I can but marvel at this singular claim. Let us read them—"And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food, the *tree of life* also (for food and healing, Rev. 22: 2); in the midst of the garden, and the tree of the knowledge of good and evil." . . . . "And the Lord God commanded the man, saying—Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil thou shalt not eat of it. . . . . And now lest he put forth his hand, and take also of the tree of life, and eat and live forever, therefore the Lord God sent him forth from the garden of Eden."

In the foregoing Scriptures, we have the following facts:—(1) Adam being mortal, liable to sickness and death while on probation, God provided the tree of life as a perfect antidote for these liabilities. (2) God commanded him to freely eat of it. (3) By so doing, he would live forever, even though he became a sinner. And (4) that to prevent his living forever, it was necessary to send him "forth from the garden of Eden" to deprive him of the tree of life. With what propriety then, may we humbly ask, is it claimed that Adam, if created mortal, would just as surely die without eating of the forbidden tree as he would if he did eat thereof? So far from this being the fact, if he had not been deprived of free access to the tree of life, he would be alive to-day, a mortal sinner.

I argue, therefore, from these facts, that Jehovah's warning to Adam, that by disobedience in eating of the forbidden tree, he would incur death ("the wages of sin" Rom. 6: 23), was neither deceptive nor meaningless, but of the highest import as the sequel has shown. And if Adam had claimed that being mortal he must die, whether he obeyed God or not, the Lord God could have replied—Adam, I have directed you to eat freely of the tree of life, which will sustain your life forever, and its leaves are an antidote for sickness; if you obey me, therefore, you will live forever; but if you turn from my commandments, and eat of the tree of which I have "said thou shalt not eat of it," I shall deprive you of the tree of life, and you will "surely die." Is it just to call this trifling on the part of God? Remember, kind reader, that man was never death-doomed until he disobeyed God, and was shut out from the tree of life.

It was sin, not physical poison, that produced this dreadful result. Rom. 5: 12. The claim that the tree of life possessed a property which, if partaken of once, would produce an entire change in man's physical and organic nature, from that in which God made him, and which he declared to be very good, to an immortal nature; and that the tree of the knowledge of good and evil possessed a native physical poison, which would poison man's nature, producing death in all the race, are, to my mind, entirely foreign to the word of God; for in Gen. 3: 22, we are informed what the nature of those two trees were, as we shall endeavor to show.

It is claimed that the forbidden fruit planted the seeds of death in man's physical system, who otherwise would have lived on until he had gained access to the tree of life, and become deathless; whereas the Scriptures teach that he was placed in immediate access to it on entering the garden of Eden, and the first commandment received from God on entering the garden was to freely eat of it. Gen. 2: 16.

Again, it is claimed that death is not the direct punishment for sin, but the result of physical poison, which God provided in the tree of the knowledge of good and evil, before man sinned, for the purpose of killing him if he ate of its fruit; thus virtually making sin and death a part of God's original plan; but where in the Bible do we find any authority for this singular claim? What is the testimony of Scripture on the nature of these two trees?

It is a well known fact, that the ancients, following the example of the Lord God himself, as in the case before us, gave names to indicate ideas; hence the names of these two trees indicate their nature and design, and are so explained by their author. But we find not in either of them the most remote indication of the idea set up in this claim. The name *tree of life* cannot signify to give life, for this Adam received direct from his Maker; it must then signify the preservation of life, not by changing man's original nature, but as food to nourish and sustain that nature in life, and this it would do though the eater be a vile transgressor, hence we read—"And the Lord God commanded the man, saying, Of every tree of the garden (among which was the tree of life in the midst of the garden, see ver. 9), thou mayest *freely eat*" ("eating thou shalt eat," Mar.) Gen. 2: 16. "And now, lest he put forth his hand and take also of the tree of life, and eat and *live forever*." Gen. 3: 22. In these two texts we have (1) the name by which this tree is designated; (2) man's relation to it while in the garden, and (3) its nature and effect upon him as a life-preserver, clearly stated by the Creator himself.

We come now to the forbidden tree. We find nothing, says the objector, in the prohibition, intimating that God threatened to kill Adam for eating. O no. He only deposited the poison in the tree for the purpose of killing him, if he ate of its fruits, (?) and that too, without giving him direct notice of the fact. (?) The tree looks pleasant, and is good for food, in their view, only the prohibition and its penalty stood in the way. Would this be deceptive? Does the name of this prohibited tree indicate that its fruit is to poison the eater to death, as set up in this claim? I think not. All the facts are against it. It is "the tree of the *knowledge of good and evil*" (Gen. 2: 9) (or of right and wrong, not of poison, and death). The nature and object of this tree, then, to correspond with its name, must be to give the knowledge of good and evil to intelligent, accountable beings, not to poison their physical nature, as we shall see; a knowledge which he needed and must have to be a moral agent. No right government would hold a man accountable to its laws, who had no possible means of knowing them, or of knowing right from wrong; hence the publication of laws; nor would we suppose it necessary to transgress a right law, and incur its penalty, to learn what was evil, or wrong; but we should commend the man who, by a strict attention to such law, studied its authority, and his obligation to obey it; however crossing and trying it might be to his inclination, and thus obtain the knowledge of good and evil, or right and wrong. This was the Bible mode of obtaining it. Heb. 5: 14.

The forbidden tree, with the commandment, presented the law of God in its germ. It would give the knowledge of good and evil in two ways. (1) By trying and testing man's obedience and fidelity to his Creator, as the only law-giver, bringing his mind into trial, use, exercise, reasoning, on God's government, and his relation and obligation thereto. Hence Paul says—"Strong meat belongeth to them that are of full age, even those who by *reason of* USE *have their senses exercised to discern both* GOOD *and* EVIL." Heb. 5: 14. Isaiah also, speaking of the second Adam, Jesus Christ, who must pass the test of discipline, as did the first, speaks of his being restricted to certain kinds of food, "that he may *know to refuse the* EVIL, *and choose the* GOOD." Also of a time when he did not have this knowledge. Isa. 7: 15, 16.

Or (2) this tree would communicate the knowledge of good and evil by eating its fruit, in violation of God's command—"Thou shalt not eat of it." This the serpent well knew, so he tempted them with the idea of being gods, knowing good and evil, through disobedience, while he denied the penalty (Gen. 3: 4, 5), perhaps pointing to the tree of life in support of his lie—"Ye shall not surely die." Under this temptation, the first Adam chose the later mode of obtaining the knowledge of good and evil, sinned, and fell. By the former, the second Adam obtained the knowledge, and triumphed over the tempter and bore off the palm of righteousness in the law. See Heb. 1: 9. Thus we read of the first Adam: "And the Lord God said, Behold the man is become as one of us to know good and evil." Gen. 3: 22. By what means did he become so? by eating of the tree of the knowledge of good and evil, surely. This is the Lord's explanation of the name given to this tree, and the serpent so explained it (Gen. 3: 5), and the woman so understood it. All agree that its name gave its nature and design, but not one intimation do we find of a physical poison in the tree or its fruit; unless it can be proved that the knowledge of good and evil is such.

Adam followed the serpent's mode of obtaining the knowledge of good and evil, which was by disobeying God. This was the crime, the transgression of the law, the sin, that brought death into the world; not by physical poison in the tree, but by transgressing God's law, whose penalty was death, of which Adam had full notice before the act. Hence we read—"When *lust* hath conceived, it bringeth forth *sin*; and *sin* when it is finished bringeth forth *death*." James 1; 15.

Thus, when tempted by the serpent, our first parents lusted after the forbidden fruit. This lust, when yielded to, brought forth the sin of transgression by one man, that brought death into the world. Rom. 5; 12. It was by one man's offence death reigned. Rom. 5: 17. This was the judgment upon the race (verse 18), because in him they all sinned (verses 12, 18). He being the unit of the race, whatever was his fate was the fate of all. It was the disobedience of one man that made the many sinners, and sin brought death. Why? because the *wages of sin is death.* Rom. 6; 23.

Thus death is shown to be the direct penalty, or punishment, for sin; and not the result of a physical poison deposited in the tree of the knowledge of good and evil, for the purpose of killing Adam, if he ate of its fruit (see Rom. 7: 7, 13); but by being shut out from the tree of life, which alone could preserve his life forever in his original nature, mortal with no healing balm as an antidote for sickness, except such as was contained in the herb of the field, and these were cursed against him, as an incidental evil; he was to eat his bread by the sweat of his face till the penalty of the law, which had been denounced against his act, was executed upon him. See Gen. 3: 17, 19. I have dwelt upon this point because I consider it important, and in accordance with the foregoing is the entire testimony of Scripture from Gen. to Rev.

In further proof of man's original mortality, we refer to the incarnation of our Lord. (1) He must be the seed of the woman. (2) He must be made under the law. Gen. 3: 15; Gal. 4: 4. Why? because he had undertaken to redeem them that were under the law (Gal. 4: 4); and therefore must be tried and qualified under and by that very law which held the race. (3) He must have a body of flesh and blood. Heb. 10: 5, and 2: 14. Why? that he might be susceptible of dying. Heb. 2: 14.

Now Jesus took upon him our fallen nature, or he did not; if he did not, then he took Adam's original sinless nature. Which was it? if the former, then he was under sentence of the law as we are, and could not "by any means redeem his brother, nor give to God a ransom for him, . . . that he should still live forever and not see corruption." Ps. 49: 7, 9. Was he physically poisoned? But if the latter, then all is plain; for he had a body of flesh and blood like his brethren (sin excepted), that was susceptible of dying, hence mortal. How was Adam made "a little lower than the angels"? Ps. 8: 5; Heb. 2: 7. How was Jesus made? "A little lower than the angels." For what? "*For the sufferings of death.*" Heb. 2: 9. *Ergo*, Adam was originally made mortal, susceptible of dying.

Our argument then stands thus: (1) Man's original nature was mortal, susceptible of death. (2) The tree of life, of which "God commanded Adam" to "freely eat," possessed the property necessary to nourish, heal and sustain him in his original nature, while on probation. (3) The name of this tree, as also the tree of the knowledge of good and evil, signify their nature and object, and are so explained by the Lord God in Gen. 3: 22. (4) It was disobedience to God's commands that brought death on Adam and his race. (5) Death was and is affected by his and their being shut out from the tree of life, and the earth being cursed against them (Gen. 3: 17), and not by physical poison received in the fruit of the forbidden tree. And (6), that the incarnation of Jesus Christ in man's original, sinless nature of flesh and blood, that he might suffer death to redeem us, is proof positive that man's original nature was susceptible of dying, though sinless. May faith and love control our tongues and pens, while we try to spread God's word from pole to pole.

Topsham, Me.

OUR THOUGHTS.

L. A. WHEELER.

A thought is a very little thing. What of it? Have we not a right to think as we please? By no means, not if we are God's children. Let us see. A thought is a little thing, a very little thing; but look at some of the results. God thought, and the world came into existence. Eve thought upon the tree of good and evil, and it resulted in the fall of the human family. Noah thought, and an ark was prepared; the result—the world is peopled to-day. Abraham thought, and obeyed, and thereby became the father of the faithful. All the mighty inventions of our age once existed only in thought. No sin, however great, but was first a thought, and all righteousness has its beginning in the thoughts. The thoughts are the medium through which all propelling power acts, whether demoniac, human, or divine. Holy men of old wrote as they were moved by the Holy Spirit. Satanic influences operate upon our thoughts. Christ had to resist them, saying, "Get thee behind me, Satan."

We might influence each other. We are not always aware how much of our thoughts show themselves in our countenance. Others read them, more or less, whether we wish it or not. How needful, then, that the thoughts be pure, be right. All the nutriment the new man can receive is through the thoughts. It is by girding up the loins of the mind, that we turn ourselves, like the horse, this way or that, for "as a man thinketh, so is he." David said, "I thought upon my ways, and turned my feet into thy commandments." Listen to what the prophet Malachi says—"Then they that feared the Lord spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name; and they shall be mine, saith the Lord of hosts, in that day when I make up my jewels, and I will spare them as a man spareth his own son that serveth him." Are our thoughts and words going into the book of remembrance to meet us at the judgment? Yes, and they will place us at the right hand or the left, when the decision is made. Isaiah says—"Let the wicked forsake his way and the unrighteous man his thoughts." But how can we control our thoughts? Let Paul answer—"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

What are these weapons, Paul? "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil; for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace. Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God, praying always, with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.' Then if we have the love of God to constrain us, our hearts will be where our treasure is.

Plainfield, Mass.

— He who would be angry and not sin, must be angry at nothing but sin.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, July 10, 1872.

☞ Take Notice!
All subscriptions for the "Crisis" issued from this time forward are at the rate of $2.00 a year, payable IN ADVANCE.

☞ Please Remember!
☞ All remittances to this office, in the form of Drafts, Bank Checks, and Postal Money-Orders, should be made payable to the Business Agent, GEO. T. ADAMS.

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NATIONAL CAMPMEETING.

It is time to begin to think, talk, and arrange about the coming National Campmeeting at Springfield. It is now but little over a month to its commencement. We are expecting one of the most heavenly meetings we have ever held. Those present last year will remember the precious feasts which the Lord provided for his friends. The early morning "Tabernacle" meetings for those interested in the subject of holiness left hallowed associations, and their blessed fruits have lasted till the present hour. It is purposed to resume those meetings again this year. The time has arrived when all who wish to be ready for the coming of Christ should be making *special* preparation. As a people, we are settled in relation to the doctrinal points; and what each now needs most is a clean heart; without which we shall not be ready to meet Jesus.

We find the Lord is impressing his people more and more with the importance of this subject; but we fear many are shrinking back from it, because the enemy tells them they cannot live in harmony with the spirit of christian holiness; and, consequently, would bring a reproach upon the subject. This is the same story the deceiver tells the awakened sinner—"you can't live religion if you make a profession." One thing is certain: the *Lord* does not make such suggestions by his Spirit. Others may refuse to step into the "highway of holiness" lest they should become objects of remark, and perhaps be shunned by some of their former friends. The one first seeking Christ has the same temptations. Is it wise to listen to such whisperings of Satan? At our coming National campmeeting we hope to see a host who will give up all to Jesus,—make an entire consecration—and receive perfect love and peace.

We are anxious to have all come who have had experience in the "higher life," that they may be instrumental in helping others to find the pearl of great price. Let us come together for the special object to get nearer to Christ; to learn to live *just right* everywhere. We all need a christianity that will enable us to overcome all evil thoughts, words and deeds; a religion that allows no dishonesty, no backbiting, no evil speaking, no deceit, no impatience, no unkindness to any one; no joking, no fretting or scolding; in short, no unclean thing of any kind; a religion that makes emphatically a "new man." Let us not rest till we all have pure hearts; indeed, we cannot *rest* till we are entirely consecrated to Christ, so that it may be said without the least reserve, Lord use me for thy glory, just as seemeth good in thy sight. What is called "the *blessing* of santification" is the *result* of this entire consecration. Many mistake the good *feeling* for sanctification itself. The sanctification *precedes* the "great peace" and "perfect love;" but the change is as marked, as definite, as great, as the one at conversion. None but those who have experienced it are aware of the blessed results of entire consecration to the Lord.

Dear Brn. and Srs., we are most fully convinced that the time has come when this subject should be made specially prominent; (1) because it has been much neglected; (2) because it is *necessary* to fit us for the coming of Christ, which is an event now close at hand. Let us keep it in mind, then, that we must "follow PEACE with *all* men; and HOLINESS, *without which no man* shall see the Lord." Heb. 12: 14. We hope this subject will receive more than its usual prominence at all our compmeetings this year. Let *special* meetings be held at some hour each day, when those who are interested in this subject can feel free to express their feelings, and interchange their thoughts in a familiar manner. Such meetings will be found unusually interesting and profitable. The most disagreeable thing in the sight of God is sin; therefore the most pleasing to him is holiness. He says "be ye holy, for I am holy." Let us come up cheerfully to the standard. Let our daily prayer be—Lord, help me to live just as a *christian* should in every particular.

Bro. and Srs., come up to the great feast of tabernacles at Springfield, beginning Aug. 17th. Let us *all* rally around the standard of holiness, expecting great blessings from our coming King.

NORTH DANA, MASS.

We spent the Fourth of July pleasantly at No. Dana, Mass., in the tent-meeting, near the residence of Bro. Geo. A. Streeter. No. Dana is on the Athol and Enfield R. R., about ten miles from Athol. On our way, we stopped a night with Bro. James Hemenway, at Athol Depot. He is pleasantly situated in a romantic village, abounding in hills and vales, and a variety of inviting scenery. Bro. H. is one of the true men, and his judicious labors in Athol are being blest by the Lord. He intends to pitch a tent on the Common, and hold union meetings in it during the summer months. We think his plan is a good one, and will produce desirable results.

The meeting at No. Dana was held eight days in the old missionary tent, which was first pitched in Washington, D. C., in May, 1867. Brn. E. Morrill, J. Hemenway, Geo. A. Streeter, and Sister A. M. Barnes, were present at different times to declare the word of the Lord. We felt assured that our 4th of July meeting was more profitable and pleasant than any of the excursions, picnics, or celebrations, where people seek enjoyment on this anniversary day. We enjoyed our independence, in the Lord, and freedom from a desire to mingle in the fashionable pleasures, where aching, burdened hearts seek rest and find none. Jesus affords perpetual *rest* to those who trust their all in his hands. He is a satisfying portion. He is all in all.

No one can have sweet peace till they are united to Christ. All outside of him is void of true comfort. We know this to be true from experience. Those who seek to be satisfied with worldly pleasures are like those who chase bubbles to secure gems. They soon burst, leaving nothing but empty disappointment. It was not so with our meetings at No. Dana, July 4th. They left a hallowed influence to be remembered with pleasure. The heavy showers kept many from being present, and somewhat interrupted our exercises.

At six P. M. we met at Bro. Streeter's, and had a profitable season. This gave our deeply afflicted Sr. Luthera Weaver an opportunity to enjoy the occasion with us, which she esteemed very highly. She has now lain upon a bed of suffering about seventeen years. She has not been able to be moved from her bed but three times in five years, and at those times was thrown into fits by her extra sufferings. She loves Jesus and his appearing, and it affords her much comfort to receive letters from his friends. We would suggest that many write her, and inclose something to help secure the comforts of life.

BAPTISM.—Sr. Bruce was baptized in East Boston, Sabbath, July 7th. She is the one who was a Spiritualist lecturer for some eighteen years. She is now devoted to Christ We commend her to all the friends of Jesus. She intends going to Oswego, N. Y. May the blessing of the Lord attend her efforts to lead others to the Savior. She is in needy circumstances, but goes forth trusting in the Lord. She has a sick daughter to support. Let those who can, send her something to make her heart glad.

SR. INGHAM.—Sabbath, July 7th, we had the pleasure of seeing Sister Ingham at our meeting in Chelsea. Her husband, Bro. Wm Ingham, is still unable to do anything. His case is a *sad* one. Many remember his faithful labors in the Lord; but in consequence of an injury upon his head, he has been laid up for several years. We hope his christian friends, and all others who love Jesus, will remember the necessities of his family, and send them means to make them comfortable. Direct to Mrs. S. A. Ingham, Clementsport, N. S.

"MEETING KILLERS."—Some *excellent* things are said by Bro. Sheldon in this paper concerning "meeting killers." Let them be read with care, and treasured up for practical benefit. We have found the classes named to be great obstacles in the way of good conference meetings. Please turn and read again what Bro. Sheldon has said. It would make a valuable circular to put into the hands of all who attend prayer-meetings; but at least, let it be treasured up by all who read it; especially by *ministers*.

PHONETIC SHORT-HAND.—One of the most valuable arts which should be learned by every school child is Phonography. Graham's standard system is the best. The Synopsis, price 50 cts., and the Hand-book, price $2.00, may be ordered from this Office. Leading phonographic reporters—among whom we may mention our friend "C."—are unqualified in their commendation of Mr. Graham's system; which is claimed to be a great improvement upon the original or Isaac Pitman's Phonography.

GOOD BOOKS.—We have received two good books from Bro. H. L. Hastings. One is entitled, "Ebenezers, or, records of prevailing prayer"; the other contains Samuel Sharp's translation of "The Proverbs"; Charles Ellicott's translation of "Paul's Epistles to Timothy"; Henry Craik's translation of the Epistle to the Hebrews; and Samuel P. Tregelles' translation of the Revelation. These works can be had of Bro. Hastings, at 19 Lindall St., Boston, or at the *Crisis* office. Tregelles translates Rev. 1: 5, 6—"Unto him that loveth us, and freed us from our sins by his own blood,—and he made for us a kingdom." Price, single, 25 cts.; postage 2 cts.

A VALUABLE BOOK.—We have just received a new and valuable book, entitled "The Destiny of Man," by Wm. Erwin, of Painted Port, N. Y. It contains three hundred and twelve octavo pp. Bro. Erwin is a Methodist, and has been examining the subject some twenty years; and was not aware of what we, as a people, have been doing to spread light on the nature of man. Bro. Erwin endeavors to bring forth all that he finds in the Bible relating to the destiny of the wicked. He begins with Genesis, and takes the Bible through by course, and brings out the plain teaching of the Scripture in a very clear and forcible manner. The book is *unanswerable*. He shows beyond all controversy that man is not immortal, and that the wicked will be utterly destroyed after the judgment. We see but one fault in the work; and that is, the author may be a little too severe in his expressions against those who uphold the doctrine of eternal torment; but if there is any dogma that deserves to be treated severely, it is that of eternal misery; for we believe there is no other doctrine that is more dishonoring to God and his Son.

This book is well calculated to make a stir in the theological waters, and should have a wide circulation. It is neatly bound. Price $1.50, gilt $2.00, postpaid. For sale at the *Crisis* Office.

☞ In a late obituary notice sent by Sr. Stoddard, for Sr. "Briggs" read Riggs.

SPOILING MEETINGS.

Meeting killers are too numerous, and a few hints to prevent their ruinous depredations may not come amiss to the cause. They are not always a bad class of men, but are often found among our best brethren; and the worst feature about the matter is, they keep on killing meetings, and do not know that they have done any harm, and so kill another, and still another. Let me particularise:—

1. A social meeting is in full blast, and everything seems melting before it, when a brother gets up and introduces something entirely foreign to the current of the meeting, and tries to turn the meeting into another channel. All he says may be well upon a proper occasion, but under the circumstances, it is like throwing a cake of ice into the fire. When will brethren learn to keep in the current of the meeting?

2. Perhaps several ministers are present, and they must lengthen out a speech because they are *ministers*, and though all they say is good in its place, they kill the meeting. When will they learn to place themselves on a level with common brethren in a social meeting? Be just as short as any brother. If the heart is full, let it boil over, but do not monopolize the time because you *can* speak long, or *love* to speak long. It is no place for speech-making, or display of talents. Some seem to fear that it will not be understood that they are *ministers* unless they talk long. Well, better let it remain unknown than to make a meeting-killer of yourself. You are robbing your brethren, and that is not honest. I have seen more social meetings killed by preachers than by any other class of people. Let this thing be stopped. Half minute speeches in a large social meeting will do more good than long exhortations. There is a proper time for exhortation, and sermons, but not in a social meeting. Let us be patterns of brevity and promptness in such meetings.

3. Another class who cannot have their own way in spoiling social meetings by long speeches, or by introducing themes contrary to the current of the meeting, adopt another plan. They sit still, say nothing, and pull back like a balky mule. But I never knew one of these meeting mules to get blest. They generally have a hard time after meeting. Now, brother, which class of meeting spoilers do you belong to? Do you talk out of the current of the meeting? Do you talk long, and rob others? Or do you sit and hold back? Let us be in such meetings, earnest, prompt, and brief. When *all* act on this principle, we are sure of a good meeting. W. S.

EGYPT'S DESOLATION.

BRO. SHELDON:—A friend of mine wants to know when Egypt was desolate forty years, spoken of in the 29th of Ezek., 11th and 12th verses. Will you please give your views through the *Crisis*, and oblige your brother in Christ, NATHANIEL PHILLIPS.

No. 33 Ford St., Prov., R. I.

The passage referred to reads thus:—"No foot of man shall pass through it, nor foot of beast shall pass through it; neither shall it be inhabited forty years. And I will make the land of Egypt desolate in the midst of the countries that are desolate, and her cities among the cities that are laid waste shall be desolate forty years; and I will scatter the Egyptians among the nations, and will disperse them through the countries."

By reading from the 17th verse of the same chapter and onward, we learn that (1) this calamity was to overtake Egypt after the 'twenty-seventh year' of Israel's captivity; and (2) that it was to be in the days of "Nebuchaddezzar, king of Babylon." Prophecies must be fulfilled at the *right time*, as well as in the right manner; and the right time for this calamity to come upon Egypt was in the life time of Nebuchadnezzar. And it did come then, and the forty years commenced then. On this passage, Cooke's Bible has the following expository note:—"No foot of man," in the kafile or caravan, for purposes of trade—'no foot of beast,' driven from one part of the country for sale in another. . . . The 'forty years' of desolation determined upon Egypt bore a probable reference to their contempt for the forty years' sojourn of Israel in the wilderness. The return of the captivity took place in the reign of Cyrus, who, though a heathen, exemplified a desire to loose the bonds of the slave."

Not only did this prophecy begin to receive its fulfillment at the *right time*, during the life of Nebuchadnezzar, thus ending the "forty years" during the reign of Cyrus, but it is also true, as predicted in the 14th and 15th verses of the same chapter, that Egypt subsequently became a "base kingdom;" "neither shall it exalt itself any more above the nations." The forty years here mentioned just covered the time that elapsed between the telling stroke of Nebuchadnezzar against Egypt, and the toleration granted the same people under Cyrus. W. S.

"ENSAMPLES TO THE FLOCK." Why is the religion of Jesus Christ—pure and undefiled religion—at so low an ebb? Is it not because ministers themselves lack a fullness of enjoyment? With hearts filled with the spirit of consecration, ministers will raise the membership to the same level, being "ensamples to the flock." But if ministers have but little relish for devotion, and turn all their energies to theorizing, the flock will drink in the same spirit. The "belief of the truth" is all right, but should not be disconnected from the "sanctification of the Spirit." Let us all drink from the fountain of "perfect love," as well as the fountain of truth. W. S.

TENT-MEETINGS.—After the close of the Iowa campmeeting, I pitched the big tent in Mifflin, Wis., where Bro. Philo Hitchcock has been sowing the seed of truth. Up to the present (July 1st), we have had a candid hearing. Baptism was administered yesterday. After we close here, we pitch in Wingville, Wis.,—a new field. W. S.

THE JUDGMENT.—In the bank of England is a curious machine into which sovereigns are poured, like grain into a mill. As they pass on one by one, all that are light weight are put one side, those of full weight to another; so that the distinction is made with unerring certainty. So will it be at the last day. No sin will pass the great Judge undetected. He knows the secrets of all hearts. Whatever has lain undiscovered by men will stand forth in naked reality then. Counterfeit christianity and spurious philanthropy will be exposed.

THE TRACT FUND.

The *Advent Christian Publication Society*, at a meeting on Springfield Camp-ground, August 23d, 1871, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.
A. W. SIBLEY, *Sec'y Adv. Chr. Pub. Soc'y.*
Remittances should be sent to the Treasurer, [GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments $547.83

POOR FUND.

To send the Crisis to the Poor.

Previous acknowledgments $162.88

YOUNG PILGRIM POOR FUND.

Previous acknowledgments $5.05

AMER. ADVENT MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments $2,279 66
"C." 2.00

SANCTIFICATION.—No. 1.

GEO. THOMSON.

WHAT IS IT?

I am rejoiced in witnessing the prominence that is being given to this theme at the present time. I think it indicates the nearness of the Bridegroom's coming; for when he comes the bride will be all ready; and it seems that she is now putting on her best robes. There have been differences of opinion existing, and no doubt still are, even among our own people, concerning the nature of sanctification. This need not be. There may be, we think, perfect unanimity on this subject. I have made this subject a matter of study for some years, and I purpose in this article to give the results of that study.

1. Sanctification is a Bible doctrine. This, as far as the *term* is concerned, none will presume to deny. Either that term, or one of its many equivalents meet us at almost every page of the gospel. Its prominence there, and frequency, certainly indicate its importance. "For this is the will of God, even your sanctification. 1 Thess. 4: 3. Now, we reason that God would not will anything unnecessary; therefore, it is *necessary* that we be sanctified, whatever it be. And the same inspired apostle, who made this statement, manifested a considerable anxiety on the same subject: "And the very God of peace sanctify you wholly." 1 Thess. 5: 23. Sanctification, then, seems to be not only desirable and necessary, but absolutely essential to salvation, according to the following statement:—"But we are bound to give thanks alway to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation *through sanctification* of the Spirit and belief of the truth." 2 Thess. 2: 13. These few quotations are sufficient to show that it is a Bible doctrine; consequently it is worthy the consideration and reception of all Bible Christians.

2. *What is sanctification?* In seeking the true answer to this, perhaps it would be better, in the first place, to consider it negatively, and show what it is not. (1) It is not a *distinct blessing* received from the hand of God. Here is where many have erred in this matter, supposing that the blessing of justification or pardon of sins must of necessity precede sanctification, and that it belongs more exclusively to an advanced experience; thus many pray, "O Lord sanctify me," looking upon it as being a distinct blessing to be received exclusively from the Lord. When we see this subject in its proper light, we shall se no reason why a person should not be sanctified when they are justified; and furthermore, no reason why there should be any period in a christian experience, when they should not be sanctified. Paul, in his letter to the Romans (8: 30), introduces nothing between justification and glorification. (2) *It is not good feeling.* A person may feel very good while sitting under a good sermon, or in a good prayer-meeting; or other circumstances may combine to exhilarate, but this is not sanctification. Good feeling is one of the *results* of sanctification; but we may feel good and not be sanctified. I think it was Wesley who tested a claim of this character. A brother got exceedingly happy in prayer, jumped up, and clapped his hands, exclaiming, "O I'm sanctified, I'm sanctified!" Just at that moment Wesley dashed a glass of water in his face, and the old man was up in a minute, and wanted to show fight. Different *causes* may produce the same *effect*. If the brother's joy had been the result of genuine sanctification, a sudden provocation would not have produced sudden anger. Yet he, with thousands of others, no doubt, was sincere in believing *good feeling* was sanctification.

3. *It is not holiness of life.* Probably at first glance, my readers will feel disposed to rise up and rebel against this position; but I think we will agree when we understand each other. Sanctification and holiness of life are closely identified; indeed, we shall be safe in affirming that they are inseparably connected. "Holiness of life" cannot exist without "sanctification." Sanctification cannot exist without producing holiness of life. We must discriminate between cause and effect. Holiness of life is a *result* of sanctification; it is an inevitable consequence, a natural outgrowth. The sun shines; the result is light and heat; but light and heat are not the sun. So genuine sanctification leads inevitably to holiness of life; but we must not confound the *effect* with the *cause*.

But what is it? We now propose to consider it in the affirmative. After a careful examination of the subject in all its bearings, we have come to the following conclusion: It is a compound idea, or truth, made up of these two ingredients: *consecration* and *purification*. Neither of these alone can express what is embraced in the term "sanctification"; consequently, neither of them can substitute the term. And although the term "sanctify" is frequently used to express these ideas separately, yet their combination is always implied, or recognized. The first place we find the word occur is in Ex. 13: 2—"Sanctify unto me all the first-born, whatsoever openeth the womb among the children of Israel, both of man and of beast. It is mine." Here we have the idea of consecration, or, giving unto the Lord. We find the definition in the twelfth verse of the same chapter, in the following words: "That thou shalt *set apart* unto the Lord all that openeth the matrix." These first-born that were "sanctified" were to be given unto the Lord, offered in sacrifice, wholly and unreservedly the Lord's. The firstling of an ass, being unclean, was to be redeemed with a lamb, or the alternative was to break its neck. The first-born of men was to be redeemed with a certain sum of money. Here, then, we have the primitive idea of sanctification, or, at least, the primary element of it; and we know of no genuine "sanctification" that is devoid of this element: an unreserved surrender to the Lord, an entire consecration to his service.

(*To be continued.*)

NOTES BY THE WAY.

H. MUNGER.

(*Continued.*)

After visiting the churches at Seabrook and Lynn, which are doing well, I arrived in Boston, just as the great "Jubilee" was about to close, and was doing its best to make people happy or peaceable; and as the world had for the first time united to cry peace, I felt it was an opportunity I never could have again to look into the great "World's Peace Jubilee." Accordingly, I went into the gallery and took a survey of a congregation of some thirty to forty thousand people, all seeking for peace, or something to satisfy the natural mind.

After the performance began, I found the country music I described in my last, of hoot owls, frogs, and gobbling of turkeys, etc., was all put in the shade for noise; for such a thundering of music I never heard before. The great organ made the whole air tremble; then the army of instruments commenced, and seventeen thousand voices; then a twenty-four pounder was fired off in time with the music; then came the noise of the "Anvil Chorus." And yet all put together failed to satisfy, or give peace; for such a great noise strung up the nerves to that pitch that no one seemed satisfied. Some wanted a different seat, others were tired and thirsty; some fainted, many looked wild with excitement, and yet no peace appeared.

On the 4th, at three P. M., a shower arose just as the great Jubilee was trying every way to afford peace. All were anxious, in doors and out, to get peace, or make it for others, when the shower came up, the wind blew, the rain fell in torrents, the glass broke in on the roof of the great Diana, and a block of wood fell from the upper part of the building. With the falling glass, the flashing of sharp lightning, and terrific thunder, all together created such a panic that the music could not control. Peace was gone, and safety doubted, and a general rush for the doors ensued. Those who for their peace and safety got out of the building met the storm, and a crowd screaming, fainting and crying, outside as well as inside. The wind split the great balloon into four parts, and ordered it to come down on the ground and be still; while the rain wet it down flat, like many fine, fashionable dresses, showing that the starch of this world would not stand God's storms. The great fire-works also fared the same. The storm spoiled the peace of thousands, thus ending the great effort of the world to give peace, as they promised, when God says there is no peace, or rest, until the Prince of peace comes. The world will fail to give it before.

I give these facts for the benefit of such as wanted to be present and could not. I was providentially there, and had a chance to know what I say; and you who staid at home quietly had the most peace after all. We will wait a little while and see God's great and grand jubilee, where the music will surpass that, and there will be no fainting at thunder storms, nor fear lest the building should fall on us. I am expecting soon to see this world in the awfully prophetic trouble spoken of by the prophet. When the nations are crying, "Peace and safety, then sudden destruction cometh upon them." Let us all be patient. The coming of the Lord draweth near. Signs are numerous in every movement. The wheat and tares are getting ripe. The harvest is near. I mean to be ready.

DOCTRINE.

E. SHEPHERD.

Having heard a church member, not long since, make the remark that she did not care much about *doctrine*, if Christ was only preached, as she seemed to think it was of no consequence what doctrines were believed or preached. I have desired to collect a few passages, which seem to make it vastly important as to what we believe; hoping thereby to open the eyes and understanding also of others, who may have fallen into the same error. In the parable of the sower, Luke 8: 18, the Savior gives this command—"Take heed therefore how ye hear"; and in Matt. 16: 6—"Then Jesus said unto them, take heed and beware of the leaven of the Pharisees and of the Sadducees." At first, they thought he had rebuked them for not taking bread with them; but the Savior reminds them of the miracle of the five loaves and the five thousand, and the seven loaves and the four thousand, showing them that he had the same power to provide food, if needful, as he had done before. "Then understood they how that he bade them not to beware of the leaven of bread, but of the *doctrine* of the Pharisees and of the Sadducees." Paul also gives us many cautions against believing all teachers; and to the Galatians he says—"But there be some that trouble you, and would pervert the gospel of Christ;" "but though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." And in the next verse he adds—"If any man preach any other gospel unto you than that ye have received, let him be accursed." And to Timothy he says—"Till I come, give attendance to reading, to exhortation, to *doctrine*." And again—"Take heed unto thyself, and unto the *doctrine*;" continue in them, for in doing this thou shalt both save thyself, and them that hear thee." Then if we are to continue in the *right doctrine*, in order to save ourselves and others, and as we cannot be saved by believing a lie, is it of no consequence *what* doctrine we believe?

Dear readers, please consider. Hear Paul again to Timothy—"Preach the word, be instant in season, out of season, reprove, rebuke, exhort with all long-suffering and *doctrine*." Why? "For the time will come when they will not endure *sound doctrine*, but after their own lusts shall they heap to themselves teachers, having itching ears." And they shall turn away their ears from the *truth*, and shall be turned unto *fables*." Now let us notice what Paul says the Scriptures are profitable for—"All Scripture is given by inspiration of God, and is profitable for *doctrine*, for reproof, for correction, for instruction in righteousness." Then they are profitable for *doctrine* as well as for instruction in righteousness. Let us heed the *doctrine*. Again to Timothy Paul says—"Now the Spirit speaketh expressly, that in the *latter times* some shall depart from the faith, giving heed to seducing spirits, and *doctrines* of devils." God forbid that his professed followers should give heed to the doctrines of devils, instead of his own inspired word. But let us see if we have not done it. When his word informs us that "the soul that sinneth, it shall die," have we not given heed to the teachings of that old serpent who told Eve, "ye shall *not* surely die"? I think we have, and therefore can say with Paul that we have been "more exceedingly zealous of the traditions of our fathers," than we have for the word of God.

In our Savior's prayer for his disciples, he prays, "Sanctify them through thy truth; thy word is truth"; then let us have the truth, and be sanctified, and leave traditions to fall and perish. And do we not read that "God shall send them strong delusion, that they should believe a *lie*"; "that they all might be damned who believed not the truth, but had pleasure in unrighteousness"? Now if any one will read carefully all of Paul's writings, they cannot fail to see that his only hope was in the resurrection, and that at Christ's coming; for he says, "If the dead rise not," "then they also which are fallen asleep in Christ are *perished*," which would not be the case if they were already with him.

HAVE YOU THE CORRECT TIME?

J. RIDLEY.

This is a question of importance. It is not to know if those who are studying to know the time of the Lord's return are correct in their reckoning, however important that may be; but it is a question of much more importance. And, reader, it is to you. Have you the *correct* time? If you have, you have reason to rejoice; but if you have not, you are in great peril. Beware! A few years ago I was in Concord, N. H., at work, and I wanted to go to Portland, Me. I left my boarding-house in season to take the morning train; but I wanted to make a few purchases, and so I stepped into a store and did my trading, and then looked at my watch and saw by that that there was no necessity for being in haste. So I stopped in the store a few moments, and then started for the depot; but as I came near it, I saw that the cars were moving slowly out. I quickened my pace. I ran, but when I got to the end of the platform the cars were ahead of me, and I was *too late*. My time was not railroad time.

The Lord calls upon men everywhere to "repent and believe the gospel," and says—"*Now* is the accepted time, behold, *now* is the day of salvation." Are you saying in your heart "there is no hurry," "there is time enough yet," 'bye and bye I will seek salvation?" Then your time is not correct; it is not like the Lord's. His time is *now*. Yours is in the future. And if you once miss this train it will be forever too late, for there is

"No signal for another train
To follow on the line;
O, sinner, you're forever lost,
If once you're left behind."

Be in time.

UNITY OF ACTION.

A. POMEROY.

How important it is that the followers of Jesus should be united; not only in love and charity towards each other, but in word and action. How urgently our divine Redeemer taught that oneness of spirit and unity of purpose were necessary to enable his disciples to fulfill the great mission which he had intrusted to them. How earnestly he prays that they may be one, "even as we are one." And in looking through the teachings of the apostles, we find this same doctrine of unity and oneness pervading all their works. Paul says, "For we being many are one body in Christ," and exhorts us to "be of the same mind one toward another." "For by one Spirit are we all baptized into one body," and we should endeavor "to keep the unity of the Spirit" and the body so closely that if "one member suffer, all the members suffer with it"; and if "one member be honored, all the members rejoice with it."

Now, I suppose this body to mean the church of Christ. And we see how indispensable to spiritual growth is unity of faith and action. If the members of our natural body were constantly warring against each other, we should pull down with one hand as fast as we could build up with the other, and therefore accomplish nothing. And so it is in the church; if the members are not united to Christ, they must be on the other side. There is no common standing ground for the two parties; "For he that is not with me is against me"; and where the majority are against him, spiritual declension must be the result.

Again, we see that unity of action is necessary in order to obtain divine blessings. If the apostles, after being commanded to tarry at Jerusalem a certain time, had each gone to their own house, and occupied their minds about worldly business, I have no idea that that great revival would have taken place at that time. But they did not do so, for "they were all with one accord in one place," and they were of the same mind, and praying for the same blessings, and by so doing were preparing and fitting themselves to receive the gifts of the Holy Ghost, which their Lord had promised to send to them. And it has been so ever since the days of the apostles. When God designs to accomplish a great work among his people, he commences that work by first arousing them from their lukewarmness, and throwing around them a bond of love, and faith, and charity, and unity, and thus fitting them to receive what he purposes to bestow.

It is an encouraging thought that while the good Father is preparing his children to receive divine blessings, he is also working in the minds of the unconverted, and preparing them to receive the "word" gladly. That while your hearts and mine are filled to overflowing with the power of the Spirit, there are some unconverted persons to whom we may extend our influence with the blessing of God, even to their salvation. Let us, then, pray that we may be united; that we may be baptized into that oneness of spirit which the apostles taught so faithfully, and which our blessed Savior desired so earnestly when he prayed that they may be one even as we are.

Somers, Ct.

It is not until we have passed through the furnace that we are made to know how much dross is in our composition.

A FEW THOUGHTS.

THERIA B. WEAVER.

Dear pilgrims in Jesus, greeting: May the peace of Jesus ever be yours; his love abound more and more in your hearts; his loving image be more and more reflected in your countenances and lives; and may He whom our souls love be all and in all to you who may read these imperfect lines, is the earnest and heart-felt petition of one who loves Jesus with all the heart, soul, mind, might, and strength; and who is daily sighing for the redemption of the promised possession, and is waiting in earnest expectation for the coming of the Savior, who will crown us his in that day.

We are almost home. How blessed and sweet the sound to my ear. I long to see Him as he is, for I know, if I am only faithful to the end, that I shall then appear with him in glory. I am looking, waiting, and watching with eager eyes to see the first glimpse of his dear loving face. O, how it fills my heart with joy to contemplate these things. "My soul with rapture waits for thee." Glorious day. Sweet rest. Heavenly home. Eternal joys. Immortal bodies. No tired, weary, aching heads or hearts. No weary, tired limbs. No pain-racked bodies, till life seems a heavy burden. No death-bed scenes. No watchers there around the sick and suffering. No, no, for no sickness can reach that country. O, how I long to be there. No shadows fall upon the brow, no harsh or unkind words; no look of scorn or hate; no cold formality; no lack of love, for all is love in that sweet land of eternal sunshine and endless glory. No pride, no deceit, no false friends, no backbiting, none trying to injure another.

I am so glad that there is one place (and soon to be gained too) where no deceit, nor false-heartedness, nor anything of the kind, can have admittance. Praise God that nothing but what is pure and holy and lovely can ever dwell there. Here in this world of sin we can hardly tell who are our friends. To-day perhaps friends; to-morrow our bitterest enemies. O how good Jesus is to permit us, poor, weak, worthless worms, to have such a home, if we will. O hasten the glad day. We are tired, and long for home. We are truly heart-sick and home-sick. We want to get home. Jesus, let thy kingdom come. Savior, give us grace and patience to bear all patiently till our change shall come. Give us courage to fight manfully the fight of faith. O to be all ready every moment of the time. There is no safety elsewhere. Nothing can give us a passport into the kingdom but a perfect and holy life every hour, every moment of the time. Lord, help us so to live that we may know we are thine; thine now, and forevermore. Truly I can say—

"Humbly at thy cross I bow;
Jesus saves me, saves me now."

The Lord bless all his dear ones; keep them blameless and harmless, unspotted from the world. Dear ones, don't now, right at the end of the race, get entangled with the world. Keep aloof from its vanities, its follies, and all. There is not the least satisfying thing to a heart that has once been renewed by God's grace. It is poor food for a child of God to live upon. I can say, and say truthfully too—

"Let worldly minds the world pursue,
They have no charms for me;
Once I admired its trifles too,
But God has set me free."

Yes, thank God, he has. Let us all cling closely to Jesus, and forsake everything that is worldly.

God bless the dear brother who so kindly sent me one dollar, and wished it acknowledged through the *Crisis*. May you never lack for the necessaries of life. The letter was cheering. Never could a dollar come when more needed. The letter was dated at Dummer, and mailed at Milan, N. H. God bless you. Letters do me so much good in my lonely situation; but I would rather know the names of the dear ones, if they would give them. Also one dollar from R. L. Henderson, Santa Clara, Cal. I received it in May, and acknowledged it in a letter to the *Crisis*, but it has not been published. God bless you, dear sister, and give you an eternal reward at last. It was much needed. God bless all who have been so kind to me. Also in January last, Sr. Churchill wrote me from Lawrence, and wanted to know if I got her letter? I did, and answered it, and it was returned to me again. I wrote a second letter, and that was returned; so I can do no better than to here say, the letter came all right, and was very cheering to my sad heart. Write again. I think if the dear ones could know what my life is, I should receive more letters from them; for their words of sympathy and love are so cheering and highly appreciated by me. I pray for you, dear ones, in the lone, sad, long hours of the night. When others are lost in sweet rest and quiet repose, I am in such pain that I cannot sleep; and how often does my mind go to this and that dear one, and I offer up fervent, heartfelt prayers for them.

Dear ones, pray for poor me. God bless you, one and all, is the earnest prayer of one who sighs for home.

No. Dana, Mass., June 17th.

THE HOUSE OF GOD AT MILO.

"The zeal of thine house hath eaten me up."

Milo is a large and growing village, on the Piscataquis river, in the county of Piscataquis, in the State of Maine. On Saturday, March 18th, 1871, seventeen disciples, of the Advent faith, covenanted together to walk before God and men as a church of Christ. Since then seven more have been added to the company, and now there is an Advent church of twenty-four members. The little branch of believers have felt from the beginning the need of a suitable place for public, conference and social meetings. Last February, though poor and few, they commenced to build. They have put up a house, thirty by forty, posts seventeen feet, and have finished the outside. The cost, so far as they have gone, is seven hundred dollars. Six hundred of it are paid, and one hundred unprovided for. It will cost four hundred dollars to finish. It will be seated with pews, seats free.

Now, brethren, this little church in Milo is weak and poor in this world, and they have a heavy load on their hands. They are daily praying to God for means to pay their present indebtedness, and to finish. Are not some of God's stewards in the county of Piscataquis, to whom he is saying, "Bear ye one another's burdens"; "Remember them that are in bonds as bound with them"? Do you not love Jesus and his cause well enough to help that little church? Are there not some

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, July 10, 1872.

☞ Take Notice!
All subscriptions for the "Crisis" issued from this time forward are at the rate of $2.00 a year, payable IN ADVANCE.

☞ Please Remember!
☞ All remittances to this office, in the form of Drafts, Bank Checks, and Postal Money-Orders, should be made payable to the Business Agent, GEO. T. ADAMS.

☞ THOSE who send articles for the "Crisis," should direct them to MILES GRANT, Boston, Mass., and not to the Business Agent.

NATIONAL CAMPMEETING.

It is time to begin to think, talk, and arrange about the coming National Campmeeting at Springfield. It is now but little over a month to its commencement. We are expecting one of the most heavenly meetings we have ever held. Those present last year will remember the precious feasts which the Lord provided for his friends. The early morning "Tabernacle" meetings for those interested in the subject of holiness left hallowed associations, and their blessed fruits have lasted till the present hour. It is purposed to resume those meetings again this year. The time has arrived when all who wish to be ready for the coming of Christ should be making *special* preparation. As a people, we are settled in relation to the doctrinal points; and what each now needs most is a clean heart; without which we shall not be ready to meet Jesus.

We find the Lord is impressing his people more and more with the importance of this subject; but we fear many are shrinking back from it, because the enemy tells them they cannot live in harmony with the spirit of christian holiness; and, consequently, would bring a reproach upon the subject. This is the same story the deceiver tells the awakened sinner—"you can't live religion if you make a profession." One thing is certain: the *Lord* does not make such suggestions by his Spirit. Others may refuse to step into the "highway of holiness" lest they should become objects of remark, and perhaps be shunned by some of their former friends. The one first seeking Christ has the same temptations. Is it wise to listen to such whisperings of Satan? At our coming National campmeeting we hope to see a host who will give up all to Jesus,—make an entire consecration—and receive perfect love and peace.

We are anxious to have all come who have had experience in the "higher life," that they may be instrumental in helping others to find the pearl of great price. Let us come together for the special object to get nearer to Christ; to learn to live *just right* everywhere. We all need a christianity that will enable us to overcome all evil thoughts, words and deeds; a religion that allows no dishonesty, no backbiting, no evil speaking, no deceit, no impatience, no unkindness to any one; no joking, no fretting or scolding; in short, no unclean thing of any kind; a religion that makes emphatically a "new man." Let us not rest till we all have pure hearts; indeed, we cannot *rest* till we are entirely consecrated to Christ, so that it may be said without the least reserve, Lord use me for thy glory, just as seemeth good in thy sight. What is called "the *blessing* of santification" is the *result* of this entire consecration. Many mistake the good *feeling* for sanctification itself. The sanctification *precedes* the "great peace" and "perfect love;" but the change is as marked, as definite, as great, as the one at conversion. None but those who have experienced it are aware of the blessed results of entire consecration to the Lord.

Dear Brn. and Srs., we are most fully convinced that the time has come when this subject should be made specially prominent; (1) because it has been much neglected; (2) because it is *necessary* to fit us for the coming of Christ, which is an event now close at hand. Let us keep it in mind, then, that we must "follow PEACE with *all* men; and HOLINESS, *without which no man* shall see the Lord." Heb. 12: 14. We hope this subject will receive more than its usual prominence at all our compmeetings this year. Let *special* meetings be held at some hour each day, when those who are interested in this subject can feel free to express their feelings, and interchange their thoughts in a familiar manner. Such meetings will be found unusually interesting and profitable. The most disagreeable thing in the sight of God is sin; therefore the most pleasing to him is holiness. He says "be ye holy, for I am holy." Let us come up cheerfully to the standard. Let our daily prayer be—Lord, help me to live just as a *christian* should in every particular.

Brn. and Srs., come up to the great feast of tabernacles at Springfield, beginning Aug. 17th. Let us *all* rally around the standard of holiness, expecting great blessings from our coming King.

NORTH DANA, MASS.

We spent the Fourth of July pleasantly at No. Dana, Mass., in the tent-meeting, near the residence of Bro. Geo. A. Streeter. No. Dana is on the Athol and Enfield R. R., about ten miles from Athol. On our way, we stopped a night with Bro. James Hemenway, at Athol Depot. He is pleasantly situated in a romantic village, abounding in hills and vales, and a variety of inviting scenery. Bro. H. is one of the true men, and his judicious labors in Athol are being blest by the Lord. He intends to pitch a tent on the Common, and hold union meetings in it during the summer months. We think his plan is a good one, and will produce desirable results.

The meeting at No. Dana was held eight days in the old missionary tent, which was first pitched in Washington, D. C., in May, 1867. Brn. E. Morrill, J. Hemenway, Geo. A. Streeter, and Sister A. M. Barnes, were present at different times to declare the word of the Lord. We felt assured that our 4th of July meeting was more profitable and pleasant than any of the excursions, picnics, or celebrations, where people seek enjoyment on this anniversary day. We enjoyed our independence, in the Lord, and freedom from a desire to mingle in the fashionable pleasures, where aching, burdened hearts seek rest and find none. Jesus affords perpetual *rest* to those who trust their all in his hands. He is a satisfying portion. He is all in all.

No one can have sweet peace till they are united to Christ. All outside of him is void of true comfort. We know this to be true from experience. Those who seek to be satisfied with worldly pleasures are like those who chase bubbles to secure gems. They soon burst, leaving nothing but empty disappointment. It was not so with our meetings at No. Dana, July 4th. They left a hallowed influence to be remembered with pleasure. The heavy showers kept many from being present, and somewhat interrupted our exercises.

At six P. M. we met at Bro. Streeter's, and had a profitable season. This gave our deeply afflicted Sr. Luthera Weaver an opportunity to enjoy the occasion with us, which she esteemed very highly. She has now lain upon a bed of suffering about seventeen years. She has not been able to be moved from her bed but three times in five years, and at those times was thrown into fits by her extra sufferings. She loves Jesus and his appearing, and it affords her much comfort to receive letters from his friends. We would suggest that many write her, and inclose something to help secure the comforts of life.

BAPTISM.—Sr. Bruce was baptized in East Boston, Sabbath, July 7th. She is the one who was a Spiritualist lecturer for some eighteen years. She is now devoted to Christ We commend her to all the friends of Jesus. She intends going to Oswego, N. Y. May the blessing of the Lord attend her efforts to lead others to the Savior. She is in needy circumstances, but goes forth trusting in the Lord. She has a sick daughter to support. Let those who can, send her something to make her heart glad.

SR. INGHAM.—Sabbath, July 7th, we had the pleasure of seeing Sister Ingham at our meeting in Chelsea. Her husband, Bro. Wm. Ingham, is still unable to do anything. His case is a *sad* one. Many remember his faithful labors in the Lord; but in consequence of an injury upon his head, he has been laid up for several years. We hope his christian friends, and all others who love Jesus, will remember the necessities of his family, and send them means to make them comfortable. Direct to Mrs. S. A. Ingham, Clementsport, N. S.

"MEETING KILLERS."—Some *excellent* things are said by Bro. Sheldon in this paper concerning "meeting killers." Let them be read with care, and treasured up for practical benefit. We have found the classes named to be great obstacles in the way of good conference meetings. Please turn and read again what Bro. Sheldon has said. It would make a valuable circular to put into the hands of all who attend prayer-meetings; but at least, let it be treasured up by all who read it; especially by *ministers*.

PHONETIC SHORT-HAND.—One of the most valuable arts which should be learned by every school child is Phonography. Graham's standard system is the best. The Synopsis, price 50 cts., and the Hand-book, price $2.00, may be ordered from this Office. Leading phonographic reporters—among whom we may mention our friend "C."—are unqualified in their commendation of Mr. Graham's system; which is claimed to be a great improvement upon the original or Isaac Pitman's Phonography.

GOOD BOOKS.—We have received two good books from Bro. H. L. Hastings. One is entitled, "Ebenezers, or, records of prevailing prayer"; the other contains Samuel Sharp's translation of "The Proverbs"; Charles Ellicott's translation of "Paul's Epistles to Timothy"; Henry Craik's translation of the Epistle to the Hebrews; and Samuel P. Tregelles' translation of the Revelation. These works can be had of Bro. Hastings, at 19 Lindall St., Boston, or at the *Crisis* office. Tregelles translates Rev. 1: 5, 6—"Unto him that loveth us, and freed us from our sins by his own blood,—and he made for us a kingdom." Price, single, 25 cts.; postage 2 cts.

A VALUABLE BOOK.—We have just received a new and valuable book, entitled "The Destiny of Man," by Wm. Erwin, of Painted Port, N. Y. It contains three hundred and twelve octavo pp. Bro. Erwin is a Methodist, and has been examining the subject some twenty years; and was not aware of what we, as a people, have been doing to spread light on the nature of man. Bro. Erwin endeavors to bring forth all that he finds in the Bible relating to the destiny of the wicked. He begins with Genesis, and takes the Bible through by course, and brings out the plain teaching of the Scripture in a very clear and forcible manner. The book is *unanswerable*. He shows beyond all controversy that man is not immortal, and that the wicked will be utterly destroyed after the judgment. We see but one fault in the work; and that is, the author may be a little too severe in his expressions against those who uphold the doctrine of eternal torment; but if there is any dogma that deserves to be treated severely, it is that of eternal misery; for we believe there is no other doctrine that is more dishonoring to God and his Son.

This book is well calculated to make a stir in the theological waters, and should have a wide circulation. It is neatly bound. Price $1.50, gilt $2.00, postpaid. For sale at the *Crisis* Office.

☞ In a late obituary notice sent by Sr. Stoddard, for Sr. "Briggs" read Riggs.

SPOILING MEETINGS.

Meeting killers are too numerous, and a few hints to prevent their ruinous depredations may not come amiss to the cause. They are not always a bad class of men, but are often found among our best brethren; and the worst feature about the matter is, they keep on killing meetings, and do not know that they have done any harm, and so kill another, and still another. Let me particularize:—

1. A social meeting is in full blast, and everything seems melting before it, when a brother gets up and introduces something entirely foreign to the current of the meeting, and tries to turn the meeting into another channel. All he says may be well upon a proper occasion, but under the circumstances, it is like throwing a cake of ice into the fire. When will brethren learn to keep in the current of the meeting?

2. Perhaps several ministers are present, and they must lengthen out a speech because they are *ministers*, and though all they say is good in its place, they kill the meeting. When will they learn to place themselves on a level with common brethren in a social meeting? Be just as short as any brother. If the heart is full, let it boil over, but do not monopolize the time because you *can* speak long, or *love* to speak long. It is no place for speech-making, or display of talents. Some seem to fear that it will not be understood that they are *ministers* unless they talk long. Well, better let it remain unknown than to make a meeting-killer of yourself. You are robbing your brethren, and that is not honest. I have seen more social meetings killed by preachers than by any other class of people. Let this thing be stopped. Half minute speeches in a large social meeting will do more good than long exhortations. There is a proper time for exhortation, and sermons, but not in a social meeting. Let us be patterns of brevity and promptness in such meetings.

3. Another class who cannot have their own way in spoiling social meetings by long speeches, or by introducing themes contrary to the current of the meeting, adopt another plan. They sit still, say nothing, and pull back like a balky mule. But I never knew one of these meeting mules to get blest. They generally have a hard time after meeting. Now, brother, which class of meeting spoilers do you belong to? Do you talk out of the current of the meeting? Do you talk long, and rob others? Or do you sit and hold back? Let us be in such meetings, earnest, prompt, and brief. When *all* act on this principle, we are sure of a good meeting. W. S.

EGYPT'S DESOLATION.

BRO. SHELDON:—A friend of mine wants to know when Egypt was desolate forty years, spoken of in the 29th of Ezek., 11th and 12th verses. Will you please give your views through the *Crisis*, and oblige your brother in Christ, NATHANIEL PHILLIPS.
No. 33 Ford St., Prov., R. I.

The passage referred to reads thus:—"No foot of man shall pass through it, nor foot of beast shall pass through it; neither shall it be inhabited forty years. And I will make the land of Egypt desolate in the midst of the countries that are desolate, and her cities among the cities that are laid waste shall be desolate forty years; and I will scatter the Egyptians among the nations, and will disperse them through the countries."

By reading from the 17th verse of the same chapter and onward, we learn that (1) this calamity was to overtake Egypt after the 'twenty-seventh year' of Israel's captivity; and (2) that it was to be in the days of "Nebuchaddezzar, king of Babylon." Prophecies must be fulfilled at the *right time*, as well as in the right manner; and the right time for this calamity to come upon Egypt was in the life time of Nebuchadnezzar. And it did come then, and the forty years commenced then. On this passage, Cooke's Bible has the following expository note:—"No foot of man," in the kafile or caravan, for purposes of trade —'no foot of beast,' driven from one part of the country for sale in another. . . . The 'forty years' of desolation determined upon Egypt bore a probable reference to their contempt for the forty years' sojourn of Israel in the wilderness. The return of the captivity took place in the reign of Cyrus, who, though a heathen, exemplified a desire to loose the bonds of the slave."

Not only did this prophecy begin to receive its fulfillment at the *right time*, during the life of Nebuchadnezzar, thus ending the "forty years" during the reign of Cyrus, but it is also true, as predicted in the 14th and 15th verses of the same chapter, that Egypt subsequently became a "base kingdom;" "neither shall it exalt itself any more above the nations." The forty years here mentioned just covered the time that elapsed between the telling stroke of Nebuchadozzar against Egypt, and the toleration granted the same people under Cyrus. W. S.

"ENSAMPLES TO THE FLOCK." Why is the religion of Jesus Christ—pure and undefiled religion—at so low an ebb? Is it not because ministers themselves lack a fullness of enjoyment? With hearts filled with the spirit of consecration, ministers will raise the membership to the same level, being "ensamples to the flock." But if ministers have but little relish for devotion, and turn all their energies to theorizing, the flock will drink in the same spirit. The "belief of the truth" is all right, but should not be disconnected from the "sanctification of the Spirit." Let us all drink from the fountain of "perfect love," as well as the fountain of truth. W. S.

TENT-MEETINGS.—After the close of the Iowa campmeeting, I pitched the big tent in Mifflin, Wis., where Bro. Philo Hitchcock has been sowing the seed of truth. Up to the present (July 1st), we have had a candid hearing. Baptism was administered yesterday. After we close here, we pitch in Wingville, Wis.,—a new field. W. S.

THE JUDGMENT.—In the bank of England is a curious machine into which sovereigns are poured, like grain into a mill. As they pass on one by one, all that are light weight are put one side, those of full weight to another; so that the distinction is made with unerring certainty. So will it be at the last day. No sin will pass the great Judge undetected. He knows the secrets of all hearts. Whatever has lain undiscovered by men will stand forth in naked reality then. Counterfeit christianity and spurious philanthropy will be exposed.

THE TRACT FUND.

The *Advent Christian Publication Society*, at a meeting on Springfield Camp-ground, August 23d, 1871, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.
A. W. SIBLEY, *Sec'y Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, [GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments.............. $547.83

POOR FUND.

To send the Crisis to the Poor.

Previous acknowledgments.............. $162.88

YOUNG PILGRIM POOR FUND.

Previous acknowledgments.............. $5.05

AMER. ADVENT MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim *"the glad tidings of the kingdom at hand"*; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 203, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments $2,279 66
"C.".. 2.00

SANCTIFICATION.—No. 1.

GEO. THOMSON.

WHAT IS IT?

I am rejoiced in witnessing the prominence that is being given to this theme at the present time. I think it indicates the nearness of the Bridegroom's coming; for when he comes the bride will be all ready; and it seems that she is now putting on her best robes. There have been differences of opinion existing, and no doubt still are, even among our own people, concerning the nature of sanctification. This need not be. There may be, we think, perfect unanimity on this subject. I have made this subject a matter of study for some years, and I purpose in this article to give the results of that study.

1. Sanctification is a Bible doctrine. This, as far as the *term* is concerned, none will presume to deny. Either that term, or one of its many equivalents meet us at almost every page of the gospel. Its prominence there, and frequency, certainly indicate its importance. "For this is the will of God, even your sanctification. 1 Thess. 4: 3. Now, we reason that God would not will anything unnecessary; therefore, it is *necessary* that we be sanctified, whatever it be. And the same inspired apostle, who made this statement, manifested a considerable anxiety on the same subject: "And the very God of peace sanctify you wholly." 1 Thess. 5: 23. Sanctification, then, seems to be not only desirable and necessary, but absolutely essential to salvation, according to the following statement:—"But we are bound to give thanks alway to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation *through sanctification* of the Spirit and belief of the truth." 2 Thess. 2: 13. These few quotations are sufficient to show that it is a Bible doctrine; consequently it is worthy the consideration and reception of all Bible Christians.

2. *What is sanctification?* In seeking the true answer to this, perhaps it would be better, in the first place, to consider it negatively, and show what it is not. (1) It is not a *distinct blessing* received from the hand of God. Here is where many have erred in this matter, supposing that the blessing of justification or pardon of sins must of necessity precede sanctification, and that it belongs more exclusively to an advanced experience; thus many pray, "O Lord sanctify me," looking upon it as being a distinct blessing to be received exclusively from the Lord. When we see this subject in its proper light, we shall se no reason why a person should not be sanctified when they are justified; and furthermore, no reason why there should be any period in a christian experience, when they should not be sanctified. Paul, in his letter to the Romans (8: 30), introduces nothing between justification and glorification. (2) *It is not good feeling.* A person may feel very good while sitting under a good sermon, or in a good prayer-meeting; or other circumstances may combine to exhilarate, but this is not sanctification. Good feeling is one of the *results* of sanctification; but we may feel good and not be sanctified. I think it was Wesley who tested a claim of this character. A brother got exceedingly happy in prayer, jumped up, and clapped his hands, exclaiming, "O I'm sanctified, I'm sanctified!" Just at that moment Wesley dashed a glass of water in his face, and the old man was up in a minute, and wanted to show fight. Different *causes* may produce the same *effect*. If the brother's joy had been the result of genuine sanctification, a sudden provocation would not have produced sudden anger. Yet he, with thousands of others, no doubt, was sincere in believing *good feeling* was sanctification.

3. *It is not holiness of life.* Probably at first glance, my readers will feel disposed to rise up and rebel against this position; but I think we will agree when we understand each other. Sanctification and holiness of life are closely identified; indeed, we shall be safe in affirming that they are inseparably connected. "Holiness of life" cannot exist without "sanctification." Sanctification cannot exist without producing holiness of life. We must discriminate between cause and effect. Holiness of life is a *result* of sanctification; it is an inevitable consequence, a natural outgrowth. The sun shines; the result is light and heat; but light and heat are not the sun. So genuine sanctification leads inevitably to holiness of life; but we must not confound the *effect* with the *cause*.

But what is it? We now propose to consider it in the affirmative. After a careful examination of the subject in all its bearings, we have come to the following conclusion; It is a compound idea, or truth, made up of these two ingredients: *consecration* and *purification*. Neither of these alone can express what is embraced in the term "sanctification"; consequently, neither of them can substitute the term. And although the term "sanctify" is frequently used to express these ideas separately, yet their combination is always implied, or recognized. The first place we find the word occur is in Ex. 13: 2—"Sanctify unto me all the first-born, whatsoever openeth the womb among the children of Israel, both of man and of beast. It is mine." Here we have the idea of consecration, or, giving unto the Lord. We find the definition in the twelfth verse of the same chapter, in the following words: "That thou shalt *set apart unto the Lord* all that openeth the matrix." These first-born that were "sanctified" were to be given unto the Lord, offered in sacrifice, wholly and unreservedly the Lord's. The firstling of an ass, being unclean, was to be redeemed with a lamb, or the alternative was to break its neck. The first-born of men was to be redeemed with a certain sum of money. Here, then, we have the primitive idea of sanctification, or, at least, the primary element of it; and we know of no genuine "sanctification" that is devoid of this element: an unreserved surrender to the Lord, an entire consecration to his service.

(*To be continued.*)

NOTES BY THE WAY.

M. MUNGER.

(*Continued.*)

After visiting the churches at Seabrook and Lynn, which are doing well, I arrived in Boston, just as the great "Jubilee" was about to close, and was doing its best to make people happy or peaceable; and as the world had for the first time united to cry peace, I felt it was an opportunity I never could have again to look into the great "World's Peace Jubilee." Accordingly, I went into the gallery and took a survey of a congregation of some thirty to forty thousand people, all seeking for peace, or something to satisfy the natural mind.

After the performance began, I found the country music I described in my last, of hoot owls, frogs, and gobbling of turkeys, etc., was all put in the shade for noise; for such a thundering of music I never heard before. The great organ made the whole air tremble; then the army of instruments commenced, and seventeen thousand voices; then a twenty-four pounder was fired off in time with the music; then came the noise of the "Anvil Chorus." And yet all put together failed to satisfy, or give peace; for such a great noise strung up the nerves to that pitch that no one seemed satisfied. Some wanted a different seat, others were tired and thirsty; some fainted, many looked wild with excitement, and yet no peace appeared.

On the 4th, at three P. M., a shower arose just as the great Jubilee was trying every way to afford peace. All were anxious, in doors and out, to get peace, or make it for others, when the shower came up, the wind blew, the rain fell in torrents, the glass broke in on the roof of the great Diana, and a block of wood fell from the upper part of the building. With the falling glass, the flashing of sharp lightning, and terrific thunder, all together created such a panic that the music could not control. Peace was gone, and safety doubted, and a general rush for the doors ensued. Those who for their peace and safety got out of the building met the storm, and a crowd screaming, fainting and crying, outside as well as inside. The wind split the great balloon into four parts, and ordered it to come down on the ground and be still; while the rain wet it down flat, like many fine, fashionable dresses, showing that the starch of this world would not stand God's storms. The great fire-works also fared the same. The storm spoiled the peace of thousands, thus ending the great effort of the world to give peace, as they promised, when God says there is no peace, or rest, until the Prince of peace comes. The world will fail to give it before.

I give these facts for the benefit of such as wanted to be present and could not. I was providentially there, and had a chance to know what I say; and you who staid at home quietly had the most peace after all. We will wait a little while and see God's great and grand jubilee, where the music will surpass that, and there will be no fainting at thunder storms, nor fear lest the building should fall on us. I am expecting soon to see this world in the awfully prophetic trouble spoken of by the prophet. When the nations are crying, "Peace and safety, then sudden destruction cometh upon them." Let us all be patient. The coming of the Lord draweth near. Signs are numerous in every movement. The wheat and tares are getting ripe. The harvest is near. I mean to be ready.

DOCTRINE.

E. SHEPHERD.

Having heard a church member, not long since, make the remark that she did not care much about *doctrine*, if Christ was only preached, as she seemed to think it was of no consequence what doctrines were believed or preached. I have desired to collect a few passages, which seem to make it vastly important as to what we believe; hoping thereby to open the eyes and understanding also of others, who may have fallen into the same error. In the parable of the sower, Luke 8: 18, the Savior gives this command—"Take heed therefore how ye hear"; and in Matt. 16: 6—"Then Jesus said unto them, take heed and beware of the leaven of the Pharisees and of the Sadducees." At first, they thought he had rebuked them for not taking bread with them; but the Savior reminds them of the miracle of the five loaves and the five thousand, and the seven loaves and the four thousand, showing them that he had the same power to provide food, if needful, as he had done before. "Then understood they how that he bade them not to beware of the leaven of bread, but of the *doctrine* of the Pharisees and of the Sadducees." Paul also gives us many cautions against believing all teachers; and to the Galatians he says—"But there be some that trouble you, and would pervert the gospel of Christ;" "but though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." And in the next verse he adds—"If any man preach any other gospel unto you than that ye have received, let him be accursed." And to Timothy he says—"Till I come, give attendance to reading, to exhortation, to *doctrine*." And again—"Take heed unto thyself, and unto the *doctrine*;" continue in them, for in doing this thou shalt both save thyself, and them that hear thee." Then if we are to continue in the *right doctrine*, in order to save ourselves and others, and as we cannot be saved by believing a lie, is it of no consequence *what* doctrine we believe?

Dear readers, please consider. Hear Paul again to Timothy—"Preach the word, be instant in season, out of season, reprove, rebuke, exhort with all long-suffering and *doctrine*." Why? "For the time will come when they will not endure *sound doctrine*, but after their own lusts shall they heap to themselves teachers, having itching ears." And they shall turn away their ears from the *truth*, and shall be turned unto *fables*." Now let us notice what Paul says the Scriptures are profitable for—"All Scripture is given by inspiration of God, and is profitable for *doctrine*, for reproof, for correction, for instruction in righteousness." Then they are profitable for *doctrine* as well as for instruction in righteousness. Let us heed the *doctrine*. Again to Timothy Paul says—"Now the Spirit speaketh expressly, that in the *latter times* some shall depart from the faith, giving heed to seducing spirits, and *doctrines* of devils." God forbid that his professed followers should give heed to the doctrines of devils, instead of his own inspired word. But let us see if we have not done it. When his word informs us that "the soul that sinneth, it shall die," have we not given heed to the teachings of that old serpent who told Eve, "ye shall *not* surely die"? I think we have, and therefore can say with Paul that we have been "more exceedingly zealous of the traditions of our fathers," than we have for the word of God.

In our Savior's prayer for his disciples, he prays, "Sanctify them through thy truth; thy word is truth"; then let us have the truth, and be sanctified, and leave traditions to fall and perish. And do we not read that "God shall send them strong delusion, that they should believe a *lie*"; "that they all might be damned who believed not the truth, but had pleasure in unrighteousness"? Now if any one will read carefully all of Paul's writings, they cannot fail to see that his only hope was in the resurrection, and that at Christ's coming; for he says, "If the dead rise not," "then they also which are fallen asleep in Christ are *perished*," which would not be the case if they were already with him.

HAVE YOU THE CORRECT TIME?

J. RIDLEY.

This is a question of importance. It is not to know if those who are studying to know the time of the Lord's return are correct in their reckoning, however important that may be; but it is a question of much more importance. And, reader, it is to you. Have *you* the *correct* time? If you have, you have reason to rejoice; but if you have not, you are in great peril. Beware! A few years ago I was in Concord, N. H., at work, and I wanted to go to Portland, Me. I left my boarding-house in season to take the morning train; but I wanted to make a few purchases, and so I stepped into a store and did my trading, and then looked at my watch and saw by that that there was no necessity for being in haste. So I stopped in the store a few moments, and then started for the depot; but as I came near it, I saw that the cars were moving slowly out. I quickened my pace. I ran, but when I got to the end of the platform the cars were ahead of me, and I was *too late*. My time was not railroad time.

The Lord calls upon men everywhere to "repent and believe the gospel," and says—"*Now* is the accepted time, behold, *now* is the day of salvation." Are you saying in your heart "there is no hurry," "there is time enough yet," 'bye and bye I will seek salvation?" Then your time is not correct; it is not like the Lord's. His time is *now*. Yours is in the future. And if you once miss this train it will be forever too late, for there is

"No signal for another train
To follow on the line;
O, sinner, you're forever lost,
If once you're left behind."

Be in time.

UNITY OF ACTION.

A. POMEROY.

How important it is that the followers of Jesus should be united; not only in love and charity towards each other, but in word and action. How urgently our divine Redeemer taught that oneness of spirit and unity of purpose were necessary to enable his disciples to fulfill the great mission which he had intrusted to them. How earnestly he prays that they may be one, "even as we are one." And in looking through the teachings of the apostles, we find this same doctrine of unity and oneness pervading all their works. Paul says, "For we being many are one body in Christ," and exhorts us to "be of the same mind one toward another." "For by one Spirit are we all baptized into one body," and we should endeavor "to keep the unity of the Spirit" and the body so closely that if "one member suffer, all the members suffer with it"; and if "one member be honored, all the members rejoice with it."

Now, I suppose this body to mean the church of Christ. And we see how indispensable to spiritual growth is unity of faith and action. If the members of our natural body were constantly warring against each other, we should pull down with one hand as fast as we could build up with the other, and therefore accomplish nothing. And so it is in the church; if the members are not united to Christ, they must be on the other side. There is no common standing ground for the two parties; "For he that is not with me is against me"; and where the majority are against him, spiritual declension must be the result.

Again, we see that unity of action is necessary in order to obtain divine blessings. If the apostles, after being commanded to tarry at Jerusalem a certain time, had each gone to their own house, and occupied their minds about worldly business, I have no idea that that great revival would have taken place at that time. But they did not do so, for "they were all with one accord in one place," and they were of the same mind, and praying for the same blessings, and by so doing were preparing and fitting themselves to receive the gifts of the Holy Ghost, which their Lord had promised to send to them. And it has been so ever since the days of the apostles. When God designs to accomplish a great work among his people, he commences that work by first arousing them from their lukewarmness, and throwing around them a bond of love, and faith, and charity, and unity, and thus fitting them to receive what he purposes to bestow.

It is an encouraging thought that while the good Father is preparing his children to receive divine blessings, he is also working in the minds of the unconverted, and preparing them to receive the "word" gladly. That while your hearts and mine are filled to overflowing with the power of the Spirit, there are some unconverted persons to whom we may extend our influence with the blessing of God, even to their salvation. Let us, then, pray that we may be united; that we may be baptized into that oneness of spirit which the apostles taught so faithfully, and which our blessed Savior desired so earnestly when he prayed that they may be one even as we are.

Somers, Ct.

IT is not until we have passed through the furnace that we are made to know how much dross is in our composition.

A FEW THOUGHTS.

THERIA B. WEAVER.

Dear pilgrims in Jesus, greeting: May the peace of Jesus ever be yours; his love abound more and more in your hearts; his loving image be more and more reflected in your countenances and lives; and may He whom our souls love be all and in all to you who may read these imperfect lines, is the earnest and heart-felt petition of one who loves Jesus with all the heart, soul, mind, might, and strength; and who is daily sighing for the redemption of the promised possession, and is waiting in earnest expectation for the coming of the Savior, who will crown us his in that day.

We are almost home. How blessed and sweet the sound to my ear. I long to see Him as he is, for I know, if I am only faithful to the end, that I shall then appear with him in glory. I am looking, waiting, and watching with eager eyes to see the first glimpse of his dear loving face. O, how it fills my heart with joy to contemplate these things. "My soul with rapture waits for thee." Glorious day. Sweet rest. Heavenly home. Eternal joys. Immortal bodies. No tired, weary, aching heads or hearts. No weary, tired limbs. No pain-racked bodies, till life seems a heavy burden. No death-bed scenes. No watchers there around the sick and suffering. No, no, for no sickness can reach that country. O, how I long to be there. No shadows fall upon the brow, no harsh or unkind words; no look of scorn or hate; no cold formality; no lack of love, for all is love in that sweet land of eternal sunshine and endless glory. No pride, no deceit, no false friends, no backbiting, none trying to injure another.

I am so glad that there is one place (and soon to be gained too) where no deceit, nor false-heartedness, nor anything of the kind, can have admittance. Praise God that nothing but what is pure and holy and lovely can ever dwell there. Here in this world of sin we can hardly tell who are our friends. To-day perhaps friends; to-morrow our bitterest enemies. O how good Jesus is to permit us, poor, weak, worthless worms, to have such a home, if we will. O hasten the glad day. We are tired, and long for home. We are truly heart-sick and home-sick. We want to get home. Jesus, let thy kingdom come. Savior, give us grace and patience to bear all patiently till our change shall come. Give us courage to fight manfully the fight of faith. O to be all ready every moment of the time. There is no safety elsewhere. Nothing can give us a passport into the kingdom but a perfect and holy life every hour, every moment of the time. Lord, help us so to live that we may know we are thine; thine now, and forevermore. Truly I can say—

"Humbly at thy cross I bow;
Jesus saves me, saves me now."

The Lord bless all his dear ones; keep them blameless and harmless, unspotted from the world. Dear ones, don't now, right at the end of the race, get entangled with the world. Keep aloof from its vanities, its follies, and all. There is not the least satisfying thing to a heart that has once been renewed by God's grace. It is poor food for a child of God to live upon. I can say, and say truthfully too—

"Let worldly minds the world pursue,
They have no charms for me;
Once I admired its trifles too,
But God has set me free."

Yes, thank God, he has. Let us all cling closely to Jesus, and forsake everything that is worldly.

God bless the dear brother who so kindly sent me one dollar, and wished it acknowledged through the *Crisis*. May you never lack for the necessaries of life. The letter was cheering. Never could a dollar come when more needed. The letter was dated at Dummer, and mailed at Milan, N. H. God bless you. Letters do me so much good in my lonely situation; but I would rather know the names of the dear ones, if they would give them. Also one dollar from R. L. Henderson, Santa Clara, Cal. I received it in May, and acknowledged it in a letter to the *Crisis*, but it has not been published. God bless you, dear sister, and give you an eternal reward at last. It was much needed. God bless all who have been so kind to me. Also in January last, Sr. Churchill wrote me from Lawrence, and wanted to know if I got her letter? I did, and answered it, and it was returned to me again. I wrote a second letter, and that was returned; so I can do no better than to here say, the letter came all right, and was very cheering to my sad heart. Write again. I think if the dear ones could know what my life is, I should receive more letters from them; for their words of sympathy and love are so cheering and highly appreciated by me. I pray for you, dear ones, in the lone, sad, long hours of the night. When others are lost in sweet rest and quiet repose, I am in such pain that I cannot sleep; and how often does my mind go to this and that dear one, and I offer up fervent, heartfelt prayers for them.

Dear ones, pray for poor me. God bless you, one and all, is the earnest prayer of one who sighs for home.

No. Dana, Mass., June 17th.

THE HOUSE OF GOD AT MILO.

"The zeal of thine house hath eaten me up."

Milo is a large and growing village, on the Piscataquis river, in the county of Piscataquis, in the State of Maine. On Saturday, March 18th, 1871, seventeen disciples, of the Advent faith, covenanted together to walk before God and men as a church of Christ. Since then seven more have been added to the company, and now there is an Advent church of twenty-four members. The little branch of believers have felt from the beginning the need of a suitable place for public, conference and social meetings. Last February, though poor and few, they commenced to build. They have put up a house, thirty by forty, posts seventeen feet, and have finished the outside. The cost, so far as they have gone, is seven hundred dollars. Six hundred of it are paid, and one hundred unprovided for. It will cost four hundred dollars to finish. It will be seated with pews, seats free.

Now, brethren, this little church in Milo is weak and poor in this world, and they have a heavy load on their hands. They are daily praying to God for means to pay their present indebtedness, and to finish. Are not some of God's stewards in the county of Piscataquis, to whom he is saying, "Bear ye one another's burdens"; "Remember them that are in bonds as bound with them"? Do you not love Jesus and his cause well enough to help that little church? Are there not some

saints in Maine, or in the United States, or in the world, who will lend a helping hand? "God loveth the cheerful giver." "He that soweth bountifully shall reap also bountifully." Five hundred is *needed*; needed for God's precious cause. Those who will help, can send to Charles E. Livermore, Clerk; or to David Livermore, Treasurer of the church, Milo, Maine.

I write these things because I am acquainted with this church, and know their zeal, and I sympathize with their burdens. May God make all grace abound towards you forever. Your Bro. in Christ, F. A. Baker.

Levant, Me.

TENT MEETING.

The Advent Mission Tent is pitched on the Common, at Marblehead, Mass. Our meeting commenced Saturday evening. Yesterday, July 7th, was a good day for the cause of truth; good order and good attention, and a blessed good heavenly time to the disciples of Jesus. Our brethren came over from Lynn, and rendered efficient aid in the services. The meeting will continue afternoons and evenings through the week, and over Sunday, the 14th. It may continue longer.

Brethren from abroad are solicited to come and help in the work of God. Come and stay through the week. Bring a quilt and lunch, and stop with us in the tent. We are close to the salt water. This is a new field, and but few of like precious faith.

L. Boutell.
E. Morrill.

Death of Prof. Whiting.—We learn that Prof. N. N. Whiting is dead. The following notice appeared in the *Herald of Life* June 26th:—

"It becomes our painful duty to record this week the falling of another beloved father in Israel. Prof. Nathan N. Whiting, whose funeral took place in Williamsburgh, L. I., on Saturday of last week, died at the ripe age of seventy-eight years.

Bro. Whiting removed to Williamsburgh in the spring of 1838. In early life he associated himself with the Baptist church, and having consecrated himself to the gospel ministry, he long labored in that capacity; and though he never severed his connection with the Baptist organization, he became prominently identified with the cause of the second advent of the Savior, preaching regularly for a number of years on that absorbing theme in what was known as the 'Tabernacle,' in Williamsburgh; and while he never but once, we believe, adopted what is termed definite time, he always consistently cherished and finally fell asleep in the faith of the nearness of those great and glorious events, the return of Christ, and the resurrection of the dead, which have ever been the true hope of the Christian church.

The last fifteen years of Bro. Whiting's life were devoted to the work of a new translation of the Scriptures, under the auspices of the American Bible Union, a work for which his great attainments in biblical knowledge eminently fitted him. It was always, seemingly, a pleasure to him to converse on Bible themes, and we have had occasion to admire the readiness and unreserve with which, as a scholar, he expressed his conceptions of the meanings of the original languages in certain disputed texts.

Our deceased brother has lived a long and useful life, one devoted to the glory of God and the honor of Christ. His sleep will be short, and his future indeed glorious."

Correspondence.

From Sr. M. M. Post.

Dear Crisis and readers:—My heart is so filled this afternoon, whilst reading from the dear ones, that I feel moved to make an expression to them, one and all. God bless you, and lead you understandingly into all truth. I could but shed tears of gratitude that so many faithful witnesses had been raised up to proclaim in these last days God's everlasting truth. My heart sickens at times, that so many, who profess to be the friends of Jesus, oppose the message—"Behold the Bridegroom cometh." God pity them. I praise his name for the privilege of reading the *Crisis* from week to week. It is good preaching. God bless its Editor.

This part of the State is rather destitute of Advent preaching. We have almost wondered at times, whilst other States have such a large number of preachers, that some of them do not find their way into these parts. Opposition will find its way wherever God's truths take root, but it is no less important that they should be faithfully proclaimed. We have enjoyed the labors of Bro. McKinstry and wife some part of the past winter. We trust there has been some good effect. A number have indulged hope. One young man in particular, who has been a Catholic, has become interested in the truth, and vindicates it. May he not only be blest himself, but prove a blessing to others. May the Lord bless us all in a faithful discharge of duty, is the prayer of your unworthy sister.

Hinesburgh, Vt.

Extracts from Letters.

Bro. P. G. Bowman writes from Lydia, Darlington Co., S. C.:—"I feel very much obliged to you and Bro. Himes for publishing the extracts from Mr. Warleigh's book. All such extracts from works written by clergymen of other denominations will do good. I wish a copy of Constable's and Warleigh's works were in the hands of every Episcopal minister in the United States. They certainly would open their eyes to see how far they have departed from the doctrines of the church of England, in regard to immortal-soulism and the final end of the wicked. If we depend entirely on the love of God and the merit as it is in Jesus, and in his blessed word, for the spread of these views, and stop our soul-inspiring doctrines, we shall see human creeds and traditions and heathen fables, which now to a great degree bind the mind of Christendom, fall like Dagon before the ark of God. So mote it be."

Bro. J. C. Smith writes from Arvonia, Osage Co., Kansas, June 26th, 1872:—"I am sorry to write you I have the billious fever. I have been sick nearly two weeks, and have experienced many aches and pains. Will the dear brethren and sisters east pray for me, that I may be raised up to glorify God? The climate here, I think, will be too much for me to endure this summer. I shall be very glad to receive a word of advice or encouragement. The Lord bless you in all things. I am hungering and thirsting after the living bread and water. My soul pants after God, the *true* God. I long to see the King in his beauty, and be made like him. O may the church soon be gathered home from sorrow, tears, and death."

Bro. A. W. Bryant writes from Lynn, Mass.:—"I have commenced taking your paper. I do not regret it, but am sorry I did not subscribe before. It awakens considerable interest in me, and if I could do any thing to help it along I should be pleased. I am trying, with the light that God has given me, to shed it abroad. I have given away the paper, and if I had the means, I would scatter your tracts about. I am working in a gang of men with three church members, and they are very hard against me, excepting one, who asks me questions now and then, and Jesus or the apostles always afforded an answer for him. I was careful to let my interpretation go, and take the Bible meaning of it. He sees truth. My prayer is that they all may see it."

Bro. A. W. Sibley writes from Sandy Hill, N. Y., July 4th:—"My little son, Austin T. Sibley, was this day picked up in the cold embrace of death. O when will the dark wave of death cease to roll, and life's fair waters be a calm? Pray for us in this afflictive dispensation."

Married.

LEAVITT—ROGERS. In Ashland, N. H., June 1st, by Rev. Alvin Sargent, Mr. Frank H. Leavitt, of Haverhill, Mass., and Miss Nellie A. Rogers, of Holderness, N. H.

ALDRICH—PECK. In North Dana, June 27th, by Eld. Geo. A. Streeter, Mr. Edward A. Aldrich and Miss Laura M. Peck, both of Monson, Mass.

VINING—WATSON. June 23d, by Elder C. R. Parsons, Mr. Elbridge E. Vining, of Berwick, Me., and Miss Patience Watson, of East Lebanon, Me.

BATES—PYE. June 11th, by T. K. Allen, Wilbert K. Bates and Mary E. Pye, both of Winona County, Minnesota.

Obituaries.

Leach. Departed this life, in Torrington, Ct., May 9th, Sr. Lura Leach, aged sixty-eight years.

She had long been a believer in the blessed hope, fully established in the faith that Christ is soon coming to reign on the earth. The last few months of her life were attended with great suffering, yet she could say—"The will of the Lord be done." Sr. Lura manifested a great interest in the church in Wrightville, and contributed largely for its benefits; but her seat is now vacant, and her tears have ceased to flow. She sleeps quietly beneath the cold, cold ground. D. A. G.

Tuttle. Fell asleep in Jesus, at Bridgewater, Vt., June 15th, Sr. Lucy Tuttle, wife of George Tuttle, aged seventy-four years.

After many long months of intense suffering, she sleeps in Jesus. The loss the family sustains is great. Words of comfort were spoken by J. Ashly, from a text selected by the deceased: Job 19: 25—"I know that my Redeemer liveth."
J. Y. Briggs.

Weaver. Died in Hesperia, Mich., June 3d, of pulmonary consumption, Emma, wife of Langford D. Weaver, aged twenty-seven years, one month and twenty-seven days.

Her sister, Lizzie, wife of L. S. Weaver, died March 22d, 1872, of the same disease.
L. D. Weaver.

Bacon. Fell sweetly asleep in Jesus, July 2d, in the town of Whetstone, Crawford Co., Ohio, Sr. Jane, wife of Martin Bacon, aged sixty-four years. Funeral services by the writer.
E. McCulloch.

Summary of News.

FOREIGN.

Cable News.

FRANCE.

IMPERIALISM.

Paris, July 5. It is reported here and obtains much credit that the Republicans are the prime movers in the scheme which has been recently developed to displace Thiers from the office of chief executive and secure the appointment of Marshal Mahon as his successor. It is generally believed that McMahon, if not actively co-operating with the Royalist factions in the Assembly for this end, could not at least decline the honor of being elected to the presidential chair. Much unpleasantness is caused to well-wishers of the republic in consequence of the increasing strength of the imperial influence in the Assembly, and in view of the danger to which the election of McMahon with his well-known imperialistic tendencies to the Presidency would subject the country. It is not improbable that a coalition of the Republican elements in the Assembly may be formed, which will ultimately have the effect of crushing the scheme.

THE CRISIS.

The probability of an early government crisis is absorbing public attention here at present. Marshal McMahon has informed the members of the Right in the Assembly that he will not accept of any interim government, or consent to hold the office of chief executive unless the nation's wishes in the matter are consulted through the medium of a plebiscite. The members of the Right refuse to entertain the suggestion of a plebiscitum under such circumstances, and this difference will, it is thought, have the effect of greatly weakening the coalition against Thiers.

EXCITEMENT ABATING.

The excitement caused by the fears of a Presidential crisis is abating. Thiers' determined stand has weakened the coalition formed against him by the faction of the Right in the Chamber. Marshal McMahon has expressed his objection to entering a triumvirate unless such form of government receives the sanction of a plebiscitum.

CONSPIRACY DEFEATED.

A threatening conspiracy of the royalists, under the leadership of the Duc de Broglie, for the overthrow of the Republic, has been recently discovered. Thiers at once took energetic action for its suppression, and it is believed that the dangerous movement is defeated.

TURKEY.

TERRIBLE FIRE.

Constantinople, July 5. The town of Scutari, situated on the Bosphorus, immediately opposite this city, has been ravaged by a terrible conflagration. The entire lower district of the city, the residence of the poorer classes, has been destroyed. Over one thousand dwellings have been consumed and many lives have been lost in the flames, which are believed to have been caused by incendiaries. The destruction of property is immense and has entailed the greatest destitution upon a large proportion of the inhabitants.

GERMANY.

BISMARCK AND THE CATHOLICS.

Berlin, July 7. Premier Bismarck, in order to have a perfect understanding with the cardinals of Europe, has addressed a communication to the four powers having a right to veto the election of a new Pope of Rome, to make the necessary arrangements and conditions for a future conclave of cardinals to be held in Rome. To this communication three of the powers have answered, announcing their consent to the meeting, at which their representatives of the church will be present.

THE STRIKES.

The last few days have been remarkable for the various strikes in mechanical employments. Also among the miners. The strike now embraces over fifty different mines. No excesses have taken place by the strikers, though the demands are extreme in character, and the number engaged are increasing daily.

ITALY.

PARLIAMENT PROROGUED.

Rome, July 7. The Italian Parliament has been prorogued by order of the government.

Foreign Gossip.—We do not always hear the details of elections in foreign countries. In Hungary, for instance, latterly, there was a famous battle over the polls, and the soldiers were called to interfere. As the result, one hundred dead and nine hundred wounded were left on the field. The Hungarian prisons are filled with men who served as agitators of the crowd during the elections. In one case, the director of the post-office in one large city declared to all his employees that unless they voted the Ministerial ticket they would lose their places, and they were forbidden, under heavy penalties, to refrain from voting.

☞ It is possible that President Thiers may accomplish much good for France simply by his obstinacy. Although the Right continues intriguing the President firmly announces that he will not resign, and that the Left may rely upon him to sustain the Republic. It is reported that in case Thiers should be pushed aside he will be replaced by a triumvirate composed of Marshal McMahon, General L'Admirault and the Duc de Broglie. This is a new and strange leaning toward monarchy.

In Brief.

——The Archbishop of Madrid is dead.——The International is constantly gaining ground in Europe.——Two men were killed by lightning at Louisville, Ky., Wednesday afternoon, July 3d.——It was reported to the health authorities of New York yesterday that a sailor, just landed, had died of Asiatic cholera.——There were thirty fatal cases of sunstroke in New York on Wednesday, July 3d, and forty-seven not fatal. The total number of deaths for the last four days is 945.——The Erie and New York Central Railway Companies have consolidated, and elected Commodore Vanderbilt President, with unrestricted powers. The freight and passenger tariffs west and north are to be raised.——A call is published for a Liberal Convention at Des Moines, Iowa, on the 1st of August, for the nomination of an electoral and State ticket, and to concert measures for consolidating all the elements opposed to the present administration.——Four young men went down the harbor on Thursday afternoon, July 4th, at two o'clock in a lap-streak boat, and seeing the shower approaching, put in at Governor's Island (Fort Winthrop), and took refuge in an old building known as the "carpenter's shop." They had barely got inside when a bolt of lightning struck the building, just over the door, instantly killing three of the men. The third only spoke once, saying, "I am killed by the lightning."——Ocean waves, "mountain high" as landsmen would call them, are generally much less than fifty feet high. Wilkes, in 1839, made a measurement which showed a height of thirty-two feet. An observation once made by the captain and officers of British ship Inconstant, placed the height at seventy-seven feet and over, and waves have been known to reach the top of Eddystone Lighthouse, one hundred and six feet! The height of waves in the Mediterranean is in general from fourteen to eighteen feet.

At the quarterly meeting of the Rhode Island and East Connecticut Advent Conference with the Escoheag Church, R. I., July 5th, the following resolution was passed, with but one dissenting voice: That those women who preach with us in the gospel be invited to become members of this conference, be ordained, and have a right to act on all business and questions coming before this conference. After which Mrs. Ellen L. Crumb, of Dorrville, Mrs. Hattie B. Hastings, of Boston, Mass., and Mrs. Anna E. Smith, of New York city, became members of the conference by a unanimous vote. Mrs. Crumb was ordained to the Gospel ministry.

Notices.

Tent Meetings.—We have commenced our tent operations in earnest. Have had a meeting in Lynn, and North Dana; are now in Marblehead, Mass. The people are hearing "the good news." We have had good order and good bearing, and shall prosecute the work, and warn all we can of our soon coming Lord, and do our best to get them ready. Will our brethren who have pledged sums, and those who have means to bestow for this purpose, send to the Treasurer, Charles Goodrich, *Crisis* Office?
L. Boutell.
J. Couch.

Hoosick Valley Conference.—A quarterly session of the Hoosick Valley Conference will be held in Woodford, Vt., commencing July 17th, and continue over Sunday. Conference will convene in the Hoosick Valley tent, which will be pitched for the occasion. It is hoped that all in this region of country, who love our Lord, will make an effort to attend this meeting. Persons coming by cars will stop at Bennington Station, where there will be trains to take them to the meeting free of charge.
A. W. Sibley, Pres.
A. P. Bump, Sec.

Grove Meeting.—There will be preaching at the Granite State Grove, Policy Pond, Windham, N. H., on Sunday, July 28th, by Eld. A. Ross. If stormy, the meeting will be in the hall at the grove. Refreshments will be furnished by Mr. Smith, the proprietor, to all who wish.
S. O. Welch.

The Annual Campmeeting at Tremont, Mass., will commence Monday, July 22d, and continue over the following Sunday. Arrangements will be made for board and lodging for all who will come. Those who can bring tents with them are requested to do so. Bro. Bellows will be on the ground with his large tent. All who are interested in the blessed hope and soon coming of the Lord, who can, are requested to attend this annual feast, where the Lord has so signally manifested his power. Come in faith and the power of the Holy Ghost, that we may enjoy one more heavenly gathering, and secure the salvation of some poor lost souls, to share with us the heavenly inheritance. Henry V. Davis, for the Committee.

The Christian Mission Association will hold another campmeeting at or near Charles City, Floyd Co., Iowa, to commence Sept. 10th, and hold over Lord's day. This meeting is purely a missionary work, there being no church organized in the place. Therefore we wish all to come who can work for God and the salvation of men. We ask all to come, without regard to name, sect, or party. We would be glad to provide for all, but we cannot. Let each one see to this themselves. Particulars hereafter.

Peter S. W. Deyo, C. C. Ramsey, } Presidents.

F. Denton, J. Riffsnider, J. Livingston, J. Cleaveland, R. Stearns, C. P. Burroughs, C. Griffith, Committee.

Conn. Campmeeting.—The Lord willing, the Conn. Campmeeting will commence Saturday, Aug. 31st, and continue till Monday, Sept. 9th. Particulars hereafter.
O. D. Woodruff, for Committee.

New York State Campmeeting.—The undersigned committee, appointed at the recent annual conference in Springwater, have decided upon the ground near Fairport for the State Campmeeting. But, on account of other meetings being held there, were obliged to appoint it one week earlier than was decided on by conference. It will therefore commence August 10th, the Lord willing, and hold to the 19th. Let all bear this date in mind, and so arrange business as to be able to take a respite at this time, and come out to this feast of tabernacles. We may well hope for the best general meeting ever held in this State. To this end let us have the united prayers of the church.

The grove is a beautiful one, one mile and a half north from Fairport station. Fairport is on the N. Y. Central (direct) R. R., ten miles east of Rochester. The brethren and citizens agree to run free teams for passengers and baggage the first two days (9th and 10th), and the last day of the meeting. At other times ten cents will be charged. Cooking stoves for general use will be on the ground. Further particulars soon.
Wm. E. Brown.
Sam'l H. Withington.
Perry M. Grinnell.

The A. C. Church of Honeoye, N. Y., will hold its third quarterly meeting Saturday and Sunday, July 13th and 14th. Sr. E. S. Jennings and others are expected. Brethren and sisters in adjoining towns are cordially invited to attend.
H. H. Brown.
O. B. Brown.

Hoosick Valley Tent.—Those who can, and are willing to help spread the good news of our soon coming King, and to save the perishing from the wrath to come, are invited to contribute immediately, such sums as will please the Lord, towards paying for the Hoosick Valley tent. If there should be any more given than what it takes to pay for the tent, it will be devoted to defraying expenses in holding tent-meetings during this present season. Now let there be a cheerful and liberal response. Send your money to the Treasurer—John B. White, Hoosick Falls, N. Y.

A. W. Sibley, S. G. Mathewson, H. K. Flagg, } Tent Committee.

P. S. Those who want tent-meetings held with them, should write the committee immediately.

I wish to say we have made arrangements, and bought the timber standing on the Springfield camp-ground, of eight acres, for one thousand dollars, and if any of the brethren wish to help us by taking stock of from $25 to $100, they will be sure of their money back when the timber is cut off. This secures us the ground for eight years, if we need it so long, which is very doubtful; but we have to deal with one of no faith.

There are some three or four good places in the front circle for wooden tents, and there are two families on the ground to watch them. This will be a desirable chance to build since this arrangement, as board can be had on the ground, and any kind of lumber delivered, and help obtained to put them up. H. Munger.

Norwegian Tract Fund.—$100.00 Wanted.

Previous acknowledgments	$45.00
H. Holmbee	10.00
A Friend	1.00

Where are our friends in the West, who were anxious we should publish tracts in the Norwegian language, and promised to contribute for them, that they might be circulated *free*? Where are our Eastern brethren who are interested in so good a work? Let us hear how much you will do, that we may go on with the work.
I. C. Wellcome.

There will be preaching in South Lyndeboro, N. H.) school-house dist. No. 5) Sunday, July 21st; two services. Also in the school-house near Page Spaulding's at five P. M. J. A. Packard.

Those wishing to preach in North Adams, will please correspond with C. L. Tower instead of J. B. Clark.

Appointments.

☞ *We would say to our preaching brethren that it is necessary we should receive their appointments as early as* TUESDAY MORNING, *as our paper goes to press about noon; otherwise they will not be inserted till the week following.*

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Boston (Branch Chapel) 1735 Washington Street (Corner of Madison Street.)
Love Feast at 10½ A. M. Preaching at 3 and 7½ P. M. Prayer meeting Tuesday and Thursday evenings.
John G. Hook......Sundays, July 14th and 21st (Baptism the 14th.)
Hiram Munger......Sunday, July 28th
D. M. Leavitt......Sunday, Aug. 18th

Charlestown (*Hall No. 70 Main Street.*)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.
W. S. Campbell......Sunday, July 14th
Sr. L. E. Saulpaugh......Sunday, July 21st
W. S. Campbell......Sunday, July 28th

Chelsea, Mass. (*Advent Chapel, Heard Street.*)
L. Boutell......Sunday, July 14th

East Boston, (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.
Geo. W. Sederquest......Sunday, July 14th
Geo. A. Streeter......Sunday, July 21st

Hyde Park, Mass.
T. M. Preble......Sabbath, July 14th
I. B. Potter......Sabbath, July 21st
A. Simpson......Sabbath, July 28th

☞ Meetings in South Boston on Wednesday evenings, at C. W. Huntress', 2 Lowland Street. Friday evenings at J. N. Berry's, 365 Silver Street.

East Haverhill, Mass......Sunday, July 14th
Miles Grant.

Portsmouth, N. H......Sabbath, July 14th
J. Couch.

Tremont, Mass......Sunday, July 14th
J. S. White.

Wilbraham, Mass......Sabbath, July 14th
Woodstock Valley, Ct......Sabbath, July 21st
Will be at the Springs as before.
Two first Sundays in Aug. at liberty near home.
H. Munger.

Dover, N. H......Friday evening, July 12th
New Durham Ridge, N. H......Sabbath, July 14th
A. Ross.

Richmond, R. I. (Clark's Hall)......Sabbath, July 14th
Natick, Mass......Sabbaths, July 21st and 28th
J. T. Dixon.

Fairhaven, Mass......Sunday, July 14th
S. S. Brewer.

Highlandville, Mass......Sunday, July 14th
Lynn, Mass......Sunday, July 28th
Plymouth, Mass......Sunday, Aug. 4th
M. Batchelor.

Holden, Mass......Sabbath, Aug. 4th
T. M. Preble.

Lynn, Mass......Sunday, July 14th
Westboro, Mass......Sunday, July 28th
I. B. Potter.

Rochester Village, N. H......Sunday, July 14th
London Ridge, N. H......Sunday, July 21st
Farmington Village, N. H......Sunday, July 28th
D. F. Leavitt.

Dover, N. H......Sundays, July 21st and 28th
H. Pratt.

Lake Village, N. H......Sunday, July 14th
Meredith, N. H. (Dolloff Hall)......Sunday, July 21st
L. C. & M. McKinstry.

East Canaan......evening, July 10th and Sunday, July 14th.
Springfield, N. H. (Kempton school-house) Sunday, July 21st.
Northville, N. H. (in Newport)......Sunday, July 28th
Unity, N. H. (at the Town House)......Sunday, Aug. 4th
East Acworth, N. H......Sunday, Aug. 11th
If these conflict, write us immediately at Grantham, N. H.
E. Cotton.
B. Pillsbury.

The contemplated protracted meeting at Northville, N. H. (in Newport) is indefinitely postponed.

Caswell Burrough, P. Q......Sunday, July 14th
St. Johnsbury, Vt. (where Bro. Blackstone may arrange) Tuesday evening, July 16th.
North Haverhill, N. H. (Brick Church) eve., July 18th
East Canaan, N. H......Sunday, July 21st
Waterloo, N. H......evening, July 24th
South Ashburnham, Mass......Sunday, July 28th
U. G. Ladd.

Corner of Endfield and Greenwich, Mass. (Keith's school-house) Sunday, July 14th.
Tremont Campmeeting......July 22nd
Gloucester, Mass......Sunday, July 28th
Geo. A. Streeter.

Wakefield, Mass......Sunday, July 21st
Joseph W. White.

Keene, N. H......Sabbath, July 14th and every second Sunday until further notice.
M. A. Potter.

Rye, N. H......Sunday, July 14th
Mrs. L. E. Saulpaugh.

Holden, Mass......Sunday, July 21st
Providence, R. I......Sunday, July 28th
J. F. Nickerson.

Wolcottville, Ct......Sunday, July 14th
Dr. C. C. Barker.

Southington, Ct......Sunday, July 14th
West Haven, Ct......Sunday, July 21st
Z. D. Baird.

Newcastle......Sunday, July 14th
G. F. Haines.

Rochester, N. H......Sunday, July 14th
B. P. Manning.

Lake Village, N. H......Friday evening, July 12th
Holderness, N. H. (Town House)......Sunday, July 14th
T. L. Churchill.

Moultonboro Neck, N. H. (New school-house) Sunday, July 14th.
N. Glidden.

East Landaff, N. H......Sunday, July 14th and 21st
Swiftwater, N. H......Sunday, July 28th
E. S. Moulton.

Winchendon, Mass. (New Boston Church) first and third Sundays in each month. Geo. A. Cole.

Steep Falls, Me......Sunday, July 14th
East Rochester, N. H......Sunday, July 21st
Steep Falls, Me......Sunday, July 28th
C. H. Sweet.

Guilford......Sunday, July 14th
Wrightville......Sunday, July 21st
S. Woodruff.

Providence, R. I......Sundays, July 14th and 21st
A. Simpson.

Marblehead, Mass......Sunday, July 21st
B. Finney.

South Rochester (Chapel)......Sabbath, July 14th
S. Hawkins.

Kennebunk Port, Me., Sundays through the year, excepting the first Sunday in each month.

East Colebrook, N. H......Sunday, July 14th
Rutland, Vt......Sunday, July 28th
C. S. Shattuck.

West Scarboro, Me. (Broad turn school-house) Sunday, July 14th.
Newcastle, N. H......Sunday, July 28th
J. L. Chute.

Warner, N. H. (Burnt Hill school-house) Sabbath, July 14th.
Warner, N. H., Gore (at Bro. Andrew's) Sabbath, July 21st. Tory Hill school-house at five o'clock.
Sutton, N. H. (Mill Village)......Sabbath, Aug. 11th
Simeon Roby.

Bradford, N. H. (Pond meeting-house) Sab., July 14th
East Springfield (Kempton school-house Dist. No. 2) Sabbath, July 28th.
Danbury, N. H. (where the brethren may appoint) Sabbath, Aug. 4th. D. W. Davis.

Goshen, Mass......Sunday, July 14th
Enoch Phelps.

South Windham, Me. (Union Chapel) Sun., July 14th
C. Goud.

Pittsfield, N. H......Sundays, July 21st and 28th
C. Cunningham.

Lewiston, Me......Sunday, July 14th
North Norway, Me. (Chapel)......Sunday, July 21st
J. T. Jordan.

Lake Village, N. H. (North Church) Sun., July 14th
John H. Evans.

North Sutton, N. H. (at my house) first Sunday in every month.
Barnstead, N. H. (Clark meeting-house) evening, July 13th, and Sunday, July 14th.
Canterbury, N. H. (No. 1)......Sunday, July 21st
A. S. Williams.

East Bowdoinham, Me (Lancaster school-house) Sunday, July 14th.
Bath, Me......evening, July 17th
Freeport, Me. (Swamp school-house) evening, July 18th
Yarmouth, Me. (if desired)......evening, July 19th
Portsmouth, N. H......Friday evening, July 26th
F. M. Drake.

Sandwich, N. H. (Vittum school-house) Sun., July 14th
Dorchester, N. H. (Town House)......Sunday, July 21st
Holderness, N. H. (Brick school-house) Sun., July 28th
Holderness, N. H. (True school-house) Sun., Aug. 4th
Geo. H. Wallace.

West Haven, Ct......Sunday, July 14th
Collinsville, Ct......Thursday evening, July 18th
Warehouse Point, Ct......Sunday, July 21st
Savoy, Mass. (new State Chapel)......Sunday, July 28th
Savoy, Mass. (East Chapel)......Sunday, Aug. 4th
H. K. Flagg.

Sandwich, N. H. (Vittum school-house) Sun., July 21st
Melvin Village, N. H......Sunday, July 28th
New Durham Ridge, N. H......Sunday, Aug. 4th
T. W. Piper.

Agawam......Sunday, July 14th
Charlton......Sunday, July 21st
E. Ford.

Rochester Village, N. H......Sunday, July 14th
London Ridge, N. H......Sunday, July 21st
Farmington Village, N. H......Sunday, July 28th
D. F. Leavitt.

Plymouth, Mass......Sabbath, July 21st
S. S. Mooney.

Bro. Bowman.—It is expected that Bro. Bowman will fill the following appointments. The brethren will give them out in the different places:—

New York, Sabbath, July 14th, as Bro. King may arrange.
West Troy, N. Y., Wednesday evening, July 17th. Call on James Douglas, 61 Broad street.
Saratoga, N. Y., Thursday, July 18th. Call on Sr. Durand.
Sandy Hill, N. Y. Call on Eld. Sibley, who will arrange for Friday and Sabbath, July 21st, and till Friday following, July 26th.
Castleton, Vt., Friday. Call on Bro. S. G. Mathewson. He will see to you for one week, in that vicinity, from July 26th to Aug. 2nd.
Rutland, Friday, August 2nd, over the Sabbath, to Aug. 4th.
Keene, N. H., Tuesday evening, Aug. 6th. Call on Dr. Darling. Perhaps stay two evenings.
South Vernon, Vt., Thursday evening, Aug. 8th. Call on Moses Merrill and Eld. Cook.
Athol, Mass., Saturday, Aug. 10th, and over the Sabbath. Call on Eld. Hemenway.
Springfield camp-ground, Thursday, Aug. 15th, where you will find me. Other arrangements from there.
Hiram Munger.

Salem, Vt......evening, July 15th
Barford, P. Q. (Crocker school-house)......eve., July 16th
Colebrook, N. H. (as brethren may appoint) evening, July 17th.
Errol, N. H. (if appointment is made) eve., July 18th
Carthage, Me......evening, July 19th
Vienna (Brick Chapel)......July 20 and 21st
Clinton (as brethren may appoint)......July 22nd
Exeter (Greenbush school-house)......evening, July 24th
Dexter Village......Sunday, July 28th
West Levant......evening, July 30th
Machiasport......Sunday, Aug. 11th
I expect to be at Belfast and Alton Bay campmeetings.
I. K. Lombard.

Concord, N. H. (Centre Street Chapel) Friday, July 12th
Concord, N. H. (Whiteridge Hall) Monday, July 15th
Marvin W. Lutz.

Southbridge, Mass......evening, July 11th
Putnam, Ct......Sunday, July 14th
Wilbraham, Mass......Sunday, July 21st
Woodstock Valley, Ct......Sunday, July 28th
P. S. Butler.

Portsmouth, N. H......Sundays, July 21st and 28th
Subject—Evidences for the coming of the Lord in 1873.
N. H. Barbour.

Exeter, N. H......Sunday, July 21st
Wm. S. Campbell.

Natick, Mass......Sunday, July 14th
Springfield, Mass......Sunday, July 21st
Wolcottville, Ct......Sunday, July 28th
W. N. Pile.

Abington, Ct......Sunday, July 14th
Granby, Mass. (school-house near Bro. Morgan's) July 20th.
Chicopee Falls, Mass......Sunday, July 21st
H. Davis.

Barnstead, N. H. (Clarktown)......Sunday, July 14th
Newcastle, N. H......Sunday, July 21st
Northwood Narrows, N. H......Sunday, July 28th
C. R. Parsons.

North Chichester, N. H......Sunday, July 14th
South Berwick, Me. (Great Works)......Sun., July 28th
John Parsons.

South Sutton, N. H......Sunday, July 14th
East Acworth, N. H......Sunday, July 21st
C. H. Fletcher.

East Concord, N. H. (Varney school-house) Sabbath, July 14th. O. W. Kimball.

Stoneham (Memorial Hall)......Sunday, July 14th
W. J. Hales.

Barnstead, N. H. (Clarktown)......Sunday, July 14th
South Rochester, N. H. (Chapel)......Sunday, July 21st
East Rochester, N. H......Sunday, July 28th
West Lebanon, Me. (where the brethren may appoint) Tuesday evening, July 30th. R. Morrill.

Cambridgeport, Mass.
L. T. Cunningham......Sunday, July 21st
S. S. Brewer......Sunday, July 28th

Chicopee Falls, Mass.
H. Davis......Sunday, July 21st
E. Phelps......Sunday, July 28th

Lowell, Mass.
C. Goodrich......Sunday, July 14th
W. H. Mitchell......Sunday, July 21st
B. S. Emery......Sunday, July 28th
D. M. Leavitt......Sunday, Aug. 4th

Worcester, Mass.
H. Pratt......Sunday, July 14th
S. S. Brewer......Sunday, July 21st
J. G. Smith......Sunday, July 28th
Miles Grant......Sunday, Aug. 4th
C. S. Shattuck......Sundays, Aug. 11th and 18th
Wm. Bodge......Sunday, Aug. 25th

Lawrence, Mass.
N. H. Barbour......Sunday, July 14th
M. Batchelor......Sunday, July 21st
Joseph W. White......Sunday, July 28th
Wm. C. Stewart......Sunday, Aug. 4th

Gloucester, Mass.
C. Cunningham......Sunday, July 14th

Haverhill, Mass. (New Hall.)
Edwin B. Wells......Sunday, July 14th
C. Goodrich......Sunday, July 21st
A. A. Robinson......Sunday, July 28th

Concord, N. H. (Eagle Hall.)
M. W. Lutz......Sunday, July 14th
Miles Grant......Sunday, July 21st

Hampton, N. H.
J. G. Smith......Sunday, July 14th
J. Parsons......Sunday, July 21st
S. S. Mooney......Sunday, July 28th

Seabrook, N. H.
L. T. Cunningham......Sunday, July 14th
H. M. Harmon......Sunday, July 21st
F. M. Drake......Sunday, July 28th

Exeter, N. H.
Geo. W. Randall......Sunday, July 14th
W. S. Campbell......Sunday, July 21st
Geo. W. Burnham......Sunday, Aug. 4th

Great Falls, N. H. (Franklin Hall.)
Wm. H. Mitchell......Sunday, July 14th
T. L. Churchill......Sunday, July 21st
O. W. Kimball......Sunday, July 28th

Manchester, N. H.
T. W. Piper......Sunday, July 14th
B. S. Emery......Sundays, July 21st and 28th

South Berwick, Me. (Great Works.)
J. W. White......Sunday, July 14th
J. L. Chute......Sunday, July 21st

Hollis Centre, Me.
B. S. Emery......Sunday, July 14th
Jer. Hill......Sunday, July 28th
W. H. Mitchell......Sunday, Aug. 18th

Bowdoin, Me. (Dennett school-house.)
Geo. Weeks......Sunday, July 14th
H. S. Mitchell......Sunday, July 21st
H. D. Reed......Sunday, July 28th
A. C. Palmer......Sunday, Aug. 4th

Gardiner, Me. (Military Hall.)
Levi Totman......Sunday, July 14th
Geo. Weeks......Sunday, July 21st

Biddeford, Me.
Geo. W. Burnham......Sunday, July 14th
D. M. Leavitt......Sundays, July 21st and 28th

South Elliot, Me.
J. L. Chute......Sunday, July 14th
W. C. Stewart......Sunday, July 21st

Portland, Me. (Union Hall.)
A. C. Palmer......Sabbath, July 14th
Geo. W. Burnham......Sabbaths, July 21st and 28th

Putnam, Ct.
P. S. Butler......Sunday, July 14th
Mrs. E. Crumb......Sunday, July 21st
H. Davis......Sunday, July 28th

Bristol, Conn.
G. L. White......Sunday, July 14th
S. Woodruff......Sunday, July 28th

Amboy, Ill.—Preaching the second and fourth Sundays of each month. Travelling brethren passing through are cordially invited to attend.
C. C. Marston, Pastor.

New York City.
Advent meetings at 128 W. 24th street, every Sunday, at 10½ A. M. and 3 and 7½ P. M.; also Monday, Wednesday, and Friday evenings. T. J. Cox, 273 W. 22nd street. At 405 Grand street, preaching every Sunday, at 10½ A. M. and 3 P. M. Prayer meeting at Sr. Bellows', 23 Norfolk street, every Tuesday evening. Preaching brethren are invited to correspond with Bro. Cox, as above, or with me—H. A. King, *Bible Banner* Office, 14 Murray Street.

Gardiner, Me.
Meetings are held regularly Sundays, also Wednesday and Friday evenings, at Military Hall, Water Street. The servants of Christ, who feed the flock, are invited to come and help us. Correspond with Wm. Gilbert, or J. Thomas, Jr.

Philadelphia, Pa.
(*Brandywine Street, between 15th and 16th, and between Spring Garden and Green St. sts.*)
Meetings every Sunday, at 10½ o'clock A. M. and 7½ evenings. Also Wednesday and Friday evenings.
J. N. Wilford, Cor. Sec.

Biddeford, Me. (Advent Chapel, Hill Street, near Pool Street.) Meetings every Sunday, at 10½ A. M., 2½ and 7 P. M. Also, prayer meetings on Wednesdays and Saturdays.

Portland, Me. (Union Hall.)
Meetings are now held in Union Hall, on Free Street, entrance nearly opposite the Baptist church. Brethren will please correspond with H. C. Freeman, 62 Green Street. H. C. Freeman, D. F. Scamman, James Berry, Church Committee.

Philadelphia, Pa. (*Adv. Chris. Church, corner of Ninth and Spring Garden Streets.*)
Meetings are held every Sabbath at 10½ A. M. and 7½ P. M. Prayer and conference meeting Friday evenings.
F. H. Burbank, Pastor.

Providence, R. I., Lester's Hall, corner of Knight and Cranston Streets.
Sunday, Sabbath school at 10 A. M. Preaching at 3 and 7½ o'clock. Prayer meeting Wednesday evenings.
M. R. Prentiplace, Pastor.

Business.

Articles Received.—G H Straight, Geo. Thomson, J C Smith, J B Cook, C Tuller, L B Weaver, L M Kidder, B F French.

Cash Receipts for Books and Tracts.—L R Gilman $5 00, C H Sweet 90c, R S Johnson 60c, E Eastman 22c, M Grover $2 75, Geo. W Barckley 20c, N Sagendorft 60c, C D Jones $1 83, S S Leonard $1 00, A Palmer $1.00, S L Manley 30c, Wm. Gerry 50c, Wm. Banton $2.50; J H Merrill 30c, J F Huber $1.50, C Pike $5.06, C H Williams 20c, Wm Robinson 50c, E D Paul 56, D L Everson 50c, Mrs A Wilson 50c, Dr S R Breed $1.00, S L Jackman 35c, Mrs H Berrington 10c.

Books and Tracts Sent.—By Mail—A Palmer, W Gerry, C D Jones, R S Johnson, Mrs L A Curtice, S S Leonard, N Sagenderfest, W Robinson, C H Williams, D S Everson, A Wilson, S R Breed, Mrs. S C Jackman, H Berrington, B N Holmes, S L Manley, C F Whittier, E D Paul, M C West, J Whyman, C M Mussey, M V Burgess, E S Chapman (2 pack), J F Huber. By Express—C W Frisbee, W Banton, G H Wallace, C Pike, C W Conally.

NEW TRACT.

Who are Sadducees? or, Truth Vindicated. Being a Review of "The Wicked not Annihilated; or, Modern Sadduceeism Refuted, by Israel P. Warren." By Geo. Thomson.

The above is a valuable Tract of 32 pages, published by the Author, Attica, Wis. 10 cts. per copy; 75 cts. per dozen, postpaid.

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COMPENSATION.

After the night, the morning's dawn,
 Paling and blushing with pearl and rose;
The greenest, sunniest fields are born,
 Fruit of the high-piled winter snows.
After the storm, the rainbow gleams,
 Filling with beauty the heavenly dome;
'Neath lowering clouds the sunlight streams;
 After the voyage, is rest at home.

There is no sorrow, no pain of life,
 But bears from its anguish something sweet;
Past the long hours of weary strife
 Comes victory, with her snowy feet.
Through death is life; each pain and loss,
 Each grief we bear is a heavenly prize;
By his long anguish on the cross,
 Christ won our rest in paradise.

Then count not lost the hopes that fall
 Like leaves in autumn, one by one,
Nor deem the light is vanished all,
 As the dark, dreary night wears on;
You shall know at last that loss was gain,
 That through your weary, toilsome way,
As you saw the stars in your life-sky wane,
 The night was leading to heavenly day.
—*Home Guardian.*

THE COMING STRUGGLE.

I. E. LOMBARD.

NUMBER NINE.

During the last hundred years or so, Europe, and especially England, has produced a large number of writers on the prophecies, and chronology also. The eloquent Edward Irving, the "Spurgeon" of his day, made the fulfillment of prophecy and the Lord's coming at hand, prominent themes in his discourses; and Wolfe, the converted Jew, traveled over a considerable portion of Europe and Asia, preaching the coming of the Lord to Jew and Gentile. While Dr. Cumming and others are sounding the alarm still, Luther in his later writings, taught that Christ would come in about three hundred years, or 1840–50. Whitefield said that in his day they were in "the dregs of time." Fletcher thought the time would run out in "the next generation." Wesley set its end in 1836; while Dr. Scott, Newton, Faber, Bickersteth, Cunningham, Elliot, Cumming, and others, have terminated the periods between 1863 and 1868. And we may add that all the chronologists of note, except one or two, end the 6000 years in or before our day; while many living witnesses are warning the people of England, and other portions of Europe, that the end of all things is at hand.

Though the interest in England has been supported generally by men of learning and ability, it was never made a distinct cause by its friends, nor pressed upon the people with zeal; hence it has never made any great stir nor progress among the masses. But in this country the case is quite different. The Adventists, starting with Bro. Miller's labors, have pressed the message of the judgment at hand with a zeal, activity and self-sacrifice corresponding to its importance; and hence, though poor and uneducated generally, they have been blest with a success in numbers, distinctiveness, and general effect upon the masses, far overshadowing the prosperity of the cause in England.

It is no mean recommendation of the Advent people that, while nearly all the members of other churches have turned their backs upon the Lord's coming and the prophecies generally, *they* feel like sounding the alarm more earnestly in the ears of a sleepy, backsliding church. They feel that, since this last generation must get nearly all their preaching and warnings on the approach of the judgment from *them*, it is their duty to make these things *very prominent*, and lift up their voice like a trumpet, that those who have ears to hear may hear, and that others may be without excuse. They receive but little credit from the careless for their attempts to arouse them, and prevent their slumbering so near the judgment, but their duty remains the same, so long as now and then one can be saved from the worldliness and unbelief which is carrying nearly all professors of religion in the broad way with the world.

But God's faithfulness to the world, slumbering on the brink of ruin, could not allow the judgment to overtake them unwarned; and if he had no watchmen in his service willing to give the alarm, he would raise up men that *would* do it, though he had to bring them from the stones under our feet. What if the popular churches do not believe in the signs of the end so manifest? Shall their unbelief make the word of God of none effect? Never! His word does not fail because the proud and worldly reject it. Christ thanked the Father because "it seemed good" in his sight to hide his ways "from the wise and prudent, and reveal them unto babes." Matt 11: 25. What if nearly all the educated and the popular among the ministry *have* ceased to preach the Lord's coming and the judgment, and scoff at such as do not join with them? Is Jehovah's arm shortened thereby? Nay, verily. If he is left to the use of only "the "foolish things of the world to confound the wise," it is not his *necessity*, but his *choice*; and no less so in this last gospel message to the world, than it was in giving them the gospel at the first, by apostles chosen from uneducated fishermen.

The Advent message is not only a gospel message, as being clearly and abundantly taught in the Bible, but it is also called "the *everlasting gospel*," and very clearly pointed out in prophecy as to be preached at this time. This scripture occurs in Rev. 14: 6, 7. We have, in this connection, three messages by as many angels presented to John in vision. These angels are evidently symbols; and what they symbolize will appear from the character of their work. They are represented as giving to them that dwell on the earth gospel warnings in relation to the dangers approaching them; and hence they must be intended to represent the faithful church, which sounds the alarm as these dangers are drawing nigh. The last of these three warnings is an admonition not to worship the beast and his image, nor receive his mark. The character of this warning determines the *time* of it, as, when they are requiring them, or about requiring them, to thus worship and receive the mark. It seems from the fact of the Lord's coming soon after this (verse 4), and also from the nature of the warning itself, that it closes up the labors of the church in warning the world of the last-day perils. And while this third angel's message *closes* the last-day warnings, it seems equally evident that the first angel's message (vers. 6, 7) *commences* them, as we will now proceed to show.

The first angel is represented as "saying with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come." The word "hour" here must mean, as it usually does, season or time; and hence the warning is, that the season or time of his judgment is come. And since John gives the divine sanction to the message by calling it "the everlasting gospel," he has thus endorsed it as a proper and timely gospel message, which settles also the time of its proclamation, as the time when the judgment is just upon us. Hence, as it agrees so completely in *character* with the Advent message, and in *time* with the Advent movement, it is definitely fixed in its application to the proclamation of the judgment near, by the Adventists and others, during the last thirty-five years.

It may be objected that the Adventists have often set the time and been mistaken. This is true; but it only settles more definitely the application, since the setting the time so frequently, in connection with preaching the end near, is the most emphatic way possible to be saying, "The hour [or time] of his judgment is come." But many others, not called Adventists, have been mistaken on time in our day, as I have shown. Yet it seemed they were not much disappointed, and I *fear* it was because they had not expectation enough to make it a disappointment. So, while the application is to the general proclamation of the judgment *near*, it is rendered still more emphatic by frequent instances of many saying, by setting the time, He is coming *just now*. And as to the mistake of setting the wrong time, it is a greater mistake to oppose all interest in time. Which is probably worse in the Lord's sight, to look for him at a date a little earlier than the time appointed, in their ardent desire for him to come, or not to look at all? Most professors of religion pride themselves in their indifference or opposition to his coming, and treat us with scoffs and derision because of our interest in it. But we can afford to bear the frowns of the world for that which brings the *smiles of the Lord*.

THE GAIN AND THE LOSS, AND THE LOSS AND THE GAIN.

WM. SHEPHERD.

"For what is a man profited, if he shall gain the whole world and lose his own soul?"—MATT. 16: 26.

The question here propounded by the Savior is one of the most important which could possibly engage the attention of every fallen son and daughter of the human family. The Savior knew full well the natural disposition and tendencies of the human heart; that it was prone among other things to covetousness ("which is idolatry," Col. 3: 5), a sin which will certainly cut men off from eternal life, and exclude them from the kingdom of God (Mark 10: 17–52, Gal. 5: 14–21); and hence on many occasions we find him warning mankind against it.

This desire of acquisition, to "lay up treasures upon earth," perhaps is the most universal of all others, and especially was it to become so "in the last days," as foreseen by our Lord, and predicted by the prophets. But while this disposition so fearfully prevails, and the love of the world is so deeply rooted in the "hearts of the sons of men," there perhaps is no evil so frequently spoken of and of which we are so repeatedly cautioned against as this.

It is here that the devil plays upon men at his will, and with the least opposition. We venture to assert that in no other way does Satan prove more successful in decoying men from God and his truth, drowning them in woe and perdition, than this.

First the love of gain is so strong, and the desire to accumulate so great, that every opportunity offered to acquire it is seized upon with avidity, utterly regardless of consequences, and perfectly heedless of the many cautions thrown out in God's word against it.

Secondly, the enemy is well aware that this is one of the weakest and most assailable points in man; hence he plies his powers here, and succeeds with the least difficulty.

But to return to the question, "What will it profit a man, if he shall gain the whole world?" What will it avail him? What real benefit will he derive from it ultimately, if in his intense desire after these earthly baubles he should "neglect so great salvation" as offered in the gospel, and consequently, at last lie down in sorrow, "lose his own soul," or life, or as it reads in Luke 9: 25, "lose himself?*

What comfort, or real consolation, will the wealth of the whole world afford poor man in the approaching hour of dissolution, or "day of judgment," if he have lived all his days "having no hope and without God in the world?" All the gold of Ophir, the precious things of India, the riches of California. cannot purchase that "gift of God which is eternal life. Says David—"They that trust in their wealth and boast themselves in the multitude of their riches, none of them can by any (of these) means redeem his brother, nor give to God a ransom for him." They are represented here as secretly harboring the thought that their "houses shall continue forever, calling their lands after their own names," but as dying and carrying "nothing away," descending with all their glory into perpetual darkness "like the beasts that perish." Psa. 49. "Riches," says Solomon, "profit nothing in the day of wrath, but righteousness (alone) delivereth from death."

Again: "He that trusteth in his riches shall fall, but the righteous shall flourish as a branch." Prov. 11: 4–28. "There is that maketh himself rich yet hath nothing; there is that maketh himself poor, yet hath great riches." Prov. 13: 7. This passage contains the idea of our caption, showing how the great game of life should be played. How that a man may gain all this world, and lose all in the next; and lose all in this world and gain all in the next, if he only plays well, adhering to the rules laid down in the inspired word, and conforming to its precepts.

Again, to show the emptiness of all wordly possessions, and how differently men will estimate them in the great day of reckoning unto which we are fast hastening, the prophet says, "They shall cast their silver in the streets, and their gold shall be removed. Their silver and their gold shall not be able to deliver them in the wrath of the Lord." Ezek. 7: 19. Comp. Isa. 2: 20; Zeph. 1: 18.

Says the apostle James—"Go to now, ye rich men, weep and howl, for your miseries that shall come upon you; your riches are corrupted, and your garments are moth eaten (for want of use); your gold and your silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasures together for the last days."

The Savior declares in most emphatic manner—"Ye cannot serve God and mammon;" and then positively informs us—"That a rich man shall hardly enter the kingdom of heaven," and "that it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God."

In Luke 12: 15–21, he gives us a very interesting parable, strikingly illustrating the folly of men who seek to become wealthy, and are strangely infatuated with the desire to enlarge their possessions, sitting down and trusting in "uncertain riches." Here we have an individual described as having his riches to increase to such an extent, and whose possessions multiplied to such a degree, that he was at a loss to know where to bestow all his goods, and concluded to "pull down" his old "barns," being too contracted, and build greater and "there," he says, "will I bestow all my fruits and my goods;" after which he is represented as congratulating himself on his good fortune, and with the thought that now, having everything comfortable, and all that the "natural man" could possibly desire, "for many years" to come, he would now take his "ease, eat, drink and be merry." But mark! Just when he has arrived at this apparent condition of peace and plenty, God is represented as addressing him thus—"Thou fool, this night (or at such a time when all should seem secure) thy soul (or life) shall be required of thee; then whose shall these things be, which thou hast provided?"

Now listen to the important lesson drawn from this parable; and oh, dear reader, may it sink deep down into your heart, for who knows but what it may be with you as Nathan said to David, "Thou art the man." If so, take warning in time. Listen—"So is he that layeth up treasure for himself and is not rich toward God."

This man here, we see, had played the game of life foolishly; for in gaining all he had lost all, and died like Abner of old, as a fool dieth," for such he is designated by God himself.

We see from the description of the events transpiring under the sixth seal that worldly honors, greatness, riches, will afford us no aid in that day. See Rev. 6: 12–17. That though we have gained the "whole world" it would not profit us in the least, nor secure us a place of refuge from just condemnation before God. That unless we have played the game of life well—been willing to lose all, forsake all things for Christ, take up our cross daily and follow him, and with the apostle "count all things but loss for the excellency of the knowledge of Christ Jesus, the Lord," and esteem them but "dung, that we may win Christ," and thus have gained all worth gaining; it were better that we had never played the game, nor made one move on the checkered scene of life, than thus to have bartered away eternal wealth and joys for a few fleeting baubles of wealth and its vain pleasures. Luke 14: 33; Phil. 3: 9.

Let us see how the apostles played their part. "Behold, we have forsaken all and followed Thee; what shall we have therefore? Jesus answers—"In the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life." Matt. 19: 27–28. Here we see the principle laid down, by which we must abide in order to lose all that we may gain all.

In conclusion, observe the words of the apostle—"But they that will be rich fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil, which, while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." And then He instructs Timothy to "charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God; . . . that they do good; that they be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."

Oh, then, in view of these things, dear reader, what will you do? Still persist in the silly course of the man in the parable, and miss the great object of existence—eternal life? Or will you by the strength of proffered grace resolve to consecrate all you have and all you are upon the altar of divine service, and "by patient continuance in well doing seek for glory and honor, and immortality, eternal life," thus winning the great "prize," having lost all and thereby gained all? Rom. 2: 7; 1 Cor. 9: 24; Phil. 3: 14; Rev. 21: 7.

"We are living, we are dwelling,
 In a grand and awful time;
In an age on ages telling,
 To be living is sublime.
Hark! the waking up of nations—
 Gog and Magog to the fray.
Hark! what soundeth? Is creation
 Groaning for its latter day?"

* Which is the true idea, this being a parallel passage, the word (*psuke*) soul being used here, as in many other places in Scripture, to denote the entire man "himself"; hence it does not teach the pagan notion of an immortal entity separate from the physical organism. The same word in the original is translated "life" in the very verse preceding our text, as also in the corresponding passage, in Mark 8: 35.

WISDOM IN JESUS.

J. W. THOMAS.

"In whom are hid all the treasures of wisdom and knowledge."—COL. 2: 3.

Jesus is the repository of divine knowledge. In him "are hid all the treasures of wisdom and knowledge." This storehouse is accessible. Here we can come freely, and receive such instruction as will make us wise unto salvation." The knowledge that Christ imparts is absolutely necessary. Without it, we wander in darkness and perish. All the wisdom of the world does not have the weight of a feather when placed beside the wisdom of God. Men may study, and wreck their eyesight and brains to learn the arts and sciences, but after their greatest researches and acquirements they will still be fools, if they lack the knowledge of God. How strange it is that many parents should take the course they do. They teach their children about almost everything excepting that which is of the greatest importance. They seem to think that if their children can only acquire what they call an "accomplished education," they will get along through life all right. Most young people, in these days, as soon as they have made fair attainments in knowledge, become proud and vain. The first thing, the best thing, the one thing needful, is overlooked through their pride and self-conceit. Would it not be wise, when the mind is tender and young, to impress it with the seal of God's truth? Is this not in harmony with the command of God? "Train up a child in the way he should go, and when he is old he will not depart from it." Again—"Fathers, provoke not your children to anger, but bring them up in the nurture and admonition of the Lord." Was not this the way young Timothy was trained? "And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus." "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto every good work."

Is not a knowledge of salvation through Jesus Christ of more importance than all the wisdom of the world? Many a man has studied years for the ministry, who knew nothing about the wisdom which is in Christ Jesus. Education is good. I value it as much as any one; but I say the first thing to be attended to is a knowledge of God and his word. If I cannot have but one teacher, give me Jesus. Men may know grammar, and not know grace; they may know Hebrew, and not know the Holy Ghost; they may know Greek, and not know God; they may know the arts and sciences, and never know how to *win* souls to Christ. The wisdom of this world is foolishness with God; "but of him are ye in Christ Jesus, who of God is made unto us *wisdom*, righteousness, sanctification, and redemption." "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." Lord, give us this knowledge.

COMING SUDDENLY.

"Watch ye, therefore; for ye know not when the Master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning; lest coming suddenly he find you sleeping."—MARK 13: 35, 36.

When Christ comes again to this earth, the announcement of his approach will be as sudden and unexpected to the great mass of the world, as was the sweeping deluge in the days of Noah. So callous will men have become through the "cares of this life," and the nonfulfillment of foolish predictions, that, even the day before, there will perhaps be less faith in the Savior's coming than there was one hundred years ago.

It was sudden and unexpected when God rained fire and brimstone from heaven, and destroyed the "cities of the plain. None of the inhabitants, save righteous Lot, were fully apprised of the fact the evening before. Suddenly and unexpectedly in the days of Belshazzar, did the hand-writing appear on the wall, foretelling the doom of that proud monarch, and the overthrow of the Babylonish kingdom. It was sudden and unexpected when the passover-angel took his solemn and awful flight over the land, when he smote all the first-born of Egypt, from the first-born of the captive in the dungeon, to the first-born of the king on his throne. It was sudden and unexpected when the waters returned and swamped the proud hosts of Pharaoh in the Red Sea. "They sank as lead in the mighty waters." It was sudden and unexpected, when the angel of the Lord unveiled his mighty power in the destruction of the grand army of Sennacherib. One hundred and eighty-five thousand lay dead in the morning. Suddenly and unexpectedly did the army of Titus withdraw from encamping around Jerusalem, which was the sign given by the Savior to his followers to flee from the city, as that portended its speedy overthrow.

It is our duty therefore, as christians, to study prophecy and observe the "signs of the times," lest the day of the Lord come upon us unawares; "for as a snare shall it come upon all them that dwell upon the face of the whole earth." (Luke 21: 35.)

At the time of the first advent, there was a general expectation amongst the Jews that the Messiah was about to appear. Likewise also, in these last days, there is, at this moment, a generally concurrent opinion amongst prophetic writers throughout the world, that the grand crisis of the Lord's second advent is close at hand.—*Prophetic Times.*

CONFESS JESUS.

MINNA WALKER.

He has told us in his word, that—Whosoever therefore shall confess me before men, him will I confess also before my Father." This is but one among the many promises to the children of men, made by their crucified and risen Lord. Yet in all the world there is nothing equal to it. To be confessed before God! What an incentive to duty! What an honor will be conferred upon the finally faithful! We have seen him in his works, wonderful in their beauty and grandeur; we have known him in his infinite love for the lost, and our hearts go up in adoration for all the mercies shown to the children of men; but to be confessed by the Son to the Father, —before whom angels bow, saying Holy, holy, and seraphim veil their faces, is beyond all other honors. Who would not confess him before his fellow mortal? It would seem that all that have named the name would ever do so gladly. But this is not the case. There are the Peters to-day. When the multitude cry Hosanna, they are there; but when they cry crucify him, by their works, if not by words, they say—"I know not the man."

Again, there are others that would not really deny their Lord, yet they do not love to confess him, or they would not sit silent while the prayer-meeting is in its death agony. It is not enough to confess Jesus at the anxious seat, or at the watery grave, or occasionally at the prayer-meeting. Mankind are lost. Something must be done, or they will be involved in irretrievable ruin. Will you do that something? Don't wait for others. Confess Jesus yourself. Says one, we cannot all preach. True enough, but you can tell the disciples that the Lord is risen. Some stranger may hear the good news and learn to tell it too. Sometimes the most powerful preaching is on the floor of the house. Don't let the preachers do it all. Nothing disheartens them so much as to have to push in a prayer-meeting. They have to work hard enough, where they have to do all the singing, praying, and preaching. When there is a church to work, they like to listen and rest. Says another, It is a cross. Says the Master—"He that taketh not his cross and followeth after me is not worthy of me." Sit down and contemplate Jesus' dying love for you. See if you do not soon delight to run in the way of his commandments. If this were all that is required, it would be comparatively easy to confess Jesus; but this is but a small part; nor can we enter into the details in this short article, but one other is worthy of mention.

We must confess him in private. This has been sadly neglected; so much so, that the unconverted use it in their opposition to christianity. Many confess him in public, who never mention his power to save to their shopmate by their side. Many want to be missionaries and preachers. That is well; but shop-missionary work, and parlor-preaching, is not to be overlooked, if we would confess Christ. How many times, when I was without hope, have I sat whole afternoons in the company of professed christians, and listened to the usual amount of talk about fashion, and almost anything, except of Jesus, the Savior of sinners. In time of revival, there was interest enough taken, but it was not consistent; it only hardened me. But while riding on the cars, a sweet-faced lady came and sat beside me, and told me of Jesus and his love. My callous heart was touched, I had passed through revivals unsoftened; listened to pulpit eloquence without effect; but here was something that reached me,—Jesus' love, her love for Jesus. I began to thirst for the same. After a week's struggle between hope and despair, I found him precious to me, and have been trying to confess him ever since. The more I tell the story, the more I love to.

"I'll give him all the glory,
Because he took me in."

Confess him to your neighbors and associates. It will be harder than in the public meeting. They may sneer at you, and revile your Master, but it is duty. Learn to *suffer* for Jesus' sake. It is the best part of the christian course. It is so near the Master; besides, the result who can tell? They may catch the flame and confess him to assembled multitudes. Jesus revealed himself to one woman at the well; she confessed him to all Samaria, is not this the Christ? Confess him at home, abroad, in public, in private, in daily walk and conversation. Let the mind of Christ be in you. Confess him in dress and deportment. When asked why you appear so mean, confess Jesus. It is his teaching that bids us "be not conformed to this world." If asked to engage in sinful pleasure, confess Jesus. Go where he can go with you, and nowhere else. Many confess with their mouths, but deny with their works. Let both accord. The one without the other is dead. Buy and sell with an eye to the glory of God and lost men. They look for example. Live as though you believed what you talk, then the world will take knowledge that you have been with Jesus, and know whereof you affirm; and when he comes down the shining pathway of heaven with his retinue of angels, to gather his jewels, he will fulfill his promise, and confess you before his Father.

DOCTRINAL PREACHING.

The gospel can not be preached without doctrinal statements. Sensible people do not expect it to be done. Hearts imbued with the spirit of Christ feast on the doctrine of Christ, and gather new strength for duty and trial as they treasure the truth. But somehow or other an unaccountable prejudice has made headway in the church against doctrinal preaching. It is, however, a mere prejudice, the offspring of thoughtfulness, and should not deter any minister from holding forth the word of life, as he understands it.

Rhetorical splurges on moral questions should not be allowed to take the place of bold, faithful descriptions of human guilt and danger; nor should scientific lectures displace the exposition of the sacred text. The age of "itching ears" has come. Young men and maidens frown the moment the preacher launches into theology. Their frown is sometimes potent. Its influence too often reaches the pulpit, and he whose face should be flint to defend the right, feels strange misgivings when visions of coming remonstrances, flit before his imagination. It is laudable to wish to please. He who does not please, can scarcely hope to profit his hearers. Such reasoning leads to compromises, and these to further concessions, until the glow of manhood fades, and spiritual independence succumbs to the imperious mandates of worldly prudence. And then indeed is the pulpit muzzled. The preacher reflects the mind of the people. He fears to do otherwise. Unpalatable truths are shut out. The gospel is mutilated. Instead of the "sincere milk of the word" to nourish babes in Christ, or the "strong meat" for those whose spiritual senses are exercised so as to need it, the juiceless husks of human learning, or the tinsel of rhetoric, or the flowers of a beautiful style, are dealt out to souls famishing for the bread of life. There is too much of this in the church. It is laying waste the fairest fields of the Lord's heritage.

The church needs doctrines. Without them she will perish, in spite of wealth and numbers and culture. We do not mean disputes and wrangling, but doctrines. What God says of man, of sin, and of the devil, must be repeated and enforced. The office, and mission of Christ must be explained and defended. The work of the Holy Ghost, as it relates to the penitent, the seeker, and the believer, must be kept before the mind. The dread realities of retribution in eternity must be held up for warning and reproof. Can he be faithful who speaks lightly of these things? Can the church prosper where they are distasteful? Will not God hold both ministers and people to account if truth falls in the streets, because the flippant outcry against doctrinal preaching has been raised?—*Western Christian Advocate.*

SELECTIONS FROM "AMERICAN ANTIQUITES,"—No. 1.

BY JOSIAH PRIEST, ALBANY, 1833.

"A gentleman who was living near the town of Cincinnati, in 1826, on the upper level, had occasion to sink a well, who persevered in digging to the depth of eighty feet without finding water; but still persisting in the attempt, his workmen found themselves obstructed by a substance, which resisted their labor, though evidently not stone. They cleared the surface and sides from the earth bedded around it, when there appeared the *stump* of a tree three feet in diameter, and two feet high, which had been cut down with an axe. The blows of the axe were yet visible."

"Reflections on this discovery are these; first, that the tree was undoubtedly antediluvian. Second, that the river now called the Ohio, did not exist anterior to the deluge, inasmuch as the remains of the tree were found firmly rooted, in its original position, several feet *below* the bed of that river. Third, that America was peopled before the flood, as appears from the action of the axe in cutting down the tree." *Page* 125.

"In Morse's Universal Geography, first vol., page 142, the discovery of this stump is corroborated. 'In digging a well in Cincinnati, the stump of a tree was found in a sound state, ninety feet below the surface; and in digging another well at the same place, another stump was found, at ninety-four feet below the surface, which had evident marks of the axe; and on its top there appeared as if some iron tool had been consumed by rust.'" *Page* 131.

"The remains of former dwellings, found along the Ohio, where the stream has in many places washed away its banks, *hearths* and *fire-places* are brought to light, from two to six feet deep below the surface. Near these remains are found immense quantities of muscle shells, and bones of animals. From the depths of many of these remnants of *chimnies*, and from the fact that trees as large as any in the surrounding forest were found growing on the ground above those fire-places at the time the country was first settled by its present inhabitants, the conclusion is drawn that a very long period has elapsed since these subterraneous remnants of the dwellings of man were deserted." G. W. LEWIS.

Bethel, Vt.

THE hardy oak grows where the storms have free play among its branches. So the disciples of Christ, who become strong to do and to endure, are the men and women who bear patiently the afflictions of the gospel; those whom opposition does not daunt, nor disappointments discourage.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

FIGHT AND CONQUER.

PHEBE A. GIFFORD.

To you, dear children, one and all,
I now address my letter;
And thinking if it be in rhyme,
That you may like it better,
The gentle muse I now invite
To aid me while I try to write.
Now fairly started, I would say,
Fight all the *evil* in your way;
All inclinations to do wrong,
And, though temptation should be strong,
Resist it with an iron will;
And if enticed to practice ill,
Let your response be firmly—No.
Onward, with courage, bravely go;
Fear not the lions you may see,
Frightful though they appear to be;
When reached, you find them firmly chained,
O'er fear, then, you'll have vict'ry gained.
With hope all difficulties view,
Be bound they shall not conquer you;
With all your might the battle press,
Till they grow beautifully less.
As there's a time for every thing,
Should any this inquiry bring—
When shall we fight? I would reply,
Fight now. While young the conflict try.
Though you should fail, keep trying still,
Men are made giants by their will.
"Be sure you're right, then go ahead,"
Wisdom begins by fearing God;
Read and obey his holy word.
He gave you life and parents dear,
O children, cause them not a tear.
Obey your parents in the Lord,
For this is right; so says the word.
The farmer in the spring, you know,
Is careful many seeds to sow;
His crop, if he had planted corn,
Would not be melons, sure's you're born.
Now is your spring-time; sow with care,
If you would reap a harvest fair.
Would you have learning, which, you know,
Does not, like weeds, spontaneous grow,
Sow persevering study now,
Till its fresh laurels wreathe your brow.
Love from your fellows would you ask?
To gain it is a pleasing task;
Scatter its gentle, loving seeds,
Go lend a hand, do kindly deeds;
Speak gently, saddened hearts to cheer,
Repeat the echoes you would hear.
Would you have friends, then friendly be,
Love has a secret; be lovely.
Would you be wise, then fear the Lord,
Practice the dictates of his word.
In wisdom's pleasant ways pursue,
Seek to win souls to walk with you.
The wisest is the narrow way,
It leads to happy, endless day;
Away from wickedness and strife,
To reaping of eternal life.
Now we are weak, but God is strong;
Seek help from him to fight the wrong;
Repent of sin, and humbly pray
To him, through Christ the living way.
In forming habits take great care,
And of the *first wrong step beware.*
'Tis by repeating o'er and o'er
The acts which we have done before,
Habits become like chains at length,
Holding us captive by their strength.
Now form good habits, children dear,
The strength of evil habits fear.
Obedient, kind, from murmuring free,
Look on the bright and hopeful side,
In wisdom's dwelling e'er abide;
All that intoxicates refuse,
And in no form tobacco use.
 And to the girls here let me say,
Do not be slaves to fashion's sway;
Ever be orderly and neat,
In disposition truly sweet.
Prize more than any thing of earth,
Jesus, the pearl of greatest worth.
Seek him and his blest Spirit too,
And when its fruits are seen in you,
'Twill render you more truly fair,
Than gayest clothing you could wear.
Beauty of heart and life admire,
Be this the beauty you desire.
Conquer, young friends, by doing well,
And then with Jesus ever dwell.

New Bedford, Mass.

A GODLESS HOUSE.

Children, a little boy three years old, whose father was irreligious, spent several months in the dwelling of a godly family, where he was taught the simple elements of divine truth.

The good seed fell into good and tender soil, and the child learned to note the difference between a prayerless and a christian dwelling. One day, as some one was conversing with the little fellow about the great and good God, the child said:

"We haven't got any God at my papa's house."

Alas! how many such houses there are in our world and land—houses where there is no prayer, no praise, no worship, no God! And what homes are they for children? ay, and for men and women, too? How much better is the pure atmosphere of christian love than the cold, selfish wordliness of a godless home.

Said an ungodly man, "I never was so near heaven, and probably never shall be again, as when I spent a day in the house of Ebenezer Brown," a godly Scotchman, who guided his household in the fear of the Lord.

Would that there were more such homes, the memory of which might shed a holy savor over many a wanderer's heart, and lead the sad and lonely sons of sorrow and of tears to look forward to the gladness of the eternal gathering beyond the tears and toils and trials of this weary pilgrimage. To such homes the weary come for consolation. The Son of Peace is there. Blessed be such homes, and may ours ever be of this number!—*British Workmen.*

CARE FOR SPARROWS.

A little girl, seeing the servant throw crumbs into the fire, said, "Don't you know that God takes care of the sparrows?"

"If God takes care of them," was the careless reply, "we need not trouble ourselves about them."

"But," said the little girl, "I had rather be like God, and help him take care of the little birds, than scatter or waste the food that he gives us."

So she carefully collected what was left of the crumbs, and threw them out of the window. In a short time several little birds flew eagerly to the spot, and picked up the crumbs she had scattered. After this, she every day collected in a little basket the crumbs and bits of bread that had fallen around the table, and threw them under the window for the little birds; and during all the winter these little creatures came regularly after each meal to partake of the food thus provided for their support.

THE TRUE COMPASS.—"Well, my boy, so you are going to try your fortune in the city. I tell you it is a dangerous ocean to launch your craft on," said a man to his neighbor's son. "Yes, sir," answered the lad, taking his Bible from his pocket; "but, you see, I've got a safe compass to steer by." "Stick to it! stick to it!" cried the man, and the devil cannot hurt so much as a hair of your head."

Hygiene.

"This is for your Health."

TRAINING CHILDREN.

A gentleman, being accidentally thrown upon the hospitality of a christian family for a few weeks, was favorably impressed with the result of an influence in that happy home to which he was a stranger, and which he desired to understand. So he requested the parents to disclose to him the secret by which their home was made so cheerful. The mother, therefore, complied with his wishes by saying that they started out with three fixed principles.

"The first was to study and endeavor to understand the different temperaments and disposition of our children, and to treat them accordingly, since a course which would prove beneficial to one, might be injurious to another differently constituted.

"The second was never to overlook a fault, however trifling, which implied moral obliquity, or which might, if neglected, pervert the soul. Errors which arise from the exuberance of animal spirits, or the thoughtlessness incident to childhood, should not, I think, be too strictly scanned; but falsehood, disobedience, selfishness, and their kindred vices, are moral plague spots, which, if not eradicated, must destroy their victim.

"The third was to guard our children from the approach and contact of moral evil, even more anxiously than we would seek to guard them from an infectious and fatal disease. To this end we watch the associations they join, become acquainted with their young friends, that we may know whether they are safe companions or not, and are careful never to admit a servant into the house without being sure that her moral character is such as to render her a safe inmate of a virtuous family. It is not enough that she is honest and capable; for what avails it that our silver is safe, if our children are in danger of being corrupted by her teaching or example?"

To these three principles the father added a few words.

"I was about to say that from infancy, as our children have been healthy and vigorous, their mother has followed the plan of letting them alone. They have never been handled and dosed and worried into a fever of fretfulness by mistaken kindness; but when their wants were supplied, they have been left very much to themselves, and suffered to be happy in their own way. As they grew older, she has taught them self-reliance and self-control, by throwing them as far as possible on their own resources. Instead of leading them to depend on us in all things as a kind of external conscience, they have often been left to act for themselves on known principles which we have sought to inculcate from the word of God."—*Ex.*

SITE FOR A HOUSE.

The position of a house affects very much its sanitary value—how it fronts, where it stands, and what are its surroundings. If the house stands free, and is not pressed into a "block," of course one side of it will face the north, and one side will face the east. But we may say that, even when there are windows on all sides, and the light comes in from all sides, the rooms most used should be where they can receive the direct rays of the sun at all seasons. Sunshine in the rooms is just as salutary as sunshine in the heart. Let the carpet fade, let the flies come in, but do not keep out the sunlight. A house that has no sunshine will be half of the time a hospital, and a bad hospital too, where there is more malady than cure. A healthy home will not be placed where anything obstructs the light.

It is not commendation that one can gather his apples from his chamber windows, or can study pine cones on the tree without leaving his chair. One would not cut down a great elm or oak because its spreading branches have reached the windows or the roof. But when the shade is sombre, and the sun refuses to pierce its canopy, the house itself ought to be moved into the light, or another built in a better place. As a general rule, we may say that no tree ought to stand within fifteen feet of a house, and no shrubbery that will make any of the rooms dark, or damp, or dismal. There are reasons of health, not less than of beauty, why a house should not be hidden by a grove, and why a lawn with flowers is more satisfactory than clumps of pine or cedar.

A dry site for a house, too, is of the highest importance—that there be no marsh before the windows, no stagnant pools around the doorway. The margin of a pool is not the proper site for the dwelling of a prudent man, however it may suit such a genius as Thoreau. The best landscape is not a fair equivalent for the danger of malaria. A well drained city street is better for residence than a house which looks proudly down upon the bay and islands, yet draws in poison from damp lawns and pastures.—*Ex.*

SUNSTROKE.

Dr. Geo. H. Hope, M. D., gives the following directions for the treatment of sunstroke until medical aid can be obtained:—"This is a sudden prostration due to long exposure to great heat, especially when one is much fatigued or exhausted. It commonly happens from undue exposure to the sun's rays in summer, but I have seen the same effects produced in a baker from the great heat of the bake room. It begins with pain in the head, or dizziness, quickly followed by loss of consciousness and complete prostration. Sometimes, however, the attack is as sudden as a stroke of apoplexy. The head is often burning hot, the face dark and swollen, the breathing labored and snoring, and the extremities cold. Take the patient at once to a cool and shady place, but don't carry him far to a house or hospital. Loosen the clothes thoroughly about his neck and waist. Lay him down with the head a little raised. Apply wet cloths to the head, and mustard or turpentine to the calves of the legs and the soles of the feet. Give a little weak whisky and water if he can swallow. Meanwhile let some one go for the doctor. You cannot safely do more than I have said without his advice."—*Home and Health.*

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"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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The "Crisis" is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

A WELCOME.

Hail, bright millennial morning!
Hail, happy day of rest,
When we shall dwell forever
With Him we love the best;
When fairest flowers shall blossom,
And richest fruits shall grow,
And all who love the Savior
His boundless love shall know.

Hail, bright millennial morning!
When peace shall ever reign,
And shed a quiet glory
O'er valley, hill, and plain;
When love shall sweetly govern
Throughout the happy land,
And songs of joy and triumph
Resound from strand to strand.

Hail, bright millennial morning!
We hail thy coming near;
Though clouds are in the distance,
We know we need not fear.
As travelers benighted,
We look towards the sky,—
Behold, the morning dawneth,
The day-star draweth nigh.

Hail, bright millennial morning!
How happy we shall be
When Jesus in his beauty
And glory we shall see;
When all the saints united,
Each friend, each brother greet,
And join the glorious circle
Who worship at his feet.

—*Rainbow.*

GOD'S PROMISES TO ABRAHAM.

J. RIDLEY.

After God commanded Abraham (then called Abram) to leave his country, and his kindred, and his father's house, and go to a land that he would show him, he made unto him certain promises. The first promise was made at the time that the command was given: "I will make of thee a great nation." Gen. 12:2.

And after Abraham had left his country, and had come into the land of Canaan, as the Lord commanded, and was still without seed, the Lord makes the same promise to him again, and said, "Look now toward heaven, and tell the stars, if thou be able to number them; and he said unto him, So shall thy seed be. And he believed the Lord; and it was counted to him for righteousness." Gen. 15:5, 6. And after Abraham had been some time in the land, and was getting old, the Lord reaffirms the same promise, and tells him how it shall be brought about, saying, "Thy name shall no more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. . . . As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be. And I will bless her, and give thee a son also of her; yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her. . . . And Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac." Gen. 17:5–19.

This promise has been fulfilled. Isaac has been born, and "many nations" have sprung from Abraham. This is the promise spoken of by Paul—"And so, after he had patiently endured, he obtained the promise." Heb. 6:15. And not only was the promise fulfilled in Isaac, but in us also if we are the Lord's; for "we, brethren, as Isaac was, are the children of promise." Gal. 4:28.

Now what benefit is it to us to be "children of promise," or to be Christ's ("for if ye be Christ's then are ye Abraham's seed"), if there is no other promise to Abraham but that of being the father of an innumerable seed? But is there nothing promised to Abraham which he, with all that become his children by faith in Christ, is to receive in the future? I believe there is, praise the Lord. There is a glorious promise yet unfulfilled; for after the promise that we have been considering was fulfilled, we read—"These all, having obtained a good report through faith, *received not the promise*." Heb. 11:39. Here we find an unfulfilled promise. What is it?

Why is it that so little is said, or known, about this glorious promise? First, because men have followed the teachings of an apostate church, that has "darkened counsel," and so immaterialized everything that the word of God has been made void "through her tradition." Second, because the command of Christ to "search the Scriptures" has not been obeyed. The promises of God have not been examined separately.

We have noticed the first promise, which is of but little importance to us, if there is nothing more promised so Abraham; but if there is a promise to Abraham and his seed which is not fulfilled, then it is of much importance that we be Abraham's seed. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." But before we notice this promise, which is *not yet fulfilled*, we will notice another which has been fulfilled, promised to or through Abraham.

Turning to the history of Abraham after he had left his father's house, and had come to the land of Canaan, we read, "And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. . . . And the Lord appeared unto Abram, and said, Unto thy seed will I give this land." Gen. 12:6, 7. Now Abraham was not mentioned in this promise; but it was "*unto thy seed*." Neither does he tell him when they shall receive it, nor how long they shall possess it, nor how much is included in "this land"; nothing except the naked promise, "Unto thy seed will I give this land." But as we follow Abraham in his sojournings, we find that God makes the same promise again, and also how much is included in "this land," and when it is to be received. "And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again. . . . The same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates; the Kenites, and the Kenizzites, and the Kadmonites, and the Hittites, and the Perizzites, and the Rephaims, and the Amorites, and the Canaanites, and the Girgashites, and the Jebusites." Gen. 15.

Here we are informed (1) How much is included in "this land"; viz., that which lies between the two rivers mentioned, and possessed by these ten tribes. (2) That they are to come into possession after four hundred years. And the Lord told Moses *how long* they should possess it, and that was as long as they would "do his commandments"; but if they refuse to obey his law, then the Lord said, "Ye shall be plucked from off the land whither thou goest to possess it." Deut. 28:63.

This promise was fulfilled, according to the testimony of the Lord, when they came into the land of Canaan, after their wanderings in the wilderness; for when Moses had finished his journeying with the children of Israel, "he went up to the top of Pisgah, that is over against Jericho. And the Lord showed him all the land of Gilead, unto Dan, and all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea, and the south, and the plain of the valley of Jericho, the city of palm trees, unto Zoar. And the Lord said unto him, This is the land which I sware unto Abraham, saying, I will give it unto *thy seed*." Deut. 34:1–4. And the people in the days of Nehemiah so understood the promise, and while standing before the Lord said—"Thou art the Lord the God, who didst choose Abram and gave him the name of Abraham, and foundest his heart faithful before thee, and madest a covenant with him to give the land of the Canaanites, the Hivites, the Amorites, and the Perizzites, and the Jebusites, and the Girgashites; to give it, I say, *to his seed*, and hast performed thy words; for thou art righteous." Neh. 9:7, 8. O how plain are the promises of God when explained by the word of truth.

Now if we turn again to the word of God, we may find the promise that has buoyed up the church in ages past, and for which Moses was willing to suffer affliction; for he claimed the promise by faith in Christ.

After Lot had left Abraham, and had gone down to the plain of Jordan, the Lord said to Abraham, "Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward; for all the land which thou seest, to *thee* will I give it, and to thy seed, *forever*. . . . Arise, walk through the land, in the length of it, and in the breadth of it; for *I will give it unto thee*." Gen. 13:14–17.

The Lord mentioned this promise again the same day that he made the promise to Abraham's family, and the day that he promised him a seed, saying, "I am the Lord that brought thee out of Ur of the Chaldees, to give *thee* this land to inherit it." Gen. 15:7. How unlike the promise to the family of Abraham is this great and glorious promise. That, as we have shown, was a temporal one; this is an eternal one—an "everlasting possession." *That* was to his seed, the Israelites; *this*, Paul tells us, is to him and "his seed as of one, . . . which is Christ." Gal. 3:16. "And if ye be Christ's, then are ye Abraham's seed." Verse 29. That promise was the land of the ten tribes, between the two rivers; but this, is all the land that he could see from the four quarters of the earth. And Paul, an inspired commentator, when speaking of this promise, says that it was "that he should be heir of the world."

Has this been fulfilled? The Bible says it has not. Will we believe the Bible? Then if it has not been fulfilled, will it ever be? Most certainly. "God is not slack concerning his promise," "and what he has promised that he is able also to perform."

Let us now examine the proof that the promise has not been fulfilled, that all may be plain.

(1) One of the proofs that God gave to Abraham that he would fulfill this promise was—"Thou shalt go to thy fathers in peace; thou shalt be buried in a good old age."

(2) When Sarah died, Abraham said to the sons of Heth, "I am a stranger and a sojourner with you," and he bought of them the field Ephron and the cave that was therein for a burying place. And Isaac and Ishmael buried him in the same cave. Gen. 23, and 25:9.

(3) Stephen, just before his death, when speaking of this promise, said—"And he gave him [Abraham] none inheritance in it, no, not so much as to set his foot on; yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child." Acts 7:5.

(4) His "seed, which is Christ," did not get the land; for when a certain scribe came and said unto him, "I will follow thee whithersoever thou goest," Jesus said unto him, "The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head." Matt. 8:19, 20. He lived as a pilgrim and stranger here, and when at last he gave up his life, he did not receive of the Father a burying place; but Joseph, a rich man, begged his body and laid it in his own new tomb. And many of Christ's people, who are heirs of the same promise, can say—

"No foot of land do I possess,
No cottage in this wilderness."

Nevertheless God has promised, and his promises never fail. We may die, and like Abraham be buried, but we believe with him that God is able to raise us "up again from the dead." And though the earth may reel to and fro like a drunken man, and be removed like a cottage, and though it may be shaken "once more," as the Scriptures say, yet the things which cannot be shaken will remain. God's promise cannot be shaken—"The earth abideth forever." Eccl. 1:4. And though in the fires of the last day "the heavens [atmosphere] shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also," still with Peter we look for a "new earth, wherein dwelleth righteousness." The curse shall be removed, and the earth shall be "more beauteous than at first"; for God has declared, "Behold, I make all things new." Rev. 21:5. Not all new things, but "all things new." The earth made new; the New Jerusalem resting majestically upon it; Christ reigning King of kings, and Lord of lords; the glory of God filling the earth, as the waves fill the sea. Abraham and all the faithful ones (for such are blessed with faithful Abraham) will have been raised from their dusty beds to immortal life, and receive the fulfillment of God's promise, "The land for an everlasting possession." Sin with its long train of evils will be past. Death, the "last enemy," and "him that had the power of death, that is the devil," will be destroyed; and there shall be no more curse. Glorious prospect! No wonder Moses esteemed the reproach of Christ greater riches than the treasures in Egypt when he expected such a glorious possession as this for his reward.

Shall I be there? Reader, will you be there? Let us abide in Christ, and be led by his Spirit, that we may be his; "for if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

"BEHOLD THE MAN!"

MINNA WALKER.

What a volume of meaning in that one short sentence, uttered by Pontius Pilate, the Roman Governor of Judea, in the judgment hall, where priest and people, once the chosen of God, were clamoring for blood. Behold—look at the man; the man who had been taken the previous night by armed men, and brought thither to be tried like a criminal. Surely it is the man of Galilee that for three and a half years had passed in and out of the city, taught in the synagogues, sat at meat with them, tarried under their roof; the same one that opened the eyes of the blind, unstopped deaf ears, bade the dumb speak, and the lame leap for joy. It is he that came to the little city of Bethany to find his friends, Mary and Martha, in tears for the death of a brother beloved; he who spake the word, and he that was dead lived again. The same that comforted the heart of the lone widow of Nain by giving back to her from the dead her only son and support; he that went about doing good, scattering light and gladness in all the countries of Judea and Galilee, on the hills and in the vales, in the humble abodes of the down-trodden of earth, pillowing his head upon the dewey hillsides through the silent watches of the night; quiet, unassuming, a man of sorrows.

Now, suddenly, he is arraigned before Pilate; tried by a mock court; witnessed against by men who sold their truth for money, yet there was no fault found in him; and when the soldiers had crowded him with a crown of thorns, and "put on him a purple robe," Pilate said—"Behold, I bring him forth unto you, that ye may know that I find no fault in him." "Then came Jesus forth, wearing the crown of thorns and the purple robe. And Pilate said unto them, Behold the man." They led him away to be crucified and buried, to rise again and ascend on high to finish the plan for which he came and suffered.

The words of Pilate invite the attention of all the world. "Behold the man," from his manger-cradle to his rock-hewn tomb. He was the acme of perfection. All that was good, pure, peaceable, gentle, kind and true, in him were embodied. He had dignity with great meekness and humility. When reviled, he reviled not again. He was without guile. When arraigned and accused, he opened not his mouth. "Behold the man"; and like the builder, who, by following the pattern, produces like results in all the work of his hands, let us assimilate our character to his. Behold him until wrath, clamor, and evil speaking, with envy, and strife, and vain glory, are purged out; until pride and egotism, self-love and love of the world shall find no place. Behold him until no path will be too thorny, if he hath trod the way before; until no self-denial will be too great, since he hath denied himself for us. Behold him until no cross will be too heavy to be borne. Thus will purity of heart be attained unto a spotless life, the result here; and in the end, so soon to come, eternal life in the kingdom of God, where, in the society of the Man of Calvary, we may walk the golden streets, and eat the fruit of life's fair tree, and go no more out forever.

Manchester, N. H.

— Better be seven times in the furnace, than come out unpurified.

THE COMING STRUGGLE.

I. E. LOMBARD.

NUMBER TEN.

But the Scriptures have several times intimated that the waiting church will be disappointed in reference to the end of time, by expecting the Lord at a date earlier than he will come. Nor does the Lord allude to this disappointment with chidings, but with evident approval of the ardor of their expectations and desires. This mistake is definitely marked in the parable of the ten virgins, Matt. 25:1–13. The preceding chapter (Matt. 24th) is a continual discourse, which Christ gave to his disciples on the signs of his coming and the end of the world, with a brief allusion to the destruction of Jerusalem. When he has brought us down in his discourse to the end, and dwelt there for a while on the signs that shall immediately precede his coming, he introduces two classes of servants, distinguished according to the use they make of the Lord's coming. One class he calls a "faithful and wise servant," giving meat to the household "in due season," and destined to be made a "ruler over all his goods" when the Master comes. The other class he calls "that evil servant," who "shall say in his heart, My lord delayeth his coming," and shall begin "to eat and drink with the drunken," and "shall smite his fellow servants" (those who do not join with him, but give meat in due season). "The lord of that servant," he says, "shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall appoint him his portion with the hypocrites."

These things are being fulfilled before our eyes every day. We see the evil servants everywhere, and often hear them saying, "My Lord delayeth his coming," when they declare, "He will not come in my day." We also see them "eating and drinking with the drunken" at their levees, festivals, oyster suppers, and other church sprees, in which the professed servants of God are giving to the thoughtless crowd frequent variations in worldly entertainment, for the sake of their quarters. We see the same evil servants smiting those who are giving meat in due season; not indeed with their hands, or other physical weapons, as yet, but with the *tongue*, as the ancient backsliders did Jeremiah. "Come," said they, "let us devise devices against Jeremiah; for the law shall not perish from the priest," etc. "Come, and let us smite him with the tongue, and let us not give heed to any of his words." Jer. 18:18. And since they neither look for the Lord's coming, nor intend to, and protest that his coming will be as a thief, to the *church* as well as the world, they are destined to have him come to them "in a day when they look not for him, and in an hour they are not aware of," and how can they escape a "portion with hypocrites"?

Amidst all this waywardness of the evil servants, we behold the faithful servants also raising their warning voice against these iniquities, and giving meat in due season to the household of God. Instead of saying in their hearts, "My Lord delayeth his coming," they declare that "the hour [or time] of his judgment is come." Instead of "eating and drinking with the drunken," they are warning all that this would be showing ourselves "lovers of pleasures more than lovers of God." Instead of living so that he must come in a day that they look not for him, they are ever watching, waiting and longing for his coming, with ardent desire and expectation; and when they behold the signs fulfilling, they look up and lift up their heads in hope, knowing that their "redemption draweth nigh." Luke 21:28. It is in the midst of these scenes that Christ places the fulfillment of the parable of the ten virgins, saying—"*Then* shall the kingdom of heaven be likened unto ten virgins which took their lamps, and went forth to meet the Bridegroom." "The kingdom of heaven" here must mean the church, as she is destined to become an important part of the kingdom, when it is set up. "The Bridegroom" must denote *Christ*, as the church is "the bride, the Lamb's wife." Their lamps must be their *Bible*, as the Psalmist has said, "Thy word is a lamp unto my feet, and a light unto my path." Ps. 119:105. And, as this movement of the virgins in the parable was to meet the Bridegroom, in expectation of the marriage, it must denote that the church in fulfillment will make a move in expectation of Christ's coming; for when he comes the marriage supper of the Lamb will take place. Such a move, with such an expectation, has been made by Adventists, as all our opponents will allow. Nor do they claim that they have ever taken such a step, neither intend to. Hence Adventists—our opponents being judges—must be allowed to have fulfilled the parable thus far.

But now comes the disappointment, as we read—"But while the Bridegroom *tarried*, they all slumbered and slept." Hence he did not come as they expected; but they did not return back to the place from which they started. They remained out there in a waiting position, although they "slumbered and slept," as it was late in the evening, and approaching midnight. "At midnight there was a cry made, Behold the Bridegroom cometh; go ye out to meet him. Then all those virgins arose and trimmed their lamps." This last move is the final move of the church into the kingdom of God; for according to this cry, "the Bridegroom came, and they that were ready went in with him to the marriage, and the door was shut."

Let us now recapitulate. The Adventists took their lamps (Bibles) some thirty years ago, and casting away their worldliness, traditions, and church fetters, they went forth "like a strong man armed," expecting to meet the Lord in 1843 or 1844. But he did not come as they expected; he has tarried nearly thirty years beyond the time when they then expected him. In this tarrying time some of the Advent body have gone back to their traditions and church fetters; but the mass are still out waiting for the Bridegroom to come. It must be confessed, however, that we have lost much of that lively expectation that characterized the body before the time passed; or, in the language of the parable, have "slumbered and slept." Not slept unconsciously, but "slumbered and slept." We are in this waiting position to-day, still expecting with a growing desire to hear the long expected sound, "Behold the Bridegroom cometh; go ye out to meet him." When this cry is made, the slumbering and sleeping time ceases, the church arises, and the foolish virgins appear. I have purposely passed them by, as their development is yet future, and a consideration of them is not essential to my purpose in examining this parable.

I think it must be allowed that this parable is a clear, full and decisive testimony in proof that a disappointment of the waiting church on time was foretold in prophecy. And, in view of what has just been said, I think it must be allowed, too, that it has been completely fulfilled by Adventists down to the last move into the kingdom. Nor need we look for it to be fulfilled by others. Once fulfilled is enough. Besides, Adventists are the only people inclined to do such a thing. But should others do it, it would make Adventists of them. Hence we must allow Adventists to have done it.

Another passage that we will consider in proof on this point is in Hab. 2:1–4. We are here introduced to the language of the Lord to the watchman, who, standing upon his tower, seeks to know what he shall say when he is "reproved," or, as the margin reads, "argued with." The Lord answers—"Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak and not lie; though it tarry, wait for it; because it will surely come, it will not tarry."

The practice of the Advent preachers in using large charts illustrating the visions which reach to the end, as they go far and near instructing and warning the people concerning the end of all things, seems in perfect harmony with the instruction here given to the watchmen to "write the vision, and make it plain upon tables, that he may run that readeth it." The vision which he is talking about is one that is to *speak*, that is, be fulfilled, at "the end." It is also quite definitely intimated that it will appear to tarry as they are looking for it to be fulfilled; but we are exhorted to "wait for it," for "it will surely come, it will not tarry." A comparison of the third and fourth verses here, and of Heb. 10:37, 38, will show that Paul understood this of Christ's coming.

THE COMING OF CHRIST.

A. F. BROWN.

I long for the coming of the Just One. I trust that his coming is near. That soon the trump will sound, and the dead shall be raised incorruptible, and we shall be changed. What a glorious prospect! There will be no more sin, no more sorrow; for the former things will be passed away, and all things will become new.

How different will his coming seem to the righteous and the wicked, to those that love his appearing, and those who say—"My Lord delayeth his coming." What a joyful event it will be to those who have kept their lamps trimmed and burning; who have proclaimed the glad tidings—"Behold the Bridegroom cometh." They have been scoffed at, for to believe that the coming of Christ is near is to bring upon one's self the scorn and contempt of the world. Not so with the wicked. They love not his appearing, and in vain will they try to fly from the presence of the Lord. They have the blackness of darkness reserved unto them forever. There is no hope for them, unless they repent and turn unto the Lord.

O sinner, repent and turn unto the Lord before it is too late. Delay not. Now is the accepted time, now is the day of salvation. You know not how long you will live. To-day may be your last on earth. O prepare for the coming of our Lord and Savior Jesus Christ. Lord Jesus, come quickly.

West Acton, Mass.

LOST BENEATH THE CROSS.

The cross of Jesus has been lifted up so that all may behold it. Christ was not crucified within the walls of a jail, but in plain view of all the multitude. The record of his life and death is an open page before us, so that he who perishes amid this gospel light has no one to criminate but himself. I have read of those who are lost in snow storms, that often their bodies are found at the gate of their own dwelling. Although Christ has made an all-sufficient atonement, so that all who will look to the cross of Christ may be saved, I fear that beneath the very cross itself shall be found thousands upon thousands of the unredeemed, and forever lost, because they will not so much as look away from their sin unto him, who from the cross is looking upon them.

Many have planted beneath, and trimmed around the cross, so many fruitless earthly hopes, that it is impossible to see the bleeding body of him that hangs upon the cross, crucified, that they may receive into their hearts that blessed and sure hope of immortality which the world can neither give nor take away.

Many have builded about the cross such a high wall of sectarian animosity, that neither do they themselves touch the hem of the healing garment of King Jesus, nor do they permit others to do so. For shame, for shame! Tear down those walls of division, and let the victim on the cross be seen as the victor over death and sin, to all who will look upon him. Reader, be careful to make your salvation sure, that at last you may not be found under the cross of love and light, under the flowing stream of redeeming blood, beneath the cross of the loving Son of God, lost! *lost*, LOST!—*Words for Jesus.*

TRUTH SPREADING.

An able article has been published in the "Masonic Tidings," by Jared C. Brown, on the subject of the immortality of the soul, which we present to our readers, who will feel well paid for a careful examination. It shows that the light and truth of the Scriptures on this subject are spreading far and wide. Let us rejoice and thank the Lord.—Ed.

Masonry does not teach the immortality of the soul; it does teach the advent into life, death, and the resurrection, and that the Bible was the inestimable gift of God to man.

The Bible does not teach the immortality of the soul—not in a single instance or verse, from Genesis to Revelation. It does teach, after the new heavens a new earth and the resurrection; then life immortal, or death eternal.

Webster defines soul as "the immortal part of man;" yet the Bible teaches that man is mortal, and has no immortal part; and that *man* and *soul* are synonymous terms to represent the body of man. Gen. 2:7—"And the Lord God formed man of the dust of the ground and he breathed into his nostrils the breath of life, and man became a living soul." Let me ask, if man's immortal soul was floating in space prior to his creation; after creation without the breath of life, was man a dead soul or was the breath of life that was breathed into his nostrils the soul? If so, "the breath of life," and the "soul" are synonymous terms, and as dieth the brute so dieth man—for the breath leaves the body and the Bible teaches that nothing leaves the body at death but the breath of life, which vanishes away and returns to him who gave it. For instance, Luke 7:12—"Now when he [Jesus] came nigh to the gate of the city behold there was a dead man carried out." Prior to death the breath of life causes man to live, or as God says, he was "a living soul; so without life, a dead man was a dead soul. David, in speaking of man, Ps. 146:4—"His breath goeth forth, he returneth to earth, in that very day his thoughts perish." Again, Ps. 104:28—"Thou hidest thy face, they are troubled; thou takest away their breath, they *die*, and return to dust." Eccl. 12:7—"Then shall the dust return to the earth as it was, and the spirit unto God who gave it;" proving that spirit and *breath* are synonymous terms. Gen. 7:22—"All in whose nostrils was the breath of life of all that was in the dry land died." Living man and living soul are often met with in the Bible, having the same meaning, while immortal soul is never met with as referring to man, and I have failed to find the words "immortal soul" more than once in the Bible, and then it was applied to the great Jehovah. 1 Tim. 1:17—"Now unto the king eternal, immortal, invisible, the only wise God be honor and glory forever and ever. Amen."

In the Bible, everything is called a living soul, and we find that every living thing dieth, as God said to Adam "thou shalt surely die." Which is true, God or Satan? Satan said, "Thou shalt not surely die." Job says, 14:12—"So man lieth down and riseth not, till the heavens be no more; they shall not awake, nor be raised out of their sleep"—so says Masonry.

God said to Abraham, Gen. 15:15—"Thou shalt go to thy fathers in peace. Thou shalt be buried in a good old age." Again, we find that Jesus raised Lazarus from the dead. John 11:14—"Then said Jesus unto them, Lazarus is dead." If he was dead how could he have an immortal life distinct and separate from the body? If he had, Jesus perverted the truth, for if his soul or spirit, was immortal he was not dead. Lazarus could not be dead and alive at the same time, showing conclusively that Jesus taught not the immortality of the soul. Lazarus died, did stink, and began to see corruption, therefore did Jesus merely recall the wandering immortal soul; he says that Lazarus was dead.

Acts 13:36—"For David, after he had served his own generation by the will of God fell asleep, and was laid unto his fathers and saw corruption." The same, verse 37—"But he whom God raised again saw no corruption." Showing no immortality in corruption. And when will man be raised from the sleep of death? Job says not "till the heavens be no more;" they shall not awake or be raised out of their sleep; so teaches Masonry. Paul says that if there is no resurrection from the dead "they also which have fallen asleep in Christ are perished." What means perished? Does it mean immortal soul on its flight to heaven? Webster defines perished, "to waste away, to disappear." Question asked by Job 4:17—"To them who by patient continuance in well-doing, seek for glory and honor and immortality, eternal life." We find in Job 14:10—"Man dieth and wasteth away, yea, man giveth up the ghost, and where is he?" Is ghost the breath of life, or immortal soul?

The Bible teaches that Adam was driven out of the garden of Eden, and that he tasted not of the tree of life. Immortality was forbidden him and he died. Rev. 2:7—"To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." In Revelations, chapters twenty-first and twenty-second, there is a description of the new heavens and new earth, with the paradise of God, in which is represented the tree of life where this mortal body or soul will not appear until after the resurrection. David says in Ps. 59:3—"For lo, they lay in wait for my soul; the mighty have gathered against me." Did the mighty want his immortal soul, or his life? Again in Ps. 35:13—"I humbled my soul with fasting." Can an immortal soul that can exist without an organism be humbled by fasting, or was it the personal man David humbled by fasting?

We find that the sea has souls therein. Rev. 16:3—"And the second angel poured out his vial upon the sea, and every living soul died in the sea." Proving conclusively that the body constitutes the soul, and the breath of life therein constitutes a living soul, or else the inhabitants of the sea have immortal souls. We find that Adam died, Seth died, Enos died, Rachel died, so died Abel; but no record that they are still alive, either in the body or by immortality. Gen. 1:24—"And God said let the earth bring forth the living creatures [*nephesh chaiyah*—living soul] after his kind, cattle and creeping things, and beast of the earth after his kind."

Dr. Clark says that *nephesh chaiyah* is a general term for all animals having life. Mc Cullo says there is no word in the Hebrew language that signifies soul or spirit, as implying something distinct from the body. Cred. of Scrip. vol. 2, p. 471. Bishop Tillotson says that immortality of the soul is rather supposed, or taken for granted, than expressly revealed in the Bible. Gibbon says (vol. 51, pp. 530–1), that the immortality of the soul is omitted in the law of Moses.

Eccl. 3:19—"As the one dieth, so dieth the other. Yea they have all one breath; so man hath no pre-eminence above a beast." Eccl. 3:21—"Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?" Eccl. 9:7—"Then shall the dust return to the earth as it was, and the spirit shall return to God who gave it." No mention of an immortal soul going to God, but the breath, or spirit, a synonymous term as expressing life. Isa. 2:22—"Cease ye from man whose breath is in his nostrils; for wherein is he to be accounted of?" Psa. 115:17—"The dead praise not the Lord, neither any that go down into silence."

The Bible teaches that the great Jehovah is a personal being, and that his kingdom is peopled with personalities, not with spiritual or invisible things; for God talked with Adam and with Cain; nothing can talk without an organism. Enoch was not an organized being, and God took him bodily. God talked with Moses on Mount Sinai. When requested by Moses to let him look upon his face, he said no mortal could look upon his glory; but Moses did behold his hinder parts; he wrote the commandments on tablets of stone with his own finger. Elijah went up as a personal being, not as a spirit. Christ was resurrected, and went up as an organized being; he saw not corruption. The messengers of God are organized beings; they are shown to have walked and talked with men, and even to eat with them; only an organized being has need to eat. The martyr Stephen saw the heavens open, and saw the Father, with his Son Jesus Christ sitting on his right hand. Was it an illusion, or were God and Christ personal beings? God will come in all his glory, with all his holy angels, and in their personal natures; then man will be resurrected, and start forth from the sleep of death, to be judged for immortality or eternal death.

Nothing teaches immortality this side the grave, nor on the other, except as organized beings. Let our brethren study the great light of Masonry, the Holy Bible, and they will find that it teaches a simple, common sense doctrine, that requires no great amount of inspiration to understand; that God is a personal organism; that he made man in his own likeness; that his kingdom is peopled by organized beings; that man was made of the dust of the earth and must see corruption; that "the breath of life," "spirit," and "ghost," are synonymous terms; that no immortality exists in anything this side of the grave of a corruptible nature; that at the coming of Christ all of the saints then in life will be caught up into the air, and changed in the twinkling of an eye from a corruptible to an incorruptible organism, and "put on immortality."

For the kingdom of God is peopled with organized beings, having hands and feet, and an organism that can sing the praises of the great Jehovah.

Can anything without organism hold converse with organized beings? It is a delusion that found its origin in the secret recesses of the Egyptian mysteries in ages past and has found lodgment in the brains of our modern theologians.

THE SERPENT LIFTED UP.

J. F. C. BROWN.

A brazen serpent. Why lifted up? Behold the people looking upon it with anxious gaze. What means it all? Why lifted up? Because the people had sinned, and murmured against God, he sends among them fiery, biting serpents. The murmuring people are bitten. They die. What now? They repent and cry to God for mercy. A brazen serpent is erected on a pole. The people *look* and *live*.

But what means the picture? "As Moses lifted up the serpent in the wilderness even so must the Son of man be lifted up." What for? "That whosoever believeth in him should not perish, but have eternal life. The serpent-bitten people died; were not eternally tormented. If they looked on the brazen serpent they escaped death and lived. "*Even so*," in the same manner, for the same purpose, the Son of man is lifted up, that those bitten by the old serpent, the devil, by looking, believing, may have eternal life and not perish. The serpent-bitten people's doom was death; so in the antitype it is *perish*, not *torment*. O sinner, believe and live.

Littleton Common.

— The religion which fancies that it loves God when it never evinces love to its brother is not piety, but a poor, mildewed theology—a dogma with a worm in the heart.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, July 17, 1872.

Take Notice!

All subscriptions for the "Crisis" issued from this time forward are at the rate of $2.00 a year, payable IN ADVANCE.

Please Remember!

All remittances to this office, in the form of Drafts, Bank Checks, and Postal Money-Orders, should be made payable to the Business Agent, GEO. T. ADAMS.

THOSE who send articles for the "Crisis," should direct them to MILES GRANT, Boston, Mass., and not to the Business Agent.

TO OUR SUBSCRIBERS.

There are campmeetings to be held in various parts of New England within the next three months. We purpose to have Agents at the several meetings with a supply of our publications for sale, who will also receive subscriptions for the *Crisis* and the *Pilgrim*. We hope that those who are in arrears will make it a point to avail themselves of these good opportunities to settle their accounts.

AG'T.

TREMONT CAMPMEETING.

FARE REDUCED.

Tickets for this meeting at reduced rates, to be had of GEO. T. ADAMS, at this Office. Fare, to go and return, $1.90—*good* July 22nd to 31st.

AG'T.

PRECIOUS HOURS.

We spent some "precious hours" at the "Sea Cliff Grove" campmeeting, on Long Island, about twenty-six miles from New York City. We left home Monday, July 8th, at four P. M., and at Providence took a steamboat for New York, arriving about 7½ A. M. We went directly to 14 Murray St., where we met Bro. H. A. King, and Bro. A. A. Phelps, whom we found well and very busy in preparing matter for the press. At 9.15 A. M. we took a steamer for Sea Cliff Grove, and had a pleasant ride up the East river to the camp-ground, which is on an elevated piece of land, one hundred and fifty to one hundred and ninety feet above high water, containing two hundred and forty-three acres, costing $108,680, with one mile of sea front on Long Island Sound. The place gives a delightful sea view of passing shipping, and is fanned by the soft ocean breezes, affording a delicious, refreshing sensation in the warm summer days. The campmeeting Association intend to spare no pains necessary to make Sea Cliff Grove the most inviting camp-ground in America. They have already expended about one hundred thousand dollars in fitting up a wharf, streets, two large, well-arranged dining halls, two nice lodging-houses, a bookstore, post-office, telegraph office, and other conveniences, including soft water from some twenty-eight springs, which are forced by steam power to deliver their contents into a reservoir, forty feet square, from which it is taken by pipes, and deposited in large tanks in various localities for the convenience of the encampment; also into the neat cottage houses. The water arrangement is the best we have ever seen for a campmeeting. A large tabernacle has been built one hundred and fifty feet long, and one hundred feet wide, with a rear projection sixteen feet wide, and forty feet long, for the preacher's stand, which will probably seat one hundred. The tabernacle is brilliantly lighted with four blazing, hanging lights, in the main building, and a smaller one over the preacher's stand. The tabernacle is surrounded on two sides by a shady grove, and the other two by a canvas awning, attached to posts and a railing twenty feet from the building, so that the whole covered area will seat six thousand persons. The tabernacle is an easy place for speaking, and is surmounted by a tin-covered dome. It has a delightful ventilation, produced by the constant ocean breeze. Their two dining halls will each seat five hundred persons.

THE MEETING.

Those having charge of the ground invited the National Campmeeting committee for "holiness" to hold the first meeting on the ground, to which they consented, and commenced July 3d. The meeting has been a very happy success. We have been most richly paid for attending. If any one wishes to see old-fashioned Methodism in *earnest*, let him go to one of the National campmeetings for holiness. These meetings are held ten days, and everything is brought to bear on the one grand, sublime thought and work of entire consecration to the Lord, in order to be ready for usefulness in this life, and prepared for the life to come. The preaching, praying, singing, and talking, were all in that one direction; so that any one who loves purity and holiness, could have a heavenly feast. It was a pleasing sight to behold intelligent, accomplished women, who have moved in the first circles of society, all consecrated to the Lord, attired in modest apparel, destitute of the foolish, worldly ornaments, so common now among professors of religion. Their christianity shone out in sweet harmony with their profession of a pure heart, and sent one's thoughts back to the days when the Methodists were known by the simplicity of their dress and manners. Among the preachers were numbers from the Presbyterian, Congregationalist, Baptist, and other evangelical churches, who were all *one* in the spirit and work of the meeting. It was a blessed sight to see these ministers from the various denominations so sweetly united to each other and to Christ. It was in harmony with the prayer of Jesus, that we might all be "*one*" as he and the Father are one. This looked more like the preparation of the bride for the coming of the Bridegroom, than any thing we have ever seen during the past thirty years of our christian experience. We are sure that the Spirit of God was in the meeting, and that the Lord smiled upon us in a *special* manner, thus approving the spirit of devotion, consecration, and unsectarian feeling that pervaded the encampment. Yet, notwithstanding all this, those who are holding these National meetings for holiness receive bitter opposition from many of their professed brethren. One Methodist presiding elder was heard to say of those devoted men, who are conducting the meetings, that they were a "pack of fools." They receive as cruel opposition from their own professed Brn., as we have from other churches for the blessed hope we love so well. We expect yet to see those self-denying Brn., who have consecrated all to Christ, rejoicing in the same glorious hope we prize so highly, and with us, waiting for the coming of Jesus; while on the other hand, we have reason to fear that some who profess to believe in the speedy coming of Christ will stand opposed to the doctrine of holiness of heart, and be found unprepared when the Master comes.

Dear Brn., a clean heart is *essential* as a preparation to meet our holy Savior at his appearing. All things show that his second advent is at the doors. We would entreat every one to be thorough, very thorough in his preparation for eternal life. Our all is at stake. "The pure in heart" are certainly on the safe side. They are promised a special blessing. Sin is from the Devil, and holiness from the Lord. Let us cultivate an utter abhorrence of all that is evil, and an earnest longing for every thing that will make us more like Christ. If we *hunger* and *thirst* after righteousness, we have the promise of being *filled*.

We can truly say they were "*precious hours*" that we spent at the Sea Cliff Campmeeting. We have no words to express the worth of the sweet, heavenly blessings there received from our dear Savior. It is truly a "*peace*" that "passeth all understanding." How we do wish all might experience the same. O it is so *blessed* to live near to Jesus, and feel that he is our friend and *lover*; and then sing:

"My *all* to Christ I've given,
My talents, time, and voice;
Myself, my reputation,
The lone way is my choice."

HOW TO BE CLEAN.

Said Jesus—"Now ye are *clean* through the word which I have spoken unto you." John 15: 3. There is nothing so desirable as a clean heart in the sight of Jesus. It is a question of interest, How can a clean heart be secured? There are two steps necessary: (1) entire consecration to Christ; (2) the subsequent cleansing. The consecration, or sanctification, is our first work. No one can reasonably expect a clean heart till after he has made a complete and full surrender of his all to the Lord, without any reserve; having done this, and thrown himself into the hands of the Savior, he has only then to wait in perfect submission till the cleansing process is complete.

The very first work of the Lord may be to give a sorer trial than we have ever had before. We read that Jesus was made "perfect through sufferings." Heb. 2: 10. There is no way so well adapted to subdue the old man as by sufferings, trials, abuse, temptations, cheatings, slander, and persecution, all quietly and meekly borne for Jesus' sake. There are many who are anxious to enjoy perfect love, and yet are so determined to have their *own* way, and carry out their proposed plans, that they are stirred up and feel and say hard things as soon as any one stands in their way. If such wish to be clean, and will consent to put all into the hands of Jesus, he may at once put them into the furnace of affliction, and then sit like the purifier of silver, and watch us with special care, till the dross is all extracted, and he can see his own heavenly character impressed upon our hearts. Let us ever remember that if "we suffer with him," we shall "be also glorified together." So long as we murmur at our trials, we are not fully submissive to the Lord; hence cannot have perfect peace and love. When a lover murmurs against the loved one, then there cannot be perfect satisfaction in each other. The Scripture is very severe against "murmurers."

He who wishes to enjoy perfect peace and love must submit *all* to Christ, reserving nothing, with the full understanding that the remnant of his life shall be devoted to his blessed Master, as the loving bride unites herself to her affectionate bridegroom. We may feel the same sweet, familiar union with Christ that the fondest lover ever felt with the dearest object of his affections; only the union with Christ is far more precious, satisfying, perfectly meeting the longings of the human heart for an abiding *friend* and *lover*. This is just the position that fits us for the coming of Christ. When he shall appear, we ought to be in the same state of mind in relation to his appearing that a loving bride feels towards the dear one for whose arrival she is longingly waiting, that the happy moment may come when she can be in the fond embrace of the object of her affections. There is a crown of life for all those who "*love* his appearing."

It is our privilege to enjoy daily all the freshness of our "first love," greatly intensified and enlarged, so that it completely fills our hearts, leaving no room for the abiding of any unhallowed emotion. In such a condition, there remains no desire for anything that does not please Jesus. There is no bondage. All is done with delight. The yoke is *easy*, and the burden is light. No tongue can describe the *peace* that fills the heart. From morn till even such can sing, "All is well." None but those who have experienced it can appreciate the delicious sweetness of this perfect peace and love. Truly, it "passeth all understanding." Glory to God for such heavenly peace. All earthly treasures are but dross when compared with this blessed fruit of the Holy Spirit. All who will sanctify themselves *entirely* to Christ, to be his for ever, will receive this pearl of great price, and find complete rest in the arms of a loving Savior. Try it. Delay not. Be all ready to meet Jesus at his coming.

PERSONAL.—When in New York, July 12, we met Bro. P. G. Bowman at Bro. H. A. King's office, 14 Murray St. We found him in good health and ready for earnest work in his Divine Master's vineyard. We were much pleased with his intelligence and devotion. He is a dangerous foe to the enemy of all righteousness. We hope the friends of Christ will make his heart glad by their warm sympathies and their hearty support. He may be expected to fill the appointments made for him in different places. He has made noble sacrifices for Jesus' sake, and stands ready to continue in the same direction.

"JESUS CHRIST."

This name, so often used, is significant. "Jesus" signifies *Savior*, while "Christ" means the *Anointed One*, being equivalent to Messiah of the Old Testament Scriptures, "which being interpreted is Christ," or the Anointed One. This Messiah is styled "Messiah the Prince"; that is, the heir to a throne; and he is the Anointed One before he begins his reign, just as David was.

When the Lord sent the prophet Samuel to the house of Jesse, to anoint a king over Israel, and when he anointed David, though David did not begin his reign till long years afterward, yet from the time of this anointing David was the Lord's anointed one—anointed to become king. So Christ—meaning the Anointed—has been anointed to become King. Being "Messiah the Prince," or an heir to a throne, and being anointed to become King, the only point to be settled is, What throne is he heir to? and where is he to reign?

To assume, as theologians do, that he was heir to the throne of heaven, and destined to reign above the skies, is to ignore the testimony of the angel Gabriel to Mary at the time of conception—"The Lord God shall give unto him the *throne* of his father David; and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." Luke 1: 32, 33. This proves that the Anointed One is to reign on David's throne. So every time we use the word Christ, it carries with it the thought of one anointed to reign on David's throne. That reign is still future, for although this Anointed One is now sitting on the throne of God as an honored guest, he is there as "a Prince and a Savior," being still an heir to a throne, having gone there "to receive for himself a kingdom, and to return," even to the very realm where "his citizens hated him," and said, "We will not have this man to reign over us." But at his return he will issue this edict—"But those mine enemies, that would not that I should reign over them, bring hither and slay them before me." Luke 19: 27.

So Christ is hereafter to "reign" in the very realm where his enemies have defied him. Christ, then, is anointed to reign on David's throne, over a realm once filled with enemies.

W. S.

"THE HIGHER LIFE."

That sounds good. It sounds like getting out of the chilly shades of formality, where many people *endure* religion as an unwelcome yet necessary antidote of coming wrath. It sounds like getting into the warm and exhilerating sunshine of "perfect peace" and "perfect love," where we have an ardent relish for the work of God. Let us all leave this low stratum of luke-warmness for a life of sweet trust in Christ, where we shall not have to struggle so hard to keep religion that we have only a partial hold upon, but have so much of it that it will keep us in Christ. Why not live where we can constantly feel the heavenly breezes from the holy throne? Why not live where "the fruit of the spirit"—"love, joy, peace"—may fill our hearts continually? Why live in the low marshes where spiritual fever and ague chill the heart, when we might live on the high grounds of gospel health?

"And shall we ever live
At this poor dying rate?"

Let us, as a people, strike for the higher life of devotion; for a closer walk with God; for a stronger affinity to Christ; for a fuller consecration of our affections to our precious Savior. Let us cut loose from carnality in all its forms and phrases, and live in sweet communion with God. Who will strike for the higher life?

W. S.

A FRUITLESS DODGE.

The advocates of the first death as the penalty for sin—thus making ordinary death eternal in the case of sinners—are sorely puzzled over the following text—"It is appointed unto men once to die, and *after* this the judgment." Heb. 9: 28. If the "judgment" comes "*after*" men die, it is certain that ordinary death cannot be the result of the judgment, or the execution of the judgment penalty; for the execution of the penalty is the last feature of judgment; and if that comes in the article of ordinary death, it certainly cannot come "after" it; nor can any other feature of judgment come after the execution; investigation and sentence always *precede* the execution. Then what is it that comes "after" death, on the supposition that ordinary death is the penalty?

To escape the force of this point, the following fruitless dodge is resorted to: It is said that the text does not assert that the judgment is after death, but only that the *appointment* of the judgment was after the appointment of death. This dodge is fatal to the theory it was invented to save, for if only the appointment is referred to, *that* was made for death but "once," and consequently the appointment for judgment, being made "after" the appointment for death, must be *distinct from death*, else death would have been appointed twice instead of "once." Who can fail to see this point? If the sense of the text is that death was once appointed to men, and after that appointment judgment was appointed, it positively follows that death is no part of the judgment, for death is appointed but "once," and judgment was an "after" appointment; and if ordinary death is no part of the judgment, it cannot be the penalty.

The sickly supposition that ordinary death is the real judgment-execution, and that a subsequent judgment will be held to investigate and decide that sinners have already been executed, is too shallow a speculation to blind the eyes even of unwary novices.

The efforts to dodge the force of this text remind me of the remark of General Taylor to his soldiers who were trying to dodge the Mexican bullets—"Don't dodge, boys; in dodging out of the way of one ball, you dodge into the way of another." So in trying to dodge the fact that the judgment comes "after" death, by setting up the claim that only the appointment of the judgment was after the appointment of death, they have dodged into the equally fatal position that death is not the judgment-execution. Certainly this text proves that ordinary death is not the sinner's judgment-penalty, let it be turned either way. The "dead" are to be "judged," but not till the Judge comes; and execution is the last feature in the judgment.

W. S.

OUR GREAT WORK.

We hardly need to ask, What is our work? It is evident to all, that unless we are a deceived people, our work is to proclaim the coming of the heavenly King, and kindred truths. But are we doing that work faithfully, and doing it in the right spirit?

There is a right way and a wrong way to do a right thing; and it always has the best impression on community to do it in a right way. We can proclaim the great message due this generation in such a sour, pugilistic, braggadocio spirit, as to repell a certain class of candid men, and spoil their inclinations to investigate.

There is no concealing the fact that we have an element of this kind in our midst, who curse Israel even in their efforts to bless them. We want *reform*. We want the "all fight" element taken out of these men by plunging them into the waters of perfect love. They want more inward enjoyment. They need another touch of the purifying spirit. Then they can carry the message of truth in the melting spirit of Jesus, instead of the wrangling spirit of censoriousness, and win men instead of driving them away.

Will we consent to do our work in the right way? And to this end will we strike for *reform?* Will we lay aside the spirit of pugilistic strife, and "speak the truth in love"? Let us do our work in the right way.

W. S.

WORK HALF DONE.

Some preachers leave their work half done, and consequently it never amounts to anything. It is better to do a *little*, and have it *finished* than to do a great deal to leave in a half-finished state, to soon all disappear. There are two classes of ministers that only half do their word, and consequently, though at times they seem to be doing great things, they are really doing but little good; while other men of less noise, who finish their work as they go, and seem to be doing but little, are really doing more good of a *substantial* nature than several of the other two classes referred to. We will briefly specify:—

1. One class will stir up the emotional element of human nature, producing a great excitement, and it passes as a revival; but they are left without gospel instruction—do not "understand the word of the kingdom," have nothing to hold on to, and are soon flattered into some pen to be starved to death, or pine away on fables. Finish the work, and give them the truth.

Another class merely feast the intellect, and enlighten the understanding, which is all right as far it goes, but they never enlist the *affections* for God; so their work is only half done. Let us never fail to reach both the understanding and the affections. Both must be enlisted if we would do our work permanently.

W. S.

WITTICISM.

I am often pained at the clownish efforts of ministers to spice their sermons with low witticism, to produce a wave of unsanctified merriment on the congregation. This effort to ape the politicians of the day, by arousing a spirit of levity among the people, savors too much of carnality, and should be guarded against, instead of being cultivated.

A minister of Christ should not act the part of a clown in saying something amusing to human nature, to make the people laugh. If you cannot interest the people without interspersing your sermons with low witticism, stop preaching till you can obtain grace sufficient to overcome carnality, and love enough to sanctify the affections of your mind, and then you will care more about preaching to please Christ than to tickle human nature.

The cause of Christ suffers from this mixture of carnal witticism with sacred things. The gospel of Christ needs no such spicing. It eats out the vitality of the church. Ye ministers, stop it—*stop it*—STOP IT!! It is enough to make angels weep. It lowers the dignity of a minister of Christ to a religious jester. It feeds carnality, and starves sacred sobriety. If other clergymen ape politicians in dealing out laughable witticisms, let us refrain. Let us have the mind of Christ.

W. S.

WINGVILLE TENT-MEETING.—I pitched my tent, for the third time this season, at Wingville, Wis., at the request of Bro. Philo Hitchcock, who has helped me through the meetings; also received help from Bro. Huyck. Meetings began on the fourth of July, and continued over the following Lord's day, with good results. Several rose for prayers at different stages of the meetings; some found peace in Christ; some received new light; the saints were strengthened, and five were baptized on Lord's day. Bro. Hitchcock is to settle in this village, and will water the seed already sown, and will sow more.

W. S.

NO BIBLE—THEN WHAT?—Take away the Bible, and you take away all the angels. Not a single cherub, or seraph; not a single throne or dominion, or principality or power; not a single morning star, or son of God is left. Gabriel vanishes as a phantom, and Michael melts into air, and is seen no more. Take away the Bible, and you take away the elect succession of inspired men. Not a single patriarch, or priest, or prophet, or apostle, or evangelist remains to proclaim or record a single superhuman oracle. Moses and his law, Isaiah and his visions, dissolve together. Matthew and his gospel, Paul and his epistles, perish in the same fire. Nay, more; take away the Bible, and you take away the Lord Jesus Christ. No longer may disputes be held in regard to the nature, person, or office of Christ, his history, condition, or destiny! All the magnificent apparatus in preparation for his coming is gone! The cross crumbles, and the sepulchre sinks, and the throne, symbolized by the rainbow that adorns it, like the rainbow vanishes away. His pre-existence, his current existence, his whole existence is nothing. And so of the Father; take away the Bible, and the Father retires into an impenetrable seclusion infinitely more oblivious than was ever imagined before.—*Ex.*

THE TRACT FUND.

The *Advent Christian Publication Society*, at a meeting on Springfield Camp-ground, August 23d, 1871, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec'y Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments $547.83

POOR FUND.

To send the Crisis to the Poor.

Previous acknowledgments $162.88
W. D. Hinds 1.00

YOUNG PILGRIM POOR FUND.

Previous acknowledgments $5.05

AMER. ADVENT MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments $2,281.66
P. J. Cox (on pledge) 5.00

SPRINGFIELD NATIONAL ADVENT CAMPMEETING FUND.

Previous acknowledgments $32.00
P. J. Cox (pledge paid) 5.00

LETTER FROM SR. CAROLINE TULLER.

DEAR CRISIS:—I have had a sweet Sabbath of rest to-day, in conning the rich thoughts with which thy pages and kindred papers are filled. So cold and meagre do my own thoughts appear in comparison, that I would not dare to offer a word, but for the duty of acknowledging the gifts of friends, and the kind words accompanying. Both are appreciated. They seemed as the voice of the Master, saying—"teach my word faithfully, and all else that is needed for mental discipline, and I will see to thy hire." So strong is the feeling that each gift is ordered, that I earnestly ask prayers that I may have wisdom and grace to direct. I labor under a feeling that is really troublesome, for fear I shall appropriate something for my own need that was not designed for that purpose, but for the poor around me. It would suit my natural feelings far better to receive a salary, such as my labor would command in other places. I might then feel right to enjoy what comforts my daily labor could give. As it is, I feel that only my barest necessities should be supplied. However, this manner of living has proved a rich blessing in the way of discipline. It has taught me lessons of economy and sweet trust in providential care, such as I never learned before, so that I suffer fears for nothing, only lest I fail to perform my whole duty. An ordinary tuition fee would meet every need. Only a few can bring me a dime per week, in all not exceeding one dollar. But all that come receive the same care. Some come four miles, others three every day, and so scattered they could not otherwise be taught. Such is the interest manifested, and the improvement visible, that the work is ever inspiring, and I never tire of it.

The young man and wife, of whom I wrote in my last, are with me, and are treasures. Humble, teachable, and desirous of being useful, they apply themselves with much diligence. My Sabbbath school at the Point I have given into his charge, and he conducts it with much ability. It is a tiresome walk there, but he delights in the hope of doing some good. He reads our papers, and we have a Bible lesson every day, which interests them both, and they are ever ready to pray, either in school or at family worship. He feels that God directed him hither; if so, the food and raiment while it is needful for them to remain, will be sure. We all labor hard in the garden nights and mornings, to raise vegetables, so as to save expense. The two families under my care are comfortable from their gardens, fowls, fruit, etc., except clothing; that is the hardest to obtain. The curse upon their land is very deep, and poverty abounds; so unlike our own free North.

The old man who needs the cabin is poorly, but hopes to get at his house soon. His brethren will give him a lift, and the money, which is sacredly kept, will furnish material, so he can have a comfortable home. There is a good degree of interest in religious matters, and as the children learn to read, the Bible is prized. To be able to read the Testament is considered a rare acquisition. An old Quaker friend keeps me supplied with Bibles and Testaments to give to each, as soon as they can read a little A part of the closing exercises each day is repeating verses, from one to four each, and I hope good seed will thus be sown.

I am out of *Young Pilgrim* papers, and would say to those who have sent, that they have done good, and I must believe will continue to exert a good influence, and if you will send me a fresh supply, I will distribute faithfully. The poor whites share also. I can now present reading matter to the more intelligent class. Prejudice seems slowly wasting away. In the Baptist church just opposite me, where my entrance formerly called forth a sneer or scornful smile, now I am invited to take part in the Sabbath school, and for several weeks they have received tracts and papers, and last Sabbath the Superintendent came and thanked me cordially. This causes my heart to bound with hope. Owing to a lack of general intelligence, our publications containing rich, matured thought, will not reach the mass. They can digest only milk. There are but few that can appreciate or understand the most that is contained in the *Crisis*, or *Banner*. To that few I present them. The *Christian* is better understood, and is liked. The idea of women preaching is ridiculed. Only now and then can I find a reader for *Woman and her Work*. Our simplest tracts concerning the coming kingdom will do good.

I fear I have failed to acknowledge all tracts and papers sent. But letters containing money I am very particular about. If any have not seen their letters noticed, for a particular reason, I wish they would drop me a line.

Acknowledgements. C. Green, tracts and 20c. A friend, Lockport, N. Y., a friend, New Britain, Ct., S. G. Otis, and Mary Moody, each $5. A friend in Gilmanton, $3. A stranger, $1.25. S. T. Palmer, $2.

I would love to acknowledge each kind letter separately, but constant labor in school and out, together with needful care for my own child and those about, often causes my heart to reel. It would take a stronger faith than mine to do more. Should any brother or sister be passing up or down the Ohio, I beg them to stop and see me. There is a packet from Louisville. Inquire at the Point for Mrs. E. A. McCoy. She will contrive a conveyance out. An experienced pedestrian would enjoy the walk. Two miles of the road run through the most beautful ravine I ever saw, enclosed by "rocks, and rills, and woods, and templed hills." A remembrance in prayer I humbly crave.

West Point, Ky.

THE TWO CLASSES OF SERVANTS.

C. DAGGETT.

One is the Lord's wholly. All they have and are—soul, body, mind, talent, heart, affections, and will—are swallowed up entirely in the Lord's. They seek no honor or applause, but that which comes from God only. They have no ways, runnings nor plannings of their own; but in all things make their requests known unto the Lord, who careth for them, and the peace of God that passeth all understanding fills their souls; and like brother Enoch of old, they walk and talk with God, and have the daily testimony that their ways please their Master, whom they serve. They have no trouble about the future, or their daily bread, for their faith is strong in the promises of God, knowing they never fail, and they always are yea and amen, just as he says; there is no want to those that fear him, and no good thing will he withhold from those that walk uprightly, and their bread will be sure.

On those promises they stand secure, even if the Lord tries them, as he always will. We hear them saying, "Though he slay me, yet will I trust in him." They feel their nothingness so much, and know they can do nothing without him, for he has said, "Without me ye can do nothing." They believe his every word, and, like a wise man, will not dare to venture, but will abide in the Vine, whence they can draw sap and nourishment, so that they can "grow in grace, and in the knowledge of our Lord and Savior Jesus Christ." They abide in him, and his word abides in them, and they have the things they ask him for, because it is in his will; for their wills and the Lord's are one, so they do not pray for anything but what will be for their good, and the glory of God. They have no begging to do, for they make his service their delight, and he makes their wants his care. All they have to do is to say, Speak, Lord; direct me, teach me, and make duty plain; mark out the way; let the light shine clearly upon my path. Let me know thy will and voice, and I will obey. Lead, and I will follow. They are the voice, he the speaker. They know where to go only as he directs and when he directs. It is very different from their own ways and plannings.

They know not what to say unless the Lord tell them; and when he gives them the word, it is so different that they are surprised, but always find that it is just what the people need to comfort, strengthen, support, sustain, convict, convert,—meat in due season,—and it is watered and backed up by the Holy Ghost. Thus the church is fed, strengthened and built up in the most holy faith. The Lord opens their hearts and fills them with his peace, and they love to give as they have received. They love to impart their earthly treasures, as the servant of the Lord gives them heavenly treasures, or the bread of life.

The second class of servants is the one that works for *money*. Money is in his thoughts in the morning, in his study, in his sermons and prayers. He works hard to make his sermons eloquent and pleasing to the ear, so that he shall be highly esteemed among men, be called a great preacher, draw out large congregations; while he will be very careful not to lay the axe at the root of the tree, and tell the whole truth, but keep back the straight, cutting sayings of Jesus. He cares more for the fleece than the flock. He trusts in himself and in uncertain riches.

The Lord will bless and take care of his own servants, and give them an abundant entrance into the kingdom: While in this life they will have a hundred-fold, with persecution, and eternal life in the kingdom of God. The Lord help us all to be faithful while living in the time of his judgments, and declare the truth while we see the sword coming, lest the blood of souls be found in the skirts of our garments, and we be lost on their account. The Lord is at the door, and the saints will soon be called home to receive their great reward. Let us be ready to hail him with joy.

Bangor, Me.

SOCIAL REVOLUTIONS OF THE LAST DAYS.

In a former article I referred to the social revolutions connected with labor and capital, which apparently are opening upon this country—and not this country alone, but upon the world. I desire now for a moment to turn attention to the religious phases of this problem.

In New York city there are only three hundred and eighty Protestant churches, and not more than two hundred thousand persons in these churches on any one Sabbath day. Where, then, are the eight hundred thousand who are outside? And why is it that the gospel of Jesus finds not more hearts that love to hear of him? Extravagant church buildings, costing too much money to admit any but paying members or attendants (as every seat *must pay*, to keep up expenses—interest, taxes, insurance, etc.) have something to do with the case, causing many of the poor to absent themselves from where the gospel is preached.

Let us look where the multitudes may be found: Thirty thousand children in New York are vagrants; and in four thousand houses there are ninety-five thousand inhabitants, who cannot dress in a manner suited to these fine churches; and if they go to meeting as they are, in their best attire, in many of them they would not be bidden welcome.

Then there are seven thousand grog-shops, mostly open on the Sabbath. Suppose we allow twenty owners and customers to each shop, we would then have one hundred and forty men and women, who, of course, will not go to church, nor be attracted in that direction. If they are reached, the gospel must go to them. We may next reckon six thousand houses of ill-fame, occupied and frequented by at least from twenty to fifty each Sabbath. Suppose thirty to each, and we have one hundred and eighty thousand more to whom the gospel must be carried. Add to these two hundred and fifty thousand theatre-goers, and one hundred thousand people of German and French nationality, who go to the woods and parks, and lager beer gardens outside of the city to spend their Sabbaths.

Now what is true of New York is true in the whole world—multitudes are destitute of the gospel. The population of the globe is estimated at twelve hundred millions; of these two hundred millions are reputed christians, including Roman Catholic and all other churches; but, alas! how few even of these give good evidence of being real christians. What, then, is the duty of those who are genuine christians? We answer, *work*, WORK—carry the gospel far and wide to everybody. "Go preach the gospel to every creature," and not sit in a finely-cushioned church, like an exhausted receiver, forever taking and never giving. To all good christians, I would say, Watch the signs of the times, and the preparations for a coming Jesus, and you may see that there is a storm brewing between politics and religion which will send these church buildings, with all their fine appurtenances of selfishness, towards heaven on wings of fire. My present impression is that there will yet be a religious war—a hand to hand fight for political power between the Roman Catholics and Protestants, which will blot out monasteries, cathedrals, churches, nunneries, etc., on both sides of the strife. But I wait and watch. Go thou and do likewise.—*Advent Herald.*

HE IS COMING.

JOSIAH BATHRICK.

A christian ought at all times to be ready to speak, pray and sing the truth; but I have in my mind the ministry in these last days. The Jews refused to believe in the line of prophecies that led to the first coming of Jesus, because he came in a humble way; they wanted him to come in power and great glory, and said, "we will not have this man to reign over us." Now this heartless manner of receiving our Lord Jesus stirs up in me, as I meditate on the lovely character of our blessed Redeemer, to say something to magnify his character or name while thousands are ready to dethrone him; but, praise the Lord, he is called Christ, which means no less than the annointed King of all the earth. O this thought sets the blood to passing quickly through my veins, in view of his having dominion over all the earth. O how noble-hearted we ought to be, seeing it is about the time for his second glorious appearance in the clouds of heaven. When he comes it will be that same Jesus that left those Galileans looking up and wondering at such a glorious sight. O Jesus, quickly come!

Now what minister of the gospel will be so heartless as to shun to declare so dear and heart-cheering a truth? I must say I am surprised to see the extent of this neglect by the Methodists to declare this truth, because the Advent people have preached it and have been disappointed. How can these things be? Is not the event large enough? It ends this dispensation and brings something better. It is my opinion the Lord will not be pleased with such a lack of christian courage. Let not the feats of some great warrior take up the attention of the people of our cities, and other assemblies of people; but let us go in front of the battle, and Jesus will be our Captain. O ye watchmen on the walls, why are you sleeping in view of so striking and glorious a truth? Brethren and sisters, let us be ready. O I want the christians in all the churches to make one noble start and come together. Let us be honest men, and be able to hold up our heads, seeing our redemption draweth nigh.

REPORT.

Agreeable to notice, the Vermont Quarterly Conference was to have been held under the canvas at Post Mills in Thetford, but through the neglect of those in charge of the tent at Bethel, it was not forwarded in season, and the conference met at West Fairlee, June 18th. The attendance was rather small, yet the Lord was present to bless, and the interest was good. Preaching brethren present H. F. Carpenter, A. A. Hoyt, Z. T. Wood, H. Howard, J. H. Harding, and O. Beckwith. Delegates were present from Rutland, East Roxbury, Bethel, Vershire, and West Fairlee. Others reported by letter, and still others by preaching brethren, who were best acquainted with the condition of the churches, not otherwise represented. The reports were encouraging, and told of an increasing interest and growth since the last conference. Many of the churches are without regular preaching, and others have had none for months, and are making earnest demands for help. Meetings are kept up in most places, and a strong determination manifested to go through to the kingdom. A goodly number have been added to the Lord in various places since last conference. May the Lord send forth faithful laborers into his harvest to strengthen the things that remain, and help those feeble churches scattered abroad. Dear brethren, let us be up and doing while the day lasts, for soon the night cometh wherein no man can work.

O. BECKWITH, Clerk *pro tem.*

REPORT OF TENT-MEETING. The meeting under the tent at Post Mills, Vt., commenced Thursday evening, June 20th, and continued with increasing interest until Sabbath evening, June 30th. The people came out to hear, and the Lord was present to help his servants preach the word. Brn. H. F. Carpenter, H. Howard and Z. T. Wood remained until Tuesday, and Brn. A. A. Hoyt and Bro. Wm. Kellaway remained until the meeting closed. Conviction rested upon those gathered. A large number here believe with the heart, and a goodly number have come out and confessed with the mouth unto salvation. Some who were halting between two opinions have decided for God, and are strong for the truth. The Spirit was present to convince of sin, of righteousness, and of a judgment to come. The seed has been sown on good ground, and we trust the result will be much fruit to the glory of God.

O. BECKWITH.

WORK AND WATCHING.—"In every soul there should be the sisters of Bethany—active effort and quiet thought—and both agreeing in mutual love and help. But Mary no longer sits at the feet of Christ and looks in his face; she stands at the door and gazes out into the open sky to watch the tokens of his coming, while in this hope her sister in the house still works. In due time he will be here to crown every humble effort with overflowing grace, to satisfy the longing soul that looks for him, and to raise all the dead for whom we weep."—*Rev. John Ker.*

BIBLICAL INSTITUTE.

On the afternoon of Friday, June 21st, '72, several leading members of the Province of Quebec and Vermont Evangelical Advent Conference assembled at the residence of W. O. Lawrence, Esq., Waterloo, P. Q., Canada, to take into consideration the practicability of making arrangements for the formation and establishment of a Biblical Institute, wherein young men might receive the instruction needful to prepare them for the gospel ministry. It was voted without a dissentient to proceed at once with the undertaking. A conviction rested upon the minds of those present that the Institute is demanded by the cause of Christ. The annexed constitution was presented by Dr. J. Litch, and unanimously adopted:—

CONSTITUTION.

1. This Institution shall be called the *Biblical Institute of the Province of Quebec and Vermont Evangelical Advent Church.*

2. The object of this Institute shall be the preparation of young men for the Christian ministry.

3. The officers of this Institution shall consist of a Board of Directors, whose duty it shall be to provide instructors, place of instruction, and direct as to the course of study, with text books and such other interests as may be required to promote the success of the Institute.

4. The following persons shall constitute the original Board of Directors:—Dr. J. Litch, Dr. G. O. Somers, W. G. Lawrence, Esq., Rev. D. Bosworth, Rev. B. S. Reynolds, Rev. W. B. Kinney, S. Foster, Esq., Rev. J. M. Orrock, J. Powell, Esq., and Dr. F. A. Cutter.

5. Whenever a vacancy shall occur in this Board by death, resignation or removal to such distance as to be unable to act with efficiency, it shall be filled by the surviving members of the Board.

6. The number of members may be increased at any regular meeting of the Board by a majority of those present. This Board shall also have authority to declare any place vacant for sufficient cause, such as gross immorality or apostasy from the Evangelical Christian faith.

7. This Board shall appoint its own chairman and other necessary officers, and when they deem it advisable obtain an act of incorporation.

8. This Board shall have authority to make their own by-laws and to amend this constitution whenever they may think it expedient, at any regular meeting which may be called by the Executive Committee.

At this meeting the Board elected Dr. Litch, Chairman; Rev. W. B. Kinney, Secretary; W. O. Lawrence, Esq., Treasurer.

Dr. Litch, Dr. G. O. Somers, Rev. W. B. Kinney, were constituted an Executive Committee by appointment.

The Board further voted that Rev. W. B. Kinney should act as Principal; and that Waterloo, Province of Quebec, shuld be the place of instruction; that the first term should begin the first week in September next. Instruction will be given in those English branches that may be considered necessary, in Latin and Greek, and Theology—the faith of the Evangelical Advent Church being the basis.—*Advent Herald.*

Extracts from Letters.

BRO. S. P. ELDREDGE writes from West Chester, Pa.:—"I was in the city of Philadelphia on the first Sabbath in April, and listened to a subject on the resurrection of the dead, from one of the most popular Baptist ministers of that city. He denied the literal resurrection of the dead, from the fact that they could not find standing room upon the earth; and if they could, by standing close together all over the earth, that they could not be judged at one time, for but one half of this globe could be presented toward one point of the heavens at one time; and therefore it was contrary to reason. He took the ground that there is nothing in the Bible that is contrary to the reason of man; so he spiritualized the whole matter, even the translation of Enoch, Elijah, and Christ, and stated that all of them that was material was buried in the air.

I thought of some facts that I saw in the *World's Crisis* a few months ago, which stated that the State of New York had ample room for all the dead and living to stand upon at one time, from Adam to the end of six thousand years, which I cut out and sent to a skeptical friend at a distance. I wish I had another copy, I would like to send it to that minister. I think it might lead him to make a deeper investigation of this subject. I do not think it was his design to mislead the people, and hardly dare impute it to ignorance, in such an intellectual mind as his."

SR. J. F. BISHOP writes:—"The *World's Crisis* is a paper that I value above all other religious papers, as it has been the means, under God, of giving me a correct understanding of God's holy word; and through belief of the 'truth' I have been led to give my heart unreservedly to God. I first became interested about the middle of April, 1871, and for a few weeks my happiness and joy were perfect; and then Satan made me believe I had committed the 'unpardonable sin;' and for four long dreary months I was in such agony and despair that at times I longed to die, and be out of my misery. But the dear Lord, by degrees, delivered me from that 'deception of Satan,' and since that time I have been permitted to rejoice with joy unspeakable, and my faith is now strong in the Lord. I feel as though I should like to send the *Crisis* to every relative I have on earth, and I am sure the most hardened sinner could not peruse its blessed pages without receiving a little benefit."

BRO. D. N. SMITH writes from New York, July 15th:—"I went over to Newark yesterday, to hear Bro. Bowman, and was much pleased at what I saw and heard. He is a remarkable man, possessing superior eloquence and force. Forty-nine dollars were contributed to his mission. The churches which he visits may expect a treat when they hear him."

Obituaries.

PULLEN. Died in Boston, June, 1872, Bro. William Pullen, aged sixty-three years.

Bro. Pullen was a consecrated, self-sacrificing, devoted christian. He waited with earnest, prayerful expectation for immortality at the appearing of Jesus, and died as he lived, in Christ.

J. COUCH.

HOWES. Died in Bridgewater, Vt., June 29th, 1872, of heart disease, Sister Mahala P., wife of Bro. I. B. Howes, aged fifty-nine years and five months.

"Precious in the sight of the Lord is the death of his saints." Ps. 116: 15. She glorified the Lord in her life and in her death. H. F. C.

HUBBARD. Died in Bridgewater, Vt., July 4th, 1872, Sister Angeline, wife of Chester Hubbard.

She died "looking unto Jesus." Heb. 12: 2. In these two deaths the youngest son of Bro. Howes, and his wife, have each buried a mother within one short week. Surely we "dwell in the land of the shadow of death." H. F. C.

DENNETT. Died at Dorchester, June 14th, 1872, our loving mother, Elizabeth Dennett, aged eighty-nine years and four months.

She lived a consistent christian for seventy years, and her faith in Jesus' near coming consoled her in her declining years. The last moments of her life were spent in prayer for her children and the church. Words of sweet comfort were spoken by Bro. Couch, on the rest that God giveth his beloved, and prayer was offered by Bro. Boutell, and we felt comforted to know that the grave will not hold dear mother but a little while. E. A. D.

Summary of News.

FOREIGN.

Cable News.

ITALY.

COMMOTION.

ROME, July 12. There is considerable commotion in ecclesiastical circles over the recent circular addressed by Bismarck to the powers invested with the right of vetoing a papal election, asking them to co-operate with Germany in arranging for succession to the Holy See. It has transpired that Austria agreed to join in the exercise of the veto right, provided France did likewise. M. Thiers, however, refused to consent. The college of Cardinals are determinedly opposed to any interference on the part of the powers, and should an attempt be made to set aside their choice they will hold an election in Malta.

FRANCE.

THE SITUATION.

PARIS, July 15. The impending crisis in the government engrosses public attention. President Thiers proposes to provide against the interregnum the national government by the appointment of a temporary triumvirate, consisting of the president of the Assembly, the senior deputy of that body and the commander-in-chief of the army.

THE CHOLERA IN EUROPE.—We quote from our latest European files that Cholera is steadily on the increase at Kieve in European Russia. From the 14th of May to the 1st of June the number of cases in that city amounted to 1,301, the number of dead to 532. On the 1st of June alone 204 cases and 189 deaths were recorded. The disease is said to be spreading southward in the direction of Bessarabia.

☞ It looks as if war was not only threatened but almost inevitable in South America between Brazil and the Argentine Confederation. The Brazilian government, according to letters just received in London is preparing for hostilities, and is daily awaiting large quantities of munitions of war from Europe.

DOMESTIC.

New York, July 13. A gang of strikers attacked and beat a carpenter named William Gough, while at work this morning, injuring him so that he cannot live. Mr. Gough states that he was at work on the new hotel in 5th Avenue, between 46th and 47th streets, this morning, with another man, when about twenty-five strikers came in and ordered them to quit work and leave the place. At first they refused to comply with this modest request, but were finally compelled to do so for fear of their lives, as the strikers threatened to kill them if they did not yield. They stopped work, but this did not satisfy the strikers, who ordered the two men to leave the building, and were remonstrated with, as the building would be left open with all their tools inside. The strikers stated that they did not care for that as they came there with the intention of driving them out, and they were going to do it or kill them. Gough put on his coat and started towards the door, where he was stopped by some of the strikers, who insisted on his taking his tools away. He remonstrated with them about doing so, as they were too heavy to carry. He states that as he was talking to those at the door a couple of others came behind him, and with pieces of boards that they picked up, struck him on the head, arms and body, cutting a few severe scalp wounds. As he was running from the building he saw his fellow workman being kicked about the floor as though he was a bundle of rags, and he found that they had killed him, as nothing had been heard of him since. The police of the 19th precinct are busily engaged in hunting up the parties who were concerned in the outrage, and it is believed that they are on the track of the principals.

ANOTHER "ISM."—It is a common fling at New England, and especially Massachusetts, that all "isms" there originate, leaving one to draw the inference that everywhere else people think alike. That may possibly be the rule, but we have now before us a brief statement which proves that there are exceptions. Near the delightful city of Augusta, Ga., is a place called New Canaan, equally delightful, no doubt, and fortunate as the locality chosen for occupation by the people of a new sect, the leader of which is a man named Curry. Exactly what this people believe in the religious line is not definitely stated, but we learn this much, that Curry is accepted as the temporal as well as spiritual ruler of the settlement, and his disciples are required to place all their money and property in his keeping. One might suppose that by this time, if his followers were of any account, Curry would have made enough out of the apostle business to retire gracefully; but, instead of that, although he is said to have spent nearly everything confided to his hands and mortgaged the remainder, he finds it difficult to meet his current grocery expenses. A few days since, tired of the monotony of being only a 'representative," he announced that he was the Deity himself, a dogma which was at once accepted by all save one, a Yankee named Hall, who allowed that though Curry might be, and probably was, a little above the angels, he couldn't make his belief stretch any further. Curry had sufficent acquaintance with history to understand how to treat schismatics, and he turned to in hot haste to build a jail. He could'nt get trusted for the nails, however, and had to abandon the idea. Hall was banished from the colony, and forbidden to return under the direst penalties, and is now probably wandering round Georgia prospecting for some eligible locality for a settlement of dissenters.—*Boston Globe.*

In Brief.

—— Nearly five hundred Mormons arrived by the steamship Nevada, Wednesday, July 10th, on the way to Utah.——Yawning caverns, thousans of feet deep appear in the track of the recent California earthquake.——The sale of the ex-Empress Eugenie's jewels which took place in London during the latter part of last month realized 244,500 dollars (gold).——A new attachment is now being made at Colt's armory, in Hartford, Conn., for the Gattling gun. It is known as the "drum-feeder," by which four hundred shots are discharged per minute.——The news from Pope county, Mo., is still exciting. It is said that the militia is disarming everybody, and a general state of uneasiness and terror prevails.——There is a society of Mormons in Paris, who in all respects conform to the social and spiritual habits in vogue at Salt Lake City.——The strikers in New York have cut down the amount of new building going on there nearly one-half, as compared with last year.——The census of the population is terminated in Paris. A dimunition is shown since 1866 of about 5,600 inhabitants—an insignificant number in comparison to the total of 1,800,000.

Boston Wholesale Prices.

CAREFULLY CORRECTED EVERY TUESDAY.

Tuesday, July 16th, 1872.

FLOUR AND MEAL—	
St. Louis ext.	8 00 @ 8 50
Medium	10 00 @11 00
Choice ext	10 00 @12 00
Western sup	5 00 @ 5 50
Com. ext.	6 50 @ 7 00
Medium do	9 00 @10 00
Choice do.	10 25 @11 00
Illinois and Indiana—	
Choice ext	8 50 @10 50
Canada sup.	6 25 @ 7 00
Com ext.	7 50 @ 8 00
Medium do	8 50 @ 9 00
Choice.	9 75 @10 00
Milwaukee and Minnesota	7 00 @ 9 00
Southern sup	.. @ ..
Extra	7 00 @12 00
Choice Balt	11 00 @13 00
Michigan and Ohio—Common to choice.	9 50 @ 11 00
Rye Flour.	5 00 @ 5 75
Corn Meal.	3 60 @ 3 75
Buckwheat	3 60 @ 3 75
Oil Cake, ꝑ ton.	@ 50 00
GRAIN—	
Corn, ꝑ 56 lbs—Southern yel	70 @ 72
Western mix	64 @ 65
Western yel	67 @ 68
Wheat West	1 85 @ 2 00
Rye	@ 1 00
Barley	75 @ 1 20
Oats	42 @ 49
Shorts, ꝑ ton	20 00 @22 00
Fine Feed.	20 00 @22 00
Middlings.	20 00 @22 00
HAY—ꝑ 2000 lbs—	
Eastern and Northern	30 00 @33 00
At City Scales—retail.	
Country Hay—ꝑ 100 lbs	@ 2 25
Salt Hay	24 00 @26 00
Straw ꝑ 100 lbs	1 25 @ 1 60
New York.	1 25 @ 2 00
PROVISIONS—	
Beef, Mess—West. ext.	10 00 @13 00
West. mess.	10 00 @13 00
Family ext.	14 50 @16 00
Pork—Ext. clear	17 50 @18 00
Clear	15 00 @18 00
Mess	14 00 @14 50
Prime	11 00 @12 50
Lard, tcs, ꝑ lb	9½ @ 10
Caddies ꝑ lb	@
Hams, smoked	12 @ 13
Hogs, dressed.	6½ @ 6¾
PRODUCE—	
Apples ꝑ bbl	2 50 @ 6 50
Dried ꝑ lb	10 @ 11
Sliced ꝑ lb.	12 @ 14
Butter ꝑ lb—Prime fall	33 @ 35
Ch'ce dairies	22 @ 25
Fair to good dairies	18 @ 21
Old and common lots	15 @ 18
Beans ꝑ bushel—Small & ex.	4 00 @ 4 12
Marrow	3 15 @ 3 50
Mediums	3 00 @ 3 25
Cheese ꝑ lb—Vt. & N. Y.	6 @ 13
Factory	10 @ 11
Skim	4 @ 7
Cranberries—ꝑ bushel	4 00 @ 5 00
Peas ꝑ bush	3 00 @ 4 25
Potatoes ꝑ bushel—New ꝑ bbl.	2 00 @ 3 00
Early Rose ꝑ bushel	45 @ 50
Jacksons ꝑ bushel	20 @ 40
Sweet ꝑ bbl.	4 00 @ 4 50
Onions ꝑ bbl.	0 00 @ 0 00
Poultry ꝑ lb.	00 @ 00
Eggs ꝑ doz.	20 @ 00
LUMBER—	
Clear Pine.	33 00 @65 00
Coarse Pine—No. 5	22 00 @23 00
Refuse	17 00 @18 00
Shipp'g bd's	20 00 @26 00
Spruce—Nos. 1 & 2.	17 00 @18 00
Refuse	10 00 @12 00
Hemlock Boards—Nos. 1 & 2.	16 00 @17 00
Refuse	10 00 @11 00
Flooring Boards—Nos. 1 & 2.	30 00 @38 00
Refuse	20 00 @24 00
Clapboards—Extra Pine	@60 00
Do. clear	@55 00
Do. No. 1	30 00 @35 00
Sap extra	@50 00
Sap clear	@45 00
No. 1	@ ...
Spruce	36 00 @37 00
Shingles	2 25 @ 6 25
Laths	2 25 @ 2 75

Notices.

SPECIAL NOTICE.—The Alton Bay Campmeeting will commence, if the Lord will, Saturday, Sept. 7th, and hold over two Sabbaths. Particulars hereafter. Eld. J. G. Smith, of Farmington, N. H., has the superintendence of the tent department. All wishing to rent or sell, hire or purchase tents, can correspond with him at that place. Prices should be stated. To save confusion, all who purpose to build permanent tents this year, whether they have spoken for a lot or not, are requested to notify Bro. Smith of the size of tent and location of lot by the first of August.

J. COUCH, for the Committee.

VERMONT CAMPMEETING.—We have leased the beautiful grounds at Bethel, and our annual camp will be pitched about Aug. 31st. Particulars soon. The committee feel the need of funds for improving and lighting the ground, and building a preacher's stand large enough to store our lumber after the meeting. Who will help? Let those who have a mind send money or pledges to me, or J. H. Harding, Ely, Vt.; Geo. C. Arms, Waterbury, Vt.; Stephen French, Rutland, Vt.; or S. G. Mathewson, Castleton, Vt. Pray much for this meeting, for good order, power, and salvation.

H. F. CARPENTER, for Committee.

☞ THE Springfield American Life and Advent Campmeeting will be held in Springfield, in Carew's grove, commencing Aug. 4th, and continue to Aug. 15th. Ample accommodations will be provided for all that come with board and lodging on the ground. Board, 80 cents per day. Fare on the Boston and Albany Railroad, Conn. R. R. and Hartford and N. H. R. R. will be reduced the same as last year, from July 25th to Aug. 27th inclusive. We cordially invite all to come who love the Lord and his coming, and desire a preparation for translation when Jesus comes.

THOS. R. WEAVER, Secretary of Campmeeting Committee.

CAMPMEETING.—The R. I. and East Conn. Conference have voted to hold their annual campmeeting at Coventry Centre, to commence Saturday, Sept. 7th, and hold over Sabbath, the 15th. The camp-ground is on the Providence, Hartford, and Fishkill R. R., and about eighteen miles from Providence. Arrangements will be made for board and lodging for all who will come. Those who can bring tents are requested to do so. All the lovers of the Lord are requested to attend this feast of tabernacles. Come with one united heart. Come in all the fullness of the gospel, and let us make one more effort for the salvation of our fellow men in these last moments of time. Particulars hereafter.

E. R. WOOD, for the Com.

TENT MEETING.—The tent-meeting at Marblehead will continue through this week and over next Sunday. Bro. Grant and others are expected to preach the word. The meeting is increasing in interest. Brethren and sisters from adjoining places are invited to come and help in the meeting.

E. MORRILL.

TO NEW YORK ADVENTISTS.—Dear Brn. and Srs., shall we not have a general rally at our next campmeeting? You now have an excellent opportunity to do good and get good. By your personal presence, prayers, and labors of love, much good may be done. We should be a consecrated people. Let not ease, love of money, or other selfish considerations, prevent us from throwing the whole weight of our moral and personal influence on the side of the cause we profess to love. What we do, rather than what we say, is the true test of our religious earnestness. Come, then, to this meeting armed with faith and winged by prayer. Its location is central, beautiful, and convenient. Let all remember, too, that at this meeting our first quarterly conference for the year is to be held. The New York State tent will be pitched in the grove, and smaller tents can be procured of James Field, Rochester, at the following prices:

Tents 24×30	feet per week,	$13.00
" 16×24	" " "	8.00
" 12×17	" " "	4.50
" 9×12	" " "	3.00
" 7×9	" " "	2.50

Parties desiring tents should send in their orders immediately.

J. H. WHITMORE.

Rochester, N. Y., July 12th, 1872.

THE ANNUAL CAMPMEETING at Tremont, Mass., will commence Monday, July 22d, and continue over the following Sunday. Arrangements will be made for board and lodging for all who will come. Those who can bring tents with them are requested to do so. Bro. Bellows will be on the ground with his large tent. All who are interested in the blessed hope and soon coming of the Lord, who can, are requested to attend this annual feast, where the Lord has so signally manifested his power. Come in faith and the power of the Holy Ghost, that we may enjoy one more heavenly gathering, and secure the salvation of some poor lost souls, to share with us the heavenly inheritance.

HENRY V. DAVIS, for the Committee.

THE CHRISTIAN Mission Association will hold another campmeeting at or near Charles City, Floyd Co., Iowa, to commence Sept. 10th, and hold over Lord's day. This meeting is purely a missionary work, there being no church organized in the place. Therefore we wish all to come who can work for God and the salvation of men. We ask all to come, without regard to name, sect, or party. We would be glad to provide for all, but we cannot. Let each one see to this themselves. Particulars hereafter.

PETER S. W. DEYO, C. C. RAMSEY, } Presidents.

F. Denton, J. Riffsnider, J. Livingston, J. Cleaveland, R. Stearns, C. P. Burroughs, C. Griffith, Committee.

NEW YORK STATE CAMPMEETING.—The undersigned committee, appointed at the recent annual conference in Springwater, have decided upon the ground near Fairport for the State Campmeeting. But, on account of other meetings being held there, were obliged to appoint it one week earlier than was decided on by conference. It will therefore commence August 10th, the Lord willing, and hold to the 19th. Let all bear this date in mind, and so arrange business as to be able to take a respite at this time, and come out to this feast of tabernacles. We may well hope for the best general meeting ever held in this State. To this end let us have the united prayers of the church.

The grove is a beautiful one, one mile and a half north from Fairport station. Fairport is on the N. Y. Central (direct) R. R., ten miles east of Rochester. The brethren and citizens agree to run free teams for passengers and baggage the first two days (9th and 10th), and the last day of the meeting. At other times ten cents will be charged. Cooking stoves for general use will be on the ground. Further particulars soon.

WM. E. BROWN.
SAM'L H. WITHINGTON.
PERRY M. GRINNELL.

CONN. CAMPMEETING.—The Lord willing, the Conn. Campmeeting will commence Saturday, Aug. 31st, and continue till Monday, Sept. 9th. Particulars hereafter.

O. D. WOODRUFF, for Committee.

GROVE MEETING.—There will be preaching at the Granite State Grove, Policy Pond, Windham, N. H., on Sunday, July 28th, by Eld. A. Ross. If stormy, the meeting will be in the hall at the grove. Refreshments will be furnished by Mr. Smith, the proprietor, to all who wish.

S. O. WELCH.

HOOSICK VALLEY TENT.—Those who can, and are willing to help spread the good news of our soon coming King, and to save the perishing from the wrath to come, are invited to contribute immediately, such sums as will please the Lord, towards paying for the Hoosick Valley tent. If there should be any more given than what it takes to pay for the tent, it will be devoted to defraying expenses in holding tent-meetings during this present season. Now let there be a cheerful and liberal response. Send your money to the Treasurer—JOHN B. WHITE, Hoosick Falls, N. Y.

A. W. SIBLEY, S. G. MATHEWSON, H. K. FLAGG, } Tent Committee.

P. S. Those who want tent-meetings held with them, should write the committee immediately.

KANSAS TENT.—Dear Brn., our subscription for "Tent for Kansas" is far advanced. We want now a few friends to promptly bring up the rear; that is, close the requisite amount, and we shall be able to get the tent into the field. Friends who have subscribed for the tent, should prepare themselves for prompt payment when notice is given, that there may be no delay. We also need a good supply of tracts. May the Lord continue to bless, and raise up a people here who shall "love his appearing," and be purified when the Master comes. Address H. J. Munson, Girard, Crawford Co., Kansas, or Warder Dunbar, Bero, Cherokee Co., Kansas.

H. J. MUNSON.

MEETINGS are held every Sunday, and Wednesday evenings, in Gardiner city, Me., at the old place, Temperance Hall, corner of Brunswick and Water streets. Class meeting at Bro. Wm. M. Graves' house on Water street, Friday evenings. Preaching brethren are invited to come and labor for the salvation of souls. Correspond with A. H. Littlefield, or Wm. M. Graves.

Appointments.

☞ *We would say to our preaching brethren that it is necessary we should receive their appointments as early as* TUESDAY MORNING, *as our paper goes to press about noon; otherwise they will not be inserted till the week following.*

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL.

I. B. Potter..........Sunday, July 21st

BOSTON (BRANCH CHAPEL) 1735 WASHINGTON STREET (Corner of Madison Street.)

Love Feast at 10½ A. M. Preaching at 3 and 7½ P. M. Prayer meeting Tuesday and Thursday evenings.

BRO. GEO. SEDERQUEST will preach Saturday evening, July 20th. After which he will be ordained to the work of the gospel.

John G. Hook..........Sunday, July 21st
Hiram Munger..........Sunday, July 28th
D. M. Leavitt..........Sunday, Aug. 18th

CHARLESTOWN (*Hall No. 70 Main Street.*)

Prayer meetings Tuesdays and Fridays, 7½ o'clock.

Sr. L. E. Saulpaugh..........Sunday, July 21st
W. S. Campbell..........Sunday, July 28th

CHELSEA, MASS. (*Advent Chapel, Heard Street.*)

EAST BOSTON, (*Central Hall, 152 Meridian Street.*)

Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.

Geo. A. Streeter..........Sunday, July 21st

☞ Meetings in South Boston on Wednesday evenings, at C. W. Huntress', 2 Lowland Street. Friday evenings at J. N. Berry's, 365 Silver Street.

Dedication at Bath, Me..........Sunday, July 28th
J. COUCH.

Tremont Campmeeting..........Monday, July 22nd and through the meeting. JOHN G. HOOK.

Stowe, Mass..........Sunday, July 28th
G. GOODRICH.

Philadelphia (Bethany Mission)..........Sunday, July 21st
Vineland, N. J..........Sunday, July 28th
A. A. PHELPS.

Woodstock Valley, Ct..........Sabbath, July 21st
Will be at the Springs as before. H. MUNGER.

Natick, Mass..........Sabbaths, July 21st and 28th
J. T. DIXON.

Lynn, Mass..........Sunday, July 28th
Plymouth, Mass..........Sunday, Aug. 4th
M. BATCHELOR.

Holden, Mass..........Sabbath, Aug. 4th
T. M. PREBLE.

Westboro, Mass..........Sunday, July 28th
I. B. POTTER.

Loudon Ridge, N. H..........Sunday, July 21st
Farmington Village, N. H..........Sunday, July 28th
D. F. LEAVITT.

Dover, N. H..........Sundays, July 21st and 28th
H. PRATT.

Wolfborough, N. H. (Cates' school-house) Sunday, July 21st. A. ROSS.

Fisherville, N. H. (Methodist Hall) Thurs., July 18th
Manchester, N. H. (Whitney's Hall) Friday, July 19th
Manchester, N. H. (Smith's Hall)..Sunday, July 21st
Three meetings. Baptism 4 P. M. Communion 8 P. M.
East Concord, N. H. (Ward Room) Monday, July 22d
Wakefield, Mass..........Sunday, Aug. 4th
MARVIN W. LUTZ.

East Haverhill, Mass..........Sunday, Aug. 11th
D. M. LEAVITT.

Berlin Falls, or Milan, N. H. (as Bro. Charles E. Dale may appoint) Sunday, July 28th. (In his request he does not say which. J. C. WELLCOME.

Vernon, Vt..........Sunday, July 21st
South Vernon, Vt. (at Belding's grove) Sun., July 28th
Vernon, Vt..........Sunday, Aug. 4th
S. COOK.

Providence, R. I..........Sunday, July 28th
L. T. CUNNINGHAM.

London Ridge, N. H..........Sabbath, Aug. 4th
Dover, N. H..........Sabbath, Aug. 11th
O. W. KIMBALL.

Lewiston, Me. (baptism)..........Sunday, July 21st
Oxford Village..........Sunday, July 28th
JARED WHITMAN.

North Chester, Mass..........Sunday, July 21st
ENOCH PHELPS.

New Britain, Conn..........Sunday, July 21st
S. C. HANCOCK.

Meredith, N. H. (Dolloff Hall)..........Sunday, July 21st
L. C. & M. MCKINSTRY.

Springfield, N. H. (Kempton school-house) Sunday, July 21st.
Northville, N. H. (in Newport)..........Sunday, July 28th
Unity, N. H. (at the Town House)..Sunday, Aug. 4th
East Acworth, N. H..........Sunday, Aug. 11th
If these conflict, write us immediately at Grantham, N. H. E. COTTON. B. PILLSBURY.

East Canaan, N. H..........Sunday, July 21st
Waterloo, N. H..........evening, July 24th
South Ashburnham, Mass..........Sunday, July 28th
U. G. LADD.

Tremont Campmeeting..........July 22nd
Gloucester, Mass..........Sunday, July 28th
GEO. A. STREETER.

Wakefield, Mass..........Sunday, July 21st
JOSEPH W. WHITE.

Holden, Mass..........Sunday, July 21st
Providence, R. I..........Sunday, July 28th
J. F. NICKERSON.

East Landaff, N. H..........Sunday, July 21st
Swiftwater, N. H..........Sunday, July 28th
E. S. MOULTON.

Winchendon, Mass. (New Boston Church) first and third Sundays in each month. GEO. A. COLE.

East Rochester, N. H..........Sunday, July 21st
Steep Falls, Me..........Sunday, July 28th
C. H. SWEET.

Wrightville..........Sunday, July 21st
S. WOODRUFF.

Providence, R. I..........Sunday, July 21st
A. SIMPSON.

Marblehead, Mass..........Sunday, July 28th
B. FINNEY.

Kennebunk Port, Me., Sundays through the year, excepting the first Sunday in each month.

Rutland, Vt..........Sunday, July 28th
C. S. SHATTUCK.

Newcastle, N. H..........Sunday, July 28th
J. L. CHUTE.

Warner, N. H., Gore (at Bro. Andrew's) Sabbath, July 21st. Tory Hill school-house at five o'clock.
Sutton, N. H. (Mill Village)..........Sabbath, Aug. 11th
SIMEON ROBY.

East Springfield (Kempton school-house Dist. No. 2) Sabbath, July 28th.
Danbury, N. H. (where the brethren may appoint) Sabbath, Aug. 4th. D. W. DAVIS.

Pittsfield, N. H..........Sundays, July 21st and 28th
C. CUNNINGHAM.

North Norway, Me. (Chapel)..........Sunday, July 21st
J. T. JORDAN.

North Sutton, N. H. (at my house) first Sunday in every month.
Canterbury, N. H. (No. 1)..........Sunday, July 21st
A. S. WILLIAMS.

Yarmouth, Me. (if desired)..........evening, July 19th
Portsmouth, N. H..........Friday evening, July 26th
F. M. DRAKE.

Collinsville, Ct..........Thursday evening, July 18th
Warehouse Point, Ct..........Sunday, July 21st
Savoy, Mass. (new State Chapel)..........Sunday, July 28th
Savoy, Mass. (East Chapel)..........Sunday, Aug. 4th
H. K. FLAGG.

Sandwich, N. H. (Vitum school-house) Sun., July 21st
Melvin Village, N. H..........Sunday, July 28th
New Durham Ridge, N. H..........Sunday, Aug. 4th
T. W. PIPER.

Charlton..........Sunday, July 21st
Z. FORD.

Plymouth, Mass..........Sabbath, July 21st
S. S. MOONEY.

Pleasant Valley, Ct..........Sunday, July 28th
West Haven, Ct..........Sunday, Aug. 4th
Yalesville, Ct., Sunday, Aug. 11th, and the second Sabbath in the month until further notice.
Z. D. BAIRD.

Rye, N. H..........Sunday, July 28th
G. F. HAINES.

Lyman, Me..........Sunday, July 21st
J. W. HORNE.

Clinton, Mass..........Sunday, July 21st
GEO. W. SEDERQUEST.

Strafford, N. H. (Roberts' school-house) Sunday, July 21st. EDWIN B. WELLS.

East Deering, N. H..........Sunday, July 28th
Hopkinton, N. H. (in Bro. Kimball's grove) Sunday, Aug. 4th. C. W. SARGENT.

Addison, Vt..........Sunday, July 28th
D. T. TAYLOR.

Meredith Neck, N. H..........Sabbath, July 21st
Moultonboro Neck, N. H. (new school-house) Sundays, July 28th and Aug. 11th.
Meredith, N. H. (Dolloff school-house) Sun., Aug. 4th
N. GLIDDEN.

Garland, Me..........Sunday, July 28th
Pittsfield, Me. (Carr school-house) Sunday, Aug. 4th
JER. CARR.

Dexter, Me..........Sunday, July 21st
Bangor, Me..........Sunday, July 28th, and the second and fourth Sundays in each month.
Garland, Me. (Town House)..........Sunday, Aug. 4th
ALLEN DAMON.

South Livermore, Me..........Sunday, July 28th
JESSE GAY.

Canton, (Lovely Street) Ct..........Sunday, July 28th
G. L. WHITE.

Barnstead, N. H. (Tuttle school-house) Sun., July 21st
WM. BODGE.

East Holderness, N. H..........Sunday, July 28th
STEPHEN DINSMORE. J. G. MOULTON.

BRO. BOWMAN.—It is expected that Bro. Bowman will fill the following appointments. The brethren will give them out in the different places:—

West Troy, N. Y., Wednesday evening, July 17th. Call on James Douglas, 61 Broad street.

Saratoga, N. Y., Thursday, July 18th. Call on Sr. Durand.

Sandy Hill, N. Y. Call on Eld. Sibley, who will arrange for Friday and Sabbath, July 21st, and till Friday following, July 26th.

Castleton, Vt., Friday. Call on Bro. S. G. Mathewson. He will see to you for one week, in that vicinity, from July 26th to Aug. 2nd.

Rutland, Friday, August 2nd, over the Sabbath, to Aug. 4th.

Keene, N. H., Tuesday evening, Aug. 6th. Call on Dr. Darling. Perhaps stay two evenings.

South Vernon, Vt., Thursday evening, Aug. 8th. Call on Moses Merrill and Eld. Cook.

Athol, Mass., Saturday, Aug. 10th, and over the Sabbath. Call on Eld. Hemenway.

Springfield camp-ground, Thursday, Aug. 15th, where you will find me. Other arrangements from there.

HIRAM MUNGER.

Vienna (Brick Chapel)..........July 20th and 21st
Clinton (as brethren may appoint)..........July 22nd
Exeter (Greenbush school-house)..evening, July 24th
Dexter Village..........Sunday, July 28th
West Levant..........evening, July 30th
Machiasport..........Sunday, Aug. 4th
I expect to be at Belfast and Alton Bay campmeetings. I. K. LOMBARD.

Wilbraham, Mass..........Sunday, July 21st
Woodstock Valley, Ct..........Sunday, July 28th
P. S. BUTLER.

Portsmouth, N. H..........Sundays, July 21st and 28th
Subject—Evidences for the coming of the Lord in 1873. N. H. BARBOUR.

Exeter, N. H..........Sunday, July 21st
WM. S. CAMPBELL.

Springfield, Mass..........Sunday, July 21st
Wolcottville, Ct..........Sunday, July 28th
W. N. PILE.

Granby, Mass. (school-house near Bro. Morgan's) July 20th.
Chicopee Falls, Mass..........Sunday, July 21st
H. DAVIS.

Newcastle, N. H..........Sunday, July 21st
Northwood Narrows, N. H..........Sunday, July 28th
C. R. PARSONS.

South Berwick, Me. (Great Works)..Sun., July 28th
JOHN PARSONS.

East Acworth, N. H..........Sunday, July 21st
C. H. FLETCHER.

South Rochester, N. H. (Chapel)..Sunday, July 21st
East Rochester, N. H..........Sunday, July 28th
West Lebanon, Me. (where the brethren may appoint) Tuesday evening, July 30th. R. MORRILL.

Stoneham, Mass. (Memorial Hall) Sunday, July 21st
W. J. HALES.

Campton, N. H. (Bump school-house) Sun., July 21st
Lake Village, N. H. (North Church) Sun., July 28th
Dorchester, N. H. (Town House)..Sunday, Aug. 4th
West Groton, Vt., Sunday, Aug. 11th, and Monday and Tuesday evenings. Will Bro. Geo. E. Brown meet with me?
Topsham, Vt. (Cason Bridge) Wednesday evening, Aug. 14th, and over Sunday. JOHN H. EVANS.

St. Johnsbury, Vt..........Sunday, July 21st
Cabot Vt..........Sunday, July 28th
C. H. LEVERTON.

New Durham, N. H. (2d division, Rhine's school-house) Sunday, July 21st.
New Durham, N. H. (Ham school-house) Sun., July 28th
J. T. LIBBY. C. H. WILLEY.

Rye, N. H..........Sunday, July 21st
Lake Village, N. H..........Sunday, Aug. 11th
London Ridge..........Sunday, Aug. 18th
Wells, Me. (Littlefield's Hall)..........Sunday, Aug. 25th
J. G. SMITH.

Candia, N. H. (Colored school-house) Sun., July 21st
West Deerfield..........Sunday, July 28th
J. M. QUIMBY.

Rye, N. H..........evening, July 30th
Hampton..........evening, July 31st
Cambridgeport, Mass..........August 1st
Wakefield, Mass..........evening, Aug. 2nd
Exeter, N. H..........evening, Aug. 6th
Brentwood, N. H..........evening, Aug. 7th
South Berwick, Me. (Great Works) evening, Aug. 8th
WM. C. STEWART.

La Crosse, Wisconsin, July 21st, and assist in meetings with Sr. Ruth M. Rowell, through the week, and over Sunday, the 28th. Let there be a general rally from all the region around. FRANK BURR.

Lafayette, R. I..........Sunday, July 21st
Doorville..........July 25th
Scitico, Conn..........Sunday, Aug. 4th
Plainville, Ct..........Sunday, Aug. 11th
New Britain, Ct..........Aug. 13th
Southington, Ct..........Aug. 14th
Bristol, Ct..........Aug. 15th
Cheshire Street, Ct..........Sunday, Aug. 18th
ANNA E. SMITH.

Sutton's Corners, about eight miles west of Meadville, Crawford Co., Pa., on the A. and G. W. R. R., Saturday evening, July 27th, and over Sunday, the 28th. Baptism will be attended to if preparation is made. Bro. J. Wendell is requested to attend.

Armstrong school-house, Beaver Co., Pa., Aug. 4th, at 10.30 A. M. Small school-house at 4 P. M.
Alleghany City, Pa..........Aug. 5th
Brick school-house, near E. Winners, Lycoming Co., Pa., evening, Aug. 7th.
School-house near John Casner's..........evening, Aug. 8th
Quaker Hill..........evening, Aug. 9th
Warrensville..........Sunday, Aug. 11th
Clark school-house, Chaut. Co., N. Y. 10½ A. M., Aug. 18th. Chamberlain's school-house 3 P. M.
JOHN T. ONGLEY.

CAMBRIDGEPORT, MASS.

L. T. Cunningham..........Sunday, July 21st
S. S. Brewer..........Sunday, July 28th

CHICOPEE FALLS, MASS.

H. Davis..........Sunday, July 21st
E. Phelps..........Sunday, July 28th

LOWELL, MASS.

W. H. Mitchell..........Sunday, July 21st
B. S. Emery..........Sunday, July 28th
D. M. Leavitt..........Sunday, Aug. 4th

WORCESTER, MASS.

S. S. Brewer..........Sunday, July 21st
J. G. Smith..........Sunday, July 28th
Miles Grant..........Sunday, Aug. 4th
C. S. Shattuck..........Sundays, Aug. 11th and 18th
Wm. Bodge..........Sunday, Aug. 25th

LAWRENCE, MASS.

M. Batchelor..........Sunday, July 21st
Joseph W. White..........Sunday, July 28th
Wm. C. Stewart..........Sunday, Aug. 4th
F. M. Drake..........Sunday, Aug. 18th

HAVERHILL, MASS. (New Hall.)

C. Goodrich..........Sunday, July 21st
A. A. Robinson..........Sunday, July 28th

CONCORD, N. H. (Eagle Hall.)

Miles Grant..........Sunday, July 21st

HAMPTON, N. H.

J. Parsons..........Sunday, July 21st
S. S. Mooney..........Sunday, July 28th

SEABROOK, N. H.

H. M. Harmon..........Sunday, July 21st
F. M. Drake..........Sunday, July 28th
J. G. Smith..........Sunday, Aug. 4th

EXETER, N. H.

W. S. Campbell..........Sunday, July 21st
Mrs. L. E. Saulpaugh..........Sunday, July 28th
Geo. W. Burnham..........Sunday, Aug. 4th

SOUTH ROCHESTER, N. H. (Chapel.)

E. Johnson..........Sunday, July 21st
J. Horne..........Sunday, July 28th
J. L. Chute..........Sunday, Aug. 4th
G. F. Haines..........Sunday, Aug. 11th

GREAT FALLS, N. H. (Franklin Hall.)

T. L. Churchill..........Sunday, July 21st
O. W. Kimball..........Sunday, July 28th

GREAT FALLS, N. H. (Advent Hall.)

F. M. Drake..........Sunday, Aug. 4th
John Parsons..........Sunday, Aug. 18th

MANCHESTER, N. H.

B. S. Emery..........Sundays, July 21st and 28th

SOUTH BERWICK, ME. (GREAT WORKS.)

J. L. Chute..........Sunday, July 21st
John Parsons..........Sunday, July 28th

HOLLIS CENTRE, ME.

Jer. Hill..........Sunday, July 28th
W. H. Mitchell..........Sunday, Aug. 18th

BOWDOIN, ME. (Dennett school-house.)

H. S. Mitchell..........Sunday, July 21st
H. D. Reed..........Sunday, July 28th
A. C. Palmer..........Sunday, Aug. 4th

GARDINER, ME. (Military Hall.)

Geo. Weeks..........Sunday, July 21st

BIDDEFORD, ME.

D. M. Leavitt..........Sundays, July 21st and 28th

SOUTH ELLIOT, ME.

W. C. Stewart..........Sunday, July 21st
Geo. W. Brown..........Sunday, Aug. 4th
F. M. Drake..........Sunday, Aug. 11th

PORTLAND, ME. (Union Hall.)

Geo. W. Burnham..........Sabbaths, July 21st and 28th
Henry Pratt..........Sabbaths, Aug. 4th and 11th
A. C. Palmer..........Sabbath, Aug. 18th
O. W. Kimball..........Sabbath, Aug. 25th

PUTNAM, CT.

Mrs. E. Crumb..........Sunday, July 21st
H. Davis..........Sunday, July 28th

BRISTOL, CONN.

S. Woodruff..........Sunday, July 28th

COLLINSVILLE, CONN.

Alex. Elliott..........Sunday, July 21st
Seth Woodruff..........Sunday, Aug. 4th

AMBOY, ILL.—Preaching the second and fourth Sundays of each month. Traveling brethren passing through are cordially invited to attend.

C. O. MARSTON, Pastor.

BIDDEFORD, ME. (Advent Chapel, Hill Street, near Pool Street.) Meetings every Sunday, at 10½ A. M., 2½ and 7 P. M. Also, prayer meetings on Wednesdays and Saturdays.

THERE will be preaching in South Lyndeboro, N. H.) school-house dist. No. 5) Sunday, July 21st; two services. Also in the school-house near Page Spaulding's at five P. M. J. A. PACKARD.

THERE will be a Monthly Conference established in Sangerville Village, Me. The first meeting on Saturday, July 20th. Meeting the Sunday following. In behalf of the brethren,

JOHN H. BROWN.

☞ Owing to circumstances, all appointments and engagements of mine are withdrawn for the present. GEO. H. WALLACE.

THOSE wishing to preach in North Adams, will please correspond with C. L. Tower instead of J. B. Clark.

NEW YORK CITY.

Advent meetings at 138 W. 24th street, every Sunday, at 10½ A. M. and 3 and 7½ P. M.; also Monday, Wednesday, and Friday evenings. T. J. Cox, 273 W. 22nd street. At 405 Grand street, preaching every Sunday, at 10½ A. M. and 3 P. M. Prayer meeting at Sr. Bellows', 23 Norfolk street, every Tuesday evening. Preaching brethren are invited to correspond with Bro. Cox, as above, or with me—H. A. KING, *Bible Banner* Office, 14 Murray Street.

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PHILADELPHIA, PA.

(*Brandywine Street, between 15th and 16th, and between Spring Garden and Green Streets.*)

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J. N. WILFONG, Cor. Sec.

PHILADELPHIA, PA. (*Adv. Chris. Church, corner of Ninth and Spring Garden Streets.*)

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AN EVENING THOUGHT.

The twilight falls, the night is near,
I fold my work away,
And kneel to One who bends to hear
The story of the day—
The old, old story; yet I kneel
To tell it at thy call;
And cares grow lighter as I feel
The Father knows them all.

Yes, all, the morning and the night,
The joy, the grief, the loss,
The roughened path, the sunbeam bright,
The hourly thorn and cross.
Thou knowest all—I lean my head,
My weary eyelids close;
Content and glad awhile to tread
This path the Father knows.

And he has loved me. All my heart
With answering love is stirred;
And every anguished pain and smart
Finds healing in his word.
So here I lay me down to rest,
As nightly shadows fall,
And lean confiding on his breast,
Who knows and pities all.

SANCTIFICATION.—No. 2.

GEO. THOMSON.

WHAT IS IT?

We have seen that the primary element in sanctification is a *setting apart* for a specific purpose, or use. And in the Bible it means a setting apart for the specific and exclusive use, or service of the Lord. So we find in harmony with this idea, that the tabernacle was sanctified, the altar was sanctified, the vessels and furniture were all sanctified, the priests were sanctified; that is, primarily, they were *set apart*, consecrated, for the specific and exclusive use of Jehovah. When God gave the law to Moses from Mount Sinai, the mountain was sanctified, and no one but Moses was permitted to tread the consecrated spot. Sometimes a man would sanctify his "house," and sometimes his field, that is, he would voluntarily set it apart, or consecrate it to the Lord. All the value, or product of that field would be held sacredly inviolate to the Lord, unless redeemed by a money value. Our blessed Savior was sanctified—"And for their sakes I sanctify myself, that they also might be sanctified through the truth." John 17: 19. Now there was only the one sense in which Jesus could be sanctified, that was, to be set apart to the Father's work; for he says—"I came not to do mine own will, but the will of him that sent me." He "knew no sin," therefore he did not need to be purified.

We shall now notice the second element in sanctification; namely, *purification*. As already indicated, this must follow consecration, and for the following reasons:—God will not reject a sincere offering, and he cannot accept an impure one; consequently, if the offering is impure, it must be purified. I will present a simple illustration:—Here is a pail, originally very beautiful, made of nice cedar wood, and bound with beautiful brass hoops; but it has been prostituted to base uses; sometimes filled with slops, sometimes with filthy swill, and sometimes clean water is put into it, but the clean water always becomes soiled and impure, because of the filthy deposits left by the swill. A very clean and pleasant-looking gentleman comes along, and, supposing the pail could reason and talk, it might say—"Well, I wish I was in that gentleman's service, I have been serving a very dirty master, and I'm about tired of this filth." The gentleman then says—"I'll take you into my service, if you will come." "But, what do you want me to do," says the pail? "I want you to hold and carry nothing but *clean water*," says the gentleman. "O dear, I'm not fit for that. I've had clean water in me *sometimes*, but it always become soiled and impure." "Very true; but if you will yield to me, I will cleanse and purify you." Now two things are necessary in order to fit the pail for holding clean water, "consecration," and "purification." No doubt but the pail would find itself in hot water, and get some scaldings before it was purified. The clean water represents holiness of life. Holiness is not sanctification, but one of the results thereof. This seems to be very clear. Here is Paul's description of a sanctified person—"And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." 1 Cor 6: 11.

3d. *How to become sanctified.* Having learned the nature of sanctification, and its importance, if we are not already sanctified, we shall feel anxious to know how to become so. The Savior on one occasion prayed for his disciples as follows:—"Sanctify them through thy truth, thy word in truth." John 16: 17. How can the word of truth sanctify us? By instructing us in reference to the *modus operandi* of sanctification. If it were not for the word of truth, we should know nothing about such requirements as the following:—"If any man will come after me, let him *deny himself*, take up his cross and follow me." "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me." It is from scriptures of this character that we learn what is necessary to be done on our part, in order to sanctification. We learn from the record what the apostles learned from the Master's lips; namely, that he requires our *supreme affection* and an undivided service. And when this lesson is learned, with them we can say—"Lo, we *have left all* and followed thee." If we would be sanctified, we must come to Jesus without any mental reservations. There are, no doubt, many Ananiases and Sapphiras, though their judgments be not so sudden. The experiment is a dangerous one. All on the altar. Everything for Jesus. Time, talents, voice, means, reputation. A full, free, and unconditional surrender to Jesus. This will lead us to give up many practices and habits, which we might not deem absolutely sinful in themselves. Tobacco is an offence to many, and its use by christians causes many to offend. A brother stepped into a schoolhouse a little while before meeting time, and found a number of young converts there smoking their pipes, when remonstrated with, they replied—"Why, Eld. —— smokes; would he set us a bad example?" A Sunday school teacher finds one of his pupils on the street puffing away at a cigar. He tries to tell him it is wrong. "Why, how can that be?" says the boy, "father smokes, and Deacon F., and most all the members of the church *eat it too*." One brother recently lost a whole night's sleep, because he had to lie with a tobacco-chewing brother, and he crowded the wall very closely at that. Another brother says he would like to carry out the apostolic injunction—"Greet ye one another with a holy kiss," but he declares he would never kiss Bro. F., and Bro. C., for he would certainly faint before getting near enough to them. When the sisters in their zeal for cleanliness and purity attempt to clean out the hall, or meeting-house, they know what brother sits in *this* corner, and what brother sits in *that* corner, and it's hard for them to keep from thinking thoughts about those brethren that they would rather avoid if they could. Now let us hear what good old Paul said—"But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ; wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." 1 Cor. 8: 12, 13. Now that is just the conclusion every one comes to when they want to be sanctified; I'll give up all for Christ.

When the gates of the will are unlocked, and all we have and all we are is consecrated to the Lord, then comes the *purifying*. Here we find reference both to the type and antitype—"For if the blood of bulls and of goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works, to serve the living God?" Heb. 9: 13, 24. Here we have purging, or purification, identical with sanctification. The fountain is prepared, the cleansing stream is flowing; it is the blood of Jesus. *But we must go to the fountain and wash.* "Wash you, make you clean, put away the evil of your doings from before mine eyes; cease to do evil, learn to do well." Isa. 1: 16, 17. If any fail of sanctification, it is not God's fault. He stands pledged to perform his part of the work at any time. The result of an neglect of this matter on our part is fearful to contemplate; yet we fear that many who profess to be looking for the coming of the Lord, are treating this subject with indifference, if not with scorn. With some it may be because they have not had a clear comprehension of the subject; let such weigh the matter now.

(*To be continued.*)

COST OF THE GOSPEL.

L. C. MCKINSTRY.

HOW MUCH DOES THE GOSPEL COST YOU?

This is, we know, a plain, practical, home question. It is not asked of heathen, who have never heard the gospel, nor of sinners who care nothing for it; but of those who profess to be of "the household of faith." The gospel costs something to those who appreciate it. To some it is more expensive than to others, and the expense is not according to the pecuniary means one has at disposal, but according to the degree of appreciation one has of its value. Some, like the "poor widow," giving in the fulness of their love for Christ all they have, even all their "living"; while others, out of the penuriousness and parsimoniousness of their want, not of means, but of appreciation, give no more, often not as much, as others who have less means but more heart to give. It is perhaps not possible to so affect the world of professed christians as to equalize this matter; but we hope, at least, to set all to thinking, so that humbly on their knees they may examine themselves, and before God ask themselves the solemn question, Am I doing all I can with my pecuniary means for Christ and his gospel?

There is never any deficiency in giving for the gospel on the part of those who appreciate it; and there are many souls that yearn over the cause of Christ, when they have given all they can, even to the uttermost farthing, and long earnestly for the ability to give more; while the others settle down as though conscience were perfectly quiet, when they have doled out of their thousands a few cents, or two-cent pieces, bearing the motto—"In God we trust," while their faith's weakness is strikingly exemplified in the little they give.

There are some people in the world who run heedlessly by beauties, among which others will stand wrapt in wondrous delight, chained by the strange spell which so fascinates them; and their whole being feels the thrill of pleasure they experience. The earth, air, and water, the woods, the rock, the flower, the sky, are full, to some, of most wondrous things; while to others they are nothing; and sun and stars, those myriads of shining, glorious things, and all else, are unattractive, or only of value as they contribute to their sordid gain, or to gratify their love of ease and supine indolence. So with the gospel. There are those who find it full of beauties and excellences, whose hearts the Lord has opened, whose eyes have been unclosed, whose ears have been unsealed, and who therefore are full of joy as they contemplate its scope and design.

"Transported with the view they're lost
In wonder, love, and praise."

To them Jesus, "the Captain of their salvation," is "the chiefest among ten thousand," and the "one altogether lovely." They admire the

"Love that first began,
The scheme to rescue fallen man,
The matchless, free, eternal grace,
Which gave them such a hiding-place."

They cannot lightly estimate the gift of pardon for sin so graciously given them, and so they love much, and their religion is the all-controling principle of their lives, so that whether they eat or drink, or whatsoever they do, they "do all to the glory of God"; hence their piety runs pocket-deep, and their interest in the cause is as broad as this round earth, because they love Jesus and his appearing. The other class is not half converted. The glorious wonders of Christ's love are nothing to them, although they profess to hold something of reverence for it. Christ is a "root out of dry ground," and his cause is not worth but a few cents any how, all because they have but little sense of it. Such ought certainly to have a deeper dip, and a better appreciation of the value of the gospel, then they would not know how to be stingy.

When a question like the one heading this article is put to those who appreciate the gospel, they are willing to answer it. They love to know that all they have is the Lord's; that they are only stewards, and are ready to do all they can for so good a cause; and that whatever they do is done heartily as to the Lord, and is only, after all, but giving the Lord his own. The other class, perhaps, will take offense. They think it is no one's business what they give, and so are much like the miser who thus rather ambiguously expressed himself—"What I give is *nothing* to *nobody*." It is however clearly evident that he told a simple truth, as he never gave anything to anybody. So it is with pious niggards. How much any really DO, is known only to themselves and the Lord, unless they give much for ostentation and the praise of men; but often a close observer can discover who the really liberal ones are, and who are the opposite; and these latter often think they are doing wonders, when they do but little, and would be surprised if they knew how much more God's *poorer children*, who have the cause more at heart, give than they do themselves; not only comparatively, but really, dollar for dollar.

Some liberal ones give one tenth of their income, and some would think they were nearly killed if they thought they were expected to give a fifteenth, or a fiftieth, or any portion of their substance. It is often true, however, that these close ones are not as close in everything. They have plenty of money for the purchase of farms and government bonds,—no harm in having money in these, we contend; any man can give more for Christ who preserves a capital, than he who has none. The trouble is in keeping the property so closely that only a few straggling cents get loose and drop into the Lord's treasury. As such people often have means for the purchase of luxuries in food and dress, they of course spend more loose change foolishly every week (perhaps every day) than they give to the Lord in a whole year; perhaps smoking, or chewing and spitting it away. They forget that they owe the Lord everything they have, and more; and so feel often quite complacent at the thought that they have been *so liberal* as to give, perhaps, the sum of twenty-five cents, all at one time, to support that which is able to make them rich and at home, where there is "fulness of joy and pleasures forevermore," in the city of gold. Some of these are somewhat isolated, perhaps, and in their isolation act somewhat on the commercial principle,—only to pay for what they get themselves, and to get that as cheaply as possible. They forget that the means they have will help others to hear what they have heard and professed to believe, even if they cannot hear it always; so they need not withhold when they ought to give.

Now we have a few practical questions to aid any who may desire to answer this question aright, but who fail now to do their whole duty.

1. Do you give as much for the gospel, as you spend uselessly, say for tobacco, etc.?

2. Do you give as much as you would if you knew you were putting your money out at ten per cent interest? (Note. Remember, the Lord pays better than that—even "a hundred-fold.")

3. Do you give liberally, when you give so little, even as liberally as you would have Christ give to you? The poor widow gave liberally, although she gave but little. One may give more than that and not be liberal.

4. Do you care as much for the welfare of Christ's cause as you profess to, and does your interest for souls compare favorably with His who, "though he was rich," yet for our sakes became poor, that we "through his poverty might be rich"?

5. Do you believe that Jesus is coming soon, and that the hoarded treasures of this world are to be burned by the fires of the last day; and are you not heaping up something to help make that fire burn?

6. Do you feel that you have closed your hand too tightly, and so have withheld more than was meet, and it hath "tended to poverty"? Then open it to-day, and see the good that will come of doing so.

7. Do you feel willing to have the reckoning day come at once, and are you ready to render up your account of what you have done for Christ with your money and means? And if the day should come, would you be obliged to go to some spot of earth and drag out an old mouldy bag, in which you had hidden away your Lord's money, and say, "Lo, there thou hast that is thine"?

All these questions we propose, and many more we might, but we only pray, Lord, help us all to be ready to give all we can for thy cause—if nothing more, *ourselves*, our "friends and time and earthly store," and then we shall hear the "Well done"; but not otherwise.

THE MIND OF JESUS.

J. W. THOMAS.

"Let this mind be in you which was also in Christ Jesus."—PHIL. 2: 5.

Jesus was humble. No vain, egotistical, swelling thoughts of vanity ever found a place in his mind. If he had been a depraved, sinful mortal, doubtless he would have been "puffed up" through the wonderful success attending his ministry; but he was the Son of God, and hence he did not seek for vain glory. He certainly had occasion to glory after the flesh, if he had been so disposed, for his position was higher than the angels, and his power mightier than the kings of the earth. With a word he could hush the raging of the sea and quiet the fury of the tempest. He could cast out devils, and heal all manner of diseases; he could raise the dead and banish the gloom of the grave; he could feed the hungry multitudes with a handful of bread; he could foretell future events and read the hidden thoughts of the human heart. Never was there a character before like him. He was the only begotten of the Father, full of grace and truth. Surely, if pride were commendable, such a being as this would have exhibited it in his life and conversation; but no. Behold the humility of Him—"who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation and took upon him the form of a servant, and was made in the likeness of men. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Let this mind be in you which was also in Christ Jesus. He did not seek for a great name, for a great position, or to be thought well of before men. He did not flaunt and make a great display with costly apparel. He was satisfied with plain and common things. His was an every day religion. The common people heard him gladly, and to the poor he preached the words of everlasting life. Everywhere, and on all occasions, he exhibited a meek and lowly spirit, and it was upon the humble that he pronounced his benedictions. "Blessed are the poor in spirit, for theirs is the kingdom of heaven." Have we the mind that was in Jesus? Do we imitate him in meekness and humility?

Jesus was bold. Humility is not laziness, neither is boldness, brass. There are many who manifest a brazen-faced audacity; they fear neither God nor man; but this was not the boldness Jesus manifested. His was a boldness based upon right principles, right motives, and right doing. He knew that he was right; hence he could meet his enemies with unblanching confidence. He could rebuke iniquity, and expose hypocrisy, and put to shame and silence those who came to catch him in his talk. Looking in the face of the Pharisees, who persecuted and sought to take him, he could say—"Which of you convinceth me of sin?" Jesus had a consciousness of purity within; hence he moved onward with unyielding and unflinching courage through his earthly career, despising the shame, until at last he experienced the bitter agony of Gethsemane and Calvary. He did not fail or become discouraged. He triumphed over all his foes, and became the Captain of our salvation. Have we this mind? Are we bold for Jesus? Can we stand for God though we stand alone?

Jesus was patient. His life was one of toil, of suffering, of conflict, of perplexity, of persecution, of temptation, of sorrow, and of tears. He was a man of sorrows and acquainted with grief; yet no murmuring or repining ever escaped his lips. The storm gusts of earth never raised a ripple upon the placid waters of his mind. In him all was calm, clear, serene, and tranquil, as a midsummer sunset. There was nothing hasty, impetuous, or fretful about him. In patient, lamb-like submission, he received the scourge and the crown of thorns. No feeling of anger or revenge rankled in his bosom. Even amid the darkness and solemnity of Calvary's tragic scenes, the rainbow of peace hung about his gentle brow. Was there ever patience like his? "When he was reviled he reviled not again; when he suffered he threatened not, but committed himself to him that judgeth righteously." Have we this mind? Are we patient under the provocations of life? Do we never murmur nor repine? Are our minds calm and clear as the waveless bosom of a moonlit lake? Do the muddy waters of strife and envy never rise to the surface? When disappointments come, are we calm then? when adversity approaches, can we kiss the rod? when loved ones are snatched away by the hand of death, are we quiet and submissive? When laid upon a sick bed, do we calmly trust in Jesus? Do we take pleasure in infirmities, and rejoice in the midst of earth's keenest sorrows? If so, all is well.

Jesus was benevolent. In him there was a fulness of love, compassion, sympathy, and goodness. It was impossible for him not to do good; it was a part of his nature. From his heart and hands flowed a constant stream of blessings. He was rich, yet for our sakes became poor, that we through his poverty might become rich. Gaze upon him yonder by the temple gates, as the rays of the setting sun fall upon him. See the multitude throng to him, bringing the halt, the lame, the maimed, the blind, and the sick of every description. How he heals and blesses them all, and asks not a penny. How he forgives the penitent, binds up the broken-hearted, and bids the captives go free. How gently he reproves the erring and restores the fallen. O was there ever love like the love of Jesus? What has he not done for the comfort and salvation of sinners? He gave his life for his enemies. Have we this mind? Are we benevolent? Is it our chief delight to do good? Do we *deny self* to bless others?

Jesus was holy. He was born holy, but this holiness was maintained by a strict conformity to his Father's will. He was obedient in all things. There were no rebellious thoughts in his heart His language was—"I delight to do thy will, O God; yea, thy law is within my heart." His obedience was cheerful and affectionate. He *loved* to keep his Father's commandments. Have we this mind? Are we holy? Have we been transformed by the renewing of our minds? Do we delight to obey God? Are we obedient in *all things?* Only the obedient have the promise of eternal salvation. May we have the mind of Jesus.

Gems.

— To sacrifice our own preferences in order that our will may be one with God's, is true resignation.

— Faith unites to Christ, as the coupling-pin chains the car to the locomotive.

— Give not thy tongue too great a liberty, lest it take thee prisoner.

— The religion that costs the owner nothing is probably worth about its cost.

— We should not only break the teeth of malice by forgiveness, but pluck out its sting by forgetfulness.

— There are millions of rich men meaner than the meanest poverty can make them.

— The eyes of a christian should be like sunflowers, open to no blaze but that of the sun.

— God sends his rain in gentle drops, else flowers would be beaten to pieces.

— Those should not venture on slippery places, who can scarcely stand upon the firmest ground.

— Great truths have never found an easy acceptance.

— Many cannot endure the excitement of prayer who are fond of the excitement of carousal.

— Said one of England's greatest barristers—"One fact is worth a hundred arguments."

— Little things test the heart. If we will not do a little thing to please God, we will not do a greater.

— Your sphere may be contracted, your influence may be small; but a sphere and an influence you have.

SELECTIONS FROM "AMERICAN ANTIQUITIES."—No. 2.

BY JOSIAH PRIEST, ALBANY, 1833.

"It is not impossible but America may have seen the country where Noah builded his ark, as directed by the Most High. . . . Now, if it had been built anywhere in the country called Armenia, where the mountain Arrarat is situated, and as it is found the waters had a general eastern direction, the ark, in going on the face of the waters, would have during the time the waters of the deluge prevailed, gone in an eastern direction, as far perhaps as to the region of the islands of Japan, beyond China, east, a distance of about six thousand miles from Arrarat, which would be at the rate of about forty miles a day; or if it had floated faster, would have carried it into the Pacific Ocean. But if we may imagine it was erected in North America, or somewhere in the latitude of the State of New York, or even further west, the current of the deluge would have borne it easterly. And suppose it may have been carried at the rate of forty or fifty miles a day, it would during the time the waters prevailed (in which time we may suppose a current existed) have progressed as far as to Arrarat, . . . where it did actually rest."

"More than sixteen hundred years had elapsed when the ark was finished, and it may fairly be inferred that as Noah was born about one thousand years after the creation of the world, that mankind had from necessity, arising from the pressure of population, gone very far away from the regions about Eden; and the country where Noah was born may as well be supposed to have been America as any other parts of the earth, seeing there are indubitable signs of antediluvian population in many parts of it. Unite this circumstance with that of the ascertained current of the deluge from America, and with the fact of the ark's having rested in an easterly direction from this country, we come to a conclusion that here, perhaps in the very State of New York, the miraculous vessel was erected, and bore away, treasured with its enormous capacity, the progenitors of the human race renewed. So, that if America has not the honor of being the country where Adam was created, as is believed by some, it has nevertheless the honor, as supposed, of being the country where the ark was erected."—*Pp.* 130, 131. G. W. LEWIS.

Bethel, Vt.

ABRAHAM OFFERING UP HIS SON.

AIR—"*Bonny Doon.*"

BRO. GRANT:—As I have had the poetry I send you nearly forty years, and have never seen it in print, nor do I know the author, I would be pleased to have it published in the *Crisis*. THOMAS FOOTE.
Salisbury, N. H.

The morning sun shone bright and clear,
On Abraham's tent it gaily shone,
And all was joy and gladness there,
All save the patriarch's heart alone.
When God's command arose to mind,
It forced into his eye a tear;
Although his heart was all resigned,
Yet nature fondly lingered there.
The morning's simple feast was spread,
And Sarah at the banquet smiled;
Joy o'er her face its lustre spread,
While near her sat her only child.
The grieving father turned away,
And walked the inner tent apart;
He felt his fortitude decay,
While nature whispered in his heart—
Ah! must the son to whom was given
The promise of the heavenly land,
Heir to the choicest gift of heaven,
Be slain by a fond parent's hand?
But shall a feeble worm rebel,
And murmur at a Father's rod?
Shall he be backward to perform
The known and certain will of God?
The Lord is able to perform
The righteous promise he hath made;
His power can rescue me from harm,
Or raise my darling from the dead.
My son in haste the cruises fill,
And store the scrip with due supplies,
For we must seek Moriah's hill,
And offer there a sacrifice.
The mother raised an anxious eye,
And all a mother's heart was there;
She feared the desert drear and dry,
She feared the savage lurking there.
Abram beheld, and made reply,
On him from whom our blessings flow,
Dear Sarah, we by faith rely,
'T is God's command, and we must go.
The duteous son in haste obeyed,
The cruises filled, the mules prepared,
And with the third day's twilight shade
Moriah's hill appeared in sight.
The servants at a distance wait,
Alone ascends the son and sire;
The wood on Isaac's shoulder laid,
The wood to build his funeral fire.
The cheerful son upraised his head,
While filial love shone in his eyes;
And to his father smiling said,
Where is the Lamb for sacrifice?
They gained the mountain's summit high,
An altar built of native stone;
The father saw the moment nigh
When he must offer up his son.
Abram moved on at God's command,
With love as fond as parents know;
He bound his son, put forth his hand,
And took the knife and aimed the blow.
An angel stood and viewed the scene,
And viewing cried, Abram, forbear;
Thy love is known, thy faith is seen,
And then renewed the promise there.
But let no pen profane, like mine,
In holiest things too rashly dare,
Turn to the book of God divine,
And read the precious promise there.
Ages on ages rolled away,
At length the appointed hour arrived,
When on the mountain Calvary,
God did himself a lamb provide.

MUSIC-MAD.—We hear, see, and read so much about music these days as to be reminded of the remark of Dr. H. Bonar, of Scotland, when referring to what is now being largely done by professed christians—"The fine arts—music, painting, sculpture—are all made to minister, not to *religion*, but to the production of *religious sensations*, which make men believe that they are religious, when they are mere admirers of the beautiful and solemn in sight and sound." And he adds—"It is said, that in the last days of the old Roman empire, when its 'decline' was passing into its 'fall,' everything was paralyzed by luxury save music, which was cultivated to utter intoxication. Old Rome died *music-mad*." These are suggestive words. Reader, pause and ponder them.—*Advent Herald.*

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

KEEP THE GATE SHUT.

An English farmer was one day at work in his fields when he saw a party of horsemen riding about his farm. He had one field that he was specially anxious that they should not ride over, as the crop was in a condition to be badly injured by the tramp of horses. So he dispatched one of his workmen to the field, telling him to shut the gate, and then keep watch over it, and on no account to suffer it to be opened.

The boy went as he was bidden; but was scarcely at his post before the huntsmen came up, peremptorily ordering the gate to be opened. This the boy declined to do, stating the orders he had received, and his determination not to disobey them. Threats and bribes were offered, alike in vain; one after another came forward as spokesman, but all with the same result; the boy remained immovable in his determination not to open the gate. After a while, one of noble presence advanced, and said, in commanding tones—

"My boy, you do not know me; I am the Duke of Wellington,—one not accustomed to be disobeyed; and I command you to open that gate, that I and my friends may pass through."

The boy lifted his cap, and stood uncovered before the man whom all England delighted to honor, then answered firmly—

"I am sure the Duke of Wellington would not wish me to disobey orders. I must keep this gate shut, nor suffer any one to pass but with my master's express permission."

Greatly pleased, the sturdy old warrior lifted his own hat, and said—

"I honor the man or boy who can neither be bribed nor frightened into doing wrong. With an army of such soldiers I could conquer, not only the French, but the world."

And handing the boy a glittering sovereign, the old Duke put spurs to his horse, and galloped away; while the boy ran off to his work, shouting at the top of his voice—"Hurrah, hurrah! I've done what Napoleon could not do,—I've kept out the Duke of Wellington."

Every boy is a gate-keeper; and his Master's command is, "Be thou faithful until death." Are you tempted to drink, to smoke or chew tobacco? Keep the gate of your mouth fast closed, and allow no evil company to enter. When evil companions would counsel you to break the Sabbath, to lie, to deal falsely, to disobey your parents, keep the gate of your ears fast shut against such excitements. And when the bold blasphemer would instil doubts of the great truths of revelation, then keep the gate of your heart locked and barred against his infamous suggestions, remembering that it is only the fool that hath "said in his heart, there is no God."—*Ex.*

THE ACCURATE BOY.

There was a young man once in the office of a western railway superintendent. He was occupying a position that four hundred boys in that city would have wished to get. It was honorable, and "it paid well," besides being in the line of promotion. How did he get it? Not by having a rich father, for he was the son of a laborer. The secret was his beautiful accuracy. His leisure time he used in perfecting his writing and arithmetic. After a while he learned to telegraph. At each step his employer commended his accuracy, and relied on what he did because he was just right.

And it is thus with every occupation. The accurate boy is the favored one. Those who employ men do not wish to be on the look-out, as though they were rogues or fools.—*President Tuttle.*

SENSIBLE ADVICE.—A great many boys, as well as men, complain that they cannot get employment. Perhaps it is hard to get such a place as you like, but when you get a place, make yourself useful in it; make yourself so necessary, by your fidelity and good behavior, that they cannot do without you. Be willing to take a low price at first, no matter what the price is, if it is honest work. Do it well—do it the very best you can. Begin at the very lowest round of the ladder, and climb up. The great want anywhere is faithful, capable workers. They are never a drug in the market. Make yourself one of these, and there will always be a place for you, and a good one too.—*Ex.*

A LITTLE BOY nine years old, a member of the "Band of Hope," was at a dinner party a short time ago, and those present wanted to test the strength of his principles. A half-sovereign was put into the bottom of a tumbler, which was then half filled with ale.

"Now," said they, "if you'll drink that, you shall have what is at the bottom."

"No," replied the noble little fellow, "not a dozen half-sovereigns shall make me break my pledge."—*Ex.*

Hygiene.

"This is for your Health."

MY EXPERIENCE IN HEALTH REFORM.

When we placed our son under hygienic treatment, his mother and myself decided that we would undertake at home, so far as habits of life were concerned, to carry out precisely the same course that he would follow at Dansville. Our reasons were, first, that it seemed to be the only consistent and right method of living, to abstain from every hurtful thing, and to use such things only as should be best adapted to sustain life; thus avoiding all waste of vital force, and, so far as possible, securing all the benefit that could be realized from wholesome food, and from sufficient and refreshing sleep. But our special reason that moved us to immediate action, was the desire to benefit our son. We knew that it could be but a brief period before he should return to us; and we realized that if he was to be permanently benefited, he must continue to live in a hygienic manner.

And so we commenced in good earnest to live strictly according to the principles of hygiene. We did not do this with any particular expectation of benefit to ourselves, but because it seemed plainly right, and because we hoped that it might do good to our lame boy. I certainly had no idea of any manifest personal advantage in the recovery of my own health.

We adopted the two-meal system, and have strictly adhered to it till the present time. We put away from our table spice, pepper, vinegar, etc. We also put away butter, meat fish, and substituted graham for fine flour But we endeavored to secure plenty of good fruit, and, with our vegetables and grains, we have always used some milk and a very little salt. We have strictly abstained from eating anything, except in connection with our meals, and have taught our children to act on this plan. For a space of time, we took a brief season for rest each day before the second meal. This plan of rest-hour, however, we have not regularly followed for several years, but have occasionally regarded it as necessity has demanded. But we have tried faithfully to follow the hygienic system in every essential point. And now to state its consequences in my own case:

1. One of the first results which I observed upon the change made in my diet was, that my food had once more the keen relish which I can remember that it possessed in my childhood, but which it had long since lost.

2. That headache, dizziness, nausea, and the like, were gone.

3. But several months elapsed before I found any increase of strength. Nor is this strange when I state that, though I made so great a change in my living, and withal omitted the third meal, I did, nevertheless continue my labors before the change. But after some months I became sensible of an increase of strength, and this continued to be the case till I could say in strict truth that I possessed greater strength and powers of endurance than at any former period of life.

4. One of the immediate consequences of omitting my third meal was entire freedom from morning faintness. When I dispensed with suppers, I did also close my acquaintance with what seemed to be a living creature gnawing in my stomach each morning before breakfast. I thus found that it was not the lack of food of which my stomach complained each morning, but quite the reverse. It had toiled all night to dispose of the supper when it should have rest.

5. And as to the strength derived from a hygienic diet I have this testimony to bear, that whereas I often suffered faintness under the common method of living, I have no recollection of one case of this kind in my own experience for the whole period of my present course of life. I have, often remarked that I can omit one of my two meals with less inconvenience than formerly I could one of the three.

6. As the direct consequence of omitting un-hygienic articles from my diet, my salt rheum has totally disappeared. Boils used to be frequent with me but I have not had one in eight years. And the painful sores which came upon my under lip every few weeks in former years, have absolutely discontinued their visitations. These things I attribute largely to the entire disuse of butter.

7. When I adopted the health reform, I had, as I supposed, an incurable catarrh. I was ignorant of the fact that it was caused by an inability of the liver to keep up with its work while its owner was continually taking into the stomach substances which would vastly increase its work beyond the design of the Creator. But after some months of correct living, especially in the matter of diet, I found some intervals of relief from that terrible scourge. Then it seemed as bad as ever. Then after a time there came a longer period of relief. Then again a relapse, and then a still longer season of freedom. So it continued for nearly two years, when to my great joy it ceased to come back at all. I have never mourned its absence.

8. One thing which I learned from rest hours, when I took them regularly, was to go to sleep whenever I felt the need of it. This has been an incalculable blessing to me. I cannot lie down regularly for rest hour, but when I feel that nature requires it, I lie down, if possible, and sleep comes to my immediate relief.

9. I owe to God a debt of gratitude for the health reform which I can never repay or even fully express. It is to me something sacred, constituting, as christian temperance, an essential part of true religion. In one respect only do I knowingly allow myself to transgress, and that is in the endeavor to discharge the responsibilities of the work which sometimes requires a large part of the twenty-four hours. Yet with the strength derived from correct living in other respects, I hope not to destroy myself by thus laboring at times beyond what I would approve in secular business.—*J. N. Andrews, in Health Reformer.*

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AND
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The World's Crisis
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"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 873. BOSTON, WEDNESDAY, JULY 24, 1872. VOL. XXXV.—NO. 17.

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The "Crisis" is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

WHAT'S THE MATTER?

GEO. THOMSON.

Air.—*Ring the bell, watchman.*

What means the tidings that fall on the ear?
What is the message the watchman doth bear?
Omens are filling the earth and the air;
Rouse up the people! O prepare, O prepare!

Cho.—Send out the message—loud let it ring;
This is the anthem the pilgrims will sing;
Loud let it echo o'er mountain and plain—
Jesus is coming, and he's coming to reign.

What makes the nations excited and vexed?
What ails the people, so sadly perplexed?
Why are they looking for something to come?
Do they see the tokens of the soon coming One?
Cho.

What mean the rumblings of earth all around?
"Sea and waves roaring," a terrific sound?
Fire, hail and tempest, famine and sword?
Is old earth groaning, and groaning for her Lord?
Cho.

What ails the Devil that he is so spry,
Marshalling his hosts for the last battle cry?
See how they rally at their leader's call,
Is it not a presage of the old usurper's fall?
Cho.

What means the echo that thrills o'er the land?
Legions are marching at Jesus' command,
Shouting and singing in unmeasured strain—
Jesus is coming, and he's coming to reign.
Arena, Wis. Cho.

LOVING CHRIST'S APPEARING.

"Henceforth there is a crown of righteousness laid up for me, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."—2 Tim. 4: 8.

In every instance where a blessing is promised in the word of God, with conditions attached thereunto, none will receive the promised blessing except such as comply with the conditions named. In the text quoted, the blessing promised is a crown of righteousness, to be given at the appearing and kingdom of Jesus Christ. (See verse 1.) The condition on which all are to gain this crown is, to love his appearing. If Paul is correct in this statement, if he is not "mistaken," none will share the crown of life save those who possess the quality of heart here named. This of course includes all who have died in a like condition in the past; but it embraces no others. To suppose that it does, is to charge Paul with writing foolishness. All theorizing concerning the future of those who are dead, contrary to this rule, must be fallacious.

But Paul is always in harmony with himself. Hear him again: "The grace of God that bringeth salvation hath appeared unto all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." Titus 2: 11-13.

The grace of God, in this Scripture, is the favor which God has granted to a lost race, in devising a plan through which to give them life. This favor is offered to all men; and, when accepted, it teaches us, the church, all the lessons named. It just as certainly teaches us to look for the appearing of Christ as to deny ungodliness. Every man, therefore, who really receives this grace that bringeth life will, as a necessary consequence of receiving it, look for Christ to come from heaven the second time. And a second time, without sin, will He appear for the salvation of them who expect him. Heb. 9: 28.

All the Scriptures that speak on this point, convey the one idea that when our Lord shall come the second time, he will give salvation to those only, whose hearts, being controlled by the grace of God, are thereby softened into an ardent love for the great event that shall bring the consummation of all promised good, send forth most earnest longings for his return.

This state of feeling has been that of all the truly good in all the years of the past. Job breaks out in the midst of sore afflictions: "Oh, that my words were now written! Oh, that they were printed in a book! That they were graven with an iron pen and lead in the rock forever; for I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." Job 19: 23-27. Israel's Psalmist uses this language: "As for me, I will behold thy face in righteousness: I shall be satisfied when I awake with thy likeness." Ps. 17: 15. The evangelical prophet exclaims—"Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not; behold, your God will come, . . . He will come and save you." Isa. 35: 3, 4.

It shall be said in that day—"Lo, this is our God; we have waited for him, and he will save us; this is the Lord, we have waited for him, we will be glad and rejoice in his salvation." Isa. 25: 9. Christ taught his children to pray, "Thy kingdom come."

Paul, in all his epistles, tells of the coming of the Just One. Peter points forward to that day as the only time of coronation, and fulfilled promised glory of the church; and John, the prophet of Patmos, when brought down in vision through a series of prophetic events to the time when the glorious epiphany is actually near, heard the voice from heaven proclaiming, "Behold, I come quickly," responded, "Amen! even so, come, Lord Jesus." And indeed, through all the history of the past, the intuitive yearnings of every sanctified heart have taken up the cry, "Come, Lord Jesus, and come quickly." No wonder a Watts wrote—

"How long, dear Savior, oh how long,
Shall this bright hour delay?
Fly swifter round, ye wheels of time,
And bring the welcome day."

No wonder that the ardent soul-longings of a Wesley prompted him to write—

"We hear thy rumbling wheels, and pray,
Triumphant Lord, appear."

As well might we suppose that a hungry man would loathe wholesome food as that a truly christian heart would be indifferent concerning the coming of Him who is, to his waiting bride, "the chiefest among ten thousand, and altogether lovely." The grace of God that bringeth life has implanted in every heart that has known its renewing power an earnest love for the appearing of our Lord. If there is one item of truth that is greatest in the affections of a consecrated, believing, loving heart, it is that Jesus will come again from heaven.

Every part of the one great system of truth is important; but take out of the great fact that Christ will come the second time, and all other parts of that system are reduced to mere abstractiveness. What does it amount to that we learn other doctrines from the Scriptures, if Christ never comes? Practically nothing. Indeed, then is our whole being a blank oblivion for the future. What practical good can come to us to know that there is no future bliss except through Christ, if he never comes to that bliss?

The second coming of our Lord is the one door that opens to admit the entire multitude of God's sons and daughters to the realization of all of good that is promised them in the Scriptures of truth. No wonder that the good of all ages have looked forward to that event with the most ardent longing, and joyful expectation. And we too, if we are animated by the same spirit that dwelt in them, shall sigh for the day of his coming more than for all things else.

But just in proportion as our affections have become cold toward Him who is to come, and have been alienated from him, and placed on other subjects, shall we lose our interest in that coming.

If we love the appearing of our Lord, we shall rejoice in all real evidence of the nearness of that event. Nothing else can be true on this point. And even honest radicalism on unreal evidences of the immediate coming of Christ is less reprehensible in a professed child of God than an utter indifference to, and a dislike of all evidences of its approximate nearness. "Watch, lest coming suddenly he find you sleeping. And what I say unto you, I say unto *all*, watch."—*Ex.*

ALL IN JESUS.

J. W. THOMAS.

"Wisdom, and righteousness, and santification, and redemption."—1 Cor. 1: 30.

Wisdom. "The fear of the Lord is the beginning of wisdom." The human family is blinded through ignorance and unbelief. Left to ourselves, we know not God, and are without hope. Had not Christ appeared, men would have had no correct knowledge of God and the way of salvation They would have groped in darkness until the grave closed upon them, and the future would have been an eternal starless night. But Christ came as the "light of the world." He was the great teacher. Looking round upon the ignorant multitude who thronged him, he said, "Learn of me." He was full of grace and truth. He hath revealed the character of the Father as a God of love. His words are pure and right. If we give heed to his instructions, we shall be made wise unto salvation. He is the way, the truth and the life. In him is no darkness at all. If we follow him, he will give us a mouth and wisdom that all our adversaries shall not be able to gainsay nor resist.

Righteousness. We need this. "There is none righteous, no, not one." By nature all are sinners. Our righteousness is as "filthy rags." We have nothing to cover us in the day of storm. How shall we appear before God? Ah! Christ has become our righteousness. He came to seek and to save the lost. He died the just for the unjust. Our sins were laid on him. His righteousness is imparted to us. God hath made "him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." Is not this good news? "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." Then we are *clean.*

Sanctification. What is this? To be set apart for a holy work How can we obtain it? Give all *to* Christ and recieve all *from* Christ. Anciently there was an altar upon which sacrifices were offered to the Lord. The altar sanctified the gift. It became an acceptable offering when placed upon the altar. Christ is our altar. By faith and self-dedication we are to give ourselves entirely to him. If by faith we are united to him, we become as he is. Christ is sanctified, and if we are in him then we are sanctified. There is no sanctification aside from him. What meaneth this? "For both he that sanctifieth, and they who are sanctified are *all* of *one;* for which cause he is not ashamed to call them brethren." How long can we continue in a sanctified condition? Just as long as we abide in *Christ.* We are to live and walk in holiness by virtue of oneness with him. He is "the vine," we are "the branches." "As the branch cannot bear fruit of itself, except it abide in the vine," no more can we except we abide in him. Without him we "can do nothing." He is the fountain from which we must daily drink. Are we "at the fountain drinking?"

Redemption. From death? Yes. This completes the work. Christ is the Redeemer. He has conquered death, and torn assunder the gates of the grave. In a little while he is coming to deliver his people. It is blessed to have wisdom, righteousness, and sanctification; but this is not enough. We need something more. Thank God, our hope supplies it. Hear the prophet—"I will ransom them from the power of the grave, I will redeem them from death. O, death, I will be thy plagues, O, grave, I will be thy destruction." Glorious day, soon to dawn. Lift up your heads and rejoice, for your redemption draweth nigh. "Eternal redemption." Glory to God. Soon we'll sing the new song: "Thou art worthy," for thou "hast redeemed us to God by thy blood, ... and we shall reign on the earth."

NEW AND OLD.

J. B. COOK.

PALPABLY PLAIN AND YET PROFOUND.

I. The grand executive of God's good will to men is the promised "seed—Jesus the Messiah." Gen. 3: 15; Gal. 3: 16, and 26-29; John 5: 17-47; Acts 4: 12; Heb. 8; Rev. 1: 4; 20: 1-6.

II. The mighty deliverance and abounding blessing assured in the oath and promise to Abraham by this seed, belong to his future coming and kingdom. The throne of power, the righteous judgment, the kingdom of heaven, are associated with him. Hence the coming of Christ, in all the glowing visions, is his (to us) "second" coming; but never the first, excepting as it is embraced, incidentally or subordinately, to the ulterior "reign."

III. In Jesus' birth, baptism, bloody sweat, death and burial, he was passive. But "in his times" he will show himself "the blessed and only Potentate, the King of kings and Lord of lords." 1 Tim. 6: 15. "The times of refreshing" (reviving) come from "His presence." The "restitution" is by the Restorer's return. Acts 3: 19-21. "He shall possess the gate of his enemies"—the seat of judgment and throne of power; and thence the blessing proceeds. Gen. 22: 17, 18; Ps. 22: 26-28; 72: 12, 20; 102: 13-21; 132: 13-18; Isa. 9: 6-7; 16: 5; 59th, 20th and 60th chapters; Jer. 93: 14-16; Matt. 2: 6; Luke 1: 31-33; Rom. 11: 26-29; 15: 8-13; Rev. 15: 4.

The prayer of faith and the anchor of hope reach this royal triumph of the great King, every time and in every example, from Abel the first martyr to the last apostle. Heb. 11, Rev. 22.

IV. The Christian world, in apostasy, has been mis-educated, to identify the royal power and reign of Messiah with his past martyr-advent, and in our martyr-age. The "crown" is thus subordinated and compounded with the cross, and the life everlasting is (in terrible mystery) indistinguishable from death—the wages of sin.

V. For over four thousand years the Messiah's work was grouped together, perhaps in a word, so as to seem one. Thus also his coming was set forth as one. But it was that *one* sketched "in the law, the prophets and the psalms" as yet future; and known only to few as "the second time to salvation." Heb. 9: 28.

VI. The matter of fact form of all past fulfillments should confirm this doctrine, and lead us to look for the precise fulfillment of divine promise at the coming specified to take "the throne, and execute justice and judgment in the earth." Jer. 23: 5-6; Rom. 15: 8-13. The entrance of sin; the reign of death; the creature subjected to vanity, briars and thorns; the four beastly kingdoms; the first advent; the gift of the Spirit and the calling of the Gentile church, are realities that fulfill "the word." Therefore, the kingly coming of Christ, the resurrection and reign of the saints with him, and the heavenly "restitution of all things spoken," will be as much more notable, and real, and historical, by so much as they belong to his royal "presence" and power, to consummate the great "salvation."

VII. This Bible view compels us to look for the Restorer, Judge, King, to come "according to the Scriptures." No history records such royal coming as having yet transpired. Hence, all such Scriptures "remain to the people of God," and will be accomplished (not in the absence, but) in "the presence of the Lord." Acts 3: 19-21.

This advanced view demands faith in this unfulfilled coming of Christ; but always to fulfill "the exceeding great and precious promises" in their God-given fulness, richness, and glory.

As certainly as Christ will come, so certain is it that he will do just what is revealed at and after such coming. Amen. "Think not that I am come to destroy the law or the prophets. I am not come to destroy, but to fulfill"—"every jot and tittle." Matt. 5: 17, 18. The past is the pledge of what remains to be achieved by "the great King."

Note. This "nail in a sure place" seems driven home and clinched by the proclamation of the kingdom which is to follow "the seventh trumpet." Rev. 11: 15-18. Has this judgment trump sounded with no note of the first resurrection or kingdom? No, indeed. It would seem insane to accept this text, which teaches the kingdom to come while yet (as oft assumed) it did come one or two thousand years ago, without "salvation," resurrection, or judgment; nay, more, without filling out the prophetic picture of Messiah's people's coming in any one primal passage in any part of the Bible. See quotations above.

This should, I think, awaken thought. The glowing visions of prophecy belong to "His time," the times of restoring, reigning, and refreshing from his "presence." Hence it cannot transpire in his *absence.*

This lifts the veil that hides a large portion of truth from our eyes of faith, and gives distinctness to our apprehension of the principal proper and crowning coming and kingdom of our Lord, the Messiah, in both the Old and New Testaments. Amen.

SANCTIFICATION.—No. 3.

GEO. THOMSON.

4. *What is the present result of sanctification?* The results are varied, grand, and glorious; and when known, ought to be a sufficient inducement for all to enter that glorious condition. One of the blessed results is *settled peace.* "Thou wilt keep him in perfect peace, whose mind is stayed on thee." Isa. 26: 3. Even a transient peace is good and desirable; but how much more a permanent, settled peace. A sanctified person is *fixed.* There are no alternations of peace and turmoil. Peace flows on uninterrupted, like the mighty river.

Another result is *humility.* A sanctified person does not seek to exalt *self.* The big "*I*" is brought down to little *i*, and the little *u* is elevated to big *U.* "In honor preferring one another."

Another result is *love.* Not a mere transient love, but "perfect love, which casteth out fear"; a love that takes out *all* the hate, *all* the malice, *all* the revenge, *all* the strife, *all* the cross words. "The fruit of the Spirit is love." A sanctified person loves God supremely; loves his neighbor as himself; loves the brotherhood, and loves his enemies.

Another result is *joy,* or good feeling. This will inevitably follow, when we are found in harmony with the divine will. The sanctified person experiences a fulness of joy, because he lives in close and intimate relationship with Jesus. "Hitherto have ye asked nothing in my name; ask, and ye shall receive, that your joy may be *full.*" All christians like to enjoy a good state of feeling; and many estimate their standing in christianity by the degree of feeling they possess from time to time. Now the sanctified person not only possesses a fulness of joy, but it is *permanent.* "If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments, and abide in his love; these things have I spoken unto you, that my joy might remain in you, and that your joy might be *full.*" John 15: 10, 11.

The sanctified person is not dependent on camp, or quarterly, or revival meetings, to get up a good feeling. The fire is always in flame. These are the burning torches that usually kindle the camp and revival meeting fires. Would that we had more of this character; then the interest at such meetings would begin at the right end—at the beginning.

Another result is *holy living;* not merely a sanctimonious demeanor, but a strict application of the principles of holiness in every department of life. Right doing and honest dealing in little things as well as great things. A sanctified person utterly repudiates the maxim—"Honesty is the best policy." He is honest because it is *right.* It matters not whether his customer watches him or not; he can only rely upon getting a just weight or measure; and what he sells by sample will turn out just as good at the bottom, as at the top; and if there are any articles of merchandise calculated to injure his fellow man, articles which God has made contraband, he will not sell them, even if they do pay a larger profit than honest merchandise. He will not attempt to depreciate the value of his neighbor's property, for the purpose of making a good bargain. "It is naught, it is naught, saith the buyer; but when he hath gone his way, then he boasteth." Prov. 20: 14. When he undertakes a piece of work for God or man, he does it faithfully, without the need of an overseer. He will not owe four or five years subscription for his newspaper, or feel too poor to take it at all, while he spends at least ten dollars a year for tobacco. In short, the Bible is his standard, by which he squares the whole minutia of his life, and these things do not require a mighty effort on his part. As a result of sanctification, he *loves* to do right. These are some of the present results of sanctification. The future results will be immortality, a home in the kingdom, and eternal life.

5. *How shall we know when we are sanctified?* There are evidences, both of an internal and external character. The Spirit of God bears witness with our spirit. In this sense we are said to be "sanctified by the Spirit," as well as by the blood of Jesus. "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." 1 Pet. 1: 2.

Again, we may know that we are sanctified when we have a *relish* for divine things. There is a difference between merely partaking of food, and having a relish for it. Children usually want the pie or pudding first, because they have a relish for it. The little boy may consent to eat his bread and milk before going to bed if he is not hungry, because it is customary; but if he has been fishing and comes home hungry, he will not need much persuasion to go at it. So with the sanctified christian; he "hungers and thirsts after righteousness." He is often found in the closet, because he *loves* to be there. He faithfully maintains family devotions, because he delights in it. He is always present at the weekly prayer-meeting. Like one of old, he "esteems it more than his necessary *food.*" He would much rather miss his dinner, than to miss the prayer-meeting. He longs for it; he hungers for it. O, I do desire to meet with my dear brethren. I wish to take sweet counsel with them. I long to talk about Jesus. If the Lord has any little job for him to do, such as visiting the sick, the poor and needy, and administering to their necessities, he does it most cheerfully. If the Lord says unto him as he did to Philip, Go join thyself to such a sinner, and tell him about Jesus, he goes without any hesitancy whatever. If the Lord requires a portion of his means for the advancement of his blessed cause, his reply is, "My all is on the altar." If the Master says, "I want some of your time to do a little errand for me," his response is—

"I've given all for Jesus,
My talents, time, and voice."

These evidences are reliable. Whoever possesses them need have no doubts about their sanctification.

6. *How we may know when we are not sanctified.* It will do no harm to look at this from a reversed stand-point. It may serve to bring out the truth more prominently. If we are destitute of the results, such as settled peace full and constant, holiness, etc., etc., we may be sure we are not sanctified. Right here we must guard against one mistake, which some may be liable to fall into; that is, if we have trials, temptations, and tribulations, to regard such as evidences that we are not sanctified. These are the christian's common lot, and no sanctified person may expect to be exempt from them, but he "glories in tribulation also." We may know that we are not sanctified when we engage in any christian duty reluctantly; when it is a cross to attend meeting; when it is a cross to speak in meeting, especially if strangers are present; when it is not very difficult to find or frame an excuse for staying away from the prayer-meeting—"I could n't find that bow I meant to wear to meeting"; "a neighbor or friend called in to visit just at meeting time"; "the cows did not come home in time"; "I have been so busy to-day"; "I am so tired"; I've got a touch of the headache." But who ever knew a touch of the headache to keep any one from their own business? but the Lord's business with such is not so important. When we detect *selfishness* in ourselves, we may be sure we are not sanctified; for that condition is as far removed from selfishness as we can possibly conceive. When we are possessed of a spirit of fault-finding, we may know that we are not sanctified. The preaching is n't right; the singing is n't right; everything is wrong. I met one of this character once, and he was full of complaints. The church had grown cold, had become too formal, had lost its spirituality, every thing was going wrong. On inquiry, I ascertained that the church was in a flourishing condition, and said brother had not been to prayer-meeting or the Lord's table for more than six months.

We may know that we are not sanctified when we are disposed to give the Lord the poorest we have; when we are willing only to give the Lord our superfluity. "Yes, I guess I can attend that meeting, because I have nothing else to do." "Yes, you may put me down for a dollar; I can spare that and not feel it."

I was once steward in a church, where it was customary to take up a collection every Sunday. The collections were a curiosity. Coppers battered, and currency tattered, brass buttons, etc., etc. Anything was good enough for the Lord. I knew a good brother; he was a mechanic; he invariably had a new bank bill for the Lord's treasury. He laid such aside for that purpose. I believe he was a sanctified man. Deacon Brown was a well-to-do farmer, and kept quite a number of cows. He had a poor neighbor, called John, who was in the habit of calling every morning for some milk. One morning the deacon picked out a cow, and said, "John, drive that cow home." As may be expected, John was glad and thankful; but he hadn't gone far before the deacon called out, "John, drive that cow back." John obeyed, not knowing what it meant; but he soon found out, when the deacon said, "John, take your pick out of these cows. I am not going to lend the Lord the poorest cow I've got." I believe the deacon was a sanctified man.

I'll give my best to Jesus,
Because I love him best;
I know, though poor the offering,
He'll accept it with the rest.

"For this is the will of God, even your sanctification."

LITTLE THINGS.

Perhaps as we pursue our daily avocations, and are engrossed with the perplexing cares of this busy world, we lose sight, in a measure, or attach no value to the many little deeds, or words, which form such a large part in the happiness or misery of human existence. When we read of some great exploit, or heroic act, we are struck with admiration for one, who, rising above his fellows in the scale of disinterestedness, sacrifices himself for the good of others. But who amongst us can estimate, the value of one little word or deed of kindness. It has soothed many a weary, troubled heart, and caused the eye to brighten, dimmed with tears, inspiring with fresh courage the despairing one, as he toils on in his pilgrimage through this wilderness of woe. We see that poor invalid lying day after day on a bed of suffering, longing so wistfully for the rest, which comes not to him. Perhaps at this moment a little child enters the room, and places in his hand only a flower; but as he gazes upon it, his mind reverts to the years that are gone, when in the joyousness of youth, he rambled among green fields and gardens filled with flowers of many tints, scattering their fragrance all around. For the time, the affliction and pain are forgotten, and the heart is made to rejoice, and the spirit is calmed to rest. It was a little act, and yet methinks not too small to escape the eye of that great and mighty One, who has said that not a sparrow can fall to the ground without his notice, and who numbers the very hairs of our heads.

Then, again, the word spoken in season, to one bowed down it may be with some trial, known only to himself, or his Father in heaven; a grief too sacred to be revealed to human ears. How little we know, as the word of sympathy falls from our lips, what a blessing it confers to that burdened heart; and how it will be treasured up in the memory while life lasts. Could we realize, indeed, what great results may spring from little acts of neglect, would we not endeavor to watch for every opportunity to scatter along the pathway of life, those words and deeds of love which will cheer the heart, and lighten the burden of earth's sorrowing ones, and be a source of rejoicing to ourselves as we are nearing the borders of the tomb? We have a friend separated from us by hundreds of miles. We wait patiently for some word to reach us of his welfare; but time passes on, and yet not a line has been received. We wonder at his silence, and sometimes the thought crosses our minds that he has forgotten us, or thinks lightly of our friendship. The old adage, "out of sight out of mind," seems to be true in our case. This, some may deem of trivial importance; but how many friends have become estranged, and now look coldly upon each other, by this little act of neglect. We should indeed prize highly a true friend, and not in any way grieve or wound him, knowing that a brother offended is harder to be won than the taking of a city. How small are the raindrops; and yet as they descend in gentle showers upon the parched earth, who does not bless the great Creator for his goodness towards the children of men. The little streamlet, as it flows silently on till it reaches the great waters, is performing a mission of love not surpassed by the mighty ocean. So shall eternity alone reveal the vast importance of little things, to which few in this life scarcely ever give a thought. But as we reflect seriously on the subject, may it be our constant aim, in our homes, among our friends, and also with those we meet in our daily walks, ever to be ready to do an act of kindness, or speak a word of consolation, giving heed to that which we in our blindness or ignorance call "little things."

COMMENTS OF MATTHEW HENRY.
2 PET. 3: 1-5.—No. 2.

(4) There is the falshood of their argument detected, whereas they confidently had said, there had not been any change from the creation; the apostle puts us in remembrance of a change already past, which in a manner does equal that which we are called to expect and look for, which was the drowning of the world in the days of Noah. This these scoffers had overlooked. They took no notice of it, though they might have known it; yet this they willingly are ignorant of. Verse 5. They choose to pass it over in silence, as if they had never heard or known any thing of it. If they knew it, they did not like to retain it in their knowledge. They did not like to receive this truth in the love of it; neither did they care to own it. Note, it is hard to persuade men to believe what they are not willing to find true. They are ignorant in many cases, because they are willing to be ignorant. They do not know, because they do not care to know. But let not sinners think that such ignorance as this will be admitted as an excuse for whatever sin it may betray them into. They who crucified Christ did not know who he was; for had they known, they would not have crucified the Lord of glory. 1 Cor. 2: 8. But though ignorant, they were not therefore innocent. Their ignorance itself was a sin—willing and willful ignorance; and one sin can be no excuse for another. So it is here. Had these known of the dreadful vengeance with which God swept away a whole world of ungodly wretches at once, they would not only have scoffed at his threatenings of any after equally terrible judgment. But here they were willingly ignorant. They did not know what God had done, because they had no mind to know it.

Now, therefore, we shall proceed to consider the representation which the apostle here lays down, both of the destruction of the old world by water, and that which does await this present world at the final conflagration. He mentions the one as what God has done to convince and persuade us the rather to believe, that the other both may be and will be.

And first, we begin with the apostle's account of the destruction which has once already come upon the world. Vers. 5, 6—"By the word of God the heavens were of old, and the earth standing out of the water and in the water, whereby the world that then was, being overflowed with water, perished." Originally, the world was otherwise situated. The waters were most wisely divided at the creation, and most beneficially for us. Some of the waters had proper repositories above the firmament, here called the heavens, as it is also in Gen. 1: 8; and others under the firmament, gathered together unto one place. There was then both sea and dry land; a commodious habitation for the children of men. But now, at the time of the universal deluge, the case is strangely altered. The waters which God had divided before, and assigned to each part their convenient receptacles, now does he in anger throw together again in an heap. He breaks up the fountains of the great deep, and throws open the windows; i. e., the clouds of heaven (Gen. 7: 11), till the whole earth was overflowed with water, and not a spot upon the highest mountain but what was fifteen cubits under water. Gen. 7: 20. Thus did he make known at once his terrible power and his fierce anger, and made an end of a whole world at once. "The world that then was, being overflowed with water, perished." v. 6.

Is not here a change, and a most awful change? And then it is to be observed that all this was done by the word of God. It was by his powerful word that the world was made at first, and made in so commodious and beautiful a frame and order. Heb. 11: 3. He said, "Let there be a firmament," etc. Gen. 1: 6, 7. And, "Let the waters under the heaven be gathered together unto one place," etc. Vers. 9, 10. Thus "He spake, and it was done." Ps. 33: 9. Thus says our apostle—"By the word of God the heavens were of old [i. e., at the first creation], and the earth standing out of the water and in the water." Nor was it only the first frame and order of the world that is here said to be by the word of God; but the after confusion and ruin of the world, as well as the utter destruction of its inhabitants, was also by the same word. None but that God that stretched out the heavens and laid the foundation of the earth could destroy and overthrow such a vast fabric at once. This was done by the word of his power, and it was also done according to the word of his promise. God had said that he would destroy man, even all flesh, and that he would do it by bringing a flood of waters upon the earth. Gen. 6: 7, 13, 17. This was the change which God had before brought upon the world, and which these scoffers had overlooked; and now we are to consider, in the second place, what the apostle says of the destructive change which is yet to come upon it.

"The heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Pet. 3: 7. Here we have an awful account of the final dissolution of the world, and which we are yet more nearly concerned in. The ruin that came upon the world and its inhabitants by the flood, we read and hear and think of with concern; although those who were swept away by it were such as we never knew; but the judgment here spoken of is yet to come, and will surely come, though we know not when, nor upon what particular age or generation of men, and therefore we are not and can not be sure that it will not come or happen in our own times; and this makes a very great difference, though it should be admitted that we are equal in every other respect, which yet must not be allowed (for there were some, though very few, who escaped that deluge; but not one can escape this conflagration); besides that we were not in reach of the one, but we are not sure that we shall not be included in the other calamity. Now, therefore, to see the world to which we belong destroyed at once—not a single person only, not a particular family only, nor yet a nation (even that which we are most nearly interested in and concerned for), but the whole world,—I say, sinking at once, and no ark provided, no possible way left of escape for any one from the common ruin; this makes a difference between the desolation that has been, and what we yet are to expect. The one is already past, and never to return upon us any more; for God has said expressly that there shall never any more be a flood to destroy the earth. Gen. 9: 11-15. The other is still behind, and as certain to come as the truth and power of God can make it. The one came gradually upon the world, and was growing upon its inhabitants forty days before it made an utter end of them. Gen. 7: 12-17. The other will come upon them swiftly and all at once. 2 Pet. 2: 2. Besides that there was in that overthrow, as we have said, a few who did escape; but the ruin which does yet await this world, whenever it comes, will be absolutely a universal one; not any part but what the devouring flame will seize upon; not a sanctuary left any where for the inhabitants to flee to; not a single spot in all this world where any one of them can be safe. Thus whatever differences may be assigned between that destruction of the world and this here spoken of, do indeed represent the approaching as the most terrible judgment; yet that the world has once been destroyed by a universal deluge, does render it the more credible that it may again be ruined by a universal conflagration.

Let, therefore, the scoffers, who laugh at the coming of our Lord to judgment, at last consider that it may be. There is nothing said of it in the word of God but what is within reach of the power of God. And though they still should laugh, they shall not put us out of countenance; we are well assured that it will be so because he has said it, and we can depend upon his promise. They "do err, not knowing [at least not believing] the Scriptures, nor the power of God"; but we know, and we do or ought to depend upon both. Now that which he has said, and which he will certainly make good, is, that the heavens and the earth which are now, which we are now related to, and which still subsist in all the beauty and order in which we see them, and which are so agreeable and useful to us, as we find they are; they are kept in store, not to be what earthly minds would wish to have them, treasures for us; but to be what God will have them, in his treasury securely lodged and kept safe for his purposes, it follows they are reserved unto fire. Observe, God's following judgments are more terrible than those which went before. The old world was destroyed by water, but this is reserved unto fire, which shall burn up the wicked at the last day; and though this seems to be delayed, yet as this wicked world is upheld by the word of God, so it is only reserved for the vengeance of Him to whom vengeance belongs; who will at the day of judgment deal with an ungodly world according to their deserts; for the day of judgment is the day of the perdition of ungodly men. They who now scoff at a future judgment shall find it a day of vengeance and utter destruction. Beware, therefore, of being among those scoffers. Never question but what the day of the Lord will come. Give diligence, therefore, to be found in Christ, that it may be a time of refreshment and day of redemption to you, which will be a day of indignation and wrath to an ungodly world.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, July 24, 1872.

Take Notice!

All subscriptions for the "Crisis" issued from this time forward are at the rate of $2.00 a year, payable IN ADVANCE.

Please Remember!

All remittances to this office, in the form of Drafts, Bank Checks, and Postal Money-Orders, should be made payable to the Business Agent, GEO. T. ADAMS.

THOSE who send articles for the "Crisis," should direct them to MILES GRANT, Boston, Mass., and not to the Business Agent.

TO OUR SUBSCRIBERS.

There are campmeetings to be held in various parts of New England within the next three months. We purpose to have Agents at the several meetings with a supply of our publications for sale, who will also receive subscriptions for the *Crisis* and the *Pilgrim*. We hope that those who are in arrears will make it a point to avail themselves of these good opportunities to settle their accounts. AG'T.

TREMONT CAMPMEETING.

FARE REDUCED.

Tickets for this meeting at reduced rates, to be had of GEO. T. ADAMS, at this Office. Fare, to go and return, $1.90—*good* July 22nd to 31st. AG'T.

IS METHODISM BECOMING UN-METHODISTICAL?

The Chicago *Pulpit*, a periodical which combines pungent and timely editorials with the republication of the pulpit eloquence of Chicago, is inclined to the belief that Methodism is, to some extent, losing its characteristics. The *Pulpit* says:—

"Is there not a decline of Methodism in Chicago and in all our large cities? Where is the fervor and power that used to characterize the meetings of Methodists? One can hardly tell the difference now between a Methodist congregation and a Presbyterian or Congregational. We look in vain to see them bend the knee in prayer, and listen but do not hear the hearty 'Amen,' and 'Bless God!' of the deacons. Has power and popularity robbed them of their old time characteristics, and we may expect that within the the next half century there will be need for another Wesley in the very church which he founded? It seems to be the destiny of sects and denominations to outgrow and discard the individualities of their founders and finally lose themselves in the common religious sentiment of the age. New sects seem to have a mission—that of bringing to notice neglected truths and forgotten views of Christianity. That done, they sink back to the common level of the religious world, cherishing the memory of the old mission as a common bond."

The thought occurs to us whether the foregoing remarks may not have some application to us as a people. "Where is the fervor and power that used to characterize the meetings" held twenty-five and thirty years ago? What has become of those hearty "Amens," and other earnest expressions that indicated hearts warm with the love of God? Is there not occasion for a careful examination to see whether there is not a drifting away from the power of godliness into formalism? There is a special danger of this in these last days. Let us not be among the number who "sink back to the common level of the religious world." Our position, as a people, should be on the highest plane of Christian experience, enjoying the full power of the gospel, shining as a city upon a hill. Every one looking for the coming of Christ should be dead to the world, and entirely consecrated to the Lord. The people expect more of us than of any others and they ought not to be disappointed in their expectations. If we have more light and truth we ought to live better than those who are not so highly favored. Where much is given much will be required. We cannot deny but that we have received great light. We must let it shine in order to keep it; but sound doctrine without holiness will not save us. The Lord does not give light to be put under a bushel. If we do not let it shine, we must not expect any more.

Many receive rich and special blessings, but do not tell of it to the glory of the Lord; and hence fall back again into condemnation. Like nine of the ten lepers who were cleansed by the Savior, they do not return to give him glory. As a good Bro. said, when asked how to keep the blessing of perfect love; "you must give it away;" by which he meant, live it, and tell of it to the glory of God. If any one is enabled to rise to higher ground in divine life, it pleases the Savior to have us tell others of it, and try to persuade them to come up higher. If the young convert refuses to tell what the Lord has done for him, and endeavors to live a private religion, keeping it concealed from his friends and neighbors, he will soon wither like a branch severed from a tree; so it will be when we consecrate *all* to Christ, and receive in return perfect love, and full assurance of our acceptance; if we refuse to let it be known, lest some should speak of us reproachfully, and perhaps shun our society, sneering at the idea of "holiness," or entire "sanctification, condemnation and the loss of the perfect peace will follow. We believe there are no two doctrines so hostile to Satan's interests as holiness, and the unconscious state of man in death. Where these prevail, he is a defeated foe. Let us do all in our power to hold up these great truths, in connection with the evidence that Jesus is *soon* coming to set up his heavenly kingdom, and destroy all the wicked. These great truths should be published everywhere. Keep them before the people. They are becoming more and more important as we approach the end of this dispensation. By advocating these, we may make ourselves exceedingly unpopular among the mass of professors of a religion, that does not keep them from fretting and scolding in their families; backbiting their neighbors, and speaking evil one of another; pride, selfishness, hatred, variance, grudging, deceit, laciviousness, and other evil things; but if we would be *free in Christ*, we must overcome all these things, and be willing to suffer reproach for his sake, as we stand up in defense of a pure-hearted religion, that does not allow sin to reign in our mortal bodies. Rom. 6: 12. The time has fully come when all those who wish to be ready for the coming of Christ should sanctify themselves entirely to his service, and then they will enjoy the life and power of godliness. Nothing short will fit us for his appearing.

These are "perilous times." It is time to trim our lamps, and see that they are filled with oil, for soon we may expect to see our coming King. Let us not be found among the foolish virgins, destitute of the Holy Spirit, represented, as we believe, by the oil in the lamps. "Now if any man have not the Spirit of Christ he is none of his." Rom. 8: 9. No evil thing can come out of a clean heart.

MARBLEHEAD.—The tent-meetings on the Common at Marblehead, Mass., have been well attended by attentive and intelligent audiences. It is believed that much good has been accomplished by the faithful labors of Brn. Morrell, Boutell, and others. Several members of different churches have become deeply interested.

CONCORD.—We spent a pleasant day with the church in Concord, N. H., July 21st. The meeting was held in Eagle Hall. Large and attentive audiences were present. The Lord has done a glorious work in Concord through the labors of Brn. Hook, Lutz, and others, during the past few months.

CAMPMEETINGS.—Our readers will find some excellent thoughts and suggestions in this paper from Bro. Ross, concerning campmeetings. We are rejoiced to find the feeling expressed by our dear Bro. is taking possession of other minds. We believe it is from the Lord. Cherish it, cultivate it, and let it shine to the glory of God. Our expectations are high in favor of blessed meetings this year. We are looking for a new era to dawn. The time has come to make *special* preparation for the coming of Christ. Let *holiness* be our motto.

SANCTIFICATION.—Our readers will find an excellent article on "sanctification," from Bro. Geo. Thomson. Let all aim to occupy the highest position in Christian life that can be attained in this world. None should be satisfied with the "lukewarm" state, because it is not pleasing to the Lord. We fear but few are aware of what "*great peace*" they might enjoy, if they would consecrate all to Jesus.

A SPIRIT'S PROPHECY.

In a recent number of the *Religio Philosophical Journal*, we find the following editorial note:—

"It is doubtless a fact that a certain medium recently publicly announced that Chicago was to be submerged with water, and a portion of it would sink on or before the tenth day of July next. We are advised that certain persons, believing the tale, have left the city, to escape the calamity.

Fanatics are found among Spiritualists, as well as in other circles of religionists; and that will always be the case until they get rid of the nations of an angry God and a cunning Devil, who, severally, are watching opportunities to vex and harrass mortals. Good common sense is the only remedy necessary. Many who believe that Chicago is to be submerged and sunk before the tenth day of July next will, by virtue of the rule that extremes right themselves, be a little wiser by the next eleventh of July."

This is a sample of the prophecies which spirits give through their mediums. To day is the 19th of July, and we have not heard that Chicago has been covered with water. We have heard of many prophecies of the spirits, which are now past the time when they should be fulfilled, which have all been failures. They have given a multitude of similar false prophecies, clearly showing that they are no more reliable than the ever-changing wind. The head of such a system might well be called the "false prophet."

THEOLOGY APPLIED.

A little girl was rebuked by her mother for her fondness for killing flies. The little one had acquired great dexterity in this employment, and was so much occupied in it, that the parent found she was growing into a state of cruelty. Calling the child to her side one day, she said, in a sad tone, "Mary, dear, don't you know that God loves the little flies?" Mary seemed to bear the words as though they suggested a great many new ideas. She stood by her mother's side for some time in thoughtful sadness, and at length walked slowly up to the window, where a bewildered fly was humming and buzzing about on the pane. She watched it lovingly for some time, and then, almost too full of grief to speak plainly, she began to utter carressing words. "Duz ee know dat Dod luves oo? Doz oo luve Dod?" Here she extended her hand fondly toward the insect, as if to stroke away the terror that she felt she had inspired, "Doz oo want to see Dod? Well—in a tone of intense love and pity, at the same time putting her finger on the fly, and softly crushing it against the glass—"well, oo shall."

Perhaps all may not see the point. It is this: The little girl had been taught that when we die, we then go to live with God in heaven. When she learned that God loved "the little flies," she was anxious to know if they loved him; and having satisfied her mind on this point, see killed the fly so that it could go and see God.

THEOLOGY OF SPIRITUALISM.

It is so well known, we hardly need to say that the theology of Spiritualism is entirely opposed to the theology of the Bible. No two systems can be further separated from each other. Says the "Religio-Philosophical Journal," May 25th, 1872:

"Old Jewry succumbed to the followers of the medium who rode bare-backed into Jerusalem on a stolen ass! Old theology is now trembling and aghast at the stalwart growth of the intruder, born at Hydesville in that outcast family of Methodist sisters, young girls of the Fox family—*not the Foxes* that trouble A. A. W., of the *American Spiritualist*, so distressingly, but another family, of beautiful little witches—quite likely very much like the little Witch of Endor, whose behest the good old Samuel so readily and willingly obeyed."

This same editorial article admits that the editor does not believe in a "Personal God and Devil," nor that the word of God is "infallible," neither in the fall of man, or the flood, or the plan of salvation through Christ. It manifests a very bitter spirit towards sacred things; showing a real Satanic spirit towards what christians love best.

THE DESTINY OF MAN.

BY WM. ERWIN.

This is a valuable book of 312 octavo pp. The writer endeavors to bring forth all that he finds in the Bible relating to the destiny of the wicked. He shows beyond all controversy that man is mortal, and that the wicked will be utterly destroyed at the day of judgment. This work should have a wide circulation. Price $1.50; gilt, $2.00, postpaid.

For sale at this office. AG'T.

MUSIC.—We have just received a sheet of new music from Bro. Geo. E. Lee, entitled, "Songs of Rejoicing," containing seven pieces of music, for 20 cts. For sale at the *Crisis* office. Bro. Lee has excellent musical taste and talent. Some of our best songs are from him.

BRO. WM. WILLCUTT, Plainfield, Mass., says there is a little company there of between twenty and thirty, and wishes some of the preaching brethren would find their way there, and give them the sincere milk of the word.

THE DEDICATION at Bath, Me., took place the 21st inst., instead of the 28th, as advertised.

WHAT WE MOST NEED.—We have a bountiful store of truth, and are ready to cope with the fables of the age. What we most need just now as a people, is not more light, so much as more consecration to God, by which we shall be made fully ready for the kingdom, and also be prepared to make the light we already have more effective. Our efforts will prove more efficient when our affections are fully given to Christ. It is duty to exalt truth over fables, but first be sure to exalt Christ high in our affections. Hold the truth high, but hold its sacred Author higher. We want a new baptism of perfect love to fit us for our special mission. Let us have it without delay. W. S.

SMUTTY-MOUTHED MINISTERS.—Who are they? Those who destroy much of the good they might otherwise do by indulging in obscene talk before members of the church and outsiders. Confidence is impaired in them, and the impression irresistibly fastens itself upon the minds of many, that if such a filthy stream flows from the mouth, there must be rottenness in the heart. "Let no corrupt communication proceed out of your mouth." "Let your speech be with grace,"—not with filthy words. As ministers of Christ, what we are in the desk, let us be in our private visits among the people. W. S.

"BE YE CLEAN."—Under the Levitical arrangement, the command of Jehovah to the priests was: "Be ye clean that bear the vessels of the Lord." Is the Lord any less anxious to behold purity in the ministry now than formerly? And cannot ministers accomplish much more good by lifting the standard of holiness higher—higher in their own lives, as well as in their preaching? A "clean" ministry will help elevate the church in spirituality, while a ministry gloated with theological *wrangling*, though holding the truth, will rob the church of vital godliness. W. S.

BRO. BOWMAN'S MISSION.—I trust that Bro. Bowman's mission North will not be fruitless. I fear our people are not half awake to the necessities of the South, and opportunities of permanently planting the gospel of the kingdom there. An appreciation of these items seems wanting, and I hardly know how to obviate this difficulty so effectually as to have them visit the South as I have done, and see for themselves. Then they would feel and act. Who will act without this? W. S.

NOTE FROM A SOUTH. MINISTER.

This minister is to hold a public discussion on the kingdom, and another on immortality.

ELD. WM. SHELDON:—Dear Bro., I hope you will not become offended at my troubling you to ask your views on Matt. 23: 13. In what sense could those Pharisees shut up the kingdom of heaven, when it was not in existence as a whole? The following note will show you what I have to meet in debate. It is from an old brother, who has lately embraced the truth through my preaching. He says:—

"ELD. ——: Dear Sir:—This is to inform you that Mr. J. is going to school two months to a board of the best Campbellite preachers that they can produce, so he can succeed in the debate between you and him. They also intend to have the advantage in the judges. I want you to get a man well versed in Scripture, that will be a proper judge of the argument. Yours, etc., H."

Thus you see that I stand alone, so far as human instruction is concerned, but my opponent is using his utmost exertion. Do pray for me that God may give me light in his word. There has been a sermon preached against my preaching by every minister near here; but, thank God, they do not injure the truth; and people will come to hear me, and some are becoming settled in the conviction that "these things are so." While some believe my report, others of my own name (Baptist) say I must not preach in their church meetings, lest I cause dissension among their brotherhood. Some say that at the Association in August they will exclude me. If they do, I feel sure they will lose two as truly noble and faithful little churches as ever met in his name; so with Bro. Peyton G. Bowman, I can exultingly say—amid all the scorn, persecution, and false accusation—*Glory to God* in the highest, the truth is spreading in my place of preaching. I try to preach regularly at four different points, and it is my soul's desire to continue; but I fear the financial pressure will compel me to seek some employment as a hireling in order to support my family; but I am sure the Lord will do right, and I feel to trust him; and let me live easy, or work hard, all my spare moments shall be spent in his service. Pray that he may open the way before me which now seems so gloomy. Hoping to hear from you immediately through the *Crisis*, I am yours in Christ.

P. S. Received those books. May God bless you for your kindness to me.

REPLY.

1. The so-called "Campbellite" view of the kingdom, which claims that it was set up on the day of pentecost, meets the same difficulty which you here suggest; for how could the Pharisees prevent men from entering the church-kingdom before it came into existence? Nor could they prevent them from entering a sky-kingdom on any other principle than they could prevent them from entering a *kingdom to come*—by perverting the way to the kingdom; or misguiding men. They shut men out of the kingdom by shutting them out of the path that leads to the kingdom. A parallel passage reads—"Ye have taken away the key of knowledge; ye entered not in yourselves, and them that were entering in ye hindered." Luke 11: 52. Peter used the keys of knowledge to make known the *way* to the kingdom, first to the Jews, and then to the Gentiles, called the "keys of the kingdom." But there is no way of opening or shutting a door directly into the kingdom, by man; but men can help or hinder others in their efforts to enter the kingdom, by leading them into the *way* that leads to the kingdom, or keeping them out of the way.

2. May God help this Bro. in his discussions and preaching, and open the way for him to keep in the field, and not have to let the truth suffer for need of a defender. If my purse were as large as my heart, I would keep him there at my own expense. W. S.

QUESTIONS AND REPLIES.

Will Bro. Sheldon give some light on the following through the *Crisis*:—Harmonize Matt. 24: 14, where it is stated, "This gospel shall be preached to all nations, then shall the end come," with Col. 1: 23; also Rom. 10: 18. I was cited to the above by a Universalist brother, who said if Christ told the truth in Matt. 24: 14, he must have come at the destruction of Jerusalem. Waiting for light, I remain yours, V. HUNT.

REPLY.

If Paul's statement, "Their sound went into all the earth, and their words unto the ends of the world," proves that Christ must come as soon as all nations had heard the gospel, instead of proving that he came at Jerusalem's destruction, they would prove that he came *before* that time, for these words were uttered a *long time* before that event. But mark! Christ locates this spread of the gospel after certain events that had not occurred at the time Paul wrote, such as (1) the rise of *many false Christ's*, beginning about A. D. 130, then saying, "*The end is not yet.*" (2) After the rise of nation against nation, as witnessed in the breaking up of the Roman empire. (3) After a subsequent persecution, as witnessed under the papal supremacy—*then* comes this spread of the gospel meant by Christ, and it must stand long enough for a "witness." Let us give things their right *location*, and thus save confusion. W. S.

A QUERY FOR IMMATERIALISTS.—Why should we weep and mourn departed friends whom we have never yet seen, nor can see outside of the ghost kingdom? We only see the house they live in. V. HUNT.

REPLY.

Probably the mourning is for the house, because left tenantless. But the greater wonder is that so much desire is expressed to meet this departed tenant, inasmuch as they have never seen it, and would not know it if they were to see it; and whenever a person thinks he has seen one of this kind of persons, he is frightened. W. S.

DEDICATION.

A neat and commodious church, located in a fine rural district, on a charming spot of slight elevation, surrounded by an interested, intelligent, and Bible-loving community in the main, is that at West Parsonfield, Me., which on the 22d inst. was duly set apart for the worship of God by a union service of the several denominations, whose united efforts had reared the house. There were six ministers present, five of whom took part in the exercises in harmony and apparently good feeling; the effect of such a course was good, and will not be fruitless on all the large congregation who witnessed it. Bro. H. L. Hastings remained over the Sabbath, and preached during the day to a large and attentive congregation, to good acceptance. At the close of the day's meeting, the interest was such that it was deemed best to continue the meetings, which was done with a good interest prevailing throughout the entire series to the close, Friday evening. The church have reason to thank God for the work he has done and is still doing in their midst. No place within our knowledge has so many young people who are interested as there are here.

Let us be faithful in all things, dear children, for the Judge standeth at the door, and we ought to pass the time of our sojourn here in fear, and be careful that we have the Spirit of Christ, for without it we are none of his. If we have that, we shall be kind and long-suffering toward all men; not willing that any should perish, not even the most hardened sinner; even if he is our enemy, Jesus says love him. O for more of the Spirit of our Master that will cause us to help each other, and not destroy one of these little ones, who believe in Christ. CHAS. H. HURD.

Freedom, N. H., July 8th.

HELP THE NEEDY.

Dear Brothers and Sisters in Christ, scattered through the land:—Allow me through the *Crisis* to call your attention to our Sister Himes. She is houseless, and has three small children to support, and is in poor health. No matter how many friends we have, or how kind they may be, there is no place like *home*. The greatest trouble Bro. Edwin had was the fear of dying and leaving his wife and little ones without a home. He spent his life in the cause of Christ, and died and left them homeless. Will each of you lend a helping hand, to enable her to build a house at Norwood Park, or any other place she may choose. Let each one respond to the promptings of his or her heart, and send whatever that may dictate to Bro. Wm. Himes, at Norwood Park, Ill. I am sure there are enough who love the Lord and his children, to raise, say from four to five hundred dollars, which will be sufficient to build her a small but snug house. Remember, the Lord loveth a cheerful giver; and he that giveth to the poor, lendeth to the Lord. I hope Bro. Fassett will see this and call the attention of friends in California to it. Your sister in Christ, HANNAH PATTEN.

MISSIONARY FAITH AND HOPE.—The *Prophetic Times*, in a notice of the death of J. H. Myers, an able minister and devoted missionary, shows that "he looked with intense longing and love for the second coming of the Lord, and that this hope was *the sunshine of his life*."

To present the actual attitude of such men to the missionary work, it adds that "two thirds of the missionaries in India are millenarians." They have learned the second advent in connection with their mission study and work; and this should arrest the attention of all the mission boards of Christendom. "The Lord cometh." J. B. COOK.

THE TRACT FUND.

The *Advent Christian Publication Society*, at a meeting on Springfield Camp-ground, August 23d, 1871, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec'y Adv. Chr. Pub. Soc'y*.

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments $547.83
"R." 2.00

POOR FUND.

To send the Crisis to the Poor.

Previous acknowledgments $163.88
"R." 2.00
Nancy T. Pease .... .60

YOUNG PILGRIM POOR FUND.

Previous acknowledgments $5.05

AMER. ADVENT MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments $2,286.66
James Moffett 5.00

NEW YORK A. C. CONFERENCE.

SECRETARY'S REPORT.

This conference held its seventh annual meeting with the church in Springwater, June 13th to 17th, 1872. There was a large gathering of brethren and sisters, ministers and delegates, from various sections of the State, Pennsylvania and Canada; probably two hundred outside the valley were present.

RELIGIOUS EXERCISES. In some respects, we thought this the best meeting we ever attended. The incense of prayer and of rapturous song rose continuously for three days, in mingled melody of praise, up from that romantic valley. It electrified all hearts, distanced the surrounding hills, scaled the overlying clouds, and reached the awful presence of Him whose eyes are over the righteous, and whose ears are ever open to their cry. And copious showers of divine grace, returning, refreshed and watered well the place. We heard the "golden bells," we ate of the party-colored "pomegranates," and had, indeed, the blest assurance that our High-Priest, once dead, is alive and liveth forevermore.

There were five prayer and social meetings during the session, in all of which the time was well improved, chiefly with short and earnest exhortations. The *soon* coming of Christ, although constantly recognized, was not made the burden of any, nor yet (and I record this with regret) was it made the subject of a special discourse. There were one hundred and seventy-five testimonies given during the morning and evening meetings on Sunday, and frequent songs that made the very valley ring. The preaching mostly was excellent and well timed, had the time of the advent received its due share of attention. There were eight sermons in all, respectively, by Brn. Cogswell, Smith, Low, Miles, Taylor, Sister Stoddard, and Brn. Whitmore and Fenn.

BUSINESS MEETINGS. *Friday*, ten A. M. The President in the chair. The Secretary's report was read and approved. The Treasurer handed in the following:—

March 14th, 1872.		On hand	$19.47
" 18th,	"	Rec'd of Sec'y	55.18
			$74.65
" 18th,	"	Paid C. M. Booth	30.00
June 14th,	"	On hand	$44.65

R. C. BROWN, Treas.

COMMITTEES.

Devotional Exercises—Aldrich Wiley, John S. Beeman, and N. McCulloch.

Business—R. C. Brown, A. C. Newell, and B. P. Stevens.

Campmeeting—W. E. Brown, P. M. Grinnell, and Samuel Withington.

Ordination—A. C. Newell, C. W. Low, and A. P. Moore.

Bro. Newell reported the new church at LeRoy, thirteen members, for admission. Their delegate was accordingly received. The election of officers was made the special order for nine A. M., and the Essays on the Ordination of Women, arranged for last session, for eleven o'clock A. M., tomorrow.

REPORTS.

Delegates. The following delegates reported and presented the annexed quarterly collection for the mission fund: J. Phelan, D. T. Cooper, and Sam'l Wilson, Rochester, $8. P. Penoyer, Lockport, $7. Benjamin Keith, Dansville, $10. P. M. Grinnell and Henry Hey, East Shelby, $15. O. H. Brown, Honeoye, $4.25. A. Wiley, Springwater, $3.30. C. Andrus, Wolcott, $6.00. B. C. Simonds, Darien, $5. Sister St. Clair, Knowlesville, $1.50. R. W. Beardsley, LeRoy, $3. Geo. H. Shaver, Alton, $2.62. George Resterton, South Dansville, $4. F. C. Armstrong, and A. S. Brown, Loonlak and Wayland, $4. Conquest, $2.50. Edwin Treat, Naples, and Mrs. Sarah Rogers, Syracuse, $2.

Preachers. The following preachers reported their labors for the last quarter: Brn. H. H. Brown, Greenman, Miles, Fenn, Vreeland, and Low. Adjourned. *Five o'clock afternoon*. Report continued by Brn. Hobbs, Newell, Moore, Smith, Gove, Sr. Stoddard, Allen, Cogswell, and Stevens.

The Secretary presented two hundred copies of the "Manual," ordered to be published last session—the expense, $20. They were received, and the Treasurer directed to pay the bill. Letters were read from Brn. J. H. Lutteton and Carlton, and Sr. Sarah Rogers, of Syracuse. Communications were received from the Hoosac Valley, Southern N. Y., and and Northern Pennsylvania conferences, declining to assist in a general campmeeting this season. William E. Brown reported for the campmeeting committee, recommending the Oaks' Corners camp-ground. Adjourned.

Saturday, nine o'clock A. M. The election of officers the special order. The balloting developed the following ticket: President—M. R. Miles, Wolcott. Vice President—Wm. A. Fenn, Rochester. Secretary—Wm. E. Brown, So. Butler. Treasurer—R. C. Brown, So. Butler. The old Board of Trustees—D. Cogswell, Dansville; Aaron Riggs, Lockport; John F. Westcott, So. Butler; John S. Beeman, Honeoye; N. T. Withington, Springwater; B. C. Simonds, Darien; and N. McCulloch, Rochester, were unanimously re-elected. Bro. Cogswell, on account of his poor health, offered his resignation as director of the N. Y. State Mission Tent, which was accepted. It was then voted that Wm. E. Brown take the position, with full charge, the present season. All communications relating to meetings should therefore be directed to him, at South Butler, Wayne Co., N. Y.

SPIRIT OF BUSINESS MEETINGS.

There came with the delegation over the Livingston hills "a little cloud like a man's hand," or, with varying proportions as seen through varied lenses of individual hopes and fears. The cloud was not one "without water," but the rain fell *gently*, if it wet, and was unaccompanied by any of the characteristic phenomena of *storms*. Not an incendious word, not a rancorous sentence, escaped the lips (we know not the hearts, nor can interpret the thoughts; God is judge) of those that felt, some more and some less keenly, the issues of the occasion. Perhaps no deliberative body ever met and handled so delicate and important a question of differences, with less manifest feeling on the part of the whole, and with calmer countenances and surer signs of purity of purpose in rendering judgment, than was indicated by this assembly in handling the hydra-headed question called "Woman's Rights." Under discussion for two previous sessions, it had been referred to this meeting for final action. At eleven o'clock, the essays before mentioned being the special order, Sr. E. S. Jennings was introduced and announced her intention to support the *affirmative* of the following question:—"Do the Scriptures recognize women as eligible to all the positions in the church that they accord to men?" The essay was well written, and occupied three quarters of an hour in the reading. Bro. Whitmore followed in an exhaustive argument upon the negative. His essay was very elaborately prepared, and showed that much time and ability had been taxed in its production. The reading occupied an hour and some minutes. An intelligent audience of about three hundred people listened with intense interest and almost breathless attention to both papers. It had been agreed between the essayists that the affirmative should reply in a speech of ten minutes, but this was wholly unknown to the chairman and others, and no reply being offered, the vote was immediately taken—according to an understanding that there should be no general debate, squarely upon the issue—Is the question sustained, yea or nay? The vote was *unanimously*, Nay.

[It is quite improbable in the agitation of such a subject, involving the interests of personal ambition and aspiration, that human judgment will not err in one way or the other, or both, and thus grievances arise. But it is now earnestly hoped that should there exist, as the result of this action of conference, one single unkind feeling on the part of any single individual, in the conference or in the church, that it will be banished immediately and forever; that the position taken by conference, and its right to take such position, will be recognized and respected; and that we will continue to prosecute the work in which we have thus far so signally enjoyed the blessing of God, with a closer union, and with renewed zeal and love.]

Five o'clock P. M. Another session was held at this hour. There was some discussion on the question of campmeeting, which resulted in a resolution to have none this year—the vote standing 16 to 13. A vote of thanks was tendered the good citizens of Springwater for their kind entertainment. The hour for religious services having arrived, we were obliged to adjourn. But the President called another session at

Six o'clock Sunday P. M. After some discussion relative to districting the conference, for want of time to perfect the arrangement, it was voted to remain together another quarter; and finally the reason for districting, viz: the large attendance at our quarterly meetings, making it difficult for the churches to entertain them, was urged in support of a general campmeeting in connection with our next quarterly. Bro. C. W. Low, then, having voted in the majority before, moved a reconsideration, which resulted in a strong vote *for* a campmeeting, and the appointment of an executive committee (before mentioned). Bro. Gove recommended to the committee the Fairport camp-ground. Bro. W. Vreeland was appointed to deliver the next quarterly address; Bro. J. E. Wells his alternate.

The following ministers were present during this conference and had their certificates renewed (no charges being preferred against any in the examination of standing), viz:—J. H. Whitmore, J. E. Wells, E. F. Sergisson, S. C. Gove, B. P. Stevens, M. R. Miles, W. A. Fenn, W. Vreeland, C. W. Low, A. C. Newell, W. J. Hobbs, P. A. Smith, D. Cogswell, C. P. Greenman, A. P. Moore, H. H. Brown, I. Allen, and J. W. Taylor.

The following ministers were absent, and neither, excepting the first, reported by letter as required. They however were voted renewed certificates (which are prepared and can be had on application to the Secretary), viz: J. H. Lutteton, C. H. Williams, Wm. Ingmire, C. F. Sweet, Wm. Morrell, and J. T. Oagley. Srs. L. M. Stoddard and E. S. Jennings were present and were also presented with certificates. Below is a copy, in which it will be noticed that it differs from the certificates of a "regularly ordained minister" only in the omission of those terms, and those qualifying "to administer the ordinances of the house of God, and solemnize marriages according to the laws of the State," etc.:—

"To all whom it may concern: This is to certify, that Sr. ——— is a licensed preacher in good standing in the A. C. Conference of New York; and she is hereby recommended to the church and to the world as a teacher of the word, worthy of their confidence and sympathy.

Done by order of conference, ———."

The celebration of the Lord's Supper Sunday afternoon was a very impressive occasion. It was good to be there. A large company united in commemorating the death upon Calvary, and anticipating the future glorious coming of the crucified but risen Jesus. After the social meeting Sunday evening, nine or ten rose to confess Christ, and as a first step in his service. The meeting had developed such an interest that the pastor, Bro. Hobbs, engaged Sr. Stoddard and Bro. Smith to tarry a few evenings and carry on the meetings. Good results are very promising. Few of us will soon forget the annual meeting at Springwater. Our prayers were answered. To God be all the glory.

WM. E. BROWN, *Secretary*.

BRO. S. PARKER writes from Wakefield, Mass.:—"I have been a reader of your paper for a number of years. It is as good as a sermon to me every week. It is cheap preaching. I have been a tobacco chewer for forty years, and have left it off a number of times, but I resolved by the help of God that I would not use it any more. It is two years and a half since I have used it."

Correspondence.

From Bro. O. R. Fassett.

BRO. GRANT:—By the urging of Brn. Wilson and Reed, we have come down into the Santa Clara Valley to see whether the climate will not better agree with our health. We find that we are here shut in from the daily coast winds and sand storms of San Francisco, and the fogs and winds further north, which have caused an inflammation of my eyes and otherwise affected the health of both myself and wife. The climatic changes we have been called to experience by a removal to this coast (the greatest we have ever experienced), together with our age, have been quite severe upon us; and my own health, which has always been vigorous, has suffered considerably, especially my eyes. We have concluded on a change of our location here, and a few months trial will determine as to our duty of staying on this coast, or a return home. The churches that paid the expenses of our journey here, and have contributed for our comfort so liberally since, wish us to remain on this coast, and we owe them an obligation; and Brn. Reed and Wilson, with other friends, wish us not to leave until further effort is made into other regions, where the truth has not been preached. If, therefore, our health and a restored vision are favored by a kind providence, we shall remain here for the present. Our P. O. address is O. R. Fassett, *Santa Clara, Cal.*

From Bro. T. Rines.

BRO. GRANT:—I am still striving to preach the coming and kingdom of our blessed Master, and by his help stand firm at my post, pressing the battle for eternal life. I have just returned from a four weeks tour in the northern part of this State, where I have been trying in my feeble way to get the people ready for the coming of the Lord. On my way I visited Readfield, where I have labored a part of the time for a year; and where I trust the Lord has blessed my labors to the good of the people. Some sinners have been converted, and some backsliders have been reclaimed, and a general interest is manifested to hear the truth. From R. I went to Farmington, and preached in the school-house near the Fairbanks' Mills, to an attentive audience.

Next to Salem, where I preached Wednesday evening in the Town-house, Friday evening in the school-house, and all day Sunday and in the evening at the Town-house. Although there are but few of our faith in the place, yet we had large and attentive audiences, and great interest was manifested by the people in hearing the word. Here is where Bro. Geo. Blackwell lives, a good and worthy brother, and preacher of the faith once committed to the saints. I preached also five times in Freeman, to interesting congregations.

My next place of labor was in Rangley, up by the Lakes. This is an entirely new field of labor, as regards the doctrine we preach. There had been but one sermon preached in the place by those looking for the speedy coming of Christ. The people are mostly Methodists and Free Will Baptists. My first call was on the Methodist deacon. I told him my object in coming to the place, also my faith; and asked him if he thought we could get out a meeting that evening? He seemed pleased, and said he would do all he could to get out the people, and then directed me to a good home at Bro. Haynes', who is also a Methodist. I found a hearty welcome, and was cared for in the best manner. At five in the evening, I went to the hall, found a large gathering to hear the new preacher, and I never preached to a more attentive audience. At the close of the meeting, I told them if it was the wish of the people that I should remain with them through the week, and over the Sabbath, they might make it known by rising. Every one in the house arose. Accordingly, I preached evenings in the different districts, and all day Sabbath in the hall. In the evening we had a social meeting, and truly the Lord was in the place. There were fourteen testimonies, and a number became convinced that we had the truth. I took leave of them, after promising to make them another visit in September. May the blessing of the Lord be with them.

A word about the hall. It was fitted up for a union hall, free for any preacher to occupy without regard to sect, by Mr. Burke; and though he is not a professor himself, he refuses to let it for dances, shows, etc., thus rebuking some of those who profess to be followers of Christ.

Augusta, Me.

Extracts from Letters.

BRO. C. C. MARSTON writes from Elida, Ill.:—"Our meeting at this place over the fourth of July was a most precious one. The Lord was in our midst by his Spirit to cheer our hearts, and to convince the ungodly. The meeting continued over the Sabbath. Sunday at noon it was my privilege to bury with Christ by baptism two happy converts. They came out of the water rejoicing. How blessed it is to 'follow' Jesus! At night, four united with the church, after which we sat around the table of the Lord and partook of the emblems of his death and sufferings. It was a solemn and glorious scene. The truth is spreading in all this region. Many are interested and searching to see if these things are so. The church has a prosperous Sabbath school, which is characterized by much interest. The prayer-meetings are well attended and most blessed seasons of grace. Praise God for his great goodness."

BRO. E. H. CARMAN writes from Peru, Neb.:—"Please send me the *Crisis*. I have seen a few copies of it, and cannot do without it; although I am poor in this world's goods, yet I hope to 'inherit all things' through Christ. I got hold of some books and tracts which I began to read to find out what this new and unscriptural doctrine was; for I had often heard it spoken against by other denominations, and in the bitterest terms. I began to read your books and search the Scriptures and history to see for myself; and to my surprise and joy I found it to be both ancient and scriptural. I have given the tracts and books to others with good results. Sunday I went to hear an educated minister preach. He said the kingdom of Christ was already set up, that the church was the kingdom, and that every man that belonged to the church was in the kingdom; and then said that man would receive his rewards and punishments when the sleeping millions came forth, when the world would be on fire; and told the congregation to seek for glory, honor, immortality and eternal life beyond the grave, at the resurrection; and then told them to so live that when they were laid low by the cold hand of death, their justified spirits might soar in triumph to the spirit-land, and bask in the sun-light of glory forever; and that he believed that his father and mother and two sisters were then pressing against the battlements of heaven, and beckoning for him."

Bro. W. Whipple writes from Ithaca, N. Y.:—"Dear Brethren—Permit me to request that some one of the preaching brethren may feel it their duty to come into this part of the State, after the various conferences are over, if convenient; if not, any time will do. My wife and I are anxious to become members of your church. We feel it our duty to be baptized, but cannot join an Orthodox church, if we are not baptized at all, with our present belief. Bro. C. F. Sweet, of Albion, Orleans Co., N. Y., lives about one hundred and thirty miles from here; M. R. Miles, Wolcott, Wayne Co., about sixty miles; Wm. Ingmire, Chenango Co., about forty-five miles; and D. Cogswell, Dansville, about eighty miles. Will some one of the above ministers please to think of this, and if they think it their duty to lend us a helping hand, they can address me at Ithaca, Tompkins Co., N. Y."

HAVE FAITH IN GOD.

A. A. HOYT.

Men are inclined to make faith a matter of theory, instead of practical reality. There are two kinds of faith; one simply theoretical, and the other living or practical. Living, scriptural faith is not a mere visionary, vapory principle, but that which takes hold on enduring, tangible, terra-firma foundation. Says Paul, in Heb. 11: 1—"Now faith is the substance of things hoped for, the evidence of things not seen." Theoretical or dead faith is no more than devils may have, for devils "believe and tremble," and even acknowledge Jesus to be the Holy One, the Son of the most high God; having power to torment and destroy them. Can men confess more, or in stronger terms? And yet devils are not saved, because their rebellious natures have no disposition to repent, and without repentance no man can be saved. Faith must have works, and real faith is manifest by the good works it produces, "for by their fruits ye shall know them."

We are commanded to be doers of the word, and not hearers only, deceiving ourselves. We must not say, "Be ye warmed and filled," when we possess the very means to warm and fill. "For if any man be a hearer of the word and not a doer, he is like unto a man beholding his natural face in a glass. For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the word, this man shall be blessed in his deed." Says one, How shall I get faith? We answer, You have not to get it, but to *have* it. It is a matter of your own controlling. Just believe in God; banish your idols, break away from the world; yield self, and trust fully in the Lord, and he will guide you with his council, and afterward receive you to glory. God has made the way possible, and the evidences are beyond all question. It only remains for us to say, "I believe, Lord, help thou my unbelief."

When the Spirit sent Philip to preach to the man of Ethiopia, he believed, was willing to comply with God's way of saving men, and wanted to be baptized. Says Philip, "If thou believest with all thy heart, thou mayest; and he answered and said, I believe that Jesus Christ is the Son of God." He was then baptized, blessed of God, and went on his way rejoicing. When earthquake shocks loosed fetter-bands, burst prison doors, causing the jailor to tremble with penitential fear, and cry out from the depths of his soul, "Sirs, what must I do to be saved?" Paul simply replied, "Believe on the Lord Jesus Christ, and thou shall be saved." Christ himself declared that the poor, burdened, wrestling Publican in the temple was more justified than the ceremonial, sacrificing Pharisee with all his self-righteousness. Thus we may learn, that we have not to pass a formal ceremony of moralization to get faith, but simply believe what God says, and then act accordingly. We are commanded to examine and prove ourselves, whether we be in the faith or not. If we find ourselves doubting as to our future prosperity or safety, and borrowing trouble that weighs us down with gloom or fear, we may know we are not in the faith. Faith in God makes us rejoice even in adversity. Paul and Silas could pray and sing praises to God in the lone prison-house, with feet fast in the excruciating stocks, and backs all lashed to a gore with the persecutors' stripes. St. Andrew, as saith the historian, could preach salvation to a gazing, mocking multitude, he being filled with the Spirit, rejoicing in Christ's reedming blood, and his own present physical sufferings, while tied upon the executioner's cross of martyrdom; at the same time exclaiming from the depths of a full soul, "This is the happiest moment of my life." Thank God, such is faith.

"Lord, give me such a faith as this,
And then what e'er may come,
I'll taste e'en here the hallowed bliss
Of an eternal home."

Rutland, Vt., July 14th, 1872.

Obituaries.

Sibley. Died at Sandy Hill, N. Y., July 4th, 1872, with tetanus-lockjaw, Austin S. Sibley, son of Elder A. W. Sibley, aged five years, eight months, and four days.

The cause of his death was jumping upon an iron rake, two of the teeth protruding nearly through one of his feet. Austin was an active, promising child, and his loss is deeply felt by the afflicted parents, but their sorrow is not without hope, looking to the glorious resurrection morn for an eternal reunion with their little one. He was a very great sufferer at times for two weeks. Once and again he would call upon his dear mother to sing to soothe his pain; but at last his strength failed, and his eyes were closed, and he sweetly sleeps his last sleep. The funeral was attended by the writer in the A. C. Chapel, a large attendance of sympathizing friends being present.

S. G. Mathewson.

Ward. Died in Worcester, Mass., Aug. 14th, 1871, Climena G., wife of William Ward, aged sixty-two years, and four months.

She had been a faithful follower of Jesus ever since she was eleven years old, and in 1842 was among the first to embrace the faith of the soon coming of the Lord. She fell asleep with the bright prospect of soon coming forth on the "resurrection morn," clothed with immortality and eternal life. At the funeral Eld. J. Couch spoke words of comfort from Prov. 14: 32—"The righteous hath hope in his death."

Hildreth. Died of consumption, at Athol Depot, Mass., June 27th, my wife, Lydia A. Hildreth, aged thirty-six years, seven months, and seventeen days.

She died a christian, with a bright hope of eternal life in the resurrection through Jesus Christ.

Samuel W. Hildreth.

Seavey. In Charlestown, on the 2d inst., after a long and painful illness, my dear wife, Mercy H. Seavey, aged fifty-one years, one month, and two days. Levi J. Seavey.

Adams. Died in Barnard, Vt., April 22nd, 1872, Edwin I. Adams, aged sixteen years and eight months. Jonas Adams.

Shaw. Died at his residence in Campton, N. H., June 21st, 1872, Asa Shaw, aged seventy-four years, three months, and eleven days.

He leaves an aged widow, besides a large circle of children and grand-children to mourn his loss. May God's sustaining grace be ever with the mourning family and friends, and prepare them all for the rest that remains for the people of God. Words of comfort were spoken by the writer from Job 14: 10, assisted by Eld. Daniel Batchelder.

H. C. Willoughby.

Garland. Died of consumption, in Rye, N. H., Edward L. Garland, aged fifty years and six months.

Bro. Garland experienced religion in 1839, and was baptized by Eld. Philbrick, and united with the Christian church, of which he remained a worthy member until death. Eight years ago he embraced the Advent faith, in which he closed his mortal journey, falling asleep in the full assurance of hope. He leaves to mourn his loss a wife and children, who share with him the same blessed hope. May the brief separation to which they are subject be sanctified to their good. A. Ross.

Orton. Died at Glens Falls, N. Y., July 14th, 1872, Berton R. Orton, aged two years, six months, and seventeen days.

This little bud was plucked by death's ruthless hand just as it began to bloom; thereby causing Bro. and Sr. Orton to mourn; yet they do not do so without hope. A discourse was preached by the writer on the occasion from 2 Kings 4: 26. "It is well with the child." A. W. Sibley.

Married.

FURBER—SPINNEY. In Portsmouth, N. H., by Elder E. Owen, Mr. John E. Furber, of Northwood, N. H., and Miss Aurelia J. Spinney, of Portsmouth.

Summary of News.

FOREIGN.

Cable News.

London, July 18th. The latest accounts from Cherson report cholera to continue with unabated vigor. The first instance occurred on the 25th of May. At Kieff 2134 persons had been taken ill and 964 had died up to the 18th of June.

A Berlin correspondent of the Times says: The cholera is fast making its way from the interior of Russia to the Prussian frontier.

Madrid, July 19. And attempt was made at midnight last night to assassinate the King and Queen of Spain. One of the assassins was shot and two captured. There is intense excitement.

RUSSIA.

CHOLERA.

St. Petersburg, July 21st. The cholera epidemic is gradually making its way from the eastern provinces, and gaining a foothold in the central portions of the empire. The city of Moscow is now suffering from its ravages, and the disease there has assumed its most malignant form. The proportion of deaths to recoveries of those attacked is placed at eight to one. This terrible fatality has created a panic among the inhabitants, and thousands of the better classes are fleeing to Western Europe. In this city a few sporadic cases have appeared, and the authorities have taken the most rigid precautions to cut off communication between the capital and the infected districts.

New York, July 22. A Paris letter says it may be reliably asserted that Marshal McMahon has consented to accept the Presidency of France if Thiers resigns or dies.

Trade is stagnant in Paris. Thousands of shops are closed for a rent, and monetary crisis reigns.

Many of Thier's old friends are deserting him.

Coal Strike in Prussia.—Prussia is just now experiencing a first-class coal strike, the workmen in three of the greatest coal producing districts to the number of 25,000 having refused to work except at an advance rate of wages and a reduction of the hours of labor. The miners in adjoining districts, though strongly sympathizing with the movement, keep at work, though they threaten to suspend work should their employers sell coal to the inhabitants of the striking districts. This will compel the stoppage of a large number of factories and other establishments, and will throw many thousands of people out of work who have nothing to do with the "strike," directly or indirectly. A season of general distress is predicted and will undoubtedly follow.

The Position of French Political Parties. —A correspondent writing upon the uncertain state of things political at this present time in France, says, it would simply be impossible for a Bonapartist General, or, in fact, for a leader of any party or faction, to effect a *coup d' etat* without immediately preparing for a long and terrible civil war. Party spirit is running high; its fury has reached the army; and I am convinced that if another revolution should follow upon the present order of things, the regular troops would immediately divide into Republican and Bonapartist camps. The officers who would form part of the latter camp are aware of the danger, and are among the first to call for a *plebiscite* and to declare that, whatever may be the will of the country indicated by that means, they are ready to bow to the decree. "Out of the popular suffrage I came, by the popular suffrage I will go back," Napoleon III. is said to have written lately to one of his oldest servants; and this cry is echoed by all the Imperialists here. All parties appear to be "mobilising" in view of three eventualities: M. Thiers next resignation; the discharge of the war indemnity, with the consequent termination of M. Thiers' influence; and death of M. Thiers. In each of these three eventualities a dissolution of the Assembly is considered certain; a strong effort will then be made to counteract the Gambettists; and if this effort is successful, it will result in the re-election of Napoleon—such, at least, is the opinion of many of the men who are most in favor of establishing the Republic."

The Closing of the Churches.—It is becoming a serious question, in the opinion of the *Watchman and Reflector*, whether it is wise that so many of the houses of worship in the city should be closed during the summer months. The closing, it says, is for those who leave the city on their vacations; for the clergymen who need rest, and for those remaining at home whose consciences would drive them to church it it were left open. But no provision is made for the multitude who remain in the city. Is it right to deprive them of religious privileges because some are able to go to the country or the seaside? The tendency is to close the churches on too small pretexts.

In Brief.

—— There appears to be a murderous epidemic sweeping over the entire continent at present. Cases are reported from all parts of the compass. The latest comes from Quebec, where Captain Pelletro, of the bark Rivoli, struck the head of James Dillon from his body with one blow of a broad axe. Pelletro was arrested.——Furious hurricanes have swept the Eastern coast of Madagascar of late, causing a great deal of destruction. In some cases whole towns have been levelled to the ground.——There are seventeen newspapers in Japan, the youngest one having been started in April.——Chicago is about to run another tunnel under Lake Michigan, in order to increase its water supply.——The sentence of Rochefort has been commuted to banishment from France for life.——Austria, following the example of the other great European Powers, is vigorously reorganizing her army and training her troops.——Cholera has broken out in India in a manner to excite alarm.——The North Carolina crops promise finely. In some parts of the State they will be larger than for twenty years past.——A church in Philadelphia, on a recent Sunday, was ornamented with canary birds, in cages, which sang during the services. Anything for a novelty.——They had a waterspout in the vicinity of Denver, Colorado, on Tuesday, which overturned a carriage and drowned two girls named Vireden.——Recent heavy rains have caused the overflowing of the Alabama river and its tributaries, tearing up the railroad track, and destroying cotton and corn crops to the value of $2,000,000 or more.——The Church of Rome, counting from Peter down to Pius IX., reckons two hundred and fifty-seven Popes. Eighty-three of these, since their demise, have passed into sainthood in the Calendar.

A Bonfire of Bibles.—A correspondent writing to the *Independent* from Rome over the signature of "A Catholic," gives an account of the recent burning of Bibles by priests in Frescati, a town near Rome. During the last year missionaries have given away or sold many hundreds of copies of Bibles to the people of the town. The priests, finding it out, made it their mission to hunt them up, and when a sufficient number were found to burn them in the cathedral yard. One singular episode connected with the burning was, that the boys and street ragamuffins who witnessed the act, appeared to appreciate its impiety and stoned the priests who lighted the fire. A portrait of Victor Emmanuel was thrown on the heap of burning Bibles. The Jesuits of Rome combine treason to their king with treason to their God.

Notices.

SPRINGFIELD NATIONAL ADVENT CAMPMEETING.

Providence permitting, a General Campmeeting will be held at Springfield, Mass., on the camp-ground, beautifully located about one and a quarter miles from the R. R. Depot, on land of C. W. Chapin, Esq., known as "Chapin's Grove," commencing *Saturday, August 17th*, and continuing till August 26th.

Ample accommodations will be provided for board at the new and commodious boarding house on the ground. Board 85 cents per day. Breakfast, or supper, 35 cents each. Dinner at 50 cents. The boarding department is under the charge of the Committee, and any profits accruing from the same will go to the support of the meeting.

Fares.

Fare on the Boston and Albany Railroad is reduced, and will be $4.00 from Boston to Springfield and return. Albany $4.35, Pittsfield $2.35, Worcester $2.50. Tickets to be obtained at the ticket offices, at Boston, Natick, South Framingham, Milford, Southville, Westboro, Worcester, and the stations to Springfield. Also at North and South Adams, Cheshire, Chatham, Hudson, and Albany.

On the Hartford and New Haven R. R. fare is reduced; tickets to be obtained at New Haven, Meriden, Berlin, Middletown, Hartford, Windsor Locks, and Thompsonville.

On the Connecticut R. R. fare is reduced from South Vernon and intermediate stations to Springfield. On all the above roads campmeeting tickets, good from July 26th to August 27th, *must* be called for at the ticket offices, and they *must* also be signed by the Secretary at the campmeeting. *Remember this.*

On the above roads the fares will be the *same price* as last year, which will be a few cents *more* than two thirds of the *regular* fare this year. (The roads charge less *this* year than *last*.) The roads giving the difference between two-thirds of *last* year's fare and two-thirds of *this* year's fare to the Campmeeting towards paying its expenses.

On the roads operated by the

Vermont Central R. R.,

comprising Vermont Central, Vermont and Canada, Stanstead, Shefford and Chambly, Montreal and Vermont Junction, Sullivan, Og. and Lake Champlain, Missisquoi, Rutland, Vt. Valley, Montreal and Plattsburgh, Whitehall and Plattsburgh Railroads, the friends will purchase *regular* tickets at the several stations, for the nearest point on the Conn. River Road to South Vernon or Greenfield, at which place they will be sure to go to the ticket office and get a Campmeeting ticket for Springfield, which they will present to the Secretary on the camp-ground to be countersigned; and they will *then* be furnished with a *free* return passgood *from* South Vernon to the places they came from on any of the roads run by the Vermont Central Railroad.

On the Vt. and Mass. R. Road, Troy and Greenfield R. Road from Hoosac Tunnel, persons will purchase *regular tickets* at the offices for *Greenfield*. At Greenfield they will go into the ticket office and call for *Campmeeting Tickets* for Springfield. All such when they go to the Secretary on the camp-ground to have their tickets countersigned, will be furnished with a *free return pass from* Greenfield *to* Athol, Fitchburg, or any place on the Vermont and Mass. R. R., or Troy and Greenfield R. R., that they may come from—*provided twenty-five* passengers shall have come over the Vt. and Mass. Rail Road to the meeting.

Passengers coming from *North* of South Vernon, unless provided with return tickets, should purchase *only* to South Vernon, and then purchase to Springfield and return. The same rule will apply also to passengers coming from *East* of, or in the vicinity of Greenfield.

On the Providence and Worcester R. R., campmeeting tickets at one third discount can be obtained at the depot in Providence, good from July 26th to Aug. 27th. *Call for Campmeeting Tickets.*

Friends coming from New York can come and return for $4.70 by taking the boat at New Haven, and thence by cars to Springfield. The boat which leaves New York at 3.15 P. M., connects with the train at the steamboat wharf at New Haven. Passengers by this boat arrive in Springfield at 10.51 P. M. The other boat, which leaves New York at 11 P. M., reaches New Haven in time for the accommodation, which leaves New Haven at 7.55 A. M.; but passengers will have to go across the city by horse cars to the depot of the Hartford and New Haven R. R. Tickets for the R. R. to the campmeeting will be sold on the steamboats. Passengers buying through tickets, will be furnished with a return ticket, which will be good only when endorsed by the Secretary of the camp-ground.

Cars leave the Boston and Albany depot, Boston, at 5, 7, 8½ and 9 A. M.; and at 3 and 9 P. M.

Arrangements with any other roads that may be made, will be noticed hereafter.

S. G. Mathewson,
Geo. T. Adams,
H. Munger,
J. Hemenway,
M. Grant,
O. D. Woodruff,
I. B. Potter,
} *Committee of Arrangements.*

GEO. T. ADAMS, *Secretary.*

Advent Christian Association.

The annual meeting of this Society will be held upon the Springfield camp-ground, commencing Monday, Aug. 19th, at 4 o'clock P. M. As business of the greatest importance to all the churches is to be transacted at this meeting, every church should be represented by delegate. Every church shall be allowed one delegate, and one additional delegate for every fifty members above the number of twenty-five members.

H. F. Carpenter, *Secretary.*

The meetings at Marblehead having closed, the Massachusetts tent is now ready for other places where it is desired. L. Boutell.

I hope to attend the campmeeting at Amboy, Ill., arriving about Sept. 10th. H. L. Hastings.

New York State Campmeeting.—The undersigned committee, appointed at the recent annual conference in Springwater, have decided upon the ground near Fairport for the State Campmeeting. But, on account of other meetings being held there, were obliged to appoint it one week earlier than was decided on by conference. It will therefore commence August 10th, the Lord willing, and hold to the 19th. Let all bear this date in mind, and so arrange business as to be able to take a respite at this time, and come out to this feast of tabernacles. We may well hope for the best general meeting ever held in this State. To this end let us have the united prayers of the church.

The grove is a beautiful one, one mile and a half north from Fairport station. Fairport is on the N. Y. Central (direct) R. R., ten miles east of Rochester. The brethren and citizens agree to run free teams for passengers and baggage the first two days (9th and 10th), and the last day of the meeting. At other times ten cts. will be charged.

A boarding tent will be on the ground furnishishing potatoes, meat, bread, etc., to those who board themselves, and plain table board at 85 cts. per day to those who do not. Cooking stoves for general use will be on the ground. Let all come well supplied with over-coats, over-shoes, thick shawls, coverlids, straw and pillow ticks, etc., etc. The large tent will furnish sleeping quarters for a few strangers, and those unable to procure berths in family tents. Let all desiring tents, correspond immediately (enclosing a stamp for the answer) with Bro. D. T. Cooper, 72 Mt. Hope Avenue, Rochester, N. Y., who will see that their tents are on the ground in season.

Wm. E. Brown.
Sam'l H. Withington.
Perry M. Grinnell.

Campmeeting.—The R. I. and East Conn. Conference have voted to hold their annual campmeeting at Coventry Centre, to commence Saturday, Sept. 7th, and hold over Sabbath, the 15th. The camp-ground is on the Providence, Hartford, and Fishkill R. R., and about eighteen miles from Providence. Arrangements will be made for board and lodging for all who will come. Those who can bring tents are requested to do so. All the lovers of the Lord are requested to attend this feast of tabernacles. Come with one united heart. Come in all the fullness of the gospel, and let us make one more effort for the salvation of our fellow men in these last moments of time. Particulars hereafter. E. R. Wood, for the Com.

Tent-Meeting.—The Lord willing, there will be a tent-meeting held at Elida, Ill., eight miles south west of Rockford, commencing Aug. 16th, and continuing over the 25th. Eld. W. L. Himes is expected to assist. Let all in the region come up to this meeting in the spirit of the Master, to labor for the salvtion of the perishing.

For the church, C. C. Marston.

Grove Meeting.—There will be preaching at the Granite State Grove, Policy Pond, Windham, N. H., on Sunday, July 28th, by Eld. A. Ross. If stormy, the meeting will be in the hall at the grove. Refreshments will be furnished by Mr. Smith, the proprietor, to all who wish.

S. O. Welch.

Special Notice.—The Alton Bay Campmeeting will commence, if the Lord will, Saturday, Sept. 7th, and hold over two Sabbaths. Particulars hereafter. Eld. J. G. Smith, of Farmington, N. H., has the superintendence of the tent department. All wishing to rent or sell, hire or purchase tents, can correspond with him at that place. Prices should be stated. To save confusion, all who purpose to build permanent tents this year, whether they have spoken for a lot or not, are requested to notify Bro. Smith of the size of tent and location of lot by the first of August.

J. Couch, for the Committee.

Vermont Campmeeting.—We have leased the beautiful grounds at Bethel, and our annual camp will be pitched about Aug. 31st. Particulars soon. The committee feel the need of funds for improving and lighting the ground, and building a preacher's stand large enough to store our lumber after the meeting. Who will help? Let those who have a mind send money or pledges to me, or J. H. Harding, Ely, Vt.; Geo. C. Arms, Waterbury, Vt.; Stephen French, Rutland, Vt.; or S. G. Mathewson, Castleton, Vt. Pray much for this meeting, for good order, power, and salvation.

H. F. Carpenter, for Committee.

☞ The Springfield American Life and Advent Campmeeting will be held in Springfield, in Carew's grove, commencing Aug. 4th, and continue to Aug. 15th. Ample accommodations will be provided for all that come with board and lodging on the ground. Board, 80 cents per day. Fare on the Boston and Albany Railroad, Conn. R. R. and Hartford and N. H. R. R. will be reduced the same as last year, from July 25th to Aug. 27th inclusive. We cordially invite all to come who love the Lord and his coming, and desire a preparation for translation when Jesus comes. Thos. R. Weaver, Secretary of Campmeeting Committee.

To New York Adventists.—Dear Brn. and Srs., shall we not have a general rally at our next campmeeting? You now have an excellent opportunity to do good and get good. By your personal presence, prayers, and labors of love, much good may be done. We should be a consecrated people. Let not ease, love of money, or other selfish considerations, prevent us from throwing the whole weight of our moral and personal influence on the side of the cause we profess to love. What we do, rather than what we say, is the true test of our religious earnestness. Come, then, to this meeting armed with faith and winged by prayer. Its location is central, beautiful, and convenient. Let all remember, too, that at this meeting our first quarterly conference for the year is to be held. The New York State tent will be pitched in the grove, and smaller tents can be procured of James Field, Rochester, at the following prices:

Tents 24×30 feet per week,		$13.00
" 16×24 " " "		8.00
" 12×17 " " "		4.50
" 9×12 " " "		3.00
" 7×9 " " "		2.50

Parties desiring tents should send in their orders immediately. J. H. Whitmore.

Rochester, N. Y., July 12th, 1872.

The New York A. C. Conference will hold its next quarterly session, the Lord willing, in the large State Tent, on the Fairport camp-ground, during the forthcoming campmeeting. The first meeting will be called to order at nine o'clock Wednesday morning (Aug. 14th), when Bro. Warren Vreeland will give the opening address. After which, the meeting will be held at such hours as shall least interrupt the general course of the campmeeting, or disturb its devotional interests. Plans are being perfected, and will be submitted, for districting the conference. Let every church be represented. Take the collections and appoint the delegates early. Milton R. Miles, Pres.

Wm. E. Brown, Sec.

Tent-Meetings.—The Lord willing, we will hold tent-meetings as follows:—

At Barford, P. Q., as A. B. Cushing may arrange, commencing Tuesday evening, Aug. 6th, to continue over the following Lord's day.

Hereford, P. Q., or Canaan, Vt., as C. D. Hibbard may arrange, commencing Aug. 13th, and continuing as may be thought best.

Jared Whitman.
J. Albert Libby.

The Christian Mission Association will hold another campmeeting at or near Charles City, Floyd Co., Iowa, to commence Sept. 10th, and hold over Lord's day. This meeting is purely a missionary work, there being no church organized in the place. Therefore we wish all to come who can work for God and the salvation of men. We ask all to come, without regard to name, sect, or party. We would be glad to provide for all, but we cannot. Let each one see to this themselves. Particulars hereafter.

Peter S. W. Deyo, C. C. Ramsey, } Presidents.

F. Denton, J. Riffsnider, J. Livingston, J. Cleaveland, R. Stearns, C. P. Burroughs, C. Griffith, Committee.

Hoosick Valley Tent.—Those who can, and are willing to help spread the good news of our soon coming King, and to save the perishing from the wrath to come, are invited to contribute immediately, such sums as will please the Lord, towards paying for the Hoosick Valley tent. If there should be any more given than what it takes to pay for the tent, it will be devoted to defraying expenses in holding tent-meetings during this present season. Now let there be a cheerful and liberal response. Send your money to the Treasurer—John B. White, Hoosick Falls, N. Y.

A. W. Sibley, S. G. Mathewson, H. K. Flagg, } Tent Committee.

P. S. Those who want tent-meetings held with them, should write the committee immediately.

Kansas Tent.—Dear Brn., our subscription for "Tent for Kansas" is far advanced. We want now a few friends to promptly bring up the rear; that is, close the requisite amount, and we shall be able to get the tent into the field. Friends who have subscribed for the tent, should prepare themselves for prompt payment when notice is given, that there may be no delay. We also need a good supply of tracts. May the Lord continue to bless, and raise up a people here who shall "love his appearing," and be purified when the Master comes. Address H. J. Munson, Girard, Crawford Co., Kansas, or Warder Dunbar, Bero, Cherokee Co., Kansas.

H. J. Munson.

There will be Advent meetings held at Freemansburg, Pa., as arranged by Brn. Rathgeber and McSwain, at the public school-house, Saturday evening, Aug. 3d, and Sunday, Aug. 4th, in the grove near Bethleham, at ten o'clock A. M. and three o'clock P. M.; and in the evening at the school-house. Sunday, Aug. 11th, at Wilksbarre, Pa. Grove meeting all day, as arranged by Bro. Wetherel. All the friends are cordially invited to the above meeting. Preaching by Eld. Stetler.

Boston Wholesale Prices.

CAREFULLY CORRECTED EVERY TUESDAY.

Tuesday, July 23d, 1872.

FLOUR AND MEAL—		Caddies ⅌ lb..	@
St. Louis ext.	6 50 @ 7 00	Hams, smoked	13 @ 14
Medium..	9 00 @ 9 50	Hogs, dressed.	6¼ @ 6¾
Choice ext	10 00 @12 00		
Western sup	5 00 @ 5 50	PRODUCE—	
Com. ext..	6 50 @ 7 00	Apples ⅌ bbl	2 50 @ 6 50
Medium do	7 50 @ 8 00	Dried ⅌ lb..	10 @ 11
Choice do.	8 50 @ 9 00	Sliced ⅌ lb..	12 @ 14
Illinois and Indiana—		Butter ⅌ lb—	
Choice ext	8 50 @10 50	Prime fall....	33 @ 35
Canada sup.	6 25 @ 7 00	Ch'ce dairies.	22 @ 25
Com ext...	6 25 @ 6 75	Fair to good	
Medium do	7 50 @ 8 00	dairies.....	18 @ 21
Choice..	8 50 @ 9 50	Old and common lots....	15 @ 18
Milwaukee and Minnesota	7 00 @ 9 00	Beans ⅌ bushel—	
Southern sup	.. @ ..	Small & ex.	4 00 @ 4 12
Extra.......	7 00 @12 00	Marrow....	3 15 @ 3 50
Choice Balt	11 00 @13 00	Mediums...	2 75 @ 3 25
Michigan and Ohio—		Cheese ⅌ lb—	
Common to choice..	9 50 @ 11 00	Vt. & N. Y...	6 @ 13
		Factory.....	8½ @ 9½
Rye Flour..	5 00 @ 5 75	Skim........	4 @ 7
Corn Meal..	3 25 @ 3 50	Cranberries—	
Buckwheat	3 50 @ 3 75	⅌ bushel..	4 00 @ 5 00
OilCake, ⅌ ton .	@ 50 00	Peas ⅌ bush	3 00 @ 4 25
GRAIN—		Potatoes ⅌ bushel—	
Corn, ⅌ 56 lbs—		New ⅌ bbl.	2 00 @ 3 00
Southern yel	68 @ 69	Early Rose ⅌ bbl........	00 @ 3 00
Western mix	65 @ 68	Jacksons ⅌	
Western yel	68 @ 69	bushel.....	20 @ 40
Wheat West	1 50 @ 1 80	Sweet ⅌ bbl.	4 00 @ 4 50
Rye......	@ 90	Onions ⅌ bbl.	0 00 @ 0 00
Barley.....	75 @ 1 20	Poultry ⅌ lb.	00 @ 0 00
Oats......	40 @ 50	Eggs ⅌ doz...	20 @ 21
Shorts, ⅌ ton........	21 00 @22 00	LUMBER—	
Fine Feed..	21 00 @22 00	Clear Pine..	33 00 @65 00
Middlings...	21 00 @22 00	Coarse Pine—	
		No. 5......	22 00 @23 00
HAY—⅌ 2000 lbs—		Refuse......	17 00 @18 00
Eastern and Northern	28 00 @33 00	Shipp'g bd's	20 00 @25 00
At City Scales—retail.		Spruce—	
Country Hay—		Nos. 1 & 2.	17 00 @18 00
⅌ 100 lbs	@ 2 25	Refuse...	10 00 @12 00
Salt Hay....	24 00 @26 00	Hemlock Boards—	
Straw 100 lbs	1 25 @ 1 50	Nos. 1 & 2.	16 00 @17 00
New York..	1 25 @ 2 00	Refuse....	10 00 @11 00
		Flooring Boards—	
		Nos. 1 & 2..	30 00 @38 00
PROVISIONS—		Refuse....	20 00 @24 00
Beef, Mess—		Clapboards—	
West. ext.	10 00 @16 00	Extra Pine	@60 00
West. mess..	10 00 @15 00	Do. clear......	@55 00
Family ext..	14 50 @16 00	Do. No. 1...	30 00 @35 00
Pork—		Sap extra......	@60 00
Ext. clear.	17 50 @18 00	Sap clear......	@45 00
Clear.....	16 00 @18 00	No. 1........	@ [illegible]
Mess......	14 00 @16 00	Spruce......	36 00 @37 00
Prime.....	11 50 @12 50	Shingles.....	2 25 @ 6 25
Lard, tcs. ⅌ lb	9¼ @ 10	Laths.......	2 25 @ 2 75

Appointments.

☞ *We would say to our preaching brethren that it is necessary we should receive their appointments as early as* TUESDAY MORNING, *as our paper goes to press about noon; otherwise they will not be inserted till the week following.*

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel.

A. H. Cleaves....................Sunday, July 28th
J. B. Cook....................Sunday, Aug. 4th

Boston (Branch Chapel) 1735 Washington Street (Corner of Madison Street.)

Love Feast at 10½ A. M. Preaching at 3 and 7½ P. M. Prayer meeting Tuesday and Thursday evenings.

Hiram Munger....................Sunday, July 28th
D. M. Leavitt....................Sunday, Aug. 18th

Charlestown (Hall No. 70 Main Street.)

Prayer meetings Tuesdays and Fridays, 7½ o'clock.

W. S. Campbell....................Sunday, July 28th

Chelsea, Mass. (*Advent Chapel, Heard Street.*)

H. F. Carpenter....................Sunday, July 28th

East Boston, (*Central Hall, 152 Meridian Street.*)

Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.

J. S. White....................Sunday, July 28th

☞ Meetings in South Boston on Wednesday evenings, at C. W. Huntress', 2 Lowland Street. Friday evenings at J. N. Berry's, 365 Silver Street.

Dedication at Bath, Me....................Sunday, July 28th
J. Couch.

Stowe, Mass....................Sunday, July 28th
C. Goodrich.

South Framingham, Mass....................Sabbath, July 28th
Portsmouth, N. H....................Sabbath, Aug. 4th
L. Boutell.

Chestnut Hill, near Blackstone, Mass., Sun., July 28th
H. L. Hastings.

Charlestown, Mass....................Sunday, Aug. 4th
Tremont, Mass....................Sunday, Aug. 11th
Holden, Mass....................Sunday, Aug. 18th
Plymouth, Mass....................Sunday, Aug. 25th
Putnam, Ct....................Sunday, Sept. 1st
J. S. White.

Springfield, Mass. (Franklin Hall) Sunday, July 28th
C. E. Barnes.

Vineland, N. J....................Sunday, July 28th
A. A. Phelps.

Natick, Mass....................Sabbath, July 28th
Marblehead, Mass....................Sundays, Aug. 4th and 11th
J. T. Dixon.

Lynn, Mass....................Sunday, July 28th
Plymouth, Mass....................Sunday, Aug. 4th
M. Batchelor.

Holden, Mass....................Sabbath, Aug. 4th
T. M. Preble.

Westboro, Mass....................Sunday, July 28th
Warehouse Point, Conn....................Sunday, Aug. 4th
Southington, Conn....................Sunday, Aug. 11th
I. B. Potter.

Wilbraham, Mass....................Sabbath, Aug. 11th
H. Munger.

Manchester, N. H. (Whitney Hall) Friday, July 26th
Concord, N. H. (Bethel)....................Saturday, July 27th
East Concord, N. H. (Ward Room) Monday, July 29th
Suncook, N. H....................Wednesday, July 30th
Fisherville, N. H....................Thursday, July 31st
Wakefield, Mass....................Sunday, Aug. 4th
Marvin W. Lutz.

Farmington Village, N. H....................Sunday, July 28th
Rochester Village, N. H....................Sunday, Aug. 4th
Rye, N. H....................Sunday, Aug. 18th
D. F. Leavitt.

Dover, N. H....................Sunday, July 28th
H. Pratt.

East Haverhill, Mass....................Sunday, Aug. 11th
D. M. Leavitt.

Milan, N. H. (as Bro. Charles L. Dale may appoint) Sunday, July 28th. I. C. Wellcome.

South Vernon, Vt. (at Belding's grove) Sun., July 28th
Vernon, Vt....................Sunday, Aug. 4th
S. Cook.

Providence, R. I....................Sunday, July 28th
L. T. Cunningham.

Loudon Ridge, N. H....................Sabbath, Aug. 4th
Dover, N. H....................Sabbath, Aug. 11th
O. W. Kimball.

Oxford Village....................Sunday, July 28th
Jared Whitman.

Northville, N. H. (in Newport)....Sunday, July 28th
Unity, N. H. (at the Town House)..Sunday, Aug. 4th
East Acworth, N. H....................Sunday, Aug. 11th
If these conflict, write us immediately at Grantham, N. H. E. Cotton.
B. Pillsbury.

South Ashburnham, Mass....................Sunday, July 28th
U. G. Ladd.

Providence, R. I....................Sunday, July 28th
J. F. Nickerson.

Swiftwater, N. H....................Sunday, July 28th
E. S. Moulton.

Winchendon, Mass. (New Boston Church) first and third Sundays in each month. Geo. A. Cole.

Steep Falls, Me....................Sunday, July 28th
C. H. Sweet.

Marblehead, Mass....................Sunday, July 28th
B. Finney.

Kennebunk Port, Me., Sundays through the year, excepting the first Sunday in each month.

Rutland, Vt....................Sunday, July 28th
C. S. Shattuck.

Newcastle, N. H....................Sunday, July 28th
J. L. Chute.

Sutton, N. H. (Mill Village)....................Sabbath, Aug. 11th
Simeon Roby.

East Springfield (Kempton school-house Dist. No. 2) Sabbath, July 28th.
Danbury, N. H. (where the brethren may appoint) Sabbath, Aug. 4th. D. W. Davis.

Pittsfield, N. H....................Sunday, July 28th
C. Cunningham.

Farmington, N. H.-Sundays, Aug. 4th, 11th, and 18th
W. M. Harmon.

Gloucester, Mass....................Sunday, July 28th
North Rutland, Mass....................Sunday, Aug. 4th
Endfield, Mass. (Newcomb's grove) Sunday, Aug. 11th
Geo. A. Streeter.

Plymouth Union, Vt....................Sunday, July 28th
In the grove if pleasant, otherwise in the hall.
A. A. Hoyt.

Southington, Ct....................Sunday, July 28th
B. Hitchcock.

La Grange, Me. (baptism)....................Sabbath, July 28th
Conference, Saturday, July 27th, two P. M.
F. A. Baker.

Messenger's Bridge, Berwick, Me. (grove meeting) Sunday, July 28th.
West Lebanon (Gerrish Place)....Sunday, Aug. 4th
J. Bickford.

Portsmouth, N. H....................Friday evening, July 26th
Rye, N. H....................evening, Aug. 1st
Great Works, Me....................evening, Aug. 2d
Rochester Village, N. H....................evening, Aug. 6th
South Rochester (Chapel)....................evening, Aug. 7th
Dover, N. H....................evening, Aug. 9th
F. M. Drake.

North Sutton, N. H. (at my house) first Sunday in every month. A. S. Williams.

Savoy, Mass. (new State Chapel)....Sunday, July 28th
Savoy, Mass. (East Chapel)....Sunday, Aug. 4th
H. K. Flagg.

Melvin Village, N. H....................Sunday, July 28th
New Durham Ridge, N. H....................Sunday, Aug. 4th
T. W. Piper.

Pleasant Valley, Ct....................Sunday, July 28th
West Haven, Ct....................Sunday, Aug. 4th
Yalesville, Ct., Sunday, Aug. 11th, and the second Sabbath in the month until further notice.
Z. D. Baird.

Rye, N. H....................Sunday, July 28th
G. F. Haines.

East Deering, N. H....................Sunday, July 28th
Hopkinton, N. H. (in Bro. Kimball's grove) Sunday, Aug. 4th. C. W. Sargent.

Addison, Vt....................Sunday, July 28th
D. T. Taylor.

Moultonboro Neck, N. H. (new school-house) Sundays, July 28th and Aug. 11th.
Meredith, N. H. (Dolloff school-house) Sun., Aug. 4th
N. Glidden.

Garland, Me....................Sunday, July 28th
Pittsfield, Me. (Carr school-house) Sunday, Aug. 4th
Jer. Carr.

Bangor, Me....................Sunday, July 28th
and the second and fourth Sundays in each month.
Garland, Me. (Town House)....................Sunday, Aug. 4th
Allen Damon.

South Livermore, Me....................Sunday, July 28th
Jesse Gay.

Canton, (Lovely Street) Ct....................Sunday, July 28th
Morris, Ct....................Sunday, Aug. 4th
New Preston....................evenings, Aug. 6th and 7th
Ellsworth (baptism)....................Sunday, Aug. 11th
G. L. White.

East Holderness, N. H....................Sunday, July 28th
Stephen Dinsmore. J. G. Moulton.

Vienna, Me. (Brick Chapel)....................Sunday, Aug. 4th
E. M. Haggett.

Cambridgeport, Mass....................Sunday, Aug. 4th
Portsmouth, N. H....................Sunday, Aug. 11th
Dover, N. H....................Sunday, Aug. 18th
A. Simpson.

Brighton Hill, Hebron, Me....................Sunday, Aug. 4th
L. D. Totman.

Westhaven, Ct....................Sunday, July 28th
Wellsville, Ct....................Sunday, Aug. 4th
Sam'l W. Treat.

Stoneham, Mass....................Sabbath, Aug. 4th
S. S. Mooney.

East Rochester, N. H....................Sunday, July 28th
West Lebanon, Me. (where the brethren may appoint) Tuesday evening, July 30th. R. Morrill.

Bro. Bowman.—It is expected that Bro. Bowman will fill the following appointments. The brethren will give them out in the different places:—

Castleton, Vt., Friday. Call on Bro. S. G. Mathewson. He will see to you for one week, in that vicinity, from July 26th to Aug. 2nd.

Rutland, Friday, August 2nd, over the Sabbath, to Aug. 4th.

Keene, N. H., Tuesday evening, Aug. 6th. Call on Dr. Darling. Perhaps stay two evenings.

South Vernon, Vt., Thursday evening, Aug. 8th. Call on Moses Merrill and Eld. Cook.

Athol, Mass., Saturday, Aug. 10th, and over the Sabbath. Call on Eld. Hemenway.

Springfield camp-ground, Thursday, Aug. 15th, where you will find me. Other arrangements from there.

Hiram Munger.

Dexter Village....................Sunday, July 28th
West Levant....................evening, July 30th
Machiasport....................Sunday, Aug. 4th
I expect to be at Belfast and Alton Bay campmeetings. I. K. Lombard.

Woodstock Valley, Ct....................Sunday, July 28th
P. S. Butler.

Portsmouth, N. H....................Sunday, July 28th
Natick, Mass....................Sundays, Aug. 4th and 11th
Subject—Prophecy, and evidences for the coming of the Lord in 1873. N. H. Barbour.

Wolcottville, Ct....................Sunday, July 28th
W. N. Pile.

Northwood Narrows, N. H....................Sunday, July 28th
C. R. Parsons.

South Berwick, Me. (Great Works)....Sun., July 28th
Barnstead, N. H. (Tuttle school-house) Sun., Aug. 4th
John Parsons.

Livermore (Britton's Mills)....................Sunday, Aug. 11th
H. B. Sevey.

Steep Falls, Me., at 10.30 A. M. and 2.30 P. M., Sunday, July 28th.
Standish, Me (Butler school-house) at 5 P. M., Sunday, July 28th.
South Windham, Me. (Union Chapel)..Sun., Aug. 4th
Steep Falls, Me....................Sunday, Aug. 11th
C. H. Sweet.

Vienna, Me. (Brick Chapel)....................Sunday, Aug. 18th
Wilson Jackson.

Lake Village, N. H. (North Church) Sun., July 28th
Dorchester, N. H. (Town House)....Sunday, Aug. 4th
West Groton, Vt., Sunday, Aug. 11th, and Monday and Tuesday evenings. Will Bro. Geo. E. Brown meet with me?
Topsham, Vt. (Cason Bridge) Wednesday evening, Aug. 14th, and over Sunday. John H. Evans.

Cabot Vt....................Sunday, July 28th
C. H. Leverton.

New Durham, N. H. (Ham school-house) Sun., July 28th
J. T. Libby. C. H. Willey.

Lake Village, N. H....................Sunday, Aug. 11th
Loudon Ridge....................Sunday, Aug. 18th
Wells, Me. (Littlefield's Hall)....Sunday, Aug. 25th
J. G. Smith.

West Deerfield....................Sunday, July 28th
J. M. Quimby.

Rye, N. H....................evening, July 30th
Hampton....................evening, July 31st
Cambridgeport, Mass....................August 1st
Wakefield, Mass....................evening, Aug. 2nd
Exeter, N. H....................evening, Aug. 6th
Brentwood, N. H....................evening, Aug. 7th
South Berwick, Me. (Great Works) evening, Aug. 8th
Wm. C. Stewart.

Scitico, Conn....................Sunday, Aug. 4th
Plainville, Ct....................Sunday, Aug. 11th
New Britain, Ct....................Aug. 13th
Southington, Ct....................Aug. 14th
Bristol, Ct....................Aug. 15th
Cheshire Street, Ct....................Sunday, Aug. 18th
Anna E. Smith.

Sutton's Corners, about eight miles west of Meadville, Crawford Co., Pa., on the A. and G. W. R. R., Saturday evening, July 27th, and over Sunday, the 28th. Baptism will be attended to if preparation is made. Bro. J. Wendell is requested to attend.

Armstrong school-house, Beaver Co., Pa., Aug. 4th, at 10.30 A. M. Small school-house at 4 P. M.

Alleghany City, Pa....................Aug. 5th
Brick school-house, near E. Winners, Lycoming Co., Pa., evening, Aug 7th.
School house near John Casner's....evening, Aug. 8th
Quaker Hill....................evening, Aug. 9th
Warrensville....................Sunday, Aug. 11th
Clark school-house, Chaut. Co., N. Y. 10½ A. M., Aug. 18th. Chamberlain's school-house 3 P. M.
John T. Ongley.

Cambridgeport, Mass.

S. S. Brewer....................Sunday, July 28th

Chicopee Falls, Mass.

E. Phelps....................Sunday, July 28th

Lowell, Mass.

B. S. Emery....................Sunday, July 28th
D. M. Leavitt....................Sunday, Aug. 4th

Worcester, Mass.

J. G. Smith....................Sunday, July 28th
Miles Grant....................Sunday, Aug. 4th
C. S. Shattuck....................Sundays, Aug. 11th and 18th
Wm. Bodge....................Sunday, Aug. 25th

Lawrence, Mass.

Joseph W. White....................Sunday, July 28th
Wm. C. Stewart....................Sunday, Aug. 4th
L. C. and M. McKinstry....................Sunday, Aug. 11th
F. M. Drake....................Sunday, Aug. 18th

Haverhill, Mass. (New Hall.)

A. A. Robinson....................Sunday, July 28th

Concord, N. H. (Eagle Hall.)

Marvin W. Lutz....................Sunday, July 28th
E. Owen....................Sunday, Aug. 4th

Hampton, N. H.

S. S. Mooney....................Sunday, July 28th
D. F. Leavitt....................Sunday, Aug. 11th
T. L. Churchill....................Sunday, Aug. 18th

Seabrook, N. H.

F. M. Drake....................Sunday, July 28th
J. G. Smith....................Sunday, Aug. 4th
S. S. Mooney....................Sunday, Aug. 11th
E. S. Moulton....................Sunday, Aug. 18th
A. Ross....................Sunday, Aug. 25th
Hiram Munger....................Sunday, Sept. 1st

Exeter, N. H.

Mrs. L. E. Saulpaugh....................Sunday, July 28th
Geo. W. Burnham....................Sunday, Aug. 4th

South Rochester, N. H. (Chapel.)

J. Horne....................Sunday, July 28th
J. L. Chute....................Sunday, Aug. 4th
G. F. Haines....................Sunday, Aug. 11th

Great Falls, N. H. (Franklin Hall.)

O. W. Kimball....................Sunday, July 28th

Great Falls, N. H. (Advent Hall.)

F. M. Drake....................Sunday, Aug. 4th
John Parsons....................Sunday, Aug. 18th

Manchester, N. H.

B. S. Emery....................Sunday, July 28th
A. Simpson....................Sunday, Aug. 25th

South Berwick, Me. (Great Works.)

John Parsons....................Sunday, July 28th

Hollis Centre, Me.

Jer. Hill....................Sunday, July 28th
W. H. Mitchell....................Sunday, Aug. 18th

Bowdoin, Me. (Dennett school-house.)

H. D. Reed....................Sunday, July 28th
A. C. Palmer....................Sunday, Aug. 4th

Biddeford, Me.

D. M. Leavitt....................Sunday, July 28th
Bro. or Sr. Hastings....................Sunday, Aug. 4th
B. S. Emery....................Sunday, Aug. 11th
A. A. Robinson....................Sunday, Aug. 18th
J. Albert Libby....................Sunday, Aug. 25th

South Elliot, Me.

Geo. W. Brown....................Sunday, Aug. 4th
F. M. Drake....................Sunday, Aug. 11th

Portland, Me. (Union Hall.)

Geo. W. Burnham....................Sabbath, July 28th
Henry Pratt....................Sabbaths, Aug. 4th and 11th
A. C. Palmer....................Sabbath, Aug. 18th
O. W. Kimball....................Sabbath, Aug. 25th

Putnam, Ct.

H. Davis....................Sunday, July 28th

Bristol, Conn.

S. Woodruff....................Sunday, July 28th

Collinsville, Conn.

Seth Woodruff....................Sunday, Aug. 4th

Amboy, Ill.—Preaching the second and fourth Sundays of each month. Traveling brethren passing through are cordially invited to attend.

C. C. Marston, Pastor.

Biddeford, Me. (Advent Chapel, Hill Street, near Pool Street.) Meetings every Sunday, at 10½ A. M., 2½ and 7 P. M. Also, prayer meetings on Wednesdays and Saturdays.

New York City.

Advent meetings at 138 W. 24th street, every Sunday, at 10½ A. M. and 3 and 7½ P. M.; also Monday, Wednesday, and Friday evenings. T. J. Cox, 273 W. 22nd street. At 405 Grand street, preaching every Sunday, at 10½ A. M. and 3 P. M. Prayer meeting at Sr. Bellows', 23 Norfolk street, every Tuesday evening. Preaching brethren are invited to correspond with Bro. Cox, as above, or with me—H. A. King, *Bible Banner* Office, 14 Murray Street.

Norwegian Tract Fund.—$100.00 Wanted.

Previous acknowledgments..................	$56.00
Geo. Humphrey..................	4.00
Phebe Mayberry..................	1.00
A friend..................	1.00

Where are our friends in the West, who were anxious we should publish tracts in the Norwegian language, and promised to contribute for them, that they might be circulated *free?* Where are our Eastern brethren who are interested in so good a work? Let us hear how much you will do, that we may go on with the work.

I. C. Wellcome.

Acknowledgment.—"A Friend," Middlesex, Vt., $1; "Sister" in Foster, R. I., $1; Anne Armstrong, $5. May the Lord bless and reward.

Mary I. Herron.

Those wishing to preach at Stoneham, Mass., will please correspond with J. L. Locke, Box 32 Stoneham P. O., Mass.

Business.

TO CORRESPONDENTS.

☞ We cannot discontinue or send your orders, unless you give us the POST OFFICE and STATE in PLAIN LETTERS.

☞ M. G. S.—It was sent July 19th.

Articles Received.—L Rines, J R Smith, A A Hoyt, A Boynton, C Pike, D N Smith, Geo. Thomson, A Ross, Leo, P Alling.

Cash Receipts for Books and Tracts.—C F Churchill $1.00, H Joyce 45c, L C Mattox $5.25, J Snook $1.20, H Eldridge $1.40, A S Bolkins 40c, A Bissell $4.50, R W Wilson $10.00, A Burnham 50c, J B Treat $4.50, S Johnson 10c, Thos. Rines 25c, J N Shattuck 50c, Mrs E Richmond 25c, R Dexter 30c, H A Benson $3.00.

Books and Tracts Sent.—By Mail—H Eldridge, A S Bolkins, J Moody, T Rines, A Burnham, H J Munson (3 pack), H A Benson, W Shoultz, R Dexter, N T Pease, M A Parker, E A Sisson, J Adams, E A Keeler, J F Huber, W C McFerrin, L Z Letspiech, A C Reed, A A Quimby, R E Hanson, C W Kitchin, A E Born, W O Kelly, A H Newell.

By Express—J B Treat, C Pike, M W Corliss.

NEW TRACT.

Second Edition, Revised and Enlarged,

OF

"THE COMING REIGN OF TERROR," Or, The Commune.

BY WM. N. PILE.

The first edition of five thousand copies of this work being exhausted, a second edition is now published. It contains about *twelve pages of entirely new matter*, besides retaining all the more important matter of the first edition. The past working of Spiritualism, Infidelity, Socialism, Free-Love, and the Commune, are shown to have produced the "reign of terror" of 1792 in France, and then the analogies between that period and the present are drawn, to show that we are on the verge of another "reign of terror." Special attention is given to the "International Society," and its latest developments shown. This tract is well calculated to awaken an interest in the speedy coming of the Lord. Notwithstanding the increased size, the price is unchanged.

For sale at this office. Price, by mail, single copy, 7 cts.; five copies, 30 cts.; ten copies, 50 cts.; fifty copies, $2.00; one hundred copies, by express, $3.50. Ag't.

Also sold by the author at Springfield, Mass.

THE BLACK AND TERRIBLE YEAR:

OR, A

Chronological Record

OF THE

Principal Civil and Political Events, Wars, Riots, Calamities on Sea and Land, etc.,

DURING THE YEAR 1871.

By S. Hawes, *Indianapolis, Ind.*

The above is the title of an interesting pamphlet of 76 pages. Price 30 cents. Sent by mail on reception of the same. For sale at this Office. Ag't.

THE DURATION AND NATURE OF FUTURE PUNISHMENT.

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All things considered, we regard this the best work on the subject treated of now before the public, and *the* one to distribute, especially among our friends and neighbors who do not hold with us on the subject. We have procured a large lot of the publisher, and put them at the following low prices:—1 copy, 40 cts.; two copies, 75 cts.; three copies, $1; one dozen for $3.50;—all sent by mail, postpaid. Please order freely. Ag't.

JUST PUBLISHED.

By the Advent Christian Publication Society, a new Tract, entitled, "The Judgment Impending: Prophecy and Chronology converging to one Grand Culmination." By Bro. L. T. Cunningham. 52 pp. Price, 8 cents per copy. Postage, 2 cts. 75 cts. per dozen. $5.00 per one hundred. Ag't.

NEW TRACTS.

Christ our Life. By Wm. Leask, D. D., Congregationalist, London, Eng. A valuable work on the nature of man and the gospel gift. To which is added *The Influence of Doctrines and Christian Missions*, by Rev. Henry Constable. 24pp. By mail, $1.50 per one hundred; 35 cents per dozen.

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Showing that the "Gospel of the kingdom" has been "preached in all the world for a witness unto all nations"; and that the end of this dispensation is at hand, and the Lord about to appear in his glory. By Eld. John Couch. Just the thing to scatter by the thousands. Let it have a wide circulation Price single, 3 cents; postage 2 cts.; 25 cts per dozen; $2.00 per hundred by mail.

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This new and valuable work of Bro. Sheldon's, of 142 pages, is now ready, and for sale at this office. Price per copy, 25 cents. Sent by mail on reception of the same. Ag't.

"THE MIDNIGHT CRY."

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A pamphlet of one hundred pages. Second edition. Presenting evidences of the coming of the Lord in 1873. Price 25 cents. For sale at this office.

This work discloses the Bible time of the second coming of Christ, and the providential sanctions of the Advent ministry beyond all others. It will richly reward the most careful reading.—*J. B. Cook.*

MY ALL.

"*Jesus Christ, the same yesterday, to-day, and forever.*"—Heb. 13: 8.

I think of Jesus all the day,
And ponder as I pass along;
He is my soul's delightful stay,
And he the subject of my song.

I speak of Jesus when a friend
Doth call and chat awhile with me,
And never wish the time to end,
Thus humbly spent in pious glee.

I worship Jesus every morn,
And ask his favors on my knees;
And when the evening shades are drawn,
His smile alone my soul can please.

I honor Jesus as the chief
Among ten thousand millions told;
His promises afford relief,
His mercies cheer me more than gold.

I'll trust in Jesus till I stand
A sinner saved by grace alone;
And then in Canaan's happy land
Forever sing redeeming love.

—*Selected by H. E. F. Stone.*

THE COMING STRUGGLE.

I. E. LOMBARD.

NUMBER ELEVEN.

Other passages might be given which seem to have a reference to this mistake of the waiting church on time; as the account of the angel in Rev. 10, who "stood with one foot on the sea, and the other on the land" (showing the general spread of his message by land and sea), and "sware by him that liveth forever and ever that there should be *time no longer*." This declaration as to the character of his message, when considered in connection with the last verse of the chapter, "*Thou must prophesy again* before many peoples, and nations, and tongues, and kings," seems to fix the application of the prophecy to the Advent message and the disappointment on time; and also, the subsequent interest on the signs of the end, and particularly the last cry, "Behold the Bridegroom cometh; go ye out to meet him."

But as the Advent movement is represented as bearing to the world "the everlasting gospel," we should take the message as covering broader ground than in proclaiming to all the distinctive proclamation, "The hour [or season] of his judgment is come." This may be taken as the most distinguishing feature in the movement, for so it is; but the message embraces an exhortation to "fear God and give glory to him," in view of the fact that "the hour of his judgment is come"; and concludes with an exhortation to "worship him that made heaven and earth, and the sea, and the fountains of waters." This last sentence seems to contain an admonition against the prevailing disposition in these days to rob God of his personality, in making "God everything, and everything God"; and, also, against the tendency to rob him of his work as Creator, by rejecting the Bible account of creation for the speculations of geologists, Spiritualists, and infidels generally. When a man has given up the Bible account of creation, he has lost his chart and all his moorings on the subject, and is left to float among the mazes of geological speculation and infidel conjecture; and, vibrating sometimes to this theory, and sometimes to that, and often to several, he becomes the sport of every new whim and transient illusion in the fruitful field of geological fancy. But whatever may be his theory of the origin of things, it embraces no God but Nature, and hence assumes their existence without any creative act, but by natural development in some sense or other. Men may scout the "development theory" as absurd and ridiculous, for so it is; but so long as they reject the personality of God, and the Bible record of creation, they must believe either that, or something less plausible, or stand in doubt with the mass, not knowing what to believe.

Nearly all those who preach the coming of the Lord near, defend the Bible record of creation, and raise their warning voice against the growing disposition to turn from the Divine record to the skeptical and vacillating theories of geologists; and, if Advent preachers have not the wisdom of "men of *science*," they have the wisdom of "men of *God*," which is far better, and saves them from many "vacillations" and "vibrations." Hence it seems that the clause in this first angel's message, "Worship him that made," etc., is intended to give the churches faithful warning against the growing disposition to reject the Bible record of creation so prevalent in these days.

Thus it seems that this first angel's message, starting with the announcement of the judgment at hand, closes with a warning against the prevalence of skepticism and rise of Spiritualism. This angel is followed by two others, who give special warnings against the Spiritualist movement, as it advances with rapid strides in drawing all but the saints into its embrace. These three messages may be called the last-day warnings of the faithful church. Commencing with the Advent movement, somewhat before the rise of Spiritualism, they run parallel with it to the judgment, and seem intended, in the Divine purpose, to constitute a counter movement in the church to act against the Spiritualist movement, by warning all against its principles and doctrines at each step in its development. For if the church and world are to have the last-day perils, they ought also to have due warning of them from the faithful watchmen. And how great the responsibility of the watchmen who see these perils! I do not wonder that Christ, referring to these times, asks—"Who then is a faithful . . . servant, whom his lord hath made ruler over his household to give them meat in due season?"

I have said that the Advent movement was evidently intended in Divine providence to act as a counter movement against Spiritualism. This will appear more manifest by a comparison of the two positions. Thus while Adventists take the Bible as their only guide and authority in religion, the Spiritualists reject it with bitter animosity. While the Adventists teach that God is a personal being, the Creator, Preserver, and Judge of all, the Spiritualists teach that there is no God but nature, or a principle of vitality in nature; and hence there is no personal being to act as Creator, Preserver, and Judge. The Adventists teach that Christ is the Son of God, and man's only Savior; Spiritualists teach that he is "no more the Son of God than you are," and that "every man is his own Savior." Adventists teach that man is mortal, and must die; Spiritualists that he is immortal, and can't die. Adventists teach that the dead sleep in their graves till the resurrection, and cannot communicate. The Spiritualists claim that they are alive in the spirit-world, and do communicate. Adventists teach that "the same Jesus" is soon coming to earth again, to communicate his glorious reign; Spiritualists deny his coming, and look for another, who will prove to be "the false Christ." Thus Adventists and Spiritualists stand in direct opposition on all the various points of doctrine. So, we may say in conclusion, that while the Bible, as I have shown, calls the doctrine taught by the Adventists "*the everlasting gospel*," it must needs call Spiritualism the opposite, "the doctrine of devils," and so it has in 1 Tim. 4: 1.

Thus it appears, that while this last generation is coming up to judgment with the offer of a counterfeit for the gospel in Spiritualism, the Lord in his faithfulness intends that they shall also have the offer of the genuine, with faithful warnings in reference to the counterfeit, that their choice may be made from *preference*, and not from *ignorance*. God is giving these two opposite systems to the world, with ample time for examination before they are compelled to decide which they will have. But the preference of the mass, even of professors, is growing more manifestly towards Spiritualism every month. An intelligent lady, in high standing in the church, came to a friend of mine—not then an Adventist—saying, "Listen; I am in a strait." And after a moment's pause, she added, "I see that I have either got to be a Spiritualist, or take up with that dreadful annihilation doctrine; and that I can't do." No doubt thousands are in the same "strait" to-day, if they would acknowledge it; and God intends that they shall not much longer delay their choice between the counterfeit and the genuine; for he arranges that the false Christ shall come before the true one, and assuming all authority and power, he will proceed to set up his kingdom, and to destroy those who reject him, thus plausibly counterfeiting the work of the true Christ. Thus all will be compelled to decide, for none can be neutrals if they would. And none will reject him, at the peril of their lives, unless they do it from love to God and his truth; and these will flee for safety. But alas! for the mass of professors of religion, for when compelled to decide, they will feel about accepting the truth like the lady mentioned above—"*That I can't do.*"

In England, the interest on the question of no immortality till the resurrection is rising with considerable promise. It found able advocates in former times in Milton the poet, Locke the philosopher, and Tyndale the early translator of the Bible into English, with many others of less note. In later times, it was taught by Robert Hall the noted Baptist, Archdeacon Blackburn, Samuel Bourne, and Mr. Taylor of Norwich. And still later by Moncrief, Dobney, White, Whately, Stephens, and others; and in the few years past it has been gaining ground among the masses, and bids fair to make practical progress in opposition to popular errors on the subject, and thus save many from the delusion of Spiritualism, which is there advancing with its usual success.

It is painful to observe how rapidly the popular churches have been conforming to the world, while opposing the Lord's coming and associated truths. This decline, though partially manifest before, has been especially marked since they have opposed the Advent people so bitterly. Before that time, there was much of the power of God and the simplicity of Christ with them. But they lost many of their best members, who came out and were turned out at that time; and they have been coming out ever since; while the mass are conforming more and more to the world, till they differ but little from them in spirit, principle, or policy. There are many honest hearts still among them, no doubt, groaning in spirit, and wishing for a better state of things. But as to the mass of them, their case is hopeless. The best that can be said of them is that they are "lukewarm." But this affords no ground of hope for them, for the Lord says—"I would thou wert either cold or hot; so, then, because thou art lukewarm, and neither cold nor hot, therefore I will spue thee out of my mouth." Rev. 3: 15, 16.

MASS. ADV. CHRIS. CONFERENCE.

At its annual session, held in Chelsea, in April, 1872, it was voted that J. Couch prepare an essay on the subject of pastoral labor among our churches, and publish the same in the *World's Crisis*. In harmony with that resolution and the gospel of Christ, I will now endeavor to approach you, dear brethren, in danger and trial, hoping by this counsel and prayer to assist you in escaping some of the snares the enemy is coiling for your feet.

Christ's church is always exposed to many dangers in the world, and he has anticipated them all, and kindly and wisely prepared for its safety in all emergencies. As safeguards amid these dangers, he has given his word, in which is a variety of instruction, suited to all cases of peril, by which the path of safety may be clearly seen. He has also given his Holy Spirit to quicken the understanding so that dangers can be seen and safety secured. But amid the whirl and confusion of ever-varying circumstances in this strife of evil to which the church is exposed, God has selected servants from the faithful flock, and set them as guards of an exposed army, to watch every movement of an enemy in ambush. As an army encamped before a sagacious and determined foe is in great danger, without keeping constantly on duty faithful sentinals, so in the church of Christ without the constant watch-care of the faithful servants of Jesus. The Head of the church, knowing her dangers and wants, to provide for her safety, and perfect preparation for his kingdom, has appointed watchmen and pastors for the accomplishment of these great objects.

A church cannot enjoy safety until she has employed all the means Christ has appointed and prepared for that purpose. We do not say that a church should be confined to one ministerial gift of necessity, but a proper variety is important for its growth and happiness. But to open its doors without guard or sentinel, and bid welcome to all that the changing winds may drift along, is unscriptural and unwise. It results in feeding the church with an indigestible compound, producing a morbid appetite for something new and wonderful; causing many to receive the last theory advanced, as so clear and sacred that all must recieve it on the peril of losing eternal life. These circumstances confuse many, and disgust others, driving away the most prudent and cautious hearers, producing anarchy and strife among those who remain. These things ought not so to be; for by them the standard of truth is trailed in the dust; order is turned into confusion; peace into war; unity into division; and holy communion into vain jangling.

As one means of security against these evils so common in these last days, we earnestly recommend that each church secure, if possible, the pastoral care of some faithful servant of Christ, to take the oversight of the flock, according to the gospel. We do not mean to employ some professed teacher to lord it over the church as arbiter of their faith, and dictator of their consciences, laboring for mastery and filthy lucre, but a true servant of God, who will care more for the salvation of the flock than for his own aggrandizement—more for holiness and purity than numbers and worldly prosperity. Who shall labor more earnestly to *prepare* a people for the coming of Christ, than to establish the tradition of Gentile elders.

If the church cannot secure the weekly watch-care of such an one, let it secure a monthly visit, or even quarterly, if it can do no better; when all of its interests should be inquired after, and proper council and instruction given, to secure it, as much as possible, against all the evils and snares of these perilous times. It should be his duty, also, to see that the gospel ordinances are administered according to the Scriptures, and its worship be conducted in harmony with the word of God and the divine Spirit. When personal differences arise between brethren, a gospel peace-maker should be on hand to hush the warring elements into the silence of heavenly peace.

More than half the beneficial results of preaching the gospel are doubtless lost, when that teaching is not followed by hedging about, and cultivating the seed sown until it come to maturity by a watchman's care and labor.

Dear brethren in the ministry, suffer a word of exhortation. Do not waste your precious time and strength to produce the *frame* of a house only, for an unsheltered family, neglecting to put on the boards and shingles. The frame is necessary, but it will not protect them from the cold and storm. So is christian teaching without gospel watch-care. Do not, upon your peril, refuse to answer the call of Christ's church as far as your ability extends in this department. In some cases one man can take the care of several churches by visiting them periodically. Press your labors upon no church, but when a church is harmonious in giving you a call to take its pastoral care, yield to its petition if possible.

Brethren of the churches of Christ, speak unto God by earnest prayer, that he may grant you faithful servants after his own heart, to care for all your spiritual interests in this howling wilderness of snares and dangers, and bring you to enjoy the eternal rest of his everlasting kingdom, where the great Shepherd of the sheep shall guard you in eternal peace. Yours, in the bonds of Christian Union,

J. Couch, *for the Conference.*

WILL OUR CAMPMEETINGS PROVE A BLESSING?

A. ROSS.

For this all should labor and pray. As campmeetings having come to be a settled institution in this country, but one of two results can be anticipated: either a deeper experience in things divine, and a consequent stronger unity in the body; or a religious demoralization, and profligacy, which cannot but be fearful in all their tendencies.

In order that we may escape the latter and secure the former, the hardest campmeeting work should be done before we go. I mean the work of consecrating your heart to Christ before hand that you may go with but one thought and avowed purpose, and that to honor God, and save men. If we wait till we get to camp before we put forth an effort to get nearer to Christ, the same disposition will lurk about us there, and we shall find ourselves still waiting the troubling of the waters; and then after the waters are troubled, waiting for some one to feel a deep interest for us, and help us into the pool; and while all this waiting goes on, perpetual losses are being felt. Remember, the fountain of cleansing is close by thy door, and the time for stepping in is *now*. This work should be done by Adventists as a preparation for campmeeting, and not as a result of going. All your labor at campmeeting should not be for yourself, while such multitudes are perishing out of Christ. How can we labor understandingly for others, unless we are entirely submitted ourselves.

Judicious financiering and table serving may be essential to the success of a campmeeting, but cannot take the place of consecration. Where this is lacking, you may speak of wiping out old debts, and the escape of contracting new ones; but the whole thing miscarries, without a deeper work of grace in our own hearts, and an interest awakened in the minds of the perishing. As "eternal vigilence is the price of political liberty," so consecration, constant watchfulness, and prayer is the price of all success in christian labor in every place. We should feel a personal responsibility, who contemplate attending campmeeting, however seemingly humble or obscure may be our position. The success of a camp-meeting does not depend altogether on the committe, nor the ministry; but alike on all who profess to be the disciples of our Lord. And it is for the want of acting on this principle of individual responsibility that some of our campmeetings have proven detrimental we fear, to the general interests of the cause of Christ.

What do you say, brethren and sisters in Christ? As the campmeeting season comes on, have you been gleefully contemplating going to the meetings, in view of whom you are to see when you get there, and the campmeeting promenading you are to enjoy? Should the hearts of any be thus moved, I would recommend to such to linger at home the first day of campmeeting and spend it in prayer for God to create in them a clean heart, and renew a right frame of spirit; and if victory did not turn for entire submission to God, and against the old man the first day, try the second day, and so on to the end of the week; and unless your motives are such as you know God can approve, take up thy cross, stay at home, and have a week of prayer; and I will warrant you a richer experience in things of God at the end of the week, and a more sacred nearness to Christ, than if you should go to gratify the vanity of your own mind.

It can but be obvious to every mind that campmeetings are like all other meetings of a religious nature, where the leading thought is divine worship and religious improvement. That being the case, what would be improper for a meeting of worship in the sanctuary, in the thronged city, would be equally improper for an assemblage of a like purpose in the forest, or tented grove. What would be thought of an assembly of professed worshipers in New York, or Boston, if, in time of divine service, two-thirds of them should be promenading the street in front, or around the house, paying no attention to what was passing within? Would they not be looked upon as guilty of sacrilege? And why not the same things apply at campmeeting? The time was in the days of primitive Methodism, when the presiding minister at campmeeting would not allow the service to commence until the congregation was seated, and all the ministers gathered at the stand; and if there were victualling stands, all were closed in hours of worship. And then the reading of the Scriptures in so clear and worshipful a tone of voice—"I was glad when they said unto me, let us go into the house of God," etc. And then the hymn—

"Where'er thy saints assembled are,
There is a house for God."

Led by a score or two of veteran ministers (some of which, like John Nelson, could preach, without complaining, three sermons a day, and do a day's work at stone cutting besides) joined by the whole assembly of the saints, singing with grace in the heart, making melody unto the Lord, praying in the Holy Ghost, preaching the gospel with the Holy Ghost sent down from above. What mighty results followed. Sinners bowed under the majesty of divine grace, calling on God for mercy, and rejoicing in the consciousness of free pardon. We will not say, O Methodism, nor O Adventism, but O campmeetings, how ye have fallen!

IN COMMEMORATION.

S. S. BREWER.

Alas! a dear brother and friend in Christ has gathered up his feet and fallen asleep. When I read the notice of the death of Bro. H. Hawkins, my heart was made sorrowful. He was among those in the earliest days of the proclamation of the glad tidings of the coming One, that embraced the doctrine that has distinguished us as a distinct people. With the possession of ample means, his was a generous heart; and neither few, small, nor far between, have been the instances to which many can testify of his adding to his faith "brotherly kindness," and also of his being "a lover of hospitality." The weary pilgrim found a home, and felt at home, beneath his roof. But, alas! the place, the loved ones and kinsmen in the flesh, will know him there no more. The kindly beaming eye is dimmed; the voice that uttered the gushing welcome to the standard bearer of the coming One is hushed, and the hand that gave the warm and friendly grasp is cold in death.

Alas! the golden bowl is broken,
And loosed is now the silver cord;
Broke the pitcher at the fountain,
Still'd that voice, and no more heard.
Hearts are big with grief and sadness,
The husband, father, friend, now sleeps;
He that once caused joy and gladness,
"Is not," and loved ones for him weep.
Now in Jesus sweetly sleeping,
That kind and tender-hearted friend;
Till this dismal night of weeping,
And death's gloomy reign shall end.
All o'er earth his darts are flying,
Causing sorrow, grief, and dread;
Lamentation, bitter crying,
Sickness, anguish, and the dead.
Hail the resurrection morning,
Long foretold by holy seers;
When our living Head appearing,
Will change to gladness sighs and tears.
Hearts that yearned with keenest sorrow,
Shall their ransom'd powers employ,
In the bright prophetic morrow
Swell their song of sounding joy.
O! the peace and joy o'erflowing,
That will thrill the pure in heart,
With immortal nations glowing,
They shall meet no more to part.
Sky, and earth, and rill, and fountain,
Every atom then will be
Echoing through God's holy mountain
Faith's triumphant melody.

Farewell, farewell, beloved brother, friend, we shall not long be parted. I rejoice amid sorrow, although mine eyes are moist with tears as I strive to trace this fragment, and think of the loved death-severed sleepers in Jesus. But few of those who lived in the days that tried our faith remain. Names that were often seen and heard seldom fall on our ears; if they do, it is "*in memoriam*." Their homes that stood by the pathway in the early hour of the morning call, are passing away from our midst. They were then far and wide apart; but distances are now vastly extended. Few now dot our pathway, and the footfall of truth-telling time hath left his imprint upon them. Fond links in the bond of holy brotherhood that became more and more cemented by the trials and bitter disappointments by the way, are fast being sundered. Ties interwoven by an experience, such as no others ever passed through, are severing, and the hearts of the few that remain pulsate with a sympathetic, deep, affectionate sorrow, when the friends of many years and trials are borne to the silent home of the gathered and gathering.

Often, when I greet an old pioneer, I think of the strain of Scotia's sweetest bard—

"John Anderson, my Jo John, we've clim'd the hill
togither,
And many a canty day, John, we've had 'I oneanither;
Now we maun totter down, John, and hand in hand
we'll go,
And sleep togither at the foot, John Anderson my Jo."

There is at this precise moment a plaintive emphasis in the words of Hilkeah's weeping son—"The day goeth away, for the shadows of the evening are stretched out." In a manifold sense there is a befitting application in the above words of inspired Hebrew eloquence, especially as I view surroundings, both in the light of historic and inspired truth, also in an experimental sense. The twilight of eventide is giving place to the sombre mantling of a darker and more fearful shade of gloom. The outlines of the prophetic landscape are foreboding; and jots and tittles all around our pathway bespeak the sinking of time's last sands, and earth's approaching doom. The reign of transgression, that hath swept down from the womb of time through the slowly rolling ages of the past, scattering the chilling mists of death, and draping the nuptial hour, and the birth of innocence with bitter wailing and anguish, is near its close. Evangels of eternal day, in all their gladly solemn portents, are now pregnant amid all our surroundings. Death will soon be conquered. The ear of faith is now intent to catch the first rumble of the Conqueror's chariot, and gaze upon the outbeamings that shall herald the approach of his dazzling retinue, when from the portals of light the everlasting gates shall be lifted up to let the King of glory come down, and receive his long-waiting and once despised and weeping bride. O happy, happy hour!

I pause, and ponder, as faith grasps the extreme of that moment in which perpetual destiny centres. Eternal union, eternal separation. Till then, all this side will resemble the past; and all beyond the consummation of hope will be the perfected new creation, where the white-robed, palm-bearing victors, in the beauty of immortal youth shall perpetually glow in the full-orbed splendor of the "far more exceeding and eternal weight of glory." To faith's weepers amid the departing hours of this night of sorrow, let me say, we shall soon greet our loved ones, where tears nor sighs shall mingle with the rejoicing of those redeemed by the blood of the Lamb. "Thy kingdom come," and let the whole earth be filled with thy glory. Amen!

[Will the *Bible Banner* and the *Advent Christian Times* please be so kind as to copy?

PASSING AWAY.

N. R. SMITH.

[Composed and read as a composition at Washburn College.]

The innocent child stands beside the sparkling and merry murmuring brook, whose waters are passing away to mingle with its great attraction, the mighty ocean; and as the child stands, it innocently throws one by one the little branches and leaves into the brook, and claps its hands with joy to see them sailing, chasing each other, and passing away. This brings to my mind the thought that all the forests of the world, bud by bud, leaf by leaf, twig by twig, branch by branch, limb by limb, root by root, tree by tree, are passing away. Why is this? Let us go back and consider the inspiration of the past. Nearly six thousand years ago this earth was spoken into existence by Him who alone hath immortality. The omnipotent one will never pass away. Of him the poet writes—

"Passing away, all but God's bright throne,
And his servants' home above,
And his will divine,
And the boundless mine
Of God's eternal love;
Even earth to its frame work doth all decay,
But God in his love shall ne'er pass away."

The same hand that created the earth formed our first parents, and placed them in Eden, the garden of delight, and gave the man a command, which, if he disobeyed, the *penalty* was, "Thou shalt surely die," or "dying thou shalt die." Man disobeyed God, and this is the reason and origin of the passing away. Not only does it apply to man, but to all animate and inanimate creation; for after man had broken God's command, the ground was cursed for his sake; its productiveness and the perfectness of vegetation began to pass away. If we enter the shady forests, we shall find decay and blemishes plainly impressed upon them all, for they are passing away. If we follow the first man to the close of his career, we shall find that before a day came to its close he had passed away, according to God's word, for "one day with the Lord is as a thousand years, and a thousand years as one day."

Let us follow down the stream of time about the space of two thousand years, and we shall witness the greatest passing away that ever occurred since the earth was created. Men, as a race, had become very wicked, and the earth was filled with violence; but God would not destroy them without first warning them; therefore, he sent forth Noah to warn them of the great passing away; and he not only warned them by words, but by actions, for the space of one hundred and twenty years; yet they heeded not. The time drew near, and the Lord was heard to speak—"Yet seven days, and I will cause it to rain upon the earth forty days and forty nights, and every living substance that I have made will I destroy from off the face of the earth." The seven days passed away. Two of each kind of beasts, creeping things of the earth, and fowls of the air, as if by instinct, entered the ark of safety with Noah and his family. God shut them in. The fountains of the great deep were broken up, and the flood-gates of heaven were withdrawn, the waters prevailed, the earth passed out of sight, and the rising waters carried the ark above the highest hills, while the unsheltered wicked, with every living substance, were caught in the whirlpool of destruction, and passed away. The waters tarried on the earth for a year, and passed away, leaving the earth renewed and pure.

We might follow down the stream of time, and see how one language and speech was confounded; how that Sodom and Gomorrah, the cities of the plain, passed away; how Lot's wife disobeyed God by looking back, and passed into a pillar of salt; how the first born of the Egyptians and cattle were smitten, and passed away at the solemn hour of midnight; how the children of Israel passed through the Red Sea, and the Egyptians in attempting to follow were destroyed by the uniting of the waters and passed away; and as the mighty stream of time widened and rushed on toward the great sea of eternity, nation after nation came into notice and passed away to rise no more.

And is there no hope that this passing away will come to an end? O yes, there is hope; for eighteen hundred and seventy-two years ago the wise men of the east saw a star whose glorious effulgence hastened their steps to where lay Bethlehem's mangered babe, "the Lamb of God that taketh away the sin of the world"; and Jesus says—"Whosoever believeth in me shall not perish, but have eternal life." Paul says—"If any man be in Christ, he is a new creature; old things are passed away." John the beloved disciple says—"The world passeth away and the lust thereof; but he that doeth the will of God abideth forever"; and John also says—"I saw a new heaven and a new earth; for the first heaven and first earth were passed away, and there was no more sea, and God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away." O let us improve the moments rightly as they come, then, to use the language of Job, "we can lift up our faces without a spot; yea, we shall be steadfast, and shall not fear, because we shall have forgotten our miseries, and remembered them as waters that pass away."

"It is written on the rose,
In its glory's full array;
Read what those buds disclose—
Passing away.
It is written on the heart,
Alas! that there decay
Should claim from love a part—
Passing away.
Friends, friends, O shall we meet,
In a land of purer day,
Where lovely things and sweet
Pass not away?
O, if this may be so,
Speed, speed, thou closing day,
How blest from earth's vain show,
To pass away."

John Wesley used to say—"Oh, how hard it is to be shallow enough for a genteel congregation." But ministers have no difficulties of that kind now."

—Love to Christ smooths the path of duty, and wings the feet to travel it; it is the bow which impels the arrow of obedience; it is the main-spring moving the wheels of duty; it is the strong arm tugging the oar of diligence.

THE SINFULNESS OF SIN.

A. S. BURNHAM.

But few have, or seem to have, any proper conception of the exceeding sinfulness of sin. It is first to be considered, in its greatest magnitude, in disobedience to God. There is every reason why we should obey him. First, he is every way worthy of our love and obedience. Second, he has every right and claim. Third, it is for our highest good and happiness. We need to realize the exceeding sinfulness of sin in order to appreciate the riches of grace in Christ.

There is also another view of the exceeding sinfulness of sin, and that is its effects in this life. We can all see this. Go with me through the wards of a large hospital, and see the diseased, wounded and deformed. Look over the earth, and see it as one vast hospital, and besides all this, the more terrible disease within. Could we see the process by which one after another the supports of the soul are swept away by sin, the sight would be terrible beyond description. Could we see the consequences of sin in the light of eternity, yet more terrible, we could come to a deeper sense of the exceeding sinfulness of sin.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

THE BABY'S COUNSEL.

One day last summer I sat at my table writing a letter. My little boy was fixing the tail of his kite and playing about the room, and did not appear to be paying the slightest attention to me. In a few minutes my letter was finished, and I read it over aloud before sealing it. To my great astonishment my baby son, as I considered him—for he was only six years old—sidled up to me and said very earnestly, "I wouldn't send that letter if I was you."

"Why not?" I asked.

"I don't know," he answered, evidently feeling timid about saying all he thought.

I was very anxious to see what impression had been produced by my letter on my boy's mind, so I urged him a bit, and said, "Well, why wouldn't you send it, Charlie?"

The child looked a trifle confused, and, at last, dropping his pretty brown eyes, said, "I don't think it's very *polite*."

The truth was, I was vexed with my brother because he had neglected to inform me concerning something about which I was quite anxious. A single line from him would have prevented my writing to him the letter I had just finished.

As I read aloud what I had written, the little boy understood its spirit, he felt the vexed tones of the letter, though I believe it was not very severe, and certainly it was not undeserved. While he was playing with his kite string, that young man was being impressed by my words and temper. He did not know why I was annoyed at my brother, but he really felt bad about his mother writing a letter that did not sound "*polite*." He scarcely knew the meaning of the words I had put upon the paper, but his sensitive young heart felt their character.

When the little fellow saw me throw the sheet into the drawer, he looked troubled to think he had interferred, and said:

"Why, aren't you going to send it mamma?"

I replied to the darling, "No, my boy, I shall take your advice and not send the letter."

Does not this incident show how constantly we are exerting an influence upon our children? Books are read in their hearing, which possibly we would not give them to read alone; and while our babies, as we call them, sit in our laps, we converse freely upon subjects unfit for their ears, and give expresion to feelings which in after days these little ones will surely imitate. Don't imagine that young children are as dull as your conversations and manners in their presence show you think they are. They "take in" a vast deal more of the moral influences around them than is generally supposed.—*Advocate and Guardian.*

OPEN THE DOOR.

Open the door for the children,
Tenderly gather them in,
In from the highways and hedges,
In from the places of sin.
Some are so young and so helpless,
Some are so hungry and cold;
Open the door for the children,
Gather them into the fold.

Open the door for the children,
See! they are coming in throngs;
Bid them sit down to the banquet,
Teach them your beautiful songs;
Pray you the Father to bless them,
Pray you that grace may be given;
Open the door for the children,
"Of such is the kingdom of heaven."

Open the door for the children,
Take the dear lambs by the hand;
Point them to truth and to goodness,
Send them to Canaan's land.
Some are so young and so helpless,
Some are so hungry and cold;
Open the door for the children,
Gather them into the fold.

S. S. Gem.

JUST ONE.

While I was walking in the garden one brigth morning, a breeze came through and set all the leaves and flowers fluttering. Now that is the way flowers talk; so I listened.

Presently an elderly tree said, "Flowers, shake off your caterpillars!"

"Why," said a dozen altogether, for they were like some children who always say, "Why?" when they are told to do anything—bad children those!

The elder said, "If you don't they'll eat you up alive."

So the flowers went to shaking till the caterpillars were shaken off.

In one of the middle beds there was a beautiful rose who shook off all but one, and said to herself, "Oh! that's a beauty; I'll keep that one."

The elder overheard her, and called out, "One caterpillar is enough to spoil you."

"But," said the rose, "look at his brown and crimson fur, and his beautiful black eyes, and scores of little feet; I want to keep him; surely one won't hurt me."

A few mornings after I passed the rose again; there was not a whole leaf on her; her beauty was gone; she was almost killed, and had only life enough to weep over her folly, while the tears stood like dewdrops on her scattered leaves. "Alas! I didn't think one caterpillar would ruin me."

One sin will destroy a noble boy or beautiful girl as sure as the worm the rose.—*Selected.*

Didn't like the Wages.—An honest boy once went to work in a store, but left in a few days. His mother, in surprise, asked him if he was treated unkindly, or if he did not like the work.

"Mother," said he, "my emlpoyer was very kind to me, and the work suited me exactly; but I didn't like the wages. He wanted me to tell lies about his goods and thus cheat his customers. I knew this would be a sin, and the wages of sin is death."

"Johnny, ain't you going with us up to the lake?"

"No," answered Johnny, "I am not going to be absent from school one day this term, if I can help it."

Bravo, Johnny! We are glad to find a boy who can deny himself a pleasant trip for the sake of school. That is a strong boy.

—Leisure is sweet to those who have earned it, but burdensome to those who get it for nothing.

Hygiene.

"*This is for your Health.*"

OVERCOMING MORBID APPETITES.

A majority of invalids who resort to health institutions, after having been under treatment a few weeks, become satisfied with the simple regimen, and feel no desire to eat anything but the plainest food, nor to drink anything but the purest water. Their morbid cravings for flesh-meats, nervine drinks, and stimulating condiments, seem to have been conquered, or at least subdued; and so long as they remain under similar influences and surroundings, their appetences will be their servants and not their masters. But yet they are not safe to go into the world. They are improved, but not renovated. Habit is a second nature, and not easily eradicated. Let them now go among their old associations, with temptation on all sides, and the inclination to "live as other folks do," will revive, perhaps overwhelmingly. In vain will the strong will be opposed to the stronger appetite. The depraved instincts had become apparently normal, because the influences were all in the right direction. But weeks or months longer were required to so establish and confirm the organism in the better way that temptation would not overcome good intentions.

Some persons are so fortunately organized, or so little depraved, that a sojourn at a health institution for a few weeks, or even a few days, will rid them of all disposition to indulge morbid appetites. And some few will experience no inconvenience whatever in abandoning all accustomed luxuries and adopting the hygienic regimen in full at once. But with the majority it is quite otherwise. In the transitional state from bad habits to good, they must expect to suffer more or less. The rule is, the more necessary it is for them to change their habits, the more they will suffer in so doing; because, the more they have been perverted or depraved, the severer the struggle to recover the normal condition. The confirmed opium-eater, the drunken sot, and the tobacco-toper, are seldom safe until they have been at least one year without indulgence. Persons who have lived ten, twenty, or thirty years in the use of flesh, fish, and fowl, tea and coffee, butter, sugar, salt, vinegar, pepper, and hog's lard, can hardly expect to emancipate themselves from all desire for them, under all circumstances, in a few weeks, or even months. One, two, or three years is not too long a time to calculate upon; and on these terms, the result is worth all it costs. One, two, or three years devoted to re-organizing the body, and reconstructing the instincts, may add ten, twenty, or thirty years to their earthly pilgrimage.

A majority of invalids, however, who need a thorough reconstruction of themselves, cannot afford to be on expense at a health institution for a long time; and if they go among their friends, or into society as now constituted; instead of sympathy and encouragement, they will find little else than ridicule and oposition. Among the wants of the age, and the needs of the health reform, therefore, are farms and workshops, connected with health institutions, where patients, after recovering health, can remain a year or two, and find employment sufficient at least to pay expenses. Then they could go abroad proclaiming the glad tidings of the gospel of health effectually, and without danger of relapsing into "living as other folks do." Perhaps in the good time coming some philanthropic millionaire, some humanitarian society, or some intelligent government, will endow an institution of this kind. A million or two dollars expended in this manner would be of more advantage to our country and to the human race than a hundred millions of millions expended in bringing us teas from China, coffee from Brazil, liquors from Europe, trinkets from Japan, and fashions from Paris—*Dr. Trall, in Health Reformer.*

Over-Work.—The complaint is quite universal, and in our American life we quite over-strain the muscle, over-wear the brain, and over-burden the heart. Men at the hottest point of enterprise give out, and consumption takes the body, lunacy the mind, avarice the affections. Prominent men drop suddenly here and there, when they are all aglow with perspiration, and dilated eye, and absorption of success. The epitaph is, "died of overwork." It should be, "died of mis-managed work." That wheel on the car is not hot because it rolls faster than the other wheels, nor because it is weaker or stronger, but because its journal was not packed as well—because some unusual friction has heated it. Here is a sewing-machine with which a woman has flung thread enough to baste the two hemispheres together at the equator and to reach to the north-pole, and make a spool of it. And yet it has needed little repair, as it has sung the dollars together with its monotonous buzz. Here is another that is returned, broen in pieces, and radically injured. Lack of lubrication, mis-feeding, or guiding, caused an injury, and then it has been up-hill work ever since, till it has become absolutely worthless.

Men are worked in precisely the same way. A man cannot run his mind behind without harm, nor his mind, and leave his body in the lurch. False work, mis-judged and misguided work, is the crime of the day. No mechanic shall fail in muscle nor in skill if he will fertilize his mind as he goes along, and keep a window in his soul open to God. No business or professional man shall waste in body or waver in mind if he will proportion his intellectual and physical toil and not forget his religious obligations.—*Wm. Alvin Bartlett.*

Meals and Health.—Take them at regular hours. Breakfast should be enjoyed soon after rising, and before any laborious exercise. Eat no late suppers. Severe physical or mental labor during the last hour, either before or after meals, should be avoided when possible.

The World's Crisis
AND
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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 874. BOSTON, WEDNESDAY, JULY 31, 1872. VOL. XXXV.—NO. 18.

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The "Crisis" is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

FINISH THY WORK.

Finish thy work—the time is short,
The sun is in the west,
The night is coming on—till then,
Think not of rest.

Yes, finish all thy work, then rest;
Till then, rest never;
The rest prepared for thee by God,
Is rest forever.

Finish thy work, then rest in peace,
Life's battle fought and won;
And so to thee thy Master's voice
Shall say—Well done!

—*Selected.*

THE COMING STRUGGLE.

I. E. LOMBARD.

NUMBER TWELVE.

We come now to consider the second angel's message, found in Rev. 14: 8. It is the second in the series of warnings given by the faithful church, during the perils of the last days, while the apostasy is developing itself into a counterfeit for the second coming and kingdom of Christ. It reads, "And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." We have the same cry evidently, but more fully expressed, in the first three or four verses of the eighteenth chapter. It there reads, "I saw another angel come down from heaven, having great power, and the earth was lightened with his glory; and he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird; for all nations have drunk of the wine of the wrath of her fornication; and the kings of the earth have committed fornication with her, and the merchants of the earth have waxed rich through the abundance of her delicacies."

If we remember that "Babylon" here means the Catholic church; that "habitation" means dwelling-place, and that "foul spirit" means unclean spirit, both terms coming from the same word in the original, we find the substance of this message is, that the Catholic church has become the dwelling-place of demons, and the hold of every unclean spirit,—a plain announcement that she has embraced Spiritualism, the religion of demons, with all its licentiousness and blasphemy, and presents all the phenomena of spirit-wonders. I have shown, when treating of the two-horned beast, that the Catholics and Spiritualists were destined to affiliate and unite by accepting him as their champion, who would lead them on to victory, supported also by Internationals and revolutionists generally, and working miracles as he goes.

I am looking for the two-horned beast to arise just here. I think it will be developed in Europe, and very likely by the next revolution in France. It may *possibly* be developed in this country, but I expect rather to see it in Europe. When the church sees him on his career, as marked in the prophecy, this alarm will be sounded, and more especially when the Catholics have embraced the religion of Spiritualism. The alarm will be an earnest, faithful one, since the angel bearing it is represented as "*having great power*, and the earth was *lightened with his glory*." We remember the great stir that was made by the Advent movement in 1843 and '44, and so on since. But while that was said to be "*with a loud voice*," this angel, it is said, "*cried mightily with a strong voice*." We may therefore expect a more earnest effort on the part of those who make this warning, than was made by the servants of God then. I do not expect, however, that the same, or an equal, impression will be made on the mass of society for their good. I *do* expect, rather, that opposition to the truth will constantly increase in bitterness, till it ripens into open persecution.

This cry is followed by another, which seems closely connected with it, and in some sense resulting from it. It reads, "Come out of her, my people." The reason given for coming out is, "that ye be not partakers of her sins, and that ye receive not of her plagues." Whether this scripture should have a particular application to all parties and classes, where the honest inquirer after truth can be found, is a question. The connection in which we find it would afford some reasons for a particular application to Babylon; but so far as the language itself is concerned—"Come out of her"—it might apply to any church. For if the time should come, as I expect it will ere long, that we see the churches around us degenerated even beyond their present state, and fearfully drifting into Spiritualism, with no hope for the honest-hearted among them except they break away from their influence, we could not better express the alarm we would give, in faithfulness, than in the language—"Come out of her, my people."

Hence, I would say that the language must have a general application in principle, whatever seeming evidence it may have for a particular application to Babylon. This general application in principle is supported, too, by the reason given for coming out—"that ye be not partakers of her sins, and that ye receive not of her plagues." For all who enter into Spiritualism and receive the mark of the beast will be partakers of the same shameful excesses in licentiousness, blasphemy and presumption, by approval and countenance, at least. So, also, all who receive the mark of the beast will partake of the "seven last plagues." Hence, in view of the tendency of all the popular churches toward Spiritualism, the time will come when the faithful watchman will feel constrained to warn all who have an ear to hear, to escape from them, lest they drift into Spiritualism with them, and perish with those filthy blasphemers. We will now consider the third angel's message, as found in Rev. 17: 3–11. It reads—"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark, in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone, in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."

The message contains a warning not to worship the beast, nor receive the mark, and also calls attention to the judgments to be poured out on those who *do*, in the "seven last plagues," or "vials of God's wrath." Six of the vials are poured out before the Lord comes, on the worshipers of the beast andhis image; hence it is said in this warning, "they have no rest day nor night who worship the beast and his image, and whosoever receiveth the mark of his name." The seventh vial is poured out after the Lord comes, in the battle of the great day; hence when it is said, "they shall be tormented in the presence of the holy angels, and in the presence of the Lamb," it refers to their sufferings under the seventh vial, in the battle where Christ and the angels are present. There is no need of any uncertainty as to the time when this cry shall be made. It cannot be most any time, nor all the time, nor in past time, but is fixed by various considerations to a period a little in the future. It must come in order *after* the Advent message; for this is said to be by "the third angel," reckoning that as the first. It is also after the cry "Babylon is fallen," etc., or the announcement that the Catholics, having embraced Spiritualism, all others must soon do likewise; for that "followed" the Advent message, as the second. We should therefore keep in memory that it is the "third" and last in the order of these three warnings, and hence future, as we are now in the first. But the language of the warning—"If any man worship the beast," etc., shows definitely that it is the time when they are requiring, or about requiring, all to worship the beast and his image, and receive his mark. In other words, it will be when the Catholics, Spiritualists, Internationals, etc., having combined, are about to assume all authority and power, and require all to take the oath of allegiance and mark of loyalty to their confederacy, as the millennial order of things.

The rise of this antichristian confederacy, enforcing its false worship and the mark of the beast, under penalty of death, will be the most fearful crisis in the interests of religion that the world has ever known. It will evidently be "the hour of temptation that shall come on all the world to try them that dwell on the earth." Rev. 3: 10. They cannot receive the mark without thereby rejecting God and the Bible. And they cannot refuse it, only at the peril of their lives, with no hope of escape but the uncertain chance of fleeing from society to the wilderness with the few despised ones of the Lord. Thus all are brought to a decision of the solemn question, whether they will be for God or against him. Those who receive the mark, thereby make their choice against God and fix their doom forever. They will hear no more warnings from the faithful servants of God, for they are sealed for wrath, which will soon after commence in "the seven last plagues," which are poured out on all who have "the mark of the beast."

The Lord says of the faithful few—"Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation which shall come on all the world to try them." Rev. 3: 10. Their love for God's truth leads them into it, and hence keeps them from the delusion of Spiritualism; while those who have not the love of the truth shall have the strong delusion in support of the errors to which they cling. The faithful few, being kept by divine care, refuse the mark, and are sealed for God and his glory. John saw them in vision as "them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, standing on the sea of glass, having the harps of God." Rev. 15: 2. This sealing of the servants of God is referred to in Rev. 7: 3, where the angels, to whom it is given to hurt the earth, the sea, etc., are told to "hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." This hurting the earth and the sea, etc., must refer, I think, to the judgment of the "seven last plagues."

I find that many, who look for a time of persecution to come on the church, flatter themselves with the idea that none of the saints will be put to death. I do not know any scripture to justify such a conclusion. We are no better than the martyrs of past ages, that we should hope that a persecution on *us* will not be allowed to be unto death. I dare not encourage such a hope. It might encourage some to delay or decline to flee till the storm of persecution awaits them. I fear that most of those who suffer death in the coming trial will fall by such neglect. In view of the persecution, we read—"Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them." Rev. 14: 13. This can but imply martyrs, I think, in this time of trouble. Then in the account of the first resurrection (Rev. 20: 4), we read—"I saw the souls [or persons, as Whiting gives it] of them . . . which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they *lived* and reigned with Christ a thousand years." There must be a considerable number die of those who refuse the mark, or they would not be so prominently mentioned here; hence there must be a considerable many martyrs in this time of trial. This appears also from the third vial poured out as a plague on the worshipers of the beast; for it is said of those who suffer from the plague—"They have shed the blood of saints and prophets, and thou hast given them blood to drink, for they are worthy." Rev. 16: 6. The passage in Luke 18: 7, 8—"Shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily," shows that their treatment in this time is so severe as to call for vengeance on their persecutors. And finally, a passage addressed to the souls under the altar (Rev. 6: 11), who represent those slain under the 1260 years' persecution, tells them to wait for a little season for a redress of their wrongs, "until their fellow servants also, and their brethren who should be killed as they were, should be fulfilled."

MATTHEW HENRY'S COMMENTS.

Bro. Grant:—I send you the comments of Matthew Henry on a verse or two of 2nd Peter, from an edition printed in London, 1721. T. Foote.

[By mistake, the second part of this comment was printed first.—Ed.]

"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation. For this they are willingly ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water, and in the water; whereby the world that then was, being overflowed with water, perished. But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Pet. 3: 3–7.

To quicken and excite us to a serious minding, and firm adhering to what God has revealed to us by the prophets and apostles, we are told that there will be scoffers; men who will both make a mock of sin, and of salvation from it. God's way of saving sinners by Jesus Christ is what men will scoff at, and that in the last days, under the gospel. This indeed may seem very strange, that the New Testament dispensation of the covenant of grace, which is spiritual, and therefore more agreeable to the nature of God than the old, should be ridiculed and reproached; but the spirituality of New Testament worship is directly contrary to the carnal mind of man; and this accounts for what the apostle seems here to hint at; namely, that scoffers shall be more numerous and more bold in the last days than ever before; though in all ages, those who were born and walked after the flesh did persecute, revile and reproach them who were born and walked after the Spirit; yet in the last days there will be a great improvement in the art and impudence of bantering serious godliness, and those who firmly adhere to the circumspection and self-denial which the gospel prescribes. This is what is mentioned as a thing well known to all christians, and therefore they ought to reckon upon it, that they may not be surprised and shaken, as if some strange thing happened unto them.

Now to prevent the true christian's being overcome when attacked by these scoffers, we are told (1) what sort of persons they are. They walk after their own lusts; they follow the devices and desires of their own hearts and carnal corrupt affections, and not the dictates and directions of right reason, and an enlightened, well-informed judgment. This they do in the course of their conversation. They live as they list, and they speak as they list. 'Tis not only their inward minds that are evil and opposite to God, as the mind of every unrenewed sinner is (Rom. 8: 7) alienated from God, ignorant of him and averse to him; but they are grown to such an height of wickedness that they proclaim openly what is in the hearts of others who are yet carnal; they say their tongues are their own, and their strength, and time, and all, is their own, and who is Lord over them? who shall contradict or control them, or ever call to account for what they say or do? And as they scorn to be confined to any laws of God in their conversation, so neither will they bear that the revelations of God should dictate and prescribe to them what they are to believe. As they walk in their own way, and talk their own language, so will they also think their own thoughts and form principles which are altogether their own; here also shall their own lusts be consulted by them. None but such accomplished libertines as are here described can take a seat; at least they cannot sit in the seat of the scornful. By this ye shall know them, that ye may be better on your guard against them.

(2) We also are foretold how far they will proceed. They will attempt to shake and unsettle us, even as to our belief of Christ's second coming. They will scoffingly say, "Where is the promise of his coming?" Without this, all the other articles of the christian faith will signify very little. This is that which fills up and gives the finishing stroke to all the rest. The promised Messiah is come; he was made flesh and dwelt among us; he is altogether such an one as is said before; and has done all that for us which has been before taken notice of. These principles the enemies of christianity have all along endeavored to overturn. But as these do all rest upon facts which are already past, and of which this and the other apostles have given us the most sure and satisfying evidence, it is probable they will at last grow weary of their opposition to them; and while yet one principal article of our faith does refer to what is still behind, and only has a promise to rest upon, *here* they will still attack us, even to the end of time. Till our Lord is come, they will not themselves believe that he will come; nay, they will laugh at the very mention of his second coming, and do what in them lies to put all out of countenance who do seriously believe and wait for it.

Now, therefore, let us see how this point stands, both on the believer's part and on the part of their seducers. The believer does not only desire that he may come, but having a promise that he will come, a promise that he himself has made and oft repeated, a promise received and reported by faithful witnesses, and left upon sure record, he is also firmly and fully persuaded that he *will* come. On the other hand, these seducers, because they wish he never may, therefore do all that in them lies to cheat themselves and others into a persuasion that he never will come. If they cannot deny that there is a promise, yet they will laugh at that very promise, which argues much higher degrees of infidelity and contempt. "Where is the promise of his coming?" say they. We are also forewarned of their method of reasoning; for while they laugh, they will pretend to argue too. To this purpose they add that "since the fathers fell asleep, all things remain as they were from the beginning of creation." This is a subtle, though not a solid way of reasoning. It is apt to make impressions upon weak minds, and especially upon wicked hearts. Because sentence against them is not speedily executed, therefore they flatter themselves that it never will; whereupon their hearts are fully set in them to do evil. Eccl. 8: 11. Thus they act themselves, and thus they persuade others to act. So here, say they, the fathers have fallen asleep; they are all dead to whom the promises were made, and they were never made good in their time, and there is no likelihood that they will ever be at any time. Why should we trouble ourselves about them? If there had been any truth or certainty in the promises you speak of, we should surely have seen somewhat of them before this time; some signs of his coming; some preparatory steps in order to it; whereas we find to this very day all things continue as they were, even from the beginning of the creation. Since the world has undergone no changes in the course of so many thousand years, why should we affright ourselves as if it were to have an end? Thus do these scoffers argue. Because they see no changes, therefore they fear not God. Ps. 4: 19. They neither fear him, nor his judgments; what he never has done, they would conclude that he never can, or never will do.

THE INVITATION.

GEO. E. LEE.

According to the blessed plan of God, as revealed in his Word, the way to eternal life is not one of compulsion, but of invitation. Yet how very many there are who have never yet tasted of the joy and peace there is in trusting in God, who seem to feel and act as though for them to "come to Jesus," would be to confer a great favor upon some one else; while on the other hand, they think no benefit is to befall them, but they are to lose all their enjoyment. But this is not so. "For "if any man be in Christ, he is a new creature; old things have passed away; behold, all things are become new." Now it is very natural for all to like new things, and the old things are laid aside. Hence, on the same principle, why should we not make haste to put off the "old man," with his deeds, and put on the "new man," and be a "new creature" in Christ? The old man is disrobed of all anger, wrath, malice, blasphemy, evil-speaking, and everything which is unlike Christ, and at once becomes a "new man," filled with love, joy, and peace. And in this condition, the happy child of God feels like sounding out anew the invitation, which now is, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Matt. 11: 28. "Oh taste and see that the Lord is good." Ps. 34: 8. "And the Spirit and the Bride say, Come. And let him that heareth, say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely." Rev. 22: 17. And in the great gathering day, when the jewels are made up, to the faithful the invitation will be, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25: 34. Then why should we not desire to be called the children of God, since he has promised such great things unto them?

Christ has said, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." What more comforting words could we ask than these? Why linger, and refuse to accept the invitation to the grand jubilee that is so soon to take place, where all its attendants can join in singing the song of Moses and the Lamb? There the voices never tire, and the music will be sweeter far than all the stringed and wind instruments of man's invention combined. Come to the feast. The door is open now, and all who will are welcome to enter. The Master of the house does not compel you to enter, but still says, "Come." Come to the marriage supper of the Lamb! Come, and enter into that rest that remaineth for the people of God. Let us abide in Christ, and then we are safe. Let us be patient, and endure unto the end, and then a glorious reward is ours.

LAST DAYS.

E. M. RIPLEY.

In the history of man's life, last days are full of thrilling interest. The man who has exhausted his talent and energy in the pursuit of earth's riches and follies, finding himself at last on the threshold of death, starts back in horror. The terrors of an evil life take hold on him; cruel remorse gnaws at his guilty conscience, and he pleads for a few more days that he may atone for the past. But no, man's time is not God's time, and nature's debt must be paid. O that we may ever feel the necessity of every-day religion, that the satisfaction of having our peace made with God when the shades of death gather around us may be ours. Last days are days full of interest always; especially is it the case when the actor in life's drama draws near his end with careless steps and manner. But matters of this kind—though of life and death—are of consequence only to the few concerned at the time. And though all feel the agony of such times in the course of life, yet it does not fill up the measure; the grand finale does not appear.

But, reader, the last days of all days have dawned upon us. Already do we see and hear the fulfillment of prophetic notes, uttered two thousand years ago. The whole world proclaims to us in tones of unmistakable import, that "time shall be no longer." The prophetical watchmen on their watch-towers descry in the the misty future, undefined forms of trouble. The burden of their cry is, "Some great change." Their places of trust are no longer in the hands of honest men. "They that work wickedness are set up." The whole political world is one vast pool of moral rottenness, and law, in the main, is a farce. Society, where is it? The links that hold it together are being rudely severed. Free love and thought have been incorporated into its domain; and lust and pride are made to shine on an equality with those purer qualities that God approves. And woman, inspired by a mad ambition, seeks to right her wrongs, real and fancied, by the right of suffrage, lowering her womanhood and bringing on herself disgrace thereby. Crimes, the most revolting, are too common for comment with our neighbor. Virtue is not a robe of safety for our wives and daughters. The plotting villain stands at every door, eager for his prey; and the more innocent his victim, the more earnest his efforts to complete his work. Life is a positive fact no longer. We cannot tell but the next man we meet may demand it of us, with glittering blade, or pistol to our breast.

The religious elements partake, also, of the same damning spirit. The church is given over to formality and show. It mimics all that is bad to keep the bad ones in the fold. It sounds the cry of "peace and safety," when every man's hand is against his neighbor, and the political, moral, and religious elements are in a constant uproar, and the cry has sounded, "Come out of her, my people." Creation groans to be delivered. The fiery element has seemingly taken upon itself to burn up the people and the fruit of their labors, while the floods of waters are carring devastation, ruin, and death, to other parts. If these things were but the record of a day, they would present a different aspect; but each day adds to the damning list of infamy, till it seems to the prophetic student as if it would roll over the earth in one vast, revolting flood of evil.

What does it all mean? Search the Scriptures if you would know. There is no necessity for ignorance in this matter. "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, ... without natural affection, trucebreakers, false accusers, incontinent, fierce, dispisers of those that are good, traitors, ... lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof. . . . . Evil men and seducers shall wax worse and worse, deceiving and being deceived." 2 Tim. 3: 1–13. This is only one sample of the many that the word of God affords as an index to our times.

"Evil men and seducers shall wax worse and worse." While the tide of iniquity seems to be at the full, we hear the apostle affirm it shall be "worse," and the past justifies the claim. But we are not in the dark as to the time of its culmination. The prophetic books are no longer closed with a seal. The symbolized kingdoms are in the past. The different measurements of time point clearly to the end. Just prior to the resurrection Daniel says—"There shall be a time of trouble, such as never was since there was a nation, even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." Dan. 12: 1.

O, these are truly last days. The sum of evil is nearly completed. Owing to the prosperity of wicked ones, some are fallen from the faith; and truly the times are full of peril for the Lord's children; but weak ones and strong, hide yourselves in the strength and wisdom of the Almighty. Do not let go your hold on the truth, when victory is about to crown the host. Be firm; be firm, the song of triumph soon shall echo from the "rivers unto the ends of the earth," and bursting from earth's confines, shall mount up to the throne of God in one long, loud, harmonious symphony of praise. Who does not want to swell the host of the redeemed ones by his presence? Come then to the fountain and be cleansed from sin; come without delay, and be saved even in the last days with an everlasting salvation.

HADES.

THE SOUL OF MAN; OR, THE "PSYCHE" OF THE NEW TESTAMENT.

I. We now proceed to see what the New Testament says of the soul of man. Its term for soul is *psyche*. There is no doubt that the *nephesh* or soul of the Old Testament, is identical with the *psyche* of the New Testament; i. e., that both terms are put for one and the same idea when they refer to the soul as a constituent part of man. The invariable translation of *nephesh* in the Septuagint version is *psyche;* and wherever in the New Testament a passage from the Old Testament is quoted, or referred to, in which the word *nephesh* occurs, it is translated by *psyche*. We therefore assume that the *psyche* or soul of the New Testament is equivalent to the *nephesh* or soul of the Old.

II. It is at once apparent of what advantage this is to us in the prosecution of our inquiry. It enables us, even before we have examined into the meaning of a single passage in which the word *psyche* occurs, to affirm of everything that we have already established of the Old Testament Scriptures. As, for examples, that it is distinct from the spirit, that it means that animal life which man shares in common with the brute, that it is mortal and dies, when man dies, that during the entire state of death, i. e., the period of time ending at the resurrection, it is in *hades*, i. e., within the heart of the earth. All these things, established of the *nephesh* or soul of the Old Testament, are also established of the *psyche* or soul of the New Testament for the simple reason that *nephesh* and *psyche* mean one and the same thing.

III. An objection may perhaps be raised to this which, though it has no real foundation, may yet operate with some minds against the reception of truth. It is that the Greek *psyche* or soul had in the Greek language one uniform and established sense, which sense therefore must be supposed to be carried into the Septuagint and New Testament Greek; and that consequently this uniform Greek sense of the term is to be our absolute law in the interpretation of the Greek phrase, and may even be taken as determining the sense of its synonym *nephesh* in Hebrew instead of being determined by it. The supposed uniform sense of the Greek *psyche* or soul is by such objections supposed to be an immortal principle or person within the body, whose existence is not at all affected by the destruction of the body.

IV. Now if the Greek had any such uniform and established sense, we freely admit the tremendous power of the argument. It is one which we have ourselves used to determine the sense of the terms of the New Testament relative to future punishment, and to which no serious attempt at reply has ever been made. But to suppose that the same uniform sense is given to the term *psyche* or soul in the Greek language that is given in it to its terms for destruction, corruption perish, dying, is only to exhibit an utter ignorance of the variety of sense attributed in the Greek language to the term *psyche* according to the philosophical or theological sentiments of the speaker. *Psyche*, in the mouth of a Platonist, a Stoic, or an Epicurean, schools which represent the universal sentiments of Greek speakers and Greek thinkers, meant a totally different idea. It will be sufficient for this purpose to quote a passage from Arnobius, a Christian father of the third century, who was thoroughly conversant with Grecian sentiment. "This one," he says,—speaking of the condition of souls,—"thinks that they are both immortal, and survive the end of our earthly life; that one believes that they do not survive, but perish with the bodies themselves; the opinion of another, however, is that they suffer nothing immediately; but that, after the form of man has been laid aside, they are allowed to live a little longer, and then come under the power of death."

Such was the widely different ideas entertained of the soul by Grecian speakers. In the mouth of a Platonist it meant a never-dying principle, more properly, person; in the mouth of an Epicurean it did not mean a person at all, but simply animal life which perished with the body; in the mouth of the Stoic it meant a principle or person of greater vitality than the body, and which would therefore survive the body; but which was, after all, but mortal, and must therefore, after a period of survival, itself yield to death. It is quite evident, therefore, that we come to consider the meaning of the Greek *psyche* or soul wholly unfettered by any uniformity of sense attached to it in the Greek language. It had no such uniform sense. Grecian thinkers were wholly at variance with one another as to its meaning. Grecian speakers used it in senses wholly opposite to each other. In the mouth of one speaker it meant a person or individual; in the mouth of another it meant what was immortal, and could never die; in the mouth of another it meant what was mortal and must die. We are free, then, to examine the New Testament to see what is its view of the soul; we are free to assume that the sense attached to the *nephesh* or soul of the Old Testament is that attached to the *psyche* or soul of the New. The Grecian thinker was at fault upon the nature of the soul; we may examine wholly independently of him what God is pleased to tell us about it in his word.

V. We observed in our last chapter that the Old Testament attributed the possession of souls to the lower creatures as well as to man. We have now to remark that the New Testament does the same. In Revelation we are told that "the third part of the creatures that were in the sea and had life," literally, "and had souls," "died." It does not matter at all for our argument whether the creatures here spoken of be literally creatures living in the sea, i. e., fishes, or men symbolized by such creatures. In either case the possession of souls is attributed to the creatures themselves. Our translators have to some extent disguised this by their translation of "life;" but the Greek scholar will at once see the force of the original Greek, stronger by being put in the plural than if it was put in the singular.

VI. This possession by the lower creatures of soul naturally leads us to see, what we now will proceed to show, that the New Testament means by soul that which the Old Testament signified by *nephesh;* namely, animal life, that life which is possessed by every creature that has existence, and which perishes when that creature dies.

VII. Such was the primary meaning of the Greek *psyche* or soul in the Greek language. Thus, Liddell and Scott's Dictionary gives us as the primary sense, "the breath, life, spirit, of man and animals." It came also, with the spread of the Platonic theory, to convey the idea which this philosophy entertained of the *psyche*, viz., as an immortal principle within the body. That animal life is its true sense in the New Testament appears in our authorized version in spite of those strong Platonic prejudices which forced our translators to suppress this fact as much as possible. Let it be remembered that the English word "soul" is that which Platonic theorists prefer to "life" as the translation of *psyche*, as conveying from usage better that idea which they attach to the Greek *psyche*. Yet in spite of this strong prejudice, which led them as frequently as possible to translate *psyche* by soul, out of ninety-eight places in which the Greek *psyche* occurs, and is translated either by soul or life, they have been compelled to translate it "life" in no less than forty-one places, because "soul"—meaning by soul their sense of it—would be in those places wholly inadmissible. Nor will it be thought out of place in this inquiry that in the gospels, where our Lord's words are recorded, our translators have been compelled to translate *psyche* by "life" in twenty-four places, while they have translated it by "soul" in only twenty places.

VIII. Now what is the force of this fact? A certain Greek word, *psyche*, occurs in the New Testament a certain number of times. The translators of that New Testament had two different meanings in their minds for this word; one of those meanings was "animal life," such as all living creatures have; another was "an immortal principle," which they supposed to exist within man, and which they called by the word "soul." Their strong prejudice led them as frequently as possible to suppose that *psyche* was put for the supposed immortal principle; and yet with all their prejudices they are compelled to acknowledge by their translation of it, that in very nearly half the places where it occurs in the New Testament, it cannot by any possibility be supposed to mean the immortal principle; while, as used by Christ himself, they are forced to confess that in the majority of instances he cannot be supposed to have intended by the *psyche* an immortal principle in man. Surely such a confession, coming from such a source, is argument of no weak nature that "animal life," and not an "immortal principle," is the true and proper sense for *psyche* in the New Testament.—*Henry Constable, in Rainbow.*

(*To be concluded.*)

WILL CHRIST COME AGAIN?

V. HUNT.

Yes, he will, without sin unto salvation, to his waiting children. It will be a glorious event to all who are prepared to meet him in peace. To those who have been working for Jesus it will be a glorious day, because it will be pay day. It will be then that the penny of eternal life will be given to such as obeyed the voice of Jesus; for he says—"Behold, I come quickly, and my reward is with me to give every man according as his work shall be." But, says one, is Jesus coming to reward *every man* according to his works? I supposed man went to his reward at death; if good, into eternal happiness; if bad, into eternal misery. But, my friend, I would ask where you obtained your authority for such a supposition? Always be ready to give an answer for the hope formed within. Is there one text between the lids of the Bible, when taken in its full connection, that authorizes you so to believe and teach?

Again, I would ask, has God ever promised happiness and misery as the reward of well and evil doers? I answer most emphatically, No. I might bring up many texts to support my answer, but do not wish to be lengthy. Please turn to Rom. 6: 22, 23, and read—"But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death [not eternal life in misery, but death]; but the gift of God is eternal life through Jesus Christ our Lord." "The soul that sinneth it shall die" (Ezk. 18: 4), not live eternally in misery.

Candid reader and thinker, I would ask you what God meant when he said, "This day I set before you life and death," if both are to live throughout the boundless, endless ages of eternity, irrespective of character? In all sincerity, would it not be nonsense? Who can dodge the conclusion? Oh, that man would harmonize their opinions with the word of God, instead of trying to make the word of God agree with preconceived opinions of their own.

A king and some noblemen were once going out for an early morning's ride. Waiting a few moments for Lord Dartmouth, one of the party rebuked him for his tardiness. "I have learned to wait upon the King of kings before I wait upon any earthly sovereign," was his calm reply.

— We are always complaining that our days are few, but acting as though we thought there would be no end to them.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, July 31, 1872.

Take Notice!

All subscriptions for the "Crisis" issued from this time forward are at the rate of $2.00 a year, payable IN ADVANCE.

Please Remember!

All remittances to this office, in the form of Drafts, Bank Checks, and Postal Money-Orders, should be made payable to the Business Agent, GEO. T. ADAMS.

THOSE who send articles for the "Crisis," should direct them to MILES GRANT, Boston, Mass., and not to the Business Agent.

TO OUR SUBSCRIBERS.

There are campmeetings to be held in various parts of New England within the next three months. We purpose to have Agents at the several meetings with a supply of our publications for sale, who will also receive subscriptions for the *Crisis* and the *Pilgrim*. We hope that those who are in arrears will make it a point to avail themselves of these good opportunities to settle their accounts.

AG'T.

DELEGATES.—It should be remembered by all churches interested in the business to be transacted by the Advent Christian Association, at the National Campmeeting in Springfield (see notice), that it is necessary for them to appoint delegates to represent and express their wishes in relation to all matters connected with the Association. It is important that every church should send delegates. They should be appointed at once, so that they can make due preparation to be present.

After the appointment, a certificate should be given them, something like the following:

This is to certify that ——— was duly appointed by the ——— church as a delegate to the annual meeting of the Advent Christian Association, to be held at the National Campmeeting, in Springfield, Mass., Aug. 19th, 1872.

The certificate should be signed by some official members of the church, or by the one who presided in the meeting at the time of the choice.

Every church can send one delegate, and an additional one for every fifty members above twenty-five.

All ministers, in good standing, who are willing to co-operate with the Association, are considered as members without any further appointment.

ANONYMOUS—We frequently receive communications for the *Crisis* without any *name*. Those who wish to have their articles published should send their names with their communications. Please remember this.

THE commencement of the R. I. and Eastern Ct. Campmeeting is changed from Sept. 7th to Sunday, Sept. 1st, so as not to conflict with the Alton Bay meeting.

INQUIRING FOR OLD PATHS.

BRO. GRANT:—You are personally a stranger to me, and I am in all respects, probably, a stranger to you; but I have for many years read the *Crisis*, and know what your course is, especially on the doctrine of "holiness." I always look the first thing when the paper is received to see if you have an article on that subject, you or any one else. If I do not intrude on your time too much, will you please help me by answering one or two questions. I think I understand fully that in order to become holy in heart, there must be a *full* consecration of *all* to the service of the Lord. Now, every one that writes on this subject—*you* especially—speak of the deep and abiding peace that follows such a consecration. You say in the paper now before me, July 10th—"At our National Campmeeting we hope to see a host who will give up all to Jesus, make an entire consecration, and receive perfect peace and love." Now what I would ask you is this: Does this "perfect peace and love" always follow an entire consecration? and if immediately, or within a short time of such consecration this "peace" is not received, is it sufficient evidence that the consecration is not *complete*, and that there is something reserved or kept back?

I have been for several years very much interested in this subject of holiness, and have sought earnestly to learn the will of the Lord, for I am satisfied that without pure hearts we shall never enter the kingdom. I have a number of times tried to give up all; but after a time, on not receiving peace, would think that there must be something wrong in myself, though I could not tell what. I would then become discouraged for a time, but I cannot rest in that way. The command, "Be ye holy," is always before me; and I cannot live to the glory of God unless I belong wholly to him. For the last few days I have been sick, part of the time suffering severe pain, and I have had time to go over this subject once more, and I have made an entire consecration of all I have, and all I am, to the Lord, and I mean to keep my gift on the altar. I have asked the Lord that if there is any thing that I have not given up, that he would make it known to me, and I know that there is a perfect willingness—more than that—an *intense desire* that I may never again have a will of my own; that *I* may not live, but Jesus Christ *live in me*.

Well, now you will say, "you must believe that Jesus accepts this offering." I *do* believe it, just as firmly as I believe that I am now writing this letter. I believe that Jesus has accepted me two days ago. I am perfectly willing to confess this in the prayer-meeting, or anywhere the Lord says confess it; but there is no more peace than I have known for months before. I feel as though I was at sea without an anchor, and that I shall not be safe until I am anchored to the ROCK. Now understand me, Bro. Grant, I am not seeking selfishly for a blessing merely that I may be happy, but that I may do more work in the Master's vineyard here, and be fitted for his kingdom. If Jesus says to me, "I want you to work in the shadow until I want you in the sunshine," then the shadow is the place for me. My trouble does not lie there. You say in this paper, "What is called the *blessing* of sanctification is the *result* of this *entire consecration*. The sanctification *precedes* the "great peace and perfect love; but the change is as marked, as definite, as great, as the one at conversion. None but those who have experienced it are aware of the blessed results of entire consecration to the Lord." Now, can there be entire consecration without this great change? or is there a lack in my consecration because I have not found this blessing of perfect peace and love? MRS. H. M. BUTTERS.

Kasota, Le Sueur Co., Minn., July 17th.

SR. B., we take pleasure in answering your inquiries, and are rejoiced to find you in possession of "an *intense desire*" that your will may be lost in the Lord's will, and that henceforth Christ may live in you, as an as *abiding* guest. Until such is the prevailing feeling, one may not expect to be kept in "perfect peace," and enjoy the full assurance that "all is well."

We have taken some pains to inquire of those who have had long and deep experience in Christian life, and who have had extensive opportunities for observation; and they inform us that persons who consecrate all to Christ do not always receive the perfect love and peace at once; but, instead, are called to pass through a very severe and thorough discipline for the purpose of subduing and crucifying the "old man." After their entire consecration, it is frequently the case that they see themselves in a worse light than before they surrendered themselves entirely to Christ; because the Spirit of God illuminates the heart so that its true condition is seen. It is quite like one who mistrusts his lungs and heart are diseased, and consults an eminent physician, who applies his stethoscope, and surprises his patient by informing him that those organs are in a very bad condition. Before the man was examined he did not apprehend any danger. His next step was to submit entirely to the physician to apply remedies for his cure. During the early part of the treatment, he may not feel as well as he did before he had the examination.

The person under conviction for sin does not feel as well as he did before he was convicted. It may be some days after he feels willing to submit to Christ, before he gets the clear evidence that his sins are pardoned. This may be owing to a lack of faith, or some other cause; so, when one makes an entire and perpetual consecration of themselves, and their all to Christ; the perfect love and peace may not be felt at once. The first lesson may be to learn to live by *faith*. The only point to settle is, have we given our *all* to Jesus? If so, then to whom do we belong? Why, of course to the Lord. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?" Rom. 6: 16. Does the Savior want us? Yes. Concerning this point there is no doubt. When will he take us? *Now*. Do we *now* submit *all* to him, to be used as he considers best? If so, then we are all his. Can he keep us? Yes. Then *trust* him, and acknowledge him in all your ways, and in due time he will surely fill you with his Spirit, the fruit of which is love, joy and peace. Perfect love and peace are not obtained short of perfect submission to Christ. So long as our wills are in opposition to the Lord, we are not in full harmony with him; and until there is a complete union between us and him, He cannot express full approbation; therefore while in such a state, our peace and love will not be perfect.

Entire consecration to the Lord must precede the cleansing. He forces no one to be clean. It must be their earnest choice. Until one truly *loves* purity, he will not "hunger and thirst after righteousness." The Lord does not cleanse one till he submits to have it done. He must confess and forsake all his sins, before he obtains pardon. That which is necessary to secure pardon at the first is necessary to keep him free from condemnation.

It may be asked is there any difference between a person's condition at conversion, and when entirely consecrated? In other words, is not what is called sanctification only being reclaimed from a backslidden state? We think not. All testify, so far as we know, who have had experience, that when they received perfect love they were in advance of where they were at conversion. No new law or principle is introduced at the time of entire sanctification to the Lord, differing from the one at conversion; but a new object is presented to the mind, which is not often seen at conversion. The thing most desired by the person under conviction is to obtain pardon for his *past* sins.

When the evidence is received that his sins are forgiven, he feels much joy. From this starting point, he may grow in grace, and learn from the Scriptures that he may be filled with the Spirit continually, and be kept free from impatience, pride, selfishness, love of the world, evil imaginations, hatred, variance, and all other impure things, which he finds springing up in his heart from time to time, disturbing his peace.

When he arrives at this point in christian experience, he must do one of two things: either follow the teaching of the word and Spirit and consecrate every faculty and his all to Christ by a definite, special, everlasting covenant, or else lose his "first love," and bring himself into a condition where at times he feels condemnation. This test and decision is sometimes made within a few days after conversion, and the person enters at once into the "higher life." It is to be feared that the majority resist the first promptings of the Spirit that would lead them to entire consecration. One great reason for this is because so few take "The way of holiness," and so little is said about it, that but little interest is felt in the subject, and it has even become unpopular among professors of religion.

After persons have refused to consecrate their all to Christ, and have fallen into condemnation, they often become discouraged and go back to the world; while others continue the warfare between foes within and foes without; sometimes conquering, and some times conquered; sometimes free, and sometimes in bondage; till they feel a burning desire for purity, and the restoration of their "first love. At this point, they break off from all bad habits of thinking, talking and acting, so far as they know, which brings them back again to the spot where they first felt impressed that it was duty to sanctify themselves *wholly to the Lord*, but refused; and like the children of Israel, afterwards wandered in the wilderness. There have been but few Calebs and Joshuas, who have obeyed the Lord perfectly. Many have fallen in the wilderness, and will never reach the promised land.

It may be inquired, why press the subject now? Because we are almost to the promised heavenly Canaan; and our glorious Joshua—Jesus—is about to lead his children into the everlasting kingdom. On this point we are most fully settled. Christ is coming *soon*. Tell it everywhere, and to everybody. Proclaim it upon the house-tops, by the wayside, in the shops, stores, streets and lanes of the city, highways and hedges. Signs in heaven and earth proclaim Messiah near; hence it becomes of the *first* and *highest* importance that *all*, who wish to be ready to meet him, should be "pure in heart," and "holy in all manner of conversation." Thank the Lord, the bride is getting "ready." The glorious marriage day is at hand. Cheer up, dear pilgrims, your redemption is near.

WE are saddened to learn that Bro. P. G. Bowman is sick in Lansingburgh, N. Y. He is at Bro. Thos. W. Brooks'. Pray for him.

NEW TRACTS.

Just published

By the Adv. Chris. Pub. Society.

"A TRUMPET FOR THE WATCHMAN ON THE WALLS OF ZION."—By Geo. Thomson.

The nature of this work may be gleaned from the following outlines:—The Christian Minister a Watchman—The Duties of a Watchman—Watchman, What of the Night?—Time of the End—Signs of the Times—Fulfillment of Prophecy—Prophecy in relation to the First Advent—Prophecy in relation to the Second Advent—Signs of the Second Advent,—Celestial, Terrestrial, Moral, National—The Papacy—Spiritualism—Time, Tarrying Time, etc., etc., etc. 128 pp. Single copy, by mail, 20 cts. Per dozen, $1.75. By express, one hundred copies for $11.

"YAHVEH CHRIST. THE MEMORIAL NAME; OR, THE COMING ONE."

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The object, or design, of this tract is to set forth the divinity of Christ, as taught in both the Old and New Testaments, as appears in the history and significance of the MEMORIAL name—YAHVEH. 44 pp. Price, 8 cts. per copy; postage 2 cts.; 75 cts. per dozen; $5 per one hundred.

AG'T.

THE DESTINY OF MAN.

BY WM. ERWIN.

This is a valuable book of 312 octavo pp. The writer endeavors to bring forth all that he finds in the Bible relating to the destiny of the wicked. He shows beyond all controversy that man is mortal, and that the wicked will be utterly destroyed at the day of judgment. This work should have a wide circulation. Price $1.50; gilt, $2.00, postpaid.

For sale at this office. AG'T.

THE SCIENCE OF HEALTH.—We have received the second number (August) of this *New Health Monthly*. Good as the first number was, this is far better; among the contents we would note the first of a series of articles on popular physiology; three classes of American girls; Electro-Therapeutics, by A. D. Rockwell, M. D. The privileges and penalties of sex; a practical article on the use and care of the teeth; the health of women; ante-natal influences; way to use wheat; hygienic bathing; directions for avoiding and the cure of summer complaints; sunstroke; sea-sickness; the bath and small-pox; an interesting department of agriculture, and talks with correspondents. This new Magazine is published at $2.00 a year. Single numbers, 20 cents. S. R. Wells, Publisher, 389 Broadway, New York.

THE HERALD OF SALVATION.—The first volume of this monthly is now complete. It is edited by our Bro. Wm. Kellaway, 19 Lindall St., Boston, who will send it bound to any address on receipt of the price, one dollar. Extracts have appeared occasionally in our weekly, so that it will be unnecessary to add any further recommendation, except saying, those who have not subscribed for it will find it well worth the money.

CHRIST'S MISSION.

It is often thoughtfully affirmed that if Christ had not come into the world and died for man, the race would have eternally remained dead, we do not believe this assumption, for this makes the first death the *penalty* for sin, instead of the "second death;" besides involving the ludicrous conclusion that the penalty is executed before the arrival of the judgment. But as truly as there is hereafter to be a judgment against sinners, so truly sinners must be there to experience its execution; and this requires their release from death's prison; and this doom would have been just as certain if Christ had never died, and on a larger scale, too; for Christ's death was not to make certain the damnation of sinners; that was already determined, but to *exempt* them from that damnation, by dying for them, on condition that they would enter his service. If the race would have remained eternally dead if Christ had not come, then either there would have been no future punishment for sin, contrary to Paul's statement—"It is appointed unto men once to die, and *after* this the judgment." So the execution of judgment cannot be experienced in the first death, for the judgment itself comes *after* this.

The whole matter is settled by correct answers to the following questions: Did Christ die to *liberate* us from the punishment for our sins after the infliction of that punishment? Or did he die to *exempt* us from the infliction of the punishment? If his death was not to exempt us from the penalty which our sins have merited, but simply to redeem us from that penalty after its infliction, then it follows that those who are not thus redeemed will eternally remain dead; thus arguing that the wicked dead will never rise. And this claim that Christ's mission was to redeem men from a penalty-death, is the chief cornerstone of this theory of the non-resurrection of the wicked dead. It is true that Christ will redeem us from a *penalty*-death—he will *exempt* us from the penalty-death; but the death which Christ will release us from *precedes* the judgment, while the penalty or punishment for sin, must come *after* the judgment; and as before seen, the judgment itself comes *after* ordinary death.

The foundation of this error lies in the supposition that God threatened to *punish* Adam with *death* for eating of the forbidden tree. This is not so; God simply told Adam what the *result* would be if he should eat of that tree, namely, *death*; and in view of this fact, he forbade his partaking: "Thou shalt not eat of it; for [*because*] in the day that thou eatest thereof, dying thou shalt die," (margin) or become a dying man. This was to be the *result* of eating of a tree prolific with a death element, and not a punishment. God forbade the act in view of the result man would thereby incur, and man's transgression thus brought death, for if man had not disobeyed, this death element would not have been infused into his nature; so "sin entered into the world, and death by sin," it being a sin to eat after God had forbidden it. Adam, as well as his posterity must appear at the judgment to answer for every sin of his life, unless pardoned. God never threatened to *punish* Adam with temporal death for eating of the forbidden tree, but simply told him that it would *cause* him to die. The same act has caused his race to die. This is a calamity, not a punishment. When the judgment arrives, Adam and his posterity will be summoned by divine power to give account. This would have occurred, even if Christ had not died. Christ's death exempts the saint from the death due his sin—not from temporal death. W. S.

WHAT IS INVOLVED IN PREACHING CHRIST.

If we preach Christ *fully*, as the apostles did, we must preach several important features of truth which have been thrown into the shade by theologians of the present generation. To merely preach the crucifixion is not to preach Christ fully; nor is it enough to connect this with his resurrection and intercession. We here call attention to a few items involved in preaching Christ, in addition to those already referred to:

1. "Christ" signifies "the Anointed," or a *Prince*, which is an heir to a throne; for Gabriel calls him "Messiah the Prince," and Messiah being interpreted is Christ,—or the Anointed. So Christ signifies an *Anointed* one, who is a "*Prince*" or an *heir* to some throne; and to place the matter beyond cavil or speculation, Gabriel tells us just what throne he is heir to: "The Lord God shall give unto him the throne of his father David" (Luke 1: 32); nor has he yet been elevated to that throne, but has an honorary seat upon another throne for a limited time, as a "*Prince*" (not as King); for Peter affirmed—"The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a *Prince* and a Savior" (Acts 5: 31). Hence, Christ is still the anointed Prince—still heir to David's throne; and we cannot fully preach Christ without preaching him as coming King.

This "Messiah the Prince" was to enter the world sixty-nine weeks from the going forth of the commandment to restore and to build Jerusalem, and was to be "cut off" in sixty-two weeks from the time the walls thereof should be rebuilt. Jesus came into the world at the right time to prove himself the true "Messiah, the Prince." As David was anointed a long time before he was crowned, so Jesus is the Christ, or the Anointed, a long time previous to beginning his reign. Jesus is not merely *an* anointed one, but pre-eminently *the* Anointed—the only heir to the throne.

Paul, in preaching Christ, asserts that Jesus, while "before Pontius Pilate, witnessed a good confession" (1 Tim. 6: 13); and upon examination we find that the "confession" referred to was drawn forth by a charge of aspiring to the Kingship:—"And the whole multitude arose and led him to Pilate. And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a King; [*Kriston Basilea einai*—literally, *Anointed to be King*.] And Pilate asked him, saying, Art thou King of Jews? And he answered and said, *Thou sayest it*" (Luke 23: 1–3). What did Jesus mean by that singular reply, "Thou sayest it"? Did he mean to confess that part of the charge arrayed against him, concerning which Pilate was then interrogating him, namely, that he was "*anointed to be a King*"? Or did he mean it as a denial? We can learn his meaning by comparing two reports of his conversation before the high priest, where he used similar language, and where that language cannot be misunderstood—"And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. And Jesus saith unto him, *Thou hast said*, [or, Thou sayest it.]." Matt. 26: 63, 64. Luke gives the following report of the same conversation—"Again the high priest asked him, and said unto him, Art thou the Christ, the son of the Blessed? And Jesus said, *I am*." Mark 14: 61, 62. From these two records of one conversation, we learn that Jesus used the saying, "Thou hast said," or "Thou sayest it," to signify, "*I am*." Then this was his meaning in his reply to Pilate. Thus Christ, before Pontius Pilate, confessed himself a prospective King—"King of the Jews"; not to reign as a mortal King over mortal Jews, but as an immortal King over immortal Jews, "who are of faith," and also "reign over the Gentiles" who become "fellow heirs, and of the same body," on the principle of faith. John gives a fuller record of Christ's confession before Pilate—"Pilate therefore said unto him, Art thou a King then? Jesus answered, Thou sayest that I am a King, [or, '*I am*' to be a King]. To this end was I born." John 18: 37.

Then to preach Christ fully, we must preach him as a coming King; and finding it necessary to be born "*to this end*," it is evident that he will be King over physical beings, but not till the seventh trump shall sound, when the resurrection shall come, and "the kingdoms of *this world* become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever." Rev. 11: 15.

3. To preach Christ fully, we must preach him, as Paul did, as Abraham's great "*seed*," who is to possess the promised "land" jointly with Abraham. "Now to Abraham and his *seed* were the promises made. He saith not, And to seeds, as of many; but as of *one*, And to thy seed, which is *Christ*." Gal. 3: 16. This involves the preaching of Christ as the future possessor of the "land" once promised to Abraham; for when he possesses it, Abraham will also possess it with him. As Abraham is now dead, and cannot possess it till made alive, and as Christ is now in heaven, and consequently cannot possess it till his return, the resurrection and the coming of Christ are made prerequisites to the fulfillment of God's great promise of "land" to Abraham and Christ. As we cannot preach Christ fully without preaching him as the possessor of the very land which Paul says is the "*world*" (Rom. 4: 13), and that, too, after the resurrection, we are happy to hear Paul say, "If ye be Christ's, then are ye Abraham's seed, and *heirs* according to the promise." Gal. 3: 29. Through Christ, the great heir, God has multiplied Abraham's seed on the principle of faith, so that in addition to Abraham's special "seed," to whom the promise ran, Abraham has now a multitudinous seed, who are "heirs" to the same earth-wide homestead; for "they which are of *faith*, the same are the children of Abraham. . . . So, then, they which be of faith are blessed with faithful Abraham." Gal. 3: 7, 8. Thus in preaching Christ as the seed of Abraham, hereafter to occupy the "land" promised to Abraham, we must also preach the saints as "*heirs* according to the promise"—heirs to the same land, to be possessed when the reign of sin and death is over. Christ immortal, Abraham then immortal, the saints all immortal, shall come from the east and the west, and shall sit down with Abraham in the kingdom of heaven.

4. In order to preach Christ fully, we must preach him as the "seed" referred to in God's oath to David,—an heir of David to occupy David's throne "as the days of heaven"; for David "being a prophet, and knowing that God had *sworn with an oath to him*, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne" (Acts 2: 30); that this oath-promised heir to David's throne is Christ; and to preach Christ fully we must preach him as the future ruler on David's throne, in the land promised jointly to Abraham and Christ—not a present ruler on some other throne, in some other locality, where neither David nor his throne ever had an existence. This great gospel proclamation is one grand chain of several links inseparably coupled together; and we cannot claim one link of the chain without being compelled to accept every link—the chain entire. Let us observe (1), the starting point is "*Christ*," and that signifies "the Anointed." (2) Christ confessed that he was "anointed to be *King*." (3) He is heir to a certain "*land*," which Paul interprets to signify the "world," situated "northward, southward, eastward, and westward"; and (4) he is to occupy David's throne in the very land that he shall possess; and where he shall reign, there all the saints will dwell, for he will receive them unto himself. W. S.

WHY DO IT?—Are you not the Lord's stewards? And does not the Lord wish his money, which you are holding, used for the spread of his truth, instead of being used for the support of a system of fables, opposed to the truth of heaven? Then why see the cause of truth languish for the want of funds to make it prosper, while you lavish your means to support those who are wedded to error? Some are doing this very thing on the plea that they have no meetings at home; and so pay those who preach error. Rather send your money to help spread the truth in other localities. Why spend the Lord's money to build up what your brethren are laboring to demolish? If you do it to get the good will of neighbors, better look after the good will of God. W. S.

WHY NOT REPLY?—As a general rule, we do not reply to the false reports which our enemies may give of our labors, through their papers, because (1) our replies, coming through another paper, would not reach one in a thousand who had read the report. (2) It would be too low a stoop to reply to some who have such a relish for falsification, and who would love to be even kicked into notoriety. We cannot accommodate them. Our mind has been called to this matter by several recent items, one of which is a boastful allusion to a discussion held with myself a dozen years ago (reported a dozen years after it ended). It made several converts from that church to the truth, and turned none away from it; also a house of worship is erected where I then lived. But the boaster conceals these items, and after twelve years silence, cries *victory*. "Better late than never." W. S.

IS GOD THE AUTHOR OF EVIL?—We are sometimes inquired of whether the following texts do not teach that God is the author of evil: "Shall there be *evil* in a city, and the Lord hath not done it?" (Amos 3: 6.) "I make peace and create *evil*: I the Lord do all these things." (Isa. 45: 7.) Evil is sometimes used to signify a calamity or chastizement from the hand of the Lord, in which sense only is the Lord ever represented as the author of evil—never in the sense of being the author of sin. Evil does not always signify sinful, but sometimes brings to view something calamitous, which not being regarded good is called "*evil*." W. S.

"STRENGTH OF CHARACTER."

The following remarks, clipped from a secular paper, are worthy of consideration:—

"Strength of character consists of two things—power of will and power of self restraint. It requires two things therefore, for its existence—strong feelings and strong command over them.

Now it is here we make a great mistake; we mistake strong feelings for strong character. A man who bears all before him, before whose frown domestics tremble, and bursts of fury make the children of the household quake—because he has his will obeyed, and his own way in all things, we call him a strong man. The truth is, that he is a weak man; it is his passions that are strong; he that is mastered by them is weak.

You must measure the strength of a man by the power of the feeling he subdues; not by the power of the feeling which subdues him. And hence composure is very often the highest result of strength.

Did you ever see a man receive a flagrant insult, and only grow a little pale, and then reply quietly? That is a man spiritually strong. Or did we ever see a man in anguish stand as if carved out of solid rock, mastering himself? That is strength. He who, with strong passions, remains chaste; he who, keenly sensitive, with many powers of indignation in him, can be provoked and yet restrain himself and forgives—these are the strong men, the spiritual heroes."

But characters not naturally thus strong, can be made so by strict gospel training. We must conquer carnality by grace. W. S.

THE TRACT FUND.

The *Advent Christian Publication Society*, at a meeting on Springfield Camp-ground, August 23d, 1871, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec'y Adv. Chr. Pub. Soc'y*.

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$549.83
F. L. Smith	2.00
Somebody	.25

POOR FUND.

To send the Crisis to the Poor.

Previous acknowledgments	$166.48
David Streeter	2.50

YOUNG PILGRIM POOR FUND.

Previous acknowledgments	$5,05

AMER. ADVENT MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis

Previous acknowledgments	$2,292 66
E. Tripp	5.00

CAMPMEETING, ORDER, ETC.

We should contemplate and make suitable arrangements for all work before we commence. Preparation for campmeeting should begin some time before the time. As fast as we think of something to carry, put it down in a book. If we leave it until we get ready to start, and get in a hurry, we forget some things we feel the need of all the week. But if we put them down in a book, we can look and see it. Always take extra clothing, if you can. Some one will need it, if you don't, and you will feel better for accommodating them, for some come that cannot bring a blanket.

TENT ROOM. The committee generally get large tents engaged to accommodate those that come without tents. It is getting to be difficult to engage those tents from this fact: they have come year after year, paid the freight on the tent both ways, hired help to pitch it and take it down, and spent a week as tent-master, and have had the bills to pay themselves, when those that had a shelter found and prepared for them, went off not paying anything for their privileges received. Some are heedless in this respect. These facts are to stir you up to your duty. Now we have engaged two or three large tents for the Springfield meeting, and propose to the tent-masters to tax ten cents a night for tent-room. That is very low, much less than you can provide for yourself. All reasonable people will say this is right. The really poor are not included in this. H. MUNGER.

OUR THIRD TENT-MEETING.

The third tent-meeting for this season was held at Marblehead, and has just closed. The selectmen liberally welcomed Bro. Clothey to the use of the Common, on which to pitch the tent. It was a delightful spot, also very convenient for all the citizens that might be interested to come and hear; and many in the immediate vicinity could hear without leaving their houses. The tent was erected July 6th, and the meeting commenced by preaching in the evening. The smiles of heaven were upon us. The people on Sunday (7th) ventured to come to the tent; when, by the help of the Lord and the brethren, the meeting went on briskly. Many in and about the tent listened with attention. Thus the meeting progressed day after day, preaching afternoon and evening, prayer-meetings and children's meetings being continually interspersed.

As we began to make prominent the Bible doctrine that we feel is so important to get before the people, they began to be more interested. Our afternoon social, prayer and conference, with children's meetings, were profitable for the spiritual benefit of those who enjoyed them. The tent was crowded evenings with attentive hearers. The meeting continued its daily onward course till July 22nd, including three Sundays. That dispensational message, due this present generation, was freely and faithfully presented to the people; viz., the signs of our Lord's soon coming, with the certainty of a literal resurrection of the dead, the restitution of the earth, and that it will be the home of the saints. Experimental and practical truth, with holiness to the Lord, and holy living in this world, were not left out. Many different gifts we brought in to preach during the meeting, and the interest increased to the last. Brn. Barnes, Potter, Finney, and Mooney, were with us during the meeting. Bro. M. Grant came the last week with his chart, preaching four evenings, carrying us over that unmistakable pathway in prophecy, the four universal empires, bringing us to the end somewhere about here, when the God of heaven will set up a kingdom that shall stand forever. This created an interest, and many of the people of Marblehead heard what they never heard before, and what they never would have heard had the tent never been pitched upon their Common.

The citizens of Marblehead used us very courteously, and we tried to make it reciprocal. A deep interest was created in the truths we preached, and the seed sown will yield fruit. I pray it may be abundant. The Methodist minister visited us often in a friendly manner, preaching one afternoon under the tent. The Young Men's Christian Association accepted an invitaiion, and held two Sunday evening sessions with us under the tent. Thus the meeting closed up under the most favorable auspices, specially to the cause of Christ and truth among them. We offer many kind wishes and fervent prayers for the people of Marblehead, specially for those who opened their doors to receive us, and those who labored with us in the gospel. Your solicitude and care for us, at the tent and at your homes, was appreciated. The Lord reward you at the resurrection of the just. L. BOUTELL.

PUNCTUATE.—Were it possible, the most fearful consequences might hinge upon imperfect punctuation. Not only have lawsuits turned upon the story of a witness, but upon the tail of a comma. Even one's salvation seems in the case below to be suspended upon the slender thread of an omitted pause. Elder ——— wrote: "I will preach at ——— church next Sabbath. Subject: All who do not believe will be damned at eight o'clock precisely." As the Elder held his hearers long after "eight o'clock," and both orthodox and skeptics passed unharmed from the house, it is likely that a comma was intended after the word "damned," in the notice.

MEETINGS AND PARTINGS.

For the past eight days, the dear ones have gathered under the Mission tent, that was pitched near us to worship the dear Savior, and try and get others to go with them to the better land; and although I was not privileged to meet with the dear ones to worship there, yet my heart and voice went up to Him whom my soul loveth in earnest cries that the word spoken to them would take deep root in the heart, and bring forth fruit unto eternal life. Praise the holy name of Jesus, I had the sweet and cheering pleasure of seeing and conversing with the dear ones of like precious faith, which was to me a season of refreshing, among whom was our Editor, dear Bro. Grant, whom I had so earnestly longed to see, and had for years past prayed earnestly that I might have the blessed privilege of seeing and conversing with him, and of hearing one sermon preached here at the house by him; and I do truly feel that it has been one of the most blessed and encouraging scenes of my life. I felt, as I listened to his earnest words of instruction and admonition, that if I listened to them and was not benefited by them, I must give an account for it in the last day. O, it was heart-searching, soul-cheering, and hope-inspiring; and my heart has been filled anew with love and hope; and I feel more than ever that I must gain that heavenly shore, where all will meet no more to separate; and I am searching my own heart, examining my own self, to see if there are any spots on my garments; for truly, as our dear brother said, I know we must be spotless and pure to be permitted to go to the marriage supper of the Lamb." I feel that it is our duty, as well as privilege, to enjoy present salvation from *all* sin; and am trying with all my heart to live there. I can say—

"Humbly at thy cross I bow,
Jesus saves, he saves me now."

Blessed be the name of the Lord, I feel blest while I lie here and pen these few lines. I know the privileges I have had for the past few days have done me good. I am cheered, and encouraged to double my diligence, to walk prayerfully and watchfully all the way.

The sad hour for parting, of course, must come; and while I bade the dear ones good-bye, and they hastened to the depot to take the cars, with tear-dimmed eyes I offered up fervent, heart-felt petitions for each, that we might all meet again—

"Meet again when life is o'er,
Meet again to part no more;
How it cheers the drooping heart,
When from friends we're called to part.

Meet again, how passing sweet,
Friends long lost again to meet;
Care-worn souls, by tempests driven,
O how sweet to meet in Eden."

Yes, thrice blessed to meet in Eden. O how it does cheer my weary, sad heart to-day. It is far more blessed than I can ever express in words, to know, when we clasp the hand of those we love so dearly, and say "Good-bye," that one day, if faithful, we shall all meet again. O my Father, hasten that blessed day. I can truly say, Let it fly swiftly. Let the moments haste; let the blessed morning dawn. O Jesus, Jesus, blessed Redeemer, let the kingdom come. Let us see thee, and meet the dear ones we love so well.

As I bade the dear ones good-bye, and sadness filled my heart to have them leave me, I thought that no wonder the disciples felt to mourn and weep when the dear Master told them he was going away. How sad their hearts must have been; yet the thought of meeting him again cheered them; and so it is with me, as I lie here suffering excruciating pains constantly, unable to see only those that take the pains to come and see me, I am cheered as they part from me by the blessed hope of meeting (if faithful) with them again in a far better and brighter land than this, where adieus and farewells are never spoken. I sigh for that home, and I feel that I have caught a glimpse of that better shore, and I know that if I once gain that land I shall never suffer more,—praise Jesus. My heart is filled up full with love and praise to God. O how good he is. Jesus is so precious. Glory to God for what I feel in my heart this afternoon. Why truly, with this blessed peace and rest in Jesus, I can bear anything. All for Jesus.

"O, the prospect, it is so transporting,
Savior, hasten thy coming, we pray."

God bless every dear saint that came to see me during the meeting for all their words of cheer, help and kindness. God bless and reward you all. Dear ones, pray for me. God bless you all, is the earnest prayer of my heart. Praise Jesus forever. I have been abundantly blest. Glory to God forever.

Yours in hope of speedy redemption,

THERIA B. WEAVER.

No. Dana, July 5th, 1872.

Correspondence.

From Sr. Lydia M. Collins.

BRO. GRANT:—I wish to say a few words through the *Crisis* to the dear saints scattered abroad; I mean those who are looking for the speedy return of the Master. Dearly beloved brethren and sisters, I appeal to you in behalf of Sr. Bruce. She has lectured in this place to the satisfaction of the friends here. She stopped with me one week. I do believe her to be a humble child of God. You need not be afraid of her because she has been a Spiritualist, but send for her all the quicker, and bid her Godspeed. She is capable of doing much good. It was the power of God that took her from the devil's ranks, and placed her in the vineyard of the Lord. She is in needy circumstances. Put your hands in your pockets, you that have a portion of the Lord's money, and send a free-will offering to Sr. Bruce; it will make her heart glad. O, how I did want to be rich when she was here, that I might have supplied her needs. Then again I thought, perhaps if I were rich I might be covetous, and if that would be the case, Lord, keep me poor. I know there are those who would esteem it a privilege to help her, that she may enter into her field of labor more fully. I trust that a word to those who are expecting Jesus soon will be sufficient.

[Sr. A. H. Bruce's P. O. address is now Oswego, N. Y. ED.]

From Bro. Thomas Green.

BRO. GRANT:—Some time since, as I was traveling around, preaching the glorious gospel, I stopped at a new church, where I was to preach two days. The first day (Saturday) we opened with a general prayer-meeting, all the brethren present taking part in turn, after which five minutes recess. Before preaching, one of the brethren, who had a very sick child, requested me to publish that we would meet next morning, and spend one hour in especial prayer to Almighty God for the recovery of his little son. I did so, and requested that during the evening the brethren

should examine themselves, and prepare their hearts, so that we could come boldly to the throne of grace, in full assurance of faith in behalf of the little sufferer. Agreeable to appointment, we met next morning; but before the meeting was opened, the brother sent a message to us not to pray for his child's recovery, as he found him mending when he returned home the day before; that the fever was entirely abated; and that we could spend the time in thanksgiving to God for having answered our prayers before a word was uttered. The child continued to amend, and in a short time was as well as ever.

This is written to encourage those in affliction, when all earthly hope fails, to look to Him who heareth the young ravens when they cry, and who hath said, Whatsoever you ask in my name, I will give it. "The prayer of faith shall save the sick." "Whosoever cometh unto me I will in no wise cast out." O how great a privilege is this, that we are permitted to know that the God we serve is a prayer-hearing and a prayer-answering God; always ready to hear and answer our most feeble prayers. All for Jesus. All for Jesus. My all is on the altar.

Married.

LEWIS—MOULTON. In Salem, Mass., July 18th, by Eld. C. E. Barnes, Mr. THOMAS LEWIS and Miss M. C. MOULTON.

MORGAN—LITTLEFIELD. In Wolfborough, N. H., May 26th, Mr. GEORGE E. MORGAN, of Wolfborough, and Miss LILLIE L. LITTLEFIELD, of Great Falls, N. H.

HOYT—TIBBETTS. In Great Falls, N. H., July 25th, by J. Bickford, JOHN C. HOYT and ETTA F. TIBBETTS.

Obituaries.

OSGOOD. Fell asleep in Jesus, May 6th, 1872, at Boston Highlands, Lydia Osgood, born at Gilmanton, N. H., aged seventy-eight.

She lived the life of the righteous. Her last end was peaceful. She died in hope of life through the resurrection from the dead. I spoke words of comfort to the children at the funeral from "the blessed hope" and soon coming of Jesus. God bless the dear weeping ones with the same good hope of eternal life. L. BOUTELL.

MERRILL. Fell asleep in Jesus, in Portland, Me., July 19, Sr. Eunice R. Merrill, aged sixty-six years, and six months.

Her last sickness was very severe, but she was fully convinced she should sleep but a short time. We spoke words of comfort from Rev. 21–4, assisted by Eld. G. W. Burnham. F. M. DRAKE.

SHAW. Died at his residence in Campton, N. H., June 21st, 1872, Asa Shaw, aged seventy-four years, three months, and eleven days.

He leaves an aged widow, and a large circle of children and grandchildren to mourn his loss. May God's sustaining grace be ever with the family, and prepare them for a home in the kingdom at last. Words of comfort were spoken by the writer, from Job 14: 10, assisted by Eld. D. Batchelder. H. C. WILLOUGHBY.

COBURN. Died in No. Benton, N. H., June 12th, 1872, of consumption, Clara A. Coburn, aged twenty-four years and eleven months.

Dear Clara was an affectionate wife, a loving mother, and a true christian. She leaves a husband and two small children to mourn her loss. Words of comfort were spoken by Bro. N. Wheeler, from Rev. 21: 4. W. W. COBURN.

DOCKHAM. Died in Worcester, Mass., July 18th, 1872, of cholera infantum, Francis Albertus, son of Thomas F. and Josephus S. Dockham, aged ten months and twenty-two days.

This is the second time the enemy has visited our family in two months, and has laid another flower in the dust to wait the resurrection of the dead. Thank God for the hope. Words of comfort from the Scriptures of truth were given by Elder Samuel Ayers, assisted by Eld. George E. Streeter. CHARLES W. DOCKHAM.

Summary of News.

FOREIGN.

Cable News.

GREAT BRITAIN.

THE JESUITS.

LONDON, July 23. In the Commons, this afternoon, there was some discussion upon the subject of the arrival of French Communists in England, during which a significant question was put to the government by Sir Robert Peel, member for Tamworth. After alluding to the fact that Germany had expelled the Jesuits Peel asked the Premier whether the government intended to enforce the section of the Roman Catholic relief act of 1829, which provides for the banishment from England of all members of the Society of Jesus? Mr. Gladstone, in reply, said that the subject was an important one and must be taken into serious consideration by the government. He added that, though the law in question was now nearly a half century old, no steps had yet been taken for its enforcement.

GENEVA, July 22. The claims for damages caused by the vessels Boston, Sallie, Jeff Davis, Joy and Music have been dismissed by the arbitrators. The demurrer of Great Britain concerning the other vessels is overruled. The decision, it is believed, awards $2,600,000 damages for the depredations. The Board took up the case of the Alabama to-day.

RATHER STRANGE.—An extraordinary letter has been addressed from the Athenæum Club, London, to Prof. Tyndall, and has been published in the current Contemporary Review. The writer essays to measure the efficacy of prayers for the sick, and asks to have a test made, which is minutely described. Prof. Tyndall puts before the letter an opinion of his own, to the effect that it is "desirable to have clearer notions than we now possess of the action of Divine Providence in physical affairs." His correspondent proposes: "That one single ward or hospital, under the care of first-rate physicians and surgeons, containing certain numbers of patients afflicted with those diseases which have been best studied, and of which the mortality rates are best known, whether the diseases are those which are treated by medical or by surgical remedies, should be, during a period of not less, say, than three or five years, made the object of special prayer by the whole body of the faithful, and that, at the end of that time the mortality rates should be compared with the past rates, and also with that of other leading hospitals, similarly well managed, during the same period. Granting that time is given, and numbers are sufficiently large, so as to insure a minimum of error from accidental disturbing causes, the experiment will be exhaustive and complete."

No information is at hand as yet, stating whether or not the experiment is likely to be tried.

DOMESTIC.

Williamsport, Penn., July 22. The strike of the mill workmen here has assumed a serious phase. The strikers assembled about 10 o'clock this morning and marched to the upper mill yards. At the mill of Filbert & Otto the police were drawn up in line to guard the place. The crowd assailed them with brickbats, broke through the line, and went into the mills, the men who were at work fleeing through the lumber piles for their lives.

Several fights occurred, and many men were wounded. One boy was struck with a handspike by the foreman of a mill and seriously wounded. The Chief of Police came near having his arm broken by a blow from a club. A special policeman was severely wounded, he being struck on the head by an iron bar. Policeman Foresman was hit in the face with a brick and badly wounded. Policeman Strycker was struck by two clubs which were thrown at him, and officer Pratt had his clothes badly torn. The strikers then moved to the mills below the city, closing those at work. The military was called out, and is now parading the streets. The greatest excitement prevails. The strikers meet to-morrow morning. Some shooting occurred this evening, but not of a serious character.

☞ A large and brilliant meteor, similar to that which passed over San Francisco last month, descended near Winnemucca, Nevada, Saturday evening. It was in sight for several seconds, and after it disappeared a loud report was heard and a shock was felt, which was mistaken for that of an earthquake by the inhabitants, who rushed from their houses.

Notices.

SPRINGFIELD NATIONAL ADVENT CAMPMEETING.

Providence permitting, a GENERAL CAMPMEETING will be held at Springfield, Mass., on the camp-ground, beautifully located about one and a quarter miles from the R. R. Depot, on land of C. W. Chapin, Esq., known as "Chapin's Grove," commencing *Saturday, August 17th*, and continuing till August 26th.

Ample accommodations will be provided for board at the new and commodious boarding house on the ground. Board 85 cents per day. Breakfast, or supper, 35 cents each. Dinner at 50 cents. The boarding department is under the charge of the Committee, and any profits accruing from the same will go to the support of the meeting.

Fares.

Fare on the Boston and Albany Railroad is reduced, and will be $4.00 from Boston to Springfield and return. Albany $4.35, Pittsfield $2.35, Worcester $2.50. Tickets to be obtained at the ticket offices, at Boston, Natick, South Framingham, Milford, Southville, Westboro, Worcester, and the stations to Springfield. Also at North and South Adams, Cheshire, Chatham, Hudson, and Albany.

On the Hartford and New Haven R. R. fare is reduced; tickets to be obtained at New Haven, Meriden, Berlin, Middletown, Hartford, Windsor Locks, and Thompsonville.

On the Connecticut R. R. fare is reduced from South Vernon and intermediate stations to Springfield. On all the above roads campmeeting tickets, good from July 26th to August 27th, *must* be called for at the ticket offices, and they *must* also be signed by the Secretary at the campmeeting. *Remember this.*

On the above roads the fares will be the *same price* as last year, which will be a few cents *more* than two thirds of the *regular* fare this year. (The roads charge less *this* year than *last*.) The roads giving the difference between two-thirds of *last* year's fare and two thirds of *this* year's fare to the Campmeeting towards paying its expenses.

On the roads operated by the

Vermont Central R. R.,

comprising Vermont Central, Vermont and Canada, Stanstead, Shefford and Chambly, Montreal and Vermont Junction, Sullivan, Og. and Lake Champlain, Missisquoi, Rutland, Vt. Valley, Montreal and Plattsburgh, Whitehall and Plattsburgh Railroads, the friends will purchase *regular* tickets at the several stations, for the nearest point on the Conn. River Road to South Vernon or Greenfield, at which place they will be sure to go to the ticket office and get a CAMPMEETING ticket for Springfield, which they will present to the Secretary on the camp-ground to be countersigned; and they will *then* be furnished with a *free* return pass—good *from* South Vernon to the places they came from on any of the roads run by the Vermont Central Railroad.

On the Vt. and Mass. R. Road, Troy and Greenfield R. Road from Hoosac Tunnel, persons will purchase *regular tickets* at the offices for *Greenfield*. At Greenfield they will go into the ticket office and call for *Campmeeting Tickets* for Springfield. All such when they go to the Secretary on the camp-ground to have their tickets countersigned, will be furnished with a *free return* pass *from* Greenfield *to* Athol, Fitchburg, or any place on the Vermont and Mass. R. R., or Troy and Greenfield R. R., that they may come from—*provided twenty-five* passengers shall have come over the Vt. and Mass. Rail-Road to the meeting.

Passengers coming from *North* of South Vernon, unless provided with return tickets, should purchase *only* to South Vernon, and then purchase to Springfield and return. The same rule will apply also to passengers coming from *East* of, or in the vicinity of Greenfield.

On the Athol and Enfield Railroad fare is reduced *one-half*.

On the Worcester and Nashua R. R., *Campmeeting* Tickets will be sold at Nashua, Groton Junction, Clinton, and Sterling Junction. Be sure and call for Campmeeting Tickets, as *no passes* will be given out this year, as formerly.

On the Providence and Worcester R. R., campmeeting tickets at one third discount can be obtained at the depot in Providence, good from July 26th to Aug. 27th. *Call for Campmeeting Tickets.*

No reduction this year on the Eastern Road.

Friends coming from New York can come and return for $4.70 by taking the boat at New Haven, and thence by cars to Springfield. The boat which leaves New York at 3.15 P. M., connects with the train at the steamboat wharf at New Haven. Passengers by this boat arrive in Springfield at 10.51 P. M. The other boat, which leaves New York at 11 P. M., reaches New Haven in time for the accommodation, which leaves New Haven at 7.55 A. M.; but passengers will have to go across the city by horse cars to the depot of the Hartford and New Haven R. R. Tickets for the R. R. to the campmeeting will be sold on the steamboats. Passengers buying through tickets, will be furnished with a return ticket, which will be good only when endorsed by the Secretary of the camp-ground.

Cars leave the Boston and Albany depot, Boston, at 5, 7, 8½ and 9 A. M.; and at 3 and 9 P. M.

Arrangements with any other roads that may be made, will be noticed hereafter.

S. G. MATHEWSON,
GEO. T. ADAMS,
H. MUNGER,
J. HEMENWAY,
M. GRANT,
O. D. WOODRUFF,
I. B. POTTER, } *Committee of Arrangements.*

GEO. T. ADAMS, *Secretary.*

Advent Christian Association.

The annual meeting of this Society will be held upon the Springfield camp-ground, commencing Monday, Aug. 19th, at 4 o'clock P. M. As business of the greatest importance to all the churches is to be transacted at this meeting, every church should be represented by delegate. Every church shall be allowed one delegate, and one additional delegate for every fifty members above the number of twenty-five members.

H. F. CARPENTER, *Secretary.*

American Advent Mission Society.

The annual meeting of the American Advent Mission Society will be held at Springfield, on the National Advent camp-ground, commencing Thursday, Aug. 22d, at 9 o'clock A. M.

A. W. SIBLEY, *Secretary.*

P. S. Members of, and delegates to, the Advent Christian Association are members of the A. A. M. Society. A. W. S.

THE LORD willing, there will be a campmeeting at Salisbury, Conn., commencing Monday, Sept. 16th, to continue one week. The grove is commodiously located about one-fourth of a mile from the depot, at Salisbury Centre. Brn. H. Pratt, H. K. Flagg, and O. D. Woodruff, with other preaching brethren, who can make it convenient to attend this feast of tabernacles, are earnestly invited to come in the fulness of the divine blessing, and help to proclaim the truth in the name of the Lord. Committee: S. C. Hancock, Joshua Burton, Silas Hart.

The following named gentlemen of Salisbury, though not in the faith with us, have kindly volunteered to serve with the committee in arranging for and promoting the interests of the meeting:—Wm. Conklin, H. Whitbeck, E. J. Hicks, A. C. Silvernail, Wm. Parsons. The Lord grant so to manifest his grace and power that these, with many others, may be truly converted ere the meeting shall close. Mr. Hicks keeps a public house within about fifty rods of the ground, and promises to entertain such as wish for the hospitalities of his house, at as reasonable a rate as possible; and this promise we feel the fullest assurance he will redeem. The interest he manifested in our late meeting, and the kindness with which we were welcomed by himself and family to the hospitalities of his house, will be to us a lasting source of gratitude and pleasure.

As the meeting will be easy of access to brethren and sisters from Western Conn. and Eastern New York, we hope to see as general a gathering as possible. Come, brethren, filled with the Holy Ghost, bringing your tents with bedding, and provisions for yourselves, and as far as possible for those who have none, and let us have a real free, old-fashioned, primitive campmeeting, in the name of the Lord. S. C. HANCOCK.

TENT MEETING.—The Lord willing, the Conn. tent will be pitched at Woodbridge, Conn., Saturday, August 10th, to hold over Sunday the 18th. It is hoped that there will be a general gathering to the meeting of all the lovers of Jesus and his truth. Brethren and sisters in adjoining towns, come and assist us. Those not wishing to bring provisions with them can procure board reasonably at the Hotel near by. Elders H. K. Flagg, Ripley, Steele, Woodruff, and others, are expected to be present. Z. D. BAIRD.

GROVE MEETING.—There will be preaching at the Granite State Grove, Policy Pond, Windham, N. H., on Sunday, Sept. 1st, by Eld. J. G. Smith. If stormy, the meeting will be in the hall at the grove. Refreshments will be furnished by Mr. Smith, the proprietor, to all who wish. S. O. WELCH.

☞ Preaching brethren wishing to come to Haverhill, Mass., should correspond with Eld. D. M. Leavitt, or W. H. Keay.

SPECIAL NOTICE.—The Alton Bay Campmeeting will commence, if the Lord will, Saturday, Sept. 7th, and hold over two Sabbaths. Particulars hereafter. Eld. J. G. Smith, of Farmington, N. H., has the superintendence of the tent department. All wishing to rent or sell, hire or purchase tents, can correspond with him at that place. Prices should be stated. To save confusion, all who purpose to build permanent tents this year, whether they have spoken for a lot or not, are requested to notify Bro. Smith of the size of tent and location of lot by the first of August.

J. COUCH, for the Committee.

VERMONT CAMPMEETING.—We have leased the beautiful grounds at Bethel, and our annual camp will be pitched about Aug. 31st. Particulars soon. The committee feel the need of funds for improving and lighting the ground, and building a preacher's stand large enough to store our lumber after the meeting. Who will help? Let those who have a mind send money or pledges to me, or J. H. Harding, Ely, Vt.; Geo. C. Arms, Waterbury, Vt.; Stephen French, Rutland, Vt.; or S. G. Mathewson, Castleton, Vt. Pray much for this meeting, for good order, power, and salvation.

H. F. CARPENTER, for Committee.

☞ THE Springfield American Life and Advent Campmeeting will be held in Springfield, in Carew's grove, commencing Aug. 4th, and continue to Aug. 15th. Ample accommodations will be provided for all that come with board and lodging on the ground. Board, 80 cents per day. Fare on the Boston and Albany Railroad, Conn. R. R. and Hartford and N. H. R. R. will be reduced the same as last year, from July 25th to Aug. 27th inclusive. We cordially invite all to come who love the Lord and his coming, and desire a preparation for translation when Jesus comes. THOS. R. WEAVER, Secretary of Campmeeting Committee.

NEW YORK STATE CAMPMEETING.—The undersigned committee, appointed at the recent annual conference in Springwater, have decided upon the ground near Fairport for the State Campmeeting. But, on account of other meetings being held there, were obliged to appoint it one week earlier than was decided on by conference. It will therefore commence August 10th, the Lord willing, and hold to the 19th. Let all bear this date in mind, and so arrange business as to be able to take a respite at this time, and come out to this feast of tabernacles. We may well hope for the best general meeting ever held in this State. To this end let us have the united prayers of the church.

The grove is a beautiful one, one mile and a half north from Fairport station. Fairport is on the N. Y. Central (direct) R. R., ten miles east of Rochester. The brethren and citizens agree to run free teams for passengers and baggage the first two days (9th and 10th), and the last day of the meeting. At other times ten cts. will be charged.

A boarding tent will be on the ground furnishing potatoes, meat, bread, etc., to those who board themselves, and plain table board at 85 cts. per day to those who do not. Cooking stoves for general use will be on the ground. Let all come well supplied with over-coats, over-shoes, thick shawls, coverlids, straw and pillow ticks, etc., etc. The large tent will furnish sleeping quarters for a few strangers, and those unable to procure berths in family tents. Let all desiring tents, correspond immediately (enclosing a stamp for the answer) with Bro. D. T. COOPER, 72 Mt. Hope Avenue, Rochester, N. Y., who will see that their tents are on the ground in season.

WM. E. BROWN.
SAM'L H. WITHINGTON.
PERRY M. GRINNELL.

THE NEW YORK A. C. CONFERENCE will hold its next quarterly session, the Lord willing, in the large State Tent, on the Fairport camp-ground, during the forthcoming campmeeting. The first meeting will be called to order at nine o'clock Wednesday morning (Aug. 14th), when Bro. Warren Vreeland will give the opening address. After which, the meeting will be held at such hours as shall least interrupt the general course of the campmeeting, or disturb its devotional interests. Plans are being perfected, and will be submitted, for districting the conference. Let every church be represented. Take the collections and appoint the delegates early. MILTON R. MILES, Pres. WM. E. BROWN, Sec.

TO NEW YORK ADVENTISTS.—Dear Brn. and Srs., shall we not have a general rally at our next campmeeting? You now have an excellent opportunity to do good and get good. By your personal presence, prayers, and labors of love, much good may be done. We should be a consecrated people. Let not ease, love of money, or other selfish considerations, prevent us from throwing the whole weight of our moral and personal influence on the side of the cause we profess to love. What we do, rather than what we say, is the true test of our religious earnestness. Come, then, to this meeting armed with faith and winged by prayer. Its location is central, beautiful, and convenient. Let all remember, too, that at this meeting our first quarterly conference for the year is to be held. The New York State tent will be pitched in the grove, and smaller tents can be procured of James Field, Rochester, at the following prices:

Tents 24×30 feet	per week,	$13.00
" 16×24 "	" "	8.00
" 12×17 "	" "	4.50
" 9×12 "	" "	3.00
" 7×9 "	" "	2.50

Parties desiring tents should send in their orders immediately. J. H. WHITMORE.
Rochester, N. Y., July 12th, 1872.

TENT-MEETINGS.—The Lord willing, we will hold tent-meetings as follows:—

At Barford, P. Q., as A. B. Cushing may arrange, commencing Tuesday evening, Aug. 6th, to continue over the following Lord's day.

Hereford, P. Q., or Canaan, Vt., as C. D. Hibbard may arrange, commencing Aug. 13th, and continuing as may be thought best.

JARED WHITMAN.
J. ALBERT LIBBY.

THE CHRISTIAN Mission Association will hold another campmeeting at or near Charles City, Floyd Co., Iowa, to commence Sept. 10th, and hold over Lord's day. This meeting is purely a missionary work, there being no church organized in the place. Therefore we wish all to come who can work for God and the salvation of men. We ask all to come, without regard to name, sect, or party. We would be glad to provide for all, but we cannot. Let each one see to this themselves. Particulars hereafter.

PETER S. W. DEYO, C. C. RAMSEY, } Presidents.

F. Denton, J. Riffsnider, J. Livingston, J. Cleaveland, R. Stearns, C. P. Burroughs, C. Griffith, Committee.

HOOSICK VALLEY TENT.—Those who can, and are willing to help spread the good news of our soon coming King, and to save the perishing from the wrath to come, are invited to contribute immediately, such sums as will please the Lord, towards paying for the Hoosick Valley tent. If there should be any more given than what it takes to pay for the tent, it will be devoted to defraying expenses in holding tent-meetings during this present season. Now let there be a cheerful and liberal response. Send your money to the Treasurer—JOHN B. WHITE, Hoosick Falls, N. Y.

A. W. SIBLEY, S. G. MATHEWSON, H. K. FLAGG, } Tent Committee.

P. S. Those who want tent-meetings held with them, should write the committee immediately.

KANSAS TENT.—Dear Brn., our subscription for "Tent for Kansas" is far advanced. We want now a few friends to promptly bring up the rear; that is, close the requisite amount, and we shall be able to get the tent into the field. Friends who have subscribed for the tent, should prepare themselves for prompt payment when notice is given, that there may be no delay. We also need a good supply of tracts. May the Lord continue to bless, and raise up a people here who shall "love his appearing," and be purified when the Master comes. Address H. J. Munson, Girard, Crawford Co., Kansas, or Warder Dunbar, Bero, Cherokee Co., Kansas. H. J. MUNSON.

THERE will be Advent meetings held at Freemansburg, Pa., as arranged by Brn. Rathgeber and McSwain, at the public school-house, Saturday evening, Aug. 3d, and Sunday, Aug. 4th, in the grove near Bethlehem, at ten o'clock A. M. and three o'clock P. M.; and in the evening at the school-house. Sunday, Aug. 11th, at Wilksbarre, Pa. Grove meeting all day, as arranged by Bro. Wetherel. All the friends are cordially invited to the above meeting. Preaching by Eld. Stetler.

A REQUEST.—As we find the names of the following persons among the list of the members of the church in Rutland, Vt., it is requested that they inform the church in some way of their present residence; Charles W. Smith, Sarah A. Johnson, George W. Rix, Adna Ballard, Albert Freeman, G. Nelson Pitts, Eliza Pitts, Minnie V. Cady, O. H. Parkhurst, Nelson Mellon, Rosetta Mellon, Rhoda Mellon, Olive Farr, William Bates, S. Pelkey, Betsy Pelkey, Adeline Hatborn.

By vote of the church, ROBERT CANDLISH, Clerk.

CAMPMEETING.—The R. I. and East Conn. Conference have voted to hold their annual campmeeting at Coventry Centre, to commence Sabbath, Sept. 1st, and hold over Sabbath, the 8th. The camp-ground is on the Providence, Hartford, and Fishkill R. R., and about eighteen miles from Providence. Arrangements will be made for board and lodging for all who will come. Those who can bring tents are requested to do so. All the lovers of the Lord are requested to attend this feast of tabernacles. Come with one united heart. Come in all the fullness of the gospel, and let us make one more effort for the salvation of our fellow men in these last moments of time. Particulars hereafter. E. R. WOOD, for the Com.

CAMPMEETING AT BELFAST, ME.—The campmeeting at Belfast will commence on the 18th of August, and continue over the 25th. It is desired to have the tents erected on the 19th. We shall be on the ground the week previous to fit up, so that if any wish to erect on the 17th they can do so. The fare will be reduced on the Maine Central R. R. from Portland on both routes. Tickets can be obtained at the following named places:—Portland, Lewiston, Monmouth, Winthrop, Kendall's Mills, Richmond, Gardiner, Hallowell, Augusta, Burnham, Pittsfield, Newport, Corinna, Dexter, Carmel, and Harmon. Reduced tickets on the steamboats Cambridge and Katahdin, leaving Bangor for Boston every Monday, Wednesday, Thursday, and Saturday, at 11 A. M. Will leave Boston for Bangor every Monday, Tuesday, Thursday, and Friday, at five o'clock P. M.

Inside steamboat, City of Richmond, will leave Portland every Monday, Wednesday, and Friday evenings, at ten o'clock. Leaves Bangor every Monday, Wednesday and Friday mornings, at six o'clock, for Portland. Call for Campmeeting tickets for Belfast Advent Campmeeting.

Passengers going east on the Maine Central R. R. will change cars at Burnham for Belfast. Tickets will be good from Aug. 16th to Aug. 27th.

Come, all who can, and worship in the beautiful grove in sight of Belfast bay, and enjoy another feast of brotherly love, laying aside all vain ambition and speculation, and seek the good of all. Bring your tents, and provide for yourselves and others as much as possible, remembering that love is the fulfilling of the law, and that God blesses the cheerful giver. Shall we all seek to get nearer to Him who died for us, and to save others from death? Our work is almost done. Shall we have it said to us, "Well done"?

In behalf of the committee, ISRAEL DAMMAN.

MECHANIC FALLS, ME., CAMPMEETING.—If the Lord will, this meeting will be held in the beautiful grove where it was held last year, commencing August 26th, to continue one week. This ground is easy of access, pleasantly located, about one mile from the depot, and is a most desirable spot for campmeeting. This year the ground has been much improved, a commodious boarding-tent erected, the stable enlarged, and both put into competent hands for good management. Good board, horse keeping, and pasturage, will be afforded at the *lowest possible rates*, so that none can justly complain. "The Mission Tent" will be ready for use on the ground, Aug. 24th. This tent affords excellent shelter for meetings in stormy weather, and makes a comfortable lodging place by night for several hundreds, if necessary. Straw will be provided for bedding, and all things done that can be for the comfort and well-being of all who attend. All who wish to erect wooden or cloth tents will find the most desirable lots for that purpose.

The fare on all parts of the Maine Central and Buckfield railroads will be one half the usual rates; and on the Grand Trunk about the same. Those coming from Bangor, and intermediate places, should stop at Danville Junction; and those coming from Augusta and other places on the Kennebec, should stop at Yarmouth Junction. At both Junctions, take the Grand Trunk R. R. for Mechanic Falls.

Come to the meeting from east, west, north and south. Come to do and get good. Let there be a general gathering of the watching, waiting ones, and of all who wish to be ready for the coming of "our King." Bro. J. Couch is expected to be with us a part of the time.

R. R. YORK,
JESSE GAY,
JOHN STEVENS,
C. DEERING,
S. MAYBERRY, } Campmeeting Committee.

TENT-MEETING.—The Lord willing, there will be a tent-meeting held at Elida, Ill., eight miles south west of Rockford, commencing Aug. 16th, and continuing over the 25th. Eld. W. L. Himes is expected to assist. Let all in the region come up to this meeting in the spirit of the Master, to labor for the salvtion of the perishing.

For the church, C. C. MARSTON.

GROVE MEETING.—A grove meeting will be held in Woodbury, Vt., known as Logtown, on land of Abraham Holmes, commencing Aug. 30th, at six P. M., to continue over the Sabbath. Elder D. Carr and others will preach the word of life. Come, brethren, to the feast. Per order of Com.

THERE being two churches in New Milford, Ct., one of colored people, and one of white people, we wish to say to preachers that wish to preach to the white church, please put your appointments in for Wellsville, Ct. J. L. WOOD.

THE brethren and sisters having organized into a church in Bridgewater, wish to say to the preaching brethren wishing to come there to preach, they will please correspond with the Secretary, Bro. L. BARSLEY, Bridgewater, Ct.

CONN. CAMPMEETING.—The Lord willing, the Conn. Campmeeting will commence Saturday, Aug. 31st, and continue till Monday, Sept. 9th. Particulars hereafter.

O. D. WOODRUFF, for Committee.

PREACHERS traveling east or west, are invited to stop at Lockport, N. Y., and preach. Please correspond with A. T. HARRINGTON, Lockport, N. Y.

ACKNOWLEDGMENTS.—For Sr. Mary I. Herron.—Previously noticed, $289.00. Sr. Jane Thomas, $2.00; Sr. H. Rogers, $1.00; Sr. B. Irish, $5.00. GEO. T. ADAMS.

THE Lord willing, we purpose to attend campmeeting at Springfield, Mass., and remain east a few weeks. Churches desiring our labors can correspond with us at this place (Nevada, Ohio) until August 12th, and then at campmeeting.

E. McCULLOCH.

THE Second Advent Society of Manchester, N. H., formerly worshiping at Granite Hall, have removed to Martin's Block, corner of Elm and Lowell Sts. For the Church, J. W. C. PICKERING.

THOSE wishing to preach at Stoneham, Mass., will please correspond with J. L. Locke, Box 32 Stoneham P. O., Mass.

Boston Wholesale Prices.

CAREFULLY CORRECTED EVERY TUESDAY.
Tuesday, July 30th, 1872.

FLOUR AND MEAL—			
St. Louis ext.	6 50	@	7 00
Medium	9 00	@	9 50
Choice ext	10 00	@	12 00
Western sup	5 00	@	5 50
Com. ext.	6 25	@	6 75
Medium do	7 50	@	8 00
Choice do.	8 50	@	9 00
Illinois and Indiana—			
Choice ext	8 00	@	10 00
Canada sup.	6 25	@	7 00
Com ext.	5 25	@	6 75
Medium do	7 50	@	8 00
Choice	8 50	@	9 50
Milwaukee and Minnesota	6 75	@	9 00
Southern sup	..	@	..
Extra	6 50	@	11 00
Choice Balt	11 00	@	13 00
Michigan and Ohio— Common to choice	8 00	@	9 50
Rye Flour	5 00	@	5 75
Corn Meal	3 25	@	3 50
Buckwheat	3 60	@	3 75
OilCake, ☞ ton		@	50 00
GRAIN—			
Corn, ☞ 56 lbs—			
Southern yel	65	@	69
Western mix	65	@	69
Western yel	65	@	69
Wheat West	1 55	@	1 80
Rye	85	@	90
Barley	75	@	1 20
Oats	38	@	51
Shorts, ☞ ton	21 00	@	22 00
Fine Feed	21 00	@	22 00
Middlings	21 00	@	22 00
HAY—☞ 2000 lbs—			
Eastern and Northern	30 00	@	32 00
At City Scales—retail.			
Country Hay—☞ 100 lbs		@	2 25
Salt Hay	24 00	@	26 00
Straw ☞ 100 lbs	1 25	@	1 60
New York	1 25	@	2 00
PROVISIONS—			
Beef, Mess—			
West. ext.	10 00	@	16 00
West. mess.	10 00	@	13 00
Family ext.	14 50	@	16 00
Pork—			
Ext. clear	17 50	@	18 00
Clear	16 00	@	18 00
Mess	14 00	@	14 50
Prime	11 25	@	12 50
Lard, tcs. ☞ lb	9	@	10

Caddies ☞ lb		@	
Hams, smoked	13	@	14½
Hogs, dressed	6½	@	6¾
PRODUCE—			
Apples ☞ bbl	2 50	@	6 50
Dried ☞ lb	10	@	11
Sliced ☞ lb	12	@	14
Butter ☞ lb—			
Prime fall	33	@	35
Ch'ce dairies	23	@	26
Fair to good dairies	19	@	25
Old and common lots	15	@	18
Beans ☞ bushel—			
Small & ex.	4 00	@	4 12
Marrow	3 15	@	3 50
Mediums	2 75	@	3 25
Cheese ☞ lb—			
Vt. & N. Y.	10½	@	11
Factory	9	@	10
Skim	4	@	7
Cranberries— ☞ bushel	4 00	@	5 00
Peas ☞ bush	3 00	@	4 12
Potatoes ☞ bushel—			
New ☞ bbl.	3 00	@	3 25
Early Rose ☞ bbl.	00	@	3 00
Jacksons ☞ bushel	20	@	40
Sweet ☞ bbl.	4 00	@	4 50
Onions ☞ bbl.	0 00	@	0 00
Poultry ☞ lb.	00	@	0 00
Eggs ☞ doz.	24	@	25
LUMBER—			
Clear Pine	33 00	@	65 00
Coarse Pine—			
No. 5	22 00	@	23 00
Refuse	17 00	@	18 00
Shipp'g bd's	20 00	@	25 00
Spruce—			
Nos. 1 & 2.	17 00	@	18 00
Refuse	10 00	@	12 00
Hemlock Boards—			
Nos. 1 & 2.	16 00	@	17 00
Refuse	10 00	@	11 00
Flooring Boards—			
Nos. 1 & 2	30 00	@	38 00
Refuse	20 00	@	24 00
Clapboards—			
Extra Pine		@	60 00
Do. clear		@	55 00
Do. No. 1	30 00	@	35 00
Sap extra		@	50 00
Sap clear		@	45 00
No. 1		@	30 00
Spruce	36 00	@	37 00
Shingles	2 25	@	6 25
Laths	2 25	@	2 75

Appointments.

☞ *We would say to our preaching brethren that it is necessary we should receive their appointments as early as* TUESDAY MORNING, *as our paper goes to press about noon; otherwise they will not be inserted till the week following.*

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

BOSTON (BRANCH CHAPEL) 1736 WASHINGTON STREET (Corner of Madison Street.)
Love Feast at 10½ A. M. Preaching at 3 and 7½ P. M. Prayer meeting Tuesday and Thursday evenings.
John G. Hook........Sunday, Aug. 4th
(Communion *primitive* mode.)
D. M. Leavitt........Sunday, Aug. 18th

CHARLESTOWN (*Hall No. 70 Main Street.*)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.
J. S. White........Sunday, Aug. 4th
L. Boutell........Sunday, Aug. 11th
F. H. Burbank........Sundays, Aug. 18th, 25th, and Sept. 1st.

CHELSEA, MASS. (*Advent Chapel, Heard Street.*)

EAST BOSTON, (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.
B. Woodside, or C. Goodrich........Sunday, Aug. 4th
Geo. Sederquest........Sundays, Aug. 11th and 18th
S. S. Mooney........Sunday, Aug. 25th

☞ Meetings in South Boston on Wednesday evenings, at C. W. Huntress', 2 Lowland Street. Friday evenings at J. N. Berry's, 365 Silver Street.

Portsmouth, N. H........Sabbath, Aug. 4th
L. BOUTELL.

Tremont, Mass........Sunday, Aug. 11th
Holden, Mass........Sunday, Aug. 18th
Plymouth, Mass........Sunday, Aug. 25th
Putnam, Ct........Sunday, Sept. 1st
J. S. WHITE.

Marblehead, Mass........Sundays, Aug. 4th and 11th
J. T. DIXON.

Plymouth, Mass........Sunday, Aug. 4th
M. BATCHELOR.

Holden, Mass........Sabbath, Aug. 4th
T. M. PREBLE.

Warehouse Point, Conn........Sunday, Aug. 4th
Southington, Conn........Sunday, Aug. 11th
I. B. POTTER.

Chicopee Falls, Mass........Sunday, Aug. 4th
Subject at 2 P. M.—"The prophetic position of the Pope."
Wilbraham, Mass........Sabbath, Aug. 11th
H. MUNGER.

Wakefield, Mass........Sunday, Aug. 4th
MARVIN W. LUTZ.

Springfield, Mass. (Franklin Hall) Sunday, Aug. 4th
H. L. HASTINGS.

Philadelphia (Bethany Mission)........Sunday, Aug. 4th
A. A. PHELPS.

Highlandville, Mass........Sunday, Aug. 4th
L. T. CUNNINGHAM.

Rochester Village, N. H........Sunday, Aug. 4th
Rye, N. H........Sunday, Aug. 18th
D. F. LEAVITT.

East Haverhill, Mass........Sunday, Aug. 11th
D. M. LEAVITT.

Vernon, Vt........Sunday, Aug. 4th
S. COOK.

London Ridge, N. H........Sabbath, Aug. 4th
Dover, N. H........Sabbath, Aug. 11th
O. W. KIMBALL.

Unity, N. H. (at the Town House)........Sunday, Aug. 4th
East Acworth, N. H........Sunday, Aug. 11th
If these conflict, write us immediately at Grantham, N. H.
E. COTTON.
B. PILLSBURY.

Winchendon, Mass. (New Boston Church) first and third Sundays in each month. GEO. A. COLE.

Danbury, N. H. (where the brethren may appoint) Sabbath, Aug. 4th. D. W. DAVIS.

Farmington, N. H........Sundays, Aug. 4th, 11th, and 18th
W. M. HARMON.

North Rutland, Mass........Sunday, Aug. 4th
Endfield, Mass. (Newcomb's grove) Sunday, Aug. 11th
GEO. A. STREETER.

West Lebanon (Gerrish Place)........Sunday, Aug. 4th
J. BICKFORD.

Great Works, Me........evening, Aug. 2d
Rochester Village, N. H........evening, Aug. 6th
South Rochester (Chapel)........evening, Aug. 7th
Dover, N. H........evening, Aug. 9th
F. M. DRAKE.

Savoy, Mass. (East Chapel)........Sunday, Aug. 4th
H. K. FLAGG.

New Durham Ridge, N. H........Sunday, Aug. 4th
T. W. PIPER.

New Britain, Ct........Sunday, Aug. 4th
Yalesville, Ct., Sunday, Aug. 11th, and the second Sabbath in the month until further notice.
Z. D. BAIRD.

Hopkinton, N. H. (in Bro. Kimball's grove) Sunday, Aug. 4th. C. W. SARGENT.

Moultonboro Neck, N. H. (new school-house) Sunday, Aug. 11th.
Meredith, N. H. (Dolloff school-house) Sun., Aug. 4th
N. GLIDDEN.

Pittsfield, Me. (Carr school-house) Sunday, Aug. 4th
JER. CARR.

and the second and fourth Sundays in each month.
Garland, Me. (Town House)........Sunday, Aug. 4th
ALLEN DAMON.

Morris, Ct........Sunday, Aug. 4th
New Preston........evenings, Aug. 6th and 7th
Ellsworth (baptism)........Sunday, Aug. 11th
G. L. WHITE.

Vienna, Me. (Brick Chapel)........Sunday, Aug. 4th
E. M. HAGGETT.

Cambridgeport, Mass........Sunday, Aug. 4th
Portsmouth, N. H........Sunday, Aug. 11th
Dover, N. H........Sunday, Aug. 18th
A. SIMPSON.

Brighton Hill, Hebron, Me........Sunday, Aug. 4th
L. D. TOTMAN.

Wellsville, Ct........Sunday, Aug. 4th
SAM'L. W. TREAT.

Stoneham, Mass........Sabbath, Aug. 4th
S. S. MOONEY.

Strafford, N. H. (Roberts' school-house) Sun., Aug. 4th
Alton Corner, N. H........Sunday, Aug. 11th
WM. BODGE.

East Rochester, N. H........Sabbath, Aug. 4th
New Castle, N. H........Sabbath, Aug. 11th
S. HAWKINS.

South Windham, Me. (Union Chapel)..Sun., Aug. 4th
Limington, Me. (Hanscom school-house) Sunday, Aug. 11th.
Cornish Village, Me........Sunday, Aug. 18th
Steep Falls, Me........Sunday, Aug. 25th
C. H. SWEET.

Suncook, N. H. (Bartlett Hall)........Sunday, Aug. 4th
ENOCH MORRILL.

Stowe, Mass........Sunday, Aug. 11th
Kennebunk Depot, Me........Sunday, Aug. 18th
U. G. LADD.

Springfield, N. H. (at Bro. Moses Sanborn's) Sunday, Aug. 18th.
Warner (Waterloo) N. H., with U. G. Ladd..evening, Aug. 23d.
Danbury, N. H. (according to proposal) as Bro. Ladd may arrange. E. COTTON. B. PILLSBURY. GEO. LITTLE.

Mattapoisett, Mass........Sunday, Aug 4th
W. E. HATHAWAY

Danbury, N. H. (where the brethren may arrange) Sunday, Aug. 18th.
Canterbury, N. H. (Dist. No. 1)........Sunday, Aug. 25th
North Sutton, N. H. (at my house) first Sunday in every month. A. S. WILLIAMS.

Sutton, N. H. (Mill Village)........Sabbath, Aug. 11th
Concord, N. H. (Centre Street Church) Thursday evening, Aug. 29th.
Lake Village, N. H........Friday evening, Aug. 30th
Meredith, N. H. (Dolloff Hall)........Sabbath, Sept. 1st
SIMEON ROBY.

North Abington, Mass........Sunday, Aug. 4th
B. FINNEY.

Orange, Mass........Sunday, Aug. 25th
through the day and evening. GEO. W. BURNHAM.

Prospect, Ct. (at Bro. Chandler's) evenings, Aug. 8th and 9th.
Guilford, Ct........Sunday, Aug. 11th
Morris, Ct........Sunday, Aug. 18th
Wrightville, Ct........Sunday, Sept. 1st
S. WOODRUFF.

Pleasant Valley, Ct........Sunday, Aug. 11th
ALEX. ELLIOTT.

Hebron, N. H........Aug. 3d and 4th
Also the first Sunday in each month until further notice. JACOB WILBUR.

London Ridge, N. H........Sunday, Aug. 11th
Holderness, N. H........Sunday, Aug. 18th
WM. W. SUTHERLAND.

Abington, Ct. (at Bro. Baxter's)........evening, Aug. 1st
Charlton, Mass........Sunday, Aug. 11th
M. E. OTIS.

Murray, N. Y. (Lord's Supper)........Sunday, Aug. 4th
and every two weeks till further notice.
E. F. SERGISSON.

Lyman, Me........Sunday, Aug. 4th
S. G. LOW.

New Durham, N. H. (2d division, Rhine's school-house) Sunday, Aug. 4th.
Rye, N. H........Sunday, Aug. 11th
T. L. CHURCHILL.

Gardiner, Me. (Military Hall)........Sunday, Aug. 11th
H. S. MITCHELL.

Richmond, Me. (Reed meeting-house) Sun., Aug. 11th
S. H. PARTRIDGE.

New Haven, Ct........Sunday, Aug. 4th
New York (Cooper Institute)........Sunday, Aug. 18th
W. S. CAMPBELL.

BRO. BOWMAN.—It is expected that Bro. Bowman will fill the following appointments. The brethren will give them out in the different places:—

Rutland, Friday, August 2nd, over the Sabbath, to Aug. 4th.
Keene, N. H., Tuesday evening, Aug. 6th. Call on Dr. Darling. Perhaps stay two evenings.
South Vernon, Vt., Thursday evening, Aug. 8th. Call on Moses Merrill and Eld. Cook.
Athol, Mass., Saturday, Aug. 10th, and over the Sabbath. Call on Eld. Hemenway.
Springfield camp-ground, Thursday, Aug. 15th, where you will find me. Other arrangements from there.
HIRAM MUNGER.

Machiasport........Sunday, Aug 4th
I expect to be at Belfast and Alton Bay campmeetings. I. K. LOMBARD.

Natick, Mass........Sundays, Aug 4th and 11th
Highlandville, Mass........Sunday, Aug. 18th
Cambridgeport, Mass........Sunday, Aug 25th
Subject—Prophecy, and evidences for the coming of the Lord in 1873. N. H. BARBOUR.

Barnstead, N. H. (Tuttle school-house) Sun., Aug. 4th
JOHN PARSONS.

Livermore (Britton's Mills)........Sunday, Aug 11th
H. B. SEVEY.

Vienna, Me. (Brick Chapel)........Sunday, Aug. 18th
WILSON JACKSON.

Dorchester, N. H. (Town House)........Sunday, Aug. 4th
West Groton, Vt., Sunday, Aug. 11th, and Monday and Tuesday evenings. Will Bro. Geo. E. Brown meet with me?
Topsham, Vt. (Cason Bridge) Wednesday evening, Aug. 14th, and over Sunday. JOHN H. EVANS.

Lake Village, N. H........Sunday, Aug. 11th
London Ridge........Sunday, Aug 18th
Wells, Me. (Littlefield's Hall)........Sunday, Aug. 25th
J. G. SMITH.

Cambridgeport, Mass........August 1st
Wakefield, Mass........evening, Aug. 2nd
Exeter, N. H........evening, Aug. 6th
Brentwood, N. H........evening, Aug. 7th
South Berwick, Me. (Great Works) evening, Aug. 8th
WM. C. STEWART.

Scitico, Conn........Sunday, Aug. 4th
Plainville, Ct........Sunday, Aug. 11th
New Britain, Ct........Aug. 13th
Southington, Ct........Aug. 14th
Bristol, Ct........Aug. 15th
Cheshire Street, Ct........Sunday, Aug. 18th
ANNA E. SMITH.

Armstrong school-house, Beaver Co., Pa., Aug. 4th, at 10.30 A. M. Small school-house at 4 P. M.
Allegheny City, Pa........Aug. 5th
Brick school-house, near E. Winners, Lycoming Co., Pa., evening, Aug. 7th.
School house near John Casner's........evening, Aug. 8th
Quaker Hill........evening, Aug. 9th
Warrensville........Sunday, Aug. 11th
Clark school-house, Chaut. Co., N. Y. 10½ A. M., Aug. 18th. Chamberlain's school-house 3 P. M.
JOHN T. ONGLEY.

LOWELL, MASS.
D. M. Leavitt........Sunday, Aug. 4th

WORCESTER, MASS.
Miles Grant........Sunday, Aug. 4th
C. S. Shattuck........Sunday, Aug. 11th
N. H. Barbour........Tuesday evening, Aug. 13th
C. S. Shattuck........Sunday, Aug. 18th
Wm. Bodge........Sunday, Aug. 25th

LAWRENCE, MASS.
Wm. C. Stewart........Sunday, Aug. 4th
L. C. and M. McKinstry........Sunday, Aug. 11th
A. M. Higgins........Sunday, Aug. 18th
John H. Evans........Sunday, Aug. 25th

CONCORD, N. H. (Eagle Hall.)
E. Owen........Sunday, Aug. 4th

HAMPTON, N. H.
C. S. Emerson........Sunday, Aug. 4th
D. F. Leavitt........Sunday, Aug. 11th
T. L. Churchill........Sunday, Aug. 18th

SEABROOK, N. H.
J. G. Smith........Sunday, Aug. 4th
S. S. Mooney........Sunday, Aug. 11th
E. S. Mounton........Sunday, Aug. 18th
A. Ross........Sunday, Aug. 25th
Hiram Munger........Sunday, Sept. 1st

EXETER, N. H.
Geo. W. Burnham........Sunday, Aug. 4th

SOUTH ROCHESTER, N. H. (Chapel.)
J. L. Chute........Sunday, Aug. 4th
G. F. Haines........Sunday, Aug. 11th

MANCHESTER, N. H.
A. Ross........Sunday, Aug. 4th
N. C. Twombly........Sunday, Aug. 11th
B. S. Emery........Sunday, Aug. 18th
A. Simpson........Sunday, Aug. 25th
M. Durfee........Sunday, Sept. 1st
W. H. Mitchell........Sundays, Sept. 22d and 29th

GREAT FALLS, N. H. (Franklin Hall.)
C. S. Shattuck........Sunday, Aug. 4th
C. Goodrich........Sunday, Aug. 11th
A. Ross........Sunday, Aug. 18th
C. S. Shattuck........Sunday, Aug. 25th

GREAT FALLS, N. H. (Advent Hall.)
F. M. Drake........Sunday, Aug. 4th
John Parsons........Sunday, Aug. 18th

HOLLIS CENTRE, ME.
W. H. Mitchell........Sunday, Aug. 18th

BOWDOIN, ME. (Dennett school-house.)
A. C. Palmer........Sunday, Aug. 4th

BIDDEFORD, ME.
Bro. or Sr. Hastings........Sunday, Aug. 4th
B. S. Emery........Sunday, Aug. 11th
A. A. Robinson........Sunday, Aug. 18th
J. Albert Libby........Sunday, Aug. 25th

SOUTH ELLIOT, ME.
Geo. W. Brown........Sunday, Aug. 4th
F. M. Drake........Sunday, Aug. 11th

PORTLAND, ME. (Union Hall.)
Henry Pratt........Sabbaths, Aug. 4th and 11th
A. C. Palmer........Sabbath, Aug. 18th
O. W. Kimball........Sabbath, Aug. 25th

BRISTOL, CONN.
O. D. Woodruff........Sunday, Aug. 4th
Z. D. Baird........Sunday, Aug. 18th

COLLINSVILLE, CONN.
Seth Woodruff........Sunday, Aug. 4th

AMBOY, ILL.—Preaching the second and fourth Sundays of each month. Traveling brethren passing through are cordially invited to attend.
C. C. MARSTON, Pastor.

BIDDEFORD, ME. (Advent Chapel, Hill Street, near Pool Street.) Meetings every Sunday, at 10½ A.M., 2½ and 7 P. M. Also, prayer meetings on Wednesdays and Saturdays.

NEW YORK CITY.
Advent meetings at 138 W. 24th street, every Sunday, at 10½ A. M. and 3 and 7½ P. M.; also Monday, Wednesday, and Friday evenings. T. J. Cox, 273 W. 22nd street. At 405 Grand street, preaching every Sunday, at 10½ A. M. and 3 P. M. Prayer meeting at Sr. Bellows', 23 Norfolk street, every Tuesday evening. Preaching brethren are invited to correspond with Bro. Cox, as above, or with me—H. A. KING, *Bible Banner* Office, 14 Murray Street.

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Notes to Correspondents.

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☞ C. H. SWEET'S P. O. address is Bonny Eagle, Me.

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After this week, and onward, we purpose to publish a list of all letters containing money for the *Crisis*, forwarded by those who send for *other* parties. Those who send money for *themselves* to pay for the *Crisis* will find the date to which their money pays on the colored slip of paper attached to the *Crisis*. If the date is not changed within three weeks after sending the money, write immediately. The receipts for books and tracts will be acknowledged as usual. When *all* the books and tracts ordered at any one time are not received, look at the "Notes to Correspondents" for the reason. AG'T.

ARTICLES RECEIVED.—M Walker, Mrs. A. W. Sibley, C Pennoyer, W W Coburn, P Alling, D Crouch, H H Tilley, J Taylor, D N Smith, S S Christman, H Jackman, E Owen, C Angel.

CASH RECEIPTS FOR BOOKS AND TRACTS.—J Adams 25c, N I Pease 40c, C Pike $5 00, E A Keeler 75c, Mrs. E A Sisson 25c, M A Parker 25c, Wm. Banton $2 35, W C McFerrin 85, L Z Lotspeich 35c, A C Reed 10c, R E Jeanson $1 00, J Sawyer $1.20, Geo. W Kelley $1.20, C W Kitchin 25c, A E B rn 50c, W O Kelley 85c, A H Newell $1 50, M W Corliss $50.00, R Phinny $1.00, Rev. A Carol 45c, F Titcomb $1 50, O Putnam 35c, J Kent $1.00, Geo. H Dexter $1 00, S L Manley 35c, Wm Griswold 50c, Mrs P Robbins $3.00, A A Quimby $1 00, A N Johnson $3 00, J T Clarke 65c, J Pellum 35c, M Dow 25c, Z Hastings 25c, M J Crawford 50c, A C Greene $3 87, B W Keith 50c, A I. Butterworth 35c, C H Williams 50c, W G Poor $1 00, J Taylor 40c, I Davis $4.75, J M M Gernerd $11.65, W R Chandler 30c, Prof Babbedge 50c, E Houghton $1 00, W S Hazard $1 40, J Taylor 10c, A D Smith 75c, M Wing 35c, T Ames 50c.

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BY WM. N. PILE.

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Also sold by the author at Springfield. Mass.

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OR, A
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OF THE
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DURING THE YEAR 1871.
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All things considered, we regard this the best work on the subject treated of now before the public, and *the* one to distribute, especially among our friends and neighbors who do not hold with us on the subject. We have procured a large lot of the publisher, and put them at the following low prices:—1 copy, 40 cts.; two copies, 75 cts.; three copies, $1; one dozen for $3.50;—all sent by mail, postpaid. Please order freely. AG'T.

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E. M. FREEMAN.

"I am the vine, ye are the branches."

The church of Christ is one
 Throughout earth's wide domain;
All who the Christian's course doth run,
 Shall life eternal gain.

Christ is the living vine,
 His saints the branches are;
And sure as they abide in him,
 His glory they will share.

His Spirit in their hearts
 Doth witness they are his;
The inward peace his love imparts,
 Their sure salvation is.

Their names may not be found
 On any earthly scroll;
The Lord well knoweth who are his,
 E'en to the weakest soul.

In the Lamb's book of life
 Their names engraven are,
And they shall walk with him in white
 Who bore his image bear.

And though in death they fall,
 And rest beneath the sod,
When the archangel's voice shall call,
 They shall behold their God.

They'll see his lovely face,
 Who all their sorrows bore;
Through triumphs of his boundless grace,
 They live forevermore.

O that forevermore
 I may his glory see,
And praise and worship and adore
 The Lamb who died for me.

Conway, Mass.

A FEW STRICTURES UPON IMMORTALITY vs. ANNIHILATION.

[By Rev. W. Jackson (Methodist) Melbourne, P. Q.]

J. PORTER.

DEAR SIR:—You will patiently bear with me in making a few comments upon your late issue. And after looking it over, I turned back to the title page and thought that a misnomer. To have been in harmony with the contents of the book, ought it not to have been, *Platonism vs. Christianity?* A christian minister in the nineteenth century, with such a flood of light lying before him as the scholarly and unanswerable arguments of a C. F. Hudson, "Bible *vs.* Tradition," etc., etc., putting forth a book of two hundred and fifty-two pages, without *one* solitary text of a "thus saith the Lord" upon which to plant the first argument, is to me one among the many anomalies of these last days.

Sir, your book would have been worth millions, had it not been for the absence of *one* word at the fountain head of creation; had it read *immortal*, instead of "*living* soul"; but for lack of that one word of eight letters, to an enlightened mind, instead of sixty cts., it is not worth a row of pins.

You ought to be fully aware that in the divine oracle is not once found "immortal, never-dying soul," or "the death that never dies"—as well say, the life that never lives—"deathless soul," "disembodied spirit," "reunion of soul and body." O no; not found! But if these Grecian and Roman props are gone, you will fall, and "Platonism" will come to the ground with you. But you go to work to make up for the oversight of the Creator, and make "a compound," complex Adam, and by some means put an immortal soul into him, a man after your own heart, much superior to the first, who was of the "dust of the ground," and four thousand years after, in Paul's day, of no higher origin ("of the earth earthy); not even spiritual. 1 Cor. 15: 46, 47. This is fatal to "Platonism *vs.* Christianity."

Paul writes nearly one-third of the New Testament in his fourteen epistles. When he called for the elders of the church at Ephesus, what a pity that one of our modern theologians had not been present to refresh his memory; for he declares that he had not shunned to declare unto them all the counsel of God; and that he had kept back nothing that was profitable to them; and yet hell is not named in all his epistles, nor an immortal soul, neither a "disembodied spirit," nor yet a reunion of soul and body, nor one syllable about souls going to heaven at death. Not so of the second coming of Christ, the resurrection, and the kingdom. "For what is our hope, or joy, or crown of rejoicing? are not even ye in the presence of our Lord Jesus Christ at his coming? for ye are our glory and joy." "When he shall come to be glorified in his saints, and to be admired in all them that believe."

O glory! Hallelujah! This has a somewhat different ring from the Platonic consolation administered by you on p. 142—"*Our union* [with the saints in heaven] *is not to be postponed until the morning of the resurrection.*" Alas! alas! Christ the resurrection and the life robbed of the brightest gem in his crown. Is not this equivalent to saying, "Step aside, stay away, Lord; you are not needed here"?

Your campmeeting here last fall was conducted by men whom I believed to be both good and talented; whom I could not help loving. I attended several sessions; but in my hearing, not one syllable crossed the lips of any in reference to the Lord's coming, or the resurrection. O Platonism! what hast thou not done? Be astonished, O ye heavens! and hear it, O earth! that, for many long ages, only half a gospel has been preached, even by those who professed an earnest desire for the truth—"the *sufferings of Christ,*" without his return in glory to subdue and rule this world; and this—this half gospel—has been obscured by the preposterous belief that man by nature is *immortal;* and terribly burdened down by the infamous falsehood of an eternal life in hell for the unsaved. It is absolutely astonishing that, with only this *half* wielded, it should have had so much success. Nothing but the grace of God, and the power of his blessed Spirit, can account for this fact.

I see, among your many misrepresentations, we are charged with "robbing Christ of his Deity." Is not this an infringement of the ninth commandment? Yes, sir, and terribly so. This accusation comes with an exceedingly bad grace from such a quarter. No, sir; I and my brethren, with the living grasp of faith, and latest breath, hold to a *divine sacrifice.* Now, dear sir, I respectfully invite you, as an honest man, without *mental reserve,* to follow me through this grand test, putting both our creeds into the crucible, and that which comes up dross, in the name of the Lord, let it go for just what it is worth. Ten or twelve times Paul says Christ "*died.*" I believe it. The *Son of God was crucified.* What do you say? Divine blood was shed. Acts 20: 28. I believe it. Do you? "He poured out his soul [not immortal soul] unto death." What do you think? "I am he that liveth and was dead." Ah! have I now lost sight of you? I fear I have, for on page 167 you ignore the death of Christ, and pronounce it "blasphemy" on the part of any who should say so. I would not ask but four minutes to prove in the presence of an unspoiled audience, that your *Platonic figment* leaves you with naught but a human sacrifice—*the son of Mary;* for you dare not say "the *Son of God died,*" or *Christ* died. "The God of peace, that brought alive from the dead our Lord Jesus [the Christ], the great Shepherd of the sheep." Your creed, with your weight in gold, would not tempt me.

Now, sir, upon the twin doctrine of eternal torment I need make no remark, for it stands or falls with this other heathen dogma. For if a wicked man has not a conscious, undying entity within him (and he has not), he cannot live in hell forever. This is plain Bible logic and common sense. Hear it, O ye nations! Immortal-soulism, what hast thou done? Thou hast corrupted the word of the living God; thou hast subverted the very foundations of the gospel of Jesus Christ, concealing the fact that he gave himself, *his life*, to redeem us from the dominion of death. Thou hast arrogated continued conscious existence, which belongs to the only wise God, and hast claimed his immortality as being already thine in virtue of thy relation to the first Adam. Thou hast plucked the brightest diadem from the head of Him who is "the resurrection and the life," and declared virtually that the serpent spoke the truth when he said, "Ye shall not surely die." We shall have no fear, then, that the advocates of the immateriality and the natural immortality of the soul will be able to overturn the word of God.

It is assumed that the soul is immaterial, and hence indestructible, and therefore immortal. We concede that that which is immaterial is *nothing*, and cannot be destroyed. Immortal nothingness is about as bad as annihilation. Mr. Jackson asserts that man has an immaterial soul, that can live, think, and praise God, and be happy independent of his organization. On the contrary, we affirm that man has a living soul, so dependent on the organization of the body that, when that is destroyed, the soul is unconscious.

I will compare the two terms, immateriality and annihilation. The one is nothing, and continues nothing forever; the other was something, but if annihilated, it is reduced to nothing; that is, it is made immaterial, and continues immaterial forever. So that the annihilated soul and the immaterial soul have embraced each other, but have alike become *immaterial* and *immortal nothings*. So much for "Platonism *vs.* Christianity."

On p. 40, at the close of a list of grievous charges, he says: "Follow their theory to its logical consequences, and you have a "*material God.*" Bless the Lord! Here we plead guilty. We are materialists to the core; for if we are pure in heart, we "*shall see God,*" but not with immaterial eyes. Gibbon says that "Plato's God resembled an *idea* rather than a substance." Materialism believes in the being and personality of a God, and not the god of the heathen. We leave an immaterial God to our author. Let him conceive how Jesus ascended up and sat on the *right hand* of an *immaterial spirit*, which hath neither *body* nor *parts;* and if his philanthropy defines the true nature of God, his Son must also be a partaker of the same nature with the Father; so Christ became reduced to the same condition of *immateriality;* and as the promise to christians is, they shall be like Christ (1 John 3: 2), of course they all become *immaterial* together, and there is *nothing* left. Disembodied spirits, it is said, sing songs of praise; but how do they sing? they have no vocal organs. They play upon golden harps; but how do they play? they have no body or parts, and the whole is dissolved into a mere philosophical fancy.

Immateriality is only another name for nonentity. It is the negative of all things and being—of all existence. It has no way to manifest itself to any intelligence in heaven, earth, or hell. Neither God, angels nor men could possibly conceive of such a being or thing. It possesses no property or power by which to make itself manifest to any intelligent being in the universe. It possesses no one desirable property or faculty, and is of no use; yet, strange to say, *immateriality* is our esteemed author's God, his anticipated heaven, his immortal self—his all. O sectarianism! O atheism!! O annihilationism!!! Who can perceive the nice shades of difference between the one and the other? They seem alike in all but in name. The atheist has no God; our friend has a God, but without body or parts. Who can define the difference? They both claim the negative of all things that exist, and both are equally powerless and unknown. The atheist has no after life, or conscious existence beyond the grave; our spiritized friend has one, but it is immaterial like his God, and without body or parts. Here, again, both are negative, and both arrive at the same point. Their faith and hope amount to the same, only expressed by different terms. Again, the atheist has no heaven in eternity; our defender of a faith has one, but it is immaterial in all its properties, and is therefore negative of all riches and substance. Here, again, they are equal, and arrive at the same point.

Danville, P. Q.

A SHORT SERMON.

E. B. SEVEY.

"'Tis education forms the common mind;
Just as the twig is bent, the tree's inclined."

These lines were forced on my mind while in conversation with Bro. C. about a meeting held in his place by a preaching brother. I asked—

"Did many attend?"

"Yes, quite a gathering, all things considered."

"How did Bro. —— preach?"

"First rate."

"Did they like him?"

"Yes, much. The Methodist minister liked him, too."

"What was his subject?"

"The twenty-third Psalm. He dwelt much on the valley of death."

"Where did he say it was?"

"Why, when David was dead, of course."

"Did you ever know a dead man to walk, Bro. C.?"

"Why, no; but was not that what David meant?"

"I think not."

"Well, tell me where the valley and shadow of death is, if it is not after death."

"Let us read the text—'Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me. Thy rod and thy staff they comfort me.' Can there be a shadow without a substance?"

"No."

"Well, then, it could not be death. And, again, it is where people *walk*. David says, 'Though I *walk*.' Did David teach that dead men walk? If so, he is in harmony with Spiritualism. He says, 'Thou preparest a table before me, in the presence of my enemies.' That could not be in death, Bro. C."

"Please tell me where it is, Bro. S."

"Turn with me to Ps. 107: 10. We read, 'Such as sit in darkness, and in the shadow of death, being bound in affliction.' David is speaking of the deliverance of his people from bondage. Isa. 9: 2—'The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined.' Jer. 2: 6—'Neither said they, Where is the Lord that brought us up out of the land of Egypt, that led us through the wilderness, through a land of deserts and of pits; through a land of drought, and of the shadow of death; through a land that no man passed through, and where no man dwelt?' Once more. Matt. 4: 16—'The people that sat in darkness saw a great light; and to them which sat in the region and shadow of death, light is sprung up.'"

"I must confess I never saw that before. I see now how tradition has held me. Bro. S., when I see Bro. ——, I will tell him about his sermon."

"Well, Bro. C., do you think the people would have liked it as well if Bro. —— had told them that David's walking was here, and the valley and shadow of death was here?"

"No, I think not, Bro. S. How true are those words, 'Just as the twig is bent the tree's inclined.' Let us study to show ourselves workmen that need not be ashamed."

LIVING TO JESUS.

J. W. THOMAS.

"For me to live is Christ."—PHIL. 12: 1.

Living to Jesus. Then you are not living to self. There are only too many professed Christians who live to please and gratify self. They seek their own comfort, their own interest, their own aggrandizement and exaltation. They have never learned the first great lesson in the school of Christian experience. "He that will be my disciple, let him deny himself, and take up his cross daily and follow me." The apostle Paul had learned this lesson. When the voice of mercy fell upon his ear, and checked him in his rebellious course, immediately he left all to follow Jesus.

The amazing love of God had so melted his heart and captivated his mind, that he could no longer live to himself. Wherever he went, and under whatever circumstances he was placed, his theme was Jesus. No love of gain, or fame, or worldly consideration had any effect upon him. He had given all to Christ, his talent, time, and voice, himself, his reputation; the lone way was his choice. He feared not persecution, death, nor the devil. Whether he lived or died he was the Lord's. The Holy Ghost testified that into whatever city he entered bonds and afflictions awaited him. "But," said he, "none of these things move me; neither count I my life dear unto myself so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God." How could such a man fail to do good? He had laid all on the altar, and consecrated himself to God for time and eternity. He could rejoice in tribulation, and praise God in an old prison. Jesus was with him, and he was happy in his love.

Living to Jesus. Then you are not living to the world. No individual can be a true minister of the gospel while his affections are placed upon the things of this world. "If any man love the world, the love of the Father is not in him." How many there are who profess to be ministers of Christ, whose hearts are not really in the work. They are proud and worldly-minded. They dress in fine clothes, read flowery essays, visit rich parishoners, and eat and drink at fairs and festivals with the drunken; but they know little about living to Christ. How can a man preach Jesus who does not live to him? In vain do we try to reccommend religion to others if we know nothing about it by experience ourselves. The best way to convince the world that Jesus lives, is to live Jesus. Talk does not amount to much, but a godly life is a continual sermon. If a man talks what he *knows*, and *lives* what he *talks*, then he will have a power for good among men. Away with shams and shadows; give us *reality*. Life and power and earnestness is what the times demand.

Living to Jesus. Then you are not living to a party. Christ's religion is not bound by creeds, sects, nor sectarian walls. How many there are who think they are living to Jesus, when in fact they are all wrapped up in some pet theory or party. Paul was a sectarian previous to his conversion; but when the grace of God had renewed his heart, his sectarianism was thrown to the winds. His language then was—"Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye are Christ's then are ye Abraham's, seed, and heirs according to the promise."

Reader, are you living to Jesus? Then you are serving him with all your heart, doing good to all men as you have opportunity; and especially to the household of faith. Soon Jesus will say—"Inasmuch as ye have done it unto the least of one of these, my brethren, ye have done it unto me."

"THE TIME IS SHORT."

While riding in the car of a railway train a short time since, a gentleman came to a seat near me, and taking a package of tickets and a bundle of little hand-bills from his traveling-bag, went to the rear of the car and scattered them along the way. Curious to know what he was throwing out I watched him very closely. At length, unable to ascertain in any other way what he was doing, I approached him as he took his seat, and asked if he had any objection to my knowing what he was scattering.

"No," said he, "I am glad to let you know."

He then gave me a few of the tickets, which had on one side the question,

"DO I LOVE JESUS?"

and on the other side the question in this form:—

"Should I not love him, serve him, look to him, stand up for him, trust in him, believe on him, pray to him, asking him daily to watch over me, because Jesus died for me?"

The hand-bills, of which he gave me a few, were headed,

"WHY NOT NOW?"

urging sinners to accept of Christ at once. In this way this christian man was doing good. Said he as we parted—"I have but a little time in which to do good in this world." Brethren, "the time is short." Shall we not work for Jesus while the day lasts?—*Sunday School Times.*

KIND WORDS.

N. J. LUCAS.

Dear brethren and sisters, it seems to me that very few of us comparatively are fully awake to the importance of kind words. The influence of one single kind word may save one from utter ruin, if it is timely. We as a people differ in sentiment. Sometimes, in our social gatherings, most all of the different elements are present; and then how important it is that we be gentle and kind one toward the other. How much patience and forbearance is needed. Suppose a brother or a sister advances something that we cannot endorse, which we believe to be an error, does it help it any to treat them with coldness and indifference? Nowhere has God called upon us in the whole inspired volume to endorse error; but he has called upon us to believe his word, trust his grace, and live the principles of christianity. We are informed, if we have not the Spirit of Christ we are none of his. If we have not already learned it, it is important that we should, that in the past some of the most devoted christians have been in the greatest errors, even some of our most learned men. Why, pray tell me, may we not look for it now? I am more confident than ever that it is more than useless to push our peculiar views where the people's hearts and ears are not open to listen; but when we do, let us be as wise as serpents and as harmless as doves, having as much of the spirit of meekness as possible.

During the last three months of my experience I have learned much. I have learned more fully the uncertainty of everything of a worldly nature, and that it is unsafe to put our trust in anything save Jesus Christ. Trusting in the Lord, we need not fear.

Though rough be our pathway,
 And tears in our weariness fall,
We shall rest in the home of the ransomed,
 Where joy and peace are for all.

By the grace of God, I will try to live near the Lord I will be gentle, kind, and forgiving. I will try to speak words of cheer to the afflicted, sorrowful ones. I will try to lift up the wayward, erring ones. I will strive to have more of the meekness of my blessed Master I will be careful to say nothing that shall wound the feelings of any one, especially those who differ from me in sentiment. I will do good unto all, especially unto those who are of the household of faith.

Finally, my brethren and sisters, let us be kind and gentle to all, not rendering evil for evil, but rather strive to imitate Him who, when he was reviled, reviled not again. Though he was alike tempted in all points as we are, yet he was without sin. Oh, what an example was Jesus for us. Then let us put on the breastplate of love, and for our helmet, the hope of salvation. If we follow Jesus, we shall walk in love, faith and hope, and be meek and submissive; and though hard things may sometimes be said of us, we shall have no disposition to quarrel, or speak evil of any one; but kindly reprove sin and unrighteousness wherever we see it. Kind words cost nothing, and are worth much. Oh, how much unhappiness is sometimes caused by unguarded words. By the help of the Lord, we will put a double bridle on our tongues. If we lack wisdom, we will ask of him who giveth liberally and upbraideth not. If I have one desire above another, it is to live a devoted life till Jesus comes to give life to his people.

"Jesus, refuge of my soul, let me to thy bosom fly,
While the raging billows roll, while the tempest still is high;
Hide me, O my Savior, hide, till the storm of life is past,
Safe into the haven guide, O receive my soul at last."

Lewiston, Me.

THE COMING OF THE MESSIAH FROM A JEWISH STAND-POINT.—Under the above heading, I find the following in the N. Y. *Herald*, from a correspondent, who signs himself Jew, D.S.:—

"The Jews await the coming of the Messiah. And from a Jewish stand-point, I will define what we understand by the Messiah. When that period arrives, yet hidden in the womb of time, and to which all nations turn an anxious eye, when the continents and islands of the earth are united in one bond of brotherly affection; in short, when one vast law governs all nations, tongues and kindreds of the earth, and that is the law of love; then will the prophecy of the coming of a Messiah be fulfilled. We expect no man, no Holy Ghost, but a time of universal peace, when the society for the conversion of Jews can lay down their armor, and hoard up their money for a more profitable object."

Thus the cry of peace is being sounded from all quarters, and "when they shall say, Peace and safety; then sudden destruction shall come upon them . . . . and they shall not escape." J. RIDLEY.

[It will be observed that this Messiah is the same as the one held up by the demons—a mere *principle*.—ED.]

Gems.

— A lion in God's cause must be a lamb in his own.

— All blood stains but the blood of Christ; that purifies and makes white.

— God knows our hearts better than any man knows our faces.

— Some people write, and others talk themselves out of their reputation.

— Bubbles look well while they last, but they cannot stand pressure.

— Speak of thyself seldom, and always with great caution and modesty.

— If one throw salt at thee, thou wilt receive no harm, unless thou hast sore places.

— As the word of God is a great prophecy of the world to come, so he who preaches it truly prophesies.

— Where Christ reigns, he commands peace; for he is the Prince of peace.

— Stars shine brightest in the darkest night.

— Grapes come not to the proof till they come to the press.

— Heavy afflictions are the best benefactors to heavenly affections.

— Pure truth, like pure gold, has been found unfit for circulation, because men have discovered that is more convenient to adulterate the truth than to refine themselves.

— The noblest thing on earth is the man who rises to the dignity of self-mastery.

— Strange we do not realize how, day by day, we are crystalizing! Every thought, every act, every emotion, whether good or bad, tending to the one point—crystalization of character!

— All truths, unless productive of holiness and love, are of no avail. They may float upon the surface of the understanding; but this is to no purpose unless they transform the heart.

— Error cannot be expelled from either head or heart by blows or abuse.

A MAN once asked Diogenes what course he should take to be revenged on his enemy? "Become a good man," answered the philosopher.

A SAD LETTER.

FROM SR. A. W. SIBLEY.

MY DEAR BRN. AND SRS:—I have long intended speaking with you again through the columns of this paper, but much care, poor health, and lastly affliction, have prevented. Now my letter *must* be a sad one. You have doubtless noticed in the *Crisis* the death of our little son, and are anxious to hear in what form the grim messenger came to take one so young and interesting from us, and change our happy home, which was made cheerful by our two little ones, to a place of sorrow and loneliness. As I do not feel able at present to address many private letters, I will, through Bro Grant's permission, give a few particulars of his sickness and death.

On Thursday, June 20th, while at play, he jumped from the piazza on to a garden rake. Two of the iron teeth pierced the hollow of his foot. One entered over an inch. He suffered much pain, but in a few days the wounds healed, and he seemed doing well, and commenced creeping about and playing. Then it pained him more, and as it was swollen on the instep, we called a physician. He lanced it, relieved it of some matter, and freed him from pain for that day. His jaws, which had been lame two days, remained stiff, but he could open them sufficiently to eat. Next morning spasms came on, which were somewhat abated by wringing out hot flannels to put on his stomach. When he felt the spasms coming on, he would say, "Sing, mama, sing quick!" Singing had a wonderful effect in quieting him. The Dr. said music had a charm for the lock-jaw, and we knew that disease was fastening on him. For eight hours tears, prayers, and singing were blended together, till he fell asleep under the influence of morphine. When he awoke, there was a change,—we hoped for the better. He did not suffer much. The Dr. expressed hopes of his recovery. I told him the Dr. was going to cure him. He shook his head, and said, "*Nobody can cure me but the Lord.*" I asked him if he should die if we should take him to grandpa Sibley's, in Wakefield, to bury him? He said no, but expressed a wish to be buried here, so we could visit his grave, and then not move away and leave him, but take him to grandpa's and bury him there.

His spasms came on again. I rocked him and sung to him frequently during the day. He rested better that night, and was prevented from biting his tongue during the spasms, by holding the corner of a handkerchief in his mouth. He called for something to eat, and was rational most of the time. About seven o'clock, he called for his little playmate, Willie Sherrill, to come and sing the little verse they were to sing in the Sabbath School Concert soon—

"Never be afraid to speak for Jesus;
Think how much a word can do;
Never be afraid to own your Savior,
He who loves and cares for you."

When he stopped singing, Austin spoke the following little verse, which he had committed to speak in the concert with his little three-year old brother Willie, standing by him:

"We love to go to Sunday school—Willie and I;
And, be the weather foul or fair,
We purpose to be always there,
And listen to the opening prayer,—Willie and I."

He then began to grow worse; severe spasms following in quick succession, and calling me to sing again. The Dr. said music had a wonderful effect on the nerves in quieting him. He would call me when unconscious of my presence, and the last time very loud. I commenced singing, but he did not notice it. I took him up with his little arms extended towards me. He went into a violent spasm. I held him. They followed rapidly. The Dr. came and administered chloroform, which relaxed his cords, but they continued about half an hour, while I held him and prayed earnestly for him to be restored to me a little longer; but Father thought it not best. It was a hard struggle in my mind to say, "Thy will be done," but when I did, the blessing of God seemed to rest upon me, and Autie fell asleep easily, to awake no more till Jesus comes.

Just two weeks from the day he was hurt, he died, on the fourth of July evening, at half-past eleven o'clock. A memorable day. His age was five years, eight months, and four days. We were obliged to bury him here, he changed so fast, but intend to remove him according to his request. The funeral was attended by Bro. Mathewson, of Castleton, Vt. Although we had not a relative here to follow him to the grave, we had a very long procession of friends. The people here showed great kindness to us during our affliction, by words and deeds. May the Lord bless them, and sanctify this affliction both to our and their good. I am resolved to live nearer to the Lord than ever, and stand ready to improve every opportunity of working in my Father's vineyard, as it seems duty. Brethren and sisters, give us your prayers. My health is not very good. Both mind and body are much affected. A part of the time, I have been nearly wild with grief, but am trying to believe that all things work together for good to those who love God. Will any, who can, write words of comfort? Do so through the *Crisis*, or otherwise.

SECRET OF THE CHRISTIAN LIFE.

As I learn more and more of the christian life, I see more and more plainly how simple it is. Trust in God and obedience to an indwelling Christ is its whole secret. "We must be empty vessels, that God may fill us with himself, and being so filled, "temples of the Holy Ghost." We must be careful to listen to the inward teaching, and obey its slightest whisper. The more carefully we attend, the more easily shall we hear the voice that says to us, "This is the way, walk ye in it," when we turn to the right hand and when we turn to the left. The life of faith is not a life of doubt and uncertainty. It is not a life of walking in darkness, but of walking in light.

If we commit ourselves to God in faith, he will do everything for us we need. His promises cover all our wants, all our desires, and they are just as truly and fully ours as if there were no other person on earth to receive them. How strange that we need to be urged to believe the word of God. We should consider ourselves insulted if our word was doubted, and especially if our own children doubted it, and yet even christians, most of them, scarcely begin to believe that these exceeding great and precious promises are for them, and that by them they may become partakers of the divine nature, and escape the corruption that is in the world.

We are weak, but the Christ abiding in us is strong. He overcame for us on Calvary, and he will not leave us in doubt and perplexity if we will yield to his guidance. We need such an indwelling Savior, that our will may be in perfect harmony with his will, that our thoughts may be the promptings of the Holy Spirit, and that all our acts may be under the divine guidance.

Study the promises. See how great they are. Believe them in all their fullness, and be obedient to all the known will of God; so shall he increase you more and more.—*Reaper.*

HOW TO WASH SUMMER SUITS.—Summer suits are nearly all made of white or buff linen, pique, cambric, or muslin, and the art of preserving the new appearance after wasing is a matter of the greatest importance. Washerwomen frequently spoil everything with soda, and nothing is more common than to see the delicate tints of lawns and percales turned into dark blotches and muddy streaks by the ignorance and vandalism of a laundress. The water should be tepid, the soap should not be allowed to touch the fabric; it should be washed and rinsed quick, turned upon the wrong side, and hung in the shade to dry, and when starched (in thin-boiled, but not boiling starch), should be folded in sheets or towels, and ironed upon the wrong side, as soon as possible. But linen should be washed in water in which hay has been boiled, or a quart-bag of bran. This last will be found to answer for starch as well, and is excellent for print dresses of all kinds, but a handful of salt is very useful also to set the colors of light cambrics and dotted lawns; and a little beef's gall will not only set, but brighten yellow and purple tints, and has a good effect upon green.—*Ex.*

Hygiene.

"This is for your Health."

BRAIN WORK.—In "Good Health" for August may be found an interesting article, headed "The unconscious action of the brain," by Dr. Carpenter, F. R. S., from which we extract the following:—

"Now this cerebrum [the highest portion of the brain] we regard as furnishing, so to speak, the mechanism of our thoughts. I do not say that the Cerebrum is that which does the whole work of thinking, but it furnishes the mechanism of our thought. It is not the steam engine that does the work, the steam engine is the mere mechanism. The work is done by the heat supplied. The steam engine furnishes the mechanism, the work is done by the force. Now in the same manner, the brain serves as the mechanism of our thought, and it is only in that sense that I speak of the work of the brain. But there can be no question at all that it works of itself, as it were,—that it has an automatic power, just in the same manner as the sensory centres had the the spinal cord have automatic power of their own. And that a very large part of our mental activity consists of this automatic action of the brain, according to the mode in which we have trained it to action, I think there can be no doubt whatever."

CAUTION TO BATHERS.—There seems to be little avail in cautioning bathers. Every day adds to the list of those who pay for their neglect and carelessness with their lives. The Royal Humane Society of England have issued the following directions, which all bathers would do well to commit to memory:

"Avoid bathing within two hours after a meal. Avoid bathing when the body is cooling after perspiration; but bathe when the body is warm, provided no time is lost in getting into the water. Avoid chilling the body by sitting or standing naked on the banks or in boats, after having been in the water. Avoid remaining too long in the water, but leave it immediately when there is the slightest feeling of chilliness. Avoid bathing altogether in the open air if, after having been a short time in the water, there is a sense of chilliness with numbness of the hands and feet. The vigorous and strong may bathe early in the morning on an empty stomach; but the young and those who are weak had better bathe three hours after a meal; the best time for such is from two to three hours after breakfast. Those who are subject to attacks of giddiness and faintness, and those who suffer from palpitation and other sense of discomfort at the heart, should not bathe without first consulting their medical adviser."

CARE OF THE TEETH.—Rousseau said that no woman with fine teeth could be ugly. The too early loss of the first teeth has an unfavorable influence upon the beauty and duration of the second. The youngest should accordingly be made to take care of them. All that is necessary is to brush them several times a day with a little ordinary soap or magnesia and water. After eating, the particles of food should be carefully removed from the teeth by means of a tooth-pick of quill or wood, but never of metal. Camphorated and acid tooth powders are injurious, both to the enamel and the gums, and if employed, every particle should be removed from the gums by carefully rinsing. The habit which some ladies have of using a bit of lemon, though it may whiten the teeth and give a temporary firmness and color to the gums, is fatal to the enamel, as are all acids. No one, young or old, should turn their jaws into nut-crackers; and it is even dangerous for women to bite off, as they often do, the ends of the thread in sewing. It is not safe to bring very hot food or drink, especially if immediately followed by anything cold, in contact with the teeth.—*Country Gentleman.*

SUMMER DRINKS.—Perry is a delicious beverage made from cherries, and will keep a year or more. Take six pounds of cherries and bruise them; pour on a pint and a half of hot water and boil for fifteen minutes; strain through a flannel bag, and add three pounds of sugar. Boil for half an hour or more, or until the liquid will sink to the bottom of a cup of water (try it with a teaspoonful of the liquid); then turn into jelly cups and cover with paper dipped in the white of an egg.

To prepare the drink: Put a spoonful of the jelly into a goblet of water and let it stand about ten minutes; then stir it up and fill with pounded ice. Currants and raspberries made into "shrub" furnish a pleasant and cooling drink when mixed with ice-water. Pounded ice is also an agreeable addition to a saucer of strawberries, raspberries or currants. Pound it until it is almost as fine as snow and spread it over the berries. With fruit it is also an excellent substitute for cream.—*Scribner's Monthly.*

PRESERVING THE DEAD.—*Bro. Grant:*—I wish every one could know the benefit of using *turf*, dug on moist ground, to keep friends that die, for their burial. Nothing else is so good. Dig a turf large enough to reach from the neck down over the chest, wrap with one thickness of thin cloth, and lay it next the person. In extreme cases, lay one also on each side up under the arms; also one each side the face. It will take away the unpleasant smell, and prevent persons from turning dark, and turn it back in a great measure when it has already turned. It will also stop purging. Change for new ones two or three times a day. By all means try it.

MRS. S. PROCTOR.

IT is beginning to be suspected now that digestion and indigestion have a good deal to do with "a christian spirit and temper;" but investigations of this kind proceed very slowly, as it is so nice to eat and drink what we like, and so trying only to eat and drink what likes us. Rich dishes look like that fruit in Eden, "pleasant to the eyes," and we forget the shadows behind them. This morning I met our excellent and worthy church-warden, quite in low spirits about "church-rates," and other sublunary matters, and I know well the reason of it, but it wouldn't do to tell him. *Entre nous*, there was a supper last night, and the roast beef and strong ale have at last taken an ecclesiastical shape.—*Good Health.*

The Children's Corner.

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THE LITTLE GIRL AND HER COPY.

A little girl went to writing-school. When she saw her copy, with every line so perfect, "I can never write like that," she said.

She looked steadfastly at the straight round lines, so slim and graceful. Then she took up her pen and timidly put it on the paper. Her hand trembled; she stopped, studied the copy, and began again. "I can but try," said the little girl; "I will do as well as I can."

She wrote half a page. The letters were crooked. What more could we expect from a first effort? The next scholar stretched across her desk, and said, "What scraggy things you make!" Tears filled the little girl's eyes. She dreaded to have the teacher see her book. "He will be angry with me and scold, she said to herself.

But when the teacher came and looked, he smiled. "I see you are trying, my little girl," he said kindly, "and that is enough for me."

She took courage. Again and again she studied the beautiful copy. She wanted to know how every line went, how every letter was rounded and made. Then she took up her pen and began to write. She wrote carefully, with the copy always before her. But oh! what slow work it was! Her letters straggled here, they crowded there, and some of them looked every way.

The little girl trembled at the step of the teacher. "I am afraid you will find fault with me," she said. "My letters are not fit to be on the same page with the copy."

"I do not find fault with you," said the teacher, "because I do not look so much at what you do. By really trying you make a little improvement every day; and a little improvement every day will enable you to reach excellence by and by."

"Thank you, sir," said the little girl; and thus encouraged, she took up her pen with a greater spirit of application than before.

And so it is with the dear children who are trying to become like Jesus. God has given us a heavenly copy. He has given us his dear Son "for an example, that we should follow his steps." He "did no sin, neither was guile found in his mouth." "He is altogether lovely," and "full of grace and truth." And when you study his character, "I can never, never reach that," you say; "I can never be like Jesus."

God does not expect you to become like his dear Son in a minute, or a day, or a year; but what pleases him is that you should love him, and try to follow his example. It is that temper which helps you to grow, day by day, little by little, into his likeness, which God desires to see. God loves you for trying, and will help you.—*Observer.*

A HAPPY HEART.

My little boy came to me this morning with a broken toy, and begged me to mend it for him. It was a very handsome toy, and was the pride of his heart just then, so I did not wonder to see his lips quivering, and the tears come into his eyes.

"I'll try to fix it, darling," I said, "but I'm afraid I can't do it."

He watched me anxiously for a few moments, and then said, cheerfully:

"Never mind, mamma! If you can't fix it, I'll just be as happy without it."

Wasn't that a brave sunshiny heart? And that made me think of a dear little girl, only three years old, whom I once saw bringing out her choicest playthings to amuse a little home-sick cousin. Among the rest was a little trunk, with bands of silk paper for straps,—a very pretty toy; but careless little Freddie tipped the lid too far back, and broke it off. He burst out with a cry of fright, but little Minnie, with her own eyes full of tears, said,

"Never mind, Freddie; just see what a nice little cradle the top will make."

Keep a happy heart, little children, and you will be like sunbeams everywhere you go.—*Young Reaper.*

WHEN THE DARK COMES.

A little girl sat, at twilight, in her sick mother's room, busily thinking. All day she had been full of fun and noise, and had many times worried her poor tired mother.

"Ma," said the little girl, "what do you suppose makes me get over my mischief, and begin to act good, just about this time every night?"

"I do not know, dear. Can you tell?"

"Well, I guess it's because this is *when the dark comes.* You know I am a little afraid of that. And then, ma, I begin to think of all the naughty things I've done to grieve you, and that perhaps you might die before morning; and so I begin to act good."

"Oh," thought I, "how many of us wait till 'the dark comes,' in the form of sickness, or sorrow, or trouble of some kind, before we 'begin to act good!'" How much better to be good while we are enjoying life's bright sunshine! and then, 'when the dark comes'—as it will, in a measure, to all—we shall be ready to meet it without fear.—*Well-Spring.*

"STEALING OFF."—"I spend my evenings part in study, then I talk with father," said James, a boy whom I knew.

"I wish my father would let us talk with him," said Fred; "but he gets the newspaper after tea, and then it is nothing but 'Keep still, boys.' So we steal off."

"Where?"

"Ah! that's telling," said Fred.

This "stealing off" is generally bad business, for there is nobody so busy in the night-time as Satan, who always contrives to find "some mischief still for idle hands to do."

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AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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The "Crisis" is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

MORNING DAWNS.

Dawn of morning! is it near?
Night so long, the way is drear;
Do the signs of day appear?
Yes, morning dawns.

Time declares earth's years grow old,
That the last is nearly told;
Signals mark night's hours enrolled;
The morning dawns.

Lo, the "worse and worse of sin"
Speaks the truth in battle din;
Darkest hour when day begins,
And morning dawns.

Voyagers make their reckoning tell,
Skillful pilots show it well,
Time foretold to thoughts impel,
Of morning dawn.

Sounds come from the watchman's tower,
Heralding the coming hour;
Gospel herald speaks with power
Of morning dawn.

War-clouds gather, nations rage,
But the last they soon shall wage,
Filling up the sacred page;
The morning dawns.

Come, Lord Jesus, quickly come,
Gather thine elect ones home,
Never more in sin to roam—
Bright morning dawns.
—*Prophetic Times.*

THE COMING STRUGGLE.

I. E. LOMBARD.

NUMBER THIRTEEN.

This admonition not to worship the beast and his image, nor receive his mark, is the last warning voice of the church to the heedless multitudes drifting into Spiritualism; for with their acceptance of the mark, their day of mercy is over. The faithful servants of God, in view of the peril of their lives and the close of their labors with the world, now flee from worldly society to the wilderness and other places of retreat, to await the Lord's coming, where they "cry day and night unto him" for deliverance. How long they are to remain here, waiting thus, I am not able to say. I think it must be two or three years, or so. It will be, at least, while six of the "seven last plagues" are being poured out on their enemies; for the first one falls on those who have the mark of the beast (Rev. 16:2), and the Lord comes under the sixth, when the three unclean spirits have gone forth to assemble the nations to fight with him, in "the battle of the great day of God Almighty." The expression, "Though he bear long with them," while they are crying day and night, shows also a considerable time spent in this longing for deliverance from their trials.

It seems that two important purposes in the providence of God are served by the persecution which drives the faithful church away from worldly society to the wilderness. One is, that the world, being separated from the church, he can pour out his seven last plagues upon them without injury to the church. The other is, that the church being now separated from the world, and from all worldly interests, possessions, and friends, will thus be relieved of many of her usual "weights" and hindrances to devotion, and so be assisted to a growth in grace, and a preparation for the coming of the Lord. Hence we read of this time, "Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus." v. 13. Here, and during the approaching warnings to the world, "the bride" will make "herself ready" for the "marriage of the Lamb." Here the "many shall be purified, made white, and tried." Here, and during the previous warnings, "the wise shall understand, but the wicked shall do wickedly, and none of the wicked shall understand." Dan. 12:10.

Immediately after this conflict, in reference to worshiping the beast and receiving his mark, the Lord is represented as coming (Rev. 14: 14) in the language—"And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in hand a sharp sickle." Then follows an angel, "crying with a loud voice to Him that sat on the cloud, Thrust in thy sickle and reap, for the harvest of the earth is ripe." Another angel followed with the command—"Thrust in thy sharp sickle, and gather the clusters of the vine of the earth, for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God." Rev. 14:15–18. This figure of "the harvest" refers to the gathering of the saints, no doubt, while the gathering of "the clusters of the vine," and casting them "into the great wine-press of the wrath of God" refers to the awful day of the gathering and punishment of the wicked.

Before dismissing these warnings of the church, I wish to show that the future ones are all linked together in one movement against Spiritualism. This seems evident from the nature of the case; for as the future warnings are all directed against Spiritualism, and each successive one is called out by some new and startling development among them, they are severally but so many voices in the church against Spiritualism. This appears evident, also, from the parable of the ten virgins (Matt. 25: 1–10), where these two prominent movements in the church are distinctly marked. The first is the Advent movement in the past, which was to be attended by a disappointment in expecting the Bridegroom before the true time for his coming, which would result in a state of slumbering and sleeping in the church. All this has been completely fulfilled among us. The last movement, according to the parable, will be the midnight cry—"Behold the Bridegroom cometh; go ye out to meet him." This language shows that after the time of slumbering and sleeping, the church receives new light on the Lord's coming, giving new life and energy to her expectations. But it must be manifest to every candid observer that there is among us a growing distrust of what we call "time arguments." Hence the new light, which gives such a stimulus to the drooping hopes of the church as it receives from the midnight cry, must be based on something that can command their confidence better than any arrangement of the prophetic periods alone.

The impending developments in Spiritualism, and particularly the rise of the two-horned beast, must needs convince all, who are watching, of our whereabouts in prophecy with such *clearness* and *certainty* that it will give rise to a new movement of the church, which, as it proceeds, will be more active, vigorous, and self-sacrificing, than we have ever yet experienced. And this movement will continue with growing interest, intensity and opposition, till the enforcement of the mark of the beast. If my position here be correct, "the foolish virgins" are likely to be that class of Adventists who cannot join with us in denouncing the doctrines of Spiritualism. I refer to those who hold to the immortality of the soul.

THE SEVEN LAST PLAGUES.

These "seven last plagues" are the same as the "seven vials of the wrath of God," as it will appear by reading the fifteenth chapter of Revelation, and especially the sixth, seventh and eighth verses, in comparison with the first verse. The sixteenth chapter is devoted to the effect of each vial, as they are successively poured out on those who worship the beast and his image, and have received the mark. There has been a great diversity in the application of these vials, by those who have attempted to show their fulfillment; and this diversity arises from a determination to put them somewhere in the past, while they belong in the future. But as the first vial is found to be a judgment or "plague" on those who have "the mark of the beast," and worship the image, we must not commence their fulfillment before the mark and worship of the beast are required of men.

But I have shown, in treating of the two-horned beast, that the mark and image of the beast are to be developed by the union of Catholics, Spiritualists, and revolutionists generally, through the instrumentality of the two-horned beast, and that all these things are in the future. I have also shown that the third angel's message—a warning not to worship the beast and his image, nor receive his mark, which must be given when the work is being enforced on men—must have its accomplishment in the future; for it comes in order after the Advent message, which we have been proclaiming for thirty-five years. They are, therefore, evidently in the future; are to commence immediately after the development of the confederacy of Catholics, Spiritualists, etc., will be poured out on those who accept of their mark and false worship; and will run parellel with their course of blasphemy and iniquity unto the judgment. This appears from their being called the "seven *last* plagues," which shows that they are among the *last things* in the world's history. It is evident, too, from the fact that the whole seven plagues are poured out on the same individuals—the generation of blasphemers who have rejected God, in choosing the worship of the beast, and in receiving the mark. This is shown in the eleventh verse, where the "darkness" of the fifth vial is attended with the "sores" of the first vial, while "they gnawed their tongues for pain, and blasphemed the God of heaven because of their pains and their sores." It appears too from the cry—"Come out of her, my people," as the reason given for coming out is, "That ye be not partakers of her sins, and that ye receive not of her *plagues*." But it is more especially manifest in the third angel's message, where those who receive the mark are warned that "the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation. The warning concludes with the statement that "they have no rest day nor night who worship the beast and his image, and whosoever receiveth the mark of his name." Thus it appears that during the reign of the false Christ over the confederacy, there will be no rest to his subjects on account of the "pains," "sores," and various sufferings, from these "seven last plagues."

Hence we may say in concluding this point, that while the evidence for a future fulfillment of the mark of the beast and his image, and their false worship, is overwhelming and unquestionable, so the evidence that the seven vials of God's wrath, or seven last plagues, are to be poured out in the future on these blasphemers who have the mark, is clear and decisive. And since these things, so terribly important to all, are so soon to become realities before our eyes, it is painful to behold the disposition so prevalent among us to trifle with the plain import of these solemn prophecies, by seeking a past fulfillment for them most anywhere, or in most anything.

Before we proceed to notice in order the seven vials or plagues as they are poured out on the last-day mockers and scoffers, we will call attention to one feature which stands out in terrible significance, as the moral which these plagues seem intended to teach those who suffer from them. It is well known that the Spiritualist philosophy acknowledges no God but Nature, and no guide but reason. A uniformity in nature's ordinary operations constitutes what we call nature's laws. Christians say that God, the Creator and Preserver of all, "upholding all things by the word of his power," can set aside any or all of these laws at his pleasure, and has done it to some extent on various occasions, as recorded in the Bible. But Spiritualists, denying a personal God and the authority of the Bible, say No; "nature's laws are infallible; they never change, nor can change." These plagues seem intended of the Lord as so many "*hard arguments*" against their philosophy, as well as a punishment for their blasphemy.

GABRIEL AND DANIEL.

J. S. GIDDINGS.

"At the beginning of the supplication the commandment came forth."

What is this commandment? In Dan. 9:2, reference is made to books. Daniel had been reading, and in verse four he speaks of a covenant and commandments; in the twelfth and thirteenth verses of the law of Moses, and the confirming of God's word or covenant (which was confirmed in the days of Daniel); so we see he had been reading Moses, and the prophets; and if he had read Isa. 44th and 45th chapters, he must have known that Cyrus was the man to "build the city, and let go the captives, without price or reward."

As Daniel continued even unto the first year of king Cyrus, he must have known the king; and knowing the seventy years were fulfilled, he looked to Cyrus for a *commandment* to restore and to build Jerusalem; and knowing also that the Lord held Cyrus' right hand (Isa. 45: 1), he called on the Lord (Dan. 9:3)—"And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes." There was but one way for Cyrus to fulfill the word of the Lord, as spoken by Isaiah (45:13), "He shall build my city"; and that was by proclamation, or commandment, to let the people go. Daniel prayed for that, and he says (Dan. 9:21–23)—"Yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation; and he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplication the *commandment* came forth, and I am come to show thee; for thou art greatly beloved." Blessed news for Daniel and his people, for that commandment was to bring deliverance to the captives, and it was the beginning of the sixty-nine weeks; for Gabriel said—"Know therefore, and understand, that from the going forth of the *commandment* to restore and to build Jerusalem, unto Messiah the Prince, shall be seven weeks, and threescore and two weeks; . . . . and after threescore and two weeks shall Messiah be cut off, but not for himself; and the *people* of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood; and unto the end of the war desolations are determined."

It was not the prince that was to do this work, but the *people*, and they did do it, as Gabriel said they should; and yet the prince tried to save the sanctuary, but could not, for the people were determined to destroy it; and they did their work, that the Scriptures might be fulfilled. Now if the power that destroyed the city and the sanctuary is again referred to by any subsequent pronoun, it must be in the plural *they*, and not *he*. "And he shall confirm the *covenant*." This pronoun cannot refer to the power that destroyed the city and sanctuary; for it is in the singular number. Let us examine the sentence—"People of the prince." "People" is the active agent. Now place prince first, and then see,—Prince of the people. Now prince is the active agent; but as the republic of Rome presents itself to the prophetic eye, the people are seen destroying the city and sanctuary; therefore, any pronoun to represent that power must be in the plural.

The next noun in looking back is the *Messiah*; this is in the singular number. Now let us consider which of the two did the work. "And in the midst of the week *he* shall cause the *sacrifice* and the oblation to cease." If Titus the Roman prince had done this, he should have known it; but he disclaimed it, so far as the sacrifice was concerned, and requested that it might be continued (see Josephus, page 743), for part of the Jews were loyal to the Romans, and did not want the sacrifice to cease. But those slain beasts had ceased to be valid when *Christ* was once offered to bear the sins of many; so the house of Israel had passed away, and Christ, the minister of the new covenant, was set over his own house, to fulfill the word of the Lord by the mouth of Isaiah—"For the Lord God shall slay thee, and call his servants by another *name*"; "and the disciples were called Christians first at Antioch." Now did he (the Messiah) "confirm the covenant with many (not by himself, but with many) for one week." Titus disclaims the work. See if Jesus does. Mark 16:19, 20—"So, then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God; and they (the many) went forth and preached everywhere, the Lord working with them and confirming the word with signs following." Rom. 15:8. "Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers." This was the work of Jesus, not Titus.

Worcester, Mass.

HADES.

THE SOUL OF MAN; OR, THE "PSYCHE" OF THE NEW TESTAMENT.

(*Concluded.*)

IX. But we must examine a little closer into this matter. We affirm that, whatever be the meaning of the Greek *psyche* in the New Testament, it should certainly have one uniform meaning throughout that New Testament whenever it is used as descriptive of a constituent part of human nature. We do not deny that it may have, when thus used, different translations; but we do contend that those different translations should be taken as expressive of one and the same idea. We find no fault with the word being sometimes translated "soul" and sometimes "life;" but then we do insist that "soul" and "life" should mean one and the same thing. To suppose the word *psyche* to have two different senses when spoken of as an important constituent part of human nature, and that we are sometimes to take it in one of these senses and sometimes in another, when the New Testament itself does not hint that it is to be differently understood, that we are to mix up and alternate their senses just as we please, is, to our minds, to interpret the language of God's word as we would not dare to interpret any book of man.

X. Let us take an example. Plato has written a book, his Phædo, upon the nature of the *psyche* or soul of man. This word *psyche* occurs in a great number of places throughout this book. He affirms and denies a great many things of this *psyche*. What would be thought of an interpreter of Plato who would venture to give to this important word of Plato two entirely distinct senses, and attribute now one sense and now another to the word, without the smallest intimation from Plato that he ever used the word in different senses, or the smallest clue from him to distinguish, if he so used it, in the various places? What, I say, would be thought of an interpreter of Plato, who would say that in one paragraph Plato used it in one sense, and another paragraph that he used it in another, while Plato himself never hinted anything of the kind? What would be thought of the interpreter of Plato who would in one sentence of Plato take this word in one sense, and in the very next sentence take it in a quite different sense, although Plato himself was proceeding in one unbroken line of argument? We confidently say that such an interpreter would be dismissed with contumely as assuming a task for which he had shown himself utterly unworthy, and held up to scorn as introducing a principle of interpretation which would throw into utter confusion all human thought. This principle of interpretation which would be rejected in the case of a commentator or translator of Plato, or any human author, is the very principle which the translators of our authorized version of God's word have gone upon, and hitherto without rebuke. Against it we, for one, raise our voice.

XI. A translation is to a considerable extent a commentary. When any word is capable of two different translations, and one is chosen rather than another, then the translator puts his comment upon the original. A translation is of all commentaries the most subtle. The reader fancies he is reading the words of the author when he is perhaps reading the words of the translator, putting into the author's mouth sentiments he never felt. It is on this account that, of all tasks that can be assumed by any man, the office of translating God's word is the most responsible. We will show our readers how our translators have treated the words of Christ when he speaks of the human soul.

XII. They have done what, we affirm with little danger of contradiction, no translator of any human author would dare to do. Christ speaks often of the *psyche*, the soul of man. He tells us of its value; how it may be saved; how it may be lost. This *psyche* of man is ever in his thoughts, for it was to save it he came into the world. And yet our translators have in the various discourses and warnings of Christ translated this *psyche* by two different words which, in their estimation, and so used for this very reason, convey two different and opposite ideas,—viz., "life," i. e., animal life; and "soul," i. e., an immortal principle. Now we say that throughout the Gospels there is no intimation given that our Lord ever uses this important word in such different senses; and that to use it thus differently is to do as great violence to his language as to attribute two different senses to the same term in the Phædo of Plato. But there are instances in which this is done of so flagrant a character that we venture to say no scholar will now stand up and defend them. To some of these we will now draw attention.

XIII. We will first draw attention to Matt. 16: 25–26, which runs thus in our authorized version: "Whosoever will save his life shall lose it; and whosoever will love his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" In these two verses, which follow one another, and in which one consecutive argument is followed out by Christ, "life" in the twenty-fifth verse is given by the translators as expressing a different idea from "soul" in the twenty-sixth. The one is given as expressive of animal life; the other as expressive of an immortal principle. And yet will it be believed by the English reader that the very same Greek word, *psyche*, stands for "life" in verse 25, and for "soul" in verse 26? Yet so it is. It is surely apparent that our Lord means the same thing by this word in these two consecutive sentences of a consecutive argument. Why, then, did not the translators use the same word in translation? Because a miserable philosophical theory of theirs about the soul forbade them. They could not give the true natural translation, that which must have struck them as obvious, without contradicting Plato. We will show this. We will suppose them to translate verse 25, giving there the word "soul" as in verse 26: "Whosoever will save his soul (his immortal principle) shall lose it; and whosoever will lose his soul (his immortal principle) for my sake, shall find it." Every one will see such a translation would be impossible to men imbued with the Platonic theory. For, according to them, "to save a soul" is not to preserve it from destruction or annihilation; since, according to their theory the soul cannot suffer such. To "save a soul" is with them to turn from sin to God, and so avoid the punishment of hell; and this they cannot deny that every one should do, and is commanded to do. Hence Scripture and their own knowledge of it forbids them to translate *psyche* by "soul" in verse 25, because they mean by "soul" an immortal principle in man.

But their own theory forbids them to translate it by "life" in verse 26; for, so translated, their theory would be contradicted. Thus translated it would run thus: "For what is a man profited, if he shall gain the whole world, and lose his own life?" This translation, we see, is forbidden by their own theory, for it would teach us the folly of those who have in this life prolonged their life by the denial of Christ, and even gained all that this world has to give; but who, in the scene of coming retribution after the judgment will lose their physical life which they had here prolonged. The Platonic theory forbids the idea that physical life will be lost in the scene of future retribution; and hence the translators were forced to translate *psyche* in verse 26 by "soul," meaning thereby an immortal principle whose immortality forbids the idea of its extinction; and hence forces upon the word "lose," and the phrase "lose his soul," an unnatural and absurd interpretation.

XIV. We defy any man to contend that *psyche* should have two different meanings in verses 25 and 26. We assume, then, that it cannot mean a physical life which may be terminated in verse 25, and an immortal existence which cannot be terminated in verse 26. We say that we must choose which of these two senses it is to bear in both places. We conclude that as no one can maintain it to mean an immortal principle in verse 25, but must mean their physical life; so it must mean physical life in verse 26. So translated the verses are harmonious and reasonable. "Whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it. For what is a man profited if he shall gain the whole world and lose his life? Or what shall a man give in exchange for his life?"

XV. We will now give another example of the violence done to the translation of the word *psyche* by the Platonic views of our translators. In Luke 12: 19–23 the word *psyche* occurs five times. In verses 19 and 20 it is translated by "soul," in verses 22 and 23 it is translated by "life." Now whoever reads this passage will see that it forms one consecutive argument. In verses 12–21 our Lord utters the parable of the rich man; from the 22nd verse he proceeds to draw the lesson deducible from it. The "therefore" of the twenty-second verse connects the entire passage. No one then can suppose that when he speaks of the *psyche* three times in verses 19 and 20, and then proceeds to speak twice of this same *psyche* in verses 22 and 23, he means by it two different things. But, as no one can contend that in verses 22 and 23 the word can mean an "immortal principle," they must needs confess that it cannot mean such an immortal principle in verses 19 and 20. The translation of *psyche*, therefore, in these latter verses should be "life," as it is rendered in verses 22 and 23; or, if we prefer the word "soul" throughout, we must at least confess that it means simply and only physical life.

XVI. These instances are sufficient to show us two things. First, the injurious influence which the Platonic theory has had upon our authorized version of the Scriptures: 2nd, that the word *psyche* has evidently, when spoken of a constituent part of human nature, one uniform meaning. We do not contend that it must always be translated by one and the same word "life;" though we think that such translation would bring out the sense of the original perhaps the most clearly. We have no objection to the old familiar word "soul." But what we do most solemnly protest against is such translation as our authorized version is not seldom guilty of, namely, in sentences and consecutive arguments giving to this word *psyche* two different translations, as though in these consecutive sentences it meant two different ideas, when it is plainly put for one and the same. We attribute no moral blame to our translators for this. They must have seen the violence they were doing to language. But they had firmly fixed in their minds a philosophical theory of the inalienable immortality of the soul, which they never dreamed of questioning; and hence this supposed truth forced them to do a violence to language of the grossest kind. But now, when we are promised a revised version of Scripture, and when the old Platonic theory of immortality no longer passes unquestioned, we solemnly call upon those learned and good men who have undertaken a much needed office, to see that they do not allow any philosophical predilections to cast upon their revised version the grievous slur they have brought upon King James' Bible. If they do, the Scriptures will require to be revised again.—Henry Constable, in *Rainbow.*

Kindle the Fire.—If there is a spark of fire left in a brand, run with it against the wind, and you will have a flame. So if there is any slumbering grace in your soul, take your stand against fashionable vice and folly, in yourself, in your family, in your church, and you will soon feel "that flame of living fire which shone so bright in saints of old." Lie down in quiet, and the fire divine will utterly go out.

WHY SHOULD I BE HOLY?

W. D. BRIDGE.

Attest the truth, let it ring out, speak it, sing it, pray it, that we *must* be holy. The *Crisis* is devoted in part to the exposition of the grand Bible truth that man may be, ought to be, is commanded to be, *holy*. Whatever you preach, preach this. Whatever doctrines you find in the word, this is there. It is there in its lustrous and heavenly guise, explained, simplified, enforced, illustrated; and every christian should say—

"The consolations of thy word
My soul have long upheld:
The faithful promise of the Lord
Shall surely be fulfilled.
Thy blood shall over all prevail,
And sanctify th' unclean;
The grace that saves the soul from hell,
Will save from present sin.
Then let us all thy fullness know,
From every sin set free;
Saved to the utmost, saved below,
And perfected in thee."

This should be, it may be, the christian's experience. Why so? I reply, first, because of *personal needs*. We need to get rid of bickerings, jealousies, petty grudges, narrow-mindedness, the thousand and one things that the heart and head unite in fostering and maturing; and it is found, by experience, that these and their kindred sins go not out but by "perfect love." The christian feels peevishness, undue fitfulness of temper, corroding and weakening care, and finds himself ofttimes conscious that the unholy sways him away from the line of his better nature and intents. What he needs is a pure heart. Not the nettlesome heart, which like the *Noli me tangere* plant spitefully discharges its seeds when touched; but the beautiful and tender heart, approachable and sweetly affected by all good influences. We need the purity of love, the genial and refreshing sympathies of holy nature, that our peace may be "as a river and our righteousness as the waves of the sea." Our unrest, fretfulness, discontentedness, murky doubts, distressing fears, will vanish, as we wish they would, if there be the *rest of faith* in its higher forms. Yes, we need holiness of heart for our own special and personal bettering.

Then, again, we need to be holy, we *must* be holy, if we would be sharpshooters in the army corps of God's militant Zion. How meagre the apparent results of christianity's power in comparison with what might be reasonably expected,—and is not much of this paucity of result due to this: the preacher, the lay-worker (male or female) is not *so* taught of the Holy Spirit that the arrow let fly goes *when* it should, and *as* it should? To change the figure, we need to be holy that sinners may see we *are* what the gospel claims to be able to make us, "living sacrifices, holy, acceptable unto God, . . . our reasonable service." The sinners say, and rightly, Why are you not "filled with all the fulness of God," if it be within the line of possibility? Why are you not "filled with the Spirit"? Why are not you, professor, sanctified, according to St. Paul's prayer—"The very God of peace *sanctify you wholly*; and I pray God your whole spirit and soul and body be preserved *blameless* [mark the word] unto the coming [not *after* the coming, as a thing that is only *to be*] of our Lord Jesus Christ." How can we preach "justification by faith" to sinners, unless we preach the possibility and actuality of "being *sanctified* by the Holy Ghost." Rom. 15:16. Have we a right to preach low states of grace, and live in low states, when we are privileged to enjoy "the *fulness* of the blessing of the gospel of Christ"?

But, again, we *must* be holy, or utterly perish. See the Word—"*Holiness*, without which no man shall see the Lord." But, you say, is the truth of God brought to this? We reply, you have God's word for it; and as you unhesitatingly believe that word on other points, you must with equal fairness to your own soul undoubtingly believe it on *this* point. Christian brother, sister, let us act. Let us "go on unto perfection," "perfecting holiness in the fear of God." We may; we must, if our name is to stand registered among those who have "washed their robes and made them white in the blood of the Lamb." We may be very bold, earnest, faithful and successful in declaring other Scripture truth; let us not shun to "declare all the counsel of God" on this grand, glorious, soul-enriching, sinner-convicting, Bible doctrine, which God has blessed, and will bless, to his own glory.

PRAYER.

D. EASTMAN.

What is it; a mere form of words? or is it breathing out the desires of the heart? The apostle James says, "The prayer of faith will save the sick." Let us see what prayer has done. It saved three Hebrew children in the fiery furnace. Not so much as the smell of fire was found upon their garments. He whose ears are open to the cries of his children could walk and talk with them there. It saved a Daniel in the den of lions. Not fearing the king's commandment, he offered his petitions three times a day, trusting in his God that bears prayer. Well might it be said, he had "an excellent spirit." Prayer saved the wise men of Babylon. Mighty kings trembled when they beheld the wonderful effects of prayer. It searched out interpretations of dreams, and interpreted the handwriting on the wall, showing Daniel what should befall his people in the latter days.

O what a powerful weapon! Who does not want it? It could save a Saul of Tarsus from his blindness, for "behold he prayeth." God sent a disciple of Jesus, whom he had been persecuting, for his relief. The prayer was short, but to the point. He asked for nothing more until his first prayer is answered—"Lord, what wilt thou have me to do?" It was a prayer of faith. He believed the Lord would show him his duty, and the work he wished him to do. And when Ananias began to reason with the Lord about this pestilent fellow, he would not hear, but said, "Go thy way; for he is a chosen vessel unto me, to bear my name before the Gentiles and kings and the children of Israel. For I will show him how great things he must suffer for my name's sake." Acts 9: 15. He received the Holy Ghost, and arose and was baptized, according to the teachings of Christ. Then he could preach, and they received his testimony. He had a mighty experience. Singing and praying converted the jailer and all his house, loosed their feet which were fast in the stocks, and the doors swung open. What a mighty God to deliver.

Dear brethren, can you trust such a God as this? I feel that I can. At the end of the days, I believe Daniel and Paul will stand in their lot. When we love Jesus, we are led to pray, "Thy kingdom come." We sigh for it, we expect it very soon. The apostles met at one time, and the place was shaken. Will not the Lord hear his children who cry day and night for deliverance? He will. Have we on the wedding garment? Lord, help me to have it on.

THE FIG TREE.

GEO. E. STREETER.

"When thou wast under the fig tree, I saw thee."—John 1: 48.

Nathaniel thought it curious that Jesus should know him, having as he thought never seen him, when he said—"Whence knowest thou me?" "Before that Philip called thee, when thou wast under the fig-tree, I saw thee." Nathaniel thought, as he was in that secluded place, hid away from the eye of man, no one could see what he was doing (it was not a wrong act he was committing, for Jesus said of him, "Behold an Israelite indeed, in whom is no guile). He was true to his profession. There was no hypocrisy about him. He was indeed what he professed to be. Jesus had seen him in his secret place when he was alone. His acts were before the Lord. He not only made great professions when he was seen of men, but alone he was good; so Jesus says—"In whom is no guile." What a blessing, to have our secret acts praised of Him who knoweth all things.

Lonely, sad, tired pilgrim, remember that one eye is on thee, although you may seem to be forsaken by men. The passer-by may not notice you in your lone retreat. Then be content; shine brightly, just as brightly as though men were looking on; for He who saw Nathaniel "under the fig tree," sees thee also; and the time is coming when the same voice will say to thee, When thou wast alone on that sick bed, amid those heavy trials, "I saw thee." When thou wast enduring those trials with ungodly friends that were near, "I saw thee." When called to drink of the bitter cup of affliction alone, "I saw thee." When at home, caring for the "stuff," and husband at work for me, "I saw thee." Thou wast indeed a christian, "in whom was no guile." Thy secret acts I approve. What a thought! Will this be so? It will. It is our place. That lone prayer, that lone sigh, that kind act to the sick, tempted one, and to that enemy,—"I saw thee." Now hear him say, "Come, ye blessed of my Father."

Brethren and sisters, let us all remember our private acts are seen. As the good ones are noticed, so are the bad ones. Do not think that, because no one sees that act, it will never be found out. He who never slumbers will see you, and it will be brought to light. So let all be right, then we shall feel well, and God's Spirit will comfort us. Jesus is coming soon. Let us all be ready, is the prayer of your Bro. in Christ.

HOLINESS.

N. M. WELLS.

Bro. Grant:—I rejoice to learn in the *Crisis* that a wish is expressed that the subject of holiness be made specially prominent at the coming National Campmeeting. Praise the Lord! The glorious work is going on, and will go on, for God is in the movement. He will have a pure church presented to Jesus at his coming. Our lamps must be full of oil, burning brightly, and others will be led into the light—"the way of holiness." None but those who have had experience in this path of light and sweet rest of faith in Christ can fully understand it.

May the Lord move upon his people, who are walking in this beautiful light and freedom in Jesus, to go to the meeting and be instrumental in bringing others into this "great peace." God calls upon all who are experienced in this blessed state to witness to this glorious truth. I trust the Lord will have many witnesses of entire consecration to the Lord at this feast of tabernacles; and pray that many more may be sanctified through the truth. Let us pray for mighty, prevailing faith, that there may be a great work done in the name of the Lord. Praise God. I believe a great number will be able to say, I am all given up to the will of God, saved now from all sin, and sealed unto the day of Jesus' coming. Blessed be the name of the Lord. We will make known to his people this glorious truth. What a sweet rest of faith in Christ it gives to the wavering ones.

Ashley, Pa.

Working for Christ.—My brother, opposite to your name on the church roll stand these words: "Servant of Jesus Christ." Underneath it methinks I see a pierced, blood-stained hand write, "Occupy till I come. If thou art faithful over a few things, I will make thee ruler over many things." The night cometh when you cannot work. Keep your hand to the plow until death loosens its grasp; and when the night comes on, you will find that the sleep of the laboring man is sweet.—*Rev. T. L. Cuyler.*

We often speak of being "settled in life." We might as well think of casting anchor in the midst of the Atlantic Ocean, or talk of the permanent situation of a stone that is rolling down hill.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, August 7, 1872.

☞ Take Notice!

All subscriptions for the "Crisis" issued from this time forward are at the rate of $2.00 a year, payable IN ADVANCE.

☞ Please Remember!

☞ All remittances to this office, in the form of Drafts, Bank Checks, and Postal Money-Orders, should be made payable to the Business Agent, GEO. T. ADAMS.

☞ THOSE who send articles for the "Crisis," should direct them to MILES GRANT, Boston, Mass., and not to the Business Agent.

TO OUR SUBSCRIBERS.

There are campmeetings to be held in various parts of New England within the next three months. We purpose to have Agents at the several meetings with a supply of our publications for sale, who will also receive subscriptions for the *Crisis* and the *Pilgrim*. We hope that those who are in arrears will make it a point to avail themselves of these good opportunities to settle their accounts.

AG'T.

A FAST.—We would propose, to those who are interested, that Friday, Aug. 16th, be observed as a day of fasting and *special* prayer to God that our National Campmeeting at Springfield, and all the other campmeetings to be held this year, may be the best and most profitable we have enjoyed during the past thirty years. Let this fast day be noted not only for earnest prayer for the general interests of the campmeeting, but as the time when those who purpose to attend it shall consecrate themselves *entirely* to the Lord, without the *least reserve*, so that they may be able at once to enter heartily into the various religious exercises, appropriate for the camp-ground. It is time to be in earnest, if we would be ready to meet our coming King.

WHAT SHALL WE DO?

We are evidently approaching very stirring events, which must result in great distress of nations. Dark shadows are stretching themselves over this planet. A storm of no ordinary character is most surely approaching when it will be terrible for those who have not taken shelter in Christ. The omens are very strong in favor of the speedy coming of Christ. While the enemies of the cross are rallying for the defense of their delusions; *all* of every denomination, who truly love Jesus, should unite in christian efforts to meet with holy boldness the advancing foe, with his embattled legions. It is time every sectarian wall, that has hitherto separated the friends of Jesus, should be leveled to the ground in perpetual ruins. The more there are of these walls the weaker is the defence against the invading enemy. The more parties and factions there are in any body of men, who are advancing to meet an approaching enemy, the less the probability of successful resistance. This is emphatically true of those engaged in the christian warfare; and this fact is well known to Satan; hence he is sparing no pains to divide the flock of God.

It would be shocking arrogance for us, as a people, to assume that none are true christians but those who believe as we do. So far as we know, it is not disputed but that there are christians in all of the evangelical churches. Of course, such would be saved if Jesus should come now. When the best of these, from the various denominations come together in love and union to worship God, and to consecrate their all to Christ, renouncing the pleasures, honors, fashions and follies of the world; shall we refuse to meet with them in devotional exercises, because they do not see all doctrinal points just as we do? Will such a course please Jesus? If he dwells in them, giving them perfect love and peace, because of the presence of his Spirit, shall we be more particular about our associates and friends than Christ? When he has prayed that we may be "*one*," and is doing all he can to increase and strengthen this union, shall we refuse to co-operate with Him, and thus unfit ourselves for the great events that are about to burst upon a wicked world and a lukewarm church? We say, if there are, as must be admitted, some true christian men and women in all the various evangelical churches, who truly love the Lord; if we refuse to unite with the best of these, because they do not see all doctrinal points as we do, should we not be manifesting a sectarian spirit calculated to build up party walls, instead of pulling them down? And will not such a course grieve our Savior! Let us think soberly of these things. We are rejoiced to know that the attention of many devoted men is being directed to the importance of this subject, in these last days; and that they feel the necesity of doing what they can to promote true christian union on the basis of real genuine christian *character* manifested in holy living. Shall we have any other test of fellowship?

TREMONT CAMPMEETING.

It was our privilege to be at the Tremont campmeeting from Thursday forenoon till its close the next Monday morning. The meeting was larger than in any former year. Eight wooden buildings have been erected during the season. The ground is pleasant, being well shaded by pine trees. There were about thirty tents. In the last part of the meeting a deep interest was manifested on the subject of holiness of heart, and a complete preparation for the coming of Christ. Quite a number sanctified themselves wholly to the Lord and were most signally blest. Some sought the Lord and found him; and seven were baptized by Bro. Hook. We had some precious prayer and conference meetings. Great good was accomplished by this meeting. It was truly a feast from the Lord. The best of order prevailed. A very large audience was present on the Sabbath, and behaved with becoming decorum. This meeting has left a hallowed influence that will produce lasting benefits. We have rarely had a meeting where there was more earnest desire to be just right, than was manifested by a number at this meeting. Some who had been serving the Lord for many years, here received the richest blessings they had ever enjoyed. They seemed to stand on Pisgah's top. Their peace was truly like a river, and the sky of their mind was without a cloud. They could say with a warm heart, "Come, Lord Jesus," "come quickly."

During the meeting, one point was made very clear: that the doctrine of holiness of heart is "meat in due season" to the church. The Lord is giving a special appetite for purity; a real hungering and thirsting after righteousness. The impression is deepening on the minds of the saints that we are *very near* the coming of Christ; and at the same time they are being strongly impressed that they must have *clean* hearts in order to be ready to meet him in peace. It is not Satan's work to stir up any such feelings. He would lead all into a lukewarm state if he could. Praise the Lord, the bride is getting ready to meet our dear Savior.

CAMP FURNITURE.

Those who are not in the habit of attending campmeetings may be pleased to receive a few hints as to their outfit for the campground. Wear plain clothing, that is not too good to come in contact with the straw in the tents. Leave all the jewelry at home; and *never put it on again*. Every one should bring a shawl or an overcoat for cool nights and mornings. Be sure and bring overshoes and umbrellas for the rainy weather, and two or three extra pair of stockings. It will be well to have one pair of woolen ones. Bring combs, brush, towel, soap. For bedding, a quilt, shawl and pillow case will be sufficient. The pillow can be filled with straw or hay. To make the bed, arrange the straw, lay down the quilt and shawl, then lie on one half, and throw the other half over you; or if there are two persons, lie on the straw under the quilt and shawl. If the weather is warm, either the shawl or quilt will answer.

In addition to these, every tent's company will need a shovel, hoe, axe, saw, hammer, crowbar, nails, matches, looking-glass, wash basin, pail, small cord, augur, dipper, drinking cup, lantern, etc. Bring lamps if you can. There will be some lamps on the ground to let; and oil can also be obtained. Bring no neighborhood troubles, or church grievances to the meeting; for they are as bad on the campground as small pox in society, and leave worse *pits* on the spiritual man than does small pox on the physical. Leave worldly cares at home, as there will be no use for them at the meeting. Trust home matters in the hands of the Lord, and while at the meeting, enter heartily into the service of our divine Savior, and expect glorious results. Come at the beginning of the meeting and stay till the close.

DELEGATES.—It should be remembered by all churches interested in the business to be transacted by the Advent Christian Association, at the National Campmeeting in Springfield (see notice), that it is necessary for them to appoint delegates to represent and express their wishes in relation to all matters connected with the Association. It is important that every church should send delegates. They should be appointed at once, so that they can make due preparation to be present.

After the appointment, a certificate should be given them, something like the following:

This is to certify that ——— was duly appointed by the ——— church as a delegate to the annual meeting of the Advent Christian Association, to be held at the National Campmeeting, in Springfield, Mass., Aug. 19th, 1872.

The certificate should be signed by some official members of the church, or by the one who presided in the meeting at the time of the choice.

Every church can send one delegate, and an additional one for every fifty members above twenty-five.

All ministers, in good standing, who are willing to co-operate with the Association, are considered as members without any further appointment.

"THY FELLOW SERVANT."

"Will you please give your opinion on Rev. 19:10? The voice said, 'I am thy fellow servant, and of thy brethren.' The question is, Who was this?"

A SISTER IN CHRIST.

This is the angel whom Jesus sent to show John "things which must be hereafter." It is the same one mentioned in Rev. 22:8, 9, who says, "I am thy fellow servant, and of thy brethren the prophets"; or, as Tyndale's old version reads: "I am thy fellow servant, and the fellow servant of thy brethren the prophets, and of them which keep the sayings of this book. But worship God." The plain idea is this: The angel who appeared to John had been a servant of the prophets and of those who "keep the sayings of this book." He was not one of the prophets, but was sent to serve them, as he was sent to John by the Savior. Paul says these angels are "ministering spirits, sent forth to minister for them who shall be heirs of salvation." Heb. 1:14.

This angel was a real *personal* organism, having a form resembling man. John says he "fell down to worship before the *feet* of the angel" who had been showing him "these things." The feet of men do not live on after death, and return to walk on the earth before the resurrection of the dead. If living feet were there, then the whole person must have been present. This proves that angels are real persons, having bodies. Indeed, that without a body is *nobody*.

CHRISTIANITY AND SKEPTICISM.—This is a work for the times. It consists of a series of nine able lectures, called "Boston Lectures," delivered in Boston last winter, for the purpose of meeting the skepticism of the age. For sale by H. M. Sargent, 13 Cornhill, Boston. Price, $1.50. Mr. Sargent has for sale also the "Boston Lectures" of 1870, and 1871, delivered for the same object.—Price $2.00 each.

IMPORTANT DOCUMENT.—In another column may be found "The Pope's Protest," which contains some important statements. He admits his "temporal dominion" is despoiled, after being possessed "more than eleven centuries." He says: "Our heart has been torn by the sight of the sufferings of the church. Reduced to a powerless condition, and unable to, in any way, stay the progress of these misfortunes, we can only bemoan them." He speaks "of the miserable condition" to which he has "been reduced, and of "the pain of drinking daily of this bitter chalice." All this is very significant of things still more bitter yet to come upon that power.

NEW TRACTS.
Just published
By the Adv. Chris. Pub. Society.

"A TRUMPET FOR THE WATCHMAN ON THE WALLS OF ZION."—By Geo. Thomson.

The nature of this work may be gleaned from the following outlines:—The Christian Minister a Watchman—The Duties of a Watchman—Watchman, What of the Night?—Time of the End—Signs of the Times—Fulfillment of Prophecy—Prophecy in relation to the First Advent—Prophecy in relation to the Second Advent—Signs of the Second Advent,—Celestial, Terrestrial, Moral, National—The Papacy—Spiritualism—Time, Tarrying Time, etc., etc., etc. 128 pp. Single copy, by mail, 20 cts. Per dozen, $1.75. By express, one hundred copies for $11.

"YAHVEH CHRIST. THE MEMORIAL NAME; OR, THE COMING ONE."
BY L. T. CUNNINGHAM.

The object, or design, of this tract is to set forth the divinity of Christ, as taught in both the Old and New Testaments, as appears in the history and significance of the MEMORIAL name—YAHVEH. 44 pp. Price, 8 cts. per copy; postage 2 cts.; 75 cts. per dozen; $5 per one hundred.

AG'T.

THE DESTINY OF MAN.
BY WM. ERWIN.

This is a valuable book of 312 octavo pp. The writer endeavors to bring forth all that he finds in the Bible relating to the destiny of the wicked. He shows beyond all controversy that man is mortal, and that the wicked will be utterly destroyed at the day of judgment. This work should have a wide circulation. Price $1.50; gilt, $2.00, postpaid.

For sale at this office. AG'T.

BRO. F. H. CHAMBERLAIN.—We learn from Dr. Buxton that Bro. F. H. Chamberlain is very feeble, with but small hopes of his recovery. He is in needy circumstances. His wife and child are also in feeble health. Any assistance would be thankfully received.

AMBOY CAMPMEETING.—Bro. Henry wishes to know when the Amboy (Ill.) Campmeeting begins. We understand it commences Sept. 7th.

"IT MEANS FIGHT."

New movements are developing themselves which keep increasing the evidence that startling events are not far in the future. It is more and more apparent that all who expect to stand against the enemies of the cross of Christ will need to be wholly consecrated to the Lord, being clothed with the "whole armor of God." The perils increase every day. Let us all hide in the Rock of Ages, before the coming storm bursts forth upon a wicked world, as did the flood upon the antediluvians, and the fire and brimstone upon Sodom.

The following is from the *Watchman and Reflector*:—

ROMAN CATHOLIC INTERNATIONALS.

The Internationals, of whom we have heard so much of late years, would exalt human brotherhood above the accidental distinctions of race and the factitious distinctions of rank. But, however good their end, they aim at it by the worst of means. They would succeed, not by a universal diffusion of the idea and spirit of brotherhood, but by the extirpation of the classes above themselves and the abrogation of all law. They would establish anarchy, and call it peace. They would repeat the reign of terror and the deeds of the Communists all over the world, only they would push both to a bloody success.

But a new and worse class of Internationals are springing up. The name of the organization is "The Catholic Militant Union of the Cross." It was first suggested by the Pope, and the thing is being pushed by the bishops. It proposes to include within it all male Catholics fifteen years old and upward throughout the world. Females eighteen years old and upward form themselves into auxiliary societies. Children who have had their first communion become Aspirant Members, and children from their birth up to their first communion are enrolled as "Co-operative Members." Each member avows his belief in the Pope's infallibility. Its object is to defend the church and the pontifical chair; i. e., to labor for the restoration of the Pope's temporal rule, and the universal recognition of his infallible authority. Its means are prayers, instructions, sermons, and EVERY ACT APPROVED BY THE POPE. Its name, "*Militant Union*," suggests what some of these acts will be, whenever the Pope issues his infallible order as "Commander-in-Chief" of all the papal hordes throughout the world. We may as well look this thing in the face. It means fight. It means war to the knife with carnal weapons of the latest and most effective patterns, and with ample material, whenever the right moment shall come. It means the plunging of all Europe into war, so soon as the necessary combinations can be effected, and its support by contributions from all lands.

Some may ridicule all this, but it is only in keeping with the whole past history of Popery; and this history, with all its holy wars, and inquisitions, and *auto da fes*, and unprincipled strategy, is now fully accepted, from Pope to priest, as involving the true ideal of church. It boldly rejects all the current ideas respecting the spirit of the age, human progress and civilization. The Pope claims to be, as God's vicegerent, not only head of the universal church, but the supreme ruler of the nations; and every Roman Catholic bishop is pledged by oath to do his utmost to securing the recognition, and when the time is right for it, the assertion of these claims by force. Hence, the Pope calls on all Catholics to *lay aside all national and personal views*, and to enter heart and soul into the work of the Militant Union.

We regard both classes of Internationalists, with all their lofty professions, as equally enemies of the human race,—the latter, however, as vastly the worse of the two.

"THERE is no greater mistake," says an eminent divine, "than to suppose that christians can impress the world by agreeing with it. No; it is not conformity that we want; it is not being able to beat the world in its own way; but it is to stand apart from and above it, and to produce the impression of a holy and separate life; this only can give us a true christian power."

IS CHRIST'S SECOND ADVENT IN THE PAST?

To prove the second coming of Christ a past event, two texts are arrayed against scores of witnesses on this topic; and after these two texts are perverted to teach the second advent of the Savior in the past, it is assumed that he must have come in a *spiritual* sense; for the boldest enemies of truth admit that Christ never has *literally* returned from heaven; and they go so far as to say he never will. These scriptural quotations read thus:

(1) "There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom." Matt. 16:28. But in the next breath Matthew adds, "And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them; and his face did shine as the sun, and his raiment was white as the light. . . . Jesus charged them, saying, Tell the *vision* to no man, until the Son of man be risen again from the dead." Here the disciples, in fulfillment of the promise made to them, did see, in "*vision*," the Son of man in his glorified state, or royal grandeur—a prophetic miniature of his coming kingdom; and thus it was understood by Peter, who afterwards refers to the scene in these words: "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his *majesty* [or, kingly appearance]. For he received from God the Father honor and *glory*, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount." 2 Pet. 1:16–18. Here was a "*vision*" of royal grandeur for the Son of man, far surpassing that of any earthly monarch; but being only a vision to illustrate what should hereafter be a permanent state, it soon faded away, and Jesus, instead of being a glorified King from that time forward, soon fell into the hands of his enemies, and suffered death. But they had enjoyed a glimpse of his future glory which his sufferings could never obliterate from their memory, chiming in with the "more sure word of prophecy," which portrays a future King on David's throne, to reign forever. Peter, James and John saw it in vision.

(2) "Verily I say unto you, This generation shall not pass, till all these things be fulfilled." Matt. 24:34. The conclusion deduced from this text is, that the generation then living should not pass till Christ should come; and that consequently he must have come at the destruction of Jerusalem, in some spiritual manner. But the truth is, Jesus made this statement applicable to the class that should live to see the signs which he had just been giving, which signs were to be seen under the sixth seal, near the judgment day; for in the preceding verse he said, "When ye *shall see* these things, know that it is near"; and in this verse, still addressing himself to the same class who should live to "see these things," down under the sixth seal, he adds: "I say unto you, this generation shall not pass." The generation then living did not "see these things," but were in their graves centuries before the sixth seal was opened, where the Revelator locates the same signs (Rev. 6:12); hence, as Jesus' statement was intended to be applicable to those who should be alive at the time these signs should appear, it cannot apply to the then living generation. And so this argument falls before the power of truth.

We now present our scriptural reasons for insisting that Christ did not come at the destruction of Jerusalem, by specifying the events that are coupled with his coming, and which must be witnessed at his advent, but which were not seen at the destruction of Jerusalem.

1. Angels affirmed: "This *same* Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1:11. As the "same Jesus" that went up did not come in "like manner" at Jerusalem's destruction, he did not then come at all, for if the angels told the truth about the "*manner*" of his coming, he will never come except in the manner specified—literally—especially as he was only to "appear the *second* time" (Heb. 9:28); which restricts his coming to one event then future, and that one not spiritual, but literal. Such an event did not occur at Jerusalem's destruction.

2. The resurrection is connected with Christ's appearing. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the *dead* in Christ shall *rise* first." 1 Thess. 4:16. Did the "dead" arise at Jerusalem's destruction?

3. The *judgment* comes at his appearing. "I charge thee, therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the *dead* at his appearing." 2 Tim. 4:1. Were the "*dead*" judged at Jerusalem's destruction?

4. The *reward* of dead and living saints comes at his advent. "Behold, I come quickly; and my *reward* is with me, to give *every* man according as his work shall be." Rev. 22:12. The *same* "*reward*" is located under the seventh trumpet. "And thy wrath is come, and the time of the *dead* that they should be judged, and that thou shouldest give *reward* unto thy servants the prophets, and to the saints, and them that fear thy name, small and great." Rev. 11:18. Were the "dead" rewarded at the destruction of Jerusalem, including the ancient prophets, and saints great and small?

5. Christ was to change the *bodies* of his saints at his coming. "For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ; who shall change our vile *body*, that it may be fashioned like unto his glorious body." Phil. 3:20, 21. Who experienced this "change" of *body* at the destruction of Jerusalem?

6. Christ was to receive the saints unto himself at his coming. "If I go and prepare a place for you, I will come again, and receive you unto myself." John 14:3. Whom did he receive unto himself at the destruction of Jerusalem? Not the disciples, for they were scattered.

7. Christ is to be accompanied by angels at his coming. "The Lord Jesus shall be revealed from heaven with his mighty angels" (2 Thess. 1:7); "and all the holy angels with him" (Matt. 25:31). Did all the holy angels come down from heaven at Jerusalem's destruction? Were the wicked Romans meant by the holy angels?

8. The long predicted restitution is due at the coming of Christ. "And he shall send Jesus Christ, which before was preached unto you; whom the heaven must receive until the times of restitution." Acts 3:20, 21. Did "times of restitution" come when Jerusalem was laid in ruins?

9. When Christ comes, the saints are to enter glory. "When Christ, who is our life, shall *appear*, then shall ye also appear with him in glory." Col. 3:4. Did any body appear with Christ in glory when Jerusalem was overthrown?

10. The saints were to receive crowns of glory at the appearing of Christ. "And when the Chief Shepherd shall *appear*, ye shall receive a crown of glory that fadeth not away." 1 Pet. 5:4. Were any thus crowned at the fall of Jerusalem?

11. We are to be like Christ when he comes. "It doth not yet appear what we shall be; but we know that, when he shall appear, we shall be *like him*, for we shall see him as he is." 1 John 3:2. Who were made like Christ at the downfall of Jerusalem, and who then saw Christ "*as he is*"?

12. Every eye will see Christ at his coming. "Behold, he cometh with clouds, and every eye shall see him, and they also which pierced him." Rev. 1:7. Did they thus see him then?

13. When the Lord comes, thenceforth the saints are to remain with him. "We which are alive and remain unto the coming of the Lord shall not prevent (*precede*) them which are asleep. . . . Then we which are alive and remain shall be caught up together with them [who are asleep] in the clouds, to *meet* the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4:15–18. Were any living ones, and sleeping ones, jointly caught up into the clouds, to meet the Lord in the air, at Jerusalem's destruction, to forever remain with him?

14. At the Lord's coming, the old heavens and earth will pass away, the sea give up its dead to be judged, the wicked enter the lake of fire, and a New Jerusalem, and new heaven and earth, become the abode of the resurrected saints. "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead small and great stand before God. . . . And the sea gave up the dead which were in it. . . . . And whosoever was not found written in the book of life was cast into the lake of fire. And I saw a new heaven and a new earth. . . . . And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men." Rev. 20:11–15; 21:1–4. What heaven and earth passed away,—what *dead* ones came out of the sea,—what lake of fire was seen,—what New Jerusalem descended, at the destruction of Jerusalem?

15. When Christ comes, all earthly power and authority will be exterminated, and death itself. "Afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down *all* rule and all authority and power. For he must reign till he hath put *all enemies* under his feet. The last enemy that shall be destroyed is death." 1 Cor. 15:23–26. Was "*all* rule and *all* authority and power" overthrown, and death obliterated, at Jerusalem's fall?

Thus it appears, upon investigation, that the events due at the coming of Christ did not occur when Jerusalem was destroyed; therefore Christ did not then come, for the events interwoven with his coming will surely be witnessed when he does come. None of these events are in the past; consequently Christ's coming is not in the past. His coming will introduce a change in the affairs of this globe of a world-wide nature. Sin and sorrow will no longer flourish here, but the divine Life-giver will "swallow up death in victory; and the Lord God shall wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth; for the Lord hath spoken it." Isa. 25:8.

Christ will come as the King of glory; for "when the Son of man shall come in his glory, and all the holy angels with him, *then* shall he sit on the throne of his glory." Matt. 25:31. If his coming is to introduce the heavenly kingdom, let us pray—"Thy kingdom come; thy will be done in earth as it is in heaven."

W. S.

VILE BODY.—In Phil. 3:21, we have the promise of the change of our "vile body." But in what sense is the body, then to be "changed," pronounced "vile"? Certainly not in the sense of being sinful, but simply in the sense of being corruptible. The original word here rendered vile (*tapinosis*) is translated "*low estate*" in Luke 1:48; "*humiliation*" in Acts 8:33, and "*made low*" in James 1:10., and never means a state of sinfulness. Our body of "low estate," our body of "humiliation," our body "made low" by the fall, will be changed to a deathless state when Jesus comes, and be fashioned like his glorious body. It will be the "repemption of the body."

W. S.

PUBLIC SLANDER.—When in the eastern part of Maine, a few weeks ago, we were asked various questions by brethren, which brought out that it was currently reported among them, and many brethren had believed, that the "Maine Mission Tent" committee of 1868 *claimed*, and *demanded* of the Mt. Vernon mob, $125.00 damages. It is due to many good brethren, whose minds are thus abused, to say, the tent-committee, or their agent, never claimed nor demanded *any sum*, nor did they threaten or intimidate, but took of the mob what they were glad to give. The correspondence is in writing, and will show the facts in the case.

I. C. WELLCOME.

NOT SO.—*Bro. Grant*:—A paragraph appeared in the Boston *Herald*, and was copied by a Salem, and also a Marblehead paper, stating that the chief of police compelled us to leave Marblehead with the tent. This is false. The citizens and chief of police treated us with courtesy and respect, and did all we could ask for our welfare while there; for which they have our thanks. We staid a week longer than we intended, and left with the best of feeling.

ENOCH MORRILL.

OUR great Leader is calling for *valiant* soldiers, who will fearlessly declare the truth as it is in Jesus, losing their lives for Christ's sake and the gospel's, that they may find them unto life eternal. Nothing short of the whole armor will answer in these perilous times. O, let christians be found at their post doing battle for God.

THE TRACT FUND.

The *Advent Christian Publication Society*, at a meeting on Springfield Camp-ground, August 23d, 1871, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec'y Adv. Chr. Pub. Soc'y*.

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$553.18
"E. L."	2.50
A. Evans	1.00
"A."	1.00
"B."	1.00
R. E. Snow	.50
O. B. Crandall	.30

POOR FUND.
To send the Crisis to the Poor.

Previous acknowledgments	$168.98
Mrs. M. E. West	.50

YOUNG PILGRIM POOR FUND.

Previous acknowledgments	$5.05

AMER. ADVENT MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments	$2,297.66
"E. L."	2.50

SPRINGFIELD NATIONAL ADVENT CAMPMEETING FUND.

Previous acknowledgments	$37.00
A. Hanford (pledge paid)	2.00

TO THE A. A. MISSION SOCIETY, BOSTON.

DEAR BRN.:—I suppose you are looking for my first quarterly report as missionary. I commenced labor under your appointment the first of April, and have spent the whole of the time in new fields, only visiting one place more than once. I see the first work here is to break down prejudice; this done, the floodgates will be opened, and we will march triumphantly into the citidal of men's hearts. Where I have preached I generally continue in each place at least four days, preaching each day. By this method the people have had time to question and investigate. The result has ever been that some have been convinced, while the mouth of the scoffer has been shut. I have traveled mostly on foot, and have failed only in two appointments, caused by sickness. There is in some places a great demand for books. I have them now. I obtained a few cash-paying subscribers for the *Crisis*, with the promise of many more when I go around again. I am to start over the same ground the first of July, with books and tracts to scatter.

I am convinced that the next three months will be more successful. That bitter feeling heretofore existing against us is gradually giving way to a better and more christian-like spirit. This comes principally from a meek, lowly, and friendly disposition manifested toward all. Glory to God for the help of his Holy Spirit, by which we have been able to manifest to all the love that passeth knowledge. How good to have that love to enable us, in the presence of those who hate us, to say—"Father, forgive them, for they know not what they do." It is this that will triumph after all opposition fails. The Methodists at Lake Butler have kindly tendered their house of worship, for which I am truly thankful. At Stark, I have a spacious hall free, with a man to light it up and ring the bell. At this place much good will be done. At other places I have the Baptist houses, and in thinly settled districts I preach in school-houses. I have not yet been compelled to preach in the open air.

In one place the preacher invited me to his house, expressing a desire that I would stay a few days and use his pulpit. He thought the entire church would sign the covenant. I have not been there, but will attend to that in my round in July. He said to me that what we preached was the Bible, and that was all he wanted. There will be a few ready for the kingdom when the King shall come to sit on his throne. I have traveled about two hundred miles, mostly on foot, in carts, etc. My labors heretofore have been confined to three counties, viz., Columbia, Bradford, and Baker. The Lord has opened the door in many other places where I am to go the first opportunity.

Dear Brethren, pray for my success. I am happy to acknowledge the receipt of seven packages of books and tracts. They were just what I wanted. Please accept my humble thanks for them. God will bless you for your timely aid. Your help to us here will be the means of saving many in the day of judgment, soon coming. Pray for me. Yours in gospel bonds,

THOMAS J. GREENE.

Olustee, Fla., June 29.

THE NATIONAL CAMPMEETING.

I think by the letters I have for tents, there are many new ones coming this year; and for the benefit of such, I would say I have no tents to rent, but there will be provision made for all that have no tents, in the large tents, which will afford accommodations if you provide your own bedding. The large-tent owners bring on and put up these tents, at their own expense (which is considerable), and charge each ten cents a day for tent room. This is very cheap indeed; more so than any other way you can get a shelter, and no trouble about pitching, watching, or lighting. This is the best arrangements we can make for such as have no tents. Bro. Day has a few tents to rent, when the other meeting is out, which is August 15th. Such as want to hire will address a line to Bro. J. C. Day, in care of Thos. R. Weaver, Springfield, Mass., and you will get an answer about the price. His tents are 12 by 15, suitable for six or eight persons. His price last year, left with me, was $5.00, delivered on the ground; and the tent-frame and pitching was two to three dollars more. This would be about one dollar each for tent-room. I am thus particular, because you want to know these facts.

Another way to get tent-room: Let some five to ten people put in a strip of good cotton sheeting, each ten yards long; for this is the right length for a good shaped tent, and the pattern for a pair of sheets, which is just as good for use after the meeting. One strip of ten yards will lodge two persons, one each side of the tent. Five strips will make a tent when pitched, 15 by 18, enough to lodge ten to twelve persons, or that proportion if larger or smaller. If you wish it double, your strips for the fly need to be seven and a half yards, just the length for sheets also; so there is no waste, except for the ends. Such an arrangement will not cost scarcely anything, except your tent-frame, and your labor of sewing it together, and putting up the frame, which can be bought on the ground. Probably for ten persons, it would not cost more than twenty-five cents each to have a good tent through the meeting, and water-proof, with a fly, or double roof.

Directions for pitching such a tent: Middle pole eleven feet above the ground, eave poles four feet, and nine feet from the centre pole; this will make a good pitch, and the ten yards will reach the ground, or to a board, or a slab on the ground; and the cloth tacked to it, is the easiest way to fasten and strain the tent at the same time. These simple facts may be of use to some in the way of getting a good tent cheaper than to hire.

We would say there is plenty of good level tent-ground, near a good well of water, and three stoves for the special benefit of such families as wish to board themselves. All kinds of necessary provisions can be bought on the ground as cheap as at your homes, and save you the trouble of bringing it. We have done the best we can to accommodate you. Now come, and enjoy the meeting, for we shall have but a few more. I am much obliged to such as send stamps to answer their own letters.

HIRAM MUNGER.

Correspondence.

From Bro. D. Crouch.

BRO. GRANT:—I see in the *Crisis* of the 17th inst., your description of a "National Campmeeting for Holiness," which is the first and best exhibition of *true* christian and vital godliness, that I have seen or read of for many a long year; and which I had despaired of ever finding, or even reading of, this side of the first resurrection; having come to the conclusion in these last days of time God had taken most of his restraining grace, as well as his sanctifying power, from the earth.

That is my idea of the thing. That is what I want, what I am struggling for,—inward holiness, and outward conformity to the rules of the gospel, to the best our frail natures will enable us to do; and God requires nothing more. Without this we can never be where God is, or see him in peace. And yet you say, even these pious, devoted people are ridiculed and scoffed at. And so, mark it, it will be, with increasing virulence, until the Lord comes, with any and all who seek for deep-toned piety, the meek and lowly spirit of Jesus, and most sincerely and earnestly desire to live so every day of their life.

Since our "mission" was given up here, the church has been scattered so that seldom enough can be gathered for a prayer-meeting. For seven years I have stood aloof from the popular churches, because pride, popularity, and conformity to the world, has, in the aggregate, drank up their vital piety. I have preferred to do what I could, single handed and alone, scattering tracts and papers among those who never go to church, talking and praying with them, sometimes preaching in the street, and relieving the poor, sick, and destitute temporally as well as spiritually. During the last four years I have relieved a great amount of suffering.

St. Louis, Mo.

From Bro. D. N. Smith.

BRO. GRANT:—I came up here a few days since. Although the meeting is not specially for holiness, yet that is a prominent subject in all the meetings. I should think three quarters of the professors have either enjoyed this blessing, or are seeking for it. I think the effect of the National campmeeting here a few years ago is still apparent. One man, a class-leader, said he had given up his class-book, and should not attempt to lead the class again until he had a pure heart, and he had come to the meeting to get it. I am more and more convinced that the bride is preparing for the "marriage supper"; and a pure heart is the only qualification for that event. At the campmeeting at Sea Cliff Grove, there was a test taken which should convince the most skeptical of this higher life. A request was made for all who had received this blessing *after* conversion to rise. Several hundred rose up. Then all those who had received it at the time of conversion were desired to rise; not one responded. The doctrine of sanctification was a distinctive feature of Methodism in its early history. The presiding Elder in the love-feast this morning, spoke of a campmeeting many years ago, where they had two altars, one for those who were seeking for pardon, and the other for those seeking a pure heart.

Sanctification makes a man child-like. He has no self-will. His will, which is the last thing he will give up, is swallowed up in God, and he can say, "Abba Father." The meeting is prospering very well, and a strong tide setting toward this blessing of perfect love. So may it be.

Round Lake, N. Y., July 20th.

From Bro. C. Pike.

BRO. GRANT:—I am quite sure that some would like to hear how I am getting along in my new field of labor, and some how the church at Massena is prospering spiritually; therefore I hastily pen a few lines for that ever noble, and ever welcome weekly visitor, the *World's Crisis*. Heaven is full of blessings, and the great Giver of them has not been forgetful of this dear and well-tried people in Massena. I think, like David, many of them can say—"It is good that I have been afflicted." How true the apostle's saying: These light afflictions, which are but for a moment, work out "for us a far more exceeding and eternal weight of glory." How prone we are to faint and become discouraged when Father's chastening rod is applied, for such we must consider many of our afflictions. We forget the exhortation which speaketh unto us as unto children: "My son, despise not thou the chastening rod of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth, he chasteneth, and scourgeth every son whom he recieveth." O! how many there are who cannot endure chastening; cannot endure trials; cannot bear and forbear; cannot forgive and forget; cannot conceal in their own minds the faults of others. O brethren, sons and daughters of the Father of Christ; and he your elder brother. But stop; *is it so?* If you do not possess all of the above characteristics, and many more, you can answer. Hence the apostle says—"If ye endure chastening, God dealeth with you as with sons; for what son is he whom the Father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards and

not sons. . . . . Now no chastening for the present seemeth joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruits of righteousness unto them who are exercised thereby." Such has been the case with many in this place. Their trials were grievous, but now begin to yield "the peaceable fruits of righteousness," because they have been exercised thereby.

The Lord is blessing this people. Our meetings are well attended, and the power of God is manifested in all our sessions. Last Sunday was one of the best days of my life, and I trust many of the brethren and sisters here can say the same. As we drew near the water's edge, the Spirit of our Master seemed to witness with ours that we were his, and that we were in the line of duty as we burried four happy souls into Christ's death, and raised them in the likeness of his resurrection, thus making seven who have put on Christ by immersion since I came to preach the word to this people. From the water we returned to partake of the Lord's supper, when God manifested himself in power again. Six were added to the church, and received the right hand of fellowship. It was good to be there.

"Then we'll watch and we'll pray, as our vessel bears away,
And we ne'er will be disheartened any more;
For the port is getting nearer, and I hear the Leader say,
We soon shall reach the harbor and the shore."

Massena Centre, N. Y.

From Bro. J. T. Ongley.

Bro. Grant:—I have just returned from holding a meeting at Sutton's Corners, Crawford Co., Pa. I had a good time in presenting the precious truths that we love so well; also of gathering at the place where there was much water. As there was a beautiful grove by it, and a good chance for the people to be seated on the saw logs, while waiting for a part of the candidates, I took the opportunity of preaching to the multitude gathered, after the friends had sung a beautiful hymn: "Shall we know each other there?" Yes, bless the Lord. Jesus was known after his resurrection, and John the beloved says we shall be "like him." O, that the blessed hope that we cherish may cause us to see to it, that we are purified by obedience to the truth. Five willing souls put on Christ by baptism, and others will soon. I found quite a number that were almost persuaded, and could hardly go away from the water; others that were sick that could not go, and others that were away that intended to obey the Lord in this ordinance. The place is one where sectarianism has a strong hold.

A short time ago the Methodists got one of their preachers to come and preach on the immortality of the soul. He would not discuss the subject, but would preach five discourses on it for $50., and did so. "A wonderful and horrible thing is committed in the land." The teachers "teach for hire and divine for money;" also "they say the Lord saith when he hath not said it." Thank the Lord, that the truth is mighty and will prevail. The above is the result, mostly, of the labors of Bro. C. F. Sweet and J. Wendell.

From Sr. S. A. Ingham.

Bro. Grant:—I left home the tenth of June to take a little girl to her mother in Lawrence, Mass. I left Salem the tenth of July, and arrived home the thirteenth, and found my family as well as when I left them. It is the first time that I have been from home since my husband has been an invalid. He appeared glad to see me, and said he had worried some about me. I was very glad of the opportunity of leaving home and care for a little while, but still more so to return again. Give me old Nova Scotia, with its refreshing sea breezes to live in, through the summer season. I never experienced such hot weather, nor witnessed such terrific storms of lightning and thunder before. I do thank the Lord for his increasing care over me and mine, and that he is so mindful of our wants. It was remarked *there*, that I would get between one and two hundred dollars. I received forty-five dollars from the brethren and sisters, as near as I can recollect, and ten dollars from other friends. I lost my account book. If I left it at any house where I visited, I wish they would please send it to me. I wanted to go to North Abington, and a few other places very much, but I was not well one week, and my time being limited, I had to give it up.

[We hope the friends of Bro. and Sr. Ingham will remember their necessities, and send them something to gladden their hearts. Their condition is a *sad* one.—Ed.

Bro. B. P. Manning writes from Goffstown, N. H., Aug. 1st:—"I am very sick at this time. I have been doing the best I could to pay up for my board and other things. I have made twenty-one wheelbarrows in about one year and a half, and sold them very cheap to pay for lumber and iron, etc.; but cannot labor any longer. I am in debt some $20 or more. Do not know what to do; still my trust is in God and not in man. When I lost my money last year the dear brethren helped me after a godly sort. I am trying to keep ready every day to meet the Lord when he comes. I am not able to travel and preach as I used to do. I was seventy-four the 28th day of last March. I am old and gray-headed, and my work is about done for this world."

[Who will help Bro. Manning in his necessities?—Ed.

DOMESTIC.

MEXICO.

General Amnesty Proclaimed.

Matamoras, Aug. 1. The military authorities today announced that general amnesty has been proclaimed in the City of Mexico, embracing all engaged in the recent revolution, restoring them to civil and political rights. Congress has also ordered a general election for President of the Republic, to occur shortly.

The Collector of Customs at this port has issued an official notice of the extension of the old tariff on the frontier in time of peace, and imposing a higher duty. The whole country is quiet. The insurgents are laying down their arms and submitting to the Government, which is extending all leniency to secure perfect peace. Dispatches report that the interior is quiet.

A Narrow Escape.—A disaster of frightful proportions was narrowly escaped by the extra train returning to Chicago from the Springfield Convention. At 11 o'clock P. M. on Thursday, a long train, laden with fully one thousand people, left the city for the north, and, as was well known, contained the Greeley delegates. Many of the foremost men of Illinois were also on board. Shortly after leaving Springfield most of them had retired in the sleeping cars. Six miles northward of the city, while the train was running at the rate of twenty-five or thirty miles an hour, the engineer, looking out into the blackness ahead, saw the track cumbered with a great stack of timber. Instantly the machinery was reversed and the air brakes sprung, and the train brought to a stop with a shock that routed the crowd from their seats, causing the wildest confusion. The engine had not stopped a second too soon. A series of massive ties were firmly spiked to the rails, and beyond them a great heap was carefully laid to secure beyond the possibility of failure the utter destruction of the train and its passengers. The engine tore up three or four before coming to a final halt, but fortunately, the reduced impetus prevented a leap from the track. The local press makes little speculation on the matter, and the most curious indifference is manifested as to penetrating the mystery of the dastardly affair. It is generally thought that vindictive political spite is at the bottom of the attempt, and that its authors will be found to have been suborned for the atrocious work.—*N. Y. Tribune.*

New Postal Law.—The new Postal Code, passed at the late session of Congress, was approved by the President on the 8th of June.

The most important new feature is that authorizing postal cards. These are to be of such size, form and quality as the Postmaster General directs, with postage stamps impressed on them, and are to be sold at one cent each. The communications sent thereon may be printed or written, with ink or pencil. There does not seem to be any good ground for the fear that these cards will be used to shame or insult people. The mailing of cards bearing words, pictures or devices of a vulgar, indecent or scurrilous character, is made a misdemeanor, punishable by fine and imprisonment. The cards, like stamped envelopes, must be furnished by the Post Office Department, and no others can be admitted into the mails. In view of the fact that unsealed circulars can be sent anywhere at one cent each, we do not apprehend that there is any great danger of overloading the mail with postal cards used for advertising purposes.

The most important change in the code is that respecting miscellaneous matter—transient newspapers, magazines, pamphlets, etc. On this class the postage is just half what it was under the old law—that is, such matter can now be sent, in parcels not weighing over twelve ounces, at one cent for each two ounces. A one cent stamp will therefore carry any magazine or package of newspapers which does not weigh more than two ounces. Book manuscripts and proof sheets go at one cent for each two ounces or fraction thereof, but this only between author and publisher, and manuscript for publication in newspapers and magazines must be paid for at letter rates, which remain as heretofore. Nothing weighing more than four pounds, except Congressional documents, will be received into the mail.

The rates for money orders are now as follows: Orders not over ten dollars, five cents; over ten and not over twenty, ten cents; over twenty and not over thirty, fifteen cents; over thirty and not over forty, twenty cents; over forty and up to fifty, twenty-five cents. This is a reduction of one-half on orders not exceeding ten dollars. Any mail matter intended to go at the one cent or two cent rate must be so enclosed that it can be examined without tearing the wrapper. Circulars enclosed in sealed envelopes with the corners cut are to be charged letter postage. Letters paid one full rate of three cents, even if more should have been paid, must be forwarded, unless the postmaster is satisfied that the underpaying was intentional, but deficient postage will be collected before they are delivered. Nothing but matter sent at letter rates can be returned to the sender free. Newspapers to subscribers go as heretofore.

Letters may be sent free to Mrs. Lincoln, the President, Vice President, members of the Cabinet, Heads of Bureaus, Chief Clerks or franking officers of either of the Executive Departments at Washington, Senators, Representatives or delegates in Congress, the Secretary of the Senate and the Clerk of the House. So too may petitions to Congress, copyright matter to the Librarian of Congress if so marked, and publications to the Smithsonian Institution, if marked "Smithsonian Exchange." The scope of the franking privilege is not changed by the new code. Free mail matter must not weigh over four ounces, except in the case of petitions and public documents. No matter can be franked except by the written autograph signature of the sender. Persons having the right to receive matter free, on receiving, inclosed to them, any letter or package addressed to a person not having that right, must return it to the post office that postage may be collected. And newspaper exchanges go free as under the old law.—*Advertiser.*

We would recommend our readers to preserve the foregoing, as they will find it convenient for reference.—Ed.

Communism in Georgia.—The Augusta (Ga.) *Constitutionalist* says a colony of fanatics from Massachusetts have settled recently near that place. Their Brigham Young is named Joseph T. Curry, hailing from Springfield, Mass. He is invested with autocrat powers. Not only does he officiate as chief executive officer of the community, but as judge in settling disputes, and as bishop or pope in regulating religious ones, and he practically owns all the property of his associates. Curry has bought a tract of land on the Washington road, about eleven miles from Augusta. There is a picturesque old mansion there, with a little village of surrounding cabins, and with useful and pleasant adjuncts of wood, water and fine scenery, in which Curry has ensconced himself, while the cabins furnish homes for his followers. The colony numbers at least fifty members. Apart from the community of goods, these people believe in the Scriptures, as interpreted by themselves—that baptism by water is superfluous, the Holy Spirit acting in its stead; that Saturday is the true Sabbath; that Fanny Wright and Horace Greeley are to be revered as the typical male and female representatives of communists' doctrines; but that Curry is the great Apollo of their immediate circle, and is to have his pick, whether of chattels or anything else desirable that may be contained therein.

Result of the Strikes.—An intelligent letter writer from London says that the necessaries of life in England are growing day by day dearer and dearer, rents have increased fifty per cent., aspecially as it relates to that class of houses occupied by the laboring classes. The workman after lying a long time idle, and losing the savings of years, has perhaps increased his nominal pay sixpence a day, but by this very course he has so raised the cost of living that he is poorer than ever, and his sixpence goes but half as far as it did a year ago. Some workmen realize this, and are loud in their expressions of regret that they have been thus deceived. The striking business is a sad mistake as it regards the laborer's interest.

In Brief.

—— A set of paper car wheels on one of the Pullman cars running to Jersey City have run over 160,000 miles of track, and worn out entirely one set of steel tires, which have been replaced. The ordinary wheels, it is said, will only run 60,000 miles.——The Jesuits in Peru are to be dealt with after the fashion of Bismarck with the slight difference for the worse that their property is to be confiscated.——A decree of Amadeus, countersigned by the minister of grace and justice, suspends all payments hitherto made to the clergy at Spain. This is the first application of Cavour's maxim of "a free church in a free state."——The report of the president of the Michigan Central railroad shows that of the 1,308,860 passengers carried during the last year, not one was injured.——Professor Peirce of the United States coast survey has been appointed on a commission to decide upon the most practicable route for a canal through the Isthmus of Darien.——George Francis Train is amusing the people of St. Louis. He has called for a National Convention to meet in De Bar's Opera House in that city, Oct. 10th, to organize the Train Electoral College.——The first Presbyterian Church in Elizabeth, New Jersey, has had regular services, without intermitting a single Sunday, for the last two hundred and seven years.——The crops throughout the entire Northwest, those at least which have not been cut, have been seriously damaged by very heavy rains recently.——The death of President Juarez in Mexico seems to have temporarily paralyzed the revolution in various parts of that country, and much anxiety exists to know what will happen next.——It is estimated that soothing syrups kill 150,000 children annually.

Chicago Fire. July 25th, the fire kindled in Chicago last October was still burning. While removing the debris from the site of Nos. 92 and 94 Michigan Avenue, Messrs. Hibbard & Spencer's workmen unearthed a large fire in the bricks close to the basement floor.

Obituaries.

Shepard. Died in Palmer, Mass., July 24th, 1872, with the infirmities of age, Bro. Jacob Shepard, aged ninety-three years, four months, and eighteen days.

For many years, Bro. Shepard was a member of the Baptist church; but a number of years before his death, he embraced the hope of the second coming of Christ and resurrection from the dead as the only hope of eternal life. Bro. S. maintained a good christian character to the end, and he has fallen like a shock of corn fully ripe. He leaves a large circle of relatives and friends to mourn his loss, but they sorrow not without hope. The funeral was attended by the writer.

P. S. Butler.

McDuffee. Died in Rochester, N. H., July 19th, 1872, Sister Louisa McDuffee, aged fifty-four years and eleven months.

She sleeps sweetly in Jesus. Words of comfort were spoken by E. B. Wells.

Notices.

SPRINGFIELD NATIONAL ADVENT CAMPMEETING.

Providence permitting, a General Campmeeting will be held at Springfield, Mass., on the camp-ground, beautifully located about one and a quarter miles from the R. R. Depot, on land of C. W. Chapin, Esq., known as "Chapin's Grove," commencing *Saturday, August 17th*, and continuing till August 26th.

Ample accommodations will be provided for board at the new and commodious boarding house on the ground. Board 85 cents per day. Breakfast, or supper, 35 cents each. Dinner at 50 cents. The boarding department is under the charge of the Committee, and any profits accruing from the same will go to the support of the meeting.

Fares.

Fare on the Boston and Albany Railroad is reduced, and will be $4.00 from Boston to Springfield and return. Albany $4.35, Pittsfield $2.35, Worcester $2.50. Tickets to be obtained at the ticket offices, at Boston, Natick, South Framingham, Milford, Southville, Westboro, Worcester, and the stations to Springfield. Also at North and South Adams, Cheshire, Chatham, Hudson, and Albany.

On the Hartford and New Haven R. R. fare is reduced; tickets to be obtained at New Haven, Meriden, Berlin, Middletown, Hartford, Windsor Locks, and Thompsonville.

On the Connecticut R. R. fare is reduced from South Vernon and intermediate stations to Springfield. On all the above roads campmeeting tickets, good from July 26th to August 27th, *must* be called for at the ticket offices, and they *must* also be signed by the Secretary at the campmeeting. *Remember this.*

On the above roads the fares will be the *same price* as last year, which will be a few cents *more* than two thirds of the *regular* fare this year. (The roads charge less *this* year than *last*.) The roads giving the difference between two-thirds of *last* year's fare and two thirds of *this* year's fare to the Campmeeting towards paying its expenses.

On the roads operated by the

Vermont Central R. R.,

comprising Vermont Central, Vermont and Canada, Stanstead, Shefford and Chambly, Montreal and Vermont Junction, Sullivan, Og. and Lake Champlain, Missisquoi, Rutland, Vt. Valley, Montreal and Plattsburgh, Whitehall and Plattsburgh Railroads, the friends will purchase *regular* tickets at the several stations, for the nearest point on the Conn. River Road to South Vernon or Greenfield, at which place they will be sure to go to the ticket office and get a Campmeeting ticket for Springfield, which they will present to the Secretary on the camp-ground to be countersigned; and they will *then* be furnished with a *free* return pass—good *from* South Vernon to the places they came from on any of the roads run by the Vermont Central Railroad.

On the Vt. and Mass. R. Road, Troy and Greenfield R. Road from Hoosac Tunnel, persons will purchase *regular tickets* at the offices for *Greenfield*. At Greenfield they will go into the ticket office and call for *Campmeeting Tickets* for Springfield. All such when they go to the Secretary on the camp-ground to have their tickets countersigned, will be furnished with a *free return* pass *from* Greenfield *to* Athol, Fitchburg, or any place on the Vermont and Mass. R. R., or Troy and Greenfield R. R., that they may come from—*provided twenty-five* passengers shall have come over the Vt. and Mass. Rail Road to the meeting.

*Passengers coming from *North* of South Vernon, unless provided with return tickets, should purchase *only* to South Vernon, and then purchase to Springfield and return. The same rule will apply also to passengers coming from *East* of, or in the vicinity of Greenfield.

On the Athol and Enfield Railroad fare is reduced *one-half*.

On the Worcester and Nashua R. R., *Campmeeting* Tickets will be sold at Nashua, Groton Junction, Clinton, and Sterling Junction. Be sure and call for Campmeeting Tickets, as no *passes* will be given out this year, as formerly.

On the Providence and Worcester R. R., campmeeting tickets at one third discount can be obtained at the depot in Providence, good from July 26th to Aug. 27th. *Call for Campmeeting Tickets.*

No reduction this year on the Eastern Road.

Friends coming from New York can come and return for $4.70 by taking the boat at New Haven, and thence by cars to Springfield. The boat which leaves New York at 3.15 P. M., connects with the train at the steamboat wharf at New Haven. Passengers by this boat arrive in Springfield at 10.51 P. M. The other boat, which leaves New York at 11 P. M., reaches New Haven in time for the accommodation, which leaves New Haven at 7.55 A. M.; but passengers will have to go across the city by horse cars to the depot of the Hartford and New Haven R. R. Tickets for the R. R. to the campmeeting will be sold on the steamboats. Passengers buying through tickets, will be furnished with a return ticket, which will be good only when endorsed by the Secretary of the camp-ground.

The fare will be reduced by Sanford's line of steamers one third. All who pay $4 at Bangor, Me., can have a return pass, signed by the Secretary of the campmeeting, from Boston to Bangor, from the 25th of July to the 27th of Aug.

Cars leave the Boston and Albany depot, Boston, at 5, 7, 8½ and 9 A. M.; and at 3 and 9 P. M.

Arrangements with any other roads that may be made, will be noticed hereafter.

S. G. Mathewson,
Geo. T. Adams,
H. Munger,
J. Hemenway,
M. Grant,
O. D. Woodruff,
I. B. Potter,
} *Committee of Arrangements.*

GEO. T. ADAMS, *Secretary.*

Advent Christian Association.

The annual meeting of this Society will be held upon the Springfield camp-ground, commencing Monday, Aug. 19th, at 4 o'clock P. M. As business of the greatest importance to all the churches is to be transacted at this meeting, every church should be represented by delegate. Every church shall be allowed one delegate, and one additional delegate for every fifty members above the number of twenty-five members.

H. F. Carpenter, *Secretary.*

American Advent Mission Society.

The annual meeting of the American Advent Mission Society will be held at Springfield, on the National Advent camp-ground, commencing Thursday, Aug. 22d, at 9 o'clock A. M.

A. W. Sibley, *Secretary.*

P. S. Members of, and delegates to, the Advent Christian Association are members of the A. A. M. Society. A. W. S.

The Lord willing, there will be a campmeeting at Salisbury, Conn., commencing Monday, Sept. 16th, to continue one week. The grove is commodiously located about one-fourth of a mile from the depot, at Salisbury Centre. Brn. H. Pratt, H. K. Flagg, and O. D. Woodruff, with other preaching brethren, who can make it convenient to attend this feast of tabernacles, are earnestly invited to come in the fulness of the divine blessing, and help to proclaim the truth in the name of the Lord. Committee: S. C. Hancock, Joshua Burton, Silas Hart.

The following named gentlemen of Salisbury, though not in the faith with us, have kindly volunteered to serve with the committee in arranging for and promoting the interests of the meeting:—Wm. Conklin, H. Whitbeck, E. J. Hicks, A. C. Silvernail, Wm. Parsons. The Lord grant so to manifest his grace and power that these, with many others, may be truly converted ere the meeting shall close. Mr. Hicks keeps a public house within about fifty rods of the ground, and promises to entertain such as wish for the hospitalities of his house, at as reasonable a rate as possible; and this promise we feel the fullest assurance he will redeem. The interest he manifested in our late meeting, and the kindness with which we were welcomed by himself and family to the hospitalities of his house, will be to us a lasting source of gratitude and pleasure.

As the meeting will be easy of access to brethren and sisters from Western Conn. and Eastern New York, we hope to see as general a gathering as possible. Come, brethren, filled with the Holy Ghost, bringing your tents with bedding, and provisions for yourselves, and as far as possible for those who have none, and let us have a real free, old-fashioned, primitive campmeeting, in the name of the Lord. S. C. Hancock.

Tent Meeting.—The Lord willing, the Conn. tent will be pitched at Woodbridge, Conn., Saturday, August 10th, to hold over Sunday the 18th. It is hoped that there will be a general gathering to the meeting of all the lovers of Jesus and his truth. Brethren and sisters in adjoining towns, come and assist us. Those not wishing to bring provisions with them can procure board reasonably at the Hotel near by. Elders H. K. Flagg, Ripley, Steele, Woodruff, and others, are expected to be present. Z. D. Baird.

Grove Meeting.—There will be preaching at the Granite State Grove, Policy Pond, Windham, N. H., on Sunday, Sept. 1st, by Eld. J. G. Smith If stormy, the meeting will be in the hall at the grove. Refreshments will be furnished by Mr. Smith, the proprietor, to all who wish.

S. O. Welch.

We wish to request those that have tent-ground at the National Campmeeting to mark on a board the *name* of your tent, before coming to the meeting; then put it up as soon as your tent is pitched. This will enable others to find your tent. This will be a great convenience to me in directing. Again, some leave their ground without any frame or marks to know where their tent stood. Such as take their frames away should stick a stake in the centre of their lot, stating the size of their tent, or you will be liable to be encroached upon. All grounds with nothing on them will be forfeited after Tuesday, the 20th, unless described by letter. Also if any have ground, and you are not coming, please drop me a line.

Hiram Munger.

☞ As I advertised Bro. Day's tents to rent last year, the brethren are writing to me this year. I would say I have no tents to rent. Bro. J. C. Day says he can furnish some to such as use them well. Some last year injured them by driving nails through them; such need not apply. His tents are 12 by 15. Address J. C. Day, Springfield, Mass., care of Thomas R. Weaver.

H. Munger.

Special Notice.—The Alton Bay Campmeeting will commence, if the Lord will, Saturday, Sept. 7th, and hold over two Sabbaths. Particulars hereafter. Eld. J. G. Smith, of Farmington, N. H., has the superintendence of the tent department. All wishing to rent or sell, hire or purchase tents, can correspond with him at that place. Prices should be stated. To save confusion, all who purpose to build permanent tents this year, whether they have spoken for a lot or not, are requested to notify Bro. Smith of the size of tent and location of lot by the first of August.

J. Couch, for the Committee.

Vermont Campmeeting.—We have leased the beautiful grounds at Bethel, and our annual camp will be pitched about Aug. 31st. Particulars soon. The committee feel the need of funds for improving and lighting the ground, and building a preacher's stand large enough to store our lumber after the meeting. Who will help? Let those who have a mind send money or pledges to me, or J. H. Harding, Ely, Vt.; Geo. C. Arms, Waterbury, Vt.; Stephen French, Rutland, Vt.; or S. G. Mathewson, Castleton, Vt. Pray much for this meeting, for good order, power, and salvation.

H. F. Carpenter, for Committee.

☞ The Springfield American Life and Advent Campmeeting will be held in Springfield, in Carew's grove, commencing Aug. 4th, and continue to Aug. 15th. Ample accommodations will be provided for all that come with board and lodging on the ground. Board, 80 cents per day. Fare on the Boston and Albany Railroad, Conn. R. R. and Hartford and N. H. R. R. will be reduced the same as last year, from July 25th to Aug. 27th inclusive. We cordially invite all to come who love the Lord and his coming, and desire a preparation for translation when Jesus comes. Thos. R. Weaver, Secretary of Campmeeting Committee.

New York State Campmeeting.—The undersigned committee, appointed at the recent annual conference in Springwater, have decided upon the ground near Fairport for the State Campmeeting. But, on account of other meetings being held there, were obliged to appoint it one week earlier than was decided on by conference. It will therefore commence August 10th, the Lord willing, and hold to the 19th. Let all bear this date in mind, and so arrange business as to be able to take a respite at this time, and come out to this feast of tabernacles. We may well hope for the best general meeting ever held in this State. To this end let us have the united prayers of the church.

The grove is a beautiful one, one mile and a half north from Fairport station. Fairport is on the N. Y. Central (direct) R. R., ten miles east of Rochester. The brethren and citizens agree to run free teams for passengers and baggage the first two days (9th and 10th), and the last day of the meeting. At other times ten cts. will be charged.

A boarding tent will be on the ground furnishing potatoes, meat, bread, etc., to those who board themselves, and plain table board at $1.00 per day to those who do not. Cooking stoves for general use will be on the ground. Let all come well supplied with over-coats, over-shoes, thick shawls, coverlids, straw and pillow ticks, etc., etc. The large tent will furnish sleeping quarters for a few strangers, and those unable to procure berths in family tents. Let all desiring tents, correspond immediately (enclosing a stamp for the answer) with Bro. D. T. Cooper, 72 Mt. Hope Avenue, Rochester, N. Y., who will see that their tents are on the ground in season.

Wm. E. Brown.
Sam'l H. Withington.
Perry M. Grinnell.

The New York A. C. Conference will hold its next quarterly session, the Lord willing, in the large State Tent, on the Fairport camp-ground, during the forthcoming campmeeting. The first meeting will be called to order at nine o'clock Wednesday morning (Aug. 14th), when Bro. Warren Vreeland will give the opening address. After which, the meeting will be held at such hours as shall least interrupt the general course of the campmeeting, or disturb its devotional interests. Plans are being perfected, and will be submitted, for districting the conference. Let every church be represented. Take the collections and appoint the delegates early. Milton R. Miles, Pres.
Wm. E. Brown, Sec.

I would say, for the further information of the brethren and sisters of the New York State Conference and Campmeeting, that every thing will be in readiness. A boarding tent will be up in time to supply all who may want. Those who come from the East will please take the train that arrives at Fairport at 10.45 A. M., and those from the West at about the same time. Also in the P. M. from the East at 5.15, from the west 3.27. Teams will be run to the above trains. A general gathering is expected. Come one and all to the feast. S. C. Gove.

Grove Meeting.—A grove meeting will be held in Woodbury, Vt., known as Logtown, on land of Abraham Holmes, commencing Aug. 30th, at six P. M., to continue over the Sabbath. Elder D. Carr and others will preach the word of life. Come, brethren, to the feast. Per order of Com.

The Christian Mission Association will hold another campmeeting at or near Charles City, Floyd Co., Iowa, to commence Sept. 10th, and hold over Lord's day. This meeting is purely a missionary work, there being no church organized in the place. Therefore we wish all to come who can work for God and the salvation of men. We ask all to come, without regard to name, sect, or party. We would be glad to provide for all, but we cannot. Let each one see to this themselves. Particulars hereafter.

Peter S. W. Deyo, } Presidents.
C. C. Ramsey,

F. Denton, J. Riffsnider, J. Livingston, J. Cleaveland, R. Stearns, C. P. Burroughs, C. Griffith, Committee.

Basket-Meeting.—Providence permitting, there will be a basket-meeting at Strawberry Point, Clayton Co., Iowa, Aug. 18th, to commence at half-past ten o'clock. Picnic dinner, and another sermon at one o'clock. All are invited to attend.

Peter S. W. Deyo.

The Yearly Grove Meeting of the church of God (called Adventists) will commence in the grove of Bro. J. T. Ongley, in Rootville, Crawford Co., Pa., Aug. 22d, 1872. Eld. C. F. Sweet will be present, the Lord willing, to preach the word. We hope to see a general gathering of the friends of Jesus, having the spirit and the cause of the Master at heart. We expect the meeting to continue about a week. Friends from the East and West can take the express trains to Union, on the A. and G. W. R. R., connecting with the train that leaves Union on the U. and T. R. R. at 1.45 P. M. for Lincolnville, arriving at L. 2.20 P. M. Friends from the South on the O. C. and A. R. R. arrive at 11.30 A. M. and at 7 P. M. There will be a team to take friends to the ground from L. on the arrival of the train at 2.20 P. M., it being 2½ miles west of Lincolnville. In case of rain a barn near the grove will be prepared.

Also, there will be a grove-meeting in Beaver County, Pa., near Beaver Court House, as the friends in that region may appoint, to commence the evening of Aug. 30th, and continue about a week, as duty may demand.

Also a grove-meeting on Quaker Hill, near Williamsport, and Warrensville, Lycoming Co., Pa., commencing evening, Sept. 5th, and continue about a week.

Also a grove-meeting in Ward Tp., Tioga Co., Pa., in the vicinity of Chase's Mills, as Bro. Wm. Fletcher and others may arrange, commencing evening of Sept. 12th, and continuing about a week. All are invited. Elders C. F. Sweet and J. T. Ongley (D. V.) will attend to preach the word at the above meetings. J. T. Ongley.

Tent-Meeting.—The Lord willing, there will be a tent-meeting held at Elida, Ill., eight miles south west of Rockford, commencing Aug. 16th, and continuing over the 25th. Eld. W. L. Himes is expected to assist. Let all in the region come up to this meeting in the spirit of the Master, to labor for the salvation of the perishing.

For the church, C. C. Marston.

Conn. Campmeeting.—The Lord willing, there will be a campmeeting on the ground occupied for that purpose the past two years, near Plainville, Conn., commencing Aug. 31st, and continuing till Sept. 9th. On the New Haven and Northampton R. R., the 6 A. M. and 4.45 P. M. trains from Williamsburg, and the 6.50 A. M. train from New Haven, will stop opposite the camp-ground, ONLY when there are passengers for the meeting, and *they must tell the conductors they wish to stop*, or they will be carried by. Remember this. The morning train up reaches the camp-ground about 8 o'clock, the morning train down at 8.30, and the evening train down at 7.20. Those from the north by *these trains*, buy regular tickets to Southington; those from the south to Plainville. Those coming by *other trains* must stop at Plainville, and Mr. T. F. Clark will take them to the camp-ground for twenty cents each. In *all* cases, buy regular tickets, and free return passes will be furnished at the meeting. On the H. P. and F. R. R. fare is reduced thirty per cent from Hartford, New Britain, Bristol, Terryville, and Waterbury, to Plainville. Buy regular tickets to Plainville, and tickets at reduced rate can be had on the camp-ground. Board at reasonable rates.

We hope all who can, will bring tents, and come early to the meeting, and those who have no tent, bring a blanket or bedquilt, and not depend on your neighbor for one. It is our heart's desire and prayer to God that our brethren and sisters may be moved by a self-examining, sanctifying, consecrating spirit, that will bring us to this meeting ready, at the beginning, to serve the Lord, and not come like a rickety wagon to the shop for repairs. Let there be a cleasing from worldly conformity, pride, hatred, jealousy, foolish conversation, and such like, *before* coming to the meeting. Do not burden and kill the meeting with these instruments of the devil. As a people, we profess to carry the judgment message and last crowning light of truth to the world; and with the final, most essential, and brilliant proclamation of the entire gospel, our meetings should prove a means of salvation to sinners. May the Holy Spirit overshadow the encampment, and fall upon the people. May faith triumph, and God be glorified. Amen.

B. Hitchcock,
H. P. Bradley,
L. Mills,
O. D. Woodruff,
} Committee.

Campmeeting at Belfast, Me.—The campmeeting at Belfast will commence on the 18th of August, and continue over the 25th. It is desired to have the tents erected on the 19th. We shall be on the ground the week previous to fit up, so that if any wish to erect on the 17th they can do so. The fare will be reduced on the Maine Central R. R. from Portland on both routes. Tickets can be obtained at the following named places:—Portland, Lewiston, Monmouth, Winthrop, Kendall's Mills, Richmond, Gardiner, Hallowell, Augusta, Burnham, Pittsfield, Newport, Corinna, Dexter, Carmel, and Harmon. Reduced tickets on the steamboats Cambridge and Katahdin, leaving Bangor for Boston every Monday, Wednesday, Thursday, and Saturday, at 11 A. M. Will leave Boston for Bangor every Monday, Tuesday, Thursday, and Friday, at five o'clock P. M.

Inside steamboat, City of Richmond, will leave Portland every Monday, Wednesday, and Friday evenings, at ten o'clock. Leaves Bangor every Monday, Wednesday and Friday mornings, at six o'clock, for Portland. Call for Campmeeting tickets for Belfast Advent Campmeeting.

Passengers going east on the Maine Central R. R. will change cars at Burnham for Belfast. Tickets will be good from Aug. 16th to Aug. 27th.

All those on the line of the Maine Central Railroad, will purchase regular tickets to Belfast, and receive *free return tickets* on the camp-ground.

Come, all who can, and worship in the beautiful grove in sight of Belfast bay, and enjoy another feast of brotherly love, laying aside all vain ambition and speculation, and seek the good of all. Bring your tents, and provide for yourselves and others as much as possible, remembering that love is the fulfilling of the law, and that God blesses the cheerful giver. Shall we all seek to get nearer to Him who died for us, and to save others from death? Our work is almost done. Shall we have it said to us, "Well done"?

In behalf of the committee, Israel Damman.

Mechanic Falls, Me., Campmeeting.—If the Lord will, this meeting will be held in the beautiful grove where it was held last year, commencing August 26th, to continue one week. This ground is easy of access, pleasantly located, about one mile from the depot, and is a most desirable spot for campmeeting. This year the ground has been much improved, a commodious boarding-tent erected, the stable enlarged, and both put into competent hands for good management. Good board, horse keeping, and pasturage, will be afforded at the *lowest possible rates*, so that none can justly complain. "The Mission Tent" will be ready for use on the ground, Aug. 24th. This tent affords excellent shelter for meetings in stormy weather, and makes a comfortable lodging place by night for several hundreds, if necessary. Straw will be provided for bedding, and all things done that can be for the comfort and well-being of all who attend. All who wish to erect wooden or cloth tents will find the most desirable lots for that purpose.

The fare on all parts of the Maine Central and Buckfield railroads will be one half the usual rates; and on the Grand Trunk about the same. Those coming from Bangor, and intermediate places, should stop at Danville Junction; and those coming from Augusta and other places on the Kennebec, should stop at Yarmouth Junction. At both Junctions, take the Grand Trunk R. R. for Mechanic Falls.

At all stations on the Grand Trunk Road, call for *Campmeeting* tickets. At all stations on the Maine Central roads, full fare will be paid to Danville and Yarmouth Junctions, and *free return tickets* furnished on the camp-ground by the committee.

Come to the meeting from east, west, north and south. Come to do and get good. Let there be a general gathering of the watching, waiting ones, and of all who wish to be ready for the coming of "our King." Bro. J. Couch is expected to be with us a part of the time.

R. R. York,
Jesse Gay,
John Stevens,
C. Deering,
S. Maybrrry,
} Campmeeting Committee.

Campmeeting.—The R. I. and East Conn. Conference have voted to hold their annual campmeeting at Coventry Centre, to commence Sabbath, Sept. 1st, and hold over Sabbath, the 8th. The camp-ground is on the Providence, Hartford, and Fishkill R. R., and about eighteen miles from Providence. Arrangements will be made for board and lodging for all who will come. Those who can bring tents are requested to do so. All the lovers of the Lord are requested to attend this feast of tabernacles. Come with one united heart. Come in all the fullness of the gospel, and let us make one more effort for the salvation of our fellow men in these last moments of time. Particulars hereafter. E. R. Wood, for the Com.

Business.

Notes to Correspondents.

☞ We cannot discontinue or send your orders, unless you give us the POST OFFICE and STATE in PLAIN LETTERS.

☞ GEO. E. FARR—There will be tent-room for strangers.

☞ J. T. HOWLAND—We think it not best at present.

☞ SR. L. GEORGE—We do not know of any institution in Boston of the kind.

☞ A. GOOGINS—Will send others soon.

☞ D. GILMORE—Will send *Whitmore* as soon as we get it.

☞ I. VAN TASSEL will send *Science* as soon as we get them.

☞ M. J. COOLEDGE—Yes.

☞ M. G. S.—It was received Aug. 6th.

☞ Money Letters.

☞ This week, and onward, we purpose to publish a list of all letters containing money for the *Crisis*, forwarded by those who send for *other* parties. Those who send money for *themselves* to pay for the *Crisis*, will find the date to which their money pays on the colored slip of paper attached to the *Crisis*. If the date is not changed within three weeks after sending the money, write immediately. The receipts for books and tracts will be acknowledged as usual. When *all* the books and tracts ordered at any one time are not received, look at the "Notes to Correspondents" for the reason. Ag't.

Names of Persons sending Money for Others.—N Wheeler, J Jackson, L Reimer, Peter S W Deyo, Thos. Harrison, F H Burbank, E A Willard, Wm. G Morrell, J C King, C W Smith.

Articles Received.—T W Gile, Wm. Sheldon, N M Wells, S A Ingham, J J Smith, E L Cutting, F Alling, B P Manning, M F Pierson.

Cash Receipts for Books and Tracts.—S Roby $1.50, A Googins $1.00, L Houriet 50c, S Gilmore 25c, E Rellows $7.67, L E Pendleton $1.00, I Van Tassell $1.00, Mrs E G Gilmore 50c, J C Wright 40c, H Daniels 50c, A B Doty 10c, Geo W Young 25c, D S Young 50c, T A Crane $1.00, Mrs. J Davis $1.00, B F Good $2.00, A Roberts 70c, Mrs. J C Monges 35c, Wm Morrell $2.50, S E Mabey 60c.

Books and Tracts Sent.—By Mail—J. C. Wright, T F Clark, L Houriet, I Van Tassel, M Wing, A Googins, L E Pendleton, G W Young, H Keener, Mrs E G Gilmore, A B Doty, J Chapman, B T Good, Mrs. J C Monges, A Roberts, S O Mabey, Mrs J Davis, T A Crane, H Daniels, D S Young, C W Neal, J F Huber, A P Moore.

By Express—Wm. E. Brown.

Appointments.

☞ *We would say to our preaching brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.*

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel.

J. B. Brown........Sunday, Aug. 11th

Boston (Branch Chapel) 1735 Washington Street (Corner of Madison Street.)

Love Feast at 10½ A. M. Preaching at 3 and 7½ P. M. Prayer meeting Tuesday and Thursday evenings.

Mrs. R. E. Childs........P. M. Sunday, Aug. 11th
Eld. Gordon in the evening.
U. G. Ladd........Tuesday evening, Aug. 13th
D. M. Leavitt........Sunday, Aug. 18th
John G. Hook........Sunday, Sept. 1st

Charlestown (*Hall No. 70 Main Street.*) *Prayer meetings Tuesdays and Fridays, 7½ o'clock.*

L. Boutell........Sunday, Aug. 11th
F. H. Burbank........Sundays, Aug. 18th, 25th, and Sept. 1st.

Chelsea, Mass. (*Advent Chapel, Heard Street.*)

East Boston, (*Central Hall, 152 Meridian Street.*) Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.

Geo. Sederquest........Sundays, Aug. 11th and 18th
S. S. Mooney........Sunday, Aug. 25th

☞ Meetings in South Boston are postponed till further notice. C. W. Huntress. J. N. Berry.

Marlboro, Mass........Sabbath, Aug. 11th — Miles Grant.

Concord, N. H. (baptism)........Sunday, Aug. 18th
Philadelphia, Pa. (Brandywine Street, below 16th) Sunday, Aug. 11th.
Springfield Campmeeting........Aug. 20th, and through the meeting. John G. Hook.

Clinton, Mass........Sunday, Aug. 11th — A. Ross.

Highlandville, Mass........Sunday, Aug. 11th — L. T. Cunningham.

Philadelphia, Pa., Wednesday, Aug. 7th, till Friday, Aug. 16th.
New York City (where Bro. King may appoint) Sunday, Aug. 18th.
Will be at Springfield and Alton Bay Campmeetings. Marvin W. Lutz.

Newark, N. J........Sunday, Aug. 11th — A. A. Phelps.

Cambridgeport, Mass........Sunday, Aug. 11th — J. B. Cook.

Tremont, Mass........Sunday, Aug. 11th
Holden, Mass........Sunday, Aug. 18th
Plymouth, Mass........Sunday, Aug. 25th
Putnam, Ct........Sunday, Sept. 1st — J. S. White.

Marblehead, Mass........Sunday, Aug. 11th — J. T. Dixon.

Southington, Conn........Sunday, Aug. 11th — I. B. Potter.

Wilbraham, Mass........Sabbath, Aug. 11th — H. Munger.

Rye, N. H........Sunday, Aug. 11th — D. F. Leavitt.

East Haverhill, Mass........Sunday, Aug. 11th — D. M. Leavitt.

Dover, N. H........Sabbath, Aug. 11th
North Pembroke, N. H........Sabbath, Aug. 18th — O. W. Kimball.

Goshen, Mass........Sunday, Aug. 11th — E. Phelps.

Stoneham, Mass........Sunday, Aug. 18th — S. S. Mooney.

East Concord, N. H. (Snaptown school-house) Sunday, Aug. 11th, at two o'clock P. M. C. W. Allen.

Pine Tree school-house........Sabbath, Aug. 18th
Guilford........Sabbath, Aug. 25th — G. L. Teeple.

Hopkinton, N. H. (in E. G. Kimball's grove) Sunday, Aug. 11th. C. H. Fletcher.

Danielsonville, Ct........Sunday, Aug. 18th — Ellen Crumb.

Lewiston, Me........Sunday, Aug. 11th
Craig's Mills, Oxford, Me........Sunday, Aug. 18th — J. T. Jordan.

Chichester, N. H. (Pine Ground) Saturday evening, Aug. 24th. N. B. McMurphy.

Abington, Conn........Sunday, Aug. 11th
Chicopee Falls, Mass........Thursday evening, Aug. 15th
Granby, Mass. (school-house in Bro. Morgan's district) Friday evening, Aug. 16th.
Putnam, Conn........Sunday, Aug. 25th — H. Davis.

East Acworth, N. H........Sunday, Aug. 11th. If these conflict, write us immediately at Grantham, N. H. E. Cotton. B. Pillsbury.

Winchendon, Mass. (New Boston Church) first and third Sundays in each month. Geo. A. Cole.

Farmington, N. H........Sundays, Aug. 11th and 18th — W. M. Harmon.

Endfield, Mass. (Newcomb's grove) Sunday, Aug. 11th — Geo. A. Streeter.

Yalesville, Ct., Sunday, Aug. 11th, and the second Sabbath in the month until further notice. Z. D. Baird.

Moultonboro Neck, N. H. (new school-house) Sunday, Aug. 11th.
Meredith, N. H. (Dolloff school-house) Sun., Aug. 4th — N. Glidden.

Ellsworth (baptism)........Sunday, Aug. 11th
Campville........Sunday, Aug. 18th — G. L. White.

Portsmouth, N. H........Sunday, Aug. 11th
Dover, N. H........Sunday, Aug. 18th — A. Simpson.

Alton Corner, N. H........Sunday, Aug. 11th — Wm. Hodge.

New Castle, N. H........Sunday, Aug. 11th — S. Hawkins.

Limington, Me. (Hanscom school-house) Sunday, Aug. 11th.
Cornish Village, Me........Sunday, Aug. 18th
Steep Falls, Me........Sunday, Aug. 25th — C. H. Sweet.

Stowe, Mass........Sunday, Aug. 11th
Woburn, Mass........Sunday, Aug. 14th
Lawrence, Mass........evening, Aug. 16th
Kennebunk Depot, Me........Sunday, Aug. 18th — U. G. Ladd.

On account of the interest at Unity, N. H., we recall the appointment at Springfield, N. H., Sunday, Aug. 18th, and will be at Unity evening, Aug. 16th, and over the Sabbath.
Warner (Waterloo) N. H., with U. G. Ladd...evening, Aug. 23d.
Danbury, N. H. (according to proposal) as Bro. Ladd may arrange. E. Cotton. B. Pillsbury. Geo. Little.

Danbury, N. H. (where the brethren may arrange) Sunday, Aug. 18th.
Canterbury, N. H. (Dist. No. 1)........Sunday, Aug. 25th
North Sutton, N. H. (at my house) first Sunday in every month. A. S. Williams.

Sutton, N. H. (Mill Village)........Sabbath, Aug. 11th
Concord, N. H. (Centre Street Church) Thursday evening, Aug. 29th.
Lake Village, N. H........Friday evening, Aug. 30th
Meredith, N. H. (Dolloff Hall)........Sabbath, Sept. 1st — Simeon Hoyt.

Wakefield, Mass........Sunday, Aug. 11th
Orange, Mass........Sunday, Aug. 18th, through the day and evening. Geo. W. Burnham.

Guilford, Ct........Sunday, Aug. 11th
Morris, Ct........Sunday, Aug. 18th
Lovely Street, Ct........Sunday, Aug. 25th
Wrightville, Ct........Sunday, Sept. 1st — S. Woodruff.

Pleasant Valley, Ct........Sunday, Aug. 11th — Alex. Elliott.

London Ridge, N. H........Sunday, Aug. 11th
Holderness, N. H........Sunday, Aug. 18th
Farmington, N. H........Sunday, Aug. 25th — Wm. W. Sutherland.

Charlton, Mass........Sunday, Aug. 18th — M. E. Otis.

New York (Cooper Institute)........Sunday, Aug. 18th — W. S. Campbell.

Rye, N. H........Sunday, Aug. 11th — T. L. Churchill.

Gardiner, Me. (Military Hall)........Sunday, Aug. 18th — H. S. Mitchell.

Richmond, Me. (Reed meeting-house) Sun., Aug. 11th — S. K. Partridge.

Gardiner, Me. (Military Hall)........Sunday, Aug. 11th — I. C. Wellcome.

Richmond, Me. (Reed meeting-house) Sab., Aug. 11th — T. M. Preble.

West Haven, Ct........Sunday, Aug. 11th
Warehouse Point, Ct........Sunday, Aug. 18th — H. K. Flagg.

Alton Corner, N. H........Sunday, Aug. 11th
West Lebanon, Me. (as Bro. Watson may appoint) Sunday, Aug. 18th.
South Lebanon, Me........Sunday, Aug. 25th — S. Varney.

Holderness, N. H. (Prescott school-house) Sunday, Aug. 11th.
East Holderness, N. H........Sunday, Aug. 18th — Stephen Dinsmore. J. G. Moulton.

Mattapoisett, Mass........Sunday, Aug. 11th
Fairhaven, Mass........Friday evening, Aug. 9th — Mrs. J. R. Boynton.

Chesterfield, N. H........Sunday, Aug. 11th
Vernon, Vt........Sunday, Aug. 18th — S. Cook.

Plymouth, Vt........Sunday, Aug. 11th
Barnard, Vt. Saturday, Aug. 17th, 2 o'clock P. M., and over Sunday, Aug. 18th.
Rawsonville, Vt........Sunday, Aug. 25th — Z. T. Wood.

Bro. Bowman.—It is expected that Bro. Bowman will fill the following appointments. The brethren will give them out in the different places:—

Vernon, Vt. (Chapel) Thursday evening, Aug. 8th.
South Vernon (Priest Hall) evening, Aug. 9th.
Call on Moses Merrill and Eld Cook.
Athol, Mass., Saturday, Aug. 10th, and over the Sabbath. Call on Eld. Hemenway.
Springfield camp-ground, Thursday, Aug. 15th, where you will find me. Other arrangements from there.

Hiram Munger.

Natick, Mass........Sunday, Aug. 11th
Highlandville, Mass........Sunday, Aug. 18th
Cambridgeport, Mass........Sunday, Aug. 25th
Subject—Prophecy, and evidences for the coming of the Lord in 1873. N. H. Barbour.

Livermore (Britton's Mills)........Sunday, Aug. 11th — H. B. Sevey.

Vienna, Me. (Brick Chapel)........Sunday, Aug. 18th — Wilson Jackson.

West Groton, Vt., Sunday, Aug. 11th, and Monday and Tuesday evenings. Will Bro. Geo. E. Brown meet with me?
Topsham, Vt. (Cason Bridge) Wednesday evening, Aug. 14th, and over Sunday. John H. Evans.

Lake Village, N. H........Sunday, Aug. 11th
London Ridge........Sunday, Aug. 18th
Wells, Me. (Littlefield's Hall)........Sunday, Aug. 25th — J. G. Smith.

Plainville, Ct........Sunday, Aug. 11th
New Britain, Ct........Aug. 13th
Southington, Ct........Aug. 14th
Bristol, Ct........Aug. 15th
Cheshire Street, Ct........Sunday, Aug. 18th — Anna E. Smith.

Warrensville........Sunday, Aug. 11th
Clark school-house, Chaut. Co., N. Y. 10½ A. M., Aug. 18th. Chamberlain's school-house 3 P. M. John T. Ongley.

Southbridge, Mass. (Town Hall)........Sunday, Aug. 11th
Wilbraham, Mass. (baptism)........Sunday, Aug. 18th
Springfield Campmeeting........Sunday, Aug. 25th
Square Pond, Ct........Sunday, Sept. 1st
Putnam, Ct........Sunday, Sept. 8th
Wilbraham, Mass........Sunday, Sept. 15th
Woodstock Valley, Ct........Sunday, Sept. 22d — P. S. Butler.

New Durham Ridge, N. H........Sunday, Aug. 11th
West Alton (where Bro. Flanders may arrange) Tuesday evening, Aug. 13th.
Meredith Neck, N. H., Saturday evening, Aug. 17th, and Sunday, Aug. 18th.
Albany, N. H. (where Bro. Piper may arrange) Saturday evening, Aug. 24th. Also Sunday, Aug. 25th. R. Morrill.

Alton Corner, N. H........Tuesday evening, Aug. 13th
Lone Cove........evening, Aug. 14th
West Alton (Flander's school-house) evening, Aug. 15th. Brown's school-house, evening, Aug. 16th. Advent meeting-house, Sunday, Aug. 18th. J. L. Chute. G. F. Haines.

Warren, N. H. (Ore hill) Sundays, Aug. 11th and 25th
Orford, N. H. (Davistown)........Sunday, Aug. 18th
North Haverhill, N. H........Sunday, Sept. 1st — A. H. Clark.

Exeter, N. H........Sunday, Aug. 11th
Great Falls (Franklin Hall)........evening, Aug. 13th
Wells, Me. (Littlefield's Hall)........evening, Aug. 14th
Kennebunk Depot........evening, Aug. 15th
Portland, Me........evening, Aug. 16th
Brunswick, Me. (yellow-school-house) Sun., Aug. 18th
Richmond, Me. (where Bro. Reed may appoint) evening, Aug. 19th.
Readville, Me. (Gordon school-house)........Aug. 25th — Thomas Hines.

Brighton Hill, Hebron, Me........Sunday, Aug. 18th — L. D. Totman.

East Rochester, N. H........Sunday, Aug. 11th
Rochester Village, N. H........Sunday, Aug. 18th
Newcastle, N. H........Sunday, Aug. 25th — J. L. Chute.

Hebron, N. H. (Mclare school-house) Sundays, Aug. 11th and 25th, and once in two weeks for the present. C. W. Nelson.

Barnstead, N. H. (Tuttle school-house) at 10½ A. M. and 1 P. M., Sabbath, Aug. 18th. Red school house at 5 P. M. T. W. Piper.

Worcester, Mass.

C. S. Shattuck........Sunday, Aug. 11th
N. H. Barbour........Tuesday evening, Aug. 13th
C. S. Shattuck........Sunday, Aug. 18th
Wm. Bodge........Sunday, Aug. 25th

Lawrence, Mass.

L. C. and M. McKinstry........Sunday, Aug. 11th
A. M. Higgins........Sunday, Aug. 18th
John H. Evans........Sunday, Aug. 25th

Hampton, N. H.

D. F. Leavitt........Sunday, Aug. 11th
T. L. Churchill........Sunday, Aug. 18th

Seabrook, N. H.

S. S. Mooney........Sunday, Aug. 11th
E. S. Moulton........Sunday, Aug. 18th
A. Ross........Sunday, Aug. 25th
Hiram Munger........Sunday, Sept. 8th

South Rochester, N. H. (Chapel)

G. F. Haines........Sunday, Aug. 11th
R. F. Emerson........Sunday, Aug. 18th
F. H. Varney........Sunday, Aug. 25th
J. L. Chute........Sunday, Sept. 1st

Manchester, N. H.

N. C. Twombly........Sunday, Aug. 11th
B. S. Emery........Sunday, Aug. 18th
A. Simpson........Sunday, Aug. 25th
M. Durfee........Sunday, Sept. 1st
W. H. Mitchell........Sundays, Sept. 22d and 29th

Great Falls, N. H. (Franklin Hall.)

C. Goodrich........Sunday, Aug. 11th
A. Ross........Sunday, Aug. 18th
C. S. Shattuck........Sunday, Aug. 25th

Great Falls, N. H. (Advent Hall.)

John Parsons........Sunday, Aug. 18th

Hollis Centre, Me.

W. H. Mitchell........Sunday, Aug. 18th

Biddeford, Me.

R. S. Emery........Sunday, Aug. 11th
A. A. Robinson........Sunday, Aug. 18th
J. Albert Libby........Sunday, Aug. 25th
D. M. Leavitt........Sunday, Sept. 1st
Wm. H. Mitchell........Sunday, Sept. 8th
Geo. W. Sederquest........Sunday, Sept. 15th
D. F. Leavitt........Sundays, Sept. 22d and 29th

South Elliot, Me.

F. M. Drake........Sunday, Aug. 11th

Portland, Me. (Union Hall.)

Henry Pratt........Sabbath, Aug. 11th
A. C. Palmer........Sabbath, Aug. 18th
O. W. Kimball........Sabbath, Aug. 25th

Bristol, Conn.

Z. D. Baird........Sunday, Aug. 18th

New York City.

Advent meetings at 138 W 24th street, every Sunday, at 10½ A. M. and 3 and 7½ P. M.; also Monday, Wednesday, and Friday evenings. T. J. Cox, 273 W. 22nd street. At 405 Grand street, preaching every Sunday, at 10½ A. M. and 3 P. M. Prayer meeting at Sr. Bellows', 23 Norfolk street, every Tuesday evening. Preaching brethren are invited to correspond with Bro. Cox, as above, or with me—H. A. King, *Bible Banner* Office, 14 Murray Street.

Biddeford, Me. (Advent Chapel, Hill Street, near Pool street.) Meetings every Sunday, at 10½ A. M., 2½ and 7 P. M. Also, prayer meetings on Wednesdays and Saturdays.

Amboy, Ill.—Preaching the second and fourth Sundays of each month. Traveling brethren passing through are cordially invited to attend.

C. C. Marston, Pastor.

Boston Wholesale Prices.

Carefully corrected every Tuesday.

Tuesday, Aug 6th, 1872.

FLOUR AND MEAL—
St. Louis ext. 7 75 @ 8 75
Medium.. 9 00 @ 9 50
Choice ext 10 00 @12 00
Western sup 5 00 @ 5 50
Com. ext.. 6 25 @ 6 75
Medium do 7 50 @ 8 00
Choice do. 8 50 @ 9 00
Illinois and Indiana—
Choice ext 9 00 @10 00
Canada sup. 6 25 @ 7 00
Com ext... 6 25 @ 6 75
Medium do 7 50 @ 8 00
Choice.. 8 50 @ 9 50
Milwaukee and Minnesota 6 75 @ 9 00
Southern sup .. @ ..
Extra...... 6 50 @11 00
Choice Balt 11 00 @13 00
Michigan and Ohio—
Common to choice.. 8 00 @ 9 50
Rye Flour.. 5 25 @ 6 25
Corn Meal.. 3 25 @ 3 50
Buckwheat 3 60 @ 3 75
Oil Cake, ℔ ton . @ 50 00
GRAIN—
Corn, ℔ 56 lbs—
Southern yel 70 @ 72
Western mix 70 @ 72
Western yel 69 @ 71
Wheat West 1 55 @ 1 80
Rye........ 89 @ 90
Barley...... 75 @ 1 20
Oats...... 44 @ 52
Shorts, ℔ ton...... 22 00 @23 00
Fine Feed.. 22 00 @23 00
Middlings.. 22 00 @23 00
HAY—℔ 2000 lbs—
Eastern and Northern 30 00 @32 00
At City Scales—retail.
Country Hay— ℔ 100 lbs ..... @ 2 25
Salt Hay... 24 00 @26 00
Straw 100 lbs 1 25 @ 1 60
New York.. 1 25 @ 2 00
PROVISIONS—
Beef, Mess—
West. ext. 10 00 @15 00
West. mess. 10 00 @15 00
Family ext. 14 50 @15 00
Pork—
Ext. clear. 17 50 @18 00
Clear..... 16 00 @18 00
Mess..... 14 00 @14 50
Prime.... 11 25 @12 50
Lard, tcs. ℔ lb 9 @ 10

Caddies ℔ lb.. @
Hams, smoked 13 @ 14½
Hogs, dressed. 6½ @ 8
PRODUCE—
Apples ℔ bbl 2 50 @ 6 50
Dried ℔ lb...10 @ 11
Sliced ℔ lb...12 @ 14
Butter ℔ lb—
Prime fall.....33 @ 35
Ch'ce dairies.25 @ 27
Fair to good dairies......18 @ 2[illegible]
Old and common lots....15 @ 1[illegible]
Beans ℔ bushel—
Small & ex. 4 00 @ 4 2[illegible]
Marrow.....3 15 @ 3 50
Mediums..3 00 @ 3 2[illegible]
Cheese ℔ lb—
Vt. & N. Y.. 10½ @ 1[illegible]
Factory.......10 @ 12½
Skim.......... 4 @
Cranberries—
℔ bushel..4 00 @ 5 00
Peas ℔ bush 3 00 @ 4 00
Potatoes ℔ bushel—
New ℔ bbl. 3 25 @ 3 50
Apples ℔ bbl........1 50 @ 4 50
Jacksons ℔ bushel......20 @ 40
Sweet ℔ bbl. 4 00 @ 4 50
Onions ℔ bbl. 0 00 @ 0 00
Poultry ℔ lb.. 0 00 @ 0 00
Eggs ℔ doz..... 24 @ 26
LUMBER—
Clear Pine..33 00 @65 00
Coarse Pine—
No 5...... 22 00 @23 00
Refuse.. 17 00 @18 00
Shipp'g bd's 20 00 @25 00
Spruce—
Nos. 1 & 2. 17 00 @18 00
Refuse.... 10 00 @12 00
Hemlock Boards—
Nos. 1 & 2. 15 00 @17 00
Refuse.... 10 00 @11 00
Flooring Boards—
Nos. 1 & 2. 30 00 @38 00
Refuse... 20 00 @24 00
Clapboards—
Extra Pine...... @60 00
Do. clear..... @55 00
Do. No. 1....30 00 @40 00
Sap extra.... @50 00
Sap clear.... @45 00
No 1........ @
Spruce..... 26 00 @27 00
Shingles.... 2 25 @ 6 25
Laths....... 2 25 @ 2 75

ALL THINGS FOR OUR GOOD.

Oft times we meet with trials
And toils upon our way;
We're pressed to self-denial,
And know not what to say.
The path seems rough and strong,
Ourselves misunderstood;
'Tis then we must remember
All things are for our good.

Sometimes our life seems dreary,
A sad and lonely one;
Our feet are worn and weary,
We wish that it was done.
But when we see the shadows
Of this approaching mood,
We ought to hold the promise—
All things are for our good.

Christ says "he will not leave us"
To grope our way alone;
He always will relieve us,
And keep us, every one.
But we must all be tested,
And stand, as christians should,
Amid the fiery furnace;
All things are for our good.

—*Earnest Christian.*

ENCOURAGEMENT.

C. R. BARNES.

"He which hath begun a good work in you, will perform it until the day of Jesus Christ."—PHIL. 1:6.

There is a precious truth herein contained, which, if more fully realized would give comfort and strength to many who are subject to fears and doubts. You sometimes fear you will fall, and fail at last of a home in the kingdom of God. You do not doubt but what you were converted a certain time ago; you remember perfectly well when you underwent a complete change of heart, when you felt a distaste for sin, and a strong, earnest desire to be free from it and be perfected in holiness. You remember this and other instances in your life which assure you that you were converted, yet notwithstanding this, you sometimes feel as though you would be unable to endure to the end, and so fail at last of the salvation you have desired, and still do desire. Now this passage of Scripture is designed to give aid to a person when in this very state of doubt. Paul tells the Philippians he is confident of this very thing, that God will perfect that work of grace he begun in them when they were converted; and if it were true concerning them, it is no less true concerning us at the present time, and it is to illustrate this truth that we write.

It is a well known fact that the more time we devote to any worthy object, the more our interests are drawn out in its behalf. When the sculptor first begins his work upon the rough marble, he is interested in his task, but not so much as he will be as it draws near its completion after weeks and months of toilsome labor. He begins his task with heavy blows upon the stone, to a careless observer seeming almost reckless; but watch still further. Soon the heavy mallet and chisel give place to lighter ones, and his blows upon the stone seem more gentle than before; and instead of a shapeless piece of marble, we begin to see a resemblance to the model by which the sculptor is guided, and at last it reaches that point where progress is scarcely discernable, so delicately does he strike the stone before him. And the nearer it is brought to completion, the more anxiety does he feel lest by any inadverdant blow he shall spoil the work which has so long engaged his attention. He was interested in it when it was a rough, unhewn stone, but how much more must he now be. He has spent care, time, labor, thought and anxiety upon it, till at last it approaches that completion he desires. Will he now leave it, after having brought it so near what he originally designed?

Again, a man is walking in the forest, and sees a shrub or bush which he thinks could be trained so as to be an ornament in his garden. He has it transplanted; he waters it; he watches its growth; he trims it; he supports its weak branches; and at last, through his care and attention, buds begin to appear, and finally develope into beautiful flowers, filling the air with their pleasant odor. This man was interested in the plant when he first took it from its home in the wild woods; he was interested in it while it was in his garden, even before it had given a sign of budding; but now, when the buds do appear, when it begins to approach that beauty which he had anticipated, how much more is he interested in it! how much more careful lest a careless foot should trample it in the ground. His interest, instead of diminishing, only increases daily.

These two incidents will illustrate God's care and anxiety for us. You, christian reader, was once like this rough, inhuman marble. If left to yourself, you would always have remained such; but the great Sculptor, God, looked upon you, and formed the design of bringing you into conformity with his dear Son. He began the work upon you many years ago, perhaps, but whenever it was, it was interest in you that led him thus to do. Since then he has been gradually changing your character. You had many things which were unbecoming in his sight, and many of them you know are gone. In doing this, sometimes hard blows were required, and sometimes gentle. Sometimes Gods' providences have been severe, at others they have been mild and pleasant; but whatever their nature, they have all been designed to further his desire concerning you, namely, to have you conformed to the image of his dear Son, Jesus Christ.

But now you fear lest he should not complete the work; you feel that his interest in you may cease, and you, after all, be left without having gained the likeness of the divine model. But think a moment; has God less perseverance than the human sculptor? has he less patience than a man? Is it reasonable to think that he, after having taken you, a rough, unhewn stone, and spending so much time, love and care upon you, will now leave his work undone? No, no; far from it. Although the work may be as yet incomplete, although you are not yet possessed of the desirable qualities and traits which he designs you to have, you may be confident with Paul that "he which hath begun a good work in you, will perform it until the day of Jesus Christ."

Christian reader, once you was a vine of unfruitfulness growing in the wilds of sin. In that condition God saw you, loved you, and pitied you, and determined to transplant you into his own vineyard, that you might bear fruit to his glory. You was then unlovely; but in course of time, after nourishing you, after caring for you, and pruning you, and strengthening you, you began to give signs of fruitfulness. The fruit may not yet be ripened; it may perhaps give no tokens perceptible to human eyes, but God sees the effects of its training better than you yourself can; and though the plant may be far from what he designs it, still it is tending that way, and therefore he still cares for it. Then remember this when next you are tempted to give way to despondency. Think how a gardner watches and tenderly cares for his plants, and then think how much more tenderly your heavenly Father will care for you if you will but be passive in his hands. "Cast not away, therefore, your confidence, which hath great recompense of reward."

ABIDE IN ME.

MINA WALKER.

I have in my window a beautiful vine, and daily, as I water it, I see new beauties, as one leaf after another puts forth and develops into maturity. It is to me a source of instruction, as well as profit; for it is constantly suggestive of that beautiful lesson of our Savior, recorded in the thirteenth chapter of John, which may be applied as an infallible test to determine whether we are in Christ or not; and to the young christian there is perhaps, no other chapter in the teachings of Christ or his apostles, that defines the relation of Christ to his church more clearly and at the same time so sweetly, so simply, and so easily to be understood. "I am the vine, ye are the branches." In my little teacher in the window, I find in the vine strength and nourishment, which is latent power. At length, a leaf puts forth, small at first, and frail, yet if it abide in the vine, it soon becomes strong and healthy, developed into a thing of beauty. Just so with the young christian. When taken from the miry pit and placed upon the rock Christ Jesus, he is in Christ; past sins are all washed away in the blood of the Lamb, yet only babes; and like the little leaflet, very frail. A rude touch would mar its beauty if not destroy it forever. Very many of the lambs make a mistake right here, that costs many tears and prayers. They feel very small and weak, and instead of abiding where strength is obtained, begin to compare their weakness with Sr. A's strength, or Bro. B's power with God, and feel that they are so small they can do nothing, and in consequence the Spirit is grieved, and the tender leaf is severed from the vine only to die.

Never mind Sr. A., or Bro. B., but abide in the vine. "He that abideth in me, and I in him, the same bringeth forth much fruit." The secret of their strength is in the abiding. When we take up a shrub and transplant it, at first there is no apparent growth; but it is all the while sending down strong roots, that get a firm hold on the soil; then it begins to shoot upward; just so with the Christian, when taken from the miry-clay state, and placed on the Rock; settle down first on the Rock. The next thing after being rooted and grounded is to be built up. This need not consume years nor months. Let go of everything that has not Christ in it, and rest in him. Take him at his word. Believe that he is able to save *now;* able to *keep* all that is committed to him.

Abide in him. To abide is to dwell constantly; not in Christ to-day, and some where else to-morrow, upon the mountain and in the valley. It is not a thing unusual for young christians—babes—to live in this state; but many others that have been longer in the way, know not what it is to be kept. But there is a more excellent way. We are exhorted to leave those things that are behind, and go on to perfection; to grow in grace; abide in Christ; drink from the fountain. Trials will come, but we need not be overcome by them. We are on the Rock. Let the storm toss and fret; Jesus himself is in the hinder part of the ship. Temptations will assail, but we are fortified. Christ is within; the old avenues of temptation close as Jesus melts our hard hearts by his gentle, loving Spirit; while the enemy rages without, we have peace within. Thus abiding in the living vine, nurtured by the divine Spirit, rough places become plain. We can rejoice in tribulation, because it worketh patience; and "count it all joy when we fall into divers temptations." Go from grace to grace, until it is swallowed up in glory at the revelation of Jesus Christ.

HOOSICK VALLEY CONFERENCE.

Our third quarterly meeting was held in the new H. V. tent, in Woodford, Vt., July 17th to 21st, 1872. The President, Bro. A. W. Sibley, called a business session Saturday, the 20th inst., at four P. M. The clerk being absent, J. Wilbur was appointed secretary *pro tem.* It was voted that we receive Bro. Walter O. Higley, of Bennington, Vt., as a member of this conference.

Voted, That we hold our next annual meeting with the church in Hoosick, N. Y., commencing Oct. 16th, and continuing over Sunday. The meeting then adjourned.

JACOB WILBUR.

P. S.—The above gathering of the friends of Jesus proved a success for the cause of truth in W. The brethren were strengthened, sinners were awakened, backsliders reclaimed, several arose for prayers, and two were buried with Christ in baptism.

Sunday evening, by unanimous request of the church in Woodford, Bro. Walter O. Higley was set apart for the work of the gospel ministry, by ordination. Prayer by H. K. Flagg, charge by A. W. Sibley, and right-hand of fellowship by the writer. J. W.

Gems.

— Look not upon sin, lest it tempt thee; taste it not, lest it wound thee; touch it not, lest it kill thee.

— The more we serve God, the better we serve ourselves.

— Before undertaking a plan or enterprise, take a quick, comprehensive view of the subject, and then a common sense view; this will greatly add to one's success in action.

— Temptations cannot enter where the heart is well guarded.

— Wealth ill used is as the web of the spider, entangling and destroying; but wealth well used is as the net of the sacred fisher who gathers souls out of the deep.

— There is a way out of all difficulty if we stoop low enough.

— To live nobly, we must be noble; and we become noble by resolutely banishing every unworthy thought and feeling.

— A bag of wind may be mistaken for a sack of corn till it is lifted or opened.

— Beauty is a rock on which many a man makes shipwreck while in search of the pearls that adorn it.

— The obstinate man never holds an opinion; the opinion holds him.

— Secular education is no panacea for crime, though it is a modifier. Religion is the only cure-all.

— It is better to die of work, than to die of grief, though not wise to kill one's self with either.

— There would be less scepticism if men's hearts were as pure as the evidences of religion are clear.

LONG SERMONS.

T. W. GILE.

Long sermons are productive of more injury to the cause of Christ than many imagine. They have a tendency to drive people away from meeting. A long, spiritless discourse produces listlessness among the hearers, and kills out the spirituality of our worship. Ministers of the gospel should be persons of deep piety, good judgment, and close observers of human nature, to fit them for the arduous duties that devolve upon them. Observation and experience in the past corroborate the fact that short sermons are preferable to long ones, inasmuch as lengthy discourses generally have a more extended repetition of language and ideas, than short ones. We find, by investigation, that those churches who listen to sermons of thirty or forty minutes, are far more prosperous and spiritual minded, as a general rule, than those who are compelled to listen to sermons of an hour or more in length.

A minister's influence upon a congregation is great, and adds greatly to the prosperity or declension of the church, as the most talented members of a church will endeavor to imitate his example, especially in their devotional exercises. If the minister is long and tedious, they will be. If short and interesting, the same trait will be observable among the members. Perhaps some may consider me a croaker; but far be it from me to indulge in fault-finding. These sentiments are my honest convictions, and written with a desire for the general good of the church.

Haverhill, Mass.

CAMPMEETING.

E. OWEN.

Who is going to the meeting
Of saints the present year;
Exchange the friendly greeting,
And before the Lord appear?

Who is going there to worship
In Spirit and in truth,
Not to spend their time in gossip,
Old, middle-aged, or youth?

Who is going in the Spirit,
To weep, and sing, and pray,
Not to take the time to visit
One single blessed day?

Who feels the need of spending
Some time before the Lord,
Because their course is tending
Contrary to his word?

Who knows the fire is dying
Within their spirits now,
And really feel like trying
To renew their cov'nant vow?

How many feel to promise,
If spared to meet again,
To act as when a novice,
Their first love to regain?

How many will go willing
Their first works for to do?
Nor wait, each meeting killing,
Till nearly or quite through?

But go, and be in earnest,
And take the anxious seat;
You will not long remain unblest,
Low down at Jesus' feet.

Come, brethren, let us not delay;
Come, sisters, one and all;
While mercy lingers, now obey,
This may prove your last call.

Portsmouth, N. H.

THE POPE'S PROTEST.

Letter of the Pope to the Cardinal Secretary of State—The Italian Guarantees and the Desecration of the Eternal City—No Reconciliation Possible.

In the following letter, the Holy Father sets at rest forever all the rumors that have been so industriously circulated regarding a possible reconciliation with Italy. The Holy Father reviews in this masterly state paper the whole Italian situation, and shows how futile and empty are the absurd guarantees. To every Catholic whose ignorance has been so great as to lead him to imagine that the Pope can be at once independent and a slave, we commend these teachings of our father.

PIUS IX., POPE.

To the Most Reverend Cardinal James Antonelli, our Secretary of State:—Forced by the sad circumstances which at present surround us, to witness each day the cruel sight of fresh and violent attacks directed against the church, we feel obliged to-day, as an absolute duty, to testify to your eminence the profound bitterness which we feel on learning the decision recently made by the President of the ministers of the usurper's government, who has announced his firm resolution to present to the Chambers a bill for the suppression of the religious orders of this our city, the seat of the See of the Vicar of Jesus Christ and the metropolis of the Catholic world.

This decision, which reveals more clearly than ever the true end which they had in view when they first began to despoil the Apostolic See of its temporal dominion, is a fresh outrage inflicted, not only on us but on all Catholicity. Who can deny effectively that the suppression of the religious orders, or the arbitrary limitation of their existence, is not a direct attempt aimed against the liberty and independence of the Roman Pontiff, taking, as it does, out of his hands one of the most powerful and efficacious means of governing the universal church?

All the world knows that as the centre of Christianity is in Rome, so the religious houses which have been established there for centuries, are, so to speak, the centres of all the orders and all the congregations which are spread over the entire Catholic world. They are, as it were, so many seminaries built by the indefatigable care of the Roman Pontiffs, and endowed by the generosity of pious donors, native as well as foreign, and are governed by the supreme authority of the Sovereign Pontiffs, from whom they receive their life, counsel and direction. These houses were instituted with a view to furnish workers and missionaries for all parts of the world, and, without turning to history, it will suffice, in order to point out the advantages received by the Christian republic from the counsel of these evangelical laborers, to glance over the various countries of Europe, the most distant and inhospitable shores of Asia, Africa, America and Oceanica, where, even in our days, these zealous ministers of God consecrate themselves with exemplary self-abnegation to the interests and good of the flocks, and sacrifice their health, and even their lives, in the fulfillment of their duty.

Now, if they suppress the religious orders or limit their existence, it will be no longer possible for the world to experience, as it does now, the benefits of these charitable and pious institutions. It is in Rome that are established the principal noviciates, destined to prepare new soldiers for the faith. It is in Rome and under the shadow of the apostolic throne that all the business, even foreign, of the various committees is transacted. It is in Rome that are elected, in the assembly of the religious of different nations, the generals and dignitaries of the various provinces. How then can we hope, unless these great centres continue in their present condition, to see their beneficent work continue to obtain the same results? No, to suppress the religious houses of Rome is to leave without life the various communities dispersed over the entire world, and to despoil them in Rome of their property is to dispossess the entire orders of their rights. The suppression in Rome of the religious orders is not only an act of manifest injustice against well-deserving persons, but also a real attack against the international right of all Catholicity.

Besides, it is our duty to state that the suppression of the Roman religious houses is exceedingly prejudicial to the Apostolic See, for it is from among the most distinguished subjects of these houses that are chosen our most useful fellow-laborers in the sacred ministry, as well as assistants for the various ecclesiastical congregations which serve the church most zealously, either by the light of their judgment in the various missions confided to our care, or by giving themselves up to profound studies, whereby they are able to refute errors, or again by giving wise councils in matters of discipline to each of the various churches of the Catholic world.

It is manifest, therefore, my Lord Cardinal, that the real object of the ministers of the usurping government in the project of law which they are now preparing, is nothing more or less than a continuation of the sinister and subversive plans which they hypocritically pursued since the day they took violent possession of Rome, and by means of which they intend not only to attempt the destruction of our temporal authority, but also that of our supreme apostolate, to the greater advantage of which, said they, they undertook the charge of our temporalities by the annexation of the patrimony of the church, a patrimony given to the Popes by an admirable dispensation of divine Providence, and which they have possessed for now more than eleven centuries, by the most just and sacred of rights, for the good of all Catholicity.

And who can now entertain the faintest illusion as to the true nature of this plan, which tends to overthrow the authority of the Supreme Chief of the church, and to degrade the dignity of his august ministy, and to completely upset the organization of the Apostolic See, which has been in existence for so many centuries?

Every day, my Lord Cardinal, you have beheld these usurpations, which, now for one reason and now for another, are being perpetrated in spite of all morality and justice; and all these usurpations tend to the carrying into execution of the destroyers' plans. To whom then, if not these, are we to attribute decrees, which are being incessantly multiplied, and which have gradually subtracted from our authority all the institutions of charity and benevolence, the colleges of education and establishments of public instruction in the city, which seemed to be objects of our most particular care, as also that of our predecessors? To what, if not to this, ought we to refer that iniquitous law which drives into involuntary service in the army those youths who have dedicated themselves to God and the hopes of the church, thus depriving the cloister and the ministry of a battalion of new and laborious missionaries? To what, if not to this, are we to impute this rage for spreading horrible errors by teaching with impunity every kind of anti-christian doctrine, either in the public schools, by incredible scandalous lectures, delivered with wicked boldness, by apostates and men who are rebels to the authority of the church? To what this relaxation of morals?—this insolent toleration of lewd spectacles?—these frequent profanations of things holy, and this diabolical and persistent derision of the most sacred and inviolable of things, and, in short, this systematic persecution of all honest persons who are faithful to the church and to the Pope?

You know, my Lord Cardinal, how each day our heart has been torn by the sight of the sufferings of the church. Reduced to a powerless condition, and unable to, in any way, stay the progress of these misfortunes, we can only bemoan them; but, at the same time, we publicly raise our voice in protestation against the evils of which the church is the victim, so as to convince the whole world of the miserable condition to which we have been reduced. It is true we could have saved ourselves in part the pain of drinking daily of this bitter chalice, and of witnessing in person such sad sights, by seeking an asylum in some foreign country.

But if reasons of great religious interest have caused us, in the present state of things, not to abandon our dear city, the seat of the Roman Pontificate, it is certainly not without a particular purpose of divine providence that we have not done so, provided that we might be able to convince the world thereby of the fate reserved to the church and to the Roman Pontiff, when the liberty and independence of his supreme apostleship are compromised by the change in that condition, which was providentially ordained by God. And in fact how, in the new order of things, can the Pope be called free and independent? It is not sufficient for him to say that for a moment he is free, and regards his personal liberty; he must be, and appear so to the eye of every one, independent and free in the exercise of his supreme authority. Now the Pope is not, and never will be, free and independent as long as his supreme power is subjected to the caprice of a contrary authority, or as long as his sublime ministry is submitted to the influence and domination of political provisions, as long as his laws and decrees can be suspected of partiality or of offence toward the various nations.

In the state of things which have environed the Pontificate since the usurpation of the patrimony of the church, the conflict of the two powers has been inevitable. Harmony, in this state of affairs, is not dependent on the will of man, for the relation between the two powers being based on an absurd system, resulting in elements so much at variance with each other, can only end in a perpetual state of painful antagonism.

History itself is full of the conflicts between the two authorities, and of examples of trouble in the Christian family, each time the Popes have, even for an instant, been subjected to the authority of a foreign power. The reason is obvious. The world being divided into a considerable number of States independent of each other, some of them being great and powerful, others small and weak, the faithful cannot have their conscience in peace unless they are convinced of the impartiality of the common father of all Catholicity, as also of the independence of his acts. But how can this be now-a-days if the actions of the Roman Pontiff are continually exposed to party agitations, the arbitrary will of governors, and if he is in peril of seeing at each step his peace troubled, and the tranquility of his counsellors and ministers constantly menaced.

In the same way the liberty of the sacred congregations, to whom falls the duty of resolving the questions and all the difficulties of the entire Catholic world, is of the highest importance to the security of the church, as also for the legitimate wants and imperious necessities of every Christian nation. It is the most important that no man should suspect the freedom and independence of the decisions and decrees promulgated by the common father of the faithful. No one should have his conscience disturbed by the thought that foreign pressure can influence Pontifical resolutions. It is imperative that the Pope, the religious orders and congregations, and the conclave, should be perfectly free, as also that this new freedom should be manifest and evident, and that there should be no doubt or suspicion respecting it in the mind of any one. This religious liberty of Catholics having as an indispensable condition that of the Pope himself; it follows that the Pope, supreme judge and living organ of the faith and law of all Catholics, not being free, every Catholic is likewise not sure of the independence and freedom of his actions.

Hence the doubts and the anxieties which trouble the minds of the faithful; hence those religious perturbations of the various States; hence those outward demonstrations of Catholic faith; which are the evident external proofs of the internal disturbance of the Catholic mind, and which, rather than decrease, will continue more and more evidently as they have hitherto done, from the hour that we were violently deprived of our temporal dominion, until that in which the head of Catholicity shall be reinstated in his rights, and restored to his real independence.

This being the case, it is not easy to understand how people can seriously speak about a reconciliation between the Pontifical government and that of the usurper. What reconciliation can there be in the present state of affairs. It is not a simple question which has risen up in the order of politics, or in that of religion, and which can admit of a favorable solution by means of official negotiations. On the contrary, it regards a violent situation forced upon the Sovereign Pontiff, and which entirely destroys that indispensable liberty and absolute independence which is of vital importance to the government of the church. In these conditions, for the Roman Pontiff to lend himself to conciliation would be equivalent to a renunciation of the rights of the Holy See, which he has received as a sacred deposit from his august predecessors, and to resign himself, by an act of his will, to the frequent encounter of innumerable obstacles in the exercise of his supreme ministry; to leave the conscience of the faithful in a condition of anxiety and trouble; to close the way to all free manifestations of truth; in a word, to abandon spontaneously to the caprice of a government that sublime mission received by the Roman Pontificate directly from God, with the strict obligation to defend its independence by every human means in its power.

No, we cannot stoop to approve these assaults against the church, this usurpation of our most sacred rights, this culpable interference of civil authority in ecclesiastical concerns. Firm and immovable, we will defend with honor, and by every means in our power, the interests of the flock entrusted to our charge. We are ready to face the greatest sacrifice, and, if necessary, to shed our blood rather than betray any one of the duties imposed upon us by the supreme mission we have received from on high. With the help of God we will never fail to give an example of strength and courage to the other pastors and ministers of the church, who, by reason of the adversity of the times, sustain so nobly and so many struggles in the cause of God and for the welfare of souls, for the defence of the sacred legacy of faith, and for the integrity of the principles of eternal justice and morality. What shall we say, my Lord Cardinal, further about these so-called guarantees which the usurper's government pretends to have given the head of the church, with the manifest intention of misleading the good faith of the simple-minded, and to offer as an arm to those political parties who neither care for the independence of the Roman Pontiff nor for his liberty.

Leaving on one side every other argument, does not what is now happening in Rome, at a time when it would be most necessary to show in the face of Europe the force and efficacy of the so much vaunted laws of guarantees—does not what now happens daily in Rome prove how futile and powerless they are? Truly, it is well to proclaim the person and residence of the Roman Pontiff inviolable, when the government has not the power to guarantee us from a thousand insults to which our authority is daily exposed; when we are, like all other honest persons, doomed to be sad spectators of the unfair way in which justice is administered. What would be the use of our not keeping the door of our residence shut, when, if we attempt to go forth, it would only be to assist at scenes of revolting impiety, or to expose ourselves to the outrages of persons accustomed to excite immorality and disorder, or run the risk of being the involuntary cause of conflict among the people? Of what use is the promise of personal guarantees to the dignitaries of the church, if they are forced to hide in the streets the insignia of their dignity, so as to avoid the danger of exposing themselves to every kind of ill treatment; if the ministers of God and the most sacred things are made the objects of contempt and ridicule, to such an extent that the most august ceremonies of our holy religion can no longer be celebrated in public; in short, if the saintly pastors of the Catholic world, who come to Rome from time to time to render up an account of the affairs of their churches, can no longer do so without being exposed to insult and even danger?

It is of no use proclaiming the liberty of our pastoral ministry when the whole legislation, even in its most important points, as for instance in the case of the sacraments, are in open opposition to the fundamental laws of the universal church? It is of no use recognizing by a law the authority of the supreme hierarchy, when they do not recognize the value of the acts which it publishes, and when, with unparalleled injustice, they do not permit its members to enjoy the revenues of the legitimate patrimony of their churches, or to enter their episcopal houses; to such a state of complete penury are they reduced but for the charity of the faithful which sustains us, and which enables us for the moment to share with them the alms of the poor. In a word, what guarantee can be given by the government for the execution of its promises, when the first fundamental law of the State is not only attacked with impunity by the first comers, but is rendered null and void by the government itself, which, at its step, as it chooses, upsets or changes, either by decrees or by new laws, its fundamental principles, and thus destroys all the respect with which they should be observed?

All this, my Lord Cardinal, we have explained to you, principally for the purpose that you should make known to those governments who have accredited representatives at the court of the Holy See, the pitiable condition to which this new order of things has reduced us, to the great prejudice of the Catholic cause. We charge you, my Lord Cardinal, to protest in the name of the Sovereign Pontiff against the attacks committed not only against ourselves, but against all Catholicity. Not less interested than ourselves in the tranquility and peace of mind of their subjects, these governments will take into consideration this want of liberty and independence in the exercise of our apostolic ministry, from which we are at present suffering. If each Catholic has a right to demand from his government a guarantee for his own personal-religious liberty, he has no less a right to invite that government to see that he who is for each Catholic the guide and interpreter of his faith and religion, shall also be free and independent. Moreover, it is the interest of all governments, Catholic or otherwise, to restore peace and tranquility to the great Catholic family, and to sustain our real independence. They cannot deny that, called by God to defend and sustain the principles of eternal justice, it is their duty to defend and protect a cause which is the most legitimate on earth, assured that by sustaining the sacred rights of the Roman Pontiff, they also sustain and defend their own rights. They cannot gainsay that the Roman Pontiff and the pontifical throne, far from being an embarrassment to the repose and prosperity of Europe, or "the grandeur and independence of Italy," has always served as a link of union between the princes and the people, and that it has ever in all times been the centre of concord and peace. To Italy in particular (it must be said) the Holy See has always been the cause of her true grandeur, the guardian of her independence, the defender and constant bulwark of her liberty.

Finally, as there can be no better guarantee for the church and for her Chief than that of prayer addressed to Him who holds in his hand the destiny of kingdoms, and who can by a sign stay the raging of the waves and calm the storm, we never cease to address the Almighty by continual and fervent prayer for cessation of all these evils, for the conversion of sinners, and for the triumph of the church, our mother. Let us unite, then, our prayers to those of all our dear sons throughout the entire Catholic world. We must not neglect, however, to call down upon them, as a duty of gratitude, a special benediction, which shall serve to protect them from fresh and more terrible chastisement, that they may remain firm in every principle of honor and virtue, so that they may be led by the intercession of the blessed and immaculate Virgin Mary, of her spouse, St. Joseph, and that of the holy apostles, Peter and Paul, to the peace and prosperity of other times.

Receive, my Lord Cardinal, on this occasion, our apostolic benediction, which we bestow upon you from our heart.

PIUS P. P. IX.

From the Vatican this 16th day of June, 1872.
—*Catholic Review, July 13.*

HOW HELP IT?

HOLLIS JACKMAN.

BRO. GRANT:—I like Bro. Ross' ideas about getting to campmeeting, but I wish to say a word about going *home.* I would suggest that every one have their vessel well hooped, so that what little good they happen to get there shall not leak out; for I have noticed that many leave all the good they get on the camp-ground, or on the way home; for no one would *mistrust* they were the same persons at home they had seen and heard on the camp-ground. Now I believe religion that cannot be enjoyed at home is poor stuff, to say the least; but many have to go to these great meetings to enjoy any religion at all. On such will come an awful disappointment when the Lord comes, is my firm belief.

Webster, Mass.

A NEW YORK clergyman, having forgotten his notes the other Sunday, apologized to his congregation by saying that he would have to depend upon the Lord that morning for what he might say, but in the afternoon he would come better prepared.

THE Christian warfare is no holiday parade, but a stern hand to hand conflict with the powers of darkness. Put on the whole armor of God, and stand manfully for the right. The conflict will never be ended till self is vanquished.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

A RHYME SIX HUNDRED YEARS OLD.

Guard, my child, thy tongue,
That it speak no wrong;
Let no evil word pass o'er it:
Set the watch of truth before it,
That it speak no wrong.
Guard, my child, thy tongue.

Guard, my child, thine eyes;
Prying is not wise;
Let them look on what is right;
From all evil turn their sight;
Prying is not wise.
Guard, my child, thine eyes.

Guard, my child, thine ear;
Wicked words will sear.
Let no evil word come in
That may cause the soul to sin;
Wicked words will sear.
Guard, my child, thine ear.

Ear and eye and tongue,
Guard while thou art young;
For, alas! these busy three
Can unruly members be.
Guard, while thou art young,
Ear and eye and tongue.

THE BROKEN WINDOW.

"There, you've done the mischief now," cried Joe Harris; "you've broken that church window, real expensive too, such windows are."

Charles Mercer stood up and looked with regret and sorrow at the accident that had befallen him. He had broken the window, and the bare thought filled his young heart with dismay.

One little boy, hearing the crash, had started to run away, but seeing the others maintaining their ground, had turned and stood looking timidly on the wreck. Charlie Mercer was the son of a poor widow, and as he thought of the cost of such a window, tears filled his eyes, which he vainly tried to keep back.

"I tell you what," said Joe Harris, somewhat softened by the evident grief in the face of his playmate, "if you say so, we won't tell, and no one will ever be able to find out who broke it."

"No," cried Charlie Mercer, "*never.* It is bad enough to have broken the window; it would be ten times worse to conceal or lie about it. I shall go at once to the trustees, and if mother and I can pay for it, it shall be done. Poor mother, how sorry she will be."

"Well," said Arthur Harvey, "I can't see that the whole blame should rest on Charlie. We have been playing, and it just happened that his ball struck the window. You know very well, Joe Harris, that Charlie opposed our playing here so near the church, and we all said there was no danger. I think it is nothing but right that we should all help him with the cost."

"I'll not pay the first red cent!" retorted Joe. "If I had broken the window, I should have paid the cost like a man, and not been a baby about it, either. As it is he may pay it himself, or get out of it the best he can."

Charles Mercer walked away from the disputing boys homeward. He expected no assistance, and he knew very well how sad his mother would feel, but he must tell her all, and perhaps she could help him devise some means of paying for it. Meanwhile Arthur Harvey hastened across the field to one of the trustees to see what could be done in Charlie's favor. He told the whole story of the accident, and how Charlie had refused to conceal his fault. The trustee was a kind-hearted man, and decided at once that the money should be raised by contribution; so heading a paper, he sent Arthur round to raise the necessary amount, which was speedily done.

You can easily imagine Charlie's delight and astonishment when, coming to the trustee a few hours after, to make full confession, and beg a little time for earning the money, he found the necessary funds had all been collected. As for Arthur, he was already too happy to need the grateful thanks of his dear friend and playmate.—*Children's Friend.*

READ THIS, BOYS.

A gentleman advertised for a boy to assist him in his office, and nearly fifty applicants presented themselves to him. Out of the whole number he in a short time selected one and dismissed the rest.

"I should like to know," said a friend, "on what ground you selected that boy, who has not a single recommendation?"

"You are mistaken," said the gentleman; "he had a great many. He wiped his feet when he came in, and closed the door after him, showing that he was careful. He gave up his seat instantly to that lame old man, showing that he was kind and thoughtful. He took off his cap when he came in, and answered my questions promptly and respectfully, showing that he was polite and gentlemanly. He picked up the book which I had purposely laid on the floor, and replaced it on the table, while all the rest stepped over it or shoved it aside; and he waited quietly for his turn, instead of pushing and crowding, showing that he was honest and orderly. When I spoke to him, I noticed that his clothes were carefully brushed, his hair in nice order, and his teeth as white as milk; and when he wrote his name, I noticed that his finger nails were clean, instead of being tipped with jet, like that handsome little fellow in the blue jacket. Don't you call these things letters of recommendation? I do, and I would give more for what I could tell about a boy by using my eyes ten minutes than all the letters he can bring me."—*Selected.*

LEARN to control your temper now, children, or by and by it will control you.

Hygiene.

"This is for your Health."

WHAT WE MODERNS EAT.—When we consider what an incongruous amount of stuff is taken into the stomach at a modern luxurious dinner, we ought not to be surprised that this organ is frequently the seat of severe trouble. Soup, fish, flesh, oil, vinegar, pastry, confectionery, ice-cream, nuts, fruits, vegetables, wines, and numberless other minor ingredients, of conflicting chemical qualities, are among the materials "thrown in." Stir all these things up in a vessel together, and who of us would not sicken at the appearance and odor? Yet at a modern dinner it is a common thing to have all these heterogenous substances crammed into the human stomach, there to ferment and generate those vicious and pernicious gases that cause disease. Truly, 'man is fearfully and wonderfully made;' no other animal could exist on such diet. It would kill a gorilla in a month. It does kill, although more slowly, thousands of that high and mighty variety of the human race commonly called "gentlemen." Violent exercise after eating, large draughts of cold water when the body is heated, and the habit of constant stuffing, will, after a time, cause chronic inflammation of the stomach.—*Utica Herald.*

SUMMER MORTALITY OF CHILDREN.—Those who carefully read the mortuary statistics of New York and Philadelphia, or of London or Paris, from the middle of July to the middle of September, as published in the newspapers, will notice that the number of deaths of children under five years of age goes up and down with the thermometer. The higher the temperature for the day and night—the average of the twenty-four hours—the greater the number of deaths. Cool evenings diminish the tables of mortality as certainly as Jack Frost arrests the yellow fever in New Orleans and Mobile. But the salutary change is not due simply to a lower temperature, but to more air. The breezes from the ocean or the mountains, both reduce the heat and supply a purer atmosphere.

Stale bread, wheaten grits, oatmeal or corn meal mush, hominy, etc., are the proper farinaceous articles for children. Good ripe fruits may be indulged in, provided they are only taken at regular meals. The same freedom is allowable in the use of fresh vegetables, provided they are perfectly ripe. Green peas, green corn, and string beans, are entirely unobjectionable, provided they are well boiled and eaten without seasonings. There is so much fraud and adulteration in the city milk business, that unless well assured of its quality, the safer way is to disuse it.—*Science of Health.*

TEA DRUNKARDS.—Dr. Arlidge, one of the Pottery Inspectors in Staffordshire, has put forth a sensible protest against a very pernicious custom which rarely receives sufficient attention either from the medical profession or from the public. He says that the women of the working classes make tea a principal article of diet instead of an occasional beverage; they drink it several times a day, and the result is a lamentable amount of sickness. This is no doubt the case, and, as Dr. Arlidge remarks, a portion of the reforming zeal which keeps up such a lively warfare against intoxicating drinks might advantageously be diverted to the repression of this very serious evil of tea-tippling among the poorer classes. Tea in anything beyond moderate quantities is as distinctly a narcotic poison as is opium or alcohol. It is capable of ruining the digestion, of enfeebling and disordering the heart's action, and of generally shattering the nerves.—*Scribner's for August.*

TYPHOID FEVER.—When typhoid fever occurs it often spreads to several members, and in tenement houses where there are many families and much filth, the disease may not be eradicated entirely for several months. It is now pretty certain that the poison which occasions the spread of the disease is found only in the discharges from the bowels. It is exceedingly important, therefore, that these discharges be disinfected by carbolic acid or green copperas, so they will not affect the air, or the privies, or cesspools. Great care should also be given to the bed linen of the patient, and cleanliness be practiced. It sometimes happens that the rains carry the solutions of closets and cesspools into the wells and springs, and thus affect the water and spread the fever in many directions. If our readers will bear in mind these facts when they have occasion to practice them, much needless suffering may be prevented and many lives saved.—*Good Health.*

CHECKING PERSPIRATION.—Multitudes of women lose health and life every year, in one of two ways; by busying themselves in a warm kitchen until weary, and then throwing themselves on a bed or sofa, without covering, and perhaps in a room without fire; or by removing the outer clothing, and perhaps changing the dress for a more common one, as soon as they enter the house after a walk or a shopping. The rule should be invariably to go at once to a warm room, and keep on all the clothing at least for five or ten minutes, until the forehead is perfectly dry. In all weathers, if you have to walk and ride on any occasion, do the riding first.—*Dr. Hall.*

THE LUNGS.—Every breath we draw, we take into the lungs from one and a half to two pints of air; so that it takes about two and a half gallons of pure air a minute, or sixty hogsheads every twenty-four hours, properly to supply the lungs. How important, then, to health to have houses well ventilated, and not to sleep in small, close rooms.

FELT HATS.—Perspiration, or grease, or both, soaks through. Dissolve some ammonia in warm water, and wash the hat with it, using a piece of cloth, black or light according to the color of the hat.

The World's Crisis

AND

SECOND ADVENT MESSENGER.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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The "Crisis" is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

WALKING WITH JESUS.

Walking with Jesus! oh, how high
May fallen man arise;
The vilest who on him rely,
He never will despise.

Walking with Jesus! Cleansed from sin,
Our garments pure and white,—
His glorious kingdom fixed within,
His praises our delight.

Walking with Jesus! oh, how sweet
His presence on the road;
His fullness makes our joys complete,
Our hearts are his abode.

Walking with Jesus! oh, how safe
From dangers ever near;
One glance into his lovely face,
Dispels our every fear.

—*Earnest Christian.*

PERILOUS TIMES.

W. K. EVERSON.

The times are indeed perilous, abounding in all the characteristics so succinctly yet fully given by the apostle Peter; but among all the peculiarities of the people in this day, no one feature is more prominent or dangerous than that in which they deny the power of God, "ever learning, and never able to come to the knowledge of the truth." "As Jannes and Jambres withstood Moses," so do these resist the truth. Their minds having been corrupted by their "much learning" in geology, ethnology and philology, they become "reprobate concerning the faith." Christ says, "Nevertheless, when the Son of man cometh, shall he find faith on the earth?" Faith in what? Faith in the history of Jesus on the cross? Certainly not. Millions believe that and their entire church catechism; but that faith that lays hold on the word of God—every "thus saith the Lord," and believes it implicitly, so that in the language of David they can say, "Thy word is a lamp to my feet, and a light to my path"; "through thy precepts I get understanding, therefore I hate every false way"; "therefore, I esteem all thy precepts concerning all things to be right, and I hate every false way." Having this faith, we are led in all child-like simplicity to take God at his word, and hope in his promises, and consequently look for his Son from heaven.

But certainly you do not mean to take the word of God literally? Most surely. How else? If he does not mean what he says, who is to tell what he does mean? How can his word be a lamp to the feet of the poor, who "are chosen, rich in faith, and heirs of the kingdom," if it can only be understood by students in geology, ethnology, and philology? Why did Paul say, "Not many wise," if only the learned, who by their traditions are making the word of God of none effect to-day, can understand? Why is it that *so few* of the Geologists, Ethnologists, and Philologists, are to-day looking for the Lord; but are, instead, the principal scoffers at the word of God? It is because they have set aside the *literal* teachings of Moses, of the prophets, and of Christ, and have heaped to themselves teachers who teach "vain babblings, and oppositions of science falsely so called"; who seek to find out God by their wisdom," which the *literal* Scripture says they *cannot* do.

The latest phase of this delusion of the arch deceiver is an attempt to bring the so-called sciences above named, as understood at this day, to upset the *literal* account of the origin of the race of man, as given in Genesis by Moses; and are bold to assert that the earth was peopled by other races many thousands of years prior to the creation of Adam, of which some are still extant (as the African and Mongolian); and claim, moreover, that the Hebrew Scriptures sustain this belief. If there had been other races of men existing prior to Adam, why are we told that God "made of one blood *all nations of men*, for to dwell on *all* the face of the earth"? Again, "Christ died for all men,"—the same *all men* as above, I suppose. Who are redeemed by his blood? Why, men "out of every kindred, and tongue, and people, and nation" Besides, Christ is the "second Adam," and "as *in Adam* all die, even so in Christ shall all be made alive." How about the salvation of those who did not spring from Adam? If so good a Hebrew scholar as Paul did not discover the account of the different races in the Old Scriptures (and he evidently did not), then what a stretch of philological presumption for men to pretend they have discovered it now. This idea of different races is not only palpably at variance with the Scriptures, but is a fruitful source of mischief in political and social life, leading to envy, bitterness, strife, vanity, self-conceit, and even to the worst of crimes, as instanced in the system of American Slavery. More recently, the horrible massacre in Los Angelos, is another exhibition of the result of this teaching, which on the Pacific coast is so prevalent, and the feeling engendered by it so intense, that were it not for the forbidding frown of civilization, similar scenes would be enacted almost daily to gratify the passions of the superior Adam. If this theory were true, the Ethiopian was baptized by Philip in vain; and all efforts made in behalf of the so-called inferior races have been misdirected, as Christ only died for those who were lost in Adam.

That man must be blind indeed, who cannot see that this is one of the most fatal devices of the enemy to sap the foundations of truth. Must all these great truths, on which the gospel is based, be set aside to accommodate the vain philosophy of those who know so much that it hinders the word of God with them? O, cast it all away as filthy rags, to be taken and cast in the fire. As to that other "fable of infidelity," the "hundreds of thousands of years before Adam," it is equally fallacious, and has been refuted time and again. "The Scriptures . . . are able to make you wise unto salvation." So Paul wrote Timothy concerning the Old Testament, and we do well to hear him, and not "be wise above what is written."

THE PROMISED RETURN.

E. W. BUZZELL.

"I will come again and receive you unto myself, that where I am, there ye may be also."—JOHN 14: 3.

Another "word of promise" concerning the church's "blessed hope." Orphaned pilgrims, dry your tears; soon the morning hour will strike, and the sighs of a groaning and burdened creation be heard no more. Earth's six thousand years of toil and sorrow are waning; the millennial Sabbath is at hand. Jesus will soon be heard to repeat concerning all his sleeping saints, what he said of old concerning one of them—"I go to awake him out of sleep." Your beloved Lord's first coming was in humiliation and woe; his name was the "man of sorrows"; he had to travel on, amid darkness and desertion, his blood-stained path; a chaplet of thorns was the only crown he wore. But soon he will come "the second time without a sin-offering unto salvation," never again to leave his church, but to receive those who followed him in his cross, to be everlasting partakers with him and his crown.

He may *seem* to tarry. External nature, in her unvarying and undeviating sequences, gives no indication of his approach. Centuries have elapsed since he uttered the promise, and still he lingers; but "the Lord is not slack concerning his promise." He gives you "this word" in addition to many others as a keepsake—a pledge and guarantee for the certainty of his return—"*I will come again.*" Who can conceive all the surpassing blessedness connected with that advent? The Elder Brother arrived to fetch the younger brethren home. The true Joseph revealing Himself in unutterable tenderness to the brethren, who were once estranged from him, receiving them unto himself, not satisfied with apportioning a kingdom for them, but as if all his own joy and bliss were intermingled with theirs—Where *I am*, there you must be also." "To him that overcometh," says he again, "will I grant to sit with me on my throne."

Believer, can you *now* say, with some of the holy transport of the apostle—"Whom having not seen we love"? What must it be when you come to see him "face to face," and that forever and ever? If you can tell of precious hours of communion in a sin-stricken, woe-worn world, with a treacherous heart and an imperfect or divided love; what must it be when you come, in a sinless, sorrowless state, with purified and renewed affections, to see the King in his beauty. The letter of an absent brother, cheering and consolatory as it is, is a poor compensation for the joys of personal and visible communion. The absent Elder Brother on the throne speaks to you *now* only by his Word and Spirit; soon you shall be admitted to his immediate fellowship, seeing him "as he is,"—he himself unfolding the wondrous chart of his providence and grace—leading you about from fountain to fountain among the living waters, and with his own gentle hand wiping the last lingering tear-drop from your eye. "Heaven is an everlasting home with Jesus." "That where I am, there ye may be also." He has appended a cheering postcript to this word, on which he has "caused us to hope"—"He which testifieth these things saith, Surely, I come quickly."

THE GRACE OF JESUS.

J. W. THOMAS.

"The grace of our Lord Jesus Christ be with you all."—Phil. 4: 23.

These are the words with which the apostle nearly always concludes his epistles to the brethren. Indeed, it was grace with which he prefaced his letters, as well as concluded them. In beginning he would say, "Grace, mercy, and peace from God our Father, and the Lord Jesus Christ be with you"; and in conclusion, "The grace of our Lord Jesus Christ be with you all." Surely words used so frequently must have a depth of meaning in them; yet how little they are thought of, or comprehended From Sabbath to Sabbath, thousands of ministers, with uplifted hands, pronounce this benediction upon the people, but who realizes the significant import of the language? Grace, grace, what is it? It is better experienced than described. The poor laborer gave the best definition of it when he said, "Grace, grace,—that means something for nothing." Yes, this is precisely the idea of grace, and the grace of God means *every thing* for nothing. Grace is the full, free, and unmerited favor of God toward sinners. We are saved by grace. Not by works, for our works have many of them been evil; not by works, for how can the labor of time purchase the unsullied bliss of eternal ages? Not by our good resolutions, for we have broken them a thousand times. No, not by anything we have done, or can do, are we to receive eternal salvation, but by the grace of God. With God there is an eternal, inexhaustible fountain of grace. He is the God of grace. It was grace that first contrived a way to save rebellious man.

"The grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." Grace is the teacher, man the learner. "Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor; that ye through his poverty might be rich." O what grace was this! He, the blessed, holy and beloved Son of God, became poor—how poor? Hear him: "Foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head." Why this? That we, poor sinners, might be rich. How rich? Hark! "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us *all things.*" All things? Yes, all things are yours. Peace, pardon, salvation, joy, hope, love, light, strength, righteousness, sanctification, redemption,—all this. Yes, more; the rest, the crown, the harp, the song, the kingdom, the inheritance, honor, glory, immortality, eternal life. Is not this enough? Much of the grace of God has been displayed in this world since the fall of man, but as yet we have only had glimpses and limited manifestations of it. Time is too short for its full developement. Here we can only get the "earnests" and "foretastes"; but in the "ages to come, he will show us the exceeding riches of his grace in his kindness toward us, through Jesus Christ." Reader, I beseech you, that you receive not the grace of God in vain; but grow in grace, come boldly to the throne of grace, and may the grace of our Lord Jesus Christ be with you evermore.

NO SECOND LIFE TO HEAR THE GOSPEL.

J. B. COOK.

The Scripture "is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works. I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom, *Preach the Word.*"—2 TIM. 3: 16, 4: 1–2.

This solemn sanction to the gospel ministry binds us by all the motives of fear and hope, to confine our teaching to "the word." This word forbids a second life to hear the gospel, as some fondly dream. Now let us note the proof.

I. The tares and the wheat grow together till the harvest. In the time of harvest, the tares are bundled for the burning, and the wheat is garnered. Matt. 13: 24–30. The tares, the chaff, the briars and thorns, the children of the curse, are NOT put through another process to give them "a better chance" (as they say); but burned up in "unquenchable fire." Matt. 3: 10, 12; Heb. 6: 8; 2 Pet. 2: 14–17.

Every dispensational promise, prophecy, parable and verbal statement of this point *forbids* the notion of a second process, or "a better chance." Every fact in nature (that forms the basis of these parables) lies against the idle assumption of a second life for sinners to hear the gospel. The notion is human, and the imagination vain. It is against experience, and the well known constitution of all things.

II. If Dunn (the author of this "unpreached gospel," as he terms it, that arrogates a second life to hear the gospel, and enjoy the imagined "better chance") would but "think soberly," as he ought to think, he might see that "chance" never saves. Salvation is of the Lord, according to the gospel. The present dispensation of grace is to take out a people for his name. Acts 15: 14; Matt. 24: 14; 28: 20. Hence, there is no ground for this new notion, in reason or religion. This gospel age is to give place (not to the resurrection of "the unjust," to hear the gospel a second time, but) to Christ, in "the times of restitution" of all things spoken by all the prophets. Acts 3: 21. This gospel is that preached with the Holy Ghost sent down from heaven. Acts 2. It leaves no time or occasion for "the unpreached gospel" of this new theory. It is all a monstrous impertinance.

III. The crowning proof is personal. "The spirit of man is the candle of the Lord," etc.; but "the candle of the wicked shall be put out." Prov. 13: 9; 20: 20, 27; 24: 20; Job 18: 5–6 and 17–18. "His lamp shall be put out in *obscure darkness;*" in "the *blackness of darkness forever.*" Jude 13. The believer says: "Thou wilt light my candle. The Lord my God will enlighten my darkness." Ps. 18: 28. But no such light of gospel promise shines through the tomb of those whose "lamp is PUT OUT" in "the blackness of darkness forever." More of detail is not needful for proof on this point, as the above is both personal and dispensational, and given in various forms. Therefore there can be no second life to hear the gospel with a "better chance."

WE should have a loose hold on the world, for we are liable to be called on at any moment, and we can carry none of it with us. If we allow ourselves to be tried with any thing we see here, we shall be hindered in the way of salvation, for we must say the will of the Lord, not ours, be done, in all things. We have tried him in affliction and bereavement, and have ever found him a present help in time of trouble.

THE fruit of piety is seen, not in extraordinary performances that challenge attention and admiration, but in doing all the ordinary duties of life for God, and in a spirit and manner intended to please him. Every act of our lives is covered by the comprehensive command of the apostle—"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

THE OTHER SIDE.

"What is man?"—Ps. 8: 4.

In order to get a satisfactory answer to the above question it becomes necessary to examine carefully the sacred record. All the evidences outside of that are vague and conflicting. We may ransack the misty shades of heathen mythology, and scan the philosophy of Plato and Socrates, and still we shall be in the dark with regard to this momentous subject, unless we take heed to what the Lord hath spoken. One heathen philosopher, after demonstrating to the satisfaction of thousands that man was possessed of an immortal principle, when his daughter died, kneeled beside her coffin and exclaimed, "O that the gods would come down and tell us whether there be any life in the future! His own demonstrations failed him in the trying hour. But when we come to the record of inspiration all is plain and satisfactory, unless our minds have been biased by premonitory impressions, or spoiled by the traditions of men.

There seems to be an instinct in man that leads him to worship, and to form some ideas of a future; and heathen nations being ignorant of the purposes of Jehovah, and the true doctrine of a future life by a redemption from the thraldom of death, have fixed up a theory of immortal-soul-ism; and christian nations adopted it, amalgamating it with the true doctrines of christianity. It is evident that the doctrine of the "immortality of the soul," whether it be true or false, is purely of heathen origin. For while it was taught by the Egyptians and Grecians, and other heathen nations, the term "immortal soul" is not found in all the book of God. Hence it follows that if the doctrine be true, and of divine origin, the Almighty has chosen "heathen philosophers," instead of "inspired prophets," as ambassadors to herald the glorious tidings to our benighted world.

We may assume the soul is immortal; but assumptions are not proof. And we may assume almost any position, and we can find passages of Scripture from which inferences may be drawn that seem to sustain our assumption. But all this amounts to nothing; a question of such magnitude cannot be settled by inferences. In investigating the Bible we must establish principles on positive declarations, and then interpret inferences by those principles.

In Gen. 2: 7 we have the record of man's creation, and there it is declared, "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." From this we learn that man was created out of the dust of the ground, and breathing into his nostrils the breath of life caused him to live.

Some have supposed that the Hebrew *n'shamah*, from which the phrase "breath of life" is rendered, being in its plural form evinces that two kinds of life were breathed into man—a natural life and a spiritual life; the spiritual being an entity of itself—an immortal soul. Such premises, however, drive us to the conclusion that the same immortal principle exists in the brute creation; for in Gen. 7: 21, 22, we read,—"And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beasts, and of every creeping thing that creepeth upon the earth, and every man, all in whose nostrils was the breath (*n-shamah*) of life of all that was in the dry land died." Here the same word, in its plural form occurs again, and is not only applicable to man but to beasts and fowls, and creeping things, and hence just as virtually proves an immortal soul in them as in man.

The fact that *n-shamah chaiyam* is properly rendered "breath of lives," instead of evincing that man possesses two kinds of life, simply shows that he possesses a life in common with all animals. Otherwise it proves that the beasts possess an immortal soul in common with man. Which horn of the dilemma shall we take? Solomon, when speaking of man and beasts, says, "Yea, they have all one breath"—Eccl. 3: 19, showing that the same breath of life that causes conscious existence in man causes the beast to exist also. And this "breath of life," be it remembered, was all that was added to man after he was created out of the dust of the ground. The "breath of life" sets the machinery in motion, and the thoughts, together with all his attributes, are but results. Now, just remove the cause and the result will cease at once. Hence David says, "Thou hidest thy face, they are troubled, thou takest away their breath, they die, and return to their dust—Psa. 104: 29. Again, "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Psa. 146: 3, 4. Also the testimony of Solomon—"The living know that they shall die, but the dead know not anything; neither have they (the dead) any more a reward, for the memory of them is forgotten. Also, their love and their hatred, and their envy is now perished—Eccl. 9: 5, 6. It is evident, therefore, that when the man dies, or the "breath of life" is taken away, his thoughts, together with every attribute of his nature, cease at once, and the man becomes unconscious. Love, hatred and envy are all attributes of the soul, according to divines; and hence the soul ceases to peform its functions when separated from the physical organism.

It is also evident from the above Scripture that the dead are not rewarded; "neither have they (i. e. the dead) any more a reward." Christ says "Behold I come quickly, and my reward is with me, to give to every man according as his work shall be." Then they will hear his voice and come forth; then they will get their reward. But while dead they cannot be rewarded; hence at the sounding of the seventh trump it is said, "And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and to them that fear thy name, both small and great." Rev. 11: 18.

So the prophets who have died in past ages are unrewarded while dead, hence the necessity of a resurrection.—J. W. TAYLOR, *in the Hornellsville Tribune.*

THE COMING STRUGGLE.

I. E. LOMBARD.

NUMBER FOURTEEN.

Proceeding now to consider the vials separately, we read—"And the first went and poured out his vial upon the earth, and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshiped his image." Rev. 16: 2. In view of the free lust which *now* attends the Spiritualist doctrine of free love, we may well believe that when its licentiousness and blasphemy become generally prevalent and popular, an unbridled libertinism will as generally prevail, abundantly attended by the usual diseases which follow such sins.

But here is a new disease, "noisome and grievous," and upon every individual among them. But as they now excuse sin, as "casting off the gross of our natures" *morally*, perhaps they may then account for this new disease as casting off the gross of their natures *physically*, according to the theory that a boil on our person purifies our blood. But the effect of the second vial cannot be so easily accounted for by their philosophy. The account reads—"And the second angel poured out his vial upon the sea, and it became as the blood of a dead man; and every living soul died in the sea." Rev. 16: 3. Here their doctrine of "the infallible laws of nature" fails them. Heretofore, the sea has been of uniform color and substance; but now it is strangely turned to blood, and this under their millennial order of things. Then comes the third vial, "poured upon the rivers and fountains of waters, and they became blood." There need be no question whether the waters are really turned to blood on this occasion. For God can turn the waters to blood *really* as easily as he can *apparently*. And the combination of nature's elements, as they are found in blood, will be *as really blood* in the rivers and springs as if it was found coursing our veins. But how severe this judgment must be on these persecutors of God's people. The angel says, "They have shed the blood of saints and prophets, and thou hast given them blood to drink, for they are worthy," or deserving of it. This cannot be other than literal blood which they drink, unless we take it that it was not the literal "blood of saints and prophets" which they "shed." Since the sea and the rivers and fountains of water are all turned to blood, they find nothing but blood to drink. A terrible plague indeed! and I am glad that at this time God's people are away from them in the wilderness, where he can provide better things for them; for they are not to suffer from these plagues. The charge that "they have shed the blood of saints and prophets" for which they deserve to drink blood shows that they have been putting to death those who have refused the mark. Hence there must be martyrs in this coming persecution.

The "fourth angel," we read, "poured out his vial upon the sun, and power was given unto him to scorch men with fire." What can these admirers of "the infallible laws of nature" do with this strange freak of the sun? His rays have always been genial, and limited in their variations; but now, all at once, they unaccountably overstep their bounds, and, as we read, "men are scorched (margin, burned) with great heat." But the lesson of these plagues has now taught them that *there is a God*, who is punishing them in his wrath by these things which they are suffering. Yet, it seems that they acknowledge his existence only to revile him the more; for we read they "blasphemed the name of God, and repented not to give him glory." This must cause them terrible sufferings, and I am glad that the faithful ones are away from them, where the heat of the sun will doubtless be moderated.

"The fifth angel poured out his vial on the seat [rather, throne] of the beast, and his kingdom was full of darkness, and they gnawed their tongues for pain, and blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds." By this vial, the sun takes another freak, and now affords these blasphemers no light, yet very likely continuing its heat. The Spiritualists loudly protest that "belief in a God is degrading," and try to please themselves with the idea that "there is no God"; so God now gives them a short experience of a "chance world," more real than Hafed's dream was, which satisfies them of God's existence, whom they acknowledge only to hate and revile as the author of these plagues. Suffering ever from the "noisome and grievous sore," and from the effect of the scorching rays of the sun, with nothing but blood to drink, I do not wonder that "they gnawed their tongues for pain." I pray God that I may be saved from having to drink of their cup. During the prevalence of this darkness the saints, like Israel of old, will doubtless "have light in their dwellings."

The allusion to their "pains and their sores" here shows that they are still suffering the sores of the first vial, while this fifth is being inflicted on them, showing conclusively that all these vials are poured out on the same individuals—the last-day mockers and scoffers—who revile God and persecute his people. With their "noisome and grievous sore" of the first vial; all the waters turned to blood in the next vials; the sun "scorching" them excessively from the fourth, and then taking the extreme of "darkness" for the fifth, I do not doubt but that they find it necessary to modify their philosophy of "the infallible laws of nature." And with all these grievances upon them at once, I do not wonder that the warning of the third angel declares, in view of these things, "they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."

ENTIRE SUBMISSION.

L. M. BRITTAN.

Does the Bible teach it? If so, should we not be in perfect submission in every position in life that we are called to occupy? We think so. But, to whom are we to submit? Let the Bible, which is our rule of faith and practice, answer. "Let every soul be subject unto the higher powers." We are to be subject to principalities and powers; to obey magistrates; to "submit . . to every ordinance of man for the Lord's sake, whether it be to the king as supreme, or unto governors, as unto them that are sent by him." The church of God is to submit to those that have the rule over them, that watch for souls; to those that have addicted themselves to the ministry of the saints, and to every one that helpeth and laboreth with such. The younger are to submit to the elder; servants to masters, children to parents, wives to husbands, *every* man to Christ his head, and *every* woman (married or unmarried) to man, her head in the church. I do not find in the New Testament any ruling office given to woman, either in state, church, or family; neither can we suppose it was the original design of God in her creation. And wherever we see it, anarchy and confusion is the result. Woman's power is in her submission; and did she to-day occupy her place, she would virtually control the world; for she has a mighty influence for good or evil—for good *in* her place, for evil *out* of it.

Now, my dear sisters, let us read the New Testament once again, and abide by its teachings, and thus prove ourselves, by doing well, to be the daughters of Sarah. Yea, all of you, says the apostle, be subject one to another. "Submitting yourselves one to another in the fear of God. Wives, submit yourselves unto your own husbands, as unto the Lord; for the husband is the head of the wife, even as Christ is the head of the church; and he is the Savior of the body. Therefore, as the church is subject unto Christ, so let the wives be to their own husbands in everything. Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word; that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy, and without blemish." Eph. 5: 21–27. Can we compose a part of this church, without spot or wrinkle, holy, and without blemish, only as we are in submission to Christ in everything? And as we have every evidence to believe the Savior will soon appear for his ready bride, who among us will "abide the day of his coming? and who shall stand when he appeareth?" We answer, those who are loyal to the divine government; not only in submission to, but in perfect harmony *with*, his reign, and who can respond from the heart, He doeth all things well. O, how rich and precious to dwell in this valley of blessing with Jesus, as our constant guest, keeping and controlling us, and we all *submission*. Let our surroundings be ever so trying, we may be sweetly reposing in his loving embrace.

One year ago this present week, I learned, as never before, to walk by *faith;* to trust in the *dark;* to live in the present, moment by moment; having the conscious evidence that Jesus saves. I have not so much emotional feeling as in former years, but constant *peace*, uninterrupted rest. I am not saved from trials, for none are exempt; but I am kept in peace and quietness while passing through them. And in temptation's hour I have found the way of escape, and been able to bear it. Praise God for this blessed experience. The past year has been the best of my life; and may I in the future understand more of "the depths of the riches, both of the wisdom and knowledge of God," and learn more of "his ways," which are "past finding out."

I do not object to calling this blessing (for all who receive it know by experience that it is a *great* blessing) "*Sanctification*"; for if we are *entirely* submissive, I think every power of body and mind must be sanctified. I love the term, for it is Father's will that I should possess and enjoy it. I love *holiness;* for without it we cannot see the Lord. I want to see him, and thank him for what he has done for me. I long to grasp that once torn hand, and praise him for precious blood shed for me. "*Perfect love*" sounds sweet. How easy to love God with all the heart; to love his people with pure hearts fervently; to love sinners and enemies; when all is submitted. Then there is no rebellion rising up in our heart toward any body or any thing. Truly a *higher life* is implied,—"risen with Christ." Sit together in heavenly places in Christ Jesus; drawing near to him with true hearts, "in *full assurance* of faith." But all these terms do not express it. It is an unspeakable gift. It cannot be told. It can only be known by experience. It will not admit of argument. Thanks be unto God who giveth us the victory through our Lord Jesus Christ.

Many inquire, who give good evidence of having known pardon and peace, who feel the need of something more, and express a desire for this experience—"How can I obtain it?" I know of but one answer: Give *all.* Make a full surrender, and accept it as a free gift, just as you are. If it be progressive, and received by *doing* and being faithful, it may be months and years before you receive it. The Lord may come, and you be found wanting; but if by *faith*, why not *now?* But remember, if there is any thing not given up, it will prove a barrier to the exercise of appropriating faith. We have just what our faith claims. But says one good mother, surrounded by many cares, and sore and perplexing trials, "I can not live it; it is not for me." O, dear sister, it is fitted for just such as you. Remember that "earthly care is a heavenly discipline." He knows just what is for our good, and just what trials are best for us; what kind of a furnace, and how hot to heat it, and it will be all right if "the form of the fourth" is with us. Let us also remember that it takes just as hot a fire to test the gold, as it does to purge it. "Those that resist much will suffer much." Then let us *submit*, and find by blessed experience,

"That it is not hard to say,
Thy will, O God, be done,
When Christ is manifest in me,
And both out wills are one."

Westboro, Mass.

A FEW THOUGHTS ABOUT A FEW THINGS.

C. C. BRAGG.

It has never been my privilege to hear a woman preach more than two or three times (and they were Quakers), until the past fall and winter. I have often thought how one would look dressed in modern style, standing up to defend the truth of the Bible, if they were to declare the whole counsel of God. What will they do with such as, "be not conformed to this world," etc., Paul's especial directions concerning woman's dress, and many other scriptures that do not, perhaps, seem so definite, yet, as strongly imply the imperative duty of all christians, the followers of Christ, to be separate from the world in respect to dress, as in other things? I fear that preaching would do me very little good (if ever so smart) from a woman with so much rubbish piled on her head as some of our professed Christians wear. I should feel like saying, "Physician, heal thyself." I should be very sorry to see a woman in the sacred desk in unbecoming attire, that should in any wise bring a reproach on the cause of Christ. The sin of dress is a crying one in the church; and all, called as teachers, should show by example, as well as precept, their disapprobation of "costly array," of the wearing of gold, and the insipid display of the trimming that requires so much time and money. At the same time she should avoid a slothful and entire indifference to dress, that would attract too much attention. The sister I have had the pleasure of hearing is a model in all these respects.

Again, I have thought while some of our preaching brethren may appear to many to be too nice and expensive in dress and appearance, others are too far the opposite; being so coarse and uncouth in their manners, that they have a slothful appearance, and seem so forbidding in their ways and manners that the truth they preach is not as well received. Whether they want people to think they are so filled with their mission they have no time for such things of minor importance, or whether their vocation unfits them for studying the ways of the world, as they might call them, or whatever the cause may be, I feel that it is duty for all, especially those who are called as teachers, to study to show themselves approved of God. I think he approves of whatever is of good report.

None should cause the truth to be evil spoken of, neither by too much worldly conformity, or too much the opposite. I can see no sin in agreeable, courteous manners. I am sure any might be sooner won to look at the truth by one of inviting appearance than otherwise. O that the Lord would help brethren and sisters to be patterns of all that is worthy of imitation. The Bible should be our guide, not men and women. We may not sacrifice principle to be approved of men, but we may, and ought to sacrifice our natural inclinations, our ease, love of the world, its fashions, pleasures and customs, as far as they cripple our influence as christians, and conflict with Bible requirements. O for a holy, consistent ministry. When will the church see the folly of so much worldliness? Let us seek to please God, and do good, that when He who is our life shall appear, we may appear with him in glory.

ETERNAL TORMENT.

T. G. GREENE.

BRO. GRANT:—Not long since, I listened to a discourse offered against the views we hold upon the destruction of the wicked. His whole theme was upon eternity, and in explaining it he used the following:—

"Eternity! what does it mean? Judgment is followed by eternity. It is eternity that clothes the heavens with felicity and imperishable glory. It is eternity that gives to punishment a deathless sting. O eternity! eternity! a period without beginning, without pause, without succession, without end; duration without time, beginning without limits. Your noblest birthright, but if sinfully abused, your deepest curse. O think of the worm that dieth not; of the fire that can never be quenched, in which your poor immortal soul shall roll forever and ever with no remedy. O sinner, pause to-day ere it be too late, and think of your soul in the flames of hell. Lost! lost forever, only living to suffer, invigorated only to be increasingly alive to pain unutterable, enlarged in your capacities to contain only a fuller cup of endless woe. Immortalized only to be eternally wretched; nothing to love, nothing to pursue, nothing to divert the attention from unmixed, unabated misery. Wretched in itself, wretched in your own society, wretched in the thoughts of heaven's felicities, and wretched above all in the thoughts of the blessings wilfully cast off, and the wrath wilfully plucked down on yourself; wrath already realized, and still always to come."

Further on in his discourse he endeavored to show the sinner how his immortal soul might escape this eternity of suffering, held up to view. He said, "Sign the confession of faith, and be baptized, then keep the rules of the church sacred." I might add much more of a like nature, but I think this sufficient to convince any candid mind that he had greatly mistaken the nature of eternity, and how to escape the eternity of suffering, and obtain eternal life, which is through Christ, not by keeping the rules of his church sacred. But why could not he say to the poor sinner eternal death as well as eternal suffering? This shows to what extent men will go when they are full of the zeal of God, but not according to knowledge.

Olustee, Fla., July 25th.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, August 14, 1872.

☞ Take Notice!

All subscriptions for the "Crisis" issued from this time forward are at the rate of $2.00 a year, payable IN ADVANCE.

☞ Please Remember!

☞ All remittances to this office, in the form of Drafts, Bank Checks, and Postal Money-Orders, should be made payable to the Business Agent, GEO. T. ADAMS.

☞ THOSE who send articles for the "Crisis," should direct them to MILES GRANT, Boston, Mass., and not to the Business Agent.

TO OUR SUBSCRIBERS.

There are campmeetings to be held in various parts of New England within the next two months. We purpose to have Agents at the several meetings with a supply of our publications for sale, who will also receive subscriptions for the *Crisis* and the *Pilgrim*. We hope that those who are in arrears will make it a point to avail themselves of these good opportunities to settle their accounts.

AG'T.

NO PAPER AUG. 28TH.—We have decided to give our faithful help a chance to rest during the week of our National Campmeeting. We think they deserve one week's rest in a year.

TAKE NOTICE.—As we wish to send "our paper" to the press one day earlier next week, all appointments should be in as early as *Saturday morning, Aug. 17th.*

ARE WE READY?

Ready for what? The coming of Christ. The prophecies and the signs of the times declare in unmistakable language that our Savior will return very soon. The evidence is overwhelming. The conclusion is inevitable. Such an array of proof as is now before us removes all ground for doubts in the case. All the prophecies that reach to the coming of Christ, in connection with the signs to be seen in the last generation, are now converging to a grand focal point but a short distance in the future. We are almost to our heavenly home. Soon the dead saints will be awakened to greet the coming One, who died to give them life and joy eternal. It seems as though we did not need any further proof that the King of glory is coming within a brief period.

The all-important question now to be settled is this: Are we ready to meet him? Are we living in a state of condemnation? If so, we do not feel ready. Let us break off from every thing that we know does not please Jesus, and do all that we know he commands; then we may be free from condemnation, put all into his hands, and patiently wait for his coming, truly longing for the arrival of the happy hour. The Scriptures offer no encouragement that any will be accepted but those who shall be *ready*. We cannot be ready so long as our hearts are impure. If deceit, pride, hatred, malice, covetousness, or any other wicked thing, is in our heart, we are not ready. Let all those who expect to receive eternal life at the coming of Christ, be very thorough in their heart-examinations, and allow no sin to remain.

OUR DANGER.

It is well for mariners to know all the points of danger on their voyage, in order to be on the special watch at those places. It is an oft-repeated truth, that there are the most shipwrecks near shore. There they find the shoals, rocks and quicksands, which are the terror of sailors.

It is well, too, for the christian to know his points of danger, and guard against them. His life is often properly compared with a sailor's voyage on the ocean. It has its departure, its storms and calms; pleasant and rough scenes, and its port of landing. Thus far, life's voyagers in Zion's ship have died on the way, before reaching the haven of glory, for which they were bound. But now there is a bright prospect that our heavenly Pilot will soon appear to escort us into Eden's beautiful harbor, where the angels are waiting to greet us with a hearty welcome. It is now wise to inquire, Are there any special dangers at this part of our voyage, just before the landing? We turn to our chart and read: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, . . . false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof." 2 Tim. 3: 1–5. What shall be done when we arrive at this place? "*From such turn away.*" There is no doubt but that we we have reached this state of things, as foretold by the Lord. Then we are at the "perilous" part of the voyage, where we need to be on the constant watch, lest we run on to some of these dangerous rocks and be shipwrecked in sight of our eternal home. Guard specially against the quicksands of selfishness and pride, where thousands are now being shipwrecked. Beware of the rock of boasting, the shoals of formalism, and the whirlpool of pleasure. Never before has the church been in greater danger than at the present; and yet we hear the cry of "peace and safety" from many careless watchmen, who are themselves piloting others into the very heart of danger, where shipwreck is inevitable. What can be done to arouse and alarm those who are being decoyed along by the cunning wiles of Satan, and leading their flocks to the very brink of ruin? The sight of it is terrible. They are as careless and indifferent to the perils of these days as were the Sodomites the day before their destruction. They mock at the notes of alarm, as did the sons-in-law of the righteous Lot. They look with contempt upon those who urge their reform, and call them "croakers." So they did to Noah. Said Jesus: "Even thus shall it be when the Son of man is revealed." Luke 17: 30.

The last-day perils surround us. This is the time for *special* prayer and watchfulness. Now, if ever, we need to be wholly consecrated to the Lord, so that we may be led in safety through the dangers that are on every side. Perfect submission is essential, if we would have Jesus guide us fully. If we set up our will in the least against what he would have us do or avoid, then we grieve the Holy Spirit, and prevent our loving Savior from doing the best he can to secure our salvation.

There is *special* danger now that some root of bitterness, some grudge, some feeling of hatred or variance spring up in the heart, thus defiling it, and giving Satan the control; and when he thus gets in, it is hard to get him out. We cannot be too watchful on this point, for wherever these evil feelings exist, they stop the spiritual growth of the person who allows them to lodge in his bosom. They cannot exist in a holy heart; for they are unholy, unchristian and devilish. This is one of Satan's most successful means of making backsliders. As soon as he can start a "root of bitterness" in the heart, he has succeeded in getting a foot-hold. We cannot live in Christ any longer than we possess a kind spirit to every one, no matter how much they may have injured us. We are to love our enemies and pray for them. The Spirit of Christ will help us to fulfill all the Lord requires us to perform; but we must be in *earnest* to secure the complete victory. Faint resolves, and a few feeble desires are not sufficient to overcome our arch foe, with all his wily schemes. He is watching our *weak* places. He well knows where there is the best chance for his success. If he has succeeded in getting us out of patience once, he will try again. If he has started a "root of bitterness," he will spare no pains to water it, by stirring us up to think and talk about it more and more, until it runs all over the heart, and its veins become swollen with unkind feelings. All over the world there seems to be a feeling of *jealousy* taking possession of the minds of men, which produces these roots of bitterness; and grieves away the Spirit of Christ. It is seen in religion and politics, in family and in the church. It is high time to hoist the "red flag" of alarm in sight of all the pilgrims who are on the road to the heavenly Canaan. They cannot travel in the King's highway, if they allow any hatred in their hearts. No one can pass through the celestial gate into the New Jerusalem who has in him a "root of bitterness." This point is forever settled by the high court of heaven. Only "the pure in heart" can be admitted to the elysian fields of paradise. *We must be there.*

HOW LONG?

We are requested to give the time from the beginning of the reign of Nero to the end of the reign of Vespasian. The best authority on this subject is Dion Cassius. He was a man of high birth and education. His father was governor of Cilicia in the beginning of Adrian's reign. He was himself governor of Smyrna and Pergamus during the reign of Macrinus, and subsequently of Pannonia and Egygt. He was Consul twice, during the reigns of the Emperors Commodus and Alexander. He spent twenty-two years in preparing his history of the Romans. Turning to his history of the period named for examination, we find the following:

"Nero was but seventeen years old when he came to the empire." "He lived thirty years and nine months, having reigned thirteen years and eight months."

He was succeeded by Galba, who "reigned nine months and thirteen days." He was followed by Otho, who "reigned but three months and six days." Next came Vitellius, who "reigned one [year] within ten days." Vespasian came next, "and reigned ten years and six months." Thus there was a year and two and twenty days between the death of Nero, and the reign of Vespasian, of which I thought myself obliged to take notice, that people may not be deceived in beginning to reckon from the day of an emperor's death, the reign of his successor; for these princes have not succeeded one another in such a manner. They pretended to be emperors as soon as they were proclaimed, though their predecessor was yet alive, and so the time of their reign ought not to be reckoned from the day of the death of him that preceded him."

QUESTIONS FOR BRO. GRANT.

BRO. GRANT:—Some are anxious to have you answer the following questions: 1st. Did *God* destroy or kill the antediluvians? 2d. If so, will they ever live again? 3d. What did Adam lose by disobedience? 4th. Does the second Adam, by his obedience, redeem what the first Adam lost by disobedience?

H. MUNGER, *for others.*

1. God said to Noah: "Yet seven days, and *I* will cause it to rain upon the earth forty days and forty nights; and every living substance that *I* have made will *I* destroy from off the face of the earth." Gen. 7: 4. If we deny that God destroyed the antediluvians, we must deny that he made them; for the one who made them was the one who brought the flood and destroyed them. We know it is sometimes said that God does not kill any one; but that it is the devil's work to produce death. Moses informs us that the Lord destroyed Korah and his company by an earthquake; and that he destroyed the Sodomites by fire and brimstone.

In consequence of David's sin, we read: "The Lord struck the child that Uriah's wife bear unto David, and it was very sick. . . . And it came to pass on the seventh day, that the child died." 2 Sam. 12: 15, 18. Many more examples might be given, if necessary, to show that the Lord causes death.

2. *Will the antediluvians live again?*" Said Jesus: "Marvel not at this, for the hour is coming, in the which *all* that are in the graves shall *hear* his voice, and shall *come forth*; they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of damnation." John 5; 28, 29. This, and other passages, teach as clearly that *all* the wicked will be raised, as truly as *all* the righteous. They are not judged till after they are raised; hence, if the wicked dead have no resurrection, they will not be judged. We read: "The sea gave up the *dead* which were in it, and death and hell (*hades*) delivered up the *dead* which were in them; and *and they were judged every man* according to their works." Rev. 20; 13. No language could be plainer. Paul says: "There *shall be* a resurrection of the dead, *both* of the just and the *unjust*." Acts 24: 15. Then it follows, as certainly as the antediluvians did "evil," or were "unjust," they must be raised from the dead and be judged.

3. "*What did Adam lose by disobedience?* He lost his *life*. His disobedience was his sin. Paul says: "By one man sin entered into the world, and death by sin, and *so* death passed upon *all* men." Rom. 5: 12.

4. "*Does the second Adam, by his obedience, redeem what the first Adam lost by disobedience?*" "As in Adam all die, even so in Christ shall all be made alive." 1 Cor. 15: 22. He "is the Savior of *all* men, *specially* of those that believe." 1 Tim. 4: 10. He saves *all* men from the power of the first death, caused by the sin of the first Adam; and saves believers from "the second death;" which is "the wages of sin." As the first death is a *calamity* brought upon us by the sin of the first Adam, Christ saves all from that, by the resurrection of the dead; but if we have not been obedient to his commandments, then, at the judgment, we shall be condemned to die "the second death" which will bring all such to an eternal end.

SECRET PRAYER.

It is to be feared that some neglect secret prayer when at campmeeting, thus depriving themselves of the good they might receive if it were not for this neglect. Instead of less prayer, they should pray more, if they desire special blessings. We might as well expect to thrive physically without our daily food, as to expect to live spiritually without prayer. We have often been astonished at the carelessness of many on this subject. One cause of this neglect at campmeeting is for want of opportunity to be *alone*. But what would such do if in a boarding-house, where they must necessarily lodge in a room with others? Would they for that reason refuse to bow at the bed-side morning and evening in humble prayer? Many have backslidden because of such neglect. Beside the family prayer in each tent, every professed christian should have courage to bow by himself in secret prayer; no matter if there are hundreds in the tent at the time. The sight of it has a good effect on all beholders. Are we ashamed to have it known that we pray, or shall we be ashamed to be seen praying? Let us never yield to any such temptation, lest we enter a road of darkness, where we cannot enjoy the smiles of Jesus.

SUNDAY WORK.—We have sometimes attended campmeetings where we have been pained to hear the sound of the axe, saw and hammer on the Lord's day. While some may not feel condemned for so doing, it is exceedingly unpleasant to others, and greatly mars their devotional feelings. It frequently happens that persons do not have time to complete their tent arrangements on Saturday evening, and for this reason renew their work Sabbath morning. We think it would be better to submit to great inconvenience rather than to grieve those who have a tender conscience in these things. It would be shocking to all who love Jesus, to see a whole encampment engaged in pitching their tents on the Lord's day, so as to have them ready to occupy Monday. If there was not time to build a table Saturday night, why, spread out the food on the ground, or the boards, or in the lap, as we do in the cars, rather than to disturb the quiet of the encampment by the driving of stakes and nails to make a table. We earnestly desire that these suggestions may receive careful attention. "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." 1 Cor. 6: 13.

FAMILY PRAYER.—*Every tent's company* should have family prayer morning and evening. Let none neglect this. It will add sweetness to the meeting. We need to cultivate devotional feelings as much as possible. Let nothing remove the family altar at home or at the campmeeting. Better to go without the breakfast or supper, than to neglect the family prayer.

TENT MASTER.—Every tent should have a tent-master to look after the general interests of those who occupy the tent. Such a one should be appointed as soon as possible after arrival on the ground. A better way, if practicable, would be to do it before leaving home. Every family needs a head.

SAD NEWS.—We have just learned that death has taken away the beloved companion of our dear Bro. Batchelor. She sleeps in Jesus. May God bless him richly in his lonely hours, and cheer his heart with the hope of the coming of Christ and the resurrection of the dead.

PERSONAL.—Bro. W. C. Thurman called on us a few days since. He is stopping a short time in the North. He thinks he has clear evidence that the 1335 and 2300 days of Daniel, as well as the 6000 years from creation, all end in 1875. He intends to be at the National Campmeeting at Springfield. His health and spirits are good.

☞ WE purpose to attend the campmeeting at Bethel, Vt.—ED.

NEW TRACTS.
Just published
By the Adv. Chris. Pub. Society.

"A TRUMPET FOR THE WATCHMAN ON THE WALLS OF ZION."—By Geo. Thomson.

The nature of this work may be gleaned from the following outlines:—The Christian Minister a Watchman — The Duties of a Watchman—Watchman, What of the Night?—Time of the End—Signs of the Times—Fulfillment of Prophecy—Prophecy in relation to the First Advent—Prophecy in relation to the Second Advent—Signs of the Second Advent,—Celestial, Terrestrial, Moral, National — The Papacy — Spiritualism — Time, Tarrying Time, etc., etc., etc. 128 pp. Single copy, by mail, 20 cts. Per dozen, $1.75. By express, one hundred copies for $11.

"YAHVEH CHRIST. THE MEMORIAL NAME; OR, THE COMING ONE."
BY L. T. CUNNINGHAM.

The object, or design, of this tract is to set forth the divinity of Christ, as taught in both the Old and New Testaments, as appears in the history and significance of the MEMORIAL name—YAHVEH. 44 pp. Price, 8 cts. per copy; postage 2 cts.; 75 cts. per dozen; $5 per one hundred. AG'T.

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For sale at this office. AG'T.

GOOD TIDINGS,
PERTAINING TO THE EARTH AND THE RACE.

This valuable work of 425 pages, is now ready, and is at the following low prices—so low that we hope many will buy them by the dozen, and circulate them widely. For the edition bound in *cloth*, the price is as follows: By express, $5.00 per dozen; single copies 50 cts.; sent by mail, 16 cts. additional for each copy. AG'T.

THE REMEDIAL SCHEME.

The remedial scheme, unfolded in the gospel, contemplates a salvation which consists of a redemption from sin and mortality, and an exemption from the penalty incurred by sin; this redemption and exemption being proffered to the physical man, and not to an etherial spectre imprisoned in man. "Sin, when it is finished, bringeth forth death"; "The wages of sin is death"; a death due the sinner after the judgment comes, for the infliction of the penalty cannot precede the judgment, hence no death this side of the judgment can be the penalty, whether literal or spiritual; and the *nature* of the death then due the incorrigible sinner cannot be mistaken from the fact "Christ died for the ungodly," as "the Lord hath laid on him the iniquity of us all"; and he died a *literal* death, thus offering us exemption from the death our sins have incurred on condition we will accept pardon at his hand on his own terms. This pardon is granted by Christ in view of the fact that he has satisfied the demand of the law by dying beforehand for the race of sinners,—this death to prove availing only to those who make an appropriation of it by faith, not being a compulsive scheme. Thus it is evident that the remedial economy deals only with a race of beings who are capable of experiencing *death* for unforgiven sins after the judgment, and a death, too, just as *literal* as Christ offers to make availing to exempt them from the death incurred by sin. Now, as a deathless race of sinful spirit-men are not capable of experiencing literal death, the remedial economy cannot be designed for such beings, if they are in existence.

But when we turn our attention to physical men, all is plain. Such men sin, and such men must be punished for sin after the judgment comes, unless they are previously pardoned. They are doomed to perish under the stroke of the penalty incurred by sin; but "God so loved the world, that he gave his only begotten Son, that *whosoever believeth* in him *should not perish*, but have eternal life (John 3: 16), "God sending his own Son in the likeness of *sinful flesh*" (Rom. 8: 2), "to put away sin by the sacrifice of *himself*." Heb. 9: 26. So Christ's mission was not to imperishable beings, but to men who otherwise must "perish"; nor was his mission to save spirit entities, but "sinful *flesh*," and that too by the "sacrifice of himself" in their behalf. Sinful men can be pardoned, and perishing men can have eternal life, by accepting and obeying the gospel. The "redemption of the *body*," as well as redemption from sin, is proposed in the divine economy. The culmination of salvation will be the transforming of mortal men into immortal men. The incipient stage is being cleansed from sin.

W. S.

OUR CAMPMEETINGS.

The recent remarks of Bro. Ross on campmeetings ought to be remembered by all who attend them. These meetings, as in earlier days, ought to be characterized by deep devotion and agonizing prayer for perishing men. We want less of the pic-nic spirit, less of the visiting element, less of this group-singing over the ground between meetings, less of this theological wrangling, less of this ambition to present some new view, and less of this ministerial example of finding some excuse to be absent from a large portion of the devotional meetings, which infuses the same spirit into the membership, and leads to laxity and anarchy.

We want more radical zeal, more of the melting power of prayer that climbs up to the throne of God; more of the spirit of exhortation which forces its way to the hearts of sinners; more of those weeping testimonies which show that the fountains of the heart have been reached; and more of that unpopular wisdom which is "*first pure*, then *peaceable*," etc. Such meetings will honor God, reach sinners, stir up the lukewarm, and electrify the body at large. Let us see to it that our campmeetings are not "wells without water." While it is possible to have an excess of excitement, the present danger lies in the direction of apathy. Let us hoist the flag of truth and the flag of holiness on one staff, and show our full colors.

W. S.

PLEASURE-LOVING RELIGION.

The religious appetite for sacred things is so perverted among many professed followers of Christ, all over our boasted land, that the carnal relish predominates to an alarming extent. Worldly policy and worldly pleasure is monopolizing the attention of the church, and killing its vitality; and the matter is carried further than the apostate Jews carried it at the time Jesus used the "scourge of small cords," and said, "Take these things hence; and make not my Father's house an house of merchandise" (John 2: 15, 16.) A few cutting hints are made by an Iowa Bro., who is somewhat given to putting his thoughts into rhyme, which we here append, though not to praise the *poetic* merit, but because it contains "more truth than poetry," and is a just rebuke:

THE CHURCH FAIR.

"Hurrah for the fair, boys, we'll have a good time,
The church will be there to make it sublime,—
The preacher and deacon, with their daughters, too,
And the belle of the town will be present for you.
The church is in debt, and the best way to pay
Is to have a church frolic, and in our own way;
We will have the grab-bag, and the post office too,
Where the girls will write letters and send them to you.
We all will rejoice to have a fine spree,
The church will assemble, and all do agree
To appoint a committee of each belle and beau;
It will be the best way to get them to go.
We give invitation to each and to all—
Inviting each one to give us a call.
The church and committee have settled the night,
The doors will be opened at first candlelight;
They plead with the rowdies, don't fail now to come,
You'll get a supply of nicknacks and fun.
A quarter's admittance you'll find at the door,
But you'll get it all back, and many times more;
Ice cream and oysters we'll have here to sell,
Served up in style by some charming belle;
Lemonade and soda, the best in the town,
With toys and doll babies, we sell for cash down;
We have lotteries too, got up every way—
To draw a fine prize there'll be something to pay—
A pyramid cake the deacon will bring,
And in it is sold his daughter's gold ring;
Only ten cents a slice, it is nice for to eat;
If you get the ring, then won't it be neat?
And then for the ring, boys, we'll have a good raffle—
The church will not mind for such a small trifle;
The money, you know, will answer the end;
The rowdies came here their money to spend.
We'll have a gilt Bible put up for a prize,
With such a fine gift no scruples arise;
The Elder and Deacon for clowns will be there—
We shall need no better at such a church fair.
We will have the brass band, which will play for you,
If any should wish, the violin too.
And when the church fair has had a fair trial,
The young folks can stay and chant to the viol;
We'll pocket the money, and give them a chance
To linger a while and have a good dance."

Let none of our friends enter even the incipient stage of this pleasure-loving religion of the day, which locks arms with the world, and gives leniency to carnality in exchange for filthy lucre.

W. S.

READ THIS, PLEASE!

There are times in one's experience when we feel that we must speak and give vent to our feelings. I think that I am there to-day, so I speak. O such perplexing trials! Do you wish to know what they are? Well, I will tell you (i. e., each subscriber of "our paper"), if you will keep it to yourself, and think of it, and not tell anybody of it.

First, I took up a letter this morning from one of our subscribers, which read like this:

"DEAR BRO. G——: Will you please send me a number of the *Crisis* published some time last year, with Bro. ——'s article in it."

Now I must go and look over two hundred and four pages of the *Crisis*, and then perhaps I shall not get the right one, and the Bro. will perhaps think (if he does not say so), "Well, I should think they had better get some one in that office that knows how to do business." But here is another letter; let us read:—

"DEAR BRO. G——: Enclosed please find $2.00 to pay for my paper another year."

There is no TOWN nor STATE given. Now the Bro. that wrote this letter has probably seen Bro. Grant, and had some talk with him at campmeeting, or somewhere, and he thinks Bro. G. will recollect him at once. Among the thousands that Bro. G. meets in the course of a year, he cannot call to mind this Bro., so we shall have to lay this letter by till we hear from the Bro. again, and when we do, it will read about like this:—

"I sent you some two or three weeks ago $2.00 to pay for my paper. It has not been credited. What is the reason? Did you get it?"

And in this we may look and look again, but do not find any name of TOWN or STATE. We look on the envelope, and there, almost defaced (after a great amount of *study* and a greater amount of *guessing*), we make out the town and State.

But a certain being, that shall be nameless (said to exist in every printing office), suggests that I could bear all my perplexities, and have no need to say a word, if people who write to the office for a particular number of the paper published last year, would state what *month*, or *week*, it was published. And he further suggests that all should write just as though they did not know a soul in Boston. And I believe the creature is right in his suggestions, and I will up and go to work.

CLERK.

WHAT MAKES A GOOD CAMP-MEETING?
H. MUNGER.

First, a good location, well seated. Second, well managed, in harmony. Third, let all the members of the camp work for peace and harmony in the camp, instead of tattling about others. Fourth, make every tent, or your tent, a Bethel for prayer or conference meetings, when there is no public meeting at the stand. When the visiting and talking from tent to tent take place, the power of the meeting is gone. We notice some come and do nothing else. Such had better tarry at home. It is very easy in these times to stir up a dust, that water will not wet down. Fifth, the preaching ought to be not so much to define a position, as to refine the heart. The world know why we are expecting the Lord soon. Definite dates will not stir the people as formerly; yet the evidences of the Lord's soon coming should be made prominent by signs now taking place, instead of pointed dates. The signs of this age, and the lukewarm state of the professed church, will be a powerful argument in our favor that the world will acknowledge true. Let us all work in harmony to make our National meeting tell for God and his truth. It will depend much upon the preachers and their preaching. The meeting will be large. We expect it will be good. If all will try to make it so, it will be so.

QUERY.—*Bro. Grant:* Will some one please answer the following question: If the three unclean spirits of Rev. 16: 13 are doing their work now, how can the two-horned beast and the image-beast be in the future? When the first vial is poured out, a noisome and grievous sore comes on those who had the mark of the beast, and who worshiped his image. See Rev. 16: 2.

M. BATCHELOR.

THE TRACT FUND.

The *Advent Christian Publication Society*, at a meeting on Springfield Camp-ground, August 23d, 1871, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec'y Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$559.48
P. S. Ward	1.00
J. R.	5.00
H. Bailey	.90

POOR FUND.
To send the Crisis to the Poor.

Previous acknowledgments	$169.48
M. Freeman	.50

YOUNG PILGRIM POOR FUND.

Previous acknowledgments	$5.05

AMER. ADVENT MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments	$2,299.16
"C."	2.00
P. S. Ward	1.50
Mrs. Jane Gleason	.25

CAMPMEETINGS.
A. A. PHELPS.

I.—THEIR HISTORY.

Campmeetings possess a high antiquity. Nearly four thousand years ago they were instituted by divine authority. God commanded the children of Israel to celebrate three great annual festivals: Passover, Pentecost, Tabernacles. The last was in all essentialities of the case a campmeeting. It continued a full week, including two Sabbaths. The people dwelt in booths or tents. This feast was designed, not only to commemorate an important event in the history of the Hebrew people, but especially to fan the flame of devotion and develope a deeper gratitude for providential blessings. "Ye shall rejoice before the Lord your God seven days" was the divine direction, which shows that the feast of Tabernacles was eminently a meeting for thanksgiving and religious worship. (Lev. 23: 33–43.) This ancient feast, however, was long since discontinued. We pass silently over the lapsing centuries, until our attention is arrested by what seems a revival of the old institution.

The *modern* campmeeting originated only seventy-three years ago. Two brothers were living in Tennessee, whose names were William and John McGee. They were both ministers; the former a Presbyterian, the other a Methodist. Their sectarianism was so weak, and their love for dying sinners so strong, that they labored together as missionaries for Jesus. In 1779, they took a tour through Kentucky. Arriving at a settlement on Red River, they stopped to attend a sacramental service in a Presbyterian church, under the pastoral care of Rev. Mr. McGready. John McGee was invited to preach. He did so with great power and unction. Other sermons and exhortations followed, attended with the Spirit's awakening energy to such an extent that it seemed impossible to close the meeting. Sinners were crying for mercy, and the whole community was thrilled with supernatural interest. The news spread, and a large number of people came in from the surrounding country. As a matter of convenience and necessity they brought their provisions with them, and lodged in covered wagons and such temporary huts and booths as they could construct. The meetings were continued several days, crowned with glorious results. It was really, though somewhat informally, a campmeeting. The McGees were so encouraged by these results, that they soon appointed a second campmeeting, and afterward a third. These meetings were signally owned of God. Thus began one of the most powerful and extensive revivals of religion that ever rejoiced the hearts of God's people.

It will be seen that modern campmeetings did not originate with a single denomination. We are informed that Presbyterians and Baptists still hold campmeetings in some of the States, but for years past they have been sustained almost entirely by Methodists and Adventists.

II.—THEIR VINDICATION.

We are decidedly in favor of campmeetings. The objections frequently urged against them dwindle into utter insignificance, when we begin to calculate the many rich benefits to be derived. Let us enumerate some of these benefits:

1. *They break up the monotony of life.* Our constitution is such as to require the frequent recurrence of stirring events. Who is satisfied with a dead level—a sleepy sameness—a mere tread-mill existence? There is danger of getting formal and stereotyped in our religious ceremonies. A week rightly spent at campmeeting will help amazingly to break down our dignity, and get us out of our religious *ruts*. Whatever tends to shatter dead formality and make christians more simple-hearted, should be welcomed as an angel of mercy.

2. *They check the spirit of worldliness.* They come in the summer season, when business is the most driving, and the spirit of the world is the most likely to rob us of our spirituality. Those who will consent to make direct inroads upon the rush of business and the whirl of anxious care, by spending a week of *time*, and a moderate pile of *money*, in a genuine campmeeting campaign, will go home abundantly paid for all the sacrifices they have made. Their hearts will be lightened, their hopes brightened, and the danger of being drowned in the whirl-pool of worldliness will be greatly diminished.

3. *They enlarge the sphere of christian acquaintance.* All real christians belong to the same family. How laudable the desire to become acquainted with as many of Father's children as possible. This tends to enlarge our views, and give us greater breadth of being. To live always in one place, to listen to the same testimonies, and to associate with the same individuals, has a direct tendency to make us narrow in our conceptions, feelings, and general character. Isolation naturally begets selfishness. We need to know a great many besides ourselves to impress us duly with our littleness. Besides this practical result, how precious to recall the kind words and smiling faces of the many dear pilgrims with whom we have mingled our devotions around the camp-fires of nature's leafy temple.

4. *They afford a rich opportunity for religious instruction.* Truth is brought out under new and different forms of expression from what we have been accustomed to hear at home. A single sentence or illustration may open to us a new mine of priceless wealth. The very contact of mind with mind often makes the truth flash with unwonted radiance.

When a large number of devoted christians are gathered from various parts of the country, their differing phases of experience, as enunciated in their testimonies of trial and triumph, cannot be otherwise than profitable to each other. We learn by other's defeats—much more by each other's successful encounters with sin and Satan.

5. *They are especially profitable to preachers.* Ministers who go to campmeetings in the right spirit will find an ample field of *labor*; and earnest efforts in behalf of others will return in "showers of blessings" on themselves. They will also appreciate the privilege of hearing a little preaching from others—a privilege with which they are seldom favored. How refreshing it is for a goodly number of scattered ministers to meet "face to face," shake the friendly hand, listen to each other's words, compare notes by the way, and thus gather new hints and valuable suggestions for future campaigns. If campmeetings are the means of improving the preachers, it certainly is a powerful argument in their favor.

6. *They favor a concentration of faith.* By throwing off ordinary care and labor for a series of days, and holding the mind to the contemplation of spiritual things, faith is allowed to gather up its energies and win wonderful victories over self and the world. Under ordinary circumstances christians are so diverted by their ever recurring secular cares, that they do not drink freely and deeply of the water of life. They sip a little now and then, and hurry on their way. But when one sets apart a week for devotional purposes, and brings every power to bear on the one business of waiting on the Lord, he cannot fail to attain a depth of spirituality and a richness of experience which outweigh in value all the gold of Ophir. Many have thus obtained victories for which they struggled long years in vain.

7. *They call out a class of people who scarcely ever attend any other meeting.* In these days of religious caste, when most of the church edifices are sold or rented to the highest bidder, many *poor* people feel themselves virtually shut out, and thus fall into the habit of staying at home. Let them come under the shade of God's *free trees*, where rich sinners are not allowed to lord it over poor saints. But there is another class who are so hard, so profligate, so wicked, that they scarcely ever darken a church door. Such persons will often come to campmeeting, even if they have no better motive than curiosity. Some regard this as a serious objection to campmeetings. We regard it as an argument in their favor. Christ came to call *sinners* to repentance. If any need to hear the gospel it is *hard cases*. We ought to rejoice if we can induce the reckless throng to come where we can open upon them the glorious gospel battery. Many such have been wounded, arrested, and taken prisoners for Jesus.

8. *They have been crowned with God's rich blessing.* What the Lord approves is certainly right. Campmeetings have been *revival* meetings. Thousands of sinners have been convicted and converted in the tented wilderness. Thousands of weak disciples have there received the holy anointing which enabled them to go out as burning and shining lights. The tempted have been delivered, the sorrowing have been made glad in the Lord, and many who were ready to give up in despair have been thrilled with the joys of salvation, and have gone forth like giants refreshed with new wine to stand up nobly for Jesus.

As churches backslide and formality prevails, there is terrible danger that campmeetings may decline in their power and glory and success. Alas for the cause of God, if these highly favored means of grace are allowed to degenerate into mere pic-nic excursions, pleasant pastimes, rusticating respites, visiting parties, or preaching matches. Let us keep to the great salvation issue, and strike for victory in the conquering name of our immortal Jesus!

A KIND ACT.

BRO. GRANT:—I see in the *Crisis* of late date an appeal in behalf of the widow and children of my lately deceased son, Edwin. Several such appeals have been sent by kind friends for the *Times;* but we have declined to publish them, for the following reasons: We do not think it right to burden a great and good cause to support the poor and unfortunate among us. If the neighbors and friends of such persons see fit to help them, this is right, and as it should be. But public appeals for what should be local or individual interests open a wide door for every church and society to thrust the claims of their worthy poor upon the public, and the thing becomes "a drag" upon the cause. As a rule, at least, appeals to the public should relate to matters of public interest. There have been and may be exceptions; but I cannot feel that this is one of them. Edwin's friends, and others who never knew him, have been very kind; and while I would not stand between my daughter, his widow, and any who desire to help her personally, I would kindly decline, so long as my health and strength for work are spared, to have any of my family added to the burdens of the cause, which we would rather help than hinder.

I trust the kind friends who have interested themselves in behalf of my afflicted children will take no offence at this disclaimer. I would not discourage benevolence. The cause of tract distribution and missionary labor calls with a thousand tongues for aid, both in our own and other lands and languages. Let us all seek to provide for our local and home interests, and also give and give liberally to the objects that relate to the general cause.

JOSHUA V. HIMES.

ORDINATION.—At Woodford, Vt., at the close of a quarterly session of the Hoosick Valley Conference, held July 21st, 1872, Bro. Walter O. Higley, of Bennington, Vt., was set apart to the work of the gospel ministry, by the imposition of hands and prayer; and is commended to the faithful in Christ, wherever his lot may be cast. Bro. Higley is a worthy young man, and deserves the encouragement and confidence of all christians everywhere.

A. W. SIBLEY.

VERMONT CAMPMEETING.

Prepare to come from North, South, East, and West. Those who came last year will need no urging to come again. We expect to see many more this year. We are preparing for your comfort and spiritual good. The boarding tent upon the ground, under the charge of Bro. Chapman, who gave such excellent satisfaction last year, will furnish board at seventy-five cents per day. We hope all our friends who hire board will patronize the table *upon the ground*. We shall make it as convenient as possible for those who board themselves. Straw in bundles, and boards, will be at hand for those who wish; and we request this year that those who buy be prepared to pay on delivery, as it saves much time and labor for committee.

If you come by cars, you will pay full fare to Bethel, and a free pass will be given you to return over all roads under control of Vt. Central R. R. Unless you are notified to the contrary, have all baggage checked to Bethel. If you come by team, we can pasture or stable your horses at reasonable rates. Those wishing to build board tents are requested to come beforehand, if possible, and get them completed, or nearly so, before the meeting.

We are doing the best we can to secure an efficient and faithful ministry; but do not come depending upon great men or great sermons for satisfaction. Come "looking unto Jesus." He blessed us richly last year. He is as able *now* as *then*. We hope yet, however, that the Lord will favor us with some gifts long desired in Vermont. When you come, don't forget towels, wash basins, rubbers, umbrellas, blankets, comfortables, bed-ticks, pillow-cases, lanterns, matches, etc.

Come at the *first* of the meeting. If you cannot stay both Sundays, be there at the commencement. Come according to the counsel of our dear Bro. Ross in *Crisis*. Now, beloved, let us greet you happy in the Lord, rich in faith, full of the Holy Spirit, strong to work, and, if need be, to suffer for Jesus; greet you in the beautiful tented grove at Bethel, Vt., Aug. 21st, 1872, to continue our worship till Sept. 9th. A few more earthly encampments, and then upon the plains of Eden we'll shout for joy.

H. F. Carpenter, for Com.

AN APPEAL.

An appeal to the brethren and sisters within and outside of the limits of the Rhode Island and East Conn. campmeeting. We want to say to one and all that can possibly leave their homes, come to this meeting. Come not for worldly pleasure and recreation; come to work for God, to be co-workers together for each other's good and the saving of wanderers, and to bring sinners to Christ. Let prayer from the closet and from every family altar go up, that God will pour out his Spirit abundantly upon his people, to prepare them for the work of God and the salvation of sinners. Come not so much to find a full and complete salvation in Christ, but bring it with you, so that you will be like springs of living water to start with. Ministers of Jesus and servants of the church, come to feed the flock of God, and take the place that Jesus did—a servant—a lowly place, down by the side of the most humble child in the family.

Dear brethren and sisters, let us make one more willing and hearty effort for the cause we love so well, for the time is short. Wickedness rages, and sinners must soon be saved or lost. Bring your children that are not converted with you. Ask your unconverted neighbors to come. Tell them we will provide good homes in tents for them, and hold up a loving Savior for their present and eternal joy.

E. Bellows.

Correction.—*Bro. Grant*:—There is a mistake or misprint in my article about Round Lake Campmeeting. I am made to say that three quarters of the professors have enjoyed the blessing of sanctification. It should read, "three quarters of the professors here either enjoy this blessing or are seeking for it.

D. N. Smith.

Correspondence.

From Bro. O. W. Kimball.

Bro. Grant:—I wish to say a few words to the brethren and sisters scattered abroad over the world. I am still striving for the kingdom, and trying, by the help, of the Lord to warn the people of the coming judgment, and to live myself as I preach and teach others to live. I was at Manchester the first Sabbath in June. They are still holding on, although they have passed through some trials since last winter, but they are determined to trust in the strong arm of God. Here are some of the faithful ones. Bro. Caleb Richardson lives here. His health is very poor, but he is strong in God, and doing all he can in the vineyard of the Lord. Brethren, remember Bro. Richardson.

Next I went to Great Falls, at Old Franklin Hall. Here they have a mind to work. We found them ready to help preach, and the singing was excellent. It was good to be there. This is the home of Bro. C. S. Shattuck, who has given all for Christ. He is a a faithful man of God. He has many friends here.

Next I went to Sutton. I had no appointment, but was at Bro. A. S. Williams', who holds meetings at his house. A large number came out. The house was full, and we had a good meeting. They took hold of the work in earnest. I preached at the Baptist church at five o'clock, and had a good congregation, considering the short notice. They gave the best of attention. Here are some of the good old hands that can be depended upon, and younger ones who have given all for God. So we go from place to place, as the Lord leads, sowing the seed, expecting to go on until the King comes and gives us rest.

Concord, N. H.

From Sr. R. M. Harvey.

Dear Brn. and Srs:—It is some time since I have burdened this paper with a communication, but thinking some might like to hear, I write. We are still seeking for that better country, even a heavenly; and at this time are feeling lonely and sad, as one week ago to-day, our dear little Hattie Louisa, aged fourteen months and fourteen days, fell asleep, after a short illness. She was a lovely child, never showed any temper or ugliness. Why must such lovely, innocent ones suffer so severely and die, leaving us so sad and lonely? O cruel death, when will thy reign be over? What could we do without the blessed hope of soon seeing Jesus and being made like him, with all the redeemed? My prayer is, Let thy kingdom come.

Dear sad, bereaved fellow pilgrims, let us look beyond the darkness and gloom, to the morning soon to dawn, and gird the armor more closely, fight manfully the good fight of faith, for victory must soon turn on Zion's side. Pray for us, that we may be faithful in this distant land. There are doors open to hear the truth at every hand. The harvest is great, but the laborers very few. O that the Lord would send humble, faithful, self-denying laborers this way.

Stewartsville, Mo.

Married.

PERKINS—FLETCHER. By Eld. Wm. C. Thurman, Aug. 8th, 1872, Mr. Alphonso P. Perkins (son of Bro. John P. Perkins, of Charlestown), and Miss Ella A. Fletcher.

Obituaries.

Batchelor. My dear and long afflicted wife is dead, aged seventy-three years.

Funeral this afternoon. She died in hopes of a part in the resurrection of the just. Her last end was painful, but peaceful. I am left a lonely pilgrim. I am like a ship without a ballast. God is my only trust. Pray for me in this hour of the deepest sorrow. M. Batchelor.

New Bedford, Mass., Aug. 10th, 1872.

Sautell. Fell asleep in Jesus, at Athol, Mass., June 3d, Sr. Erances J. Sautell, wife of Joseph F. Sautell, aged fifty-two years.

Her loss is not only felt by her dear companion and other relatives, but she is missed in the church, of which she was a faithful member. Bro. J. Hemenway was called to speak words of comfort to the mourning friends. M. A. Potter.

Warman. Fell asleep in Jesus, at Muddy Fork, Ind., Nov. 11th, 1870, Dr. J. W. Warman, aged forty-five years and twelve days.

After many long months of intense suffering, he fell asleep, to wait the coming of the blessed Master. Words of comfort were spoken by Eld. Geo. W. Green. J. L. Warman.

Worthington. Died in North Bennington, Vt., July 30th, 1872, George F. Worthington, son of S. W. Worthington, aged five years, two months, and twenty-two days.

Georgie sleeps, awaiting the time of the resurrection, when all will come forth.

Rest in the grave, sweet child of hope,
Till Jesus bids thee arise;
And then with angelic pinions
Mount immortal to the skies.

May God sanctify this bereavement to the good of the mourning ones, and sustain them by his grace. A discourse was preached on the occasion by the writer, to a large and attentive audience, from John 11: 25. A. W. Sibley.

DOMESTIC.

New York, August 6. A Quebec special to the New York *Herald*, dated last evening, says that the general elections for the centre and west divisions took place to-day. In the centre the Couchons men took possession of the polls and commenced fearful excesses. The Ross men banded together to repel their attacks, but were too weak for their assailants, who were 2500 strong, and armed with revolvers. A fearful encounter took place at the foot of Eustache street, and several lives were lost, while the wounded are numberless. The Dominion Artillery and field battery had to be called out, as well as the armed provincial police. As the polls were taken possession of, no fair return could be made, but the French Canadians' candidate is declared returned. The English-speaking population, it would seem, are to be exterminated by the French. According to the statements of the leaders of the French party, it is feared that there will be more bloodshed, as the Diamond Harbor boys are going up town to revenge the murder of their men.

Harrisburg, Pa., Aug. 6. A terrible tornado and hailstorm, covering a space of country a mile in width, occurred here last night. The roofs of the State capitol, a hotel, Brant's Hall and many private dwellings were carried off, and the gable end of the German Reformed church injured. Hundreds of trees were blown down and thousands of panes of glass broken. The telegraph wires were prostrated, but communication was restored this morning.

Terribly Destructive Hail-Storm.—Sioux City, Ia., Aug. 7. Parties arriving here from points in Dakota, where a terrible hail-storm took place on the 3d inst., state that the storm did an immense amount of damage, fully corroborating the reports heretofore published. Hundreds of acres of corn were completely destroyed, the storm raging with great fury for over half an hour. The hail-stones were of immense size, and fell in great quantities. No loss of life is yet reported. This terrible storm will be a severe blow to the settlers of Northwestern Iowa and Eastern Dakota, who had anticipated a heavy yield of corn.

English Liberals.—Two very wealthy members of the English aristocracy have just joined the Reform Club in London—the Duke of Bedford and Marquis of Westminster. Both are descendants of notoriously conservative families, and this addition to the ranks of the Liberal party in England may be regarded as significant of the growing popularity of Mr. Gladstone's party in the State.

French Strike.—Our latest European files say that troops have been called out to repress disturbances made by a large number of men recently on strike at Anzen, in France, and were received with stones and a refusal to disperse. They then fired upon the crowd, killing one miner. Reinforcements of soldiers had been ordered into the district. It is stated that the International Society in Belgium has organized the French mining strike.

The International.—After passing a resolution giving the lie direct to certain statements that the International was in a state of disintegration, the English section of that body, in resumed Congress at Nottingham, England, considered the programme of the new Labor Party. That "platform" includes adult suffrage, proportional representation, removal of qualifications for office, abolition of hereditary titles and privileges, and the office of Justice of the Peace, disendowment and disestablishment of the Church, a National Bank of Issue, and Federative Government. The meeting, which was at times very excited, appointed an Executive Committee to sit at Manchester and pursue the objects already set forth.

The Expelled Jesuits.—A correspondent writing from Berlin in regard to the late order of the Prussian government respecting Jesuits, says that the expelled religionists from Germany are for the most part directing their steps to Austria, where representative legislation does not exist. Several Jesuit establishments have been lately broken up, and ten days ago the headquarters of the German Jesuit army, the institution at Mayence, went through a "great prayer," occupying sixteen hours at a stretch, from 4 A. M. to 8 P. M., preparatory to its emigration. The Ratisbon colony has likewise taken its passports, declaring that it will not put the Imperial authorities to the shame of expelling its members. In a village of Posen the police has even been required to prohibit a Jesuit mission, and carry the zealous fathers in police vans across the frontier into Galicia. This shows that the Prussian government is determined to pursue its policy in this direction without flinching, whatever be the result.

In Brief.

—— The strike of the coal miners in St. Clair county, Ill., is practically ended, several of the mining companies having acceded to the demand of the men.——It is said that Oxford University will confer an honorary degree upon Louis Napoleon.——The recent Italian elections were carried by the Liberals.——G. F. Train will erect at Omaha a Coliseum for a grand jubilee of oratory.——It took the army worm just two days to eat every green blade in a twenty-acre field in Ashton, Ill., last week.——It is stated that the sum already lost by the stagnation of trade, owing to the builders' strike in London, is enormous.——Dr. A. L. Stone's new Congregational Church in San Francisco has been dedicated and the pews were sold for $50,492, of which $10,000 were for premiums.——The carpenters' and joiners strike in New York is ended, only one shop holding out against the eight-hour rule.——All the Liberal clubs of Rome have agreed that they will propose one single list of candidates in future elections, in order that by thus combining they may the more effectually oppose the clerical candidates.——The two most celebrated club orators under the Commune, the famous Alix and Babick, are now hopelessly insane.——Infanticide is becoming fearfully prevalent in Chicago, and the authorities are discussing means of checking the crime.——The miners still on strike in Germany, in the Essen district, have resolved in a general meeting to persevere to the best of their ability, and only by perseverance they can hope to carry their point.

Notices.

SPRINGFIELD NATIONAL ADVENT CAMPMEETING.

Providence permitting, a General Campmeeting will be held at Springfield, Mass., on the camp-ground, beautifully located about one and a quarter miles from the R. R. Depot, on land of C. W. Chapin, Esq., known as "Chapin's Grove," commencing *Saturday, August 17th*, and continuing till August 26th.

Ample accommodations will be provided for board at the new and commodious boarding house on the ground. Board 85 cents per day. Breakfast, or supper, 35 cents each. Dinner at 50 cents. The boarding department is under the charge of the Committee, and any profits accruing from the same will go to the support of the meeting.

Fares.

Fare on the Boston and Albany Railroad is reduced, and will be $4.00 from Boston to Springfield and return. Albany $4.35, Pittsfield $2.35, Worcester $2.50. Tickets to be obtained at the ticket offices; at Boston, Natick, South Framingham, Milford, Southville, Westboro, Worcester, and the stations to Springfield. Also at North and South Adams, Cheshire, Chatham, Hudson, and Albany.

On the Hartford and New Haven R. R. fare is reduced; tickets to be obtained at New Haven, Meriden, Berlin, Middletown, Hartford, Windsor Locks, and Thompsonville.

On the Connecticut R. R. fare is reduced from South Vernon and intermediate stations to Springfield. On all the above roads campmeeting tickets, good from July 26th to August 27th, *must* be called for at the ticket offices, and they *must* also be signed by the Secretary at the campmeeting. *Remember this.*

On the above roads the fares will be the *same price* as last year, which will be a few cents *more* than two thirds of the *regular* fare this year. (The roads charge less *this* year than *last*.) The roads giving the difference between two-thirds of *last* year's fare and two-thirds of *this* year's fare to the Campmeeting towards paying its expenses.

On the roads operated by the

Vermont Central R. R.,

comprising Vermont Central, Vermont and Canada, Stanstead, Shefford and Chambly, Montreal and Vermont Junction, Sullivan, Og. and Lake Champlain, Missisquoi, Rutland, Vt. Valley, Montreal and Plattsburgh, Whitchall and Plattsburgh Railroads, the friends will purchase *regular* tickets at the several stations, for the nearest point on the Conn. River Road to South Vernon or Greenfield, at which place they will be sure to go to the ticket office and get a Campmeeting ticket for Springfield, which they will present to the Secretary on the camp-ground to be countersigned; and they will *then* be furnished with a *free* return pass—good *from* South Vernon to the places they came from on any of the roads run by the Vermont Central Railroad.

On the Vt. and Mass. R. Road, Troy and Greenfield R. Road from Hoosac Tunnel, persons will purchase *regular tickets* at the offices for *Greenfield*. At Greenfield they will go into the ticket office and call for *Campmeeting Tickets* for Springfield. All such when they go to the Secretary on the camp-ground to have their tickets countersigned, will be furnished with a *free return* pass *from* Greenfield *to* Athol, Fitchburg, or any place on the Vermont and Mass. R. R., or Troy and Greenfield R. R., that they may come from—*provided twenty-five* passengers shall have come over the Vt. and Mass. Rail Road to the meeting.

Passengers coming from *North* of South Vernon, unless provided with return tickets, should purchase *only* to South Vernon, and then purchase to Springfield and return. The same rule will apply also to passengers coming, from *East* of, or in the vicinity of Greenfield.

On the Athol and Enfield Railroad fare is reduced *one-half*.

On the Worcester and Nashua R. R., *Campmeeting* Tickets will be sold at Nashua, Groton Junction, Clinton, and Sterling Junction. Be sure and call for Campmeeting Tickets, as *no passes* will be given out this year, as formerly.

On the Providence and Worcester R. R., campmeeting tickets at one third discount can be obtained at the depot in Providence, good from July 26th to Aug. 27th. *Call for Campmeeting Tickets.*

No reduction this year on the Eastern Road.

Friends coming from New York can come and return for $4.70 by taking the boat at New Haven, and thence by cars to Springfield. The boat which leaves New York at 3.15 P. M., connects with the train at the steamboat wharf at New Haven. Passengers by this boat arrive in Springfield at 10.51 P. M. The other boat, which leaves New York at 11 P. M., reaches New Haven in time for the accommodation, which leaves New Haven at 7.55 A. M.; but passengers will have to go across the city by horse cars to the depot of the Hartford and New Haven R. R. Tickets for the R. R. to the campmeeting will be sold on the steamboats. Passengers buying through tickets, will be furnished with a return ticket, which will be good only when endorsed by the Secretary of the camp-ground.

The fare will be reduced by Sanford's line of steamers one third. All who pay $4 at Bangor, Me., can have a return pass, signed by the Secretary of the campmeeting, from Boston to Bangor, from the 25th of July to the 27th of Aug.

Cars leave the Boston and Albany depot, Boston, at 5, 7, 8½ and 9 A. M.; and at 3 and 9 P. M.

Arrangements with any other roads that may be made, will be noticed hereafter.

S. G. Mathewson,
Geo. T. Adams,
H. Munger,
J. Hemenway,
M. Grant,
O. D. Woodruff,
I. B. Potter,
} *Committee of Arrangements.*

GEO. T. ADAMS, *Secretary.*

Advent Christian Association.

The annual meeting of this Society will be held upon the Springfield camp-ground, commencing Monday, Aug. 19th, at 4 o'clock P. M. As business of the greatest importance to all the churches is to be transacted at this meeting, every church should be represented by delegate. Every church shall be allowed one delegate, and one additional delegate for every fifty members above the number of twenty-five members.

H. F. Carpenter, *Secretary.*

American Advent Mission Society.

The annual meeting of the American Advent Mission Society will be held at Springfield, on the National Advent camp-ground, commencing Thursday, Aug. 22d, at 9 o'clock A. M.

A. W. Sibley, *Secretary.*

P. S. Members of, and delegates to, the Advent Christian Association are members of the A. A. M. Society. A. W. S.

The Lord willing, there will be a campmeeting at Salisbury, Conn., commencing Monday, Sept. 16th, to continue one week. The grove is commodiously located about one-fourth of a mile from the depot, at Salisbury Centre. Brn. H. Pratt, H. K. Flagg, and O. D. Woodruff, with other preaching brethren, who can make it convenient to attend this feast of tabernacles, are earnestly invited to come in the fulness of the divine blessing, and help to proclaim the truth in the name of the Lord. Committee: S. C. Hancock, Joshua Burton, Silas Hart.

The following named gentlemen of Salisbury, though not in the faith with us, have kindly volunteered to serve with the committee in arranging for and promoting the interests of the meeting:— Wm. Conklin, H. Whitbeck, E. J. Hicks, A. C. Silvernail, Wm. Parsons. The Lord grant so to manifest his grace and power that these, with many others, may be truly converted ere the meeting shall close. Mr. Hicks keeps a public house within about fifty rods of the ground, and promises to entertain such as wish for the hospitalities of his house, at as reasonable a rate as possible; and this promise we feel the fullest assurance he will redeem. The interest he manifested in our late meeting, and the kindness with which we were welcomed by himself and family to the hospitalities of his house, will be to us a lasting source of gratitude and pleasure.

As the meeting will be easy of access to brethren and sisters from Western Conn. and Eastern New York, we hope to see as general a gathering as possible. Come, brethren, filled with the Holy Ghost, bringing your tents with bedding, and provisions for yourselves, and as far as possible for those who have none, and let us have a real free, old-fashioned, primitive campmeeting, in the name of the Lord. S. C. Hancock.

Tent Meeting.—The Lord willing, the Conn. tent will be pitched at Woodbridge, Conn., Saturday, August 10th, to hold over Sunday the 18th. It is hoped that there will be a general gathering to the meeting of all the lovers of Jesus and his truth. Brethren and sisters in adjoining towns, come and assist us. Those not wishing to bring provisions with them can procure board reasonably at the Hotel near by. Elders H. K. Flagg, Ripley, Steele, Woodruff, and others, are expected to be present. Z. D. Baird.

Grove Meeting.—There will be preaching at the Granite State Grove, Policy Pond, Windham, N. H., on Sunday, Sept. 1st, by Eld. J. G. Smith. If stormy, the meeting will be in the hall at the grove. Refreshments will be furnished by Mr. Smith, the proprietor, to all who wish. S. O. Welch.

We wish to request those that have tent-ground at the National Campmeeting to mark on a board the *name* of your tent, before coming to the meeting; then put it up as soon as your tent is pitched. This will enable others to find your tent. This will be a great convenience to me in directing. Again, some leave their ground without any frame or marks to know where their tent stood. Such as take their frames away should stick a stake in the centre of their lot, stating the size of their tent, or you will be liable to be encroached upon. All grounds with nothing on them will be forfeited after Tuesday, the 20th, unless described by letter. Also if any have ground, and you are not coming, please drop me a line. Hiram Munger.

Special Notice.—All that take teams for our campmeeting will be careful to get *Collins'* teams. He is our man, engaged for our meeting. Don't take any unless his name is marked on the wagon, or you may get deceived to your sorrow. Also, if you send baggage by freight or express, before you come, direct it to the Springfield Campmeeting, in care of Levi Collins, to deliver to Hiram Munger on the camp-ground. It will come more carefully, and at less price. Hiram Munger.

☞ As I advertised Bro. Day's tents to rent last year, the brethren are writing to me this year. I would say I have no tents to rent. Bro. J. C. Day says he can furnish some to such as use them well. Some last year injured them by driving nails through them; such need not apply. His tents are 12 by 15. Address J. C. Day, Springfield, Mass., care of Thomas R. Weaver. H. Munger.

Special Notice.—The Alton Bay Campmeeting will commence, if the Lord will, Saturday, Sept. 7th, and hold over two Sabbaths. Particulars hereafter. Eld. J. G. Smith, of Farmington, N. H., has the superintendence of the tent department. All wishing to rent or sell, hire or purchase tents, can correspond with him at that place. Prices should be stated. To save confusion, all who purpose to build permanent tents this year, whether they have spoken for a lot or not, are requested to notify Bro. Smith of the size of tent and location of lot by the first of August. J. Couch, for the Committee.

Vermont Campmeeting.—We have leased the beautiful grounds at Bethel, and our annual camp will be pitched about Aug. 31st. The committee feel the need of funds for improving and lighting the ground, and building a preacher's stand large enough to store our lumber after the meeting. Who will help? Let those who have a mind send money or pledges to me, or to J. H. Harding, Ely, Vt.; George C. Arms, Waterbury, Vt.; Stephen French, Rutland, Vt.; or S. G. Mathewson, Castleton, Vt. Pray much for this meeting, for good order, power, and salvation. F. H. Carpenter, for Committee.

Vermont Campmeeting.—*Railroad Arrangements.*—Reduction of fare has been obtained to *one half* of regular rates on the following Railroads: Vt. Central; Vt. and Canada; Stanstead, Shefford and Chambly; Montreal and Vt. Junction; Sullivan, Ogdensburgh, and Lake Champlain; Missisquoi; Vt. Valley; Rutland and Burlington, Montreal and Plattsburgh; Whitehall and Plattsburgh; Addison and New London, and Northern. Passengers will buy regular tickets, and pay full fare to Bethel campmeeting, and will be furnished on the ground with free return passes. The mail train will stop at the ground every day, going north and south, giving persons north a fine opportunity of spending the day upon the ground, and to return the same night. Be sure to have every piece of your baggage marked *plainly*—Bethel Vt. Campmeeting. This last arrangement has been secured through Bro. R. N. Stetson's energy and influence, to whom many thanks are due. H. F. C.

The Christian Mission Association will hold another campmeeting at or near Charles City, Floyd Co., Iowa, to commence Sept. 10th, and hold over Lord's day. This meeting is purely a missionary work, there being no church organized in the place. Therefore we wish all to come who can work for God and the salvation of men. We ask all to come, without regard to name, sect, or party. We would be glad to provide for all, but we cannot. Let each one see to this themselves. Hay and straw will be furnished free, and poles for tent frames. We do not expect to have groceries, etc., on the ground, as it is but five minutes walk to market, where groceries can be had, also board for 25 cts. a meal. The ground is north west of the public square, about five blocks, and south of the McGregor R. R. tract, and half a mile west from the depot. Teams will meet you at the R. R. depots. Come all that can. Do not fail to bring your bedding, as you can use the big tent, or if the weather is wet, some barns close by may be had. Prospects are good, and there is great interest to hear the gospel of the kingdom. Brn., pray for this meeting.

Peter S. W. Deyo,
C. C. Ramsey,
} Presidents.

F. Denton, J. Riffnider, J. Livingston, J. Cleaveland, R. Stearns, C. P. Burroughs, C. Griffith, H. Brown, Committee.

Basket-Meeting.—Providence permitting, there will be a basket-meeting at Strawberry Point, Clayton Co., Iowa, Aug. 18th, to commence at half-past ten o'clock. Picnic dinner, and another sermon at one o'clock. All are invited to attend. Peter S. W. Deyo.

The Yearly Grove Meeting of the church of God (called Adventists) will commence in the grove of Bro. J. T. Ongley, in Rootville, Crawford Co., Pa., Aug. 22d, 1872. Eld. C. F. Sweet will be present, the Lord willing, to preach the word. We hope to see a general gathering of the friends of Jesus, having the spirit and the cause of the Master at heart. We expect the meeting to continue about a week. Friends from the East and West can take the express trains to Union, on the A. and G. W. R. R., connecting with the train that leaves Union on the U. and T. R. R. at 1.45 P. M. for Lincolnville, arriving at L. 2.20 P. M. Friends from the South on the O. C. and A. R. R. arrive at 11.30 A. M. and at 7 P. M. There will be a team to take friends to the ground from L. on the arrival of the train at 2.20 P. M., it being 2½ miles west of Lincolnville. In case of rain a barn near the grove will be prepared.

Also, there will be a grove-meeting in Beaver County, Pa., near Beaver Court House, as the friends in that region may appoint, to commence the evening of Aug. 30th, and continue about a week, as duty may demand.

Also a grove-meeting on Quaker Hill, near Williamsport, and Warrensville, Lycoming Co., Pa., commencing evening, Sept. 5th, and continue about a week.

Also a grove-meeting in Ward Tp., Tioga Co., Pa., in the vicinity of Chase's Mills, as Bro. Wm. Fletcher and others may arrange, commencing evening of Sept. 12th, and continuing about a week. All are invited. Elders C. F. Sweet and J. T. Ongley (D. V.) will attend to preach the word at the above meetings. J. T. Ongley.

Tent-Meeting.—The Lord willing, there will be a tent-meeting held at Elida, Ill., eight miles south west of Rockford, commencing Aug. 16th, and continuing over the 25th. Eld. W. L. Himes is expected to assist. Let all in the region come up to this meeting in the spirit of the Master, to labor for the salvtion of the perishing.

For the church, C. C. Marston.

Southern Wis. Campmeeting.—This campmeeting will be held at Spring Grove, six miles south-west of Brodhead, on Bro. Atwood's land, beginning on Sunday, Sept. 1st. Tents will be put up the day before (Saturday.) Tent-poles, straw and hay may be obtained on the ground. Several Wisconsin preachers are expected, among whom we hope to see Brn. Hough, Hitchcock, Thomson, and Howard. Those coming by cars will stop at Brodhead, where they will find teams ready to convey them to the ground, *provided* they will notify me by letter, three days before the meeting begins, on what day they will be there.

Those coming from Prairie du Chien way, will change cars at Milton Junction, and reach Brodhead at 9 A. M. or 8 P. M. Those coming from the north, over the North Western R. R., will change cars at Hanover Junction, reaching Brodhead as above. This is a new field. Let all come to work for God. Probably the meeting will hold over two Sundays. Wm. Sheldon.

The first quarterly meeting for the Eastern District of Wis. will be held (the Lord willing) with the Big Creek Church, about eight miles north of Taunton, Sauk Co., to commence on Friday evening, Sept. 20th, holding over the following Lord's day. Let all the churches in the district send delegates, and it is expected that all preachers will attend. Friends from other districts are cordially invited to attend. Geo. Thomson.

To "New Bedford".—If the Bro. who wrote to me from New Bedford will give his address, I shall be happy to acknowledge his letter. Wm. L. Himes.

Acknowledgments.—For Sr. Mary I. Herron.—Previously noticed, $297.00. By Anne E. Armstrong, from friends in Detroit, Mich., $5.00. Geo. T. Adams.

C. Wilder, for Bro. and Sr. Ingham, $5.00. Also for Bro. B. P. Manning, $5.00.

Conn. Campmeeting.—The Lord willing, there will be a campmeeting on the ground occupied for that purpose the past two years, near Plainville, Conn., commencing Aug. 31st, and continuing till Sept. 9th. On the New Haven and Northampton R. R., the 6 A. M. and 4.45 P. M. trains from Williamsburg, and the 6.50 A. M. train from New Haven, will stop opposite the camp-ground, only when there are passengers for the meeting, and *they must tell the conductors they wish to stop*, or they will be carried by. Remember this. The morning train up reaches the camp-ground about 8 o'clock, the morning train down at 8.30, and the evening train down at 7.20. Those from the north by *these trains*, buy regular tickets to Southington; those from the south to Plainville. Those coming by *other trains* must stop at Plainville, and Mr. T. F. Clark will take them to the camp-ground for twenty cents each. In *all* cases, buy regular tickets, and free return passes will be furnished at the meeting. On the H. P. and F. R. R. fare is reduced thirty per cent from Hartford, New Britain, Bristol, Terryville, and Waterbury, to Plainville. Buy regular tickets to Plainville, and tickets at reduced rate can be had on the camp-ground. Board at reasonable rates.

We hope all who can, will bring tents, and come early to the meeting, and those who have no tent, bring a blanket or bedquilt, and not depend on your neighbor for one. It is our heart's desire and prayer to God that our brethren and sisters may be moved by a self-examining, sanctifying, consecrating spirit, that will bring us to this meeting ready, at the beginning, to serve the Lord, and not come like a rickety wagon to the shop for repairs. Let there be a cleasing from worldly conformity, pride, hatred, jealousy, foolish conversation, and such like, *before* coming to the meeting. Do not burden and kill the meeting with these instruments of the devil. As a people, we profess to carry the judgment message and last crowning light of truth to the world; and with the final, most essential, and brilliant proclamation of the entire gospel, our meetings should prove a means of salvation to sinners. May the Holy Spirit overshadow the encampment, and fall upon the people. May faith triumph, and God be glorified. Amen.

B. Hitchcock,
H. P. Bradley,
L. Mills,
O. D. Woodruff,
} Committee.

Campmeeting at Belfast, Me.—The campmeeting at Belfast will commence on the 18th of August, and continue over the 25th. It is desired to have the tents erected on the 19th. We shall be on the ground the week previous to fit up, so that if any wish to erect on the 17th they can do so. The fare will be reduced on the Maine Central R. R. from Portland on both routes. Tickets can be obtained at the following named places:—Portland, Lewiston, Monmouth, Winthrop, Kendall's Mills, Richmond, Gardiner, Hallowell, Augusta, Burnham, Pittsfield, Newport, Corinna, Dexter, Carmel, and Harmon. Reduced tickets on the steamboats Cambridge and Katahdin, leaving Bangor for Boston every Monday, Wednesday, Thursday, and Saturday, at 11 A. M. Will leave Boston for Bangor every Monday, Tuesday, Thursday, and Friday, at five o'clock P. M.

Inside steamboat, City of Richmond, will leave Portland every Monday, Wednesday, and Friday evenings, at ten o'clock. Leaves Bangor every Monday, Wednesday and Friday mornings, at six o'clock, for Portland. Call for Campmeeting tickets for Belfast Advent Campmeeting.

The fare on the Lewiston boat (coming from the east) is reduced to half fare to Castino, and then take the packet across to Belfast.

Passengers going east on the Maine Central R. R. will change cars at Burnham for Belfast. Tickets will be good from Aug. 16th to Aug. 27th.

All those on the line of the Maine Central Railroad, will purchase regular tickets to Belfast, and receive *free return tickets* on the camp-ground.

Come, all who can, and worship in the beautiful grove in sight of Belfast bay, and enjoy another feast of brotherly love, laying aside all vain ambition and speculation, and seek the good of all. Bring your tents, and provide for yourselves and others as much as possible, remembering that love is the fulfilling of the law, and that God blesses the cheerful giver. Shall we all seek to get nearer to Him who died for us, and to save others from death? Our work is almost done. Shall we have it said to us, "Well done"?

Bro. M. W. Corliss, of Milltown, will attend the meeting, with his big tent. Bro. N. H. Barber is expected to attend. Let others come filled with the spirit of love.

In behalf of the committee, Israel Damman.

Mechanic Falls, Me., Campmeeting.—If the Lord will, this meeting will be held in the beautiful grove where it was held last year, commencing August 26th, to continue one week. This ground is easy of access, pleasantly located, about one mile from the depot, and is a most desirable spot for campmeeting. This year the ground has been much improved, a commodious boarding-tent erected, the stable enlarged, and both put into competent hands for good management. Good board, horse keeping, and pasturage, will be afforded at the *lowest possible rates*, so that none can justly complain. "The Mission Tent" will be ready for use on the ground, Aug. 24th. This tent affords excellent shelter for meetings in stormy weather, and makes a comfortable lodging place by night for several hundreds, if necessary. Straw will be provided for bedding, and all things done that can be for the comfort and well-being of all who attend. All who wish to erect wooden or cloth tents will find the most desirable lots for that purpose.

The fare on all parts of the Maine Central and Buckfield railroads will be one half the usual rates; and on the Grand Trunk about the same. Those coming from Bangor, and intermediate places, should stop at Danville Junction; and those coming from Augusta and other places on the Kennebec, should stop at Yarmouth Junction. At both Junctions, take the Grand Trunk R. R. for Mechanic Falls.

At all stations on the Grand Trunk Road, call for *Campmeeting* tickets. At all stations on the Maine Central roads, full fare will be paid to Danville and Yarmouth Junctions, and *free return tickets* furnished on the camp-ground by the committee.

Come to the meeting from east, west, north and south. Come to do and get good. Let there be a general gathering of the watching, waiting ones, and of all who wish to be ready for the coming of "our King." Bro. J. Couch is expected to be with us a part of the time.

R. R. York,
Jesse Gay,
John Stevens,
C. Deering,
S. Mayberry,
} Campmeeting Committee.

Campmeeting.—The R. I. and East Conn. Conference have voted to hold their annual campmeeting at Coventry Centre, to commence Sabbath, Sept. 1st, and hold over Sabbath, the 8th. The camp-ground is on the Providence, Hartford, and Fishkill R. R., and about eighteen miles from Providence. Arrangements will be made for board and lodging for all who will come. Those who can bring tents are requested to do so. All the lovers of the Lord are requested to attend this feast of tabernacles. Come with one united heart. Come in all the fullness of the gospel, and let us make one more effort for the salvation of our fellow-men in these last moments of time. Particulars hereafter. E. R. Wood, for the Com.

The New World; or, Better Country. By I. C. Wellcome. A scriptural account of "the world to come," the saints' home, and the way to become heirs to it. The prospect of soon entering into possession of it; with extracts from Luther and Matthew Henry. 24 pp. Price 5 cts. 40 cts. per dozen.

The Present Age.—*Its Boasted Progress Delusive.* From the London Quarterly Journal of Prophecy. To which is added an article by Rev. J. A. Seiss, D. D., giving a summary of the wars of the last twenty years; with a sketch of the sceptical tendencies of the religious literature of Christendom, with other facts. A very important tract for Progressionists. 24 pp. Price 5 cents. 40 cts. per dozen. For sale at this office.

To New York Adventists.—Dear Brn. and Srs., shall we not have a general rally at our next campmeeting? You now have an excellent opportunity to do good and get good. By your personal presence, prayers, and labors of love, much good may be done. We should be a consecrated people. Let not ease, love of money, or other selfish considerations, prevent us from throwing the whole weight of our moral and personal influence on the side of the cause we profess to love. What we do, rather than what we say, is the true test of our religious earnestness. Come, then, to this meeting armed with faith and winged by prayer. Its location is central, beautiful, and convenient. Let all remember, too, that at this meeting our first quarterly conference for the year is to be held. The New York State tent will be pitched in the grove, and smaller tents can be procured of James Field, Rochester, at the following prices:

Tents	24 x 30	feet per week,	$13.00
"	16 x 24	" " "	8.00
"	12 x 17	" " "	4.50
"	9 x 12	" " "	3.00
"	7 x 9	" " "	2.50

Parties desiring tents should send in their orders immediately. J. H. Whitmore.

Rochester, N. Y., July 12th, 1872.

☞ Preaching brethren going to Great Falls, N. H., will please call on Bro. Joseph K. Nash, No. 48 Maine Street.

Appointments.

☞ *We would say to our preaching brethren that it is necessary we should receive their appointments as early as* TUESDAY MORNING, *as our paper goes to press about noon; otherwise they will not be inserted till the week following.*

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel.
J. B. Brown........Sunday, Aug. 18th

Boston (Branch Chapel) 1735 Washington Street (Corner of Madison Street.)
Love Feast at 10½ A. M. Preaching at 3 and 7½ P. M. Prayer meeting Tuesday and Thursday evenings.
D. M. Leavitt........Sunday, Aug. 18th
Henry Pratt........Sunday, Aug. 25th
Hiram Munger........Sunday, Sept. 1st

Charlestown (*Hall No. 70 Main Street.*)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.
F. H. Burbank........Sundays, Aug. 18th, 25th, and Sept. 1st.

Chelsea, Mass. (*Advent Chapel, Heard Street.*)

East Boston, (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.
Geo. Sederquest........Sunday, Aug. 18th
S. S. Mooney........Sunday, Aug. 25th
E. McCullock........Sunday, Sept. 1st
T. N. Sherman........Sunday, Sept. 15th

☞ Meetings in South Boston are postponed till further notice. C. W. Huntress. J. N. Berry.

Concord, N. H. (baptism)........Sunday, Aug. 18th
Springfield Campmeeting....Aug. 20th, and through the meeting. John G. Hook.

New York City (where Bro. King may appoint) Sunday, Aug. 18th.
Will be at Springfield and Alton Bay Campmeetings. Marvin W. Lutz.

Holden, Mass........Sunday, Aug. 18th
Plymouth, Mass........Sunday, Aug. 25th
Putnam, Ct........Sunday, Sept. 1st
J. S. White.

Marblehead, Mass........Sundays, Sept. 1st and 8th
J. T. Dixon.

Cambridgeport........Lord's day, Aug. 18th
Z. Boodey.

Springfield Campmeeting........Aug. 19th to 23d
Mechanic Falls, Me., Campmeeting..Aug. 26th to the close.
Alton Bay Campmeeting........Sept. 9th to its close
I. C. Wellcome.

Corinna, Me........Sunday, Aug. 18th
Belfast Campmeeting........Sunday, Aug. 25th
Allen Damon.

Northwood Narrows, N. H........Sunday, Aug. 18th
Wm. Bodge.

East Concord, N. H. (Snaptown school-house) Sunday, Aug. 18th, at half-past ten and two o'clock.
C. W. Allen.

New Milford........Sunday, Aug. 18th
Judd's Bridge........Monday evening, Aug. 19th
Samuel W. Treat.

Moultonboro Neck, N. H. (new school-house) Sunday, Aug. 25th. (Baptism.)
Meredith Neck, N. H........Sunday, Sept. 1st
N. Glidden.

North Sutton, N. H. (at Bro. A. S. Williams', Friday evening, Aug. 23d.
New Hampton, N. H. (at Bro. E. Pike's) Saturday evening, Aug. 24th.
Meredith, N. H. (Dolloff Hall)....Sabbath, Aug. 25th
Joseph Kimball.

Raccoonborough........Sunday, Aug. 25th
J. Brooks & J. Davis.

Piermont, N. H. (Clay meeting-house) Sundays, Sept. 1st and 8th. J. Davis.
Yalesvile, Ct........Sunday, Aug. 18th
B. Hitchcock.

Belmont Corner, Me........Sunday, Aug. 18th
Pittsfield, Me. (Carr school-house)..Sunday, Sept. 8th
Levant, Me. (grove meeting)........Sept. 14th and 15th
Garland, Me. (Town House)........Sunday, Sept. 22nd and at conference the 21st.
Jer. Carr.

Sandwich, N. H. (Vitum school-house) Sundays, Aug. 25th, and Sept. 1st. Will some one meet me at Meredith depot Aug. 24th?
E. S. Moulton.

Topsham, Vt. (Cason Bridge)....Sunday, Aug. 18th
South Reading, Mass....Tuesday evening, Aug. 27th
Stoneham Mass.......Wednesday evening, Aug. 28th
East Boston, Mass.......Thursday evening, Aug. 29th
Lynn, Mass........Sunday, Sept. 1st
John H. Evans.

Canterbury, N. H. (Seavey school-house) Sunday, Aug. 18th.
T. E. Lang, Jr.

Plymouth, Vt. (at Bro. Priest's)....evening, Aug. 15th
Hartland, Vt. (at A. F. Green's)....evening, Aug. 16th
East Canaan, N. H........Sabbath, Aug. 18th
Warren Summit, N. H........evening, Aug. 20th
Warren (Ore Hill)........evening, Aug. 21st
Piermont (Clay house)........evening, Aug. 22nd
North Haverhill........evening, Aug. 23d
East Landaff........Sunday, Aug. 25th
Swiftwater........evening, Aug. 27th
Topsham, Vt........evening, Aug. 28th
East Roxbury, Vt........evening, Aug. 29th
Stockbridge, Vt. (as Bro. John Bostell may arrange) evening, Aug. 30th.
T. A. Cheney.

Bethel and Alton Bay Campmeetings.
Lake Village, N. H........evening, Sept. 16th
Meredith (Dolloff Hall)........evening, Sept. 17th
Warren Summit........evening, Sept. 18th
North Haverhill........evening, Sept. 19th
Swiftwater........evening, Sept. 20th
East Landaff........Sunday, Sept. 22nd
Sugar Hill........evening, Sept. 23d
Will visit other places as the Lord may direct.
A. A. Hoyt.

Rye, N. H........Sunday, Aug. 18th
D. F. Leavitt.

North Pembroke, N. H........Sabbath, Aug. 18th
O. W. Kimball.

Stoneham, Mass........Sunday, Aug. 18th
S. S. Mooney.

Pine Tree school-house........Sabbath, Aug. 18th
Guilford........Sabbath, Aug. 25th
G. L. Teeple.

Danielsonville, Ct........Sunday, Aug. 18th
Ellen Crumb.

Craig's Mills, Oxford, Me........Sunday, Aug. 18th
J. T. Jordan.

Chichester, N. H. (Pine Ground) Saturday evening, Aug. 24th.
North Chichester, N. H........Sunday, Aug. 25th
N. B. McMurphy.

Chicopee Falls, Mass...Thursday evening, Aug. 15th
Granby, Mass. (school-house in Bro. Morgan's district) Friday evening, Aug. 16th.
Putnam, Conn........Sunday, Aug. 25th
H. Davis.

Winchendon, Mass. (New Boston Church) first and third Sundays in each month. Geo. A. Cole.

Farmington, N. H........Sunday, Aug. 18th
W. M. Harmon.

Campville........Sunday, Aug. 18th
G. L. White.

Dover, N. H........Sunday, Aug. 18th
A. Simpson.

Cornish Village, Me........Sunday, Aug. 18th
Steep Falls, Me........Sunday, Aug. 25th
C. H. Swett.

Kennebunk Depot, Me........Sunday, Aug. 18th
Concord, N. H. (Bethel) Tuesday evening, Aug. 20th
Waterloo, N. H........Sunday, Sept. 1st
U. G. Ladd.

Danbury, N. H. (where the brethren may arrange) Sunday, Aug. 18th.
Canterbury, N. H. (Dist. No. 1)....Sunday, Aug. 25th
Harrisburg, N. Y. (Bickford (school-house) evening, Aug. 28th.
Lorraine, N. Y. (Randall Dist.)...evening, Aug. 29th
Boylston, N. Y. (as Bro. D. Ballou may arrange) Aug 30th.
North Sutton, N. H. (at my house) first Sunday in every month.
A. S. Williams.

Concord, N. N. (Centre Street Church) Thursday evening, Aug. 29th.
Lake Village, N. H........Friday evening, Aug. 30th
Meredith, N. H. (Dolloff Hall)........Sabbath, Sept. 1st
Simeon Roby.

Strafford, N. H. (Robert's school-house) Sun., Aug. 18th
Orange, Mass........Sunday, Aug. 25th through the day and evening. Geo. W. Burnham.

Morris, Ct........Sunday, Aug. 18th
Lovely Street, Ct........Sunday, Aug. 25th
Wrightville, Ct........Sunday, Sept. 1st
S. Woodruff.

Holderness, N. H........Sunday, Aug. 18th
Farmington, N. H........Sunday, Sept. 1st
Wm. W. Sutherland.

New York (Cooper Institute)........Sunday, Aug. 18th
W. S. Campbell.

Warehouse Point, Ct........Sunday, Aug. 18th
H. K. Flagg.

West Lebanon, Me. (as Bro. Watson may appoint) Sunday, Aug. 18th.
South Lebanon, Me........Sunday, Aug. 25th
S. Varney.

East Holderness, N. H........Sunday, Aug. 18th
Stephen Dinsmore.
J. G. Moulton.

Vernon, Vt........Sunday, Aug. 18th
S. Cook.

Barnard, Vt. Saturday, Aug. 17th, 2 o'clock P. M., and over Sunday, Aug. 18th.
Rawsonville, Vt........Sunday, Aug. 25th
Z. T. Wood.

Highlandville, Mass........Sunday, Aug. 18th
Campmeeting at Belfast, Me., Aug. 19th, and through the week.
Cambridgeport, Mass........Sunday, Aug. 25th
Subject—Prophecy, and evidences for the coming of the Lord in 1873. N. H. Barbour.

Vienna, Me. (Brick Chapel)........Sunday, Aug. 18th
Wilson Jackson.

London Ridge........Sunday, Aug. 18th
Wells, Me. (Littlefield's Hall)........Sunday, Aug. 25th
J. G. Smith.

Cheshire Street, Ct........Sunday, Aug. 18th
Anna E. Smith.

Clark school-house, Chaut. Co., N. Y. 10½ A. M., Aug. 18th. Chamberlain's school-house 3 P. M.
John T. Ongley.

Wilbraham, Mass. (baptism)........Sunday, Aug. 18th
Springfield Campmeeting........Sunday, Aug. 25th
Square Pond, Ct........Sunday, Sept. 1st
Putnam, Ct........Sunday, Sept. 8th
Wilbraham, Mass........Sunday, Sept. 15th
Woodstock Valley, Ct........Sunday, Sept. 22nd
P. S. Butler.

West Alton (where Bro. Flanders may arrange) Thursday evening, Aug. 15th.
Meredith Neck, N. H., Saturday evening, Aug. 17th, and Sunday, Aug. 18th.
Albany, N. H. (where Bro. Piper may arrange) Saturday evening, Aug. 24th. Also Sunday, Aug. 25th.
H. Morrill.

West Alton (Flander's school-house) evening, Aug. 15th. Brown's school-house, evening, Aug. 16th. Advent meeting-house, Sunday, Aug. 18th.
J. L. Chute. G. F. Haines.

Warren, N. H. (Ore hill)........Sunday, Aug. 25th
Orford, N. H. (Davistown)........Sunday, Aug. 18th
North Haverhill, N. H........Sunday, Sept. 1st
A. H. Clark.

Portland, Me........evening, Aug. 16th
Brunswick, Me. (yellow-school-house) Sun., Aug. 18th,
Richmond, Me. (where Bro. Reed may appoint) evening. Aug. 19th.
Readville, Me. (Gordon school-house)......Aug. 25th
Thomas Rines.

Brighton Hill, Hebron, Me........Sunday, Aug. 18th
L. D. Totman.

Rochester Village, N. H........Sunday, Aug. 18th
Newcastle, N. H........Sunday, Aug. 25th
J. L. Chute.

Hebron, N. H. (Mclare school-house) Sunday, Aug. 25th, and once in two weeks for the present.
C. W. Nelson.

Barnstead, N. H. (Tuttle school house) at 10½ A. M. and 1 P. M., Sabbath, Aug. 18th. Red school-house at 5 P. M.
T. W. Piper.

Worcester, Mass.
C. S. Shattuck........Sunday, Aug. 18th
Wm. Bodge........Sunday, Aug. 25th

Lawrence, Mass.
A. M. Higgins........Sunday, Aug. 18th
John H. Evans........Sunday, Aug. 25th

Exeter, N. H.
W. S. Campbell........Sundays, Sept. 1st and 8th

Hampton, N. H.
T. L. Churchill........Sunday, Aug. 18th

Seabrook, N. H.
E. S. Moulton........Sunday, Aug. 18th
A. Ross........Sunday, Aug. 25th
Hiram Munger........Sunday, Sept. 8th

South Rochester, N. H. (Chapel.)
R. F. Emerson........Sunday, Aug. 18th
F. H. Varney........Sunday, Aug. 25th
J. L. Chute........Sunday, Sept. 1st

Manchester, N. H.
B. S. Emery........Sunday, Aug. 18th
A. Simpson........Sunday, Aug. 25th
M. Durfee........Sunday, Sept. 1st
W. H. Mitchell........Sundays, Sept. 22d and 29th

Great Falls, N. H. (Franklin Hall.)
A. Ross........Sunday, Aug. 18th
C. S. Shattuck........Sunday, Aug. 25th

Great Falls, N. H. (Advent Hall.)
John Parsons........Sunday, Aug. 18th

Hollis Center, Me.
W. H. Mitchell........Sunday, Aug. 18th

Biddeford, Me.
A. A. Robinson........Sunday, Aug. 18th
J. Albert Libby........Sunday, Aug. 25th
D. M. Leavitt........Sunday, Sept. 1st
Wm. H. Mitchell........Sunday, Sept. 8th
Geo. W. Sederquest........Sunday, Sept. 15th
D. F. Leavitt........Sundays, Sept. 22d and 29th

Portland, Me. (Union Hall.)
A. C. Palmer........Sabbath, Aug. 18th
O. W. Kimball........Sabbath, Aug. 25th

South Berwick, Me. (Great Works.)
Geo. W. Brown........Sunday, Aug. 18th
J. Bickford........Sunday, Aug. 25th

Bristol, Conn.
Z. D. Baird........Sunday, Aug. 18th

New York City.
Advent meetings at 138 W. 24th street, every Sunday, at 10½ A. M. and 3 and 7½ P. M.; also Monday, Wednesday, and Friday evenings. T. J. Cox, 273 W. 22nd street. At 405 Grand street, preaching every Sunday, at 10½ A. M. and 3 P. M. Prayer meeting at Sr. Bellows', 23 Norfolk street, every Tuesday evening. Preaching brethren are invited to correspond with Bro. Cox, as above, or with me—H. A. King, *Bible Banner* Office, 14 Murray Street.

Business.

Notes to Correspondents.

☞ We cannot discontinue or send your orders, unless you give us the POST OFFICE and STATE in PLAIN LETTERS.

☞ S. HERRINGTON—Paper paid to July 11, 1872.

☞ Money Letters.

☞ This week, and onward, we purpose to publish a list of all letters containing money for the *Crisis*, forwarded by those who send for *other* parties. Those who send money for *themselves* to pay for the *Crisis*. will find the date to which their money pays on the colored slip of paper attached to the *Crisis*. If the date is not changed within three weeks after sending the money, write immediately. The receipts for books and tracts will be acknowledged as usual. When *all* the books and tracts ordered at any one time are not received, look at the "Notes to Correspondents" for the reason. Ag't.

Cash Receipts for Books and Tracts.—W E Brown $20 00, H McAllister $1.00, A J Young $4 70, J F Huber $2.13, J F Funk & Bro. $4.60, C W Neal 10c, C O Lindell 50c, O B Crandell 20c, R Meigs 50c, J Annis 35c, M L Durkee 20c, G F Haines 20c, A Hubbard 20c, E J Nelson 35c, W Fan 15c, J E Wells 50c, Mrs M F Collins 25c, J M Quimby 20c, C W Frisbee $5 00, B Martin 25c.

Names of Persons sending Money for Others.—W S Storms, L Wheeler, G L Teeple, Mary I Felch, W W Weare, N McCullock, R B Sherman, Mrs. L E Saulpaugh, Mrs Edwin S Bugbee, M M Morton, C H Williams.

Books and Tracts Sent.—By Mail—W Morrell, H McAllister, O B Crandall, R Meigs, C O Lindell, G W H Dexter, G F Haines, M L Durkee, W Fan, E G Nelson, M B Martin, Miss M L Collins, J M Quimby, A Hubbard, F A Mitchell, J E Wells, H Bailey.

By Express—Geo A Brown, E F Gordon, W Simes.

Articles Received.—J M Tozier, A A Phelps, B P French, O R Fassett, T F Tukesbury, C N Morgan, Wm. Hobbs, H S Munson, E B Farnham, A A Hoyt, J B Cook, S. K., E Owen, G W H Dexter, H B Sevey, R Morrell, H Gilbert, T J Greene, J L Avery, Wm. L Fenn, J Bickford, B Mathewson, R M Harvey, E Shephard, G L Teeple, S W A Johnson, S Woodruff, H Wiley.

Boston Wholesale Prices.

CAREFULLY CORRECTED EVERY TUESDAY.

Tuesday, Aug. 13th, 1872.

FLOUR AND MEAL—		Caddies ⅌ lb..	@
St. Louis ext.	9 50 @12 00	Hams, smoked	15 @ 16
Medium...	9 00 @ 9 50	Hogs, dressed..	6¼ @ 6½
Choice ext	10 00 @12 00		
Western sup	5 00 @ 5 50	PRODUCE—	
Com. ext..	6 25 @ 6 75	Apples ⅌ bbl	2 00 @ 3 50
Medium do	7 50 @ 8 00	Dried ⅌ lb...	10 @ 11
Choice do.	8 50 @ 9 00	Sliced ⅌ lb...	12 @ 14
Illinois and Indiana—		Butter ⅌ lb—	
Choice ext	8 00 @10 00	Prime fall....	33 @ 35
Canada sup.	6 25 @ 7 00	Ch'ce dairies..	25 @ 27
Com ext...	5 25 @ 6 75	Fair to good	
Medium do	7 50 @ 8 00	dairies.....	18 @ 23
Choice..	8 50 @ 9 50	Old and common lots...	15 @ 18
Milwaukee and Minnesota	6 75 @ 9 00	Beans ⅌ bushel—	
Southern sup	.. @ ..	Small & ex.	4 00 @ 4 25
Extra.....	6 75 @11 00	Marrow....	3 15 @ 3 50
Choice Balt	11 00 @13 00	Medium....	3 00 @ 3 25
Michigan and Ohio—		Cheese ⅌ lb—	
Common to		Vt. & N. Y..	10 @ 12½
choice..	8 00 @ 9 50	Factory......	10 @ 12½
Rye Flour..	5 00 @ 5 50	Skim........	4 @ 7
Corn Meal..	3 25 @ 3 50	Cranberries—	
Buckwheat	3 60 @ 3 75	⅌ bushel..	4 00 @ 5 00
Oil Cake, ⅌ ton .	@ 50 00	Peas ⅌ bush	3 00 @ 4 00
		Potatoes ⅌ bushel—	
GRAIN—		New ⅌ bbl.	2 50 @ 3 00
Corn, ⅌ 56 lbs—		Apples ⅌	
Southern yel	70 @ 72	bbl.......	1 50 @ 4 50
Western mix	67 @ 70	Jacksons ⅌	
Western yel	70 @ 72	bushel	20 @ 40
Wheat West	1 55 @ 1 80	Sweet ⅌ bbl.	4 00 @ 4 50
Rye..........	85 @ 90	Onions ⅌ bbl.	0 00 @ 0 00
Barley........	75 @ 1 20	Poultry ⅌ lb.	00 @ 0 00
Oats........	44 @ 54	Eggs ⅌ doz....	24 @ 26
Shorts, ⅌ ton........	24 50 @25 00	LUMBER—	
Fine Feed..	22 00 @23 00	Clear Pine..	33 00 @65 00
Middlings..	22 00 @23 00	Coarse Pine—	
		No 5.....	22 00 @23 00
HAY—⅌ 2000 lbs—		Refuse...	17 00 @18 00
Eastern and		Shipp'g bd's	20 00 @25 00
Northern	28 00 @31 00	Spruce—	
At City Scales—retail.		Nos. 1 & 2.	17 00 @18 00
Country Hay—		Refuse...	10 00 @12 00
⅌ 100 lbs	@ 2 25	Hemlock Boards—	
Salt Hay...	24 00 @26 00	Nos. 1 & 2.	16 00 @17 00
Straw 100 lbs	1 25 @ 1 60	Refuse...	10 00 @11 00
New York..	1 25 @ 2.00	Flooring Boards—	
		Nos. 1 & 2...	30 00 @35 00
PROVISIONS—		Refuse...	20 00 @24 00
Beef, Mess—		Clapboards—	
West. ext.	10 00 @13 00	Extra Pine.....	@60 00
West. mess..	10 00 @13 00	Do. clear.......	@55 00
Family ext..	14 50 @16 00	Do. No. 1....	30 00 @35 00
Pork—		Sap extra.......	@60 00
Ext. clear..	17 50 @18 00	Sap clear	@45 00
Clear......	16 00 @18 00	No. 1..........	@
Mess......	14 00 @14 50	Spruce....	38 00 @37 00
Prime.....	11 25 @12 50	Shingles....	2 25 @ 6 25
Lard, tcs. ⅌ lb.	9 @ 10	Laths......	2 25 @ 2 75

FIGS OF THISTLES.

As laborers set in a vineyard,
Are we set in life's field,
To plant and to garner the harvest
Our future shall yield.

And never since harvests were ripened,
Or laborers born,
Did men gather figs of the thistle,
Or grapes of the thorn.

Even he who has faithfully scattered
Clean seed in the ground,
Has found, where the green blade was growing,
Tares of evil abound.

For labor ends not with the planting—
Sure watch must we keep,
Since the enemy sows in the night-time,
While husbandmen sleep.

And sins all unsought and unbidden
Take root in the mind;
Vile seeds are they, choking the blossoms,
Chance-sown by the wind.

But no good crop our hands have not planted
Doth Providence send,
Nor doth that which we planted have increase
Till we water and tend.

By our fruits, whether good, whether evil,
At the last are we shown;
And he who has nothing to gather,
By his lack shall be known.

And no useless creature escapeth
His righteous reward;
For the tree or the soul that is barren,
Is cursed of the Lord.

—*Phœbe Cary.*

PRIDE, DRESS, ADORNMENT.

A. BOYNTON.

John the Baptist taught in this wise:—"Now the axe is laid at the root of the trees, therefore [or because of this fact] every tree that bringeth not forth good fruit is hewn down and cast into the fire." Matt. 3: 10. A dispensation of types and shadows was about to pass away, home sin must be attaked directly in all her strong holds. Christ's manner was the same, when in his rebuking words to the Pharisees for their teaching and doctrine, he says—"Either make the tree good, and its fruit good; or else make the tree corrupt and its fruit corrupt; for [or because] a tree is known by its fruit." Matt. 12: 33. On another occasion, when warning the people against these many-sided hypocrites and false teachers, he says—"Beware of false prophets, which come to you in sheep's clothing [a fair, yea, mild and loving exterior], but inwardly they are ravening wolves [have the spirit of evil, and seek the flock of God as subjects of prey or greed]. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree, . . . evil fruit. A good tree cannot bring forth evil fruit; neither can a corrupt tree . . . good fruit. Every tree that bringeth not forth good fruit is hewn down and cast into the fire; therefore, by their fruits ye shall know them." Matt. 7: 15–20.

Our attention was called to the subject by two articles in the *Examiner and Chronicle*, of May 23d, being answers to "six," headed "The Question of Dress," and "The Christian Law as to Jewels," by W. We have no desire to controvert this subject personally, our object being not to skirmish, but taking John and Christ as examples of leadership, follow as closely in their track as our weakness and distance will permit; and should the chips (in our efforts to hew down the trees of error) chance to injure any one by their flying, we hope not to be judged harshly in our holy effort. Without stopping to prove the assertion, for we think few will question it, we say, the morals, the Christianity, falsly so-called, of our times are becoming *alarmingly exterior*. Education and refinement (?) are as varnish, guilding or gold-plating, while inwardly the heart, the affections, the the main-spring of action in the man—the *motive*-power is as black and corrupt as the denounced pharisaical sepulchres of Christ's day. Matt. 23: 27. The haste, the mighty *rush* all around us, leads many an honest soul astray, by fixing their attention, yea, intoxicating their minds with the superficial glitter and glory, causing them to forget the state of the fountain (the heart) out of which are the issues of life. Prov. 4: 23. Here is a most important truth, "worthy of all acceptation." The great *results* of life grow out of, and have their origin in the little silent droppings of the soul, or mind; as the never failing trickling from yon rocky chasm helps to swell the wide ocean's bosom, so do these least emotions form our future destiny and fix our doom.

Pride. Some, perhaps, ignorantly justify it, attributing it to qualities of excellence. Webster does; but God's children, in defining words, or at least qualities of things, are to go to God's dictionary, the Bible, which is the best expositor or commentary of the divine plan and purpose. Take this word pride, trace it through in your concordance; can you find it in one instance as a thing justifiable? Is it not always coupled with sin and evil? We give only one quotation—"For all that is in the world, the lust of the flesh, and the lust of the eyes, and the *pride* of life, is not of the Father, but of the world." John 2: 16. Never, then, as a doctrine of the Bible, advocate pride.

Dress. There are general principles or rules, as also special ones, regulating this subject, which we shall notice in order. The principles have already been laid before us by the Master himself: a radical change of heart or affections; a transformation, a renewing of the spirit of our minds, another disposition, a new main-spring of action produced by the "love of God shed abroad in our hearts by the Holy Ghost, which is given unto us." Rom. 5: 5. This cannot take place without the old man with his deeds is cast out. He is a creature of the flesh, the carnal mind, or self-will. "Thy will be done," is not the sincere prayer of the fleshly, but of the spiritual man. Here the real christian life commences. This is the door into the school of Christ. Multitudes are seeking to climb up some other way; hence so much darkness, wrong-doing and contention. The lookers on are disgusted; the little ones, who have known the Shepherd's voice are confounded and discouraged. "No man can say that Jesus is the Lord [or his Lord] but by the Holy Ghost." 1 Cor. 12: 3. Of the fruits of such christians there is no question. "Can a fig-tree, my brethren, bear olive berries? either a vine figs? so can no fountain yield both salt water and fresh" Isa. 3: 12. Having laid down the platform, we come to some of the particular fruits, or results. "Likewise, ye wives, [real believers, remember] be in subjection to your husbands; that if any obey not the word, they also without the word may be won by the conversation of the wives; while they behold your chaste conversation, coupled with fear, whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the olden time, the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands; even as Sarah obeyed Abraham, calling him lord [or lawful head]; whose daughters ye are as long as ye do well, and are not afraid with any amazement" [such apprehension of danger as to prevent doing your duty. 1 Pet. 3: 1–6. "That women adorn themselves in modest apparel, with shamefacedness [modest appearance] and sobriety [decorum]; not with broidered hair, or gold, or pearls, or costly array; but, which becometh women professing godliness, with good works." 1 Tim. 2: 9, 10. All the comment the above needs is a careful and prayerful *re*-reading. Here we have clothing and ornaments described. These will follow as the legitimate fruits of a good tree.

A flower garden. These are all the rage just now, so let me introduce my christian sister to one. Here are some flowers which are not at all according to our fancy; suppose we attempt their destruction. We clip their blooming stems; for a time we are quite relieved of their presence, but we go out on a bright morning, and they are fresh as ever; others of like character have taken their place. Suppose you now say, We will cut them close to the ground, and drop in among their roots seeds of a more desirable kind; think you these will supplant the firmly embedded roots? You would not be guilty of such folly. The *living roots* give character to the crop. So as well might you attempt to stop the cannon's mouth with your apron, as to stop the manifestation of sin while the heart is at enmity with God. No, no, we have quite too large an army of hypocrites now. Let us not don the Quaker style without the Quaker's heart—take heaven's livery to serve the devil in. Birds that sing sweetest are not the most beautiful, neither are the most precious things always the most attractive. God's beauty is in his character; so ours is not in cloth, or any outward array whatever, but in possessing and manifesting the qualities of our divine Lord and Master, whose we are, and whom we serve. "What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are *not your own?*" 1 Cor. 6: 19.

The foregoing facts, we trust, will help some of the little ones to go up stream and slake their thirst with the water of life, where it flows pure from the rock of truth (the word of God), before it is "fouled with the feet" of the "evil shepherds." See Ezek. 34: 18, 19. "If the Son therefore shall make you free, ye shall be free indeed." John 8: 36. And being a son or daughter of the Lord Almighty (see 2 Cor. 6: 18), he seeks no honor but that which "cometh from God only." John 5: 44. He is not *of* the world, although in it. God's glory is ever his object, and the divine will his chief joy; and the fulness of his excellence in an eternal life will only satisfy the cravings of the divine spirit within him; as saith the Psalmist, "I shall be satisfied, when I awake, with thy likeness." Ps. 17: 15.

West Batavia, N. Y.

HOLINESS TO BE PREACHED AT CAMPMEETINGS.

S. A. GILMAN.

"We have a strong wish that, among all our campmeetings, we might have *one* to which everybody should be invited who is interested in the doctrine of holiness and entire consecration to God, as a preparation for the coming of Christ."—EDITOR, *June 19th.*

I must confess to a feeling of surprise, when I read the wish; not that it was at all improper, but that he asks only for *one* where those interested in the doctrine of entire consecration to God as a preparation for the coming of Christ shall be invited. What does it mean? Are the rest of our campmeetings expected to preach something short of this, as sufficient to meet the requirements of the gospel? Is it true that in all these years, since the cry was made—"Behold the Bridegroom cometh," they have just begun to learn what is requisite that they be found of him in peace?

Where are we? A christian church who, professedly, are waiting, expecting, for thirty years or more, to see their Lord, now unmindful comparatively of those out of Christ, and talking about *getting ready!* What a spectacle to the world! Is there need? With grief of heart I acknowledge it. O how I have seen this spirit of consecration to God give place to other things, and felt and seen efforts for the salvation of men paralyzed, by causes that ought not to have been. Shall I tell my experience at the campmeetings at Springfield and Conn. last year? Unable to attend the S. meeting till the last Saturday, upon reaching the ground, I inquired of two pioneers in the church concerning the state of the meeting, and how much interest was shown for the salvation of men? The reply was in substance, that the church was "getting ready" herself, and some had been blest. At the Conn. meeting, some bewailed their coldness, their love of the world, etc., who had long stood in the ranks as true soldiers, who then talked of "getting ready"; and at both little was done to arouse the unconverted. I involuntarily exclaimed, Ah, my Lord, is this thy waiting church, arrayed in her beautiful garments, who keeps thy ways, listening to thy voice, "watching daily at thy gates, waiting at the posts of thy doors," receiving daily blessedness? Ah! is not here the secret of so little effect produced upon the minds of those away from Christ?

O, if the church of Christ oftener looked over her accounts with Him, than after the things of the world, and with Paul reckoned herself to be "dead indeed unto sin," and earnestly, heartily say, "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air," this labor to get the church ready might and ought to be spent in pulling men out of the fire. We never hear Paul talking about half-way work in serving God, but, without holiness *no man* shall see the Lord. He claimed no immunities from danger, but to the last he kept the faith and maintained his christian integrity by continued wrestlings. He says, "I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway." Paul is not the pattern by which our modern christianity is being formed; but my mind at once reverts to Peter, who, after denying his Lord and suffering "bitterly," was ready to "go a fishing"; and when Jesus appears to them afterwards, he addresses Peter, "Simon, son of Jonas, lovest thou me?" three times. As the question was brought home to his heart, no doubt Peter remembered, as he said "Follow me," the scene at the last supper, when Jesus said, "I have prayed for thee, . . . and when thou art converted strengthen thy brethren"; for we see him after this engaged in serving God in right earnest. We find many now of Peter's experience as well as Paul's. Paul plainly teaches *how* we are to "grow up" unto a *perfect* man, unto the measure of the stature of the fulness of Christ"; not by a peculiar state of mind, but by *walking worthy* of the vocation wherewith we have been called—*followers* of Jesus. For myself, I much more admire Paul's course, and would pattern after his experience rather than Peter's; and I would to God that the Peters of to-day might not wait for the campmeetings ere they listen to Jesus' voice, when he asks, "Lovest thou me?" but follow him daily, denying self, and bearing their cross; then come in the fullness of the blessing of the gospel of peace, and our campmeetings might be a power still upon the enemy's ranks. I believe as heartily as any, that as a people looking for the immediate coming of Christ, we should be living fully up to the *Bible standard*, being entirely consecrated to the Lord; and were the church there, I believe there has never been a time in the history of the Advent people when so many could be reached as now.

Bro. Grant, tell the church, tell them in God's name, and as a minister of his, tell them everywhere, that from the hour they give themselves to God, and have their names written in the book of life, as joint heirs with Jesus, from first to last, to be *steadfast*, immovable, always abounding in the work of the Lord, and there will be no lack of blessedness; but daily, hourly feel that they rest beneath his smile of approbation, and are ready for every good word or work.

South Windsor, Conn.

HOW TO RETAIN ENTIRE SANCTIFICATION.

Supposing, dear reader, that you now possess the exalted happiness, the perfect humility, perfect love, and the witness of the Holy Spirit that you are fully saved from all sin. How blessed is your estate, how much cause for gratitude. But alas! that this blessing may be lost. But how may you keep it?

1. *You must cherish the spirit of watchfulness.* Holiness is like a garden without weeds; but, if you do not watch, Satan will sow tares. It is like a well-regulated house; still it requires constant care to keep it in order. It is like a beautiful white robe, that may soon be spotted and defiled in this filthy world. Thank God, the blood of Jesus Christ his Son cleanseth, moment by moment, from all sin. It can cleanse and keep us clean. Holiness is like a sharp-edged instrument that will be blunted without much care. It is like a well-defended city, with the enemies all outside, but every avenue must be constantly guarded.

Watch your thoughts; an evil thought may lead to an unholy desire, and this to a sinful volition, and sin is completed, and a wounded conscience and a blushing face leave sad cause for repentance.

Watch the first ruffle of your feelings, and stay your mind at once on God. Watch the first temptation to speak an angry, fretful, or peevish word, for all these little things have a great influence, "Trifles make perfection, but perfection is no trifle."

2. *Cultivate a spirit of faith.* This implies that you will guard against every temptation to doubt. Satan may say the blessing is too good for you, too great for you to enjoy; that many older professors than you have never professed such a blessing. Resist the temptation. Cast yourself anew at the feet of Jesus, and look up in simple faith into his loving face and say, "I do believe. Jesus saves me, saves me now."

Lady Maxwell says: "The Lord teaches me that it is by simple faith alone that I can either obtain, retain, or increase with regard to any gospel blessing.

3. *Your works must accord with your faith.* "Faith without works is dead, being alone." You must hold yourself ready for any post of duty, in any part of the world, for any portion of time. In great things or in small you will do the will of God, even in eating and drinking.

You will find here a full opportunity for the exercise of self-denial. Other professors may yield to indulgence in dress, etc., but you must rigidly deny self. Wesley says, "Be exemplary in all things, particularly in outward things, as in dress, in little things, in laying out your money, avoiding all needless expense." Fill up your whole life with labor for Jesus. Keep yourself fully engaged doing good, and so your works will help your faith. Read 1 John 3: 20–22. Study its blessed and significant meaning.

4. *Live as in the presence of God.* "Thou God seest me," ever kept in mind, will do much toward keeping you from falling. Walk and talk with God. Often spend an hour in sweetest fellowship with God in your closet. This will give you a richer realization of the divine presence, and a power to reflect the divine image upon the gainsaying world.

5. You cannot maintain this blessed state unless you make a timely and prudent profession of it. Tell the truth, the whole truth. Be not afraid to use Bible language. "The blood of Jesus Christ his Son cleanseth us from all sin." "Perfect love casteth out fear." In deep humiliation of soul, and with a single eye to his glory, publish this fulness to the world. Still the loudest profession of holiness is the daily deportment, the godly walk, the deadness to the world in its spirit and customs.

6. *Seek after more and more of the mind of Christ.* You must grow in holiness. If you try to stand still you will go back. It is your blessed privilege to be

"Changed from glory unto glory,"

till in heaven you take your place,

"Till you cast your crown before him,
Lost in wonder, love, and praise."

7. *You must daily renew your consecration.* Lay your all anew upon the altar "that sanctifieth the gift." Still say,

"High heaven that heard the solemn vow,
That vow renewed shall daily hear,
Till in life's latest hour I bow,
And bless in death a bond so dear."

8. *You must labor to diffuse this blessing;* to persuade others to embrace it. This you will do as long as you retain it. A minister once said, "A christian was like a coal of fire, he must set some one else on fire, or he would go out himself." Scatter the holy fire, then it will burn more and more.

9. Be willing to suffer the consequences of its profession.

10. Satan may tempt you more severely. This he did to Jesus. Thank God you need not fear.

"By all hell's host withstood,
We all hell's host overthrow,
And conquering them through Jesus' blood,
We on to conquer go."

11. You may expect opposition from those who are at ease in Zion. They may say, "You are zealous overmuch," "You make yourself peculiar;" "Attract attention;" "Why not take things a little easier?" "Why make so much ado about religion?" "It will be just as well in the end." Look out for these Laodiceans, pity them, pray for them, set fire to them, but do not follow their example, or be moved by their pleadings. Yours is indeed a peculiar state of mind and heart, and but few enjoy or know how to appreciate it. It will make you peculiar, as it did Jesus. And you must be willing to meet the opposition as he did, who when reviled reviled not again.

12. Let patience have its perfect work, that ye may be perfect and entire, wanting nothing. —*Guide to Holiness.*

CONFERENCE PROCEEDINGS.

A long and a hearty *Amen* to article No. 2, in the *Crisis* of July 3d, from Bro. Sheldon, under the head of "Conference Reports." I have felt it duty that something should be written and published in the *Crisis* on the subject, but felt insufficient for the task. While brethren are arraigned before the conference, condemned and sent out into the world branded with a mark as lasting as that of Cain's, published to the world, rejected by those who should have reproved, rebuked and exhorted by those who had promised that their homes should be open to receive them; that their substance should be administered to their wants; that when sick or in prison they should be visited and administered unto,—while such an one for whom Christ died should be restored in the spirit of meekness, forgiving one another even as God for Christ's sake has forgiven us, we see it told of in Gath, published in Askelon, rejoiced over by the uncircumcised, and believed by the enemies of the cross of Christ; thus rejected of men, despised by those who should love and protect them; sent out into the world without one word of reproof or rebuke, without a word of exhortation, or a tear of sympathy; their prayers for pardon and forgiveness not granted, their promises rejected, the pleadings of the brethren passed by unheeded, their name published to the world with some unknown crime attached to it, found guilty of charges preferred, etc.

Dear brethren in Christ, these things ought not so to be. Rememberest thou the king who would take account of his servants (Matt. 18: 23–30), and when he forgave him the debt, he went out and found his fellow servant, and laid hold on him, and cast him into prison until he should pay the debt; "so likewise shall my heavenly Father do unto you, if ye from your hearts forgive not every one his brother their trespasses." Brethren have pleaded and pleaded in vain, and no place of mercy has been found; yet we see such as have been despised and rejected of men upheld by the word of Him who has said, "My grace is sufficient for thee," and to the dying thief, thou shalt be remembered in paradise; by Him who has said if you suffer now, you shall triumph then; if you are despised and rejected of men, you shall be remembered when I make up my jewels. Christ was despised and rejected by those he loved, and wept over, and would have gathered, but they would not; but he has overcome, and ascended to his Father, and has promised to them that overcome that they shall reign with him.

Brethren, remember your duty to your brethren and your God, and not lord it over God's heritage, knowing that we are but stewards, and have a Master in heaven. "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." If you find a tree that is unfruitful, dig about it with the tools that God has provided, and dress it with words of reproof and advice, and if it bear fruit, good and well; if not, let Him who will recompense the ungodly and the sinner see to it. A. S. TOWLE.

OUR PRAYER-MEETING.

(1) I purpose to be there regularly and punctually,—"Not forsaking the assembling of ourselves together."

(2) I will endeavor to draw others to the meeting,—"Come thou with us, and we will do thee good."

(3) Before entering the place of prayer, I will ask the Savior's presence,—"We would see Jesus."

(4) I will not, unless it is necessary, occupy a back seat,—"How pleasant it is for brethren to dwell together in unity."

(5) I will not so seat myself as to hinder others from occupying the same settee with me,—"Be courteous."

(6) I will refrain from fault-finding, and will not indulge a criticising spirit,—"Be ye kindly affectioned one to another."

(7) I will not expressly dissent from any one who has spoken, and will avoid giving the expression of variance of feeling,—"That we may be made perfect in one."

(8) So far as is consistent, I will assist actively in the exercises, by testifying to the love of Christ, by exhortation, by a passage of Scripture, a hymn or a stanza, or otherwise,—"Let the word of Christ dwell in you richly, in all wisdom, teaching and admonishing one another in psalms, and hymns, and spiritual songs."

(9) I will not decline to lead in prayer, and in offering prayer will begin with the subject in hand, and in aid of what has just been said,—"Ye also helping together by prayer for us."

(10) If I offer the prayer first, it shall be chiefly an invocation, asking the Savior's special aid and presence,—"For without me ye can do nothing."

(11) My prayers and remarks shall not be long,—"For God is in heaven, and thou upon earth; therefore let thy words be few."

(12) I will not seem to harangue nor teach in prayer, as though I were thinking of man more than of God,—"We speak before God in Christ."

(13) I will not speak merely to fill a vacancy, but will rather offer prayer during pauses in the meeting,—"That thy benefit should not be as it were of necessity, but willingly."

(14) I will not needlessly expose any want of faith, and discouragements,—"Who is fearful and faint-hearted, let him return."

(15) I will cultivate enlargement of faith and desires,—"Let us therefore come boldly unto the throne of grace."

(16) On leaving the place, I will endeavor to maintain a devout frame of mind,—"Continue in prayer."

(17) I will endeavor to use all means suited to secure the blessings for which I have prayed,—"Faith without works is dead also."—*Selected by N. J. Lewis.*

— Obedience is better than sacrifice.

CONFERENCE REPORT.

Pursuant to notice, the Christian Advent Yearly Conference of Nova Scotia met at Hillsburgh, June 13th, 1872. The first and second days were occupied in devotional exercises, with much good feeling and interest, by a general attendance of delegates and others from almost all the churches. On the morning of the 15th, at 8.30, the president, Elder I. Woodworth, called the meeting to order, when the business of the conference was taken up. The minutes of last year were read and adopted. Officers chosen for the year: President—Elder I. Woodworth; Vice President—Solomon Bolby; Secretary—Tho. W. De Wolfe; Treasurer—I. Woodworth.

Reports from thirteen different churches were made; five by brethren, eight by delegates; showing in almost all a growing interest in the gospel truth, and numbers added to the different churches. Brethren Tozier from Woodstock, N. B., and Heath from Lynn, Mass., were present with much acceptance and efficient aid in the cause. The brethren voted and paid in at the meeting $100 for book and tract distribution. The Advent church at Halifax was received into membership with the conference. Bro. Albert Verge of Halifax was accepted, and ordained to the ministry. Charge by Elder I. Woodworth; right-hand of fellowship by Elder Tozier, and prayer by Bro. Holliday.

The services on the Lord's day were interesting throughout, and very fully attended. In the evening, after the baptism of one candidate, Bro. Tozier preached the coming Christ, with much acceptance to a large and interested audience. On Monday morning, the brethren and sisters left for their respective homes, strengthened and much pleased with the harmony and love which pervaded these meetings, as also with the liberal hospitality and kind attention from the residing brethren and sisters of that romantic and beautiful village.

THOS. W. DE WOLFE, *Sec'y.*

Halifax, N. S., June 30th, 1872.

AS THOU WILT.

"*Many shall be purified, made white, and tried.*"

Even so, O Father!
Though my heart is bleeding,
On the anvil keep me,
While its lessons needing;
Till I'm fitted thus to fill
The place assigned me by thy will.

Even so, O Father!
As silver when 'tis tried,
From every earthly stain
May I be purified;
So that, reflected, all may see
Thine image, Lord, enstamped on me.

Even so, O Father!
Though shrinks my heart with fear,
The trial I'll endure
If thou, dear Christ, art near;
For "As thy day thy strength shall be,"
Is promised even unto me.

—*Guide to Holiness.*

PUTTING RAZORS TO CHILDREN'S THROATS.

A blessed gospel minister, whose eyes are open to see what Satan is doing, through his active agents—ministers and religious editors—said, a short time since, "that parents might just as well take a razor and cut their children's throats, as to allow them to read the corrupting literature of the day."

Is this declaration, startling as it is, too strong or too bold? Not in the least. If parents have made up their minds fully to kill their sons and daughters any how (as many seem to have), why not dispatch business—make quick work of it! This killing by inches or piecemeal, is the most painful and cruel of all deaths!

The same christian minister goes on to say: "Thousands of the youth of our land are annually ruined forever by poisonous literature. And yet books and papers of that character are to be found upon the tables of professed christians. Some think them harmless, and permit them to ruin their own children. Fathers and mothers, look after your children, and see what they are reading. Banish all pernicious books and papers from your houses, and furnish your children with an abundance of such as are calculated to make them wise and good. They may plead for novels, and try to convince you that they are as harmless as they are charming. Beware of that thought! Hearken to the testimony of those who have watched the influence of novel-reading.

"Goldsmith, himself a novel-writer, says: 'Above all, never let your son touch a novel or a romance. How delusive, how destructive, are these features of consummate bliss! They teach the youthful mind to sigh after beauty and happiness that never existed, to despise the little good that fortune has mixed in our cup, by expecting more than she ever gave.'

"Rev. John Foster, an eminent Baptist minister in England, says: 'Novels are doing incalculable mischief. I wish we could collect them all together, and make one vast fire of them. I should exult to see the smoke of them ascend like that of Sodom and Gommorrah; the judgment would be as just.' The fearful results of novel reading are a standing warning against the practice. Let the pulpit and the press speak out boldly, and arouse the unsuspecting."

Let your mind pierce through the vista of the next few years—the children will be men and women then—the long procession of drunkards, criminals, and prostitutes that now degrade our world, will have passed away to "that bourne from whence no traveler returns;" but with the same influence at work there will be few, if any, gaps made; our workhouses will be crowded as they are now; our jails will be crowded as they are now; drivelling sots and raving maniacs will abound on every hand as they do now; a long train of lecherous harlots will infest our streets even as they do now. And where will they come from?—where, but from our children? Fathers, mothers, your children are in danger; run to their rescue! The most potent agency in effecting their ruin will be through the medium of a corrupt press in the hands of whom?—*Author of "Digging Roots," etc.*

IT is a mistake to say animals are "only mutes, and never know a pleasure." At this moment from our library window we witness the intense pleasure which a mother cat and her little ones are having upon the lawn. In their gambols they play at a real "puss in the corner;" and when mamma is caught she wags her tail and fondles her little ones with exquisite delight, and then darts down the garden walks, followed by the enraptured little ones, who vainly endeavor to climb the walnut tree, from a bough of which madam looks down upon her children with a chuckle of true sport.—*Dumb Animals.*

— The closest walk with God is the sweetest heaven that can be enjoyed on earth.

Gems.

— No man is so insignificant as to be sure his example can do no hurt.

— He who sins against man may fear discovery, but he who sins against God is sure of it.

— Garments of beauty may cover, but they can never impart worth to a bad character.

— If we do not want our faults noticed we must not speak of the faults of others.

— No man is so learned but he may be taught; neither is any man so illiterate but that he may teach.

— Pride and indolence make more slaves than oppression.

— Do good to him who injures thee, that thou mayest show thyself greater than he, and also gain friendship.

— Charles Wesley thus felicitously uses a pretty similitude:—

Here in this body pent,
A pilgrim sad I roam,
And nightly pitch my tent
A day's march nearer home.

— Trifling reading begets trifling thoughts, and trifling thoughts a trifling life.

— Whatsoever we bestow, let it be given with a cheerful countenance; a man must not give with his hand and deny with his heart.

— Every man is a volume if you know how to read him.

— He has riches sufficient who has enough to be charitable.

— God gives no man faith wherewith to play miraculous pranks.

— A genuine christian character is a heroic poem.

DR. FRANKLIN, in reply to one of the infidel Paine's inquiries, asked—"If men are so wicked *with* religion, what would they be *without* it?" No answer has ever been reported.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

MEN ARE OBSERVING YOU.

In one of the suburban towns a Sabbath-school teacher had a very fine class of boys. Most of them were from wealthy families. One of them was the son of a poor widow who had to sew, it might be said, almost day and night, to keep her young family together. Our teacher had again and again observed a lone light shining brightly at late hours from the window of that mother's room, and then would come trooping through his mind the words of that refrain of Tom Hood's song, "Stitch, stitch, stitch." The teacher had taught his boys to take off their hats to him and to each other, as he did to them, so that he and they were quite a marked feature of the village.

One day a Boston merchant was walking past the school-room with our teacher, when the pupils were coming out. They tumbled out as usual, and rushed heedlessly by our teacher and his friend—all but one. That was the widow's son. He raised his hat so politely, it took the merchant's attention at once.

"Why, what a fine well-bred lad!" said he.

"Yes," said the teacher, "and he is the only son of a poor widow, who is working herself to death to prepare him for a place in your store or that of some other good man."

"And she shall not work in vain," replied the merchant.

Both turned at once, repaired to the widow's room, and the merchant engaged the lad in his store. Now he is partner with him in a thriving business, and all from that one act of good breeding. We leave off as we began. Few of you children who walk our streets have the faintest conception of the number of persons who are observing you, and are really taking an interest in you. By and by, perhaps, you may get some faint idea of it when you aspire to enter life as one of us. Then if you had been one of those who have been winning, day by day, golden opinions, doors will open, perhaps, quicker and wider than you expected.—*Boston Transcript.*

THE DIFFERENCE.

A teacher asked of a little boy, "Willie, why were you gone so long for water?"

"We spilled it, and had to go back and fill the bucket again," was the prompt reply; but the bright, noble face was a shade less bright, less noble than usual, and the eyes dropped beneath the teacher's gaze.

The teacher crossed the room, and stood by another, who had been Willie's companion.

"Freddy, were you not gone for the water longer than necessary?"

For an instant Freddy's eyes were fixed on the floor, and his face wore a troubled look. But it was only for an instant—he looked frankly up in his teacher's face.

"Yes, ma'am," he bravely answered, "we met little Harry Braden and stopped to play with him, and then we spilled the water and had to go back."

Little friends, what was the difference in the answers of the two boys? Neither of them told anything that was not true. Which one of them do you think the teacher trusted more fully after that, and which was the happier of the two?

TOM'S "GOLD DUST."

"That boy knows how to take care of his gold dust," said Tom's uncle often to himself, and sometimes aloud.

Tom went to college, and every account they heard of him he was going ahead, laying a solid foundation for the future.

"Certainly," said his uncle, "certainly, that boy, I tell you, knows how to take care of his gold dust."

"Gold dust!" Where did Tom get gold dust? He was a poor boy. He had not been to California. He never was a miner. When did he get gold dust? Ah! he has seconds and minutes, and these are the gold dust of time—specks and particles of time, which boys and girls, and grown-up people are apt to waste and throw away. Tom knew their value. His father, our minister, had taught him that every speck and particle of time was worth its weight in gold, and his son took care of them as if they were. Take care of your gold dust!—*Little American.*

ANGER.—Anger is what little folks call "getting mad." It is a plant in the heart of almost every one, and it bears very bad fruit. It is a weed that ought to be pulled out of every young heart in the world. The same feeling that causes the little boy to raise his hand and strike his brother, or sister, or playmate, is that which causes a man to draw a knife and stab his fellow-man to the heart, or draw a pistol and shoot him down. Everybody would call him a murderer: and so he would be.

With a little time to think, all can see that anger is a very bad thing. It is a weed that, if left to grow, will soon crowd everything that is good out of the heart. Pull it up, boys; pull it up, and throw it away. It is worse than worthless. Plant love in its place, and be diligent to cultivate it all you can. When it is growing well, the fruit will be words of kindness and deeds of love to all. There is nothing but love in heaven. Love the Lord with all your heart, and your neighbor as yourself, and that happy place will be your home.—*Youth's Instructor.*

NEVER let a day pass without having made an effort to make some one happier; every such effort, whether successful or not, will increase your own happiness.

Hygiene.

"This is for your Health."

A NEGLECTED DUTY.

Despite frequent homilies addressed by anxious parents to heedless children on the subject of health, and the increased attention given to health laws in these latter days, it is rare to find a person who looks upon the care of the body as a religious duty. As a matter of prudence, affecting only personal comfort, the preservation of physical vigor receives a certain reluctant recognition; but most people, indeed most christians, never regard even wilful neglect and exposure as sins, but, at the worst, as mistakes for which those who make them are accountable neither to God nor man. Their argument is, "May not one do what he will with his own? and if he chooses to risk health and take the possible suffering, who has a right to object?"

"Each man for himself," and "Let us eat and drink, for to-morrow we die"—these mottoes of selfishness and infidelity are unconsciously made the basis of this fallacy. But christians who have learned the true meaning and worth of life, ought to remember that a man is successful according to that which he can get out of it, and that present pleasure is dearly bought at the sacrifice of future usefulness. Even on grounds of self-seeking, we ought to deny ourselves many indulgences, and eat, drink, sleep, and exercise, in such manner and under such conditions as may promote our physical welfare. But christian duty has still higher and broader claims, and bids us train our bodies to such habits and protect them by such care as may enable us to expend strength upon others, and do the Lord's work effectively for the longest possible period. Moreover, the greediness which exposes health in order to seize present gratification, as if the Lord's storehouse and promise were worth less than man's own right hand, shows lack of faith. He who consciously overworks, discounting time and strength and opportunity, so far despairs of that which remains to the people of God.

There is urgent need of a more systematic enforcement by the pulpit and the press, and by christians in every walk and relation of life, of the duty of preserving and attaining health. It is not common, it is almost unprecedented, to hear a sermon on this homely, practical subject. But the right care of tools is as much a necessity as the right use of them. . . . And it is not enough to avoid exposure; we ought to strengthen the native constitution by a continuous, methodical, intelligent application of all established hygienic laws. Christ should dwell in the mortal body, and we should honor the divine tenant by keeping it in good repair.—*Christian at Work.*

SUNLIGHT.

One of the primary causes of sickness, suffering, and premature death, is the exclusion of sunlight. Sunlight is necessary to the health of mankind; it is necessary to the health of every kind of animal which exists on the face of the earth. It is also necessary to the health of all the plants, flowers, and trees, that live in the fields and forest.

Any lady who keeps house-plants knows enough to keep them where they will get the benefit of sunlight. You may look at the lillies, roses, pinks, and dahlias, of your flower garden, and you will notice they all have beautiful colors. You may rear these same flowers in places where the sunlight is entirely excluded and keep them in the dark, or supply them with artificial light only, such as candles, lamps, and gaslight, and you will find they will not have that pure, brilliant color which nature designed they should have. The same is true of men, women and children, if they are deprived of sunlight. Demonstrations of this fact may be seen in your fashionable parlors, where women and children spend most of their time, and the windows are kept blinded to keep out the sunlight for fear it might injure the carpet.

Some people do not know what a nice thing sunlight is. It is composed of seven different colors, so nicely blended together as to make one grand, sublime, beautiful substance which we call sunlight.

These seven different colors may be seen separated by the solar spectrum, and may also be observed separted in the beatiful rainbow, as it stretches its arch across the eastern skies. I believe the influence of sunlight helps give color to the blood.—*Health Reformer.*

THE USE OF FRUIT.—We think as a general rule, fruits are best adapted to people who reside where they grow. The belt of country in which the cherry, strawberry and apple flourish best is the one in which they should chiefly be eaten. The country of the grape, peach, apricot and plum is the one where the products should be used. So of the orange, lemon, pine-apple, and banana. Oranges, pineapples and bananas are rarely fit to eat as far north as Richmond, Va., as they must be picked before they are ripe and transported to their place of consumption. And they bebome wilted by heat and sweating, and often become partially decayed or soured before they are eaten. Fruits if properly canned could be carried north or south and reach the eater in a fresh and normal condition. Pears, it is claimed, are nowhere better in America than in the vicinity of Boston. In California they grow to be very large, but, it is said, lack the fine flavor of eastern fruit. New England and Northern New York apples are finer than they are in the south-west, not so large, but of finer texture and richer flavor. The Rhode Island Greening apple in New England will keep nicely six months from the time of picking. In the south and west the same variety grows larger, but does not keep nearly so long.—*Science of Health.*

IT is the grand secret of human health and human happiness, to have a plenty to do. "Go ahead, keep moving." There's wisdom in that, and health; health of body, health of brain, and a long life.

The World's Crisis

AND

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AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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THE SIN-BEARER.

"He was wounded for our transgressions; he was bruised for our iniquities."—Isa. 53: 5.

Thy works, not mine, O Christ,
Speak gladness to this heart;
They tell me all is done,
They bid my fear depart.

Thy wounds, not mine, O Christ,
Can heal my bruised soul;
Thy stripes, not mine, contain
The balm that makes me whole.

Thy cross, not mine, O Christ,
Has borne the awful load
Of sins that none in heaven
Or earth could bear, but God.

Thy righteousness, O Christ,
Alone can cover me;
No righteousness avails
Save that which is of thee.

Thy righteousness alone
Can clothe and beautify:
I wrap it round my soul—
In this I'll live and die.

—*Bonar.*

REVIEW OF THE PAST.

L. BOUTELL.

In calling to remembrance the former days our Advent movement, many wonderful scenes, changes and events force themselves upon my mind. My first thought is this: Was the time due for the signs of the Lord's coming? Then they should be recognized as the fulfillment of Christ's words, be believed, and confessed with the mouth. This would be right, and nothing short of it would be. The sound of the Lord's coming was heard, and the signs recognized in the Scriptures of divine truth were given. The watchmen's lips, touched as with a live coal from off the altar, began to swell the soul-inspiring sound, "Behold He cometh," and the feet of him that bringeth good tidings were beautiful upon the mountains. Zion heard and was glad. This cry so sweet, so Biblical, bearing on the face of it its truthfulness, was hailed as the rising sun of a new era. The introduction of "this gospel of the kingdom" by the flying angel was a startling event. The overwhelming evidence of the Savior's soon coming aroused mightily the virgins, and soon was inaugurated a new religious feeling and interest. The power of God was wonderfully displayed in the conversion of men "from idols to serve the living and true God, and to wait for his Son from heaven." The tide rose higher and higher; our expectations became almost a reality till a disappointment; when to our sad surprise we were brought into a tarrying time—"And while the Bridegroom tarried, they all slumbered and slept"; and we still are there. This is too visible to need any argument to prove it. And in this sleepy time much has been done that ought not to have been done, and much omitted that ought to have been done; but amid it all, a mighty work has been done for God and the truth. Man as he was, as he is, and as he will be after the resurrection from death to life, as taught by the holy Bible, has been a matter of solicitude and deep study by many; and the truth has been and still is being confessed by many able advocates. The word has had free course, and a mighty work has been wrought, and is rapidly going on, visibly seen and felt by christian denominations.

Now about the coming of our blessed Lord. Have the signs all disappeared? Nay, verily. Every succeeding year has only spoken more clearly and fully. Our hopes, although deferred, were well founded. The signs in the sun and moon, speaking immediately after a definite tribulation, mark our way. The judgment has set upon him that was to speak great words against the Most High, and wear out the saints of the Most High. The bloody passage of "time, times, and a half," is in the past. These, with a multitude of others, demonstrating the fulfillment of the word of God, all force the certain conclusion that we have come over the right way, and shall realize our most sanguine hopes. The railroad chariots running like the lightning, and looking like flaming torches, have been seen in this day of God's "preparation." In eighteen hundred twenty-five they were the wonder of the age. Paul's last-day apostasy has come in spite of all the efforts of Christendom to evangelize and convert the world. The signs, like the putting forth of the leaves that show summer is near, and which spoke to us in unmistakable tones in our early history, speak louder every successive year. The sands in the prophetic glass have almost run out. Earth's symbolic history is in the past; and whether we reckon from analogy, or stubborn facts truthfully illustrated, every intelligent consideration crowds the certainty upon us that some tremendous, startling event is coming. The increase of wickedness, in all its prolific sources and hideous forms, marks the waning progress of the age. And with it all, blindness seems to be so contagious that the multitude think this the golden age, when in fact it is only ripening the tares for their merited reward—everlasting destruction.

Then in view of these truth-telling events, we cannot be mistaken as to our whereabouts, or to what is coming. We have not followed cunningly devised fables, nor any other fables. The Lord himself is soon to descend from heaven. The shout will be heard. There will be a trembling among the rejectors of this sweet message. Many horror-stricken ones will call upon the Lord, but it will be too late. They will wish they could be placed beside that reproach-bearing company of lovers of Jesus and his soon coming. Full of joy, they are responding, "Lo, this is our God, we have waited for him"; while the others will be calling for rocks and mountains to fall on them to hide them. O dreadful day! No where to flee! He who was full of love and pity called after them, but his love and mercy they rejected. His dear name they hated, his mercy they refused, and now it is too late! Mercy is gone, they are lost forever. Not so with the righteous. They have lived a life of self-denial for Jesus' sake. They were chosen out of the world, separated from it by an impassable gulf; being "bought with a price," they are not their own, but belong to Him who bought them. They had been looking for the return of the Nobleman from a far country. They had been waiting long, and nothing could induce them to give it up. Their long-looked-for time has come. The same Jesus has appeared in the heavens. They hail him with joy. Long-expected day, but it has come, and they all shout, "O hail! happy day."

Now, in coming over this thirty-years pilgrimage, our experience is a safeguard of the utmost importance. The Lord has verified his faithfulness all the way through the wilderness. Some have fallen by the way. Many, because of murmuring, have been bitten by the fiery serpents, and died because they would not look to the brazen serpent. Others have wished they had been left back in Egypt, rather than to be brought into such straits. Many of the Aarons have fallen asleep in Jesus, while faithfully responding to our Moses, whose word has ever been—"Stand still, and see the salvation of God"; or else, "Rise, and go forward." The way is a narrow one, but now we are down to the Red Sea. Some hesitancy prevails. What shall we do? Up, and onward, is the answer. To go back is perdition. Before us is eternal life. We have nought to fear. Israel's God speaks, and I hope we shall unitedly hear and move forward in the name of Him who has led us thus far, and soon we shall pass over Jordan, dry shod, and sing the song of deliverance in the land of promise,—"Home at last! home at last!"

Chelsea.

CHRIST COMING IN HIS KINGDOM.

JAS. H. BROWN.

"Verily I say unto you, there be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom."—Matt. 16: 28.

What did Jesus mean when he uttered these words? Did he, as is commonly asserted, mean that some who were there should not die till a spiritual kingdom should be set up on the day of Pentecost? I do not see how the words of our Savior can possibly be so construed. Look at the language,—"till they *see* the Son of man coming in his kingdom." Is not this declaration of Christ as positive as any in the Scriptures that it is the "Lord himself" who will come, and who will "judge the quick and the dead at his appearing and his kingdom"? "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; . . . then shall the king say . . . inherit the kingdom." Did they see the "Son of man coming," "the Lord himself" descending on the day of Pentecost, to "judge the quick and the dead?" Did he "come in his glory" and with "all the holy angels," and "reward every man"? Yet he declares in the text that it is the "Son of man coming in his kingdom."

But you say, Christ also said, "There be some standing here which shall not taste of death *till* they see;" and if the kingdom is yet future, as the apostles are *now* dead, how could these words be fufilled? Although men could not see, and therefore have concluded that the kingdom came on the day of Pentecost, yet the Lord in his word has shown us just what he meant, how it was then fulfilled, and that the kingdom is yet future.

Now let us look at this utterance of Jesus in connection with the associated incidents. Jesus began to show his disciples that he must suffer many things and be killed. Peter rebuked him and said—"Be it far from thee, Lord; this shall not be unto thee." But Jesus told him and the other disciples that what he said was not of God, but was Satan's way, and that if any man would come after him, it would be a way of suffering and death. He must take up his cross, deny himself, and even be ready to lose his life for his sake; although Satan would say otherwise; and if he so lost his life, he should find it again when "the Son of man shall come." But if any one saved his life by denying Christ, and even gained "the whole world," yet what is the "profit" or advantage? for he shall lose it. Then Jesus tells them *when* this should be; for he immediately adds, and connects it by a "for"—"for the Son of man shall come in the glory of his Father, with his angels, and *then* shall he reward every man according to his works." v. 27. Then come the words of the text. Now from the connection, it is plain that whatever "coming" verse 27 refers to, the *same* "coming" and "kingdom" is referred to in verse 28. But as verse 27 manifestly refers to the future second coming of Christ, "with his angels," to "reward every man," it follows that verse twenty-eight refers to the same coming.

But the question still comes up, the apostles are dead, and Christ has not come; yet he said he would come before some of them died. How is this? Let us look a little further. We read on. "And after six days, Jesus taketh Peter, James and John . . . into a high mountain, . . . and was transfigured." Read the rest of the account, and then turn and see what Peter, one of the "eye-witnesess," says about it in 2 Pet. 1: 16–20. "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory: This is my beloved Son in whom I am well pleased. And this voice which came from heaven we heard, *when we were with him in the holy mount.*" Read the remainder, and then compare with the account of the transfiguration. Peter is speaking of the future coming of Christ, and he says it is not a cunningly devised fable. Why? I have *seen* Christ coming in "glory." Jesus told us some of us should. I have seen his "power" and majesty, and heard the "voice," and this was when we were with him in the holy mount. But how is this, Peter, the coming of Christ future, and yet you say you saw it? O yes, it is future, for "take heed" to prophecy, "until the day dawn, and the day star arise;" but nevertheless, we saw this coming in a vision; for Jesus said to us when we came down from the mount—"Tell the vision to no man until the Son of man be risen again from the dead." The vision is sure. Christ is coming again, and we *now* preach and make known to you, by that vision of his coming, that he will *surely* come again in glory to reward his people.

Such we gather to be the apostle Peter's understanding of the vision. Thus we see that Peter *did not die* till he had seen Christ coming in his kingdom; and yet what he saw was only a vision, picture, type, or shadow of the literal, real coming; and this *reality* is yet in the future. As Moses, the then dead saint, "appeared in glory," so will the *now* dead but *then* resurrected saints appear also, when "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God, and the dead in Christ shall rise first"; and as Elijah, the translated saint appeared, so "we which are alive and remain shall be caught up together with them, in the clouds, to meet the Lord in the air"; "for we shall not all sleep." *Then* Christ comes in "glory," the saints appear in glory, having bodies "fashioned like unto his glorious body," talk with Jesus about "his decease," singing "a new song, saying, thou wast slain, and hast redeemed us to God by thy blood, out of every kindred and tongue and people and nation, and hast made us unto our God kings and priests, and we shall reign on the earth." God is "well pleased" in his "beloved Son," who hath reconciled "all things unto himself," even "through the blood of the cross."

A few thoughts more. As Moses represented the dead saints, and they are to appear in the kingdom *by a resurrection*, if Moses was really in the mount, *he was there by a resurrection from the dead*; but if he was not really there, as there was no necessity of his being (as it was a vision); still, when he does appear in glory, it will be by a resurrection; therefore, so far as being proof that the soul is conscious and active in death, the plain inference is, that the real man is *dependent* on a resurrection in order to be in "glory."

Finally, lose thy life for Christ, if need be; give *all* for him, and he will reward thee when he comes in his glory. *Amen.*

Littleton, Mass.

Effort and Success.—Let us look unto Jesus, and not to the apparent success of our efforts. Apparent success is not always the measure of real success; and, besides, God has not enjoined success upon us, but only labor. He will ask an account of our labor, but not of our success. Why, then, should we be too much concerned about it? We must sow the seed, God will gather the fruit; if not to-day, it will be to-morrow; if not for us, it will be for others. Even if success were to be granted us, it would always be dangerous to look complacently upon it. On the one hand, we are tempted to claim for ourselves some of the glory; on the other, we are too prone to slacken our zeal when we cease to see good results arising from it; that is, at the very time when we ought to put forth double energy. To look at our success, is to walk by sight; to look unto Jesus, and to persevere in following and in serving him, despite all discouragements, is to walk by faith.—*Rev. A. Monod.*

BRETHREN, WHILE WE SOJOURN HERE.

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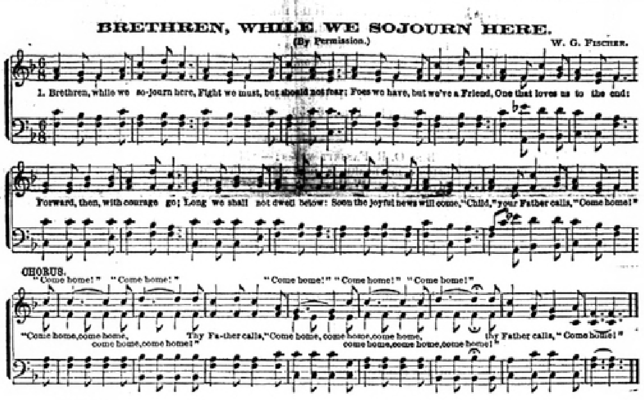

2. In the way a thousand snares
Lie to take us unawares;
Satan, with malicious art,
Watches each unguarded heart.
But from Satan's malice free,
Saints shall soon in glory be;
Soon the joyful news will come,
"Child," your Father calls, "Come home!"
Chorus.

3. But of all the foes we meet,
None so oft mislead our feet,
Nor betray us into sin,
Like the foes that dwell within.
Yet let nothing spoil your peace,
Christ shall also conquer these;
Soon the joyful news will come,
"Child," your Father calls, "Come home!"
Chorus.

GRUDGING.

S. MATHEWSON.

"Grudge not one against another, brethren, lest ye be condemned; behold, the Judge standeth before the door."—Jas. 5: 9.

He who inspired this sacred mandate well understood the necessity of such an injunction, and has seen fit to fix its chronology beyond any manner of doubt. The third verse of this chapter shows the subject matter pertains to the last days; and the seventh and eighth verses evince yet more plainly that it is when "the coming of the Lord draweth nigh," that the *brethren* of this inspired apostle are to beware of *grudging* one against another.

According to the Scriptures, and the best lexicographers, grudging is murmuring, grumbling, complaining, envying, coveting. The tenor of this solemn injunction, with its chronology, causes us to infer there will be an unusual propensity in this direction, when the "Judge standeth before the door," or the Lord would not have given this imperative caution to the brethren of this inspired apostle.

It may be inquired, Why is there more danger of this evil where the chronology of this text exists, than ever before under the Christian dispensation? I answer, according to many scriptures found both in the Old and New Testaments, those who go out to meet the Bridegroom and continue to wait for his coming and kingdom are a disappointed people. Disappointment in temporal blessings for which we have long wished and labored often produces great depression, and sad results upon the whole being. The more our heart's affections are wrapped up in the object for which we hoped, the more poignant the disappointment will be felt. The multitudinous suicides recorded in our public prints for the last few years are mostly the results of disappointed hopes. The objects have been multifarious; sometimes unrequited love; in others, emulation for office, but oftener financial disappointments. These are small matters to produce such entire discomfiture; but they were the objects of the heart's dearest affections, hence, to be foiled and defeated in what was dearest to them, robbed them of that which was dearer than life. Had they been disappointed in a matter of secondary moment, the results would have been less disastrous.

Now half (to say the least) of those who went out to meet the Bridegroom had given him their heart's best affections, while He more than reciprocated the same, so that their whole being lived and moved in and through this divine affection, so deep, so high, so rich, that only those who have experienced it can understand it. According to the best light emanating from the prophetic numbers, they expected the Bridegroom to return and take them to himself 2300 years from the time of "the going forth of the commandment to restore and build Jerusalem." But he tarried; and they looked and found it written, If he tarry, wait for him, *for he will* surely *come.* Thus assured, they did not despair. The blessed promise stayed them from rashness; but this delay of their dearest and most affectionate interest is often keenly felt, especially when goaded by their enemies; and unless they rest on the Almighty arm, they are sometimes restive and restless, like the Israelites in their journeyings, and are in danger of getting a *grudge* against some one whom they fancy is better off than themselves.

The church that came out of Egypt occupied a different position from others; so also that church which is waiting for the speedy coming and kingdom of Christ; hence, our crosses differ, or increase in some directions. Inspiration compares the church which lives near the end of the world to the Israelitish one while journeying in the wilderness, and plainly tells us the history of the latter was given for the benefit of the former; that the church near the end of the world, with these examples before them, may beware, and avoid the causes of falling, after having come out and fully identified themselves with the cause. 1 Cor. 10. The church near the end is surrounded with an atmospheric disquietude such as the world never experienced before, of which those who read the public prints must be fully aware. Such extravagant determinations for wealth, at all hazards; such catering for official emoluments; such manifestations of pride and arrogance in various directions, never environed the church before.

And the breathing of this malaria induces disease deadening in its effects, and corrupting every sensibility of the moral nature; and the only true and successful antidote is keeping a clear and close communication with God in prayer, and the memory constantly refreshed from the word of God. Murmuring or grudging was the chief manifestation of the sins of the Israelitish church. Instead of gratefully recounting the great mercies they possessed, they fretfully recounted what they did not possess. Only a few weeks after their wonderful deliverance from Egypt, their miraculous passage through the Red Sea, "they tempted the Lord" with this doubtful inquiry, "saying, Is the Lord among us, or not?" They murmured on account of hunger, and when the Lord furnished them with such food as angels eat, they murmured because it was not sufficiently palatable. They murmured because of the crosses they must bear, and the disagreeableness of the way; as though the way to Canaan would be laid through a bed of roses. They murmured with a *deep* murmuring because of the great strength and power their enemies possessed, looking at their high stature, instead of remembering the power God had promised to invest in them, if they would only hearken and obey his voice, trusting where they could not trace. Many of them envied Moses because of his position as a leader, and came to the conclusion they could lead about as well. And this was no small matter of a few odds and ends of the congregation, that made this complaint, but "two hundred and fifty princes of the assembly, famous in the congregation, men of renown," that gathered themselves together and raised the siege against Moses and Aaron. They defiantly told them they arrogated too much to themselves, and gave them signally to understand the rest—that is, the whole congregation—were every way their equals. Moses took the right course in disposing of the matter. He carried it to God in prayer, and he adjusted the difficulty in such a manner as seemed to quiet this grudging on account of position or office.

Excessive longings for official emolument, in church and state, probably beget the most dire grudging of any one object at the present time. This feature now stands out in bold relief in the present political excitement; and with regret it is discerned that this pestilential miasma effects the church. Church members hanker for prominence and power, and while thus affected do not see their danger. But unless this disease is eradicated from the system, it will end in death. It is sometimes well to read the history of Absalom and his tragic end. He was a talented man, and as to personal appearance, none could vie with him in all Israel. He understood court life, and how to rule (as he thought), and he sorely longed for a higher office, and thus he exclaims: "O that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice! And it was so, that when any man came nigh to him to do him obeisance, he put forth his hand, and took him, and kissed him." After enduring *secondary* honors a few years, he commenced the tirade of wresting from the throne one whom God had placed there. David, with all his devotion, had *some errors*, but he repented, and it was a fearful undertaking to seek the overthrow of one whom God approved. Thus it will be with all. Blinded by the burning thirst for power, perhaps Absalom really thought he could do better, and exert a greater influence for Israel, than David. He was conscious of possessing ability, but the wisest men with unwise counselors often fail. Had he only faithfully counseled with the Lord in the matter, all would have been well. So with all.

Will not these examples, with those pertaining to the church in the wilderness, be sufficient to reprove and admonish us against discontent, murmuring, or grudging against any? Notwithstanding their defects, the Lord had a most tender regard for the church that came out of Egypt. He blotted out the nation that fought them, and he blessed those who sometimes met with and showed them kindness. Look at Jethro. Witness his rejoicings and holy triumph at the rehearsal of God's power manifested to Israel. Listen to his tender and judicious counsel in obviating their difficulties. And did not God bless him and tenderly gather his out from those he was about to chasten? Has not this peculiar feature manifested itself relative to those who are truly waiting for the coming and kingdom of Christ? How many who have attacked this class have been entirely overthrown, dried, and plucked up by the roots? I verily believe those who have thrown their whole being into this cause are, to God, like the apple of his eye; but they are yet mortal, and therefore liable to depart from the "new commandment." Heaven save us from such a departure, that we may enjoy a heavenly greeting on the bright shore of immortality, is the prayer of your sister.

Please read the opinion of another on this subject:—

"Old Grudges.—A writer in the *Congregational Journal* says: 'I take this opportunity to say that, according to my acquaintance and prayerful observation of many of our feeble churches, the greatest cause of decline and of the withholding of God's blessing, are old grudges among the brethren and sisters, and a destitution of family religion. Old grudges are like old ulcers within the body, unseen except in their effects, wasting away the moral and spiritual life of man, and imparting to it an effluvium that poisons the whole atmosphere of Zion. Those who harbor them never act in character as christians, for they are always under a more potent influence than that which proceeds from the love of Christ and his cause, yet they take no open stand on the side of the world.'"

Castleton, Vt.

THE PRESENT AGE.

JOHN TAYLOR.

If there ever was a time more distinguished than another for the fulfillment of prophecy, pertaining to the state of the world, at the coming of Christ, it surely must be this age. A few instances out of hundreds will be sufficient to prove it. Among the many signs that will stand out in bold relief, when the judgment is next to come, or at hand, is that of the Revelator (11: 18)—"And the nations were angry, and the time of the dead that they should be judged." Now this is a plain, literal prophecy; and does not the present condition of the world correspond with it? There is hardly a nation but what is armed, or is arming to the teeth for the deadly conflict. We are living in the midst of "War's alarms." Said a notable member of the English government recently—"If the great was does not come in 1873, it will be in 1874." And many eminent men think that the last great battle may take place at any time.

Said the Pope in a late address—"We are walking upon an uncertain element. Our feet are sinking. It is not the north wind, but the wind of *hell*. We are infested with infernal winds." The reason is given by the Revelator, who says—"Woe to the inhabiters of the earth, and of the sea, for the devil is come down unto you having great wrath; because he knoweth that he hath but a short time." There are many passages which show that Satanic influences will govern mankind. That the present age is in the above prophetic condition, is evident from the following extracts:—The *Tribune* of July 3d, 1872, on the peace congress, now sitting in England, says—"The military expenses of European powers is five hundred millions of dollars, while it is proposed to spend twenty-one thousand dollars for peace purposes. . . . Six millions of men are confronting each other with guns loaded and matches lighted, all over Europe. . . . To match these, the reformers have twelve men distributing tracts." Elihu Burritt recently stated that last year, 1871, the United States paid $5.00 (five hundred cents) for taxes imposed in consequence of war, for every cent raised to carry on the great religious enterprises of the age. That eighty-five per cent. of the yearly income of Great Britain is expended in the payment of war taxes." See Somerset Reporter of June 4th, 1872. Five hundred per cent. spent in consequence of war, to one for peace, or religious purposes! The English government has just cast, or finished, thirteen cannon of thirty-five tons weight each, throwing six hundred pound balls, seven miles. These things do not show a healthy sign of a thousand years of peace for the world.

The Christian *Union* of June 21st, 1871, says—"The horizon appears dark with threats of endless wars still to come." Another characteristic sign of the last days is, that it was to be like the days of Noah, when the world was drowned for its wickedness; it was to be like the days of Sodom, which was destroyed by fire for its iniquity. Was there ever an age, in which crime moved with the swiftness of lightning as in this age? Take New York and London as examples, and they are not the worst cities either, as I can prove by statistics. *Harper* for March 1871 says: "In New York City, for 1871, there were 1,314 violent deaths, and 126 infants found dead in the streets." In the city of London, in 1871, there were one hundred and fifty-one murders. And in one column only of a Maine journal (*Lewiston Journal*), I counted seventeen murders recorded. Such a state of things is not to be wondered at, when we find men highest in the ranks of society, winking at, and indulging in, immorality. The Grand Duke Alexis, accompanied by his staff, and by the Governor of Cuba, attended a cock fight during the day, and at night a ball was given him at the palace, on Sunday.

Now turn our eyes to missionary England. The Parliament of England adjourned twenty-four hours in order to witness horse-racing, for the Derby stakes. Mr. Hughes objected. He thought that government ought not to encourage horse-racing, as it was the most corrupt system of gambling which ever disgraced any country. The government only adjourned two hours to celebrate the ascension of Christ, and twenty-four to patronize horse-racing and gambling. His motion was met by irony and laughter. See *Tribune* of May 29th, 1872. Look at the contrast. Two hours only for religious purposes, and twenty-four for the world, the flesh, and the devil. Truly it is a hard chance for the conversion of the world to Christianity, as it is preached by some. The fact is, we do not wish to have this man (Christ) to reign over us; to be subject to him. The last spring, a deputy in the assembly of France proposed to erect a temple to Jesus Christ, as testimony to a belief in God, as necessary for the national regeneration of France. The motion was rejected. See Portland *Transcript* of March 16th, 1872.

And how is it, about having the word of God in our Constitution (of U. S.) introduced as an amendment? Says the *Christian* of Feb. 7th, 1872, in an editorial—"There is not the slightest chance that the amendment will ever be adopted." If the professed church of God would live up to their privileges, and not scoff so much at sacred things; or if the Scriptures were more studied than they are, we should not have such a lax state of things. The following blasphemous scene took place in Meridan, Conn., last spring. A reverend gentleman of that place celebrated the twenty-fifth anniversary of his marriage, in the chapel. As they entered, the choir sang, "The Bridegroom cometh," after which, as they stood up to go through the marriage service, another reverend gentleman recited a poem, commencing with—

"Now, Bro. S., the young folks here
Desire a little fun, sir,
So if you please,
Just stand at ease,
And show them how 'tis done, sir."

For names etc., see *Gospel Banner* of Feb. 24th, 1872.

Another item of scoffing, is from the Portland *Transcript* of May 4th, 1872, in a book notice of Dr. Cumming's last work, "The 7th Vial." It says—"The book would lead us to think, that the end of all things is at hand, so dire is the commotion. Much is made of the dethronement of the Pope, of course; but we do not find that the Alabama claims were specially alluded to in the book of Revelation, which must have been an oversight, either on the part of St. John, or of Dr. Cumming." Thus it is, if any one attempts to give faithful warning, he is ridiculed. The *Jewish Messenger*, in an article on the study of the Scriptures, says, "At no time in our history, has there been a period when so strong necessity existed for inculcating that study, as to-day. In olden times, the study of the Bible, by young and old, was general; now, it is the exception, not the rule." Hence the decay of Christianity. The *Watchman and Reflector*, of last spring, in an editorial on the Decline of Anniversaries, says—"Nobody wants them, nobody invites them. They were a blessing once; now they are a burden. It is hard work to get invited. . . . Shall they be abandoned altogether? Anniversaries have had their day, and now they are dying of slow decay. I doubt if an anniversary held for the past five years has really benefited the cause it represented." Well may the church cry out—"Oh my leanness!" It is this laxity of the church, that is intensifying the atheistic spirit of the age; that is destroying the life of the church. Well may the Reformed Presbyterian church adopt the report, "that the abounding immorality, and wickedness, with the growth and prevalence of infidelity, were a sufficient cause for fasting." They further said—"It no longer appears in the coarse, vulgar, and disgusting mein of the past; but it comes encompassed with the dignity of science; and arrayed in the garniture of a polished and enchanting literature, or in the sacred garb of religion." On this point, H. W. Beecher says—"That the science of our age is intensely skeptical. . . . The question of the day is whether there is any religion at all, or any God whatsoever." Thus fulfilling another Scripture—"When the Son of man cometh, shall he find faith on the earth?" implying that there shall be little faith at that time.

Says the *Christian Union*, of Jan. 10th, 1872, on this subject—"One thing, however, is clear; that the atheistic element has very great power in Christendom, and is preparing for a conflict more fearful than most christians anticipate." This state of things is not to be wondered at, when we think how much of infidelity has entered the churches. Out of eighty-three cardinals of the present age, only three perhaps really believed in the divine origin of Christianity; so says a veteran diplomatist at the Papal court. Such is the state of society to-day, with no better hope for the future, our only hope being in the coming of the Just One. May we discern the signs of this age, and profit thereby.

TIME IS SHORT.

"But this I say, brethren," "the time is short."—1 Cor. 7: 29.

Bro. Grant:—The above quotation has been on my mind for a few days past, and in consequence these few thoughts are called out. Do we realize what the words imply? Do we believe them? Do they carry conviction, and lead us to do all things to the glory of God? But it may be asked, What time is short? First, the time to get ready to meet the heavenly Bridegroom. Dear friends, Jesus is about ready to descend from the skies. Are we prepared? Shall we hail his coming with joy, or shall we need a little more time to get the wedding garment on? In view of these things, let us not "be weary in well doing, for in due season we shall reap, if we faint not." Again, the time is short to consecrate, yes, re-consecrate ourselves, our all to the service of the true and living God. Have we kept back anything? Are we fully the Lord's? time, talents, reputation, money, our lives, if need be? Can we say from the heart, "My *all* to Christ is given"? Do we feel as though the Lord was well pleased with the way in which we are using this little remnant of time? The night is nearly past, the day is about to dawn. Brethren and sisters, let us double our diligence, that we may be found worthy of the "well done," when Jesus comes. C. N. Morgan.

Granby, Mass.

— Those days are lost in which we do no good; those worse than lost in which we do evil.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, August 21, 1872.

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There are campmeetings to be held in various parts of New England within the next two months. We purpose to have Agents at the several meetings with a supply of our publications for sale, who will also receive subscriptions for the *Crisis* and the *Pilgrim*. We hope that those who are in arrears will make it a point to avail themselves of these good opportunities to settle their accounts.
AG'T.

THE COMING OF CHRIST.

In the various churches, an increasing interest is felt in the signs of the times, the prophetic Scriptures, and the general evidences which show that Christ is about to return to this planet. The Spirit of God is impressing them that we are truly in the last days. Many who have not heard a sermon, or read a book on the subject, are convinced, by the teaching of the Spirit, that the end of this dispensation is at hand. But to those who have carefully examined the great prophetic chart, as presented by Daniel and John, and compared it with the history of the last twenty-five hundred years, the evidence is overwhelming to show that in a *short* time Christ will appear to set up his kingdom. We can see no room for doubt. Our own mind is most fully settled on this subject. We never before felt so perfectly satisfied that we are right in proclaiming the speedy coming of our dear Savior. We do not see any chance for any other conclusion.

In harmony with the prophecy of Daniel, the great empire of Babylon closed up in the days of Cyrus, the Persian, about 491 B. C., as is shown by the most reliable chronology, in harmony with the Bible. The Medo-Persian empire, which was to succeed the Babylonian, ended when Alexander the Great conquered the Medes and Persians, about 392 B. C. The Grecian was to be succeeded by a noted kingdom, of great extent and power. Though this fourth one is not called by name in the Bible, yet it is so minutely described, we think it is certain that it is the Roman. Its first Emperor was Augustus Cæsar, who began to reign 31 B. C. That we have entered this empire in the world's history, will not be disputed. After a series of years, the fourth kingdom was to be divided into ten parts, as declared by Daniel. This took place in the fifth and sixth centuries, when the barbarous tribes in the north of Europe broke up the Roman empire into ten pieces, as symbolized by the ten horns on Daniel's fourth beast. He says: "The ten horns out of this [fourth] kingdom are ten kings that shall arise, and another shall arise after them; and he shall be diverse from the first, and he shall subdue three kings." The Septuagint reads: "Its ten horns denote that ten *kingdoms* shall be raised up, which shall exceed in evils all those before, and shall humble three kings, and shall speak great words against the Most High, and wear out the holy ones of the Most High, and think of changing times and laws, and this shall be put in its power for a time and times and half a time. When the court hath sat, they will change this government to abolish and destroy it utterly." These horns are all on the fourth beast, which represents the fourth kingdom; hence they symbolize parts of that kingdom, and no other. This closing prophecy concerning fragments of this fourth kingdom, especially the part represented by the "little horn" that subdued three of the first ten, reaches to the coming of Christ.

Where are we in the history of this Roman power? But one true answer can be given: The "little horn" has arisen, plucked up three of the first ten; received and exercised the controlling power over Europe for more than a thousand years; during which time it wore out the saints of the Most High, and put them to death by the million; but now its dominion is taken away, as Daniel declared. This was done when the Italians entered Rome, Sept. 20th, 1870. We have thus passed down the stream of time for a period of twenty-five hundred years, till we have reached the last jots and tittles on the prophetic chart. We can see no way to avoid this conclusion. The next great event is the coming of the King of kings.

Turning from this infallible chain of prophecy, and taking a look over the earth, comparing its moral, social, religious, and political condition, with the description of the last days, as given by Christ and the apostles, we find the evidence is so clear that Christ is coming within a brief period, that it amounts almost to demonstration. He is coming, he is coming! Tell it to every body. Dear, lonely pilgrim, lift up your head and *rejoice*. Your redemption is near. Do not look back now, but press forward with new zeal. Put on thy bridal robe, and be ready for translation.

Seeing, as we do, that the coming of Jesus is just at the door, we feel *specially anxious* that all the waiting ones should be "pure in heart." The subject of holiness should be a prominent theme in all our meetings. The only chance now for a failure, is in not being "*ready*." "They that were *ready* went in with Him to the marriage, and the door was shut." Let each inquire, *Am I ready?*

This is a solemn hour in which we are living. We are almost to the time when it will be decided who will live forever, and who "shall not inherit the kingdom of God." Among the latter class the Bible enumerates adulterers, fornicators, thieves, drunkards, covetous, revilers, extortioners, backbiters, busy-bodies, deceivers; those who have "hatred," "variance," "pride," "lasciviousness," "wrath," "strife," "envyings," "revelings," and such like. When the heart is *pure*, all these evil things are removed, and in their place is the Holy Spirit, that enables us to love God with all the heart. Let there be a careful heart-examination to see if any of these evil things remain. There is provision made for our complete cleansing, so that every spot of sin may be removed. If this is not done, it will be our own fault. Let there be no delay. Soon it will be too late. Put *all* on the altar at once—*now*, *to-day*. Do not hesitate. Eternal life is at stake; also the kingdom, with all its glory and beauty; the society of the redeemed, and the loved ones sleeping in Jesus; fathers, mothers, husbands, wives, and dear little children. O what a "*blessed* hope" is ours! Shall all this be given up to gratify the lusts of the flesh, the love of the world, and the pride of life? *No! no.* Let us give *all* to Jesus, now and for ever. Let there be no reserve whatever. Make clean work. Then the Lord will fill us with perfect peace and love, and cause us to feel down deep in the heart like saying, "Come, Lord Jesus," "come quickly."

HOW TO ENJOY A CAMPMEETING.

Many get very little or no benefit from campmeetings, because they do no know how to go to work to get the blessings that others receive. Whoever goes as a *spectator* must not expect to receive anything. Spectators are not the ones who have the wages. Those who go to campmeeting to look on, without taking any part, generally go home more barren than when they came. Such usually see all the bad things, hear all the unpleasant sounds, and go away very much dissatisfied. Those who enjoy campmeetings are the *workers*. It is a poor place for loungers. Their streams will dry up faster in the camp-ground than at home.

If you would get good from a campmeeting, seek some tent, where you are best suited, and take part in the prayer and conference meetings *as soon as possible after you arrive on the ground. Do not forget this advice.* After doing so, you will feel more at home. It is well to have some particular tent where you can go every day to attend the prayer and conference meetings. If you go from tent to tent, wandering about, you will not gain so rapidly. "A rolling stone gathers no moss."

LONG EXHORTATIONS AND PRAYERS.—These are often a great injury to the best interests of campmeetings. They have a *killing* influence on the life of the prayer and conference meetings. Many who attend have been in the habit of talking long in their neighborhood prayer-meetings, so as to fill up the time; and when they get to campmeeting, they talk longer, because they suppose there is plenty of time, and that others like to hear them as well as they like to talk. We have generally found these long prayers and talks special hindrances in the way of wholesome, healthy, interesting and profitable meetings. But as sure as any attempt is made to check these long, dry, prosy prayers and exhortations, the cry will be raised by some one—"Where the Spirit of the Lord is there is liberty." Yes, but it is not that kind of liberty which allows a few to eat up all on the table—eat till they are satiated—and keep the little hungry ones in a starving condition. The liberty given by the Spirit is quite different from that assumed by the long talkers. As for long prayers, they should be in the *closet*. No matter how long the time spent alone with Christ; but we have no Bible examples for long public prayers. We do hope for an improvement in these things in our campmeetings this year.

Be short, but talk and pray often. Avoid as far as possible any effort to say smart things, or make eloquent prayers. Throw off all dead formalism, and be free and easy. Be familiar and social, giving every one an opportunity to say a word. Let the *first* exhortation and prayer be short. Begin right. Endeavor to take some part in every prayer-meeting you attend. Talk half a dozen times, and be short, and it will do much more good than one long talk. There may be some exceptions, when a five minutes talk or prayer will be heard with interest; but they are not common. After about thirty years experience and observation, we are most fully satisfied that the short-range guns do the best execution.

A SAD PICTURE.

The state of things in many churches is becoming truly alarming. There is but little room to hope for any improvement in the mass of professors. The time has arrived when those who are real christians must come out from such things, and be separate, in order to continue in the favor of God. The following needs no comment:—

"A New Orleans correspondent draws a sad picture of the spiritual condition of the churches in New Orleans. He writes that St. Mark's Protestant Episcopal church, of which Rev. Mr. Morrison is pastor, have erected two large frame buildings on loaned ground on Charles and Soniat streets, to be used for dancing, concerts, dramatic entertainments and the like. The whole square is well lit with gas and bears the title of 'Idlewild.' Besides the dancing and the theatrical features of the affair, brandy, champagne, etc., have been among the attractions furnished by 'Idlewild,' in the interest of the church. The enterprise thus far has not been very successful either pecuniarily or in increasing the membership or congregation of the church. The correspondent adds that other churches adopt similar methods to maintain an existence, and that the most numerous and influential (?) denomination of Protestants in that city holds annually a festival by which to replenish its Mission School treasury, at which for several years past the most remunerative feature has been a so-called Jacob's Well, from which the fairest Rebeccas in the society have been selected to draw champagne punch for the exhilaration, and in some cases the actual intoxication of its patrons. Another seeks to replenish its treasury and gain additions to its society by getting up masked and fancy dress balls. And, to crown all, George Francis Train, from the stage of the St. Charles Theatre, on Sundays and week days, denounces and holds up to ridicule the Christian church and its enterprises to the delight of crowded houses. Comment is unnecessary.

"A UNIVERSAL STRIKE."

Signs indicate startling events a little distance in the future. Satan is stirring up the human race terribly, and preparing them for the final conflict against Christ and his truth. The evidence is strong that the "perilous times" of "the last days" are about to open with all their horrid results, spreading distress in all directions. The International Union of the laboring classes has assumed alarming proportions, and threatens the destruction of the present system of manufactures and commerce. They are determined not to rest till the experiment is made of repeating the French Revolution upon a grand, world-wide scale. We believe this is Satan's last rally before the coming of Christ. It is only carrying out the programme of the demoniacal spirits, who are the leaders in Spiritualism. The political and social results of this terrible system are about to be realized. Thank the Lord for a shield against all the fiery darts of the enemy. This is no time for sleeping. The closing scenes of the present dispensation are upon us. Let us keep on the watch-towers, looking for the signs of the coming One. We can almost hear the rumbling of his chariot wheels. Let all be ready, clothed with "the whole armor of God."

The following from a St. Louis correspondent of the Boston *Globe* will give some idea of what may be expected:—

"The agitation of the labor question here has brought to light a number of interesting facts concerning the intention of the workingmen in these preliminary strikes, and has enabled the capitalists to ascertain the probable future movements of the trades organizations. These movements are not merely local, but extend all over the country. Three distinct societies are doing their utmost to bring about an organization of all the workingmen in the nation, and are quietly but rapidly, so they claim, securing this end. These three propaganda societies are the 'National Eight Hour League,' the 'National Builders' Union,' and the 'International Workingmen's Association.' The Eight Hour League is the organization that attempted to direct the recent strike in New York and other cities at the East. It has four sections in St. Louis, and it is to their influence that the success of the strike of the plasterers and bricklayers is ascribed. The National Builders' Union is well organized and spread throughout the entire territory of the United States, while the International Workingmen's Association has branches in all cities of the country and boasts a membership of three hundred thousand workingmen in America alone. These three propaganda societies, although being separate organizations, co-operate with each other and secure concert of action through delegate meetings. . . . It is intended to extend each of the organizations until they embrace in their membership not only all journeymen in the different trades, but all laborers on railroads and other transportation lines, and on public works, and in fact, wherever men and women work for wages. In order, as far as possible, to prevent discord among the members from the influence of capitalists and politicians, none but wages laborers can become members of the League.

Every step in the movement is to be carefully considered, and premature strikes are to be discountenanced, as even slight failures at the outset will be disastrous to the movement. Funds sufficient to support the whole working class for two weeks are to be raised, as the battle against capital will not be fought in platoons as heretofore, with doubtful chances of success, but in one simultaneous strike in all the cities at the same time, thereby leaving the manufacturers the alternative either of making the concessions demanded, or to close their shops. In order to prevent the working classes from suffering from the latter evil, the National Eight Hour League advocates to all workingmen's and trades unions the founding of co-operative manufactories in all branches of industry in every city of the Union.

This, it is anticipated, will give constant employment to the unemployed, and in this manner decrease the competition for employment among the working classes, or in other words increase the demand for labor. These co-operative establishments are to employ only the best workmen, and when the anticipated general strike is carried out, are to be prepared to seize on the trade of the capitalists, who will then be helpless for want of working power, or when they do employ workmen, will have to pay such rates of wages that they cannot injure the co-operatives. The profits made by these co-operative societies are to be used only in increasing the business, or in bringing other co-operative branches of industry into existence to undermine the present system of capitalistic production, and ultimately govern the manufacturing interests of the country.

The intelligent workmen resent the imputation of politicians and stump speakers that the present state of ill-feeling and dissatisfaction among mechanics is the result of mismanagement of public affairs by the party in power. The labor movement, they claim, is not an affair of yesterday, to-day, or to-morrow. It has been gradually gathering strength for the last thirty years, and every year the immense strikes in Europe and America are warnings to the capitalists of the terrible storm that is coming."

THE CONDITION OF FRANCE.—A correspondent of the Buffalo *Commercial Advertiser*, when speaking of the present state of things in France, and of a late change in the public sentiment, says:—

"Now you cannot wonder that this revolution of popular feeling has made people open their eyes very wide and look somewhat aghast. For what is the prospect it presents, instead of the agreeable future with the belief of which we have, as I began by saying, been lately flattering ourselves? Nothing less, apparently, than this: It shows us that we are once more standing very nearly in the position occupied by the country between '49 and '51, when a moderate republican National Assembly was still indeed in the possession of the government, but laboring under the sombre conviction that its days were hopelessly numbered and the vast majority of its members inevitably doomed, at the near election, to make way for 'red' candidates. It was just that position which enabled Louis Napoleon to frame and perpetuate successfully his *coup d'etat*, and slip in between the terror of the country and the advent of the 'reds.'"

YOUNG LADIES.—Do not fail of reading the article addressed to you, by Bro. A. A. Hoyt. It is excellent.

THE POPE.—Pius IX. is in a heap of troubles, and is much perplexed to find a way out of them. His sky is very dark, and his situation is causing him to become desperate. He is devising a big and daring scheme to regain his temporal power. The following shows his present condition and feelings:—

"We have letters from all parts of the world telling us that we have no other resource than to pray to God, because we have little to hope from men. To God, therefore, we pray. For my part I would wish to see the cause of justice and religion again triumph, that I might finish my days in peace and tranquility."

The foregoing is an extract from his remarks to the former members of the Pontifical police.

"PERFECT LOVE" is the title of a valuable work, by J. A. Wood, a minister of Christ. It is the best work we have read on the subject of entire consecration. We commend it to all who are anxious to keep unspotted from the world. It is a work every preacher should read. Price $1.50. For sale at this Office.

BRO. O. R. FASSETT writes:—"My eyes are better; my health is improved, with that of Mrs. Fassett. We have moved to Santa Clara. We supply the churches of San Francisco and Vallejo as formerly, and also intend to preach the gospel to other cities and towns also."

[Let all pray for Bro. and Sr. Fassett, Bro. and Sr. Reed, and Bro. and Sr. Mitson.

BRO. THOS. L. SCOTT, General Secretary of the Young Men's Christian Association of New Orleans, La., writes:—"To-day I providentially got hold of a copy of your paper; and am free to say, although a member of the Baptist church in this city, your paper advocates just what the Bible has taught me for some time; in fact, ever since I began the *study* of it."

HOME AND HEALTH.—The August number of Home and Health is full of valuable articles. It is published by De Puy, Lyon & Co. 52 Fourth Ave., New York. $1.50 per year. It is well worth the money.

NEW TRACTS.

Just published

By the Adv. Chris. Pub. Society.

"A TRUMPET FOR THE WATCHMAN ON THE WALLS OF ZION."—By Geo. Thomson.

The nature of this work may be gleaned from the following outlines:—The Christian Minister a Watchman—The Duties of a Watchman—Watchman, What of the Night?—Time of the End—Signs of the Times—Fulfillment of Prophecy—Prophecy in relation to the First Advent—Prophecy in relation to the Second Advent—Signs of the Second Advent,—Celestial, Terrestrial, Moral, National—The Papacy—Spiritualism—Time, Tarrying Time, etc., etc., etc. 128 pp. Single copy, by mail, 20 cts. Per dozen, $1.75. By express, one hundred copies for $11.

"YAHVEH CHRIST. THE MEMORIAL NAME;
OR,
THE COMING ONE."
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The object, or design, of this tract is to set forth the divinity of Christ, as taught in both the Old and New Testaments, as appears in the history and significance of the MEMORIAL name—YAHVEH. 44 pp. Price, 8 cts. per copy; 75 cts. per dozen; $5 per one hundred.
AG'T.

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For sale at this office. AG'T.

EXPERIMENTAL RELIGION.

While it is true that *practical* religion is a prerequisite to salvation, it is not true that practical religion alone will save men; for often practical religion exists independent of *experimental* religion, being only a result of the principle of morality, which leads men to refrain from crime, simply because it is prohibited, and to do good deeds simply because they are required; and all this can be done by unregenerated men. While this principle is not to be undervalued, there is another principle, of still greater value, which produces practical religion, or leads to a system of good works; we mean *experimental religion*, or a heart full of perfect love, divine peace, and heavenly joy, shed abroad by the Holy Spirit. This kind of religion will fill the heart with a *relish* to perform all that God requires at our hand; not on the principle of action to escape whipping, but on the principle of action to please one whom we ardently love; and no person can knowingly displease one for whom they have deep affection. Good works arising from *this* principle will commend us to God, just as in the case of Abraham, who was led by it to offer up his darling son. "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?" James 2: 21. Here works, resulting from the principle of *love*, are said to *justify*; while elsewhere, in alluding to works which are merely the fruit of morality, we are told that we cannot be justified by works; that is, by works alone. Abraham was drawn by the cords of divine love to obey God, mingled with a trusting faith; and works springing from this principle commend us to God; but when men are simply driven by the legal whip to obey, they are doing works that can never bring justification. Divine love, which involves faith that trusts God, must be the mainspring of practical religion, or that religion is worthless; in other words, practical religion must be the fruit of *experimental* religion, instead of being the fruit of morality, in order to be the genuine article.

And there are different stages of experimental religion. While it is possible to retain the warmth of our "first love," it is also possible for us to "grow in grace;" to advance from the stage where we are recognized as "babes," to men and women in Christ; to leave "the first principles," and "go on unto perfection," as the scholar leaves the lower branches for higher attainments; and this advance can be made in the experimental as well as the theological department of religion. Let us not be content with the shallow waters, but plunge into the deep ocean of perfect love. W. S.

ELECTION EXCITEMENT.

Politicians are entering upon one of the warmest campaigns hitherto witnessed by this nation. Each party is intent upon the election of its chosen man, and both fair and foul means will be resorted to for the purpose of gaining the day. One party is sure Greeley's election will greatly improve the government, and the other party is sanguine that Grant will yet bring the nation into political sunshine, if allowed to stand at the head another four years. While it doubtless is true that no one can look long on two fighting dogs without feeling a choice as to which one he would have victorious; and while the same may be true in political matters, let every one refrain from drinking in the spirit of this contest. It is the spirit of this world, and cannot be mixed up with the Spirit of Christ, any more than oil and water can be mixed.

We do not insist that it is impossible for a man to keep himself free from this spirit of worldly strife, and still cast his vote for one of the candidates; but we do insist that the further we keep from the fire the less danger there will be of getting burnt; and it is not always wise to make the hazardous experiment of trying to see how much liquor a man can drink without getting drunk. The *safest* way is to let it alone. So while we are liable to get intoxicated with the political spirit, the safest way is to let it alone. Whether Greeley or Grant prove victorious in the coming contest, the reign of sin and death will run parallel with their administration. But we are looking for a better government than earth has ever witnessed—world-wide and eternal—under the supervision of the King of glory, who will wake up the saints of past ages, and with his more than magic power render them incapable of dying again, giving the vigor of blooming youth and endless life to living believers, making an end of sickness and sin through the length and breadth of the land, and filling the earth with glory. What are the best forms of human government in contrast with a kingdom of this nature? As we cannot serve God and mammon, neither can our affections be simultaneously placed upon the kingdom of God, and on a human government. In these times of excitement, keep an eye on the better kingdom, and the coming King to reign on David's throne. While human candidates are held high, let us hold Christ higher, and remember he is already elected, and will soon be inaugurated.
W. S.

TOO GREAT A VARIETY.

It is often the case that in fighting error with truth, we attack too many branches of error at once, and present too many features of truth at once; thus keeping too great a variety before the people at once. By so doing we often labor in vain, for people must have time to digest and understand each theme separately. By filling the minds with too many things at once, none of them are fully comprehended, and consequently rejected. It is not wise to deal out truth faster than men can understand it; that is, we should make one feature of truth plain, before presenting another. In attacking error, instead of grouping all false doctrines together, and undertaking to sweep them all away at once, expose one feature at a time, and do it thoroughly, but always in a kind and winning spirit. Little by little we learn our lessons; and what we have learned wrong we must unlearn in the same way. "Line upon line, line upon line, precept upon precept, precept upon precept, here a little, and there a little," is the Lord's way. This plan is adapted to man as he is—short-sighted, and hard-hearted. The spread of truth and the abrogation of error is a progressive work, requiring correct and constant effort on our part. W. S.

INFRINGEMENT OF CÆSAR'S KINGDOM.

When the Jews made this charge against Christ before Pilate—"We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a King (Luke 23: 2); and when they said, "If thou let this man go, thou art not Cæsar's friend; whosoever maketh himself a king speaketh against Cæsar; . . . we have no king but Cæsar" (John 19: 12, 15), they understood that his kingdom, if established, would interfere with the reign of Cæsar, which idea would never have entered their heads if he had been several years preaching his kingdom over the skies. The friends of Christ also understood that he contemplated reigning on earth, instead of reigning in heaven; and getting impatient for him to begin his reign, they were ready to "take him by force, to make him a king." John 6: 15. Nor did this idea, that Jesus should reign on earth, expire when Jesus went to heaven. Paul preached, "This Jesus, whom I preach unto you, is Christ"; that is, "is the *Anointed*"; and this led the Jews to charge Paul with preaching treason, or preaching "contrary to the decrees of Cæsar, saying that there is *another King*, one Jesus" (Acts 17: 3, 7); and certainly Cæsar had issued no "decrees" against the reign of a King over the skies. Paul preached Jesus the Anointed One to reign on earth. This interfered with Cæsar's kingdom. W. S.

CHRISTIAN AFFINITY TESTED.

On the long recognized principle that "birds of a feather flock together," though on many occasions birds of a different feather may be seen interspersed; so in a time of moral declension, when the attending excitement or novelty has passed away from the prayer-meeting, and other scenes of an exciting and interesting nature to the carnal mind have succeeded in attracting the attention of those who once attended the prayer-meeting, leading them by the worldly element, affinity for pleasure, or popularity, to prefer other scenes to the house of prayer and praise; we know just where to find those who have a deep, heart-felt affinity for Christ and his cause: *they will be found at the prayer-meeting*. In time of high-water, when flood-wood floats with the current, multitudes may be found there. But when the water is low, is the time to find out who possesses true christian affinity. Those who, under these circumstances, minus of excitement, possess a constant relish for the prayer-meeting as a divine institution, and are always doing their duty, are the right class. A drouth tells which wells have the living water in them. W. S.

"LET US NOT SLEEP."

Why sleep in the most perilous part of our pilgrimage? Why sleep while the worst foes, intent on our ruin, are all awake? Satan is awake, and all his emissaries are awake, and improving every opportunity to ruin us, and "we are not ignorant of his devices;" but still the spirit of slumber steals over many hearts. How shall this be prevented? Is there a remedy? There is; but we fail to make the application. Divine "grace is sufficient;" and we know how to "find grace to help;" yet we do not ward off this sensation of slumber. Let us take a refreshing plunge into the waters of "perfect love," which will drive away all inclinations to slumber, and give us a hearty relish for the work devolving upon us. Then it will be a pleasure to watch and pray, and not an unwelcome task. Then it will be easy to keep awake. Let the heart be kept full of the Spirit, and the fruits of the Spirit, and there will be no room left for drowsiness. Let us not sleep so near the trump of God, which will soon awake all slumberers to meet their merited doom at the judgment seat of Christ. Our watching time is short; can we "not watch one hour?" Soon Jesus will say to the sleepers—"sleep on"—too late to awake. W. S.

SPIRITUALISM.

BRO. GRANT:—I have been thinking that I owed to you, if not to the church generally, some statement with regard to my course for the last two years. The causes which led me to investigate Spiritualism, and finally as a whole accept of it, I need not here stop to explain.

Now, to the subject of which I wish to speak—Spiritualism. What is it? First they talk a great deal about God. Many are caught with that bait; when, in fact, they don't believe in any God or ruler of the universe, and are notoriously blasphemous on that subject. They deny that man had any Creator. Darwin's theory is generally adopted. We find our origin in the soft, pulpy, crawling, slimy animals of the tropical regions, then up through reptiles, fishes, monkeys, and then man in a savage state. Cannot they show us something in animated nature, that is in the transition state, just merging into manhood? What a God-dishonoring doctrine, and how contemptible for even a thought! I repeat my words in the *Winsted Herald* more than a year since—"Thank God, I am out of it."

SPIRITS RETURNING TO EARTH.

A prominent lecturer stated in Camp's hall, in Winsted, that a spirit returned to Chicago, went into a house and called for food, and actually ate a hearty meal, and drank two cups of tea, and then told the people they could not communicate unless the lights were turned down and everything was still. A spirit could eat in Chicago, rattle the dishes, call for an extra cup of tea, traverse the streets at mid-day, and then cannot communicate except in a still, dark room. These are but few of the traps Satan has set to draw men away from God. I am heartily sick of the whole thing—disgusted.

Bro. Grant, if I have wounded your feelings in the past, I very much regret it. I know you will forgive. The Advent people are my people, and their God is my God.

West Winsted, Ct. LEWIS ANDREWS.

[BRO. ANDREWS, thank the Lord that you have got out of the swamp of Spiritualism. Sound the note of alarm to those who are being seduced by the lying demons who profess to be the spirits of our friends.—ED.

KANSAS JOTTINGS.

H. J. MUNSON.

Thursday, June 6th, I started to visit and labor with brethren scattered through different portions of the State. Stopped first in the southern part of Osage county, at Bro. Smith's, where I found quite a family of young people, nearly all in the "blessed hope." Bro. J. C. Smith I found to be a genial and earnest co-laborer in word and doctrine, but in very poor health; being only able to preach a part of the time. In this neighborhood, a little church was organized the day I arrived. Having remained several days and labored in this region, Bro. Smith kindly gave me the use of a pony to travel northward. I went just across the Kansas river, preaching the "gospel of the kingdom." I found brethren scattered here and there, who were glad to hear, and others who were willing to receive the "present truth." The Lord seems ready to bless the efforts made in this State; and we do feel that as the means are used agreeable to his will, all real christians will give attention to the truth, and study to know whether these things are so, concerning the gospel of the kingdom.

It is scarcely six months ago, that I first began to feel that the Lord's blessing specially attended my feeble efforts in this State. A State Association is organized for the purpose of uniting in one common union for general work, all who are interested in the coming of Christ. This association came into existence just about four months ago; and although we are generally poor here in Kansas, and have labored almost single-handed, and under many disadvantages, yet the Lord has blessed us, raising up friends and helpers in various parts of the State; many of whom, as yet, I have been entirely unable to visit, but hope to at some time.

A State Evangelist has been supported for a term of three months, and a "tent fund" of three hundred dollars is now subscribed and being received into the treasury. And just here I would say to those who have subscribed to this fund, that I have ordered the tent, which will be sent very soon, and it is desired to have the subscriptions sent in at once, that the work may go forward without hindrance. This fund has all been raised within the State, excepting about sixty dollars, which has been contributed by a few brethren east, to whom, in behalf of the association, I would here express our gratitude, and may the Lord's blessing attend such. We also thankfully acknowledge the receipt of several packages of tracts from the various offices; to wit: four packages from the *Crisis* office; two, one of tracts, one of papers, from the *Times*; one, of papers and tracts, from the German *Repository*.

We trust in the Lord to see a steady, growing interest and work in this State. While a goodly number have taken hold with true christian earnestness and self-sacrifice, it is hoped that all others in the State who love the blessed hope will feel a lively interest in this important work, and as fast as they learn of the existence of the association, become members of the same, by sending in their names, address, and at least the nominal, annual membership fee, which is one dollar. Donations of larger sums are earnestly solicited from all who have the cause at heart, and are not really too poor to give more. Remember, brethren, as our means increase, so will the magnitude of our general State work; so that, instead of our being able to support one evangelist, several may be bidden to go forth into the Master's vineyard in this State.

While we look upon the times as signally important, let us arouse ourselves and put on the whole armor, working while the day lasts. When the tent arrives, it will go into the field immediately as a State Mission Tent, under the Kansas Advent Christian Mission Association, to be pitched from time to time in such places as promise to give it the most hearty support, or where we may deem it likely to result in most good. Therefore we solicit friends throughout different parts of the State, who desire the tent pitched in their locality, to go to work at once with a *will*, and see what can be raised in support of the cause, with the consideration of having the tent pitched in their town or neighborhood, and make application as early as possible, that we may be able to make a well-directed campaign. Wherever there is a brother or sister, let them make an effort among their neighbors, and the people of the surrounding country, and see what can be done. Remember that people in Kansas will go often several miles to attend ordinary meetings, and would doubtless be more interested in one of this kind.

Brethren, if we trust in the Lord, and are not fearful and unbelieving, it is our faith and confidence that he will in future bless our efforts in this State, as he has in the past; and if we keep humble and wait upon him, far more abundantly. Address letters for the association, with money enclosed, to the treasurer, Warder Dunbar, Bero (Cherokee) Kansas. Send postal orders to the president, H. J. Munson, Girard, Crawford Co., Kansas. Send requests for meetings, etc., to the president, H. J. Munson, or to the chairman of the business committee, A. M. Sidwell, Girard, Crawford Co., Kansas. We herewith subjoin acknowledgments not previously made.

TENT FUND.—J. C. Smith, Arvonia, $10. Levi S. Smith, $10. John F. Linville, $50. Charles A. Corey, $4. Oliver Howard, $2. Sr. Gurney (pd.), $1. Sr. J. E. Proctor (pd), $1. A. M. Sidwell, $4. Jesse Forkner, $2. T. J. Wilder, $3. F. S. Hunter, $2. Amos Sanford, $10. A. F. Childs, $10.

Membership and Donations—J. C. Smith, $4. Levi S. Smith, $1. S. D. Smith, 25 cts. J. F. Linville donated $45, including the following persons, members of the association: J. F. Linville, Sr. M. E. Linville, and Sr. Mary K. Williams. Sarah E. Olds, $1. B. O. L. Olds, $1.

In reply to some inquiries made, I would state, our tent is to be about sixty feet in diameter. The campaign for the remaining part of the present season is not marked out, only that it will be sent direct to Columbus, Cherokee Co., Kansas, in which county it will doubtless be pitched once or twice. In directing the campaign further, the friends of the cause in different localities within the State will aid us by at once seeing what can be raised in support of the association work, with view of having the tent pitched in their locality at an early date; and report the same to the president, or chairman of the business committee. Meantime, continue to send in membership and donations to the treasurer, Warder Dunbar, Bero, Cherokee Co., Kan., that there may be no lack of funds to carry the work actively forward. When the tent season is over, the evangelists employed will continue to labor in different parts of the State as the Lord may seem to direct; therefore we wish to know the locality of all brethren, sister,s and interested friends of the cause. If any are really too poor to give material support, we wish to know your whereabouts, that as we go forth we may be able to call on you, and give comfort and bestow labor.

In answer to another inquiry,—it is expected that the present State evangelist (H. J. Munson), for the present, will go with and conduct the tent work, aided by such helpers as we may be able to obtain. We earnestly invite any live preacher of "like precious faith" in other States to come and cast their lots with us, and co-labor to build up our common cause here, by proclaiming the "present truth" and gospel of the kingdom.

EXPOSE OF SPIRITUALISM.

TO THE CRISIS:—Times and popular opinions *do* change. When Elder Grant was here, Rev. Dr. Cunningham then (and subsequently) delivered several discourses, obviously *pointed* at the Elder, and *specially deprecating* the Second Advent idea, and questioning the "sensational" preaching which noticed Spiritualism, etc. You will see by the enclosed that Dr. C. has forgotten his late sermons, in the vein noted, and has pretty faithfully copied Eld. Grant's sermon, which was most fully reported in the ALTA. A mild plagiarism, and a thorough though not confessed recanting must be set down to Rev. Dr. C. Now let him apologize to the Elder!

San Francisco, Aug. 5th, 1872. C.

"THE PLAN OF REDEMPTION."—This book, written upon the greatest of all themes—redemption—supplies in a great measure a lack long felt to exist in Advent literature. In vain I inquired for some work upon the atonement, presenting the truth in a clear and straightforward manner, until this book, written by Wellcome and Goud, was put in my hands. I read it with pleasure and profit, and wondered not that a Methodist minister should say of it, "It is the best book I ever read; and it has given me more light on the Bible than any other." It is well written, printed on good paper, in large type, well bound, and cheap enough to be within the reach of all. Brethren, do not forget this book. If you would advance the cause of truth, extend its circulation. J. M. TOZIER.

Woodstock, N. B.

TREATISE ON MATT. 24TH AND 25TH CHAPTERS.—By I. C. Wellcome. The constant and increasing demand for the above work on those interesting and important chapters of our Lord's gospel, is a sufficient recommendation of its merits when we announce the SIXTH EDITION, which is just published.

Price, postpaid, paper covers, 25 cents. A small edition is published on heavy, superb paper, bound in cloth, for those who want it for libraries, or for frequent use as a reference book. Price, postpaid, 75 cents. Sold at the *Crisis* office.

AFFLICTIONS, when accompanied by grace, alter their nature, as wormwood eaten with bread will lose its bitterness.

Correspondence.

From Bro. C. C. Marston.

Bro. Grant:—I have just closed a week's meeting in the Court House at this place. There was great interest manifested in hearing the truth. Although this is one of the oldest towns in Illinois, and there has been much preaching here, yet the people have never heard the truth on man's nature, state in death, and destiny, and the coming and kingdom of Jesus. Many came out, and were much interested, who for years have been habitual neglectors of the sanctuary. One dear brother said to me, "It is the only preaching I ever could understood." Immortal-soulism and endless misery are profound mysteries, and have done much to keep thinking people away from Christ.

There was a perfect throng of people out on Sabbath, to whom I preached three times. In the A. M. we had a pleasant service in the public square; in the P. M. the rain drove us into the Court House again, and many went away for want of room. A goodly number embraced the truth, and several started for the kingdom. Praise God, the seed is sown, and a deep interest awakened among the people.

Hennepin, Ill.

Bro. J. B. McKee writes from Mechanicsburg, Ill.:—"Once more I write to thank you for your great generosity in sending to me for four long years 'our' much loved paper, the *Crisis*. I am still unable to do more than thank you over and over for so great kindness. The papers have ever been read with emotions of gratitude to you and our Father in heaven, that there are such good, kind men in this selfish world, who regard the poor; and I never take up the paper but that I breathe a prayer to God to abundantly bless you, and those connected with its publication. After reading and re-reading them, I lend them to my friends and neighbors, and some have promised me they would subscribe for it. I intend to do my best to get at least five subscribers during the year, and I pray God I may succeed. I will endeavor to lay by of my scanty means enough to pay for the paper in the future myself, if I have to sacrifice some of the comforts we now enjoy. Some of us have stood manfully by the blood-stained banner, trying to keep it from under the feet of opposers. We have met as often as was practicable in the humble capacity of worshipers."

More Strange Things.—The following is from a Georgia paper of July 17th:—

"We were called on yesterday morning by E. Chadwick, of Boston, and John Swail, and John Parks, of Springfield, Mass., late members of the 'New Canaanite' or 'Elijah Message' settlement, in Columbia county. They informed us that the colony is reduced to about twenty-one persons, men, women and children, many of whom are sick, and that all are in destitute circumstances. They handed us the copy of a letter, alleged to have been written by Joseph T. Curry, the 'Elijah' so called, and containing the doctrines in brief as taught by him. It is indeed, wonderful that in this enlightened age there are people so ignorant as to be deluded into believing such doctrines as are set forth. The following is the letter:—

"Everett, Nov. 22, 1871.

"Dear Bro. Orcutt:—I commit to your care, that it may be read only to those who have taken hold of the new covenant, these three propositions or requirements. This may be copied for the right of every one: 1. To take hold of the new covenant as it is written in Isaiah 56: 2, looking steadily to *Yahveh* for the fulfillment of this part, as written—Jer. 31: 33. This first proposition being understood and settled, those who have attained it are ready for the next. 2. To believe in Joseph T. Curry as the Elijah of Malachi, the Cyrus of Isaiah, the prophet like to Moses; and the rod of Micah 6: 9; therefore the divinely commissioned Governor (Jer. 20: 21) of this nation; consequently not to *obey* without question, even in thought, his doctrine or *practice*, or to set up the will against him in any matter, however trivial, is a violation of *Yahveh's* commandments. When this is settled, then, and not *till then*, comes the next proposition. 3. To move south to the place that shall be indicated by the Cyrus. As persons shall come up to the third proposition, let them *write to me*, Augusta, Georgia.

Joseph T. Curry."

DOMESTIC.

The Lynn Strike.—The strike of the Lynn shoemakers, in consequence of the efforts of manufacturers to reduce the price paid for making shoes, which has now been going on for two weeks, seems farther from any adjustment than ever, and new features in connection with the matter are spinging up every day. The strikers now claim that they were not opposed to a reduction, but that the whole trouble lay in the fact of Mr. Bubier's refusing to confer with the Committee of Crispins who were instructed by their brother "Knights" to make such overtures to the bosses as might be agreeable, and which would serve in the future as a protection to both employer and employed. Why this "committee of conference"—granted and sought after in past years by the manufacturers—has been refused it is difficult to say.

The suspension of work in a number of the shoe manufactories still continues, and at a meeting of the manufacturers, held an evening or two ago, the following agreement was signed by fifty representatives of the largest firms in the city: "We, the undersigned, shoe manufacturers of the city of Lynn, hereby agree that on and after Saturday, August 10th, we will employ no person subject to or under the control of any organization claiming the power to interfere with any contract between employer and employe."

The Return of the Jews to Palestine.—One tradition after another passes away, and among the last appears to be the long cherished expectation of the Jews of a final restoration to Palestine. In the *Jewish Times* we find mention of the return of Prof. Gratz and Messrs. Levy, Potzin and Gottschalk from Palestine. Their report is set down as "an additional argument against the folly of encouraging the emigration of the Jews to a country which has no other claim than that of a venerable monument of the past. There are now, it appears, about 16,000 Jews living in Palestine, and "their average state of culture is much below that of their fellow religionists in Europe. They have no visible means of support, spend their time in idleness, praying, and Talmud reading, and foolish pining and sighing on the ruins of the temple, eking out a miserable existence by the charity of the Jews of Europe, America and Australia." Curiously enough, the memorial of their visit by Prof. Grats and his companions also suggests "the general elimination from all Jewish prayer-books of the portions referring to the hopes of Israel, and the rebuilding of the temple by Divine Providence.

A Christian sect of unknown origin and antiquity has been discovered by French missionaries in Loodiana, in India. By a voyage which extended thirty miles to the south of that place they fell in with a company of Shikes, who profess to believe the New Testament as a divine revelation, and who consider Christ as the immaculate incarnation of the Deity. Their priest (*gourou*) teaches his people that Christ is about to reveal himself from heaven, according to Matt. 21: 30, and Rev. 19: 11, but in his own person. This sect is wholly separate from other Indian tribes, and is considered by them as a truly Christian band. The number of its members was found to be on the increase. They observe the Sabbath, are accustomed to pray, and do not recognize the obligations of caste. The sect extends over the territories of Maharajah and Putteala, and probably belongs to the Kuka race, despite differences in faith.—*Christian Intelligencer.*

In Brief.

—— It is decreed that in all Roman Catholic cemeteries in Chili a portion of ground is to be set apart for the interment of the Protestant dead.——The Sultan has sent the Empress Eugenie a magnificent sapphire, surrounded by large brilliants. The value of this splendid jewel is over sixteen thousand dollars.——King Amadeus has signed a decree providing for the gradual abolition of slavery in the colonies of Cuba and Porto Rico.——Foot and mouth disease is rapidly spreading in the eastern, midland, southern and western counties of England, and assuming in many localities a most virulent form.—— Cattle on the prairie in the vicinity of Rochester, Ind., are dying with a new and strange disease. A spot as large as a breakfast plate appears on their breast, looking as though a charge of shot had been fired into it. The disease is fatal, killing all the cattle it attacks in about twenty-four hours.——At Quebec, the lightning Thursday night, Aug. 8th, demolished a church and damaged a schooner.

Notices.

SPRINGFIELD NATIONAL ADVENT CAMPMEETING.

Providence permitting, a General Campmeeting will be held at Springfield, Mass., on the camp-ground, beautifully located about one and a quarter miles from the R. R. Depot, on land of C. W. Chapin, Esq., known as "Chapin's Grove," commencing *Saturday, August 17th*, and continuing till August 26th.

Ample accommodations will be provided for board at the new and commodious boarding house on the ground. Board 85 cents per day. Breakfast, or supper, 35 cents each. Dinner at 50 cents. The boarding department is under the charge of the Committee, and any profits accruing from the same will go to the support of the meeting. Preachers are boarded at *half price*.

Fares.

Fare on the Boston and Albany Railroad is reduced, and will be $4.00 from Boston to Springfield and return. Albany $4.35, Pittsfield $2.35, Worcester $2.50. Tickets to be obtained at the ticket offices, at Boston, Natick, South Framingham, Milford, Southville, Westboro, Worcester, and the stations to Springfield. Also at North and South Adams, Cheshire, Chatham, Hudson, and Albany.

On the Hartford and New Haven R. R. fare is reduced; tickets to be obtained at New Haven, Meriden, Berlin, Middletown, Hartford, Windsor Locks, and Thompsonville.

On the Connecticut R. R. fare is reduced from South Vernon and intermediate stations to Springfield. On all the above roads campmeeting tickets, good from July 26th to August 27th, *must* be called for at the ticket offices, and they *must* also be signed by the Secretary at the campmeeting. *Remember this.*

On the above roads the fares will be the *same price* as last year, which will be a few cents *more* than two thirds of the *regular* fare this year. (The roads charge less *this* year than *last*.) The roads giving the difference between two-thirds of *last* year's fare and two thirds of *this* year's fare to the Campmeeting towards paying its expenses.

On the roads operated by the

Vermont Central R. R.,

comprising Vermont Central, Vermont and Canada, Stanstead, Shefford and Chambly, Montreal and Vermont Junction, Sullivan, Og. and Lake Champlain, Missisquoi, Rutland, Vt. Valley, Montreal and Plattsburgh, Whitehall and Plattsburgh Railroads, the friends will purchase *regular* tickets at the several stations, for the nearest point on the Conn. River Road to South Vernon or Greenfield, at which place they will be sure to go to the ticket office and get a Campmeeting ticket for Springfield, which they will present to the Secretary on the camp-ground to be countersigned; and they will *then* be furnished with a *free* return pass—good *from* South Vernon to the places they came from on any of the roads run by the Vermont Central Railroad.

On the Vt. and Mass. R. Road, Troy and Greenfield R. Road from Hoosac Tunnel, persons will purchase *regular tickets* at the offices for *Greenfield*. At Greenfield they will go into the ticket office and call for *Campmeeting Tickets* for Springfield. All such when they go to the Secretary on the camp-ground to have their tickets countersigned, will be furnished with a *free return pass from* Greenfield *to* Athol, Fitchburg, or any place on the Vermont and Mass. R. R., or Troy and Greenfield R. R., that they may come from—*provided twenty-five* passengers shall have come over the Vt. and Mass. Rail Road to the meeting.

Passengers coming from *North* of South Vernon, unless provided with return tickets, should purchase *only* to South Vernon, and then purchase to Springfield and return. The same rule will apply also to passengers coming from *East* of, or in the vicinity of Greenfield.

On the Athol and Enfield Railroad fare is reduced *one-half*.

On the Worcester and Nashua R. R., *Campmeeting* Tickets will be sold at Nashua, Groton Junction, Clinton, and Sterling Junction. Be sure and call for Campmeeting Tickets, as no *passes* will be given out this year, as formerly.

On the Providence and Worcester R. R., campmeeting tickets at one third discount can be obtained at the depot in Providence, good from July 26th to Aug. 27th. *Call for Campmeeting Tickets.*

No reduction this year on the Eastern Road.

Friends coming from New York can come and return for $4.70 by taking the boat at New Haven, and thence by cars to Springfield. The boat which leaves New York at 3.15 P. M., connects with the train at the steamboat wharf at New Haven. Passengers by this boat arrive in Springfield at 10.51 P. M. The other boat, which leaves New York at 11 P. M., reaches New Haven in time for the accommodation, which leaves New Haven at 7.55 A. M.; but passengers will have to go across the city by horse cars to the depot of the Hartford and New Haven R. R. Tickets for the R. R. to the campmeeting will be sold on the steamboats. Passengers buying through tickets, will be furnished with a return ticket, which will be good only when endorsed by the Secretary of the camp-ground.

The fare will be reduced by Sanford's line of steamers one third. All who pay $4 at Bangor, Me., can have a return pass, signed by the Secretary of the campmeeting, from Boston to Bangor, from the 25th of July to the 27th of Aug.

Cars leave the Boston and Albany depot, Boston, at 5, 7, 8½ and 9 A. M.; and at 3 and 9 P. M.

S. G. Mathewson,
Geo. T. Adams,
H. Munger,
J. Hemenway,
M. Grant,
O. D. Woodruff,
I. B. Potter,
} Committee of Arrangements.

GEO. T. ADAMS, *Secretary.*

American Advent Mission Society.

The annual meeting of the American Advent Mission Society will be held at Springfield, on the National Advent camp-ground, commencing Thursday, Aug. 22d, at 9 o'clock A. M.

A. W. Sibley, *Secretary.*

P. S. Members of, and delegates to, the Advent Christian Association are members of the A. A. M. Society. A. W. S.

Special Notice.—All that take teams for our campmeeting will be careful to get *Collins'* teams. He is our man, engaged for our meeting. Don't take any unless his name is marked on the wagon, or you may get deceived to your sorrow. Also, if you send baggage by freight or express, before you come, direct it to the Springfield Campmeeting, in care of Levi Collins, to deliver to Hiram Munger on the camp-ground. It will come more carefully, and at less price. Hiram Munger.

The Lord willing, there will be a campmeeting at Salisbury, Conn., commencing Monday, Sept. 16th, to continue one week. The grove is commodiously located about one-fourth of a mile from the depot, at Salisbury Centre. Brn. H. Pratt, H. K. Flagg, and O. D. Woodruff, with other preaching brethren, who can make it convenient to attend this feast of tabernacles, are earnestly invited to come in the fulness of the divine blessing, and help to proclaim the truth in the name of the Lord. Committee: S. C. Hancock, Joshua Burton, Silas Hart.

The following named gentlemen of Salisbury, though not in the faith with us, have kindly volunteered to serve with the committee in arranging for and promoting the interests of the meeting:—Wm. Conklin, H. Whitbeck, E. J. Hicks, A. C. Silvernail, Wm. Parsons. The Lord grant so to manifest his grace and power that these, with many others, may be truly converted ere the meeting shall close. Mr. Hicks keeps a public house within about fifty rods of the ground, and promises to entertain such as wish for the hospitalities of his house, at as reasonable a rate as possible; and this promise we feel the fullest assurance he will redeem. The interest he manifested in our late meeting, and the kindness with which we were welcomed by himself and family to the hospitalities of his house, will be to us a lasting source of gratitude and pleasure.

As the meeting will be easy of access to brethren and sisters from Western Conn. and Eastern New York, we hope to see as general a gathering as possible. Come, brethren, filled with the Holy Ghost, bringing your tents with bedding, and provisions for yourselves, and as far as possible for those who have none, and let us have a real free, old-fashioned, primitive campmeeting, in the name of the Lord. S. C. Hancock.

The next annual meeting of the Advent Christian Conference of Northern Penn. and Southern New York will be held at Stephens' Mills, Steuben Co., New York, commencing Thursday evening, Sept. 12th, and continue over the following Sunday. Let each church remember this is an annual meeting, and report either by delegate or by letter. A general invitation is extended to all to come in the name and spirit of the Redeemer, and labor for the promotion of his cause.

J. W. Taylor, President.
A. H. Briggs, Secretary.

ALTON BAY CAMPMEETING.

Providence permitting, a General Campmeeting will be held at Alton Bay, N. H., commencing *Friday, Sept. 6th*, and continue over the Sabbath, Sept. 15th. Ample provision will be made for board and horse-keeping. Board at 80 cts. per day. Single meals—breakfast or supper—30 cts. Dinner 50 cts. Horse-keeping (hay and grain) 85 cts. per day. The boarding department is under the charge of the committee, and any profits accruing from the same will go to the support of the meeting.

Arrangements have been made with the railroad and steamboat companies, as follows:—Boston and Maine R. R. trains leave Boston for the meeting 8.30 A. M., 12 M., and 3 P. M.,—fare reduced. Purchase campmeeting tickets at Boston, of *Geo. T. Adams*, 167 Hanover Street, for Alton Bay, and at all intermediate stations, beginning at Lawrence.

Boston, Concord, and Montreal R. R. Trains leave Concord at 10.30 A. M. and 3.25 P. M. for the Wiers. Trains leave Northumberland 7.15 and 9.15 each A. M. A boat will run from Wiers each afternoon, and forenoon when sufficient number of passengers. Boat will leave Alton Bay each morning connecting with trains down and up. If any fail to get campmeeting tickets at offices, they can get them of conductors.

Portland and Rochester R. R. Purchase campmeeting tickets at all stations for Alton Bay.

No reduction on the Eastern Road.

Concord Road and branches. Campmeeting tickets can be purchased at Concord, Suncook, Hooksett, Manchester, Nashua, Candia, New Market Junction, Greenland, and Portsmouth.

Let all be careful to purchase *Campmeeting Tickets*, as none will be furnished with return passes on the ground.

Tickets on all the Roads good from Sept. 4th to 17th inclusive. Particulars hereafter.

The meeting is unavoidably appointed later than was desired, on account of R. R. accommodations.

J. Couch,
J. G. Smith,
T. W. Piper,
C. C. Pickering,
C. S. Emerson,
J. Langley,
T. L. Churchill,
} Committee.

To all those desiring to attend Alton Bay Campmeeting from or *via*. Worcester, are hereby notified that they can do so for half fare by the way of Nashua, Concord, and the Lake. Fare from Worcester and return, $4.90. Tickets to be obtained at the Foster St. station, good from Sept. 7th to the 17th inclusive. E. G. Higgins.

Vermont Campmeeting.—We have leased the beautiful grounds at Bethel, and our annual camp will be pitched about Aug. 31st. The committee feel the need of funds for improving and lighting the ground, and building a preacher's stand large enough to store our lumber after the meeting. Who will help? Let those who have a mind send money or pledges to me, or to J. H. Harding, Ely, Vt.; George C. Arms, Waterbury, Vt.; Stephen French, Rutland, Vt.; or S. G. Mathewson, Castleton, Vt. Pray much for this meeting, for good order, power, and salvation. We are happy to say that Bro. Grant may be expected.

F. H. Carpenter, for Committee.

Vermont Campmeeting.—*Railroad Arrangements.*—Reduction of fare has been obtained to *one half* of regular rates on the following Railroads: Vt. Central; Vt. and Canada; Stanstead, Shefford and Chambly; Montreal and Vt. Junction; Sullivan, Ogdensburgh, and Lake Champlain; Missisquoi; Vt. Valley; Rutland and Burlington, Montreal and Plattsburgh; Whitehall and Plattsburgh; Addison and New London, and Northern. Passengers will buy regular tickets, and pay full fare to Bethel campmeeting, and will be furnished on the ground with free return passes. The mail train will stop at the ground every day, going north and south, giving persons north a fine opportunity of spending the day upon the ground, and to return the same night. Be sure to have every piece of your baggage marked *plainly*—Bethel Vt. Campmeeting. This last arrangement has been secured through Bro. R. N. Stetson's energy and influence, to whom many thanks are due. H. F. C.

The Illinois State Annual Campmeeting will be held at Amboy, Lee Co., on the old Camp-ground, commencing Sept. 7th, and continuing over two Sabbaths. Ministers from other States as well as from this State are expected, and all are cordially invited to attend, and come prepared to stay through the meeting. Let there be a general rally to labor for the salvation of souls.

Those coming by way of the C. B. and G. R. R. will change cars at Mendota. Those coming on the C. and N. W. R. R. will change at Dixon. Due notice will be given of reduction of fare, which is expected. Committee—N. W. Spencer, C. W. Smith, L. H. Davis, Wm. McCulloch, D. S Clark, F. Burr. S. B. Marey, Secretary.

Southern Wis. Campmeeting.—This campmeeting will be held at Spring Grove, six miles south-west of Brodhead, on Bro. Atwood's land, beginning on Sunday, Sept. 1st. Tents will be put up the day before (Saturday.) Tent-poles, straw and hay may be obtained on the ground. Several Wisconsin preachers are expected, among whom we hope to see Brn. Hough, Hitchcock, Thomson, and Howard. Those coming by cars will stop at Brodhead, where they will find teams ready to convey them to the ground, *provided* they will notify me by letter, three days before the meeting begins, on what day they will be there.

Those coming from Prairie du Chien way, will change cars at Milton Junction, and reach Brodhead at 9 A. M. or 8 P. M. Those coming from the north, over the North Western R. R., will change cars at Hanover Junction, reaching Brodhead as above. This is a new field. Let all come to work for God. Probably the meeting will hold over two Sundays. Wm. Sheldon.

The Christian Mission Association will hold another campmeeting at or near Charles City, Floyd Co., Iowa, to commence Sept. 10th, and hold over Lord's day. This meeting is purely a missionary work, there being no church organized in the place. Therefore we wish all to come who can work for God and the salvation of men. We ask all to come, without regard to name, sect, or party. We would be glad to provide for all, but we cannot. Let each one see to this themselves. Hay and straw will be furnished free, and poles for tent frames. We do not expect to have groceries, etc., on the ground, as it is but five minutes walk to market, where groceries can be had, also board for 25 cts. a meal. The ground is north west of the public square, about five blocks, and south of the McGregor R. R. tract, and half a mile west from the depot. Teams will meet you at the R. R. depots. Come all that can. Do not fail to bring your bedding, as you can use the big tent, or if the weather is wet, some barns close by may be had. Prospects are good, and there is great interest to hear the gospel of the kingdom. Brn., pray for this meeting.

Peter S. W. Deyo,
C. C. Ramsey,
} Presidents.

F. Denton, J. Riffsnider, J. Livingston, J. Cleaveland, R. Stearns, C. P. Burroughs, C. Griffith, H. Brown, Committee.

☞ There will be a grove-meeting in Beaver County, Pa., near Beaver Court House, as the friends in that region may appoint, to commence the evening of Aug. 30th, and continue about a week, as duty may demand.

Also a grove-meeting on Quaker Hill, near Williamsport, and Warrensville, Lycoming Co., Pa., commencing evening, Sept. 5th, and continue about a week.

Also a grove-meeting in Ward Tp., Tioga Co., Pa., in the vicinity of Chase's Mills, as Bro. Wm. Fletcher and others may arrange, commencing evening of Sept. 12th, and continuing about a week. All are invited. Elders C. F. Sweet and J. T. Ongley (D. V.) will attend to preach the word at the above meetings. J. T. Ongley.

Campmeeting.—The R. I. and East Conn. Conference have voted to hold their annual campmeeting at Coventry Centre, to commence Sabbath, Sept. 1st, and hold over Sabbath, the 8th. The camp-ground is on the Providence, Hartford, and Fishkill R. R., and about eighteen miles from Providence. Arrangements will be made for board and lodging for all who will come. Those who can bring tents are requested to do so. All the lovers of the Lord are requested to attend this feast of tabernacles. Come with one united heart. Come in all the fullness of the gospel, and let us make one more effort for the salvation of our fellow men in these last moments of time. Particulars hereafter. E. R. Wood, for the Com.

Hoosick Valley Tent.—Those who can, and are willing to help spread the good news of our soon coming King, and to save the perishing from the wrath to come, are invited to contribute immediately, such sums as will please the Lord, towards paying for the Hoosick Valley tent. If there should be any more given than what it takes to pay for the tent, it will be devoted to defraying expenses in holding tent-meetings during this present season. Now let there be a cheerful and liberal response. Send your money to the Treasurer—John B. White, Hoosick Falls, N. Y.

A. W. Sibley,
S. G. Mathewson,
H. K. Flagg,
} Tent Committee.

P. S. Those who want tent-meetings held with them, should write the committee immediately.

Conn. Campmeeting.—The Lord willing, there will be a campmeeting on the ground occupied for that purpose the past two years, near Plainville, Conn., commencing Aug. 31st, and continuing till Sept. 9th. On the New Haven and Northampton R. R., the 6 A. M. and 4.45 P. M. trains from Williamsburg, and the 6.50 A. M. train from New Haven, will stop opposite the camp-ground, only when there are passengers for the meeting, and *they must tell the conductors they wish to stop*, or they will be carried by. Remember this. The morning train up reaches the camp-ground about 8 o'clock, the morning train down at 8.30, and the evening train down at 7.20. Those from the north by *these trains*, buy regular tickets to Southington; those from the south to Plainville. Those coming by *other trains* must stop at Plainville, and Mr. T. F. Clark will take them to the camp-ground for twenty cents each. In *all* cases, buy regular tickets, and free return passes will be furnished at the meeting. On the H. P. and F. R. R. fare is reduced thirty per cent from Hartford, New Britain, Bristol, Terryville, and Waterbury, to Plainville. Buy regular tickets to Plainville, and tickets at reduced rate can be had on the camp-ground. Board at reasonable rates.

We hope all who can, will bring tents, and come early to the meeting, and those who have no tent, bring a blanket or bedquilt, and not depend on your neighbor for one. It is our heart's desire and prayer to God that our brethren and sisters may be moved by a self-examining, sanctifying, consecrating spirit, that will bring us to this meeting ready, at the beginning, to serve the Lord, and not come like a rickety wagon to the shop for repairs. Let there be a cleasing from worldly conformity, pride, hatred, jealousy, foolish conversation, and such like, *before* coming to the meeting. Do not burden and kill the meeting with these instruments of the devil. As a people, we profess to carry the judgment message and last crowning light of truth to the world; and with the final, most essential, and brilliant proclamation of the entire gospel, our meetings should prove a means of salvation to sinners. May the Holy Spirit overshadow the encampment, and fall upon the people. May faith triumph, and God be glorified. Amen.

B. Hitchcock,
H. P. Bradley,
L. Mills,
O. D. Woodruff,
} Committee.

Time Conference at Lawrence, Mass.—There will be a Conference of the above nature at the Lawrence Advent Chapel, beginning Sept. 26th, and continuing over the following Sabbath. Preaching brethren, and others from all parts, are earnestly invited to attend. The evidence that the prophetic periods are pointing to the year 1873 for the coming of the Lord, and that the great plan of salvation under the gospel is about to end, has awakened a great interest, not only in this and surrounding churches, but the hearts of God's people are being moved all over the land.

Watchman, what of the night? Come, men of God, from the north, south, east and west; come filled with the Holy Spirit, and let this subject have a thorough investigation. If the judgment is indeed so soon to come, the world must not go unwarned, for God will require their blood at our hands. If these things are true, we cannot afford to be found opposing them, either by open or silent opposition. If they be without foundation in God's word, let it be exposed. Come, brethren, from every part. Those who have argument against are as cordially invited as those who think they have reasons for believing it. We hope, by the blessing of God, to have a time such as has not been experienced for these many years. Come up to the help of the Lord against the mighty. One more rally, like that of 1843, and we go into the kingdom. Brn. Cunningham, Barbour, Sheldon, and others are expected to be present.

Geo. H. Churchill,
Moses Proctor,
J. T. Merrill,
} For the Church.

Tent Meeting.—The Hoosick Valley tent will be pitched, and a meeting held in Hartford, N. Y., (Log Village), commencing Wednesday, Aug. 28th, and continuing as long as deemed proper. May God greatly bless in this meeting. Several ministers are expected to be present to preach the word. Ample accommodations will be made for all who come. A. W. Sibley.

Vermont Advent Christian Conference.—The annual meeting of this Conference will be held on Bethel camp-ground, Thursday, Sept. 5th. As annual officers are to be chosen at this meeting, it is desired every church should be represented by one delegate, and one additional delegate is allowed to every ten members above the number of ten. R. N. Stetson, Secretary.

Mechanic Falls, Me., Campmeeting.—If the Lord will, this meeting will be held in the beautiful grove where it was held last year, commencing August 26th, to continue one week. This ground is easy of access, pleasantly located, about one mile from the depot, and is a most desirable spot for campmeeting. This year the ground has been much improved, a commodious boarding-tent erected, the stable enlarged, and both put into competent hands for good management. Good board, horse keeping, and pasturage, will be afforded at the *lowest possible rates*, so that none can justly complain. "The Mission Tent" will be ready for use on the ground, Aug. 24th. This tent affords excellent shelter for meetings in stormy weather, and makes a comfortable lodging place by night for several hundreds, if necessary. Straw will be provided for bedding, and all things done that can be for the comfort and well-being of all who attend. All who wish to erect wooden or cloth tents will find the most desirable lots for that purpose.

The fare on all parts of the Maine Central and Buckfield railroads will be one half the usual rates; and on the Grand Trunk about the same. Those coming from Bangor, and intermediate places, should stop at Danville Junction; and those coming from Augusta and other places on the Kennebec, should stop at Yarmouth Junction. At both Junctions, take the Grand Trunk R. R. for Mechanic Falls.

At all stations on the Grand Trunk Road, call for *Campmeeting* tickets. At all stations on the Maine Central roads, full fare will be paid to Danville and Yarmouth Junctions, and *free return tickets* furnished on the camp-ground by the committee.

Come to the meeting from east, west, north and south. Come to do and get good. Let there be a general gathering of the watching, waiting ones, and of all who wish to be ready for the coming of "our King." Bro. J. Couch is expected to be with us a part of the time.

R. R. York,
Jesse Gay,
John Stevens,
C. Dębbing,
S. Mayberry,
} Campmeeting Committee.

If the Lord will, I will preach at 10 A. M. and at one, and probably at four P. M., Sunday, Aug. 25th, in a grove in West Lebanon, Me., about three miles east of the Eastern R. R. Depot at Milton (Three Ponds) near the house of Mr. Perry Watson and H. B. Larey. As this may be my only opportunity in that region this fall, I shall be glad to see a general gathering of those who love Jesus. If the weather is unfavorable, there is convenient shelter, and He who was cradled in a manger will not disdain to meet his people in a barn. H. L. Hastings.

Grove and Basket Meeting.—If the Lord will, a grove and basket meeting will be held in West Levant, Me., in Bro. John Emerson's grove, on Saturday and Sunday, Sept. 7th and 8th. Children's meetings will be held each day, immediately after dinner. Take special pains to bring the children. Let all bring food for themselves and teams. There is a good chance for horses in the grove. Lodging for Saturday night for those from a distance will be provided by brethren in the region. Should the weather be unfavorable, provision by a large tent, or otherwise, will be made for all who come. Come *en masse* to work for God. For the Brn., Fred. A. Baker.

The first quarterly meeting for the Eastern District of Wis. will be held (the Lord willing) with the Big Creek Church, about eight miles north of Taunton, Sauk Co., to commence on Friday evening, Sept. 20th, holding over the following Lord's day. Let all the churches in the district send delegates, and it is expected that all preachers will attend. Friends from other districts are cordially invited to attend. Geo. Thomson.

Grove Meeting.—There will be preaching at the Granite State Grove, Policy Pond, Windham, N. H., on Sunday, Sept. 1st, by Eld. J. G. Smith If stormy, the meeting will be in the hall at the grove. Refreshments will be furnished by Mr. Smith, the proprietor, to all who wish.

S. O. Welch.

The New World; or, Better Country. By I. C. Wellcome. A scriptural account of "the world to come," the saints' home, and the way to become heirs to it. The prospect of soon entering into possession of it; with extracts from Luther and Matthew Henry. 24 pp. Price 5 cts. 40 cts. per dozen.

The Present Age.—*Its Boasted Progress Delusive.* From the London Quarterly Journal of Prophecy. To which is added an article by Rev. J. A. Seiss, D. D., giving a summary of the wars of the last twenty years; with a sketch of the sceptical tendencies of the religious literature of Christendom, with other facts. A very important tract for Progressionists. 24 pp. Price 5 cents. 40 cts. per dozen. For sale at this office.

Appointments.

☞ *We would say to our preaching brethren that it is necessary we should receive their appointments as early as* TUESDAY MORNING, *as our paper goes to press about noon; otherwise they will not be inserted till the week following.*

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Boston (Branch Chapel) 1735 Washington Street (Corner of Madison Street.)
Love Feast at 10½ A. M. Preaching at 3 and 7½ P. M. Prayer meeting Tuesday and Thursday evenings.
Henry Pratt........................Sunday, Aug. 25th
Hiram Munger........................Sunday, Sept. 1st

Charlestown (*Hall No. 70 Main Street.*)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.
F. H. Burbank.....Sundays, Aug. 25th and Sept. 1st

Chelsea, Mass. (*Advent Chapel, Heard Street.*)

East Boston, (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.
S. S. Mooney........................Sunday, Aug. 25th
E. McCullock........................Sunday, Sept. 1st
T. N. Sherman........................Sunday, Sept. 15th

Fitchburg, Mass........................Sunday, Aug. 25th
L. Boutell.

North Springfield, Vt........................Sunday, Aug. 25th
Will friends rally from all abroad, so as to cheer North Springfield once more? H. F. Carpenter.

Plymouth, Mass........................Sunday, Aug. 25th
Putnam, Ct........................Sunday, Sept. 1st
J. S. White.

Marblehead, Mass.........Sundays, Sept. 1st and 8th
J. T. Dixon.

Hampton, N. H...........Monday evening, Sept. 9th
Portsmouth........................Tuesday, Sept. 10th
Portland, Me........................Sabbath, Sept. 15th
Cape Elizabeth, Me......Monday evening, Sept. 16th
Bath, Me..........Tuesday evening, Sept. 17th
Brunswick, Me........................Wednesday, Sept. 18th
Richmond Village......Thursday evening, Sept. 19th
Booker meeting-house.......Friday evening, Sept. 20th
Saturday evening, Sept. 21st, not engaged.
Richmond (Reed meeting-house) Sabbath, Sept. 22nd
Until Thursday, Sept. 25th, at liberty.
Lewiston, Me........................Friday, Sept. 26th
South Poland..........Saturday evening, Sept. 27th
Will Bro. Eustis come, as usual?
West Poland, Me........................Sabbath, Sept. 29th
Monday till Wednesday at liberty.
South Casco, Me..........Thursday evening, Oct. 3d
Windham........................Friday evening, Oct. 4th
Biddeford, Me........................Sabbath, Oct. 6th
At liberty till Wednesday, Oct. 9th.
East Rochester........................Oct 10th

Mechanic Falls, Me., Campmeeting..Aug. 26th to the close.
Alton Bay Campmeeting.........Sept. 9th to its close
Corinna, Me........................Sunday, Aug. 18th
Belfast Campmeeting........................Sunday, Aug. 25th
Allen Damon.

Moultonboro Neck, N. H. (new school-house) Sunday, Aug. 25th. (Baptism.)
Meredith Neck, N. H........................Sunday, Sept. 1st
N. Glidden.

New Hampton, N. H. (at Bro. E. Pike's) Saturday evening, Aug 24th.
Meredith, N. H. (Dolloff Hall)..........Sabbath, Aug. 25th
Joseph Kimball.

Raccoonborough........................Sunday, Aug. 25th
J. Brooks & J. Davis.

Piermont, N. H. (Clay meeting-house) Sundays, Sept. 1st and 8th. J. Davis.

Pittsfield, Me. (Carr school-house)..Sunday, Sept 8th
Levant, Me. (grove meeting)..........Sept. 14th and 15th
Garland, Me (Town House)..........Sunday, Sept 22nd
and at conference the 21st. Jer. Carr

Sandwich, N. H. (Vittum school-house) Sundays, Aug. 25th, and Sept. 1st. Will some one meet me at Meredith depot Aug. 24th? E. S. Moulton.

South Reading, Mass......Tuesday evening, Aug. 27th
Stoneham Mass......Wednesday evening, Aug. 28th
East Boston, Mass......Thursday evening, Aug. 29th
Lynn, Mass........................Sunday, Sept. 1st
John H. Evans.

East Landaff........................Sunday, Aug 25th
Swiftwater........................evening, Aug. 27th
Topsham, Vt........................evening, Aug. 28th
East Roxbury, Vt........................evening, Aug. 29th
Stockbridge, Vt. (as Bro. John Boutell may arrange) evening, Aug. 30th. T. A. Cheney.

Bethel and Alton Bay Campmeetings.
Lake Village, N. H........................evening, Sept. 16th
Meredith (Dolloff Hall)........................evening, Sept. 17th
Warren Summit........................evening, Sept. 18th
North Haverhill........................evening, Sept. 19th
Swiftwater........................evening, Sept. 20th
East Landaff........................Sunday, Sept. 22nd
Sugar Hill........................evening, Sept. 23d
Will visit other places as the Lord may direct.
A. A. Hoyt.

Guilford........................Sabbath, Aug. 25th
G. L. Teeple.

Chichester, N. H. (Pine Ground) Saturday evening, Aug. 24th.
North Chichester, N. H........................Sunday, Aug. 25th
N. B. McMurphy.

Putnam, Conn........................Sunday, Aug 25th
H. Davis.

Winchendon, Mass. (New Boston Church) first and third Sundays in each month. Geo. A. Cole.

Steep Falls, Me........................Sunday, Aug. 25th
C. H. Sweet.

Waterloo, N. H........................Sunday, Sept. 1st
U. G. Ladd.

Canterbury, N. H. (Dist. No. 1)....Sunday, Aug. 25th
Harrisburg, N. Y. (Bickford school-house) evening, Aug. 28th.
Lorraine, N. Y. (Randall Dist.)....evening, Aug. 29th
Boylston, N. Y. (as Bro. D. Ballou may arrange) Aug 30th.
Greenboro, N. Y., Sunday, Sept. 1st, at 10½ A. M., and in the evening. The brethren will please arrange for celebrating the eucharist.
North Sutton, N. H. (at my house) first Sunday in every month. A. S. Williams.

Pleasant Valley, Ct........................Sunday, Aug. 25th
Z. D. Baird.

Concord, N. H. (Centre Street Church) Thursday evening, Aug. 29th.
Lake Village, N. H........Friday evening, Aug. 30th
Meredith, N. H. (Dolloff Hall)........Sabbath, Sept. 1st
Simeon Roby.

Orange, Mass........................Sunday, Aug. 25th
through the day and evening. Geo. W. Burnham.

East Dover (Baptism)........................Sabbath, Aug. 25th
We hope to meet the saints from Dover, Sebec and Milo there. Love feast at 9 A. M. Come early.
F. A. Baker.

Lovely Street, Ct........................Sunday, Aug 25th
Wrightville, Ct........................Sunday, Sept. 1st
S. Woodruff.

Farmington, N. H........................Sunday, Sept. 1st
Wm. W. Sutherland.

South Lebanon, Me........................Sunday, Aug. 25th
S. Varney.

Rawsonville, Vt........................Sunday, Aug. 25th
Z. T. Wood.

Cambridgeport, Mass........................Sunday, Aug 25th
Subject—Prophecy, and evidences for the coming of the Lord in 1873. N. H. Barbour.

Wells, Me. (Littlefield's Hall)........Sunday, Aug. 25th
J. G. Smith.

Springfield Campmeeting........................Sunday, Aug 25th
Square Pond, Ct........................Sunday, Sept. 1st
Putnam, Ct........................Sunday, Sept. 8th
Wilbraham, Mass........................Sunday, Sept 15th
Woodstock Valley, Ct........................Sunday, Sept. 22d
P. S. Butler.

Whitefield, N. H........................Sunday, Aug. 25th
Albert Gordon.

Albany, N. H. (where Bro. Piper may arrange) Saturday evening, Aug. 24th. Also Sunday, Aug. 25th.
H. Morrill.

Warren, N. H (Ore hill)........................Sunday, Aug. 25th
Orford, N. H. (Davistown)........................Sunday, Aug. 18th
North Haverhill, N. H........................Sunday, Sept. 1st
A. H. Clark.

Readville, Me. (Gordon school-house).......Aug. 25th
Thomas Rines.

Newcastle, N. H........................Sunday, Aug. 25th
J. L. Chute.

Haverhill, Mass. (New Hall.)
L. C. and M. McKinstry........................Sunday, Aug. 25th
W. M. Harmon........................Sunday, Sept. 1st

Worcester, Mass.
Wm. Bodge........................Sunday, Aug. 25th

Lawrence, Mass.
John H. Evans........................Sunday, Aug. 25th

Exeter, N. H.
W. S. Campbell........................Sundays, Sept. 1st and 8th

Seabrook, N. H.
A. Ross........................Sunday, Aug. 25th
Hiram Munger........................Sunday, Sept. 8th

South Rochester, N. H. (Chapel.)
F. H. Varney........................Sunday, Aug. 24th
J. L. Chute........................Sunday, Sept. 1st

Manchester, N. H.
A. Simpson........................Sunday, Aug. 25th
M. Durfee........................Sunday, Sept. 1st
W. H. Mitchell........................Sundays, Sept. 22d and 29th

Great Falls, N. H. (Franklin Hall.)
C. S. Shattuck........................Sunday, Aug. 25th

Biddeford, Me.
J. Albert Libby........................Sunday, Aug. 25th
D. M. Leavitt........................Sunday, Sept. 1st
Wm. H. Mitchell........................Sunday, Sept. 8th
Geo. W. Sederquest........................Sunday, Sept. 15th
D. F. Leavitt........................Sundays, Sept. 22d and 29th

Portland, Me. (Union Hall.)
O. W. Kimball........................Sabbath, Aug. 25th
I. C. Wellcome........................Sunday, Sept. 8th

South Berwick, Me. (Great Works.)
J. Bickford........................Sunday, Aug. 25th

Belmont, Me. (as Bro. Knowlton may arrange) evening, Aug. 25th.
Gardiner, Me. (as Bro. Thomas may arrange) evening, Aug. 26th.
Bonny Eagle, Me........................evening, Aug 29th
West Lebanon........................evening, Aug. 30th
Sunday, Aug. 31st, as Bro. Moses Varney may arrange.
I. K. Lombard.

Lake Village, N. H........................Sunday, Sept. 1st
L. C. & M. McKinstry.

Springfield Camp........................Wednesday, Aug. 21st
West Lebanon, Me. (grove—see notice) Sunday, Aug. 25th.
Mechanic Falls, Me. (Camp)......Tuesday, Aug. 27th
Coventry, Conn. (Camp probably) Tuesday, Sept. 3d
Plainville, Conn. (Camp)........Thursday, Sept. 5th
Amboy, Ill. (Camp)......about Wednesday, Sept. 11th
Charles City, Iowa (Tent, if continued) Wednesday, Sept. 18th.
Other arrangements for a few days in the West, as Providence may direct. Brn., pray for us.
H. L. Hastings.

Hebron, N. H. (Mclaie school.house) Sunday, Aug. 25th, and once in two weeks for the present.
C. W. Nelson.

Rye, N. H. (supply for J. W. Haines) Sun., Aug. 25th
J. W. Horn.

Natick, Mass........................Sunday, Aug. 25th
Z. Goodey.

New York City.
Advent meetings at 138 W. 24th street, every Sunday, at 10½ A. M. and 3 and 7½ P. M.; also Monday, Wednesday, and Friday evenings. T. J. Cox, 273 W. 22nd street. At 405 Grand street, preaching every Sunday, at 10½ A. M. and 3 P. M. Prayer meeting at Sr. Bellows', 23 Norfolk street, every Tuesday evening. Preaching brethren are invited to correspond with Bro. Cox, as above, or with me—H. A. King, *Bible Banner* Office, 14 Murray Street.

Gardiner, Me.
Meetings are held regularly Sundays, also Wednesday and Friday evenings, at Military Hall, Water Street. The servants of Christ, who feed the flock, are invited to come and help us. Correspond with Wm. Gilbert, or J. Thomas, Jr.

The Church in Pleasant Valley, Ct., is to be supplied with preaching once in two weeks for one year, and preachers will please correspond with E. M. Ripley, Cor. Sec. O. Jones, for the Church.

Philadelphia, Pa.
(*Brandywine Street, between 15th and 16th, and between Spring Garden and Green Streets.*)
Meetings every Sunday, at 10½ o'clock A. M. and 7½ evenings. Also Wednesday and Friday evenings.
J. N. Wilfong, Cor. Sec.

Philadelphia, Pa. (*Adv. Chris. Church, corner of Ninth and Spring Garden Streets.*)
Meetings are held every Sabbath at 10½ A. M. and 7½ P. M. Prayer and conference meeting Friday evenings. F. H. Burbank, Pastor.

Portland, Me. (Union Hall.)
Meetings are now held in Union Hall, on Free Street, entrance nearly opposite the Baptist church. Brethren will please correspond with H. C. Freeman, 62 Green Street. H. C. Freeman, D. F. Scamman, James Berry, Church Committee.

Providence, R. I., Lester's Hall, corner of Knight and Cranston Streets.
Sunday, Sabbath school at 10 A. M. Preaching at 3 and 7½ o'clock. Prayer meeting Wednesday evenings.
M. R. Pretteplace, Pastor.

Biddeford, Me. (Advent Chapel, Hill Street, near Pool Street.) Meetings every Sunday, at 10½ A. M., 2½ and 7 P. M. Also, prayer meetings on Wednesdays and Saturdays.

Amboy, Ill.—Preaching the second and fourth Sundays of each month. Traveling brethren passing through are cordially invited to attend.
C. C. Marston, Pastor.

☞ Meetings in South Boston are postponed till further notice. C. W. Huntress. J. N. Berry.

Business.

Notes to Correspondents.

☞ We cannot discontinue or send your orders, unless you give us the POST OFFICE and STATE in PLAIN LETTERS.

☞ Will SR. M. E. DOW send her address to the *Crisis*?

Cash Receipts for Books and Tracts.—W Simes 30c, J S Lawyer $1 80, B C Horton $1.00, F L Clark 60c, Geo Thomson $2.00, J W Chisholm $1.00, J Gierlow $1.35, D W Lamb 25c, M Flory 50c, L W Krahl 60c, E A Little 30c, D Young 60c, I Davis 50c, H Bailey $1 60, Rev. S W Brown 50c, Thos. L Scott $2 00, J Lyle $1.00, A T Goff 25c, M J P Thing 25c, J A Cargile 25c, L H Bingham $1.00, Wm. Plumer 20c, J M Flanders $1.15, O W Kimball 50c, A Ely 10c.

Articles Received.—M S Howe, "C.," O B Quimby, I A Young.

Boston Wholesale Prices.

CAREFULLY CORRECTED EVERY TUESDAY.

Thursday, Aug. 15th, 1872.

FLOUR AND MEAL—	Caddies ℔ lb.. @
St. Louis ext. 7 75 @11 00	Hams, smoked 15 @ 16
Medium... 9 00 @ 9 50	Hogs, dressed. 6½ @ 6¾
Choice ext 10 00 @12 00	
Western sup 6 00 @ 6 50	PRODUCE—
Com. ext.. 6 25 @ 6 75	Apples ℔ bbl 2 00 @ 3 50
Medium do 7 50 @ 8 00	Dried ℔ lb..10 @ 11
Choice do. 7 00 @ 8 25	Sliced ℔ lb..12 @ 14
Illinois and Indiana—	Butter ℔ lb—
Choice ext 8 00 @10 00	Prime fall....33 @ 35
Canada sup. 6 25 @ 7 00	Ch'ce dairies.25 @ 28
Com ext.. 5 25 @ 6 75	Fair to good
Medium do 7 50 @ 8 00	dairies.....18 @ 23
Choice.. 8 50 @ 9 50	Old and common lots....18 @ 23
Milwaukee and	Beans ℔ bushel—
Minnesota 6 75 @ 9 00	Small & ex. 4 00 @ 4 25
Southern sup .. @ 9 00	Marrow....3 15 @ 3 50
Extra...... 6 75 @11 00	Medium....3 00 @ 3 25
Choice Balt 11 00 @13 00	Cheese ℔ lb—
Michigan and Ohio—	Vt. & N. Y... 10 @ 12½
Common to choice.. 8 00 @ 9 50	Factory.....11½ @ 13½
Rye Flour.. 5 00 @ 5 50	Skim....... 4 @ 7
Corn Meal.. 3 25 @ 3 50	Cranberries—
Buckwheat 3 60 @ 3 75	℔ bushel ..4 00 @ 5 00
Oil Cake, ℔ ton.. @ 50 00	Peas ℔ bush 3 00 @ 4 00
	Potatoes ℔ bushel—
GRAIN—	New ℔ bbl. 2 00 @ 2 50
Corn, ℔ 56 lbs—	Apples ℔
Southern yel 70 @ 72	bbl....... 1 50 @ 4 50
Western mix 68 @ 70	Jacksons ℔
Western yel 71 @ 72	bushel.....20 @ 40
Wheat West 1 55 @ 1 80	Sweet ℔ bbl. 4 00 @ 4 50
Rye....... 85 @ 90	Onions ℔ bbl. 0 00 @ 0 00
Barley.... 75 @ 1 20	Poultry ℔ lb. 00 @ 0 00
Oats...... 44 @ 54	Eggs ℔ doz... 24 @ 25
Shorts, ℔ ton..... 26 00 @27 00	LUMBER—
Fine Feed.. 22 00 @23 00	Clear Pine..33 00 @65 00
Middlings.. 22 00 @23 00	Coarse Pine—
	No 5..... 22 00 @23 00
HAY—℔ 2000 lbs—	Refuse... 17 00 @18 00
Eastern and Northern 25 00 @30 00	Shipp'g bd's 20 00 @25 00
At City Scales—retail.	Spruce—
Country Hay—	Nos. 1 & 2. 17 00 @18 00
℔ 100 lbs .... @ 2 25	Refuse... 10 00 @12 00
Salt Hay... 24 00 @26 00	Hemlock Boards—
Straw 100 lbs 1 25 @ 1 60	Nos. 1 & 2. 16 00 @17 00
New York.. 1 25 @ 2 00	Refuse... 10 00 @11 00
	Flooring Boards—
PROVISIONS—	Nos. 1 & 2...30 00 @38 00
Beef, Mess—	Refuse... 20 00 @24 00
West. ext. 10 00 @13 00	Clapboards—
West. mess. 10 00 @13 00	Extra Pine..... @60 00
Family ext.. 14 50 @16 00	Do. clear..... @55 00
Pork—	Do. No. 1...30 00 @35 00
Ext. clear. 17 50 @18 00	Sap extra..... @60 00
Clear..... 16 00 @18 00	Sap clear ..... @45 00
Mess...... 14 00 @14 50	No. 1..... @
Prime..... 11 25 @12 50	Spruce..... 36 00 @37 00
Lard, tce ℔ lb 9 @ 10	Shingles.... 2 25 @ 6 25
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I. A. YOUNG.

How beautiful are thy works, O Lord;
 How perfect all thy ways;
The heavens above, the forests broad,
 Speak forth thy power and praise.

The gentle lily, the smiling rose,
 Show forth thy grace divine;
Ne'er may we sleep until we lose
 Ourselves in thee and thine.

The charming landscape in its bloom
 Gives faith and hope serene,
That we shall live beyond the tomb,
 Where fields are ever green.

And when in glory thou shalt come
 From heaven with power divine;
Oh, may we gain our welcome home,
 And in thy kingdom shine.

CALIFORNIA THEOLOGY.

O. R. FASSETT.

In our recent visit at Bartlett's Springs, where were held daily meetings, and some one of the preachers of the different denominations preached a discourse, ourselves included, we had a good opportunity to learn the doctrines preached on this coast. I will give a few items of California theology.

"Shall never fall." This was quoted to prove that the righteous should never fall in death, but go to be "present with the Lord" immediately when they died. "Born again," "cannot sin."—Explained that the *flesh* would sin, but the *spirit within* the christian could not sin. Concerning the doctrine of the Trinity, it was asserted: "Some cannot see how the Son of God can be God the Father; but this is a mystery the natural man cannot comprehend, but one born of God can." After an eloquent and graphic description of the immensity of the material universe, and the distance incalculable of the furthest world in the illimitable space into which the natural vision and the powers of the telescope penetrated, and then those far beyond, the preacher said: "Heaven is beyond all this material universe; to attempt its locality is presumption." With such a fancied heaven, he was prepared to sing—

"Beyond the bounds of time and space,"
Look forward to that heavenly place."

And he no doubt looked for an "*immaterial* place," beyond the "*material* universe," and illimitable space itself, where "Mr. Nobody (an immaterial man) would go nowhere, in no time," and yet be in attendance on his own funeral occasion! These men are horrified at the thought of "Annihilationism"—as they are disposed to call the doctrine of "the destruction of the wicked"—while they themselves can "swallow" this "camel" of the complete and effectual annihilation of the righteous into nonentity, and remove their inheritance outside of God's universe.

The parable of the "ten virgins" was designed to "teach that we should be always ready for death, so that when death comes we should not be overtaken as a thief"; "it also taught something about the end of time."

"The gospel is to be preached in all the world, and to all nations, but it has not been as yet. It will take more than a thousand years still before the gospel can be wound up." Thus these preachers must fulfill the Scripture by saying, "My Lord delayeth his coming."

"Some nations have not been born of man, and it is doubtful if they belong to the human family. The present congregation have a strong resemblance to the human species."

"Old Adam and Eve, when put into the garden, had not much knowledge, though sinless. Mankind have advanced far beyond them in wisdom. Had not the devil deceived them, they would not have known anything. If they had not sinned, not a person or descendant would have been born. Mother Eve was desirous to become as God, and by believing the devil she and her posterity have become as gods, and obtained knowledge and wisdom. Adam's death was spiritual death." Surely could the devil employ better ministers than these to serve him and preach his "lie," and "the doctrine of devils"?

"Infants are sinners; for Jesus is to save them, and he saves only sinners."

One clergyman preached a harangue against all modern visions and revelations, alluding to Mormonism, and Ellen White and her visions. He hoped by this effort to turn the popular prejudice against us (Brn. Wilson, Reed, myself, and our wives, together with us as a people). I went to him directly after his discourse, and inquired of him, Do you suppose that we are the followers of Ellen White and her visions, or that we believe in any modern revelations or prophecies? "Oh, no," he replied, "I knew you did not belong to that class." I remarked, I supposed you were ignorant of our relations to the Advent body, and that you were "beating a man of straw." This acknowledgment on his part only made him appear in the worse light, as his effort was to deceive the people, arouse prejudice against us, and when he knew he was doing a wrong by a misrepresentation of the position of those whose arguments he could not otherwise meet. Afterwards, he attempted to class us with certain parties and defectionists with whom we as a body of christians have no connection, or they any sympathy with us; but I called him to order before the congregation, made a statement of his former attempt, and the injustice of it, stating that he remarked to me he did it with a full knowledge of our position and relations, and now I made my appeal as to this wicked wrong doing. After meeting he pledged me he would no more misrepresent us.

"Adam was created mortal; if he had never sinned, he would have died." "If Adam died a physical death, as the penalty for his transgression, he paid his own penalty for sin, and Christ died in vain." "The image in which man was created in the likeness of his Maker, was in righteousness and true holiness." The question is, If "Adam had not much knowledge," and "if the devil had not deceived him he would not have known anything," how, then, could he have thus been "created in the likeness of his Maker"? Is an idiot, or one approaching thereto, more like his Creator than one more intelligent?

As to prophecy, there is a position taken by many clergymen on this coast that "no prophecies reach beyond the first advent of Christ." I have heard this repeated and advocated in a discourse, and attempted to be maintained in a convention of ministers.

"The book of Revelation" is declared to be "not a book of prophecy, but of revelation, and revelation is [said to be] not prophecy." "The little stone was cut out without hands out of the mountain when Christ came out of the tomb." "His kingdom was then set up, and there is not a nation now on the face of the earth that does not acknowledge him as King." "The New Jerusalem prepared and adorned has descended out from heaven." "The judgment has taken place: Judgment has passed upon all men to condemnation.'" "There is one man in hell—'the rich man.'"

Rev. Dr. Stone, of San Francisco, formerly of Boston, Mass., in a recent discourse maintained the theory that "the inferior order of animals possess immortal souls." Thus our opponents have been driven in the discussion on "the science of human nature," and the scriptural doctrine of future life, to the conclusion that brutes have "souls"; but rather than give up their pet theory, received from the traditionary doctrine of the heathen world, of "the immortality of the soul," have concluded to swallow the whole "camel" of heathen philosophy; namely, *both human and brute forms possess alike immortal souls.* There is progress made in the discussion. We will shame these "Doctors of Divinity" in this discussion yet; and "their folly shall be manifest unto all men." Or, will they fulfill the picture and portraiture drawn by Paul of the teachers of "the last days"—"ever learning, and never able to come to the knowledge of the truth"? 2 Tim. 3: 1–9.

SUGGESTIONS TO SEEKERS OF PURITY OF HEART.

Do not deem it strange if you meet with great trials in seeking full salvation. You may expect that Satan, and fallen human nature in yourself, and in others, will interpose many hindrances to your pursuit of holiness of heart. Besides this, you must be deeply convinced of your need of this grace, and the old man must be crucified; and all this is painful. But be like a little child, and let the Lord lead you into the depths of humiliation, and you will soon find full redemption in the blood of the Lamb. Your efforts may seem to be futile, but they are not lost. In this way you are being abased, crucified to self, led beyond all creature trust, to rely wholly in the atonement, power, and indwelling of Christ for full salvation.

You are a beloved child of God, in a justified, regenerate state, and you are not left to yourself, or given into the hand of your spiritual enemies; but God takes care of you, and is now specially showing you the importance and excellency of holiness, and creating an intense desire for it, and guiding you in seeking it. In a spirit of self-renunciation, and of consecration to holiness of heart, keep yourself fully in God's hands, and very soon the Holy Spirit will enable you to

"Sink into the purple flood,
And rise to all the life of God."

You will soon discover and surmount all the difficulties in your way. Perhaps you have failed because you have *aimed above it*—aimed at angelic, or Adamic, or some kind of mental perfection, instead of seeking a heart cleansed from impurity and filled with divine love. Or you may have come short of it by *aiming too low*—by accepting a clear sense of adoption, and a great degree of enjoyment, as entire sanctification. Inexpressible enjoyment often holds empire in the heart of the merely regenerated child of God; but this does not prove that all the depths of the soul are purified and "renewed after the image of God." The seeker of purity should pray God to show him clearly the remains of unholiness, of pride, selfishness, inordinate desire, impatience, etc., in his heart; and then, being taught and led by the Holy Spirit, he will intelligently go to the fountain of Jesus' blood and wash away all his unrighteousness.

The believer should have an assurance of adoption in order to rightfully and successfully engage in seeking a clean heart. It is not probable that a backslider, in being reclaimed, will step at once from spiritual Egypt into the Canaan of perfect love. Justification lies between the former and the latter state. The clearly justified should immediately seek to be fully sanctified. Further, you may have erred by looking for *marvelous exercises* in speaking or praying, or for prostrations of your bodily powers, or for something allied to visions. Let me remind you that these wonderful things are not promised to the believer, are not essentially a part of holiness, and you need not expect them. What you want is purity of heart, the mind of Christ, a heart filled with God and his love. Inexplicable demonstrations, such as prostration of the bodily powers, are merely incidental to christian experience, and I suppose it is our duty to leave these mysterious things wholly with the Lord, to send or withhold them, at his own pleasure.

Moreover, you may have been seeking it *by works*. The penitent is strongly inclined to trust in his penitence and performance of duty; and generally it is with great difficulty that he is brought to receive saving grace by faith in Christ. Just so the believer in seeking purity is strongly inclined to think he must have this or that, before he trusts fully in Christ. Dear seeker of full salvation, let me remind you that all possible doing and suffering, and all kinds of mental perceptions and exercises, cannot cleanse your heart and fill it with God. Only God can do this. Just as you are, and just now, take *Christ* into your heart as *your sanctification.* 1 Cor. 1: 30. As a child of God, convinced of your need of sanctifying grace, it is your privilege, your right, yea, it is your duty, to immediately receive Christ into your heart by faith, as your full Savior, your portion, your all and in all; then you will be "washed in the blood of the Lamb." Then God the Father, Son, and Spirit, will dwell in you. *This will meet all the wants of your soul.* "This is the will of God in Christ Jesus concerning you." 1 Thess. 5: 16, 24.

Lastly, if nothing mentioned above meets your case, it is possible you do not fully consecrate yourself to holiness of heart, with all the self-denying godliness it implies. Though doing and suffering can never sanctify the soul, yet if we cling to any known wrong in our hearts, or if we are unwilling to do or suffer all things according to God's will, he will not cleanse our hearts and fill us with himself; but if we give, then we may truly take, *all.* Ann Cutler could continually say, "*Lord, all I am is thine, and all Thou art is mine.*" This blessed salvation is for every lover of Jesus. Let us draw near with all the heart.—*Selected by G. E. Merrill from the "Guide to Holiness."*

WHAT NEXT?—Felix Neri, the celebrated professor in the college of the Propaganda in Rome, once asked of an ambitious young student what he proposed to do after leaving college. "Study the law," was the answer. "What next?" "Why, enter upon its practice, of course." "What next?" "Gather honor and wealth." What next?" "Get married, and set up an establishment." "What next?" "Enjoy the results of my labors." "What next?" "Why," responded he, with some hesitation, "die, I suppose." "What next?" The young man's face fell, and he was speechless.

SANCTIFICATION.

BRO. GRANT:—I am glad to see that you, as well as other brethren, are taking higher ground, and advocating an entire consecration of all that we have and are to the service of the Lord. This constitutes Bible sanctification, as I understand the Scriptures. Every day's experience and observation convinces me more and more that anything less than this will fail to ward off the fiery darts of the enemy in these last days of peril and danger. The whole and entire armor is what is now needed. But oh, the difficulty of attaining it! The world, the flesh and the devil, are a unit in their opposition, and meet us at every point, with a determination that plainly indicates the desperation of the struggle.

In all of my christian experience, I never have met anything like it. Often have I thought the attainment was made; but every time I have found myself floored, and that too, at a point where I thought all was safe. O how defective are all our theories, founded upon a correct knowledge of the word, without this crowning grace. This is a unity of the Spirit and the word, producing in us a submission of soul, body and spirit to the will of the Master, which will, of course, bring forth corresponding fruits: viz., love, joy, peace, long-suffering, brotherly kindness, etc. If so, then we may be sure of an abundant entrance into the everlasting kingdom of God. Without this evidence, I see not how we can desire the coming of Christ, except it be from a sheer desire of a release from conflicts and troubles, too intolerable for longer endurance.

As it is with me, so also I have reason to believe it is with others. Therefore, ye tempted and tried ones, remember that Christ had a conflict with these same enemies (the world, the flesh and the devil), which caused him to fast forty days; but he overcame, and is able and willing to help us; and as he has promised, let us look away to Him, that we may obtain forgiveness and grace to help in this our time of need. Remember, eternal life, and the kingdom under the whole heavens are the objects to be possessed by the overcomers, or loss to those who fail.

Norwalk, O. P. ALLING.

OUR POSITION AND DOCTRINE.

(*Republished by request.*)

We call ourselves Christians, not any thing more,
No titles succeeding, or going before;
We think it most natural—it leads to no strife,
For Christ is our husband, and we the Lamb's wife.

We give not the glory to Cephas or Paul,
Apollos or James, for Christ is our all;
No Wesley or Luther, no Calvin or Fox,
We claim as a leader, foundation, or Rock.

No human invention of platform or creed,
We take as a standard and sacredly heed;
Our creed is the BIBLE, the Spirit our guide,
All Christians our brethren—a truth undenied.

The doctrine we teach, and have from our youth,
Is the doctrine of reason, revelation and truth;
Unmixed with traditions and the dogmas of men,
As pure as the morning, and clear as the sun.

We talk of no three all mysteriously one,
Nor think that our Savior's both Father and Son;
But believe in one God, and only in one,
And one Mediator between God and man.

The teaching of Jesus, the example he set,
The miracles wrought, the blood and the sweat;
His sufferings and death, as he bore the great load,
Was the atonement he made to bring us to God.

We teach that the church of Messiah is one,
United in spirit like the Father and Son;
That party distinctions forever should cease,
And saints all unite as dear children of peace.

We advocate liberty of conscience throughout,
 Believe in a free interchanging of speech;
Are liberal in sentiment, feeling and thought,
 Designing to practice the doctrine we preach.

Although we are liberal in thought and in deed,
 And mean to be free from bigotry's chain;
The law of the spirit of life we will heed,
 Be practical Christians without and within.

The life is what constitutes Christians with us,
 Externals are trifling when with it compared;
The crown that we seek lies under the cross,
 The faithful alone for heaven are prepared.

We boast not of members, of titles or fame,
 Nor join with the world in their envy and strife;
With the learned and the great we scarce have a name,
 Yet rejoice it is written in the Lamb's book of life.

We make no pretentions to smoothness of speech,
 Scholastic divinity by us is abhorred;
The preaching we offer is not out of reach,
 But simple and easy, the word of the Lord.

BRO. HARKLISS JONES OF SOU' CALINY.

An aged negro appeared one day at the study of an eminent minister and introduced himself as "Bro. Harkliss Jones, from Sou' Caliny."

The good minister shivered at the thought of another clerical beggar for church money to be spent, as so much of it usually is, in the traveling expenses of the applicant. "Well, Bro. Harkliss," he asked, with patient kindness, "what can I do for you?"

"You can *listen to me*, brudder," replied Harkliss, with a princely air.

"I'll do that if you'll be short; but my time is very precious, brother," answered the pastor.

"So is mine, brudder," exclaimed the visitor with a dignity which almost startled the minister. "You and I'se both sarvants of de King, and his business always 'quires haste."

"Yes; and your church wants a little help I suppose. Well, I'm glad they sent a sensible man for it."

"No, sir. My church is de church universal, and dat has got de Mighty One of Jacob for her help; and needn't go beggin' of nobody! I come to *give* and not to *ax*, sir."

"Then you've got some money for my church, I suppose," said the minister smiling.

"No, sir; what I've got to give will come closer home to you than to your church."

"Well, what have you got to give me, then?"

"A little advice and a heap of comfort. I come up from my old home 'cause my chil'n and gran'chil'n was bound for to come. I was as near de Lord on de banks of the Grand Pedee as I ever 'spects to be up here; and dere was as many souls for to save down dere as dere is up here. But young folks, you know, is songuenry in deir views, and mighty 'strublous in carryin' 'em out. But one night it 'peared like I saw a great shinin' finger in de dark cloud pointin' due north. Den says I, 'Dat's my pillar o' fire, and where I'm sent I'll go, and de Lord will have my work all laid out ready for me.' So here I be, sir."

"And you want me to set you to work."

"Not a bit of it, sir; on the con'try I wants to set you to work! Dat's what I come'd here for dis mornin'."

The cool composure of the sable guest fairly astonished the gentleman used to so much deference and respect; and he asked in a tone of surprise, "What do you mean, brother?"

"Well, I've been to hear you preach two Sundays, and I've made up my mine dat you're off de track. You talk like it was a chance anyhow whether we saints gets to heaven after all. Dere was too many 'ifs' in your sarmons. De Master hadn't no 'ifs' in his preachin'. His gospel is 'him dat believes shall be saved; him dat comes I will in no wise cast out; come unto me you dat is tired and heavy laden and I will give you rest; dere is no condemnation to dem dat are in Christ Jesus; whar I am, dere shall my people be also; I give eternal life unto as many as my Father give me, and none shall pluck dem out of my hands.' Isn't dat good gospel, sir?"

"Yes, and I believe every word of it," replied the minister.

"Is dere any chance, think you, for Satan to slip in by a trick and upset de great work of redemption?"

"No."

"Den why don't you tell people so? One sarmon o' your'n was tellin' all 'bout de doubts Satan pushes into de hearts of de Lord's people. Why, dat sarmon was mor'n half 'devil' all through! and another was tellin' de saints dat dey must do dis and dat and 'tother to get peace and comfort here and heaven beyont. If you believes dat Christ died and rose again, and dat kase he lives we shall live also, why don't you comfort God's people wid dese words? Let the devil alone for a while in your preachin' (you'll get 'nough o' him widout makin' so much on him), and just preach Christ, *Christ*, CHRIST. 'Pears like I don't want to hear nothin' else but just only dat dear name while I stays here in de flesh. I rises every mornin' in Christ, and I walks and talks wid him all day. When night comes I lies down and sleeps wid him, like it was my last sleep, and I mought wake next mornin' wid him in glory. I'm black, and poor, and old to the eyes of de world; but I'm fair, and rich, and fresh in his sight, kase *I'm in him.* All dat he is got is mine, and dere ain't a king on 'arth dat old Harkliss would change places wid. No, no, no!"

"But while you never doubt God's power to save, you sometimes have doubts of your acceptance with Him, haven't you?" asked the minister, who was by this time seated, meekly taking his lesson.

"No, never; why should I? Dere was a night once, long time ago, when my soul was 'ceeding sorrowful, like the Master's when he was in the garden. I felt like I was helpless for dis life, and I had no light on the world beyont. I most hated God for not giving me a better lot. I was out in de canebrake all alone, a mile away from any livin' creatur'. I felt like I wanted to kill myself kase my massa done gone and sold my wife and baby. Dat ar night I got a hint in my soul what hell was; and as I sot dere, a thought come into me, and I spoke it out, 'Dere isn't no God,' says I. And dem words scart me so't I sprung right off de ground whar I was lyin'. I was bewildered, I reckons, for all of a suddent I see a great white hand sweep back the dark night, and a light shined all roun' 'bout me. I didn't see nobody, but I felt strong arms about me, and in a minute my poor, aching head was leanin' on somebody's breast; and oh, what a place that was to rest on! Den a voice said—'Come unto me, poor, tired, heavy-laden soul, and I will give you rest.' Den I knowed dere was a God, and dat it was the voice of his Son in my soul. I've been a new man since dat night; but half the time I been only a common sort of a Christian, *like you*, risin' and fallin', hopin' and doubtin', such a Christian as puzzles de world to know whether dere is any good in 'ligion or not.

"I was a waiter in dem days, and was a good deal wid de white folks, and it was fash'nable 'mong dem for to doubt, and mourn, and whine, when dey talked 'ligion; and I used to forget dat night in the canebrake, and fell into the fashion of the gran' folks. But it didn't work with me, and I got into darkness. Den I'd try to fight my own way out of de swamp; but de more I tried de faster I stuck. Den I would try to hire de Lord to lift me out of de horrible pit and de miry clay, by good works, helpin' de weak field hands, or givin' away my pocket-money. But we never made a bargain—de Lord and me. He always brung me low till I was glad to get peace free, and to take away all chance o' bragging from me. He ginerally brought de peace when I was asleep and doin' no good works. Den I would wake wid glory in my soul, and I would run on mighty peart for a spell. I didn't know what Christ was den. He was in me; but dere was plenty else beside him."

"Come here and sit in this large chair, brother, it is more comfortable than that one," said the minister in a subdued voice, as if addressing a superior. "I want to know how you got clear of the tempter and filled with Christ at last."

"O well! it isn't no great story, but here it is:—Dere was an old col'd sister dey used to call Gimsey, a sort of a preacher like 'mong de field hands. Well, when she come down to her deathbed, she done call all massa's people and the neighborin' black folks round her, kase she said she'd been in heaven a whole hour, and come back to give us a word of comfort. We gathered 'bout her, and she lift up her two hands and pray dis way:—'Lor' Jesus, answer dis one pra'er of mine for dy own name-sake. It is old Gimsey's last pra'er. De next word wid me will be praise and hallelujahs. Bring dese poor chil'n into the light like you bring me into the light fifty years ago. Don't let Brudder Harkliss cast contempt no longer on dy blessed name by doubting of dy Word, which is truth. Humble proud Jenny, and in marsy punish drunk. Dose, and comfort lone Polly, and cure sick Abe, and bring all de rest to dy feet here, and to dy house up dere bam by.' Den she opened her eyes and begun for to preach, and she give each one a separate little sarmon all to hisself. She den call me. 'Come here, Brudder Harkliss, and take my cold hand in yourn.' I went, and she said—'O Harkliss, Harkliss! you's worse den an onprofitable sarvant. You's half de time b'arin' false witness gin de Lord dat brought you, and tellin' the world dat his Word a'n't for to be trusted, dat he don't always speak truth.'"

"'No, no,' says I, 'auntie, I never done dat. I trust him with all my heart.'"

"'Mebby you do, right here on the verge of heaven. But quick as you gets out, you'll say—'Dere's no telling whether I'll ever reach heaven or not. Harkliss,' says she, 'do you believe de Lord has writ yer name on de palms of his hand and his name on your forehead?'

"I bowed down my head in shame, for I see my sin. And de truth of God shone out like a great sun as I never see it afore. My soul was full of glory, such like as de world never sees and I says:—

"'Yes, auntie, he has told me time and time agin dat he is mine and dat I am his.'

"'Do you believe he speaks the truth, Harkliss?' says she.

"'Yes, auntie,' says I, 'I know now he does.'

"'Den you quit a-doubtin' afore the world,' says she. 'Harkliss, if you had been as misersepectful to your owners as you've been to de Great Master, and if you'd gone round saying he's promised me such and such but I doubt he'll keep his word, he'd sold you into the rice swamps a hundred times in dese years. Better cut off yer right hand and pluck out yer right eye den to doubt the truth of his Word. You is his, for he bought you wid his own precious blood, and as sure as he's in heaven you shall go dere too. I'm tired, chil'n, and must go to sleep. Good-night.'

"Dere, sir, dem was old Gimsey's last words on earth. De next one she spoke was glory 'fore de throne.

"Well, dere was a great light all through my soul den, dat has never gave out sense. 'Pears like de Lord is in de midst of it, where I can feel his presence, and when de 'ifs' and 'maybes' comes round trying to break my peace, I shouts out, no matter who hears me, 'De Lord says dat I am his, and dat whar he am dar I shall be also; and his word endureth forever.' Den the 'ifs' all fly off like dey were unclean birds, and leave me in de light. Why, sir, I's got de world so under my feet dat nothin' in it can worry me only de sin I sees, and dat will be cleared off some day, for de Lord is coming down here mighty soon to make all things right. De Lord's chil'n got a good right to glory, and nobody—no, not de devil, dat you make such 'count on—can't take it 'way from 'em. Now, my errant's done here. You quit preachin' 'bout booklarnin', and 'doubtin',' and de 'devil,' and stick to the Gospel—Christ, Christ—and you'll see de glory come down on yer people; and you'll see them a tramplin' on the world like I do. Don't think this yer is speritual pride in me. I'm as humble as a kitten, in myself; but oh! I am proud of my King, and my country whar I'm goin' mighty quick. Good-by, sir."

When the old negro had closed the door behind him, the minister read over the few pages of his next Sunday's sermon. It was cold and lifeless and worthless. There was no Christ in it. He tore the sheets into atoms, which he threw into the waste-basket, and sat down before his fire to meditate on the words of his poor visitor. He never thought so little of himself before. He felt that he could write nothing to instruct or edify his people then; and, taking up his hat, he went out to visit some of the poor hidden ones of his fold whom he knew to be great in the kingdom of heaven.

Never had two men changed places so suddenly as when he who looked like an old black beggar brought the learned gentleman to his feet for a lesson on the truth of God's Word, and of his duty to uphold that truth before his people.

"THE BLESSED HOPE."*

E. OWEN.

Though we're pilgrims and strangers, afar from our rest,
On probation awhile, to bring faith to the test;
We may cheer the lone journey all the way with a song,
 And a hope of salvation, that "keeps us along."

Though often discouraged, and tempted, and sad,
Our hearts sink within us, things seem to go bad;
Our friends prove unfriendly, and every thing wrong,
We've the blessed hope left us, that "keeps us along."

Though sickness o'ertake us, and sorrow's our lot,
And we feel both by heaven and earth we're forgot;
We may say with another, when "weak then I'm strong."
And rejoice in our hope, for it "keeps us along."

Our hope is our anchor; our hope is our all;
We are saved by our hope, for without it we fall;
Let us praise the kind Being to whom praises belong,
For our comforting hope, that which "keeps us along."

Portsmouth, N. H.

* These lines were suggested from a brother who was thanking God in a recent meeting for the Christian's hope, remarking, "It kept him along."

YOUNG LADIES, MAINTAIN YOUR ENTITY.

A. A. HOYT.

God made you for helpmeets, not parlor toys. You have a higher mission than merely to be externally pretty, by adornments of jewelry, plumes, bustles, ribbons, roses, etc. You was made for a grand and living purpose; spiritually, intellectually, and physically, being nobly created and divinely endowed with capabilities which perhaps you have as yet but poorly considered, and much less exercised. You were not made to be moulded by fashion into baby doll forms; petted and dandled as a helpless child, or a lady's lap dog. You were created to exercise thought, principle, action, and dignity of character; to mould society, and elevate fallen humanity; and shall the morally grand become a blank, to give place to the physically nonsensical?

Shall your God-given faculties, so highly capable of development and wonderful expansion, be smothered with romance, fashions, fancies, and borrowed thought? Let me hear your answer from the depth of your soul—No! never. I have seen young ladies with their heads covered, scrawled, and twisted with borrowed hair, resembling a swab of flax upon the distaff of an old-fashioned spinning wheel; upon their backs were bustles and ribbons, profusely and seemingly promiscuously blended together, like the rack of a rag-peddler's cart; while they performed a Grecian bend similar to the infirmities of old age. Slaves to fashion! deplorable condition!

Young ladies, you are called upon to usurp your liberty in the name of your Creator, and prepare yourselves for the stern realities of this earthly warfare. Your jingling beads, dangling chains, waving plumes, or streaming ribbons, can never win for you the prize. The very forest squaw, or swarthy Hindoo woman, bare-headed and bare footed, can outjingle and out-dangle the best of you. Come, then, fair ones, strike for a higher order of attainments. No longer pay your devotions to idol fashion, but cheerfully grasp the nobler duties of life; bear your breast to the storms; let nature's healthful breezes fan your pallid brow, invigorate your life, and bring the rose flush to your cheek. Make glad the grief-stricken heart by your worthy deeds of humanity; thus happyfying gloomy homes, reviving fainting spirits, and making many earthly souls rich jewels for eternity.

Gems.

— A man may well bear his cross patiently while on the road to wear his crown.

— The wise man is happy when he gains his own approbation; the fool when he gains that of others.

— Contentment is more satisfying than exhilaration; and contentment means simply the sum of small and quiet pleasures.

— People who are always fishing for compliments do not need very long lines. They can get their best bites in shallow water.

The husbandman has need to wait
 After the seed is planted,
For early and the latter rain,
 By the kind Father granted.
So, trusting Him whose will it is
 That we rich fruit should gather,
Patient we'll work, and watch, and wait,
 And leave it all with Father.

— The joy of the spirit is a delicate, sacred deposit, and must be kept in a pure casket, as an unholy breath will dim its lustre and fade its freshness.

— Let not religion be your diversion, but your business.

— Blessed are they who see the day of glory, but more blessed are they who contribute to its approach.

— It is the far-off look that brings repose.

— Prejudice keeps out the light from many souls. Like a painted window, it stops many of the rays, and colors those that it does admit.

— Consent to common custom, but not to common folly.

— As the needle is susceptible of the attraction of the loadstone, so our hearts, when touched with the magnet of faith, yield to the influence of divine attraction, and turn instinctively to God.

— People seldom improve when they have no other model but themselves to copy after.

The holy One had burdens, sorrows, tears;
 The garden and the cross—what anguish there!
We bear his burdens when our love appears;
 He smiles when we another's burden shares.

— The light that has been given us is not to be put under a bushel, but on a candlestick. Satan, indeed, by blasts of persecution, will do all he can to put it out. If our light be the light of Christ, those blasts will only cause it to shine the brighter.

— Real foresight consists in reserving our own forces. If we labor with anxiety about the future, we destroy that strength which will enable us to meet the future.

— Let no one count the number of his friends till they are bolted in the sieve of his own adversity, for there is much bran in prosperous friendship.

THOSE who love God with all the heart, must expect much opposition from persons who have gone on for twenty years in a lazy, old, beaten track, and fancy they are wiser than all the world; these always oppose the work of sanctification most.—*John Wesley.*

TRUE FRIENDSHIP.—Money can buy many things, good and evil. All the wealth of the world could not buy you a friend, nor pay you for the loss of one. "I have wanted only one thing to make me happy," Hazlitt writes; "but, wanting that, have wanted every thing." And again, "My heart, shut up in the prison-house of this rude clay, has never found, nor will it ever find, a heart to speak to." We are the weakest of spendthrifts if we let one friend drop off through inattention, or let one push away another, or if we hold aloof from one for petty jealousy or heedless slight or roughness. Would you throw away a diamond because it pricked you? A friend is not to be weighed against the jewels of all the earth. If there is coolness or unkindness between us, let us come face to face, and have it out. Quick, before love grows cold. "Life is too short to quarrel in."

GOD'S WORK MUST BE DONE.—A missionary in the West Indies having called on the colored people for a little help in spreading the gospel, a negro with a wooden leg came forward, and pulling from one pocket a parcel of silver said, "That's for *me*, massa;" and another parcel from another pocket, "That's for my *wife*, massa;" and another still (in all thirteen dollars), "That's for my *child*, massa."

When asked by the missionary if he was not giving too much, he said—"God's *work must be done*, massa, and I *may be dead.*"

Let us do and let us give what we can, for "God's work must be done, and we may be dead."

AN EXAMPLE.—If christians, when they have a matter of difference, would graciously agree to meet with each other in prayer, and pray together kindly for each other, their contention would soon end; but one cannot stoop, and the other will not. They are not as wise as Luther's two goats, who once met upon a narrow plank over a deep water. They would not go back, and they dare not fight. At length one of them lay down while the other walked over him, and so peace and safety attended both. Why should not christians try this method?

KEEP WORKING.—We must not only strike the iron while it is hot, but strike it till it is made hot. Great occasions must not be waited for; we must make use of ordinary opportunities as they may offer.

Hygiene.

"This is for your Health."

DYSENTERY.—Great care should be taken to avoid this disease, as it is often serious. It is sometimes epidemic, runs readily into a typhoid state, and proves suddenly fatal. It is usually induced by eating crude, indigestible food, as unripe or decayed fruit, or drinking spirits, or taking into the stomach anything that may irritate or inflame the bowels. Breathing impure air, a sudden chill or cold, strong, drastic cathartics, sudden change of garments, and drinking impure water, are among the things that induce this disease. Exhausting labors, either of body or mind, produce it. Among its symptoms are discharge of bloody mucous, with griping pain, usually near the lower portion of the bowels, attended with more or less fever, in proportion to the extent of the irritation and inflammation.

If attacked, a person should keep as quiet as possible, as rest and a recumbent posture are essential to comfort and recovery from any and every disease of the bowels.

Dysentery is a disease which often requires the best medical skill to manage it; and, therefore, the safer way is to send for your family physician at once. Till he comes, or, if a physician cannot be had, the following items may be attended to: As little food should be taken as possible; slippery-elm bark, gum-arabic, rice-water, or a very small quantity of flour gruel is the most that it will be safe to swallow.—*Herald of Health.*

KEEPING RIPE FRUIT IN OUR ROOMS.—We should be chary of keeping ripe fruit in our sitting-rooms, and especially beware of laying it about a sick chamber for any length of time. The complaint which some people make about a faint sensation in the presence of fruit, is not fanciful—they may be really affected by it; for two continental chemists have shown that from the moment of plucking, apples, cherries, currants, and other fruits are subject to incessant transformation. At first they absorb the oxygen, thus robbing the surrounding air of its vital element. Then they evolve carbonic acid, and this in far greater volume than the purer gas is absorbed, so that we have poison given us in the place of pure air, with compound interest. Temperature affects the rate of changes, warmth accelerating it.—*Good Health.*

MENTAL VIGOR IN OLD AGE.—It is related of Arnauld, the Jansenist, that he wished his friend Nicole to assist him in a new work. Nicole replied: "We are now old; is it not time to rest?" "Rest!" exclaimed Arnauld, "have we not all eternity to rest in?" Dr. Samuel Miller says, "There is no doubt that the premature dotage of many distinguished men has arisen from their ceasing, in advanced life, to exert their faculties, under the impression that they were too old to engage in any new enterprise." When John Adams was ninety years of age he was asked how he kept the vigor of his faculties up to that great age. He replied, "By constantly employing them; the mind of an old man is like an old horse; is you would get any work out of it, you must work it all the time."

EARTH POULTICES FOR SMALL POX.—The value of earth as a disinfectant and deodorizer is well known, and the treatment of ulcerated sores and gangrenous wounds with it is becoming very general. A new application has lately been described by Dr. E. S. Bunker, who states that he has recently used clay as a dressing for the face in two cases of confluent small-pox, dusting it in fine powder over the faces of the patients as soon as the pustules become fairly developed. This formed a clean, dry, wholesome scab, absorbing the infectious material, and scaling off during convalescence, leaving the underlying skin in its natural and normal state. The painful itching, which is one of the worst characteristics of the disease, had entirely abated. The earth used was fine pipe clay.

WHEN keeping vigils by the bedside of the sick, a very simple means of refreshing one's self, and a valuable disinfectant, if the nature of the invalid's complaint does not forbid it, and I think that is seldom the case, is to put some pure, fresh, ground coffee on a saucer or other dish, and in the centre place a very small piece of camphor gum, and touch a match to it. As the gum burns, allow sufficient coffee to consume to pervade the atmosphere with the aroma; it is wonderful in its invigorating effects upon the nurse. In diseases of the bowels this is particularly good. To do this once or twice in the twenty-four hours helps a person very much in this taxing occupation, until the convalescence of the object of our care permits us the rest of an unbroken sleep again, while we feel like old battered hulks coming into port for repairs.

DIET FOR DIARRHŒA.—Roast some rice as you would coffee; then grind it in a coffee-mill; then dissolve two ounces of gum arabic in one pint of hot water; when dissolved put in a tea-cup of rice, and let it boil twenty minutes, or until it is the consistency of mush. If two thick, as you use it, thin it with hot water. Desperate cases have been cured by this remedy.—*Home and Health.*

BRUISES.—Apply repeatedly cloths wrung out of hot water. This will prevent discoloration of the skin, or "black eye," if applied immediately.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

A BOY WITH A CONSCIENCE.

A boy with a conscience? Don't all boys have consciences? Certainly, they do. But some boys act as if they had none; they do not heed what their consciences say. I will now tell you of a boy who proved he had a conscience by what he did.

His name was James. Playing with his sister one day, he asked her to do some little favor for him, and added,—

"If you will do it, I will give you a thousand dollars."

Of course this was a thoughtless speech; and most boys would have neither thought nor said any more about it. But this boy's conscience whispered, "You have made a promise you cannot keep."

With tears in his eyes James then ran to his mother, and said,—

"O mother! I told Frankie I would give her a thousand dollars, and I haven't a thousand dollars to give!"

This speech showed that James listened to his conscience about *little things.* This was as it should be; and if James had lived to manhood, he would have made a good man. As it was, God took him when he was fifteen years old.

Children, mind what the good little voice in your hearts says to you. God speaks through that voice. Heed it well. Obey it, and God's other voice, which speaks in the Bible, and you will become noble here and glorious hereafter.

THE RUNAWAY KNOCK.

"Teacher," said a bright, earnest-faced boy, "why is it that so many prayers are unanswered? I do not understand. The Bible says: 'Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you;' but it seems to me a great many knock and are not admitted."

"Did you never sit by your cheerful parlor fire," said the teacher, "on some dark evening, and hear a loud knocking at the door? Going to answer the summons, have you not sometimes looked out into the darkness, seeing nothing, but hearing the pattering of some mischievous boys, who knocked but did not wish to enter, and therefore ran away? Thus it often is with us. We ask for blessings, but do not really expect them; we fear that Jesus will not hear us; will not admit us, and so we go away."

"Ah, I see," said the earnest-faced boy, his eyes shining with the new light dawning in his soul; "Jesus cannot be expected to answer runaway knocks. I mean to keep knocking until he cannot help opening the door."

WHAT TO DO WHEN ANGRY.—"I get mad so quickly, and then I am sure to say something that I am sorry for ever afterwards."

"When angry, count three before speaking," answered the boy's father.

The next time the boy fell into a fit of anger with one of his school-fellows, he remembered the advice of his father, and counted three. By this time he was able to keep back the hard words that were ready to leap from his tongue, and so saved himself the grief of shame and repentance.

Try this remedy, quick-tempered boys and girls. It is best, of course, not to get angry; but if you do happen to lose your self-control, then put a seal on your lips, and remain silent until your hot blood is cooled a little. Every time you do this, you will gain some power over your temper, and after a while be able to keep it from breaking out, and doing yourself and others harm.

THE RIGHT IDEA OF PRAYER.—One day a little boy heard a clergyman preach from the text, "Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you." After reading the text, he stopped a minute, and asked his hearers to consider what it was they should like most, and then to ask for it in Jesus' name, trusting to his promise that it would be given to them. At the end of this service the little boy asked his aunt if she had asked for any thing. Then she asked him what he had asked God to give him; and he said, "I thought first of one thing I should like, and then another; but I did not know which would be the best to ask; so I said, 'Father, thy will be done.'"

KILLED BY TOBACCO.—A youth of sixteen fell dead with a cigar in his mouth in a dram-shop. What caused his death? The coroner's inquest said, "It was a mysterious act of God." The minister at the funeral consoled the friends in the same way. Physicians said it was "heart disease." A sensible woman, knowing the boy's habits, said, "Tobacco killed him." It deranged the action of the heart; it ceased to beat, and the victim fell.

LOVE ONE ANOTHER.—Mother found Josy, Mary, and Annie sitting with their arms round each other, hugging and kissing each other, —a brother and two little sisters.

"Mother," said Josy, "why did God say, 'Little children, love one another,' when we can't help it? Of course we should, without being told."

Oh! I wish it was *always* so.

NOT FAR AWAY.—Two little girls were walking homeward one moonlight evening. I overheard one of them say, "Sister Annie, it don't make any difference how fast we walk, the moon keeps up with us every step of the way; it don't move at all, and yet it is always going along with us." So it is with God in heaven; though he seems far away, he is keeping step with us always, in the march of life.

— A noble life is a continual melody.

The World's Crisis

AND

SECOND ADVENT MESSENGER,

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 880. BOSTON, WEDNESDAY, SEPTEMBER 4, 1872. VOL. XXXV.—NO. 22—23.

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The "Crisis" is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

BATTLE SONG OF THE CHURCH.

Fear not the foe, thou flock of God;
Fear not the sword, the spear, the rod;
Fear not the foe!
He fights in vain who fights with thee;
Soon shalt thou see his armies flee;
Himself laid low.

Come, cheer thee to the toil and fight;
'Tis God, thy God, defends the right;
He leads thee on.
His sword shall scatter every foe;
His shield shall ward off every blow;
The crown is won.

SOUND DOCTRINE.

CYRUS MENDENHALL.

. . . "It was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

Thus it was Jude wrote to the christians in his day, exhorting them to be constant in faith, warning them of false teachers, and prophesying the coming of the Lord with ten thousand of his saints, to execute judgment upon all, and telling them there should be mockers in the last times. We who now live in this eventful period of earth's history, when she now trembles and totters on the very verge of dissolution, have great need to make a thorough personal application of the apostle's words.

Many errors have crept into the church, which have so adulterated the pure "faith which was once delivered unto the saints," that it in a measure contaminates the whole economy of the blessed religion of our Lord and Savior Jesus Christ.

The first grand error (of which an account is given in Gen.) was that in which our first parents chose to believe Satan's lie, rather than the never-failing word of God. God said to Adam, (in regard to the forbidden fruit), "In the day thou eatest thereof thou shalt surely die;" but that crafty serpent, the devil, said, "Ye shall not surely die." They accepted this false statement, hence the fall, and the consequent misery that fell to Adam, and was entailed to all his posterity. Here we find the source of all evils, and the beginning of all errors in doctrine. We read in the account of the creation, that "God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Here nothing is said of any part of man being formed indestructible, immortal, never-dying. Had there been any such thing in our composition, would it not have been recorded? Nowhere do we read of an immortal soul or spirit in God's word, though the words soul and spirit are used over a thousand times in our Bible. Then are we not right in positively affirming, that this supposed entity, which wings its way to heaven or hell, when the body dies, is a myth? Adam became a living *mortal* soul by the "breath of life" being placed inside the hitherto lifeless body, which will again return to its primitive state, when the "breath of life" leaves it; or in other words, when the spirit (or life) returns to God that gave it; then Adam becomes a dead soul, and is as though he had not been. When Adam transgressed, God thus read his sentence:—"In the sweat of thy face shalt thou eat bread, till thou return unto the ground (not go to heaven or hell); for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." Gen. 11: 19. Now we hold that the "*thou*" included all of Adam, just as he was created; hence his entire being must now be in the dust. The man just as God formed him must suffer the penalty of sin which is *death, not life* anywhere, under any circumstances whatever. No part is spared; the living dust must become inanimate.

Josephus says man was formed of dust, and God gave him a soul and a spirit. This doctrine was transmitted by the Jews and early christian fathers, and now Satan's lie is preached as the truth, and is clung to by nearly all worshipers on the globe. It is the basis of Spiritualism, Hindooism, and all other doctrines which are openly opposed to the word of God. Everywhere the Scriptures teach that man is *mortal*. God only hath immortality; yet notwithstanding this fact, modern theologians teach that man is *immortal*, and must live forever, either in the joys of heaven above, or dwell writhing in pains unspeakable, and agonies unending, in a hell below, such as is thus described by H. Bonar, D. D.:—

"Descend, O sinner, to the gloom!
Hear the judgment knell
Send forth its terror-shrieking sound,
These walls of adamant around,
And fill to its utmost bound
Thy woful, woful hell.
No river of forgetfulness,
As poets dreamed and sung,
Rolls yonder to efface the past,
To quench the sense of what thou wast,
To soothe or end thy pain at last,
Or cool thy burning tongue."

Could this be what God meant when he told Adam he must return to dust? Is this the meaning of the passage—"the wages of sin is *death*"? Or how can we do away with the plain words of Paul (2 Thess. 1: 9), when speaking of coming judgment—"Who shall be punished with *everlasting destruction* from the glory of his power"? Can everlasting destruction mean everlasting preservation? We answer *no*, and we are supported by the law and testimony, which surely is a much better foundation than the traditions of men.

John says (6: 53)—"Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have *no life in you*." He also says that he will raise those who have partaken of him at the last day; then they shall *inherit* eternal life. Eternal life belongs to Christ's followers alone, others have "no (eternal) life in them;" therefore, they who die out of Christ cannot be in this place of torment, which is made hideous beyond description by the blasphemous cursings of the lost. We are told by Peter, that they must perish utterly. Matthew says "soul and body" will be destroyed. Other parts of the Scriptures teach that they are to be consumed as chaff, cut off from the earth, be burned up root and branch, be as though they had not been. Ezekiel says—"The soul that sinneth it shall die." Man is everywhere spoken of as *mortal*, his life being as vapor, perishing. Isa. says (40: 6)—"All flesh is grass, and all goodliness thereof is as the flower of the field."

We are placed upon this earth with a nature depraved, and a heart desperately wicked and deceitful above all things; surrounded on all sides by sin and temptation. The ways of wickedness hold forth many allurements, while the way of truth and righteousness is narrow and seemingly difficult. In fact, we are naturally "the children of wrath," placed here on a short probation to choose everlasting life, or what is directly opposite, everlasting death. It would not be justice to make evil eternal, by keeping man in torments; it would rather make our most merciful God appear in the light of an unjust tyrant. On the contrary, our Creator is just and ever ready to pity and pardon. He wishes us to love him. He does not hate the sinner, only the *sin*. If man will not give up sin, he must perish with it; though God takes no pleasure in his death. Preaching hell fire and brimstone, in order to add to the church, is giving our gracious Master a false character, by making him of a vindictive spirit. John says (1st 4: 18)—"There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth, is not made perfect in love." Paul says to Timothy (2nd 1: 7)—"For God has not given us the spirit of fear, but of power, and of love, and of a sound mind." We are bidden to seek immortality. Christ says—"I am the way." "For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not *perish*, but have everlasting life." John 3: 16. We here see that Jesus has brought immortality to light through the Gospel. If we love him and keep his commandments, we shall be raised up in the last day, and shall be clothed upon by immortality, not be *inhabited* by it, as men teach, in the shape of a deathless spirit.

Death is an enemy to mankind, robbing him of life, and of all that he holds dear on earth. Elijah so considered it, when he prayed unto the Lord, and said—"O Lord my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son. . . . . O Lord, my God, I pray thee let this child's soul (or life) come into him again." We read in the case of Hezekiah, that he was sick. The prophet Isaiah came to him, and said—"Thus saith the Lord; Set thine house in order, for thou shalt die, and not live." Did Hezekiah rejoice at this, believing that soon his soul would sweep through the pearly gates? Let us see: "Then he turned his face to the wall, and prayed unto the Lord, saying, I beseech thee, O Lord, remember me now, how I have walked before thee in truth, and with a perfect heart; and have done that which is good in thy sight. And Hezekiah wept sore." We find in the sixth verse, his prayer was granted, and fifteen years were added to his days. 2 Kings 20.

Lazarus was restored to life. Was it a kind act to recall his soul from worlds of bliss, after he had passed the "dark valley of the shadow of death"? Richard Baxter says of the righteous—"But I find not that his servants are thus characterized by their desire to die." And again—"There is some thing penal in death even to believers." Death would be a friend, if he acted as a messenger to conduct us to a better world; but he does not do so; for at death we go down into silence, the pit, the grave, and to corruption. If it were not for Christ, we must forever remain there. He is "the resurrection and the life," and whosoever "liveth and believeth in me, shall never die; believest thou this?" This reward of endless life will be at the advent of Christ, as we learn in Luke 14: 14—"And thou shalt be blessed; for they cannot recompense thee, for thou shalt be recompensed at the resurrection of the just." Also see Rev. 11: 15–18.

We are told that when he shall appear, we shall be like him; that is, our mortal bodies, that had lain in corruption, shall be made like his body, independent of any inherent deathlessness of our own. Therefore, his personal coming is of vital importance to us, for he is our only hope, because he comes to raise the dead, change the living saints, and destroy the wicked, restore the earth, and reign King ever more. At his coming, he will restore all things that we have lost through Adam. "For as in Adam all die, even so in Christ shall all be made alive." 1 Cor. 15: 22. In that day all that are in their graves shall hear his voice, and shall come forth to receive reward or punishment, as the case may be. God's saints are still in the dust. David hath not yet ascended to heaven, but fell on sleep, was laid unto his fathers, and saw corruption. Acts 13: 36. The prophet of old could not be mistaken in regard to the holy men, when he said, "awake and sing, ye that dwell in the dust." Isa. 24: 19. When Jesus comes, then will the prophet's word be fulfilled—"I will ransom them from the power of the grave; I will redeem them from death; O death, I will be thy plagues, O grave, I will be thy destruction." Hosea 13: 14. While under the enemy, man is entirely unconscious. "There is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Luther says, speaking of the advent of Christ, "May God visit us at length according to his infinite power, and hasten the day of the glorious coming of his Son, in which he shall destroy that man of sin. And let all the people say, Amen." Luther, and very many other great and good men, looked upon Christ's second coming, as the time when that which now is misery and sin, should be cleared away, and joy and peace reign in their stead. Then the holy city will be the abode of the righteous forever more, all through the efficacy of the atonement of Christ the life-giver. Many pious writers denied the immortal-soul doctrine; among whom was George Wishart, a preacher, who on the 27th of February, 1546, was arraigned by the Pope's adherents for heresy. One of the charges against him was, that he had said "the soul of man should sleep till the last day, and should not obtain immortal life till that time." He was burned at the stake, dying in confirmation of the gospel of Christ. [Fox's Book of Martyrs.] He died another victim to that "man of sin," because he "earnestly contended for the faith which was once delivered unto the saints."

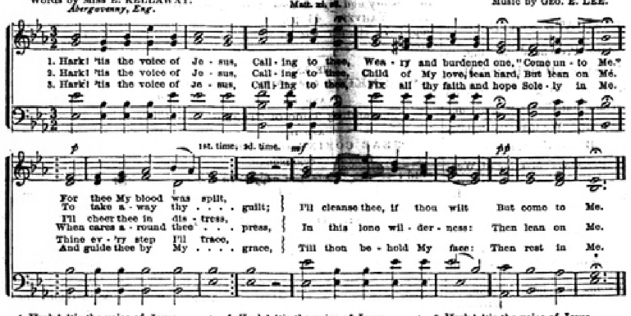
Millions of dollars have been emptied into the Catholic treasury for prayers for immortal souls in purgatory. God help us to put down this satanic delusion. Help us, thou infinite and holy One, to rend the pall of mysticism and error which shrouds thy word, and may we not become as blind leaders of the blind, wresting the Scriptures to our own destruction. Help us to take heed unto ourselves, and "unto the doctrine; continue in them, for in doing this, thou shalt save thyself and them that hear thee." 1 Tim. 4: 16. We must hold fast the form of sound words, giving the truth literally as it is written in the book of books; pure, easy to understand, shining forth the truth in all its beautiful effulgence; scattering by its influence all error and sin. But man opposes this beautiful truth of eternal life only in Christ. To think himself as a beast is too much for human pride; but what saith the word of God? "For that which befalleth the sons of men, befalleth beasts; even one thing befalleth them; as the one dieth, so dieth the other; yea, they have all *one breath*, so that a man hath no pre-eminence above a beast; for all is vanity. All go unto one place; all are of the dust, and all *turn to dust again*." Ecc. 19: 20. Men will write and contend for the dogma of a deathless germ in spite of such an array of truth against it. They will listen to any doctrine, however absurd, but this pet theory must not be molested. But why marvel ye? is it not one of the signs of the times? "For the time will come when they will not endure *sound doctrine*; but after their own lusts shall they heap to themselves teachers, having itching ears." May we never compromise our faith to suit the creeds of men, or teach a doctrine because it is popular; but rather take the word of God as our covenant, searching it, with a teachable, prayerful spirit; with holy guidance; then we cannot go far astray, for his Spirit will guide us unto all truth; and if our gospel be hid, it is hid unto them that are lost. All will appear plain without discrepancies, "for God is not the author of confusion, but of peace." It is man's confusion and clashing of doctrine that exists. God's word is full of harmony. Let us, then, having Christ as our foundation, build thereon the gold and precious stones of truth, that when that day comes that shall try men's works, ours shall stand the test. Then we shall suffer no loss, but receive a reward.

A common salvation is open to all, through Christ the only gate. Will you then accept him as your leader, turn and live *forever*? He it is who will destroy the last enemy death. He will save to the uttermost *all* who come to him with repenting hearts. At the last day you shall become immortal souls through him. We are at best undeserving, weak mortals, committing many errors, making many crooked paths; but Christ is ever ready to intercede in our behalf. He is our hope, our Savior, our life, and our righteousness. In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people. Isa. 18: 5. God help us to be ready for this, and may we hold fast until he comes, by word and deed, "earnestly contending for the faith which was once delivered unto the saints."

Wilmington, Del.

"COME UNTO ME."

Words by Miss E. KELLAWAY. *Abergavenny, Eng.* Matt. xi, 28. Music by Geo. E. Lee.



4 Hark! 'tis the voice of Jesus
Calling to thee;
Speak for Me while thou may'st;
Be bold for Me.
The world may mock and sneer,
But thou need'st never fear,
For I am always near,
So speak for Me.

5 Hark! 'tis the voice of Jesus
Calling to thee,
I'm coming soon to earth,
So watch for Me.
The night is long and drear,
But morning shades appear,
Which speak my advent near,
Then watch for Me.

6 Hark! 'tis the voice of Jesus
Calling to thee.
I "come again" that thou
May'st come to Me.
And when I "come again,"
Thou shalt be freed from pain,
And in My kingdom reign,
For aye with Me.

Entered according to Act of Congress, in the year 1872, by Geo. E. Lee, in the Office of the Librarian of Congress, at Washington.

NOT SATISFACTORY.

O. W. STETSON.

"Flesh and blood cannot inherit."—1 Cor. 15: 50.

The meaning of flesh and blood cannot inherit," as commonly given among us, as a people, is very unsatisfactory, and looks more like a "play upon words" than a good, clear, open and honest explanation of a passage often quoted against us. The answer usually given is, "that is true, flesh and *blood* cannot, but flesh and *bones* can." But if it be true that flesh and blood cannot *inherit*, then it is equally untrue to say that flesh and *bones* can; for it is undeniably a scriptural fact that neither the one or the other of these can INHERIT the kingdom. But a mighty chorus of voices will at once cry out, "Did not our Savior say after his resurrection, 'Handle me, and see' 'that it is I myself,' 'for a spirit hath not *flesh and bones as ye see me have*'? and did not he *inhabit* after he rose from the dead, among them? Yes, that is all true; but INHERIT is not used in the text in the sense of INHABIT, or POSSESS, at all, and that is the almost universal error that we fall into. There is a possibility that this erroneous teaching may be corrected and reformed, but not much probability that it will be, for when men get a crotchet in the brain, it is seldom removed except by dissolution.

One man has been at work faithfully for nearly fifteen years to reform this abuse of language, but "*they*" think they know, and so the "stone remains in one end of the sack." But to-day, that one man makes an appeal to his preaching brethren for help in this matter. Come, brethren, to the rescue. Truth is surely better than error, and more sanctifying. We who preach the gospel to others are, to some extent, responsible for the opinions formed and views entertained. Now a dogmatic affirmation that a thing is or is not so and so, thus and thus, will never make or unmake it so. Let us then look this Scripture right square in the face, until it can no longer laugh us out of countenance.

1. We inquire, then, why cannot flesh and blood inherit the kingdom? We answer (1), because "flesh and blood" is simply a Hebrew equivalent for *mortality*; and mortality can no more result in immortality, than darkness can produce light. But immortality is an *element* of the kingdom, as well as of Deity, and flesh, nor blood, nor bones, has any claim either by inherent title, or by promise to either. (2) We answer, because none but the *children* can *inherit*; for the children only are the *heirs*, and the heirs only are *entitled* to the inheritance. Now it is said of Christ, that he is appointed heir of all things; but he was not made heir by virtue of his descent from Adam, through David, as the Son of man, the seed of the woman, flesh and blood, or flesh and bones, as he was "made under the law." But he was made "heir of all things" by his having been made the Son of *God*, and this divine appointment to sonship and consequent heirship was not through the "begetting of *blood*, nor the will of the *flesh*, nor of the will of *man*, but of God." Jno. 1: 13.—*Diaglott*. But nothing is said about "bones" in the proof. Let us see. After the flesh, Jesus was born of Mary, and as such was the "seed of the woman," to whom the promise was made in Gen. 3: 15, concerning whose formation it is said (Gen. 2: 21), "He took one of his ribs, and closed up the flesh instead thereof." Of this rib, transformed into a woman, "Adam said (verse 23), This is now *bone of my bones, and flesh of my flesh*; she shall be called woman, because she was taken out of man," where we find flesh and bones used as equivalents, having one common origin, subject to one common law, and destined to one common end. Enough on that point.

Now there are three things that are involved in making Jesus Son and heir of God. (1) The begetting by the Spirit; (2) the anointing or quickening by the Spirit at his immersion; (3) his birth by the Spirit, when the Spirit brought him forth from the dead, as "THE FIRST BORN"; therefore eldest Son and *heir*, for to this Son God had given, willed, promised the INHERITANCE, not through the law, but THROUGH THE SPIRIT. Gal. 3: 18–18. In Rom. 2, Paul shows us how we by nature, through transgression, are all under sin by the law of God; and in Eph. 2, that we are every one of us (Gentiles) aliens; and in Gal. 5: 19–21, he tells us what flesh is heir to; but in Rom. 8, and Gal. 4, and Eph. 2, he informs us how we cease from being "in the flesh," and are brought into the Spirit, being no more servants or aliens, but brought nigh by the blood of Christ; "that we might receive the adoption of sons, . . . and *if a son*, then an heir of God through Christ" (Gal. 4: 4–7); "for as many as are led by the Spirit of God, they are the sons of God; . . . the Spirit itself bearing witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God (or God's heirs), and joint heirs with Christ" (Rom. 8: 14–17); and the children, through the Spirit, can inherit, being entitled by promise through faith, and the inheritance, like the enabling cause, is incorruptible, and undefiled, and is reserved for us in heaven (the title being invested in Christ the eldest Son and brother), from whence we look for the Lord Jesus, who will change our vile body, and fashion like unto his own glorious body. In Judges 2: 6 we read, "the children of Israel went every man to his inheritance, to possess the land," where inheritance and possessing, or inhabiting, occupying, or dwelling in or on, are not used as synonymous. Just so of the term *inherit*; it is not used by Paul in the sense of inhabit or possess; but purely in a legal sense, as a law phrase, by which he tells the brethren, that these men who have only got a fleshly descent from, or a blood relation to Abraham, can never get any place in the kingdom of God; because God has never had, nor has he now got, any such purpose; and it is not in accordance with his plan or purpose to make Agar's children heirs with those of Sarah. Agar's son was born "after the flesh" (illegitimate to plans and purposes), and therefore cannot inherit the land of promise, which was to come to Abraham by the Spirit, through a resurrection from the dead; therefore the legitimate heirs must come in the same way; and hence the promise to Sarah in her dead state; showing thereby the power and purpose of the Spirit of God to produce its (or his) own children and heirs of the inheritance by promise through faith.

That text is one of the strongest in the Bible as proof of the correctness of the views of those who entertain the faith of the Abrahamic inheritance through Christ, provided we do not spoil it by weakening it through barbaric torture.

Olena, Ohio.

THE POWER OF GOD.

A. BOYNTON.

We are in an age of wonders, an age of haste, an age of *extremes*. Christ alludes to our time, when he speaks of false Christs, "which, if it were possible, would deceive the very elect." We desire briefly but plainly to make this subject known, that the little ones may be "kept from the snare of the fowler."

There are three classes worthy of note: the first are those who make the *knowledge* of truth the *door of salvation*; in other words, although admitting God to be a Spirit that must be worshipped in "spirit and in truth;" yet in fact they ignore all supernatural operation of this Spirit, making it only a thing of human creation. Perhaps the term "*Ritualism*" would express our idea of the thing. Another class, seeing a lack in this system meet their view of the divine law, rush to another extreme; they are all Holy Ghost, or are more properly filled with a light of their own creating; warmed by a fire of their own kindling. Their proper name (we speak it in love and pity) is *Fanatics*. The middle or true ground we conceive to be (as we read and understand God's word) according to the prayer of Jesus: "Sanctify them through thy truth; thy word is truth." The revealed word of God, to be efficacious to salvation, in whole or in part, must be accompanied by, and received through, or in connection with the Holy Spirit. This life giving element by which "holy men of God spake as they were moved by the Holy Ghost" must permeate the whole thing, "medicate" every truthful utterance of God to us, or it falls on the outer man (the man of flesh, sense or mind) *only*. "Create within me (says the psalmist) a clean heart, and renew a right spirit in me." It is just here where the "power of God" is needed, and it must be had, too, or all is a failure with us. The righteousness of the flesh, or law, and even a correct knowledge of all truth, and as perfect obedience as this knowledge connected with human ability may or can produce, will fail—fail to justify us before God; even so also our feeling, wrought out by this knowledge, being pure as the sources of its origin (the natural heart) will permit, must of necessity be of the character of its fleshly author; deceptive, transient, emotional.

True christian conduct is in every case, and at all times made known, regulated and controlled by the *word*, accompanied by the *power of the Holy Ghost*; this being the life element, both in it (the word) and in us, which causes "peace in believing, and joy in the Holy Ghost." These are the things which God hath joined together, and man is forbidden to part them asunder; in the doing of which a deep, dark, and we fear an eternal condemnation has come over all the churches, and gaunt famine meets our gaze throughout the land. Men grope like blind men; they "gather together, but not by me." They worship idols, things of their own fashioning, the person, the place (their nice church), and their adornings. The voice of the beloved disciple of our Lord is heard no more: "My little children, keep yourselves from idols."

O ye scattered flock of the true Shepherd, shake off your lethargy, hear the Master's voice, arise, put on thy beautiful garments, and go forth in haste to meet him, for he calleth thee. I hear the rumbling of his chariot wheels. He is coming for thee, coming with power and great glory, as King of kings, and Lord of lords. "Even so, come, Lord Jesus."

HEART-KEEPING.

"Keep thy heart with all diligence; for out of it are the issues of life."

As good housekeeping is essential to domestic comfort, so good heart-keeping is essential to healthful and happy piety. The word of God represents the human heart as a dwelling. The unconverted heart is a habitation of the evil one, with a brood of sinful thoughts and tastes and passions. When Jesus Christ first enters this dwelling-place of the evil one, he finds it fearfully filthy and out of order. The first work of the divine Spirit is to cleanse the house. Every room must be entered and purified. Into the stately and sumptuous drawing-room where pride held court, the lowly Savior enters and expels the occupant. From the walls of sensuality's chambers many wanton pictures have to be taken down. The deserted and cob-webbed closet of conscience is entered by the key of truth, and is thrown open to the daylight.

Memory is another apartment of the mind which the Holy Spirit renews for a higher and holier use. Ranged on its shelves he finds the stores which were brought in through the five door-ways of the senses. Much of this accumulation is but rubbish. Christ does not destroy this faculty; he simply makes it henceforth a granary of truth. A sanctified memory is the soul's store-room. We pity the man with whom this is but an empty garret or a confused lumber-room, heaped up with accumulated things, so hopelessly mingled that its owner can never lay hands on what he needs at the moment. With a devout believer the memory is a cabinet of curiosities of God's love. In no apartment does Jesus abide oftener than he does in this; here the alabaster-box of gratitude is broken, and the room is filled with the sweet odor of the ointment.

There is also a chamber of taste, from whose window the lover of beauty looks out on magnificent landscapes; and at midnight up into the star-studded vaults of heaven. There is a lofty watch-tower where holy vigilance keeps guard to espy the approaches of the enemy. Woe unto the Christian when the sentinel falls asleep on the tower! Over the door-way to this turret the Spirit has written, "Watch unto prayer." "Blessed is he whom the Lord when he cometh shall find watching." From this tower faith often looks through the spy-glass of the promises, and catches bright glimpses of the celestial city which lies at the end of the way.

"For glimpses such as these,
My willing soul will bear
All that in darkest hours it sees
Of toil and pain and care."

We must not overlook one room in our converted heart, though it be ever so small or ever so secluded. It is the secret "closet" where faith holds sweet fellowship with God. It is fragrant with the presence of Jesus. Here stands the mercy-seat. To this inner sanctum faith keeps a golden key inscribed, "Ask, and ye shall receive; seek, and ye shall find; pray without ceasing." Over the door she reads the inviting words: "Enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." On the walls are inscriptions written in moments of devout intercourse with God, when the meditations of him were like the droppings of the honeycomb.

This is faith's stronghold; here she weapons herself for the daily conflict. Silence in that closet of prayer bespeaks death throughout all the house. When that door is suffered to rust on its hinges, and that chamber is deserted, then the heart-house is soon re-taken by Satan, and evil spirits come in and dwell there.

To keep this house with all diligence is the primal duty of every one who bears the name of Christ. How to keep Jesus in the inner heart, and how to glorify Jesus in the outer life, is the two-fold secret of spiritual success and of final salvation.—*T. L. Cuyler.*

Humility.—Catch an old christian without humility if you can. It is nothing but this flesh of ours, and those seeds of the proud apostate which lie lurking within us, that make us think ourselves worthy of the air we breathe. When our eyes are opened by the influence of divine grace, we then shall begin to think of ourselves "as we ought to think," even that Christ is all in all, and we less than nothing.

— Hot-house christians are not of much service. Men are wanted who can live and thrive in the inclement and boisterous weather of the world.

THE SPIRITS IN PRISON.

ORTHODOXY AGAINST ITSELF.

1. They represent this life to be the only time of probation for all men, and its end is at death. Then inasmuch as all men receive their reward at death, how could Christ's preaching avail anything for those confined in the imagined underworld prison? Their state is irrevocably fixed. See their explanation of the rich man and Lazarus. One cannot pass from either locality to the other. Now, the word cannot, will forever prevent any power from releasing those confined there, however penitent they may become. What! was God less wise then than now? Did he then suffer all men to go by chance to their destination? But says the Immaterialist, there was no place of happiness prepared, save one part of *hades*. But now the saints go to paradise at death. But was this place prepared before or when *Christ* ascended? He says in John 14: 1–3—"Let not your hearts be troubled, etc.; in my Father's house are many mansions; I go to prepare a place for you. And if I go and prepare a place for you, *I will come again*." No one is simple enough to risk their lives in a bark on the ocean till they know it is finished. We cannot know that this place is prepared till Jesus comes to tell us; for he has not promised to send us word, but declared he would *come again*.

2. How could Christ be in hell among the damned, and in heaven or paradise, at the same time? You tell us that he conducted the thief immediately from the cross to paradise. Then he was there three days, receiving the praises of the thief. So when he (or his body) was raised from the grave, he descends the second time, which makes a second coming. Thus Universalism is made true by orthodoxy.

3. As that mode of explaining 1 Pet. 3: 19, extends probation beyond death, why make such an effort to convert sinners, since they can all have the privilege of redemption hereafter? For God is not partial; and if he preached there, he left the gospel there for the succeeding generations or inhabitants of that locality.

4. If you claim that he went to preach to the righteous who were confined there, I will ask you to read more carefully; for Peter says they "were disobedient;" and if so they were not very righteous. Christ said that he "came not to call the righteous but sinners to repentance." How will you extricate yourself from this dilemma, brother Immaterialist? Your theory cannot stand. God's ways are equal, and do not cross each other. "God is his own interpreter, and he will make it plain." Listen to his plain declarations, and those of his apostles, and all those difficulties will give way like mist before the sun.

Who were the spirits, and where the prison? 1. You must note that a person is not a prisoner unless they realize their prison. 2. They must be placed in a position to comply with the conditions antecedent to reprieve those conditions you know they were deprived of if in hell, or anywhere beyond the grave. Peter says (v. 20), "who some time [not all time] were disobedient." When? "When once the long suffering of God waited, in the days of Noah." How long? While he was preparing the ark, wherein only eight souls were saved by water. And he let his disciples know that under any dispensation a few only will be saved.

Then the spirits were living beings or persons. These persons were Noah and his family. But, says the objector, Noah was righteous. Turn to Heb. 11: 7—"By faith Noah being warned of God, of things not seen as yet, moved with fear [marg. being wary], prepared an ark to the saving of his house, by the which he condemned the world, and became heir of the righteousness which is by faith." Now we see that he became heir of the righteousness which is of God (Isa. 54: 17), the same as we become heirs of God and joint heirs with the Lord Jesus Christ.

Again (1 Pet. 4: 6), "For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." Now we know that the wicked never can live according to God in the spirit; hence they must have been those seven persons who believed the preaching of Noah, and complied with the conditions of salvation; i. e., went into the ark. They were in prison. From the time that Noah began to herald the judgments of God coming on the world, he was ridiculed and tormented by a wicked and gainsaying people, and became anxious for his deliverance from that prison of sin and folly and unbelief.

And in conclusion let me say that the prison still exists, and will to the end of time. Time would fail me to refer to numerous Scriptures bearing on the subject. Christ has finally completed the plans, and made known to us the conditions of our eternal deliverance. The Gentile race who could only approach to the outer gate of the temple, two hundred steps from the altar, and leave their sacrifices there, are now assured that made nigh by the blood of Christ, our hearts are cheered with the words falling from the lips of the patriarchs and prophets. See Isa. 42: 6—"And give thee for a covenant of the people, for a light of the Gentiles, to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness of the prison house." (ch. 6: 1)—"The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek, hath sent me to bind up the broken-hearted, to proclaim liberty to all the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God." (Matt. 4: 14)—"That it might be fulfilled which was spoken of by the prophet Isaiah." (Luke 2: 30)—"Mine eyes have seen thy salvation, a light to lighten the Gentiles."

God grant that we may all comply with the conditions of life, faith in Christ, and so be finally saved, is my prayer. Amen.—N. C. Miller, in *Advent Christian Times.*

The World's Crisis

AND

SECOND ADVENT MESSENGER.

Boston, Wednesday, Sept. 4, 1872.

☞ Take Notice!

All subscriptions for the "Crisis" issued from this time forward are at the rate of $2.00 a year, payable IN ADVANCE.

☞ Please Remember!

☞ All remittances to this office, in the form of Drafts, Bank Checks, and Postal Money-Orders, should be made payable to the Business Agent, GEO. T. ADAMS.

☞ THOSE who send articles for the "Crisis," should direct them to MILES GRANT, Boston, Mass., and not to the Business Agent.

TO OUR SUBSCRIBERS.

There are campmeetings to be held in various parts of New England within the next two months. We purpose to have Agents at the several meetings with a supply of our publications for sale, who will also receive subscriptions for the *Crisis* and the *Pilgrim*. We hope that those who are in arrears will make it a point to avail themselves of these good opportunities to settle their accounts.

AG'T.

THE NATIONAL CAMPMEETING.

Another great and good meeting at Springfield is numbered with the things that were; but its effect will be felt for many days to come. We have never attended a meeting that seemed to leave a more hallowed influence. It indicated the dawn of better days than have been enjoyed since 1843–4.

We arrived on the ground Thursday P. M., Aug. 15th. That night we had a precious meeting in the boarding tent; also the following evening. Saturday evening we had our first exercises at the stand. During the meeting we had good preaching by Brn. J. Hemenway, O. D. Woodruff, C. Goodrich, P. G. Bowman, H. A. King, Geo. A. Streeter, G. A. Cole, I. C. Wellcome, A. Ross, H. F. Carpenter, J. Couch, L Boutell, A. A. Phelps, H. L. Hastings, M. Batchelor, M. W. Lutz, Wm. L. Himes, D. M. Leavitt, H. Munger, Srs. L M Stoddard, E. M. Crumb, J. Benson, and E Jennings.

Many requested prayers, and were blest. About twenty were baptized in the Ct. river. The baptisms were seasons of refreshing from the Lord. The meeting was noted for good order. We saw no improper conduct, nor heard an oath, or any improper noise during the entire encampment. Every one seemed to be friendly to the best interests of the meeting. We lay down at night with as little fear of disturbance as we feel at home. Mr Pease, the city Marshal of Springfield, was careful to see that all lawless people were properly restrained. He is an efficient man, and commands high esteem for his judicious course in preserving order and protecting the welfare of the city.

The sessions of the A. C. Association were also noted for the exhibition of kind feeling, christian forbearance, and brotherly love. The business of the Association was transacted with much despatch and apparent satisfaction. All seemed desirous of doing what may be for the best good of the whole. It is rare that we see such a spirit of submission to each other, and such brotherly love manifested in the transaction of business as was exhibited at this campmeeting. The officers in the various departments were all re-elected. The prospects of the publishing association were never more encouraging than at the present time. We now issue between nine and ten thousand copies of the *Crisis* weekly, and find an increasing interest among the people to know more about these things. Doors are opening in all directions for the reception of the glorious truths we love so dearly.

We have not attended a meeting with our Brn. since we embraced christian religion about thirty years ago, where the spirit of devotion and consecration to Christ was so deep as at this meeting. Holiness of heart, as a necessary preparation for the coming of Jesus, was the key-note of the meeting, and served to produce the sweetest harmony among the children of the Lord that we have ever witnessed. A large number made a full surrender to the dear Savior, and received, as a result, perfect love and peace, with a bright assurance of their complete acceptance. We have not seen before such an earnest hungering and thirsting after righteousness. As a result, sectarian walls, and other things that had caused divisions and party interests, were removed out of the way, and a blessed *oneness* was felt and exhibited that put to silence the skeptics' objections, and compelled them to say, see how these love one another. Sinners and backsliders melted before its power, and with deep humility sought pardon at the hands of the Lord. The spirit of true holiness is opposed to party and sectarian feeling, and seeks to unite all the friends of Jesus in one harmonious brotherhood, lovingly waiting for the coming Bridegroom. Whenever this is not the tendency, something is lacking. It does not require that all should see just alike on every doctrinal point, in order to have union and co-operation; but the strong bond is "charity out of a *pure heart*," which is "the *end* of the commandment." 1 Tim. 1:5. Wherever a *party feeling* is manifested, or a disposition to divide the flock of God, we may be sure there is a lack of "true holiness." The Spirit of Christ tends to unite together in one happy brotherhood all who truly love Jesus, without regard to any sectarian names or human creeds. These delicious fruits were specially prominent at the National campmeeting. Devoted members of other churches, who had never attended any of our meetings before, came and rejoiced and united with us in the worship of our precious Savior. We felt we were *one* in Christ. They, too, loved to talk and hear of his coming, and not a jarring note was struck. Some of these members of other churches had had a very deep experience in divine things; and could testify to the blessedness of loving the Lord with all the heart.

The evidence is daily increasing to show that the Bride of the Lamb is getting "ready" for his coming. We find this impression is becoming quite general among the followers of Christ. It is a *bright* omen to show that we are very near the glorious event. Let all who desire to be ready see that they have their lamps trimmed and burning, and living in a waiting position. We are amid the perils of "the last days." We have not seen for over twenty-five years such a spirit of consecration to the Lord as was manifested at this meeting. The morning meetings in the "Tabernacle," at 5½ o'clock, were precious seasons. That consecrated spot seems the most sacred to us of any on the earth. We have never enjoyed such meetings in any other place. One of them was the *best* we have ever experienced since our conversion. The power of the Holy Spirit rested upon the people. Truly it was a feast from the Lord—a pentecost. It seemed as though we were near the gates of paradise. It was truly good to be there. One such meeting would pay for the whole campmeeting.

The meetings continued to grow better every day. Sabbath morning, on 9 o'clock, we had a blessed love-feast at the preacher's stand, when two hundred and twenty spoke in about one hour. It was a common remark that it was the best love-feast we ever had. At its close a communication was received and read from the Woman's Christian Missionary Association, proposing to dissolve their association and unite their labors with the American Advent Mission Society in one common effort. This was unanimously approved by the encampment, and caused much joy. The special approbation of the Lord was manifested in favor of this movement. By this union the strength of the whole will be much increased, and the power of the enemy greatly weakened.

Sabbath day, at the hour for preaching, a very large audience was present. Meetings were held in four places at the same time, in order to accommodate the crowd of people; and the camp, by request, supplied preachers in three localities in the surrounding country. In the evening five hundred and forty sat down to the communion table, to commemorate the death and sufferings of our dear Savior. Monday morning at 5 o'clock, we had our closing meeting in the "Tabernacle," when we had another heavenly feast.

Thus closed the *best* campmeeting we have ever enjoyed. We parted with brighter hopes than ever, of soon meeting in the eternal city, where all the pure-hearted will gather around "the tree of life," redeemed, immortalized, and glorified. PRAISE THE LORD.

PAPACY AROUSED.

Say and think as we may, facts show that the Papal power is preparing for a desperate struggle, for the purpose of regaining its temporal power. The Pope and his advisers are laying their plans to get hold of the political reins again, if possible. The effort will be a strong one. The following is from a correspondent of the *London Times*:—

"It is evident that if Europe can be divided into two great *religious camps*, into one of which the pope may throw his whole influence, moral, spiritual, and political, and lead the Catholic and Latin nations against the Protestants of Germany, France will achieve the two fold end of serving the pope, and of punishing its German foe at the same time. To what ever country the pope moves it will be the signal for a European religious war; and therefore until the French are quite ready to act, they do not want him to move at all. His departure from Rome will lead to a new series of European complications, of which it is difficult to see the probable results. Meanwhile the European religious propaganda, which is to recover both for France and the pope their lost provinces, is being actively and insidiously pushed forward in every Catholic country in Europe."

The *Standard* of July 18th also speaks of the evident preparations for a new popish crusade, and the critical eventfulness of the impending election of a new pope:—

"The election of the future pope absorbs increased attention. The great contest between the church of Rome and various continental states has begun in right earnest. The so-called usurpation of the papal states by the Italian government, and the vigorous measure recently passed by the German parliament for the expulsion of the order of the Jesuits from Germany have fully prepared the crisis which is at hand. The grave contest, it is held, will either be continued or terminated by the election of the future pope. The contest in public and private life between church pretentions and state rights, between priest domination and liberty of conscience, is fully developed almost everywhere. If it be true that from 'Ireland to Lithuania' and from 'Portugal to Syria' the Roman clergy like so many drovers, are exciting all the vulgar instincts and animal passions of the benighted classes against the dictates of sound reason, i. e., against the rights of the state and the rights of the individual—as the *New Free Press* affirms it to be the case—then indeed this process of fermentation cannot be long endured. It must necessarily attain its climax, and lead to the most serious results, ere many years have passed over our heads. Under these circumstances the election of the future pope assumes an exceedingly grave importance.

It the future pope should prove to be another tool in the hands of the Jesuits, and by his obstinacy and arrogance throw down the gauntlet to the civilized world, a fearful struggle would ensue highly detrimental to the best interests of the people. Hence nothing more natural than that the governments in question should sincerely desire that the future pope be anxious to make peace with the people and their governments. But the Jesuits think differently. Their interests are at variance with those of the church and the states, as one of the principal concessions which the church would have to offer to the states would be the dissolution of their dangerous order. Hence they leave nothing undone to secure the election of a Jesuit as pope. The cardinals are being worked upon. Whether the final victory will be on the side of the governments or on that of the Jesuits, it is at present impossible to foretell. The intention of carrying this election through out of Rome, 'under the protection of the Catholic powers,' originated with the Jesuits. Of course France is the country chosen by them for this purpose. The Jesuits, speculating upon the great influence which the Ultramontanes have gained over the rural population in France, imagine that the fiery spirit of the French nation will be easily aroused in favor of a new crusade by the fact of the new pope being elected in their midst. They point to the effect produced by the sermon of Urban II., at Clermont, in olden times, and count upon the support of the French Chauvinists, who are supposed to be hot and eager for the fray that is to re-establish the ancient martial glory of France.

"The expulsion of the Jesuits, which has been legally enacted in Germany, is likely to lead to an invasion of this fanatical order into Austria. Turned out of Italy and Germany, it is to be apprehended that this clerical fraternity will seek refuge *en masse* in this country, in order to carry on their dark intrigues both here and from hence in the neighboring states, whence they have been expulsed. Alas! Austro Hungary still presents a fertile field for the underhand operations of these dangerous men. They are no strangers at court; and amongst the feudal aristocracy, as well as amongst the highest dignitaries of the Roman church, they have numerous friends and supporters. This new agglomeration of Jesuits in the Austrian empire will be a source of great danger to the healthy progress of Constitutionalism. Civil and religious liberty cannot prosper where the occult influences of the Jesuits flourish."

INTERMEDIATE STATE.

At the Methodist Preachers' meeting, in the Wesleyan Association Hall, Boston, Monday, July 29th, an interesting essay was read on the "intermediate state." It was not our privilege to be present. We take the following report from the Boston *Journal*:—

The Methodist Preachers' Meeting at Wesleyan Association Hall was opened with prayer by Rev. Pliny Wood of Cambridge, Rev. R. W. Allen in the chair. The order of the day was immediately taken up, which was an Essay on the 'Intermediate State of the Dead,' by Rev. Daniel Dorchester of Lowell. We give as full an abstract as our space will permit:

The essay had some new phases of thought. It was an attempt to restate the doctrine in question, by a modification of both views which have been held—the one that the righteous go at once to heaven at death, and the other, that they are detained in a local habitation called Paradise. Mr. Dorchester contended that it is strictly an intermediate *state* and not a *place*, and that, it being a pure spirit existence, all materialistic ideas and conditions must be eliminated from our conceptions of it. Pagan conceptions of it are gross and materialistic, and we shall only be misled by going to their writings for information concerning it beyond the simple demands of philology. Their ideas of the future life only show the need of the clearer light of revelation. The use of the pagan terms, *hades* and *paradise*, by Christ and his apostles, was not designed to carry pagan ideas into Hebrew theology. Only the germinal ideas of those terms were intended to be indorsed, and hence they should be regarded as signifying respectively—the state of disembodied spirits and a state of happiness, so that to be in *hades*, to be in paradise, and to be with God and with Christ, are all one thing.

It is impossible, in so brief an extract as we are confined to, to give an adequate report of this essay, which occupied about one hour and a quarter in reading. The subject was considered under three heads—exegetical, psychological and moral. In his hands the intermediate existence of the righteous was invested with interest and attraction."

If, as the essayist says, "to be in *hades*, to be in paradise, and to be with God in Christ, are all one thing," then it would make no difference whether one went to hell (*hades*) or paradise, or to God. Is Christ in *hades* now? The Scriptures affirm that he was not left there. He was there but three days and nights. Is God in *hades?* The Bible says he is in heaven. We do not see how one can go to *hades*, and at the same time be with Christ, when he is not there, but with his Father in heaven. After reading the foregoing reports, we are not surprised that Paul was moved by the Holy Spirit to say that "in the last days" some preachers would "turn away their ears from the truth, and . . . be turned into fables." Well might the apostle say, "Watch," lest these fables take root in the heart. It is astonishing to see the blindness of some ministers in relation to what the Bible teaches concerning the state of man in death. Let us do all we can to scatter the light.

BRO. FASSETT.—We clip the following from the California *Daily Post*, Aug. 10th, 1872, in which is a report of Bro. Fassett's sermon:

"The preacher is a short, rather stoutish built man, inclining to gray hairs, apparently about fifty years of age. He has a solemn, reverent, and yet very pleasing countenance, and his voice, in its usual tones, is peculiarly soft and persuasive. He looks like a thoroughly sincere and earnest man, and the pulpit language and manner confirmed the first impression."

The report gives him credit for giving a "bold challenge of the prevailing orthodox theory," and says:—

"The prophecies showed that we were in 'the last days,' and the characteristics of the time emphasized the word of prophecy—'the sure word of prophecy,' to which we are to take heed as to a light in a dark place.

The time had come when men 'will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned into fables.' On this characteristic the burden of the discourse was said. The unsound doctrine was specially declared to be the assertion that men are by nature immortal; that an immaterial part of man, which is claimed to be the real man, is conscious when the body is dead; and that man hereafter, as an immaterial entity, eternally exists beyond the bounds of time and space.

The Elder lifted up his voice in these paragraphs, and 'went for the heathen' doctrines of 'immortal-soulism'; quoting the Scripture with great fluency, and pointing it with comments that were undeniably pungent. He said that popular divines interpreted Scripture not by Scripture, but by Plato; they were educated in the dead languages by the constant study of the Grecian and Roman heathen authors. And they were '*heaped*'—a heap of them (an eastern expression)—tickling the fancies of audiences composed of backsliders, who had 'itching ears' for 'fables.' The sound doctrine of the mortality of man gave place to the first lie of the devil to our first parents—'Thou shalt not surely die.'"

A WORTHY STEP.—"Rev. T. P. Stephenson, late editor of the *Christian Statesman*, has declined the degree of D. D offered to him by Muskingum College, on the ground that the title, as generally sought, conferred and worn at present, is inconsistent with the simplicity and the fraternal equality which are proper to the gospel ministry; that it is forbidden by the spirit of our Savior's command in Matt. 18:8, and because the interests of religion would be subserved by its general discontinuance."

Here is a noble example, worthy of a true minister of Christ. Thank the Lord, that some are opening their eyes to see things as they are.

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AG'T.

SPIRIT OF THE TIMES.—It is astonishing to see how far professors of religion in the popular churches are departing from the spirit of Christianity; especially many of those in authority, who have the controlling power in their hands. The following from a New York correspondent of the Boston *Journal*, is a sample:—

"NEW YORK, July 29, 1872.

To the Editors of the Boston Journal:

RACE FOR A PASTOR.—The contest between Longfellow and Bassett was hardly more exciting than the race between Elizabeth and Brooklyn for a pastor. 'Thou shalt not covet thy neighbor's minister,' ought to be added to the decalogue. Committees from New York are roaming up and down the country, seeking whom they may devour—looking for sharp ministers in quiet retreats and out of the way places, as horsemen scour the country in search of fast trotters. Committees from Boston, Philadelphia, Chicago and the Pacific coast are in and around New York for the purpose of enticing away popular men who are making their mark in this vicinity. Three or four popular men are badgered almost to death by continued calls and magnificent offers. Some go into their pulpits with two or three calls in their pockets, and as this is generally known, it makes things lively.

I informed your readers of the attempt on the part of the Elizabeth church to buy off Mr Gallaher from Brooklyn, offering him $8000 salary and his wife a house worth $12,000. He agreed to go to Elizabeth, and then backed down; yielded to a committee who stormed his bed-chamber, and then retracted. On agreeing to stay, the Brooklyn people sent him to Europe, where he is now traveling at their expense. Now comes another phase of the case. He has been gone four months; has not written a line to the Brooklyn church, but keeps up a correspondence with the Elizabeth people. The latter society have on their side the strong influence of the pastor's wife. The gentleman who pays $5000 of the pastor's salary said on Saturday that he was perfectly satisfied that Elizabeth would win. In the meantime, the Brooklyn church can do nothing, but only wait for coming events, the shadows of which indicate the loss of their minister."

PERSONAL.—We learn Bro. Geo. Thomson, of Arena, Wis., is sick. He is worthy of Christian sympathy. His cup of affliction seems to be about full. Pray for him.

CORRECTION.—In the last *Crisis* we requested prayers for Bro. and Sr. Fassett, Bro. and Sr. Reed, and Bro. and Sr. Wilson, of California. By mistake the last name was printed "*Milson*."

☞ WE purpose to be at the Amboy (Ill.) campmeeting.

A PERSONAL GOD.—There are many of the people who hold what are called liberal views of religion, who can no longer pray. They have nobody to pray to, since they have drifted away from all belief in the personality of God. Nobody can pray to a law of nature, or a force of nature, or to all the laws and forces of the universe together, if these laws and forces are to him impersonal. They do not hear they cannot pity; they move on inexerably, and have neither knowlede nor love. If a man who has lost the sense of the personality of God tries to pray, the utterance is all on one side. There can be no response, no communion. Such prayer is a speech made at nothing; and so far an unreality and a pretence, that such praying is scarcely ever done in secret. The men who do not believe in the personality of God, and who yet conform to the custom of prayer, necessarily do their praying in public, where they can be heard by their fellow-men.—*Liberal Christian.*

It is true, "there can be no response, no communion" with an impersonal God. If we have not a *personal* God, we have not an intelligent one. On this point we see no room for controversy. Those who teach that "Nature is God" have no God of intelligence. They cannot communicate with him. Such is the God of the Spiritualists.

STRIKES.—England is much troubled with the "strikes" of the various classes of laborers. The results are bad, and growing worse for the poor working men. The future looks dark. A correspondent of the Boston *Journal* writes from Birmingham, Eng., July 25th, and says:—

"The great topic of interest in England at the present time is the prevalence of strikes in various trades, and the unprecedented advance in the cost of the necessaries of life. The miners, the iron makers and forgers, the builders, the farm laborers, the washwomen, the omnibus drivers, the grave diggers, and a variety of others have taken advantage of the general excitement and have ceased work in various places. A new strike is now organizing against the purchase of meats till the prices fall, and butchers are retaliating by refusing to kill; and contractors have, in several instances, closed their works, and refused employment for the men. This, with other causes, has given a feverish effect to the markets, and there is but little chance to boast that living is cheaper in England than in America. In the one item of clothing the difference is in favor of this country; but in flour, cheese, and other articles, largely imported from the United States, the advantage is on the other side of the Atlantic. Coals have advanced fifty per cent. in the last six months, and the tendency is still upward."

"THE END OF THE WORLD."

As Christ never speaks of the end of the *kosmos*, which word often includes the material globe, but frequently speaks of "the end of the *aion*," which word signifies *age* or *dispensation*, some have assumed that Christ referred to the Jewish age, which is said to have ended about A. D. 70, instead of referring to the end of the age of the mortal race, or earth's age of sin. Among those who take this position are the Universalists. But an examination of the texts which speak of the "*aion*," and its "end," forbid its application to the Jewish *national* age, which was only a component part of "*the* age," for (1) the events to occur at its "end" did not occur at the end of the national age of the Jews. (2) The age to succeed the one referred to by Christ, was to be entirely different from that which succeeded the end of the national age of the Jews; and (3) the characteristics of the age referred to are not peculiar to the national age of the Jews, but apply to the present time just as aptly, which could not be the case if the Jewish age were meant, as the succeeding age was to be entirely different. We will demonstrate these facts by an appeal to the Word.

I. The events to occur at the "end of the *aion*." Jesus said—"The field is the world [*kosmos*]; the good seed are the children of the kingdom, but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world [*aionos*—age]; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of *this* world [*aionos*—age]. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. . . . . So shall it be at the end of the world [*aionos*—age]; the angels shall come forth, and sever the wicked from among the just." Matt. 13:38–42, 49. Let it be observed that the crop is to be harvested from the *same field* that it is sown in, and that field is not the *aion*, but the *kosmos*—the habitable globe; and this earth-wide crop was to be harvested at the "end of THIS *aion*"—*this age*; then the tares throughout the *kosmos* were to be exterminated. Was this event witnessed at the end of the Jewish age? Were the "children of the wicked one" then all removed from the *kosmos*, or destroyed from the habitable globe? No, not even from that little corner of the field occupied by the Jews. Then "the end of the *age*" referred to by Jesus did not come at that time, and consequently he did not mean the Jewish age, but the age of the world from the fall of man—the long age of sin, which must end in due time.

II. The age due after the one to "end," differs from that which succeeded the national age of the Jews; or, in other words, the time this side of Jerusalem's destruction does not accord with the age due after "the end of this age;" so "this age," which Jesus said should "end," cannot mean the Jewish age. Said Jesus—"The children of *this* world [*aionos*—age] marry, and are given in marriage; but they that shall be accounted worthy to obtain *that* world [*aionos*—age] . . . . neither marry, nor are given in marriage; neither can they die any more." Luke 20:34–36. Is it true that there is no marrying nor dying this side of the close of the Jewish age, or this side of Jerusalem's destruction? Then when Jesus spoke of "*this age*," he did not mean the Jewish age, and consequently when he mentions "the *end* of this age," he could not mean the end of the Jewish age.

III. Characteristics of the age to end. Said Christ—"Lo, I am with you always, even unto the end of the world" (*aionos*—age). Matt. 28:20. He was not personally with them till Jerusalem's destruction; and he has since been with them in the same sense as in years before its destruction. "And the cares of *this* world [*aionos*—age], and the deceitfulness of riches, choke the word." Matt. 13:22. Is not the same true since the end of the Jewish age? "The God of *this* world [*aionos*—age] hath blinded the minds of them that believe not." 2 Cor. 4:4. Are none thus blinded since the Jewish age ended? "We should live soberly, righteously, and godly in *this present* world;" (*aioni*—age). Titus 2:12. Should we not live thus this side of Jerusalem's destruction? Then we are still in "*this age*," and its end is still future. Our age bears the characteristics of the one to end; and its end is near.

W. S.

WHAT CHRIST MEANT.

It is still a query with many what Christ meant by his own proclamation—The kingdom of heaven is at hand," or "The kingdom of God is at hand;" or what he meant by sending out first twelve and then seventy disciples with the same message. He certainly did not mean to make a false proclamation; nor did he ever confess that the plan contemplated in that announcement had been abandoned, or supplanted by a different one; nor yet did he mean a kingdom to precede the judgment day, but a kingdom to come when the judgment should arrive. This is evident from two records of the Savior's commission to his disciples, given by Luke and Matthew. Luke thus reports the Savior's commission:—"And into whatsoever city ye enter, and they receive you not, go your ways into the streets of the same, and say, even the very dust of your city, which cleaveth on us, we do wipe off against you; notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you. But I say unto you, that it shall be more tolerable *in that day* for Sodom, than for that city." Luke 10:10–12. Mark—"More tolerable *in that day*" WHEN THE KINGDOM COMES. But Matthew reports the Savior's commission as follows:—"Preach, saying the kingdom of heaven is at hand. . . . And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah *in the day of judgment*, than for that city." Matt. 10:7, 14, 15.

One record makes it more tolerable when the *kingdom* comes, and the other when the *judgment* comes; from which we learn that the kingdom comes when the judgment comes, and the very kingdom too, which was referred to in the great proclamation of Christ and his disciples—"The kingdom of heaven is at hand." It was "at hand" then in the same sense in which Paul affirmed—"The Lord is at hand"—in a comparative sense.

Christ sent forth his disciples to preach about the coming of the same kingdom, for which he told them to pray—"Thy kingdom come; thy will be done in earth as it is in heaven." He certainly would not command them to preach about the coming of one kingdom, and while thus preaching, to pray for the coming of another and different kingdom. And while Christ himself was preaching—"The kingdom of heaven is at hand," he thus pointed forward to the time when it should come, telling us who should dwell in it—"Many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." Matt. 8:11. So Abraham and other worthies, now dead, are to have a home in this coming kingdom, which involves a *resurrection*, and prove the *literality* of the kingdom. It is still future, but not far off.

W. S.

PUBLIC PRAISE.

Newspaper puffs and public praise may do where it is needed to make a bad case appear good; but God's true ministers do not stand in need of this article; their works will speak for themselves. They do not need to get somebody to sound a trumpet for them, nor do they feel a disposition to sound a trumpet themselves to invite attention if they chance to see something that might tend to augment their standing in the estimation of the people. They care more for glorifying Christ than for a glorification of self. This proclivity for *cackling*, like a foolish hen every time it lays an egg, and often between times, or in other words, this relish for notoriety, and love of human praise, is not commendable. It is strongly tinctured with "the mind of the flesh." Let us love the praise of God, which will come at the judgment, more than the praise of men which may flatter human vanity in this life.

I repeat, God's ministers do not need a constant stream of praise. It only feeds a human relish; and forthermore it places them in the eyes of candid men just where the much-praised ox stood in the eyes of the Quaker, when he inquired—"Friend, why don't thee praise the other ox too?" The answer was—"He don't need praising." Too much praise indicates a disposition to cover some deformity, and makes candid men look with suspicion. The spirit of the gospel is not a spirit of "you tickle me and I'll tickle you," or gratification of human weakness.

W. S.

OCCUPANTS OF SHEOL.

It is worthy of observation, that prior to going into captivity among the Assyrians and Babylonians, the Hebrew writers leave no traces of a faith in a disembodied existence of men after death, either in *sheol* or elsewhere. They represented the occupants of *sheol* as being lifeless men, instead of spirit-entities. Not only is this true concerning the inspired writings, but also true of the Apocryphal book written on the other side of the captivity, before the Hebrews had imbibed errors from the heathen. In the book of Baruch, 2:17, we find these words—"Look down upon us, O Lord, from thy holy house, and incline thy ear, and us. Open thy eyes, and behold; for the dead that are in hell (*sheol*), whose spirit is taken away from their bowels, shall not give glory and justice to the Lord." Here the occupants of *sheol* are not only represented as incapable of giving glory to God, but are expressly said to be "dead," their spirit having been "taken away from their bowels."

Such were the views of the Hebrews before their faith was corrupted by heathen theology while in captivity, after which a part of them adopted the theory of soul-immortality, together with the theory of an under-ground home for souls, or a home over the ocean on the sea-shore. The speculations of the Greeks concerning *hades* were remodeled by them, and woven into their apostate theology as false traditions.

W. S.

MILAN, N. H.

There is a small company of believers in Milan, who are looking for the Lord. Bro. C. Goud visited that town, and preached to them several times last year, and organized an Advent Christian Church of seven members, who are holding fast, and making some advancement, we think. By invitation, I visited them in July, and preached two Sundays and several evenings, and found them eager for the word of life. There seemed to be a strong desire in that community to hear about Jesus' coming and kingdom. We occupied the Union Chapel, and had good gatherings of all classes, while we preached to them the good news of Jesus' soon coming to raise the dead, give immortality to his saints, destroy his enemies, cleanse the earth, and establish his eternal kingdom on it, and the evidences of its being near at hand.

The Methodist, and Congregationalist ministers attended, and eagerly listened to the word, and freely took part in the worship, and sought interviews with me to ask questions, as they were wholly unacquainted with our views. I spent several half days with them. They were candid, and did not oppose, but each bought our books to learn our views. The Methodist minister, especially, appeared anxious to know all the truth of the gospel, and was much pleased when I had shown him Wesley's sermon on the New Creation, which was in his own library, and he had never seen it. He is a young and useful man. May the Lord give him more light. There is a very good religious interest in that place. I baptized one, and took four into the church. Several others will join soon. The Methodists sprinkled several, and baptized five the same day we baptized, and at the same time. It was a union service. The people are anxious to see Bro. Goud again. He will visit them soon, and find an open door.

HALLOWELL, ME.

Aug. 11th we preached in Hallowell, our old battle-ground, where we first saw the great and precious truths which distinguish us as a people, and where, during our sojourn and labor, nearly a hundred others saw and embraced these truths, many of them converted to Christ by them. Several of the faithful fathers sleep in Jesus, and nearly all of the others are gone into all parts of the country, but are at work for Christ. Only two or three remain. God has raised up a number of faithful young believers of late, and they made a good beginning to establish a regular meeting last winter; but they allowed "Moses" to be "read" and taught (see 2 Cor. 3:15), which brought the same results as in most such cases. Their meetings died. But they yet pray, and I trust will go to work for Jesus more earnestly. We had a precious season with them, and all seemed to be refreshed and encouraged.

I. C. WELLCOME.

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the *Crisis*.

Cash received at the Springfield National Advent Campmeeting, 1872.

N. W. Wait	$100.00
C. S. Sherman (P. G. Bowman)	100.00
James Whitman	25.00
M. W. Lutz	10.00
J. R. Hyde	10.00
A. A. Phelps	10.00
E. Owen (by friends)	15.00
A. Ross " "	10.00
A. Palmer	10.00
R. Baker	5.00
W. L. Himes	5.00
J. F. Sawtelle	5.00
J. W. Brittan	5.00
S. Stone	5.00
Church at Sandy Hill, N. Y	34.29
I. Morgan	5.00
Mrs. L. Walker	2.00
Mrs. H. C Clark	5.00
H. L. Woodward	10.00
J. J. Curtis	20.00
S. G. Mathewson (pledge paid)	10.00
B. F. Medbury " "	5.00
Cash received by P. G. Bowman, and handed to the Treasurer	100.00
Cash from various persons—names not known	153.11
D. F. Kendall	25.00
Mrs. G. W. Cordwell	10.00
Lover of Truth	2.50

SPRINGFIELD CAMPMEETING.

N. D. BABCOCK.

As some who could not attend have expressed a desire that we should give a little sketch of our Springfield campmeeting, we will say that it was the *best* and most instructive one we have ever attended. We arrived on the ground as early as the first Wednesday; therefore heard the first, as well as the last, sermon. From the time we arrived until we left, we saw and heard nothing but love, peace and harmony through the entire encampment. The Lord was truly with us, and that to bless. The tide of Christianity rose higher and higher, until the majority decided that the only true standard of Christianity, and the only safe place in these last days, when Satan is doing his utmost to lead us from Christ, is—*all for Christ*, and holiness of heart. The half-past-five morning meetings, led by Bro. Grant, were so heavenly, so quiet, so good, and so instructive, they added much to our present enjoyment in this life, and will not be forgotten in the world to come. A large number decided to give *all* for Christ, as far as they then and hereafter should know, and that it was all-important, if we should ever see God, we must live without committing any known sin.

The preaching was heavenly, holy, and instructive. Our last love-feast in front of the stand, in which two hundred and twenty took part, was a glorious meeting. Many during the meetings found pardon from *all* sin, and some nineteen were baptized.

We formed the pleasant acquaintance of Bro. Lutz, the converted infidel, converted by "his Christ," through the labors of Bro. John G. Hook. Never did we hear Christ more exalted in so short a time than while listening to his singing and preaching. We almost forgot that our dwelling-place was still below. We also became acquainted with Bro. Bowman, of South Carolina. He is very critical; listens with a quick twinkle in his eye; acts and decides quickly, and is always very pleasant. He is doing a noble work. None need be afraid to lend a helping hand. He is one of God's decided men. While listening to his sermon, we had hardly got a smell of the beautiful tiny rose of earth, when like a flash we were carried far above the clouds among the forked lightnings, then back to the sin-cursed earth again, then lost in Eden restored. May the Lord ever bless him.

Altogether, our campmeeting, as far as we could learn, was a success. One might well wish to stay there in their little white house until Jesus comes, did not the cold blasts of winter drive them to a more substantial one, every body seemed so kind and pleasant. One could lose themselves in the enjoyment of others here, as quietly as the rays of the summer's sun are lost in the shades of evening. To those who know nothing personally of the enjoyments of a good campmeeting, any description of ours would fail to convey a just idea. We can only say it was most heavenly. We anticipate a heavenly meeting at Alton Bay, and we know we shall not be disappointed. May we all be ready when Jesus comes.

I regret to learn from Bro. Munger that the lame colored Bro. who was left on Springfield camp-ground Monday morning sick in my tent has since died. He came from Hinesburg, Vt.; was baptized on Thursday by myself, was taken sick soon after, and died on Thursday following. He was attended by Dr. Higgins, and all was done for him that could be done. He informed me he was not afraid to die. His name was Joseph Des Lauriers.

E. OWEN.

Correspondence.

From Sr. L. B. Weaver.

DEAR ONES IN JESUS:—While I lie here upon my bed of pain and distress, and see my dear ones preparing for campmeeting, and I realize that I cannot go, it often causes the tears to fill my eyes. When I think of the joyous time and pleasant greetings that will be exchanged with the dear ones there, I feel such an earnest longing to be with them, to see the sweet smiling faces of the dear saints as they come from the North, South, East and West, and sit down under the shade of those trees, and listen to the words of hope and cheer, instruction, and edification, as they come from the lips of God's dear servants when they stand up to declare his word, and speak of his soon coming to change these vile bodies, and fashion them like Christ's glorious body, causing the hearts of the weary, tried and tempted ones to rejoice, for the news so cheering to their hearts of soon seeing Him who is the joy and rejoicing of their hearts; I say, as I lie here and think of these things, I long and sigh to meet with the dear ones in the tented grove, and unite my heart and voice in the song of praise, and prayer to our dear, blessed Savior. O how I would love to be with them. I shall truly be with you in spirit, and earnest, heartfelt petitions will go up to Him who hears and answers the cries of his dear ones, that rich and glorious blessings may be upon all who meet there. May it be the means of "a closer walk with God," and a deeper work of grace, a holier life, sweeter peace of mind, joy serene, and love overwhelming. May the Lord grant it for his name's sake.

Dear ones, as you meet there to worship, remember the poor, weary, tired, tried and tempted, sick and afflicted ones, that are kept away, who would so gladly mingle with you, and enjoy your sweet presence and society for a few days.

No. Dana, Mass., Aug. 15th, 1872.

Extracts from Letters.

BRO. THO. L. SCOTT, General Secretary of the New Orleans (La.) Y. M. Christian Association, writes:—"The book, paper and tracts have arrived safe and sound. Yes, sound in more than one sense of the word. I shall consider the paper—the *Crisis*—worth more than all the other two hundred on file in our rooms. The tracts are just what are needed here. Several of my Baptist brethren are already reading them. From what I have read in Mr. Erwin's 'Destiny of Man,' I am confident that it is the nearest approach to inspiration I have ever read. A flood of light has come into my soul. May God in mercy show others the truth, that they may be free. The few pages I have read have fed my hungry soul, and watered it with the dews of heaven."

BRO. P. S. W. DEYO writes from Charles City, Aug. 24th:—"I have just returned from a visit to my old home at Strawberry Point, where I lived over fifteen years. A heavy rain spoiled the basket part of the meeting, but it did not spoil the preaching. The dampness of the grove and the farewell sermon of the M. E. preacher made a thin congregation in the forenoon; but in the afternoon I had more of the village people to hear than I expected would be out. I also had the privilege to fill the desk of Eld. John Martindale, of the Disciple Church, at Greeley, which he kindly offered me with the privilege of making an appointment, which I did, and had a good hearing. I hope to be able to visit every church in the conference this year. Please give me due note of your wants."

SR. E. A. SISSON writes from Lynn, Mass., Aug. 21st, 1872:—"I send enclosed one dollar. Please send the *Crisis* to an aged pilgrim in Ill. He is a holy man, and is looking for the coming of Jesus. He is one hundred and eleven years old. He says he shall see the winding up of all things. He was born Feb. 1st, 1761. He reads and writes without glasses, and walks very spry. He writes me that he is in youthful health. He is poor and cannot pay for a paper. I wish to send him the *Crisis*."

BRO. GEO. W. FOSTER writes from Mount Pleasant, Iowa, August 11th, 1872:—"Since I came out here the last time, four weeks ago, I have baptized five more, making fifty-three in all; and still the work goes slowly on. Two came out in our last meeting. I want Bro. C. C. Ramsay, who lives somewhere in this State, to come and help me in the work, as soon as possible; but I know not where to address him. Please let me know."

TENT-MEETING IN WOODBRIDGE.

The tent-meeting in Woodbridge, Ct., according to appointment, commenced on Saturday, August 10th. On Sunday the 11th, about five hundred people, including the brethren and sisters from New Haven and West Haven, were present to hear the truth, and to take part in the meetings. The Lord was with us in power, and we enjoyed a heavenly sitting together in Christ Jesus. During the week, we had much rain and heavy wind. Wednesday afternoon we had preaching rather late, not commencing until three o'clock. The meeting was dismissed at four o'clock. When all were out save Bro. Dudley from Wallingford, Bro. R. Phelps from Ansonia, and myself, a gale of wind took the tent up over the centre-pole, stakes and all. No one was hurt, praise God. Bro. Flagg, Ripley, Steele, Woodruff and myself were present to preach the blessed gospel of Christ concerning his second coming to reign over Israel redeemed. Much prejudice was removed, and I trust much good done in the name of the Lord.

At the close of the meeting on Sunday, a vote of thanks was rendered to Mr. Leonard Clark and wife, Mr. M. D. Sperry, and others, for their kindness and hospitality to us while with them in the place. May the God of heaven and earth bless them with all needed grace and spiritual blessings, as bountifully as they supplied our temporal wants.

Z. D. BAIRD.
R. PHELPS.

Married.

PAINE—TAYLOR. In Roxbury, Me., Aug. 16th, by S. M. Locke, Esq., Mr. CHARLES PAINE, of Buffalo, N. Y., and Miss ADALINE W. TAYLOR, of Byron, Me.

Obituaries.

YORK. Died, May 30th, 1872, our dear son, Charles R. York, aged twenty-seven years.

The circumstances connected with his sickness and death were sad indeed. His disease was "malignant small pox," causing great suffering, and depriving his dearest friends the privilege of administering personally to his wants. It is hard to lose our dear ones, even when we can be at their bedsides to the last, and have the sad privilege of saying "farewell"; but oh! to have them sicken, suffer, and die, and be carried to their last resting-place, with no chance to imprint one kiss of love on their feverish brow, nor take one look at them before consigned to the grave, is terrible. Truly our cup of sorrow is full; but we are cheered by the "blessed hope" that our son will soon awake to immortality.

Now in death dear ones are sleeping,
We go mourning by the way;
Yet ere long we hope to meet them,
In the land of endless day.

R. R. YORK.

KIMBALL. Fell asleep in Jesus, at No. Woodstock, N. H., Aug. 16th, Sr. Alice A., wife of Bro. J. F. Kimball, and daughter of Russell and Lydia Dearborn, aged thirty-five years and ten months.

Her disease was typhoid fever. She was a christian. The husband, two daughters, and aged parents deeply feel the loss. We tried to comfort them with the precious promises.

N. WHEELER.

STUART. Marvin Stuart died in Christ, at Burke, N. J., about May 5th, 1872, aged fifty-seven years.

He was in early life a member of the church with William Miller, at Poultney, Vt., and died as he has long lived, expecting immortality at the coming of Jesus. Our brother will be greatly missed.—*Com.*

FLETCHER. Sister Mary E., wife of D. S. Fletcher, and daughter of Hugh Taggart, M. D. (of Shelburn Falls), died in the Lord at Brandon, Vt., Aug. 19th 1872, aged twenty-two years.

She was an ardent, sincere Advent Christian, and was filled with great joy and peace on her dying bed. A sweet boy of a fortnight's age is motherless, and many friends weep. But the dear saint will assuredly live at the resurrection.—*Com.*

DAY. Died in Thomaston, Me., April 3d, 1872, Bro. Masius Day, aged fifty-nine years and five months.

Bro. Day found favor with God some five years ago, and united with the M. E. church some eighteen months ago. He attended one of our conferences, and embraced our faith on the sleep of the dead, and the coming of the Lord.

"He now sleeps, but not forever."

H. S. MITCHELL.

HIMES. Died in Anthony, R. I., Aug. 8th, 1812, Mabel, daughter of Andrew and Lena Himes, aged one year, three months, and one day.

We have laid her away to await the bright morn of the resurrection.

HALL. Eugene Clarence, only child of Elmer L. and Emma Hall, of Worcester, Mass., died Aug. 1st, 1872, aged five months and a half.

Soft on the gentle Shepherd's breast,
The wearied lamb in peace shall sleep,
Till the last trumpet breaks its rest
To sing and shine, but not to weep.

H.

CLARK. Died in Danbury, N. H., Aug. 18th, 1872, Ellan May Clark, daughter of Bro. Edwin and Dorcas Clark, aged one year, one month, and fourteen days.

F. S. RANSOM.

Summary of News.

FOREIGN.

Cable News.

GREAT BRITAIN.

THE INTERNATIONALISTS.

LONDON, Aug. 30. The dissensions which have so long existed among the leaders of the International Society have lately increased in bitterness, and the branches of the society in the different European countries are now rapidly dissolving. Members are deserting the ranks of the organization in large numbers, in consequence of the lack of harmony prevailing in its councils, and the powerful influence once held by the society is almost lost. The American section now propose to establish the head-quarters of the organization in New York, with a view of attempting to build up the society, by removing it from the influence of its European leaders.

The cholera has appeared at Grodno, in the western part of Russia.

GERMANY.

PREPARATIONS FOR THE ROYAL GATHERING.

The Emperor William has arrived in Berlin from the country to prepare for the reception of his imperial guests.

DOMESTIC.

Terrible Disaster.

Watch Hill, via. Stonington, Ct., Aug. 30. The propeller Metis, Capt. Burton, was wrecked about six miles off this shore this morning. A dreadful storm prevailed the latter part of the night, and about 4 o'clock the propeller was struck by a schooner, knocking a hole in her bottom. She immediately began to fill. The passengers were aroused and warned to secure life-preservers.

In a short time the lower part of the boat, engines, ect., went down about five miles from shore. A large number of the passengers and crew climbed on the upper deck, which parted from the hull and floated. The waves rolled high and the rain continued, but the upper works floated and struck the shore just below the Ocean House about quarter to eight o'clock this morning.

The Metis was 1359 tons, and belonged to the Providence and New York Steamship Company, and was commanded by Capt. Charles L. Burton. She was lately altered from a freight to a passenger boat, and was valued at $175,000. Her cargo was principally fruit, and valued at $50,000. Most of the passengers obtained their tickets on board, and no list of names is available.

A gloom has been cast over the entire section by the disaster. All the hotels at Watch Hill have from eight to twenty of the rescued now in their parlors and sleeping rooms.

The latest estimate makes the number of the lost between twenty-five and thirty.

INDIAN MASSACRE.—Topeka, Aug. 31. The *Commonwealth* has the following startling Indian news from Colorado: E. H. Stanly of Fort Larned arrived in this city last evening from Denver, Col. He reports that on Monday last a government team, consisting of six mule wagons, loaded with army supplies from Fort Lyon, was proceeding along Dry Creek, between Carson City and Fort Lyon, under command of Steve Bryan, wagon master, and, while in the valley of Dry Creek, the train was mired in the sand. While thus detained a band of two hundred Arapahoe warriors, under command of their chief Little Raven, made an attack which equals in outrage and ferocity anything in the annals of Indian massacre. The wagons were burned, and all their contents that could be carried off were taken. The mules were run off and fifteen men belonging to the train were left wounded and dead on the bloody field. Bryan was skinned alive from head to foot by the savages. Besides these victims fifteen more men are missing. They are supposed to have been carried into captivity. The train was under the escort of Lieut. McFarland, of the 60th United States cavalry, with one hundred men. But being nine miles in the rear at the time of the massacre, no protection could be afforded. Stanley was with the escort, and when it reached the scene of slaughter the savages were just retiring over the hill beyond, whirling their tomahawks and shouting in mad glee over their fiendish attack.

THE NEW PARCEL POST REGULATION.

Post Office, Boston, Aug. 27th, 1872.

Under the provisions of the new postal code all merchandise, whether samples or otherwise, weighing less than twelve ounces, can be forwarded by mail under the following limitations:

First—Such merchandise must be of a form and nature not liable to destroy, deface or injure the contents of the mail-bag or the person of those engaged in the postal service.

Second—Such merchandise must be put up in such manner that the contents can be examined without destroying the wrappers.

Third—Postage must be prepaid by stamps at the rate of two cents per each two ounces, or any fraction thereof.

In Brief.

—— Religious fanaticism runs high in Germany. A woman in Lienz murdered her five children to make angels of them. A servant girl tried to poison the whole family of her master, eight persons, because they were Jews. An Italian lawyer, Claudius Lochon, of Thonon, sets up for a second Peter the Hermit, and is preaching a crusade against the enemies of the church.—— Reports from North Carolina are still filled with accounts of Ku-Klux outrages. A professor of one of the colleges in that State, and himself a Southern man, writes that the course of the government towards the infamous organization falls short of the required measure of severity.——By the French press the meeting of the three Emperors at Berlin is regarded with considerable distrust, and the Temps states that the object of Prince Bismarck is to form a league between Germany, Austria and Russia, which shall isolate France, and render revenge on her part impossible.

Notices.

TENT MEETING AT NEW PRESTON, CONN.—The Conn. Mission Tent will be pitched, and a meeting held, on the old camp-ground, New Preston, Conn., commencing Tuesday, Sept. 24th, and hold over the following Sunday, the 29th. Arrangements have been made with the Shepaug Valley R. R. to carry passengers during the meeting at reduced rates, also the stage will carry passengers from the station at half price. We propose to make such arrangements for this meeting as shall be for the glory of God, for the comfort of those who come, and with as little expense as we can. There will be a stove on the ground, and a tent to eat in. You can buy and cook your own food, thus living as cheaply as at your homes. Should any wish to get board or lodging at private houses, they can do so at a reasonable price. We hope to see a general gathering at this meeting from the first day to the last. H. J. BALDWIN, Committee.

A SPECIAL TIME CONFERENCE will be held on the Life and Union camp-ground, at Springfield, Mass., Sept. 18th, to continue over the following Lord's day. The object of this meeting will be to earnestly and prayerfully investigate the prophetic word, especially the *definite time* for the coming of Christ and deliverance of God's people, the justification of the sanctuary, and to consult as to what are our special duties growing out of the evidence that Christ is *immediately* coming, and take such action as may be deemed advisable in view of the vast responsibility resting upon the servants of Jesus Christ. Let such as can, bring their provision; but those who cannot, may obtain it on the ground at reasonable rates. Bring also such clothing as will be necessary for night protection. A large tent will be on the ground, also other accommodations. Let there be a general rally at this important meeting.

(Signed) GEO. W. BROWN.
S. W. BISHOP.
CHAS. C. BARKER.
CALEB THOMSON.
L. T. CUNNINGHAM.

THE usual annual meeting with the church of God in Darien, Genesee Co., N. Y., will commence Friday evening, Sept. 20th, and hold over Sunday. A general attendance of the friends is desired. Bro. J. B. Cook and Sr. Stoddard are expected. Trains stop on the New York Central at Croft's station from the east at three P. M., and from the west at four P. M. Conveyance will be ready.

M. WHITTAKER.
G. STRONG.
B. C. SIMONDS.

THERE will be a three days meeting (as Bro. James N. Keen may arrange) at No. 7 on the Macon and Brunswick R. R., in Applin Co., Georgia, to commence Friday, Oct. 11th, and hold over the Sabbath. P. A. SMITH.

FOUND on the Springfield camp-ground, August, 1872, two umbrellas; a man's shirt; one pair women's drawers; table cloth; a child's bonnet. H. MUNGER.

ALTON BAY CAMPMEETING.

Providence permitting, a General Campmeeting will be held at Alton Bay, N. H., commencing *Friday, Sept. 6th*, and continue over the Sabbath, Sept. 15th. Ample provision will be made for board and horse-keeping. Board at 80 cts. per day. Single meals—breakfast or supper—30 cts. Dinner 50 cts. Horse-keeping (hay and grain) 85 cts. per day. The boarding department is under the charge of the committee, and any profits accruing from the same will go to the support of the meeting.

Arrangements have been made with the railroad and steamboat companies, as follows:—Boston and Maine R. R. trains leave Boston for the meeting 8.30 A. M., 12 M., and 3 P. M.—fare reduced. Purchase campmeeting tickets at BOSTON, of *Geo. T. Adams*, 167 Hanover Street, for Alton Bay, and at all intermediate stations, beginning at Lawrence.

Campmeeting tickets can be purchased at Newburyport (Georgetown Station) and at South Berwick Junction. Passengers between South Berwick and Portland purchase regular tickets to Berwick Junction, at which place campmeeting tickets can be procured for Alton Bay. As the cars stop at S. B. Junction but a few moments, passengers had better send one of their company on an earlier train to procure tickets, or let one go to the office on the arrival of the train to purchase tickets for all. Tickets can also be obtained at Dover.

Boston, Concord, and Montreal R. R. Trains leave Concord at 10.30 A. M. and 3.25 P. M. for the Wiers. Trains leave Northumberland 7.15 and 9.15 each A. M. A boat will make two regular trips daily between Wiers and Alton Bay, making good connection both ways. If any fail to get campmeeting tickets at offices, they can get them of conductors.

Passengers from Northern N. H. and Canada purchase regular tickets on the Grand Trunk Road to Northumberland, where campmeeting tickets can be obtained for Alton Bay.

Portland and Rochester R. R. Purchase campmeeting tickets at all stations for Alton Bay.

No reduction on the Eastern Road.

Concord Road and branches. Campmeeting tickets can be purchased at Concord, Suncook, Hooksett, Manchester, Nashua, Candia, New Market Junction, Greenland, and Portsmouth.

Maine Central R. R. To make connections, passengers must take the first train from Augusta, purchasing regular tickets to Morrell's Corner; also checking baggage to the same place. Stop at Morrell's Corner, where campmeeting tickets can be procured for Alton Bay. Wait there for the 1.30 train from Portland to Rochester. *Return passes over the Central Road given on the ground.*

Conn. and Pass. River R. R. Campmeeting tickets can be obtained at Newport to Wells River and return; also from Wells River to Alton Bay and return. *All coming north of Newport will pay full fare to that place.*

Since writing the above, I am instructed to say that regular tickets can be purchased at all the stations on that Road (viz. Passumpsic) to Wells River, and receive free return passes at Alton Bay. Be sure and get Campmeeting tickets at Wells River. Tickets on all the Roads good from Sept. 4th to 17th inclusive.

The meeting is unavoidably appointed later than was desired, on account of R. R. accommodations.

Let all come provided with sufficient clothing for cool weather.

J. COUCH,
J. G. SMITH,
T. W. PIPER,
C. C. PICKERING, } *Committee.*
C. S. EMERSON,
J. LANGLEY,
T. L. CHURCHILL.

Those desiring to attend the Campmeeting from or *via.* Worcester, are hereby notified that they can do so for half fare by the way of Nashua, Concord, and the Lake. The *Express* train through to Wiers starts from Worcester at 7.45 A. M. Fare from Worcester and return, $4.90. Tickets to be obtained at the Foster St. station, good from Sept. 7th to the 17th inclusive. E. G. HIGGINS.

THE Steamer Seneca will run from Melvin Village to Alton during campmeeting as follows: Leave Melvin Village Friday, Sept. 6th, at 6½ o'clock A. M., calling at the Bay and Tuftonborough Neck, arriving at Alton about 9½ A. M. Returning will leave Alton at 3½ P. M. for Melvin Village; and will run thus each day of the meeting, Monday, the 9th, excepted. It will also run from Alton to Melvin Monday, the 16th. Fare both ways, 75 cts.; one way, 38 cts.

T. W. PIPER.

THE LORD willing, there will be a campmeeting at Salisbury, Conn., commencing Monday, Sept. 16th, to continue one week. The grove is commodiously located about one-fourth of a mile from the depot, at Salisbury Centre. Bro. H. Pratt, H. K. Flagg, and O. D. Woodruff, with other preaching brethren, who can make it convenient to attend this feast of tabernacles, are earnestly invited to come in the fulness of the divine blessing, and help to proclaim the truth in the name of the Lord. Committee: S. C. Hancock, Joshua Burton, Silas Hart.

The following named gentlemen of Salisbury, though not in the faith with us, have kindly volunteered to serve with the committee in arranging for and promoting the interests of the meeting:—Wm. Conklin, H. Whitbeck, E. J. Hicks, A. C. Silvernail, Wm. Parsons. The Lord grant so to manifest his grace and power that these, with many others, may be truly converted ere the meeting shall close. Mr. Hicks keeps a public house within about fifty rods of the ground, and promises to entertain such as wish for the hospitalities of his house, at as reasonable a rate as possible; and this promise we feel the fullest assurance he will redeem. The interest he manifested in our late meeting, and the kindness with which we were welcomed by himself and family to the hospitalities of his house, will be to us a lasting source of gratitude and pleasure.

As the meeting will be easy of access to brethren and sisters from Western Conn. and Eastern New York, we hope to see as general a gathering as possible. Come, brethren, filled with the Holy Ghost, bringing your tents with bedding, and provisions for yourselves, and as far as possible for those who have none, and let us have a real free, old-fashioned, primitive campmeeting, in the name of the Lord. S. C. HANCOCK.

CAMPMEETING.—The R. I. and East Conn. Conference have voted to hold their annual campmeeting at Coventry Centre, to commence Sabbath, Sept. 1st, and hold over Sabbath, the 8th. The camp-ground is on the Providence, Hartford, and Fishkill R. R., and about eighteen miles from Providence. Arrangements will be made for board and lodging for all who will come. Those who can bring tents are requested to do so. All the lovers of the Lord are requested to attend this feast of tabernacles. Come with one united heart. Come in all the fullness of the gospel, and let us make one more effort for the salvation of our fellow men in these last moments of time. Tickets may be obtained from *all* stations between Providence and Plainfield to Coventry Centre and return, at thirty per cent discount from regular rates, good from Aug. 31st to Sept. 9th. The R. R. company will also give ten passes to *ministers* only. E. R. WOOD, for the Com.

THE CHRISTIAN Mission Association will hold another campmeeting at or near Charles City, Floyd Co., Iowa, to commence Sept. 10th, and hold over Lord's day. This meeting is purely a missionary work, there being no church organized in the place. Therefore we wish all to come who can work for God and the salvation of men. We ask all to come, without regard to name, sect, or party. We would be glad to provide for all, but we cannot. Let each one see to this themselves. Hay and straw will be furnished free, and poles for tent frames. We do not expect to have groceries, etc., on the ground, as it is but five minutes walk to market, where groceries can be had, also board for 25 cts. a meal. The ground is north west of the public square, about five blocks, and south of the McGregor R. R. tract, and half a mile west from the depot. Teams will meet you at the R. R. depots. Come all that can. Do not fail to bring your bedding, as you can use the big tent, or if the weather is wet, some barns close by may be had. Prospects are good, and there is great interest to hear the gospel of the kingdom. Bro., pray for this meeting. Eld. H. L. Hastings is expected to be present before the close, to help preach the word.

PETER S. W. DEYO, } Presidents.
C. C. RAMSEY,

F. Denton, J. Riffsnider, J. Livingston, J. Cleaveland, R. Stearns, C. P. Burroughs, C. Griffith, H. Brown, Committee.

THE Illinois State Annual Campmeeting will be held at Amboy, Lee Co., on the old Camp-ground, commencing Sept. 7th, and continuing over two Sabbaths. Ministers from other States as well as from this State are expected, and all are cordially invited to attend, and come prepared to stay through the meeting. Let there be a general rally to labor for the salvation of souls.

Those coming by way of the C. B. and G. R. R. will change cars at Mendota. Those coming on the C. and N. W. R. R. will change at Dixon. Due notice will be given of reduction of fare, which is expected. Committee—N. W. Spencer, C. W. Smith, L. H. Davis, Wm. McCulloch, D. S Clark, F. Burr. S. B. MABRY, Secretary.

A CAMPMEETING will be held in Savoy, Mass., within a few rods of the old ground, commencing Saturday, Sept. 21st, and continuing over the two following Sabbaths. Bro. S. G. Mathewson, together with a good number of able preaching brethren, will be with us during the meeting. The large Tent belonging to the Hoosick Valley Conference will be pitched on the ground, and used as a tabernacle for preaching and conference meetings during the day and evening; and for lodgings during the night to all who are not provided with small or family tents of their own. Board for man and beast at a reasonable rate on the ground, and lodging to all who do not wish to sleep in tents, can be had with private families near by. All who have enjoyed so many happy happy seasons during former campmeetings at this place, together with all others, are cordially invited to come, and do all that can be done for the salvation of ourselves and others before the day of destruction comes from the Almighty. Board and lodging free to all who preach the word and co-operating with the American Advent Christian Conference. Those who come expecting to sleep on the ground, bring blankets and bedding. H. K. FLAGG, for the Committee.

A SERIES of meetings will be held in the Hoosick Valley Tent at South Pownal, Vt., on land owned by Bro. Wright, near the depot, to commence Wednesday, Sept. 11th, and continue one week, day and evening. All are cordially invited to come. Those who love God and his truth, come to labor for those who are not prepared for the coming and kingdom of Jesus Christ just upon us. H. K. FLAGG, for the Committee.

TENT MEETING.—The Lord willing, there will be a meeting under the Mass. Mission Tent, on land owned by Dr. Horne, near his residence in Watertown, Mass., commencing Friday, Sept. 20th, and will continue afternoons and evenings for eight days. This is a place where an extra effort is needed, and help from abroad is needed. Let brethren and sisters from abroad come, and bring provisions and blankets with them, and lodging will be furnished on the ground. Fare from Boston 15 cts. Horse and steam cars run close by the ground. Come and help us.

L. BOUTELL.
ENOCH MORRILL.

CONN. CAMPMEETING.—The Lord willing, there will be a campmeeting on the ground occupied for that purpose the past two years, near Plainville, Conn., commencing Aug. 31st, and continuing till Sept. 9th. On the New Haven and Northampton R. R., the 6 A. M. and 4.45 P. M. trains from Williamsburg, and the 6.50 A. M. train from New Haven, will stop opposite the camp-ground, ONLY when there are passengers for the meeting, and *they must tell the conductors they wish to stop*, or they will be carried by. Remember this. The morning train up reaches the camp-ground about 8 o'clock, the morning train down at 8.30, and the evening train down at 7.20. Those from the north by *these trains*, buy regular tickets to Southington; those from the south to Plainville. Those coming by *other trains* must stop at Plainville, and Mr. T. F. Clark will take them to the camp-ground for twenty cents each. In *all* cases, buy regular tickets, and free return passes will be furnished at the meeting. On the H. P. and F. R. R. fare is reduced thirty per cent from Hartford, New Britain, Bristol, Terryville, and Waterbury, to Plainville. Buy regular tickets to Plainville, and tickets at reduced rate can be had on the camp-ground. Board at reasonable rates.

We hope all who can, will bring tents, and come early to the meeting, and those who have no tent, bring a blanket or bedquilt, and not depend on your neighbor for one. It is our heart's desire and prayer to God that our brethren and sisters may be moved by a self-examining, sanctifying, consecrating spirit, that will bring us to this meeting ready, at the beginning, to serve the Lord, and not come like a rickety wagon to the shop for repairs. Let there be a cleasing from worldly conformity, pride, hatred, jealousy, foolish conversation, and such like, *before* coming to the meeting. Do not burden and kill the meeting with these instruments of the devil. As a people, we profess to carry the judgment message and last crowning light of truth to the world; and with the final, most essential, and brilliant proclamation of the entire gospel, our meetings should prove a means of salvation to sinners. May the Holy Spirit overshadow the encampment, and fall upon the people. May faith triumph, and God be glorified. Amen.

B. HITCHCOCK,
H. P. BRADLEY, } Committee.
L. MILLS,
O. D. WOODRUFF,

TIME CONFERENCE AT LAWRENCE, MASS.—There will be a Conference of the above nature at the Lawrence Advent Chapel, beginning Sept. 26th, and continuing over the following Sabbath. Preaching brethren, and others from all parts, are earnestly invited to attend. The evidence that the prophetic periods are pointing to the year 1873 for the coming of the Lord, and that the great plan of salvation under the gospel is about to end, has awakened a great interest, not only in this and surrounding churches, but the hearts of God's people are being moved all over the land.

Watchman, what of the night? Come, men of God, from the north, south, east and west; come filled with the Holy Spirit, and let this subject have a thorough investigation. If the judgment is indeed so soon to come, the world must not go unwarned, for God will require their blood at our hands. If these things are true, we cannot afford to be found opposing them, either by open or silent opposition. If they be without foundation in God's word, let it be exposed. Come, brethren, from every part. Those who have argument against are as cordially invited as those who think they have reasons for believing it. We hope, by the blessing of God, to have a time such as has not been experienced for these many years. Come up to the help of the Lord against the mighty. One more rally, like that of 1843, and we go into the kingdom. Brn. Cunningham, Barbour, Sheldon, and others are expected to be present.

GEO. H. CHURCHILL,
MOSES PROCTOR, } For the Church.
J. T. MERRILL,

GROVE AND BASKET MEETING.—If the Lord will, a grove and basket meeting will be held in West Levant, Me., in Bro. John Emerson's grove, on Saturday and Sunday, Sept. 7th and 8th. Children's meetings will be held each day, immediately after dinner. Take special pains to bring the children. Let all bring food for themselves and teams. There is a good chance for horses in the grove. Lodging for Saturday night for those from a distance will be provided by brethren in the region. Should the weather be unfavorable, provision by a large tent, or otherwise, will be made for all who come. Come *en masse* to work for God. For the Brn., FRED. A. BAKER.

THE first quarterly meeting for the Eastern District of Wis. will be held (the Lord willing) with the Big Creek Church, about eight miles north of Taunton, Sauk Co., to commence on Friday evening, Sept. 20th, holding over the following Lord's day. Let all the churches in the district send delegates, and it is expected that all preachers will attend. Friends from other districts are cordially invited to attend. GEO. THOMSON.

THE next annual meeting of the Advent Christian Conference of Northern Penn. and Southern New York will be held at Stephens' Mills, Steuben Co., New York, commencing Thursday evening, Sept. 12th, and continue over the following Sunday. Let each church remember this is an annual meeting, and report either by delegate or by letter. A general invitation is extended to all to come in the name and spirit of the Redeemer, and labor for the promotion of his cause.

J. W. TAYLOR, President.
A. H. BRIGGS, Secretary.

A GROVE MEETING will be held on Quaker Hill, near Williamsport and Warrensville, Lycoming Co., Pa., commencing evening, Sept. 5th, and continue about a week.

Also a grove-meeting in Ward Tp., Tioga Co., Pa., in the vicinity of Chase's Mills, as Bro. Wm. Fletcher and others may arrange, commencing evening of Sept. 12th, and continuing about a week. All are invited. Elders C. F. Sweet and J. T. Ongley (D. V.) will attend to preach the word at the above meetings. J. T. ONGLEY.

THE next session of the Maine Central Quarterly Conference will be held at the Town House in Rome, commencing Thursday, Sept. 12th, at seven o'clock P. M., and continuing over the Lord's day. We hope the brothers and sisters will come filled with the Spirit of their Master, prepared to work for the cause of God, and the perishing around us. Preaching brethren from abroad are invited. WM. A. KNIGHT, Sec.

ACKNOWLEDGMENT.—I wish to say through the *Crisis* that the kind present sent me from the dear saints at Tremont Campmeeting, was more than gratefully received, and very timely. God bless the dear ones who sent it to me, for it was much needed; and may God reward every one, is the earnest prayer of your afflicted sister in Jesus, THERES B. WEAVER.

ORDINATION.—Bro. Enoch Phelps, Westfield, Mass., was this day (Aug. 24th) ordained to the work of an Evangelist. Prayer by Eld. B. Hitchcock; charge by Eld. E. McCulloch; right hand of fellowship by E. Owen. E. OWEN.

Springfield Camp-ground, Mass.

Appointments.

☞ *We would say to our preaching brethren that it is necessary we should receive their appointments as early as* TUESDAY MORNING, *as our paper goes to press about noon; otherwise they will not be inserted till the week following.*

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL.
I. B. Potter........................Sunday, Sept. 8th

BOSTON (BRANCH CHAPEL) 1735 WASHINGTON STREET (Corner of Madison Street.)
Love Feast at 10½ A. M. Preaching at 3 and 7½ P. M. Prayer meeting Tuesday and Thursday evenings.
Geo. A. Streeter........................Sunday, Sept. 8th
E. Gordon........................Sunday, Sept. 15th
E. Owen........................Sundays, Oct. 6th and 13th

CHARLESTOWN (*Hall No. 70 Main Street.*)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.
J. B. Cogswell........................Sunday, Sept. 8th
W. S. Campbell........................Sunday, Sept. 15th

CHELSEA, MASS. (*Advent Chapel, Heard Street.*)

EAST BOSTON, (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.
T. M. Preble........................Sabbath, Sept. 8th
T. N. Sherman........................Sunday, Sept. 15th
J. S. White........................Sunday, Sept. 22nd

Salem, Mass........................Friday evening, Sept. 6th
ELDER P. G. BOWMAN.

Philadelphia, Pa. (Bethany Mission) Sunday, Sept. 15th
A. A. PHELPS.

North Somers, Ct........................Sunday, Sept. 8th
Warehouse Point, Ct........................Sunday, Sept. 15th
New Haven, Ct........................Sunday, Sept. 22nd
North Wilbraham, Mass........................Sunday, Sept. 29th
H. PRATT.

Marblehead, Mass........................Sunday, Sept. 8th
J. T. DIXON.

Wakefield, Mass........................Thursday, Sept. 5th
Exeter, N. H........................Friday, Sept. 6th
Hampton, N. H........................Monday evening, Sept. 9th
Portsmouth........................Tuesday, Sept. 10th
Cape Elizabeth, Me........Monday evening, Sept. 16th
Bath, Me........................Tuesday evening, Sept. 17th
Brunswick, Me........................Wednesday, Sept. 18th
Richmond Village........Thursday evening, Sept. 19th
Booker meeting-house........Friday evening, Sept. 20th
Saturday evening, Sept. 21st, not engaged.
Richmond (Reed meeting-house) Sabbath, Sept. 22nd
Until Thursday, Sept. 25th, at liberty.
Lewiston, Me........................Friday, Sept. 26th
South Poland........................Saturday evening, Sept. 27th
Will Bro. Eustis come, as usual?
West Poland, Me........................Sabbath, Sept. 29th
Monday till Wednesday at liberty.
South Casco, Me........................Thursday evening, Oct. 3d
Windham........................Friday evening, Oct. 4th
Biddeford, Me........................Sabbath, Oct. 6th
HIRAM MUNGER.

Alton Bay Campmeeting, Sept. 10th. Will remain two Sundays. Afterwards as the door opens.
North Rutland, Mass........................Sunday, Oct. 6th
GEO. A. STREETER.

Tremont, Mass........................Sunday, Sept. 8th
J. S. WHITE.

Natick, Mass........................Sunday, Sept. 8th
L. T. CUNNINGHAM.

Clinton, Mass........................Sunday, Sept. 8th
GEO. A. COLE.

New Bedford, Mass........................Sunday, Sept. 8th
Alton Bay Camp........................Sunday, Sept. 9th to 13th
Philadelphia, Pa........................Sept. 15th, and onward
Camden, N. J........................P. M., Sept. 15th
P. H. BURBANK.

Plainville Campmeeting, Conn........Sept. 4th and 5th
Saratoga Springs, N. Y. (home)........Sunday, Sept. 8th
WM. A. & M. L. DURAND.

Charlton, Mass........................Sunday, Sept. 15th
S. AYRES.

Alton Bay Campmeeting........................Sept. 9th to its close
ALLEN DAMON.

Piermont, N. H. (Clay meeting-house) Sunday, Sept. 8th.
J. DAVIS.

Pittsfield, Me. (Carr school-house)........Sunday, Sept. 8th
Levant, Me. (grove meeting)........Sept. 14th and 15th
Garland, Me. (Town House)........Sunday, Sept. 22nd
and at conference the 21st.
JER. CARR.

Plainville, Conn. (Camp)........................Thursday, Sept. 5th
Amboy, Ill. (Camp)........about Wednesday, Sept. 11th
Charles City, Iowa........................Wednesday, Sept. 18th
H. L. HASTINGS.

Lake Village, N. H........................evening, Sept. 16th
Meredith (Dolloff Hall)........................evening, Sept. 17th
Warren Summit........................evening, Sept. 18th
North Haverhill........................evening, Sept. 19th
Swiftwater........................evening, Sept. 20th
East Landaff........................Sunday, Sept. 22nd
Sugar Hill........................evening, Sept. 23d
Will visit other places as the Lord may direct.
A. A. HOYT.

Winchendon, Mass. (New Boston Church) first and third Sundays in each month.
GEO. A. COLE.

North Sutton, N. H. (at my house) first Sunday in every month.
A. S. WILLIAMS.

Putnam, Ct........................Sunday, Sept. 8th
Wilbraham, Mass........................Sunday, Sept. 15th
Woodstock Valley, Ct........................Sunday, Sept. 22nd
P. S. BUTLER.

Warner, N. H. (Burnt Hill school-house) Sabbath, Sept. 15th.
Sutton, N. H. (South meeting-house)........Sab., Oct. 6th
SIMEON RUBY.

Alton Bay Campmeeting........................Sunday, Sept. 8th
N. H. BARBOUR.

Holden, Mass........................Sunday, Sept. 8th
Lynn, Mass........................Sunday, Sept. 15th
E. OWEN.

Southbridge, Mass. (Town Hall)........Sunday, Sept. 29th
P. S. BUTLER.

Lewiston, Me........................Sunday, Sept. 8th
Craig's Mills, Oxford........................Sunday, Sept. 15th
J. T. JORDAN.

Richmond, R. I. (Clark's Hall)........Sunday, Sept. 29th
A. DURFEE.

Square Pond, Ct........................Sunday, Sept. 8th
Anthony, R. I........................evening, Sept. 10th
Natick, R. I........................evening, Sept. 11th
Providence, R. I........................Sunday, Sept. 15th
S. W. BISHOP.

Meredith Neck, N. H........................Sunday, Sept. 8th
N. GLIDDEN.

Hampton, N. H........................Sabbath, Sept. 8th
S. S. MOONAY.

Cambridge, N. Y. (as Bro. Wm. M. White may arrange) Sept. 21st and 22nd.
North Easton, N. Y. (Handy school-house) Sept. 29th
Hebron, N. Y........................Oct. 5th and 6th
J. WILBUR.

Westfield, Mass........................Sabbath, Sept. 15th
Chelsea, Mass........................evening, Sept. 24th
East Boston........................evening, Sept. 25th
E. McCULLOCH.

Goshen, Mass........................Sunday, Sept. 8th
North Chester, Mass........................Sunday, Sept. 15th
Scitico, Ct........................Sunday, Sept. 29th
ENOCH PHELPS.

LOWELL, MASS.
A. Ross........................Sunday, Sept. 22nd
J. Couch........................Sunday, Sept. 29th
Wm. Stuart........................Sunday, Oct. 6th
W. H. Mitchell........................Sundays, Oct. 13th and 20th
C. Cunningham........................Sunday, Oct. 27th
D. M. Leavitt........................Sunday, Nov. 3d
B. S. Emery........................Sundays, Nov. 10th and 17th
H. F. Carpenter........................Sunday, Nov. 24th

WORCESTER, MASS.
M. Batchelor........................Sunday, Sept. 8th
E. McCulloch........................Sunday, Sept. 22d

CHICOPEE FALLS, MASS.
S. S. Brazee........................Sunday, Sept. 8th
H. Davis........................Sunday, Sept. 15th
E. Phelps........................Sunday, Sept. 22nd
E. McCulloch........................Sunday, Sept. 29th
B. Hitchcock........................Sunday, Oct. 6th

SPRINGFIELD, MASS. (Franklin Hall).
E. McCulloch........................Sunday, Sept. 8th
R. Boynton........................Sunday, Sept. 15th
J. Hemenway........................Sunday, Sept. 22nd
B. Hitchcock........................Sunday, Sept. 29th
Dr. A. M. Higgins........................Sunday, Oct. 6th
C. Goodrich........................Sunday, Oct. 13th
A. Ross........................Sundays, Sept. 20th and 27th

GREAT FALLS, N. H. (Franklin Hall.)
C. S. Emerson........................Sunday, Sept. 22nd
C. S. Shattuck........................Sunday, Sept. 29th

PORTSMOUTH, N. H.
Sundays, Sept. 8th and 15th, no meetings.
S. S. Brewer........................Sundays, Sept. 22nd and 29th

EXETER, N. H.
W. S. Campbell........................Sunday, Sept. 8th

SEABROOK, N. H.
Hiram Munger........................Sunday, Sept. 8th
A. A. Robinson........................Sunday, Sept. 22d
A. Ross........................Sunday, Sept. 29th

MANCHESTER, N. H.
W. H. Mitchell........................Sundays, Sept. 22d and 29th

BIDDEFORD, ME.
Wm. H. Mitchell........................Sunday, Sept. 8th
Geo. W. Sederquest........................Sunday, Sept. 15th
D. F. Leavitt........................Sundays, Sept. 22d and 29th

PORTLAND, ME. (Union Hall.)
I. C. Wellcome........................Sunday, Sept. 8th
Hiram Munger........................Sunday, Sept. 15th
C. Goud........................Sunday, Sept. 22nd

PLEASANT VALLEY, CT.
Z. D. Baird........................Sunday, Sept. 15th
E. Owen........................Sunday, Sept. 22nd

HOOSICK, N. Y.
M. Batchelor........Sept. 14th, at two o'clock, and Sunday, Sept. 15th.
R. Moshier........................Sundays, Oct. 6th and 13th

Pownal, Vt. (as brethren appoint) Tuesday, Sept. 10th, until Friday, Sept. 13th.
Lynn, Mass........................Sunday, Sept. 22nd
M. BATCHELOR.

Rye, N. H........................Sunday, Sept. 8th
Wakefield, Mass........................Sunday, Sept. 22d
Suncook, N. H........................Sunday, Oct. 6th
Lake Village, N. H. (North Church) Sun., Oct. 13th
Meredith, N. H. (Dolloff Hall)........Sunday, Oct. 20th
Albany, N. H. (Bell school-house)........Sunday, Oct. 27th
Campton, N. H. (Bump school-house) Sun., Nov. 3d
F. M. DRAKE.

Gardiner (Military Hall)........................Sunday, Sept. 8th
Readfield (Gordon school-house)........Sunday, Sept. 15th
THOMAS RINES.

Way's Mills, P. Q........................Sunday, Sept. 22nd
Will Bro. Way please circulate the appointment?
East Colebrook, Kiddersville, N. H........Sun., Sept. 27th
Pittsburg, N. H. (Terrill school-house)........Sun., Oct. 6th
Caswell Borough, P. Q........................Sunday, Oct. 13th
Stanstead (Lovering Pond school-house) Sunday, Oct. 20th, and onward as the Lord directs.
U. G. LADD.

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C. C. MARSTON, Pastor.

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☞ This week, and onward, we purpose to publish a list of all letters containing money for the *Crisis*, forwarded by those who send for *other* parties. Those who send money for *themselves* to pay for the *Crisis*, will find the date to which their money pays on the colored slip of paper attached to the *Crisis*. If the date is not changed within three weeks after sending the money, write immediately. The receipts for books and tracts will be acknowledged as usual. When *all* the books and tracts ordered at any one time are not received, look at the "Notes to Correspondents" for the reason. AG'T.

NAMES OF PERSONS SENDING MONEY FOR OTHERS.—Mary A Elliott, D D Reed, J H Evans, E B Blaisdell, F A Baker, Mrs R Scarborough, S Russell, P H Lawrence, S C Colburn, S Dinsmore, J Purinton, Mrs E A Sisson, R Johnson, D Cogswell, A P Moore, E R Stebbins, C Pennoyer, E W Huson, Mrs H M Butters, C. D. W. Scott, A W Farrington, J Crawford, Wm. Sheldon, H R Vincent.

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Tuesday, Sept. 3d, 1872.

FLOUR AND MEAL—		Country Hay—	
St. Louis ext.	6 75 @ 7 25	℔ 100 lbs	@ 2 25
Medium..	8 75 @ 9 50	Swale Hay.	11 00 @00 00
Choice ext	9 50 @11 00	Straw 100 lbs	1 25 @ 1 60
Western sup	6 50 @ 6 75	New York..	1 25 @ 2 00
Com. ext..	6 50 @ 7 00		
Medium do	7 50 @ 8 00	PROVISIONS—	
Choice do.	8 50 @ 9 50	Beef, Mess—	
Illinois and Indiana—		West. ext.	10 00 @12 00
Choice ext	9 00 @10 00	West. mess..	10 00 @11 00
Canada sup.	7 50 @ 8 00	Family ext..	14 00 @14 50
Com ext....	6 25 @ 7 00	Pork—	
Medium do	7 50 @ 8 00	Ext. clear..	18 50 @19 00
Choice..	8 50 @ 9 50	Clear......	17 00 @18 00
Milwaukee and		Mess........	14 00 @14 50
Minnesota	7 00 @ 8 00	Prime.......	11 25 @12 00
Southern sup	.. @ ..	Lard, tcs ℔	9 @ 10
Extra......	6 75 @ 7 25	Caddies ℔ lb	.. @
Choice Balt	10 00 @11 50	Hams, smoked	15 @ 16
Michigan and Ohio—		Hogs, dressed..	6 @ 8
Common to			
choice..	9 00 @ 9 50	LUMBER—	
Rye Flour..	5 00 @ 5 50	Clear Pine...	33 00 @65 00
Corn Meal..	3 50 @ 3 60	Coarse Pine—	
Buckwheat	3 60 @ 3 75	No 5......	21 00 @24 00
Oil Cake, ℔ ton	. @ 50 00	Refuse....	17 00 @18 00
		Shipp'g bd's	20 00 @25 00
GRAIN—		Spruce—	
Corn, ℔ 56 lbs—		Nos. 1 & 2.	17 00 @18 00
Southern yel	70 @ 71	Refuse...	10 00 @12 00
Western mix	68 @ 70	Hemlock Boards—	
Western yel	70 @ 71	Nos. 1 & 2.	13 50 @14 00
Wheat West	1 55 @ 1 80	Refuse...	9 00 @10 00
Rye......	85 @ 90	Flooring Boards—	
Barley....	75 @ 1 10	Nos. 1 & 2...	30 00 @38 00
Oats......	42 @ 56	Refuse...	20 00 @24 00
Shorts, ℔		Clapboards—	
ton....	26 00 @27 00	Extra Pine.....	@60 00
Fine Feed..	23 00 @24 00	Do. clear......	@55 00
Middlings..	24 00 @25 00	Do. No. 1...	30 00 @35 00
		Sap extra......	@60 00
HAY—℔ 2000 lbs—		Sap clear	@45 00
Eastern and		No. 1.........	@
Northern	25 00 @30 00	Spruce....	40 00 @50 00
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"THY WORD IS TRUTH."

M. S. HORNE.

Precious word to man benighted,
Toiling through life's rugged way,
With more than golden treasures freighted,
Pointing to a better day.
To a day when sin and sorrow
Will be remembered never more,
When the bright unending morrow
Will shed its light the new earth o'er.
Word of truth, will of the Father,
Revealed to helpless, sinful man;
Telling of a great Redeemer,
And redemption's glorious plan.
"Thy word is truth," steadfast, unfailing,
And all thy promises are sure;
Eternal life and bliss unending,
If we but to the end endure.
Then let us gird anew our armor,
Press on towards the glorious prize;
For soon the dawn of the bright morrow
We'll see in the far eastern skies.

Rochester, N. H.

THE COMING STRUGGLE.

I. E. LOMBARD.

NUMBER FIFTEEN.

I cannot forbear calling attention here to the similarity between these plagues and those poured out on the Egyptians in the days of Moses. Paul alludes to this resemblance in 2 Tim. 3: 8, 9. After saying that the last day miracle-workers shall be "men of corrupt minds, reprobate concerning the faith," and that they shall "resist the truth," as "Jannes and Jambres withstood Moses," he adds, "but they shall proceed no further, for their folly shall be manifest unto all men as theirs also was." This allusion intimates a resemblance, in their character, their manner of resisting the truth, and in their final ruin. But as we enter more particularly into the various features of resemblance, we shall discover a striking agreement in several important particulars.

Those ancient magicians opposed God and his truth by working miracles in opposition for a time. The Spiritualists, the last-day miracle-workers, are now doing the same abundantly, and have been for a number of years. But the ancient magicians soon encountered the judgments of God inflicted on them and their adherents in a variety of severe plagues. So will the Spiritualists in the seven last plagues. But those ancients were finally forced to acknowledge that God was in the power they were opposing, admitting to Pharaoh, "this is the finger of God." Ex. 8: 19. So, also, the Spiritualists will learn by the seven last plagues that God, their author, is not a nonentity, but a reality; yet in their hardness of heart "they repent not to give him glory."—Rev. 16: 9. The ancient magicians and their friends suffered from "a sore toil," as a plague. Ex. 7: 11. So will the Spiritualists from a "noisome and grievous sore." The ancients suffered from having "the water that was in the river turned to blood, and the fish that was in the river died." Ex. 7: 20, 21. So will these latter-day miracle-workers suffer the same things, insomuch that they have to drink blood.—Rev. 16: 3-4. Those magicians and their friends suffered from a "thick darkness in all the land of Egypt three days; a "darkness which may be felt."—Ex. 10: 21-23. So also as the result of the fifth vial on the beast and his worshipers we read, "his kingdom was filled with darkness, and they gnawed their tongues for pain. Rev. 16: 10. And "the thunder, and hail, and fire," which was sent upon the Egyptians as one of their plagues, has its parallel in the seventh vial, the last of the seven plagues to be poured out on the spiritualists, "when there shall be voices and thunders and lightnings and a great hail." Rev. 16: 7-21. The magicians and their friends suffered these things as a mark of God's displeasure, while his own children were exempt from them where they dwelt. So shall it be during the prevalence of the plagues that are coming, as various scriptures show. Enraged to desperation by the plagues which they suffered, the ancients attempted by force of arms to overthrow the people and cause of God, and met their own destruction in the attempt. So shall it be with the Spiritualists in the battle of the great day of God Almighty.

Most of those who treat of these seven vials, or plagues, have interpreted them so mystically that one can find them fulfilled almost *anywhere*, because a mystical interpretation will suit almost *anything*. But mysticism is the mother of all schisms. And I wonder that those who have seen its pernicious fruits can allow themselves to walk by the "light" of its obscurities, or rest in the "harmony" of its confusions. But why depart from the literal sense in the account of those seven last plagues? The vials are symbols no doubt, and so also are the angels who emptied them; but the effect described should be taken literally. If we say that they are improbable in the nature of the case, we are thus denying the reality of those plagues in Egypt, since five of these seven last plagues find a parallel there. If then, I regard those literal, I must so understand these in the effects described. As God has called them "*plagues*," and "*vials of wrath*," I expect they will be found literal enough when fulfilled to deserve terrible names. I doubt not but they will be as literal as were those on the Egyptians, and more terribly severe, since those for whom they are intended are to be far more polluted and blasphemous toward God.

It may seem strange that they should be so presumptuous as to make the attempt to defeat Christ in open battle, and that they dare increase their blasphemy and bitterness toward God, when they have become convinced of the reality of his existence; but they are convinced of the certainty of his existence only to behold him as the author of these plagues, from which they suffer, hence their enemy. Besides, we may expect in "the great signs and wonders" of the false christ, such displays of miraculous power as will lead them to believe him more than a match for the true Christ. And when they become persuaded of this, they will soon learn to view the God of the Bible about as we do Satan. And when we consider withal that they are completely under the power of the spirits; that they were delivered over to Satan, and sealed for wrath when they accepted the mark of the beast, we can sufficiently account for their blindness and presumption.

It seems, too, that since they reject God by accepting the mark of the beast, choosing thus to follow their own pernicious ways rather than God's ways, he therefore sees fit to give them their own ways to the full, when they will realize that "they that sow to the wind shall reap the whirlwind." As by accepting the Spiritualist philosophy, they deny all distinction between vice and virtue, and persist in the idea that "*whatever is is right*," it seems that God proposes to give them a practical illustration of the horrible "beauties" of their system, by withdrawing all divine restraint over man, and turning him loose on himself under the control of the spirits of devils. Hence in the frenzied state of society, growing out of the revolutions and developments attendant upon the rise of the Confederacy, I have no doubt but we are to have another "Reign of Terror," as Bro. Pile claims, like that of the French Revolution of 1793-8, only that this last shall be on a world-wide scale, and with increased fury, presumption and blasphemy.

Again, and no doubt ere long, shall we behold another seeming Bonaparte, in the successful two horned-beast, passing in triumph through Europe, while the National Assemblies of Christendom, laboring under the throes of revolutionary fires, indulge their intemperate harangues, amidst hasty proscriptions and torrents of blood. Again, no doubt, will the barbarous guillotine be called to act its horrid part as the shortest method of despatching dangerous rivals. Again may we expect frequently to behold men of high standing in the church step forward in the public assemblies of blasphemers and deny the Lord that bought them, and renounce the only religion that saves men from sin, while the scoffing assembly exultingly repeat, "*There is no God but Nature.*" Again, and often, doubtless, will some vile courtesan be set forth with public demonstrations of joy, as the only proper object for man to worship. Again will the Bible—sacred treasure—be generally sought and publicly burned, while the scoffing multitude exult and blaspheme in fiendish delight over their supposed escape from its requirements. In that terrible hour, "the wicked shall do wickedly, and none of the wicked shall understand, but the wise shall understand." Dan. 12: 10. We have sometimes beheld a single individual *run mad*, which is bad enough to witness; but the present generation, I doubt not, will witness the awful spectacle of *the mass of humanity run mad*. Rejecting God and his word, they must drink of the wine cup of his fury, be moved, be mad, and fall to rise no more.

A PLAY BILL.

BRO. GRANT:—The following is a copy of the original and somewhat famous play-bill written by the Rev. Rowland Hill, and posted up at Richmond, England, June 4th, 1774, close to the play-bill of the day, and which helped to close the theatre. I found it in the "Editor's Drawer" of *Harper's Monthly*, and thinking others may be interested in reading it, I send it to you. C. E. BARNES.

"By command of the King of kings, and at the desire of all who love his appearing. At the Theatre of the Universe, on the eve of time, will be performed the Great Assize, or the Day of Judgment. The scenery, which is *now actually preparing*, will not only surpass every thing that has yet been seen, but will infinitely exceed the utmost stretch of human conception. There will be a just representation of *all the inhabitants of the world*, in their various and *proper colors*; and their *customs and manners* will be so actually and minutely delineated, that *the most secret thought* will be discovered. 'For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.'—Eccl. 12: 14.

This theatre will be laid out after a new plan, and will consist of pit and gallery only; and contrary to all others, the gallery is fitted . . . for the reception of the people of high (or heavenly) birth, and the pit for those of low (or earthly) rank. N. B.—The gallery is very spacious, and the pit without bottom. To prevent inconvenience, there are separate doors for admitting the company, and they are so different that none can mistake that are not wilfully blind. The door which opens into the gallery is very narrow, and the steps up to it are somewhat difficult; for which reason there are seldom many people about it. But the door that gives entrance into the pit is very wide, and very commodious, which causes such numbers to flock to it, that it is generally crowded. N. B.—The *strait* door leads to the right hand, and the *broad* one to the left.

It will be in vain for any one in a tinselled coat and borrowed language to personate one of high birth in order to get admittance into the upper places, for there is One of wonderful and deep penetration who will search and examine every individual, and all who cannot pronounce *Shibboleth* in the language of Canaan, or have not received a *white stone* or *new name*, or cannot prove a clear title to a certain portion of the Land of Promise, must be turned in at the left-hand door.

The principal performers are described in 1 Thess. 4: 16; 2 Thess. 1: 7-9; Matt. 24: 30, 31; 25: 31, 32; Dan. 7: 9, 10; Jude 14, 15; Rev. 20: 12-15, etc. But as there are some people better acquainted with the contents of a play-bill than the word of God, it may not be amiss to transcribe a verse or two for their perusal: 'The Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that obey not the gospel, but to be glorified in his saints. A fiery stream issued and came forth from before him. A thousand thousand ministered unto him, and ten thousand times ten thousand stood before him. The judgment was set, and the books were opened; and whosoever was not found written in the book of life, was cast into the lake of fire.'

ACT 1

of this grand and solemn performance will be opened by an archangel, with the trump of God. '*The trumpet shall sound, and the dead shall be raised.*' 1 Cor. 15: 52.

ACT 2

will be a procession of saints in white, with golden harps, accompanied with shouts of joy and songs of praise.

ACT 3

will be an assemblage of all the *unregenerate*. The *music* will consist chiefly of cries, accompanied with weeping, wailing, mourning, lamentation and woe.

To conclude with an Oration by the Son of God, as it is written in the 25th of Matthew, from the 34th verse to the end of the chapter. But for the sake of those who seldom read the Scriptures, I shall here transcribe two verses: 'Then shall the King say to them on the right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Then shall he also say to them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.' After which the curtain will drop.

Then! O to tell!
Some raised on high—others doomed to hell (Jno. 5: 28, 29);
These praise the Lamb, and sing redeeming love (Rev. 5: 8, 9; 14: 3, 4),
Lodged in his bosom, all his goodness prove (Luke 16: 22, 23),
While those who trampled under foot his grace (Luke 19: 14, 27),
Are banished now forever from his face. (Matt. 25: 30; 2 Thess. 1: 9)
Divided thus, a gulf is fixed between (Luke 16: 29),
And (*everlasting*) closes up the scene. (Matt. 25: 46)

'*Thus will I do unto thee, O Israel; and because I will do this unto thee, prepare to meet thy God, O Israel.*' Amos 4: 12.

Tickets for the pit, at the easy purchase of following the vain pomps and vanities of the fashionable world, and the desires and amusements of the flesh, to be had at every flesh-pleasing assembly. '*If ye live after the flesh, ye shall die.*' Rom. 8: 13. Tickets for the gallery at no less a rate than being converted; forsaking all, denying self, taking up the cross, and following Christ in the regeneration, to be had nowhere but in the word of God, and where that word appoints. '*He that hath ears to hear, let him hear.*' Matt. 11: 15. 'And be not deceived; God is not mocked. For whatsoever a man soweth, that shall he also reap.' Gal. 6: 7. N. B.—No money will be taken at the door, nor will any tickets give admittance into the gallery but those sealed by the Holy Ghost, with Immanuel's signet. '*Watch, therefore; be ye also ready, for in such an hour as ye think not, the Son of man cometh.*' Matt. 24: 42, 44."

NATURE OF MIND.—No. 1.

WHEN DOCTORS DISAGREE, WHO SHALL DECIDE?

ALVIRUS N. HITCHCOCK.

We are opposed to riding hobbies. The constant discussion of questions of no practical importance is, to say the least, distasteful, if not positively disgusting. The term "hobby-riding," however, is sometimes misapplied. Truth always meets opposition; but it is not hobby-riding to stand boldly in its defence, and wage a vigorous war against the ramparts of error. The question which we introduce at this time, is one which is agitating the public mind very extensively; and though it calls forth lively opposition from some, nevertheless many are being forced to reject the shadowy fabrications of heathendom, and accept the plainer truths of science and Revelation.

We would not be so unreasonable as to make war on all the commonly received truths of mental science. Far from it. Many of its conclusions we heartily accept; but when doctors disagree who shall decide? When mental philosophers are at variance in their reasonings, whom shall we believe? It weighs nothing to say that a given theory must be true because so many wise men adhere to it. The scale is nearly balanced. Very many wise men hold as many different theories totally averse to one another. Then what shall we do? Evidently we are thrown upon our own resources of thought. We must think for ourselves. Comparing the doctrines of others, we may, perchance, get some clue to the correct theory. And if our opinions harmoniously coincide with the Sacred Scriptures, we may rest upon them as being true. Theory is founded on fact. So we take the facts of mind, and draw our conclusions. We accept the existing mental phenomena, and thence proceed to account for them. That thought, will, memory, perception and judgment are connected with animal intelligences, we cannot deny; but as to the precise origin and nature of them, we are not agreed. To account for these manifestations, many have supposed man to be essentially a dual being, made up of a material organism, and a superadded immaterial entity. The latter, immortal in nature, is the thinking, willing, controlling part of man. The former is a mere instrument of the latter, only acting as it is acted upon. The advocates of this theory generally make a slight distinction between *soul* and *spirit* and *mind*, though alike in essential nature; but this distinction is not well defined; and many who depend upon their religious teachers for light, recognize no distinction at all. This, we think, is a fair statement of the popular doctrine.

But does this theory account for the phenomena of intelligence? Manifestly not. We do not see how in the least it removes the veil that seems to enshroud the mysteries of thought. But what is the nature of the mind? They say it is immaterial. Or, in the words of a popular divine, "It is a simple, spiritual essence; immortal, immaterial, intangible, indissoluble, having no exterior or interior surface, cannot come in contact with matter, and does not occupy space; and, might we add, does not weigh anything." And, may *we* add, *a better definition of nothing could hardly be given*. To account for the manifest relation between the brain and mental operations, it is said the brain is the instrument of the mind. In other words, while the mind is tabernacled in the body, the brain is its only medium of connection with the outer world. This is certainly seeking refuge in a glaring absurdity. One body cannot operate upon or through another unless there be either a contact of matter or a connection of influence. The mind cannot act through the brain by contact of particles, for, according to the popular hypothesis it is altogether immaterial and cannot come in contact with matter. Then it must be by influence. But this cannot be, for the mind being immaterial cannot exert even that. There is no magnetism without some kind of magnet, and, other things being equal, large magnets exhibit more of this subtle force than small ones. Neither is there an exhibition of any influence outside of materiality. We challenge the world for an example.

"But that is not my theory," says one. "I believe the soul to be a refined, material substance, that may act upon the brain." This is certainly deserving of consideration. It is self-evident, however, that matter must occupy space. But the location of the soul or mind has never been discovered. No dissecter has ever found it or the vacuum it has left by its departure. No one has ever seen it either in the body or out. Then what knowledge have we of the existence of such a personality? None whatever. Why, then, let me ask in all candor, should we cling to such a baseless fabrication? I know there are some who claim to have seen human spirits, but their observations are so discordant that little credence can be given them. Some have come to the conclusion—I suppose by a mathematical process—that fifty can stand upon the point of a cambric needle; but the microscope has not yet detected a single one. Others suppose that they have seen human ghosts resembling in form and feature the bodies that previously enclosed them; but they always vanish on being approached, unless they are actual geese, or pigs, or floating newspapers, as they generally prove to be. I have no doubt, however, that there are many honest professing Christians, who hold to this theory, believing that spirits are exceedingly refined material organizations, which can come and go without warning, as could Christ when he was upon earth. They even refer to Christ as an example of separate spiritual existence; but in so doing, they overlook a fact which is fatal to their theory. Christ, after his resurrection, possessed a material body of flesh and bones, as he declared to Thomas; and it was this same body that supernaturally appeared and disappeared. By what law we may not know. But Jesus declares this to be the power of spiritualized beings. So Christ was not an example of ghosts, but a type of the redeemed sons of God when they shall awake to everlasting felicity.

(*To be concluded.*)

— Labor has a bitter root, but a sweet taste.

SLEEPING IN JESUS.

J. W. THOMAS.

"Them also which sleep in Jesus."—1 THESS. 4: 14.

Sleeping in Jesus. Comforting thought. Gone, but not forever. We shall see them again. Who has not a friend sleeping in Jesus? This is a world of sorrow and separation. Death reigns in triumph everywhere. He takes those we love and chains them in his cold prison. We weep, but he heeds not our tears. My mind wanders to-day to yonder grove. How sacred that spot seems. What fragrant recollections gather around it. I have a loved one sleeping there. It was a tearful day, when we folded those tender hands and dressed that dear one for the tomb. Farewells were sobbed forth, and hearts were rent with anguish, but Death had done its fearful work, and cries would not bring her back. How fresh in memory everything appears. We see the smiling countenance, the pleasant eye, the graceful form, all is real as though it were but yesterday. Can we ever forget that long, dark night, when we stood beside the dying one, and caught the last broken accents that fell from her lips? Can we forget the long, mournful journey, when we bore her away and laid her in yonder silent graveyard? O no, we can never forget it. How different the world has seemed since. All is silent, calm, and solemn. In the busy crowd, on the noisy street, or in the quiet home circle, there is *within a deep* solemnity, untouched by the joys and excitements of earth. What a treat at times to retire in solitude, and think of absent ones and breathe a prayer to Jesus that we may meet in the better land. It is in the school of affliction that God softens our hearts, and prepares us to sympathize with the mourner, and speak tenderly to those who weep.

Sleeping in Jesus. Then they are at *rest*. Yes, all is peaceful there. No tormenting dreams or burning fever disturb their slumbers. There the bustle and confusion, the strifes and bickerings of earth are heard no more. There no corroding cares or anxious fears are experienced. The pains and griefs, the joys and sorrows of life are past, and their heads are pillowed in the bosom of mother earth. The wind may whistle, the tempest rage, and the thunder roar, but they heed it not. All is quiet. There the wicked cease from troubling, and there the weary are at rest. "Blessed are the dead that die in the Lord, yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

Sleeping in Jesus. Then they are *safe*. No danger of falling and coming short of the kingdom. There no temptations are hung out to attract the eye; no worldly enticements to decoy the mind; no hidden snares to entrap the feet. The devil comes not there. All is safe. The saints are God's jewels, and he will suffer nothing to harm or disturb them. Angels watch their resting place, and by and by they shall gather them to the heavenly garner. There, on the eternal hills of paradise, the saved ones will shine in immortal beauty, and fade no more forever. They shall be equal to the angels, to die no more.

Sleeping in Jesus. Then we should not sorrow as those who have no hope. We may weep; it is right, it is natural. "Jesus wept." But we should not weep without hope. Our loved ones will come again from the land of the enemy. Jesus has conquered death and become the first fruits of them that sleep. In a little while he will come and awake all his children. We shall know each other then. "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

MAN LOST.

Nothing could be more important in a plan of redemption than to find out what was lost. After man had been formed of the dust of the earth, and the breath of life breathed into his nostrils and he became a living soul, he was placed in the garden eastward in Eden. Here was everything delightful to the eye and taste of man. The tree of life was in the midst of the garden, also the tree of knowledge of good and evil. Man was told he might eat of all the trees save one. The tree of life was put there to perpetuate life by eating from it.

In this floral spot of enchantment the first happy family were placed, with liberty to eat, feast, dress and keep it. "And the Lord God commanded the man, saying, of every tree of the garden thou mayest freely eat; but of the tree of knowledge of good and evil thou shalt not eat of it, for in the day thou eatest thereof thou shalt surely die."

Here is a prohibition with a death penalty. Man enjoys this felicity, till, in an unfortunate hour, the serpent finds his way to this Eden of virtue and love. In his first communications with these peaceable dwellers in the garden, he instils the spirit of disbelief of what God had said, and immediately inculcates disobedience and rebellion. He begins with the woman: "Hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, we may eat of the trees of the garden, but of the fruit of the tree of knowledge of good and evil, in the midst of the garden, God hath said, ye shall not eat of it, neither shall ye touch it lest ye die. And the serpent said to the woman, ye shall not surely die." Here are the first symptoms of rebellion. The serpent denies the positive declaration of God. Who told the truth, the serpent or God?

The serpent fascinates the woman; she yields to his influence, takes the fruit and did eat. She then entreated, and gave to her husband and he did eat. What was the result? Death was brought in upon the whole human family at this epoch. God called man from his hiding place; anathematized them for their great wickedness, and drove them from their Eden, lest they should eat (of the tree of life) and live forever. The tree of life he now guarded with a flaming sword, so that none can reach it and get life, and doomed man in these words of the inspired penman—"In the sweat of thy face shalt thou eat bread, till thou return unto the ground, for out of it wast thou taken; dust thou art, and unto dust shalt thou return." Here is the penalty for eating the forbidden tree—death. Turning to dust, this is death, and from that day till the present, death has been making fearful havoc among our dearest, filling the grave with his victims.

The wise man said the living know that they must die. Here is life forfeited and lost in jargon, rebellion, and all under the Adamic penalty—death. In this sad condition, God devises a plan to bring back lost life, and restore order and loyalty to his government. For this purpose "God gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life." The condition of finding favor, and regaining lost life, is believing, with a faith that loves to obey. Suppose we do not believe, then we shall perish; but if we believe on him, then we secure eternal life. So that in the promised restitution eternal life will be had by all who comply with this condition. This faith or belief in Bible testimony will bring into loyalty to Christ and his government all the lovers of Jesus, and at his coming they will regain this long life in Eden restored. Thus Jesus came to seek and save that which was lost.—L. BOUTELL, in *Merrimack Journal*.

THE BIBLE.

J. R. CLARK.

The Bible gives a calm peace in believing, and a firm hope in the future. It sustains the mind in adversity, and teaches us to be humble in prosperity. It teaches us to love and do good to others, and to realize the value of eternal life. It instructs how death will be conquered, and how the bonds of the tomb must be broken. The Bible is a treasure the world cannot purchase. It tells us of future events, of judgment and eternity; and God will fulfill his word to the letter, and all its promises we can claim if we believe in Jesus. "Search the Scriptures, for in them ye think ye have eternal life."

Do not study human creeds in place of the Bible, for the divinity taught at the present day is mostly of some sectarian creed. It may do to take a blank mind and impress it with this kind, but it will always end in bigotry. A free mind will never be satisfied with the views of others. A teacher of divinity should first find the capacity, and mind. If these were good, I would have them study the Bible for themselves, and send them out free to the world to do good. But if they had no mind, I would stamp them with another's mind, and write bigot on their forehead, and send them out as slaves.

THE BAD CAST AWAY.

J. B. COOK.

"A net . . . was cast into the sea, and gathered of every kind." "They gathered the good into vessels; but cast the bad away."—MATT. 13: 47, 50.

AN IMPORTANT POINT DETERMINED.

The gospel was given to the world to gather a people to the name of Jesus, like the net cast into the sea to gather fish. As the net gathers good and bad, so the gospel gathers of every kind; Jew and Gentile; but while the good are gathered home, the bad are *cast away*.

NOTE. The bad are not put through another process. They have no purgatory. They who are thus represented are not reserved unto the day of judgment to be resurrected and hear the gospel, or "have a better chance." This parable, like many others, covers the ground; embraces those obedient to the faith, but casts *the bad away*, which is final. St. Paul, in all his epistles (Heb. 10: 23-31); St. Peter with awful emphasis (2 Pet. 2: 1-22); and St. Jude in his epistle, assert and sanction this by the example of the fallen angels; by Sodom, and the fall of Israel in the wilderness,—this solemn judgment of the great Judge of quick and dead, they "cast the bad away."

Error now, like idolatry to Israel, is as subtle and varied as sin; but it is in principle the same. A departure from the faith is, in apostolic language, apostasy. Apostates, like idolaters, are fore-doomed. "Their damnation slumbereth not." Yet some "*dreamers*," in their darkness and slumber, depart from all like language from Gen. 2 to Rev. 22, and insist that "the bad" are NOT "cast away" in any proper sense; because they, in their deep sleep, "dream" of the rising again of such to hear the gospel, in full assurance of their certain salvation. To me this denial of truth is but another edition of Adam's sin, of Israel's sin, of the sin of all in the great apostasy. It denies the most solemn denunciations of divine judgment against those who depart from the faith. It repeats the primal apostasy, and with a like motive,—"Ye shall NOT SURELY die"; "the end of those things is [*not*] death."

But faith says, on the authority of the Judge, they will "cast the *bad away*." "They shall be as though they had not been." Of course, these classes cannot be put through another process anyhow, with a view to their restoration. No, no. Other texts teach other points of truth; but nothing can deny this, and leave the least foundation for faith in the Bible as the word of God. For they "cast the bad away." If the good are to be gathered home and be the children of the kingdom, so surely the angel harvesters will "cast THE BAD AWAY."

Gems.

— Men will never know us by our faith, for that is within us; they know us by our works, which are visible to them.

— He who knows not his want of knowledge, lacks wisdom.

— There is no peace so pure and sweet as the peace of prayer.

Dark clouds may threaten our sky to o'erspread,
Let not the heart falter; light glimmers ahead.

— To tell a falsehood is like the cut of a sabre; for though the wound may heal, the scar of it will remain.

— Holy thoughts breed holy words and holy actions, and are hopeful evidence of a renewed heart.

— A wise man will desire no more than he may get justly, use soberly, distribute cheerfully, and leave contentedly.

He always wins who sides with God;
To him no chance is lost;
God's will is sweetest to him when
It triumphs at his cost.

— It is not so much learning that is wanted, but wisdom to make a right use of the learning we have.

— The joy of the christian floats not on the surface, but dwells deep in the hidden recesses of the heart.

— The same spirit of faith which teaches a man to cry earnestly, teaches him to wait patiently; for as it assures him that mercy is in the Lord's hand, so it assures him it will be given forth in the Lord's time.

— If christians do not rejoice, it is because they do not live up to their privileges.

Give not back the hasty blow,
Though 'tis given wrongly;
Let the foolish scoffer go,
Though he tempt thee strongly;
Keep thy gentle Lord in mind,
Who was always meek and kind.

— Wisdom which is according to God, is a learning which requires no letters, and whose teacher is love.

— Good words are like dewdrops; they fall silently, but who can tell their effect?

— Of all our infirmities, vanity is the dearest to us; a man will starve his other vices to keep that alive.

WOULD you talk of religion securely, with true freedom and assurance, without any secret checks or faint-hearted misgivings? The rule is both short and infallible—*do what you say*. Practice as much religion as you talk, and then you have a full license to talk as much of it as you please.

SPEAKING WELL OF OTHERS.—If the disposition to speak well of others were universally prevalent, the world would become a comparative paradise. The opposite disposition is the Pandora-box, which, when opened, fills every house and every neighborhood with pain and sorrow. How many enmities and heart-burnings flow from this source! How much happiness is interrupted and destroyed! Envy, jealousy and the malignant spirit of evil, when they find vent by the lips, go forth on their mission like foul fiends, to blast the reputation and peace of others. Every one has his imperfections; and in the conduct of the best there will be occasional faults which might seem to justify animadversion. It is a good rule, however, when there is occasion for fault-finding, to do it privately to the erring one. This may prove salutary. It is a proof of interest in the individual, which will generally be taken kindly, if the manner of doing it is not offensive. The common and unchristian rule, on the contrary, is to proclaim the failings of others to all but themselves. This is unchristian, and shows a despicable heart.

Hygiene.

"This is for your Health."

STIMULANTS.

Nature kindly guards us from harm by diminishing the enjoyment as we approach excess. Thus food, which at first is palatable, becomes tasteless; exercise, which at first gives pleasure, becomes wearisome; wakefulness is succeeded by desire for sleep; and everywhere this law protects us from harm, until flattering stimulants step in and give appetite for the otherwise unpalatable food, goad on the energy of the weary, and banish the desire for sleep, giving unrestricted license for excess in every department of our nature. If no other evil resulted from their use, this alone is sufficient reason why they should be condemned.

Can we afford to cast aside the guarding and guiding hand of our Creator so wisely given to us to lead us into physical as well as moral rectitude? All of God's laws are not written out by inspiration. Why is it not sin to efface the inspiration of nature as well as to add to, or detract from the sacred pages?

Doubtless many would be willing to condemn stimulants in general, but would make an exception in favor of their particular stimulant. The well-known Dr. Hall says, "There is no such thing as a good stimulant, so there can be no *best* stimulant? Stimulants are all bad. What is a stimulant? It is a *poison*. To stimulate means to goad; to excite. Alcohol is a stimulant, and when it is taken into the system, the vital powers recognize it as a poison, and resist it with sufficient force to expel it from the vital domain, and this action is stimulation. It is really poisoning, and nothing else; therefore, if there is no best poison, there can be no best stimulant."

Still the use of stimulants like tea, spices, etc., is common among many of those who advocate the strictest temperance with regard to alcohol. The excuse may be made that tea may be nutritious; but people do not pay one dollar a pound or more for tea when flour can be had for five cents, on account of any nutritive quality existing in the dried leaves. They buy it because it contains that which makes it good, viz: its stimulating quality.

The belief is almost universal that a stimulant of some kind is necessary to health and vigor, and hygienists who live without them are regarded by such as fanatics. When people come to believe that the human system is sustained by simple food and drink alone, then we can teach temperance in the worst stimulants and narcotics like alcohol, tobacco, and opium, without the seed falling on barren and stony ground, or by the wayside.

It would fill a volume to trace out the different ways in which stimulants encourage every vice, and lay the foundation for every crime known among men, and in whatever light we view their effects, we must consider them an unmitigated curse to mankind.—*Health Reformer.*

NEATNESS.

In its essence, and purely for its own sake, neatness is found in few. Many a man is neat for appearance sake; there is an instinctive feeling that there is power in it. When a man consults a physician or a lawyer for the first time, or comes to rent a house or borrow money, he will come in his best dress; a lady will call in her carriage. A man who means business and honesty comes as he is, just as you will find him in his store, his shop, his counting-house. The most accomplished gamblers dress well, the most enterprising swindlers are faultlessly clothed, but countless multitudes are but white-washed sepulchres. Too many "don't care, as long as it will not be seen." Washington Allston, the great artist, the accomplished gentleman, suddenly left his friend standing at the door of a splendid Boston mansion as they were about entering for a party, because he had just remembered that he had a hole in his stocking. It could not be seen or known, but the very knowledge of its existence made him feel that he was less a man than he ought to be, and gave him a feeling of inferiority.

As persons are less careful of personal cleanliness and tidy apparel, they are infallibly and necessarily less of the angel, more of the animal; more under the dominion of passion, less under the influence of principle. Said a poor servant girl, "I can't explain what change religion has made in me, but I look more closely under the door-mat when I sweep than I used to." Intelligence, culture, elevation, give purity of body as well as purity of sense and sentiment.

When you see a neat, tidy, cleanly, cheerful dwelling, there you will find a joyous, loving, and happy family. But if filth and squalor and a disregard for the refining delicacies of life prevail in any household, there will be found in the moral character of the inmates much that is low, degrading, unprincipled, vicious, and disgusting. Therefore, as we grow in years, we ought to watch eagerly against neglect of cleanliness of person and tidiness in dress.—*Hall's Journal of Health.*

PHYSIOLOGY.—If one would acquaint himself with the laws of life and health, and live in accordance with hygienic principles, he may escape most of the diseases and infirmities with which the race is afflicted. Even epidemics, such as cholera, yellow fever, and small-pox, often do not touch a perfectly healthy organization; only those already predisposed to diseases become easy subjects. Foolish and ambitious parents push and crowd the minds of their fragile children, that they may become "smart," and show off to advantage. Under such treatment, immature brains become abnormally large, the young minds unhealthfully active, and a touch of brain fever cuts off the young lives like buds before they blossom. Precocious children may be everywhere seen in our cities. The artificial mode of life pursued by many parents tends to augment this growing evil. A better knowledge of physiology would correct all this.—*Wells' Annual of Phrenology.*

VENTILATION.—The parlor should be aired every day in summer, and thrown open broadly to the sunshine, whether needed or not. In living rooms where people often gather, ventilation is not complete unless such a current of air passes through them as to continually change the air.

A MEDICAL publication warns ladies against green gloves. It mentions a case in which skin-poisoning resulted from their use, an arsenical salt being employed to produce the color.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

SLEEPING ON ROSES.

In Persia people often lie down on cushions, or matresses, filled with rose leaves. What a soft, sweet-scented bed! Wouldn't you like to sleep on such a bed?

Yes? Very good. But where shall we find rose leaves for such a bed? Ay, that's the question, isn't it?

I will tell you where. You must grow the roses every day in your life-gardens. How? Why, thus: for every unkind word spoken to you, speak a kind one back. That one kind word will be a very soft, sweet-scented rose leaf to put into your rose bed at night.

When your playmates are angry you must be mild. When your brothers or sisters are selfish, you must be obliging and self-denying. When your mother asks you to do an unpleasant duty, obey her promptly. When your lesson is difficult, study hard. Then when you go to bed at night you will find your mild temper, your self-denial, your obedience, and your diligence to be both softer and sweeter than any leaves that ever grew on Persian roses.

Now you see how children can sleep on roses. I hope you will go to work daily making rose leaves for your beds; and mark me: if you don't grow roses in your daily lives you can't hinder thorns from growing. In that case your beds will be hard things to sleep on. So I advise you to cultivate the beautiful sweet-scented roses which adorn dutiful lives.

MARK THIS, BOYS.

"Did you ever know a man who grew rich by fraud continue successful through life, and leave a fortune at death?"

This question was put to a gentleman who had been in business forty years. After reflecting awhile he replied:

"*Not one.* I have seen many men become rich as by magic, and win golden opinions, when some little thing led to an exposure of their fraud, and they have fallen into disgrace and ruin. Arson, perjury, murder, and suicide are common crimes with those who make haste to be rich regardless of the means."

Boys, stick a pin here. You will soon be men, and begin to act with those who make money. Write this good man's testimony in your minds, and with it put this word of God: "He that hasteth to be rich hath an evil eye, and considereth not that poverty shall come upon him."

Let these words lead you to resolve to make haste slowly, when you go into business, in the matter of making money.

THE "SILVER RULE."—You all know the Golden Rule—"Do unto others as you would wish them to do to you." Here is a rule which is almost a part of the Golden Rule, but which we will put by itself, and, because of its value, call it the Silver Rule. Think and say all you can of the good qualities of others; forget and keep silent concerning their bad qualities. You cannot conceive how much such a course will heighten your own happiness and raise you in the esteem of your mates. Did you ever think any more of a boy or girl because he or she found fault with others? Never call your school-mates and playmates ugly and cross, neither to their faces nor behind their backs. If they are ugly, or cross, or stingy, it does not make them better to talk or think about it, while it makes you love to dwell upon the faults of others, and causes your own soul to grow smaller, and you to become like the foul bird that prefers carrion for food. Rather tell all the good you can, and try to think of some good quality in those you associate with. You will be the happier for it.—*S. S. Gem.*

BE INDUSTRIOUS.—You must learn to be industrious; you must always try to be helpful to your parents. We say *learn* to be industrious; for there are many lazy boys and girls who are unwilling to do anything for their parents, or any one else. Many of the wicked men and women who are in our prisons and houses of correction are there because they were lazy when they were young. They were then unwilling to work. They would not learn to be industrious; they would not learn some useful trade as they grew older, so that they could earn their living in a respectable manner; and soon we hear that they are living lives of wickedness, have learned to drink, have stolen, lost their character, and are in prison.

THE PEACEMAKER.—Boys, you all know what this means. Remember what the Savior says: "Blessed are the peacemakers, for they shall be called the children of God." And "These things I command you, that ye love one another." Also "Be kindly affectioned one to another with brotherly love, in honor preferring one another." Don't forget these beautiful words, for the Redeemer loved little children, and said, "Of such is the kingdom of heaven."

THE BETTER WAY.—An irreligious father being offended that his son had embraced religion, remarked to him, "You should have first taken care to establish yourself in business before you made up your mind about religion."

His son pointedly replied, "Father, my Savior has advised me differently, for he has said, 'Seek ye *first* the kingdom of God.'"

SPEAKING THE TRUTH.—Always speak the truth. Remember that God knows it if no one upon earth has discovered the dreadful sin of which you have been guilty. If you are ever tempted to utter a falsehood, turn to the fifth chapter of Acts, and you will there find in what way God punished a man and woman who told falsehoods.

The World's Crisis

AND

SECOND ADVENT MESSENGER.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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The "Crisis" is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

REPORT

Of the Thirteenth Annual Meeting
OF THE
ADVENT CHRISTIAN ASSOCIATION,
HELD AT
Chapin's Grove, Springfield, Mass.,
August 19th and 20th, 1872.

Monday, Aug. 19th, 4 o'clock P. M. The meeting was called to order by the President Bro. S. G. Mathewson, and after prayer by Bro. I. B. Potter, the Chair appointed Brn. I. C. Wellcome, H. A. King, and I. B. Potter, a committee on credentials, whereupon the meeting adjourned till to-morrow at nine o'clock A. M.

Tuesday, 9 o'clock A. M. After prayer by Bro. G. A. Streeter, the committee on credentials reported the following list of membership, viz.:—

Officers of the Society—S. G. Mathewson, M. Batchelor, H. F. Carpenter, Geo. T. Adams.

J. G. Hamblin, Member of the Board.

Ministers—Elds. Geo. A. Cole, Winchendon; B. Finney, Wakefield; J. Hemenway, Athol; C. Goodrich, J. Couch, M. Grant, L. Boutell, Chelsea; H. Pratt, Springfield; J. R. Boynton, Plymouth; H. K. Flagg, Savoy; Geo. A. Streeter, No. Dana; D. M. Leavitt, Haverhill; W. E. Hathaway, North Carver; E. Phelps, Westfield; W. C. Thurman, Boston; Dr. A. M. Higgins, Springfield; J. M. Sherman, So. Framingham; R. Stark, South Adams; Rufus Baker, Warren; L. T. Cunningham, Newton Upper Falls; J. W. Thomas, New Bedford; W. Kellaway, Boston, Mass. E. Owen, Portsmouth; E. Morrill, South Deerfield; A. Ross, Plymouth, N. H. O. D. Woodruff, Southington; I. B. Potter, West Stafford; H. Davis, Woodstock Valley; J. L. Wood, New Milford; E. Bellows, So. Killingly; G. L. White, Bristol, Ct. I. C. Wellcome, Yarmouth, Me. L. C. McKinstry, Addison, Vt. A. W. Sibley, R. Mosher, Sandy Hill; T. J. Cox, H. A. King, New York City; W. A. Durand, Saratoga; R. H. Bateman, Gloversville, N. Y. Elias Brundage, Philadelphia, Pa. A. A. Phelps, Vineland, N. J. W. L. Himes, Frank Burr, Chicago, Ill. P. G. Bowman, Lydia, S. C.

Delegates—Isaac Barnes, Clinton; D. W. Perry, Lowell Street, Boston; C. E. Bassett, Southbridge; B. D. Reed, A. Noble, Westfield; Orson McIlvane, Natick; Dr. H. W. Buxton, J. S. Giddings, H. Blackmer, G. E. Merrill, E. G. Higgins, Worcester; W. B. Rose, Springfield; Dr. F. Broons, H. Stratton, Athol; J. E. Hudson, Chelsea; M. N. Burgess, Winchendon; G. H. Calkins, Wilbraham, Mass. H. Castle, J. Wiswell, A. Bosworth, Castleton; J. C. Allen, Vernon, Vt. N. Shumway, Danielsonville; M. G. Wise, Collinsville; S. P. Goodsell, Winsted, Ct. T. H. Ford, Concord, N. H. Geo. S. Harwood, Providence, R. I. W. L. Howard, D. W. Lincoln, Hebron; H. Campbell, Green Point; G. B. Keach, Hoosick; Geo. S. Howard, Troy; F. Douglas, N. Y. City; Jacob Pike, Sandy Hill; David Bunn, So. Hampton, N. Y. H. Taylor, Philadelphia, Pa. John Wilson, Melbourne, P. Q.

Their report was accepted and its adoption moved, whereupon an amendment prevailed allowing Eld. J. Blain to withdraw his name, and the report was then adopted. On motion the Chair appointed Brn. Couch, H. A. King, A. Ross, a committee to arrange business, who reported the following order:—

1. Reading of Secretary's minutes of A. C. A.
2. Treasurer's report of the A. C. A.
3. Address by President of A. C. P. S.
4. Treasurer's report " "
5. Secretary's " " " "
6. Business Agent's " " "
7. Election of officers of the A. C. A.
8. " " Editors of World's Crisis.
9. " " Officers of the A. C. P. S.
10. Promiscuous business.

The minutes of the Secretary of the A. C. A. being read and adopted, and the Treasurer of the A. C. A. having nothing to report, the meeting listened to

THE PRESIDENT'S ADDRESS.

Mr. President, and Members of the Advent Christian Association:—

A kind and very merciful God having protected us through another year in the dangerous pathway of probationary life, should receive our heartfelt gratitude for the abundant blessings enjoyed.

As our official relations demand from me an address, at this annual gathering of your christian body, upon the subjects and duties which have caused us to affiliate in these fraternal associations, I cheerfully perform it as a sacred duty.

The emphatic and central duty to which our divine Master has called us, and the accomplishment of which has caused us to associate as we are to-day, is that of christian watchmen. Watching implies danger. Therefore where danger exists, watching is demanded. Christ's church is *always* exposed to danger, and watchfulness is *always* required. This duty is so imperative and essential, that Christ appoints a class of servants, whose duty it is to watch for dangers, and notify the exposed flock of their approach. There are some dangers to which the church is constantly exposed; while others are specific, and only exist in connection with special circumstances.

God always makes known to his faithful servants the dangers threatening his people, so that when they warn them, and the warning is heeded, the calamities may be averted. But when evidences of coming judgments are presented to his servants, and they fail to communicate the same to those who are exposed to them, then they are executed upon those servants, for their wicked neglect. Seasons of special judgments from God are always preceded by seasons of special warning from him.

The coming of the flood, the taking and destruction of Babylon, Nineveh, Tyre, and Jerusalem; the overthrow of empires, and scattering of nations, show the application of these immutable principles in the divine government.

We are assembled here, Mr. President, as the servants of God, standing between him and this generation, charged with the solemn duty of receiving from him every evidence, sign, and token, of coming danger, and warning all men of the same. God's infinite love will never fail to manifest sufficient evidence of coming calamities and judgments, local, national, or general; so that all exposed may be warned and escape them.

Our responsible duties are to watch for those evidences, and present them to the people in a way to convince them, if possible, of their perilous position in time to find safety.

Special circumstances connected with this generation indicate special dangers to which it is exposed, and which require special duties of its watchmen; all of which are clearly presented and defined in the Scriptures. The specific duties of Christ's servants at this time are, therefore, clearly expressed. This generation is unmistakably marked on the prophetic calendar. Its chronological era is shown as a transition period in human association. Its characteristics are clearly stated. The result of the positions taken, and the work done by its distinguished classes, is definitely presented. Its prophetic history is found connected with an unbroken series of events, spanning thousands of years, in which its political, ecclesiastical and social status is fully defined. It would be as easy to mistake George Washington for Benedict Arnold, in the history of this country, as this generation for any other in the prophetic history of the world.

Have we associated ourselves in this christian body to increase our efficiency in doing a work represented as being done by a class of this generation? If so, does God in his word approve, or disapprove of it? If his disapproval is recorded, let us dissolve this meeting this hour, and not adjourn it. But if the divine sanction is written, then let us tenaciously adhere to the sacred work, if the heavens fall.

We have taken the position that the probationary ages of our race are terminating; that the appointed day of final and eternal judgment of humanity is at hand. If this be true, then there is a specific work for the church to do.

There are certain universal and eternal principles embraced in the divine government, which are as changeless as their Author. Therefore all beings, of all ages, without exception, must be subject to their control. Some of these are justice, mercy, and impartiality. God cannot deal unjustly with any being, neither can he extend more mercy to one than to another of the same class, under the same circumstances. If he mercifully warns one of coming danger, or the end of probationary trial, he will warn all. Neglecting or refusing to do this, would be treating his creatures partially, which he does not do; for God "is without partiality."

The general rule by which the Governor of our race notifies us of the end of our trial, is by wasting disease; but in many cases of sudden death, testimony is left of forewarning, which is doubtless true in all such cases. In this the mercy of a kind Father is manifested; giving his creatures time to *make* preparation, or *finish* it, to meet their Judge in peace.

If this rule applies to individuals, it must also to classes, nations, and generations. God has never brought sudden judgments upon any people, to end their probationary period, without first giving them timely warning of his purpose so to do. This was true of the Antediluvians, Sodomites, Jews, and all others. Will he make an exception of the last generation? Shall the hum of business sound uninterruptedly, and the charm of beguiling music roll its bewitching note undisturbed by heaven's last warning message, until the trump of final doom? Shall earth's last proud monarchs be led by necromantic teachers, and secure ill-gotten gains in the hands of cruel task-masters, who rob the laborers of their justly earned hire, and not be warned of impending retribution? Shall scoffers mock God, denying the work of his hands in creating the earth, and go unrebuked until the dissolving elements shall sweep them into the vortex of perdition? Every principle in the divine government says, *no!* Every sentence in God's word says, *no!*

Then, to execute the divine purpose, some means and agents must be employed, to testify to the last generation of impending judgments and "sudden destruction." The heaven-appointed means is the gospel of the kingdom, which must testify or "witness to all nations" of coming judgments; and "then shall the end come." The faithful servants are the agency employed, "giving meat in due season," or truth appropriated for an appointed time.

The all-important question now before us is, Has the time come for the judgment message to be due; and are we presenting it to the people as divinely instructed? When that message is preached, it must be testified that "the kingdom of God is at hand"; for that is a part of the message. Such a testimony cannot be given scripturally, until the signs of Christ's coming begin to appear; for Jesus said—"*When* ye see these things come to pass, *know* ye that the kingdom of God is nigh at hand." A witness is not allowed to testify to what he does not *know;* and no one has the authority to say that the kingdom of God is *nigh* at hand, until the signs given by Jesus begin to appear; for they were given to show when it is *nigh.*

The kingdom of God cannot be established until the four great prophetic Gentile governments have spent their day; for God's was to succeed theirs. Therefore, the proclamation that the kingdom of God is nigh, cannot be truthfully made, until Babylon, Medo-Persia and Grecia have passed, and Rome is closing her history. When that period comes, the message will be due; and Christ's servants will be held responsible for its proclamation.

The first three kingdoms have passed, and the last prophetic items of Roman history are being accomplished before our eyes. In harmony with this, the signs did begin to appear early in the history of this generation. Every department of our world has responded to the prophetic demand, and is closing the list of last-day signs. The sun, moon, and stars, answered exactly in time and manner as foretold. The nations have universally cried peace, and made unprecedented preparations for war. The western apostasy has tracked Inspiration's penciling through the measured periods of its wonderful history, to its death point. The eastern abomination has unrolled the pages of its bloody record through the counted days and hours of its licensed triumphs, until it fearfully casts its eye for a place of safe retreat, into the vale of slaughter shaded by holy mountains, which God has chosen for its death scenes.

The moral world groans under an insupportable burden of public and private, national and personal sins, which increase ten per cent each decade.

The earth has passed into the period of its death spasms, answering to the call of Inspiration, with multiplied and fearful quakings, sea-waves roaring, floods inundating, fires consuming, tempests howling, and solar electrical currents threatening the dissolution of this mundane system.

The sun threw down its predicted shadow, where men were found who had the wisdom to correctly interpret its signification, as did the eastern shepherds when the predicted star appeared.

The moon also answered the divine appointment, and withdrew her queenly light, wrapping the earth in Egyptian darkness.

The stars, although accustomed to November exhibitions, yet, to meet the prophetic decree, once in all time collected themselves in "Leo's chamber," and shot out from every window, scattering like unripe fruit shaken from its native branches.

War has raised its bloody arm, and seized with a death-grasp foretold implements of butchery, preparing unprecedented numbers for the field of fatal strife.

Worship has become worldly, pompous, heartless, and spiritless.

The church has become Jewish, asking for one sign from heaven, mystifying the word of God, teaching for doctrines the commandments of men.

Scoffers have arisen, who by their science (falsely so called) deny that by the word of God the heavens and earth were created, and by the same word must at an appointed time be dissolved.

Suddenly the world has become filled with necromancers and soothsayers, as in Egypt and Canaan, who just before the deliverance of God's people and the destruction of his enemies, blasphemously professed to be taught sacred things by the spirits of the dead.

The spirit of jealousy is poured out upon the people of this age as predicted; breaking the harmony and destroying the unity of all human associations, from the family to the empire.

The "howl" of "Maktesh" has gratingly fallen upon our ears; for the "rich" and "laborers" are arrayed as antagonists; therefore "the day of the Lord is at hand," and "the Judge standeth before the door."

Surely every part of our world has been taxed to produce signs and omens of coming change and final judgment. The heavens and the earth have answered to the divine roll-call, while all nations have wheeled into line for the last great battle.

The faithful sentinels of Christ have spent the years of this generation upon the towers of Zion's summit, watching with ceaseless vigilance the filling of the prophetic mold of last-day signs.

From those towers the gospel of the kingdom has been heard rolling its deep-toned note of solemn warning upon the ear of this last generation. God has called us to that position and work as a specialty. Such special duties always become the pivot upon which the salvation and destiny of those who are called to perform them turns. The special duty of Noah was to proclaim and prepare for a coming flood; and he must have perished without that faith and preparation. Lot escaped a fiery baptism in Sodom, by a sudden exit from the doomed city.

These, with the apostolic church at Jerusalem, are given as prophetic examples, to admonish the church of the last generation of the importance of its specific work. This is the bugle note to call the enlisted soldiers of Christ to arms. This is the rock upon which our feet should stand, 'mid the theological confusion and spiritual delusion of our day. We should faithfully perform *all* christian duties; but make specific and central the preaching and publication of the prophetical Scriptures, relating to the last days, presenting clearly and specifically the signs of the times indicating the nearness of the kingdom of God.

The reception and practical results of these truths will produce a deeper-toned piety, a more perfect consecration and sanctification, and more gospel holiness, than any which can be brought to bear upon the church of Christ in these last days; for God has designed and appropriated them to prepare the Bride to meet the Bridegroom.

Mr. President, and dear brethren in Christ, I devoutly believe that God has called us to occupy this position, and that Christ has instructed us to do this work. If this position and work is especially important to Christ and his church, Satan will bring all his best artillery to bear upon it. His longest guns and most deadly shot must sweep our camp.

His first attack is always from his own fortification, the infidel world and an apostate church; but when this fails, he invariably seeks to enter the camp of his enemy, and raise sedition, and thus turn their guns upon their own ranks, and so destroy and take their position. This is always the last strategical movement, and necessarily brings the final issue.

It is comforting to know that we are in the last part of the deadly strife, for the missiles thrown from guns manned by professed "fellow servants" are more deadly than those from the outside world.

The bitterness of this warfare is the last in the prophetic history of Christ's church. Moses, Christ, and the typical church, closed their warfare at this tragical point, to which the christian church has now come. This is the hour of temptation, which is to try all hearts, and prove the loyalty of all professed servants of Jesus.

Our danger consists in rising upon human dignity, and engaging in a warfare for mastery and position in this world; while our safety consists in falling low in the meekness of Christ, so that the enemy's missiles may pass harmlessly over our heads. Use none of his ammunition and retaliation; but spike his guns with clear, logical, Bible truth, vitalized by the Holy Spirit and divine love. Do not let the blinding veil of humanity hide from the vision of your anointed eyes the grandeur, sublimity, and vast importance of your own work, and the events now transpiring around you.

It is the transition period in human associations. A world must be warned of impending judgment, and the church safely led amid the last-day perils.

Satan understands the magnitude of this work, and will labor to hinder its accomplishment in every possible way. He will pour out flattery to seduce you, if possible, from the unpopular position of sacred truth, promising great success if you will ignore your peculiar faith, and your association with those who defend it. This has always been his most successful strategem, especially at the close of each divine administration.

He will labor artfully to destroy confidence in the truths particularly designed to benefit a people or generation, by changing it into a lie, by allegorical interpretations, or by causing its advocates to disgrace it by fanatical or foolish acts; thus destroying its power to save the perishing. But the servants of Christ should remain firm at their posts, calmly and steadily doing their appointed work, amid flattery and frowns, confusion and strife, until it be accomplished.

Christ has called his people of this age to proclaim the gospel of the kingdom to all nations, as a specific work. It must be preached as a witness, to show when this age or gospel shall "end." Therefore the *specialty* in our divine call is, to preach and publish the arguments, embracing the facts and chronology, showing that the gospel will end within the bounds of this generation.

The great importance of this christian duty does not make others less important, but, when faithfully performed, serves to increase an interest in *all Bible truth.*

I said this message was designed of God to produce in the church the last finishing work to meet the Bridegroom. It should therefore be so preached and published as to present on the foreground practical godliness, and the necessity of present and full consecration and Bible holiness. Without this it will be like the warp of a web without the woof, useless; while holiness, in opposition to this, would be like the righteousness of Pharisees in opposition to Christ, human and worthless. But when *both* are received and enjoyed, a people will be prepared for the coming of Christ and the kingdom of God.

The Father has taught us that the "vision" showing when his Son will come, should "be written" "upon tables," so "that he may run that *readeth*" it. We are instructed, therefore, not only to *preach* the last warning message, but to *write* and *publish* it, so that it can be read by those who "run to and fro," at the time of the end.

Having come to that time, the duty becomes imperative, and cannot with safety be neglected. It must be written plainly, so that the truth may be easily and distinctly seen by all; for the future welfare of this generation MAINLY depends upon its reception.

To meet this demand and perform this sacred duty, the Society which I now represent was formed. To accomplish that work, it is publishing one weekly, and one monthly paper, together with tracts and books, in which we design to present divine truth, prophetical, doctrinal, and practical, that is especially needed at this age of the world; and we should most devoutly and prayerfully devote ourselves to it, until the day ends.

The work is more grand and responsible than any men ever engaged in. It is notifying kings and rulers, that their term of office is expiring by divine limitation. It is serving the summons of Heaven's Court upon all nations and classes, to prepare for immediate trial and judgment. It says to the curse, the period of thy dark reign is ending; for the last roll of thunder and gleam of lightning is passing. The last dying quiver of earthquake is being felt. Pestilential vapors are producing their last sad, parting scenes. Tyrants are forging their last chains of oppression. Purity and innocence are being seduced and corrupted by the last foul libertines. Rich extortioners are causing the last convulsive throes among the oppressed laborers. The last wedded hearts are being rent with indescribable anguish by broken vows and Satanic alienation. Hoarded revenge is about to use the steel and poison for the last time. Bribery is extending the hand with the last corrupting gift. The burglar and assassin are preparing to do their last dark deeds. The church of Christ is receiving her last reproach and reviling from ungodly sinners.

Satan comprehends the situation. He sees the combatants of truth and error, of sin and holiness, pressing the battle to the final issue. He can read the dial of God's prophetic clock, and knows assuredly that the limited period of his warfare is terminating. He is therefore pressing to the front his last reserves. His invincible veterans, in heathen uniform, are wheeling into line with apostate christianity, charging upon the ranks of Christ's friends to drive them from the strong fort of present truth and christian purity. Satan understands that the most destructive gun is the gospel of the kingdom; he therefore rallies all his forces to silence it, either by dismounting it, or spiking it, or changing it for one of less calibre, or exciting mutiny among the gunners, or exploding its magazine. But Christ has placed it, and will defend it, and will safely protect those who fearlessly work it.

Then, ye servants of God, unitedly, and boldly, stand up in defense of the great truths he has called us to proclaim. God will hold us responsible for the influence our publications exert upon the present generation, quivering and convulsed with excitement.

This universal excitement in every class and grade of society converges to one grand focal point, and demands with one voice a radical change in human association.

Every class, from the king to the peasant, feels a kind of prophetic assurance that a new era is dawning. This experience evidently originates in the whisperings of that Spirit which taught the Antediluvians while Noah was preparing the ark. But Satan, to thwart the Almighty in thus inclining men to *prepare to enjoy* the new administration of earthly government, insinuates the idea that human instrumentalities will produce the expected change.

All who fail to receive God's utterances of truth, which must agree with the teachings of his Spirit, fall into the enemy's delusion, and therefore suppose they are laying the sure foundation for the coming reign.

As the various classes differ widely in their expectations of the coming new order, this difference necessarily produces antagonism, which is rapidly culminating in a sanguinary strife for the rulership of our world. Each class contends that it is licensed by the ruling power of this world to become its administrator, and that the time has come for it to take the reins of universal government, and rule according to the decree of its god.

The voice uttering these sentiments comes from the sanctum of all the great churches, from the thrones of kingly lords, from the blinded chambers of Spiritists, and the council-rooms of Communists, saying, Humanity is able to revolutionize and reconstruct itself.

This is the false sentiment of the age. It is the blinding error of the generation. Here is our battle-ground. Labor to comprehend the position, and meet the enemy at his fort. God has furnished the church with the truth perfectly adapted to the case. While all feel assured that a change is at hand, give the proof that this conviction comes from God, by making plain upon your tables, or publications, the prophetic stages of human progress. Show plainly that all changes have come exactly as presignified, and that this is the marked period for the next and last change to take place. Make the truth emphatic and clear, that all humanity can do in relation to the change is, to individually prepare for the coming government.

Write and publish the mighty truth, that God is about to revolutionize this world in every department, through Jesus Christ, by a stupendous miracle. Show the ending of sin, and destruction of the curse; the re-creation of the earth, and renewal of the heavens; the subjugation of all rebels, and the crowning of the saints; the deposition of earth's arch enemy, and the coronation of David's royal Son; the opening of the graves, and re-living of the countless dead; the last grand assize of congregated humanity, and the execution of the final sentence upon each member of the fallen race; the restitution, reconstruction, and perfection, of God's glorious kingdom upon the earth, and the introduction of the golden age of eternal blessedness.

These truths are sacred and heavenly; worthy of their glorious Author. They should be handled with clean hands, and come forth from holy and sanctified hearts.

Mr. President, these are the days of the Son of man, which holy men have desired to see, but death intervened. Sanctified eyes have anxiously waited to see these heaven-appointed signs, which we have beheld and recorded. Holy hearts have throbbingly beat to engage in the sacred work which we are called to perform. Shall we sit listlessly down, enjoying the sublimity of these wonders, while sacred truth is blasphemously trodden under foot by infidels and heartless scoffers, and not use our pens and tongues to expose their folly, and rebuke their madness? Shall we cover our sheets and fill our books with discussions of abstract subjects, while angels are watching to see us unfold the last glorious mysteries of the gospel?

Let us arise in the strength of Judah's Lion, and bow ourselves like Samson, and take hold of the pillars of Antichrist's temple, and make a united and last effort to defeat sin and Satan, and vindicate Christ and the gospel. *Work,* WORK for God, for the day of labor is ending. The darkness of sin's sad night is spreading its sable mantle over our fallen world. Scatter your silent heralds everywhere, to speak of Christ and salvation, of coming judgment, and speedy retribution. Gird you with heavenly strength, for the conflict is fearful between truth and error, God and Sa an.

Worlds are charging in the last final battle. Stand up manfully, and lay off the childish weakness of party prejudice, and personal ambition, and put on the nobility of pure christianity, and *strike for God and fallen humanity.* And when the dust and smoke of sin's terrible battle are passed, and the great Messiah shall rend the blue curtain and descend over the angelic pathway to visit his purchased inheritance, shall the morning of eternal peace roll its wave of heavenly light through the dark regions of the curse, and the pure melodies of redemption's anthem shall echo through the vast dominions of the great King. Then shall your feet tread the sacred soil of Mount Zion, and enjoy undisturbed rest through the everlasting ages.

All of which, for the defense of truth, and the strengthening of your hands in the work of God, is respectfully submitted.

J. Couch.

This address was heartily accepted, and *voted* to be published in pamphlet form for gratuitous distribution. The Secretary of the A. C. P. S., the Treasurer, and Business Agent, then reported severally, all which reports were accepted and adopted.

~~SECRETARY'S REPORT~~ Records OF THE Advent Christian Publication Society.

Mr. President and Brethren of the Advent Christian Association:—There have been three meetings of this Society during the year, all of which were held on the ground. At its first meeting, held Aug. 23d, 1871, the following business was transacted: On motion, it was voted, That Bro. G. T. Adams be continued as Business Agent the ensuing year, at the same salary as last year, $300, and also that his salary as Treasurer be as last year, $300. That we pay the Secretary of each Society $10 each for services the past year. That the Editor of the *World's Crisis* be paid $15 per week for his services. That the salary of the Corresponding Editor be two hundred dollars per year, and ten per cent on all collections for the *Crisis.* That the Editor of the *Young Pilgrim* be paid $10 per number. That efforts be made to raise $2000 for the publication and free distribution of tracts the ensuing year. The following preamble and resolutions were adopted:

Whereas, The churches have been misled, divided, and the cause of Christ injured, by the labors of unworthy men, who have been advertised as approved of the body by the publication of their appointments in the *Crisis,* therefore,

Resolved, That the Editorial officers be requested to withhold the publication of all appointments for persons to them unknown, and also those whose labors tend to divide the church, and those who preach doctrines calculated to drown men in perdition.

Resolved, That when local or personal difficulties in any place cause brethren to establish an opposition meeting, that no appointments for that meeting be published until a proper investigation of the difficulties shall be made; and when sufficient time has passed for such an investigation, and no effort has been made by the original meeting for it, then the appointments for that meeting shall be withheld also.

Resolved, That the question of publishing appointments, and notices of meetings, be left to the Editor, Editorial Committee, and Business Agent.

That at any time during the year, if in the judgment of the Editor, Editorial Committee and Business Agent, they see fit to reduce the price of subscription for the *World's Crisis,* they be authorized to do so.

At a meeting held Aug. 24th, 1871, it was voted, That the Treasurer be authorized to expend a sum, not exceeding $150, to remunerate such writers as the Editor of each paper, Editorial Committee and Business Agent may deem proper.

At a meeting held Aug. 19th, 1872, the following business was transacted: The Secretary's minutes of the two previous meetings were read and adopted. The Treasurer's report was read and adopted, and ordered to be read before the A. C. Association. The Business Agent's report was read and adopted, and ordered to be read before the A. C. Association. The Secretary's minutes of the Society for the year were read and adopted, and ordered to be read before the A. C. Association. Whereupon the Society adjourned *sine die.*

A. W. Sibley, *Secretary.*

THE TREASURER'S REPORT.

Geo. T. Adams, *Treasurer,* in account with the Advent Christian Publication Society, Aug. 17th, 1871, to Aug. 14th, 1872, inclusive.

DR.

Aug. 15th, 1872.	
To balance from last year's account..	$768 35
By cash received from Aug. 17th, 1871, to Aug. 14th, 1872, inclusive..	23,221 23
Interest on daily balance in Bank..	90 30
Total receipts	$24,079 88

CR.

Aug. 15th, 1872.	
By ch. pd. Editor of *World's Crisis,* from Aug. 18th, 1871, to Aug. 17th, 1872	780 00
" " Corresponding Editor of *World's Crisis,* from Aug. 24th, 1871, to Aug. 24th, 1872	200 00
" " Editor of "Young Pilgrim," from Oct. 1871, to Oct. 1872	240 00
" " Treasurer, for the year ending Aug. 17th, 1872	300 00
" " Business Agent for the year ending Aug. 23d, 1872	300 00
" " Clerk, from Aug. 11th, 1871, to Aug. 12th, 1872	780 00
" " Assistant Clerk, from Aug. 12th, 1871, to Aug. 11th, 1872	780 00
" " For composition on *Crisis* and *Pilgrim*	2,631 50
" " For press work and folding papers	1,664 91
" " For printing paper for *Crisis*	6,133 76
" " For printing paper for *Pilgrim*	485 66
" " Rent of rooms for the A. C. P. Society, from Aug. 1871, to Aug. 1872	600 00
" " Postage—including that for books, tracts, bills, papers sent into the British Dominions, and Box rent	422 15
" " New type, stereotype plates, and various printing materials	366 13
" " Wrapping paper, stationery, printing, etc	293 67
" " Insurance, fuel, gas, etc	129 74
" " For articles furnished for publication in the *Crisis,* as per vote of the Society	107 00
" " For Secretaries of the Advent Christian Association, and the Adv. Christian Publication Society	20 00
" " For sundries, including expense of collections for *Crisis* and *Pilgrim,* extra work in the office, expenses of the book stands at the campmeeting, expressage on books and tracts, teaming papers to the post office, and for various articles used in Editor's, clerks' and compositors' rooms, etc	1,364 05
" " Books and tracts, bought and manufactured	4,800 54
Total expenditures	$22,399 11
Balance in Treasury	$1,680 77

PROPERTY ON HAND.

Books, tracts and papers	$5,429 69
Type, including subscription lists of *Crisis* and *Pilgrim,* printing materials, safe, office furniture, etc., estimated at	2,500 00
Book and tract plates, estimated at	2,500 00
Printing paper for *Crisis*	342 55
Printing paper for *Pilgrim*	139 65
Postage stamps	32 10
Wrapping paper, stationery, etc	50 05
	$10,994 04
Total	$12,674 81

GEO. T. ADAMS,
Treasurer A. C. P. Society.

Office of the Advent Christian Publication Society, Boston, Aug. 15, 1872.

We, the subscribers, have examined the accounts of the Treasurer, and find them correctly cast, and properly vouched, and a balance in cash on hand, of one thousand, six hundred and eighty dollars, and seventy-seven cents,—($1,680.77.)

Henry V. Davis, } *Auditing*
J. G. Hamblin, } *Committee.*

BUSINESS AGENT'S REPORT.

Mr. President, and Brethren of the Advent Christian Publication Society:—

With continued thankfulness to our heavenly Father for his great mercy in preserving our health and lives through the various changes which have surrounded us since our last annual meeting, it now becomes my duty as your executive agent, to report to you the business operations of the Society for the past year. We entered upon the business of the year with a capital as given in our last annual report of $17,341.85. Our present capital we put as follows:—

Property on hand, valued at	$10,994 04
Cash in the Treasury	1,680 77
Amount due the *Crisis,* valued at	5,000 00
" " " *Young Pilgrim* valued at	300 00
" " on book acct	500 00
Total capital	$18,474 81

Our receipts the past year were $23,311.53; the largest amount received in any one year since the organization of this Society.

Book and Tract Department.

During the past year we have published over 2,800,000 pages of tracts, several of which are new ones; viz., "A Trumpet for the Watchman," "Is it Heresy?" "Watchman's Notes of Warning," "Yaveh Christ," "Prepare to meet thy God," "Is Christ's Second Advent in the Past?" We have published two editions of the "Jubilee Harp," and one edition each of the "Hymns of the Harp," and of the Question Book." The Harp, Hymn, and "Question Book, are standard works among our people, and are in good demand. The value of books and tracts on hand at the beginning of the year was $3,916.-94. The cost of books and tracts made and purchased during the year is $4,800.54. Due on book account about the same as last year. Total books and tracts, $8,717.48. The receipts for books and tracts were $4,954.23. Amount received from the Tract Fund for tracts granted, $775.45. Total sales and grants, $5,729.68. Value of books, tracts, and papers on hand, $5,429.69. Total, $11,159.37.

The World's Crisis.

At our last annual meeting we reported a large amount due on the subscription list of this paper. We have made more effort the past year to collect the same than usual; and while we have succeeded in collecting quite an amount, yet we have been obliged to cut off from our lists a very large number who have not responded, in *any* way, to our repeated calls in the paper, by letters, and by being waited upon personally by collectors;—so that without orders from the subscribers we have cut off more for non-payment of dues than ever in any one year before.

The number of names upon our subscription list, as reported last year, was 9344. The number now is 9438. The number of new subscribers, 1519. The number of stoppages and delinquents cut off is 1425, making an increase of 94 during the year. There are yet a large number who have not responded to our calls, and we see no other way than to drop their names from our list if they do not soon report themselves. The number of names on our *free* list is 890, being an increase of twenty-one since last year. They are scattered throughout the various States, about the same as in former years.

The receipts for the *Crisis* during the year have been, on the subscription list, $16,864.-85. On the Poor Fund, $169.98. Total $17,034.83. Since our last report, the subscription price of the *Crisis* has been reduced from $2.50 per year to $2.00. The result has been that many *more* names have been added to our list since the reduction, in proportion, than during that part of the year it was at the former price.

With the large number of names on our free list, and our present low price, our subscribers will see the importance of prompt payment; and also our friends, we hope, will put forth earnest efforts to obtain new subscribers. Our list ought to be brought up, at least, to 15,000, and we think if all would take hold in earnest, looking to the Lord for his blessing, this might be accomplished by the close of another year.

The Young Pilgrim.

The number of names on the subscription list of this paper is 3956; last year, 3862; increase, 94. Names on free list last year, 52; this year, 50. The receipts on the subscription list are $1,120.74. On the Pilgrim Fund, $5.05. Total receipts, $1,125.79. Although this paper is published at a pecuniary loss to the Society, we believe it is doing a good work, and we think should be continued.

The Tract Fund.

The amount received on the Tract Fund during the year is $566.38. The call for tracts for free distribution continues unabated. Special calls from the South have just been received. We have sent out for free distribution to the amount of $775.45, which is in excess of funds received for the same during the year of $209.07. This deficit has been made up from an unexpended balance of this fund from former years.

We have a good supply of tracts of various kinds; some new ones, which should be scattered widely, especially "The Trumpet for the Watchman," a copy of which ought to be placed in the hands of the ministers through the country. And we hope the brethren and sisters will see that the good and glorious work of tract distribution is carried forward with renewed energy during the short time remaining us for work.

The Poor Fund.

The amount received on this fund is $169.-98, which is very small, considering the calls upon us, though more than double that of last year. There are scattered through the country very many poor persons—brethren and sisters, who are looking for the speedy coming of our blessed Lord. They in many cases have no meeting which they can attend, and the *Crisis* is a great comfort to them; and we know that the supporters of this Society would take pleasure in contributing to help supply this class, did they fully realize their wants. We can assure all that contributions to this fund are in the right direction to do good, and to gladden the hearts of those of like precious faith, but who are less favored with worldly riches than those who are able to give.

Brethren, we have reason to "praise our God" for his manifold blessings,—that he has counted us worthy to be instruments in proclaiming the last great message to a judgment-bound world—"Behold he cometh with clouds, and every eye shall see him"; that there is an open door for our publications; that they are received into as many willing hands as they are, and that the blessing of the Lord attends them. We have no doubt that this work is of God, and that very soon the Lord himself will descend from heaven in great glory, to reward all who are his, who have faithfully performed the work committed to them. May we all be found among the chosen ones.

All of which is respectfully submitted.

Geo. T. Adams,
Business Agent A. C. P. Society.
Aug. 14th, 1872.

Office of the Advent Christian Publication Society, Boston, Aug. 15, 1872.

We, the undersigned, having examined the accounts of Geo. T. Adams, Business Agent

of the Advent Christian Publication Society, as embodied in the foregoing Report, find them correct, according to the best of our knowledge and belief.

HENRY V. DAVIS, } *Auditing*
J. G. HAMBLIN, } *Committee.*

Bro. Goodrich, McKinstry, and Streeter, being appointed a committee on ballots for the A. C. A., ballots were deposited at call of the roll, and the meeting adjourned till 3½ P. M.

3½ P. M. After prayer, ballot committee reported the old Board elected, viz:—

S. G. MATHEWSON—*President.*
M. BATCHELOR—*Vice President.*
H. F. CARPENTER—*Secretary.*
GEO. T. ADAMS—*Treasurer.*

Directors.

J. COUCH. J. G. HAMBLIN. H. A. KING.
A. W. SIBLEY. H. V. DAVIS. C. S. SHERMAN.
H. PRATT. A. ROSS. W. H. MITCHELL.

Ballots were received for Editor and Cor. Editor at the roll call, and while these were being counted, Brn. O. D. Woodruff, H. K. Flagg, and H. Pratt, previously appointed to this work by the Chair, received ballots for Officers of the A. C. P. S. Ballot committee for Editors reported—For Editor, M. Grant, 55; scattered, 11. For Cor. Editor, Wm. Sheldon, 39; scattered, 20.

MILES GRANT declared *Editor.*
W. SHELDON declared *Cor. Editor.*

Voted, That the present Campmeeting committee be recommended at the stand for reelection.

To spare the flock from "wolves in sheep's clothing," it was unanimously

Resolved, That no appointments be published in the *Crisis* henceforth for persons unknown to the Editorial Board, unless satisfactory reference be given.

It was also *Voted*, That this resolution be published in the *Crisis* weekly at the head of appointments.

Ballot committee for the A. C. P. S. reported the old Board re-elected, viz:—

President—J. COUCH.
Secretary—A. W. SIBLEY.
Treasurer—GEO. T. ADAMS.

Editorial Committee.

S. G. MATHEWSON. J. COUCH. L. BOUTELL.

Publishing Committee.

H. A. KING. M. BATCHELOR. J. G. HAMBLIN.
H. V. DAVIS. L. T. CUNNINGHAM.

No other business being presented, harmony of feeling and action having prevailed throughout the session, the meeting adjourned to push forward with zeal and love the glorious work of truth and grace for another year.

H. F. CARPENTER, *Secretary.*

A SUGGESTION TO PREACHERS.

There are hundreds who take the *Crisis* who are not on the "free" list, do not pay for their paper, and never explain to the Office why they do not pay after being requested to through the *Crisis* so often, and most if not all have had bills sent, or been called on personally, yet pay nothing, and say nothing; but they do something; i. e., they do not act like honest people, say nothing of Christianity. Now a question. Is it not duty to the main body that support the paper, to stop such papers, and send them to outsiders who will read them and thank the Office, if nothing more? Preachers can ascertain the number of dead heads, or headless ones, in their vicinity, and also the same number of outsiders that would take the paper and read it six months if sent to them. Such a course would spread the light, and probably secure some paying subscribers. People who will not respond in any way, by paying, or part paying, or explaining, will not be benefited by its continuance, I care not who it is.

The paper is put down to $2.00 a year, for the purpose of helping the poor and enlarging the subscription list.

I think the above transfer can be made by preachers easier than in any other way, and produce a happy revolution. Something ought to be done in this direction. H. MUNGER.

CONSECRATION TO JESUS.

O. W. H. DEXTER.

BRO. GRANT:—After reading the experience of others who have consecrated all to Jesus, I thought I would add my testimony. Thank God that many are trying to walk in the fulness of Jesus' love. O how *sweet* such a walk. It has been but a few weeks since I gave my *all* to Jesus. O what sweet love! It filled my whole soul. Praise the Lord. Glory be to his name. My whole soul is filled with his glorious love and sweet peace. Who can express it? None but the blood-washed. O how sweet to lean on Jesus' breast every moment, drinking at the fountain of his love, and rejoicing in the glorious hope set before us in his holy word.

"O blessed rest, on Jesus' breast
So sweetly to recline;
Thy voice to hear, so loved, so dear,
And know that thou art mine.

Thy radiant face, thy matchless grace,
Jesus, thou fairest one,
To earth have given the joys of heaven,
With thee, 'tis heaven begun."

O how true are the words of Jesus—"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." O how blessed to abide in Jesus. What precious promises the Savior has given us. Only abide in him. Brethren and sisters, let us abide under the wings of the Almighty. Let us lead a holy and purer life in Jesus, "looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." Let us be *ready*, dear friends, when the Bridegroom cometh; whether it be at midnight, or in the morning. Let not sin reign in our mortal bodies; but let us follow the dear Master, who walked in all humbleness and holiness of heart, and imitate his character.

Do you ask how to receive this perfect love? Simply by giving *all* to Jesus, laying all down at Jesus' feet, laying all upon the altar, and *keeping* it there. Sanctification is giving all to Jesus, and then believing that we are his.

Franconia, N. H.

WERE WE MISTAKEN?—We felt confident that there was interest enough in the Second Advent Church to give the gospel of the coming kingdom of Christ to other nations in their own languages, especially to those who are amongst us. Therefore we prepared a tract by request, and a brother has translated it into the Norwegian tongue ready to print. We subscribed $25, he $10. We stated that the thing would succeed—that brethren would make it up to $100, that the tract might be circulated free. Up to this time only $28 have been added. Shall we have the $37 to make up the $100, and publish this twenty-four page tract? Who responds?

Yarmouth, Me. I. C. WELLCOME.

The World's Crisis
AND
SECOND ADVENT MESSENGER,
Boston, Wednesday, Sept. 11, 1872.

☞ Take Notice!

All subscriptions for the "Crisis" issued from this time forward are at the rate of $2.00 a year, payable IN ADVANCE.

☞ Please Remember!

☞ All remittances to this office, in the form of Drafts, Bank Checks, and Postal Money-Orders, should be made payable to the Business Agent, GEO. T. ADAMS.

☞ THOSE who send articles for the "Crisis," should direct them to MILES GRANT, Boston, Mass., and not to the Business Agent.

TO OUR SUBSCRIBERS.

There are campmeetings to be held in various parts of New England within the next two months. We purpose to have Agents at the several meetings with a supply of our publications for sale, who will also receive subscriptions for the *Crisis* and the *Pilgrim.* We hope that those who are in arrears will make it a point to avail themselves of these good opportunities to settle their accounts.

AG'T.

UNREST.

There is a remarkable state of unrest in society at the present time; and a general dissatisfaction with the existing state of things. This is true of church and state. The old order is fast breaking up in confusion, with nothing better, or even as good, to put in its place. Christ is rejected, the christian religion, in its purity, is laid aside for cold formalism, and the true follower of Jesus is scouted as an "old fogy." Communism and Internationalism, in connection with Spiritualism, propose to take the place of Christianity and reform the world. But there is no *rest* out of Christ; hence the prevailing spirit of unrest. There is a remarkable degree of dissatisfaction among all classes, and each one has some new scheme to bring about a better state of things, without the help of Jesus. But effort of the kind only plunges them deeper into confusion, giving clearer evidence of their own weakness, and inability to make society any better independent of the power of Christ. When he is set aside, all goes wrong. These would-be-reformers claim that the sad state of things in the world has been caused by too much obedience to the teaching of those who support the Bible, and that the time has come to try something else. Had all those who profess the religion of Christ, lived in harmony with its precepts and spirit, there would have been but little foothold for those who are now finding so much fault with the nominal churches. As it is, they have much ground for complaint. But the further they get from Christ and his pure religion, the more unrest. Men are becoming desperate. They demand a revolution, and care but little how it is accomplished, if they can only secure some favored position in the new order of things. The extreme selfishness, pride and covetousness, which now control the hearts of men lead them to adopt almost any measure to gratify their desires. They act on the principle that the end justifies the means. Principle, virtue, and even life, are sacrificed when they are obstacles in the way of securing their object.

It is a dark hour in the history of this planet, but a glorious day is about to dawn, surpassing all others in its history. Until the King of kings comes, "worse and worse" will be the term to express the progress in society. No mere human schemes will be successful in reforming the world. Every system without Christ in its centre, will prove a failure. Satan is rallying all his forces to demolish everything that is purely christian, and calculated to elevate mankind. He offers all kinds of substitutes, adapted to every taste, and every grade in society. His success is truly alarming, and should arouse every true disciple of Jesus, to cry an alarm in all directions. Soon it will be too late to rescue from the power of the adversary. Do we realize the perils of the present hour? Do we properly estimate the value of eternal life, or the terribleness of eternal destruction? What a contrast between the two! Are we sufficiently awake to these things? Eternal interests are at stake, and must soon be settled. Let us do all in our power to lead the people to Christ, who alone can give the *rest* so much needed. He invites all the weary to come to him and receive rest. All other sources fail to give it. He who seeks elsewhere seeks in vain. There is no other way to secure the boon. No one can buy it. It is a *gift* to those who will confess and forsake their sins. How reasonable the conditions! The most valuable of all things to be had as a *gift*, when we are willing to part with the worst thing a man ever had—sin. Praise the Lord, there is *rest* in Jesus. Let him have full control of the heart, and dwell in the centre of our best affections. Then there is rest.

PATIENCE.

Whoever would enjoy the peace of God in the heart must be *patient.* When a person is out of patience, he is at the same time out of peace. Peace and fretting cannot abound in the heart at the same time. They are as antagonistic to each other as love and hatred. Christ produces the one, and Satan the other. The first makes us happy, the second produces misery. One makes home pleasant; the other very disagreeable. One pleases Jesus; the other the devil. The Lord requires us to "*be patient toward all men.*" This commandment allows no exceptions. No matter what is done to us, it must be borne with patience, if we would imitate Jesus, "who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously." "This is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called." 1 Peter 2: 19–21, 23. Let this Scripture be treasured up in the heart, and carefully observed. There is no room left for impatience. Its effects are always evil. There is but one experience in these things. "Be patient therefore, brethren, unto the coming of the Lord." Jas. 5: 7. Let all observe the following two rules: (1) "Never fret about what you can't help." (2) Never fret about what you can help." It does not pay to fret about what we can't help; and it is foolish to fret about what we can help. If we fret, we must still endure the thing that caused the fretting. This makes a double load. The fretting robs us of our peace, which is of more value than the treasures of earth. There is no advantage gained by impatience. It weakens our influence over those who are witnesses of our folly, and takes away much of our confidence toward God. No one can fret without feeling condemnation, unless he has already grieved away the Holy Spirit. Yet there are many who fret daily in their families and elsewhere, who profess to be the followers of Christ. It is time that those who are looking for his coming were "patient toward all men." The grace of God is sufficient to enable us to conquer this evil habit, when we are in earnest to secure a victory. Many make but little or no effort to overcome this besetting sin; hence Satan is continually getting the advantage over them. His success takes away their confidence, and brings darkness, doubts and fears; and causes them to turn back to the world discouraged and disheartened. Beware of impatience.

POLITICAL STRIFE.

The political strife at the present time is well calculated to lead men away from Christ. Every week the feeling is becoming more intense and bitter. If all that appears in the party papers were true, one might well conclude that each party was about as bad as Satan could make it; and that all were only fit for his society. Candor seems to have but little place in political matters at the present time. The ruling principle seems to be, do and say any thing that will secure the proposed end. No country can long prosper when its politics are thus corrupt. No one can enter into such muddy waters and keep clean as a christian. We do not say no one can vote and be a christian; but we do say most emphatically, that no one can enter into the political strife, as it is now raging and keep his heart in perfect peace with God; because the Holy Spirit and the political spirit are antagonistic to each other. For this reason the less a christian has to do with political matters the better.

The world is now so wicked, that the majority will not sustain a righteous man if he was nominated for office. No christian man would consent to pass through the political ring in order to become a candidate for office, because it is so corrupting in its influence; but he must consent to do this, or he cannot be entertained as a candidate. Such is the present political standard.

We would say to all who wish to hold sweet communion with Christ, beware of entering into the political strife. This is the time to come out from the world and be separate. Pure christianity and present politics do not harmonize. They lead in opposite directions. One produces peace and harmony of mind, the other discord and confusion. Probably the coming political contest will be more sharp and earnest, producing more bitter strife than any former one. The prospect is a gloomy one. Tried friends will be separated; churches divided, business paralyzed, and many caused to backslide from Christ. Let all who are looking for the coming of our blessed Savior be extra watchful in these perilous times, lest they enter into temptation. This is the time to draw near to him, and consecrate our all to his service. This is the only safe position. Partial service will not satisfy. A compound of the world and christianity produces unholy results. Let our motto be, *all for Jesus now and for ever.*

The signs of the times declare that our waiting time is nearly ended. Soon the trumpet of deliverance will sound, and death's captives will go free, singing, "O death, where is thy sting? O grave, where is thy victory?" Let the glad hour come.

BETHEL CAMPMEETING.

Saturday, Aug. 31st, we left home *en route* for the Bethel campmeeting in Vt., passing over the Boston and Nashua, Concord, and Vt. Central railroads. At White River Junction, we were detained some hours by an accident near West Hartford, where a freight train was terribly smashed up, but no one was seriously hurt. We arrived at Bethel about 8 o'clock P. M., some five hours late. Bro. Wilson, who keeps the principal hotel in the place, met us at the depot, and kindly cared for us during the night. The next morning he took us to the camp-ground, a distance of about two miles. The location is pleasant, in an elevated grove, overlooking the surrounding country. The ground has been refitted this year, and several board tents erected; besides a convenient preachers' stand and boarding house. The Brn. seem in earnest in their preparations for the meeting; thus indicating that they prize the "blessed hope." We have always been pleased with the honest, upright, good common-sense people in Vt. They are men of principle, who are opposed to shams in everything, especially in religious matters.

At 9.30 we had a profitable love-feast; and at 10.30 Bro. Carpenter preached an excellent sermon on sanctification. Since the Springfield campmeeting, he has entered the "Valley of Blessing so sweet." Praise the Lord for what he is doing for the dear Brn. and Srs. Many have such a hungering and thirsting after righteousness as they never felt before. It is the Lord's doings, being produced by the striving of his Spirit. It looks more and more like the final work of preparing to meet the coming Savior. It is a sad fact, that a large number, who have been looking for the coming of Jesus, are living in a state of condemnation. Hatred, variance, roots of bitterness, covetousness, pride, jealousy, selfishness, deceit, emulation, strife, or some other evil thing has taken root in their hearts, and thus they have become unfit for translation. Past blessings will not answer for the present. "Once in grace always in grace," is not a Bible doctrine. A present freedom from sin is essential if we would be prepared for the coming of the Holy One. Enoch walked *with* God (not contrary to him) before he was translated. So must we. Thank the Lord for the blessed privilege of so doing.

Tuesday morning, Sept. 3. Our meetings thus far have rapidly increased in interest. Yesterday morning we had excellent meetings at 5½ o'clock. There is a general feeling among the Brn. and Srs. that they must consecrate all to Jesus if they would be ready for his coming. There is a remarkable waking up to the subject of holiness in all directions, among all denominations. It is the work of the Holy Spirit. The feeling is becoming general among the friends of Jesus, that the time has come to sanctify themselves wholly to his service, and stand read for translation. A large number at this meeting have already become earnest seekers for holiness, and some have obtained the clear evidence that Jesus has taken full possession of their hearts; and as a result have received perfect peace and love. We expect to see many more enter into this blessed rest in Jesus before the close of the meeting. The Spirit of the Lord is working deeply on many hearts. The tide of devotion is rising rapidly. The prospect is very encouraging for a blessed meeting.

☞ Bro. F. H. Chamberlain has been sick a long time, and is in need of pecuniary aid. His address is Oxford, Mass.

NEW TRACTS.

Just published

By the Adv. Chris. Pub. Society.

"A TRUMPET FOR THE WATCHMAN ON THE WALLS OF ZION."—By Geo. Thomson.

The nature of this work may be gleaned from the following outlines:—The Christian Minister a Watchman — The Duties of a Watchman—Watchman, What of the Night? —Time of the End—Signs of the Times—Fulfillment of Prophecy—Prophecy in relation to the First Advent—Prophecy in relation to the Second Advent—Signs of the Second Advent,—Celestial, Terrestrial, Moral, National — The Papacy — Spiritualism — Time, Tarrying Time, etc., etc., etc. 128 pp. Single copy, by mail, 20 cts. Per dozen, $1.75. By express, one hundred copies for $11.

"YAHVEH CHRIST. THE MEMORIAL NAME; OR, THE COMING ONE."

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"THE KING OF THE NORTH,"
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A SERVANT OF GOD.

The gospel minister should be emphatically a servant of *God*—not a mere servant of this party, or that party—feeling that he has "one master, even Christ." But, alas! how many professed servants of God really elevate some party, or some leader, above the cause, and give Christ only a secondary place. They labor with zeal to make party conspicuous, or to give prominence to some leader whose principle object may be self-aggrandizement, while the cause of God is languishing. Hark! "His servants ye are to whom ye *yield* yourselves servants to obey"—if to sin, you are the servants of sin; if to party, you are the servants of a party; if to aspiring leaders, you are the servants of leaders.

How much better to be a servant of God, independent of party strife, or erring leaders; standing on the platform of equal brotherhood with all "of like precious faith." A servant of God has more to do with the work of God, than with the work of party; and is more anxious to please God than some conceited leader, who, unfit for the coveted place, thinks the cause would go to ruin unless he could hold the reins in his own hands, and consequently is ambitious to monopolize the power, and bring all under his shadow.

A love for "pre-eminence," or a willingness to be led by its blighting spirit, is not commendable in a servant of God. W. S.

TWO MODES OF WARFARE.

While it is the duty of ministers of Christ to "earnestly contend for the faith once delivered to the saints," let it be remembered that there are two modes of warfare. We can be actuated by the Mahometan principle of carnal warfare, using our tongues instead of swords, or we can contend under the influence of melting love, and thus fight the good fight of faith, instead of giving way to carnal wrangling. "Our weapons are not carnal;" and the tongue, when "set on fire of hell," is a carnal weapon, pouring out carnal words, often in a religious garb.

We should not give vent to a feeling of carnal strife under the plea that we are contending for the faith. Argument for victory is one thing, while argument for conviction is quite another thing. This strife for the mastery in theological matters, is not like the wining power of truth when presented in the spirit of divine love. The gratification of a human relish for victory is the mainspring for action in the one case, while an anxiety to please God and save men is the prompting power in the other.

Are we fighting for the truth on the carnal principle? Or is our fight for the truth prompted by holy love—love for truth, growing out of love for its Author? W. S.

SICK OF IT.—Sick of what? Why, I am heartily sick of this falsification of our belief concerning the soul of man, by many of our brethren, both in ordinary conversation with unbelievers, and in public discourses. They *unqualifiedly* insist that the soul is the physical man "formed out of the dust of the ground;" and there they leave the matter to the detriment of the truth. As the truth half told is often equivalent to a lie, so this matter, left in this form, is a falsification of our faith on this point, and subjects us to the disgust of every reasonable man whose memory is filled with texts of Scripture speaking of "*both* soul and body," etc., which would make tautology by reading both body and body.

Why not take the position that every one knows to be true, even our bitterest enemies themselves conceding the fact, that the generic term soul sometimes signifies the person entire, sometimes the life of the person, and then present the fact that neither life nor mind are *entities?* It is both useless and wrong to leave the impression on the mind of others that the term soul *always* means the physical person—unless from the fact that men of intellect know better than to believe any such thing—a thing so often contradicted in the Bible; wrong from the fact that it is not true, and also hedges up the way to get the truth before the people. Man as a soul is a physical being, but the soul OF man is not a physical being, nor a being of any kind, any more than the soul *of* God is a God, or a being within God. "If any man draw back my *soul* shall have no pleasure in him"—that is, my *mind*, one of the meanings of soul. But the mind *of* the man can no more exist independent of the man, than the ticking of the watch can continue independent of the watch. God is an invisible being with mind; man is a *visible* being with mind. W. S.

ANOTHER CONVERT TO THE TRUTH.—At our recent campmeeting in Western Wisconsin, I formed the acquaintance of a Bro. Foster, who has been for thirty years an efficient Methodist clergyman, and who has recently embraced the truth held by our people, and has avowed his intentions to leave that church, and unite with us without delay. Nor has he stepped out so boldly without candid deliberation. In a public discourse he gave the following outline of his experience, which is calculated to encourage others to sow the seed of truth by scattering reading matter, though they may not always witness present results.

Some twelve or fifteen years ago he was invited to read some tracts which I scattered in the western part of this State. He hated the doctrine they set forth, and was determined not to believe it. The tracts presented such strong arguments however, that he was fully convinced that he could not meet them; so he resolved to lay them aside only partly read. He did so; but the impressions there made were never shaken off. Within the past year or two he has been reading other productions, and has accepted the truth, and commenced preaching it, and a part of his congregation have also embraced it. We are glad to welcome to our midst a man of so much experience, and so good a talent, to help us.

Let others take courage in the work of tract distribution. These tracts may, as in this case, if they do not produce present results, pave the way for future good. Scatter the seed everywhere. If some "kick against the pricks," and get hurt, and grumble about it, and splash around like a whale with a harpoon in him for a time, they may yield after a while. Keep sowing the seed of truth in the form of tracts. W. S.

NOTE FROM GEORGIA.—I did not know but my labor was lost in one Southern town till I received this note:—

"MR. WM. SHELDON:—Dear Sir, and Bro. in Christ:—It has been, as near as I can remember, about eighteen months since your visit to this place, and ever since then I have read and studied those tracts you gave me, with great pleasure, and find that they have given me more light upon Scripture than any other work I ever read; for they have filled me with fresh hopes, life, and vigor; and they are to me as a crutch is to a lame man; and with that crutch and God's word and the spirit of love, softened and purified by the Holy Ghost, I think there is no man on earth who can disprove their teachings. Dear brother, I feel that the veil is withdrawn, and the true light now shineth. Glory to God, for 'Ghostology,' 'Kingdom to Come,' 'Death and the Dead,' 'Immaterialism,' and the 'Coming Judgment;' they are all so brimful of light and truth that they have opened my mouth, and caused gratitude to flow from my heart day and night; not at the family altar alone, but also in my work shop, to my customers, friends, and neighbors, and there are some who hear the words of eternal life through Jesus who alone is the life-giving power, and some who reject and are hewing out for themselves cisterns that hold no water. I am rejoicing in the hopes of shouting glory over death, and him that hath the power of death, that is, the devil. Then our mortal bodies will be changed to one that cannot know grief, suffering or death; then shall we be fitting subjects for our immortalized King when he comes to take his kingdom; then with all the redeemed shall we shout hosannah to the Son of David. Men talk about the beautiful music now, what will it be to the just made perfect?

I hope you will excuse me for writing to you, but I want you to know your labors are not lost, and also to pay for my paper; and I want you to select me some more of the most heart-searching tracts you can get, not forgetting your own, for my others are all distributed."

May God bless this brother in his efforts to sow the seed in the South, to enlighten others. W. S.

TOMAH CAMPMEETING.—This campmeeting, held for the benefit of western Wis., beginning Aug. 20th, though small—much smaller than it would have been if held a month later—was nevertheless a good meeting. Many in this new field heard the truth for the first time, and seemed deeply interested. Several rose for prayers, and the brethren were strengthened. The meeting was attended by Bro. Hough, Adams, Putnam, Hamlin, Brown, and Foster—the latter brother having long been a Methodist minister, and having recently come into the truth.

There are brethren enough scattered through this region to make a large campmeeting, if they will all pull together, both minister and people. I trust the effort next season will prove unanimous and harmonious. Bro. Hough, for a man of his age, is doing a great amount of work—much more than many young men. W. S.

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the *Crisis.*

Previously acknowledged	$703 84
E. Owen (by Sr. S. J.)	50 00
Geo. Tilley (on pledge)	50.00
A Friend (pledge paid)	10 00
Cyrus Colburn	10.00
F. Patten	5.00
Geo. E. Farr	10.00

THE FAIRPORT (N. Y.) CAMP-MEETING.

The second annual campmeeting of the Adventists in New York State, just closed (Aug. 19th), was, as all said, a great success. It was a most blessed place, where the scattered, waiting ones, in a happy reunion enjoyed another of those heavenly sittings together, which it is their fortune occasionally, as the wearied, thirsty, desert traveler enjoys the green oases of Sahara, anon, in his long pilgrimage over its burning sands. The grove itself was a lovely spot, and the forest shade delightful; but the encampment of so many dear pilgrim saints, patiently waiting for the return of Jesus, and having the one apparent purpose of fitting themselves therefor, and of lending also an influence to "prepare a people made ready for the Lord," made doubly dear the place, and doubly refreshing the retirement of the woods, where now the purest breezes of earth, loaded as it were with an heavenly *ruach*, cooled not only the brow of the "outer," but fanned to a spiritual glow the zeal of the "inner man."

It was indeed good—superlatively so; thrice told for emphasis—to be there. They who were most doubtful of the propriety of holding such meetings, and of the benefit of them, were well convinced to the contrary, as many testified, and voted heartily for another meeting next season (time continuing).

The general order and quiet of the grounds were unequaled by any collection of the kind we ever attended before; the spiritual tone and harmony of the meeting excellent; and the attendance quite encouraging for so young a meeting. Perhaps the greatest visible lack of the meeting, as to its interests, was the comparatively small attendance the first Sunday; especially was this felt as regards the preachers, only *four* being present that day. It was thought too bad, by many, that in a State meeting four-fifths of the ministers interested should have retained or made appointments, and thus have detained themselves and their congregations from the meeting at the time when *most needed.* But we were not alone nor lonely the *first* Sunday; we had good congregations, good attention, good sermons, good singing, good testimonies, and blessed good cheer.

There were eighteen family and society tents, all well filled, especially at the latter part of the meeting; besides the boarding tent and the large State Mission Tent, which afforded quarter for a goodly number. Each Sunday there were, as estimated, about twenty-five hundred people out; and we think there was as good order as such a crowd ever preserves, especially the last Sunday. The Lord and his truth have the praise and the glory; it was not of us.

The preachers present (eighteen from the State, or belonging to conference, and two from abroad) were—S. C. Gove, B. P. Stevens, P. A. Smith, J. Wendell, J. E. Wells, J. H. Whitmore, D. Cogswell, M. R. Miles, J. T. Oogley, A. P. Moore, H. H. Brown, E. S. Jennings, E. F. Sergisson, W. A. Fenn, A. C. Newell, W. J. Hobbs, Ira Allen, Warren Vreeland, Wm. L. Himes, and Frank Burr. The coming of the latter two brethren from Chicago was to us like the coming of Titus to Paul, and we thought too of what he said about Stephanus and others (1 Cor. 15: 18); we could say as much, and that as heartily as he. They came to us neither as whisperers, "busybodies in other men's matters," nor talking about their neighbors; they were the other kind of visitors whom we love so well to entertain. We hope to meet again, if not in a like capacity, in a better,—that for which we sigh,—where the faintest of our earthly fears will all have passed away with the "old things."

[But I have something to say of this meeting (it is quite as applicable to many others recently), in which I design to represent no other persons directly or indirectly; it is a digression here. Good as this meeting was in its general aspects, it might have been eclipsed, as I conceive, in its power for positive good. There were twenty-five sermons in all, one by Eld. Cameron, a Baptist brother, and twenty-four by our own brethren, named above, embracing nearly all the various subjects that interest us particularly as a people. The coming of Christ was made prominent in the preaching, singing, prayers, and exhortations; but the time of the Advent received a very meagre amount of attention. This to me is a sad declension from the original spirit and animus of Adventism. There are tears that fain would wash out these lines, but an aching heart too well attests their truthfulness. Only two sermons were devoted to a definiteness beyond the general signs and indications of the approaching advent! Why should only one-twelfth part of *Adventist* preaching now be to show "the *time* is fulfilled," or "at hand," *from the periods?* Can Rome rise higher than she has risen; or fall lower (temporally) than she has now fallen? Why, it seems to me the very stones might cry out if we thus hold our (new-found) peace. Adventist meetings! Adventist preachers! thousands of ears to hear, and disappointed in not hearing! The books unsealed; the time of the end almost expired! the vision written "upon tables, that he may *run* that readeth"! everything that Adventists ever asked the world to concede, now self-arranged into arguments unequaled for strength—a team mighty for execution! and more of us at the bits than at the reins and the wheels! Two sermons only out of twenty-four honoring the periods, with a balance of two *practically* dishonoring them. Oh! when the Wesleys and the Millers of every reformation that ever blessed the world blush for the growing spirit of compromise, which that strength that overcomes persecution (and thus popularizes) brings so gradually to their several causes, they may well sigh in the strain of the weeping prophet to Israel—"Thy backslidings shall reprove thee." When we meet Habakkuk, will we scold him for the charts—*useless* things but to show the time? When we meet Daniel, and John the Revelator, shall we reprove them for the periods—*useless* things but to show the time? When we meet Jesus, shall he say to us—"Because thou knewest not the time"? God forbid.

Brethren, in the name of the Lord, let us never (under the circumstances) before any men or things that have yet opposed us, blush or apologize for "our mistakes." There are a thousand to one good things that came on the same train; and when they call us down to "our mistakes," let us own the coin and call them up to our achievements. This is not to boast; nevertheless, if Adventists may not boast, in this respect, what religious reformers may? It is a weak train that is much burdened with cinders from its own smoke-stack. Examine the freight; boxes and crates (whole or broken) are necessary, and go as freight, though no part of it. There are some spoiled gardens in every city; but the same track that has despoiled them of their petty pride has borne to them many and many a train of treasure and wealth which their evils could never have produced.

To dogmatize upon a day, or even a year, is not necessary to a powerful and telling argument from the periods; and few press those points. But for this people of all others to forget, neglect or ignore those God-given and God-blessed periods (and now, when every feature of evidence relative to that unholy power they measure—its rise and sway, and its decay and destruction—is so clearly before the world, marking circles so small around those corresponding dates, 538, 1798, and 1873), is (I can say no less) far too rash a concession of vital points; it is yielding the keys of our fortress, and opening the very gates to the enemy. Be this truth, yea or nay, God will never show us, only as he may assist a humble, earnest spirit for the truth, lead us whence it may.]

Our excellent meeting like all others came to its close, and found us all sad to part. Fifteen had been baptized during the meeting, several of whom had made their first public confession upon the grounds, and one had come from the Romish church. Over two hundred sat down to the table of the Lord the last evening, in commemoration of his sufferings and death. One Baptist sister told me she would like to sit with us; and I doubt not others *felt* the fetters that bound them. The social meetings throughout the week were very interesting and profitable seasons; cheering the hearts and strengthening the spirits of believers, and carrying conviction to the minds of the unconverted. At one time there were one hundred and ten testimonies, five prayers, and fourteen bursts of song crowded into the space of an hour. With two or three (possible) exceptions, there were no freaks or paroxysms of "wild-fire," examples of fanaticism, nor anything that looked seriously like it; nor were there, perhaps, more than that number of those crazy-like amens that quite too often force themselves upon a campmeeting as if they were a natural accompaniment, but their very awkwardness showing them to be unnatural and unfrequent utterances. If "crazy-like" is an unpardonable expression, it is not also a misnomer by any means. "Let your moderation be known to all men," and "be ye temperate in *all things*,"—those are campmeeting, as well as home, mottoes. [To sanction an expressed truth by a candid response in any sensible key, with or without a (reasonable) hallelujah, or a welling-up (but well-tempered) Glory to God, is not an idle thing, nor a small matter. But the practice of acoustics as a specialty, or as an outward show of an inward zeal in times of social religious intercourse, is so out of keeping with the spirit of the gospel that it everywhere needs rebuke. If it is an object to expand or strengthen the respiratory, or improve the vocal, organs, let the dumb-bells and the Gymnasium be resorted to as (to that end) a better means of grace.]

Financially, our meeting was also a success; the committee's account stands as follows:—Bill of lumber, $20. Rent of lumber, $10. Rent of grounds, $16. Straw and hay, $23. Police duty, $22. Tracts (mostly used), $21.50. Paid preachers (including $36.52 delegate money), $75. Freight, oil, wood, nails, advertisements, etc., $23.42. Total, $210.92. Collections, $150.31. Individual and an error, $22. Delegates, $36.52. Total, $208.83. Charged to Conf. for balance, tracts, $2.09. Respectfully submitted,

WM. E. BROWN, Sec.

ALTON BAY CAMP.

BRO. GRANT:—The campmeeting has favorably begun. There have been evening meetings here for a week or more. Yesterday was the first afternoon meeting, followed by another in the evening; and if they indicate our future meetings on this ground, we are sure to have one of the best meetings ever held in this delightful grove. There is a great mania for building wooden houses this season; the sound of the hammer is heard from early dawn till late at night; and if the zeal and earnestness are proportionate in our worship, and in converting men into the truth, there will be a mighty work done here this season.

The Advent believers are coming from every direction. The meeting will be the largest ever held on this ground. We have hardly got into order yet, but meetings are going on so that singing, praying and exhortation are heard all about. The greetings and shaking of hands show plainly that brotherly love and good fellowship still exist in the old Advent body, and that they intend to be found at His coming at their specific work, making prominent the signs of his speedy appearing.

Sept. 7th. L. BOUTELL.

SPRINGWATER, N. Y.

BRO. GRANT:—I thought it due the cause at large to say through the *Crisis* that God is with us and blessing our efforts. The church here is united and trying to live out the truth they profess. I baptized ten Sunday, Aug. 4th, most of them middle aged men and women. One of them was a prominent man in this town who had been a noted infidel for many years. We feel that God is blessing his truth. The truth we love so well is to some extent having a hearing in this State.

Our campmeeting was a glorious success. It was the largest meeting we have had in the State since I have been a member of this Conference. I take this opportunity to answer the many friends who there inquired after my wife's health. Since campmeeting I have been to the Cure, Castile, N. Y., and seen her. I found her some better, but after consulting with the doctor I find nothing very encouraging in her case. I trust we shall have the prayers of the church that God will bless and restore to health and grant that we may be a useful and happy family, and finally gathered unbroken into the kingdom of Jesus.

WARREN J. HOBBS.

CHRISTIANITY is the worst trade but the best calling in the world.

ELIDA, ILL.

Bro. Grant:—Our tent-meeting at this place closed last night. The Lord was with us from the beginning, and we had a most gracious revival of his grace in our midst. Over a dozen were converted to Christ, eleven of whom were baptized, and thirteen souls were added to the church. The interest to hear was excellent through the entire meeting. Bro. Holmes was with me part of the time and rendered valuable assistance. Yours in the blessed hope, C. C. Marston.

Sept. 2nd.

Obituaries

Blanchard. Died, from burns caused by an explosion in a fuse factory, in North Adams, Mass., June 20th, 1872, Isaac Blanchard, Jun., aged thirty-three years.

He leaves a wife and one child to mourn his loss. Although death came upon him when least expected, being in the full enjoyment of health, and in the prime of life, it found him ready. He was at his post, his work done, his feet on the Rock, and his eye on the throne. The few hours he lingered after he was burned to the time of his death, he talked of the value of religion, and the preciousness of Christ's love. His heart was full of peace. His last words were "Glory to God!" He was a Deacon in the Advent church in that place, and in his death they sustain a great loss. A large and deeply sympathizing audience were in attendance at the funeral, and the writer tried to comfort the sorrowing by a discourse from Rev. 14: 13. E. A. Warren.

Clark. Died in Lorraine, Jefferson Co., N. Y., Aug. 8th, of typhoid fever, Nathaniel P. Clark, aged seventy-five years.

Bro. Clark embraced the Advent doctrine in 1843, being then a prominent member of the Baptist church. He stood firm in the truth. Amid all the sneers and jeers of persecution, he was unmoved, like the sturdy old oak in the open field. While others faltered and went back, he stood steadfast, holding up the truth, and cheering on the weak. When asked by his wife in his last moments what the state of his mind was, he said his hope was like a sunbeam. The funeral was attended by the writer. M. R. Miles.

Cheney. Died at Black River Falls, Wis., Aug. 2nd, 1872, of consumption of the stomach and disease of the kidneys, Frank James, only child of Abel and Alice Jane Cheney, aged six months and four days.

Let the little ones "come unto Me, and forbid them not; for of such is the kingdom of heaven." "If in this life only we have hope, we are of all men the most miserable." Words of comfort were spoken by Eld. P. W. Hough. A. J. Cheney.

Steel. Fell asleep in Jesus, at New Britain, Ct., Aug. 13th, Sr. Chloe Steel, wife of John Steel, aged sixty-nine years.

Sr. Steel embraced the doctrine of the coming of the Lord in 1843, but, with many others, was disappointed. The blessed hope of a future life through Christ has sustained her amid the varied scenes and conflicts of life. Her last words were expressive of a glorious immortality. Words of comfort connected with our hope, were spoken to a large circle of mourning friends by the writer. G. L. White.

Hill. Died in Conway, N. H., Aug. 22nd, 1872, Elsa, wife of Edward Hill, deceased, in the ninety-third year of her age.

Sister Hill experienced a hope in Jesus in her youthful days, under the preaching of John Colby, but recently renewed her covenant with the Lord, and was baptized. She leaves five sons and two daughters to mourn the loss of an affectionate mother. Words of comfort were spoken by the writer from 1 Cor. 15: 21. J. B. Dearing.

Sherman. Fell sweetly asleep in Jesus, in Savoy, Aug. 30th, Sr. Ann Eliza, wife of Bro. Wm. Sherman, aged thirty-eight years.

She had been a great sufferer for nearly three years, but she bore up under it with Christian fortitude and resignation. Funeral services by the writer, from John 11: 25. E. McCulloch.

Taylor. Died in North Easton, N. Y., Aug. 25th, 1872, Nelly A. Taylor, youngest daughter of Sr. Maria Delavergne, aged eleven years, six months, and seventeen days.

We trust she sleeps in Jesus. The writer endeavored to comfort the mourning ones at the funeral by a discourse on the restitution, resurrection, etc., from Rev. 21: 4. J. Wilbur.

Blackmar. Died in Oakville, Mich., Aug. 5th, James Albertus, son of James A. and Ursula Blackmar, aged thirteen months and ten days.

Rest, dear one. Jesus will not forget thee. Words of comfort were spoken by Eld. D. Shier, of the M. E. Church. Jas. A. Blackmar.

Read. Died in Dorchester, N. H., Aug. 2nd, 1872, George Lewis, only child of Joel E. and Martha H. Read, aged four months.

The child is safe. He sleeps, but not forever. In due season he will arise in immortal beauty to die no more. L. E. Follansbee.

Sykes. Died in Wolcottville, Ct., of cholera infantum, Jennie A., daughter of Joseph and Julia E. Sykes, aged seven months and twenty-two days.

We trust to meet her again by and by.

Fitzroy. Died in Savoy, Mass., June 11th, 1872, Lizzie, daughter of James and Louisa Fitzroy, aged fifteen years and nine months.

A funeral discourse was preached by the writer from Hosea 13: 14. E. A. Warren.

Pratt. Died, July 30th, 1872, Maggie Bell Pratt, aged two years and fourteen days.

Words of comfort were spoken to mourning friends and sympathizing neighbors, by P. W. Hough.

Boise. Died in Chelsea, Mass., Aug. 30th, Herbert A., infant son of A. J. and Elizabeth Boise, aged two months. C. G.

Summary of News.

FOREIGN.

Cable News.

HOLLAND.

THE INTERNATIONAL CONGRESS.

London, Sept. 5. A large assemblage is gathered at the Hague in the interests of the International Congress, including delegates representing the French Communists. Representatives of New York free love doctrines were expelled from the Congress to-day. The several European powers have spies here watching events, and it is said have an especial reference in their visit to the tracing of some noted criminals and escaped convicts. Want of harmony and much confusion characterize the general International Congress thus far.

MORMONS EN ROUTE FOR UTAH.

The steamship Minnesota, which sailed from Liverpool for New York yesterday, took out six hundred Mormon emigrants for Utah, the majority of whom were Scandinavians.

ASYLUM FOR GERMAN JESUITS.

Dublin, Sept. 5. Many of the Jesuits expelled from Germany will come to Ireland, where they are promised a hearty welcome.

PRUSSIA.

MEETING OF THE EMPERORS.

Berlin, Sept. 5. The Emperor of Russia, Czarwitch Alexander and the Grand Duke Vladimir arrived this afternoon. They were met as they stepped from the train by the Emperor William, Crown Prince Frederick William, Prince Frederick, son of the Crown Prince, Grand Dukes of Mecklenburg, Baden and Weimar, Duke of Coburg, and a large number of other German Princes. The Ministers, with Bismarck at their head, the most famous generals of the army and the chief dignitaries of the Imperial Court were also present.

The Czar, on alighting, was saluted and embraced by the Emperor William in the most cordial manner. The two Emperors entered the same carriage, and passed slowly through the streets, amidst the cheers of an immense multitude. All the princes, dukes, generals and courtiers followed, making a long and brilliant procession. The imperial carriage stopped at the Russian embassy, into which the Emperor Alexander was conducted.

MOVEMENTS OF THE IMPERIAL PARTY.

On the arrival of the Czar at the Russian Legation he was visited there by Empress Augusta and Princess Victoria, wife of the Crown Prince. Later in the day the Czar proceeded to the Imperial Palace, where he was received and entertained by Emperor William and his court. After making quite a long visit the Czar returned to the Embassy.

OVATIONS TO THE EMPEROR OF AUSTRIA.

The Emperor of Austria meets with a most enthusiastic reception from the people in his progress through Germany. He arrived at Dresden to-day and is the guest of the King of Saxony. The entire party leaves Dresden at 2 P. M. to-morrow for Berlin, and will enter the city in the evening. It is again denied that the meeting will be in any way of a political character.

SPAIN.

SLAVERY.

A Madrid despatch says an organized agitation against slavery will soon be inaugurated. A series of public meetings will be held at Madrid, Seville, Barcelona and other large cities. Petitions for the abolition of slavery in the Spanish colonies will be concluded, and as soon as the Cortes meet will be presented to that body for prompt action.

GERMANY.

THE GRAND ROYAL GATHERING.

London, Sept. 8. Yesterday was observed by the citizens as a day of festivity, and it is estimated that upward of fifty thousand people witnessed the splendid pageant. A grand military parade took place yesterday, at which the three emperors headed their respective regiments. The eldest son of the Crown Prince, Frederick William, wore the order of St. Andrew, which was conferred on him by the Czar. The parade was witnessed by an immense concourse of people. In the evening a court dinner was given in the imperial palace. Emperor William gave a toast, "Our Guests." The Emperor of Austria proposed the health of the German Emperor and his family. The Czar's toast was: "The valiant German army." The festivities of the day terminated with a monster torch-light procession and the playing of the Prussian tattoo by 1124 musicians, selected from the bands of all the German regiments. There were four hundred torch-bearers in the procession. The entire city was brilliantly illuminated, and multitudes of people thronged the streets. The Czar has made Princes Frederick Charles and Frederick Henry Albert field marshals of the Russian army. At the banquet the Crown Prince and other German princes of the blood royal were in attendance, where the greatest good feeling and cordiality were observed throughout. Emperor William, in toasting the royal guests, expressed in few words, his deep and heartfelt satisfaction at the pleasure which the visit had given him, and assured their majesties that it was with feelings of the most hearty, earnest thanks that he raised his glass to the welfare of his imperial guests. Admiral Alden and other officers of the American squadron have arrived here, and will participate in the fetes to be given in honor of the royal visitors. They will be present by special invitation.

ROYAL CONFERENCE POSTPONED.

London, Sept. 9. The grand conference which was to have taken place between the Russian, Austrian and German Emperors at Ischl to-day has been postponed. The conference probably will be held towards the end of the present week.

Why the Cholera Scourges Europe.—A correspondent of the New York *Tribune* writes from St. Petersburg as follows concerning the advent of the cholera to Russia:

"We have been suffering here both from small pox and cholera, but both are fortunately now diminishing. The small pox began to be epidemic about the first of April, and the medical authorities report since that time 1774 cases and 534 deaths. The cholera is now almost a constant inhabitant of Russia, and seems to be epidemic in Kief—at least that is the place where, after the lapse of four years, it has again broken out. This arises partly from the change in the direction of the Persian trade, which, instead of coming up the Caspian and the Solaga, as formerly, is diverted in part to the Black Sea, and by the new railways to Kief and Moscow. But there are other local causes. One of these is the immense pilgrimage to Kief from all parts of Russia, and the bad conditions under which the pilgrims are maintained in the monasteries. This year the mortality among the pilgrims and in the monasteries has been frightful. Beside that the drains, vaults and outhouses of Kief are in the most primitive and disgusting condition, and on a hot day there is a shocking stench in that otherwise lovely town. A distinguished local architect in Kief recently boasted that he had built a thousand houses and never one water closet. Sanitary precautions must be taken in Kief as well as in Mecca. It is in Kief and the neighboring governments of Podolia, Bessarabia and Tchernigoff that the cholera has been most severe and most fatal. In Moscow it is so slight as to be hardly worth noticing. In St. Petersburg it is much more severe. Since its first appearance here on the 23d of June, there have been 1939 cases and 925 deaths. During the last week there were 245 cases and 118 deaths."

Canterbury Cathedral.—All Americans who have made the round of the cathedral cities of England, or who have passed through Canterbury on their way from London to the continent, will learn with regret that a fire has partially destroyed Canterbury Cathedral. The magnificent structure was begun in the early part of the twelfth century, but was not finished until two centuries later. It is adorned with a tower of rare beauty, and its irised windows throw their many-colored light upon a nave and aisles of the most imposing architectural effect. The length of the edifice is five hundred and fourteen feet, and its extreme breadth seventy-one feet. Many years ago, but not long before the accession of Victoria, it was restored and beautified, and further decorations were contemplated as a part of the general system of restoration now going on, which has permitted Mr. Gambier Parry to enrich the roof of Ely Cathedral with wondrous ornament and made the Chapter House of Salisbury one of the finest gems of English decorative art. Of the historical associations of Canterbury the most stirring is the murder of the celebrated Archbishop Thomas Becket before the high altar in 1170. There are many monuments in the interior of more or less interest as sculptures, among which those erected to the memory of Henry IV. and the Black Prince are of greatest interest. It is gratifying to know that the ruin will not necessarily be complete or irremediable.

The Session of the Internationals, at the Hague, according to very good authority, was ordered for the discussion of some very important measures—and although these measures will be in large degree aggressive, they will differ very materially from those heretofore taken by the notorious society of agitators. It is evident that a schism is imminent, even if it has not been already made, and that the ultra-Continental party, with its wild aspirations toward Communism, and its intense and exaggerated thought, must go to the wall before the more serious and sober thought of the English and German elements which now predominate. The *Internationale* will continue one of the motive forces of Europe, but it will be far from possessing the same vacillating tendencies which injured and dwarfed in so great degree the French society. It will continue its extensive ramifications on both Continents, but will not mix in all the turbulent broils concocted by mad schemers. It has learned a very bitter lesson from the severe compromising which it received during the troubles of 1871 in France, and will strive to work hereafter on a higher level. Although it disclaims the title of a secret society, it is nevertheless compelled to cloak its operations with more or less mystery, because of the excessive *espionage* exercised over it by the agents of the too suspicious Imperial Governments of Europe.—*Journal.*

The Asiatic Cholera.—Foreign despatches inform us that the cholera is spreading with remarkable rapidity in India, and has also made its appearance in several parts of Russia, particularly in Constantinople. The outbreak is more extensive than for many years, and in some of the infected districts a perfect panic exists. It will hardly possess the terrors that it did years ago, when remedies and preventives were alike unknown. It has now become a controllable, though still a dangerous disease. There is little, if any probability of its crossing the Atlantic, and no fears need be entertained by timid people of a visitation the present or coming season.

In Brief.

—— Among the many patent contrivances designed for runaway horses is a pair of blinders, by which the driver, on pulling a cord, instantly and effectually blindfolds the animal.——So extensively is the adulteration of tea now carried on in China, that Mr. Medhurst, the British Consul at Shanghae, recently wrote that 53,000 pounds of willow leaves were in course of manipulation at one port alone, to be mixed with tea for shipment, at the ratio of from ten to twenty per cent.——There are seventy-three weekly papers published in Michigan that have one side printed in Chicago. ——A Russian lady recently gave fifty thousand roubles for the founding of a special medical school for women at St. Petersburg.——The Germans are re-organizing and enlarging their artillery, and are making great experiments at Koenigstein, in Saxony, with steel cannon.——A great public demonstration is contemplated in Dublin against the occupation of Rome by the Italian government and the suppression of religious orders in Italy. ——The cold weather has come on already in Utah. In some of the mining districts in the mountains ice of considerable thickness is reported. An early and severe winter is anticipated.——Father Burke, sent from Rome as the Visitor General of the Dominican Order in America, lies at the point of death.——There has been a heavy and destructive frost in Wisconsin.——Highwaymen still make traveling dangerous in California.——A French correspondent writes that "the old chateau of William the Conqueror, situated on the Normandy coast at Benneville, was put up at auction the other day, and knocked down for a moderate price. It was there that the redoubtable soldier planned his schemes of conquest.——The *Provincial Correspondenz* (semi-official organ) says that the meeting of the Emperors at Berlin has not for its object a mere exchange of assurances of personal friendship. Its purpose is to give to the world a pledge of the continuance of *entente cordiale* between Germany, Russia and Austria, and unmistakable evidence that the three great neighboring Empires of Eastern Europe have accepted the new order of things growing out of Sedan and other German battlefields. Europe may rely that the aim of the conference is peace, although the festivities attending it may be largely of a military character. This triple concord means a maintainance of the peaceful and settled condition of Europe.——Two craters of Vesuvius are still smoking. Slight shocks were felt at the foot of the mountain.

Notices.

ALTON BAY CAMPMEETING.

Providence permitting, a General Campmeeting will be held at Alton Bay, N. H., commencing *Friday, Sept. 6th,* and continue over the Sabbath, Sept. 15th. Ample provision will be made for board and horse-keeping. Board at 80 cts. per day. Single meals—breakfast or supper—30 cts. Dinner 50 cts. Horse-keeping (hay and grain) 85 cts. per day. The boarding department is under the charge of the committee, and any profits accruing from the same will go to the support of the meeting.

Arrangements have been made with the railroad and steamboat companies, as follows:—Boston and Maine R. R. trains leave Boston for the meeting 8.30 A. M., 12.30 M., and 3.15 P. M.—fare reduced. Purchase campmeeting tickets at Boston, of *Geo. T. Adams,* 167 Hanover Street, for Alton Bay, and at all intermediate stations, beginning at Lawrence.

Campmeeting tickets can be purchased at Newburyport (Georgetown Station) and at South Berwick Junction. Passengers between South Berwick and Portland purchase regular tickets to Berwick Junction, at which place campmeeting tickets can be procured for Alton Bay. As the cars stop at S. B. Junction but a few moments, passengers had better send one of their company on an earlier train to procure tickets, or let one go to the office on the arrival of the train to purchase tickets for all. Tickets can also be obtained at Dover.

Boston, Concord, and Montreal R. R. Trains leave Concord at 10.30 A. M. and 3.25 P. M. for the Wiers. Trains leave Northumberland 7.15 and 9.15 each A. M. A boat will make two regular trips daily between Wiers and Alton Bay, making good connection both ways. If any fail to get campmeeting tickets at offices, they can get them of conductors.

Passengers from Northern N. H. and Canada purchase regular tickets on the Grand Trunk Road to Northumberland, where campmeeting tickets can be obtained for Alton Bay.

Portland and Rochester R. R. Purchase campmeeting tickets at all stations for Alton Bay.

No reduction on the Eastern Road.

Concord Road and branches. Campmeeting tickets can be purchased at Concord, Suncook, Hooksett, Manchester, Nashua, Candia, New Market Junction, Greenland, and Portsmouth.

Maine Central R. R. To make connections, passengers must take the first train from Augusta, purchasing regular tickets to Morrell's Corner; also checking baggage to the same place. Stop at Morrell's Corner, where campmeeting tickets can be procured for Alton Bay. Wait there for the 1.30 train from Portland to Rochester. *Return passes over the Central Road given on the ground.*

Conn. and Pass. River R. R. Campmeeting tickets can be obtained at Newport to Wells River and return; also from Wells River to Alton Bay and return. *All coming north of Newport will pay full fare to that place.*

Since writing the above, I am instructed to say that regular tickets can be purchased at all the stations on that Road (viz. Passumpsic) to Wells River, and receive free return passes at Alton Bay. Be sure and get Campmeeting tickets at Wells River. Tickets on all the Roads good from Sept. 4th to 17th inclusive.

The meeting is unavoidably appointed later than was desired, on account of R. R. accommodations.

Let all come provided with sufficient clothing for cool weather.

J. Couch,
J. G. Smith,
T. W. Piper,
C. C. Pickering, } *Committee.*
C. S. Emerson,
J. Langley,
T. L. Churchill,

Those desiring to attend the Campmeeting from or via. Worcester, are hereby notified that they can do so for half fare by the way of Nashua, Concord, and the Lake. The *Express* train through to Wiers starts from Worcester at 7.45 A. M. Fare from Worcester and return, $4.90. Tickets to be obtained at the Foster St. station, good from Sept. 7th to the 17th inclusive. E. G. Higgins.

The Lord willing, there will be a campmeeting at Salisbury, Conn., commencing Monday, Sept. 16th, to continue one week. The grove is commodiously located about one-fourth of a mile from the depot, at Salisbury Centre. Brn. H. Pratt, H. K. Flagg, and O. D. Woodruff, with other preaching brethren, who can make it convenient to attend this feast of tabernacles, are earnestly invited to come in the fulness of the divine blessing, and help to proclaim the truth in the name of the Lord. Committee: S. C. Hancock, Joshua Burton, Silas Hart.

The following named gentlemen of Salisbury, though not in the faith with us, have kindly volunteered to serve with the committee in arranging for and promoting the interests of the meeting:—Wm. Conklin, H. Whitbeck, E. J. Hicks, A. C. Silvernail, Wm. Parsons. The Lord grant so to manifest his grace and power that these, with many others, may be truly converted ere the meeting shall close. Mr. Hicks keeps a public house within about fifty rods of the ground, and promises to entertain such as wish for the hospitalities of his house, at as reasonable a rate as possible; and this promise we feel the fullest assurance he will redeem. The interest he manifested in our late meeting, and the kindness with which we were welcomed by himself and family to the hospitalities of his house, will be to us a lasting source of gratitude and pleasure.

As the meeting will be easy of access to brethren and sisters from Western Conn. and Eastern New York, we hope to see as general a gathering as possible. Come, brethren, filled with the Holy Ghost, bringing your tents with bedding, and provisions for yourselves, and as far as possible for those who have none, and let us have a real free, old-fashioned, primitive campmeeting, in the name of the Lord. S. C. Hancock.

A Special Time Conference will be held on the Life and Union camp-ground, at Springfield, Mass., Sept. 18th, to continue over the following Lord's day. The object of this meeting will be to earnestly and prayerfully investigate the prophetic word, especially the *definite time* for the coming of Christ and deliverance of God's people, the justification of the sanctuary, and to consult as to what are our special duties growing out of the evidence that Christ is *immediately* coming, and take such action as may be deemed advisable in view of the vast responsibility resting upon the servants of Jesus Christ. Let such as can, bring their provision; but those who cannot, may obtain it on the ground at reasonable rates. Bring also such clothing as will be necessary for night protection. A large tent will be on the ground, also other accommodations. Let there be a general rally at this important meeting.

Geo. W. Brown.
S. W. Bishop.
(Signed) Chas. C. Banker.
Caleb Thomson.
L. T. Cunningham.

Tent for England.—I asked the Lord for a tent for England; but it has pleased him to answer in a way different to my expectations. Only two contributions came to hand; from "Anonymous," Livermore Falls, 50 cts.; A. Waterson, Philadelphia, $2. But a brother who owns a tent has communicated to me that he has been impressed to go in the Spring himself, and carry his tent. Thus my prayer is answered, and my object gained. Will the brethren above please direct me what to do with their contributions?
19 Lindall St., Boston. W. Kellaway.

A Campmeeting will be held in Savoy, Mass., within a few rods of the old ground, commencing Saturday, Sept. 21st, and continuing over the two following Sabbaths. Bro. S. G. Mathewson, together with a good number of able preaching brethren, will be with us during the meeting. The large Tent belonging to the Hoosick Valley Conference will be pitched on the ground, and used as a tabernacle for preaching and conference meetings during the day and evening; and for lodgings during the night to all who are not provided with small or family tents of their own. Board for man and beast at a reasonable rate on the ground, and lodging to all who do not wish to sleep in tents, can be had with private families near by. All who have enjoyed so many happy happy seasons during former campmeetings at this place, together with all others, are cordially invited to come, and do all that can be done for the salvation of ourselves and others before the day of destruction comes from the Almighty. Board and lodging free to all who preach the word and co-operating with the American Advent Christian Conference. Those who come expecting to sleep on the ground, bring blankets and bedding. H. K. Flagg, for the Committee.

Tent Meeting.—The Lord willing, there will be a meeting under the Mass. Mission Tent, on land owned by Dr. Horne, near his residence in Watertown, Mass., commencing Friday, Sept. 20th, and will continue afternoons and evenings for eight days. This is a place where an extra effort is needed, and help from abroad is needed. Let brethren and sisters from abroad come, and bring provisions and blankets with them, and lodging will be furnished on the ground. Fare from Boston 15 cts. Horse and steam cars run close by the ground. Come and help us.
L. Boutell.
Enoch Morrill.

Time Conference at Lawrence, Mass.—There will be a Conference of the above nature at the Lawrence Advent Chapel, beginning Sept. 26th, and continuing over the following Sabbath. Preaching brethren, and others from all parts, are earnestly invited to attend. The evidence that the prophetic periods are pointing to the year 1873 for the coming of the Lord, and that the great plan of salvation under the gospel is about to end, has awakened a great interest, not only in this and surrounding churches, but the hearts of God's people are being moved all over the land.

Watchman, what of the night? Come, men of God, from the north, south, east and west; come filled with the Holy Spirit, and let this subject have a thorough investigation. If the judgment is indeed so soon to come, the world must not go unwarned, for God will require their blood at our hands. If these things are true, we cannot afford to be found opposing them, either by open or silent opposition. If they be without foundation in God's word, let it be exposed. Come, brethren, from every part. Those who have argument against are as cordially invited as those who think they have reasons for believing it. We hope, by the blessing of God, to have a time such as has not been experienced for these many years. Come up to the help of the Lord against the mighty. One more rally, like that of 1843, and we go into the kingdom. Brn. Cunningham, Barbour, Sheldon, and others are expected to be present.

Geo. H. Churchill,
Moses Proctor, } For the Church.
J. T. Merrill,

The first quarterly meeting for the Eastern District of Wis. will be held (the Lord willing) with the Big Creek Church, about eight miles north of Taunton, Sauk Co., to commence on Friday evening, Sept. 20th, holding over the following Lord's day. Let all the churches in the district send delegates, and it is expected that all preachers will attend. Friends from other districts are cordially invited to attend. Geo. Thomson.

Tent Meeting at New Preston, Conn.—The Conn. Mission Tent will be pitched, and a meeting held, on the old camp-ground, New Preston, Conn., commencing Tuesday, Sept. 24th, and hold over the following Sunday, the 29th. Arrangements have been made with the Shepaug Valley R. R. to carry passengers during the meeting at reduced rates, also the stage will carry passengers from the station at half price. We propose to make such arrangements for this meeting as shall be for the glory of God, for the comfort of those who come, and with as little expense as we can. There will be a stove on the ground, and a tent to eat in. You can buy and cook your own food, thus living as cheaply as at your homes. Should any wish to get board or lodging at private houses, they can do so at a reasonable price. We hope to see a general gathering at this meeting from the first day to the last. H. J. Baldwin, Committee.

Quarterly Conference.—The Lord willing, there will be a quarterly conference at the school-house, near Elder H. S. Mitchell's, in Bowdoinham, Me., two miles from Richmond, commencing Thursday, Sept. 26th, at seven o'clock P. M., and continuing over the Lord's day. We hope the brethren and sisters will come with the Spirit of God, and work for the salvation of perishing sinners.
I. C. Wellcome.
H. S. Mitchell.

The usual annual meeting with the church of God in Darien, Genesee Co., N. Y., will commence Friday evening, Sept. 20th, and hold over Sunday. A general attendance of the friends is desired. Bro. J. B. Cook and Sr. Stoddard are expected. Trains stop on the New York Central at Croft's station from the east at three P. M., and from the west at four P. M. Conveyance will be ready.
M. Whittaker.
G. Strong.
B. C. Simonds.

Nova Scotia Conference.—The second annual A. C. Nova Scotia Fall Conference will be held in Shelburne, N. S., commencing Thursday, Oct. 10th, and continue over the Sabbath. A general invitation is extended. Bro. Tozier is expected from the Province of N. B. Will Bro. Hook come? Come, dear brethren and sisters, and bring the spirit of the blessed Jesus with you. Hay and stabling will be provided without cost for as many as may come with teams. A. B. Swanesburg.

The Maine State Conference.—Where shall it be convened? The time for it is the second Tuesday in Oct. What church desires it held with them? If any, please notify me by letter at once, that the notice may appear in due time. I. C. Wellcome, Sec.

Special Meeting.—Providence permitting, I expect to hold a series of meetings in the Court House at Hennepin, Putnam Co., Ill., commencing Oct. 8th, and continuing as the interest demands. Let the friends in the region about come in and help us. Come to work for Jesus. C. C. Marston.

Tent Meeting.—The Lord willing, there will be a meeting under the Maine Mission Tent, on land owned by Mr. S. C. Wardwell, in Oxford Village, Me., commencing Thursday, Sept. 19th, and holding over the Sabbath. Meetings week days, afternoons and evenings. All are invited to come. S. L. Snell, for the brethren.

Acknowledgments.—For Sr. Mary I. Herron.—Previously noticed, $306.00. Jane Thomas, $2.00; R. H. Evans, $1.00; A. Gago, $2.00; Mrs. W. Nichols, $1.50, Mrs. M. Marsh, 50 cts.; Mr. H. Witberell, 50 cts.; "A Lover of the Lord," 50 cts.; S. Parker, 50 cts.; J. C. Burnham, 50 cts.; P. J. Smith, 50 cts.; Mrs. A. C. Estes, $5.00; Mrs. H. Rogers, $1.00. Geo. T. Adams.

Eld. John Couch is pastor of the Second Advent Church in Chelsea, Mass., and all communications relative to supplying the desk must be directed to him hereafter.

Eld. A. A. Hoyt is pastor of the church of God in Rutland, Vt. All communications in reference to supplying the desk should be addressed to him.

Prospectus.—The undersigned is preparing an exposition of the great prophecy of Christ, uttered upon the Mount of Olives, and recorded in the 24th chapter of Matthew, the 13th of Mark, and 21st of Luke. The general plan of the work is that followed by D. D. Buck, D. D., in "Our Lord's Great Prophecy." It is in two parts. Part First embraces several introductory chapters on the Harmony, proving that Matthew, Mark and Luke record the same discourse, and presenting the plan of exposition. Part Second contains the Exposition, based upon the harmonized account of the three evangelists. It is the author's purpose to make the work as complete as its limits (about 225 pp.) will allow; and those who do not endorse the exposition will find in it much valuable and interesting matter. Among other things, the remarkable phenomena of the past few years are described; especially those occurring in "the black and terrible year 1871," and which fulfill, in part, the prediction concerning "distress of nations, with perplexity."

The work will be published as soon as a sufficient number of subscribers is obtained. Let all who desire one or more copies subscribe immediately, and send me their P. O. address. The price will not be more than seventy-five cents, perhaps much less. All orders should be addressed to C. H. Leverton, V. D. M., St. Johnsbury, Vermont.

Appointments.

Appointments must be received as early as TUESDAY MORNING (as our paper goes to press about noon), to insure insertion for the current week.

☞ The following Resolution was passed at the late meeting of the A. C. P. Society:—

"Resolved, *That no appointments be published in the Crisis henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*"

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. ☞ Seats free.

Boston (Branch Chapel) 1735 Washington Street (Corner of Madison Street.)
Love Feast at 10½ A. M. Preaching at 3 and 7½ P. M. Prayer meeting Tuesday and Thursday evenings.
E. Gordon ... Sunday, Sept. 15th
A. W. Sibley ... Sunday, Sept. 22nd
T. M. Preble ... Sabbath, Sept. 29th
E. Owen ... Sundays, Oct 6th and 13th
Hiram Munger ... Sunday, Oct. 20th

Charlestown (*Hall No. 70 Main Street.*)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.
W. S. Campbell ... Sunday, Sept. 15th

Chelsea, Mass. (*Advent Chapel, Heard Street.*)
P. G. Bowman ... Tuesday evening, Sept. 17th

East Boston, (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.
T. N. Sherman ... Sunday, Sept. 15th
J. S. White ... Sunday, Sept. 22nd

Gloucester, Mass. ... Sunday, Sept. 15th
L. Boutell.

Natick, Mass. ... Sabbath, Sept. 22nd
Lynn, Mass. ... Sabbath, Sept. 29th
J. T. Dixon.

Philadelphia, Pa. (Bethany Mission) Sunday, Sept. 15th
A. A. Phelps.

Warehouse Point, Ct. ... Sunday, Sept. 15th
New Haven, Ct. ... Sunday, Sept. 22nd
North Wilbraham, Mass. ... Sunday, Sept. 29th
H. Pratt.

Cape Elizabeth, Me. ... Monday evening, Sept. 16th
Bath, Me. ... Tuesday evening, Sept. 17th
Brunswick, Me. ... Wednesday, Sept. 18th
Richmond Village ... Thursday evening, Sept. 19th
Booker meeting-house ... Friday evening, Sept. 20th
Saturday evening, Sept. 21st, not engaged.
Richmond (Reed meeting-house) Sabbath, Sept. 22nd
Until Thursday, Sept. 25th, at liberty.
Lewiston, Me. ... Friday, Sept. 26th
South Poland ... Saturday evening, Sept. 27th
Will Bro. Eustis come, as usual?
West Poland, Me. ... Sabbath, Sept. 29th
Monday till Wednesday at liberty.
South Casco, Me. ... Thursday evening, Oct. 3d
Windham ... Friday evening, Oct. 4th
Biddeford, Me. ... Sabbath, Oct. 6th
Hiram Munger.

North Rutland, Mass. ... Sunday, Oct. 6th
Geo. A. Streeter.

Philadelphia, Pa. ... Sept. 15th, and onward
Camden, N. J. ... P. M., Sept. 15th
F. H. Burbank.

Charlton, Mass. ... Sunday, Sept. 15th
S. Ayres.

Levant, Me. (grove meeting) ... Sept. 14th and 15th
Garland, Me (Town House) ... Sunday, Sept. 22nd
and at conference the 21st. Jer. Carr.

Charles City, Iowa ... Wednesday, Sept. 18th
H. L. Hastings.

Lake Village, N. H. ... evening, Sept. 16th
Meredith (Dolloff Hall) ... evening, Sept. 17th
Warren Summit ... evening, Sept. 18th
North Haverhill ... evening, Sept. 19th
Swiftwater ... evening, Sept. 20th
East Landaff ... Sunday, Sept. 22nd
Sugar Hill ... evening, Sept. 23d
Will visit other places as the Lord may direct.
A. A. Hoyt.

Winchendon, Mass. (New Boston Church) first and third Sundays in each month. Geo. A. Cole.

North Sutton, N. H. (at my house) first Sunday in every month. A. S. Williams.

Wilbraham, Mass. ... Sunday, Sept 15th
Woodstock Valley, Ct. ... Sunday, Sept 22nd
P. S. Butler.

Warner, N. H. (Burnt Hill school-house) Sabbath, Sept. 15th.
Sutton, N. H. (South meeting-house) ... Sab., Oct. 6th
Simeon Roby.

Lynn, Mass. ... Sunday, Sept. 15th
E. Owen.

Southbridge, Mass. (Town Hall) ... Sunday, Sept. 29th
P. S. Butler.

Craig's Mills, Oxford ... Sunday, Sept. 15th
J. T. Jordan.

Richmond, R. I. (Clark's Hall) ... Sunday, Sept. 29th
A. Durfee.

Anthony, R. I. ... evening, Sept. 10th
Natick, R. I. ... evening, Sept. 11th
Providence, R. I. ... Sunday, Sept. 15th
S. W. Bishop.

Cambridge, N. Y. (as Bro. Wm. M. White may arrange) Sept. 21st and 22nd.
North Easton, N. Y. (Handy school-house) Sept. 29th
Hebron, N. Y. ... Oct. 5th and 6th
J. Wilbur.

Westfield, Mass. ... Sabbath, Sept. 15th
Chelsea, Mass. ... evening, Sept. 24th
East Boston ... evening, Sept. 25th
E. McCulloch.

North Chester, Mass. ... Sunday, Sept. 15th
Scitico, Ct. ... Sunday, Sept. 29th
Enoch Phelps.

Campville ... Sunday, Sept. 15th
South Windsor ... Sunday, Sept. 22nd
G. L. White.

New Haven, Ct. ... Sunday, Sept. 29th
Hartford, Ct. ... Sunday, Oct. 6th
New York (Cooper Institute) ... Sunday, Oct. 13th
Pleasant Valley, Ct. ... Sunday, Oct. 20th
W. S. Campbell.

Ithaica, Thomkins Co., N. Y., or vicinity, (as Bro. Wm. Whipple may appoint) Sept. 23d, and over Sunday, the 29th. C. F. Sweet.

Abington, Ct. (at Bro. Baxter's) ... evening, Sept. 19th
Charlton, Mass. ... Sunday, Sept. 22d
M. E. Otis.

Lyman, Me. ... Sunday, Sept 15th
S. G. Low.

Wolcottville, Conn. ... Sunday, Sept. 15th
A. W. Bradford.

Clinton, Mass. ... Sunday, Sept. 22nd
M. A. Potter. G. T. Whitney.

Lowell, Mass.
A. Ross ... Sunday, Sept. 22nd
J. Couch ... Sunday, Sept. 29th
Wm. Stuart ... Sunday, Oct. 6th
W. H. Mitchell ... Sundays, Oct. 13th and 20th
C. Cunningham ... Sunday, Oct. 27th
D. M. Leavitt ... Sunday, Nov. 3d
B. S. Emery ... Sundays, Nov. 10th and 17th
H. F. Carpenter ... Sunday, Nov. 24th

Worcester, Mass.
E. McCulloch ... Sunday, Sept. 22d
Mrs. E. A. Warren ... Sunday, Sept. 29th

Chicopee Falls, Mass.
H. Davis ... Sunday, Sept. 15th
E. Phelps ... Sunday, Sept. 22nd
E. McCulloch ... Sunday, Sept. 29th
B. Hitchcock ... Sunday, Oct. 6th

Springfield, Mass. (Franklin Hall).
R. Boynton ... Sunday, Sept. 15th
J. Hemenway ... Sunday, Sept. 22nd
B. Hitchcock ... Sunday, Sept. 29th
Dr. A. M. Higgins ... Sunday, Oct. 6th
C. Goodrich ... Sunday, Oct. 13th
A. Ross ... Sundays, Sept. 20th and 27th

Great Falls, N. H. (Franklin Hall).
C. S. Emerson ... Sunday, Sept. 22nd
C. S. Shattuck ... Sunday, Sept. 29th

Portsmouth, N. H.
Sunday, Sept. 15th, no meeting.
S. S. Brewer ... Sundays, Sept. 22nd and 29th

Hampton, N. H.
J. Parsons ... Sunday, Sept. 22nd
A. Ross ... Sunday, Sept. 29th

Seabrook, N. H.
A. A. Robinson ... Sunday, Sept. 22d
A. Ross ... Sunday, Sept. 29th

Manchester, N. H.
W. H. Mitchell ... Sundays, Sept. 22d and 29th

Bowdoin, Me. (Dennett school-house.)
H. S. Mitchell ... Sunday, Sept. 15th
H. D. Reed ... Sunday, Sept. 22nd
C. Goud ... Sunday, Sept. 29th

Steep Falls, Me.
Jer. Hill ... Sunday, Sept. 22nd
C. H. Sweet ... Sunday, Sept. 29th

Biddeford, Me.
Geo. W. Sederquest ... Sunday, Sept. 15th
D. F. Leavitt ... Sundays, Sept. 22d and 29th

Portland, Me. (Union Hall.)
Hiram Munger ... Sunday, Sept. 15th
C. Goud ... Sunday, Sept. 22nd

Collinsville, Conn.
Seth Woodruff ... Sunday, Sept. 15th
S. C. Hancock ... Sunday, Sept. 29th
Z. D. Baird ... Sunday, Oct. 13th
H. R. Stark ... Sunday, Oct. 27th

Pleasant Valley, Ct.
Z. D. Baird ... Sunday, Sept. 15th
E. Owen ... Sunday, Sept. 22nd

Hoosick, N. Y.
M. Batchelor ... Sept. 14th, at two o'clock, and Sunday, Sept. 15th.
E. Moshier ... Sundays, Oct. 6th and 13th

Pownal, Vt. (as brethren appoint) Tuesday, Sept. 10th, until Friday, Sept. 13th.
Lynn, Mass. ... Sunday, Sept. 22nd
M. Batchelor.

Wakefield, Mass. ... Sunday, Sept. 22d
Suncook, N. H. ... Sunday, Oct. 6th
Lake Village, N. H. (North Church) Sun., Oct. 13th
Meredith, N. H. (Dolloff Hall) ... Sunday, Oct. 20th
Albany, N. H. (Bell school-house) ... Sunday, Oct. 27th
Campton, N. H. (Bump school-house) Sun., Nov. 3d
F. M. Drake.

Readfield (Gordon school-house) .. Sunday, Sept 15th
Thomas Rines.

Way's Mills, P. Q. ... Sunday, Sept. 22nd
Will Bro. Way please circulate the appointment?
East Colebrook, Kiddersville, N. H. ... Sun., Sept. 27th
Pittsburg, N. H. (Ferrill school-house) .. Sun., Oct 6th
Caswell Borough, P. Q. ... Sunday, Oct. 13th
Stanstead (Lovering Pond school-house) Sunday, Oct. 20th, and onward as the Lord directs.
U. G. Ladd.

East Concord, N. H. (Varney school-house) Sabbath, Sept. 15th.
North Pembroke, N. H. ... Sabbath, Sept. 22nd
Kennebunk, Me. (Methodist meeting-house) Sabbath, Sept. 29th. O. W. Kimball.

Rosenville, Vt. ... Sept. 14th and 15th
Sr. S. J. Bushnell.

Newhampton, N. H. (at E. Pike's) evening, Sept. 14th and over Sunday. E. Cotton. B. Pillsbury. F. Ransom.

New Durham, N. H. (Town House) Sun., Sept. 22nd
R. Morrill.

Sutton's Corner, Crawford Co., Pa., ten miles west from Meadville, on the A. and G. W. R. R., Sept. 22d.
Beaver, Beaver Co., Pa. ... Sept. 29th
Alleghany City ... Oct. 1st
John T. Ongley.

Hebron, N. Y. ... evenings, Sept. 19th, 20th, 21st, and Sunday, Sept. 22d.
Westfield, Mass. ... evening, Sept. 26th
Springfield, Mass. (Franklin Hall) evening, Sept. 27th
Bridgewater, Ct. ... evenings, Oct. 2d and 3d
Bridgeport, Ct. ... Sunday, Oct. 6th
New York ... evenings, Oct. 8th and 9th
Philadelphia, Pa., evening, Oct. 10th, every evening through the week, over the Sabbath, Oct. 13th, and longer if the interest demands.
Mrs. E. A. Warren.

New York City.
Advent meetings at 138 W. 24th street, every Sunday, at 10½ A. M. and 3 and 7½ P. M.; also Monday, Wednesday, and Friday evenings. T. J. Cox, 273 W. 22nd street. At 405 Grand street, preaching every Sunday, at 10½ A. M. and 3 P. M. Prayer meeting at Sr. Bellows', 23 Norfolk street, every Tuesday evening. Preaching brethren are invited to correspond with Bro. Cox, as above, or with me—H. A. King, *Bible Banner* Office, 14 Murray Street.

Biddeford, Me. (Advent Chapel, Hill Street, near Pool Street.) Meetings every Sunday, at 10½ A. M., 2½ and 7 P. M. Also, prayer meetings on Wednesdays and Saturdays.

Amboy, Ill.—Preaching the second and fourth Sundays of each month. Traveling brethren passing through are cordially invited to attend.
C. C. Marston, Pastor.

Kennebunkport, Me. (Advent Chapel.)
Preaching the first Sunday in each month by Eld. Wm. H. Mitchell. The remaining Sundays for the present by the Pastor, Wm. C. Stewart.

Gardiner, Me.
Meetings are held regularly Sundays, also Wednesday and Friday evenings, at Military Hall, Water Street. The servants of Christ, who feed the flock, are invited to come and help us. Correspond with Wm. Gilbert, or J. Thomas, Jr.

The Church in Pleasant Valley, Ct., is to be supplied with preaching once in two weeks for one year, and preachers will please correspond with E. M. Bapley, Cor. Sec. O. Jones, for the Church.

Philadelphia, Pa.
(*Brandywine Street, between 15th and 16th, and between Spring Garden and Green Streets.*)
Meetings every Sunday, at 10½ o'clock A. M. and 7½ evenings. Also Wednesday and Friday evenings.
J. N. Wilford, Cor. Sec.

Philadelphia, Pa. (*Adv. Chris. Church, corner of Ninth and Spring Garden Streets.*)
Meetings are held every Sabbath at 10½ A. M. and 7½ P. M. Prayer and conference meeting Friday evenings. F. H. Burbank, Pastor.

Portland, Me. (Union Hall.)
Meetings are now held in Union Hall, on Free Street, entrance nearly opposite the Baptist church. Brethren will please correspond with H. C. Freeman, 62 Green Street. H. C. Freeman, D. F. Scamman, James Berry, Church Committee.

Business.

Notes to Correspondents.

☞ We cannot discontinue or send your orders, unless you give us the POST OFFICE and STATE in PLAIN LETTERS.

☞ Money Letters.

☞ This week, and onward, we purpose to publish a list of all letters containing money for the *Crisis*, forwarded by those who send for *other* parties. Those who send money for *themselves* to pay for the *Crisis*, will find the date to which their money pays on the colored slip of paper attached to the *Crisis*. If the date is not changed within three weeks after sending the money, write immediately. The receipts for books and tracts will be acknowledged as usual. When *all* the books and tracts ordered at any one time are not received, look at the "Notes to Correspondents" for the reason. Ag't.

Names of Persons sending Money for Others.—W J Hobbs, Wm. A Feun, R R York, Mrs. E Slade, C F Whitney, Wm. E Brown, C H Williams.

Cash Receipts for Books and Tracts.—C D Jones $2.25, A J Young $3 00, P A Smith $1 35, A Thompson 35c, H V Davis $7 00, J Ward $2 00, H J Benedict 50c, L Kerr 75c, S K Rogers 25c, J A Jordan 25c, D K Barrett Jr. 25c, E E Whipple 50c, G H Wilson $1.00, H Holmboe $1 00, D Layton 45c, J Trevor $2.50, J Fulsiver 50c, J B Treat $5.16, Mrs E Slade $2 00, E W Tefft $3.00, C C Mann 50c.

Articles Received.—E. Slade, L. A. Wheeler, E Johnson, C Wire, L H Adams, S Bragg, A W Sibley, W S Dibble, W E Brown, V Hunt, J W Ballard, J H Tolman.

Boston Wholesale Prices.

CAREFULLY CORRECTED EVERY TUESDAY.

Tuesday, Sept. 10th, 1872.

FLOUR AND MEAL—		Lard, tce. ꝑ lb	9 @ 10
St. Louis ext.	6 75 @ 7 25	Hams, smoked	14½ @ 16
Medium	8 75 @ 9 25	Hogs, dressed	6 @ 8
Choice ext	9 50 @ 11 00	LUMBER—	
Western sup	5 50 @ 6 00	Clear Pine	33 00 @ 65 00
Com. ext.	6 50 @ 7 00	Coarse Pine—	
Medium do	7 50 @ 8 00	No 5	21 00 @ 24 00
Choice do	8 50 @ 9 50	Refuse	17 00 @ 18 00
Illinois and Indiana—		Shipp'g bd's	20 00 @ 25 00
Choice ext	9 00 @ 10 00	Spruce—	
Canada sup	7 50 @ 8 00	Nos. 1 & 2	17 00 @ 18 00
Com ext	6 25 @ 7 00	Refuse	10 00 @ 12 00
Medium do	7 50 @ 8 00	Hemlock Boards—	
Choice	8 50 @ 9 50	Nos. 1 & 2	13 50 @ 14 00
Milwaukee and		Refuse	9 00 @ 10 00
Minnesota	7 00 @ 9 25	Flooring Boards—	
Southern sup	@	Nos. 1 & 2	30 00 @ 38 00
Extra	6 75 @ 7 25	Refuse	20 00 @ 24 00
Choice Balt	10 00 @ 11 50	Clapboards—	
Michigan and Ohio—		Extra Pine	@ 60 00
Common to		Do. clear	@ 55 00
choice	9 00 @ 9 50	Do No. 1	30 00 @ 35 00
Rye Flour	5 00 @ 5 50	Sap extra	@ 50 00
Corn Meal	3 50 @ 3 60	Sap clear	@ 45 00
Buckwheat	3 50 @ 3 75	No. 1	@
Oil Cake, ꝑ ton	@ 50 00	Spruce	40 00 @ 50 00
GRAIN—		Shingles	2 25 @ 6 25
Corn, ꝑ 56 lbs—		Laths	2 25 @ 2 75
Southern yel	70 @ 71		
Western mix	68 @ 70	WOOL—	
Western yel	70 @ 72	Ohio and Pennsylvania—	
Rye	85 @ 90	Picklock	65 @ 70
Barley	75 @ 1 10	Choice XX	63 @ 65
Oats	43 @ 56	Fine X	60 @ 62
Shorts, ꝑ		Medium	63 @ 65
ton	22 00 @ 23 00	Coarse	58 @ 60
Fine Feed	23 00 @ 24 00	Michigan—	
Middlings	24 00 @ 25 00	Extra and XX	58 @ 62
HAY—ꝑ 2000 lbs—		Fine	53 @ 60
Eastern and		Medium	63 @ 65
Northern	25 00 @ 30 00	Common	58 @ 60
At City Scales—retail.		Other Western—	
Country Hay—		Fine and X	58 @ 60
ꝑ 100 lbs	@ 2 25	Medium	61 @ 63
Swale Hay	11 00 @ 00 00	Common	57 @ 58
Straw, 100lbs	1 25 @ 1 60	Pulled—	
New York	1 25 @ 2 00	Extra	55 @ 70
PROVISIONS—		Superfine	52 @ 75
Beef, Mess—		No. 1	40 @ 50
West. ext.	10 00 @ 12 00	Combing—	
West. mess	10 00 @ 11 00	Fleece	70 @ 75
Family ext.	14 00 @ 14 50	California	35 @ 55
Pork—		Texas	35 @ 45
Ext. clear	18 00 @ 19 00	Canada	55 @ 65
Clear	17 00 @ 18 00	Do. combing	.. @ ..
Mess	14 00 @ 14 50	Smyrna, wash	30 @ 45
Prime	11 25 @ 12 00	Unwashed	18 @ 40

GOOD TIDINGS,

Pertaining to the Earth and the Race.

This valuable work of 425 pages, is now ready, and is at the following low prices—so low that we hope many will buy them by the dozen, and circulate them widely. For the edition bound in *cloth*, the price is as follows: By express, $5.00 per dozen; single copies 50 cts.; sent by mail, 16 cts. additional for each copy. Ag't.

THE DESTINY OF MAN.

By Wm. Erwin.

This is a valuable book of 312 octavo pp. The writer endeavors to bring forth all that he finds in the Bible relating to the destiny of the wicked. He shows beyond all controversy that man is mortal, and that the wicked will be utterly destroyed at the day of judgment. This work should have a wide circulation. Price $1.50; gilt, $2.00, postpaid.

For sale at this office. Ag't.

Catalogue of Books and Tracts

FOR SALE AT THE OFFICE OF

"The Advent Christian Publication Society,"

160 HANOVER STREET, BOSTON, MASS.

Adventism. By Wm. Sheldon. Paper covers, 50 cents.
Bible Dictionary. Five colored Maps, two hundred and fifty Engravings. Sheep, $2.00; cloth, $1.50; postage, 25 cents.
Berean's Casket and Repository. By I. C. Wellcome. Cloth, $2.00; leather, $2.50.
Bible Meaning of the word Hell. 3 cents.
Bible Meaning of Forever, &c. 3 cents.
Black and Terrible Year. 30 cents.
Cruden's Concordance. Sheep, $2.00; cloth, $1.50; postage, 25 cents.
Clover-Hill Stories. By H. L. Hastings. 50 cents.
Church Spectacles. By I. C. Wellcome. 5 cents; three for 10 cents; 40 cents per dozen; forty for $1.00; $2.00 per hundred.
Christian Baptism. By I. C. Wellcome. 25 cents.
Christian Union. By J. Couch. 5 cents.
Christ our Life. By W. Leask. 35 cents per dozen.
Coming Judgment. By Wm. Sheldon. 10 cents per dozen.
Death, not Life. By J. Blain. 25 cents.
Death and the Dead. By. Wm. Sheldon. 5 cents.
English Reference Bibles. *Minion:* calf, morocco, circuit bindings, from $2.50 to $4.25. *Nonpareil:* calf, morocco, circuit bindings, from $2.00 to $3.50. *Pearl:* calf, morocco, circuit bindings, from $1.50 to $3.00. *Diamond:* calf, morocco, circuit bindings, from $1.25 to $2.00.
Evangels of the Coming One. By S. S. Brewer. 10 cents.
Endless Misery not a Bible doctrine. 5 cents.
Everybody's Book. By P. A. Smith. 12 cents.
Fables of Infidelity and Facts of Faith. By Rob't Patterson. Cloth, $1.00.
Futurity; or, The Hereafter of all Men. By Wm. Sheldon, 22 cents.
Future Punishment. By H. L. Hastings. 15 cents.
Good Tidings. Cloth, 50 cents. Postage, 16 cents. By Express, $5.00 per dozen.
Greek and English Concordance. By Hudson and Hastings. Cloth, $2.50; leather, $3.00; postage, 12 cents.
God's People Israel, and the Spiritual Millennium. By Wellcome and Goud. 30 cents.
Good Stories for Children. By H. L. H. 50 cents.
God's Special Gift. Mortal or Immortal Sinners,—which? By I. C. Wellcome. 35 cents per dozen.
Hymns of Jubilee Harp. Cloth, sprinkled edges, $7.00 per dozen; $55.00 per hundred; single, 75 cents. Leather, gilt edge, $9.50 per dozen; $75.00 per hundred; single, $1.00. Postage, 15 cents, single copy.
Home Thrusts and Home Thoughts. By D. F. Newton, $1.70.
Home, Marriage, and Family Relations. By Jas. Inglis. 15 cents; eight copies $1.00.
Health by Good Living. By W. W. Hall, M.D. $1.50.
Health Reformer's Cook-Book. 30 cents.
Infidel Testimony to Truth of the Bible. Selections from Dr. Alex. Keith. 10 cents.
Immortality. By J. H. Whitmore. Cloth, $1.00; cheap edition, 25 cents single; 5 copies for $1.00.
Is it Heresy? By J. Couch. 15 cents per dozen.
Immaterialism. By W. Sheldon. 7 cents.
Jubilee Harp, Hymn, and Tune Book. Plain cloth, leather back, colored edge, $9.00 per dozen; single, $1.00. Extra cloth, leather back, gilt edge, $10.50 per dozen; single, $1.15. Extra cloth, leather back, gilt edge and covers, $12.00 per dozen; single, $1.25. Postage 12 cents, single copy.
Judgment Impending. By L. T. Cunningham. 8 cents; 75 cents per dozen; $5.00 per hundred.
Life Beyond Death. By Wm. Sheldon. 25 cents.
Looking Forward. By H. L. Hastings. 15 cents.
Life and Death Theology. By Wm. Sheldon. 10 cents.
Light of Prophecy. By J. H. Brooks, D.D. 25 cents per dozen.
Matthew xxiv. and xxv. An Exposition. By I. C. Wellcome. 27 cents.
Mother's Advice. By Mrs. E. P. Miller, M.D. 20 cents.
Notes of Warning. 25 cents per dozen.
Pilgrim Praises. Sunday-school Hymn and Tune Book. Paper covers, $3.00 per dozen; stiff covers, $3.60.
Pleasant Hours. By H. L. H. 50 cents.
Paul's Expectation and Hope. By O. R. Fassett. 2 copies, 10 cents; 50 cents per dozen.
Prepare to meet thy God. Behold, the Judge standeth before the door. 10 cts. per dozen; 40 cts. per hundred.
Reasons for my Hope; or, Tokens of Redemption. By H. L. Hastings. 20 cents.
Revelation xiii. A Treatise. By S. S. Brewer. 20 cents.
Rich Man and Lazarus; Thief on the Cross, &c. By M. Grant. 6 cents.
Rev. John Foster's Letter on Future Punishment. 3 cents.
Scriptural Question-Book. Single, 17 cents; per dozen, by express, $1.25; by mail, $1.50.
Science and the Resurrection. By D. T. Taylor. 3 copies, 10 cents.
Signs of the Times; or, A Glance at Christendom as it is. By H. L. Hastings. Cloth, $1.00; paper, 50 cents.
Seven Messages of the Apocalypse. By S. S. Brewer. 10 cents.
Symbolization of the World's Eventful Crisis. By O. R. Fassett. 4 cents; 20 cents per dozen.
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WATCHMEN, WHAT OF THE NIGHT?

Watchmen, on the walls of Zion,
What, oh tell us, of the night?
Is the day-star now arising,
Will the morn soon greet our sight?
O'er your vision
Shine there now some rays of light?

Tell, oh tell us—are the landmarks
On our voyage all passed by?
Are we nearing now the haven,
Can we e'en the land descry?
May we truly
On your guidance now rely?

They are silent—what's the meaning?
Are the watchmen all asleep?
Have they lost their chart and compass,
Do they now no vigil keep?
Have they left us
In our sad despair to weep?

Blessed be the God of heaven!
He can from our fears release;
If we listen to his mandate
From all "trust in man to cease,"
He will guide us
To the port of endless peace.

Light is beaming—day is coming!
Let us sound aloud the cry;
We behold the day-star rising,
Pure and bright in yonder sky:
Saints, rejoice now—
Your redemption draweth nigh.

We have found the chart and compass,
And are sure the end is near;
Onward, onward we are hast'ning,
Soon the haven will appear;
Oh, be wakeful!
Let the word your spirits cheer.

THE COMING STRUGGLE.

I. E. LOMBARD.

NUMBER SIXTEEN.

THE BATTLE OF THE GREAT DAY OF GOD ALMIGHTY.

It seems that before Christ comes, the spirits have artfully instructed the masses who are led by them, that he is to come soon to set up his kingdom at Jerusalem; and being bitterly enraged against him as the author of the plagues which they are suffering, and viewing him about as we do Satan, they are easily persuaded by the spirits to prepare to meet him there with the expectation of defeating him. The sixth vial brings to our view the preparation for the battle. The kings of the earth and the whole world are now honored by a visit from supernatural beings, acting in the capacity of diplomatic agents, from the dragon, the beast, and the false prophet. They are not such "ministering spirits" as visited Abraham and Lot, but they are "unclean spirits," "the spirits of devils working miracles." They do not come to the kings to sing "Glory to God in the highest," as did the angels to the shepherds in olden time; but to bid them assemble to make war with Him, and prevent His setting up his kingdom. There are to be three of them on this mission, acting visibly among men, and working miracles as they go. They are said to be "like frogs," and hence they possess some peculiarity which the spirits do not, as yet, exhibit.

While these three spirits are on their mission to the kings of the earth to persuade them to assemble to the battle, Christ appears in the clouds of heaven to gather his saints, as shown in the next verse, which reads—"Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame." Rev. 16:15. We must not confound this appearing of Christ in the clouds of heaven *to gather his saints*, with his subsequent coming to the earth "*with all his saints.*" In this case he descends no further than to the clouds of heaven, and sends forth his angels to gather his saints from their retreats, where they have fled to escape their persecutors, and the sleeping ones from their graves, and they are "caught up to meet the Lord in the air." I think they are then to return with Christ and the angels to the presence of the Father in heaven. For we do not suppose that the ceremonies attending this union of Christ and his church, called "the marriage of the Lamb," will take place anywhere else than in the presence of the Father. Nor can we suppose any time more fitting than when the saints have just been gathered home. Hence, when all have been gathered to Christ in the air, the next move will be to go to the Father's presence, when they, as the Bride, will be welcomed to the glory of the Father, to the joys of the Bridegroom, to the attentions of the angels, to the marriage supper of the Lamb, and to the untold riches of glory "which eye hath not seen nor ear heard."

This marriage of the Lamb is mentioned in the seventh, eighth and ninth verses of the nineteenth chapter; and the eleventh verse shows him descending to the earth to engage in the battle. It reads, "I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war." He is afterward called "the Word of God" (v. 13), and also "King of kings, and Lord of lords" (v. 16); hence the person here referred to must be Christ. It appears from the passage, "in righteousness he doth judge and make war," that he now comes from heaven as a warrior, and the Judge of the world. This appears further evident from the fifteenth verse, which declares that he shall "smite the nations," shall "rule them with a rod of iron," and that "he treadeth the winepress of the fierceness and wrath of Almighty God." The fourteenth verse shows that the saints come with him from heaven. It reads—"The armies *which were in heaven* followed him upon white horses, clothed in pure linen white and clean." They, with the angels, perhaps, will constitute "his army" in the battle, and they will occupy their position at his right hand in the judgment.

Some will wonder, perhaps, how the righteous are to be separated from the wicked, made immortal, enter into glory, and enjoy the marriage supper of the Lamb before the judgment takes place. But there ever has been, and still is, more or less querying as to what we are to understand by the judgment. Still, all the faithful will feel bound to believe, from the many solemn allusions to it in the Bible, that such a day is appointed, and will surely come in its time. It seems equally evident that the solemn scene will take place in the presence of Christ and the Father, and that both the righteous and the wicked will be there; not a few of them, but the mass. The object of the judgment cannot be for God to inform himself as to who are his and who are not; for this he knows every moment before the judgment. There is nothing about this matter that he does not know all the time. But there is much about God's *righteousness* in his dealings *toward us*, and man's *unrighteousness* in his dealings *toward God*, that man does not realize in his stupidity and hardness of heart. Hence God appoints the day of judgment, as an occasion to display before an assembled world, the righteousness of his dealings with all, and the riches of his love and mercy toward all. And on the other hand, he will show the shameful treatment he has received from man, in return for his kindness. And in doing this, he will "bring to light the hidden things of darkness, and make manifest the counsels of the heart." Thus will he "judge the secrets of men." And then the righteous, having sought the more excellent way, will be commended and welcomed to inherit the kingdom; while the wicked, condemned in their pollution, will be sentenced to death as unworthy of life.

This view of the judgment seems to me harmonious in itself, and agreeable to Scripture. As God knows all hearts at once in this life, so he can judge all hearts at once in the day of judgment, with no need of treating one case at a time. But all will stand convinced of sin, and self-condemned in the presence of God in that day. And since, according to Matt. 25:31–46, the righteous and wicked are separated first, and have their merits or demerits considered afterward, I see no good reason why the saints may not be raised, immortalized, and glorified, and afterward be present at the judgment, where they are to be shown worthy of acquittal, and the wicked deserving of condemnation.

While Christ and the saints are celebrating "the marriage of the Lamb," the nations, led by the spirits of devils, are preparing to meet him at Jerusalem, to give him battle when he shall return with his saints to set up his kingdom. The sixteenth verse clearly shows that the spirits gather the nations to the battle. It reads, according to Wesley, Whiting, the Syriac, the Revised—"*They* gathered them together into a place called in the Hebrew tongue, Armageddon." Wakefield has it literally, "the spirits gathered them," etc. The nations are the aggressive party in this case. They make the war against Christ. This is definitely expressed in Rev. 19:19, which reads—"I saw the beast, and the kings of the earth and their armies, *gathered together to make war against him* that sat on the horse, and against his army." This is shown also in Rev. 17:14, where we read of the ten kings, "These *shall make war with the Lamb.*" As these ten kings "give their power and strength unto the beast," and make war with the Lamb at this time, they must be the same as "the kings of the earth" in the passage above, acting with the beast in making "*war against him that sat on the horse.*"

GIVE.

J. W. THOMAS.

This is a command. It cannot be slighted or neglected without incurring guilt. He who gave his life for us, and who fills our pathway with his mercies, requires us to impart a portion of our substance to others. No man or woman can be a true christian while selfishness predominates. Christ is the author of eternal salvation to all who obey him. I have often thought of an expression a good brother once made in a meeting where I preached. He said—"We might as well whistle as to pray, unless we were willing to obey." I believe it; yet how few there are who are willing to *obey in all things*. Praying, preaching, singing, and doing a great many other good things, will not amount to much, while we hold on to the dollar with such a grip. No. The command to "GIVE" rings like thunder in the ears of this covetous, selfish generation. "Give to him that asketh of thee, and from him that would borrow of thee turn not thou away." "What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? If a brother or sister be naked and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye *give them not those things which are needful to the body*; what doth it profit?" O, says one, "I give every time I am solicited." Yes, and that is about the only time you do give, and then you give *one dollar*, where you are able to give *ten*, or ten where you are able to give a hundred.

Listen again. "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" Dare you look up to God and pray when you know that you have slighted or neglected one of the Savior's suffering disciples? There are many who make a high profession, while at the same time they are hoarding up their thousands, and oppressing and despising the poor. I know the Lord has an eye to his poor, afflicted children; but when he lays the command upon us to help them according to our ability, woe to us if we dare disobey. He will curse us to the very bone if we do it. All the way through the Bible the duty to help the poor is inculcated, and a blessing is promised to those who obey. "Blessed is he that considereth the poor; the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth; and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing; thou wilt make all his bed in his sickness." "Honor the Lord with thy substance, and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine. There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat; and he that watereth shall be watered also himself." "He that oppresseth the poor reproacheth his Maker; but he that honoreth him hath mercy on the poor. Open thy mouth, judge righteously, and plead the cause of the poor and needy."

Such is the language of David and Solomon; and when the Jews observed these instructions, great was their prosperity; but when they became stingy and selfish, the curse of God with all its withering power came upon them. Hear the prophet Malachi—"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation." Now hear the command, and observe the magnitude of the promise connected with obedience to it—"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground. And all nations shall call you blessed, for ye shall be a delightsome land, saith the Lord."

The precepts and example of Jesus, unite in proclaiming the great truth—"It is more blessed to give than to receive." When he was on earth, he showed special kindness to the poor; he associated with them, and preached to them the words of everlasting life. He knew the sorrows and trials of the poor, for he was poor himself. He chose his apostles from the poorer classes that they might be able to sympathize with the poor of his flock. The rich young man who came to the Savior was commanded to sell out and give to the poor. When salvation came to the house of Zaccheus, he said—"The half of my goods I give to the poor." Paul said—"He that soweth sparingly shall reap also sparingly; but he that soweth bountifully shall reap also bountifully, for God loveth a cheerful giver. Charge them that are rich in this world, that they be not high minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate. Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

Where are we? Where is our treasure? Do we love God with all the heart? or are we trying to serve God and mammon? Are we all ready for the judgment? Examine yourself. Wake up. Time is short. The Lord is at hand. What are you going to do with all that money? Wake up, wake up. Be liberal. Give, and it shall be given to you.

SANCTIFICATION.

M. D. SEVEY.

"For this is the will of God, even your sanctification."—THESS. 4:3.

Bro. Grant, and Brn. and Srs.:—Much has been said of late through the *Crisis* on sanctification and holiness; much that has been very good; and as there are various opinions about the doctrine, whether it is a separate work from justification, permit me to state a little of my experience, it may be a benefit to some one that is hungering and thirsting after the fulness of perfect love. I am satisfied but few know the depths of perfect trust in God, or have given *all* to him; so they can say, "I live, yet not I, but Christ liveth in me;" connected with him, as the branch is with the vine.

I met with a change in my youth, and knew I had passed from death unto life, because I loved the brethren. Old things had passed away; all things became new. What I once loved, I then hated. What a change! I was a new man. I had a peace the world could not give; yet my joy was not full. Months and years passed. All the time I felt an inward longing for more. While on my knees in silent prayer, as the little meeting was closing, by faith I saw a full salvation in Jesus; I saw him then ready to receive me, and seal me with the Holy Spirit of promise, and fill me with joy *unspeakable* and full of glory. Such a joy and glory cannot be expressed. I think I knew how Paul felt when he said, he knew a man, whether in the body or out of the body, he could not tell. I lost my power to walk; but oh, the joy, the power of God! Glory to God in the highest! I found what I had so long sought. For days I could not get a good lesson. In school I would shout "Glory" before I was conscious of breaking the orders. I saw the mass of professed christians on the back ground. I saw them as in Ezekiel's vision, only in the water to the ancles, when it was their duty and privilege to bathe in the fulness of the water of life freely. Oh! the heights and depths of Jesus' love, peace, rest, and joy. None can describe it. How dreadful sin looked. How quick the jest, the idle word would quench the Spirit. This is what I understand by being sanctified, set apart, made holy, pure in heart, walking with God, being dead to sin, crucified to the world, receiving the gift of the Holy Ghost, baptized from on high, ready for living or dying. This is what I understand Jesus to mean, when he says—"Be ye therefore perfect, even as your Father in heaven is perfect."

May we, dear brethren and sisters, strive for this condition, and contend for the faith once given to the saints, and amid the perils of the last days, be kept from being lukewarm, and overcharged with the cares of this world; and all be ready for translation, walking with God like Enoch, being sanctified by obeying the truth through the Spirit. May it be ours to share the joy here, and the glory of the world so soon to be given to the saints.

Gems.

— All that is good fortifies the soul in the ways of peace and righteousness.

— The faults of christians are watched with more rigid scrutiny than their virtues; hence the importance of sustaining an unblemished character.

— He is a happy man, who has learned to read himself more than all books.

He sendeth sun, he sendeth shower,
Alike they're needful for the flower,
And joys and tears alike are sent
To give the soul fit nourishment;
As comes to me, or cloud, or sun,
Father, thy will, not mine, be done.

— Courage consists not in blindly overlooking danger, but in seeing it and conquering it.

— A real christian loves close, pointed, searching preaching, and seeks not the ministry of those who speak enticing words of man's wisdom.

— The common gifts of God respect not the parentage or blood, but are indifferently scattered where he pleases to let them fall.

— Trust him in nothing, who makes not conscience of every thing.

— If we cannot abide to hear of our faults, we are not capable of amendment.

— It is owing to the weakness of our faith that in visible means we see not Him who is invisible.

— Modest beginnings give hopeful proceedings and happy endings.

— We cannot be quiet friends with ourselves until we are friends with God.

Lord, keep thou our footsteps
Very near to thine,
That some ray of glory
On our path may shine;
Nearer, and still nearer
Draw our hearts to thee,
Lest we lose thy whisper—
"Come and follow me."

— Meekness is a virtue by which a man may know a christian better than by his name.

— He who has no money is poor; but he who has nothing but money is poorer.

— Temptations and trials are necessary as teachers.

— To seek the redress of grievances by going to law, is like sheep running for shelter to a bramble bush.

— In character, in manner, in style, in all things, the supreme excellence is simplicity.

WHILE the rain falls daily, the wheat looks green on the stony ground that has not been broken up; but when the drouth comes, the burning sun scorches it, and it dries up. So it is with many converts. They run well while the crowd looks on and applauds; but when fidelity to Jesus and his truth exposes them to persecutions, they give up and turn back into the popular road.

NATURE OF MIND.—No. 2.

WHEN DOCTORS DISAGREE, WHO SHALL DECIDE?

ALVIRUS M. HITCHCOCK.

No. 2. So far we have considered the theories of the majority of popular teachers. We have found them to be unfounded in reason. We kindly solicit your unprejudiced attention while we endeavor to give the true theory of the mind. Man as a physical organization is complete within himself. Not that his powers and qualities are absolutely perfect; but that in his sphere there is a perfect adaptation of human power to human necessities. Such is the perfection of his nature, so harmonius in all its parts, that the Creator himself pronounced him "very good;" and the Scriptures declare him to be "fearfully and wonderfully made." Connected with man's nature are the powers of mind. To suppose that back of his bodily organism there exists a superadded intelligent power, either material or immaterial, is to suppose that for which there is no evidence in fact—that which, as we have already seen, is absolutely impossible. Then where shall we look for the origin of thought? Evidently in man's own sublime structure. But it is said that matter cannot think. Who knows that it cannot? No one claims that all matter possesses life. Because the senseless clod of earth possesses no intelligence, it does not follow that certain refined material structures cannot. But some philosopher (?) will present us with the following syllogism:

Matter is inert; i. e., it has no power to put itself in motion. But thought requires voluntary motion; therefore matter cannot think.

This pretended argument may seem conclusive, but a little thought will discover its utter fallacy. The statement contained in the major premise has nothing to do with the point in question. Suppose inorganic matter does not possess motion within itself, what follows? Simply that matter *in such a form* cannot think. Behold the wonders of vegetation! Is there no motion here? But our philosopher tells us matter is inert. So it is ultimately. The particles forming that beautiful tree yonder never said to one another, "We will unite and form a tree." But in the miniature tree, the organized germ of the future beautiful structure was vested by the Creator with the power of collecting particles according to a natural law. But you say that is not voluntary motion. We admit it. Yet the tree performs of itself after all, unless there is a constant miracle.

Turning, however, to the realm of comparative physiology, we find our philosopher's argument completely overthrown. In the beast we have not only organic motion, as in the vegetable world, but voluntary motion. Now if it be true that no form of organized matter possesses the power of volition, then the beast possesses a separate spiritual entity. Let us be honest, and admit that either the beast has a spiritual nature, or that an organized material substance can think. It amounts to nothing to affirm that the beast is a mere machine, operated upon by another power, for we all know to the contrary. A balky horse is no miracle. He wills not to go, and virtually says no in the strongest terms. Neither avails it anything to say that this power of the beast is mere instinct. It matters not. The brute acts voluntarily, and possesses the power of choice. This is sufficient for the argument. The fact that matter ultimately is inert, proves not the fact. And further, those who claim that matter cannot think, frequently deny their assertion in a subsequent concession. When hard pressed they reject the absurd idea that immateriality can act upon materiality, and ascribe mental action to a material organization exceedingly refined in nature. Who does not see the admission? Now the question is not as to the degree of refinement matter must possess in order to think, but can matter think at all? that is the point, and this fact is already conceded. As to the degree of refinement, it is of little use to theorize. Facts must settle that point.

Coming to the conclusion, then, that not only matter, in certain forms, can think, but that mental action is the power of the human organism, the question naturally arises as to the location of the mind. We have already hinted at the manifest relation between mental phenomena and the brain; and the fact of the mind's dependence upon it is too well established to be refuted, modern theology—but not true science—to the contrary notwithstanding. In all departments of the animal kingdom we find the power of mind to be in proportion to the development of brain. In the higher orders of animals we find a greater brain development, and a proportionally greater mind development, than in the lower orders. Arriving to the human species we find connected with a superior mental development a resulting moral faculty. This constitutes man an accountable being, and marks him as the crowning work of God's creation.

But it is said that all these mental manifestations in the brute are not real intelligence, but mere instinct. We beg leave to differ from this important consideration. If it were mere instinct, then were it equal in every one of the same class. Thus, the wants of the horse are more extensive than those of the insect or reptile, and you say his instinct is proportionally greater. Very good. But the common wants of the equine species are precisely alike; and as instinct goes no further than necessity—unless reason be called instinct—then in that species what is termed instinct should be universally alike. This we know is not true. Some horses are much more intelligent than others. And why? Simply as the result of a greater development of the brain. So also in the human species do we find gradations of mind from the idiot to the philosopher.

Another striking evidence of the dependence of the mind upon the brain, is the fact that when the brain becomes affected by disease or accident, a corresponding effect is produced upon the mind. A sudden blow upon the head will produce such a concussion of the brain that loss of consciousness follows. If the mind is interrupted in the midst of a sentence, on recovering, it resumes its train of thought precisely where it left off. Numerous instances attest this fact. And again, particular organs may become affected. By destroying a certain portion of the brain, a person loses his memory of facts, of faces, or of dates; his musical faculty, or his power of physical equilibrium, according to the location of the injury. Or the phenomena may be reversed, and these powers unduly stimulated to action. Similar effects are observed in the beast. Nor are these occurrences rare. Scores are upon record. It is a plain matter of fact, that outside of and beyond the action of the brain, we have no positive knowledge of thought or even consciousness.

But here we are met with a pretended objection. It is said that in an aggregate of cases every portion of the brain has been removed, and consciousness still retained in every case. But where, we would ask, is the weight of the objection? Does it prove that consciousness lies back of the brain? Not in the least. No one denies that portions of the brain may be removed without loss of consciousness. In order, however, for the objection to be of weight, it must be proved that the *entire* brain may be removed in a single case, and then consciousness retained. This cannot be done. But we challenge anybody for authentic example in which any one organ has been totally removed from both hemispheres of the brain without any perceptible change.

It is further objected that the mind, a distinct personality, has been conscious of its own identity separate from the body; but in absence of evidence, and in contradiction to facts, we cannot give credence to what is manifestly a deception. In the first place, aside from the fact that instances of such pretence are exceedingly rare, we always observe in cases of trance, whether brief or protracted, that the body never decays. This shows beyond doubt the presence of the life principle. This being true, we have not the least evidence that the brain may not have received impressions through some channel, or at least acted upon impressions previously received. It is of little force to say that people on recovering from such a state declare that it seemed one of realities. A dream frequently seems more like a reality than otherwise. In fact, people often have dreams in which they are so apparently certain of its reality, that they console themselves with the thought that, though they have often been deceived before, it surely is not a dream this time. Though a trance differs from a dream in the circumstance that the common functions of the body are suspended, yet the action of the brain is similar in both cases.

Thus innumerable obstacles arise so soon as we maintain that the mind is a superadded personality. But the matter becomes plain when we recognize it as simply the power of an organized animal being. Briefly stated, we believe the true theory to be this: The brain, as a refined material structure, *thinks*. It is as much its peculiar function as chymification is that of the stomach, or respiration that of the lungs and respiratory muscles. The mind is not strictly the action of the brain, but the *power* of action. Hence in sleep the mind really exists, though the action of the brain is suspended for a time. In death the brain loses all power of action. Thus is verified the statement of Scripture in reference to the final sleep of man: "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."

In conclusion, permit a word in reference to the importance of our question. Do we care to know anything about our destiny? If so, let us remember that we must inquire into our present nature. If the mind is an immortal personality, it will live on through the ceaseless ages of the hereafter, either in happiness or misery,—in a state of virtue or vice. Will sin forever stain God's universe? Is evil a wound which the Omnipotent can never heal? These are startling questions. Let us not pass them idly by.

RELEASED FROM BONDAGE.

BRO. GRANT:—I am seventeen years old. Four years ago, I resolved to take up my cross and follow Jesus, as near as I could; and although I but little knew what it was to be a christian, in the true sense of the word, I ever strove to find out what God's will was concerning me, and obey his commands. Although I feel that I have wandered many times from the right path, and been very disobedient, God still smiles upon me and owns me for his child. O what reasons I have for praising God. How I ought to love him for his indulging kindness toward me, and all who put their trust in him. May we ever strive to glorify God, in both body and spirit which are his. Father takes the *World's Crisis*, and we all think we could not do without it. I like to read its columns, and especially those devoted to health. I took the "Laws of Life" one year, and I bless God that it ever fell into my hands. I then began to see how christians ought to live. I was out of health, and all of the time gratifying my morbid appetite, and eating food that I knew would hurt me. How often have I eaten the third hearty meal, and then have to take a portion of medicine at night, before I could go to sleep. How thankful I feel that I am released from such bondage.

It has now been about a year since I commenced to reform. I at once discarded pork, tea, and coffee, and rich food. As soon as I could, I got some Graham flour and established the two-meal-a-day system. The result is, I am so much better that some folks call me tough. I am now at work from five o'clock in the morning until nine at night, without any rest-hour, doing the work for eight in the family, and filling my time with sewing. I would not be hired to live as I used to. It seems now as though I must have been awful wicked; but there, I lived just as I was brought up to, and it was with difficulty and opposition that I have succeeded thus far, as my parents did not see as I did; but they have to admit sometimes that I have got help by so living, for I have not taken a drop of medicine. When I see christians paying no attention to the care of the body, or health, I almost lose fellowship for them. A year ago, I could not do my own washing without having the backache, and now I can do a large washing with ease. Although I am not tough, I believe I am on the road to health; for I do believe that if we disregard the laws of our being, and thereby weaken our spiritual faculty for serving God, we shall be held responsible for so doing; for I know by experience it is a great deal harder to live a christian with a foul stomach and poor health, than when the stomach is healthy and the whole being is full of life and strength.

If all would give heed to Paul's injunction to the Corinthians—"What! know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's"—I believe there would be less cause for doubts and fears and backslidings among christians. May God lead his children into all truth. I believe health is the foundation of happiness. Everything looks beautiful to me now; and I feel that I can say with the Psalmist—"The heavens declare the glory of God, and the firmament showeth his handiwork."

IZADORA A. YOUNG.

CAN BOTH BE RIGHT?

BRO. GRANT:—While attending the Conference at Sugar Hill, N. H., last June, and listening to the preaching of Brn. Couch and Piper as they presented the evidence of the near coming of Christ and kindred doctrines in such a clear manner, it seemed to me no one could doubt its truthfulness. And having for a few weeks previous listened to preaching exactly the opposite, that the church is to triumph through the preaching of the gospel until the great mass of mankind are converted to God, and a good time to come before the coming of Christ, when the religion of Christ will be popular and therefore be much easier serving God than now; listening to the above gave rise to the following thoughts:—

Does our heavenly Father require Brn. Couch and Piper and yourself, and hundreds of others, to preach Christ soon to come to set up his everlasting kingdom and raise the dead, change the living, and reign with them King over all the earth; for which you must leave your homes and travel day and night; which makes you unpopular in the eyes of the world and the mass of those who profess to love Jesus; which you *must* do that you may be blessed; while hundreds of the professed servants of Christ live in ease, get great salaries are popular, preach one hour in a week; either preach in direct opposition to the coming of our blessed Savior or are indifferent and keep silent in regard to it altogether, and claim that they too are blessed also?

How can these things be? Did our heavenly Father require the people of the old world to believe the preaching of Noah and the Sodomites, the preaching of Lot? Was it necessary to the salvation of the Jews, that they accept Christ as the Messiah? Did or did not God require this of those nations? If he did, and the second coming of Christ is the doctrine of the kingdom, and a special message to this generation, can we be blessed and saved if we reject the message and make light of it?

If it makes no difference, why not join the masses and be popular, and have a good time? and in the good time to come it will be so easy to be a christian. Why be called crazy, infidel, fanatical, fools, and of no account in the world, and live almost alone, as it were, in a place where there are hundreds who profess to love Jesus, yet have no love for his coming?

Bro. Grant, will you give us some thoughts on the above, and thus impart light to your brother hoping for life when Jesus comes.

O. B. QUIMBY.

We are so confident we are right, and pleasing the Lord, in making the proclamation that Jesus is soon coming, we are willing to bear the reproach we receive for so doing, and feel like entering into the work more earnestly than ever. May the Lord open the eyes of those in darkness, and bring them also into the glorious light and liberty of the gospel of the kingdom.—ED.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

WHAT WILLIE'S PUPPY DID.

Two or three little boys, almost babies, were standing near a man who was whipping his horse to make him draw a very heavy load of coal. One of them called out, in his helpless indignation: "Stop that, Mister! You shan't whip that nice old horsey any more!"

But still the smutty fellow laid on the whip. Another of the children exclaimed: "You better stop that, or, or, I'll whip you real hard with my horsewhip when I'm a man! Stop! else I'll tell my father of you!"

The man laughed till he looked up and saw the third baby-boy sitting down by a stone wall, crying bitterly, and rubbing his eyes with his white blouse. He stopped his cruel work and called out: "What are you crying for? This isn't your father's horse, little fellow."

"I'm crying 'cause I don't want that nice old horsey hurted. Please don't hurt him any more, and I'll help push the cart, and Sam and Joe will push, too!"

The man laughed out very loud, and said: "Why, you could draw the coal yourself! But why don't you like to see the horse whipped?"

"'Cause, 'cause," sobbed out little Willie, "'cause I've got a puppy at home!"

Now, there seemed no sense, at first thought, in this reply of the dear, tender-hearted child; but there was a great deal of good sense in it. What Willie meant was this: "I own a puppy that I love, and I could not have him whipped nor hurt in any way. And because I love my puppy and am tender of him, I love every other living thing."

Willie's puppy had taught him to be merciful to every dumb creature, and so had done a good work on his little heart.

The child who is tender of a dog, cat, or bird, will never grow up to beat horses. Let children have pets to love and care for.—*Methodist.*

LONESOMENESS.—A mother, busy with her household cares, was obliged to go into an upper room, and leave two little ones alone for some time. So she gave them books and toys to amuse them, which answered very well for a time. But, by and by, the house seemed to grow so still and lonesome, they began to feel afraid. So the eldest went to the foot of the staircase, and calling with a timid voice, said:

"Mamma, are you there?"

"Yes, darling," said the mother, cheerily.

"All right," said the little one, more to herself than to her mother.

So she went back to her play for a time. After a while the question was repeated, with the same answer and the same result. Oh, how often, in our loneliness and sadness here in the world, we forget that God is still overhead! But if we only send up our prayers to him, we shall not fail to get a comforting and quieting answer. "What time I am afraid I will trust in thee." You need not fear in the darkest night, or the wildest storm, for God is still overhead. "As one whom his mother comforteth," so the Lord will comfort those sorrowing ones who flee to his bosom for rest.—*Presbyterian.*

NO PLACE.—A great many boys complain that there are no places. Perhaps it is hard to get just such a place as you like. But when you get a place—and then there are places; this big country, we are sure, has need of every good boy and girl, and man and woman in it—when you get a place, we say, make yourself so necessary, by your fidelity and good behavior, that they cannot do without you. Be willing to take a low price at first; no matter what the work is, if it is honest work. Do it as well as you can. Begin at the very lowest round of the ladder, and climb up. The great want everywhere, is of faithful, capable workers. They are never a drug in the market. Make yourself one of these, and there will always be a place for you, and a good one, too.

MAKING THE BEST OF IT.—Little Minnie, only three years old, to amuse a homesick cousin who was visiting at her house, brought out her choicest playthings. Among these was a tiny trunk, with bands of gilt paper for straps, a very pretty toy; but Freddie bent the lid too far back, and it broke off. He did not mean to do this; and when he saw what he had done, he was frightened, and began to cry. Then dear little Minnie, with her own eyes full of tears said:—

"Never mind, Freddie; just see what a cunning little cradle the top will make!"

That was certainly a great deal better than fretting. She made the best of it.—*Children's Hour.*

THE STORY OF JESUS.—"The story of Jesus," said an African, "is my hymn, my prayer, my Bible. I weep over it when I can't sing about it, and I sing over it when I can't weep about it. This is true, that I thank God for it from the sole of my foot to the top of my head." Is the christian child, who enjoys the benefits of a christian land, as thankful for the blessing of a precious Savior as that poor African?

CHILDREN, when any one tries to persuade you to do wrong, say "no" as if you meant "no." When Satan whispers for you to serve him and do wrong, and makes good promises, as he did to the Lord Jesus in the wilderness, answer him as Jesus did—"Get thee behind me, Satan." There is a "no" he can understand.

A POOR BOY, who was employed all the week in taking care of cattle, was so anxious to learn the word of God, that he used to take the Bible into the fields with him, and in the course of a year he committed to memory nearly two thousand verses.

Hygiene.

"This is for your Health."

DOES BRAIN WORK SHORTEN LIFE.—Our answer to this question is as follows: No, when performed in a proper way; yes, when performed in an improper way. Any pupil in school, or any man or woman out of school, who labors more than four or five hours a day at hard study without relaxation, will find it injurious to health, and to shorten life. But the hardest student may live to extreme old age, if he will observe the following rules: Never study, or apply the mind closely, immediately after eating. There is but so much blood in the body, and when the stomach is digesting food, a larger proportion of it is there than at other times. So, when we think hard, or study, more blood flows to the brain than at other time. But who does not see that there cannot be more blood than usual at all parts of the body at the same time?

To be healthy, never study under the influence of stimulants. Many have written and produced wonderful compositions under the stimulus of alcohol, and opium, and other poisonous narcotics. But such a course invariably shortens life. Men may study if they will only live right.—*Good Health.*

TEMPERANCE AND VIGOR.—There comes from California an account of a gentleman living in that State, who is now sixty-four years of age, who has not tasted liquor, wine, tea, coffee, or tobacco, for thirty-five years of that time, and recently stepped off on a short walk of fifty-five miles, which he finished in twenty hours and fifty minutes, part of the distance being traveled in pitchy darkness, and in a strange country, and, therefore, with shorter steps. When this gentleman had accomplished this feat, he was just as fresh as ever, and ready to return by the way he came. All his sustenance on the journey was a little parched Graham flour. Now here is a case of a man who has really lived while he lived. He is as youthful and springy at sixty-four as most men are at thirty and thirty-five. And it all comes of a proper regimen and regular and healthy habits. All of us can compass as much if we desire, and possess brisk spirits, a cheerful and contented temper, and every other desirable thing, if we will but practice that simple temperance which is the parent of a perpetual vigor, freshness, and peace.—*Exchange.*

JUVENILE SMOKERS.—An English physician, with a desire to be of benefit to the rising generation, has published some interesting facts regarding the effects of tobacco smoking upon boys. Of thirty-eight boys under fifteen years of age, whom he knew to be smokers, he discovered in twenty-seven injurious traces of the habit. Twenty-two had disorders of the circulation and digestion, palpitation of the heart, and a more or less marked taste for strong drink. Twelve were troubled with hemorrage at the nose, and an equal number had slight ulceration of the mucous membrane of the mouth. These symptoms were all mitigated, and in some cases eradicated by a discontinuance of the habit of smoking. Although all were treated for the above named disorders, only those were cured who abandoned the habit. Persons who have the care of boys will do well to keep these statements, made on the authority of the British Medical Journal, well in mind.

FOOD FOR NERVOUS DYSPEPTICS.—Dyspeptics generally should adopt the two-meal-a-day system, and eat nothing whatever at any other time. Let the breakfast be composed of oatmeal mush quite dry, or oat-meal cakes and fruit, or unleavened Graham bread and fruit. But one kind of fruit should be eaten at a meal, and that should be fresh and well ripened. No butter, or greasy food of any kind, sugar, salt, spices, or condiments, should be used. The patient must eat slowly, and masticate his food thoroughly. He should not eat more than two kinds of food at a meal, and should never eat when in the least tired or excited.—*Health Reformer.*

THE rule that should govern human beings in the selection of their food is as simple as that in relation to drink. The purer the water we drink the better. The purer the food that we eat the better.

The World's Crisis

AND

SECOND ADVENT MESSENGER.

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The World's Crisis

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"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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The "Crisis" is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

SEPARATION.

A. N. SEYMOUR.

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

The above counsel is the counsel of Jesus to all his followers, although uttered by Paul, for he received it by revelation from Jesus Christ. Gal. 1 : 12. Here, then, is a direct and positive precept of Jesus Christ made obligatory upon all his law-abiding servants and children throughout all time, to come out, be separate, and touch not the unclean, *and I will receive you.* Here are the conditions specified. This command of Jesus is no less binding than any other precept he ever uttered; yet, nevertheless, there are many, both ministers and people, in these days of apostasy, who ignore or utterly disregard this highly important instruction; and how they dare trample on the authority of God, as here set forth, is truly surprising, and not only surprising, but truly alarming; professing as they do to be his loyal children, "they say, but do not." It is frankly conceded that here is a straightforward command to "come out and be separate," but from what? Jesus by Paul will answer—from being "unequally yoked with unbelievers."

Now there are a great number of organized institutions in this world that are only of human origin, worldly in their nature and policy, got up purposely and purely through speculative and selfish motives, to control circumstances, things, and men; and in all these institutions we find the old, the young, and the middle-aged. We also find the atheist, the infidel, the sorcerer, the idolater, the profane swearer, the blasphemer, the gambler, the drunkard, and the basely licentious, and, shall we add? many professed church members and ministers of the gospel also, in these unholy precincts or fraternities, directly in opposition to the expressed will of Him who has said—"Ye are not of the world, even as I am not of the world"; "I have chosen you out of the world, therefore the world hateth you." The race of man by nature is a morally depraved race, unsanctified; their thoughts are not God's thoughts, neither are their ways God's ways. This being the case, God has instituted a government, a system of things, called "the gospel of the grace of God," and this system has chosen instrumentalities to publish its heaven-ordained principles to all the world; and the direct tendency of this God-given wisdom is to attract attention, call out, separate, from the above combinations and immoral influences a people who shall be a holy people, a sanctified people, a people zealous of good works, and who shall be the "salt" of the earth, the "light" of the world, the pillar and ground of truth and righteousness; and who by divine appointment are organized under one head (Jesus, our King), and called "the church of the living God," "the temple of God," "the body of Christ," "the church of Christ." Into this assembly of holy ones, and under this divine arrangement, God, Christ, and the Holy Spirit, invite, and into no other. By a living, active faith in Jesus as the only true Messiah, and by a thorough renovation from all sin and moral contamination, by the cleansing power in Christ's blood, and by a baptism into the name of the Father, Son, and Holy Spirit, we are initiated into this body, and thereby become a united, peaceful, loving band of christians—disciples—saints, full of confidence in God's goodness to provide spiritual and temporal blessings, and full of christian confidence in each brother and sister in this one body of which Christ is "Head" over all things.

If the above grounds are tenable and God-given (which no Bible student can doubt), why is it, and how is it, that the religious world has become so exceedingly deranged and demoralized, and scattered into hundreds of fragments over the earth into every political, ecclesiastical, Masonic, Know-Nothing, Odd-Fellow, sect under heaven, and placed into every conceivable, and, I might add, inconceivable posture, disadvantageous to the glory of God, their own best good, and that of the race?

Is it any wonder that under existing circumstances, almost superhuman energies, moral, mental, and physical, have to be brought into requisition in order to effect the subjugation of the enemies of the cross of Christ? Why, the devil, the chief instigator of all this derangement, has it about all his own way; and if at any time God's true people get together according to divine order and appointment, for the accomplishment of good, he is sure to press some agents into his service to distract the unity of the household by the introduction of some insensible creed, or ism, so that the good that was being done was in the end rendered obsolete.

Should we travel through the eastern and western continents; through cities, villages and towns, and inquire for the various ecclesiastical bodies, giving each their distinctive names, we should find no difficulty. People could readily tell us all we desired to know; but should we make the inquiry—Do you know of a body or church called the "body" or "church of Christ" in your city, village, or town? the answer would be almost invariably, No; there is no such body or church here. They would have but little or no knowledge of this class, or of their faith, hope, or practice.

Now, dear children of God, whoever you are, or whatever you are, and whatever may be your surroundings, your early or later proclivities, I beseech you, as a minister of Christ, as an earnest lover of truth and righteousness, to unburthen your weary shoulders from all human machinery at once; cut loose entirely from all worldly or unholy man-made institutions, of whatever name or nature, outside of the "church of Christ." God demands this at your hands. You sin against God while you refuse to obey the above mandate. You quench the Spirit of God so long as you refuse to obey this counsel. Your present position and influence is at war with what Paul says—"Now I beseech you, brethren, by the name of our Lord Jesus, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment."

To take this step of separation may be crossing, and doubtless will be; but under the cross lies the crown. Jesus is coming, and that speedily. You need be without spot and blameless, and faultless before the throne when he appears. The demand of the Scriptures to "come out from the world" and "be not unequally yoked together with unbelievers," is just as imperative as the command to God's people to come out of Babylon, lest ye be a a partaker of her sins and receive of her plagues. The honest soul inquires, Where shall we go should we come out? I answer, go to Jesus and his most precious word for wisdom and counsel. Retrace your steps; find your way back to the apostolic church, foundation, faith, hope, practice, zeal, and love; for by this "shall all men know that ye are my disciples." Place yourselves and all you have on this glorious altar; consecrate all the powers of your soul, body and spirit, to the great Author of your being; invoke to your aid all the sacred ties of christian union, love, and affection; arm yourselves with truth and righteousness, and then go forth to the world, bearing and sowing as you go the good seed of the soon coming kingdom, "and ye shall be my sons and daughters, saith the Lord Almighty."

FAITH, HOPE, LOVE.

J. W. THOMAS.

The foundation of a true christian life seems to be laid in a true *faith*, or a right apprehension of God and belief in his word. He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. Now it is evident that any and every kind of faith is not pleasing to God. He has revealed himself to the human family as the one living and true God, the creator of heaven and earth, the father of our Lord Jesus Christ, and the God in whom we live, move, and have our being; the upholder, preserver, and controller of all things.

The revelation which he has made is simple, clear, explicit and easy to be comprehended. The faith he requires of us is to *believe without a doubt whatever he has said*, whe her it be concerning himself, his Son, ourselves, the angels, or the earth. No man hath seen God at any time, yet he exists and his word will not fail. Heaven and earth will sooner pass away than one promise fail to be fulfilled. His existence is not a myth, nor a dream but a reality; and infidels and atheists will soon find to their sorrow, that his word is not a cunningly devised fable. Prophecies uttered long ago are rapidly fulfilling and He who has suffered so long with a rebellious race will soon arise and shake terribly the earth. Unbelief is the sin which has cursed the world. It was this that separated man from God in the beginning, and it is this that still keeps him away. Faith brings us nigh, and presents God to us as a loving Father, forgiving our sins, and granting us peace through Jesus his beloved Son. Unbelief is the mother of all sins, but faith is the root of every christian virtue.

Wonderful are the victories ascribed to faith. It has condemned the world and rode safely on a shoreless ocean, it has shut the heavens, and opened them again, it has opened the rock in the wilderness and obtained bread from heaven, it has subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness many were made strong, waxed valiant in fight, turned to flight the armies of the aliens, given sight to the blind, hearing to the deaf, speech to the dumb, and life to the dead. But more than all this it has saved the chief of sinners. "Thy faith hath saved thee," were the words that fell from the lips of the Son of God. "Go in peace, and sin no more." Murderers, drunkards, thieves, gamblers, adulterers, revilers, extortioners, liars, and sinners of every grade have found salvation through faith in the blood of the Lamb. "Go ye into the world and preach the gospel to every creature; he that believeth and is baptized shall be saved."

Hope. We are not only required to believe in God, but are permitted also to hope in him. Hope rests upon faith. Faith is the basis or groundwork of hope. Hope is a desire for something good with a *belief* that it is possible to obtain it. Hope pictures to the mind bright and glorious things in the world to come. Faith stands by our side when we are ready to faint and whispers—"Press on, it is not a fancy, but a reality, for thus it is written." Hope rising upward soars away again and roams amid the fadeless beauties of the paradise of God.

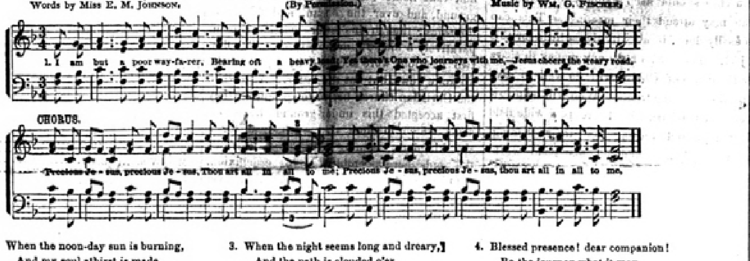
Through faith and hope the christian looks in two directions, backward to the cross and onward to the crown. Faith beholds in yonder bleeding Savior the forgiveness of all his sins and his reconciliation with God. Hope looks onward to yonder coming glory and beholds the regal splendor of the King of Kings holding in his hand the crown of everlasting life. It is by faith we have access into this grace wherein we stand and rejoice in hope of the glory of God. Hope sings her songs in the darkest night, and spreads her wings in the thickest tempest. Blessed hope of rest, and peace, and joy, and song. Let me ever hear thy voice above the wind and the waves saying—"Be of good cheer." May I always be ready to give a reason of my hope, and never be ashamed of it.

Love. Surely the God of love who has given us such goods things to believe, and held up before us such glowing promises, upon which he has caused us to *hope*, should have in return our grateful *love*. Can we gaze upon His goodness as displayed in Creation, in Redemption, in Providence, in our own experience, in the great and precious promises, and our hearts not melt in tenderness? God is love. There is a mighty, melting, moving, drawing power in love. What would not a mother sacrifice, or suffer, or endure for the child of her love? "God so loved the world that he gave his only begotten Son, that whosoever believeth in him might not perish but have everlasting life."

This text calls out *faith*, *hope*, *love*. We love him because he first loved us. When the mantle of Elijah fell on Elisha he left the oxen and ran after him crying "my father." So when the mantle of divine love has touched our hearts we leave the world and run after God crying—"My Father! my Father!" Love is the great controlling element in the religion of Christ. His religion originated in love, it is carried forward by love, it is sustained by love. Flames and floods cannot extinguish his church, because love is the principle by which his followers are actuated. Faith will soon give place to sight, and hope to glad fruition, but sweet, blessed, precious love will go with us into the kingdom and there abide forever and ever.

PRECIOUS JESUS.

Words by Miss E. M. JOHNSON. Music by WM. G. FISCHER.



2. When the noon-day sun is burning,
And my soul athirst is made,
Lo! appears the cloudy pillar,
And I rest within the shade.—CHO.

3. When the night seems long and dreary,
And the path is clouded o'er,
Comes the shining of His presence,
Lighting all the gloom before.—CHO.

4. Blessed presence! dear companion!
Be the journey what it may,
All my needs are met in Jesus,—
Jesus is my life and way.—CHO.

THE COMING STRUGGLE.

I. E. LOMBARD.

NUMBER SEVENTEEN.

Thus it seems that the nations in their frenzy of madness against Christ assemble to attack him in their presumption with the thought of overthrowing him. But he arrays all the elements of nature against them; as, "the great earthquake," "the mighty thunderings," "and every mountain and island were moved out of their places," and "there were voices, and thunders, and lightnings," "the heavens being on fire," etc. At this awful display of Almighty power, these bold blasphemers get their eyes open to see that they have been misled by the spirits of devils, and terrified at the presence of God as their Judge, and realizing that "the great day of his wrath is come," "the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, . . . said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb." Rev. 6 : 14–17. But the mountains and rocks cannot hear them, nor can they escape "from the face of Him that sitteth on the throne," till they have stood before him in judgment, when they will "be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." I may be mistaken in reference to the exact time for the judgment, amidst these closing scenes. It may be earlier or later, perhaps. But I have located it according to the best light I have.

As this battle, the judgment, and the death punishment on the wicked, are so blended together in the various accounts of the closing scenes of this world's history, I shall not attempt further to separate them; but will give them as I find them, with some allusions to the more striking features in each quotation. I will first quote the account of the seventh vial, poured out when the nations are gathered to the battle. "And he gathered them together into a place called in the Hebrew tongue, Armageddon [most translations read, "they gathered"]. And the seventh angel poured out his vial into the air; and there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were on the earth, so mighty an earthquake and so great. And the great city was divided into three parts; and the cities of the nations fell; and great Babylon came in remembrance before God to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found; and there fell upon men a great hail out of heaven, every stone about the weight of a talent [113 lbs]; and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great." Rev. 16 : 16–21.

It is very generally supposed that Babylon is destroyed before the Lord comes; but we learn from this chapter that Christ comes under the pouring out of the sixth vial, and before the seventh is poured out the nations are gathered into the place of battle. Then the seventh is poured out upon them in this battle; and under this seventh, and at the time of God's wrath upon all these nations, it is said that "Great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath." It may perhaps be said that the hating of the whore and making her desolate and naked, the eating of her flesh and burning her with fire, is done by the ten horns on the beast (Rev. 17th chap.), and therefore it must be before this battle. I cannot see why this may not more likely be done in the battle while the "great tumult from the Lord shall be among them, and they shall lay hold every one on the hand of his neighbor, and his hand shall rise up against the hand of his neighbor," when every man's sword shall be against his neighbor.

This battle is prophesied of in various places in the Bible, which I will now quote, or some of them, and show the leading features of the struggle that is coming, and its importance is shown in the prominence given to it during thousands of years past, and as introducing the rest that remains for the people of God. I will quote from Zech. 14th chap. He tells us that God shall "gather all nations against Jerusalem to battle"; that "the Lord shall go forth and fight against those nations"; that "his feet shall stand in that day on the Mount of Olives"; that "the Lord shall be King over all the earth in that day; that "there shall be one Lord, and his name one"; and that "those nations which fought against Jerusalem" shall suffer the terrible "plague" of having "their flesh consume away while they stand upon their feet, and their eyes consume away in their holes, and their tongues consume away in their mouths." We are assured also that "a great tumult from the Lord shall be among them; and they shall lay hold every one on the hand of his neighbor, and his hand shall rise up against the hand of his neighbor." Zech. 14.

Joel alluded to this battle, telling us that God "will gather all nations and bring them down into the valley of Jehoshaphat [joining Jerusalem on the east], and will plead with them there for my people Israel." He notices in the following language the extensive preparations for the battle—"Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruning-hooks into spears; let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about; thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat, for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe; come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake; but the Lord will be the hope of his people, and the strength of the children of Israel." Joel 3 : 9–16.

Daniel mentions in the eleventh chapter a king (some copies read, "a certain king") "who should do according to his will, and shall exalt himself and magnify himself above every God, and shall speak marvelous things against the God of gods, and shall prosper, until the indignation be accomplished. Neither shall he regard the God of his fathers, nor the desire of women, nor regard any God, for he shall magnify himself above all." Among other things, "he shall cause them to rule over many, and divide the land for gain"; and "he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him. And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble such as there never was since there was a nation even to that same time. At that time thy people shall be delivered, every one that shall be found written in the book; and many of them that sleep in the dust of the earth shall awake, some to everlasting life," etc. Dan. 12.

This same king and his expedition to the mountains of Israel, and also this battle of the great day is given by Ezekiel 38th and 39th chapters, where he represents him as coming against the mountains and people of Israel "like a storm"—"like a cloud to cover the land; a great company and a mighty army," "in the latter days." He says further—"And it shall come to pass at the same time when God shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face; for in my jealousy, and in the fire of my wrath, have I spoken. Surely, in that day there shall be a great shaking in the land of Israel, so that the fishes of the sea, and the fowls of the heavens, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at thy presence; and the mountains shall be thrown down, and the steep places [towers] shall fall, and every wall shall fall to the ground. And I will call for a sword against him throughout all my mountain, saith the Lord God; every man's sword shall be against his brother. And I will plead with him, with pestilence and with blood; and I will rain upon him and upon his bands and upon the many people that are with him an overflowing rain and great hailstones, fire and brimstone. Thus will I magnify myself and sanctify myself, and I will be known in the eyes of many nations, and they shall know that I am the Lord."

He says further—"Thou shalt fall upon the mountains of Israel, thou and all thy bands and the people that are with thee. I will give thee unto the ravenous birds of every sort, and to the beasts of the field, to be devoured. Thou shalt fall upon the open field, for I have spoken it, saith the Lord God. And I will send a fire on Magog, and among them that dwell carelessly among the isles; and they shall know that I am the Lord."

The Lord says by Jeremiah—"For lo, I begin to bring evil on the city called by my name; and should ye be utterly unpunished? Ye shall not be unpunished; for I will call for a sword upon all the inhabitants of the earth, saith the Lord of hosts. Therefore prophesy against them all these words, and say unto them, The Lord shall roar from on high, and utter his voice from his holy habitation. He shall mightily roar upon his habitation. He shall give a shout as they that tread the grapes against all the inhabitants of the earth. A noise shall come even to the ends of the earth. For the Lord hath a controversy with the nations. He will plead with all flesh. He will give them that are wicked to the sword, saith the Lord. Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even to the other end of the earth. They shall not be lamented, neither gathered nor buried; they shall be dung on the ground." Jer. 25 : 29–33.

Isaiah, in speaking of this battle in the last chapter of his prophecy says—"The hand of the Lord shall be known toward his servants, and his indignation toward his enemies. For behold, the Lord will come with fire and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire; for by fire and by his sword will the Lord plead with all flesh."—Isa. 66 : 14–16.

OUR HOPE.

L. A. WHEELER.

"The secret of the Lord is with those that fear him." Ps. 25: 14.

This is what keeps our hope alive, makes it to us, as Peter calls it, a "lively hope," or a living hope; not one that stands on an old stale, dry promise made to the human family thousands of years ago, with no symptoms, from anything we can now gather, that he that made it has ever thought of it since. However great the personage that should make a promise in this way, how long, think you, would it be remembered or regarded? But how unlike this is our hope. It is well termed a living hope, from the fact that live things are subject to growth — grow larger and stronger by being fed, or replenished. The Bible is so full of such food, instances when God manifested himself to his people as he does not to the world, that to quote we should not know where to begin or where to end. Every reader of the Bible is acquainted with their history.

But God's children are not altogether dependent on what God has done for others; they have the blest privilege of knowing for themselves; and this is in harmony with what God has said by his prophet—"They shall *all* know me from the least of them unto the greatest of them, saith the Lord." When we ask and receive, we form personal acquaintance with our heavenly Father, and Elijah-like we know why the heavens gather blackness, and there is a sound of rain, or, perhaps like Hezekiah, why fifteen years is added to the life of some dear saint. The world knows it not; the secret of the Lord is not with them. How these braces strengthen our hope. How blessed to have such help here, and how cheering for the great future.

I have sometimes thought our hope in some respects resembled the banyan tree. We start for the higher life on the promises of God alone; this forms the mother stem of the tree; but as soon as we begin to know God for ourselves, then, like the branches of that beautiful tree, we take new root. Thus the church has stood from its commencement to the present hour; each branch rooting for itself, and yet all united to the mother stem. No wonder it stands strong. No wonder the gales of persecution cannot destroy it. It had God for its root in the beginning, when he talked face to face with man. It has God for its root now, when they ask and he answers. It is one living tree, or vine, as Christ called it, reaching from the fall to the restitution.

CORRUPTING THE WORD.

J. BICKFORD.

"We are not as many, who corrupt the word of God."—2 COR. 2: 17.

Is it not now as it was in the apostle's day, that many are corrupting the word of God by false interpretation? Those whom the apostle accuses of the contrary practice, of corrupting the word, seem to be Jews, who owned Jesus to be the Christ, and his gospel to be divine, yet adulterated it by intermingling with it the law of Moses and their own traditions. And in doing this, their principal view was, to make a gain of Christ; which laid them under the necessity of concealing the end they proposed, as well as the means they used in order to obtain it. On the contrary, those who intend the good of mankind, are by no means concerned to hide their intentions. If the benefit we propose in speaking be to ourselves, it is often our interest to keep it private. If the benefit we propose be to others, it is always our interest to make it public; and it is the interest both of ourselves and others, to make public those marks of distinction whence may clearly be known who corrupts the word of God, and who speaks it in sincerity.

The first and great mark of one who corrupts the word of God, is introducing into it human mixtures; either the errors of others, or the fancies of his own brain. To do this is to corrupt it in the highest degree. To blend with the oracles of God impure dreams, fit only for evil minds! And yet it has been so frequently done, that scarce ever was any erroneous opinions either invented or received, but Scripture was quoted to defend it. And when the imposture was too barefaced, and the texts cited for it appeared too plainly either to make against it, or to be nothing to the purpose, then recourse has usually been had to a second method of corrupting it, by mixing it with false interpretations, as the following passage is often applied in case of death—"Be ye also ready, for in such an hour as ye think not the Son of man cometh." And this is done sometimes by repeating the words wrong, and sometimes by repeating them right, but putting a wrong sense upon them, one that is either strained and unnatural, or foreign to the writer's intention in the place from whence they are taken, perhaps contrary either to his intention in that very place, or to what he says in some other part of his writings. And this is easily effected. Any passage is easily perverted by being recited singly, without any of the preceding or following verses. By this means it may often seem to have one sense, when it will be plain, by observing what goes before and what follows after, that it really has a sense directly contrary.

These are the methods of those corrupters of the word who act in the sight of men, not of God. But the apostle's ground is not only assumed, but strictly adhered to, by the class denominated we. "We are not as many, who corrupt the word of God." Of this class we speak, whereas they use sincerity in preaching the gospel, in the good of others seek their own. And that they are sincere, and speak as commissioned officers, in the sight of Him whose commission they bear, plainly appears from the direct contrariety between their practice and that of the dissemblers above described.

Consider, it is not their own word they preach, but the word of Him that sent them. They preach it genuine and unmixed. As they do not only profess, but really believe, that "if any man add unto the word of God, he will add unto him all the plagues that are written in it;" they are fearful of doing it in the least instance. You have the gospel from them, if in a less elegant manner, yet fair, and as it is, without any mixture of errors to pollute it, or misinterpretations to perplex it; explained in the most natural, obvious manner, by what precedes and what follows the place in question, and commented upon by the most sure way, the least liable to mistake or corruption, the producing of those parallel places that express the same thing the more plainly.

Lastly, they who speak in sincerity, and as in the sight of Him who deputes them, show that they do so by the manner in which they speak. They speak with plainness and boldness, and are not concerned to palliate their doctrine to reconcile it to the taste of men. They endeavor to set it always in a true light, whether it be a pleasing one or not. They will not, they dare not, soften a threatening so as to prejudice its strength, neither to represent sin in such mild colors as to impair its native blackness. Though they know the terrors of the Lord, they desire rather to persuade men. This method they use, and love to use it, with such as are capable of persuasion; with such as are not, they are obliged, if they will be faithful, to take the severer course.

If, then, we have spoken the word of God, and that only, if we have put no unnatural interpretation upon it, but taken the known phrases in their common, obvious sense, and finding unequivocally stated, "the gift of God is eternal life, through Jesus Christ our Lord" (Rom. 6: 23); "and this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day" (John 6: 40); to deny that eternal life comes as a gift of God through Christ at the appearing of our Lord and the resurrection, is virtually corrupting the word of God. We are not of that class, but as of God, in the sight of God speak we in Christ.

THERE is no solid wealth but in Christ.

STRANGE THEOLOGY.

B. F. FRENCH.

BRO. GRANT:—I have recently had the privilege (?) of hearing a rare specimen of modern preaching. I wish I could report the sermon just as it was preached, but I can only give a few items. The text was John 4: 23—"God is a Spirit, and they that worship him, must worship him in spirit and in truth."

The preacher began by saying that God was a spirit; there was no matter, form, or materiality about him. He was not substance, but *spirit.* One particle of matter could not occupy the same space occupied by another particle of matter; but spirit could occupy the same space with the most solid substance. God could be in a stone, a tree, etc. He had no form and could not be seen; yet he did acknowledge before he got through that Moses saw his back parts. "Why," said he, "does a stone or any other substance fall to the earth? because God is in it. Take God out of it and it would be annihilated, or fall to pieces at once." He said man had two natures, or parts; the soul and body, or mortal and immortal. The soul was a spirit, like God, and could not be confined. It would go through the hardest substances. If a man was put in a block of granite a mile deep, he could think about things on the surface of the earth; that was his soul. Rather unsafe to let the prisoner wander so far away from its cell; it might be tempted never to go back to such a terrible double-shelled cage as that. If the preacher were to be encased in a block of granite for one hour, and then taken out, I wonder how much he could tell about his thoughts while there! I am thinking he would "not know anything." Eccl. 9: 5. "In that very day his thoughts" would "perish." Psa. 146: 4.

Let us follow the preacher a little further. The body of man needed material food, but a man could not feed his soul on potatoes, or pork and beans! The soul of man was not satisfied with material things, consequently after it had left the body, it would not be satisfied with a material world, among material beings; therefore God had provided a spirit world where his children would find a happy home. Some people thought that they should eat in the future world. Well, he supposed they would eat angels' food. He could not describe it having never been there, but it would be a vegetable diet; speaking after the manner of men.

That last expression set me wondering what the man could really mean. He could not think they would eat real cabbages and turnips, for he had discarded potatoes and beans. He had spiritualized God all away, and had diluted and etherealized man until he could go through a mile of solid granite in the smallest fraction of a moment without winking. This wonderful ghost-man, after all that sifting, is to live eternally in a spirit world where there is nothing in all the wide domain but phantoms:—the people, the rocks, the trees, the flowers, all phantoms; and he is to live on vegetables! Well, how? His diet must be very ethereal, of course; will they make both from the shadow of a phantom rose? It is really no laughing matter, but one can hardly help feeling amused sometimes. Such doctrine does seem to me to be exceedingly thin, and vapory, and unsatisfactory; not like David's who said—"I shall be satisfied when I awake in thy likeness;" nor like Job's, who believed "though worms destroy this body, yet in my flesh shall I see God." I remember hearing that same preacher say nearly twenty years ago—"A man must be a fool to wallow in the gutter when he could just as well have a good road to walk on." I wonder how far he is from the gutter. If the blind lead the blind, will they not both fall into the ditch? Let us analyze his hope.

He is to be nothing, go nowhere, have nothing, and live on nothing after he gets there. Not a friendly hand that he can clasp; not a flower that he can pluck; the fruit of the tree of life he cannot taste; there is no water in the crystal river which he can drink; all are delusive phantoms, and, worst of all, he cannot see Christ, the elder brother, for he believes God and Christ are one person and nothing but spirit. Lord, save us from such theology, and from such a fate! When I hear such preaching I think of Swedenborg's spirit-man, who tries to run away from himself, shrieking in terror—"I'm a spirit! I'm a spirit!" No wonder the followers of such traditions so often pray—"Lord, help my unbelief." How can they believe? How can they grasp such a hope? There is nothing to grasp. They are continually reaching after the unattainable, while the water of life flows at their right hand. The hope of the gospel—Peter's lively hope, is within their reach; the home of the christian is in sight. "Faith is the substance of things hoped for, the evidence of things not seen." How can there be faith when there is no substance? "And the Lord said unto Abram, Lift up now thine eyes, and look from the place where thou art, northward and southward, and eastward and westward; for all the land which thou seest, to thee will I give it and to thy seed forever." And Abraham was content to abide in tents and be a pilgrim and stranger, driven here and there; for he knew the promise of God was sure, and in the far off future, he saw by faith the land redeemed from the usurper and from the curse; he saw the city without foundations, whose builder is God, coming down from God out of heaven, and he knew that when it touched the earth, and the tabernacle of God was with men, he should possess the goodly land. Thank God! for a faith which has some substance, and for a Savior who is not a myth.

— The only way, sometimes, to get light is to run—run in the way of God's commandments. "Then shall we know if we follow on to know the Lord."

The World's Crisis

AND

SECOND ADVENT MESSENGER,

Boston, Wednesday, Sept. 18, 1872.

☞ Take Notice!

All subscriptions for the "Crisis" issued from this time forward are at the rate of $2.00 a year, payable IN ADVANCE.

☞ Please Remember!

☞ All remittances to this office, in the form of Drafts, Bank Checks, and Postal Money-Orders, should be made payable to the Business Agent, GEO. T. ADAMS.

☞ THOSE who send articles for the "Crisis," should direct them to MILES GRANT, Boston, Mass., and not to the Business Agent.

☞ TO OUR READERS.

In reply to many inquiries of our readers as to the reason why they received no *Crisis* for Aug. 28th, we would say that it was *not published* that week (to give our compositors a vacation), and it was stated in the *Crisis* of Aug. 14th that there would be none Aug. 28th.

By a misunderstanding of our printer, the paper for Sept. 4th was numbered 22 and 23. It should have been simply 22, as we purpose to give the full number for the year to our subscribers. In future we do not intend to omit the issue of the *Crisis* during the campmeeting. AGENT.

OUR PROSPECT.

We would say to the friends of the *Crisis*, that our prospect never looked so bright as now. We have never felt more conscious of the smiles of our Heavenly Father than at the present. Our subscription list is larger than ever before; and everything connected with the Office is moving along very pleasantly. We have excellent compositors, trusty and faithful clerks, and we all take pleasure in helping one another bear our respective burdens. Besides this, we wish to say to our subscribers, that we purpose to spare no pains to give them a paper whose weekly visits will be a blessing to all its readers. We shall take special means to give the most important news from all parts of the world; particularly such as relates to the signs of the times and the fulfillment of prophecy. We purpose to keep on the watch-tower, looking out with special care for every omen that indicates the coming of our blessed Savior.

We intend to make arrangements so as to have a careful and competent foreign correspondent, who will keep a close watch of the signs of the times in the Old World. We expect to be able to give some heart-cheering things before twelve months pass, giving bright evidence that our Deliverer is soon coming.

We invite all who can write, to send us articles carefully prepared, and baptized with much prayer. Study to express the truth clearly, in as few and as simple words as possible. We also desire to receive the experiences of those who have received special blessings from the Lord. Such testimonies have a hallowed effect, and may prove a great blessing to many of our readers. It is for the glory of the Lord to publish accounts of his wonderful works. Let not Satan keep us silent. Let the light shine, or it may go out. Many have lost the blessing of perfect love because they would not acknowledge the gift. They feared they might not live right after they confessed they had received it, and thus grieved the Spirit, and went back into a state of condemnation. The more fully we confess the Lord's blessings, the more likely we are to retain and enjoy them. It leads him to live more carefully, and to watch more closely, that this life shall correspond with his profession. Brn. and Srs., let us read accounts of your richest experiences in Christ.

Permit us to say in conclusion, pray for us, that we may receive heavenly wisdom to so conduct "our paper" that it may prove a greater blessing than ever to its readers. Of course, we cannot expect to please everybody; but our aim will be to produce a paper that will affect its patrons like a good prayer-meeting or love-feast; or a visit from a dear christian friend. We prefer to reach the heart first, and kindle up an increase of love for Jesus, rather than to aim at mere intellectual entertainment. In other words, we would aim at goodness rather than at greatness. Let all our learning be immersed in the love of God, and associated with pure devotional feelings. May our motto be, *All for* CHRIST.

BETHEL CAMPMEETSNG.

Our last report of the Bethel campmeeting closed about the middle of the meeting. At that time the prospect was very encouraging for superior results. Up to the time we left (Friday morning, Sept. 5th) the interest continued to increase, and the spirit of entire consecration to the Lord had taken possession of a large number, and several had received the gift of the Holy Spirit. The doctrine of holiness of heart was faithfully and plainly presented by Brn. Mathewson, Carpenter and Hoyt; and this sanctifying truth was joyfully received by the friends of Jesus, producing glorious results. There seemed to be a strong determination on their part not to rest till they were complete in Christ. This is a movement in the right direction. If any people in the world should be advocates of Bible holiness, those looking for the speedy coming of Jesus should be first and foremost. We are rejoiced to find the interest increasing. In consequence of misinformation, and false reports, some good people withhold their influence and sympathy; but as fast as they receive correct information, and understand the nature of the work, they are ready to give it their most hearty approval and co-operation. Satan is doing all in his power to render the doctrine of holiness of heart unpopular, because of its importance. His strong hold consists in false rumors concerning what is said on the subject; thus stirring up prejudice in the minds of Christ's true disciples. He may be successful for a season, but he will fail at last. The truth was finally triumph. Let none murmur because they are reviled or reproached for advocating "the way of holiness," but with meekness instruct those who oppose themselves. The Spirit of Christ will not allow any other course. A pure christianity requires us to return good for evil, blessing for cursing, accompanied with fervent prayers for those who may say hard things against us, because they are looking from a wrong stand-point. The spirit of holiness does not allow one harsh word towards those who may meet us with frowns and bitter feelings. It loves its enemies. How blessed is the sweet, loving spirit of Jesus. It truly makes a man a new creature.

The morning meetings, at the campmeeting, at half-past five o'clock, continued to increase in interest every day; also the hungering and thirsting after righteousness. There was a general clearing out and cutting off of all things that were opposed to christian purity. Pipes and tobacco boxes were abandoned, and other evil habits were laid aside, and in their room came an extra sweet peace and comfort from the Lord, that caused heavenly rejoicing. Sinners requested prayers, and were blest. At the time we left, it was thought by those best prepared to judge, that the meeting would be the best ever held in the State. It was truly good to be there; and it was with reluctance that we said farewell to attend to other duties. We expect to hear glad tidings from the last days of the meeting. Its moral effect will be very healthful upon the surrounding country. The people in the vicinity manifested a kind feeling towards the meeting and seemed willing to do what they could for its prosperity. We returned home thankful for the privilege enjoyed at the Bethel campmeeting.

SOUTHERN MISSION.

We hope to see more done the coming winter to spread the truth in the South than all that has been yet accomplished. Bro. Bowman informed us a few days since that word had been sent him from home that fourteen new places had requested him to come and hold meetings. This fact shows that the doors are opening rapidly, and that the opposition is diminishing. Bro. Bowman is well adapted to the southern field, and should be sustained in the missionary field for the present. Any who wish to aid him can forward their donations to Bro. Geo. T. Adams, our Treasurer, and the Missionary Board will do the best they can with the means supplied.

The friends of the missionary work did nobly at the National Campmeeting in Springfield. They seemed more in earnest than ever. One Bro. gave a thousand dollars, and several others gave their hundreds. If there was ever a time to be in *earnest*, it is *now*. The calls for light on the prophetic Scriptures are multiplying in all directions. It is no time for rest. Let those who can, double their diligence and efforts to save men from perdition. If we can only be instrumental in saving *one*, it will pay for years of labor—yes, a whole life. Let us all do what we can.

WAYSIDE NOTES.

Having received an earnest request to attend the Amboy campmeeting, in Illinois, we made the matter a subject of special prayer, and became fully satisfied it was the Lord's will we should comply with the request. Accordingly we left Boston Saturday, at 3 P. M., Sept. 7th, and arrived in Rochester the next morning. We went directly to Bro. P. A. Smith's, and found him well as usual. He is strong in the faith, and intends to spend the coming winter in Florida, proclaiming the glad news that Jesus is soon coming. He confirms the testimony of Brn. Sheldon, Bowman, and others who are well acquainted in the South, that it is unwise to send missionaries specially to the colored people; but that they can be reached more successfully by meetings held among the white population. They still look up to the whites, and are unwilling to receive what they reject in religious matters. But if missionaries go to the colored people exclusively, the whites will not come to hear; and the whole becomes a comparative failure. There is an increased demand for faithful labors in the South. Many are becoming interested in the gospel of the kingdom; and the time has come when judicious men may see much good accomplished in the southern states. Several ministers in the south have commenced advocating the truths so dear to us; and many more are becoming interested. The prospect is encouraging.

We found the Rochester church prospering under the labors of Bro. Whitmore. Efforts are being made to erect a church building, which bids fair to be successful. We enjoyed the meetings during the day, and received cordial greetings from christian friends. They have a pleasant and prosperous Sabbath school, with Bible classes. We received a warm response to the doctrine of entire consecration to Christ. Wherever we go, we find an increasing interest on this subject, showing most clearly that the Spirit of the Lord is moving upon the hearts of his people, causing them to feel the importance of being all ready for the coming of our precious Savior. We have reached a most interesting period in the history of our world, when the signs clearly betoken that "the end of all things is at hand." Let us be *ready* for the glorious hour when our King shall appear.

THE GENEVA ARBITRATION.—The following is a Washington despatch of last Friday:—"The results of the Geneva Arbitration are quite satisfactory to the President, and he regards them as sure to meet the national approval. The intimations in administrative circles, though it is not given out formally, show that the total award of the Geneva Tribunal will amount in all to sixteen million dollars. The awards are to be signed in duplicate and handed to the agents of both governments on Saturday, the 14th. The amount awarded is to be paid in coin one year from the date of the formal announcement of the award. There is no doubt of the truth of this statement, as it comes direct from the President, who, in conversation, stated what in brief is here given."

TRACTS.

We would again call attention to the importance of tract distribution. We hear most cheering news from various parts of the country in relation to the good accomplished by means of tracts. As we have often said, we believe there is no other way by which so much good can be secured by so small means. Churches should keep a supply for strangers who may attend their meetings. This can be easily done, if all will give a little for this object. Those who have any money to spare for the cause of Christ, will do well to give a portion of it for tracts. Who will help sow these seeds of truth? There is a wide field all ready, and waiting for their coming. Lend a helping hand in this good work. Make a sacrifice for Him who has done so much for us. We shall never repent for any effort made to send the truth to those who have never seen the light we prize so highly. Who will take stock in this blessed enterprise? Please send money and pledges at once.

NEW TRACTS.

Just published

By the Adv. Chris. Pub. Society.

"A TRUMPET FOR THE WATCHMAN ON THE WALLS OF ZION."—By Geo. Thomson.

The nature of this work may be gleaned from the following outlines:—The Christian Minister a Watchman—The Duties of a Watchman—Watchman, What of the Night?—Time of the End—Signs of the Times—Fulfillment of Prophecy—Prophecy in relation to the First Advent—Prophecy in relation to the Second Advent—Signs of the Second Advent,—Celestial, Terrestrial, Moral, National—The Papacy—Spiritualism—Time, Tarrying Time, etc., etc., etc. 128 pp. Single copy, by mail, 20 cts. Per dozen, $1.75 By express, one hundred copies for $11.

"YAHVEH CHRIST. THE MEMORIAL NAME; OR, THE COMING ONE."

BY L. T. CUNNINGHAM.

The object, or design, of this tract is to set forth the divinity of Christ, as taught in both the Old and New Testaments, as appears in the history and significance of the MEMORIAL name—YAHVEH. 44 pp. Price, 8 cts. per copy; 75 cts. per dozen; $5 per one hundred. AG'T.

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BY L. T. CUNNINGHAM.

46 pp. Price 8 cts. per copy; 75 cts. per dozen; $5 per one hundred.

"PREPARE TO MEET THY GOD. Behold the Judge standeth before the Door."

BY S. L. MANLEY.

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NECROMANCY DISCARDED.

While the children of Israel were in Egyptian bondage, they were familiar with a class of charmers, consulters with familiar spirits, wizards, and *necromancers*; and when the Lord led Israel out of bondage, he forbade them to participate in anything of the kind. Deut. 18:11. Necromancy began in a pretended consultation with the dead, as heathen priests consult with their lifeless images, and finally grew into the claim of consulting with their *spirits*. God bade Israel stand aloof from necromancy. They did so during their national prosperity with few exceptions. Meanwhile necromancy was ripening among the heathen, and assuming new forms and phases. But when Israel went down into captivity among the Assyrians, they renewed their acquaintance with this system of theology which claims a continuation of life for the soul after the body dies. Seventy years captivity among believers in this system infused some of their views into many minds; others refused them. After their return, time developed the following parties, with the following views:—

1. The Pharisees; who, according to Josephus, "believe that souls have an immortal vigor in them, and that *under the earth* there will be rewards or punishments, according as they have lived virtuously in this life."—*Antiq.*, *b.* 18, *c.* 1, *s.* 3. This view carries upon its forehead the stamp of its origin; the theory of "rewards under the earth" is a theory borrowed from the heathen, who also originated the claim of the soul's immortality. Those who try to prop up the theory of soul-immortality by an appeal to the views of the Pharisees upon this point, ought also to accept the Pharisees' view of an under-ground home for the soul; for if they are good authority, let their theory be accepted without any garbling. If the Pharisees got this under-ground theory from the heathen, as all claim, they also obtained the other part of their theory from the same source, as they came in possession of it at the same time.

2. The Essenes; who, according to Josephus, believe "that the souls are immortal, . . but that when they are set free from the bonds of the flesh, they then, as released from a long bondage, rejoice and mount upward. And this is like the opinion of the Greeks, that good souls have their habitations beyond the ocean, in a region that is neither oppressed with storms of rain or snow, or with intense heat; but that this place is such as is refreshed by the gentle breathing of a *west wind*, that is perpetually blowing from the ocean."—*Wars*, *b.* 2, *c.* 8, *s.* 11. Here is another item of borrowed heathenism, a fruit of necromancy; for if souls outlive the body, they must live somewhere, even if on the eastern shore of a great ocean, where they can have the salt-water breeze wafted to them by a "west wind."

3. The Sadducees; who, according to Josephus, believe "that souls die with the bodies."—*Antiq.*, *b.* 18, *c.* 1, *s.* 4. So while two of the Jewish sects, after their captivity, accepted the view that grew out of necromancy, which God forbade, neither of them believed in emigrating to heaven at death, but rather to a home in the ground, or over on the distant shores of an ocean. But the Sadducees stood firmly against necromancy from first to last, and consequently had no faith in this theory of a soul-world, either under ground, or on a sea-shore. They could not believe in this nonsense without first believing in soul immortality, which doctrine they repudiated. But the Sadducees went to an extreme in their views, and made death a finality, denying a resurrection, and also denying the existence of angelic and Satanic spirits, which called down upon them the Savior's censure. They, like the horse on the bridge, seeing the Pharisees and Essenes plunge into the water on one side of the bridge, hastened to a position equally as dangerous on the other side, running off of the bridge themselves.

To-day the world is filled with the fruit of God-forbidden necromancy, in some of its numerous forms. First, it set up the claim that personal ghosts survived the death of corporeal men; then it must hunt them a home; and that home has been located under the ground, and over the ocean, and finally in the skies; though this latter location is comparatively a modern arrangement. The first two locations were accepted by a part of the apostate Jews, but not the latter. Also when the Christian church began to apostatize, they first accepted this under-ground home for souls, which in time they exchanged for a sky kingdom, claiming that Christ liberated the souls there assembled at his crucifixion.

Of late Protestants deny that they ever lived in an under-ground home, and some deny that these souls can be consulted: thus the fruit of necromancy outlives its seed. W. S.

BEGINNING TO PREACH.

While the minister of the gospel of Christ should "not shun to declare the whole counsel of God," it should ever be remembered that experimental religion has a conspicuous place in the gospel message, and that when this is subtracted from it, all the rest is worthless; and every minister of Christ should not only deem it a duty to make this feature of the gospel message prominent, but should possess a relish for this work, and that relish should be augmented.

In beginning to preach, it is important to begin right, and even then there is chance for improvement; while if a wrong commencement is made, the termination may be the winding up of poor success. In entering the gospel ministry, do not assume the position of combatants too soon, as though there were no important features in the gospel but those involving controversy, and as though you were the only one capable of settling the question, thus impressing people that egotism is more prominent in the head than grace is in the heart; but enter the work with such a relish for devotion that it will be your choice to give prominence to experimental religion.

With a heart on fire with heavenly zeal, this will be a delightful theme to begin with, and will be within gospel limits too; and as the whole gospel cannot be preached at once, it is well for new beginners to commence with its easy lessons. It does not look well to see the new scholar ignore the lower branches, and begin with the harder problems, and have to come back at last and learn what he has left behind.

So it will be well for new preachers to have their hearts so fully baptized with divine love that it will always be easy to tell the sweet story of experimental religion; and that will always do good. If the sermon is a small one, and lacks talent, it has one redeeming quality in it; it has Christ in it; and that is much better than a big sermon, with a show of human wisdom, and destitute of Christ and his love. Lose sight of self, and hold up Christ before the people.

I do not mean by these remarks that new preachers should put the light of truth under the bushel, and keep it out of sight (that would displease God); but I do mean that they should not make themselves exclusively theological combatants, to the neglect of experimental themes. As some old preachers are doing this very thing, and seem determined never to mend their ways, it being "hard to learn an old dog new tricks," or to break them of old ones, and fearing that it may be the result of beginning wrong, we thus give timely caution to new preachers. Be ministers of Christ, as well as teachers of the truth, possessing his spirit. W. S.

CHRIST'S EMBASSADORS.—Who are they? Ministers who fitly represent Christ among men, and do his work faithfully. But, alas! how many pass as Christ's embassadors who are not meek and lowly, but filled with pride, and swollen up with carnal conceit, and therefore do not correctly represent Christ. God abhors this class of fashionable substitutes, with graceless hearts, official exteriors, blended with sanctimonious foppishness. Even intelligent worldlings are disgusted with this falsification of Christ's character. Many feel somewhat similar to a man in Wisconsin, who thus expressed himself to his comrades concerning a foppish clergyman—

"One of these days God Almighty will hold that fellow over hell till he will squeal like a pig."

"What for?" asked a comrade.

"For pretending to represent Jesus Christ," was the reply.

This "*pretending* to represent Jesus Christ" by men who are not Christ-like in heart and life, but the very opposite of humility and meekness, has become very extensive, and calls down the frowns of heaven. Christ's embassadors should bear the message of Christ to perishing men in the spirit of Christ, having their own hearts imbued with the spirit of this great message. They are responsible servants of Christ, and should not only present the right message, but do it with the character that will not reproach Christ, or fail to reflect his character. W. S.

SPRING GROVE (WIS.) CAMPMEETING.—This meeting commenced on the first day of September, and continued eight days, cheering many hearts. Eight or ten ministers were in attendance, and harmony prevailed in the encampment. Good was done to saints and sinners. Our social meetings were excellent, many pronouncing them the best they ever attended. We held our meetings under the big tent, which was partly surrounded by a circle of fourteen smaller tents. Many heard the truth for the first time, and seemed deeply impressed by it. Three were baptized. A session of conference being held, Bro. Alvirus N. Hitchcock was received as a minister among us. This makes the fourth campmeeting that I have attended this year, and I now start for the fifth. W. S.

HE that does good to another man does also good to himself, not only in the consequences, but in the very act of doing it.

THE TRACT FUND.

The *Advent Christian Publication Society*, at a meeting on Springfield camp-ground, Aug. 22d, 1872, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec. Adv. Chris. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the *Crisis* Office.

Donations for the Tract Fund.

Mrs. H. G.	$4.00
A Friend	2.00
Harriet E Corbin	1.00
Mrs. C. W. Woodward	.25

POOR FUND.

To send the "Crisis" to the Poor.

M. Sherman	.50

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the *Crisis*.

Previously acknowledged	$638.84
Thomas Robjohn..(pledge paid)	100.00
C. H. Higgins " "	25.00
B. Finney " "	5.00
Mrs. Wm. Nichols " "	5.00
A. Ross (by a friend) " "	5.00
"C."	2.00
RECEIVED AT ALTON BAY CAMPMEETING.	
C. B. Parker	50.00
F. Flanders	25.00
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John Owen	5.00
A. M. Tyler	1.00
Anna Morton	1.00
Cash from various persons—names not known—including the collections	334.73

ALTON BAY CAMP.

BRO. GRANT:—The meeting is progressing gloriously. Accessions are daily made to our numbers. Two hundred and seventy-one wooden houses are occupied by the worshipers, some large enough for four or five families, beside numberless cloth tents dotting the grove and side hills. Surely we are thickly settled here this year.

Union and harmony prevail as never before, so it seems to me. Very little strife for the mastery. Our committee have their hands more than full, but they are doing the best they can for the good of the cause and the comfort of the crowd present.

The preaching has been of the original stamp. The second coming of Jesus has been made prominent thus far. Daniel's four universal kingdoms have been explored, following historically to the "Stone" speedily to smite the image on the feet, dashing and driving it away, to make room for the kingdom of God to be set up, under the whole heavens. The abomination that maketh desolate, with its bloody track of persecuting power, the darkening of the sun immediately after, has been put in its prophetic place, with the signs following; the tide is quite high, and is rising daily. It is blessed to be here to join in the hallelujahs of praise. This is really an Advent meeting, such as we have had at Springfield, Mechanic Falls, Bethel, and other places; but they grow better and better, thank the Lord. And the more emphatic we make the signs of Jesus' speedy coming, the more they effect and stir the people.

Bro. Bowman, our missionary from South Carolina, is with us to cheer and help the car along. It is also cheering that the "Woman's Missionary Association" has blended with ours, so we have one Association in good faith. Our missionary efforts have been a success thus far. The Spirit of the Lord is with us. The spirit of benevolence is increasing.

There is preaching three times a day on the stand to large congregations, besides preaching in the large tents. These, with the meetings all about the settlement, make it a heavenly place to the lover of Jesus and his Advent.

The Lord smiles, the weather smiles, the disciples smile; in short, it is a smiling place. There is a large number of preachers; all phases of Adventism are represented, and the spirit of liberality prevails; and others not identified with us are in the meetings; they enjoy it, and so do we. Thus we are having a foretaste of that heavenly rest together.

There is a manifest desire for a higher state of spiritual life; and, thanks be to God, some by humble trust in the Lord, confidence in his word, and a renewal of the love of his glorious appearing, are finding it, and are progressing; joy unspeakable is the consequence. The woods are made to ring with the songs of forgiveness. "Yea, the trees clap their hands with joy, and the solitary places are made glad thereof." It is good to be here and unite in the chorus of praise.

There will be an influence going out from this meeting that will permeate and lighten the whole region, and spread the good news of soon entering the better country. So I hope, believe, and expect. More when the meeting is finished. L. BOUTELL.

Sept. 13th.

THE TWO-HORNED BEAST.

E. MORRILL.

Some suppose that the rise of the two-horned beast is an event yet future. Now it is generally understood by those who are looking for the Lord soon to come, that Rev. 16:13–16 is now being fulfilled; that the "three unclean spirits like frogs," which "are the spirits of devils working miracles," are being developed in Spiritualism, which is going "forth to the kings of the earth and the whole world." If this is so, we are living under the pouring out of the sixth vial. See verse 12.

Now the two-horned beast must have existed before the first vial was poured out; for the second verse reads—"And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshiped his image." And as the two-horned beast "had power to give life unto the image of the beast," he must have existed *before* the image.

How, then, can we look for the rise of the two-horned beast as an event yet future? And if it has arisen and done its work, why may we not look for our Savior to come within a few months?

East Concord, N. H.

IT is a great and glorious work, worthy of a long life of care and toil, to be able to erect a guide-post on the highway of time, that shall direct and turn the feet of but one bewildered, sinful traveler into the narrow path that ends in heaven.

LEAVING FOR ENGLAND.

(*From our English Correspondent.*)

MR. EDITOR:—Two years ago your correspondent was standing on the prow of the *Australia*—one of the beautiful vessels belonging to the excellent fleet of steamships owned by the "Anchor" line—among the living hundreds of her passengers who crowded that part of the ship, watching with eager and piercing eye for the first discernible land of the American continent. Carefully we focused our sight for the longest distance by means of the straight cords of the eye, that we might discover *land*. The beginning of our watch was fruitless; but as we continued to make observation, we descried off far away in the distance, away where the horizon and the sea-wave twined arms, pressed cheek to cheek, and blended their elements in indistinguishable union, a shadow. Among those distant tints and shadows there was this one shadow, a trifle blacker than the rest. Its appearance was as a vein, a streak, or a line. It seemed to have grown up out of the water; and then it looked as if it was up among the clouds. Which was it? Was it standing in water; or was it up in the ether? which? We sailed toward it; we drew nearer that fairy-like and puzzlesome penciling; it became denser and bolder; we traced its form; its ambiguous positions became defined, and by the naked eye, unaided by the telescope, we delighted as we realized "land ahead," and not "afar off" either. O how welcome! Leaped many a heart in that hour. Did Columbus feel glad when he heard the cry, "Land ahead"? Equally pleased were we at the same sound. For sea-tossed, wave-bound, sky-ceilinged, water-floored, for ten tedious days, each of twenty-four realisable hours, we had been sailing for the States, and now we should soon be there, our voyage over, our end reached.

Our good steamer had glided over her seaway; she had behaved admirably. Her wedge-like bow had plunged thousands of times into the surging billows, cutting the main, tossing the foam, opening a pathway in the mighty deep. One terrible night, when the wind howled, and the waves dashed furiously against her sides, she still "bore ahead," outriding the storm, and swimming afront the boiling ocean, leaving the turbulent waves behind to finish their frightful battle.

But we were tired of our confinement; tired of our solitude; tired of that unvarying monotony, a ring of blue and a belt of water; tired of the sameness of all things. Our only relief, with the exception of a few schools of fish being the vision of a score or two of snow-white sail forming a fishing fleet, ranged in the shape of a crescent, and seen in the mellow hues of a gorgeous sunset; and a number of screams of a true representative of the States—an emblematic and bald old eagle, that flew out to our ship, perched on the top of our mainmast and sails in turn, screeching, as our lively imaginations conceited, in bird voice, "Welcome, strangers! to

'The land of the brave,
And the home of the free.'"

But presently we sailed into the bay of the Metropolis, and the anchor went down with a splash. This was at night. Morning came, and saw us on the wharf; and many a one in that early day inhaled a great free breath of relief and satisfaction in standing on *terra firma* once more. We felt our old and accustomed freedom had returned; and we might now go ahead over thousands of miles of rich soil, east, west, north, or south, as we willed, either for pleasure or profit.

I need not tell you how new and strange everything seemed to your correspondent, who had always lived in the old country. You can readily imagine all. But a few weeks served to acquaint me with the customs of the new land, and I became a tolerably fair Yankee. My tongue slid glibly round his peculiar phrases; I could call shops stores; and, in short, got on well enough, except when I trembled into an Anglicanism to my mortification and horror.

Two years have passed since I landed. A retrospection of those two years is needless. God knows all,—my labors, sufferings, afflictions, wanderings, mistakes, confessions, pardons, and all the threads of warp and woof that enter into the fabric of life.

But now there stand two boxes in my bedroom, packed and ready to be carted off, and in silence they are profoundly emphatic in this suggestion—leaving the country.

Yes, going *home!* Home, how beautiful even the thought of it. None but those who have first had a happy and inviting home, and have left it to be worn with the friction of other climates, and to wander in the shelterless outside, can fully appreciate the delights of "the old house at home." The grass grows greener on the plot fronting home. The fields all about it are more verdant. The "chatter" of the brook near by is more musical. The flowers bloom prettier, and emit more fragrance to bathe in perfume our "sweet, sweet home." The skies are brighter above it. The sun-beams that dance on it, that climb up its walls, and enter into its windows, seem to have a deeper tinge of gold in their heavenly laugh. The rooms are more cozy than those of other homes. The fire in the grate or stove is cheerier. Our loved ones are the best of all loved ones. Their voices are more symphonious; their songs more musical. Their eyes are expressive of the best of good-will. Criticism does not always sit at ear-gate to try our awkward sentences. Their kiss is balm and myrrh. The prattle of our little ones is inimitably sweet. Our prayer-meetings are united and loving applications to "our Father" in heaven through our Elder Brother, for his grace to keep us still in the unity of the Spirit in righteousness by faith. Our praise-meetings are gushings of heart-rivers into the illimitable Ocean. The church in our house is *high* church, for it is the church of God; *low* church, for it takes in the little ones; and *broad* church, for it admits *all* into fellowship. O what place is there like home? Where love is, it is a type of the home beyond. Home, *sweet* home! And sweet the thought, "Homeward bound."

"How are you going?" "By what route?" "Which way?" Mr. Editor, people will be curious; but perhaps some of them will want to go to England some day, "when they can afford it"; and I feel sure you will not object to my telling you and them about a way I call *our* way. Yes, going by "our route"; for there is one route decidedly ours; ours by constant patronage; ours by the preference which our people seem to give it. Five of us came over in the same ship at one time by it; three have just returned by it; others known to me have made this route their step-over line; by the same way your correspondent expects, if the Lord will, to return. I refer to the "Anchor" Line.

A brief account of this line will be of general interest as showing what industry, civility and perseverance united may accomplish. In the year 1863 it began with a triplet of steamers; but additions have been continually made to meet the increasing demand for accommodation, until, in the brief space of nine years, the "Anchor Line" sails a fleet of forty vessels, as trim and handsome a set of clipper steamers as specks the ocean. The agents are those canny Scots, the Messrs. Henderson Brothers, whose reputation on both sides of the water is only bounded by the limits of language and human kind. As for the vessels and accommodation, as far as our experience extends and we are competent to judge, they are equal to the best; they are of the best; and the question is if they are not *the* best. The New England agents are Messrs. C. L. Bartlett & Co., 16 Broad St., Boston. Gentlemanly, courteous and obliging, they tell your correspondent they will give all the advantages to our people and their friends which can be given by the New York agency. One of the inducements they offer is a $65 and $75 Cabin passage, as against $75 and $85 by other lines. Steerage $28, as against $30 and $33.

But I hope to make my next letter more interesting by detailing life on ship-board. Let me, then, wave to the readers of the *Crisis* for the present a hearty Adieu! The grace of Christ sustain each beloved saint in trial. And may that God whose "way is in the sea," whose "path" is in the great waters," and whose "footsteps are not known," go before the good ship *Anglia*, and lead the way propitiously and calmly to its destination, restoring your brother and correspondent to his friends and home. "Finally, brethren, farewell!" W. K.

WHAT WE NEED.

E. JOHNSON.

We need to be "baptized with the Holy Ghost." The apostles were commanded by their Lord, saying—"Tarry ye in the city of Jerusalem until ye be endued with power from on high." We need the same anointing, especially we who preach; and if we are destitute of that power we had better tarry until we obtain it by fasting and prayer. There is no substitute for the Spirit of God; not any thing that will answer in its stead. Education has made great claims, and has taught us theology, philosophy and science, and many things which are good to know; but the sinner's heart remains untouched and he is not saved. Some have tried eloquence, but without the Spirit it falls to the ground; yea, it is powerless, as regards the salvation of men.

Dear brethren, shall we preach to others when we ourselves are destitute of those qualifications requisite for a christian life? Never. Let me first be qualified, being filled with the Spirit of God and sent out; then shall I stand where my God can speak through me to his own glory and the good of his people. I thank God that he has promised his Spirit to those who ask him. Luke 11:13. Notice the strong language used in Scripture on this point. 1 Cor. 6:19.—"What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" And again (2 Cor. 6:16)—"And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people."

But although the word of God is so plain on this point, it is to be feared that there are many even among those that teach, who never knew by experience that there is any Holy Ghost. Hence the false doctrines, self-praises, dry sermons, jesting, and clownish stories, which we are sometimes obliged to listen to from the pulpit. The Spirit of God is manifested in every heart that receives it. Mark the contrast in Peter. Before the Spirit was given, timorously denying his Lord (Luke 22:57–60), and after it was given, his boldness in telling the Jews they had killed the Prince of life. Acts 3:15; 4:10.

The same heavenly boldness is still manifested in those who possess God's Spirit. Besides, the apostle Paul says (Gal. 5:22)—"But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." If we possess these heavenly graces, the cross of Christ will be our delight; the salvation of sinners our joy; the promises of God (to us) an eternal reality. Yes, my dear brethren, we can then take sinners by the hand and lead them to Christ. O for more of that loving, weeping spirit manifested by our Savior when he wept over the sinners of Jerusalem! I am fighting for a deeper work. Jesus is coming. Let us be ready. Even so, come, Lord Jesus.

Gt. Falls, N. H.

COMMUNION WINE.

G. W. GILLESPIE.

"I am the true vine," says Jesus, and only the pure juice of the "vine" is the true emblem of his blood. The sacrament is too holy an institution, and its observance too binding for us to remain ignorant of its value. "I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." John 15:5. Now, as the branches live and bring forth fruit by virtue of the life-giving juice or blood of the vine, so do we as christians, by abiding in Christ, the true vine, and partaking of his blood, the pure juice, have "life" in us, and bring forth fruit unto holiness.

The conditions of eternal life are of this nature; for Jesus say—"Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." John 6:54.

To eat of the bread and drink of the wine, without discerning thereby the Lord's broken body and spilled blood, which was given for us, for our salvation, is to eat and drink "unworthily," and the consequence is condemnation. Let us therefore understand that we are to use the *emblems* only that represent the body and blood of our Lord Jesus, for without faith in this matter it is impossible to please God.

Cain's offering to the Lord was rejected because it was the fruit of the ground, and represented no part of Christ, the Lamb of God; and I fear too many, who use fermented wine (one-fourth of which only is the juice of the vine, and sour at that), and others who use water only, will be accounted "unworthy," inasmuch as they represent no more than Cain's offering did, concerning Christ, the Lamb of God, the true Vine. Leavened bread (bread made with yeast) is unfit; it represents the leaven of malice. Fermented

wine is too fit an emblem of the ferment and discord that exists in too many churches in the land.

Unleavened bread and the pure juice of grapes (unfermented) are the only emblems that answer to the broken body and spilled blood of our blessed Savior, the Lamb of God. Let us, believers in Christ, abide in him; eat of his flesh and drink of his blood (by faith), that we may have "life" in us, and be raised up at the last day.

The pure juice of grapes can be kept the year round by sealing in fruit jars, as you would fresh fruit. Neither sugar or water should be added; pint jars are large enough for one sacrament for a small church.

"CONSCIOUS OR UNCONSCIOUS."

Before Mr. Spiller can overthrow my main view of the unconscious state of man in the condition of death, he must establish the following points: 1st. That the spirit of man is different in its nature from that of the lower animals. 2d. That the spirit of man is identical with the soul of man. 3d. That the spirit when separated from man in death, is after all the man himself. 4th. That when thus separated it is immortal, and continues therefore to live. I would invite his attention to these points. If he should establish them, I freely confess that he will not only overthrow my theory of *hades*, but also that of future punishment. Until he has done this, his view of the distinction of man's spirit from that of God does not affect my argument for the unconsciousness of man in the intermediate state.

And now a word or two on that passage from St. Luke, which he tells us is so clear for his view of the consciousness of man when he is dead that a child should understand it. I have so much of the spirit of a child that I take this passage to prove what Christ says it proves, viz., *"that the dead are raised."* Luke 20: 37. Mr. Spiller, on the other hand, supposes it to prove that the dead are not dead at all, but are really alive. Let us see which of these views is borne out by the passage.

When our Lord says that "God is not the God of the dead but of the living," he lays down the simple principle that death and life are essentially opposite things. This is indeed taught us throughout the Scriptures, though reasoners like Mr. Spiller would tell us they are quite harmonious, and that a man may be both dead and alive at the same time. Our Lord, however, here lays down that these two conditions are essentially opposed.

Now in which of these two conditions did our Lord suppose that Abraham, Isaac, and Jacob then were? In the state of death! He calls them *"the dead"* (verse 37). He could not therefore by any possibility have supposed them to be then "living," since he laid down the principle that life and death were opposite conditions.

If, then, they were not actually at that time alive, in what sense could they be said to be alive? *Only as having God's promise of the resurrection to life eternal!* It was in this sense that they were alive, and it could be in no other. And thus we see the perfect soundness of our Lord's argument that for God to call himself the God of a man who was actually at that time dead, was proof that that man would be raised from the dead. In this sense Christ's argument is a good one. In Mr. Spiller's sense it is a fallacy. The immortality of the soul has no connection with the resurrection of the body. It was, in fact, when Job's grand faith in the primitive doctrine of resurrection was abandoned, that men, who longed for immortality, took refuge in the speculation of the immortality of the soul.—HENRY CONSTABLE, *in Rainbow*.

Extracts from Letters.

BRO. R. M. HURLBURT writes from Farmer's Grove, Wis.:—"The deep waters of affliction have almost overwhelmed me. August 18th I laid my wife in the cold grave, to await the coming of the Redeemer to give immortality to all who have loved his appearing. How lonely are the hours! Beloved friends, give me your prayers to help me bear this heavy affliction. If it was not for the blessed hope, I should sink beneath the load; but by the help of God I will strive to meet the dear one where parting scenes are over. She was a kind and christian wife, was respected by all who knew her; but she sleeps in Jesus. She suffered very much, but without a murmur. She said it was all for the best. She embraced the Advent faith about four years ago, and was always ready to defend the same. She had a good deal of opposition when she first came out, and that from her nearest friends. Pray for me, that this affliction may be sanctified to my good and the good of her friends."

BRO. E. H. DAVIS writes from Radical City, Kan.:—"The *Crisis*, an old and acceptable newspaper, which I used to read years ago, before I came out west, has been subscribed for in my name, and I have received the same. It seems like an old friend to me, I can assure you. I hope it may be the means of doing some good away out here where the Advent is seldom heard. Permit me through its columns to return my most sincere thanks to the friend that has been so interested in my welfare."

Obituaries.

HARVEY. Fell asleep in Jesus, in Columbia county, Fla., July 14th, 1872, my dear mother, Mrs. Eleanor Harvey, aged sixty years.

She was for many years a member of the Baptist church, but embraced the faith of Christ's soon coming to judgment under the administration of my husband, Elder T. J. Greene, about three years since, and died triumphing in the hope of a part in the first resurrection. She leaves two sons and two daughters, with many grand-children and friends, to mourn her loss. We mourn, but not as those who have no hope. She will not sleep long. E. E. GREENE.

BICKFORD. Died in Leeds, Maine, Aug. 7th, 1872, Mrs. Eunice A. Bickford, wife of George W. Bickford, and daughter of Andrew and Sarah Bodge, aged twenty-nine years, seven months, and eighteen days.

May God sanctify this bereavement to the good of the mourning ones, and sustain them by his grace. Words of comfort were spoken by the writer. E. M. HAGGETT.

BAKER. Died in Levant, Me., Aug. 23d, after a long and severe illness, M. Frances, wife of Eld. F. A. Baker, aged twenty-five years, six months, and twelve days.

She fell asleep in Jesus, in sure and certain hope of a better resurrection. "Them that sleep in Jesus will God bring with him." Words of comfort were spoken at the funeral from Rom. 8: 18, by J. M. TOZIER.

ROBERTS. Fell asleep in Lewiston, Me., Sept. 3d, Bro. — Roberts, aged forty-eight years and four months.

Bro. R. was traveling with his family from Indiana to Lincoln, Me., but was taken sick on the way and stopped at Lewiston, and there died with fever and chills. He leaves a wife and two children to mourn his loss. Words from the Scriptures were spoken on the funeral occasion by the writer. A. DAMON.

STEVENS. Died in Boston, Mass., Sept. 2nd, 1872, after an illness of fifteen days, Aldro. M. Stevens, son of Bro. B. P. Stevens, of So. Butler, N. Y., aged twenty-three years.

He died in hope of a glorious resurrection. W. J. H.

JAY. Died in Rochester, N. Y., Aug. 13th, 1872, at the residence of her son-in-law, S. F. Kimball, of congestion of the brain, Mrs. Mary Jay, of St. Thomas, Ontario, aged seventy-five years.

Words of comfort were spoken to mourning ones by Bro. Jas. H. Whitmore.

Married.

MERRILL—HARTWELL. In Piermont, N. H., Aug. 29th, 1872, by A. H. Clark, Mr. JESSE O MERRILL and Miss EMILY JANE HARTWELL, both of Warren, N. H.

Summary of News.

FOREIGN.

Cable News.

GREAT BRITAIN.

THE GENEVA AWARD.

LONDON, Sept. 15. A despatch to the London *Times* from Geneva, says the award by the tribunal of arbitration to the United States will only exceed 3,000,000 pounds by a trifle.

The decision of the Court is signed by all the Arbitrators except Sir Alexander Cockburn, who will give a separate judgment agreeing with his colleagues only in relation to the Alabama, the award in which case constitutes the greater portion of the total sum.

Damages were granted in the case of the Florida 4 against 1, and in the case of the Shenandoah by 3 against 2. All the other cases presented by the American Government were dismissed by the Court. The *Times* says: "Willingly will we pay this sum to improve the law of nations."

LONDON, Sept. 16. The London journals of this morning rejoice over the conclusion of the Alabama claims controversy, and express the hope that the foundation has been laid for a permanent good understanding between the two nations now that all the necessary reparation has been made to America. The *Standard*, however, thinks that the tribunal should have awarded damages only for the depredation of the Alabama.

GERMANY.

THE RELIGIOUS QUESTION.

A deputation of English Protestants waited upon Prince Bismarck, and presented an address on the Jesuit question, taking strong grounds in opposition to that order. The prince, in replying to the address, said he regarded England as an unsafe bulwark for the defence of religious and political freedom. The present battle of Germany is with the view of combining religious peace with perfect liberty of conscience.

At the conference of emperors, the subject of making a concession in favor of Denmark was introduced. The Emperor William, however, refused to entertain any suggestion for making such concession, and the subject was dismissed.

RELIGIOUS.

The German Catholic Bishops' Conference at Fulda is fixed for to-morrow (Tuesday.) It will be attended not only by the Prussian bishops of the Roman Catholic Church, but by the episcopate of all Germany and German-speaking Austria. The clerical Germania denies that the conference has any special political significance with respect to the questions of the day. It is merely the ordinary biennial conference provided by established usage, the last such having been held in September, 1870.

THE RECENT CONFERENCE.

It is stated authoritatively that, at the recent conference of emperors in Berlin, the Czar Alexander asked for the abrogation of the tripartite treaty of Paris as the price of Russia's co-operation with Austria and Prussia.

ITALY.

THE IMPERIAL CONFERENCE AND THE POPE.

Cardinal Antonelli has received a communication from the Papal nuncio at Vienna, that at the Imperial conference just ended at Berlin the Emperors agreed to forward a note to the Pope, asking him to break with the Jesuits, as the latter are the enemies of the Roman Catholic Church. The nuncio states that the Emperors promise to intercede with the Italian Government in behalf of the foreign corporations at Rome.

FRANCE.

PRESIDENT THIERS.

Thiers arrived at Paris yesterday morning from Trouville. He was waited upon by city officers and was presented with an address. Thiers in his reply expressed his pleasure at the favorable relations existing between France and other nations. He said that be would endeavor to remove all cause of contention among the French people, and would continue to govern the country in the same spirit he had heretofore. The reception extended to President Thiers was of the warmest character. He visited the American man-of-war now lying in the harbor. When he stepped upon the deck of that vessel the band played the Marsellaise, and the yards were manned. Upon his return three cheers were given him by the crew. A large crowd of citizens gathered upon the quay and loudly cheered the Americans.

ARREST OF ABOUT.

A despatch from Saverne, in the Department of Bas Rhine, France, twenty miles from Strasbourg, states that Edmond Francois Valentin About, the well-known political writer and romancist, has been arrested by the German authorities. The cause of his arrest is unknown, but it is generally surmised that some of the late productions of M. About, bearing on political subjects, have given offence to Germany.

Count De Remusat, Minister of Foreign Affairs, has addressed a note to the Prussian government asking an explanation of the arrest of Edmond About.

PERE HYACINTHE'S MARRIAGE.—Pere Hyacinthe (Hyacinthe Loyson), the celebrated French priest, has written a long and eloquent letter defending his recent marriage. He seems anxious to convince the world that he did not enter upon his independent course toward the Catholic Church (departure from his convent) for the purpose of marrying. He says:—

"No, my marriage has no connection with any religious conviction nor with any act of the 20th of September, 1869—or, rather, let me say, it is most intimately connected with them, but in that large and generous sense which binds together all the steps achieved by a soul in progress toward light and liberty. I will express my meaning with entire openness. I owe to the rule of religious celibacy some of the most exquisite joys, some of the most profound and decisive experiences of my existence. From the age of eighteen, when I chose it, I have observed it with a fidelity for which I give glory to God. If now, at the age of forty-five—in the calmness, as well as in the maturity of my judgment, of my heart, of my conscience, in a word, of my whole being—I believe myself bound to renounce it, it is that marriage comes home to me as one of those laws of the moral government of the world which cannot be set aside without overturning the fabric of life, and without running counter to the will of God. I did not say that this law comes home to all. I believe that celibacy may be a holy and glorious exception. I only say that this law presents itself unmistakably to me. When a man has received in his heart, as another exception no less rare, holy and glorious, that pure and lofty love in which the world does not believe, because it is not worthy of it, such a man, be he priest or be he monk, has the most absoulte proof that he is not of the number of those self-dedicated victims of whom the gospel speaks. Such a man am I; and here once more I give glory to God for what he has wrought in me. Such workings of his Spirit may appear contradictory; but their true harmony is known to him. At the very moment when I seemed to be abandoned, renounced by my friends and by my kinsmen, exiled by blow upon blow from my church, from my country, from my family, he sent on my solitary and desolate path a noble and holy affection, a sublime devotion, poor in this world's goods, rich in the gifts of intellect and of heart; and, when all had crumbled away, alone, or almost alone, this support remained to me. Surely this support would not be what it ought to be; I should not recognize the blessing which God has given me, were I to hesitate in seeking for it the consecration of marriage."

On the question of his right as a priest to marry, he remarks:

"I see no reasons which make marriage unlawful for me; for I cannot admit as such the law of any ecclesiastical system, and still less the prejudices of my fellow-countrymen. I will ever submit myself to the laws of the church when I am not called upon to recognize as such what Jesus Christ, speaking to the Pharisees of the ancient people, already designated as 'the commandments of men which made of no effect the commandments of God.' (Matt. 15: 6–9.) It is fully admitted that celibacy is not an article of faith; it ought to be acknowledged that it is not even a matter of Catholic discipline, but merely of the discipline of the Latin Church. Even at this hour, in the East, the Catholic clergy are married, with the full approbation of the Holy See. It is true that such marriage must precede and not follow ordination; but this restriction, besides being full of objections, is without meaning in the eyes of sound judgment, and does not the less establish in all its strength the principle that, in the mind of the Church there exists no real incompatibility between the two great sacraments of ordination and marriage. The countervailing prejudice belongs to a perversion of moral ideas, which one has a right to marvel at finding amongst Christian nations."

In concluding he declares that France, no less than the Church, needs the example which he gives, and that the nation's regeneration must come through the life of the family.—*Journal*.

In Brief.

—— A leading thoroughfare in Liverpool was lately discovered to be settling at one point, and upon exploring for the cause the engineers came upon a cavity twenty-five feet long, eighteen feet wide, and twelve feet deep, full of water, the crust over which at the thinnest part was only twelve inches thick! Horse cars were constantly running over this pit.——The Correspondence Genvoise, which was said to have been written under the direct influence of the Pope, has ceased to appear.——The middle classes of the Prussian capital, it is said, feel greatly alarmed at the increasingly hostile attitude of the populace. The menaces of which they have been the object have led them to initiate measures of self-protection.——The Gazzetta d'Italia says that Monsignor de Merode has gone to Brussels to arrange with the Belgian Ministry for the reception of the Pope in Belgium. The probability of the Pope's departure from Rome is attributed to the desire of avoiding in the case of his decease the necessity of holding the conclave at Rome.——A letter from Bucharest reports a curious atmospheric phenomenon which occurred there on the 25th of July, at a quarter past nine in the evening. During the day the heat was stifling. The sky was cloudless. In the evening everybody went out walking and the gardens were crowded. The ladies were mostly dressed in white, low-necked robes. Towards eight o'clock a small cloud appeared on the horizon, and a quarter of an hour afterward rain began to fall, when, to the horror of everybody, it was found to consist of black worms of the size of an ordinary fly. All the streets were strewn with these curious animals.——The Catholic religion has been as much a State religion in New York as it was in Rome before Victor Emanuel took possession. It took blocks of valuable land for sectarian purposes without a dollar's compensation, it controlled every office of profit in the city—from 1869 to 1871 it received over a million and a half of money from the City Treasury to carry on its various institutions. The Catholics took their children out of the public schools and put them in an institution called the Protectorate, and received from the city funds in the year 1871 the sum of $240,000 to carry the institution on. Eighty per cent. of all the money expended in improving the condition of the poor was spent on Roman Catholics, and the same parties have received during the past few years land from the city government amounting to several millions of dollars.——The census is at last complete. It shows that the total population of the United States is 38,558,371. Of these, 19,493,565 are, as a contemporary puts it, "gentlemen, and the rest "ladies." This gives the ruder sex a majority of 428,656.——The longest bridge in the world is said to be on the Mobile and Montgomery railroad, over the Tensas and Mobile rivers. It is fifteen miles in length, and has ten draws, one for each navigable channel. The bridge of itself is of wood, but the supports are iron cylinders. The structure cost $1,500,000, and has been three years in the course of construction.——Palestine has, according to the latest census, a Jewish population of only 11,293, half of whom live in Jerusalem.——President Thiers has been informed by Bourgoing that the Pope has abandoned the idea of leaving Rome.——Among the many artistic objects that will figure at the forthcoming international exhibition at Vienna, one of the most interesting will be a model of Solomon's temple, carved in lime tree wood, from the descriptions of Flavius Josephus.——The Rev. Jacob Knapp, for many years well known as a revival preacher, is said to be failing in health.

Notices.

TENT MEETING AT NEW PRESTON, CONN.—The Conn. Mission Tent will be pitched, and a meeting held, on the old camp-ground, New Preston, Conn., commencing Tuesday, Sept. 24th, and hold over the following Sunday, the 29th. The Shepaug Valley R. R. will charge full fare to the meeting, and give free return passes. Call for Tent Meeting tickets. The stage will carry passengers from the station at half price. We propose to make such arrangements for this meeting as shall be for the glory of God, for the comfort of those who come, and with as little expense as we can. There will be a stove on the ground, and a tent to eat in. You can buy and cook your own food, thus living as cheaply as at your homes. Should any wish to get board or lodging at private houses, they can do so at a reasonable price. We hope to see a general gathering at this meeting from the first day to the last. H. J. BALDWIN, Committee.

P. S. Those who do not choose to lodge in the tent, can find lodging at our homes *free* as long as we can find room for them. We shall do the best for you we can. M. J. B.

THE usual annual meeting with the church of God in Darien, Genesee Co., N. Y., will commence Friday evening, Sept. 20th, and hold over Sunday. A general attendance of the friends is desired. Bro. J. B. Cook and Sr. Stoddard are expected. Trains stop on the New York Central at Croft's station from the east at three P. M., and from the west at four P. M. Conveyance will be ready.
M. WHITTAKER.
G. STRONG.
B. C. SIMONDS.

NOVA SCOTIA CONFERENCE.—The second annual A. C. Nova Scotia Fall Conference will be held in Shelburne, N. S., commencing Thursday, Oct. 10th, and continue over the Sabbath. A general invitation is extended. Bro. Tozier is expected from the Province of N. B. Will Bro. Hook come? Come, dear brethren and sisters, and bring the spirit of the blessed Jesus with you. Hay and stabling will be provided without cost for as many as may come with teams.
A. B. SWANESBURG.

QUARTERLY CONFERENCE.—The Lord willing, there will be a quarterly conference at the school-house, near Elder H. S. Mitchell's, in Bowdoinham, Me., two miles from Richmond, commencing Thursday, Sept. 26th, at seven o'clock P. M., and continuing over the Lord's day. We hope the brethren and sisters will come with the Spirit of God, and work for the salvation of perishing sinners.
I. C. WELLCOME.
H. S. MITCHELL.

THE New York State Advent-Christian Mission Tent will be pitched in Syracuse, for a series of meetings, to commence Friday evening, Sept. 20th. Let all interested in the welfare of the cause in that city pray earnestly for wisdom from heaven to direct in all things pertaining to this effort; that truth may triumph, God be glorified, and the church be built up and put in order for the coming of the Lord.
WM. E. BROWN, Director.

As there has been much inquiry to know why we did not have a campmeeting at Pittsfield this year, as we have for four years past, and also if there is to be any in future at that place, we would say to all that, after a mutual consultation with preaching and lay brethren of Maine and N. B., we think it duty, if the Lord will, to continue our east Maine campmeeting at Pittsfield annually while time continues. The grove will be selected in a few weeks, and some work done on the ground this fall. Therefore we would say to all who are interested in this meeting, be ready to lend a helping hand in partly preparing the ground this fall. Due notice will be given.
F. A. BAKER.
For the Committee, R. R. YORK.
JER. CARR.

THE first quarterly meeting for the Eastern District of Wis. will be held (the Lord willing) with the Big Creek Church, about eight miles north of Taunton, Sauk Co., to commence on Friday evening, Sept. 20th, holding over the following Lord's day. Let all the churches in the district send delegates, and it is expected that all preachers will attend. Friends from other districts are cordially invited to attend. GEO. THOMSON.

A QUARTERLY session of the Advent Christian Conference of New Brunswick will be held at Middle Simonds, Carleton Co., to commence Thursday, Oct. 10th, at seven o'clock P. M., and continue through the week, and over the following Sunday. A general invitation is given to all to come and labor for sinners. RUFUS SNOW.

TO BRN. IN CANADA:—I shall, as agreed last fall, come over to Picton, Prince Edward Co., Canada, about the middle of Oct., and shall stay in the Province as duty may seem to demand. Shall go home around the head of Lake Ontario, and if any brethren not having already engaged my labors wish me to visit them, let them write me immediately at Albion, N. Y., or at Picton, Ontario, Canada, care of J. E. Lent.
C. F. SWEET.

A CAMPMEETING will be held in Savoy, Mass., within a few rods of the old ground, commencing Saturday, Sept. 21st, and continuing over the two following Sabbaths. Bro. S. G. Mathewson, together with a good number of able preaching brethren, will be with us during the meeting. The large Tent belonging to the Hoosick Valley Conference will be pitched on the ground, and used as a tabernacle for preaching and conference meetings during the day and evening; and for lodgings during the night to all who are not provided with small or family tents of their own. Board for man and beast at a reasonable rate on the ground, and lodging to all who do not wish to sleep in tents, can be had with private families near by. All who have enjoyed so many happy happy seasons during former campmeetings at this place, together with all others, are cordially invited to come, and do all that can be done for the salvation of ourselves and others before the day of destruction comes from the Almighty. Board and lodging free to all who preach the word and co-operating with the American Advent Christian Conference. Those who come expecting to sleep on the ground, bring blankets and bedding. H. K. FLAGG, for the Committee.

TENT MEETING.—The Lord willing, there will be a meeting under the Mass. Mission Tent, on land owned by Dr. Horne, near his residence in Watertown, Mass., commencing Friday, Sept. 20th, and will continue afternoons and evenings for eight days. This is a place where an extra effort is needed, and help from abroad is needed. Let brethren and sisters from abroad come, and bring provisions and blankets with them, and lodging will be furnished on the ground. Fare from Boston 15 cts. Horse and steam cars run close by the ground. Come and help us.
L. BOUTELL.
ENOCH MORRILL.

TIME CONFERENCE AT LAWRENCE, MASS.—There will be a Conference of the above nature at the Lawrence Advent Chapel, beginning Sept. 26th, and continuing over the following Sabbath. Preaching brethren, and others from all parts, are earnestly invited to attend. The evidence that the prophetic periods are pointing to the year 1873 for the coming of the Lord, and that the great plan of salvation under the gospel is about to end, has awakened a great interest, not only in this and surrounding churches, but the hearts of God's people are being moved all over the land.

Watchman, what of the night? Come, men of God, from the north, south, east and west; come filled with the Holy Spirit, and let this subject have a thorough investigation. If the judgment is indeed so soon to come, the world must not go unwarned, for God will require their blood at our hands. If these things are true, we cannot afford to be found opposing them, either by open or silent opposition. If they be without foundation in God's word, let it be exposed. Come, brethren, from every part. Those who have argument against are as cordially invited as those who think they have reasons for believing it. We hope, by the blessing of God, to have a time such as has not been experienced for these many years. Come up to the help of the Lord against the mighty. One more rally, like that of 1843, and we go into the kingdom. Brn. Cunningham, Barbour, Sheldon, and others are expected to be present.
GEO. H. CHURCHILL, MOSES PROCTOR, J. T. MERRILL, } For the Church.

THE R. I. Mission Tent will be pitched at Green Station (on the Hartford and Providence R. R.), meetings to commence Sabbath, Sept. 22nd, and continue as long as the interest demands. It is desired that the brethren and sisters in the surrounding places come in and help us.
E. BELLOWS.

THE MAINE STATE CONFERENCE.—Where shall it be convened? The time for it is the second Tuesday in Oct. What church desires it held with them? If any, please notify me by letter at once, that the notice may appear in due time.
I. C. WELLCOME, Sec.

SPECIAL MEETING.—Providence permitting, I expect to hold a series of meetings in the Court House at Hennepin, Putnam Co., Ill., commencing Oct. 8th, and continuing as the interest demands. Let the friends in the region about come in and help us. Come to work for Jesus.
C. C. MARSTON.

THERE will be a protracted meeting of days at Belgrade Mills, Me., commencing Thursday evening, Sept. 26th, and hold over Sunday. A general invitation is given to brethren and sisters to come and labor for the salvation of the lost, as provision will be made for all. Strangers will call on Brn. Towle and Golder, and others. Will preaching brethren come, and give meat that is due? For the church, H. B. SEVEY.

HEREAFTER, Bro. C. C. Barker's Hymn Book, entitled, "Hymns of the Morning," will be sold at the following prices: Cloth covers, by mail, 50 cts. each. Per dozen, by mail, $5.00. Leather covers, 75 cts. each. Sold at wholesale by C. W. Sargent, Box 426, Concord, N. H. For sale at the *Crisis* Office.

A SPECIAL TIME CONFERENCE will be held on the Life and Union camp-ground, at Springfield, Mass., Sept. 18th, to continue over the following Lord's day. The object of this meeting will be to earnestly and prayerfully investigate the prophetic word, especially the *definite time* for the coming of Christ and deliverance of God's people, the justification of the sanctuary, and to consult as to what are our special duties growing out of the evidence that Christ is *immediately* coming, and take such action as may be deemed advisable in view of the vast responsibility resting upon the servants of Jesus Christ. Let such as can, bring their provision; but those who cannot, may obtain it on the ground at reasonable rates. Bring also such clothing as will be necessary for night protection. A large tent will be on the ground, also other accommodations. Let there be a general rally at this important meeting.
GEO. W. BROWN.
S. W. BISHOP.
(Signed) CHAS. C. BARKER.
CALEB THOMSON.
L. T. CUNNINGHAM.

TENT MEETING.—The Lord willing, there will be a meeting under the Maine Mission Tent, on land owned by Mr. S. C. Wardwell, in Oxford Village, Me., commencing Thursday, Sept. 19th, and holding over the Sabbath. Meetings week days, afternoons and evenings. All are invited to come. S. L. SNELL, for the brethren.

NEW YORK CITY.

Advent meetings at 138 W. 24th street, every Sunday, at 10½ A. M. and 3 and 7½ P. M.; also Monday, Wednesday, and Friday evenings. T. J. Cox, 273 W. 22nd street. At 405 Grand street, preaching every Sunday, at 10½ A. M. and 3 P. M. Prayer meeting at Sr. Bellows', 23 Norfolk street, every Tuesday evening. Preaching brethren are invited to correspond with Bro. Cox, as above, or with me—H. A. KING, *Bible Banner* Office, 14 Murray Street.

Boston Wholesale Prices.

CAREFULLY CORRECTED EVERY TUESDAY.

Tuesday, Sept. 17th, 1872.

FLOUR AND MEAL—		Lard, tcs. ⅌ lb	9 @ 10
St. Louis ext.	6 75 @ 7 25	Hams, smoked	14½ @ 16
Medium..	8 75 @ 9 25	Hogs, dressed.	6 @ 8
Choice ext	9 50 @ 11 00	LUMBER—	
Western sup	5 50 @ 6 00	Clear Pine..33 00	@ 65 00
Com. ext..	6 50 @ 7 00	Coarse Pine—	
Medium do	7 50 @ 8 00	No. 5......21 00	@ 24 00
Choice do.	8 50 @ 9 50	Refuse...17 00	@ 18 00
Illinois and Indiana—		Shipp'g bd's 20 00	@ 25 00
Choice ext	9 00 @ 10 00	Spruce—	
Canada sup.	7 50 @ 8 00	Nos. 1 & 2. 17 00	@ 18 00
Com ext...	6 25 @ 7 00	Refuse...10 00	@ 12 00
Medium do	7 50 @ 8 00	Hemlock Boards—	
Choice..	8 50 @ 9 50	Nos. 1 & 2. 13 50	@ 14 00
Milwaukee and		Refuse...9 00	@ 10 00
Minnesota	7 00 @ 9 25	Flooring Boards—	
Southern sup	@	Nos. 1 & 2...30 00	@ 38 00
Extra......	6 75 @ 7 25	Refuse...20 00	@ 24 00
Choice Balt	10 00 @ 11 50	Clapboards—	
Michigan and Ohio—		Extra Pine......	@ 60 00
Common to		Do. clear.......	@ 55 00
choice..	9 00 @ 9 50	Do. No. 1...30 00	@ 35 00
Rye Flour..	5 00 @ 5 50	Sap extra.........	@ 60 00
Corn Meal..	3 50 @ 3 60	Sap clear	@ 45 00
Buckwheat	3 60 @ 3 75	Spruce.......40 00	@ 50 00
Oil Cake, ⅌ ton.	@ 50 00	Shingles.... 2 25	@ 8 25
GRAIN—		Laths....... 2 25	@ 2 75
Corn, ⅌ 56 lbs—		WOOL—	
Southern yel	70 @ 71	Ohio and Pennsylvania—	
Western mix	68 @ 69	Picklock......65	@ 70
Western yel	70 @ 71	Choice XX....63	@ 65
Rye.........	85 @ 90	Fine X........60	@ 62
Barley......	75 @ 1 10	Medium.......63	@ 65
Oats........	48 @ 50	Coarse........58	@ 60
Shorts, ⅌ ton...	20 50 @ 21 00	Michigan—	
Fine Feed..	22 00 @ 24 00	Extra and XX 58	@ 62
Middlings..	22 00 @ 25 00	Fine...........58	@ 58
HAY—⅌ 2000 lbs—		Medium.......61	@ 63
Eastern and		Common.......58	@ 60
Northern	25 00 @ 30 00	Other Western—	
At City Scales—retail.		Fine and X...58	@ 60
Country Hay—		Medium.......61	@ 63
⅌ 100 lbs	@ 2 25	Common.......57	@ 58
Swale Hay.	11 00 @ 00 00	Pulled—	
Straw, 100 lbs	1 25 @ 1 50	Extra..........65	@ 70
New York..	1 25 @ 2 00	Superfine.....52	@ 75
PROVISIONS—		No. 1..........40	@ 50
Beef, Mess—		Combing—	
West. ext.	11 00 @ 12 00	Fleece..........70	@ 75
West. mess.	10 00 @ 11 00	California......25	@ 55
Family ext.	14 00 @ 15 00	Texas...........25	@ 45
Pork—		Canada..........55	@ 65
Ext. clear.	18 00 @ 19 00	Do. combing....	
Clear......	17 00 @ 18 00	Smyrna, wash..30	@ 45
Mess......	15 00 @ 15 50	Unwashed....18	@ 40
Prime......	11 25 @ 12 00		

Appointments.

APPOINTMENTS must be received as early as TUESDAY MORNING (*as our paper goes to press about noon*), *to insure insertion for the current week.*

☞ THE following Resolution was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the* CRISIS *henceforth for persons unknown to the Editorial Board* (*by which is understood the Editors, Editorial Committee, and Business Agent*), *unless satisfactory reference shall be given.*"

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. ☞ Seats free.

LOWELL STREET CHAPEL.

T. M. Preble ... Sabbath, Sept. 22nd
J. S. White ... Sunday, Sept. 29th

BOSTON (BRANCH CHAPEL) 1735 WASHINGTON STREET (Corner of Madison Street.)

Love Feast at 10½ A. M. Preaching at 3 and 7½ P. M. Prayer meeting Tuesday and Thursday evenings.

A. W. Sibley ... Sunday, Sept. 22nd
T. M. Preble ... Sabbath, Sept. 29th
E. Owen ... Sundays, Oct. 6th and 13th
Hiram Munger ... Sunday, Oct. 20th

CHARLESTOWN (*Hall No. 70 Main Street.*)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.

CHELSEA, MASS. (*Advent Chapel, Heard Street.*)
P. G. Bowman ... Tuesday evening, Sept. 17th

EAST BOSTON, (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.
J. S. White ... Sunday, Sept. 22nd
S. S. Mooney ... Sunday, Oct. 13th

Natick, Mass. ... Sabbath Sept. 22nd
Lynn, Mass. ... Sabbath, Sept. 29th
J. T. DIXON.

New Haven, Ct. ... Sunday, Sept. 22nd
North Wilbraham, Mass. ... Sunday, Sept. 29th
H. PRATT.

Richmond Village ... Thursday evening, Sept. 19th
Booker meeting-house ... Friday evening, Sept. 20th
Saturday evening, Sept. 21st, not engaged.
Gardiner, Me. (Military Hall) Tuesday evening, Sept. 24th.
Litchfield (Buker school-house) Wednesday evening, Sept. 25th.
Bowdoin (Dennett school-house) Thursday evening, Sept. 26th.
Lewiston, Me. ... Friday, Sept. 27th
South Poland ... Saturday evening, Sept. 28th
Will Bro. Eustis come, as usual?
West Poland, Me. ... Sabbath, Sept. 29th
South Casco, Me. ... Thursday evening, Oct. 3d
Windham ... Friday evening, Oct. 4th
Biddeford, Me. ... Sabbath, Oct. 6th
Hollis Centre ... Tuesday, Oct. 8th
Bonny Eagle ... Wednesday, Oct. 9th
East Rochester ... Thursday evening, Oct. 10th
Portsmouth ... Friday evening, Oct. 11th
HIRAM MUNGER.

North Rutland, Mass. ... Sunday, Oct. 6th
GEO. A. STREETER.

Garland, Me. (Town House) ... Sunday, Sept. 22nd and at conference the 21st.
JER. CARR.

Swiftwater ... evening, Sept. 20th
East Landaff ... Sunday, Sept. 22nd
Sugar Hill ... evening, Sept. 23d
Will visit other places as the Lord may direct.
A. A. HOYT.

North Sutton, N. H. (at my house) first Sunday in every month.
A. S. WILLIAMS.

Hopkinton, N. H. (Russell school-house) Sabbath, Sept. 22nd.
Sutton, N. H. (South meeting-house) ... Sab., Oct. 6th
SIMEON ROBY.

Woodstock Valley, Ct. ... Sunday, Sept. 22nd
Southbridge, Mass. (Town Hall) ... Sunday, Sept. 29th
P. S. BUTLER.

Cambridge, N. Y. (as Bro. Wm. M. White may arrange) Sept. 21st and 22nd.
North Easton, N. Y. (Handy school-house) Sept. 29th
Hebron, N. Y. ... Oct. 5th and 6th
J. WILBUR.

Chelsea, Mass. ... evening, Sept. 24th
East Boston ... evening, Sept. 25th
E. MCCULLOCH.

Scitico, Ct. ... Sunday, Sept. 29th
ENOCH PHELPS.

South Windsor ... Sunday, Sept. 22nd
G. L. WHITE.

New Haven, Ct. ... Sunday, Sept. 29th
Hartford, Ct. ... Sunday, Oct. 6th
New York (Cooper Institute) ... Sunday, Oct. 13th
Pleasant Valley, Ct. ... Sunday, Oct. 20th
W. S. CAMPBELL.

Ithaica, Thomkins Co., N. Y., or vicinity, (as Bro. Wm. Whipple may appoint) Sept. 22d, and over Sunday, the 29th.
C. F. SWEET.

Clinton, Mass. ... Sunday, Sept. 22nd
M. A. POTTER. G. T. WHITNEY.

Moultonboro Neck, N. H. (New school-house) Sunday, Sept. 22nd.
Meredith, N. H. (Dolloff school-house) Sun., Sept. 29th
Moultonborough Neck, N. H. (New school-house) Sunday, Oct. 6th.
Meredith Neck, N. H ... Sunday, Oct. 13th
N. GLIDDEN.

Plymouth, Vt. (at J. G. Priest's) Thursday and Friday evenings, Sept. 26th and 27th.
Stockbridge, Vt ... Sunday, Sept. 29th
T. A. CHENEY.

St. Johnsbury, Vt. ... Sunday, Sept. 22nd
Cabot, Vt. ... Sunday, Sept. 29th
C. H. LEVERTON.

New Boston, Winchendon, Mass. ... Sunday, Oct. 6th
M. A. POTTER.

Keene, N. H. ... Sunday, Sept. 22nd
Savoy, Mass. (New State Church) ... Sunday, Oct. 6th
East Savoy ... evening, Oct. 7th
Goshen, Mass. ... evenings, Oct. 8th and 9th
Plainfield, Mass. ... evening, Oct. 11th
GEO. A. COLE.

Charlestown, Mass. ... Sunday, Sept. 22nd
Rye, N. H. ... Sunday, Oct. 6th
South Berwick, Me. ... Sunday, Oct. 13th
Springfield, Mass. ... Sunday, Oct. 27th
JOSEPH W. WHITE.

Holderness, N. H. (Town Hall) Saturday evening, Sept. 28th, and over the Sabbath. A. ROSS.

Warren, N. H. (Ore Hill) ... Sundays, Sept. 22d and Oct. 6th.
A. H. CLARK.

Clinton, Mass. ... Sunday, Sept. 22nd
M. A. POTTER.

West Alton, N. H. (Baptism) ... Sabbath, Sept. 22d
Sandwich, N. H. (Vittum school-house) Sab., Sept. 29th
Holderness, N. H. (Brick school-house) Sab., Oct. 6th
GEO. H. WALLACE.

Rye, N. H ... Sunday, Sept. 22nd
G. F. HAINES.

Pittsfield, Me. (Carr school-house) Sunday, Sept. 29th
JER. CARR.

Vineland, N. J. ... Sunday, Sept. 22nd
Newark, N. J. ... Sunday, Sept. 29th
Vineland, N. J. ... Sunday, Oct. 6th
Bristol, Ct. ... Sundays, Oct. 13th and 20th
A. A. PHELPS.

West Haven, Ct. ... Sunday, Sept. 29th
WM. J. RIPLEY.

Pittsfield, N. H ... Sunday, Sept. 22nd
G. W. BURNHAM.

Gloucester, Mass. ... Sunday, Sept. 29th
WM. HOBBS.

New Britain, Ct. ... Sunday, Sept. 22nd
A. W. BRADFORD.

Lovely Street, Ct. ... Sunday, Sept. 22nd
Campville, Ct. ... Sunday, Sept. 29th
Guilford, Ct. ... Sunday, Oct. 6th
Morris, Ct. ... Sunday, Oct. 13th
S. WOODRUFF.

Bangor, Me. ... Sundays, Sept. 22d and 29th
ALLEN DAMON.

Uxbridge (school-house near Bro. Chase's) Sept. 22nd
CHAS. W. DOCKHAM.

Belgrade, Me. (Page school-house) evening, Sept. 21st
Belgrade (Town House) ... Sunday, Sept. 22nd
H. B. SEVEY. T. RINES.

Bradford, N. H. (Pond meeting-house) evening, Sept. 21st, and over Sunday, the 22d. F. S. RANSOM.
J. B. BROWN.

Farmington, N. H. ... Sunday, Oct. 20th
D. F. LEAVITT.

Lynn, Mass. ... Sunday, Oct. 6th
West Abington, Mass. ... Sunday, Oct. 13th
J. W. BRITTAIN.

Worcester, Mass. ... Friday evening, Sept. 20th
Holden, Mass. ... Sunday, Sept. 22nd
Charlestown, Mass. ... Sunday, Sept. 28th
Natick, Mass. ... Sunday, Oct. 6th
Dover, N. H ... Sunday, Oct. 13th
W. M. HARMON.

Providence, R. I. ... Sunday, Sept. 29th
Fairhaven, Mass., Tuesday evening, Oct. 1st, evenings through the week, and Sunday, the 6th.
Mattapoisett, Mass. ... Sunday, Oct. 13th
Plymouth, Mass. ... Sunday, Oct. 20th
A. SIMPSON.

Charlton, Mass. ... Sunday, Sept. 22d
Unity Centre, N. H ... Sunday, Sept. 29th
Piermont, Friday eve., Oct. 4th, and over Sun., the 6th
Groton, Vt. (Town House district) ... evening, Oct. 8th
West Groton, evening, Oct. 10th, and over Sunday, Oct. 13th.
Wheelock, Vt., evening, Oct. 18th, and over Sunday, Oct. 20th.
Salem, evening, Oct. 23d, and over Sunday, Oct. 27th
M. E. OTIS.

Hollis Centre, Me. ... Sunday, Sept. 22d
East Rochester, N. H. ... evenings, Oct. 25th and 26th
Dover, N. H. ... Sunday, Oct. 27th
West Warren, Mass. ... evening, Oct. 17th
Charlton, Mass. ... Sunday, Oct. 20th
Southbridge, Mass. ... evening, Oct. 24th
Webster, Mass. ... evening, Oct. 25th
Natick, Mass. ... Sunday, Oct. 27th
GEO. A. STREETER.

Grove meeting, near Loudon Mills, N. H., Sabbath, Sept 22nd.
Kennebunk, Me. (Methodist meeting-house) Sabbath, Sept. 29th. O. W. KIMBALL.

Lynn, Mass. ... Sunday, Sept. 22nd
M. BATCHELOR.

Wakefield, Mass. ... Sunday, Sept. 22d
Suncook, N. H ... Sunday, Oct. 6th
Lake Village, N. H. (North Church) Sun., Oct. 13th
Meredith, N. H. (Dolloff Hall) ... Sunday, Oct. 20th
Albany, N. H. (Bell school-house) ... Sunday, Oct. 27th
Campton, N. H. (Bump school-house) Sun., Nov. 3d
F. M. DRAKE.

Way's Mills, P. Q. ... Sunday, Sept. 22nd
Will Bro. Way please circulate the appointment?
East Colebrook, Kiddersville, N. H ... Sun., Sept. 27th
Pittsburg, N. H. (Terrill school-house) ... Sun., Oct. 6th
Caswell Borough, P. Q. ... Sunday, Oct. 13th
Stanstead (Lovering Pond school-house) Sunday, Oct. 20th, and onward as the Lord directs.
U. G. LADD.

Plymouth, Mass. ... Sunday, Sept. 22nd
Stoneham, Mass. ... Sunday, Sept. 29th
S. S. MOONEY.

New Hampton, N. H. (at E. Pike's) evening, Sept. 21st
Will Bro. Pike meet me at Ashland?
Meredith, N. H. (Dolloff Hall) ... Sabbath, Sept. 22nd
Piermont, N. H. ... evening, Sept. 28th, and over Sunday, Sept. 29th.
DANIEL D. PAGE.

West Haven, Ct. ... Sunday, Sept. 22nd
New York City (24th Street Church) Sun., Sept. 29th
Powlings, N. Y. ... evenings, Oct. 1st and 2nd
New Milford, Ct. ... evenings, Oct. 3d and 4th
New Haven, Ct. ... Sunday, Oct. 6th
Guilford, Ct. ... evenings, Oct. 8th and 9th
New Britain, Ct. ... evenings, Oct. 10th and 11th
Burlington, Ct. ... Monday evening, Oct. 14th
Southington, Ct. ... Tuesday evening, Oct. 15th
Westfield, Mass. (as Bro. Phelps may arrange) evening, Oct. 16th.
Hoosick Conference ... Oct. 17th, 18th, and 19th
Saratoga Springs, N. Y. ... Sunday, Oct. 20th
Z. D. BAIRD.

New Durham, N. H. (Town House) Sun., Sept. 22nd
New Durham (2d Division) ... Sunday, Sept. 29th
E. MORRILL.

Sutton's Corner, Crawford Co., Pa., ten miles west from Meadville, on the A. and G. W. R. R., Sept. 22d.
Beaver, Beaver Co., Pa. ... Sept. 29th
Allegheny City ... Oct. 1st
Milesburg, Centre Co., Pa ... evening, Oct. 2d
Muncy, Lycoming Co., Pa ... evenings, Oct. 3d and 4th
Quaker Hill, Lycoming Co., Pa., at 2 30 P. M., Oct. 5th, and in the grove on Sunday, the 6th, if the weather is favorable, otherwise in the school-house.
JOHN T. ONGLEY.

Hebron, N. Y. ... Sunday, Sept. 22d
Westfield, Mass. ... evening, Sept. 26th
Springfield, Mass. (Franklin Hall) evening, Sept. 27th
Bridgewater, Ct. ... evenings, Oct. 2d and 3d
Bridgeport, Ct. ... Sunday, Oct. 6th
New York ... evenings, Oct. 8th and 9th
Philadelphia, Pa., evening, Oct. 10th, every evening through the week, over the Sabbath, Oct. 13th, and longer if the interest demands.
MRS. E. A. WARREN.

LOWELL, MASS.

A. Ross ... Sunday, Sept. 22nd
J. Couch ... Sunday, Sept. 29th
Wm. Stuart ... Sunday, Oct. 6th
W. H. Mitchell ... Sundays, Oct. 13th and 20th
C. Cunningham ... Sunday, Oct. 27th
D. M. Leavitt ... Sunday, Nov. 3d
B. S. Emery ... Sundays, Nov. 10th and 17th
H. F. Carpenter ... Sunday, Nov. 24th

WORCESTER, MASS.

E. McCulloch ... Sunday, Sept. 22d
Mrs. E. A. Warren ... Sunday, Sept. 29th
A. Ross ... Sundays, Oct. 6th and 13th
S. G. Mathewson ... Sundays, Oct. 20th and 27th

CHICOPEE FALLS, MASS.

E. Phelps ... Sunday, Sept. 22nd
E. McCulloch ... Sunday, Sept. 29th
B. Hitchcock ... Sunday, Oct. 6th

SPRINGFIELD, MASS. (Franklin Hall).

J. Hemenway ... Sunday, Sept. 22nd
B. Hitchcock ... Sunday, Sept. 29th
Dr. A. M. Higgins ... Sunday, Oct. 6th
C. Goodrich ... Sunday, Oct. 13th
A. Ross ... Sundays, Oct. 20th and 27th

HAVERHILL, MASS. (New Hall.)

C. S. Shattuck ... Sunday, Sept. 22nd
L. C. & M. McKinstry ... Sunday, Sept. 29th
D. M. Leavitt ... Sunday, Oct. 6th
G. H. Wallace ... Sunday, Oct. 13th
Wm. M. Harmon ... Sunday, Oct. 20th
Hiram Munger ... Sunday, Oct. 27th

CONCORD, N. H. (Eagle Hall.)

A. Simpson ... Sabbath, Sept. 22nd
C. Goodrich ... Sabbath, Sept. 29th
Elam Burnham ... Sabbath, Oct. 6th
D. M. Leavitt ... Sabbath, Oct. 13th
J. Couch ... Sabbath, Oct. 20th

EXETER, N. H.

D. F. Leavitt ... Sunday, Sept. 22nd
Geo. A. Streeter ... Sunday, Sept. 29th
J. G. Smith ... Sunday, Oct. 6th
Dr. A. M. Higgins ... Sunday, Oct. 13th
C. S. Emerson ... Sunday, Oct. 20th
Wm. M. Harmon ... Sunday, Oct. 27th
W. W. Sutherland ... Sunday, Nov. 3d
T. W. Piper ... Sunday, Nov. 10th
C. Goodrich ... Sunday, Nov. 17th

GREAT FALLS, N. H. (Franklin Hall.)

C. S. Emerson ... Sunday, Sept. 22nd
G. S. Shattuck ... Sunday, Sept. 29th

PORTSMOUTH, N. H.

S. S. Brewer ... Sundays, Sept. 22nd and 29th

HAMPTON, N. H.

J. Parsons ... Sunday, Sept. 22nd
A. Ross ... Sunday, Sept. 29th

SEABROOK, N. H.

A. A. Robinson ... Sunday, Sept. 22d
Joseph W. White ... Sunday, Sept. 29th

MANCHESTER, N. H.

W. H. Mitchell ... Sundays, Sept. 22d and 29th

BOWDOIN, ME. (Dennett school-house.)

H. D. Reed ... Sunday, Sept. 22nd
C. Goud ... Sunday, Sept. 29th

STEEP FALLS, ME.

Jer. Hill ... Sunday, Sept. 22nd
C. H. Sweet ... Sunday, Sept. 29th

BIDDEFORD, ME.

D. F. Leavitt ... Sundays, Sept. 22d and 29th
Joseph W. White ... Sunday, Oct. 27th

PORTLAND, ME. (Union Hall.)

C. Goud ... Sunday, Sept. 22nd

COLLINSVILLE, CONN.

S. C. Hancock ... Sunday, Sept. 29th
Z. D. Baird ... Sunday, Oct. 13th
R. R. Stark ... Sunday, Oct. 27th

BRISTOL, CONN.

Dr. A. M. Higgins ... Sunday, Sept. 22nd

PLEASANT VALLEY, CT.

E. Owen ... Sunday, Sept. 22nd

HOOSICK, N. Y.

R. Mosher ... Sundays, Oct. 6th and 13th

PORTLAND, ME. (Union Hall.)

Meetings are now held in Union Hall, on Free Street, entrance nearly opposite the Baptist church. Brethren will please correspond with H. C. Freeman, 62 Green Street. H. C. Freeman, D. F. Scamman, James Berry, Church Committee.

PHILADELPHIA, PA. (*Adv. Chris. Church, corner of Ninth and Spring Garden Streets.*)

Meetings are held every Sabbath at 10½ A. M. and 7½ P. M. Prayer and conference meeting Friday evenings. F. H. BURBANK, Pastor.

BIDDEFORD, ME. (Advent Chapel, Hill Street, near Pool Street.) Meetings every Sunday, at 10½ A.M., 2½ and 7 P. M. Also, prayer meetings on Wednesdays and Saturdays.

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C. C. MARSTON, Pastor.

Business.

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☞ Money Letters.

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HIS COMING.

"At even, or at midnight, or at the cock-crowing, or in the morning."

"It may be in the evening,
When the work of the day is done,
And you have time to sit in the twilight,
And watch the sinking sun,
While the long bright day dies slowly
Over the sea,
And the hour grows quiet and holy
With thoughts of me;
While you hear the village children
Passing along the street,
Among those thronging footsteps
May come the sound of *my* feet;
Therefore I tell you—Watch
By the light of the evening star,
When the room is growing dusky
As the clouds afar;
Let the door be on the latch
In your home,
For it may be through the gloaming
I will come.

"It may be when the midnight
Is heavy upon the land,
And the black waves lying dumbly
Along the sand;
When the moonless night draws close,
And the lights are out in the house,
When the fires burn low and red,
And the watch is ticking loudly
Beside the bed;
Though you sleep, tired out, on your couch,
Still your heart must wake and watch
In the dark room,
For it may be that at midnight
I will come.

"It may be at the cock crow,
When the night is dying slowly
In the sky,
And the sea looks calm and holy,
Waiting for the dawn
Of the golden sun
Which draweth nigh;
When the mists are on the valley, shading
The river's chill,
And my morning star is fading, fading
Over the hill;
Behold I say unto you—Watch!
Let the door be on the latch
In your home;
In the chill before the dawning,
Between the night and morning,
I may come.

"It may be in the morning,
When the sun is bright and strong,
And the dew is glittering sharply
Over the little lawn;
When the waves are laughing loudly
Along the shore,
And the little birds are singing sweetly
About the door;
With the long day's work before you,
You rise up with the sun,
And the neighbors come in to talk a little
Of all that must be done;
But remember that *I* may be the next
To come in at the door,
To call you from your busy work
For evermore.
As you work your heart must watch,
For the door is on the latch
In your room,
And it may be in the morning
I will come."

So I am watching quietly
Every day,
Whenever the sun rises brightly,
I rise and say—
"Surely it is the shining of His face!"
And look unto the gates of His high place
Beyond the sea;
For I know he is coming shortly
To summon me.
And when a shadow falls across the window
Of my room,
Where I am working my appointed task,
I lift my head to watch the door and ask
If He is come;
And the angel answers sweetly
In my home—
"Only a few more shadows,
And He will come."

—*Selected by J. W. Ballard.*

"NEW TESTAMENT STANDARD OF PIETY."

Bro. Grant:—Permit me through the medium of our paper to invite the attention of the dear ones scattered abroad to the above work by Rev. Wm. McDonald, Editor of the *Advocate of Christian Holiness*, Boston. A clearer and more concise treatise I never saw on the subject; so practical, and in its theory so scriptural, as to meet the demands and answer the objections of any *honest* inquirer. From chapter seven we copy the following:

"1st. It is objected, that the presentation of entire sanctification as a distinct work is calculated to disparage justification. We were never able to see the force of this objection. If sanctification as taught in our standards of Christian doctrine be true, it should be preached, if it should disparage other doctrines. But this is not the case. Justification is no more disparaged by a faithful presentation of sanctification, than is sanctification by an exclusive presentation of justification. Why should it be so if they are both of God? Does the teacher disparage the *alphabet* by urging the pupil to leave it and proceed to combine letters into syllables, and syllables into words, and words into sentences, and sentences into discourses? Does the instructor disparage the axioms of mathematics by urging the student to leave them and proceed to construct his demonstrations? Does the architect disparage his foundation by leaving it to erect a beautiful superstructure thereon? If the objections urged against our doctrine be sound, they would be open to such charges. It is no disparagement of the alphabet that the pupil thinks more highly of the finished discourse than of the letters of which it is composed. Still, without the letters first learned, he knows that no such discourse could have been produced. It is no disparagement of the axioms that the demonstrations are regarded with greater interest; for the mathematician knows that no such results could have been reached without their aid. It is no disparagement of a foundation that the superstructure is more highly prized, when it is clearly understood that the superstructure derives much of its permanency from the foundation on which it rests. So with justification and sanctification. It is no disparagement of justification that sanctification occupies a place in christian experience that God never assigned to justification. The one is to the other what the foundation is to the superstructure; what the alphabet is to the language. Sanctification completes what justification so gloriously begins; as the superstructure completes what was so well begun with the foundation. Must we stop with the foundation, fearing that a beautiful superstructure thereon will disparage it? Shall we cease presenting the subject of sanctification, fearing that justification will suffer by the presentation? We believe that justification is glorious, much more so than we deserve; but we believe that sanctification *excels in glory*, and still no more than all have a right to expect. * * * * * * * *

2nd. It is objected that a distinction in point of time between justification and sanctification represents God as doing his work imperfectly. It is said, The sinner, when seeking God, asks to be saved—fully saved; and if God does not save him, he does not do his work perfectly; and if he does fully save him, a second work is unnecessary and false. This seems to be a plausible objection, but when it is examined closely, it will be found to be without much force. That God does his work perfectly there can be no doubt. But this work is always in harmony with faith. Whatever the intelligence comprehends, and faith grasps, is bestowed. How is it with the man seeking justification? The language of Christ is, 'Whatsoever things ye desire when ye pray, believe that ye receive them, and ye shall have them.' God gives a sinner, then, what he asks for. What does the sinner most desire? What does he most need? What constitutes the burden of his prayer? What does he know about a clean heart? He is condemned, and under the sentence of death, and he feels it. He is guilty, and he wants pardon. He feels that God is offended, and he pleads for reconciliation. He feels that every element of his nature is averse to God, and he wishes his heart changed and given a heavenward tendency. His cry is, 'Father, forgive!' 'Be merciful to me a sinner!' 'Turn away thine anger from me!' God God hears, answers and forgives the culprit, and he rejoices in a sin-pardoning God. His sins have all been forgiven for Christ's sake, and a new element—love—has been introduced into his soul, by which his whole nature has received a heavenward tendency. He receives just the blessing sought. The penitent seeker knows little of the deep depravity of his heart. It is well he does not, for such a discovery would paralyse his faith, and quite extinguish hope. He receives, so far as he comprehends his wants; and, as further discoveries are made, and corresponding faith exercised, grace is given. I do not deny but the sinner might, should he see all his wants, and understand all the depths of his corruption, receive complete cleansing. But this is not God's ordinary method, as is proved by the experience of the church.

* * * * * * * *

"We repeat, God does his work perfectly. If the penitent asks for pardon, he is pardoned and 'justified from all things.' If he asks for a clean heart, and comprehends his needs, according to his faith, so shall it be done unto him. This is God's method of saving souls. If regeneration and entire sanctification are always experienced at the same time, what is to be done with the tens of thousands in the church who profess justifying grace, and yet are conscious that they are not sanctified wholly? They are among our most active and worthy members. But if this doctrine be true we must set them all down as children of the devil, and fit subjects for perdition. I could not thus curse whom God the Father owns and blesses; but should be obliged to do so to be consistent with my theory, if I believed the dogma here opposed."

The above is a specimen of the valuable work referred to, and we heartily recommend it to those interested in holiness. Outside the word of the Lord, your money could not be better invested.

A. E. Bennett.

Worcester, Mass.

JOSEPH DES LAURIERS.

In the *Crisis* of Sept. 4th, a note from Bro. Owen informs us of the death of this dear brother on the Springfield Camp-ground. The news came to us like an overwhelming wave, and startled and saddened us, as we left him in health on Thursday, as he was preparing for baptism, and knew nothing of his sickness till he was dead and buried. His case was somewhat peculiar as he was separated from friends by long distances, and by his faith, and dying thus and being buried away alone, with all the circumstances of the case, as none will weep over his grave and friends will never know where he sleeps, perhaps makes it seem advisable to write a few words *in memoriam*, and present some facts with reference to his case, which will be of interest to the readers of the *Crisis*.

Bro. Des Lauriers was born of French parents and educated a rigid Catholic; was not a "colored" brother as was stated by mistake, although from his dark skin he might be taken for such. His parentage was of the old French stamp originating in Normandy, in a locality famous for its laurels, where the name Des Lauriers (of the Laurels) originated.

We formed the acquaintance of this brother in Hinesburgh, Vt., where we were engaged during the last winter in a protracted effort. He came into the first meeting, and his attendance was so constant as to cause remark and lead us to expect him as we would the sun to rise. He possessed a clear intellectual perception, and became much interested in the Bible truths we presented, although they were so much opposed to the views he entertained and cherished. He soon manifested a desire to know the truth, and purchased, we think, his first English Bible, having by his own efforts acquired a tolerable proficiency in reading and writing the English language. He was however an excellent French scholar, having received a liberal education at the Jesuit College in Montreal, and having been engaged as a teacher for some time in a Jesuit school there. He was discharged from that position, as he told us, for intemperance, and became engaged in working at a trade.

While attending the meeting his Bible and French Testament were his constant companions, and were proof of the thoroughness with which he studied the Bible and tested both his faith as a Catholic and our preaching by that unerring book. God's Spirit helped him; he gave all to Jesus, received heartily all the truth, and became an exemplary christian and an earnest advocate of the truth both among the English and French speaking people. The ministers of the denominations and others found his positions hard to overthrow, and were sometimes evidence that the truth had at least some power over them,

He subscribed for the *Crisis*, *Times* and *Bible Banner*; purchased tracts, which he read and studied and loaned to others. He bore testimony both in meeting and out of his love for Jesus, although affected by a diffidence on account of, as he thought, his poor use of the English language. He was beloved by the little band of those who love the appearing of Jesus, and as far as we know was respected by all, at least, after he became soundly converted to Christ. It was a long step for him to go from the dogmas of Catholicism to Bible truth, but there was never a man more thoroughly convinced of the errors of the "harlot woman" than he. He had heard a French Baptist missionary before he came to the meetings we held, but said too much was said against the Catholics to suit him; we said nothing against any, but presented truth which he saw and believed. After a time we gave a lecture on Rev. 17, after which he said, "I can be a Catholic no longer."

He had a strong desire to attend the campmeeting at Springfield, and enjoyed the meetings exceedingly, although taking but little part. He was baptized on Thursday of the meeting, but for some reason unknown to us did not take off his wet clothes (perhaps because he stopped in a large crowded tent and had no good opportunity of doing so) until a late hour at night, or the next morning, and doubtless from this exposure took cold and died.

Dear brother, we loved him. He made himself dear to us, and we mourn for him, and yet not as for those who die without hope. We know of his having but one near relative, a sister, and a few cousins. He lived in Hinesburgh simply because he worked there, but had no relatives; still the gentlemen for whom he labored took a deep interest in his welfare, and he had as pleasant associations as friends in Jesus could give him.

He sleeps in Jesus, and will soon awake in the resurrection morning. Yes, Joseph—

"Asleep in Jesus! far from thee
Thy kindred and their graves may be,
But thine is still a blessed sleep,
From which none ever wake to weep."

L. C. McKinstry.

N. B. Bro. Des Lauriers was in the employ of Reed and Allen, Hinesburgh, Vt., with whom communication can be made, and to whom his effects may be sent.

NEW YORK A. C. CONFERENCE.

SECRETARY'S REPORT.

The first quarterly session of this conference, this year, by a special vote of the Annual session, was held in connection with the State Campmeeting at Fairport, Aug. 14th to 17th, 1872. Properly this was an adjourned meeting of the Annual Conference;—certain unfinished business belonging constitutionally to that body having been made the special order of this meeting, as advertised in the President's call. The business meetings, of which there were six, were each called to order by the President, and opened by devout prayer, and singing. At the first session Wednesday morning, Bro. Warren Vreeland not being present, the Address was postponed, and finally given, on short notice, by his alternate, Bro. J. E. Wells, Thursday A. M.

Committees: Business—J. H. Whitmore, W. J. Hobbs, and R. C. Brown. Devotional Exercises—D. Cogswell, A. P. Moore, and B. P. Stevens. Campmeeting—B. P. Stevens and R. C. Brown, eastern district; D. Cogswell and N. T. Withington, southern district; B. C. Simonds and P. M. Grinnell, western district; and Marshall S. Hall, Canada. Brn. D. T. Cooper and Wm. I. Lord were appointed to fill a vacancy in the present acting committee.

The following delegates were received, the sums following their names being the amount of their quarterly collections, taken by their respective churches:—N. McCulloch and D. T. Cooper, Rochester, \$6; Moses Whitaker, Darien, \$5; O. B. Brown, Honeoye, \$4.10; N. T. and S. Withington, Springwater, \$5.37; Edward Sanderson, East Shelby, \$6.05; D. Cogswell, Dansville, \$10; and A. E. Bowe, Le Roy. Total amount of the collections, \$36.52. This, together with \$38.48 from the camp collections, making \$75, was put into the hands of the devotional committee for an equitable distribution among the ministers, in view of their (generally) small support in the mission field. (May the Lord bless it as he did the five loaves and two small fishes.)

In the examination of the standing of ministers, some inquiries were made relative to the active services (as ordained ministers) of Brn. Ira Allen and J. H. Lutteuton. Brn. D. Cogswell and A. C. Newell were appointed to confer personally or by letter with them respecting the same. No charges being preferred against any member of the conference by any, this order was passed, and the reports of delegates and ministers taken up. These, generally, were interesting and not more varied than is usual; all had trials, hopes and fears, discouragements and encouragements, sunshine and clouds; but all reported firm resolutions to press the battle till Jesus comes and gives release. Letters were read from Brn. C. H. Williams and J. W. Taylor, and from the church at Lockport. The special business of the session was now reached, and the chairman of the business committee reported the following preamble and joint resolution, which was, with little discussion, adopted unanimously:—

Whereas, it is desirable that a full attendance of the members of this conference should be had at each of its general meetings; and whereas such meetings have grown so large with us, as that this result cannot well attain under our present custom of holding four general meetings each year; therefore,

Resolved, 1. That for the purpose of meeting this difficulty, this conference shall hereafter be composed of (for the present) three quarterly-meeting districts. 2. The churches of each district shall hold three regular quarterly meetings succeeding the general Annual session, each year. 3. The churches at Darien, LeRoy, Lockport, Brockport, Knowlesville, Murray, East Shelby, etc., shall be known as the Western District; the churches at Honeoye Flats, Springwater, Dansville, Fremont (Stevens' Mills), Rodgersville, Hornellsville, Cohocton, etc., shall be known as the Southern District; and the churches at Rochester, Seneca Falls, South Butler, Conquest, Wolcott, Alton, etc., shall be known as the Eastern District. 4. The officers of these districts, until the next annual meeting, shall be as follows: Western District—President, A. C. Newell; Vice President, W. Vreeland; Secretary, A. P. Moore; Treasurer, B. C. Simonds. Southern District—President, D. Cogswell; Vice Pres., W. J. Hobbs; Secretary, H. H. Brown; Treasurer, S. H. Withington. Eastern District—President, M. R. Miles; Vice Pres., W. A. Fenn; Secretary, Wm. E. Brown; Treasurer, R. C. Brown. 5. It shall be the duty of the Secretaries of the several districts to report to the Secretary of the general Conference at least four weeks before the annual session.

Those churches in the several districts desiring the next quarterly meeting will, of course, correspond immediately with the proper officers who are expected to call the meetings about the first of December, March, and September. May the Lord greatly bless this new plan of conference for advancing its general interests through the State; and we earnestly pray that a new impetus may be given to the cause in each district. Brethren and sisters, do all help; do not miss a meeting, one of them, one of you.

The character of the religious exercises of this session has been set forth in the report of the Campmeeting.

Wm. E. Brown, *Sec.*

— Most people drift. To do this is easy. It costs neither thought or effort. On the other hand, to resist the tide one must have principle and resolution. He must watch and pray and struggle continually. And yet no thoughtful person, who cares for his own soul, will dare to drift.

Dull Preachers.—Never complain that a preacher is dull unless you can put your hand on your vest and solemnly declare that you did not overeat at breakfast that morning. The most wide-awake preaching cannot hold its own against Sabbath gluttony.

INDULGENCES.

In Europe nearly all the inhabitants profess religion. Christianity is established by law. In some countries the Protestant form of worship is maintained; in others, the Roman Catholic. But whatever the religion, nearly all the people adopt the prevailing faith and attend, with more or less strictness, upon the established ordinances. This shows how easy it is to make votaries of the cross by the wholesale.

The low state of morality which prevails in all these nations, demonstrates how little influence their religion has on their hearts and consciences. They are much more ready to fight for Christianity than they are to live according to its precepts. Their claim to the name of Christians rests upon a traditional, unintelligent belief in its doctrines as handed down to them, and in an external observance of the forms and ceremonies which they have been taught to venerate.

The religion of this country is rapidly assuming this character. Our voluntary system of supporting the means of grace instituted by the gospel, renders each denomination eager to obtain as many adherents as possible. The fierce rivalry which prevails between the leading sects, as to which shall outshine the others in the magnificence of its houses of worship, and in the splendor of its public performances, makes the support of rich men absolutely necessary; and it must be secured at any cost.

A system of indulgences has been adopted. As competition increases, greater inducements are offered to the wealthy to unite with the leading churches. Indulgence is allowed to pride. This is catered to, by building fine churches, and then selling the best pews to those who will pay most for them. Then extravagance in dress is tolerated, until today you will find women advocates of holiness—who would not, in their gorgeous attire, have been admitted to a Methodist class, as a seeker, forty years ago.

2. Indulgence is granted to appetite. Splendid churches are built, with kitchen, dining-room and parlors—duly furnished with cookstoves, crockery and costly furniture—not for the preacher's residence, for that would be considered degrading; but to attract worshipers, and to beguile them to pay their money for some benevolent enterprise.

Well does inspiration forewarn us against those who thus pervert the gospel of Christ. "For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ; whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things." Phil. 3: 18: 19.

3. Indulgence is granted to worldly pleasures. As enjoyment is not found by formalists in religion, it is sought for in worldly amusements. Ministers tolerate, if they do not advocate, the practice. There is not an amusement which moral, respectable men and women of the world feel free to indulge in, that is not patronized by professors of religion in good standing in popular churches. Where, then, is the cross? Where the self-denial? Where the separation from the world? And where, then, are the disciples of Christ?

This system of indulgences may bring to the church numbers, and money, and influence; but does it lead souls to heaven? Is it authorized by God? There is not a single passage in the Bible which, rightly understood, gives the slightest countenance to this worldly, self-indulgent religion. The terms of salvation are the same as they ever were. Jesus still says—"If any man will come after me, let him deny himself, and take up his cross and follow me. For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world and lose his own soul?" Matt. 16 24–26. The very first step to be taken is to deny self—to renounce utterly, and forever, the life of self. Conversion is a radical change. It affects our entire nature. It makes a still greater change in our motives than in our actions. The very first step, in a real christian's life, is to stop living to please ourselves. It is not merely in ceasing to indulge ourselves in needless gratifications that the true idea of self-denial lies, but in throwing off, utterly and forever, the life of self. "Ye are not your own, ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's." 1 Cor. 19, 20.

The great defect in the religion of the day, is the failure to insist upon putting aside what God has forbidden. It is an easy thing to make a profession of religion. It has become popular. The opposition is, to putting off the world. But this is just what God insists upon; and what the churches of to-day do not insist upon. The Bible, from Gen. to Rev., breathes but one spirit in relation to this matter. It teaches us, by a great variety of commands and illustrations, ... that it is quite as necessary that we put away sin, as to practice righteousness. When Jacob was going up to Bethel to worship, he said to his household, and to all that were with him—"Put away the strange gods that are among you, and be clean, and change your garments. And let us arise and go up to Bethel; and I will make there an altar unto God." Gen. 35: 2. Here, the first thing to be done was, to put away the strange gods. When the children of Israel kept the passover, they were, the very first day, to put away leaven out of their houses. Ex. 12: 15. Paul says, that if you have heard Christ, you have been taught by him, "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness." Eph. 4: 22. The "old man" is to be put off before the new man is put on. But the prevailing effort is to put the new man on over the old man.

Multitudes are willing to assume the garment of salvation, but only on condition that it be so worn so as to show off their own purple and fine linen to the greater advantage. They are ready "to put on Christ," but demand that they be allowed to make "provision for the flesh to fulfill the lusts thereof." Rom. 13: 14. Too many ministers and churches are ready to yield to this demand. Against this unhallowed attempt to unite Christ and Belial, we utter our solemn protest. It is unscriptural. . . . Protestant preachers have no more right to grant indulgences than popish prelates. There is no more authority to give license to sin to build a meeting-house than to decorate a cathedral; to sustain a Sabbath school than to found a convent. "Let us not do evil that good may come."—*Earnest Christian.*

— We can do more good by being good than in any other way.

A BEAUTIFUL INCIDENT.

William IV. expired about midnight at Windsor Palace. The Archbishop of Canterbury, with other peers and high functionaries of the kingdom, were in attendance. As soon as the "sceptre had departed," with the last breath of the King, the Archbishop quitted Windsor castle and made his way with all possible speed to Kingston Palace, the residence at that time of the Princess—already, by the law of succession, Queen—Victoria. He arrived long before daylight, announced himself, and requested an immediate interview with the Princess. She hastily attired herself and met her venerable prelate in the anteroom. He informed her of the death of William, and formally announced to her that she was, in law and right, successor to the deceased monarch. "The sovereignty of the most powerful nation at the feet of a girl of eighteen." She was *de jure* Queen of the Anglo realm, in fact or history on which the "sun never sets." She was deeply agitated at the formidable words, so fraught with blessing or calamity, and the first words she was able to utter were these: "I ask your prayers in my behalf."

They kneeled together, and Victoria inaugurated her reign, like the young King of Israel in the olden time, by asking from the Highest who ruleth in the kingdoms of men, "an understanding heart to judge so great a people, who could not be numbered nor counted for multitude."

The sequel of her reign has been worthy of such a beginning. Every throne in Europe has tottered since that day. Most of them have been for a time overturned. That of England was never so firmly seated in the loyalty and love of the people at this hour. Queen Victoria enjoys personal influence too, the heartfelt homage paid her as a christian woman—incomparably wider and greater than that of any monarch now reigning.—*Evangelical Messenger.*

ALTON BAY.

E. OWEN.

Kind father, as thy children meet
In this oft-hallowed place,
And humbly bow before thy feet,
To seek thy gracious face;

Do thou in mercy condescend
To grant thy blessing, Lord!
And may thy Spirit now descend,
According to thy word.

Thy children come from East and West,
From mountain, hill, and dale,
Oh! bless them as thou seest best,
Nor let their Foe prevail

To cast them down in their own eyes,
Nor lead them to despair,
From feelings, frames, or moral size,
When men themselves compare

Among themselves, and are unwise,
But may the "Pattern," Lord,
And best assurance of the "prize,"
Lead them with one accord

To praise and worship, thank and love
The sinner's Savior, Friend,
Who loves them from his throne above,
And will, world without end.

Oh! may they look to Him and live,
And ne'er forget the grace,
Which saves and keeps from Satan's sieve,
In this and every place.

Belchertown, Mass.

[The above came too late for last paper.—Ed.

MAN AN ANIMAL.

Under the above heading, the following appeared in the New York *Herald*. In this way the truth is being scattered. Thank the Lord.

"To the Editor of the Herald:—Concerning the meaning of the word 'soul,' any Scripture student knows—first, that Moses uses the word in exactly the same sense as we, in modern English, use 'animal;' second, that 'souls' (animals) were created before man—Gen. 1: 20 (Reference Bible). Now it will be observed that in the discussion that has passed in your columns it was at first assumed that souls are immortal; but lately it assumes a different aspect. 'O. H.' has suggested a different theory, seeing that the ordinary orthodox premises are untenable. 'The soul, it dies,' he says; 'but the immortal germ within the soul is to be raised to a sphere,' etc. It will be our object to prove Scripturally that the animal (soul) man has no more existence after death than any other inhabitant of our planet, earth. Examined in the light of science, the body of man exhibits no very remarkable characteristics, except in the superior development of the intellectual faculties, which places him at the head of the animal races. Like them he derives food from herbs and flesh; like them masticates, digests, and absorbs it into his system; like them he sees, hears, smells, tastes, feels, through like organs; destroy his eye, he cannot see; destroy his ear, he cannot hear, and so on; he shows no property that is not exhibited in the lower classes of souls or animals, except in his superior mental or phrenological development. If man had an immortal 'germ' (or whatever name one chooses to give it) that can see, hear, think, etc., do you not think when the ocular or auricular nerve was destroyed, its immortal powers would be called into requisition—it would lead the blind and supplant the ears of the deaf? But, alas! science and the Bible are of one opinion in this respect, that man hath no pre-eminence above a beast—all go to one place. (Eccl. 3: 19). Yes, that is the emphatic language of the wise king Solomon. As all animals are supported by the spirit of life, which is the marvelous power of nature, or God, so, when this spirit of life is withdrawn by the prerogative of that God, the intellectual faculty and all the five senses that it commands are destroyed by the surrounding forces of nature and return to their original elements. 'His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.' (Ps. 144: 4.) And 'the dead know not anything, neither have they any more a reward, in heaven nor anywhere, 'for the memory of them is forgotten, also their love and their hatred, and their envy is now perished.' (Eccl. 9: 5.) 'That which befalleth the sons of men befalleth beasts; even one thing befalleth them; as the one dieth so dieth the other.' (Eccl. 3: 19). This is the Bible definition of death.

Bible Christian."

Gems.

— Whose "is the kingdom of heaven"? Theirs who are persecuted for righteousness' sake.

— Kindness is the music of good-will to men; and on this harp the smallest fingers may play heaven's sweetest tunes on earth.

— Discriminate: take the good and reject the bad, either in a question or in a person.

— Do a thing well, and nobody will ask you how long you were about it.

— Self-sacrifice is the saint's first step on the ladder to heaven. The higher he goes, the less be knows of it; for his will conforms to the Lord's, and it becomes no sacrifice to do whatever his King requires.

— A chief art of the spiritual life is to do natural things spiritually, and spiritual things naturally.

— If we would succeed in the work of saving souls we must secure the help of God.

— Value the friendship of him who stands by you in the storm; swarms of insects will surround you in the sunshine.

— If God be taken as a witness to our alms, no other is needed to establish the fact or to perpetuate the record of what we do.

— There is more bitterness following upon sin's ending than ever there was sweetness from sin's acting. You that see nothing but weal in its commission, will suffer nothing but woe in its conclusion. You that sin for your profit will never profit by your sins.

Hygiene.

"This is for your Health."

THE MORAL AND THE PHYSICAL.

That there is an intimate relation between the moral and physical part of man, and such that what oppresses the one will painfully and injuriously affect the other, and what has a favorable or profitable effect on the one will have a similar effect on the other, is a fact admitted by all who have given the matter consideration. A mutual sympathy exists between the two natures. Intense fear, or anger, or grief, has been known to take away life in a few moments, and it has been proved that these passions, in a less degree, have retarded digestion, taken away appetite, and brought on sickness. A fretful, malicious, or discontented man cannot expect to have as perfect health as he would have if love and cheerfulness shed their bright beams in his heart, on his face, and all around him. Who does not know the sustaining and restoring power of hope? When the last remedy failed, hope, long fled, and by some particular circumstance returning to the despairing bosom, has reanimated the whole system, and reclaimed the patient from the verge of the tomb to the glow and vigor of health. Illustrations of this are abundant.

Further, the influence of the religious state upon the health is greater than is often supposed. So long as one is distressed about his relation to his God, conscious of his anger and distrustful of his favor and mercy, or suffers remorse for his moral turpitude, or loathes himself, his health will suffer. All this religious anxiety and distress make large draughts upon the nervous energy. His vitality and strength are remarkably depreciated. They take away the animus which is essential to the continuation of the work of the physical functions with its proper intensity. On the other hand it is equally true that ill-health is very unfavorable to moral development. It tends to make men peevish, harsh, and uncharitable. Besides giving a positive bent to character, it often casts a dark shadow over one's religious feelings.

A sincere christian, with a crazy stomach, or a redundancy of bile, or an oppressed, overworked, feverish brain, will consider himself so sinful as to be beyond the reach of infinite mercy—will doubt God's grace; in fact, will distrust everybody whom he has the greatest reason to trust, will think everything going wrong with himself and with everybody else. At other times, when the physical functions act normally, he will be transported with God's grace and love, his heart will overflow with peace and gratitude, and he will feel "strong in the Lord;" whereas before, he felt he could do no good in the world.

In ill-health one thinks that he is the most miserable of all men (perhaps this is not far from the truth), that no one has so many misfortunes as he. It seems to him the world is cold, and no one cares whether he lives or dies. There is no beauty in nature. The earth is of iron, and the heavens are of brass. Everything is against him, and he might better have never been born. But when the blood has resumed its healthy flow, and lost order and normal activity have been restored to his "earthly tabernacle," everything moves on harmoniously, and he wonders how any one can be unhappy in such a beautiful world. All his bugbears have vanished. There is no such thing as fail with him. His fears have gone to the winds. He is brimful of hope. Every one he meets greets him with a smile.

A remarkable case of religious gloom, very probably occasioned by ill-health, is that of the unhappy, yet pious, Cowper. He was possessed of a religious despair which, toward the end of his life, never left him. It was painful to witness. Whether his religious state was the cause or the result of his ill-health may be a question. Very probably his moral and physical distresses mutually aggravated each other; but it seems to us that his physical derangement or disease was the great agent of all his misery, and that this, in the first place, was a great cause of his despondency. We meet with illustrations of these truths daily. Seeing these things are so, how careful we should be to preserve or or regain health by rational means, that we may not only feel well, but we may thereby favor our moral development and thus further our highest happiness; and, on the other hand, to improve our characters and live virtuously, and make our peace with God, that we may thereby promote our health and bodily comfort. Hereby we appeal to the dispositions of two classes of people. To those who are inclined to be immoral or vicious, but prize their health, we say, Live godly, that you may have good health; for "godliness hath promise of the life that now is." To those who are careless of the laws of health, but foster the hope of being Christians and living accordingly, we say, Live hygienically, that you may promote your godliness. It is very hard work to serve God with a sickly, deranged body. Especially to those who carry about a troubled mind in a feeble frame, we would say, You will never be well until your mind is at rest. Throw all your cares on the God of all grace, resign yourselves to him whom your sins have pierced, and think no longer of that misery. When you find "peace in believing," you will be freed from a serious obstacle to the recovery of your health.

Mental anxieties or excitement have been the cause of more disease or ill-health than is generally supposed. Many a one for whose recovery all imaginable expedients have been used in vain has sat daily brooding over his soul's misery, who needed a physician for the soul before the physician of his body could expect success in his most unremitting efforts. So long as he pleases to look on his misery, his ailment will not be mitigated. He must look on the Physician of souls. His disease is moral, and demands moral treatment; then all will be right. His physical system will be righted by having his moral nature righted.

There is danger on the one hand of ignoring physiological causes and agencies, and on the other, of ignoring or slighting moral causes or operations. Both should be acknowledged, not only abstractly, but in the most intimate connection with each other. The same God formed both natures, and there should be, and is, no schism in this grand structure of humanity.—*Health Reformer.*

Remedy for Wounds.—A correspondent of the "Country Gentleman" gives the following as one of the best remedies known for the cure of wounds:

"Take a pan or shovel with burning coals, and sprinkle upon them common brown sugar, and hold the wounded part in the smoke. In a few minutes the pain will be allayed, and recovery proceed rapidly. In my own case, a rusty nail had made a bad wound in the bottom of my foot. The pain and nervous irritation were severe. This was all removed by holding it in the smoke for fifteen minutes, and I was able to resume my reading in comfort. We have often recommended it to others, with like results. Lately, one of my men had a finger-nail torn out by a pair of ice-tongues. It became very painful, as was to have been expected. Held in the sugar smoke for some twenty minutes the pain ceased, and it promises speedy recovery. As a good substitute for this, we will merely add that a tablespoonful of the tincture of arnica added to a pint of cold water will answer an excellent purpose.

Comparative Climate of Hill Tops and Valleys.—The Scientific Record of Harper's Magazine for September says: "As the result of a series of investigations upon the comparative temperature of hill tops and valleys made by Mr. Davies, we are informed that air on the top of a hill is colder than in the valley in the daytime, and warmer at night. The daily range at the higher station is not so great as at the lower, the difference being about four and a half degrees. In cold weather it is found that the air on the top of a hill is never so cold as that in the valley. These observations were prosecuted in a valley at Cobham and on a hill at Denbies, the difference in height being about six hundred feet.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

REACH DOWN TO THEM.

The other evening a gentleman told me that he went into the room where his son was taking lessons in singing, and found the tutor urging the boy to sound a certain note. Every time the lad made the attempt, however, he fell short, and his teacher kept saying to him, "Higher! higher!"

But it was all to no purpose until, descending to the tone which the boy was sounding, the musician accompanied him with his own voice, and led him gradually up to that which he desired him to sing; and then he sounded it with ease.

As I heard this simple incident described, I received a lesson from it in the winning of souls to the higher life in Christ. We must put ourselves in some respects upon a level with those whom we would elevate, if we would be successful in raising them. This is the great gospel law, and it has its most glorious illustration in the work of Lord Jesus himself.

In dealing with the young, for example, we must become ourselves young again in thought and feeling for the time, entering into their occupations, and even into their amusements, if we would do them permanent good, or lead them to the highest happiness in Christ. We must find out that which most deeply interests them, and descending to that and entering into their interests, we shall, by the help of God, be able to lead them up more easily to nobler things. This is a different thing however, from speaking childishly to a child. There is nothing which young people so soon discover, and so bitterly resent, as the effort to speak down to them in "baby talk." Every thing like that is an offense. But when they see that one feels a genuine interest in what they delight in, and knows much about it and loves it in its own place as much as they do, then they they give to such a one their hands and their hearts too, and he may lead them to the Lord with ease.

A brother in the ministry, whom I knew and loved in Scotland, told me that one evening, when a farmer's son had been sent to drive him home in a gig, a distance of six or seven miles, he got into conversation with the lad. He talked about the farm, the horses, and the dog; and then by some subtle link of association, the favorite study of the lad, so he asked him what he was doing in that.

"Oh," replied the boy, "I am in Profit and Loss."

"Can you do all the examples in it?"

"Yes, some of them were very hard, but I have done them all. I did the last one today."

"I think I could give you one in that rule that you could not do."

"I doubt it. Let me hear it."

"It is this—'What shall it profit a man if he should gain the whole world and lose his own soul.' Could you work that out?"

"No," said the boy, as a thoughtful expression came over his countenance. "Nobody could do that one."

His confidence and affection having been thus won, our friend preached to him a little sermon full of love and pathos, which issued in his conversion to the Lord.—*Ex.*

THE NEW BONNET.

A foolish little maiden bought a foolish little bonnet,
With a ribbon, and a feather, and a bit of lace upon it;
And that the other maidens of the little town might know it,
She thought she'd go to meeting the next Sunday just to show it.

But though the little bonnet was scarce larger than a dime,
The getting of it settled proved to be a work of time;
So when 'twas fairly tied, all the bells had stopped their ringing,
And when she came to meeting, sure enough, the folks were singing.

So this little foolish maiden stood and waited at the door;
And she shook her ruffles out behind, and smoothed them down before.
"Hallelujah! hallelujah!" sang the choir above her head,—
"Hardly knew you! hardly knew you!" were the words she thought they said.

This made the little maiden feel so very, very cross,
That she gave her mouth a twist, her little head a toss;
For she thought the very hymn they sang was all about her bonnet,
With the ribbon, and the feather, and the bit of lace upon it.

And she would not wait to listen to the sermon or the prayer,
But pattered down the silent street and hurried up the stair,
Till she reached her little bureau, and in a bandbox on it
Had hidden safe from critic's eye her foolish little bonnet.

Which proves, my little maidens, that each of you will find
In every Sabbath service but an echo of your mind;
And that the little head that's filled with silly little airs,
Will never get a blessing from sermons or from prayers.

—*Our Young Folks.*

How to Treat Strangers.—A Sabbath school missionary in the west, while addressing a Sabbath school, noticed a little girl shabbily dressed, and barefooted, shrinking in a corner, her little sunburnt face buried in her hands, the tears trickling between her small fingers, and sobbing as if her heart would break. Soon, however, another little girl, about eleven years old, got up and went to her, whispered kindly to her, and taking her by the hand, led her toward a brook, then seated her on a log, and kneeling beside her, she took off her ragged sun-bonnet, and dipping her hand in the water, bathed her hot eyes and tear-stained face, and smoothed the tangled hair, talking in a cheery manner all the while.

The little one brightened up, the tears all went, and smiles came creeping around the rosy mouth.

The missionary stepped forward and said, "Is that your sister, my dear?"

"No, sir," answered the noble child, with tender, earnest eyes; "I have no sister."

"Oh! one of the neighbors' children," replied the missionary,—"a little schoolmate, perhaps?"

"No, sir; she is a stranger. I do not know where she came from. I never saw her before."

"Then how came you to take her out and have such a care for her, if you do not know her?"

"Because she was a stranger, sir, and needed somebody to be kind to her."

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AND
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IMPERFECT IN ORIGINAL

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 883. BOSTON, WEDNESDAY, SEPTEMBER 25, 1872. VOL. XXXV.—NO. 25.

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AND
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The "Crisis" is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

SUBMISSION.

Since thy Father's arm sustains thee,
Peaceful be;
When a chastening hand restrains thee,
It is he.
Know his love in full completeness,
Feel the measure of thy weakness;
If he wound thy spirit sore,
Trust him more.

Without murmur, uncomplaining,
In his hand
Leave whatever things thou canst not
Understand.
Though the world thy folly spurneth,
From thy faith in pity turneth,
Peace thy inmost soul shall fill,
Living still.

Like an infant, if thou thinkest
Thou canst stand—
Child-like, proudly pushing back
The proffered hand—
Courage soon is changed to fear,
Strength doth feebleness appear;
In his love if thou abide,
He will guide.

Fearest sometimes that thy Father
Hath forgot?
Though the clouds around thee gather,
Doubt him not.
Always hath the daylight broken,
Always hath he comfort spoken,
Better hath he been for years
Than thy fears.

Therefore, whatsoe'er betideth,
Night or day,
Know his love for thee provideth
Good alway.
Crown of sorrows gladly take,
Grateful wear it for his sake,
Sweetly bending to his will,
Saying still—

To his own the Savior giveth
Daily strength;
To each troubled soul that boweth,
Peace at length.
Weakest lambs have largest share
Of the tender Shepherd's care—
Ask Him not then "When"? or "How"?
Only bow.

—*Thoughts that Cluster.*

THE COMING STRUGGLE.

I. E. LOMBARD.

NUMBER EIGHTEEN.

Another account of this battle is given in the close of the 15th chapter of Rev., where Christ is represented as coming "on a white cloud, having on his head a golden crown, and in his hand a sharp sickle." The account closes with the language—"And another angel came out from the altar, which had power over fire, and cried with a loud cry to him that had the sharp sickle, saying, 'Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.' And the angel thrust in his sickle into the earth, and cast into the great winepress of the wrath of God. And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs." Rev. 14: 14, 18–20.

The account as given in the 19th of Rev., shows that God assembles "the fowls that fly in the midst of heaven," saying, "Come, and gather yourselves together unto the supper of the great God, that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses and them that sit on them, and the flesh of all men, both free and bond, both small and great." (This call to the fowls is also noticed by Ezekiel in the 38th chapter.) John then says—"I saw the beast, and the kings of the earth, and their armies, gathered together, to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth; and all the fowls were filled with their flesh." "And I saw an angel come down from heaven having the key of the bottomless pit, and a great chain in his hand; and he laid hold on the dragon, that old serpent which is the devil and Satan, and bound him a thousand years," etc. Rev. 19th and 20th chapters.

These several accounts of this battle, though often expressing the same things in different language, may be found to harmonize as well as the accounts of any several persons among us concerning anything which may come under their observation. They differ in two respects: 1. In speaking of the same things they often differ in terms, though agreeing in substance. 2. Some mention some things, others mention other things, and some mention nearly all things, while some things are mentioned by all.

The first difference is illustrated in the place of this battle. Daniel says it shall be "between the seas in the glorious holy mountain." Ezekiel says it shall be "upon the mountains of Israel." Joel says it shall be in "the valley of Jehoshaphat" (joining Jerusalem on the east). In Rev. 14, we learn that it shall be "without the city." In Rev. 19, we learn that it shall be at a "place called Armageddon," which means, according to Dr. Cumming, "August City." In Zechariah we learn that they shall be gathered "against Jerusalem." All these may point to the valley of Jehoshaphat, though only one uses this term.

As to the last difference, we find in Ezekiel and Revelation an allusion to the call of the fowls, but nowhere else. In Ezek. and Rev. 16, we have the hail. In Ezek. we have "a great shaking." Joel says "the heavens and the earth shall shake," and Rev. 16th says "there was a great earthquake, such as never was since men were on the earth so mighty and so great." In Ezek. we read that "every man's sword shall be against his brother"; in Zech., that "a great tumult from the Lord shall be among them, and they shall lay hold every one on the hand of his neighbor, and his hand shall rise up against the hand of his neighbor." Ezekiel mentioned a "pestilence," and Zech. a "plague," in which their flesh consumes away while they stand upon their feet, their eyes consume away in their holes, and their tongues in their mouths. Most of them mention the sword, and fire, and "all nations," and the Lord and his "voice," and all mention his triumph.

As the nations were gathered to this battle by the efforts of the dragon, the beast, and the false prophet, who sent out the three unclean spirits to the nations, it seems that they are more responsible in the deception, and should suffer a severer punishment than the mass; and so it is. The beast is the only one of these three parties who is represented as in actual service in the battle, and is probably at the head of the political power. The false prophet is represented as miracle-worker or diviner to the beast, and probably the head to the spiritual power. "These both are cast alive into a lake of fire, burning with brimstone." The dragon seems to be head over all as "false Christ," "the man of sin," "wicked one," etc. I think he is first, or at the head of all, for he is mentioned first of the three parties as being of the first importance in speaking of their sending the spirits forth to assemble the nations to this battle. But he *must* be at the head of this whole arrangement, for when he is bound as the dragon he is explained to be the Devil and Satan, who would not occupy any other than the first place—not even the second—in the management of this his most important work.

We will now conclude the subject by giving the order of the principal events to be developed in the approaching conflict between the church and the powers of darkness. We will first mark the successive steps in the development of Spiritualism, in union with the Papacy, as the great anti-christian power that is coming; and then consider the warnings and movements of the church during the same time.

The Order of Events in the Coming Struggle.

The first important development that I look for tending toward the approaching anti-christian confederacy is the two-horned beast. I think it is to arise in Europe, and most likely by the next revolution in France, which is liable to occur almost any time. The person at the head of this power will be a miracle-worker of wonderful powers, and among other things will make "fire come down from heaven on the earth in the sight of men." Like Bonaparte of old, he will march in triumph through Europe, the idol of his friends, and the terror of his enemies. His successful career will revive the drooping hopes of the Catholics, unite them in alliance with the Spiritualists, and throw the balance of power into their hands. Still strengthening and increasing the popularity of his cause, and supported by Catholics, Spiritualists, and revolutionists generally, he advises them to assume all authority and power, and bring about another union of church and state, and a confederacy of nations in support of it. When they have got the control of the nations, they will require all people to receive a mark of loyalty to the new arrangement, in their right hand or forehead, under penalty of death, also confiscating the property of all who refuse.

The mass will fall in with them, and they will soon have everything their own way. And the religion and philosophy of Spiritualism prevailing, they will now have a season of revelry, licentiousness and blasphemy, such as this world never knew before. But their seeming triumph over Christianity will be short, and will soon be followed by the seven last plagues poured out on them in the midst of their revelry and blasphemy. These plagues give them first a "noisome and grievous sore," and then turning their waters all to blood, they have only blood to drink. Then power is given to the sun to burn them. Then their kingdom is filled with darkness. And suffering all these plagues together, "they gnawed their tongues for pain," it is said, "and blasphemed the God of heaven because of their pains and their sores."

And now, enraged at God as the author of these plagues, and learning by the spirits that Christ is soon to descend to the earth to set up his kingdom at Jerusalem, they prepare to meet him, assembling all their forces at Jerusalem, armed with the improved weapons of this age, with the thought of thus overthrowing Jehovah. But the spirits, by whom they are blindly led into this presumptuous attempt, have artfully concealed from them the real nature of the enemy they are to encounter there; and when they hear the thunderings of Almighty power, and behold in the war of the elements over their heads, and under their feet the certainty of Almighty wrath, they find themselves betrayed by the spirits, and doomed to destruction. Here the judgment takes place, and Spiritualism ceases.

The order of events in the church will receive their character and impetus from the developments in Spiritualism. As they see the two-horned beast on its course, as marked in the prophecy, their present feeble hopes will give place to a new energy, life and zeal, in sounding the alarm of coming judgment. The warning voice will be heard in every direction. And as Catholics and Spiritualists become intimately related under him, the faithful watchmen will double their diligence, and warn all to get ready for the trial that is approaching. And when it appears evident that the Catholics have embraced Spiritualism, the solemn cry will go through the land, "Come out of her, my people." In the mean time, brethren will be losing their interest in worldly business, and attending meetings more than ever; and in view of the approaching triumph of Spiritualism, they will be disposing of their property preparatory to their flight.

When the hour of trial comes, the warnings of the watchmen toward the world cease, and they are left to the delusions of the spirits. The prudent, foreseeing the evil, hide themselves from the knowledge of their enemies; while many, no doubt, will delay too long, be overtaken in their flight, and perish by the way. I should think that this Reign of Terror would last three years, more or less, in the nature of the case; but I have no scripture to settle the point to my own mind. While separated from the world in this time, they will no doubt escape the plagues of having *their* waters turned to blood, and having the sun "scorch *them* with fire."

I now draw this solemn subject to a close. As I lay no claim to infallibility, I would not presume that I have everything that I have given in this article just right. But I have no doubt that I am correct in the main. So far as I may have erred, be it more or less, I would be glad to be set right. I do not desire that my friends or my foes should conceal any *real defects*; and I hope they will not make too much account of any *seeming* defects, or *mere inaccuracies on minor points.* If the subject as here presented be *true*, it is *terribly* true, and too solemnly important to be set aside because of some minor defect in my statements in some instances. I ask no one to accept of my statements, as taken for granted, and I hope that none will wrong themselves by rejecting them through mere prejudice. I have written from a sense of duty, and I close the subject with a profound sense of its general correctness.

FAITH.

T. L. WAUGH.

"Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him."—Heb. 10: 38.

Faith is something besides an intellectual assent to the doctrines of the gospel. It is not simply belief in them; but it is a firm trust and reliance on the promises given to us in the Word of God. The child even, understands the lesson of faith better than many who are more advanced in years; so we read, "they that seek me early shall find me."

Many seem to think if they can get some peculiar experience in religious things, and can feel as such a brother or sister, it will be easy to exercise faith. Are not God's promises sure? Shall we not then trust in them without regard to our feelings or emotions? It is true that consecration must precede faith; then the believer may come with boldness to the throne of grace. Are we complying with the conditions incident to a life of faith? Are we looking to Jesus instead of looking into our own sinful hearts? How important it is that we believe God, and then yield ourselves servants to obey him!

We dishonor God when we yield to the temptation to doubt or distrust him. The definition of faith is "taking God at his word." "Without faith it is impossible to please God."

Faith makes the darkened cloud withdraw. When passing through affliction and adversity we have a strong consolation in the blessed hope that is like an anchor to the soul. We can say "Thy will be done." "All things shall work together for good to them that love God." Dear pilgrims, are you mourning over the loss of loved ones who have fallen by the cruel hand of death? Do you feel sad and lonely as you journey on toward the better land? Jesus cares for you. You are precious in his sight. Trust in him; for "as a father pitieth his children, even so the Lord pitieth them that fear him."

Be not discouraged by the enemy. He would make you believe there is no hope for you. He tells you there is no use in trying to live a christian life; that you never can overcome. He would have you think that God requires something of you that you cannot perform, and so tries to turn your attention away from Christ who gives you the assurance—"I will never leave thee nor forsake thee."

Here is where many draw back. The devil may tell you that if you were a christian you would have more feeling. Tell him you belong to Jesus. Reckon yourself dead indeed unto sin, but alive unto God. Walk by faith. Keep down low at the feet of Jesus, and let your adornment be that of a meek and quiet spirit. All these temptations to doubt come from Satan. The promise is *yours.* The blessing of a clean heart is for *you.* Those gates of pearl will open for *you* if you are faithful to the end of life's journey. Yes soon you may walk those streets of gold in Paradise restored. Soon shall you be over yonder, in that bright land of wonder, where the angel voices mingle, and angel harps ring. You who love music here, whose hearts are attuned to sing God's praise, will be permitted to sing the new song, and hear the ravishing strains of celestial music on that heavenly shore.

We may enjoy these glories and delights if we keep God's commandments, and are found of him in peace. But we must be separate from the world. We must have pure hearts and clean hands if we ever are saved. Are we so near the judgment as we profess to believe? Is our faith unwavering, and our confidence unshaken? God help us to realize these things, if we do not. We may be tried as by fire, but let us hold on by faith, nothing doubting, for he is faithful that promised. Perils increase as we near the haven of eternal rest. Now is the time to stand up boldly for Jesus and the truth. We shall have to meet the ridicule and opposition of worldly-minded professors, and of the ungodly, if we do this; but the favor of God is of more importance than all else. There must be a cutting loose from the world.

As followers of Jesus, we must not be conformed to the world either in its practice or spirit. We shall not be led to seek the gay parties of pleasure, nor array ourselves in such a manner that we shall look like the children of the world. We need to be humble and child-like in the sight of God. Faith and obedience go together. One is not complete without the other. We are to be overcomers if we inherit the kingdom of God. "Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him."

Morris, Ct.

SUGGESTIONS TO SEEKERS OF PURITY OF HEART.

Do not deem it strange if you meet with great trials in seeking full salvation. You may expect that Satan, and fallen human nature in yourself, and in others, will interpose many hindrances to your pursuit of holiness of heart. Besides this, you must be deeply convinced of your need of this grace, and the old man must be crucified; and all this is painful. But be like a little child, and let the Lord lead you into the depths of humility, and you will soon find full redemption in the blood of the Lamb.

Your efforts may seem to be futile, but they are not lost. In this way you are being abased, crucified to self, led beyond all creature trust, to rely wholly in the atonement, power, and indwelling of Christ for salvation.

You are a beloved child of God, in a justified, regenerate state, and you are not left to yourself, or given into the hands of your spiritual enemies; but God takes care of you, and is now specially showing you the importance and excellence of holiness, and creating an intense desire for it, and guiding you in God's hands, and very soon the Holy Spirit will enable you to

"Sink into the purple flood,
And rise to all the life of God."

You will soon discover and surmount all the difficulties in your way. Perhaps you have failed because you aimed above it—aimed at angelic, or Adamic, or some kind of mental perfection, instead of seeking a heart cleansed from impurity and filled with divine love. Or you may have come short of it by aiming too low—by accepting a clear sense of adoption, and a great degree of enjoyment, as entire sanctification. Inexpressible enjoyment often holds empire in the heart of the merely regenerated child of God, but this does not prove that all the depths of the soul are purified and "renewed after the image of God."

The seeker of purity should pray God to show him clearly the remains of unholiness—the remains of pride, selfishness, inordinate desire, impatience, etc., in his heart, and then, being taught and led by the Holy Spirit, he will intelligently go to the fountain of Jesus' blood and wash away all his unrighteousness.

The believer should have an assurance of adoption in order to rightly and successfully engage in seeking a clean heart. It is not probable that a backslider, in being reclaimed, will step at once from spiritual Egypt into the Canaan of perfect love. Justification lies between the former and the latter state. The clearly justified should immediately seek to be fully sanctified. Further, you may have erred by looking for marvellous exercises in speaking or praying, or for prostrations of your bodily powers, of for something allied to visions. Let me remind you that these wonderful things are not promised to the believer; are not essentially a part of holiness; and you need not expect them. What you want is purity of heart, the mind of Christ, a heart filled with God and his love. Inexplicable demonstrations, such as prostrations of the bodily powers, are merely incidental to christian experience, and I suppose it is our duty to leave these mysterious things wholly with the Lord, to send or withhold them, at his own pleasure. Moreover, you may have been seeking it by works. The penitent is strongly inclined to trust in his penitence and performance of duty; and generally it is with great difficulty that he is brought to receive saving grace by faith in Christ. Just so the believer, in seeking purity, is strongly inclined to think he must have this or that; or he must do, or suffer, this or that, before he trusts fully in Christ.

Dear seeker of full salvation, let me remind you that all possible doing and suffering, and all kinds of mental perceptions and exercises, cannot cleanse your heart and fill it with God. Only God can do this. Just as you are, and just now, take Christ into your heart as "your sanctification." 1 Cor. 1: 30. As a child of God, convinced of our need of sanctifying grace, it is your privilege, your right; yea, it is your duty to immediately receive Christ into your heart, by faith, as your full Savior, your portion, your all and in all. Then you will be "washed in the blood of the Lamb." Then the Father, Son and Spirit will dwell in you. This will meet all the wants of your soul! "This is the will of God in Christ Jesus concerning you." 1 Thess. 5: 15–54.

Lastly, if nothing mentioned above meets your case, it is possible you do not fully consecrate yourself to holiness of heart, with all the self-denying godliness it implies. Though doing and suffering can never sanctify the soul, yet if we cling to any known wrong in our hearts, or if we are unwilling to do and suffer all things according to God's will, he will not cleanse our hearts and fill us with himself. But if we give all, then we may truly take all. . . . This blessed salvation is for every lover of Jesus.—*Guide to Holiness.*

ETERNAL LIFE.

J. W. THOMAS.

Eternal life. What is there even here that we prize so much as life? Who is willing to part with it? The devil told the truth once, when he said—"All that a man hath will he give for his life." Death puts an end to life. We do not want to die. We love life. Nothing gives us so much uneasiness as the thought of dying. Death is an enemy, and there is something in our very nature that shrinks from it. If sickness comes we employ doctors and medicine to restore health and keep us alive. We know that upon life is suspended all enjoyment. What are beautiful homes, beautiful gardens, beautiful children, abundance of riches, without life? Sweet sounds and beautiful sights attract not the dead. They see not, feel not, hear not, think not, taste not, work not, know not, enjoy not. It is only the living who can listen to enchanting music, gaze upon beautiful landscapes, and enjoy the luxuries which nature affords.

There is nothing attractive or lovely in death. Man was not made to die, he was made to live. He never has been and never will be willing to let go his hold on life. Even the very best of men have held on to life till the last moment with an unyielding tenacity. Good old Hezekiah wept and prayed when it was announced to him that he should die and not live. He could not bear the thought of it. He wanted to live, and he besought the Lord to spare him a little longer. His prayer was heard, and the Lord added to his days fifteen years. His prospect in view of death was not so cheering as some theologians at the present day would have us think. Hezekiah did not think that death was the "gate to endless joy," if so, he would have talked differently. Let us hear his own language—"I said in the cutting off of my days, I shall go to the gates of the grave: I am deprived of the residue of my years. I said, I shall not see the Lord, even the Lord, in the land of the living; I shall behold man no more with the inhabitants of the world. Mine age is departed, and is removed from me as a shepherd's tent; I have cut off like a weaver my life: he will cut me off with pining sickness; from day even to night wilt thou make an end of me. Behold, for peace I had great bitterness: but thou hast in love to my soul delivered it from the pit of corruption: for thou hast cast all my sins behind thy back. For the grave cannot praise thee; death cannot celebrate thee; they that go *down into the pit* cannot hope for thy truth. The living, the living, he shall praise thee as I do this day: the father to the children shall make known thy truth."

But notwithstanding we prize life so highly, love it so fondly, and cling to it so tenaciously, we must part with it. No man can keep alive his own soul. Sin entered the world, and death by sin, and so the sentence of death has passed upon all men. We are mortal. Our existence here is limited. Death closes the circle of human vision, and bounds the horizon of human hope. In the beginning man was excluded from that which would have perpetuated his existence, consequently he continues only a little while, and then returns to the dust from whence he was taken.

Now if man ever gets *eternal life* he must receive it as a gift from God. There is no other source from which he can derive it. He has it not in himself, and he has nothing with which to purchase it. He is lost in death, and unless God through his great mercy devises some plan by which he can bring man out of death, and give him life, he must forever remain dead. This the Lord has undertaken and promised to do. A way has been found by which man, though lost in sin and death, can be saved. God is love. He loved man when he made him, and he loves him still. He will not let his own image be forever defaced, and the earth, once so beautiful, forever remain a howling wilderness.

Better days are coming. A Redeemer is promised. A Savior is found. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him, might not perish, but have everlasting life. Jesus came to seek and to save that which was lost. He went into the dark prison and wrestled with the king of terrors in his own dominions. It was a fierce battle, a mighty contest. He was fighting for the treasure hid in the field. It was an awful hour. Who shall conquer? Devils rejoice, disciples weep, and all heaven waits in silence. It is the crisis of the ages, the turning-point in the great system of redemption. Will death reign and the devil triumph, or will Immanuel gain the victory? Glory to God, I see him rising. Roll away the stone, ye mighty angels. Stand back, ye hosts of darkness. Fall to the ground, ye cowardly soldiers. Shout, ye weeping disciples. Strike your harps, ye heavenly host. *Jesus lives!* See! he rises. Look! yonder he has the keys of death and the grave. Hear his voice, ye conquered foes—"I am he that liveth, and was dead, and behold, I am alive forevermore." "O death, I will be thy plague. O grave, I will be thy destruction."

Jesus has abolished death, and brought life and immortality to light through the gospel. In him is life, and the life is the light of men. Beyond the surges of the dark rolling stream, he has brought to view the sainted realms of uncloying bliss, the sparkling crown of glorious triumph, and the spotless robes of unfading immortality. When He who is our life shall appear, then shall we also appear with him in glory. He will raise up all his saints and give them bodies like his own. Tears shall be wiped from every eye. Voices now choked with sighs shall then chant the song of eternal redemption. Brows furrowed with care, and hands scarred with toil, shall grow fair with the vigor of eternal health.

Paradise, once closed, will be re-opened, and the saints of every age and clime welcomed to share the joys of their Lord. From beneath the throne shall gush the life-giving stream, and on its banks shall flourish the tree of life. "There shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things have passed away." "And he that sat on the throne said, Behold, I make all things new."

PATIENCE AND TRUST.

"Rest in the Lord, and wait patiently for him." "Trust in the Lord."—Psalms.

Patience and trust; sweet lessons, Lord,
Thou teachest us from out thy word;
Thy weary ones, who rest in thee,
Shall of thy gracious promise see.

Patience and trust; though dark and drear,
When neither sun nor stars appear,
And no small tempest on thee lay,
Cast out the anchor, wait for day.

Patience and trust; the fire, though hot,
Refines, but will consume thee not;
Trust, and the Son of God may be
Walking the hottest fire with thee.

Patience and trust; O wondrous power!
Through tribulation's darkest hour
Shall joy unspeakable be won,
Earth's heaviest cross, heaven's brightest crown.

—*Sel. by L. H. Adams.*

CHRIST THE WAY.

Christ is "the way, and the truth, and the life." The grace which sanctifies, as well as that which justifies, is by him and through him. He is the true and living way; and no man can gain the victory over sin and be brought into union with God, without Christ. And when, in some mitigated sense, we may be said to have arrived at the end of the way, by being brought home to the divine fold and reinstated in the divine image, it would be sad indeed if we should forget the way itself, as Christ is sometimes called.

At every period of our progress, however advanced it may be, our life is derived from God through him and for him. The most advanced souls are those which are most possessed with the thoughts and the presence of Christ. They often find themselves placed in the same states and dispositions in which they suppose him to have been. They often see nothing but Christ in themselves. They speak with him every hour, as the bride with her bridegroom. He becomes something so intimate in their hearts that they look on him less as a foreign and external object, than as the internal principle of their life. Any other view would be extremely pernicious. It would be to snatch from the faithful eternal life, which consists in knowing the only true God, and Jesus Christ his Son whom he hath sent.

Pure Love.

The doctrine of pure love, involving as it does the entire transformation of our nature and the state of divine union, has been known and recognized as a true doctrine among the truly contemplative and devout in all ages of the church. The doctrine, however, has been so far above the common experience, that the pastors and saints of all ages have exercised a degree of discretion and care in making it known, except to those to whom God hath already given both the attraction and light to receive it. Acting on the principle of giving milk to infants, and strong meat to those that are more advanced, they addressed in the great body of christians the motives of fear and of hope, founded on the consideration of happiness or of misery.

It seems to them that the motive of God's glory, in itself considered, a motive which requires us to love God for himself alone without a distinct regard and reference to our own happiness, could be profitably addressed, as a general rule, only to those who are somewhat advanced in inward experience.

Divine Union.

Among the various forms of expressions, indicative of the highest experience, we sometimes find that of "divine union" or the synonymous expression, "union with God." The expressions are proper, because they indicate such experience as existing in particular relations.

Union with God, which is not a physical but moral or religious union, necessarily exists in souls that are in the state of pure love. In other words, the state of "divine union" is not a higher state than that of pure love; but may rather be described as the same state, developing itself in a particular way or in a particular relation.

To this state, whether we call it "transformation," or "pure love," or the "divine union," or by what other name, it is the duty of all christians to make efforts to arrive. This is that blessed state which refers all to God, and leaves nothing to the creature.

Strive after it; but do not too readily or easily believe that you have attained to it. The traveler, after many fatigues and dangers, arrives at the top of a mountain. As he looks abroad from that high eminence and in that clear atmosphere, he sees his native city; and it seems to him to be very near. Overjoyed at the sight, and perhaps deceived by his position, he proclaims himself as already at the end of his journey. But he soon finds that the distance was greater than he supposed. He is obliged to descend into valleys, to climb over hills, to surmount rugged rocks, and to wind his tired steps over many a mile of weary way, before he reaches that home and city which he once thought so near.

It is thus in relation to the sanctification of the heart. A soul free from selfishness, true holiness of heart, is the object at which the christian aims. He beholds it before him, as an object of transcending beauty, and as perhaps near at hand. But as he advances toward it, he finds the way longer and more difficult than he had imagined. But if on the one hand we should be careful not to mistake an intermediate stopping-place for the end of the way, we should be equally careful on the other not to be discouraged by the difficulties we meet with; remembering that the obligation to be holy is always binding upon us, and that God will help those who put their trust in him. "Whosoever is born of God *overcometh the world;* and this is the victory that overcometh the world, even our faith." 2 John 5: 4.—*Sel. from Mdme. Guyon, by G. E. Merrill.*

PEACE.

T. P. TUKESBURY.

Peace is a Bible principle, a moral duty, enjoined on all universally, but especially required of christians. It is a virtue quite incompatible with wars and fightings. A true peace cannot exist with carnal warfare better than a fountain can yield sweet water and bitter at the same time. Some will say they "believe in peace in the *abstract.*" But such a belief has no gospel proof to sustain it. As well might we say it will do to believe in any of God's commands in this way. Is this a christian way of believing God's truth?

To believe it wrong in the abstract to steal, to commit adultery, to worship idols, or to kill our fellow men, and yet right to commit the same deeds of wickedness on some extreme occasions to suit one's convenience somewhere outside of the *abstract*, is the most senseless and criminal absurdity. All virtues rightly belong to one unbroken chain, and all vices belong to another, tending to opposite ends.

It cannot be denied that peace is one of the most prominent virtues taught in the Bible, where its author is declared to be the "Prince of peace," and where from the very lips of this Prince himself come the commands and precepts touching this point with so much prominence and frequency. In two commands were comprehended love to God and love to our fellow men. Everything in which it is ever duty to engage must harmonize with these. See Matt. 22: 37–40.

As peace belongs to the chain of virtues, it will accord with love; but carnal warfare will not under any circumstances, for it is an opposite principle coming from a different quarter, "even of your lusts." (James 4: 1), producing the greatest destruction of human life and happiness of any crime known. Dr. Dick in his "Philosophy of Religion" (p. 100), estimates the number who had "been slaughtered in war since the beginning of the world" to be *fourteen thousand millions*, then "equivalent to "the destruction of the inhabitants of eighteen worlds of the same population as ours." This estimate must have been made some thirty or forty years ago. How many millions have been butchered since, later histories will show; enough, we think, to prove to all that war is a crime of crimes; the blackest of all vices; enough to palsy the hearts and hands of savages from lending it their approval. It is attended with the greatest destruction, suffering, and waste of treasure of any vice in which man ever engaged. It is therefore the duty of all, and especially of christians, to take no part in it whatever, under any circumstances.

And what is greater than all considerations, it is in direct opposition to the commands and precepts of Christ—"But I say unto you, that ye *resist not evil.*" Matt. 5: 39. "Love your enemies." And many other texts might be cited. Did not the example of the just accord with Christ's commands?—"Ye have condemned and killed the *just*, and he doth *not resist* you." James 5: 6. Whose commands and example is it proper to follow, the just or the unjust? It is important that the duty be urged upon professed christians especially, to retain God's word in its purity, and not to pervert its meaning, or let it pass with neglect, as the many are wont to do, by denying its plain truths both in principle and in practice, as in rejecting the little word *not* in plain commands. They really do this when they resist or kill their enemies, or encourage others to do it, whether in self-defence or for any other cause. We are always to trust in God, obey his word, and leave consequences with him. Are we not? Then let it be actively and faithfully applied —"Fear God, and keep his commandments; for this is the whole duty of man." Eccl. 12: 13.

God has given us no exceptions when we may kill our fellow men, or resist with deadly weapons. "The weapons of our warfare are not carnal."—2 Cor. 10: 4. Thou shalt not kill." "He that said, Do not commit adultery, said also, Do not kill." James 2: 11. If it be wrong to kill our enemies, it must also be wrong to vote for one who might do it, or order the wicked deed to be done.

We cannot expect one of defensive war principles to act on peace principles when placed in power, unless his views be changed. Therefore no consistent peace man will deem it safe to vote in political affairs under a war government, when the nominee is to be invested with any power to take the lives of his fellow men, or should claim the right to do it in any case under any deliberate provocation. Did governments duly appreciate the words of Christ they would be disarmed of carnal weapons, and in a condition to justify co-operation; but so long as their codes of human butchery are retained, it will be quite inconsistent for christians to grant them voluntary support, by vote or otherwise, giving any approval of their evil deeds of whatever nature. "For he that biddeth . . . God speed is partaker of evil deeds." 2 John 11.

What deeds are more truly evil than those of war? Nothing has ever competed with such a vile exercise of man's powers impelled by every war government. Is it not proper for christians to walk in wisdom's ways? How can war be one, if "all her paths are peace"? Prov. 3: 17. Why should the christian feel to approve any other path, or other weapons than those "*not* carnal, but *mighty*," alone provided by God himself?

Brentwood, N. H.

Religious Speculation.—We cannot sink too low in humility, nor yet rise too high in heavenly mindedness; but we may soon be lost in the wilderness of needless speculation. Such as are sober minded will keep within their depth, and when the Lord directs us to launch forth we may do it with safety. If we are wise according as it is written, we shall be profitably wise; but if we want to be wise beyond what is written, we shall smart for our folly.—*Rowland Hill.*

The World's Crisis
AND
SECOND ADVENT MESSENGER,

Boston, Wednesday, Sept. 25, 1872.

Take Notice!

All subscriptions for the "Crisis" issued from this time forward are at the rate of $2.00 a year, payable IN ADVANCE.

Please Remember!

All remittances to this office, in the form of Drafts, Bank Checks, and Postal Money-Orders, should be made payable to the Business Agent, GEO. T. ADAMS.

THOSE who send articles for the "Crisis," should direct them to MILES GRANT, Boston, Mass., and not to the Business Agent.

WESTERN TRIP.

Monday morning, Sept. 9th, we left Rochester for Chicago, via the Great Western and Michigan Central. We passed again on the Suspension Bridge over the foaming waters of the Niagara. At the Falls a dense cloud was rising like steam from an immense boiling cauldron, showing the gigantic power of the falling deluge which tumbles out of Lake Erie into the awful chasm below, from whence originates the Niagara river, so deep in some places, that its bottom has not been found. One never tires in looking at this sublime waterfall.

After crossing the Suspension Bridge into Canada, our route lies through a good farming country, heavy timbered, till we reach Detroit. After crossing the Detroit river, we enter Michigan, which is a superior State for farming and fruits, abounding in very heavy timber. All things considered, we should give Michigan a first class position for a western home.

CHICAGO.

It is truly wonderful to see how rapidly Chicago has arisen from its ashes. We believe the like was never before witnessed in the history of the human race. The Chicagoans seem determined not to be defeated in their purpose to make their city the centre of trade on the western continent. Their ambition knows no bounds. It is said more business is now done in Chicago than before the fire. Like ancient Babylon its prosperity may lead to its ruin. Pride and wickedness usually go hand in hand with riches rapidly gained. Luxury, voluptuousness, and destruction are sure to follow. History keeps repeating itself from generation to generation; and we must not expect to find an exception in these last days. A haughty spirit goes before a fall. The whole world seems now to have reached the brink of ruin, and must soon close forever its carnival of wickedness, and give place to the peaceful, holy reign of the King of kings.

The church in Chicago is prospering under the faithful ministry of Bro. Burr. He has recently received the blessing of perfect love, and feels like laboring with renewed zeal and joy in the vineyard of the Lord. Jesus is now more precious to him than ever before. Others in the church "have entered the valley of blessings so sweet," where Christ is all in all; and the spirit of consecration has taken strong hold of many other hearts. The prospect is very encouraging. The field seems ripe for a plentiful harvest. If we would successfully advance the cause of Christ, we must raise the standard of piety to where it is placed in the Bible. Nothing short of holiness of heart will give satisfaction. It is surprising that any one who professes to believe that Jesus is soon coming, should manifest the least opposition to this all-important subject. Sanctification, purity, perfect love, entire consecration, gift of the Spirit, holiness, and such like terms, express the richest part of Christianity—its very cream. Let us cherish a love for what they express, and not rest till we have it in our hearts. He is rich who gives up *all* to obtain this priceless treasure.

AMBOY CAMPMEETING.

We left Chicago at four P. M., Tuesday, Sept. 10th, and arrived at Amboy at half-past ten the same day. The next morning we went to the camp-ground, which is a pleasant grove about a half a mile from the village. Among the first to greet us was Bro. C. W. Smith, of Jericho, Ill. He is a true man of God, and formerly lived in Rutland, Vt., where he first heard the reasons of our hope, and was made to rejoice in the light and truth as never before. He is now a faithful and devoted minister of Christ. We found many other dear friends present, whom we had met in other days.

There were about twenty tents, including the large Chicago tent, in which the public meetings were held. After our arrival, there was preaching by Bro. G. W. Hurd, C. C. Marston, H. L. Hastings, W. Sheldon, A. S. Calkins, and Sr. M. Mansfield. Five were baptized. The morning meetings at 6 o'clock were excellent, and increased in interest every day. The subject of holiness received special attention, and produced glorious results. Many had been prejudiced against it in consequence of misrepresentation, and a misunderstanding of the matter, but who are now satisfied in relation to its great importance in the plan of salvation. Quite a number consecrated their *all* to Christ, and received the gift of the Holy Spirit, producing great peace and joy, with a bright assurance that all is well. It was frequently remarked on the last day of this feast of tabernacles, that it had been the best one they had ever enjoyed. It was believed that more good would result from this meeting than any one ever held in the State. We felt *special* blessings from the Lord during the meeting, and an increased attachment to Jesus and all his children. To us the week was one filled with more of *special* providences and answers to prayers than any other one during our entire christian experience of about thirty years. It seemed as though the Lord directed in all things.

Sabbath, Sept. 15th, was a blessed day. The weather was exceedingly fine—even charming. The six o'clock A. M. meeting was one long to be remembered by those present. It was truly a heavenly feast. The Spirit of the Lord was indeed with us to comfort our hearts with peace and joy. It seemed as a foretaste of what we shall enjoy in the coming kingdom. A hallowed influence pervaded the ground, cementing our hearts in christian love. We have much occasion to rejoice that it was our privilege to attend the Amboy campmeeting. Elements, which which were antagonistic at first, became sweetly harmonized by the power of the Holy Spirit. Threatening storm-clouds passed away, and instead came the warm, genial sunshine of Christ's smiling face. It was marvellous to see the guiding hand of the Lord in all things connected with the meeting. The bond of christian union was greatly strengthened in the hearts of many of Jesus' disciples, and they parted filled with new courage to labor in the vineyard of the Lord to save sinners and comfort the saints. The exercises were closed with an interesting communion season, when about one hundred and forty gathered around the sacramental table, to commemorate the death and sufferings of our dear Savior. We parted in strong faith that we should soon meet in our paradise home with all the saints, to part no more forever.

TRI-PERSONALITY.

It is well-known that some believe that our heavenly Father is made up of *three persons*, which are *equal* in power, wisdom, and all other attributes, and still the *three* are *one*. We have yet to learn how there can be *equality* without *plurality*. It is absurd to say that three persons, equal to each other, are only one person. One person could be composed of three parts; then each part might be one third of the one person; but three persons cannot be one, any more than three units make but one. If our heavenly Father is one person, he is not three; but if there are three persons, equal to each other, in the Godhead, then we have three Gods instead of one. "What saith the Scripture?" "Hear, O Israel; the Lord our God is *one* Lord." "And the Scribes said unto him, Well, Master, thou hast said the truth; for there is *one God*, and there is *none other* but he." Mark 12: 29, 32. This language is too plain to be misunderstood.

At the last annual meeting of the "Ministerial Union" in Boston, the annual address was delivered by Cyrus A. Bartol, D. D., upon "The Logic of Unity," when he remarked, as reported, that "tri-personality was dropping out of sight in favor of simple personality, and that the triad was disappearing with the tripod." Protestants have partaken long enough from the cup of "abominations," found in the hand of the Roman woman. The doctrine of "tri-personality" originated in the Roman Catholic church. Let us shake off her corrupting poisonous doctrines, and no longer lend them our support.

CHRIST AS A RULER.—"The Presbyterians of St. Louis *Resolve*, That Christ is the Ruler of this country. There is but one place, or society, in which he is ruler—at least, only one that we have any knowledge of—and that is in the Oneida Community, where all the members eat, drink, sleep, wake, walk and work in the name of and for the *sake* of Christ, and they are the most consistent christians we have ever met with. We might as well put them into the Constitution as a sample of pure christianity, since evangelical christianity is already played out and old fogy.

Puritanism, which has long since 'gone to seed' in New England, seems to be just breaking out like a cutaneous disease in some towns west of the Mississippi. It may cause some scratching at last on election tickets."

The foregoing is from the *Banner of Light*, Jan. 6th, 1872. The Oneida Community is composed of practical Spiritualists, without christianity. Their Christ is not the Christ of the Bible, but one of their own creating.

ADVANCE OF CRIME.—That crime is rapidly increasing, especially that of the worst form, there is no room for doubt. The facts are appalling. "Worse and worse," is echoed from every side.

"The condition of criminal affairs in the great metropolis calls out the following from a leading New York daily: 'It has become a common saying that it is safer to kill a man in New than to commit a burglary. Our criminal classes have not been slow to learn the lesson. The records of the past year show in how many instances murder has been committed under circumstances of slight provocation, and in mere wantonness."

POLITICAL CONGLOMERATION.—Never before, we think, were political matters in such a confused state as at present. From a report of the "Cosmopolitan" political conference in New York, published in the New York *World*, comes the following:—

"The young International is the rising giant, but Spiritualism, women's rights, land reform, currency reform, etc., etc., must have a voice in selecting the reform candidate for President. The fact came out in the discussion that Henry Ward Beecher is a favorite candidate among these conventionalists."

WRITE PLAINLY.—The following from one of our exchanges is to the point. Please observe the request:—

"Our brethren should be careful to write everything sent to this office (to be printed) very plainly—but most especially names of persons and places, and also numbers—otherwise it will be impossible to avoid typographical errors."

THE SUBTLETIES OF DIPLOMACY.—A correspondent of a German journal called the Kolnische Zeitung speaking of an offensive and defensive alliance between Germany and Austria, says that these two powers could easily raise a million of soldiers. It would be sufficient for "the armies of the two countries to manœuvre together from time to time, and for portions of the two fleets to visit together the ports of foreign countries, in order to show to the world, in a palpable manner, the close union existing between the two countries." Such a spectacle would have an imposing effect in the West and East alike; it would secure for a long time the peace of Europe, and would render possible a general disarming. "If it were seen at Paris or St. Petersburg that the two Empires in question are quite free from any idea of war and conquest, but are united for the defence in case of need, of their existence, and their possessions, would not the Governments in those two capitals make up their minds to diminish the exorbitant preparations for war which are at present being made there? And if they acted thus at Paris and St. Petersburg, it is certain that the same thing would be done at Berlin and Vienna." Thus the great plan betrays itself through all the subtletics of diplomacy. The object is to neutralize Russia by exciting the fears of Austria, to neutralize France by keeping up the disquietude of Germany, and to guard against the eventual, distant, but fatal alliance of Russia with France, by raising between them the wall of an Austrian Empire vassalized to the Empire of Germany. If Prince Gortschakoff saw through the plan, and sought to thwart it by causing the Czar to take part in the interview at Berlin, it must be admitted that that was a clever stroke, and that M. de Bismarck may well have some cause for ill humor.

☞ TO THOSE of our subscribers who have paid money on their subscription, and do not see the figures changed on the *little slip*, we would say, Be patient. We hope to be able by another week to have our list corrected and revised.

NEW TRACTS.

Just published

By the Adv. Chris. Pub. Society.

"A TRUMPET FOR THE WATCHMAN ON THE WALLS OF ZION."—By Geo. Thomson.

The nature of this work may be gleaned from the following outlines:—The Christian Minister a Watchman—The Duties of a Watchman—Watchman, What of the Night?—Time of the End—Signs of the Times—Fulfillment of Prophecy—Prophecy in relation to the First Advent—Prophecy in relation to the Second Advent—Signs of the Second Advent,—Celestial, Terrestrial, Moral, National—The Papacy—Spiritualism—Time, Tarrying Time, etc., etc., etc. 128 pp. Single copy, by mail, 20 cts. Per dozen, $1.75. By express, one hundred copies for $11.

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HOLINESS.

The theme of holiness, though often abused, is nevertheless a Bible theme. We should not look with suspicion upon it simply because others have perverted it. So have they perverted all the cardinal doctrines of the Bible; shall we therefore spurn all Bible doctrines? This principle carried out would work ruin to the christian system. Let all the doctrines of the Bible shine out in their original splendor, even though they have been for a time hid by the cloud of error. And prominent among those doctrines stands "holiness." Shall we shun it? Shall we admit it *theoretically*, and deny it *practically*? We are too near the judgment to do this. Let us strike for experimental holiness of the Bible stamp. Let us have the mind of Christ, rising above the controlling power of carnality, and living in the atmosphere of perfect love. W. S.

SPIRITUALISM.

At the present date (Sept. 19th) I am listening to a discussion on Spiritualism between Bro. Marston and D. W. Hull. The more I look at this system, the more I am convinced that it is Satan's last great effort to delude the world. It always leads away from God and holiness, and never leads men to God; indeed, it both ignores and blasphemes the God of the Bible. It reduces God to a mere principle, angels to good *ghosts* of dead men, and devils to *bad* ghosts of dead men; overlooking the fact that both angels and devils preceded man. The cherubim (a species of angels) was in existence to guard the tree of life before Adam died, and all the angelic "sons of God shouted together for joy" even before Adam lived. Spiritualism repudiates the remedial scheme proffered by Christ, and is at war with Bible christianity. If it is not of the devil, nothing is. If it is true, Christ is not a Savior. W. S.

NICODEMUS.

Nicodemus belonged to the sect of the Pharisees, being a ruler of the Jews, and a member of the Sanhedrim. He was a representative man. His high standing among men led him to conceal his convictions of truth, which would, if made public, infringe upon his popularity; so he came to Jesus by night.

Jesus once said—"How can ye believe that receive honor one of another?" Human honor blinds men to the obligations of heaven. Many at the present day, like Nicodemus, are clothed with official honor, and feel restrained, not daring even to come and hear the truth, except "by night," when they will not be seen by their peers; still they feel sure we are teaching the truth. The trouble is, it is not popular, and its adoption brings reproach. W. S.

CAMP AMBOY.

It was my privilege to attend a part of this campmeeting, where I met many old fellow-laborers, and formed acquaintance with new ones. It is to be hoped that an influence will go out from this gathering that will be salutary, and lead many to live in a higher current of religious enjoyment—to "*abide* in the vine"—and thus "bring forth *much* fruit."

As a general rule, our people need a new baptism of love, and a new consecration to the work of God. We need to be more heavenly minded. That we may rise to this higher life as a people, it is important that our ministers take the lead. We trust this meeting has done something toward inducing the ministry to take an advanced step, and also many besides ministers. Let the fire of Bible holiness burn in every heart. W. S.

THE word of the Lord abideth forever; his covenant is sure, his love is unchangeable; his promises are immutable. Draw nigh unto him in the full assurance of faith, and your night of trouble will be turned into joyous day.

THE TRACT FUND.

The *Advent Christian Publication Society*, at a meeting on Springfield camp-ground, Aug. 22d, 1872, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec. Adv. Chris. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the *Crisis* Office.

Donations for the Tract Fund.

POOR FUND.

To send the "Crisis" to the Poor.

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the *Crisis*.

Previously acknowledged	$1,444 57
Cash received through P. G. Bowman	212.33
Wilbraham Church, by F. G. Calkins, Treas. (pledge paid)	50.00
F. L. Smith (pledge paid)	25.00
Mrs. Jerusha Rose (pledge paid)	5.00
Mrs. Land	2.00
P. S. Ward	3.00

THE GREAT ADVENT CAMP-MEETING.

The Alton Bay campmeeting has closed. It was the largest meeting ever held on the ground, perhaps the largest campmeeting ever held in New England. The numbers continually increased till the last Sunday, when fifty cars, five steamboats, a thousand carriages, beside a great many people on foot, poured their crowds upon us in an unnumbered, uncomfortable multitude. Standing upon the hill, you could see the grove literally crowded with one living mass of moving heads, hardly knowing which way to move. The day was propitious. The multitude were as orderly as they could be, under the circumstances, but it was a hard chance not to be crowded out of order.

There was preaching at the appointed times at the stand, on the balcony of the Portland tent, corner of Main St. and Camp Square, also in the Mass. Conference Mission Tent, beside a number of others, so that a multitude could hear the gospel. But many came, not to hear, believe, and obey, but to take pleasure in the excursion and return as careless as before. But they will soon be overtaken. What will they do in that day? Judgment without mercy! No help, no hope. Order was well sustained, wonderfully so, considering the size of the meeting. The preaching was timely, truthful, and admirably adapted to the times and the occasion, especially as it came from more than twenty preachers. The prayer-meetings were spiritual, earnest, free, with outspoken testimonies, making deep impressions, with a desire and determination to progress and do better, the Holy Spirit quickening, which brought about a revival and reformation cheering to all that "weep for the slain of the daughter of thy people," with strong desire and prayer to God that holiness to the Lord may be the motto after returning from this pentecostal feast.

Great liberty was used in the holiness meetings under the Mass. tent, directed somewhat by Bro. Morrill, who was jealous for the rights and liberty of all the little ones. Questions were freely asked and as freely answered, and I think improvement and progression in the divine life will be the result. It was a searching time; the Spirit seemed to carry the truth home to the hearts and consciences of the hearers, and they felt a necessity to be right in the sight of God and man.

The soon coming of the Lord was continually urged upon us with all the light clustering around the prophetic periods and positive events, showing beyond successful contradiction that the Second Advent of our Lord is right upon us, with all our responsibilities to let our light shine by sending "this gospel" as a special work, as much as in us lies, to every place where the way may be opened. A new interest is awakened, and I hope a new era among us will be inaugurated.

All minor subjects should be swallowed up in the great and glorious subject—the coming of our Lord, and what he is coming for. All should rally here, be one, and by faith, grace, and the power of God, concentrate our efforts for the spread of truth and the salvation of men. Then should we exert an influence, swelling the tide that would sweep error, tradition and fables into oblivion, in spite of their able defenders.

The daily children's meetings under the care of Sr. Wood were peculiarly interesting; and while they were devoted to the children and youth, some older children esteemed it a delightful privilege to drink from the same stream, whose gentle flow will make glad the city of God. Others gave excellent advice to the little disciples, while some that volunteered would have done full as well to have sat still, and been prudent, and learned what was revealed "out of the mouths of babes and sucklings."

Many ministers of other christian bodies, and lay members, were at the meeting, deeply interested, with a conscious feeling (I doubt not) that the Lord and the Bible were with us as a whole. When they admit, as is common now, "We are with you, only we differ a little about the state of the dead";—when our brethren admit they are with us on the literal coming of the Son of man, the resurrection of the dead, the renewal of the earth as the home of the saints, the victory is gained. This is enough to welcome them to our embrace, with good fellowship and strong union, with love's cementing power. Those little things will soon vanish before the sunlight of the blessed gospel.

Brethren, let love be the great fountain at which we continually drink; then our hearts will enlarge, and then we like Christ will be ready to teach others also, and there will be a drawing of all to this healing fountain, and we shall exert a power that will bring the confession that we have been with Jesus, and a power not to be gainsayed or resisted. The influence of this great and good campmeeting must and will be extensively felt. Amen.

There were but few things to detract from the union, harmony and abiding love of this Advent body of believers, and we hope they will grow fewer as we near the haven of glory and rest. We hope none will ignore the Second Advent of Christ, for he is soon coming. It will be blessed to be found ready.

L. BOUTELL.

BE ashamed of your unbelief; it damps your joy, brings a dark cloud between you and the blessed Sun of righteousness, and withholds the glory of your heart. "Be not faithless, but believing."

FAITH IN GOD.

J. B. SMITH.

"Now faith is the substance of things hoped for, the evidence of things not seen."

FAITH is the assent of the mind to the statement or proposition of another, on the ground of the manifold truth of what he asserts. Faith in Scripture is a condition on our part whereby we come to be partakers of the new covenant. Justifying faith is a saving grace wrought in the heart by the Spirit of God, whereby we receive Christ as he is received in the gospel, to be our Prophet, Priest, and King, in whom we trust, and upon whom we rely, and him alone, for justification, sanctification and redemption. This faith takes God at his word, and begets a sincere obedience in the life and conversation; for says the apostle, "If any man be in Christ he is a new creature: old things have passed away; behold, all things have become new."

This faith works by love, purifies the heart, and overcomes the world, the flesh, and the devil. This faith stands firm and will not shrink, though pressed by every foe; it will not tremble on the brink of any earthly woe, for it has a "more enduring substance." This faith is "the evidence of things not seen," which assures us of the reality and worth of eternal and invisible things; which produces a satisfaction and assured confidence that God will infallibly perform what he has promised, whereby the believer is as confident of them as if they were before his eyes and in his actual possession. The object of faith is the word of God in general, and especially the doctrine and promises that respect the salvation of men through Jesus Christ. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God"; and when the believer is clearly justified by faith, and Christ becomes a present Savior, he can then "glory in tribulation also; knowing that tribulation worketh patience; and patience experience; and experience hope; and hope maketh not ashamed: because the love of God is shed abroad in his heart by the Holy Ghost which is given unto him." And when the spiritual understanding is clearly illuminated by the divine rays of the Holy Ghost, and Christ dwells in our hearts by faith, then we are "enabled to comprehend the height and depth and length and breadth of the love of Christ, which passeth knowledge, and are filled with all the fulness of God," and can then "rejoice with joy unspeakable and full of glory, receiving the end of our faith, even the salvation of our souls."

This faith is obedient, and is ever ready to say—"Here am I, Lord, send me." This faith believes God and takes him at his word. Abraham had faith to "believe God, and it was accounted unto him for righteousness"; and "when called to go out into a place that he should afterward receive for an inheritance, obeyed God and went out, not knowing whither he went." "By faith he sojourned in the land of promise as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise; for he looked for a city which hath foundations, whose builder and maker is God." And when God made promise of this possession unto Abraham, "he confirmed it by an oath; and because he could swear by no greater, he aware by himself; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation who have fled for refuge to lay hold on the hope which is set before us; which hope we have as an anchor to the soul, both sure and steadfast, and which entereth into that within the vail." The firm foundation of faith is based on the unchangeable promises of God and his immutable word. This faith is based on the "foundation of the prophets and apostles, Jesus Christ himself being the chief corner stone." This faith is based on the infinite goodness of God, and his Almighty power, which is able to keep us "through faith unto salvation, ready to be revealed in the last time; wherein ye greatly rejoice, though now for a season (if need be) we are in heaviness through manifold temptations; that the trial of our faith, being much more precious than gold which perisheth, though it be tried with fire, might be found unto praise, and glory, and honor, at the appearing of Jesus Christ." "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ."

The christian has faith in God, and finds peace in believing on the Lord Jesus Christ, and joy unspeakable and full of glory in the Holy Ghost; and the spring and source of all his joy, happiness and comfort, in this life and in the life to come, is centred on the promised coming of Jesus, who, when he was assembled with his disciples at a certain time upon the Mount, told them it was necessary that he should go away; for if he went not away the Holy Ghost would not come: and while they were sad and sorrowful, and troubled at his expected departure, he comforted their hearts with the blessed assurance that he would come again. For says Jesus, "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." How sweet to believe that this *very same* Jesus which the Galileans saw "taken up from them into heaven, shall so come in like manner as he was seen to go up into heaven." And how sweet the assurance that he is now preparing a place for us, who are kept by the Almighty power of God, through faith unto salvation, ready to be revealed at his glorious appearing. Glory to God! Where are our affections? Awake! my soul, and give glory to the Lamb "who wast slain, and hast redeemed us to God by his blood out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests," and hath promised us that we shall reign with him upon the earth.

Hallelujah to the Lamb! for this blessed assurance; here the christian has no continuing city, but seeks one to come; "wherefore the rather, brethren, give all diligence to make your calling and election sure"; for "blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." This city, which good old Abraham looked for, and which Jesus is preparing for those who are also looking for the same blessed hope, was revealed unto John the Revelator while upon the isle of Patmos; and in referring to that glorious inheritance, which is reserved in heaven for the saints of God, he says—"And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God; and God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away."

Glory to God! Then let sorrow's rudest tempest blow, each cord on earth to sever; our King says come, and there's our home forever, O, forever. "And He that sat upon the throne said, Behold, I make all things new. And he said unto me, Write; for these words are true and faithful." Hallelujah to God and the Lamb! "which was, and which is, and which is to come," for the blessed assurance of living forever in that city of glory and beauty and blessedness, where no sickness, pain or death shall ever enter; when Eden shall once more be restored to its primeval beauty, and the saints of God shall roam all over those elysian fields, and pluck ambrosial fruit from life's fair tree amidst the paradise of God. The throne of God and of the Lamb will be in this city, for it is to be the city of the great King; and its location is to be Mount Zion, for says the apostle—"Ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels." Then "the moon shall be confounded and the sun ashamed because of the glory that excelleth, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients, gloriously." Then the patriarchs Abraham, Isaac, and Jacob, with all the worthies, and martyrs, and all who have died in the triumphs of faith, will come up out of their graves and inherit "that city which hath foundations, whose builder and maker is God." For they with us looked for "the Savior, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body." For they with us have sought for glory, honor, immortality, and eternal life, and that "life is hid with Christ in God; and when Christ, who is our life, shall appear, then shall ye also appear with him in glory"; and when he comes to be glorified in his saints and set up his kingdom upon the new earth, "then shall the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, be given to the people of the saints of the Most High."

Glory to God! this kingdom will be "an enduring substance." It will stand when the kingdoms of this world shall have passed away, and shall have become "the kingdoms of our Lord and of his Christ." "And the saints of the Most High shall take the kingdom, and shall possess it forever; even forever and ever." And when this takes place, "then shall the righteous shine forth like the sun in the kingdom of their Father." Then shall they shine more gloriously than Moses shone when he came down from Mount Sinai with the tables of testimony; then shall they shine forth like Him whom the Revelator saw, "whose countenance was as the sun that shineth in his strength." Then will be fulfilled the word of the Lord, who has said—"As truly as I live, all the earth shall be filled with the glory of the Lord." This glory proceeds from the throne; for when the Son of man shall come in his glory, and all the holy angels with him, and when he shall sit upon the throne of his glory, *then* in that resurrection morning, "when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

Then will all the prophets and apostles and the saints of God in all ages, who have died in the triumphs of faith, receive the inheritance of the purchased possession, which was promised unto Abraham, and Isaac, and Jacob, who all died in this faith, "not having received the promises, but having seen them afar off [beyond the resurrection], and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth"; and when this sin-cursed earth shall be purified by fire, and the glory of the Lord shall cover the earth as the waters now cover the mighty deep, then will Jesus set up his kingdom upon the new earth, and then shall the will of God be done on earth as it is in heaven. "Wherefore God is not ashamed to be called their God, for he hath prepared for them a city." And when that holy city, that New Jerusalem, which John saw, is prepared, it will come down, and the overcomer shall possess it; for "him that overcometh I will a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name." Hallelujah to God! "Faith is the substance of things hoped for; the evidence of things not seen."

New Bedford, Mass.

THE SHIELD OF FAITH.

GEO. E. LEE.

How simple is faith. How comforting are the promises of God, when we simply take him at his word. When we ask aught in his name, simply believe that we shall in due time receive the thing we ask for, and it is done. For we read that God is not slack concerning his promise, as some men count slackness, but is long-suffering toward us, not willing that any should perish.

Then why need we doubt, and groan, and weep, and sigh, and continually keep pleading with God to save us, when the promise is so plain, that "whosoever shall call upon the name of the Lord, shall be saved." Praise the Lord for salvation. It is promised unto the faithful, and let us believe it. To him give all the glory for his mercy and compassion toward us.

The sole object of God in sending his only begotten Son into the world to die on the cross, was to save "them that are lost." It was, according to the Scriptures, to benefit mankind, to abolish death, and bring life and immortality to light through the gospel. "For God sent not his Son into the world to condemn the world; but that the world through him might be saved." John 3: 17. Then let us freely accept of this glorious gift, and *believe* on the Son that we may not be condemned; for "he that believeth not, is condemned already, because he hath not believed in the name of the only begotten Son of God."

Then let us drink of the living water that is flowing so freely from that fountain of which Christ is the Living Head. For "whosoever shall drink of this water shall never thirst, but it shall be in him a well of water springing up into everlasting life."

To the sinner we would say, we entreat you to come to this fountain, and drink, not through slavish fear, but through the love which the Father has bestowed upon us, and that you might taste of the joys of the world to come. Certainly the glory of the Son and holy angels, the New Jerusalem, with its golden streets, the river of the water of life, in the midst of the paradise of God, on whose banks are the trees whose leaves are for the healing of the nations, and an immortal life with the pure and holy, must far exceed any thing of art or nature that we can behold in this present world, with its curse of sin and death resting upon it.

Soon, we believe, the King of glory will appear to take his ransomed people home, and let us each one ask the question, "Shall I among them stand?" It is for us alone to decide and not another. If we do thus decide to "stand for God, though we stand alone," we must carry the shield of faith daily, that the fiery darts of the enemy may not overpower us, and we be left to fall in our weakness in the last great day, when the faithful ones, who have fought the fight manfully, are gathered into the fold of everlasting rest.

Springfield, Mass.

TO YOUNG PREACHERS.

M. D. FEAVY.

A young preacher, in order to be fitted for the tilling of God's vineyard, and being an aspirant for advancement in knowledge, and wisdom, and usefulness in God's system of salvation, must feel that a faithful discharge of present duties is incumbent upon him. His present position has been assigned him by an overruling and intelligent providence; his talents are lent to him by his Creator; and that all-wise Being says, Use these talents for the benefit of your fellow men, and the advancement of a fallen race, by pointing them to the Lamb of God that taketh away the sins of all that follow his advice, and purges their souls from all uncleanness, by virtue of his blood. You may feel that you desire a more conspicuous sphere, that your talents are not rightly appreciated, that you do not receive just merits for your acts and efforts. You may think you are a genius at sermonizing; so much the worse, if you do, for "a genius is one who can do anything but that which is useful." And in general, men who think they are geniuses, make a grand fizzle. As I have already stated, you may have the impression that your talents are not rightly appreciated by the church. It may be so, you may be mortified with your slow progress. "But after all there is no progress with any thing that is not slow." "Life is made up of trifling duties," and not by a momentary creation or act. It is far better to make haste slowly, and by a faithful discharge of present duties, in doing present work well, fit yourself for the future; remembering that your pesent position, although lowly, is not less important on that account. We are commanded to be meek and lowly, and are also informed that none but the meek are to inherit the earth; even our Lord refrained not from washing his disciples' feet. Therefore, "nothing is degrading which a high and graceful purpose ennobles, and the most lowly acts cease to be lowly the moment they are wrought in love." The work which you are doing must be done by some one, and if your motive is pure it is none the less acceptable to God.

With God nothing is little, everything is important, and everything you do should be done unto the Lord and not unto men. Preach not to please, but preach the word, though it cut to the quick. The world is full of people-pleasing preachers, and God does not want another one, but is continually calling for faithful laborers, who are willing to work in his vineyard by a sacrifice of all their worldly aspirations. If you are one, "a faithful discharge of present duties is the best possible preparation for the more important work of the future." The greater part of our men of eminence to-day were once obscure, and those who have had to contend with the most difficulties have been the most successful. Therefore it is best to push steadily forward, either with the current or against it, thankful for human aid and encouragement, but able to do without it, God being your helper. "If a mountain is before you, climb it, and never look for a winding, uncertain road around its base," remembering that "next to divine help is self-help." Do not wait for some golden opportunity, but make the most of the present, and if a better comes you are better for it. It seems to be a law that things which are to last, or which are the most precious, shall grow gradually, and that the humble present shall precede a glorious future. Example: The human being, lord of this lower world, is conducted to his supremacy through a helpless and protracted ascent; none of the creatures he rules have an infancy so helpless or so lasting; none furnish themselves so slowly with the knowledge needful for self-subsistence; as if time were to him no object, and no elaboration of growth were too great for his futurity. And if God will that years shall pass before you attain your supremacy in his work, so be it. Amen. For the result will repay a hundred fold the cost, and every severe test and trial you meet on the way, will teach you to appreciate your good fortune when it comes, and may be as valuable as your success. Therefore a faithful discharge of present duties will invariably insure success and be followed by a recompense.

As we can never be qualified to do important work without first learning to do unimportant work faithfully, so God requires us to work humbly and at that which is least, before he will trust us with that which is greatest. The previous discipline is necessary for ourselves; the knowledge of our conduct under it necessary for others. The ministry is one long continuous probation, and the greater the work to be done, the more severe the trial. Even the Son of God, though destined to rule and save humanity, at one time was driven from place to place without where to lay his head, and at another was forsaken by God himself while dying on the cross.

God's ministers are to be tested. They must as it were be tried in a furnace, before they are approved by God, and there is no better way to gain his approval, than to do present duty faithfully and well. I do not say, preach to dead churches, pay your own

IMPERFECT IN ORIGINAL

way, and board yourselves, but I do say, go out into the region beyond, do your duty there well, trust God for the result, and he will never see you suffer. If he has called you to preach he has also prepared you a field of labor. Then enter it, and do not rust out trying to brighten up old rusty churches. There are too many preachers rusting out on this score, who would soon become beacon lights on the shore God has prepared for them, and may the Lord show them the light, and compel them to follow its course.

But in speaking of reward, we should remember this world is only a small fragment of the sphere we are to occupy and enjoy. We are trying to live so as to inherit the earth redeemed from the curse. Therefore if we are pure-minded and disinterested in carnal things, and are self-sacrificing and earnest in the Lord's cause, and have suffered the loss of all worldly things in consequence, we may "rejoice and be exceeding glad, for great is your reward in heaven." But after all we do not know what true success is, and who really are the most successful. "The Lord's estimate and man's materially differ." Often man writes failure, while God writes success; man writes degraded, God writes exalted; man writes impoverished, God writes enriched; as man writes wrong, God writes well done. Therefore you and I must be content to walk by faith and not by sight; and if we continue faithful to our God, we "shall in no wise lose our reward."

Brethren and sisters in the ministry, life is before us. Let us gird up the loins of our mind, be diligent, and hope to the end. We know not what the future will bring, and we cheerfully leave it in our Father's hand. He shall choose our inheritance for us. Cultivating a spirit of entire dependence upon him, his strength shall be made perfect in our weakness. His providence will call us to the work and sphere for which his grace has qualified us; and at length, when earth's weary probation is over, he will say, "Well done, thou good and faithful servant, . . . enter thou into the joy of thy Lord." Then, and not till then, shall we know how true it is that the faithful discharge of divinely-appointed present duties shall be followed by an everlasting recompense that shall last as long as heaven itself remains.

FAULT-FINDERS.

E. JOHNSON.

There are a plenty of this class of people. You can find them almost anywhere. They are generally very pious, i. e., in their own estimation; but with them there are none else just right. No matter how humbly you walk before the Lord, no matter how hard you toil to save sinners, no matter if your heart is pained, or your eyes run down with tears, you must bear all their slang and calumny. I sometimes go into a new place to hold a few meetings. Then "woe is me" if I happen to fall in with any of these fault-finders. There will be some fault in every preacher that was ever there before me. And I am obliged to listen to the supposed faults of all their neighbors, professor or non-professor, until my ears tingle and my heart aches. And if I could credit what they say, I should think I had found "even where Satan's seat is." Lord, deliver me from these treble-tongued monsters.

There is, however, one thing of which even the fault-finders can boast; and that is, of long pedigree. For I can trace their genealogy almost nineteen centuries back. As long ago as that, one of their ancestors found fault with one of God's children because she anointed her Master for his burial. Hear him (John 12: 5-6)—"Why was not this ointment sold for three hundred pence, and given to the poor? This he said, not that he cared for the poor, but because he was a thief, and had the bag, and bare what was put therein."

This Judas was a fair representative of his fault-finding children ever since; and their motives are just about as pure as his. "First cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye."

Great Falls, N. H.

Married.

ESTY—PIERCE. At Alton Bay, N. H., Sept. 16th, 1872, by Eld. John G. Hook, JONATHAN ESTY, of Jacksontown, N. B., and MARY JANE PIERCE, of Boston.

ASHMAN—MAXWELL. In Philadelphia, Pa., Sept. 19th, 1872, by Eld. John G. Hook, ELD. WILLIAM ASHMAN and Miss SARAH A. MAXWELL, both of Phil.

SOUTHLAND—BARNES. In Stafford Springs, Ct., at the residence of Mr. Charles Barnes, Sept. 17th, by Eld. S. W. Bishop, Mr. ORTON L. SOUTHLAND, of Springfield, Mass., and Miss ARCANO M. BARNES, of Stafford Spa.

Summary of News.

FOREIGN.

Cable News.

FRANCE.

THE EXECUTION OF COMMUNISTS.

L'Olive, Deschamps and Denville, the Communists who were executed yesterday, at Satory, died bravely. Their last words were, "Vive la Republique. Down with traitors."

SWEDEN.

DEATH OF THE KING.

A despatch from Stockholm announces that King Charles of Sweden died at Malmo last evening.

DUBLIN, Sept. 10. A meeting to protest against the occupation of Rome, which was advertised some days ago, has been indefinitely postponed for unexplained causes.

GREAT BRITAIN.

A PROPOSED TREATY.

LONDON, Sept. 20. It is learned officially that the governments of Holland, Austria, Germany, Russia, Italy and the United States are negotiating, through their respective representatives, for the recognition of the inviolability of private property at sea in time of war. It is understood that the sanction of the different European powers will be asked to such an understanding, and that a formal treaty embodying the results of the negotiations will be drawn up and signed by the respective powers above named, or their plenipotentiaries.

EDMOND ABOUT SET AT LIBERTY.

Sept. 22. Word has been received at Paris, from Berlin, that the efforts of M. de Remusat, the Minister of Foreign Affairs, to secure the release of M. Edmond About from imprisonment at Strasbourg have been successful, and the German government has notified the foreign office in this city that M. About is at liberty. The commission of inquiry declared the charges weak. It is stated that the release has been granted on the condition that he immediately quit the German empire. Much satisfaction is generally expressed over this act on the part of Germany, and M. About's friends are jubilant at his acquittal. A warm welcome awaits him on his return to France.

AUSTRIA.

PRECAUTIONS AGAINST CHOLERA.

Advices from Vienna state that, owing to the aggravated form in which cholera has broken out in Czernowitz, the Austrian government has ordered all prisoners there detained for slight offences to be released. Barracks are erecting in the open fields outside the town to receive the grave offenders. The Roumanian government has subjected the route by Czernowitz to vigorous precautionary measures, insisting on a strict quarantine to be undergone by all travelers into Moldavia.

ITALY.

DEATH OF GUISEPPE MASTAI.

Guiseppe Mastai, the eldest brother of the Pope, is dead. The sad event has cast His Holiness into the deepest affliction.

REJOICING AND LAMENTATION.

Sept. 22. The anniversary of the occupation of Rome by the Italian troops was celebrated on Friday with much enthusiasm. The city was profusely decorated. The Pope received visits of condolence from his adherents, and addressed his visitors, lamenting the misfortunes of the Catholic Church and the injustice done it by the Italian government.

GERMANY.

RELIGIOUS.

The Old Catholic Congress assembled at Cologne yesterday, with a full attendance of delegates. The English and American Episcopal representatives first addressed the meeting sympathetically.

In order to ascertain what are "kindred orders" to the society of Jesuits the Prussian government has issued forms to all municipal authorities, which are to be filled up, stating what conventional orders there are in their districts, what number of members they contain, and chiefly what organization they are are subject to. Orders resembling the Jesuits, i. e., demanding blind obedience to the superiors' behests, will be mercilessly expelled.

IRELAND.

SYMPATHY FOR THE POPE.

Sept. 22. At a meeting of the members of the League of St. Sebastian, at Dublin, on Friday, steps were taken for the formation of an organization to afford material help towards restoring the temporal power of the Pope.

PORTUGAL.

ANOTHER OCEAN CABLE.

The Portugese government has granted a concession to Baron Mana, to enable him to proceed with the construction of a telegraphic cable between Portugal and Brazil.

ROUMANIA.

TERRIBLE RAVAGES OF THE CHOLERA—THOUSANDS DYING OF THE PLAGUE.

Advices received to-day from Bucharest in Roumania, give later particulars of the dreadful ravages of the cholera in the Danubian principalities. There is no abatement to the spread of the epidemic, and it is estimated that over ten thousand persons have already died from the disease. The nature of the plague is epidemic in the extreme, and it is feared it will spread over the entire country. A large number of physicians, sisters of charity, and other persons disposed to minister to the afflicted, have arrived at Bucharest from St. Petersburg, Odessa and other neighboring cities. Great impetus is given to the disease in Bucharest from the swampy nature of its location, and the filthy condition of the city itself. The disease has been most violent in those sections of the city where filthy mud huts or cabins abound, hundreds of which have been completely depopulated, in many instances the inmates dying from want of care and their bodies left unburied for several days. A letter received to-day by our correspondent presents a frightful picture of the condition of affairs.

DOMESTIC.

THE KU-KLUX PRISONERS AT ALBANY.—It is stated that the President refused to pardon certain Ku-Klux prisoners at the Albany penitentiary, who had been recommended for executive clemency, because of the protest coming from a district where the criminals were convicted, and from those who would be most endangered by their release. The character of most of the convicts is very bad; some of them are ignorant, lawless, desperate men, who, it is believed, would not hesitate to wreak their vengeance on all who testified against them.

THE INTERNATIONAL.—For the last two years the society of the International has been looked upon as of immense power and influence, and writers upon the subject have variously estimated the number of its members at from 800,000 to 1,000,000. It now appears from reliable statistics just published in Germany, that the number has been grossly exaggerated. Before the war it was estimated that there were from 40,000 to 50,000 in France. There is now hardly a third of that number. In Belgium it has been stated that there were 150,000. Investigation shows the number to be less than 12,000, while in England there are 8000 only. Out of 50,000 workmen at Gand, only 1200 were found to be members. The society is rapidly crumbling to pieces, and in three or four years at the utmost will cease to exist.—*Globe.*

CRIME IN CHICAGO.—The recent movement in Chicago for the suppression of crime is one of the most praiseworthy in which the people of that city have ever been concerned. Twenty-five well known and reliable citizens have been selected to aid the city authorities in the prompt arrest, speedy trial and sure punishment of criminals, lawlessness, robbers and even murder, having become alarmingly frequent in that city, and the police and courts having proved powerless to stay the evil. The committee are empowered to offer rewards, engage counsel and employ the services of special detectives and other agencies, whenever deemed advisable by them, and it is expected that the funds for their work will be furnished by voluntary subscriptions of the law-loving and law-abiding of the people of the city. Leading bankers, merchants and business men of all kinds are engaged in this movement, and the meeting at which the committee was appointed was composed of the best citizens of Chicago. Such a committee, if its mission be properly performed, and there is little doubt on that head we presume in this instance, cannot fail to exert a powerful influence in behalf of law and order, and in the prevention of crime.—*Ibid.*

In Brief.

—— The thirty-eight bare-footed friars exiled from Gautemala, who lately arrived at San Francisco, will proceed to Milwaukee to enter a convent of their order.——The twelve nations of the world own two hundred and eighty-five iron-clads.——A large cargo of Mormons has arrived in this country from Europe within the past few days.——Eighty per cent. of the crime committed in New England is committed by those who have no education, or none sufficient to serve them a valuable purpose in life.——Milk, even at ten cents per quart, is the cheapest animal food that can be used.——A London letter says Isaac Pitman, the inventor of phonography, has become embarrassed, and a public subscription has been started to pay off his debts.——News from Trouville says that M. Thiers, when conversing recently with a deputation from Cherbourg, dwelt particularly on the future commercial importance of that port, and remarked that the present tendencies of the European Cabinets were more than ever favorable to peace.——The Kalamazoo Telegraph says: "Many years may come and go, but a richer, more beautiful, more easily gathered and valuable harvest than that of 1872 will rarely be witnessed."——Garrett Davis, one of the best known of the Southern politicians of the old school, died at his residence in Paris, Ky., after a public career of nearly forty years.

STAND UP FOR JESUS.

In these last days of peril, and troubles and temptations, who will be a brave soldier in our Master's cause? We want volunteers, those who will fight manfully the battles of life in the spirit of the divine Master. We live in an age that is in need of earnest defenders of the faith once delivered to the saints, those who will stand up in defense of the truth. Error prevails all over the world to a sad degree, not only in the minds of men and women, but also in the minds of our young people. Go to the majority of the Sabbath schools in our land, and listen to the erroneous ideas that are taught the young people of the nineteenth century. They are told if they are christians when they die, they will immediately be transformed into angels and fly away, "beyond the bounds of time and space." But if wicked, God will cast their invisible, immortal, and never dying souls, into a place called hell, and there they will suffer the death that never dies.

Now these young people suppose of course their superintendent and teachers know, and thus they grow up with these foolish, senseless, and unscriptural ideas. And so there is much work to be done in the cause of God's truth. Who among our young folks will enlist to put down error, to tell to a dying world Jesus is soon coming to gather home his bright jewels? Shall we not be among that number who shall hail him King of kings, and with him ever reign? V. HUNT.

Wellington, Kansas.

Notices.

TENT MEETING AT NEW PRESTON, CONN.—The Conn. Mission Tent will be pitched, and a meeting held, on the old camp-ground, New Preston, Conn., commencing Tuesday, Sept. 24th, and hold over the following Sunday, the 29th. The Shepaug Valley R. R. will charge full fare to the meeting, and give free return passes. Call for Tent Meeting tickets. The stage will carry passengers from the station at half price. We propose to make such arrangements for this meeting as shall be for the glory of God, for the comfort of those who come, and with as little expense as we can. There will be a stove on the ground, and a tent to eat in. You can buy and cook your own food, thus living as cheaply as at your homes. Should any wish to get board or lodging at private houses, they can do so at a reasonable price. We hope to see a general gathering at this meeting from the first day to the last. H. J. BALDWIN, Committee.

P. S. Those who do not choose to lodge in the tent, can find lodging at our homes *free* as long as we can find room for them. We shall do the best for you we can. H. J. B.

TO WESTERN FRIENDS.—We, the undersigned, deeming it important that the Western Association be placed upon a satisfactory basis, and its work properly done, do importune our brethren to rally to the appointed meeting at Norwood Park, Oct. 16th, 1872, to see what can be done to effect the desired object. D. MATHEWSON, WM. SHELDON, WM. MCCULLOCK, DAN'L S. CLARK, O. S. KNAPP, FRANK BURR, H. G. MCCULLOCK.

It is a great satisfaction to me to know that our Western brethren are awaking to the fact that our Western Association has not been sustained as it should have been, and has, therefore, been crippled in its work. I now anticipate better days for our cause. Let every member of the Association, and all interested in its prosperity, heed the call signed by Elds. Mathewson, Sheldon, and others, and we shall see better days, and more glorious results of our work.

WILLIAM L. HIMES, Bus. Ag't.

THERE will be a meeting under the Mission Tent (the Lord willing), at West Canterbury, N. H., commencing Thursday evening, Oct. 3d, and continue for one week. Brethren and sisters from abroad are invited to come, and bring blankets and provisions, and stop with us through the meeting. Lodging room will be furnished for all that will come and bring blankets. Let us see a general rally to this meeting. Preaching brethren, who have the cause at heart, are invited to come and labor for the salvation of the perishing. ENOCH MORRILL.

OUR TENT meeting at Watertown will continue through the week, and over Sunday, Sept. 29th. The interest is good. We have small tents and plenty of straw. Come, brethren and sisters, bring your blankets and provisions, and stay through the meeting and help in the work. The Lord will bless those who make a sacrifice to help spread the truth. ENOCH MORRILL. LUTHER BOUTELL.

THE ANNUAL session of the Hoosick Valley Conference will be held with the Advent Christian Church at Hoosick, N. Y., commencing Oct. 16th, and continue over the following Sunday. Particulars hereafter. A. W. SIBLEY, President. A. P. BUMP, Secretary.

THE Fourth Annual Meeting of the Conn. A. C. Conference will hold session in Morris, commencing Wednesday, Oct. 16th, and continuing over the Sunday following. There will be a team at Thomaston for the accommodation of all who wish to attend the Conference. Passengers by the Hartford road will take stage at Terryville for Thomaston. Let there be a general rally of preachers and delegates. Per order,

B. HITCHCOCK, President.
L. S. LUDINGTON, Secretary.

THE New Hampshire Mission Tent, from Alton Bay, will be pitched at Concord, N. H., Sept. 18th, the Lord willing. Meetings will be held through the week, and over the following Sabbath. Subject—Evidences for the coming of the Lord in 1873. ISRAEL DAMMAN. N. H. BARBOUR.

THE Maine Mission Tent is pitched at Oxford, Craig's Mills, and deeply interesting meetings are enjoyed, with signs of a good work of grace. We continue during this week, and over Sunday, Sept. 29th. May the Lord give the reviving and converting grace. Amen. I. C. WELLCOME.

THERE will be a conference meeting in Chesterville (Borough school-house), commencing Thursday evening, Oct. 3d, holding over Sunday. Brn. will call on Lewis Bean, Torrington, and others, who will provide for all. For the Brn., H. B. SEVEY.

THE regular Quarterly meeting of the A. C. Church will meet in Springwater, Saturday and Sunday, Sept. 28th and 29th. We extend a cordial invitation to all the friends of the cause of our soon coming Lord to be present. We are expecting help from Sr. M. Stoddard. S. H. WITHINGTON.

THE undersigned has tendered his resignation of the pastoral charge of the A. C. Church, Salem, Mass., to take effect at the close of this month. Brethren desiring his labors after the present month, can address C. E. BARNES, *Salem, Mass.*

BRO. GRANT:—I received through Bro. Jenkins, of Halifax, $3, from Bro. Hand, and another brother (name forgotten), of N. B.; $5 from some one in Cal., and $5 from Sr. D. Merrill. Dear brethren and sisters, I thank you very much for your kind remembrance of us in adversity, and I do pray that you all may never want for any good thing here, and that you may have eternal life in the world to come. S. A. INGHAM.

TIME CONFERENCE AT LAWRENCE, MASS.—There will be a Conference of the above nature at the Lawrence Advent Chapel, beginning Sept. 26th, and continuing over the following Sabbath. Preaching brethren, and others from all parts, are earnestly invited to attend. The evidence that the prophetic periods are pointing to the year 1873 for the coming of the Lord, and that the great plan of salvation under the gospel is about to end, has awakened a great interest, not only in this and surrounding churches, but the hearts of God's people are being moved all over the land.

Watchman, what of the night? Come, men of God, from the north, south, east and west; come filled with the Holy Spirit, and let this subject have a thorough investigation. If the judgment is indeed so soon to come, the world must not go unwarned, for God will require their blood at our hands. If these things are true, we cannot afford to be found opposing them, either by open or silent opposition. If they be without foundation in God's word, let it be exposed. Come, brethren, from every part. Those who have argument against are as cordially invited as those who think they have reasons for believing it. We hope, by the blessing of God, to have a time such as has not been experienced for these many years. Come up to the help of the Lord against the mighty. One more rally, like that of 1843, and we go into the kingdom. Brn. Cunningham, Barbour, Sheldon, and others are expected to be present.

GEO. H. CHURCHILL, MOSES PROCTOR, J. T. MERRILL, } For the Church.

A CAMPMEETING will be held in Savoy, Mass., within a few rods of the old ground, commencing Saturday, Sept. 21st, and continuing over the two following Sabbaths. Bro. S. G. Mathewson, together with a good number of able preaching brethren, will be with us during the meeting. The large Tent belonging to the Hoosick Valley Conference will be pitched on the ground, and used as a tabernacle for preaching and conference meetings during the day and evening; and for lodgings during the night to all who are not provided with small or family tents of their own. Board for man and beast at a reasonable rate on the ground, and lodging to all who do not wish to sleep in tents, can be had with private families near by. All who have enjoyed so many happy happy seasons during former campmeetings at this place, together with all others, are cordially invited to come, and do all that can be done for the salvation of ourselves and others before the day of destruction comes from the Almighty. Board and lodging free to all who preach the word and co-operating with the American Advent Christian Conference. Those who come expecting to sleep on the ground, bring blankets and bedding. H. K. FLAGG, for the Committee.

HEREAFTER, Bro. C. C. Barker's Hymn Book, entitled, "Hymns of the Morning," will be sold at the following prices: Cloth covers, by mail, 50 cts. each. Per dozen, by mail, $5.00. Leather covers, 75 cts. each. Sold at wholesale by C. W. Sargent, Box 426, Concord, N. H. For sale at the *Crisis* Office.

FOUND in the Goffstown tent, one black silk parasol, large size and very good one, and a white tucked skirt. The owners can have them by sending me word where to send them. MRS. L. E. SAULPAUGH.

NOVA SCOTIA CONFERENCE.—The second annual A. C. Nova Scotia Fall Conference will be held in Shelburne, N. S., commencing Thursday, Oct. 10th, and continue over the Sabbath. A general invitation is extended. Bro. Tozier is expected from the Province of N. B. Will Bro. Hook come? Come, dear brethren and sisters, and bring the spirit of the blessed Jesus with you. Hay and stabling will be provided without cost for as many as may come with teams. A. B. SWANESBURG.

QUARTERLY CONFERENCE.—The Lord willing, there will be a quarterly conference at the school-house, near Elder H. S. Mitchell's, in Bowdoinham, Me., two miles from Richmond, commencing Thursday, Sept. 26th, at seven o'clock P. M., and continuing over the Lord's day. We hope the brethren and sisters will come with the Spirit of God, and work for the salvation of perishing sinners. I. C. WELLCOME. H. S. MITCHELL.

AS there has been much inquiry to know why we did not have a campmeeting at Pittsfield this year, as we have for four years past, and also if there is to be any in future at that place, we would say to all that, after a mutual consultation with preaching and lay brethren of Maine and N. B., we think it duty, if the Lord will, to continue our east Maine campmeeting at Pittsfield annually while time continues. The grove will be selected in a few weeks, and some work done on the ground this fall. Therefore we would say to all who are interested in this meeting, be ready to lend a helping hand in partly preparing the ground this fall. Due notice will be given.

For the Committee, F. A. BAKER. R. R. YORK. JER. CARR.

A QUARTERLY session of the Advent Christian Conference of New Brunswick will be held at Middle Simonds, Carleton Co., to commence Thursday, Oct. 10th, at seven o'clock P. M., and continue through the week, and over the following Sunday. A general invitation is given to all to come and labor for sinners. RUFUS SNOW.

TO BRN. IN CANADA:—I shall, as agreed last fall, come over to Picton, Prince Edward Co., Canada, about the middle of Oct., and shall stay in the Province as duty may seem to demand. Shall go home around the head of Lake Ontario, and if any brethren not having already engaged my labors wish me to visit them, let them write me immediately at Albion, N. Y., or at Picton, Ontario, Canada, care of J. E. Lent. C. F. SWEET.

SPECIAL MEETING.—Providence permitting, I expect to hold a series of meetings in the Court House at Hennepin, Putnam Co., Ill., commencing Oct. 8th, and continuing as the interest demands. Let the friends in the region about come in and help us. Come to work for Jesus. C. C. MARSTON.

THERE will be a protracted meeting of days at Belgrade Mills, Me., commencing Thursday evening, Sept. 26th, and hold over Sunday. A general invitation is given to brethren and sisters to come and labor for the salvation of the lost, as provision will be made for all. Strangers will call on Brn. Towle and Golder, and others. Will preaching brethren come, and give meat that is due? For the church, H. B. SEVEY.

THE Fourth Quarterly Meeting of the A. C. Church of Honeoye, Ontario Co., N. Y., will commence Friday, Oct. 4th, and continue over the following Sunday. Sr. E. S. Jennings, or others, are expected to preach the word. The brethren and sisters in adjoining towns are cordially invited to attend. H. H. BROWN. O. B. BROWN.

WHO DO I OWE?—Campmeeting return tickets were left in my hands to sell at Alton Bay, by persons who wished to dispose of them. Perhaps some were sold that I did not settle for, as I could not see the owners before I left. If any did not get their ticket back, nor the money for it, they should write to me and say what their ticket was, and how much it was worth; then I will send them the pay, if sold, or return the ticket to the owner. I. C. WELLCOME, *Yarmouth, Me.*

FOR THE NORWEGIAN TRACT FUND.—Loring Morse, $5; H. & C. Smith, $1; C. D. Jones, $2. I. C. WELLCOME.

THE church in Bath, Me., expect the Maine Ministerial Conference to hold its session with them Oct. 8th. J. HAM, Clerk.

Boston Wholesale Prices.

CAREFULLY CORRECTED EVERY TUESDAY.

Tuesday, Sept. 24th, 1872.

FLOUR AND MEAL—		Mess	15 00 @15 25
St. Louis ext.	6 75 @ 7 25	Prime	11 25 @12 00
Medium	8 75 @ 9 25	Lard, tce. ℔ lb	9 @ 10
Choice ext.	9 50 @11 00	Hams, smoked	14 @ 16
Western sup	5 50 @ 6 00	Hogs, dressed	6 @ 8
Com. ext.	6 50 @ 7 00		
Medium do	7 50 @ 8 00	**LUMBER—**	
Choice do.	8 50 @ 9 50	Clear Pine	33 00 @65 00
Illinois and Indiana—		Coarse Pine—	
Choice ext	9 00 @10 00	No 5	21 00 @21 00
Canada sup.	7 50 @ 8 00	Refuse	17 00 @18 00
Com ext.	6 25 @ 7 00	Shipp'g bd's	20 00 @25 00
Medium do	7 50 @ 8 00	Spruce—	
Choice	8 75 @ 9 75	Nos. 1 & 2	17 00 @18 00
Milwaukee and		Refuse	10 00 @12 00
Minnesota	7 00 @ 9 25	Hemlock Boards—	
Southern sup	6 00 @	Nos. 1 & 2	13 50 @14 00
Extra	6 75 @ 7 25	Refuse	9 00 @10 00
Choice Balt	10 00 @11 50	Flooring Boards—	
Michigan and Ohio—		Nos. 1 & 2	30 00 @38 00
Common to		Refuse	20 00 @24 00
choice	9 00 @ 9 50	Clapboards—	
Rye Flour	5 00 @ 5 50	Extra Pine	@60 00
Corn Meal	3 50 @ 3 60	Do clear	@35 00
Buckwheat	3 50 @ 3 75	Do No. 1	30 00 @35 00
OilCake, ℔ ton	@ 50 00	Sap extra	@60 00
		Sap clear	@45 00
GRAIN—		Spruce	40 00 @50 00
Corn, ℔ 56 lbs—		Shingles	2 25 @ 6 25
Southern yel	70 @ 72	Laths	2 25 @ 2 75
Western mix	68 @ 70		
Western yel	70 @ 72	**WOOL—**	
Rye	85 @ 90	Ohio and Pennsylvania—	
Barley	75 @ 1 10	Picklock	65 @ 70
Oats	40 @ 50	Choice XX	63 @ 65
Shorts, ℔		Fine X	60 @ 62
ton	21 00 @22 00	Medium	63 @ 65
Fine Feed	22 00 @24 00	Coarse	58 @ 60
Middlings	22 00 @24 00	Michigan—	
		Extra and XX	58 @ 62
HAY—℔ 2000 lbs—		Fine	58 @ 60
Eastern and		Medium	61 @ 63
Northern	26 00 @28 00	Common	58 @ 60
At City Scales—retail.		Other Western—	
Country Hay—		Fine and X	58 @ 60
℔ 100 lbs	@ 2 25	Medium	61 @ 63
Swale Hay	11 00 @00 00	Common	57 @ 58
Straw, 10 lbs	1 25 @ 1 60	Pulled—	
New York	1 25 @ 2 00	Extra	55 @ 70
		Superfine	52 @ 75
PROVISIONS—		No. 1	40 @ 50
Beef, Mess—		Combing—	
West. ext.	11 00 @12 00	Fleece	70 @ 75
West. mess	10 00 @11 00	California	25 @ 55
Family ext.	14 00 @15 50	Texas	35 @ 45
Pork—		Canada	55 @ 65
Ext. clear	18 00 @19 00	Do. combing	@
Clear	17 00 @18 00	Smyrna, wash	30 @ 45
		Unwashed	18 @ 40

Business.

Notes to Correspondents.

☞ We cannot discontinue or send your orders, unless you give us the POST OFFICE and STATE in PLAIN LETTERS.

☞ Money Letters.

☞ This week, and onward, we purpose to publish a list of all letters containing money for the *Crisis*, forwarded by those who send for *other* parties. Those who send money for *themselves* to pay for the *Crisis*, will find the date to which their money pays on the colored slip of paper attached to the *Crisis*. If the date is not changed within three weeks after sending the money, write immediately. The receipts for books and tracts will be acknowledged as usual. When *all* the books and tracts ordered at any one time are not received, look at the "Notes to Correspondents" for the reason. AG'T.

NAMES OF PERSONS SENDING MONEY FOR OTHERS.—A Walker, C F Lothrop, H B Sevey, J C Allen, J L Knapp, Geo. W Turner, H B Sevey, H Lawrence, W S Amentrout, N Andrews, S Hawkins, C E Woodman, Adam Miller, John B Paine.

CASH RECEIPTS FOR BOOKS AND TRACTS.—C. S. Stewart 12c, C F Lothrop, 37c, Thos. Stirling 20c, G H White 35c, A Walker 70c, H Dickie 25c, H Thackery 50c, P S Ward 25c, W W Williams 25c, S Twichell $1 45, J Tracy $3.70, E D Kentfield 10c, A Randall 50c, F Bradley 50c, C A Litchfield 25c, S Horn 50c, E B Carpenter 25c, J S Bisby 50c, W S Armentrout 50c, M E Weeks 25c, J Laton $2 80, G B Hurlbut $2.50, D F Buxton $3.00, B W Holmes $2.00, W O Higley $3.50, H Merrill 50c, J B Reynolds 25c, F S Channell $1.10, J Churchill $1 50, W Simes $5.25, S Roby $2 00, D D Page $1.75, U W Rathburn 75c, A J Mayhew $1.75, J Ramsey $1.75, Mrs. L B Watkins $1.00, W H Tillotson 25c, C Atherton 50c, W A Morse 40c.

BOOKS AND TRACTS SENT.—By Mail—G. W. White, Thomas Stirling, C F Lothrop, Geo A Cole, C L Stewart, H W Williams, P S Ward, H Thackery, H Dickie, J B Bisby, W S Armentrout, M E Weeks, J Laton, G B Hurlbut, D F Buxton (2 pack), B W Holmes, E B Carpenter, S Horn, C A Litchfield, F Bradley, A Randall, S P Fife, H Merrill, Mrs J B Reynolds, E E Travis, F S Channell (2 pack), L Reimer (2 pack), Wm H Tillotson, D W Lamb, Mrs L B Watkins, C Atherton, W A Morse, J P Smith, Miss S A Lewis, S E Cheney, O Tyrrell, C Eckhart.

By Express—W O Higley.

ARTICLES RECEIVED.—M McCulloch, T L Waugh, M A Potter, J A Spafford, D F Newton, H Jackman, J B Cook, H Pratt, S A Ingham, H B Sevey, O Tailer, C E Barnes, J G Hook, N F Eggleston, W. Sheldon, G E Lee, H Winchell, I Damman, J R Smith, J Mick, J R Boynton, N Wheeler, E S Willard, L M Kidder.

Appointments.

APPOINTMENTS must be received as early as TUESDAY MORNING (*as our paper goes to press about noon*), *to insure insertion for the current week.*

☞ THE following Resolution was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the* CRISIS *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. ☞ Seats free.

LOWELL STREET CHAPEL.

J. S. White.....Sunday, Sept. 29th

BOSTON (BRANCH CHAPEL) 1735 WASHINGTON STREET (Corner of Madison Street.)

Love Feast at 10½ A. M. Preaching at 3 and 7½ P. M. Prayer meeting Tuesday and Thursday evenings.

T. M. Preble.....Sabbath, Sept. 29th
M. Owen.....Sundays, Oct. 6th and 13th
Hiram Munger.....Sunday, Oct. 20th

CHARLESTOWN (*Hall No. 70 Main Street.*)

Prayer meetings Tuesdays and Fridays, 7½ o'clock.

W. M. Harmon.....Sunday, Sept. 29th
A. W. Bradford.....Sunday, Oct. 13th

CHELSEA, MASS. (*Advent Chapel, Heard Street.*)

M. Batchelor.....Sunday, Sept. 29th

EAST BOSTON, (*Central Hall, 152 Meridian Street.*)

Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.

I. I. Leslie.....Sunday, Sept. 29th
S. S. Mooney.....Sunday, Oct. 13th

Chicago, Ill.....Sabbath, Sept. 29th
MILES GRANT.

Clinton, Mass.....Sunday, Oct. 6th
L. BOUTELL.

Tremont, Mass.....Sunday, Oct. 6th
J. S. WHITE.

Lynn, Mass.....Sabbath, Sept. 29th
J. T. DIXON.

Bowdoin (Dennett school-house) Thursday evening, Sept. 26th
Lewiston, Me.....Friday, Sept. 27th
South Poland.....Saturday evening, Sept. 28th
Will Bro. Eustis come, as usual?
West Poland, Me.....Sabbath, Sept. 29th
South Casco, Me.....Thursday evening, Oct. 3d
Windham.....Friday evening, Oct. 4th
Biddeford, Me.....Sabbath, Oct. 6th
Hollis Centre.....Tuesday, Oct. 8th
Bonny Eagle.....Wednesday, Oct. 9th
East Rochester.....Thursday evening, Oct. 10th
Portsmouth.....Friday evening, Oct. 11th
HIRAM MUNGER.

North Rutland, Mass.....Sunday, Oct. 6th
GEO. A. STREETER.

North Wilbraham, Mass.....Sunday, Sept. 29th
Scitico, Ct.....Sunday, Oct. 6th
Warehouse Point, Ct.....Sunday, Oct. 13th
North Somers, Ct.....Sunday, Oct. 20th
H. PRATT.

Lewiston, Me.....Sunday, Oct. 6th
I. C. WELLCOME.

Weld, Me. (Perkins' Plantation) Friday evening, Oct. 11th, and continue over the following Sabbath.
E. M. HAGGETT.

Middlesex, Vt.....evening, Sept. 27th
Waterbury, Vt.....Sunday, Sept. 29th
Hinesburg, Vt.....evenings, Sept. 30th and Oct. 1st
Addison, Vt.....evening, Oct. 2nd
Bristol, Ct.....evening, Oct. 3d
Rutland, Vt.....Sunday, Oct. 6th
A. A. HOYT.

Strafford, N. H. (Roberts' school-house) Sunday, Sept. 29th.
Barnstead, N. H. (Tuttle school-house) Sun., Oct. 6th
Lake Village, N. H. (North Church) Sunday, Oct. 13th
J. H. BARTLETT.

Whitefield, N. H.....evenings, Oct. 3d and 4th, and Sunday, Oct. 6th.
N. WHEELER.

Sutton, N. H. (South meeting-house)...Sab., Oct. 6th
SIMEON KOBY.

Southbridge, Mass. (Town Hall)...Sunday, Sept. 29th
P. S. BUTLER.

North Easton, N. Y. (Handy school-house) Sept. 29th
Hebron, N. Y.....Oct. 5th and 6th
J. WILBUR.

Scitico, Ct.....Sunday, Sept. 29th
ENOCH PHELPS.

New Haven, Ct.....Sunday, Sept. 29th
Hartford, Ct.....Sunday, Oct. 6th
New York (Cooper Institute).....Sunday, Oct. 13th
Pleasant Valley, Ct.....Sunday, Oct. 20th
W. S. CAMPBELL.

Meredith, N. H. (Dolloff school-house) Sun., Sept. 29th
Moultonborough Neck, N. H. (New school-house) Sunday, Oct. 6th.
Meredith Neck, N. H.....Sunday, Oct. 13th
N. GLIDDEN.

Plymouth, Vt. (at J. G. Priest's) Thursday and Friday evenings, Sept. 26th and 27th.
Stockbridge, Vt.....Sunday, Sept 29th
T. A. CHENEY.

Calais, Vt.....Sunday, Sept. 29th
C. H. LEVERTON.

New Boston, Winchendon, Mass.....Sunday, Oct. 6th
M. A. POTTER.

Savoy, Mass. (New State Church).....Sunday, Oct. 6th
East Savoy.....evening, Oct. 7th
Goshen, Mass.....evenings, Oct. 8th and 9th
Plainfield, Mass.....evening, Oct. 11th
GEO. A. COLE.

Rye, N. H.....Sunday, Oct. 6th
South Berwick, Me.....Sunday, Oct. 13th
Springfield, Mass.....Sunday, Oct. 27th
JOSEPH W. WHITE.

Holderness, N. H. (Town Hall) Saturday evening, Sept. 28th, and over the Sabbath.
A. ROSS.

Warren, N. H. (Ore Hill).....Sunday, Oct. 6th
A. H. CLARK.

Sandwich, N. H. (Vitum school-house) Sab., Sept. 29th
Holderness, N. H. (Brick school-house) Sab., Oct. 6th
GEO. H. WALLACE.

Pittsfield, Me. (Carr school-house) Sunday, Sept. 29th
JER. CARR.

Newark, N. J.....Sunday, Sept. 29th
Vineland, N. J.....Sunday, Oct. 6th
Bristol, Ct.....Sundays, Oct. 13th and 20th
A. A. PHELPS.

West Haven, Ct.....Sunday, Sept. 29th
WM. J. RIPLEY.

Gloucester, Mass.....Sunday, Sept. 29th
WM. HOBBS.

Campville, Ct.....Sunday, Sept. 29th
Guilford, Ct.....Sunday, Oct 6th
Morris, Ct.....Sunday, Oct. 13th
S. WOODRUFF.

Bangor, Me.....Sunday, Sept. 29th
ALLEN DAMON.

Farmington, N. H.....Sunday, Oct. 20th
D. F. LEAVITT.

Lynn, Mass.....Sunday, Oct. 6th
West Abington, Mass.....Sunday, Oct. 13th
J. W. BRITTAIN.

Charlestown, Mass.....Sunday, Sept. 29th
Natick, Mass.....Sunday, Oct. 6th
Dover, N. H.....Sunday, Oct. 13th
W. M. HARMON.

Providence, R. I.....Sunday, Sept. 29th
Fairhaven, Mass., Tuesday evening, Oct. 1st, evenings through the week, and Sunday, the 6th.
Mattapoisett, Mass.....Sunday, Oct. 13th
Plymouth, Mass.....Sunday, Oct. 20th
A. SIMPSON.

Unity Centre, N. H.....Sunday, Sept. 29th
Piermont, Friday eve., Oct. 4th, and over Sun., the 6th
Groton, Vt. (Town House district).....evening, Oct. 8th
West Groton, evening, Oct. 10th, and over Sunday, Oct. 13th.
Wheelock, Vt., evening, Oct. 16th, and over Sunday, Oct. 20th.
Salem, evening, Oct. 23d, and over Sunday, Oct. 27th
M. E. OTIS.

East Rochester, N. H.....evenings, Oct. 25th and 26th
Dover, N. H.....evening, Oct. 27th
West Warren, Mass.....evening, Oct. 17th
Charlton, Mass.....Sunday, Oct. 20th
Southbridge, Mass.....evening, Oct. 24th
Webster, Mass.....evening, Oct. 25th
Natick, Mass.....Sunday, Oct. 27th
GEO. A. STREETER.

Kennebunk, Me. (Methodist meeting-house) Sabbath, Sept. 29th.
O. W. KIMBALL.

Sutton, N. H. (North meeting-house) Sab., Sept. 29th
D. W. DAVIS.

Rockland, R. I., 12 M. and 7 P. M., Sunday, Sept. 29th
D. V. COREY.

East Rochester.....Friday evening, Sept. 27th
Farmington Village.....Monday evening, Oct. 7th
WM. BODGE.

Fitchburg, Mass.....Sunday, Sept. 29th and onward for the present.
H. F. CARPENTER.

Wilbraham, Mass.....Sabbath, Oct. 6th
RUFUS BAKER.

Canterbury (White school-house, near Bro. Pillsbury's) Sunday, Sept. 29th.
T. E. LANG, JR.

Westboro.....Sunday, Sept. 29th
J. D. MERRIAM.

Poultney, Vt.....Sunday, Sept. 29th
J. B. COOK.

Agawam.....Sunday, Sept. 29th
Charlton.....Sunday, Oct. 6th
Z. FORD.

Wheelock, Vt.....Sunday, Oct. 6th
Salem, Vt.....Sunday, Oct. 13th
L. K. LOMBARD.

Campton, N. H. (Bump school-house) evenings, Sept. 25th, 27th, and 28th, and over Sunday.
Dorchester, N. H. (Town House) evening, Oct. 4th, 5th, and over Sunday.
Lake Village, N. H. (North Church) Saturday evening, Oct. 12th, and over Sunday.
Warren Village, N. H., evenings, Oct. 25th and 26th, and over Sunday.
JOHN H. EVANS.

Lawrence (Time Conference) Sept. 26th, and over the following Sunday.
N. H. BARBOUR.

Suncook, N. H.....Sunday, Oct. 6th
Lake Village, N. H. (North Church) Sun., Oct. 13th
Meredith, N. H. (Dolloff Hall).....Sunday, Oct. 20th
Albany, N. H. (Bell school-house)...Sunday, Oct. 27th
Campton, N. H. (Bump school-house) Sun., Nov. 3d
F. M. DRAKE.

East Colebrook, Kiddersville, N. H...Sun., Sept. 29th
Pittsburg, N. H. (Terrill school-house)...Sun., Oct. 6th
Caswell Borough, P. Q.....Sunday, Oct. 13th
Stanstead (Lovering Pond school-house) Sunday, Oct. 20th, and onward as the Lord directs.
U. G. LADD.

Stoneham, Mass.....Sunday, Sept. 29th
Plymouth, Mass.....Sunday, Oct. 6th
S. S. MOONEY.

Piermont, N. H.....evening, Sept. 28th, and over Sunday, Sept. 29th.
DANIEL D. PAGE.

New York City (24th Street Church) Sun., Sept. 29th
Powlings, N. Y.....evenings, Oct. 1st and 2nd
New Milford, Ct.....evenings, Oct. 3d and 4th
New Haven, Ct.....Sunday, Oct. 6th
Guilford, Ct.....evenings, Oct. 8th and 9th
New Britain, Ct.....evenings, Oct. 10th and 11th
Burlington, Ct.....Monday evening, Oct. 14th
Southington, Ct.....Tuesday evening, Oct. 15th
Westfield, Mass. (as Bro. Phelps may arrange) evening, Oct. 16th.
Hoosick Conference.....Oct. 17th, 18th, and 19th
Saratoga Springs, N. Y.....Sunday, Oct. 20th
Z. D. BAIRD.

New Durham (2d Division).....Sunday, Sept. 29th
R. MORRILL.

Beaver, Beaver Co., Pa.....Sept. 29th
Alleghany City.....Oct. 1st
Milesburg, Centre Co., Pa.....evening, Oct. 2d
Muncy, Lycoming Co., Pa...evenings, Oct. 3d and 4th
Quaker Hill, Lycoming Co., Pa., at 2.30 P. M., Oct. 5th, and in the grove on Sunday, the 6th, if the weather is favorable, otherwise in the school-house.
Canton, Bradford Co., Pa.....Oct. 9th
Chase's Mills, Tioga Co.....Oct. 10th—13th
East Troy, Bradford Co.....Oct. 15th—16th
South Creek, " ".....Oct. 17th
JOHN T. ONGLEY.

Westfield, Mass.....evening, Sept. 26th
Springfield, Mass. (Franklin Hall) evening, Sept. 27th
Bridgewater, Ct.....evenings, Oct. 2d and 3d
Bridgeport, Ct.....Sunday, Oct. 6th
New York.....evenings, Oct. 8th and 9th
Philadelphia, Pa., evening, Oct. 10th, every evening through the week, over the Sabbath, Oct. 13th, and longer if the interest demands.
MRS. E. A. WARREN.

Groton, Vt. (Town House) Friday evening, Oct. 18th, and over Sunday, and onward as the Lord directs.
C. W. NELSON, D. EASTMAN, JOHN H. EVANS.

East Haddam (as Bro. Gilbert may appoint), Friday and Saturday evenings, Oct. 4th and 5th, and over Sunday.
G. L. WHITE.

Sebec Village, Me. (if the brethren so arrange) Thursday and Friday, Sept. 26th and 27th.
East Dover, and baptize, Saturday and Sunday, Sept. 28th and 29th.
F. A. BAKER.

Yorkshire, Catt. Co., N. Y. (Advent Chapel) Sept. 29th, and continue over the following Sabbath.
WM. A. FENN.

North Haverhill, N. H.....evening, Sept. 26th
North Benton, N. H. (where Bro. Coburn may appoint) evening, Sept. 27th.
East Landaff, N. H.....Sunday, Sept. 29th
Bradford, Vt. (Goshen meeting-house)...eve., Oct. 1st
Topsham, Vt. (Dexter school-house) evenings, Oct. 4th and 5th.
Topsham Vt. (Carson Bridge).....Sunday, Oct. 6th
Groton, Vt. (Town House District) evening, Oct. 8th
JOHN C. WRIGHT.

Warehousepoint, Ct.....Sunday, Sept. 29th
JOSIAH HALL.

Plainville, New Bedford, Mass., Oct. 3d, and remain over the Sabbath. We hope some of our preaching brethren will come and help.
E. R. WOOD.

Concord, N. H. (Centre Street Church) Sundays, Oct. 20th and 27th.
S. S. BREWER.

Philadelphia (9th and S. Garden Sts.) Sunday, Oct. 6th, at which time my pastoral labors there end.
Camden, N. J. (3d and Federal Sts.) Sunday, Oct. 13th, which concludes my pastorate there.
F. H. BURBANK.

South Scituate, Mass.....Sept. 29th, and over the Sabbath.
D. F. LEAVITT. S. G. LOW.

LAWRENCE, MASS.

Conference.....Sept. 29th
I. Damon.....Sunday, Oct. 6th
C. S. Shattuck.....Sunday, Oct. 13th
Dr. A. M. Higgins.....Sunday, Oct. 20th
L. Boutell.....Sunday, Oct. 27th

SPRINGFIELD, MASS. (Bethel Church.)

E. Owen.....Sunday, Sept. 29th
J. B. Cogswell.....Sunday, Oct. 6th
J. S. White.....Sunday, Oct. 13th
Joseph W. White.....Sunday, Oct. 20th
Anna E. Smith.....Sunday, Oct. 27th

LOWELL, MASS.

J. Couch.....Sunday, Sept. 29th
Wm. Stuart.....Sunday, Oct. 6th
W. H. Mitchell.....Sundays, Oct. 13th and 20th
C. Cunningham.....Sunday, Oct. 27th
D. M. Leavitt.....Sunday, Nov. 3d
B. S. Emery.....Sundays, Nov. 10th and 17th
H. F. Carpenter.....Sunday, Nov. 24th

WORCESTER, MASS.

Mrs. E. A. Warren.....Sunday, Sept. 29th
A. Ross.....Sundays, Oct. 6th and 13th
S. G. Mathewson.....Sundays, Oct. 20th and 27th

CHICOPEE FALLS, MASS.

E. McCulloch.....Sunday, Sept. 29th
B. Hitchcock.....Sunday, Oct. 6th

SPRINGFIELD, MASS. (Franklin Hall).

B. Hitchcock.....Sunday, Sept. 29th
Dr. A. M. Higgins.....Sunday, Oct. 6th
C. Goodrich.....Sunday, Oct. 13th
A. Ross.....Sundays, Oct. 20th and 27th

HAVERHILL, MASS. (New Hall.)

L. C. & M. McKinstry.....Sunday, Sept. 29th
D. M. Leavitt.....Sunday, Oct. 6th
G. H. Wallace.....Sunday, Oct. 13th
Wm. M. Harmon.....Sunday, Oct. 20th
Hiram Munger.....Sunday, Oct. 27th

SOUTH ROCHESTER, N. H. (Chapel.)

C. R. Parsons.....Sunday, Sept. 29th
R. Morrill.....Sunday, Oct. 6th
A. Marston.....Sunday, Oct. 13th
S. S. Emerson.....Sunday, Oct. 27th

PORTSMOUTH, N. H.

S. S. Brewer.....Sunday, Sept. 29th
T. W. Piper.....Sunday, Oct. 6th
J. L. Chute.....Sunday, Oct. 13th
C. Goodrich.....Sunday, Nov. 10th

SEABROOK, N. H.

Joseph W. White.....Sunday, Sept. 29th
N. H. Barbour.....Sunday, Oct. 6th and through the week.
Charles Emerson.....Sunday, Oct. 13th
L. T. Cunningham.....Sunday, Oct. 20th
D. F. Leavitt.....Sundays, Oct. 27th and Nov. 3d

GREAT FALLS, N. H. (Franklin Hall.)

C. S. Shattuck.....Sundays, Sept. 29th and Oct. 6th
D. F. Leavitt.....Sunday, Oct. 13th
C. Goodrich.....Sunday, Oct. 20th
M. Durfee.....Sunday, Oct. 27th

RYE, N. H.

Mrs. L. E. Saulpaugh.....Sunday, Sept. 29th
D. M. Leavitt.....Sunday, Nov. 17th

CONCORD, N. H. (Eagle Hall.)

C. Goodrich.....Sabbath, Sept. 29th
Elam Burnham.....Sabbath, Oct. 6th
D. M. Leavitt.....Sabbath, Oct. 13th
J. Couch.....Sabbath, Oct. 20th

EXETER, N. H.

Geo. A. Streeter.....Sunday, Sept. 29th
J. G. Smith.....Sunday, Oct. 6th
Dr. A. M. Higgins.....Sunday, Oct. 13th
C. S. Emerson.....Sunday, Oct. 20th
Wm. M. Harmon.....Sunday, Oct. 27th

HAMPTON, N. H.

A. Ross.....Sunday, Sept. 29th

MANCHESTER, N. H.

W. H. Mitchell.....Sunday, Sept. 29th

BOWDOIN, ME. (Dennett school-house.)

C. Goud.....Sunday, Sept. 29th

STEEP FALLS, ME.

C. H. Sweet.....Sunday, Sept. 29th

GREAT WORKS, ME.

Geo. W. Brown.....Sunday, Sept. 29th
J. L. Chute.....Sunday, Oct. 6th
J. W. White.....Sunday, Oct. 13th
H. G. Dearborn.....Sunday, Oct. 20th

PORTLAND, ME. (Union Hall.)

Geo. W. Burnham...Sabbaths, Sept. 29th and Oct. 6th
A. C. Palmer.....Sabbath, Oct. 13th
D. M. Leavitt.....Sabbaths, Oct. 20th and 27th
W. C. Stewart.....Sabbath, Nov 3d
C. S. Shattuck.....Sabbath, Nov. 10th
C. Goodrich.....Sabbath, Nov. 24th

SOUTH ELLIOT, ME.

J. L. Chute.....Sunday, Sept. 29th
E. B. Wells.....Sunday, Oct. 6th
H. G. Dearborn.....Sunday, Oct. 13th
J. Pinkham.....Sunday, Oct. 27th

BIDDEFORD, ME.

J. F. Leavitt.....Sunday, Sept. 29th
H. Munger.....Sunday, Oct. 6th
J. G. Smith.....Sunday, Oct. 13th
C. S. Shattuck.....Sunday, Oct. 20th
Joseph W. White.....Sunday, Oct. 27th
L. Boutell.....Sunday, Nov. 3d
T. L. Churchill.....Sunday, Nov. 3d
Geo. A. Streeter.....Sundays, Nov. 17th and 24th

BATH, ME.

H. Mitchell.....Sunday, Sept. 29th
C. Goud.....Sunday, Oct. 6th
H. Reed.....Sunday, Oct. 13th

COLLINSVILLE, CONN.

S. C. Hancock.....Sunday, Sept. 29th
Z. D. Baird.....Sunday, Oct. 13th
R. R. Stark.....Sunday, Oct. 27th

PLEASANT VALLEY, CT.

B. Hitchcock.....Sunday, Oct. 6th
W. S. Campbell.....Sunday, Oct. 20th
Alex. Elliot.....Sunday, Nov. 3d
Z. D. Baird.....Sunday, Nov. 17th

HOOSICK, N. Y.

R. Mosher.....Sundays, Oct. 6th and 13th

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When to my closet I repair
To breathe my soul's desire in prayer,
And bending low at Jesus' feet,
I look towards the mighty seat,
This promise, Lord, shall be my plea—
There, sinner, I will meet with thee.

When Holy Scripture I peruse,
And o'er the sacred pages muse,
Oh! then this precious word fulfill;
And while I seek to learn thy will,
Draw near, in answer to my prayer,
And, gracious Savior, meet me there.

When in thy temple courts I stand,
Amid thy little chosen band,
Assist me then my soul to raise
In earnest prayer and cheerful praise;
There let me thy salvation see,
And, gracious Savior, meet with me.

Or should it be thy wise decree
To lay thy chastening rod on me,
And make the couch of suffering mine,
Yet would thy servant not repine,
If only this my portion be,
My Savior! there to meet with thee.

When sorrow's gloomy path I tread,
And threatening clouds meet o'er my head,
I'll onward go without a fear,
If only Jesus' voice I hear;
Even then the darkness light shall be,
If there my Savior meets with me.

And when my closing hour draws nigh—
That solemn hour when I must die—
When thou in glory shalt descend,
My Savior, my Almighty friend,
On Canaan's shore, oh! let me hear,
That my dear Savior loves me there.

—*Selected by J. N. Berry.*

SANCTIFICATION.

H. A. F. GILBERT.

BRO. GRANT:—I have for a long time felt deeply the necessity of light on the subject of sanctification, and greatly rejoice to see such a waking up to write and talk, and I hope feel, about it. I have watched closely what has been written, and feel afraid the subject is not clearly understood by many. There seems to be such a hanging on to former teachings,—that a person can be a christian, justified, or in a salvable state, without being sanctified. Why, the very meaning of the word shows that we cannot be justified from personal sins without sanctifying ourselves; and when this is done on our part, is God slack to perform his? No, verily.

To sanctify is to set apart for a holy or religious use. This must be done by us, and God never fails to accept the offering the moment it is made. This setting apart is nothing more or less than a giving up of all to God, a feeling of the heart which says—

"Here, Lord, I give myself away,
'Tis all that I can do."

I yield my will to be controled by thine. The very moment we feel in our heart to say, "Not my will, but thine, O Lord, be done," in everything, that moment we have done our part of the work of sanctification for the time being, and God accepts and sets us apart for work in his service, and gives his Spirit as a seal, or witness. This Spirit brings peace and joy.

Now does any brother or sister who has received this blessing believe there was ever a real conversion to God without this giving up or yielding of the will to God's will? All say, No. Well, theory calls this justification, but what more can we ever do? We have given up all; we have nothing more to give, or consecrate. God requires no more. But, says one, there is a second consecration necessary, as is proved by so many witnesses. I answer, Because they have taken the sacrifice from the altar, and must do their first work over again.

I have had many years' experience (and some of it very bitter) on this subject. It took me a long time to understand the truth, but I now know whereof I affirm. There is a shorter and more direct way to sanctification than to frame a ladder and point out the steps one by one; just one short step, and one alone, can bring you there, whether you be sinner, church member, or minister. Submit your wills to God's will; let God choose for you, and then follow where he leads. But how can I do this? Just as you have told the sinner, "Believe on the Lord Jesus Christ, and thou shalt be saved." Believe when God says he will direct thy steps, if you trust in him and acknowledge him in all your ways. Read Prov. 3: 5, 6—"In all thy ways acknowledge him, and he shall direct thy paths." Believe it. You can search yourself by the text. Are you willing, yea, anxious, that God should direct you in everything, in dress, where you go, and in what you say and do; and to say, whether in sunshine or shadow, All is well? If you are sure you are willing to be directed by God, believe he will do what he says he will, then take the first step you see and go forward, trusting and stepping, stepping and trusting.

Again we read in the Bible, "God is a very present help in time of need." Venture out on that, fearing nothing; in short, believe all the promises, but be sure you comply with the conditions. Look at yourself and see that you can make yourself no better with all the steps and efforts that you can make, for all your "righteousness is as filthy rags." Every moment you wait to prepare, you are further away from God.

If your all is not this moment consecrated to God, where are you? Did God ever accept half an offering, and the rest retain for the offerer's own use? Think of Ananias and Sapphira. If you were ever converted to God you made this entire consecration, for you could not become a christian without it. Then if your will, and of course your all (for your will stands at the head of your all), is not this moment consecrated to God, it is because you have taken the sacrifice from the altar; and will God accept you in this condition? Why, do you not see that you are rebelling against his will? and yet do you hope you are a christian?

What better are you than one who has never made a profession, when the apostle says, without "holiness" no man shall "see the Lord"? Do you still claim the name of christian? But you say, I try to do my duty, and sometimes enjoy meetings, and am happy. So do many Spiritualists, and others who are deceived. Try yourself by the word—"If you have not the spirit of Christ, you are none of his." Rom. 8: 9. You can know for a certainty if you have this spirit, for you will assuredly bear the fruits thereof, which are "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." "For the fruit of the Spirit is in *all* goodness, and righteousness, and truth." Do you manifest these fruits? Is your peace unbroken by opposition, scoffs, or ridicule, or by petty trials at home in your family? Dig deep, and lay your foundation sure.

TRUTH being founded upon a rock, you must boldly dig to see its foundations, without fear of destroying the edifice.

JUSTICE IN THE PULPIT.

R. M. RIPLEY.

There are certain inalienable rights which individuals, as such, can exercise, and not infringe upon any known law. And among them may be mentioned the free exercise of thought, and proper action based upon such thought. Especially is this the case in theological matters. All classes of christians hold, that obedience to the commands of God is one of the essentials of proper christian conduct. But that said conduct must be based upon the faith of others, be they of the ministry or of the laity, we deny. If we were to be held finally accountable to our minister for our acts, the case would be different. But as God is to be our judge and not man, so must we base our action upon our honest conviction of what his word teaches.

I was very forcibly reminded of this by a sermon delivered in one of our "evangelical" churches one Sunday forenoon. The subject of the text was the resemblance of the modern religionist to the Scribes and Pharisees. The comparison is a good one if the analogy is made to correspond; but in this case there was an unpardonable blunder.

After condemning for their justification of themselves by an observance of forms and ceremonies, long prayers, etc., the speaker comes down to the present time and deals out his maledictions on those of his church members who have been so unfortunate as to have done some necessary labor on the first day of the week. His remarks were inclined to be personal, consequently unproductive of good.

I was led to think of the enormous amount of sin there was in the world, upon which he might have vented his wrath, without taking those matters upon which honest parties differ, and making them the subject of cutting remark. Such a course will drive the cold professor or reckless sinner to the wall; and the minister instead of saving a soul from death, and hiding a multitude of sins, becomes the messenger of damnation.

It is well known that the Jews condemned our Savior as a Sabbath-breaker; but we do not find them condemning him for transgressing on the first day of the week. Why do not those who are so strenuous for the observance of the Sabbath, *keep it*, and not substitute another day for it and not half keep that?

Brethren of the ministry, let it be a great aim with you to rightly disperse the word of God. Let the love and justice of his dealings with us through his Son be made prominent in your teachings; and while the law was our school-master to bring us to Christ, let us remember that, being under Christ, an act that is sin to-day will be sin to-morrow; that we must be as free from sin on Monday as on Sunday. "There are many called to preach the gospel, but I fear that few of the *called* are sent of God." And although the ceremonial laws of Jewish times are past, we see many who by observance of laws, make clean the outside of the platter, yet within they show no evidence of the cleansing power of the blood of Christ. While such act as spiritual guides, we need not expect to see God's wrod honored, his cause advanced, or finite justice done to man.

"I HAVE NOTHING TO SPARE."

E. L. BITLER.

"I have nothing to spare," is the cry of the penurious. Nothing to spare to help the poor. Nothing to spare to send the gospel to them that sit in darkness.

"I am taxed to the utmost of my ability," said a man who was worth a million of dollars, and was building a house that cost one hundred thousand dollars to live in. He professed to be a follower of Him who had not where to lay his head; yet he had nothing to spare for the hungry, naked, and sick. Nothing to spare. Poor humanity!

A collection was taken up at a meeting of a benevolent society, which was attended by a lady whose dress and jewelry cost fifteen hundred dollars. She put *twenty-five cents* on the plate! Persons now reveling in luxury are persuading themselves that they have nothing to spare for the Lord.

"How about the heathen," said one; "will they be saved?"

"They that sin without law shall perish without law," was the reply, "but their blood will be required at our hands."

"How so? I have not been called to preach the gospel."

"But you have been entrusted with your Lord's money, and you ought to use it for his glory. 'Occupy till I come.'"

A man whose annual income is thousands of dollars, complains when he is asked to give sixty dollars yearly to the church of Christ. Laying up treasure on earth.

"I wish the Lord would put it into somebody's heart to give us fifty dollars to finish the house in which we worship," wrote a Southern missionary to a wealthy relative. He wrote in reply, "I would give the required sum, but my wife objects." The above mentioned house was without doors or windows, and the seats in campmeeting style, planks laid across logs, and in cold weather an oilcloth was used for a door. "The rich man died and was buried." His wife and children are quarreling about his houses and lands.

"If I knew the Lord would come soon, I would give what money I have with me to the missionaries," said a sister. She was *not certain* the Lord would come soon, and kept her money.

Several years ago one of the Lord's faithful ones attended a campmeeting for the last time. She seemed to be conscious that it was the last meeting of the kind she would be permitted to attend, for she said, "This is my last visit here. Before I leave I have a message from my heavenly Father; it is this—Be holy; live alone for Jesus." After pausing awhile she added, "I have a special message for you who have an abundance of this world's goods, and can come here and spend a week or two with your families. It is this: Look around you previous to coming, and see if there are no poor in your community who would like to enjoy such a privilege as this, if they had the means to defray their expenses. Think of the good it might do them; and you who are able try to bring one such person at least with you." She added, "I have done so, and would have brought more if I could."

I heard that one ask an interest in the prayers of God's people, saw her bow at the mercy-seat, and heard her testify that God had forgiven her sins.

Edward D. Griffin says—"Man may persuade themselves that they have nothing to spare, but in the awful hour when they with the pagan nations shall stand at the bar of God, what comparison will these objects bear to the salvation of a single soul? Eternal Mercy! let not the blood of millions be found on our skirts. Standing as I now do in the sight of a dissolving universe, beholding the dead arise, the world in flames, the heavens fleeing away, all nations convulsed with terror, or wrapped in the vision of the Lamb, I pronounce the conversion of a single soul of more value than all the wealth Omnipotence ever produced.

Place yourself in their stead. Were you hastening to the judgment of the great day in darkness and pollution, and were they living in wealth, how hard would it seem for your neighbors to neglect your misery. How would you reproach them that they did not even sell their possessions, if no other means were at hand, to send the gospel to you. My flesh trembles at the prospect. But they shall not reproach us. It shall be known in heaven that we pity our brethren. We will help them all we can, and believe we shall receive in return a blessing from above."

ENCOURAGEMENT.

E. OWEN.

Saturday has come again,
And to-morrow's care with pain
Stares me in the face;
I have read, and wept, and prayed,
Yet no light has been displayed
But the Savior's grace—

"I am with you to the end,
I called you to be my friend,
I give the increase.
I commissioned you to preach,
I instructed you to teach
Men the way of peace."

"Blessed servant, giving meat,"
With his Master he shall eat,
When the Master serves;
Thou wast faithful in few things,
When the "nation honor brings"
To Him who deserves,

Thou shalt "sit upon my throne,"
Thou shalt hear the word "well done!"
From the Savior King;
Thou shalt "walk with me in white,"
When there shall "be no more night,"
Thou the "new song" sing.

Oh! these gracious, cheering words
From the mighty Lord of lords,
Stay up my weak faith;
And I feel to venture on,
Trusting the eternal Son,
Even unto death.

Jesus will provide a text;
'Twas not him who thus perplexed
His poor servant's mind;
He is anxious for the seed
Scattered for the people's need;
He knows just the kind.

Oh! my Master, help me sow,
Let me thy salvation know,
Make my courage strong;
Help me scatter morn and night,
Only careful for the right,
Though the way seem long.

"In due season" I shall reap,
Even though I "fall on sleep"
Ere the Savior come;
I shall hear the trumpet's blast,
And ere the trouble is o'erpast,
Be in my Eden home.

Portsmouth, N. H.

EXPERIENCE.

DEAR BRO:—Looking over your May No. of the *Crisis*, I saw the article entitled "Our Privilege," and further on, I read that such as enjoy the blessings which are there described, or, to use your language, those who know the peace and joy that arise from a pure heart, would write out condensed accounts of their experience. I receive that as an invitation extended to myself—perhaps to encourage me in my newly found faith, by thus committing a statement of my position to paper. I have reason to bless the Holy One, I say it reverently, that I have been permitted to attend the National Campmeeting which has very recently been held here in Maine. And just here, let me praise God that he is in our day, raising up a holy people, who hold meetings especially to proclaim the truth as it is in Jesus. A full salvation! what wonders of grace will not be wrought by these blessed means? To be personal, I was led by one step of faith (in the most natural manner, too), to commit myself to God, "who is wonderful in counsel, and excellent in working."

The reading of those last six or seven verses of the twenty-eighth chapter of Isaiah, helped me greatly to believe that God understood exactly the difficulties of my peculiar case. I had endeavored so many times to enter "the land of rest from inbred sin," that I was almost discouraged from seeking such an exalted state for myself, but I was led to believe that the Good Father knew well how to deal with the human heart, if he may but be permitted to have his own way. Just believing that the great work of our full salvation is a matter in which the Lord is even more interested than we can possibly be for ourselves, will help wonderfully in the exercise of faith; and if we find we are in any degree exercised by the blessed Spirit within us, which of itself inspires our desires and prayers, how thankful we should be just to give ourselves fully into his hands, ceasing from our own works and permitting God do his work in us. In stillness and awe let us bow before him, and our faith, supported by some distinct promise, in the written word, will rise higher, and still higher.

Let us hold on to the position we may gain by pleading the largeness of one promise, while we climb still higher by bringing forward another promise even more glorious. For instance, let the perplexed soul commence with the sweet words, "Him that cometh unto me I will in no wise cast out"; then if we find ourselves at a stand, let simple belief assure the fearful, trying-to-believe soul that God to whom we have come (although we have come to him times without number) understands the peculiarity—if any—of our case, and desires that we should just sit still in patient waiting upon him, and he will, sooner or later, show us his salvation. The blessed verse—"For he loved us, and gave himself for us, that he might redeem us from all iniquity and purify us unto himself, a peculiar people, zealous of good works," came to me in very good time, i. e., I found it in the blessed Word, and I just made the first two clauses of it my altar, to which I brought my soul, and believing, simply, the result is expressed in the succeeding clauses, "redeem from all iniquity," etc., simply judging and holding as truth what God had declared to be true. If we only had wisdom of heart enough to believe God! This believing God because he has *declared*, *not* because of any feeling in *us*, honors him more than all our ecstasies after some revelation he may sometime please to give us.

For myself, I have had as yet no illuminations, or special revelations, only what I find in his word, and which I am enabled to rejoice in as being true, because however glorious they may be (some are wonderfully so) *I* may justly claim it as belonging to *me*, meeting and suiting my individual case. Let the anxious soul insist that "Jesus loves me," and I think he will easily make a personal application of passages that otherwise might stagger his faith. If such an one says, "That is one great trouble with me; I cannot realize as I ought the great love of Christ to me;" dear friend, let me request you, as a favor to yourself, and as honorary to Christ, to read upon your knees, and in a prayerful spirit, the seventeenth chapter of St. John, and the last few verses take in by faith, and by them conceive, as fully as possible (but, alas! so feebly) of the mighty love which led him to give himself for us, to the end that he might redeem us from all iniquity. You behold what God on his part has already done for you; you may understand by your inward desires what the Spirit still does within you. Now, your part is to lay hold of his promise, and *yield* your heart to the silent aspirations of the Spirit, who worketh in you (so far as you will let him), both to will, and to do, of his good pleasure.

Thus do we acknowledge God's power to perform a radical work, and consequently you will accord to him all the glory when it is accomplished in you. I woke up one morning with the first part of the apostle's benediction, where he says, "Now unto him that is able to do exceeding abundantly above all that we ask or think," "keep you from falling and present you blameless unto the day of his coming," in my mind. Now, what a glorious promise that was! But I am inclined to think that in the earlier stage of my faith, I should have staggered at appropriating such largeness or magnitude to myself, as the "exceeding abundantly above all," etc. But when we are convinced that it is wholly God's work, and that therein his honor and glory are concerned, and then consider that the benediction was of the Holy Ghost, why, all we have to do, is to allow (in wondering awe) the faithful Promiser to do the utmost of his will in us, even to the "exceeding abundantly above all that we can ask or think," and then what? to keep us from falling, and preserve us blameless until the day of his coming. Amen! even so, let it be done unto us.

J. E. E.

"BABYLON IS FALLEN, IS FALLEN."

J. E. CLARK.

There is no hope of regenerating the church of Rome. In the language of Revelation—"Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold [or den] of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth [the old Roman earth] have committed fornication with her."

We have brought to view in Rev. 17 a harlot woman, arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication. And she has a name written upon her forehead—"Mystery, Babylon the great, the mother of harlots [or fornication] and abominations of the earth." Thus we ascertain whom Babylon the great represents; a corrupt religious system, with a pope at its head. There is no church on earth that will answer the description here given (Rev. 17: 18) but the Roman Catholic church, having her seat at Rome. This is the bloody persecutor, intoxicated with the blood of the saints of God. Her judgment and fall are brought to view in Rev. 17 and 18, which we consider in the past. This whole system is but a mass of gangrene, and there being no hope for it, the sooner it passes from human sight the better. Through the providence of God, Rome has been entered by the friends of liberty, of Luther, and of God.

The moment the pope was declared infallible, he lost the last vestige of his temporal power. July 15th, 1870, Napoleon, the pope's firmest friend and ally, declared war against Prussia. On the 18th, the council of Seventy in the Vatican declared the Pope infallible. Pope Pius IX. declared (by a set of the vilest men on earth) *infallible*. Previous to all this transaction a man dare not lift up his voice at Rome in preaching Jesus Christ; if he did, he would have been imprisoned for life.

How is it now at Rome? Jesus is preached freely in the very hearing of the infallible pope; churches and Sunday schools are established, and are well attended. Over forty thousand copies of the New Testament have been distributed and sold at Rome. The free Christian Testament is published in Rome without the permission of the pope. Is not this a wonderful change? Over the door, on one of the principal streets in Rome, bright golden letters meet the eye, which read as follows—"General Depot of the London Bible Society." This is indeed a triumph. And a singular fact in connection with the establishment of this "Depot" is, that it faces, on the opposite side of the Tiber, the Vatican, from the windows of which, and without glasses, the "old gentleman" may read the sign to his infallible heart's dissatisfaction.

Babylon the great is fallen, has gone down, and shall be found no more at all. What next? The saints shall possess the kingdom forever, even forever and ever.

After the fall of Babylon, what does John hear? A great voice of much people in heaven (the symbolic heaven) saying, "Alleluia; salvation, and glory, and honor, and power, unto the Lord our God."

We may soon expect the visible, personal appearing of Jesus Christ in the clouds of heaven. These are important moments. Therefore we should watch.

THORNS.

Every one has a thorn sticking him. The housekeeper finds it in unfaithful domestics; or an inmate who keeps things disordered; or a house too small for convenience, or too large to keep cleanly. The professional man finds it in perpetual interruptions, or calls for "more copy." The Sabbath school teacher finds it in inattentive scholars, or neighboring teachers that talk loud, and make a great noise in giving a little instruction.

One man has a rheumatic joint, which, when the wind is north-east, lifts the storm signal. Another a business partner who takes full one-half the profits, but does not help earn them. These trials are the more nettlesome because like Paul's they are not to be mentioned. Men get sympathy for broken bones, and mashed feet, but not for the ends of sharp thorns that have been broken off in the fingers.

Let us start out with the idea that we must have annoyances. It seems to take a certain number of them to keep us humble, wakeful, and prayerful. To Paul the thorn was as disciplinary as the shipwreck. If it is not one thing, it is another. If the stove does not smoke, the boiler must leak. If the pen is good, the ink must be poor. If the editorial column be able, there must be a typographical blunder. If the thorn does not pierce the knee, it must take you in the back. Life must have sharp things in it. We cannot make up our robes of christian character without pins and needles.

We want what Paul got—grace to bear these things. Without it, we become cross, censorious and irascible. We get in the habit of sticking our thorns into other people's fingers. But God helping us, we place these annoyances in the catagory of the "all things that work together for good." We see how much shorter these thorns are than the spikes that struck through the palms of Christ's hands, and remembering that he had on his head a whole crown of thorns, we take to ourselves the consolation that if we suffer with him on earth we shall be glorified with him in heaven.

But how could Paul positively rejoice in these infirmities? I answer that the school of Christ has three classes of scholars. In the first class we learn how to be struck with thorns without losing our patience. In the second class we learn how to make the sting positively advantageous. In the third class of this school, we learn how even to rejoice in being pierced and wounded; but this is the senior class, and when we get to this we are near graduation into glory.—*S. S. Times.*

Gems.

— Real foresight consists in reserving our own forces. If we labor with anxiety about the future, we destroy that strength which will enable us to meet the future.

— The joy of the spirit is a delicate, sacred deposit, and must be kept in a pure casket, as an unholy breath will dim its lustre and fade its freshness.

— He loseth little that loseth not God.

— To tell a falsehood is like the cut of a sabre; for, though the wound may heal, the scar of it will remain.

— If the whole world should agree to speak nothing but the truth, what an abridgment it would make of speech!

— Adversity is the christian's harvest time.

— The actions of men are like the index of a book; they point out what is most remarkable in them.

— Justification is a work done *for* us, regeneration is a work done in us, and purity is the state into which the soul is thereby introduced.

— People seldom improve when they have no other model but themselves to copy after.

What a friend we have in Jesus,
All our griefs and woes to bear;
What a privilege to carry
Every thing to God in prayer.
O what peace we often forfeit,
O what needless pain we bear,
All because we do not carry
Every thing to God in prayer.

— Never lose an opportunity of seeing any thing beautiful. Beauty is God's handwriting —a wayside sacrament; welcome it in every fair face, every fair sky, every fair flower, and thank him for it, the fountain of loveliness; and drink it in, simply and earnestly, with your eyes; it is a charmed draught, a cup of blessing.

— If we would have powerful minds we must think; if we would have faithful hearts we must love; if we would have strong muscles we must labor. These include all that is valuable in life.

AFTER CAMPMEETING.

L. M. CHAFFEE.

Along the old, familiar, trodden way,
That leads me to the consecrated ground,
Where late with voice of prayer and song of praise
I heard the echoing forest trees resound,
With dusty feet, in dreamy mood, I come
This mild, inspiring autumn afternoon,
To see the dreary emptiness around,
And hear the solemn stillness, if I can.

As when the wondering, thoughtful traveler,
Beyond historic Jordan's winding flood,
Beholding far away those ancient tents,
Whose time-defying walls and doors, 'tis said,
Resound and ope no more to voice and hand
Of long-departed, long-forgotten men,
In fancy revels in the distant past,
And dreamily compares the Now and Then,—

So I in spirit turn me backward now
To days whose memory my heart delights,
When scattered pilgrim bands from far and near,
Whose hearts the 'like' most 'precious faith' unites,
Came up once more to tread these rustic courts,
And, on their journey toward the heavenly home,
Take courage for the coming "little while,"
The patient waiting-time till Jesus comes.

Among the gay, yet sad September leaves,
The sighing breezes pass with lonesome sound;
No voice of joy through all the silent camp—
No tread continual on the dusty ground;
But roofless tents and naked frames and seats,
And pulpit mute where sits no listening ear.
Where is the preacher? Where the living throng?
And will they all again be gathered here?

God knoweth. Future things we cannot tell.
But when the scenes of mortal life shall end,
When down from heaven, the far-off, holy heaven,
The golden-streeted city shall descend;
When all the scattered tribes of God's elect
Shall find their everlasting home of peace,
Then all the faithful ones, and only they,
Shall meet once more in better scenes than these;
And after earth's long night of watch and toil,
Shall greet the dawn of God's unending day,
Where Jesus shall his people feed and lead,
And God's own hand shall wipe their tears away.

South Wilbraham, Mass., Sept., 1872.

THE HAPPY MAN AND TRUE GENTLEMAN.

The happy man is one that is born in the city of regeneration, in the parish of repentance unto life, and educated at the school of obedience, and lives in the town of perseverance. He works at the trade of diligence, notwithstanding he has a large estate in the country of christian contentment, and many times does jobs of self-denial. He wears the plain garb of humility, and has a better suit to put on when he goes to court, called the robe of Christ's righteousness. He often walks in the valley of self-abasement, and sometimes climbs the mountain of spiritual-mindedness. He breakfasts every morning upon spiritual prayer, and sups every evening upon the same; he has meat to eat that the world knows not of, and his drink is the sincere milk of the word. Thus happy he lives, and happy he dies.

Happy is he who has gospel submission in his will, due order in his affections, sound peace in his conscience, sanctifying grace in his soul, true humility in his heart, real divinity in his breast, the Redeemer's yoke on his neck, a vain world under his feet, and a crown of glory over his head.

Happy is the life of such a person; in order to gain which, pray fervently, believe firmly, wait patiently, live holy, die daily, watch your heart, guide your senses, redeem your time, love Christ, and hope for glory.

A true gentleman is God's servant, the world's master, and his own man. Virtue is his business, study his recreation, contentment his rest, and happiness his reward. God is his Father, the church his mother, the saints are his brethren, and he is a friend to all that need him. Heaven is his inheritance, religion his mistress, loyalty and justice his two ladies of honor, devotion his chaplain, chastity his chamberlain, sobriety his butler, temperance his cook, hospitality his housekeeper, Providence his steward, charity his treasurer, piety the mistress of his house, and discretion is porter to let in and out as is most fit.

Thus is his whole family made up of virtues, and he is the true master of the family. He is necessitated to take the world in his way to heaven, but he walks through it as fast as he can; and all his business by the way is to glorify the name of God, and do good to mankind. Take him in two words, he is a man and a christian.—*Sel. by Z. P. Hibbard.*

HOLINESS.—The duties of holiness are very irksome to men who are not in the element of holiness; but when once those men are cast into the element of grace, they bear ten times more and feel no weight, but are refreshed thereby with joy unspeakable.—*Rev. C. H. Spurgeon.*

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

A SUNDAY STORY.

A story, children? Well, draw close,
Ere die the Sabbath hours,
And ere your weary eyelids droop
Like little wilted flowers.

We love to make this day, you know,
The brightest of the seven;
To think of all things sweet and sure,
Of Christ, and rest, and heaven!

* * * * * * *

The weary day was spent, and now,
As night fell on the sea,
A group of men pushed out their boat,
And launched it silently.

Their sunburned faces, as they rowed,
Were full of earnest thought,
For they had been with Christ all day,
And pondered what he taught.

From him, that day, with wondering awe,
Their hands had taken bread,
And with a few small "barley-loaves"
The multitude had fed.

And now, when eventide was come,
He had withdrawn apart,
For weariness and care oppressed
His sacred, loving heart.

The night grew black with heavy clouds,
The wind roared on the sea,
And tossed the frail boat, while the men
Toiled hard and hopelessly.

A shimmer on the waters black!
A gleaming through the storm!
And to their straining eyes appeared
A bright approaching form.

No wonder that they shook with fear,
And raised a startled cry!
But hark, the voice so calm and clear,—
"Fear not, for it is I!"

Oh, think the rapture of their hearts,
When, 'mid the storm's fierce din,
The little wave-tossed boat received
Their Lord and Master in!

And children, life has many a cloud,
And sorrow many a storm,
And happy those who see through all
The dear Lord's gracious form!

No matter how the waves may roar,—
How black may be the sky;
His voice floats sweet above the storm,—
"Fear not, for it is I!"

—*Christian Union.*

IT WILL HURT MY FATHER.—Two little boys were at play in a garden where there was a tree full of ripe cherries.

"O, Frank," said one of them, "let us pick some of the red cherries; look how fine they are!"

"No, Willie," said the other, "we must not touch them. You know we were told not to pick one of them."

"But, Frank, there is no one here to see us; you need not be afraid. And if your father should find out that we took them, he is so kind that he would not hurt you."

"That is why I will not touch them," said Frank to Willie. "I know my father would not hurt me; yet for me to disobey would hurt my father, and I would not wish to grieve him."

Did not that little boy know what it was to obey? We think he must have loved his father.

POLITE TO GOD.—"Mother, should we be more polite to people than we are to God?"

"No, my son; but what made you think of it?"

"Well, so I thought; but last evening when Uncle Ralph was walking in the garden with Miss Helen, little Carlo ran up to him and put his muddy paws on his clean, white pants, and he said an ugly word. He looked scared; his face turned red, and he said, 'Do excuse me, Miss Helen.' And I wonder if he will ask God to 'excuse' him when he says his prayers to-night."

"I hope so," said his mother; "but you had better remind him of it."

"Yes, mother, I will."

WATCHING ONE'S SELF.—"When I was a boy," said an old man, "we had a schoolmaster who had an odd way of catching boys. One day, he called out to us, 'Boys, I must have close attention to your books. The first one of you that sees another boy idle, I want you to inform me, and I will attend to his case.' 'Ah,' thought I to myself, 'there's Joe Simmons, that I don't like. I'll watch him, and if I see him look off his book, I'll tell.' It was not long before I saw Joe look off his book, and immediately I informed the master. 'Indeed,' said he; 'and how did you know he was idle?' 'I saw him,' said I. 'You did; and were your eyes on your book when you saw him?' I was caught, and I never watched for the boys again."

Hygiene.

"This is for your Health."—Paul.

SANITARY NOTES.

C. COLEGROVE.

COLD FEET.

Many persons are much troubled with the inconvenience of cold feet, which, besides being itself a serious discomfort, is constantly menacing or producing positive injury to the health. It may be a consequence of simple debility, but is perhaps more often due to some derangement in the circulation. There is unequal distribution of the blood, and the various internal organs are therefore receiving an undue supply; especially is this true of the brain and spinal marrow. In perfect health the blood is equally and properly distributed to every part of the body. Now, this evil of cold feet, so comparatively common, and so often and so wrongly neglected, should be promptly corrected. If not, then look out for headaches, and congestions, spinal tenderness, bronchitis, and consumption.

What shall be done? If necessary have a daily *pediluvium*, or hot foot bath. Of course warmth to the feet should be artificially applied, by the means of various heated substances, as convenience may supply, when the heat of the stove is not directly available. Gentle and frequent frictions may be advisable. Attention should be given to exercise and diet also. But I merely wished to mention one convenient form of local application to the feet. Let fine mustard be carefully and evenly sprinkled upon the inside of the stocking feet, and the stockings worn sufficiently to excite gentle heat and irritation of the skin. This is a very convenient, and, I think, useful expedient, for it has the advantage of being always available, and the mustard is kept just where it is wanted, without danger of being scattered and mis-adjusted.

Let no one think this a trifling subject. Thousands are asleep in death through inattention to the state of their feet. If the feet are cold, there is too little blood in the capillaries of the skin. Necessarily, some other part of the body has more than its proper allowance. And, unhappily, those portions are but too often some of the vital organs, such as the brain, and lungs, and spinal cord. Nay, the joints suffer also, and hence rheumatism is another result. Look out and keep the feet warm. After awhile the difficulty may be so far overcome as to require much less attention.

But consider the superlative folly of those who venture out in *thin shoes*, and whose lower extremities are poorly and thinly clad. And this sometimes for fashion's sake. I know it may be said that cold feet are a consequence of disease. True, a consequence sometimes, but more often a cause, and if a consequence, of some fault in the system, such as local congestion of some organ; then the evil is intensified by allowing the lower extremities to lack their due supply of blood. Illustration. A woman recently confined, was suddenly attacked with congestion of the brain, simulating somewhat that dangerous disease known as puerperal mania. Coincident with this development was marked coldness of the feet. Happily, by instant and diligent effort, the attack was speedily subdued.

Again, a young lady of my acquaintance actually wet her shoes before going to a party, in order to get rid of the nuisance of their squeaking. Result—she sleeps in the cemetery on the hill. Her excessive and imprudent care cost her life. This subject leads me to speak of another very extensive trouble, almost exclusively peculiar to women. I mean

SPINAL TENDERNESS.

This is, in a large proportion of cases, a marked feature of the habitual poor health of many women. The palmar surface of the thumb may be applied to the vertebræ, from the head downwards, and somewhere there is tenderness, with flinching from the pressure, more generally between the shoulders. Now this is a case of congestion, or undue vascularity of the spinal cord or its sheath, or the intervertebral and ligamentous connections, also, possibly. The numerous nervous branches that pass off from the chief or trunk line are naturally affected. No wonder there is poor health, neuralgia, and nervousness. Such cases are truly entitled to commiseration. And sometimes they are hard to cure. The operation of remedies is slow and sometimes uncertain. Still perseverance may accomplish wonders. Obviously, the remedy is counter-irritation to the back, steadily and courageously persevered in, while attention is given to promote and maintain warmth to the lower extremities. A liniment of a little sweet oil with ammonia, and also a little croton oil, rubbed on different portions of the spinal surface from time to time, taking care not to touch the oil to the eyes by accident, as it would produce severe smarting. (The attendant might inadvertently do this.) The liniment should be carefully prepared, and carefully and faithfully used. We think the counter-irritation is, humanly speaking, almost indispensable to revovery. If I am not mistaken, this expedient was employed with great thoroughness and good effect in the case of Senator Sumner's injury in the Senate chamber.

It is useless to expect perfect health along with serious spinal irritation. Thousands upon thousands of American women are suffering from this difficulty. It is often the result of simple inattention. Want of exercise, nervous excitement, cold feet, and sometimes insufficient or unsuitable nutrition, may be numbered among the causes. The malady itself is the fruitful source of much suffering and poor health. Attention should be given to any and every means of invigoration.

APPLES AS FOOD.—Besides the large amount of real nutriment which the apple contains, in the shape of saccharine, mucilage, etc., it also contains vegetable acids, aromatic principles, and is exceedingly valuable medicinally, being cooling, laxative, and useful in various inflammatory diseases.

During a season of great scarcity in England, apples were used as common food by the laborers, and it was asserted by them that they were superior to potatoes, or, in other words, they could "stand their work" on baked apples without meat; but a potato diet required meat, or some other as substantial food, to enable them to sustain themselves. On the continent of Europe, especially in France and Germany, and wherever the apple is easily raised, it is used in its season as a common food by the laboring classes; and why not in the United States, where it is one of the commonest and most easily raised of cultivated fruits? . . .

There is no fruit that is capable of so multifarious changes in its manner of being served as the apple; none so eagerly craved by the multitude. Why, then, should its use not be universal?—*Nashville Union.*

WALL PAPERS.—Dr. Hall notes the fact that many persons sicken and die after moving into new houses; others after sleeping in somebody's "spare room;" and traces the cause to poison in the paper on the wall. In one case four children in one family sickened and died one after another; and it was found that the paper on the wall contained three grains of arsenic to every square foot. Curtains, carpets, and wall paper having a green color should be avoided.

PURITY IN A SICK ROOM.—In a sick room there should be no standing liquid, not even the purest cold water. The tainted atmosphere is sure to settle upon its surface which, if not drank, is evaporated, mingled with the air, and taken into the lungs to be incorporated with the blood. Everything perishable by evaporation should be removed from the room, as food and fruits, as the air is contaminated by their exhalations.

REMEDY FOR CORNS.—Mr. Rose, a merchant of San Diego, announced that these creators of so much torment, can easily and surely be cured by applying gum arabic mucilage every evening on going to bed. He had them for nearly forty years, and tried nearly all the corn remedies in existence without relief, until he tried the above, which rapidly cured him in a few weeks.

FRENCH and English physicians almost universally prescribe a free use of lemon juice to effect a cure for the rheumatism.

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AND

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"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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The "Crisis" is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

HYMN.

1 Thess. 5: 22. 2 Cor. 8: 13.

Thou Father of mercies, whose love, never ceasing,
Comes down in rich blessings from day unto day,
Like the flow of a river whose waters, increasing,
Give verdure and richness to all on its way!

Oh! help me to live for the good of my brother,
Whose faith may be weak, and his knowledge quite small;
The disciples of Jesus must help one another,
Avoiding what causes another to fall.

Those things in themselves I deem harmless and proper,
And think it not wrong to indulge or enjoy;
If by my indulgence my weak brother suffer,
My example is bad when his faith I destroy.

Each act of indulgence, though seemingly lawful,
Like the eating of flesh or the drinking of wine,
If a snare to my brother, is wicked, is awful;
Self-denial is noble, is godlike—divine.
—*Chris. Press.*

PERFECTION.

H. PRATT.

"The law made nothing perfect; but the bringing in of a better hope did."

Then it is the better hope that produces perfection, and this is what John says—"He that hath this hope in him purifieth himself, even as he is pure." Who believes it? Is John right or not? Who says No? The law was our schoolmaster to bring us to Christ. It was added by reason of trangression, till the seed should come to whom the promises were made. And by him (Christ) all that believe are justified from all things from which we could not be justified by the law of Moses. The law was weak; it could bring nothing to perfection. See Rom. 8: 3—"For what the law could not do, in that it was weak through the flesh," God could accomplish through his Son.

"The bringing in of a better hope" made our Captain perfect. Heb. 5: 9—"And being made perfect, he became the author of eternal salvation unto all them [who feel well?] who *obey* him." How was Christ made perfect? By suffering,—suffering for well doing. Was he ever imperfect? Yes. How? In character, as in stature, and both were perfected in due time; the former by suffering, as saith the Scriptures. He did not always feel well. He was a man of sorrows, but the Father always felt well toward him. "This is my beloved Son, in whom I am well pleased." Being the Son of God, he was partaker of the divine nature, as well as of the human, and has been touched with the feelings of our infirmities, and consequently knows how to succor us when tempted.

This better hope makes us partakers of the divine nature, as saith Peter, and enables us to escape the corruptions that are in the world, through lust, and enables us to pray for our enemies and do good to them that hate us, and thereby be *perfect*, even as your Father in heaven is perfect.

There was one man who had kept the law, who wanted to do some good thing, and get eternal life. The Savior told him that if he would be *perfect* he must sell and give alms, and follow him; and such as love possessions more than the cause of God, will doubtless have to do the same, to be *perfect*.

God has not left us to our feelings, impressions, or consciences, about this matter, as those that are without law. He has a perfect will, and it is good will, and acceptable to all his children. To understand this will, we have directions in Rom. 12: 1, 2. After learning his will, if we have the better hope, it will be our greatest pleasure to do it. This will be perfect obedience, perfect submission, perfect love.

A knowledge of his will is all important in the estimation of Paul, and he says all Scripture given by inspiration of God "is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may *be perfect*."

Again—"Now the God of peace make you *perfect* in every good work to do his will." Here is something to do, and when Abraham got hold of this "better hope," it made him obedient, and by works was faith made perfect. This is pleasing to God, and without faith it is impossible to please God.

If, then, perfect faith is pleasing to God, which produces corresponding work, then he loves us; certainly, if he is pleased with us. Now having obtained his love, and the love of Christ, how shall we abide in his love, so that we may have boldness in the day of judgment? Hear him. "If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments, and abide in his love."

Brethren, is not this sufficiently plain, whether we feel sorrowful or joyous? If we keep his commands we shall abide in his love. This is the perfection of the better hope. "The law made nothing perfect, but the bringing in of a better hope did." Blessed be God forever. Amen.

— The great wealth of the world is its great and good minds.

HE IS COMING.

J. W. THOMAS.

"The Lord himself shall descend from heaven."—1 THESS. 4: 16.

Jesus is in heaven. He came into this world over eighteen centuries ago. He lived a holy life, and died on the cross for his enemies. He was buried in Joseph's sepulchre, and a band of soldiers was stationed to guard it until the third day. A great stone was placed at the door of the tomb and sealed, so that it was impossible for any one to steal him away. On the morning of the third day, an angel from the courts of glory rolled the stone away and sat upon it. He said to the women who had come to embalm the body of their Lord—"Be not affrighted; ye seek Jesus of Nazareth, which was crucified; *he is risen*, he is not here; behold the place where they laid him."

The same day at evening Jesus showed himself to his disciples. While they were gathered together suddenly he appeared in their midst and said—"Peace be unto you! But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see, for a spirit hath not flesh and blood as ye see me have. And while they yet believed not from joy and wondered, he said unto them, Have ye any meat? And they gave him a piece of a broiled fish, and of a honey-comb. And he took it and did eat before them. Then were the disciples glad when they saw the Lord."

Thus the evidence concerning his resurrection is very clear. It was the very same Jesus that the disciples had loved and followed before his crucifixion. He was with them on different occasions until the day in which he was taken up; after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen, "to whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God. And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. When they therefore were come together, they asked of him saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times nor the reasons, which the Father hath put in his own power. But ye shall receive power after that the Holy Ghost is come upon you.; and ye shall bear witness unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel, which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

Jesus, then, is in heaven. He has not been back to this earth since he went there. No matter what some tell us in reference to his coming at "death," or at the "destruction of Jerusalem." We *know* that he has not yet come. *Our eyes have not seen him.* But we believe he *lives*, and with Peter we can say, "Whom having not seen, we love, in whom, though now we see him not, yet believing, we rejoice with joy unspeakable and full of glory." He lives as an advocate at the Father's right hand. He lives as our High Priest, presenting the merits of his own blood in the heavenly sanctuary. He lives as a Prince and a Savior.

But he will come again. "Let not your heart be troubled, ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you; and if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am there ye may be also." Blessed hope! It has been the support and comfort of the church through ages past. Good old Job in the midst of his severe afflictions looked forward to that glorious day. "I know that my Redeemer liveth, and that he shall stand in the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God." He will speak; and the dead will hear his voice. Our loved ones will come from the land of the enemy. David said—"As for me, I will behold thy face in righteousness; I shall be satisfied when I awake with thy likeness." Isaiah sang with eloquent lips—"He will swallow up death in victory; and the Lord God will wipe away tears from off all faces, and the rebuke of his people shall he take away from off all the earth. And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us; this is the Lord; we have waited for him; we will be glad and rejoice in his salvation."

This was the hope of all the prophets and apostles. This was the comfort Paul administered to his afflicted brethren—"I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others that have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the *Lord himself shall descend from heaven with a shout*, with the voice of the archangel and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we be forever with the Lord. Wherefore, comfort one another with these words." So let it be.

CHRIST OUR EXAMPLE.

C. H. BARNES.

"He that saith he abideth in him, ought himself also so to walk, even as he walked." 1 John 2: 6.

As christians, we profess to abide in Christ, for we are taught that if men do not abide in him they are cast forth as branches and are withered. Now after making this claim of relationship to Christ, do you walk in harmony with it? that is, do you walk in accordance with Paul's request—"I, therefore, the prisoner of the Lord, beseech you that ye walk *worthy of the vocation wherewith ye are called*."

Do you ask what it is to walk worthy of your calling? I will tell you what it is. It is this: "He that saith he abideth in him ought himself also so to walk, even as he walked."

Jesus walked in humility. He was a man of humility. It is said of him that "he humbled himself." He was "meek and lowly in heart." His followers were chosen from the lower ranks of men. Peter and Andrew were fishermen. So were James and John. Matthew was a tax gatherer or receiver of customs. He was humble in his manner of preaching; so humble that the common people heard him gladly. He was willing to preach wherever he could find hearers. He preached on the mountain top and by the seashore. He expounded the Scriptures in the synagogue, and he also declared their contents while resting by Jacob's well.

Christian brother, you perhaps are a preacher. Are you as humble as your Master? Are you willing to declare your message to the lowly? If you have but a small attendance, can you joyfully preach the word? Christian brother or sister, are you humble? do your friends and associates think you are? and if they do not, is n't the main reason because you give them but little evidence that you are?

Jesus was charitable. He was mindful of the fact that "the flesh is weak," and knew how to make proper allowance for infirmities of his fellow creatures. Even in his dying hour, having undergone an unjust trial and condemnation; having been subject to abuse, mockery, and insult, and having been nailed to the cross on which he was to die; with heavenly compassion and tenderness he is led to pray, "Father, forgive them; for they know not what they do." Notwithstanding their hard-heartedness, he could see in their very ignorance occasion for clemency.

Are you, reader, possessed of a similar spirit? When some one has offended you, do you ever consider the imperfectness of human nature? Instead of being so ready to condemn, think if there be not some extenuating features which call for mercy on your part.

Jesus was charitable. His theological platform was broad compared with that of many of his followers, and whoever is like him is free from bigotry. A bigot is one who is so wedded to certain opinions that he has but very little if any sympathy for those who belong to any sect or party. All who do not subscribe to his confession of faith, he is ready to consign to the regions of the damned. He has no love, no sympathy, no good wishes nor prayers for any enterprise carried on independently of his party. Good works and pious undertakings may be engaged in, yet if they follow not with him, he would forbid any and all men to cast out a single devil.

Now I affirm that if a man be abiding in Christ his Spirit will banish such a disposition, and will lead its possessor to fully endorse our Savior when he rebuked the uncharitableness of his disciples for forbidding a man to cast out devils because he followed not with them. When told of this their adventure, his reply was, "Forbid him not, for he that is not against us is for us." This sentiment needs to be repeated in the present time, for it is a lamentable fact that the same selfish spirit Jesus then rebuked is only too manifest even now. Men bearing the name of Christ have yet so little of his spirit that they have nothing but frowns for many a noble work, simply because they did not originate within the narrow borders of their own circle. O poor, weak humanity! remember Jesus does not thus feel, but says "he that is not against us is for us."

Further, for a platform of christian fellowship, true love will adopt one as broad as that laid down by our Savior. On a certain occasion, being told that his mother and brethren desired to speak with him, he improved the occasion by stretching forth his hand toward his disciples saying, "Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."

If a man be doing the will of God; if He look upon him with approval; if the Savior receive him as his brother, who are you, or what am I, that we should refuse to fellowship him whom the King delighteth to honor? Christian love led John to write that "every one that loveth him that begat, loveth him also that is begotten of him"; and if we possess it, it will lead us to thus feel and act also. Reader, is it thus with you?

Jesus relied upon God under all circumstances. He delighted to do his will. He loved to pray. At all times and under all circumstances he manifested the principles of the religion which he designed to establish. Having thus lived, he has left his people an example that they should follow his steps.

Brother, sister, how does your life compare with your profession? If you say you are abiding in Christ, to be consistent, you ought "also to walk even as he walked."

— A great soul will be strong to live as well as strong to think.

THE 1000 YEARS OF REV. 20.

L. BOUTELL.

WHERE are they located? A few suggestions I may be permitted to utter. They are very important, as they relate to the manner and time of Christ's coming. We can often tell more readily what a thing is not, than what it is. It may be so with this passage. Since I first commenced the study of the Bible relating to the application of the truth to the events as they are to come in their order, I have found it best not to urge or put a passage where it does not belong. The thousand years and the binding of the devil are associated, and necessarily go together. If you cannot find the one, then you cannot find the other. There should be no unpleasant feeling while alluding to or discussing this question; we should be willing to look it in the face, and all the disciples of Jesus would be pleased to have him disposed of as soon as possible and consistent with the divine plan.

Now to the question. Is there a promise in the Bible that the "devil" that "goeth about like a roaring lion seeking whom he may devour" shall ever be bound? that devil whom when ye resist shall "flee from you"? He has tempted, worried, and made havoc of the church everywhere, getting fearful control of men, both mentally and physically; and while this mighty warfare has been going on, he has been multiplying his subjects and will continue to do so till Jesus comes. Not an intimation anywhere in the Bible that he is to be bound. He is loose now, and doing his best to deceive, drag down, and destroy, is he not? He knows his time is short, and he exerts himself to his utmost to enlarge his dominion. Will he not till Jesus comes make all possible progress?

Well, what advantage to bind the old liar, when Jesus comes and takes his own to their chambers till the indignation be overpast? How could he hurt them then? All the loyal subjects of Christ are out of his reach, housed away safely. No need of binding for the safety of the church. And in the winding up of events there is no place for the binding of the devil.

At the sounding of the last trump the dead shall be raised, the righteous incorruptible. Is there any trump to sound after the last one? Then it follows that all the dead come forth at the sounding of the last trump. The voice of the seventh angel has been heard crying—"The hour of his judgment has come," or, "Behold he cometh"; and when it has finished sounding, the kingdoms of this world become the kingdom of our Lord and his Christ. No time for binding here. Here is a purified kingdom—new earth. No devil here, none to be deceived. The devil and all his subjects have gone in the cleansing conflagration.

Yes, but what do you do with the devil of Rev. 20? Let him stand everlastingly as God put him, a symbol of a God-hating, wicked government. He is used in no other way in the book of Rev. but as a symbol, representing those governments that are in the past. This obviates all those necessary difficulties that trouble you, such as the making of a thousand years between the resurrections of the dead, when Inspiration puts them at the same time, or hour. All hear one voice; all come forth. The field (the world) is harvested at the end of this age, and the tares burned up "root and branch." At the coming of our Lord Jesus, the saints are all caught up to meet him, enter their chambers, and stay—how long? Until the indignation be overpast, and Nahum declares it an "utter end"; and "affliction shall not rise up a second time."

Is it possible the "father of lies" can live after Jesus comes? Will not death and the devil be destroyed together? And will not this be when he is "revealed from heaven in flaming fire"? This being so, shall we not all rejoice to know his destruction is so near? I think the good disciples will respond heartily, So mote it be, the sooner the better.

MY NEW BIBLE.

E. S. WILLARD.

"And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." Matt. 21: 22.

The above was the first verse *marked*; and the sweet experience of faith came with the words as I knelt in prayer. I did believe the Lord would help me now on our return from Alton Bay campmeeting to do my duty at home, and give me an unction for the saints scattered abroad.

We found our home in peace. "The angel of his presence" who had gone and come with us had kept all in perfect safety; and how sweet was the family altar night and morning as we mingled our voices in holy song, reading, and prayers. O, is there anything like religion in this world? What good children it makes; what good parents, friends, and blessed homes! Not sweeter to our tastes were the delicious pears, apples and grapes, all waiting for us in their perfection and profusion, than were the subdued tones of affection and the grasp of the faithful hands that had faithfully worked for our interests while absent, and all because Jesus abode with them and daily renewed their strength. Amid the contending elements of earth, what should we do without Jesus to speak the calm? O my Lord, without this it were better that we had not been born! But he gives the calm that is a calm; he gives the sunshine that is a sunshine; he gives the peace that is a peace. Bless his name!

And now, beloved brethren and sisters, as I think of your songs, your sermons, your prayers, your greetings, I am lifted up, and up, and up, until I feel that I sit in an heavenly place in Christ Jesus, and earth and all its toils for the time are quite forgot. We do bless God that he suffered us to meet with you upon that consecrated ground. It is a token of his love we may never forget. After all this, can we doubt that God has a people in the earth? As soon doubt our own existence! The prayer of faith at the sick-bed and its immediate answer, even while we were yet speaking, told us of the Living God; the precious, loving Spirit manifested from the desk caused us to exclaim—"Behold how these brethren love one another." "By this shall all men *know* that ye are my disciples, if ye have love one to another." To see the dear servants of God embrace each other in the stand, and weep aloud for joy of heart in view of the blessed truths brought to light in God's holy word, was truly touching,—the North and the South in each other's embrace, made one in the good Samaritan work of binding up the wounds and pouring in the oil and the wine to restore the prostrate traveler. God be praised that we were there to witness it, and that it was there to be witnessed. "God is love; and he that dwelleth in love dwelleth in God, and God in him."

How blessed to be thus enveloped in God, thus shut in of God like Noah in the ark. How he rode over the waters that were the destruction of a wicked world, because God God had shut him in. Love is the ark that will cause the saints to ride above the flames unharmed.

Then, beloved, let us love one another, for love is of God, and we rejoice to witness that "ye yourselves are taught of God to love one another; but we beseech you, brethren, that ye increase more and more"; for time is short, and perils thicken, and we shall need this shutting up in God and he in us in order to stand the fiery ordeal through which we shall have to pass.

Beloved brethren and sisters, our heart burns within us as we contemplate this subject, as the day of glory and of sacrifice looms up before us, when the "little cloud" that is now like a man's hand, and seen but by single watchers, shall overspread the whole horizon of the church, and fall in a copious shower to revive her for her last deadly conflict with the "powers of darkness"; for her last bloody sweat in the Gethsemane that awaits her; where, in her own body, she will fill up that which is behind in her "of the afflictions of Christ," her living Head; and with him, having been "made perfect through sufferings," obtain "eternal redemption" through his blood, and forever sit down with him upon his throne, as he has overcome and is set down with his Father upon his throne. Rev. 3: 21.

Haddonfield, N. J., Sept. 20th.

AM I HOLY?

This is an important question, one that all should be able to answer truthfully in the affirmative, for "without holiness no man shall see the Lord." It is not, "am I almost holy, or partly holy, but "am I holy?" Perhaps many who make this inquiry are in some doubt what the inquiry implies and therefore do not try to answer it themselves, but say they will leave it with God. But we should know for ourselves so that we are not deceived in our minds with regard to our standing before God.

I think all will agree that a condition of holiness is one of purity, or entire freedom from sin. But what is freedom from sin? Is it only forgiveness? But forgiveness is only for transgression, and does not affect the condition of the flesh by purifying it of worldly lusts. With only the forgiveness of "sins that are past" there yet remain "fleshly lusts that war against the soul." In the conflict with these inward foes, the justified person may gain many victories and rejoice in them, but he more often finds himself too weak, and they obtain the mastery, and he needs to be justified or forgiven for open transgression again, with only this difference, that whereas before he transgressed wilfully, now he is overcome, but the act is the same, and as hateful in the sight of God. Grieving over it he starts anew only to return to the same condition of condemnation to be forgiven again, and try again. Such an one is continually "laying again the foundation of repentance from dead works" and cannot "go on unto perfection." His journey is but a circle, to come to the same starting point over and over again. When temptation comes there is ever a response in the flesh, and a struggle to keep down the lusts of the flesh lest they prevail, but often in vain. And the victim cries out—"O, wretched man that I am, who shall deliver me from the body of this death?"

This person needs a further work within, a cleansing of the flesh, so that his very body may be presented "holy and acceptable unto God;" or, in the words of Paul, "the very God of peace sanctify you wholly; and your whole spirit, soul and body be presented blameless unto the coming of our Lord Jesus Christ." Here the body is to be blameless and presented so unto the coming of Christ. Here is an explanation of the question, "am I holy?" Is my body blameless? Are there foes within? When temptation comes, is there a response to it in my nature? Am I continually struggling to keep down my passions, lest they gain the victory over my love for Jesus? If so, then those passions are unholy and need something more than conquering. They need eradicating. The flesh needs cleansing in order for the body to be blameless. The spiritual emotions may be all right, but the fleshy emotions are all wrong. In this case the body is not holy, and I think we all believe the body is a very essential part of the man. Now then, am I holy? What shall we say to this inquiry? Is it yes, or no? Let it be candidly considered and candidly answered, even if we find the response to be in the negative. . . .

CAN I BE HOLY?

When once a person knows, or rather comes to a realizing sense of the fact that sin dwells in the flesh, and that how much soever he may seek to do good, yet evil is present with him, then the legitimate and natural inquiry is, Can I be delivered from this power? A deliverance from this condition, so that a person's carnal desires in the flesh are dead, and the whole impulse of the body is spiritual, is the point under consideration. Can the body be controlled by the Spirit of God so that its emotions are not carnal but spiritual? Mark the point. I am not writing about a man's desires for holiness, but about the thing itself. A man may be converted to God so that he loves the things of God and takes delight in his service, but he "finds a law in his members warring against the law of his mind," and the question is, Can he be delivered from this condition?

This is as important a question as the one, "am I holy," for if a person fully realizes that notwithstanding his love to God and his service, there yet remains the "sin in the flesh," it is very important to know whether it must always remain there during mortality, or whether it can be rooted out now.

Must the flesh always in this life be a battle ground of the devil, or can its emotions be made pure so that the warfare will be one against outward temptations rather than inward lusts? Some are always talking of the trouble they have with self. Cannot self be purified so that we have no more trouble with it?

I know of many who think this cannot or will not be done in this life, and so they go on making the best of it, as they say, and don't allow it to trouble them, but leave it for God to take care of, while others mourn over it and are continually struggling for deliverance, and feel downcast because of their condition.

The first class make no progress in divine life to speak of, but are always moving in the same circle round and round. Their emotions die out, but they stick to principle, and will serve God if they die for it, but they always acknowledge that they commit sins every day, and every day they ask forgiveness, and thus they keep on sinning and asking forgiveness, and this is their highest attainment, namely, a pardoned criminal.

The second class are more conscientious, and they mourn and sigh for deliverance perhaps for years, and, with the general teaching of the present day, might mourn on comfortless until their last moments of this life, without receiving that for which they mourn, unless, perchance, light from God illuminates their minds, and suddenly they discover that this inner foe can be dethroned by the power of God, and the whole being be make pure, and they can be "kept by the power of God" from sin.

Can this change be wrought in us? Can our members be made holy and acceptable unto God? Can the foes within be turned out and we have peace? Can we become so filled with the Spirit that there will be no inward response to temptation without? Can our bodies be "blameless" and cease to be the battle-ground between God and Satan? Can we become thus holy?

Dear reader, I beseech of you "by the mercies of God" that you have faith to answer this inquiry in the affirmative. Your growth in grace depends upon thus answering it. Your increase unto the edifying of the body of Christ depends upon it. And then you will be ready for my next inquiry, "How can I become holy?"—FRANK BURR, in *Advent Christian Times.*

"WHAT IS MAN?"—Ps. 8: 4.

J. W. TAYLOR.

In the second chapter of Genesis we have a record of the creation of man, and there we are informed that after God had created him "out of the dust of the ground," he "breathed into his nostrils the breath of life, and man became a living soul." From this brief record it is quite evident that breathing into his nostrils the breath of life made him a living soul. So far as his physical organism was concerned, he was perfect before the life was added, but he could not move, could not think, could not act. He was like the engine without the steam: perfect in its mechanism, yet unable to move. The physical organs are all perfect, the brain is ready to act, but something must be done to produce life and consciousness.

Some tell us that this was done by putting a conscious entity in the man already created. They gravely inform us that the Hebrew, *n'shamah*, from which the phrase "breath of life" is rendered, should be rendered "breath of *lives*," evincing that God breathed into man *two* kinds of life—natural and spiritual; and that the spiritual life became the "inner man," the "immortal soul." All the attributes of the man are therefore accredited to this mysterious being inside; it is he that thinks, it is he that speaks, it is he that loves, hates, and desires.

I have before me a Sunday school paper, from which I copy the following:—

HAVE YOU A SOUL?

There are some people so silly as to say that neither they nor any one else have any souls. Queer, is it not? You see it takes a man with a soul to say he has n't one. Well, one of those would-be wise men met a preacher one day, and jeering at him said—

"I'd like to know what is a soul? Come, old fellow, can you tell me that?"

"My friend," said the preacher, "you have asked me that question, not because you wished to learn anything, but to puzzle me. Now, you know, two can play at that game. So, before I answer you, I will ask you to tell me what are the component parts of oxygenated muriatic acid of lime?"

These big words puzzled the man, as I suppose they do you, and he was silent. After a few moments the missionary asked, "Can you tell me? Well, at least you can repeat my question?" Still the man was silent. "Can't you repeat it?" urged the preacher.

"I am thinking," replied the puzzled man.

"Thinking, eh? What with? With your fingers? With your feet? With your hair? What is it in you which thinks?"

The man's looks showed that he was fairly caught in the preacher's trap. And as he did not reply the preacher added,

"Your question, sir, is answered; that which thinks is your soul."

Children, the preacher was right. If we had no souls, we could not think. Trees do not think. Horses do not think. Bodies without souls do not think. It takes a soul to think. So you see how silly it is for people who can think to say they have no souls. Should one of you ever meet one of these silly people, you can say, I know what a soul is; it is that in me which thinks, and loves, and hopes, and grieves.—*Sunday School Advocate.*

Well, all I have to say is, it was a silly man who wrote the above, if he had a dozen souls.

We learn from the above that "it takes a man with a soul to say he has n't got a soul"! So it is the "soul" that speaks, and not the man. Then what of a dumb man? He must have a dumb soul, for it is the soul that speaks. To say the cause of his dumbness is in the deficiency of the organ of speech, is to admit that the soul cannot speak without the physical organ, and is virtually admitting that it is *not* the soul that speaks, after all! One position, therefore, is true; it is either the physical man that speaks, or else the dumb man has a dumb soul!

But "it takes a man with a soul to say he has n't any soul." That is, it takes a man with a soul to *speak*. Then from the same parity of reasoning we must conclude that it takes a *jackass with a soul* to speak, and Balaam's must have had a soul! To say the beast spoke by the power of God, is to admit that man can speak without a soul, for he may speak by the same power. That is, if God could make the beast speak *once* without a soul, he can also make man speak *a thousand times* without a soul. Or did God *lend* the jackass a soul just long enough to speak once? If he did, then why not assume that he may lend man one just through his lifetime, and then take it back?

But again—"It is the soul that *thinks*, and *loves*, and *hopes*, and *grieves*." Then we can easily learn whether the soul is immortal, or ceases to exist at the death of the body. Not by asking the wonderful preacher above referred to, however, but by consulting the word of God. David says—"In *that very day* [i. e., the day of his death] *his thoughts perish*." Ps. 146: 3, 4. See also Eccl. 9: 6,—"Also their *love*, and their *hatred*, and their *envy*, *is now perished*." So according to *God's word*, the soul ceases to *think*, ceases to *love*, and ceases to hate or envy, when the body dies.

The above article, therefore, instead of being a demonstration that man possesses an immortal soul, as it was intended, is simply a few foolish assertions; calculated, however, to mislead the young. Satan is truly working with all power, and signs, and lying wonders. Even under the cloak of christianity, through the instrumentality of so-called "orthodoxy," he is inculcating his terrible heresies in the minds of the youth of the land. And is God going to hold men guiltless who thus pervert his word, and teach for doctrines the commandments of men?

No wonder men turn infidels when they grow up, and see what absurdities they have been taught. Teach a child that a horse does not think! Surely, it takes a man without a soul to make such an assertion as that. Raise your whip over your horse, and then ask your "preacher" what made him jump.? You did not hit him; he did not feel anything, but he thought you were going to hit him. He thought, did he? Then he must have a soul, for "bodies without souls do not think."

This, however, is true; bodies without souls do not think; and we suppose our preacher above referred to would of course be ready to admit that bodies with souls can think. Probably he never read what Job said, that "every living thing possesses a soul" (chap. 12: 10); if he had he would not have presented such a foolish argument to prove that man has a soul.

No one denies that man possesses a soul, but we do deny that God breathed an *immortal* soul into man when he breathed into his nostrils the breath of life. If he did, he just as virtually breathed one into the beast, for in Gen. 7: 21 we read—"And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: *all in whose nostrils was the breath of life* (*n-shamah*), of all that was in the dry land *died*."

Here the same word occurs again, in its plural form, and is equally applied to man and beast. The same "breath of *lives*" is in the nostrils of both; and this breath of life constitutes the spirit, which leaves man when he dies. Solomon says, when speaking of man and beast, "Yea, they have all *one breath*." Eccl. 3: 19, 20. So if the breath breathed into man became in him an immortal spirit, it just as virtually did in the beast. The fact that the phrase "breath of lives" occurs in Gen. 2: 7, does not prove that he possesses *two kinds* of life, by any means; it merely shows that he possesses the same breath of life common to all animals; hence the breath of "lives." And the pre-eminence that man possesses over the beast is attributable merely to the organization of his physical being.

BLAME is safer than praise. As long as all that is said is said against me, I feel a certain assurance of success. But as soon as honeyed words of praise are spoken for me, I feel as one that lies unprotected before his enemies. In general, every evil to which we do not succumb is a benefactor. As the Sandwich Islander believes that the strength and valor of the enemy he kills passes into himself, so we gain the strength of the temptation we resist.—*Emerson.*

— Let no one count the number of his friends till they are bolted in the sieve of his own adversity, for there is much bran in prosperous friendship.

The World's Crisis

AND

SECOND ADVENT MESSENGER,

Boston, W'dnesday, Oct. 2, 1872.

☞ Take Notice!

All subscriptions for the "Crisis" issued from this time forward are at the rate of $2.00 a year, payable IN ADVANCE.

☞ Please Remember!

☞ All remittances to this office, in the form of Drafts, Bank Checks, and Postal Money-Orders, should be made payable to the Business Agent, GEO. T. ADAMS.

☞ THOSE who send articles for the "Crisis," should direct them to MILES GRANT, Boston, Mass., and not to the Business Agent.

WESTERN NOTES.

In compliance with an earnest request from D. S. Clark, at Amboy, we commenced meetings there Monday evening, in the Chicago tent, which was pitched in the heart of the village, in the rear of the Methodist church. Bro. Clark is a true man, whose labors in the west have been much blest by the Lord in building up the church of Christ. His health is poor at present. He has a bad cough, and feels an unpleasant weakness and prostration of his physical system. Pray for him.

Bro. C. Marston also resides at Amboy. He is an intelligent, earnest young man, who preaches in the place one half the time. We also met Bro. Kendall here, who is a true minister of Christ. Our meetings at Amboy produced happy results. The quickening power of the Holy Spirit was felt by a goodly number. Several requested prayers for a deeper work of grace in their hearts, and received special blessings. We had reason to thank the Lord for the fruits of the tent-meeting. We trust the results will be lasting. We left the Brn. and Srs. in good cheer, with bright hopes of seeing Jesus in a little while. The prospect is continually brightening, showing very clearly that our hope will soon be realized. The pilgrims were refreshed in looking over the evidences which prove beyond all controversy that the King of kings will appear in a short time to set up his everlasting kingdom.

Monday evening, Sept. 23d, we commenced meetings in the Baptist meeting-house in Rochelle. Last week Bro. Marston held a discussion in the place with D. W. Hull (a Spiritualist), a brother of Moses Hull. So far as we could learn, Bro. Marston did credit and justice to the side of truth. Spiritualism has taken strong hold in the western states, and is spreading its poisonous and demoralizing effects in all directions, ruining the peace of happy families, crushing out every thing sacred to virtue and a pure christianity; being at war with God and the Bible, Christ and his followers. As is arsenic or the bite of a rattlesnake to a healthy constitution, so is Spiritualism to the welfare of mankind. Its effects are evil, and only evil continually. It pulls down and never builds up the best interests of society. Every true lover of humanity should stand firmly against this Satanic delusion, as he would against the spread of small pox.

So far as we could determine, the general religious interest in the west is in a low condition, as is the case in all other parts of the world. Pride, fashion, pleasure and cold formalism are the terms to represent nominal christianity at the present day. While this is true of the mass of professors, there are some noble exceptions in the various churches, who are wholly consecrated to the Lord, and others who are earnestly seeking the "higher life." In Rochelle we found a few of the latter class. Others became newly interested in the subject of holiness, and felt the importance of being pure in heart, in order to be ready to meet Jesus.

We met Bro. Sheldon at Rochelle, who had been holding a few meetings there since the close of the discussion noticed. His health is improving, with a good prospect of a complete cure. He has received much benefit from the use of the Bethesda water from the springs at Waukesha, Wis., owned by Col. Richard Dunbar. The water of the Bethesda springs has a remarkable power to cure Bright's disease, diabetes, hemorrhage of the kidneys, cancer in the bladder, and other diseases of the liver, kidneys and urinary organs. We hear of wonderful cures produced by the use of this water. It has magic healing properties unknown in other remedies for these terrible diseases. Many are using it and receiving the most satisfactory and joyful results. From what we learn of its effects, we do not hesitate to recommend it as the *best* known remedy for the diseases named. The water can be ordered from Mr. Dunbar at Waukesha, Wis., or from Mr. L. Carroll, 153 Bunker Hill St., Charlestown, Mass. It is sold at $1 per gallon, or $25 per bbl. of thirty gallons.

"PROOFS OF IMMORTALITY."

The "Radical Club" in Boston recently held a meeting, in which the "proofs of immortality" were presented by Mr. Nicholas E. Boyd, Mr. Whipple, Mr. Wetherbee, M. Oliver, Mr. Hinckley, Mr. Verity, and Dr. Bartol. The first speaker is reported as follows:—

"He began with a rapid review of the proofs of individual immortality which had been assumed as conclusive, viz.: The faith in the doctrine, which he declared was falsely assumed to be universal; the general desire for continued existence, which he thought might be a mistake, wisely permitted to occupy the human mind until it should be prepared for something better; the inadequacy of the present life for the development of our faculties, in answer to which he urged that if not fully developed in the individual they might be in the coming, crowning race of the future; the stock arguments drawn from a suppositious knowledge of the divine nature, which appeared to him to be presumptuous; the argument of the progressive nature of the soul, which, even if proved, did not bring to him a conviction of the permanence of the personal consciousness of the individual, since we lived in our children, whether of the brain or of the body; the idea that what is must continue, in support of which he thought that only misty and inconclusive arguments could be urged; the simplicity and oneness of the living agent, which, he said, if proved, proved too much, it demonstrated the immortality of the dog, the elephant, the iguanodon, and the plesiosaurus quite as clearly as that of the human race. The truth of the doctrine must be spiritually discovered, not proved by argument; no plea from without could have any influence, he said, and, for himself, he owned that he had not as yet found anything to convince him."

Mr. Verity said—"After all, death seemed to him like taking a leap in the dark." Mr. Wetherbee believed he was immortal because the spirits had told him so. Dr. Bartol said—"The idea of immortality was one upon which argument was inadmissible."

Thus we find the wise men of the world still groping in the dark on the subject of immortality. Science, philosophy and reason give no proof that man is naturally immortal; neither does the Bible. Their teaching is uniform and harmonious. Every thing in science and nature teaches that man is a *mortal* being, and the Sacred Scriptures declare the same, and that the only way to obtain immortality, if we die, is by the resurrection of the dead, through Christ. No wicked man, who dies in his sins, can become immortal. He must die the second death, and then remain dead eternally. None but holy persons are to live forever.

A FREE PAPER.

The following sensible remarks are from the *Advent Christian Times*:—

"What is 'a free paper'? A paper that will publish anything and everything written by anybody and everybody. Such a sheet must needs be of enormous size, in order to contain the matter offered for its columns. And its contents would match a city sewer for variety, and frequently for quality of contents. Orthodoxy and heterodoxy, materialism and immaterialism, Spiritualism, Infidelity, Nothingarianism, Mormonism, Universalism, Restorationism, and all the other 'isms' to the end of the long chapter. For that party in Christendom, or the world, is small or select indeed, which has not one member in whom ability to write well bears no comparison to the desire to appear in print, and who would inequitably take advantage of 'a free paper' to get his or her lucubrations before the public.

There is no such thing published as 'a free paper'; and it is only prating cant to affirm that there is. . . . Every paper is devoted to some purpose (or it has no excuse for existence). Its charge is committed to some man or set of men. They may excel in skill and judgment, or be deficient in the talent necessary to the successful conduct of a periodical. But one thing no editor or editorial committee can do—*please everybody, or publish all the matter they receive*. Happy the editor who succeeds in pleasing the most people. He will have the credit of publishing what comes nearest to A FREE PAPER!"

A "free paper," in the true sense, would be like a swill pail. No one would want it in his house. Such a paper should be open for articles in defense of Christianity, Infidelity, Spiritualism, Free-love-ism, Catholicism, Protestantism, Mohammedanism, Swedenborgianism, Shakerism, eternal torment, destruction of the wicked, sleep of the dead, the immortality of the soul, resurrection of all the dead, the non-resurrection of the wicked, universal salvation, atheism, no Spirit, no devil, etc., etc. If either of these parties named should be refused the privilege of having their articles inserted, the cry is raised, We need a *free* paper." We beg leave to differ. We do not believe Christianity needs a "free paper," or that Christ could be honored by such a monster. It is the duty of honest christian men to do all in their power to present to their readers the "pure religion" of Jesus, and to avoid those things which are calculated to divide the body of Christ, which is the church.

LIGHT ADVANCING.

In the *Christian Statesman* is found the following in relation to the immortality of man and animals. The subject is receiving special attention from able and devoted men, and the investigation usually leads to the conclusion that the Bible nowhere teaches that a part of man is now immortal:—

"*Ed. Ch. Statesman*:—You profess to be the fearless advocate of truth, and practice more of this spirit than many of the religious journals of the age. You have admitted criticisms on Mr. Talmage's views on hell. These have called out other views and opinions. I do not, probably, agree with any views yet expressed so far as I have seen, but send you an extract from the *London Spectator*, that I have little expectation you will publish, however much you may be urged to do so. It seems to modify this doctrine of revelation, so that it shall no longer be "fierce as the furies and terrible as a modern hell," and leaves it as it was, an ancient *gehenna*, which destroys what is not worth preserving. Here then is the extract from the *London Spectator*.

'There seems room for a word, if you can find space for it, in reply to 'Philosooist,' not so much in the way of argument as history, in reference to the opinion on immortality. Your correspondent says 'if man's immortality be accepted, as proven, certain consequences will follow favorable to the survival of the higher animals.' But what if it be not accepted as proven? There is no small company of our cotemporaries who think that the phenomena of intelligence and moral feeling, taken in connection with animal death, throw more doubt on the natural, eternal immortality of mankind, as proven, than extending a similar hope to the 'higher animals.' Under any theory of evolution, we seem to be compelled either to abandon the doctrine of man's immortality, or to extend the expectation of eternal survival to all living creatures.

In this difficulty, it is not to be wondered at that an ancient belief is reviving with immense force over all Christendom (held, as I understand among others, by the late illustrious Rothe,) that the notion of man's absolute immortality under a sinful condition is a mistake, that it is the very object of the incarnation of the divine life to communicate immortality to mankind, but that its enjoyment will be restricted to regenerate and curable men, the evil residue of the human race, which may resist all the present or future redemptive methods, lasting long enough to receive the due reward of their deeds, in a judgment usually described as 'death,' 'perishing' and 'destruction.' It is evident that under this view of conditional immortality, communicated by supernatural grace, the christian faith of many may be preserved, who at present feel themselves compelled to reject, in toto, a revelation supposed to base itself on an immortality in man which comparative science, both physical and metaphysical, does not seem to support by evidence."

This, sir, is the extract, and it is a doctrine which has been familiar to my thoughts for more than thirty years until now. I can see nothing that conflicts with it, either in history, philosophy, or theology. I would recommend the reading of Henry Constable's work (Prebendary of Cork) on the subject. I would say of the work, though the reprint is very recent, and the book less than one hundred pages, a Connecticut secular paper says it has unsettled the faith of one-half of the orthodox clergy of Connecticut in the doctrine of eternal misery. It is also stated that a large portion of the evangelical ministers of England embrace these views. Is this so? Don't let us try to put out the light, and thus shut the gates of mercy on mankind."

THE INTERNATIONALS.—It is said the International Society propose "*to combine every element of strength within their organization, to effect the complete overthrow of the present government of France.*" Things look very stormy in Europe, and all over the world. It is generally believed by observing men that a terrible revolution is not far in the future. The train is laid, waiting the application of the match that shall produce the awful explosion that shall break up the present order of things. Terrible scenes are rushing up to our doors. The hour is at hand when the christian will feel the need of "the whole armor of God," in order to stand against the embattled hosts of the Prince of darkness.

☞ "THE BIBLICAL MESSENGER, or Herald of Christian Faith and Holiness," is a monthly paper published at Rutland, Vt., by A. A. Hoyt, to whom all communications may be addressed. Terms, 75 cents a year. The first issue has been received, and both looks and reads well.

WHAT IS SPIRITUALISM?—"Man is an immortal spirit, retaining identity and individuality after separation from the physical form, and possessing the power to communicate with earth."—*Hudson Tuttle.*

A system founded in error cannot be true. This is the case with Spiritualism.

HOLINESS.—In another column will be found an excellent article from Bro. F. Burr, on the subject of holiness. It deserves a careful reading.

RESURRECTION OF CHICAGO.

The rebuilding of Chicago is without a parallel in the history of the world. The amount of building done the present year since April seems almost incredible. The following, from the Chicago *Tribune*, will give some idea of the Chicago enterprise:—

A YEAR'S WORK.

We know of no words which will convey to persons residing outside of Chicago an idea of what has been done in the way of rebuilding the city, than to say that, beginning on April 15th, 1872, and ending Dec. 1st, 1872, excluding Sundays, counting two hundred working days, and each day of eight hours, there will be completed one brick, stone, or iron building, twenty-five feet front, and from four to six stories high, for each hour of that time. In other words, the buildings of that size and character completed, and that will be completed by Dec. 1st, will average one for each sixty minutes of two hundred days of eight hours each.

This estimate, which will fall below the actual fact, does not include the many stone, brick, iron, and wooden buildings built outside of the burned district, and which alone equal the ordinary new buildings put up in Chicago annually. There is no precedent in the world's history of such a growth; no precedent for such energy and bravery by a people who, within the year, had seen two hundred millions of their property destroyed by fire. The statement will sound extraordinary that, for seven months in 1872—beginning the first day the frost was out of the ground,—there was built and completed in the burnt district of Chicago a brick, stone, or iron warehouse every hour of each working day in that time.

The extraordinary achievement in rebuilding Chicago is not confined to the number of new buildings, but applies equally to their size and their superiority in construction and materials. It will strike those familiar with Chicago before the fire that, while four stories was the general height of business blocks at that time, the present buildings, as a general thing, are at least one story higher, thus adding one-fifth to the warehouse capacity. While the brick structures still bear a large proportion to the whole number of new edifices, the proportion of stone fronts has largely increased,—that material superseding, in many cases, the iron fronts.

Another peculiarity of the new buildings is the greatly increased number of double and and treble stores; that is, stores having fifty and seventy-five feet, and, in many cases, one hundred feet front. While this rebuilding has been going on, the business of Chicago has grown with marvellous rapidity. It has not been confined to any one branch of trade. Excluding the immense trade in building materials, the regular commerce of the city has surpassed even the increase of the past. It is not extravagant to say that the dry goods trade of 1872 will be fifty per cent greater than that of any year before the fire. We have increased by many additions the number of the wholesale dealers in dry goods, and yet there is no old house that has not nearly doubled its trade, and no new house that has not entered upon a prosperous business.

The same may be said of all branches of the wholesale trade. In boots and shoes, millinery, straw goods, hats, caps, and furs, cloths and clothing, groceries, paints, oils, and glass, crockery and glass-ware, iron, steel, and hollow-ware, and, in fact, in every branch of wholesale trade, the sales of Chicago have never equalled those which have followed the resumption of business after the fire. . . .

Merchants who, before the fire, found room enough in a single store of twenty-five feet front and four stories high, now, as a general thing, demand, for their increased trade, a building fifty feet front, and as high as it can be safely built. There are now no "back" or "side" streets in the burnt district. Every street is a thoroughfare, and every block is a business quarter.

This vast labor has not been without an increase in the business of all the great transportation companies tributary to the city. Nor has all this been accomplished without a corresponding increase of population. In June, 1870, the Federal census gave us a population of 299,227, and a year later the directory census gave us 334,270. When it is remembered all that has been done in Chicago since January last, and the increase of trade in every branch of industry, it will not surprise any person to know that our population, to-day, is at least 400,000, a part of which, however, is probably transient.

IN the *Crisis* of Sept. 18th, in article—"Strange Theology," for "make *both* from the shadow of a phantom rose," read—"make broth," etc., a typographical error. Also for "city *without* foundations," read—"city which *hath* foundations."

THE LAST DAYS.

The phrase, "the last days," so often used in the Scriptures, is not void of meaning, nor is its meaning incomprehensible. It has a uniform meaning when applied to the same thing; that is, it always signifies the *latter part* of the space of time to which it is applied, never meaning either the first or middle portion of it, but that part which succeeds the middle days of the given space of time; so when the phrase is applied to this dispensation, as it sometimes is, it means the part that succeeds its middle days; and, when applied to the whole history of the world, as it often is, it signifies that part of its history which comes after its middle days have passed away.

A sensible note on this use of the phrase is found in the Douay Bible:—"The whole time of the new law, from the coming of Christ till the end of the world, is called in the Scriptures *the last days*; because no other age, or time, shall come after it, but only eternity."

Let it be borne in mind that the phrase, "the last days," when applied to a given dispensation, means the latter part of that dispensation, and when applied to the world's age, means the latter part of its continuance, and all will be plain, and apparent confusion will disappear. With this understanding, the great fact looms up conspicuously that we are now living very near the judgment, for Peter took the position that "the last days" had commenced over eighteen hundred years ago (Acts 2:17); not the last days of this dispensation, but the last days of this wicked world.

This being true, there is no escape from the conclusion that the great and notable day of the Lord must soon dawn, and a new world be introduced for the saints to enjoy. This fact, if there were no other proof, shows the end near. W. S.

WHY CHANGE?

The question has been raised, Why did God change his plan of government in setting aside the system of judgeship over Israel, and substituting the Davidic dynasty? And does not this show that the primary plan did not include a kingly reign? We insist that the original plan contemplated the restoration of "the first dominion" to Christ, "the tower of the flock," even long before the judgship or the Davidic dynasty came into existence.

But knowing that a kingdom on the *mortal* basis would not prove a success, God commenced governing Israel through judges, till the people clamored for a king, when God in his wrath gave them a king, who soon forsook God, and God rejected him, sending Samuel to anoint David, a better man, for his successor, and told him that as long as his children would rule in righteousness, they might succeed him on his throne; at the same time giving David a promise under oath that whether his children would rule in righteousness, or not, he would ultimately place an heir of David on the throne to reign eternally—or, "as the days of heaven"—which heir Peter asserts is Christ.

God's *original* plan contemplated a kingdom on the *immortal basis*, but he finally allowed the experiment on the mortal basis, informing David that when the rulers became corrupt he would chastise them, and exterminate the kingdom, till the immortal heir should claim possession—then the kingdom once on a mortal basis, with a mortal king and mortal occupants, will be restored to David's great heir, to exist on an immortal basis, having an immortal King, with immortal occupants in the kingdom.

In other words, though God granted them a kingdom in its incipient stage on a mortal basis, *as a trial*, his original plan was not thus dispensed with, but merely preceded. W. S.

ARE THE FALLEN ANGELS SOULS OF WICKED MEN?

An effort is now being made to prove that the fallen angels are disembodied souls, by perverting the following text—"And the angels that kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day. Even as Sodom and Gomorrah, and the cities about them, in like manner, giving themselves over to fornication," etc. Jude 6, 7.

The expression, "in like manner," is tortured into a reference to the angels previously spoken of, and thus the statement is made to signify that the Sodomites committed fornication "in like manner" as these fallen angels had once done, and that consequently these fallen angels must previously have lived in human bodies, and have been fornicators before leaving their bodies. Lest others should be puzzled by this claim, I here call attention to the fact that the expression "in like manner" has no reference whatever to the fallen angels, but simply to "the *cities* about" Sodom and Gomorrah, which "in like manner" to Sodom and Gomorrah had given themselves over to fornication, and had consequently incurred the same calamity: "Sodom and Gomorrah, and the cities about them, in like manner [to Sodom and Gomorrah], giving themselves over to fornication," etc.

This puts a different complexion on the question, and does not charge the crime of fornication upon the fallen angels in like manner to the Sodomites, but simply upon the cities round about Sodom and Gomorrah, which had "in like manner" to the Sodomites practiced fornication, and were also in like manner destroyed for their wickedness.

Again. Let it be remembered that these fallen angels "kept not their first estate, but left their own habitation"; or, as Peter says, "God . . . cast them down." Now if Spiritualism is true, it is an elevation to leave the body, and *tartarus* is a realm of progression, and "the summer land." What, souls "cast down" to the summer land, and "delivered into chains of darkness, to be reserved unto judgment"? Said Christ—"I saw Satan fall from heaven as lightning." W. S.

IS JEHOVAH A DEAD MAN'S SOUL?

I recently *endured* the opportunity of listening to a discourse from a Spiritualist, who took the position that Jehovah, who held frequent conversations with Moses, was simply one of the souls of dead men—the soul of one of Moses' predecessors who bore the name of Jehovah in this life, and after being separated from the body it became one of the gods, still retaining the name of Jehovah.

Now if assumption will prove anything the matter is settled till a counter assumption comes in collision with the first; then we must appeal to evidence. We have a right to reject any assumption till the proof is adduced, even if we could not prove the negative; else we would be obliged to concede the assumption that the moon is made of green cheese, simply because we cannot prove the negative.

But in this case we are ready to prove the negative of the unproven assumption that Jehovah is a dead man's soul, for Jehovah existed before man did, and even before the world did, and was himself the Creator both of man and of the earth; and if this is so, Jehovah cannot be a dead man's soul. Here is the testimony—"In the day that the Lord [Jehovah] God made the earth and the heavens." Gen. 2:4. Thus Jehovah lived early enough to make the earth. This was before man existed. "And the Lord [Jehovah] God formed man out of the dust of the ground." Gen. 2:7. Certainly there were no ghosts of dead men *then* in existence, before men died, and even before men lived. And if there were, who made the man that the Jehovah-ghost came from? and who made the ghost to put into that man, and clothed him with power enough to make another man and a world to live in?

Did man live and die before the earth was created, and before the heavens were formed? This work was done by Jehovah, and if he is a departed soul of a dead man, where and when did that man live, and who created him? He could not have lived on this earth, for it was created by Jehovah; and if such a man lived before Adam, the scripture is contradicted which affirms that Adam was "the first man." If a ghost of a dead man could then make a world, and men to live on it, why not do it now? W. S.

HOME RELIGION.—Religion that flourishes only in the atmosphere of campmeetings, or revival meetings, and deserts its possessor when he gets home, is a poor article. A religion that feasts only on excitement, and gets away from its possessor several times a year, is not worth having. We want a religion that rises above a spasmodic "hurrah" for God. There is a kind that springs from love, which consecrates the affections, and warmly allies us to Christ; and whether in secret or public, at home or abroad, this sacred affinity is the ruling element in the heart. It lives in cold or warm weather, and is not dependent upon excitement for its existence. It thrills the heart at home, and gives a sweet trust in Christ, a warm relish for prayer-meetings, and a strong attachment for secret devotion.

I care more about knowing how religiously a man lives at home, than how loud he shouted at the campmeeting. Home religion is the best. W. S.

SANTA CLARA, CAL.

BRO. GRANT:—We have closed an interesting meeting at Santa Clara, Cal. Brn. Wilson, Reed, and myself, with our wives assisting, have made an effort to get the truth of the Advent faith before this people; and not without success considerably satisfactory in these days of increasing wickedness and unbelief.

Santa Clara has been the headquarters of Roman Catholic influence upon this coast, from the earliest settlement of California. Thousands have gone down to their graves in this superstition as taught in the institutions here. Next Methodism has tried to gain a foothold here, and with considerable success. And probably there is no place upon this coast where there has been more preaching, and more labor bestowed by that denomination than here. Their headquarters, as to schools and influence, is now located on the Almeda; the Roman Catholics still holding on with large and flourishing institutions.

Being residents here, somewhat by necessity, and also by choice, from the fact that in this valley we are under covert from the cold coast winds and fogs further north; we felt that we must have an Advent meeting and church here; and also let the citizens of Santa Clara know our faith and hope, and try to save some. And besides, we made it a subject of prayer and fasting, that this community which has been so long under the influence of superstition, might have the truth of God among them. The Lord has heard us; and as one brother remarked—"Santa Clara now bids fair to become the headquarters of Adventism in turn." We hope, at least, we shall have a growing interest here under the blessing of the Most High.

After a course of prophetic lectures, and doctrinal sermons, Sunday, Sept. 8th, Elder Wilson organized a church of twenty-two members. And last Lord's day (Sept. 15th) Elder Reed received four more into the church, giving them the right hand of fellowship. Others will soon join us. The community has given us a fair hearing considering all things; and the light is shining, praise the Lord.

The people on this coast are reckless and unbelieving; especially is it the case in San Francisco. Four thousand people last Lord's day gathered at Woodward's Gardens, to attend its theatre and amusements. Alas! that city is given wholly to idolatry. It has no sacred day of rest; and its ministers to obtain audiences are preaching "sensational sermons." One clergyman has had a series of discourses on "Dead Flies," "Short Beds," etc., and others on "Hoodlumism," "Insanity," "Valley of Dry Bones," "Æsop's Fables," "Spiritualism;" and so the church is downward. Sound doctrine and Bible expositions nearly or quite abandoned. Heathenism is not far distant. Dr. Stone has progressed, since he left Boston, into the belief and advocacy of the existing ghosts, immaterial or immortal, of beasts, as maintained by the priests of Egypt four thousand years ago.

We go next Lord's day to Vallejo, to give a second course of prophetic lectures and doctrinal discourse; and in the chapel now newly plastered and finished. We hope that that growing church will be abundantly blest, and the city be stirred up to the study of the Scriptures, while some shall be plucked from the burnings of the great day.

Mrs. Fassett is now laid aside from labor by a recent cold, and through exhaustion by overtaxing her physical energies. We ask the prayers of the church at large, that she may be restored to health. We greatly need her aid just at this time to fill the calls pressing upon us. We do not see how she can be spared from the field. Her case is somewhat critical. My own health is now nearly recovered; my eyes are restored to their usual health nearly; they are a little weak when used too long in study or writing. I wish to publicly acknowledge the goodness of the Lord in thus restoring to me me eyesight, and in my recovery to a good degree of health.

We shall probably now remain on this coast to finish up our earthly labors, waiting the Lord's return. Providence seems to indicate duty. It is with a degree of sadness that we look back far to the East, and bid *farewell* to kindred, friends, and brethren and sisters in the Lord. But we *cannot leave the post* assigned us by the Great Head of the church (not our own choice, certainly) till he bids us. This people must have the gospel of the kingdom, and the offers of immortality through the great Redeemer.

O. R. FASSETT.

THE TRACT FUND.

The *Advent Christian Publication Society*, at a meeting on Springfield camp-ground, Aug. 22d, 1872, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec. Adv. Chris. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the *Crisis* Office.

Donations for the Tract Fund.

Previous acknowledgments	$7.25
C. & H. (by C. G.)	5.00
P. S. Ward	1.75
"H."	2.89
W. Wheeler	1.00
Flora S. Davis	.25
Mrs. I Smith	.10
Mrs. Susan M. Hale	.50

POOR FUND.

To send the "Crisis" to the Poor.

M. Freeman	.50
E. Potter	.50
C. I. Loveland	2.00
Margaret Smith	3.00
Sally Stearns	1.00
A Stranger on Alton Bay camp-ground	1.00
Wm. Peck	.50
L. S. Luddington	2.00
I. Richards	.50
C. & H.	2.00

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the *Crisis*.

Previous acknowledgments	$1,741.90
Frank Greenwood (pledge paid)	25.00
Amasa Morse " "	10.00
A. Waterson (pledge paid)	10.00
Minna A. Gloyd (on pledge)	5.00
F. B. French	3.00
R. L. Rugg	.50

CONFERENCE REPORT.

The Vermont Fourth Annual A. C. Conference met at Bethel (Camp Brook) Campmeeting, Sept. 5th, 1872, at four o'clock P. M. Conference opened with prayer by Bro. A. A. Hoyt. The President, S. G. Mathewson, appointed for Credential committee, Brn. A. A. Hoyt, J. T. Edson, J. Washburn. Credential committee's report accepted and adopted.

Voted, that Bro. Grant, and all ministers present, be invited to take a seat with us in our conference. The minutes of last year's conference were read and accepted. Moved, to ballot for officers the ensuing year; with the following results: For Pres., S. G. Mathewson. Vice Pres., H. F. Carpenter. Sec., R. N. Stetson. For ministerial committee of three—S. G. Mathewson, H. F. Carpenter, O. Beckwith. For State committee of seven (this year)—H. F. Carpenter, J. H. Harding, Charles Walker, R. N. Stetson, J. T. Edson, S. G. Mathewson, A. A. Hoyt. Adjourned.

Friday, at three o'clock P. M., met according to appointment to hear reports from delegates, etc. Bro. S. G. Mathewson reports Castleton church having a good work done last winter; about thirty came out to serve the Lord, and are still in his service; a good report from C. Bro. H. F. Carpenter reports some interesting labors the past year. At East Roxbury had a good revival, a good work; baptized ten souls by immersion, at Warren, Springfield, Bridgewater, West Fairlee, etc. A. A. Hoyt labored at Cabot and other places, we hope with good results. Z. T. Wood, Springfield—Labored at Rosenville, Stockbridge, and Barnard. Baptized five souls. O. Beckwith labored at W. Fairlee and Post Mills; one been baptized. A good interest at Post Mills; some have come out, confessed Christ, ready to be baptized; something prevents. Bro. Dillingham, Waterbury church—Living under the labors of Bro. J. Litch; have a Sabbath school; trying to live in the Lord's service. Bro. Johnson, West Fairlee church—A good interest under the labors of O. Beckwith. T. A. Cheney, Rutland church.—About seventy-five members; prospering under the labors of A. A. Hoyt. Bro. Whitford, Addison—Twenty to twenty-five members; no addition the past year. Bro. Whitney, Stowe—Prospering in the Lord; regular meetings once or more a week. Bro. Stewart, Bristol—Few in number, who love God, and thankful for the privileges they enjoy. Preaching occasionally. I. B. Hawes, Bridgewater—Not in so good standing as last year; meetings once a week. Bro. Lathrop, North Hyde Park—Not prospering for want of a faithful man to preach *the* truth. Bro. Nichols, Warren—Some precious souls there, who love the Lord. Bro. Larkin, Middlesex—A few trying to serve the Lord. J. Washburn, Bethel—A few trying to hold on by faith. Bro. Austin, Poultney—A few true-hearted christians; thirty to forty members. Bro. J. Dinsmore, D. Hill—Not any preaching the past year, but some trying to serve the Lord.

Moved, that we tender our thanks to the Supt. of the Vt. Central R. R., for favors received, in reduction of fare, and stopping of trains for our accommodation, at Bethel campmeeting. Moved, that the minutes of this conference be published in the *World's Crisis*.

R. N. STETSON, Sec.

TRIBULATION.

F. M. CHAMBERLAIN.

I have been in the furnace of affliction the past season; and O that I could say with Job, "when I am tried, I shall come forth as gold." My feet have been almost dipped in the dark river, and I am now but beginning to recover. I was wasted away greatly, so that after having been gaining slowly for some weeks I only weighed ninety-eight pounds, when quite heavily dressed. I have suffered greatly in various ways, and not the least of my sufferings has been personal abuse. Although I was spared the threatened blows, yet the scourge of the tongue was most cruelly applied. I felt that it was unjust and unmerciful, yet found consolation in the blessed word. This passage came to my mind—"For this is thankworthy, if a man for conscience toward God, endure grief, suffering wrongfully."

I have been, as it were, in the lion's den, while I was subject to the abuse of those whose "tender mercies" are cruel. I am too weak to write much at this time, but I desire all who read this to pray that this tribulation may work patience, and patience experience, and experience hope, even that good hope that maketh not ashamed. And also pray that I may be led in the Lord's own way, the way of life and peace.

Oxford, Mass., Sept. 1872.

Correspondence.

From Bro. H. B. Sevey.

BRO. GRANT:—By the Lord's permission, I have attended two campmeetings in Maine; one at Belfast, the other at Mechanic Falls. Both meetings were good, yet quite a contrast in the preaching. At Belfast the preaching was mostly on the signs of the Lord's coming at hand, and a few believe it will be next year. This meeting was well attended, and all minor points of doctrine were absorbed in the one great theme—Jesus is coming; go ye out to meet him. Many received sweet peace by consecrating themselves anew to the Lord. Others were convicted of the truth. Good attention was given to the preaching. The people were quite orderly and kind, as much so as at any meeting I have attended. The Lord's Spirit seemed to hold them.

The meeting at Mechanic Falls was largely attended. Preaching able and eloquent. I should judge by what I heard they were not looking for Jesus to be here next year. One discourse only on the signs, which was by Bro. Couch, and timely. His position was, the generation that saw the sun darkened in 1780 would not all pass away until Jesus would come. I believe it beyond a doubt. Ninety-two years have passed away. A few months more only and Jesus comes. In this meeting the lack was earnest labor for the salvation of sinners, and on the part of many who profess to be looking for Jesus, who seemed to be too far in the background. If any people ought to be awake and in earnest, it is those looking for Jesus. Quite a number found peace in believing; many made a start for the kingdom.

To have a good campmeeting we must work, not spend the time in pleasant talk with dear friends. I have not attended campmeeting for years. I am satisfied the same amount of labor and expense divided into small meetings would result in much more good. Let one preacher or two, with a few brethren, go into a destitute place, spend a week with tents, or in school-houses; by so doing we could hold twenty-five to fifty meetings with less expense than one campmeeting, and many more would be reached with the truth, I am satisfied. I have tried this way; it works well. I was glad of the privilege of attending these meetings; my health improved while there, for which I thank the Lord.

Our quarterly meeting in Rome was one of the best I ever attended. The children came with a mind to work, and faith claimed the promise. The sweet heavenly Spirit at times filled the house. One evening especially, the power was felt by all present. It was remarked that the walls of the house seemed to speak. Some came forward for prayers, and were filled with the Spirit. All praise to Jesus. Sunday evening several came out for prayers, and have found peace in believing. Backsliders are coming home. The work still goes on, meetings evenings through the week following. Brn. Rines, Rhodes, and Jackson, were present to preach the word. Pray for us.

From Sr. L. B. Weaver.

BRO. GRANT:—For the past few weeks, and especially the last few days, my mind has been wholly, or almost wholly, taken up in dwelling upon the goodness of God; and my heart has been so filled with the love of God, at thoughts of his goodness to poor unworthy me; truly it is the goodness of God that leads us to repentance. Last night as I lay here upon my bed in pain too severe to sleep, I thought how good the Lord is, how good he has been to me through all the long years of my life of pain and sorrow, suffering and tears; and as I thought of all the trying places I had been through, and of the sorrowful days and hours I had passed, when near and dear loved ones were taken from me by the cruel hand of death; and how, when all seemed so dark and cheerless, how sweet the words in the blessed volume of truth, spoken by our dear Savior—"Come unto me, . . and I will give you rest." How true those words are. I came to him, and he has given me rest. Sweet rest! so blessed, that words can never express the sweet comfort and peace that there is in Jesus.

My heart overflows with praise to my dear Savior for his great goodness to me. O the rest there is in Jesus, the Good Shepherd of the sheep. I never can tell the true, deep thankfulness there is in my heart to-day, for all his manifold blessings and favors to me. He has been a Father to the fatherless; he has dried the orphan's tears, and given joy for heaviness, and been so good. While I have been deprived of a dear father and mother, He has kindly cared for me; and when days here seemed so dark, and friends so few, that to look at outward things it would seem there was no place for me, 'twas then I heard his loving voice saying, Be of good cheer; I'll strengthen thee, help thee, and cause thee to stand, upheld by the hands of dear Jesus. Yes, I have found him to be a "present help in *every time of trouble*."

I feel, as I lie here and write in distress and pain, that I never can praise God half enough for his goodness to me. He is my sanctification, my redemption, my all. I know to-day that nothing but the goodness of God could have borne with me; nothing but his loving care, his gentle, winning smiles, his precious loving kindness, could have upheld me in the dark and cloudy day, when all other refuges had failed. O that I could tell everybody, and make them see just how good the Lord is. O that the world might see and love him too. It seems as if eternity will be too short to praise him for all his goodness.

I will be a good and obedient child, by His help. Never did Jesus seem more precious, never did I want to see him more than now.

No. Dana, Mass.

From Bro. C. W. Baker.

DEAR BRN:—Some years have passed since I took any, or, but little active part in the ministerial service of the Lord; although I have never given up the faith once delivered to the saints, nor my hope of receiving a share in the promise made unto the fathers by the prophets, yet for the past few years I have preached occasionally, and remained at home with my family attending to my secular business, preaching occasionally on the Sabbath as the way opened. Some years ago I became involved and exceedingly perplexed in financial difficulties which resulted in bringing me into difficulty with some of my brethren, and as a final result the withdrawal of their confidence in me, which increased my difficulties. I was so engrossed in secular business at the time, that my mind was

not in a condition to bear patiently the burden of grief so suddenly forced upon me, as I ought to.

Time has passed on; the judgment is just upon us. I must not, I cannot be lost. There are duties for me to do, responsible duties rest upon me as a husband, a father, a neighbor and a christian teacher. I must be saved. I want my family and others to be saved. I began to preach because I felt it my duty. In an evil hour I gave way, in a measure, to the devices of Satan. The peaceful relations hitherto existing between me and my brethren were disturbed, and for lack of wisdom and christian prudence I became involved in financial and other difficulties, as above stated, which brought me into bondage, destroying in a great degree my activity as a christian preacher.

Six months ago a christian paeacher came to our place to hold a series of meetings. Encouraged and strengthened by the kind teaching and counsel of my christian brother and others, I resolved to start anew in the service of God. I gave up all my secular business, and consecrated myself, my business, my family, and all to God. I started out with new life, new vigor, and new resolutions to live and act in the service of God; the Lord has crowned my feeble efforts thus far with success. Many christian brethren have encouraged me; many new truths have opened to my mind; I want the path clear, the way plain, and all obstructions to my usefulness to be removed.

In view of these facts, and as a christiau duty, I humbly ask all my brethren and sisters to forgive me for all my faults and my wanderings; and at the throne of grace will you ask God for Christ's sake to prepare and keep me in a position where I can meet and perform cheerfully every duty toward my brethren, toward my God, and to my fellowmen? C. W. Baker.

Plainfield, Mass.

Sr. G. J. Myers writes:—"The *Crisis* is like a Christian visitor every week. I am convinced that nothing short of holiness will fit us to meet Jesus with joy and gladness. I am striving by his grace to have a home in the kingdom with him and all the dear saints of all ages, and rejoice the prospects are that time is short for the waiting ones."

Married.

JONES—BUTTERFIELD. In Charlestown, Sept. 29th, at the residence of the bride's father, by Elder W. M. Harmon, Benj. P. Jones and Miss Abbie F. Butterfield, both of C.

GREEN—KNIGHTLY. In Norway, Me., Sept. 26th, 1872, by Eld. Jesse Gay, Mr. Daniel Green, of Otisfield, and Miss Anna Knightly, of Norway.

MORFORD—CHASE. At the house of the bride's father, in Alma, Wis., Sept. 10th, 1872, by P. W. Hough, Mr. F. D. Morford, of Pennsylvania, and Miss Ida M. Chase, of Wisconsin.

MARTIN—RAND. At the residence of P. W. Hough, in Mendoro, Wis., Sept. 18th, 1872, Mr. Silas Martin and Miss Christiana Rand, both of Amsterdam, Lax Co., Wis.

WILCOX—HAWTHORNE. At the house of N. P. Clark, in Loraine, N. Y., by C. F. Sweet, Mr. John Wilcox, of Loraine, and Miss Dorothea Hawthorne, of Canada.

BRUNDAGE—KNICKERBOCKER. At the residence of Darius Fields, of Cobocton, N. Y., Sept. 22d, by C. F. Sweet, Mr. Mathew Brundage and Mrs. Hannah Knickerbocker.

CHAMBERLAIN—BICKFORD. At Alton Bay Camp-ground, Sept. 13th, by Eld. J. H. F. Varney, Isaac Chamberlain, of Lebanon, Me., and Lovey M. Bickford, of Rochester, N. H.

Obituaries.

Vanderbeck. Died in Philadelphia, Aug. 14th, 1872, at her father's residence, of consumption, Sister Fanny J., wife of Dr. C. C. Vanderbeck, of Allentown, N. J., aged twenty years and six months.

Words of comfort were spoken at her funeral by Joseph C. Clark, pastor of the Fitzwater Street M. E. Church. She had been a bride but five short months.

I learn from her mother that she was always a mild, gentle, and loving child, but never made a public profession of religion until May last; since that time her chief object has been to honor Christ and bring souls to him.

When on her dying bed, a few days before she fell on sleep, she expressed a desire to work for Jesus. She obtained a promise from her father, sister and bridesmaid, that they would follow Jesus. Amid all her suffering (and it was great), she murmured not. Her face was lighted with the glory of God, and Jesus was to her "all and in all." Once when in great distress she pointed up and said (with a heavenly smile—"*I* have one friend that will never leave me—Jesus."

May the friends who so loved her be also ready, for Jesus is soon coming to give eternal life to all who love his appearing. John G. Hook.

Chapin. Died in Brewer, Me., June 2d, 1872, of congestion of the lungs, Bro. Wm. Chapin, aged sixty-six years and six months.

Bro. Chapin resided in Orrington, Me., for many years; till about three years ago he moved to Brewer, where he died. He has been connected with the Advent people since 1842, and we have ever esteemed him as a worthy brother in our faith. He left a wife and children to mourn his loss, which they deeply feel. The church also sustain a loss, and we were reminded of it afresh in consequence of his absence at our late yearly gathering at our Maine Campmeeting (which I think he had not failed to attend for the previous thirty years.) Words of comfort were spoken by the writer from Rev. 21: 4. E. V. B. Edgerly.

Vaughan. Died in Clintonville, Mass., Aug. 1st, 1872, of typhoid pneumonia, Minnie E., wife of E. N. H. Vaughan, aged thirty-five years, one month, and eleven days.

Sister V. was a firm believer in the speedy coming of Christ. She was truly a christian. She leaves a little son and sorrowing husband

"To weep on this deathly shore,
To which she can return no more,"

"until the day break, and the shadows flee away"; then Minnie will live again to die no more. Funeral sermon by Mrs. J. R. Boynton.

J. R. Boynton.

Emmons. Died, Sept 17th, 1872, at Magnolia, Rock. Co., Wis., Hannah Jane, wife of John Emmons, aged sixty years and six months.

She came to this State from Freedom, Me. She was converted thirty-five years ago last April, and has since that time lived a consistent christian life. She cherished the "blessed hope," and on her death bed expressed her faith in soon meeting her loved ones in the coming kingdom. Words of comfort by the writer from Rev. 21: 7.

G. Howard.

Wright. Fell asleep in Jesus, in East Hartford, Worthington Co., N. Y., Sept. 10th, 1872, Bro. Simeon Wright, aged fifty years, five months and four days.

He was converted under the labors of Bro. C. Pike, and baptized by him last winter; since that time has lived an exemplary christian life. He will be missed very much by the church in Hartford. He leaves a wife and one son to mourn his loss. Pray for them. Sermon by the writer from Job 14: 14. Jacob Wilbur.

Wood. Died in Springfield, Vt., Sept. 19th, Eld. Z. T. Wood, aged fifty-five years.

His work is done, and he sleeps in Jesus. He will be sadly missed, not only by an afflicted companion and children, but by a large company of brethren and sisters. Words of comfort spoken by the writer. Geo. A. Cole.

Topliff. Died in Bridgewater, Vt., Aug. 6th, Bro. Geo. W. Topliff, aged sixty-six years.

He leaves a companion and daughter in deep sorrow. He was one of our best friends, and almost a father to us, and we sorrow with his loved ones. May God comfort them. Words of comfort by Eld. Moses Kidder. Geo. A. Cole.

Leavitt. Died at Unity, Ill., Sept. 1st, 1872, of inflammation of the stomach, Mary F., formerly of Loudon, N. H., wife of William G. Leavitt, aged forty-nine years.

Sr. L. experienced a hope in Jesus in her youthful days, and lived a true christian life till her death. She leaves a husband, five sons and four daughters to mourn the loss of an affectionate wife and mother. Words of comfort were spoken by Eld. Matthews, from Job 14: 14.

Fifield. Died in Belgrade, Annabel Fifield, aged twelve years.

Three months from the death of the daughter, the mother, wife of John T. Fifield, died, aged fifty-five years.

She died in the triumph of faith, leaving her husband to mourn the loss of his dear wife and daughter. May God bless him. I. Damman.

Holcomb. Died at Athol Depot, Sept. 1st, 1872, William H. Holcumb, aged seventy-three years.

Bro. H. has been looking for Jesus' coming since 1843, and sweetly fell asleep in Jesus to await the sound of the archangel's trump. Words of comfort were spoken at the funeral by the writer. M. A. Potter.

Barrows. Died in Woodstock, Vt., Sept. 11th, Bro. John Barrows, aged eighty-two years.

The church in Bridgewater will miss him sadly in their midst. He was always ready for a good word and work, and died in the faith. He leaves an aged companion and children. May God be with them. Words of comfort by Elder Ashley.

Geo. A. Cole.

Richards. Fell asleep in Jesus, in Hopeville, R. I., Sept. 11th, 1872, Calvin Richards, in the sixty-fifth year of his age.

He leaves a wife to mourn his loss, but she does not mourn as those that have no hope. Words of comfort were spoken by the writer from John 11: 25. J. Miett.

Wheeler. In Arkwright, R. I., Sept. 10th, 1872, C. Eleanor, daughter of Albert and Maria Wheeler, aged eighteen months and thirteen days.

She sleeps now, but not forever. J. Miett.

Millard. Died Sept. 12th, 1872, Halla A. Millard, daughter of Mr. Wm. A. and Halla M. Millard, aged one year, ten months, and twenty-six days.

Words of comfort from Thess. 4: 12 were spoken by P. W. Hough.

Dicy. Died in Alton, N. H., Aug. 7th, 1872, Hannah Dicy, aged ninety-five years, three months, and twelve days.

She sleeps, but not forever.

H. C. Willoughby.

Cheatheam. Fell asleep in Jesus, in Utica, Winona Co., Minn., Sept. 10th, 1872, Mrs. Martha Cheatheam, aged eighty-four years and six months.

Vickroy. Died in Minonk, Woodford Co., Ill., Aug. 19th, Hattie A., only child of J. P. and Ella M. Vickroy, aged two months and eighteen days. N. McCulloch.

Williams. Died in Sutton, N. H., Aug. 1st, 1872, Sarah Idell, youngest child of A. S. and Susie Williams, aged one year, ten months, and six days. D. W. Davis.

Page. Fell asleep in Jesus, Aug. 30th, at St. Paul, Minn., in the full hope of a blissful immortality, Thomas S. Page, aged forty-three years.

Durant. Died at East Calais, Vt., Aug. 25th, Sarah W. Durant, aged fifty-six years.

My only sister. We have hope. N. W.

Bliss. Died at Calais, Vt., Sept. 4th, Dorcas E. Bliss, aged thirty-three years.

A believer in and lover of God's truth. "Our sister." N. W.

Wear. Died at Sugar Hill, N. H., Sept. 5th, Bro. Wm. W. Wear, aged twenty-six years.

"We miss him at home." He was faithful.

N. W.

Wear. Died at Lisbon, N. H., Sept. 15th, Sr. Jane Wear, aged twenty-four years.

She rests in hope. N. W.

Clark. Died at Carroll, N. H., Sept. 15th, Sr. Polly Clark, widow of Joseph Clark, aged seventy-two years.

"It is well with the righteous." N. W.

Summary of News.

FOREIGN.

Cable News.

FRANCE.

GAMBETTA'S DEMAND.

Paris, Sept. 26. Gambetta, in a speech at Albertville last evening, demanded a dissolution of the National Assembly.

THIERS AND GAMBETTA.

Sept. 30. A rumor is in circulation that, upon the reassembling of the French Assembly, the question of a successor for Thiers will be agitated by the friends of Gambetta, and the latter put forward as the candidate for the presidency of the French republic. Gambetta is preparing an address to the people, setting forth his views on the present political situation in France. The government condemns Gambetta's course in addressing the people in the provinces. His speeches are considered indiscreet and ill-timed, and calculated to needlessly agitate the country, which needs repose.

INDIA.

TERRIBLY DESTRUCTIVE CYCLONES.

A Bombay despatch states that terrific cyclones are experienced along the coast in that region, causing much damage to the shipping, and the crops have suffed severely. At Seraj Gunge, 20th inst., a cyclone occurred, attended my most destructive results. For many miles the jute crop, which before had been prosperous and flourishing, was levelled and utterly destroyed. Hurricanes are reported from all parts of the country.

AUSTRIA.

THE RECENT ROYAL GATHERING.

Andrassy, in receiving visits from political delegations, has informed them that the recent visit of the Emperor Francis Joseph to Berlin was for the purpose of manifesting the friendliness of Austria toward Germany, and that the conference would be replete with beneficial results, not only to the powers immediately concerned, but to the whole of Europe. Andrassy also stated that no convention was concluded between the monarchs, but the mutual good feeling displayed and the friendly and harmonious nature of the conference were sufficient guarantees that it was held in the interests of European peace.

SWITZERLAND.

LETTER FROM GARIBALDI.

Le Francais (newspaper) publishes a letter from Gen. Garibaldi to the President of the Congress, in wich President Thiers and his policy toward Italy are denounced in terms of great severity.

INTERNATIONAL PEACE CONGRESS.

The International Peace Congress has been in session in Lugano, Switzerland, the past week, and has adjourned.

ITALY.

Sept. 30. The Pope to-day went out beyond the precincts of the Vatican, for the first time since the occupation of Rome by the Italian government. He proceeded to the Porta della Zecca and walked in the gardens.

TURKEY.

POWER GRANTED TO EGYPT.

The sultan has granted to Egypt the right of freedom of home administration. A royal firman has been issued confirming the khedive in his rulership, and making the title khedive hereditary. Authority is also given for the Egyptian government to contract loans without the sanction of the sultan.

The Antioch Earthquake.—Many of the reports of the earthquake have been wide of the truth. The total number of killed in the city is eight hundred and twenty-seven, and in the villages between the city and the sea is one hundred and eighty-one. This does not include the number of injured. Of the 3003 private houses in the city, over 1950 were destroyed, and the rest, except fifty or sixty, considerably injured. Over seven hundred shops and offices were demolished, besides khans, baths, all the Christian churches, Protestant, Armenian, Greek and Catholic, and some mosques were seriously damaged. All the grist mills on the river were ruined. The energy of the local Governor in furnishing food and shelter to the sufferers, and in guarding the deserted houses from plunderers, greatly mitigated the horrors of the calamity.—*Aleppo Cor. of the Globe.*

DOMESTIC.

Death of a Patriarchal Preacher.—A telegram announces the death, at his home in Illinois, of the Rev. Peter Cartwright, of the Methodist church, at the advanced age of eighty-seven. The event was not unexpected, for, in addition to the infirmities of more than four-score years, this venerable man has for months had laid upon him the hand of disease, and last spring there was a premature announcement that he had passed away.

The Rev. Peter Cartwright, who was born in Virginia in 1785, was for a longer time Presiding Elder of the Methodist church than any one of his predecessors or contemporaries, and his missionary labors, entered upon when the region beyond the Cumberland Mountains was a wilderness, form no inconsiderable part of the history of Methodism in America. His autobiography, in which he has recorded the singular experiences of his wonderful career, has many a strange and deeply exciting page. At the age of one-and-twenty he tells us how he struggled with sinners at campmeetings in the woods at Tennessee, struggled with them in a double sense, reproving and chastising their sins with spiritual and bodily weapons. When a riot was made "in meeting," as not unfrequently happened, by the godless young reprobates of the frontier, the sturdy young preacher "went in" and restored order *vi et armis*. Though he did seek to

— prove his doctrine orthodox
By apostolic blows and knocks,

he was ever ready to stand up to the defence of his faith against all assailants, and many a disorderly sinner has gone down before Peter Cartwright's strong arm. Once, it is said, when some one threatened to "whip" him, the fighting preacher said, 'Well, sir, I never like to live in dread. If you really intend to whip me, come and do it now." The man continuing to menace and bluster, the unterrified Peter dismounted from his horse and walking up to the bully said: "Now, sir, you have to whip me, as you threatened, or stop cursing me; or I will put you in the river, and baptize you in the name of the devil, for surely you belong to him." On another occasion, when Cartwright was preaching before the Nashville Conference, the time serving clergymen, whose pulpit he occupied, seeing General Jackson standing in the aisle, leaned over and said in a loud whisper, "General Jackson has come in, General Jackson has come in." "Who is General Jackson?" cried Cartwright, in a voice of thunder, "if he don't get his soul converted, God will damn him as quick as he would a Guinea negro." In both instances the pluck and independence of the man gained for him the esteem and confidence of the men he confronted. The person whom he proposed to baptize in the name of the devil supported him the next year for public office, and Gen. Jackson ever afterwards treated him with the greatest consideration and respect.

Many years ago the Rev. Peter Cartwright removed from Tennessee to Illinois, where he continued to labor for the church to the last. He did not often visit the East, for he had little toleration for the luxuries and conventionalisms of modern times; and it is recorded of him that being assigned a room once on the top floor of the Astor House, he said he should have to blaze his way to get back again. His eloquence was, therefore, but little known by Eastern Methodists, but in the West it lingers like the strain of a trumpet, and it will be long before his name shall be forgotten. In the sixty-eight years of his ministry he estimated that he had received into the church no fewer than twelve thousand persons. —*New York Post.*

The Ink Plant.—Botanists are engaged in planting all over Europe, says the Swiss Times, a new plant imported from New Grenada, which, if grown successfully, will be a formidable rival to our manufactured ink. It is known as the "Coriaria Shymifolia," or ink plant. The juice which escapes from it has been given the name of "Changi," and is a little red in color, but in the space of a few hours after exposure to the air turns into an intense black. This liquid does not corrode steel pens as the ink in ordinary use, resists chemical substances, and preserves its intensity for many years.

In Brief.

—— Madame Melgueil one of Queen Marie Antoinette's maids of honor, who accompanied her unfortunate friend to the foot of the scaffold, has just died at the age of 102 years.——The English and Spanish courts have gone into mourning for the death of the king of Sweden.——The Princess of Hohenlohe, half sister of Queen Victoria is dead.——An average of forty-five cars a day arrive at Salt Lake City on the Pacific railroad. ——The underground railways of London carried forty millions of passengers last year.——Work on Chicago's new lake tunnel is progressing as rapidly as such work ever does. Preparations are making to sink the lake shaft within the inner chamber of the present crib. The land shaft, located in the rear of the water works on Chicago avenue, is also down sixty feet. It is ten feet in diameter, and is to go five feet below the bottom of the tunnel.——A Lutheran minister, Dr. Muse of Columbus, O., refuses the sacrament to all persons belonging to secret societies.——A petition is in course of signature to M. Thiers demanding the expulsion of the Jesuits from Brest. ——Arms are being conveyed into Spain every day, and every thing portends a new rising. Don Carlos is at Ciboure, where he has formed a council composed of the most distinguished personages who took part in the last insurrection, such as Aguerea, Carosa, Velasco, Lizzaraga and others. It has been decided that the movement should be continued in the mountains, in preparation for a "grand coup" when the favorable moment arrives. Carlist bands begin to reappear in the Basque provinces, and the leaders of various bodies of insurgents have taken up their posts in the mountains to await the day of conflict.——The prospect of an Ultramontanist Ministry in Bavaria excites considerable anxiety and irritation in north Germany. An official paper makes the ominous announcement that if it suits Bavaria to exact its strict rights, it has nothing to say against it, but the empire also, let it be well aware, will know how to protect its own rights and guard the common safety. In Austria there is still greater excitement, some of the papers seeing in the near future a revival of a German Sonderbund, the old ally of reactionary Austrians. It is to be feared that the new empire has troubles in store from other sources than its ecclesiastical opponents.

Notices.

To Western Friends.—We, the undersigned, deeming it important that the Western Association be placed upon a satisfactory basis, and its work properly done, do importune our brethren to rally to the appointed meeting at Norwood Park, Oct. 16th, 1872, to see what can be done to effect the desired object. D. Mathewson, Wm. Sheldon, Wm. McCullock, Dan'l. S. Clark, O. S. Knapp, Frank Burr, H. G. McCullock.

It is a great satisfaction to me to know that our Western brethren are awaking to the fact that our Western Association has not been sustained as it should have been, and has, therefore, been crippled in its work. I now anticipate better days for our cause. Let every member of the Association, and all interested in its prosperity, heed the call signed by Elds. Mathewson, Sheldon, and others, and we shall see better days, and more glorious results of our work.

William L. Himes, Bus. Ag't.

There will be a meeting under the Mission Tent (the Lord willing), at West Canterbury, N. H., commencing Thursday evening, Oct. 3d, and continue for one week. Brethren and sisters from abroad are invited to come, and bring blankets and provisions, and stop with us through the meeting. Lodging room will be furnished for all that will come and bring blankets. Let us see a general rally to this meeting. Preaching brethren, who have the cause at heart, are invited to come and labor for the salvation of the perishing. Enoch Morrill.

The annual session of the Hoosick Valley Conference will be held with the Advent Christian Church at Hoosick, N. Y., commencing Oct. 16th, and continue over the following Sunday. Particulars hereafter. A. W. Sibley, President.
A. P. Bump, Secretary.

The Fourth Annual Meeting of the Conn. A. C. Conference will hold session in Morris, commencing Wednesday, Oct. 16th, and continuing over the Sunday following. There will be a team at Thomaston for the accommodation of all who wish to attend the Conference. Passengers by the Hartford road will take stage at Terryville for Thomaston. Let there be a general rally of preachers and delegates. Per order,
B. Hitchcock, President.
L. S. Ludington, Secretary.

There will be a Conference at Hollis Centre, commencing Tuesday evening, Oct. 22d, at seven o'clock p. m., to continue through the week, and over the Sabbath. Brn. Gay and Hill are expected to preach the word. A general invitation is given for all to come and labor for the lost and perishing around. T. L. Carll.

I was appointed by the Lawrence Time Conference to bring before the brethren scattered abroad in the New England States, and elsewhere, the importance of another Time Conference, to be held in some convenient locality, for the purpose of still further discussing this most important subject., viz., the definite time for the coming of our Lord from heaven, and to learn or obtain the mind of any church in a convenient locality, if such a convention is desired, or would be regarded as profitable among them. Let any church that desires such a meeting, and could accommodate the brethren that would attend, send notice to the writer of the fact, and as to when it would be convenient for them that such a meeting should be held. Let action be taken on this subject without delay. L. T. Cunningham, Sec. *pro tem* of the Lawrence Conference.

Newton Upper Falls, Mass.

The Maine S. A. C. Conference will meet in Bath, in the Advent Chapel, Tuesday, Oct. 8th, at three o'clock p. m., and continue its sessions several days. It is very desirable that every member of conference should be present. If any cannot, they should certainly report by letter to the Secretary. We cordially invite all the preachers, ordained or unordained, in Maine, who are in sympathy with us and our work, to attend this conference, and become acquainted with us and the objects of our meetings. Each church or society has the right to send one delegate, and one additional for every ten members above twenty-five. Those who come should call on Brn. James Ham, or John Blaisdell, who will direct them to places to put up. For the conference,
I. C. Wellcome, Secretary.

The Advent Christian Church of Camden, N. J., will have a general love feast, in connection with the Lord's supper, on Sunday afternoon, Oct. 13th, in their place of worship, Read's Hall, on the northwest corner of Third and Federal streets, services to commence at half-past two o clock. A general invitation is hereby extended to all lovers of Christ and his appearing, who may live in the neighborhood of Camden, or in "the regions beyond," to attend and take part in these exercises. We hope to greet a large number of those of like precious faith on this occasion, and like our previous love feast, we trust that it will be long remembered on account of Christ's presence with us. In behalf of the church,
F. H. Burbank, Pastor.

Tent Meeting.—The Lord willing, the Evangelist Tent will be pitched in Bristol, Conn., and meetings commence Oct. 1st, and continue through the week, and over Sunday, Oct. 6th, and onward as the Lord will direct. Brethren John G. Hook and Marvin W. Lutz will take charge of the meeting. For the church, H. A. Way.

The Maine Northwesterly Quarterly Conference will hold its next session at the Wellington school-house, near Strickland's Ferry, East Livermore, Me., commencing Thursday evening, Oct. 17th, 1872, at half-past six o'clock, and continue over the following Sabbath. A general invitation is given to all to attend. Friends coming from abroad can stop with Brn. Bishop, Soper, King, Hammond, and others. Jesse Gay.

The regular quarterly meeting of the church of God of Loon Lake and Wayland will be held at Wallace Station, Nov. 30th and Dec. 1st. All are invited to attend. The above meetings will be followed by a week's preaching on the prophecies relative to the coming and reign of Christ on the earth. By request of the congregation,
C. F. Sweet, Pastor.

By the unanimous vote of the church of God of Wayland and Loon Lake, Eld. J. T. Ongley will preach at Wallace Station, Steuben Co., N. Y., Oct. 19th, at two o'clock p. m., and over Sunday, the 20th. Also, Eld. E. C. Cowles will preach for them Nov. 2d, at two o'clock p. m., and over Sunday, the 3d. Let there be a general attendance of all. C. F. Sweet, Pastor.

Nova Scotia Conference.—The second annual A. C. Nova Scotia Fall Conference will be held in Shelburne, N. S., commencing Thursday, Oct. 10th, and continue over the Sabbath. A general invitation is extended. Bro. Tozier is expected from the Province of N. B. Will Bro. Hook come? Come, dear brethren and sisters, and bring the spirit of the blessed Jesus with you. Hay and stabling will be provided without cost for as many as may come with teams.
A. B. Swanesburg.

A quarterly session of the Advent Christian Conference of New Brunswick will be held at Middle Simonds, Carleton Co., to commence Thursday, Oct. 10th, at seven o'clock p. m., and continue through the week, and over the following Sunday. A general invitation is given to all to come and labor for sinners. Rufus Snow.

To Brn. in Canada:—I shall, as agreed last fall, come over to Picton, Prince Edward Co., Canada, about the middle of Oct., and shall stay in the Province as duty may seem to demand. Shall go home around the head of Lake Ontario, and if any brethren not having already engaged my labors wish me to visit them, let them write me immediately at Albion, N. Y., or at Picton, Ontario, Canada, care of J. E. Lent.
C. F. Sweet.

Special Meeting.—Providence permitting, I expect to hold a series of meetings in the Court House at Hennepin, Putnam Co., Ill., commencing Oct. 8th, and continuing as the interest demands. Let the friends in the region about come in and help us. Come to work for Jesus.
C. C. Marston.

The Fourth Quarterly Meeting of the A. C. Church of Honeoye, Ontario Co., N. Y., will commence Friday, Oct. 4th, and continue over the following Sunday. Sr. E. S. Jennings, or others, are expected to preach the word. The brethren and sisters in adjoining towns are cordially invited to attend.
H. H. Brown.
O. B. Brown.

The undersigned has tendered his resignation of the pastoral charge of the A. C. Church, Salem, Mass., to take effect at the close of this month. Brethren desiring his labors after the present month, can address C. E. Barnes, *Salem, Mass.*

The church at Wilmot Settlemedt, Broome Co., N. Y., will hold their next quarterly meeting Oct. 18th to 20th. Let there be a general gathering of the children of God in that vicinity.
E. C. Cowles.
J. W. Taylor.

There will be a conference meeting in Chesterville (Borough school-house), commencing Thursday evening, Oct. 3d, holding over Sunday. Brn. will call on Lewis Bean, Torrington, and others, who will provide for all. For the Brn.,
H. B. Sevey.

Business.

Notes to Correspondents.

☞ We cannot discontinue or send your orders, unless you give us the POST OFFICE and STATE in PLAIN LETTERS.

☞ Received $1.00 from Lancaster, N. H., with no name. Who sent it?

☞ Money Letters.

☞ This week, and onward, we purpose to publish a list of all letters containing money for the *Crisis*, forwarded by those who send for *other* parties. Those who send money for *themselves* to pay for the *Crisis*, will find the date to which their money pays on the colored slip of paper attached to the *Crisis*. If the date is not changed within three weeks after sending the money, write immediately. The receipts for books and tracts will be acknowledged as usual. When *all* the books and tracts ordered at any one time are not received, look at the "Notes to Correspondents" for the reason. Ag't.

Names of Persons sending Money for Others.—Wm. B Bartlett, J McKeen, A Andrews, H Barney, C F Sweet, W A Munroe, Mrs M Brace, M S Reed, Wm. Sheldon.

Cash Receipts for Books and Tracts.—J P Smith 40c, Mrs. S A Lewis 45c, S E Cheney 25c, C Tyrrel $3.00, C Eckhart $1.23, J T Ongley $10.40, C H Williams $1.50, C W Kitchen 30c, O E Andrews 50c, A W Sibley $3.00, A Cairns 50c, Rev. W C Tanson 20c, D J Talbot 40c, Thos. W Brooks $3.00, A S Burnham 18c, C F Lothrop $5.25, S Guthrie $12.00, W E Brown $20.00, E Buckland $1.00, A C Palmer $1.75, F M Cummings $1.00, Mrs S M Hall 50c, Mrs. Geo. J Myers 75c, L Kneeper 25c, B F Gaston $1.00, R Mason 50c, Miss H Carr 40c.

Books and Tracts Sent.—By Mail—W F Dame, E O Andrews, C W Kitchen, Rev. W C Thompson, A Cairns, T W Brooks, D J Talbot, A S Burnham, Susan M Hall, F M Commings, S Guthrie (7 pack), E M Haggett, Mrs G J Myers, Miss H Carr, L Kneeper, R Mason, B F Gaston.

By Express—C Colburn, Dr L C Rice, C F Lothrop, S K Partridge, Wm E Brown (2 bundles), S F Rogers, W A Jarral.

By Freight (Blue Line)—W L Himes.

Articles Received.—E E Phinney, A E Bennett, W Sheldon, J B Cook, F H Chamberlain, M A Gloyd, C W Baker, C Tewksbury, P W Hough, T L Scott, A P Moore, R N Stetson, G E Lee, B P French, J L Campbell, T Morrow, E V B Edgerly, E Duffield, G U Lewis, G A Cole, W Robinson, G A Streeter, L B Weaver, G Howard, Mrs G J Myers, J Wilbur, O B Fassett, R Willard.

Appointments.

Appointments must be received as early as TUESDAY MORNING (*as our paper goes to press about noon*), *to insure insertion for the current week.*

☞ The following Resolution was passed at the late meeting of the A. C. P. Society:—

"Resolved, *That no appointments be published in the* Crisis *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. ☞ Seats free.

Lowell Street Chapel.
M. Batchelor.........Sunday, Oct. 6th

Boston (Branch Chapel) 1735 Washington Street (Corner of Madison Street.)
Love Feast at 10½ a. m. Preaching at 3 and 7½ p. m. Prayer meeting Tuesday and Thursday evenings.
E. Owen.........Sundays, Oct. 6th and 13th
Hiram Munger.........Sunday, Oct. 20th

Charlestown (*Hall No. 70 Main Street.*)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.
A. W. Bradford.........Sunday, Oct. 13th

Chelsea, Mass. (*Advent Chapel, Heard Street.*)
J. Couch.........Sunday, Oct. 6th

East Boston, (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock p. m.
T. M. Preble.........Sabbath, Oct. 6th
S. S. Mooney.........Sunday, Oct. 13th

Clinton, Mass.........Sunday, Oct. 6th
L. Boutell.

Tremont, Mass.........Sunday, Oct. 6th
Plymouth, Mass.........Sunday, Oct. 27th
J. S. White.

South Casco, Me.........Thursday evening, Oct. 3d
Windham.........Friday evening, Oct. 4th
Biddeford, Me.........Sabbath, Oct. 6th
Hollis Centre.........Tuesday, Oct. 8th
Bonny Eagle.........Wednesday, Oct. 9th
East Rochester.........Thursday evening, Oct. 10th
Portsmouth.........Friday evening, Oct. 11th
Lynn, Mass.........Sabbath, Oct. 13th
Hiram Munger.

Westboro, Mass.........Sunday, Oct. 13th
J. D. Merriam.

Highlandville, Mass.........Sunday, Oct. 6th
B. Finney.

Clinton, Mass.........Sunday, Oct. 13th
Theo. N. Sherman.

Lee, N. H.........Sunday, Oct. 20th
J. G. Smith.

Gloucester, Mass.........Sunday, Oct. 6th
L. C. & M. McKinstry.

New Bedford, Mass.........Sunday, Oct. 6th
Marblehead, Mass.........Sunday, Oct. 13th
C. E. Barnes.

East Poultney, Vt. (Baptist church) Sunday, Oct. 13th through the week, and Sunday, Oct. 20th.
Lynn, Mass.........Sunday, Oct. 27th
M. Batchelor.

Lawrence, Mass.........evening, Oct. 7th
Seabrook, N. H.........evening, Oct. 8th
Hampton, N. H.........evening, Oct. 9th
Wm. C. Stewart.

Newcastle, N. H.........Sunday, Oct. 6th
West Lebanon, Me.........Sunday, Oct. 13th
Northwood Narrows, N. H.........Sunday, Oct. 20th
Clarktown, Barnstead, N. H.........Sunday, Oct. 27th
C. R. Parsons.

Loudon, N. H. (New Dover school-house) Sunday, Oct. 13th. I expect Bro. G. W. Thompson, from Nashua, to be with me. John B. Paine.

Ansonia, Ct. (where Bro. R. Phelps may appoint) Sunday, Oct. 13th.
South Windsor, Ct.........Sunday, Oct. 20th
Wm. J. Ripley.

Holden, Mass.........Sunday, Oct. 6th
Wolcottville, Conn.........Sundays, Oct. 13th and 20th
New Britain, Ct.........Sunday, Oct. 27th
J. T. Nickerson.

New Durham Ridge.........Sunday, Oct. 13th
T. W. Piper.

Laconia, N. H.........evening, Oct. 5th
Lake Village, N. H. (North Church).........Sun., Oct. 6th
Daniel D. Page.

South Windham (Union Chapel).........Sunday, Oct. 13th
C. Goud.

North Rutland, Mass.........Sunday, Oct. 6th
Geo. A. Streeter.

Scitico, Ct.........Sunday, Oct. 6th
Warehouse Point, Ct.........Sunday, Oct. 13th
North Somers, Ct.........Sunday, Oct. 20th
H. Pratt.

Lewiston, Me.........Sunday, Oct. 6th
I. C. Wellcome.

Weld, Me. (Perkins' Plantation) Friday evening, Oct. 11th, and continue over the following Sabbath.
E. M. Haggett.

Bristol, Ct.........evening, Oct. 3d
Rutland, Vt.........Sunday, Oct. 6th
A. A. Hoyt.

Barnstead, N. H. (Tuttle school-house) Sun., Oct. 6th
Lake Village, N. H. (North Church) Sunday, Oct. 13th
J. H. Bartlett.

Whitefield, N. H.........evenings, Oct. 3d and 4th, and Sunday, Oct. 6th. N. Wheeler.

Sutton, N. H. (South meeting-house)...Sab., Oct. 6th
Hopkinton, N. H. (Buswell school-house)...Oct. 13th
Simeon Roby.

Hebron, N. Y.........Oct. 5th and 6th
J. Wilbur.

Hartford, Ct.........Sunday, Oct. 6th
New York (Cooper Institute).........Sunday, Oct. 13th
Pleasant Valley, Ct.........Sunday, Oct. 20th
W. S. Campbell.

Moultonborough Neck, N. H. (New school-house) Sunday, Oct. 6th.
Meredith Neck, N. H.........Sunday, Oct. 13th
N. Glidden.

Stockbridge, Vt.........Sunday, Sept. 29th
T. A. Cheney.

New Boston, Winchendon, Mass.........Sunday, Oct. 6th
M. A. Potter.

Savoy, Mass. (New State Church).........Sunday, Oct. 6th
East Savoy.........evening, Oct. 7th
Goshen, Mass.........evenings, Oct. 8th and 9th
Plainfield, Mass.........evening, Oct. 11th
Geo. A. Cole.

Rye, N. H.........Sunday, Oct. 6th
South Berwick, Me.........Sunday, Oct. 13th
Springfield, Mass.........Sunday, Oct. 27th
Joseph W. White.

Warren, N. H. (Ore Hill).........Sunday, Oct. 6th
A. H. Clark.

Holderness, N. H. (Brick school-house) Sab., Oct. 6th
Geo. H. Wallace.

Vineland, N. J.........Sunday, Oct. 6th
Bristol, Ct.........Sunday, Oct. 13th
A. A. Phelps.

Guilford, Ct.........Sunday, Oct 6th
Morris, Ct.........Sunday, Oct. 13th
S. Woodruff.

Farmington, N. H.........Sunday, Oct. 20th
D. F. Leavitt.

Lynn, Mass.........Sunday, Oct. 6th
West Abington, Mass.........Sunday, Oct. 13th
J. W. Brittain.

Natick, Mass.........Sunday, Oct. 6th
Dover, N. H.........Sunday, Oct. 13th
W. M. Harmon.

Fairhaven, Mass., Tuesday evening, Oct. 1st, evenings through the week, and Sunday, the 6th.
Mattapoisett, Mass.........Sunday, Oct. 13th
Plymouth, Mass.........Sunday, Oct. 20th
A. Simpson.

Piermont, Friday eve., Oct. 4th, and over Sun., the 6th
Groton, Vt. (Town House district).........evening, Oct. 8th
West Groton, evening, Oct. 10th, and over Sunday, Oct. 13th.
Wheelock, Vt., evening, Oct. 16th, and over Sunday, Oct. 20th.
Salem, evening, Oct. 23d, and over Sunday, Oct. 27th
M. E. Otis.

West Warren, Mass.........evening, Oct. 17th
Charlton, Mass.........Sunday, Oct. 20th
Southbridge, Mass.........evening, Oct. 24th
Webster, Mass.........evening, Oct. 25th
Natick, Mass.........Sunday, Oct. 27th
Geo. A. Streeter.

Farmington Village.........Monday evening, Oct. 7th
Wm. Bodge.

Wilbraham, Mass.........Sabbath, Oct. 6th
Rufus Baker.

Charlton.........Sunday, Oct. 6th
Z. Ford.

Wheelock, Vt.........Sunday, Oct. 6th
Salem, Vt.........Sunday, Oct. 13th
I. K. Lombard.

Dorchester, N. H. (Town House) evenings, Oct. 4th, 5th, and over Sunday.
Lake Village, N. H. (North Church) Saturday evening, Oct. 12th, and over Sunday.
Warren Village, N. H., evenings, Oct. 25th and 26th, and over Sunday. John H. Evans.

Lincolnville, Me. (where Bro. Young may appoint) evenings, Oct. 4th and 5th. At the Free meeting-house Sunday, the 6th.
Rockland, Me. (Pierce school-house) evenings, Oct. 7th and 8th.
Orrington, Me.........evening, Oct. 11th
Brewer Village, Me.........evening, Oct. 12th and Sunday, a. m., Oct. 13th.
Bangor, Me.........p. m. and evening, Oct. 13th
Weeks Mills, China, Me.........evenings, Oct. 17th, 18th, 19th, and Sunday, Oct. 20th.
Augusta, Me.........evening, Oct. 21st
Gardiner, Me.........evenings, Oct. 22d and 23d
Bath, Me.........evening, Oct. 24th
Kennebunk Depot.........evening, Oct. 25th
Kennebunkport.........Sunday, Oct. 27th
Porter.........evenings, Oct. 28th and 29th
Freedom, N. H.........evenings, Oct. 30th and 31st
Will some one meet me at Ossipee Station and take me to Porter? Allen Damon.

Concord, N. H. (Centre Street) Sundays, Oct. 6th and 13th. C. H. Fletcher.

Suncook, N. H.........Sunday, Oct. 6th
Lake Village, N. H. (North Church) Sun., Oct. 13th
Meredith, N. H. (Dolloff Hall).........Sunday, Oct. 20th
Will Bro. Dolloff meet me at the Meredith depot, on arrival of the first train up from Concord, Oct. 19th?
St. Johnsbury, Vt.........Sunday, Oct. 27th
Wheelock, Vt.........Sunday, Nov. 3d
Salem, Vt.........Sunday, Nov. 10th
Caswell Borough P. Q.........Sunday, Nov. 17th
F. M. Drake.

Pittsburg, N. H. (Terrill school-house)..Sun., Oct. 6th
Caswell Borough, P. Q.........Sunday, Oct. 13th
Stanstead (Lovering Pond school-house) Sunday, Oct. 20th, and onward as the Lord directs.
U. G. Ladd.

Plymouth, Mass.........Sunday, Oct. 6th
S. S. Mooney.

New Milford, Ct.........evenings, Oct. 3d and 4th
New Haven, Ct.........Sunday, Oct. 6th
Guilford, Ct.........evenings, Oct. 8th and 9th
New Britain, Ct.........evenings, Oct. 10th and 11th
Berlington, Ct.........Monday evening, Oct. 14th
Southington, Ct.........Tuesday evening, Oct. 15th
Westfield, Mass. (as Bro. Phelps may arrange) evening, Oct. 16th.
Hoosick Conference.........Oct. 17th, 18th, and 19th
Saratoga Springs, N. Y.........Sunday, Oct. 20th
Z. D. Baird.

Muncy, Lycoming Co., Pa...evenings, Oct. 3d and 4th
Quaker Hill, Lycoming Co., Pa., at 2.30 p. m., Oct. 5th, and in the grove on Sunday, the 6th, if the weather is favorable, otherwise in the school-house.
Canton, Bradford Co., Pa.........Oct. 9th
Chase's Mills, Tioga Co.........Oct. 10th—13th
East Troy, Bradford Co.........Oct. 15th—16th
South Creek, " ".........Oct. 17th
John T. Ongley.

Bridgeport, Ct.........Sunday, Oct. 6th
New York.........evenings, Oct. 8th and 9th
Philadelphia, Pa., evening, Oct. 10th, every evening through the week, over the Sabbath, Oct. 13th, and longer if the interest demands.
Mrs. E. A. Warren.

Groton, Vt. (Town House) Friday evening, Oct. 18th, and over Sunday, and onward as the Lord directs.
C. W. Nelson, D. Eastman, John H. Evans.

East Haddam (as Bro. Gilbert may appoint), Friday and Saturday evenings, Oct. 4th and 5th, and over Sunday. G. L. White.

Topsham, Vt. (Dexter school-house) evenings, Oct. 4th and 5th.
Topsham Vt. (Carson Bridge).........Sunday, Oct. 6th
Groton, Vt. (Town House District) evening, Oct. 8th
John C. Wright.

Plainville, New Bedford, Mass., Oct. 3d, and remain over the Sabbath. We hope some of our preaching brethren will come and help. E. R. Wood.

Concord, N. H. (Centre Street Church) Sundays, Oct. 20th and 27th. S. S. Brewer.

Philadelphia (9th and S. Garden Sts.) Sunday, Oct. 6th, at which time my pastoral labors there end.
Camden, N. J. (3d and Federal Sts.) Sunday, Oct. 13th, which concludes my pastorate there.
F. H. Burbank.

Skuylerville, N. Y. (at Bro. Hilister's) Sun., Oct. 13th
East Hartford, N. Y.........Oct. 26th and 27th
Cambridge, N. Y. (as Bro. Wm. M. White may arrange) Nov. 9th and 10th. Jacob Wilbur.

Montgomery.........Sunday, Oct. 6th
North Chester.........Sunday, Oct. 13th and through the week.
Goshen.........Sunday, Oct. 27th
Enoch Phelps.

Epsom, N. H. (Marden's Corner) evening, Oct. 12th and Sunday, Oct. 13th.
Suncook, N. H.........evening, Oct. 19th and Sunday, Oct. 20th.
North Chichester, N. H.........evening, Oct. 26th and Sunday, Oct. 27th. N. B. McMurphy.

Lyman, Me.........Sunday, Oct. 13th
J. Horn.

Northwood Narrows, N. H.........Sunday, Oct. 6th
Epsom, N. H. (Marden's Corner).........Sunday, Oct. 13th
John Parsons.

Vernon, Vt.........Sunday, Oct. 6th
Geo. W. Brown.

Poultney, Vt.........Sunday, Oct. 6th
Rutland and Bridgewater hereafter. J. B. Cook.

Picton, Ont., Canada, Oct. 13th, as Bro. J. E. Lent may appoint, and stay in Canada, if duty calls, seven weeks. Who wants a call? C. F. Sweet.

Lawrence, Mass.
L. Damon.........Sunday, Oct. 6th
C. S. Shattuck.........Sunday, Oct. 13th
Dr. A. M. Higgins.........Sunday, Oct. 20th
L. Boutell.........Sunday, Oct. 27th
S. S. Brewer.........Sundays, Nov. 3d and 10th
C. S. Shattuck.........Sunday, Nov. 17th
A. Ross.........Sunday, Nov. 24th

Springfield, Mass. (Bethel Church.)
J. B. Cogswell.........Sunday, Oct 6th
J. S. White.........Sunday, Oct. 13th
Joseph W. White.........Sunday, Oct. 20th
Anna E. Smith.........Sunday, Oct. 27th

Lowell, Mass.
Wm. Stuart.........Sunday, Oct. 6th
W. H. Mitchell.........Sundays, Oct. 13th and 20th
C. Cunningham.........Sunday, Oct. 27th
D. M. Leavitt.........Sunday, Nov. 3d
B. S. Emery.........Sundays, Nov. 10th and 17th
H. F. Carpenter.........Sunday, Nov. 24th

Worcester, Mass.
A. Ross.........Sundays, Oct 6th and 13th
S. G. Mathewson.........Sundays, Oct. 20th and 27th

Chicopee Falls, Mass.
B. Hitchcock.........Sunday, Oct. 6th

Springfield, Mass. (Franklin Hall).
Dr. A. M. Higgins.........Sunday, Oct. 6th
C. Goodrich.........Sunday, Oct. 13th
A. Ross.........Sundays, Oct. 20th and 27th

Haverhill, Mass. (New Hall.)
D. M. Leavitt.........Sunday, Oct. 6th
G. H. Wallace.........Sunday, Oct. 13th
Wm. M. Harmon.........Sunday, Oct. 20th
Hiram Munger.........Sunday, Oct. 27th

South Rochester, N. H. (Chapel.)
R. Morrill.........Sunday, Oct. 6th
A. Marston.........Sunday, Oct. 13th
S. S. Emerson.........Sunday, Oct. 27th

Portsmouth, N. H.
T. W. Piper.........Sunday, Oct. 6th
J. L. Chute.........Sunday, Oct. 13th
C. Goodrich.........Sunday, Nov. 10th

Seabrook, N. H.
N. H. Barbour.........Sunday, Oct. 6th and through the week.
Charles Emerson.........Sunday, Oct. 13th
L. T. Cunningham.........Sunday, Oct. 20th
D. F. Leavitt.........Sundays, Oct. 27th and Nov. 3d

Great Falls, N. H. (Franklin Hall.)
C. S. Shattuck.........Sunday, Oct. 6th
D. F. Leavitt.........Sunday, Oct. 13th
C. Goodrich.........Sunday, Oct. 20th
M. Durfee.........Sunday, Oct. 27th
C. S. Shattuck.........Sunday, Nov. 3d
W. M. Harmon.........Sunday, Nov. 10th
J. W. White.........Sunday, Nov. 17th
C. S. Shattuck.........Sunday, Nov. 24th

Rye, N. H.
D. M. Leavitt.........Sunday, Nov. 17th

Concord, N. H. (Eagle Hall.)
Elam Burnham.........Sabbath, Oct. 6th
D. M. Leavitt.........Sabbath, Oct. 13th
J. Couch.........Sabbath, Oct. 20th

Exeter, N. H.
J. G. Smith.........Sunday, Oct. 6th
Dr. A. M. Higgins.........Sunday, Oct. 13th
C. S. Emerson.........Sunday, Oct. 20th
Wm. M. Harmon.........Sunday, Oct. 27th
W. W. Sutherland.........Sunday, Nov. 3d
T. W. Piper.........Sunday, Nov. 10th
C. Goodrich.........Sunday, Nov. 17th
C. S. Shattuck.........Sunday, Nov. 24th

Hampton, N. H.
C. S. Emerson.........Sunday, Oct. 6th
G. W. Brown.........Sunday, Oct. 13th
J. Pinkham.........Sunday, Oct. 20th
W. M. Harmon.........Sunday, Nov. 3d

Belmont, N. H.
D. F. Leavitt.........Sunday, Oct. 6th
L. C. and M. McKinstry.........Sunday, Oct. 20th

Manchester, N. H.
Chas. Goodrich.........Sunday, Oct. 6th
L. C. & M. McKinstry.........Sunday, Oct. 13th

Great Works, Me.
J. L. Chute.........Sunday, Oct. 6th
J. W. White.........Sunday, Oct. 13th
H. G. Dearborn.........Sunday, Oct. 20th

Portland, Me. (Union Hall.)
Geo. W. Burnham.........Sabbath, Oct. 6th
A. C. Palmer.........Sabbath, Oct. 13th
D. M. Leavitt.........Sabbaths, Oct. 20th and 27th
W. C. Stewart.........Sabbath, Nov. 3d
C. S. Shattuck.........Sabbath, Nov. 10th
C. Goodrich.........Sabbath, Nov. 24th
Jared Whitman.........Sabbath, Nov. 17th

South Elliot, Me.
E. B. Wells.........Sunday, Oct. 6th
H. G. Dearborn.........Sunday, Oct. 13th
J. Pinkham.........Sunday, Oct. 27th

Biddeford, Me.
H. Munger.........Sunday, Oct. 6th
J. G. Smith.........Sunday, Oct. 13th
C. S. Shattuck.........Sunday, Oct. 20th
Joseph W. White.........Sunday, Oct. 27th
L. Boutell.........Sunday, Nov. 3d
T. L. Churchill.........Sunday, Nov. 3d
Geo. A. Streeter.........Sundays, Nov. 17th and 24th

Bath, Me.
C. Goud.........Sunday, Oct. 6th
H. Reed.........Sunday, Oct. 13th

Collinsville, Conn.
Z. D. Baird.........Sunday, Oct. 13th
R. R. Stark.........Sunday, Oct. 27th

Pleasant Valley, Ct.
B. Hitchcock.........Sunday, Oct. 6th
W. S. Campbell.........Sunday, Oct. 20th
Alex. Elliot.........Sunday, Nov. 3d
Z. D. Baird.........Sunday, Nov. 17th

Hoosick, N. Y.
R. Mosher.........Sundays, Oct. 6th and 13th

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Boston Wholesale Prices.

CAREFULLY CORRECTED EVERY TUESDAY.

Tuesday, Oct. 1st, 1872.

FLOUR AND MEAL—		Mess......	50 00 @15 00
St. Louis ext.	7 00 @ 7 50	Prime......	11 25 @12 00
Medium..	9 00 @ 9 50	Lard, tce. ⅌ lb	9 @ 10
Choice ext	10 00 @11 50	Hams, smoked	14½@ 16
Western sup	5 25 @ 6 00	Hogs, dressed.	6 @ 8
Com. ext..	6 75 @ 7 25		
Medium do	8 00 @ 8 50	LUMBER—	
Choice do.	8 50 @ 9 50	Clear Pine..	33 00 @65 00
Illinois and Indiana—		Coarse Pine—	
Choice ext	9 00 @10 00	No. 5......	21 00 @24 00
Canada sup.	7 50 @ 8 00	Refuse....	17 00 @18 00
Com ext...	6 25 @ 7 00	Shipp'g bd's	20 00 @25 00
Medium do	7 50 @ 8 00	Spruce—	
Choice..	8 50 @ 9 75	Nos. 1 & 2.	17 00 @18 00
Milwaukee and		Refuse...	10 00 @12 00
Minnesota	7 00 @ 9 25	Hemlock Boards—	
Southern sup	.. @ ..	Nos. 1 & 2.	13 50 @14 00
Extra......	6 75 @ 7 25	Refuse...	9 00 @10 00
Choice Balt	10 00 @11 50	Flooring Boards—	
Michigan and Ohio—		Nos. 1 & 2...	30 00 @33 00
Common to		Refuse...	20 00 @24 00
choice..	9 00 @ 9 50	Clapboards—	
Rye Flour..	5 00 @ 5 50	Extra Pine......	@60 00
Corn Meal..	3 50 @ 3 60	Do. clear......	@55 00
Buckwheat	3 60 @ 3 75	Do. No. 1....	30 00 @35 00
OilCake, ⅌ ton .	@ 50 00	Sap extra......	@60 00
		Sap clear	@45 00
GRAIN—		Spruce......	40 00 @50 00
Corn, ⅌ 56 lbs—		Shingles	2 25 @ 6 25
Southern yel	72 @ 73	Laths.......	2 25 @ 2 75
Western mix	70 @ 72		
Western yel	72 @ 73	WOOL—	
Rye......	85 @ 90	Ohio and Pennsylvania—	
Barley......	75 @ 1 10	Picklock.....	65 @ 70
Oats......	40 @ 60	Choice XX....	63 @
Shorts, ⅌		Fine X.......	60 @
ton......	21 00 @23 00	Medium.....	63 @ 65
Fine Feed..	24 00 @25 00	Coarse......	58 @ 60
Middlings ..	24 00 @25 00	Michigan—	
		Extra and XX.	58 @ 62
HAY—⅌ 2000 lbs—		Fine.......	58 @ 63
Eastern and		Medium......	61 @ 63
Northern	26 00 @28 00	Common......	58 @ 60
At City Scales—retail.		Other Western—	
Country Hay—		Fine and X...	58 @ 60
⅌ 100 lbs	@ 2 25	Medium.....	61 @ 63
Swale Hay.	11 00 @20 00	Common......	57 @ 58
Straw,100 lbs	1 25 @ 1 60	Pulled—	
New York..	1 25 @ 2 00	Extra.......	65 @ 75
		Superfine......	65 @ 75

"THE COMMON PEOPLE HEARD HIM GLADLY."

"The common people heard him gladly":
 Oh, tender words of life divine!
Where'er among thy blessed teachings
 Runs there a sweeter, fairer line?
The Pharisee with captious question,
 Still doubted what he came to teach;
While watching priest and lordly Levite
 Listened, to catch him in his speech.

The ruler over great possessions,
 Though sorrowful, came back no more;
And kingly Herod, conscience-smitten
 For what the bloody charger bore,
Trembled within his guarded chamber,
 Lest that which bought a woman's smile
Had breathed again, and stood before him,
 With watchword won on Patmos isle.

But common folk, in sin and sorrow;
 The fishermen with broken net;
The hungry crowd upon the mountain;
 Meek Magdalen, with tresses wet;
Sweet children with their speech unfettered
 And unrebuked, about his knee;
The triple household, meek and lowly,
 Whom Jesus loved at Bethany;

The sick, the blind, the lonely widow—
 All homeless ones, in this akin,
That he too had no waiting pillow,
 No home where he might enter in—
What wonder these, the common people,
 Should hear him gladly as he told
The story sweet of homes in glory,
 To them so new, to us so old!

He wore no trailing robe of splendor,
 He asked no incense-clouded rite;
His temple was the sky above him,
 His crown the starry one of night;
Mingling with publicans and sinners,
 Hungry and weary by the way,
He spoke at first among the lowly
 The words whose echo lives to-day.

INTERESTING LETTER.

Bro. Grant:—By some means the *Crisis* has been coming to me since last November. I do not know who was so kind as to order it. I intend to send you the pay for it as soon as I can possibly spare the money from my family. It is the most welcome visitor (together with the *Bible Banner*) I can receive, and comes every Monday as regularly as the day comes, and I always become impatient waiting for the week to pass and bring it to me. I really love the blessed truths with which its columns always abound.

Perhaps you remember hearing of a contemplated discussion on the nature of future punishment. I accepted the challenge by letter, made by the brother in person, and he replied to my note of acceptance in the following rough style, which I hope you will give a place in your worthy columns, together with my answer, that the brethren may see what one in these ends of the earth has to bear for the sake of Christ and his blessed word. Through courtesy to my brother I will withhold his name. His note is as follows:—

"*Anderson, Tenn., Sept. 4th*, 1872. Rev. Jno. Cargile, Dear Sir:—Your favor of the 1st inst. is to hand. In answer I would say that the proposition I made to debate with you, etc., was not made in seriousness, but was only a little pleasantry. I cannot think of such a thing now.

1. I do not think it would be productive of any good.
2. I have not got the time.
3. I cannot consent to debate with you unless you were better endorsed by your church and the community at large.
4. I would dislike to discuss religious topics with a man who is identified with a semi-infidel party at the North, who deny the doctrine of the immortality of the soul, and the future punishment of the wicked; who believe in free-loveism, and repudiate the King James' translation of the Scriptures, etc., etc.

For you personally I wish to entertain kind and friendly feelings, but your 'damnable heresies' (St. Paul) I hate, and will do all I can to put them down. Yours, etc."

On the back of his note he says:—

"I have kept a copy of this. I will not make this matter public unless you desire it, or do so first yourself."

I replied to the above letter as follows:—

"*Stevenson, Ala., Sept. 9th*, 1872. Dearly beloved brother:—Your very interesting letter of the 4th inst. is at hand, and contents noted. In reply would say the 'pleasantry' with which you say you made the challenge, was not a proper way to treat a serious subject, and especially one in which *God's truth is involved*; and also that 'pleasantry,' as you call it, is not a very beautiful ornament for a minister of Jesus in vindicating his *truth*. I will now reply to your excuses, and number them in the order in which you made them.

1. It would undoubtedly be productive of good to let the people see both sides of the argument, and thus find which of us is on the side of truth.

2. You should always have time to spare from worldly pursuits to defend the truth, if you *preach* it.

3. You prove plainly to me, that you do not understand the usages of my church. With us (Baptists) every church is an independent body, not under any obligations to or control of any other church. If you do not think I am endorsed by my churches, for whom I preach, you are *mistaken*. As to being 'endorsed by the community at large,' I do not think from what I can learn, that either of us have any thing of which to boast in that line.

4. The word 'infidel' without the prefix 'semi' is an assertion without any foundation whatever. I am able to prove that the 'God-dishonoring doctrine' of 'eternal torment' has made more infidels than any thing else. As to denying the doctrine of the immortality of the soul, thank God I *do* deny it, and I know that I am able to establish it despite all contradiction.

You are pleased—in 'pleasantry' I suppose—to call it a Northern heresy. I will just say that one of my Bibles was published in London, and the other by the Southern Publishing Co. of Memphis, Tenn. They both contain the doctrine. If I were you I would declare *non-fellowship* with the South for selling such books.

In reference to future punishment you again prove to me that you are ignorant of the doctrines I preach. I believe in a future punishment, and an eternal punishment, too, but not 'eternal torment.' The accusation of free-loveism I declare positively to be a false charge, for I am able to prove that the doctrines I preach will kill Spiritualism, of which 'free-loveism' is a prominent ingredient.

You say I repudiate the King James Version. I deny it, and I am willing to meet you on that 'Authorized Version.' In the language of Mark 12: 24 I will say—'Ye do err, not knowing the Scriptures,' or you would never apply the phrase 'damnable heresy' to my preaching.

In conclusion, let me say (though I am only twenty-eight years old, and two years and a half in the ministry), with all due reverence for your gray locks, that I received the challenge to debate as cold earnest, and I accepted it in the same spirit.

Dear brother, I have always loved you, and always will, for it is a part of true religion to love even those who abuse us; and, thank the Lord, there is a spirit of divine love in my bosom which prompts me to love everybody; and I am sure you need have no fear of insulting me; but if I were you, I do believe I would not hesitate to defend my faith. (?) As to keeping this matter a secret, as you say on the back of your letter, let me say that I have no secrets in religious matters, and I have reserved a copy of this, and expect to have them both published; but if you desire it I will withhold your name.

Now, my beloved brother (if you will let me love you), let me advise you never to challenge another *young* minister for a debate, for he might be fool enough to accept it, and cause you the trouble of claw-fishing. I pray God to bless you and your family, whom I love, and may He enable you to see and love the truth in preference to tradition. I hope I am your loving brother in Christ,

John A. Cargile."

Thus it will be seen by noticing the above letters, that things here are assuming a very critical phase—theologically. I have been struggling hard for the truth for nearly three years, but God's grace has been sufficient for me, for by his grace I am what I am.

Dear brethren and sisters, pray for me when it goes well with you. I am hopefully looking for the speedy coming of my dear Jesus to save his persecuted and trusting people in the kingdom prepared for them "from the foundation of the world." O, may he soon come with power and great glory, and may we be prepared to enter into eternal life with him. Even so, come, Lord Jesus.

Bro. Grant:—The Lord bless your efforts to spread the truth by your valuable paper, and other means which you are using.

J. A. Cargile.

Stevenson, Ala., Sept. 16th, 1872.

BRIEF NOTICE OF THE TIME MEETING.

J. B. COOK.

Having been called to Springfield to preach, I yielded to request, and to my interest in the subject of prophetic time, and attended mostly from Wednesday, the 18th, to the close on Sunday, the 22d ult. The rain and cold occasioned a thin attendance at the beginning; but the fine weather and beautiful grove, and the crowning theme of gospel grace, brought out a very large concourse toward the close, which was profoundly impressed with the truth and solemnity of the heavenly theme, especially on Sunday morning and afternoon.

My conviction has been deep and abiding that there will be an outcome to our Advent movement, as a whole; that the time is "appointed"; that the time so appointed is as essential to prophecy as is the time in a note, or deed, or other business document; that our knowledge is not based so much on an exposition of Scripture as on the matters of fact that fulfill the Scriptures touching the time; that the four kingdoms, for instance (with the first advent), are accomplished to near the last touch of the pencil that pictures "the time of the end"; and that we are to anticipate the liveliest interest possible in "the consummation" to which the whole Bible points.

Note. At all meetings where the gospel is read, and the name of Jesus is preached, there will be a measure of the good Spirit, proportioned to the depth of devotion to its life-giving power; but where the key-note of "the new song" is most completely sounded, there the loftiest joy and the deepest thrill of final triumph will be experienced. Hence, our brethren who know no cause to doubt the impending "day of God" will be, at least, a little enthusiastic.

A devout Jew, who heard the unbelieving laugh at religious excitement in a campmeeting, shamed them by saying—"These people think their Messiah has come!" So now, we would put to silence all objections against the profoundest feeling touching the second coming of Messiah in his kingdom—his great salvation.

My knowledge of the Bible—of the corresponding history of man and earth—constrains me to the conclusion that the nearest point of time indicated in prophecy is most demonstrably the right time at which to look for our Lord. Yet I can but know that "we know but in part, and prophecy [quote it] in part"; and we must wait for the divine sanction to give us "that which is *perfect*." 1 Cor. 13.

We are not yet "called, as was Aaron"; nor appropriated and prayed for, as was poor erring Peter. No, no. We are hedged around and bound by gospel precepts that determine our duty to God, to our families, to our co-laborers, and the obligations of the present life. We are "subject still to tutors and governors" (Gal. 4), where "the wrath [erring zeal] of man worketh not the righteousness of God." Jas. 1.

The argument for the advent near is based on "the word"—the providence and people of God, for ages—not on any one, or any few of us.

The policy of the gospel is union and co-operation; not distraction, or isolation.

The wisdom from above dwells with prudence. Prov. 8: 12; Jas. 3: 11–18.

The papers that have just published this '73 time may publish it much further, and at a tithe of the expense, to God's "little ones," that would be required by a new one! Only pay over the tithe; then the surplus may sustain missionaries.

The time for acceptance with God is "now"—not next year! "*Now* is the accepted time, *now* is the day of salvation."

The argument presented at the camp was honey-combed with such marked mistakes, rather than built on "the foundation of God," as a whole, that "standeth sure"!

Hence, while I co-operated, as I would in any company of christians met to pray and praise and preach in the name of Jesus, I deeply deplore the isolating and divisive "new departure." Although I did dissent publicly on the ground from the expensive and cumbrous movement toward separate action, I did not appreciate it there, as I have since. My interest in prophecy, time and all, will prompt me, I trust, to love and co-operate, as far as possible, with all who love and look for Christ's coming and kingdom. Amen.

THE NUMBER OF THE ARMY.

J. B. CLARK.

"And the number of the army of the horsemen were two hundred thousand thousand; and I heard the number of them." Rev. 9: 16.

In this verse the exact number of the army of horsemen is given; for the Revelator tells us he "heard the number of them." And if we should understand the prophet to mean, as some suppose he does, two hundred thousand multiplied by a thousand, then the sum total would be two hundred millions, which would be incredible, being more men than were ever on our earth at one time capable of bearing arms. Therefore this cannot be the meaning of the prophet; neither do I think it was a succession of armies during the whole period of three hundred and ninety-one years, making the sum total of two hundred millions; for this, too, would be incredible. Allowing a standing army of fifteen million three hundred and eighty-five thousand to be recruited every thirty years, it would only make the two hundred millions, and this sum would be more than five times the number of all the standing armies in the known world.

For these reasons I conclude the prophet John heard the number of two hundred thousand repeated, or twice told, which would make an army of four hundred thousand horsemen. Some writers say three hundred thousand. Thus—two hundred thousand, thousand; that is, two hundred thousand, and one hundred thousand, making three hundred thousand in all; and this would not be incredible.

God's word is true and credible.

LETTER FROM SR. C. TULLER.

Dear brethren and sisters:—The extreme heat, and labor in school, with other cares, has so depressed my mind, that I have delayed acknowledging your kind favors. A change of weather gives me new life, and as I feel many are interested, will give a brief report. Should have rested during August, but had several promising pupils, who walk over four miles, and cannot do that by and by. Several bring their food and cook by my stove, and sleep in a chamber.

My young man and wife have progressed nobly. They have proved themselves worthy of the help that has been given them. In christian character, education, and personal address, he does and will command respect here, and will, I am confident, be useful as a teacher among his people. He will study two weeks longer, and then seek employment The wife is reading nicely in the Testament, and commits a portion to memory every day, and enjoys it much; has learned to write so as to communicate with her friends intelligently. They both express much gratitude for this privilege, and the little that has been expended for them could not, I think, have been better applied.

There has been an earnest effort, by most of the people, to learn as much as possible, and the effect upon their characters and manners is marked. In view of the shortness of time, and my dependence in part upon charity to support these schools, or to meet my own wants while teaching, I am often tempted to give up my special work, and seek a home and work demanding less labor, and let the care, which friends have bestowed here, go to support the preaching missionary. But quick comes the question, "Will I, or will friends of the cause, let our own youth go without trying to cultivate their minds, and elevate their characters, by the diciplinary process, which we have enjoyed and now prize?" And then comes a strong conviction that till Jesus comes, each should earnestly "occupy" wherein they are called.

First in importance is the work of the living preacher. Oh that many more could be sent out into the dark places!

Next is the work of the teacher; and how many nooks and corners in the broad South might be occupied by humble ones, not called to preach publicly, but whose every day work might unearth many a diamond. Such must encounter privations and hardships, but what of that? Ruffles, and ribbons, and paper flowers can well be dispensed with, as well as many luxuries which pleasant homes afford; but the smiles of the All Father, the light of his word, and the foretastes of the grand reunion jubilee, can still be retained; besides, there will come some restful moments when nature can be enjoyed. An occasional walk among the rocks and rills affords me pleasure, and the way is not all thorny.

I did much desire to greet the household at Springfield. The first article looked for in the *Crisis* was an account of the meeting, and am truly glad you had such a blessed feast. You who enjoy such privileges can little realize the struggles the isolated ones encounter to keep their lamps trimmed and burning. We are so constituted that mind acts upon mind more powerfully by personal presence. But while Jesus lives none need complain.

For every gift received from friends, I am grateful. Let me assure you that I study to appropriate them wisely. I shall be obliged to rest a little soon. For arrangements for the winter, I wait, and watch the "Guiding Hand."

Acknowledgements. A. A. S. by G. T. Adams, $15. Also a lot of tracts, which are now moving among black and white. Sr. H. Randall, $10. E. Sharp, by J. Trevor, $5. A friend, New Britain, $5. M. M. Post, Hinesburg, $1. P., Mass., $3. Sr. S. T. Palmer, Norwalk, two barrels of valuable clothing. Mrs. Bolt, $2. Pray for me, dear friends, that I may be fitted to stand with you upon Mount Zion.

West Point, Ky.

THE WAY OF HOLINESS THROUGH FAITH.

It is manifest that every approach to God must humble him who draws near; and the nearer the place into which faith brings the believer, the more entire the withering of the flesh and self. The two evils which separate the soul from the Savior are sin and self-righteousness; and, of these two things, self-righteousness seemed to be the most effectual barrier during the days of our Lord's ministry on the earth. The self-righteous Pharisees, who wore Scripture texts up and down their garments, and who would not eat their soup till the tithe of their mint and anise had been paid over, derided him; but the publicans and sinners heard him gladly, and were saved. We are all born Pharisees. Pharisaism is bred in our very natures; and if we escape the upbraidings of conscience for gross sin, the natural resource of the evil of our hearts is this legal self-righteousness.

The doctrine, without the life-giving power of "Christ formed in you," is but the colorless shadow, the faint copy of the living, breathing reality. It is the possessors of this shadow who have brought reproach upon this "way of holiness," by an imitation which, while it presents some of the outlines, lacks the reality of the resurrection-life in Christ. We know that the devil always imitates, but never originates; and we ought not to be ignorant of his devices to throw, at every point, discredit on the truth of God. There seems to be a special and most marked effort by the evil one to destroy in every way the testimony of those who preach a redemption from all iniquity. We are not careful to reconcile the fleshly walk of those who evidently profess, without possessing or practicing, the truth of God, whether the "profession" be that of pardon of sins, or that of the faith which gives real victory over the world, the flesh, and the devil.

There is a wide difference between "professing" and "confessing." Peter professed what he would do, and fell. Paul confessed Christ living in him, and triumphed. In a more exact translation of the Scriptures we should find the word "profess" applied in an evil sense to those who, "professing themselves wise, became fools;" while we should read of Timothy that he "confessed a good confession before many witnesses." It is just here that the point before us lies; we profess nothing of ourselves, but we confess that "Jesus, who delivered us from the wrath to come," now keeps us by the power of God practically within that kingdom which is righteousness, peace, and joy in the Holy Ghost.

So long as there is the least legal taint in our ideas as to how we were saved from just judgment for our sins, so long will the taint of self-confidence be found in the "professor of religion." But so soon as the soul recognizes that "salvation is of the Lord," wholly of the Lord, without work or merit of our own, then at once the "profession" (implying something partly our own, which we will carry out) is changed to a "confession made unto salvation," of what Christ has freely done for us. Then, without any other trust, the soul rests on the sacrifice of Christ, and for the first time is thoroughly humbled before the Lord, finding it now not "a presumption to be sure of a fitness for heaven." Those who have not the assurance of salvation will not believe this; but reading such a confession by their own legal thoughts of salvation, that confidence in Christ is presuming on one's own merits. Only those who have found that holiness is no longer a desperate negative strife, but a blessed positive attainment or gift, can know how exactly parallel to the above are the thoughts of brethren who charge with presumption and self-confidence believers who confess Christ as a present Savior from sinning.

It is because with us it is all Christ that we are so humbled, and that we have such confidence. We find, alas! that the moment anything else intrudes into the ground of our confidence, our strength is gone; this life is one of continuous self-despair, and of continuous trust. The instant the soul pauses to rest in anything "already attained," in that moment our feet slide. Just so far as any element of unbelief qualifies the simple, absolute trust in Christ, just so far is there transgression. Faith is the measure of holiness.

But let us always remember, that uniformly victorious faith is not an impossible faith; but that, as Jesus is the author of faith, he is also the finisher or perfecter of faith. Here again it is all Jesus; and while looking to him, we are not sent empty away. The vessel may be small, but it is filled to-day; tomorrow it will be larger, and still its utmost capacity shall be filled. Truly here all "boasting is excluded. By what law? Of works? Nay, but by the law of faith." And yet with David we say—"In God we boast all the day long, and praise thy name forever." Saved from Egyptian bondage by the outstretched arm of Jehovah alone, neither did we get the land of Canaan in possession by our own sword, nor did our own arm save us, but thy right hand, and thine arm, and the light of thy countenance.—*Advocate of Christian Holiness.*

GOOD LIFE.

He liveth long who liveth well—
 All else is life but flung away;
He liveth longest who can tell
 Of best things truly done each day.

Then fill each hour with what will last,
 Buy up the moments as they go;
The life above when this is past,
 Is the ripe fruit of the life below.

Sow love, and taste its fruitage pure;
 Sow peace, and reap its harvest bright;
Sow sunbeams on the rock and moor,
 And find a harvest home of light.

THE IOWA CHRISTIAN CONFERENCE.

This conference met according to appointment, at Hartford, June 18th, 1872. Job Gildersleve, President, A. Raymond, Secretary, both present. President appointed P. S. W. Deyo and J. J. Towsley, committee on credentials. Visiting brethren were invited to take part in our deliberations. A. Raymond was elected President, and N. F. Eggleston, Secretary for the ensuing year. W. H. Peck, Eben Dunham, and J. J. Towsley were elected as conference board. P. S. W. Deyo, C. C. Ramsey, and N. F. Eggleston were appointed as committee on ordination. Job Gildersleve, S. B. Ensign, and J. J. Towsley, were appointed committee on membership. On motion, the conference sanctioned the action of the conference in receiving the Ettie church.

New Hartford church reports one hundred and fifty members. Sunday school of thirty-five scholars; are in the background, need a revival. Tama City reports forty-three members. Bear Creek reports seven members; are increasing in spiritual life; have preaching once in a while. Little Cedar reports fifty-eight members; are in a flourishing condition. Have preaching by Elders P. S. W. Deyo and A. A. Wilbur. Floyd reports sixty members; do not enjoy that degree of consecration that we desire. Future prospects those of joyful hope in God. C. C. Ramsey, pastor. The church at Ettie, Tama Co., reports—was organized April 4th, 1872, by P. S. W. Deyo, with twenty members, four have been added; have no regular preaching, and are in need of help. Parkersburg reports eight members; are alive and doing what they can.

Our Evangelist, P. S. W. Deyo, reports—have preached at Floyd, Clear Lake, Tama City, Ettie, Boylan's Grove, Osage, Little Cedar, in this State; in Illinois at Streator, Ancona, Deer Park; have spent two months in protracted meeting, have assisted in one that continued one month, have attended two quarterly meetings, baptized forty-three, organized one church, and traveled about fifteen hundred miles.

P. S. W. Deyo was elected as evangelist for the ensuing year. Our conference was one of harmony. There was not a discordant note. The ministers seemed filled with the Spirit, and expressed their firm conviction that the end of all things was at hand, and their determination to do more in the future than they have in the past. We parted with the joyful hope of soon seeing the King in his beauty, of clasping glad immortal hands in a country where the inhabitants will never say, I am sick. May the Lord hasten it in his time.

N. F. Eggleston.

I wish to say to the brethren and sisters interested in this report, that circumstances over which I had no control have caused it to be delayed until the present time.

Sept. 15th. N. F. E.

— Solitude is the aspiration and the solace of sages, for there they can best commune with their own thoughts and enjoy the fruition of their accumulated mental stores. And this thought applies to the wealth of the heart quite as fully as to that of the intellect. The wisest and the best of men have ever delighted in being alone.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

THE BOYS.

There come the boys! oh dear, the noise!
 The whole house feels the racket;
Behold the knees of Harry's pants,
 And weep o'er Bertie's jacket!

But never mind, if eyes keep bright,
 And limbs grow straight and limber;
We'd rather lose the tree's whole bark
 Than find unsound the timber!

Now hear the tops and marbles roll!
 The floors—oh, woe betide them!
And I must watch the banisters,
 For I know boys who ride them!

Look well as you descend the stairs,
 I often find them haunted
By ghostly toys, that make no noise
 Just when their noise is wanted.

The very chairs are tied in pairs,
 And made to prance and caper;
What swords are whittled out of sticks!
 What brave hats made of paper!

The dinner-bell peals loud and well,
 To tell the milkman's coming;
And then the rush of "steam-car trains"
 Sets all our ears a-humming.

How oft I say, "What shall I do
 To keep these children quiet?"
If I could find a good receipt,
 I certainly should try it.

But what to do with these wild boys,
 And all their din and clatter,
Is really quite a grave affair—
 No laughing, trifling matter.

"Boys will be boys"—*but not for long*;
 Ah, could we bear about us
This thought—how very soon our boys
 Will learn to do without us!

How soon but tall and deep-voiced men
 Will gravely call us "Mother";—
Or we be stretching empty hands
 From this world to the other.

More gently we should chide the noise,
 And when night quells the racket,
Stitch in but loving thoughts and prayers
 While mending pants and jacket!
—*S. M. W. in Chris. Union.*

OUR LITTLE RAY.

Ethie Bayard laid her little sunny head upon her pillow one calm Sabbath night, a very happy child indeed. A great wise thought had been revolving in her busy brain all day, and out of that had grown a purpose which our heavenly Father must have smiled upon with sweet approval. Her Sabbath lesson had been very short, and easy to repeat; and as she sat that night upon her mother's knee, and listened to some simple explanations, her tender young conscience made its own application, and a whole bound volume could scarcely have taught her more.

"Let your light shine before men, that they, seeing your good works, may glorify your Father which is heaven."

Ethie repeated it softly, again and again, until her own sweet tones mingled with the dream-land voices far away, and the child slept.

Some early sunbeams stealing through the shutters woke her in the morning; but, turning with a little yawn, she was most asleep again; when, suddenly opening her eyes upon the bright beams on the carpet, she whispered, "Let your light so shine," and rose at once. Kneeling reverently beside her bed, she prayed in a low voice, "Dear heavenly Father, I told you last night I'd try to make somebody happy to-day; and now I will, if you'll help me. I thank you for taking care of me all night; and I'm so glad you've given us such a pleasant day! I don't just know how I can do it; I mean, make somebody happy; but you can make me see how when the time comes. Please don't let me forget it once." Truly this was coming as a child to an earthly parent.

Bounding gayly down the stairs, the very tone of her "Good-morning" sent a thrill of pleasure all over the house. Baby only was unmoved by it. He was sick and fretful; and though Ethie loved best of all things to run out among the flower-borders before breakfast, and count the new blossoms which had opened their soft eyes to the light, she sat down directly by the little crib, and let mamma go down and make the coffee. Babies so easily catch the spirit of those about them, that Ethie's little charge, worn out by a restless night's tossing, soon grew calm and quiet, and at breakfast-time slept sweetly.

Bridget's washing was early, and breakfast was late, that morning; and Dannie and Burt had been very careless with their books, so that school-time came, and one still was missing.

"I'll look for it, Burtie, and you can get ready," said patient little Ethie.

"Thank you," said Burt; yet he looked up in surprise; for his little sister had always been particularly sensitive about being asked to wait upon these big brothers, and this quiet kindness was not without a little inward struggle.

"'Tis a very little light; but I let it shine," she said to herself as she searched for the old worn book in every possible corner.

All this time a greater trial was in waiting for the little girl. It came in a message from old Roxy Blane, who, with a gray-haired daughter, lived alone in a dark, low chamber over the village grocery. She had been sick all winter, and her daughter Ann had been obliged to give up her place in the sewing-rooms to take care of her. But now that the spring had come again, and the old lady was getting better, she wanted to look for work again; for they were very poor, and needed some money at once. "Could Ethie go in and stay with the sick woman, giving her her medicine, and waiting upon her, till Miss Ann returned?"

Ethie had called there with her mother more than once; and as she thought of the loud, rude shouts she had heard in the shop below, of the rattling of the rats in the wall, and the dark old chamber itself, it was very hard for a little girl of six to say "Yes." But she did it, though a few silent tears would come into her eyes as she walked away.

'Twas a long, dreary day, to be sure; but, as she bounded into Dannie's arms when he came to take her home, she heard the widow say, "God bless the sweet child! what a sunbeam she has been in our dark old room today!" and she thought that the happiness of that moment more than paid for all the trial had cost her.

Ethie Bayard is a woman now; but the little ray is still shining, and growing brighter and brighter every day of her life; and God has blessed the little beam that shone so softly, and by its constant light led Burt and Dannie to look upward to the heavenly fountain from whence it sprang, and thus to "glorify their Father which is in heaven."—*Well-Spring.*

THE POT OF PANSIES.

Leisurely as Alfred Hays sauntered home one evening with his cigar in his mouth, he met his friend, Louis Steadman, walking briskly along with a pot of pansies in his hand.

"'Pon my word," said Alfred, taking his cigar from his lips, "you must have got into a new business."

"These are for my mother," said Louis, enthusiastically. "Are they not beautiful?" and indeed they were beautiful, with their rich gold and purple tints, and the delicate perfume which breathed from every blossom.

"Oh, they are well enough," said Alfred, indifferently; "but I wouldn't spend money for such things, even if I could afford it."

"These cost no more than five of your cigars, and I know they give us all a hundred times more pleasure, too. Your indulgence is only ruining you. You know this, Alf; but these flowers do us good, both in mind and in body."

"That will do, old fellow; I haven't time for one of your regular sermons to-night, but I'll wish you much joy over your flowers," and with a careless good-night he sauntered on.

Louis bounded up the steps of his home, sure of a glad welcome. The bright eyes and happy faces which gathered about his simple gift, spoke more than words can express; and after being duly admired, they were placed in the sunny window, beside the beautiful fuchsias and sweet geraniums already blooming there.

Surely he had gained far more in their delicious perfume and their charming presence than his friend by his tobacco investments. Alfred had gained a hot, dry mouth, a foul breath, discolored teeth, sallow skin, drowsiness and headache, and worst of all, a taste that would call loudly for other stimulants to gratify it. Surely Louis had made a far better choice in expending a few odd shillings—a choice that would make him happier, nobler, and better, and would lay the foundation for a truly honored character in after years.

Hygiene.

"This is for your Health."—Paul.

HOW I REARED MY BABY.

I was just twenty years of age when our first child was born. I was wholly inexperienced, never having had the care of a babe a day in my life; yet I was not a little conceited, for I had read extensively upon the subject and was determined to teach our mothers and grandmothers a lesson in bringing up children. A few hours previous to the birth of baby, I said to the nurse, "I wish you to promise me one thing, that my baby shall not be compelled to swallow one drop of that nauseating liquid which grandmother's cup contains, but, in its stead give it a little pure, cool water." Thanks to the nurse, I believe she obeyed me.

After the boy was dressed and all was quiet, I asked to have him brought to me. Nurse replied that he was already sucking his fist and must be fed. I said, "Not a bit of it. Nature has provided nourishment for babes." She chided me for being so foolish, but I was persuaded in my own mind, and carried my point, and in twenty-four hours baby was abundantly supplied from the maternal fount.

In a short time it was found that baby had lungs. Then came the inquiry, "Have you paregoric or soothing syrup?"

"No! I have made no provision for colic pains, for I think that such a state of things can be avoided. If baby has nursed too much, loosen his clothing, sit near the fire and manipulate him with your hand, and soon all will be right. Don't keep up that perpetual trotting, unless you wish to kill him."

"Oh! but there's wind in his stomach, and I wish to drive it out."

"But don't you know that in that way you are liable to drive more in than you drive out?"

As early as was possible nurse was dispensed with, and the whole care of baby then devolved upon me, and very cheerfully I assumed the office. Every morning he had his bath, and every evening, loving magnetism transmitted through the mother's hand.

"What?" says one, "have you no cradle? I would not think of getting along without one."

Really, I had no use for one. I consider a cradle a nuisance. Every one gets tired of rocking it, and sometimes it causes unkind words to be spoken; and besides, it keeps the infant's brain in whirl, and without doubt the visual organs have in many instances been affected by it. When it was time for our baby to have his nap he was nursed, and lain upon a bed in a room as far from all noise as possible, covered warmly, curtains dropped, doors closed, and the little one left to enjoy two or three hours' sleep.

Before he had entered upon his fourth month, one little tooth had pierced the gum, to our great joy, and from that time onward one after another made its appearance without causing apparently the least disturbance. We never looked for nor discovered precocity in our boy, sad as this may seem to some. At one time a mother called, bringing her own babe, and after remarking upon the healthy appearance of our child, said, "O! well! I have buried three little ones and do not expect to raise this one. The truth is, my children are born all brains and no bodies."

I acknowledge I was a little piqued, and replied that I was happy to know that my child had no deformity.

I nursed my babe eighteen months, a long time some may think, but both mother and child were so healthy and happy it was thought best to do so. Never once during the period of nursing was the child brought to the table. He was allowed water to drink but no mixtures, no concoctions. When he was eight months old we went a short journey to visit friends. On arriving a sister-in-law exclaimed, "What a beautiful baby! so plump and fair," and taking him on her lap commenced taking off his wrappings. Finding him in a flannel dress, (it being in the month of December) she cried out, "What a cruel mother! to put a flannel dress on so young a child, with long sleeves and high neck, too," and looking up she said, addressing me, "Just look at my daughter there. She is ten years of age, and never wore long sleeves nor high necks, day nor night. To be sure she is delicate and always was. I suppose your baby wears flannel night-dresses with long sleeves and high necks."

"Yes, most certainly he does."

At last the time for weaning came. It was often asked me, "Don't you expect a dreadful time in weaning your baby?" "Not at all, for I do every thing my own way, and seldom have trouble." Instead of giving him to the care of another, I kept him with me day and night. I fed him with gruel, made of Graham meal and fresh new milk, through the day, and nursed him as usual once through the night, for a short time, when he would sleep the whole night, not awaking to call for his food. Managing thus, neither mother nor babe experienced any trouble. Indeed, not once during the period of lactation were our nightly slumbers disturbed by a sick or crying baby. Perhaps the dietetic habits of the mother had something to do in making him healthy and sweet tempered. I ate no pickles, and nothing which contained pepper. Never having drunk tea nor coffee, I thought it not wise to commence, but used for my drink water with cream and sugar added.

I now have two sons, with the second I managed the same as with the first, and with the same good results. Both are grown to manhood, and as I look upon them, so strong and healthy, I wonder if the little red flannel dress, with its long sleeves and high neck, had any thing to do with it.—*Mrs. Pratt, in Laws of Life.*

Discoloration of the Skin.—Often persons receive an accidental blow or a fall, from whence discoloration of the skin is apt to ensue. To prevent this, take a little dry starch or arrow root; merely moisten it with cold water, and lay it on the injured part. This must be done immediately, so as to prevent the action of the air upon the skin. However, it may be effectually applied some hours after. Raw meat is not always at hand, and some children have an insurmountable repugnance to having it applied. These applications are not always of certain effect. There is no remedy for a black eye but bathing in hot water, which is often very tedious, but if immediately applied it is a sure remedy or preventive.—*Ex.*

For Dropsy.—Take equal quantities of highland brake and the blade of green wheat. Steep together. Add a little wild turnip. While steeping, drink freely. Steep often, that the patient may have it fresh. The brake to be used remains green all winter.

I have used the above in my family with great success. Have known it to be used for the last eighteen years, and never knew it to fail.

Mrs. G. J. Myers.

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BEHOLD, THE BRIDEGROOM COMETH!

"And at midnight there was a cry made, Behold the Bridegroom cometh."—Matt. 25: 6.

Behold! the Bridegroom cometh in
The middle of the night,
And blest is he whose loins are girt,
Whose lamp is burning bright;
But woe to that dull servant
Whom his Master shall surprise
With lamp untrimmed, unburning, and
With slumber in his eyes.

Do thou, my soul, keep watch, beware
Lest thou in sleep sink down—
Lest thou be given o'er to death,
And lose the golden crown;
But see that thou be sober, with
A watchful eye, and thus
Cry—holy, holy, holy God,
Have mercy upon us!

That day, the day of fear, shall come;
My soul, slack not thy toil,
But light thy lamp, and feed it well,
And make it bright with oil;
Thou knowest not how soon may sound
The cry at eventide—
"Behold! the Bridegroom comes, Arise!
He comes to meet the Bride.

Beware, my soul! take thou good heed
Lest thou in slumber lie,
And, like the five, remain without,
And knock, and vainly cry;
But watch, and bear thy light undimmed,
And Christ shall gird thee on
His own bright wedding robe of light—
The glory of the Son.

—*Selected by Geo. E. Lee.*

SECOND COMING OF CHRIST.

The coming of Christ will be the greatest event that the world has ever witnessed. The awful glory and grandeur of that day will infinitely surpass anything that the finite mind is capable of conceiving. Prophets, apostles, and saints in all ages have looked forward to that day with the profoundest interest. At the present day the children of God are waiting patiently for their Lord and King.

Though it is not essential to our salvation to know the time of his coming, yet the Lord has told us to "watch, therefore, for ye know not what hour your Lord doth come. . . . . . Therefore be ye also ready: for in such an hour as ye think not, the Son of man cometh." Matt. 24: 42, 44. These words are very applicable to us who are now living in this wonderful and eventful age. "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night." 1 Thess. 5: 1, 2. "Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition." 2 Thess. 2: 3. These words of the apostle have been literally fulfilled in this nineteenth century. Jesus did not reprove his disciples for asking the question with regard to the signs of his coming, and the end of the world; but said—"Take heed that no man deceive you." Matt. 24: 4. He cautioned them, and then told them the awful state the world would be in before his coming, and said—"But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. But as the days of Noe were, so shall also the coming of the Son of man be." Matt. 24: 36, 37.

He never said one word about the millennium, as modern professors do at the present day, who are waiting for the world to be converted, and imagine they are living on the eve of that day; but said—"Nevertheless, when the Son of man cometh, shall he find faith on the earth?" Here is where the Gentile world will be deceived in the second coming of Christ, as the Jews were in his first coming. Christ will find a few that are waiting and living for him when he comes; but oh! how precious few they will be in comparison with the masses that are unsaved.

Christ saw the awful state the world would be in just before his coming. He saw that they would be covetous, grasping and seeking for position and honor; connecting themselves with secret societies and organizations of various kinds, so that he was led to ask the question, "Shall he find faith?" There is no room for faith to work where men and ministers are trusting in secret societies, wealth, and position; faith is dead, with nothing but skin and bones hanging to it. Why! it does not even compare with the faith of devils, for they "believe and tremble." It means something to have faith in God. A man who is trusting in God is not trusting in anything else. Take property, friends, reputation, and all that he has, from him—yea, his life—and he is trusting in God, and is like "Mount Zion that cannot be removed." God can do as he pleases with him; he is living for God and doing all the good he possibly can. His life is a life of faith on the Son of God; and when "Christ who is his life shall appear, then shall he also appear with him in glory."

The Lord let the beloved Paul have a view of the awful state of things that should be on the earth just before his coming. "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy; without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away." 2 Tim. 3: 1–5.

This is a correct representation of the present day. There never was a time when people loved pleasure more than they do now, especially professors of religion. Talk to them about the power, and they will scout at the idea. Talk money to them—they know what that means; talk theatre, tea-meetings, festivals, and fashions, and they are right at home with you on that subject. But the power—the real life of God in the soul—they are strangers to. And the real child of God is as much of a wonder to-day as ever. It requires as much grace and courage to live for God, as in the days when the bloody axe and torturing wheel were the test of every man's religion.

Yes, Christ is coming very soon, for he says, "Behold, I come quickly, and my reward is with me to give to every man according as his work shall be." Rev. 22: 12. He is coming to take his children home. "Then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather his elect from the four winds, from one end of heaven to the other."—Matt. 24: 30, 31. This will be the end of their sorrows, and the beginning of their eternal joys. "Behold he cometh with clouds; and every eye shall see him, and they also which pierced him; and all the kindreds of the earth shall wail because of him. Even so. Amen." Rev. 1: 7.

Children of the Most High, look up, and regulate your lives in view of that glorious day! Worldly professors do not like to hear much about the coming of Christ, but God's children do, and so did the apostles, for they referred to it in almost all their epistles—they kept it fresh in their minds, and it was a glorious incentive to a holy and useful life. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him; for we shall see him as he is. And every man that hath this hope in him, purifieth himself." 1 John 3: 2, 3. O, glorious hope! big with immortality.

Christ is coming quickly, to avenge his children who call on him day and night. "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you, and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God and obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe in that day." 2 Thess. 1: 6–10.

He is coming soon, much sooner than many of us expect. He told John to "seal not the sayings of the prophecy of this book, for the time is at hand." Rev. 22: 10. The world is growing old with age, and ripe for the judgment fires. The armies of heaven are preparing for this great and glorious day.

"Great triumph day of God's incarnate Son—
Great day of glory to the Almighty God;
Day whence the everlasting years begun
Their date, new era in eternity,
And oft referred to in the songs of heaven."

Christ is coming as a mighty conqueror. He has conquered death, hell, and the grave, and ascended up on high and led captivity captive. "Behold, he cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." The busy world will be suddenly startled at the unexpected appearance of Jesus Christ in the clouds. Behold, he cometh; not as the once despised Nazarene, and the man of sorrows acquainted with grief, but as the "King of kings, and the Lord of lords," and as the "Judge of the quick and the dead." "Our God shall come and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people." Ps. 1: 3, 4.

Stop, dear reader, just a moment. Are you living and regulating your life in view of this "great and terrible day of the Lord?" This will be the day that is to end the affairs of this world, and to determine the destiny of all mankind. Have you a living faith in God and not in circumstances, but a faith that overcomes the world, the devil, and the flesh? Are you kept by the power of God through faith unto salvation? Are you living a holy, useful life, and doing all you can to win souls to Christ, and to help on the cause of God? "He that winneth souls is wise." Death will surely overtake us soon, and this will be the coming of Christ to us. And should we fall asleep in death, it will not be long before the trump of God shall sound, and we must all march to the "judgment seat of Christ." "And every eye shall see him." "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 2 Thess. 4; 16, 17. "Behold I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. 15: 51, 52.

Oh, glorious and happy change! Behold him, ye followers of the Lamb, and wonder and love. This is he who bore all your iniquities on the ignominious cross. This is he who fulfilled all righteousness for your justification. Behold him, ye despisers of his grace, and perish. This is He whose merciful overtures you have contemned, and on whose precious blood you have trampled. You would not give Christ the pre-eminence in your heart, but now he comes to gain it by conquest. Christ will come with a shout, and every living creature will hear it, and the trump of God will sound, and that will shake the pillars of heaven, and startle the dungeon of hell; and the sleeping millions will hear that sound, and understand what it means, and come forth—"they that have done good, unto the resurrection of life, and they that have done evil unto the resurrection of damnation."

The world moves on, and has for several thousand years, and the coming of Christ to many has become an old fable; and the Apostle Peter says—"Beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance: . . . knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. . . . But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; and the earth also and the works that are therein shall be burned up." 2 Peter 3: 1, 3, 10.

Dear reader, what a dreadful day this will be for you if you are unsaved! And oh, what consternation and excitement will seize the guilty world then! All business, of every description, stops at once; every establishment closes for the last time; no more buying and selling; all the busy marts have closed. No idle spectators looking on now, but every living soul that God has made is tremendously interested. They had no time for these things once, but now they must take time. Everything of an earthly nature sinks into insignificance. The children of God have been living for this day, and they are prepared to meet it with triumph and joy. All earthly pomp and display sink into contempt. The rich and noble—where are they now? They, with the multitudes, are trembling and frantic with fear, and rushing here and there in wild amazement, looking for escape. But, alas! alas! escape is hopeless.

"And the heavens departed as a scroll when it is rolled together, and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb. For the great day of his wrath hath come, and who shall be able to stand?" Rev. 6: 14–16.

The uprisings of nations, and the downfall of kingdoms and empires; the dethronement of the man of sin, the Pope, and his right-hand man, Napoleon, and the turbulent state that mankind are in, and the dreadful corruption of both church and state—are fulfilments of the the word of God. Lastly, but not least, that long-looked-for and expected day, the gathering of the Jews to Jerusalem, is another blessed event in the world's history, and is a forerunner of that great and glorious day which is about to dawn upon us. "He which testifieth these things saith, Surely I come quickly: Amen. Even so, come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen." Rev. 22: 20, 21.
—*Ex.*

ALL FOR CHRIST.

GEO. E. LEE.

To give *all* for Christ comprises a great deal more than is commonly admitted. But this one thing is certain: if we would have the peace of God dwell richly in our hearts, we must be perfectly willing to submit *our* will entirely to God's will. It is oftener the reason we do not feel wholly sanctified to the Lord from this cause than any other. For instance, we may give up to the Lord that which we think we can spare the best, and still cherish that which is most important of all to be given up.

It is required of us that we present our "bodies a living sacrifice, holy, acceptable unto God." This, of course, includes everything which is connected with us and our life which is dishonoring to God. We may each of us have some "besetting sin" that we fondly cling to, for fear some great evil would befall us should we let it go and leave the consequences with the Lord. But is not the Lord able to take care of his own property? If we have given *ourselves* and all we have, will and all, into his hands, we are but stewards for him; and it will matter not whether we live or die, if it is for his glory.

When Abraham was told to offer up his only son as a sacrifice, he could not see God's object in so doing, but through faith he obeyed the command as far as was required of him, and then another was given, and how seasonable it was. Abraham found out that *all* things did "work together for good to those that love the Lord," and by this test of his faith he proved himself to be a good and faithful servant.

But how often at this present day do we meet those who are unwilling to give up what their own consciences tell them is wrong, giving as an excuse that they "could not live without it," or that their health is such the "doctors tell them to use it." We refer more particularly to tobacco. This argument appears to be quite weak, for it is very evident that the Lord has kept very many alive who have given up the use of tobacco, and we do know that "the prayer of faith shall save the sick," let doctors tell us as they may.

There are those who come to us and talk of sanctification, and of the speedy coming of the Lord to establish a pure kingdom; while at the same time they are rolling the petted quid in their mouth, with the filthy juice ejecting at the corners, while the atmosphere around them is so disgusting that one wonders if that is to be a sample of what we shall have in the kingdom of God.

And this is not the worst of all, either; we are sorry to mention it, but it is a fact that some who stand before the public, and claim to preach a pure gospel to a dying world, set a very poor example by using that which they would not and do not recommend to others. And their simple reason for so doing when referred to it is, that their health requires it, or that they should die if it was discontinued. Well, then, if it is God's will that you should die in consequence of giving up that which he requires, leave it all with him, and submit to whatever may be the result. He certainly will do all things well.

We must remember that when we have given up ourselves, we are not our own, we are "bought with a price"; and if we would be true disciples, let us cleanse ourselves from "*all* filthiness of the flesh," that our bodies may become fit temples for the Holy Ghost to dwell in. Then, let what will come, we can say from the depths of our hearts, "Lord, thy will, not mine, be done."

ENDURE UNTO THE END.

J. R. SMITH.

When Jesus was upon the Mount of Olives his disciples sought him privately, to inquire what should be the sign of his coming, and of the end of the world. Jesus told them to take heed that no man deceived them, that many would come in his name saying, "I am Christ;" and should deceive many; but he that should endure unto the end, the same should be saved. It is also written that "in the latter days some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy, having their consciences seared with a hot iron."

There never was a time in the history of the world when it was more necessary for the followers of Jesus to have on the whole armor than now. If there is any weak point in the fortifications of the heart of the christian, the devil will bring all his forces to bear on that point, that he may make a breach in the walls of his faith; he may not succeed; nevertheless, it will be necessary to have on the whole armor of God that you may be able to stand against the wiles of the devil; for "he is going about like a roaring lion, seeking whom he may devour." He will come in many different forms; but take heed; look out for him; be not deceived; follow none of his devices. He desires to have the children of God, that he may sift them as wheat; but remember that Jesus has prayed for you, that your faith fail not. The devil is thoroughly practiced in his business; he is never found sleeping. But take heed; resist him, and he will flee from you. When his assaults are the hottest, and trials are the heaviest, remember that "he that endureth unto the end, the same shall be saved." "We wrestle not against flesh and blood, but against principalities and powers; against the rulers of the darkness of this world; against spiritual wickedness in high places." The devil in the form of mammon will assail the christian. He will tell him he must make haste to be rich; that he must get money at any rate. "But what shall it profit a man, if he gain the whole world and lose his own soul?" Take heed, and beware of covetousness; "for a man's life consisteth not in the abundance of the things which he possesseth." It is written upon the fortunes of the millions, he that drinketh of these waters shall thirst again, but whosoever drinketh of the waters that Jesus gives shall never thirst; but they shall "be in him a well of water springing up into everlasting life."

It is proof of the sin of the soul that it seeks to satisfy itself with the things of this world; therefore "love not the world, neither the things that are in the world; for if any man love the world, the love of the Father is not in him." "Set your affections on things above, and not upon things upon the earth; and when Christ who is your life shall appear, then shall you also appear with him in glory."

Resist the seductions of the world, remembering that Jesus has said—"He that endureth unto the end the same shall be saved." Nothing but *vital, experimental* and *practical* godliness will endure in that great and terrible day when the Lord shall come. The great day of his wrath is coming, and "who shall be able to stand?" None but those whose hearts are made pure by the cleansing blood of Jesus.

There are various types of religion having their forms and their ceremonies, some are saying—"I am Christ's" while having fellowship with the unfruitful works of darkness; but believe them not; take heed, and be not deceived. Have no fellowship with these *mystic* workers of iniquity, for a day is coming when their works of darkness shall be tried by fire, and they shall not stand; for the mouth of the Lord hath spoken it. They shall be as the chaff that is driven with the whirlwind of God Almighty's wrath; "wherefore come out from among them and be ye separate, saith the Lord." "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communication hath light with darkness?"

There is another form of religion which lodges in the head. It does not spring from conviction, nor secure adoption; it springs from the imagination, and indulges in the sentiment. It is not the religion of the heart. It covers up every awful truth in beds of roses, making the commandments of God of no effect. It gets up church sprees, and vanity fairs, tea parties, and oyster suppers, for the licentious and profligate. It decorates churches and fits up the sanctuary of God so as to please the eye of the sensual. This is not the religion of Jesus Christ. A church that advocates this is not the church of the living God. This kind of religion cannot endure. The advocates of it will be cast into everlasting fire, prepared for the devil and his angels.

There is another form of religion which is *all form.* It has the form of godliness, but denies the power thereof; this kind worships God by proxy, and has a system of arrangements, by which they substitute for the Spirit of God, forms of prayer, and exhortation, and scientific singing. They worship their minister and their ostentatious surroundings, instead of worshiping God. The cross is very light andeasy to be borne; you will generally find it around the necks of the ladies. This kind make broad their phylacteries and enlarge the borders of their garments. They love the uppermost rooms at feasts, and the chief seats in the synagogues. They shut up the kingdom of heaven against men. They neither go in themselves nor suffer them that are entering to go in. There is no endurance in this kind; it collapses the moment it is tested. When the rains descend, and the winds blow and beat upon their house their foundation is swept away; but "he that endureth unto the end the same shall be saved."

Again, there is the religion of tradition; men believe what their fathers believed before them; but this is not the religion of Jesus Christ. He that believes in religion because it was inherited from his father, is not building upon a sure foundation, and when tested it will be found wanting; it will not endure in that great gathering day.

What, then, is the religion that will endure in that great and terrible day when the Lord shall come? *The religion of Jesus Christ, pure and undefiled,* as it came from his blessed lips upon Mount Olives, will stand the fire, and no other will. The roots of this religion strike down deep into the believer's heart; they take hold upon God. This religion is received and taught by the inspirations of the Holy Spirit. It accepts Jesus as a present Savior, and the love of God is shed abroad in the heart of its possessor by the Holy Ghost, which is given unto him.

Hallelujah! This is the religion that will stand in the day of judgment, and give us the victory through our Lord Jesus Christ. Hallelujah to God! We know that our Redeemer lives, and because he lives we shall live also. The believer feels like joining with the angels in singing, "Glory to God in the highest; on earth peace and good will to man." He knows that Jesus is able to keep that which he has committed to his care until *that day,* when he will receive a crown of righteousness that fadeth not away.

This religion is not the mountain torrent fed by the shower, leaving its channel dry when the clouds are emptied of their contents; but it is the stream that moves on, through belts of greenness, sprinkling its banks with fragrant flowers, until it mingles with the river of life, and is lost in wonder, love, and praise.

This religion is like the mighty oak of Bashan, that waves its branches amid the storm, and strikes its roots deeper in the howling tempest, developing itself while basking in the divine rays of the Sun of Righteousness; in winter or summer steadily advancing towards the kingdom of immortal glory. He that thus believes and lives shall be clothed in white raiment; he shall sing that new song; he shall reign with Jesus upon the new earth; and shall inherit *all* things.

Glory to God! he that overcomes and endures unto the end, shall be made a pillar in the temple of God, and shall go no more out. The name of my God shall be written upon him, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God, and he will write upon him his new name. Hallelujah!

New Bedford, Mass.

"WELL DONE."

A. F. MOORE.

The most exalted position that can be occupied by mortal man, is to be so highly honored by the Lord of life and glory as to hear him say in the great day of accounts—"*Well done!*" How much is contained in those few words—"Well done, good and faithful servant; enter thou into the joy of thy Lord." He looks over the whole of the past life and says, *well done.* Can he say well done unless we have done well? Jesus did well. He did his Father's will, and said, "I have finished the work thou gavest me to do;" and for us to hear him say, "Well done, good and faithful servant," we must do well and faithfully the work left for us to do.

Beloved, how is it with you? Are you doing well? Should the "trump of God" summon you "before the judgment seat of Christ" now, how would you stand the test? Would Jesus say to you "Well done"? Think of it. Would you have "confidence and not be ashamed before him at his coming," or would you want to hide away from his piercing look?

We must soon meet Him. We must stand before him whether we are ready or not. He will not wait for us to get ready after he bids us come before the "judgment seat." It is a good time now to look over the past, but it will do us no good then to do it. He will look it over for us. He has kept the record. He will settle the account. Have you faithfully confessed his name before men? Did you honor him when in the company of the ungodly? Have you honored him by confessing his unpopular truth? Were you willing to identify yourself with the truth? Were you willing to "go forth without the camp bearing his reproach"? Have you lived for your own ease, comfort, or profit? Have you denied yourself and taken up your cross and followed him? Have you spent dollars for personal gratification, and cents for the Lord and his precious cause? Have you paid hundreds for the support of error because it was popular, and you wanted to be on the popular side, while you have seen the cause of truth suffer and you were not willing to help it along with your means?

Will He say *well done* to you? Did you do well when you saw your brother in need, and you had it in your power to relieve him of his heavy burden, and you refused to do it? Did you forget that Jesus said, "Inasmuch as ye did it *not* unto one of the least of these my brethren ye did it not to *me*"? All these things will flash before the mind in an instant, one of these days, when it is too late to make amends, and get pardon, peace, and justification by faith in the blood of the Lamb.

How was it with you, my brother, when you were asked to "take a drink" with some ungodly one? Did you look up and down the street to see if any one would see you that knew your profession? Did you think you was leading that one to perdition? How would you feel to meet his gaze when you both stand before Christ in judgment? When you looked up and down the street, you forgot to look up to see if the Lord's eye was upon you. Do you think he can say "*well done*"?

Better look these things fair and square in the face now, and then heartily repent of them all and get pardoned, than to have them stare you in the face when pardon cannot be obtained, and justice falls like a millstone.

O! *I must* hear the "well done." I *must* hear Jesus say—"Enter into the joy of thy Lord." Will you hear it, too? I will try by the help of the Lord to be real good and faithful, for I do want to be with Jesus in his glory and share his joy.

"A LITTLE WHILE."

L. J. ADAMS.

"A little while and he that shall come, will come, and will not tarry."

Weary pilgrim, lift up your head and rejoice, "for your redemption draweth nigh." We are nearing the consummation of our hope. "A little while and he that shall come will come and will not tarry." O how the heart thrills with joy at the thought of soon seeing Jesus and being made like him. Pilgrims and strangers here, absent from him we love, well may we long for his coming.

"Each day brings Him nearer, nearer,
Soon we'll lay our burdens down,
From our hearts He'll take the crosses,
And place on our brows a crown."

O glorious yet solemn hour, when the "sign of the Son of man" shall be seen in the heavens, and the shrill clarion of God shall reverberate through the vast universe, thrilling with joy the waiting church, but bringing fearful despair to an unsuspecting and unthinking world. Then shall the voice that of yore called Lazarus from death's icy embrace, called to life our sleeping ones, the living saints shall be changed, and together with them ascend to meet the King of glory. Judgment shall be executed upon the ungodly, and the works of nature burned up.

"Every trace of sin and sorrow,
All the curse shall pass away;"

and from the plastic hand of God shall a new creation rise, more beautiful if possible than Eden of old. The new Jerusalem will descend from above as the capital of the saint's inheritance, and the Bridegroom will lead in the bride to present her to the Father. Then will all tears be wiped away. Loved ones will meet and clasp hands never to part again. Suffering, sorrow, and death will never be felt there. No long nights of pain and woe will overshadow that beautiful land, for "the sun shall no more go down, neither shall the moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended." The golden streets of the city will re-echo to the tread of the ransomed host; and over the verdant plains, flowery vales, and lofty mountains of Paradise, shall resound in thrilling tones sweet strains of music from the white-robed throng. Jesus the king of the saints will be there, the centre of attraction; all eyes will turn to him, all voices join to sing his praise—

"O 'twill be passing sweet to gaze
On Him in all His glory,
And lost in love and glad amaze,
To sing redemption's story."

Language fails to paint the sublimity of the scene which in "a little while" we shall be permitted to gaze upon with unclouded eyes.

Cheer up, suffering one, "a little while," and then God's time of release will come, and rest will be sweeter than it would have been had the heart never known sorrow. Eyes that have been dimmed with tears will sparkle brighter in that sinless clime. God knows best how much disciplining is necessary. There is a "need be" for every sorrow and trial. "All things work together for good to them that love God."

Unsaved one, will you be there? Shall we meet you with the white-robed? Would you enter through the pearly gates of the city and see "the King in his beauty," and bathe in the sunlight of his glory, and through the circling ages of eternity dwell in his presence? Then come to Jesus while yet the hour of mercy lingers. He came to seek and save the lost. There is hope for you. Accept him as your Savior. He is waiting to cancel all your guilt and make you joint heir with himself to "an inheritance incorruptible and undefiled." God's Spirit will not always strive with you. "A little while and it will take its flight never to return.

"O sinner, come, without delay,
And seek a home in glory;
The Lord is calling you to-day,
He pleads for you in glory."

When the opening clouds reveal the King of glory, which words will burst from your lips—"Lo, this is our God, we have waited for him, and he will save us"; or, "The harvest is past, the summer is ended, and we are not saved"?

Somers, Ct.

FROM DARKNESS TO LIGHT.

Bro. Grant:—It is possible some of your readers may be interested in a short recital of, what is to me, a very precious experience. Although I have often related my "experience," I feel that it is but recently I have had one really worth relating.

In the year 1854 I found the Savior, and was baptized in the western part of your State. I have since that time resided in various portions of the country, and been connected with several churches, and have formed the acquaintance of many good and christian people. But until within the past five or six months, I have had but vague ideas of the great truths taught in the Scriptures. Often have I brought into requisition that ever ready and oft quoted "blanket" text—"With God all things are possible," for the purpose of covering up rather than clearing away the *seeming* inconsistency of the Scriptures.

I have read much in God's word, but rather from a sense of duty, or because of the intellectual entertainment it afforded me, than because I loved the truth for the consolation and the rapturous joy he finds who hath an ear to hear what the Spirit saith.

The belief in "man's immortality" drove me into vague and visionary conceptions of a spirit land, where sepulchral forms winged their noiseless way through the ethereal realms of an immaterial kingdom, and sang, in whispered songs, praises to an immaterial God, who sits upon a throne of mist, issuing his silent edicts by a ghostly sway of his visionary hand. I have been semi-satisfied when told "we would know all about it when we got there"; that "God's ways were past finding out." Now such hopes have failed to satisfy me, any more than would a picture of the moonlight a darkened room.

My theological coat has been hanging on the hook of traditional imagination, and when I ceased to stand by and hold it in place, it fell to the floor, and the wall of nothingness was plainly exposed. It has been to me a sad and weary task, thus to rely wholly on other people's theories, for a "reason for the hope within me."

Some months ago I was induced to examine the Bible, and ascertain what evidence was produced thereby of the immortality of man; and notwithstanding my prejudices, I began to see the *truth*; and I consider my present clear understanding of God's word entirely due to this first initiatory step.

"*Is man immortal?*" That question once settled by the Scriptures—which are undeniably in the negative—one can scarcely go astray in studying all other points connected with the subject, viz., "The destiny of man," "The resurrection of the dead," "Salvation through Christ," and "Eternal life in the new earth, wherein dwelleth righteousness;" and I regard it safe to affirm that no two persons, differing on the subject of immortality, can ever agree on the subjects which follow.

If A supposes a certain building to be used for a manufactory, and B presumes it is a theological institute, they cannot agree as to the character or purposes of its surroundings, or of the persons going to or from it; and if they both "inquire within," and ascertain the truth in regard to the building itself, their understanding of all things connected with it will be the same.

So after making inquiry about "this house of our tabernacle," I learn that it is to be "dissolved," notwithstanding the delusive announcement of the serpent and of modern theologians. I find God's justice thoroughly vindicated when man dies, and his mercy made clear and glorious when "Christ, who is our life, shall appear" and "abolish death" and "bring immortality to light." I can now reconcile God's "indignation and wrath" with his love and mercy. I view him no longer as an implacable tyrant, torturing his own created beings to all eternity, but as a God of mercy, gathering the wheat into his garner, and destroying in the most abrupt manner possible the "chaff," which is of no possible use in the "garner."

The vexed question when the resurrection is to be, is now easily settled, "and my flesh shall rest in hope," and "I shall be *satisfied* when I awake with his likeness;" and instead of drowning myself in metaphysics to comprehend where those "mansions" are, and where Christ's kingdom is to be, the pure word of God is all-sufficient, and its assurance that the "meek are to inherit the earth," and that the "tabernacle of God is with men," is enough to fill my soul with gladness, and my "joy is full." There is something tangible about such promises, something which wayfaring mortals, though fools, can grasp and understand.

I now see and realize what I am, and what, in a measure, I am to be. The "tree of life" will be there, and he that "overcomes" may eat thereof, and never die. O! the blessedness of such a hope. "No more sorrow, no more death." "The mountains and hills will break forth into singing, and all the trees of the field shall clap their hands. Instead of the thorn, shall come up the fir tree, and instead of the brier, shall come up the myrtle tree." And then shall we see him as he is, for we shall be like him. "And there shall be no night there; for the Lord God giveth them light, and they shall reign forever and ever."

Pardon me, Dear Editor, if I have trespassed on your time and space, in relating my "experience"; but one purpose prompted this humble testimony, and if one person only in this wide world catches the beam of sunshine by reading this letter, and is induced to examine the Scriptures more thoroughly, and become better prepared to combat the great enemy of man—falsehood—and more earnest in the Master's work, I shall feel that your labor and mine shall not have been in vain.

Experience.

— A good example is one of the loudest bells to toll people to church.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Oct. 9, 1872.

Take Notice!

All subscriptions for the "Crisis" issued from this time forward are at the rate of $2.00 a year, payable IN ADVANCE.

Please Remember!

All remittances to this office, in the form of Drafts, Bank Checks, and Postal Money-Orders, should be made payable to the Business Agent, GEO. T. ADAMS.

THOSE who send articles for the "Crisis," should direct them to MILES GRANT, Boston, Mass., and not to the Business Agent.

SPRINGFIELD NATIONAL ADVENT CAMPMEETING.

The Committee will meet at Springfield, at Cooley's Hotel, *Tuesday, Oct. 22nd*, at 11½ A. M. GEO. T. ADAMS, *Secretary*.

WESTERN NOTES.

Our meetings at the Baptist meeting-house in Rochelle, Ill., produced good results. The Methodist minister was present, and expressed his sympathy with the character of the meeting. Members of other churches took part and were quickened in spirituality.

Thursday, Sept. 26th, we went to Afton, some twenty-four miles from Rochelle, and had a good meeting in the pleasant chapel, built mostly by Bro. Wm. Watson, who is a true christian man, and delights in well-doing. He has a happy home, where Zion's pilgrims find a hearty welcome. He loves the way of holiness, and carries his religion into all his extensive farming business. Such noble men are scarce in these last days. We had a precious visit in his happy family, and bid adieu with a bright prospect of meeting soon in the everlasting kingdom.

Friday night, Sept. 27th, we were at De Kalb, with Bro. S. B. Mabey, who has been pastor of the church for some eighteen months. He now intends to labor mostly as an evangelist. He and his amiable companion are devoted christians. We had an interesting meeting, and some decided to consecrate all to Christ. We had a pleasant interview with Bro. Ford, the Methodist minister, who expressed a wish to have us remain and hold a series of meetings, remarking, that he would be pleased to have us occupy his meeting-house. We find prejudice is giving away, and sectarian walls are tumbling down. This is progress in the right direction. As a people we are better understood. We have been greatly misrepresented, and consequently much prejudice has existed in the minds of those who have gathered their information from the reports of Madam Rumor. Christian people feel a lack, until they see and embrace the truth, for which we have received most of our reproach. Our own mind is *perfectly* at rest in relation to the doctrines of the sleep of the dead, the destruction of the wicked, the resurrection of the dead, and the immediate coming of Christ. These are among the foundation stones in the doctrine of the Bible. With these belongs holiness of heart. Without this key-stone in the christian arch, all the rest will not save us. Holiness is *essential* to salvation. Let us be kept no longer in the background by those who are looking for the coming of Jesus.

Saturday morning, Sept. 28th, we left De Kalb for Chicago, a distance of about fifty-eight miles. We called on Bro. Burr, and found one of his daughters very sick. She is now (Oct. 1st) a little better. Bro. B. is resting sweetly in Jesus, enjoying the perfect love that casteth out all fear. He has been in possession of this rich gift since the 13th of last August, and finds the yoke of Christ very easy, and the burden exceedingly light. As usual we received a hearty welcome at the pleasant home of Bro. Billings. We found him worn down with the cares of a very extensive business, which he is resolved to lay aside as soon as possible, that he may have more time for divine things, in which he takes his highest delight. He is an ardent lover of pure christianity, and feels an increased desire to bathe in its deepest waters. He has done much towards building up the church in Chicago. We have never seen our Bro. and Srs. in C. in a better condition than at the present time. They are hungering after the same rich gift enjoyed by their pastor, Bro. Burr, and quite a number have made a full surrender to Christ, and are really new creatures.

Sabbath, Sept. 29th, was a blessed day in Christ. The Spirit of God rested upon us, producing much joy and peace in the hearts of the saints. We could truly say, "Where the Spirit of the Lord is, there is liberty." Several requested prayers that they might enter "the way of holiness." Some of these had been rather opposed to the subject of sanctification, because they had been misinformed in relation to the true nature of christian holiness, as presented by those who are its advocates. A happy change has come over their minds, and they are now seeking understandingly for the fulness there is in Christ. Besides this important work, which is going on in the church, several who have been faithful servants of sin, are seeking the Lord, resolved to follow Jesus the rest of their days. We are much encouraged at the present prospect. Wickedness abounds alarmingly in the city, but we hope to see some more come to Jesus.

STRANGE THINGS.

It seems almost incredible that any man, who claims to be in a sane condition, should write as the editor of the "*Religio-Philosophical Journal*," in Chicago, has written in his articles, entitled, "A search after God." Here are his words:—

"Man, and not God, was connected with the organization of matter into worlds and systems of worlds. A large portion of mankind attributes the creation of this earth and the other [planets] to an infinite, omniscient, omnipotent God.] They have no foundation whatever upon which to predicate such a supposition. . . . What! man make a planet; launch into the regions of space a comet; or organize a system of worlds for the unfoldment of other races of human beings? Yes, we say, emphatically, yes, and care not a straw for the denial of others. Worlds and systems of worlds bow to the nod of man. Point me to anything in nature that was made by God. Individualized man is the moving cause of creation. Do we declare that man conceived, made, and launched the earth into the regions of space? Most assuredly we do. We propose to prove that an infinite God is an impossibility. All the Gods we have found are myths. No omnipresent God made this earth."

Such is the fruit of Spiritualism; such the teaching of the spirits, who profess to be our friends who once lived here; whereas, they are but lying demons, following the father of lies, the Devil. We would like to know in what way the editor of the *Religio-Philosophical Journal* examined all parts of the universe to ascertain whether there was any living God; so that he can come back and affirm that an infinite God did not create the earth, the sun, moon, nor stars; and therefore finite man must have made himself at the first, the earth, and all the heavenly bodies, with every other living thing. We say it is strange that Satan can get any one to believe such absurdities as those advocated by said editor.

SCIENCE AND SPIRITUALISM.

Mr. Crooks, F. R. S., London, has published an interesting article in the *Quarterly Journal of Science*, headed, "Spiritualism viewed by the light of Modern Science," in which he affirms, "That certain physical phenomena, such as the movement of material substances and the production of sounds, resembling electric discharges, occur under circumstances in which they cannot be explained by any physical law at present known, is a fact of which I am as certain as I am of the most elementary fact in chemistry. My whole scientific education has been one long lesson in exactness of observation, and I wish it to be distinctly understood that this firm conviction is the result of most careful investigation. I cannot at present hazard even the most vague hypothesis as to the cause of the phenomena."

When Mr. Crooks turns to the Bible, he will find light on the subject of Spiritualism. Science alone can never explain the phenomena of Spiritualism, any better than it can the creation of man and beast. Where the light of science stops, there revelation begins. Man does not need a revelation to tell him that which he can find out himself. Science gives no light concerning the coming of Christ, the resurrection of the dead, the future life, and final destiny of man. The greatest philosopher and the half-witted man are equally in the dark on these subjects, till they come to the sacred Scriptures for their light

INQUIRIES.

BRO. GRANT:—Will you please answer the following questions through the *Crisis*:—

1. Was it natural life, or eternal life, man lost in his disobedience? Gen. 2: 17.
2. What life did Adam give to Cain, natural, or eternal? Gen. 4: 1.
3. Had man (Adam) natural life before he fell, or eternal life, or both? Gen. 1: 27.
4. What are the component parts of our breath? Gen. 2: 7.
5. If it was the common atmosphere we breathe, it had a commencement. What constituted the existence of God prior to its commencement? Gen. 1: 6–8.
6. Was man mortal, or immortal, before he disobeyed God? How do we get everlasting life, and become immortal?
7. When did man lose eternal life?

G. H. SMITH.

1. Man lost natural life. We have yet to learn that any living being ever had, or ever will have, any other life than "*natural life.*" We have no knowlege of any *unnatural* life. The only difference between this present life and eternal life is in the *duration*. The word life means simply the state of being *alive*. It has no reference to duration or condition. Other words must be connected with it to express its length or state.

2. Adam gave to Cain his own natural life.

3. Adam had only natural life before and after he fell; and if he was living now, and was to live eternally, it would still be natural life.

4. The component parts of the breath of life, so far as known, are chiefly oxygen and nitrogen; about twenty parts of the first and about eighty of the second to the one hundred. We believe the special gift of the first "breath of life" to Adam was *vitalised* by the immediate power of God.

5. The existence of God was the same before the creation of man as it is now.

6. Before man sinned, it was decided whether he should live forever or not; he was on trial. He was sure of life so long as he obeyed his Creator, and had the privilege of eating the fruit from the tree of life.

7. Adam did not lose eternal life, but simply life. He lost the *right* to eternal life when he sinned; and lost the *means* of securing it, when he was driven from "the tree of life."

CRIME IN CHICAGO.

We clip the following from the Chicago *Tribune*, Sept. 25th, 1872:—

"The alarming increase of murder and other crimes in Chicago is awakening the most serious apprehensions of the whole community. We therefore earnestly invite all order-loving and law-abiding citizens to assemble in mass meeting on Thursday evening, Sept. 26th, at eight o'clock, at the Board of Trade Rooms, corner of Washington and Market streets, to consider the causes of this prevalence of crime, and propose the best means of preventing it, and supporting the proper officials in enforcing all existing laws."

The foregoing was signed by about one hundred prominent citizens. The increase of crime is not confined to Chicago, but it is world-wide. This corresponds with the Bible picture of the last days. Yet there are many professed ministers of Christ who still cry "Peace and safety," and declare the world is growing better, while facts and the Bible contradict them most emphatically.

The time has come when it is very difficult to reach the unconverted; consequently there are but very few revivals in the land. And if persons should be converted to the low standard of piety now prevailing in the churches, it would not afford much cause for rejoicing in heaven or earth. A religion that does not cause its possessors to separate themselves from the spirit, manners, fashions, and customs of the world, cannot be the pure religion of Christ.

ASSUMPTIONS.

Spiritualism, like its author, sometimes has a relish for quoting Scripture, interspersing the same with ludicrous assumptions—such assumptions as are well calculated to mislead those who are determined, against all opposing facts, to cling to immaterialism. Some of these quotations and assumptions which have recently fallen under my observation, I will here refer to as samples:—

1. "I will send you Elijah the prophet." It is assumed that this was fulfilled by having the disembodied soul of Elijah come back to take control of John the Baptist, John being the medium through which the spirit of Elijah accomplished his work. To an immaterialist, this doubtless looks quite plausible; but unfortunately for this plausible assumption, it is confronted by the stubborn fact that Elijah had no disembodied spirit to come back and control John, from the fact that Elijah never died, but was translated bodily, and alive. Yet I recently heard a Spiritualist, in three different speeches, make a strong point out John's being controlled as a medium by the departed spirit of Elijah, in fulfillment of the prophecy, "I will send you Elijah the prophet"—that is, his spirit.

2. It was repeatedly affirmed that Jesus was also under the control of a departed spirit, without telling whose spirit; wonder if it was not the spirit of Enoch, who had been "translated that he should not see death?" But if he was under the control of any human spirit, it must have been a special enemy to Spiritualism, for it made him talk like this—"This is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day." John 6: 40. Not "may have everlasting life," say Spiritualists, for he already has it in his soul, and the body will never have it. Not "raise him up at the last day," say Spiritualists, for the spirit will rise from the body at the hour of death, without waiting for the last day; but the body will never rise at all. So if a human spirit controlled Jesus, it led him to lay the axe of truth at the root of the tree of Spiritualism, by repudiating the present possession of "everlasting life," and claiming that the resurrection will come at "the last day," saying, "Neither can they die any more;" which affirmation could not apply to deathless souls, as the phrase "any more" shows that the class referred to could once die. Thus the effort to make Jesus a Spiritualistic medium works ruin to the cause it was intended to help.

3. It is assumed that it was Christ's spirit, and not his resurrected body, that appeared to the disciples three days after the crucifixion, and that the term rendered "appeared" signifies a ghostly apparition. The last statement we deny, for the term is not once used in that sense, though occurring over fifty times, but is often used to indicate the actual presence of literal beings, as in the case of Jesus' statement before his death—"I will see you again." John 16: 22. Here "will see" comes from the term rendered "appeared." "Again" signifies a repetition of the previous sight, which was literal, and not a spectral apparition: for his statement literally signifies, "I will appear to you again." We also read—"There appeared unto them Elias with Moses." Mark 9: 4. As Elijah had not died, this could not have been a ghostly appearance, or the appearance of Elijah's soul; and Moses appeared in the same sense that Elijah did.

The assumption that it was Christ's spirit, without his body, that appeared to the disciples, will not pass even an ordinary inspection, in the light of facts.

(1) If it was his disembodied spirit that appeared, why did it not appear before the "third day," seeing Jesus "gave up the ghost, or spirit, at his crucifixion? As that part that was resurrected "appeared," and the resurrection took place on the third day, the resurrection could not have signified the raising of the spirit from the body, as Spiritualists tell us, seeing that separation took place three days before; therefore the body was "raised," and "appeared" on the third day, for they said—"The Lord is risen indeed, and hath appeared to Simon." Luke 24: 34. This resurrection took place at the wrong time to be a resurrection of the spirit from the body; and the very thing that was raised on the third day appeared to the disciples, which could not have been the spirit which Jesus committed into the hands of his Father three days before.

(2) That this appearance of Christ could not have meant the appearance of his resurrected spirit, but of the once lifeless form, is further evident from the fact that Paul affirms—"Now is Christ risen from the dead, and become the first fruits of them that slept" (Cor. 15: 20), "the first born from the dead" (Col. 1: 18); so this resurrection was the "first" of its order that ever took place, and consequently if it refers to the resurrection of the spirit from the body, as Spiritualists tell us, it follows that this was the "first" spirit ever released from a human body; and therefore all spirits for four thousand years previously must have slept with their bodies, thus disproving the theory of spirit apparitions before that time, and also disproving the claim that devils are spirits of bad men, and angels the spirits of good men. But on the supposition that the body was raised, all is clear, for this was the "first" case of a resurrection to immortality.

(3) When the women came to anoint him, bringing spices, "they found not the body of the Lord Jesus," but an angel was there to say to them—"He is risen; he is not here; behold the place where they laid him." Did they come to anoint a spirit, or a body? The one they were seeking had left the sepulchre; and to refute the idea of his resurrection, as maintained by the disciples, the soldiers were hired to say that he was stolen away, instead of being raised. Now as the effort was to refute the theory of the resurrection as held by the disciples, if they really held that it was a mere resurrection of his spirit, instead of his body, the ludicrous conclusion is involved that the soldiers were hired to say that the disciples stole away the spirit while they slept; for if the disciples did not believe in the resurrection of the body of Jesus, but simply in the resurrection of his spirit from the body, what force could there be in the statement that the body was stolen? How could that story militate against the claim that his spirit had been raised from the body, and had made a ghostly apparition to the disciples?

(4) When Jesus appeared, he affirmed—"It is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have." Luke 24: 39. Could he truthfully have uttered these words if he had appeared to them merely as a disembodied spirit?

(5) Thomas not being present when Jesus first appeared, and hearing the statement of those who had seen him, boldly affirmed—"Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." At a later date, Thomas being with the disciples, Jesus again stood in their midst, saying—"Peace be unto you;" and turning his attention to doubting Thomas, exclaimed—"Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing." John 20: 25–27. What was it that Thomas would not believe? Simply the story of Jesus' resurrection as related to him by the other disciples; and if they had only been telling him about the resurrection of Jesus' spirit from his body, and its having appeared to them in its disembodied state, Thomas is made to talk very foolishly about desiring to see the print ot nails in the hands of a disembodied spirit. And if Jesus really appeared in a disembodied state, his address to Thomas is equally foolish—inviting him to feel of the prints of nails and spear in a disembodied spirit. The nails had been driven through his fleshly hands, and the spear had pierced his fleshly side, but had the same wounds been inflicted on his spirit? Then how did that spirit extricate itself from the cross when Jesus "gave up the ghost," or spirit, if nailed there with literal nails?

It is argued that it could not have been the resurrected body of Jesus that appeared to the disciples, but must have been his spirit, from the fact (1) that while the doors were shut Jesus came into the room; and (2) because on another occasion he "vanished out of their sight." The first argument disappears when we remember that on another occasion, by an exhibition of miraculous power, "their eyes were holden that they should not know him;" so on this occasion their eyes might have been holden while he came in literally through the door, instead of making a spectral ingress through the key-hole. The second argument is obsolete when we consider that the original from which "vanished out of their sight" comes, simply signifies that he disappeared miraculously, not by evaporation, however; or, as the margin reads, "ceased to be seen of them." This sudden transportation of the Savior from land into mid ocean, and even across the sea to the other side, took place before the crucifixion; then why should it be deemed surprising after he was raised to immortality? He could appear and disappear at will; or be seen, or withheld from human sight, at pleasure. W. S.

SALVATION OF THE BODY.

Those who have been educated to believe that the remedial economy contemplates merely the salvation of the soul, independent of the body, in some ethereal realm, will be surprised to learn how much the Bible has to say about the future of the *body*. Job exclaimed—"And though after my skin, worms destroy this body, yet in my flesh shall I see God; whom *I* shall see for *myself*, and mine eyes shall behold." Job 19: 26. The margin reads—"After I shall *awake*, though this body be destroyed, yet out of my flesh [or out of my fleshly eyes] shall I see God." When? "After I shall awake" from the sleep of death. The Douay version reads—"And I shall be clothed again with my skin, and in my flesh I shall see my God." Job's anxieties were not for a disembodied state of bliss immediately after death, but for felicity after the close of death's supremacy over the saints, in his resurrected body. And Paul gives vent to a similar feeling—"Even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our *body*." Rom. 8: 23. Paul's anxiety was not to exist in a bodiless state, but to experience the "redemption of the *body*"—a work that is never experienced at death, but due only at the resurrection, being then conferred on those who shall be "accounted worthy," of whom the Savior says—"Neither can they die any more."

Nor can there be any mistake as to what body Paul is here speaking about, for in the same discourse, and in the same connection, while speaking of the resurrection of Christ's literal body, he says—"If the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also [or, likewise] quicken your mortal bodies." Rom. 8: 11. Christ's mortal body literally died, and was literally raised, or animated by the quickening "power of an endless life;" so our bodies die; but if we possess the spirit of Christ, we are entitled to the same kind of quickening, indicated by the statement, "shall also quicken [or make alive] your mortal bodies"; that is, just as Christ's body was made alive to die no more;—a kind of quickening that the sinner is not entitled to; a kind of quickening that produces the "better resurrection," of which Christ's is the sample.

When ancient "women received their dead brought to life again" (Heb. 11: 3), those dead ones were quickened, but not with "the power of an endless life," as Christ was, and as the saints are to be; so sinners can and will thus be made to live again without sharing in "the better resurrection," which includes not only the re-organization, but likewise the renovation of the body. God will give "to every seed his own body. . . . So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual *body*." 1 Cor. 15: 37, 42–44. Such is the resurrection promised the saints who "sow to the spirit"; they shall "of the spirit reap life everlasting."

Not so with sinners, who sow to the flesh; they shall "of the flesh reap corruption," and "utterly perish in their own corruption," because at their resurrection they will not, like the righteous, "put on incorruption." They will lack the redemption or renovation of the body, which is a component part of the "better resurrection."

Paul looked not for a change at death that should make him a bodiless man, but for a change of the body itself at the coming of Christ that should make the body undying. "For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: who shall change our vile *body*, that it may be fashioned like unto his glorious *body*." Phil. 3: 20, 21. Christ's body, the same one that was once dead, and afterwards was "raised from the dead," and now "dieth no more," is here presented as the pattern after which our bodies are to be fashioned. "This *mortal* must put on immortality." W. S.

"THE GODS."

Not long since the claim was publicly made by a Spiritualist lecturer that "the gods," so often spoken of in the Scriptures, were the departed souls of dead men, instead of being a race of intelligences distinct from the human family. Against this claim stand the following considerations: (1) It is an unproved and an unprovable assumption. (2) It ignores the fact that these gods were in existence before Adam or any of his race had died, and consequently could not have their departed souls. Before death entered the world, Satan said to Eve, "God doth know, that in the day ye eat thereof, then your eyes shall be opened; and ye shall be as *gods*, knowing good and evil." Gen. 3: 5. "And the Lord God said [after Adam's disobedience], Behold the man is become as one of us, to know good and evil." Gen. 3: 22. How would it have sounded for Satan to have talked to Eve about becoming like the *souls of dead men*, before there had been any death among men? And how would it have sounded for God to have said, "The man is become as one of us" departed souls of dead men, and that too before a single man had died? This would prove God himself but a dead man's ghost, if the other gods were, and all this before the death of a single man—"one of us" human souls.

After floundering in this mire for a while, a new effort is made to sustain the assumption, by asserting that the inhabitants of Nod lived and died before Adam was made, and that these *gods* were *their* ghosts.

But right here we are met with the scriptural affirmation, (1) that Adam was "the first man" (1 Cor. 15: 45), and there could have been no man on earth *before* "the *first* man"; and (2) "in Adam all die" (1 Cor. 15: 32), for "by one man's offence death reigned" (Rom. 5: 17); therefore there was no death in the world till it came through Adam, and consequently there could have been no disembodied souls before Adam's fall to bear the title of gods; yet there was then a class of intelligences with this title, and not then departed souls, neither have they since been such, but another race. W. S.

AN INTERESTING LETTER.

BRO. GRANT:—Deacon Washburn of our church at Vallejo, Cal., has been sending to a sister of his living near Boston, Mass., the *Crisis* of late, and at the same time keeping up a correspondence with that intelligent christian lady. I enclose a letter just received from her, which you and the readers of the *Crisis* will be glad to read. When she penned it, she did not think of its appearing in print in the *Crisis*, which she so much prizes. When she sees it in print, she must pardon the liberty taken with her letter, for the good it will do.

What makes this case interesting is this: The *Crisis* is published in Boston, near where she resides, and where she receives her papers by way of penny post. They first come from Boston to this far-off Pacific coast, and are returned to Boston, and delivered to a man in business by penny post in Boston, by whom they reach their destination. This letter, I hope, will stir up others to do likewise and circulate their papers. O. R. FASSETT.

"*My very dear Brother*:—It is but a short time since I wrote you, but I want to let you know that the tracts and papers you were so kind to send me have been received, and read and re-read by myself and N. We are both very much interested in them; the *Crisis* I hailed as an old friend. I used to borrow it of a neighbor some few years since, but she soon moved to a new place, and I have not seen it since till now. I like it better than any of them. I think my mind is open to conviction, and I want to know the truth as it is in Jesus. One thing I noticed when I read the *Crisis* before, that I *lost my interest in reading other religious papers*, so much so that I felt tried with myself. It will be just the same now; other reading seems stale. Is it because it is more new to me, or because it is more of truth? I ask myself. The first paper you sent, D. brought with him at night, and as N.'s eyes are so she cannot read evenings, she woke up in the night and said, 'Mother, isn't it most morning? I want to get up and read Uncle Job's paper'; and they have been in one or the other of our hands all the time we could take to read.

The second coming of our dear Lord, the resurrection of the body, and the judgment passed upon the human race, and the reward of the righteous at that time, I have long believed in, and also the coming kingdom of our Lord, the heaven of the redeemed, would be on this earth. The doctrine of an endless hell has always been awful to my mind, but I had heard nothing else advanced, and thought I must believe it, and thought I was wrong in thinking even that it was a hard doctrine. Now I am glad to hope, if not fully believe, that after the second death the unbelieving will be as though they had never been.

I have commenced to read the Bible with this view, to write down all the passages I find in regard to the sleep of the dead. I do think there is more to favor your view of it than otherwise; but the thought presses upon me thus—Why has God suffered so many of his believing children, as desirous to have the truth and be led by his Holy Spirit as you and I are, to live and die in the belief that they would at death go to be with Jesus, and come with him at his second coming? Why has Satan been suffered to triumph so long, so many, many years, in having God's children resting in this lie? Surely we cannot say the Christian church has not been a power for good in the world, with all its worldliness and error. I have read more or less of the various views of the different sects of the present day, and at one time I got so bewildered that I did not know hardly where I was, or what I was, and I came to the conclusion that I had better take the Bible, and let all else go. But I still find myself inclined to read what others think of the word of the Lord. I hope I know enough of truth and faith in the Lord Jesus to be saved from the second death.

'Other refuge have I none;
Hangs my helpless soul on thee.'

In our last meeting of the Bible class, our lesson was in 1 Cor. 1: 18. One of the class asked what was thought of the word 'perish.' 'For the preaching of the cross is to them that perish foolishness'; remarking that some thought the soul of the wicked was annihilated. I remarked that it seemed to me that God would be much more glorified in the utter destruction of the sinner and all evil, than in the existence of each to all eternity; that to my mind endless misery had always been revolting to my feelings. No one agreed with me, but several said the endless misery of the wicked was as plain in the Bible as eternal life. The same old passages were quoted to prove their view; the parable of the rich man and Lazarus, and the thief on the cross. I longed to say more, and would if I had been a man; but the women in the class are not very free to express their minds, and I am too timid to say much; but I can have my own private opinion, and none can hinder. May I be a learner at Jesus' feet. I am rejoiced, my dear brother, that you feel so free to write me. I do love to get your good letters; and you are so happy in your view of truth, and so fully persuaded in your mind. The dear Lord bless you, and make you a blessing."

THE TRACT FUND.

The *Advent Christian Publication Society*, at a meeting on Springfield camp-ground, Aug. 23d, 1872, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec. Adv. Chris. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the *Crisis* Office.

Donations for the Tract Fund.

Previous acknowledgments	$18.74
O. Rawson	3.00
Delia Randall	.75
J. E. H	1.00

POOR FUND.

To send the "Crisis" to the Poor.

Previous acknowledgments	$13.00

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the *Crisis*.

Previous acknowledgements	$1,795.40
A. C. Scranton (pledge paid)	25.00
Martha E. Weeks (balance of pledge)	5.00
"C."	2.00
J. E. H	2.00

"NOTHING TO SPARE."

The article in the *Crisis* under the above caption, by E. L. Bitler, was read and reread with tears and sighs. Its truthfulness is endorsed by our daily experience. It is fearfully true; we live in an age when the god of this world has blinded the minds of the people, and even those who profess to be looking for the King from heaven who will say to the righteous—"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungered and ye gave me meat. I was thirsty and ye gave me drink. I was a stranger and ye took me in. Naked and ye clothed me. I was sick and ye visited me. I was in prison and ye came unto me."

Said a dear sister—"O! if I could only have the money those superfluities cost, with which I see my sisters adorned, how much I could do at the South in building churches and hiring teachers and missionaries;" and perhaps if these were solicited to give for that purpose, would say—"I have nothing to spare."

I once knew a prosperous church which gave, for several consecutive months, fifty dollars or more a month on the average for mission purposes, and who were very greatly blessed by the constant conversion of sinners at their weekly prayer meetings, until some one was tempted to believe they had given too much, and that even that had been misappropriated, and consequently they stopped giving and doing. Many influences were brought to bear against the mission, and it ceased, and a long dearth in spiritual things ensued. Some that once gave, have become rich in this world's goods and lost their spirit of labor for sinners, and prayer meetings are very thinly attended.

I once knew a sister in the church who, when asked to give to a charitable object, said—"I have nothing to spare, for my husband does not believe as I do, and will not give me money for such purposes," and at the same time was clad in "costly apparel," purchased with money he had given her to do as she pleased with. But I do know of two dear sisters whose husbands are opposed to the truth we hold so dear, and who give their wives a yearly sum for dress, but who denied themselves for the sake of giving, and one of them was known to have given fifty dollars in one year for mission purposes.

"I have nothing to spare," said a man, "for my taxes have eaten me up nearly, and I do not believe a minister ought to be paid for their labor like other professional men, for if they are they will lose their reward when Jesus comes." And so he adds land to land, and, with a property of twelve thousand dollars, has nothing to give, and professes to be looking for Christ.

"I have nothing to spare," said a man, as he turned a poor child from his door, who asked for bread for her sick and wearied mother; and the very morning of that day he had asked God at family worship to supply the needs of the poor.

"I have nothing to spare," said a professor of religion. "People must work as I have to, or go to the poor-house,' and who at the same time was influencing some maiden aunts to make their will in his favor, which they did, of some forty thousand dollars, at the loss of the friendship of other heirs equally related. At his death he left one hundred thousand dollars to his penurious wife and children; and when all were dead but one daughter, she married a man who bids fair to sink the whole.

Time would fail us to write of the numerous instances where covetousness has blinded the mind, and a miserable hypocritical cloak of religion becomes their satisfying portion. Hundreds of churches are rusting out to-day, because they are laying up "treasures upon earth," while their "garments are moth-eaten" in their closets and drawers, which ought to be used up to clothe the naked. Then I have been many times grieved to see garments cut up for rag carpets suitable even for me to wear in the desk to preach the gospel of Christ, which ought to be put into the hands of some poor Dorcas in the church to make garments for the poor.

Shall we ever forget the earnest appeals for help in the mission work, which were heard on the camp-ground at Springfield and Alton Bay? Shall we arise and "take heed to the sure word of prophecy," which declares the end of all things is at hand?

Do we believe that Abraham, Isaac and Jacob will soon come forth, in spite of Turks who now guard the cave of Machpelah?

Do we believe Job will soon hear the voice of God from his house, the grave, and see his Redeemer? Do we believe David is soon to be satisfied by putting on the likeness of Christ? Do we believe those children in Ramah will soon come from the land of the enemy?

Do we believe that Isaiah's dead men will soon awake and sing? Do we look for Daniel to stand in his lot at the soon ending of the days?

In a word, do we believe the *Lord* himself will soon descend from heaven, to raise the dead and change the living? If we do so believe from the heart, people will know it by our works. We shall leave no stone unturned where we can alleviate the condition of humanity. And especially shall we strive to send the "gospel of the kingdom" into the "regions beyond" where they are "perishing for lack of knowledge." We shall never say "nothing to spare" when God's missionaries need support, or tracts are needed to help spread the glorious truth of the reign of Christ on earth.

Let us not, then, be "weary in well doing, knowing that in due time we shall reap if we faint not." L. M. STODDARD.

ALTON BAY CAMP-GROUND.

Editors of the Citizen:—

I have been waiting for a lull in this "confusion worse confounded," that I might collect my scattered, bewildered senses, and concentrate them long enough upon a sheet of paper, to give you some sort of a report of this religious carnival, now in full blast; but I have waited in vain; I must write amid this Babel of sounds, or not at all, for the crowd increases every hour,—every train and every boat leaves its thousands. It is estimated that there are over fourteen thousand on the ground. They flock here from the wilds of Canada, the backwoods of Maine, the green hills of Vermont, the valleys of New Hampshire, and even the prairies of the Far West have sent their representatives; still although there is such an immense crowd, and all sorts of characters here from all classes of society, yet there is no rowdyism or disturbance of any kind; all seem disposed to observe the rules; no work for the policemen thus far. It seems as if the prayer of one of the ministers was answered—he prayed the Lord to send his angels to be the policemen, to give them charge over the concerns of the camp-ground.

The prevailing feeling seems to be that they have met here for a higher purpose than mere recreation,—for the worship of God, to mingle their prayers and rejoicings in view of Christ's coming kingdom, and to gain strength from on high "to overcome the world" and to receive more light on this (to many here) new view of God's revelation.

This place, with its novel sights and sounds, it wooden tents (some two hundred and seventy-five in number) covering the hillsides, etc., is strange and new to one who visits it for the first time; but to those who have met here year after year it is "*home*" hallowed by many sacred associations; for to many souls has this proved the very "gate of heaven." The all-absorbing theme among the crowd is—"Is the Lord indeed coming so soon, and are we ready to meet him?" You notice groups gathered here and there, and the earnest tone, the glad, heart-cheering smile, tells the story—it is of Jesus' love and Christ's kingdom that they are conversing.

Here under my window is a knot of young men, who from their appearance you might be sure were talking of far different matters, but let us listen to their conversation: "Now, Jem, what do you think of this coming of Christ, these people talk so much about; do you believe it is really so?" "Well," says the other, "I never thought much about it before, but you can't get away from it; they put it down so plain." "Yes," says the third, "and they are so earnest and sincere, but I never read my Bible to be able to interpret it." "I guess all your Bible reading won't hurt you, Jem." "Well, I know I never did do much in that line (and I'm ashamed to say it), but I tell you what it is, boys, I'm going to study into this matter; for if it is true, as they say, 'that the last day is at hand,' I for one mean to be ready for it; but there are some things they believe that are pretty hard to get over."

So it is, listen where you will, by the wayside, in the post office, store, on the steamer, in the depot, or wherever you go, the inquiry is for light. The meetings are crowded both at the Stand and in the tents, and the evening meetings at the tents are *packed*, so that there are usually as many round the doors and windows as there are inside, and all so orderly and quiet; not a loud word, or noise of any kind to disturb the meeting. The meetings at the Stand are characterized by deep solemnity, and earnest, close attention; a holy awe seems to pervade the vast assembly. Standing on an elevation where you can overlook the thousands listening with breathless attention to the words of eternal life; so silent, not the rustle of a leaf, or the chirp of a bird to disturb the solemnity, one is forcibly reminded of the judgment day, when an assembly that no man can number will stand before the Judge of all the earth.

The daily programme is as follows: at five in the morning a holiness meeting; breakfast from seven to half-past; prayer meetings at various tents from eight to ten; ten o'clock, preaching at the Stand and children's meeting at the large mission tent; two o'clock, preaching at the Stand; also at six; evening, prayer and exhortation meetings at various tents, which hold till ten, when the bell rings all to their respective tents to retire for the night. With a little variation is the daily routine. There is a large boarding tent at the entrance of the grounds, capable of seating five hundred; also a cook house, where you can purchase any article of food, cooked or uncooked, at a reasonable price. The victualling accommodations are amply sufficient for the supply of the hungry multitude. Good board at eighty cents per day.

Sabbath, Sept. 15. To-day is the "last great day of the feast." The crowd has increased from fourteen to twenty-four thousand. Extra trains and extra boats have arrived crowded. There are fifty-five cars at the depot with five thousand passengers. The first meeting at the Stand was a love feast, where three hundred and fifty persons spoke in *forty minutes*. They spoke briefly, of course, some merely saying—"I am so glad that Jesus loves me."

The rite of baptism was administered at noon to seventeen persons; over forty have been immersed at other times. In the evening the communion was partaken of by thousands, and it was a very impressive and solemn scene; after singing the communion hymn, and the fervent benediction, the hand-shaking and farewells began in earnest, and the vast assembly broke up, to meet again another year in this sacred grove, dedicated to the worship of Him who seeketh not his own true followers in the vaulted cathedrals; but here, in this lofty temple not made by hands, has he manifested himself as he does not unto the world, and blest his children with his holy presence.—*E. P. C.*, in *Wakefield (Mass.) Citizen.*

THE ILL. STATE CAMPMEETING.

Held at Amboy, continuing over two Sabbaths, was one of great profit to the general interest of the cause of Christ in this western field, and we trust much fruit will yet spring up from the seed sown at this gathering. There was preaching by Elds. J. V. Himes, M. Grant, H. L. Hastings, Wm. Sheldon, and others, which was truly a feast to the souls of the righteous present. The attendance for the State was good, also many came from the adjoining towns on the Sabbath. A number experienced religion, and six were baptized. The love-feasts, prayer and conference meetings, were times of refreshing from the Lord. The commemoration of the Lord's Supper was a time of solemnity, and will long be remembered. As they gathered about the table to partake of the emblems of the broken body and spilt blood of Jesus, they conversed not only of Calvary, but of Mt. Zion, and the time when Jesus will come forth and gird himself, and serve his bride at the marriage supper of the Lamb, in the city of God, the capital of the new earth.

The parting season came at last, when they had to depart to their distant homes and respective fields of labor, with the exception

of Bro. Grant, who remained to carry on a protracted meeting in the city. Yet with the sorrow of parting there is joy in prospect of the scenes of blessedness and glory to be ushered in at the presence of the coming King, when former things will pass away, to give place to the Eden state. Then immortality will deck the brow of saints, and parting scenes and death and sorrow will be felt and feared no more.

The prospect that unity and harmony will continue to exist among this christian body was never more encouraging. In union there is strength, especially when unity is of God. Elds. Grant and Hastings are heartily welcomed with us in the West. Their labors at this meeting were appreciated very much indeed. They are true men, and God is with them. May they continue to herald the glad tidings of great joy until multitudes shall awake and obey the welcome call of God.

Brethren and sisters, east and west, let us all rally around the standard of Jesus, and continue more faithful, if possible, to do the work God has entrusted in our hands. There is no time for delay. The moments are precious. Let us strive for the unity of the Spirit in the bond of peace, and heartily cooperate with each other in the one common cause, as co-laborers together with God for the rescue of the perishing.

SILAS B. MABEY.

Correspondence.

From Sr. L. W. Bragg.

While reading an article in the *Crisis*, headed "The mind of Christ," my heart was much comforted and encouraged to retain and follow out the mind of Christ, as it was exemplified in his life. His language was, I delight to do thy will, O God; yea, thy law is within my heart; therefore his delight was to do his Father's commandments. In this we shall heartily say Amen, if the law of God be as surely written upon the fleshly table of the heart, by the same Spirit of love to God and his law, as it was in his. Then, like a Bro. Paul, we "delight in the law of God after the inward man;" and like a devoted David, can delight ourselves in the Lord, which is the height of our ambition; and pray from the heart, hide not thy commandments from me, which are the joy and "rejoicing of my heart"; for when I had found them, "I rejoiced at thy word as one that findeth great spoil." I made haste, and delayed not to keep thy commandments. And am not in the least "ashamed, when I have respect unto all thy commandments." All his ways and paths are paths of righteousness and peace, to all who fully accept of them; for the commandments of the Lord are pure, enlightening the eyes. The statutes of the Lord are clean, "making wise the simple."

These all having been wrought out by the divine mind, are truly of an heavenly and holy origin; so that we can truthfully exclaim (by the help of the divine Spirit), "In the keeping of them there is great reward," for they are spirit and life, upon which we can feed. Yea, every word that hath proceeded from the mouth of the Lord is meat indeed, when the Spirit of God takes it and showeth it to us. Then we can see and feel the good that the word of God affords us. It is not an empty name or sound, which is incomprehensible, and of no use; but it is perfect, converting the soul to God and godliness in its deepest tone; perfecting holiness in the fear of God; for without this perfect holiness we shall never see his lovely face of beauty upon the glorified shores of unsullied bliss, and glories unfading.

The abundance of grace that we so much need is sure to be ours according to the promise, if we but live and walk in the Spirit; and however much we may see our moral deformity and unrighteousness by nature, we in Christ receive the gift of his righteousness, in which we are without spot or wrinkle or any such thing; holy and without blemish. All is imputed to us through faith in Him, who has paid it all for us, and washed us white as snow. Thank his dear and ever blessed name, forever, for the witness of the Spirit within, crying, Abba, Father, my Lord and my God.

Since I commenced these lines, we have attended the gospel feast with saints gathered upon the Belfast encampment, where the Spirit of divine love to God and one another seemed more fully manifested and enjoyed than it has been for years in the past, for which my heart says, Praise the Lord; for it does look as though the bride was now making herself ready to meet the Bridegroom in her bridal attire of holiness to the Lord, without which no man can see the Lord.

Orrington, Me., Aug. 31st.

SR. R. WESTCOTT writes:—"You, who are abounding in the good things of this life, my message seems to be to you, to remind you in the name of Him whom I humbly hope to serve, to neglect not your all-important duty to the poor, which the blessed Savior said you always have with you. But the worthy subject to which I am now impressed to call your attention is that sick and suffering saint, Luthera B. Weaver, that you fail not to have her share in your prayers and also in your earthly bounty; 'remembering the words of the Lord Jesus, how he said, It is more blessed to give than to receive.'"

PITTSBURG, PA.

It is now ten months since I was called and came to Pittsburg, Pa., to labor, and, though we have worked quietly and made no flourish of trumpets, we are able to say "the Lord is with us," and the truth is spreading and taking a deep hold in this city and Alleghany. We now propose to "carry the war into Africa," i. e., invade the strongholds of "orthodoxy," by scattering among them "the incorruptible seed," by free distribution of our standard works. The schism in the same body is nearly healed, the fragments gathered up, the marks obliterated, and the brethren are meeting together in harmony and holding public service regularly in Quincy Hall, No. 127 Leacock St., every Sunday at 10.30 A. M. and 7.30 P. M. Through the week all are busy in disseminating and presenting the truth among and to others, as they may have opportunity. We might give the names of some ten or a dozen brethren who are especially assiduous workers, but as distinctions are invidious, and comparisons odious, and all merit commendation, I forbear. Several have put on Christ in baptism, and more are "booked" and will soon be "planted in the likeness of Christ's death," that they may be with him in the likeness of his resurrection. The last three Sabbaths have been seasons of unusual interest and blessedness in our meetings. That the Lord may prosper, build and establish us in all our work and in his ways, preserve us from sin and from evil unto his glorious appearing, is our most earnest supplication to Him who is able to keep us from falling, and present us faultless before his glory. Amen.—G. W. STETSON, *in A. C. Times*.

Summary of News.

FOREIGN.

Cable News.

FRANCE.

ALSACE AND LORRAINE.

Oct. 3. The departures from Alsace and Lorraine of the inhabitants who decline to assume German citizenship, are upon an immense scale. It is estimated that 88,000 emigrating Alsatians will take up their residence in Nancy alone, while large numbers will go to other places. Eighteen thousand persons also left Metz the last fortnight to seek homes under the French jurisdiction. The population of that city now numbers only ten thousand.

POLITICAL EXCITEMENT.

The provincial canvass is having a very unfavorable influence on the commercial and political prospects of the country. A large and powerful faction is supporting Gambetta by holding meetings and demonstrations at various places, and in every way working to increase his popularity, with the ultimate view, it is stated, of putting him before the people as the candidate for the Presidency.

THE PROGRESS OF RADICALISM.

Oct. 6. The recent progress of radicalism in France and the frequent political agitations in that country are viewed with a degree of dissatisfaction by Russia, Germany and Austria. These agitations, while greatly endangering the stability and permanency of M. Thiers' government, are also held to be inimical to the peace of Europe. The Russian government, in an official note, has expressed its disapproval of the marked progress, and signifies its intention of withdrawing its sympathy if France should become the centre of European agitation.

SPAIN.

DESTRUCTION OF A MONASTERY BY LIGHTNING.

Oct. 3. A despatch from the town of Escurial, twenty-four miles northwest of Madrid, announces that the celebrated monastery of Escurial was struck by lightning this evening. The building was quickly on fire, and so rapid was the progress of the devouring element that the dome and tower of the magnificent edifice had already fallen. The Royal Palace, with its splendid library of books and paintings, and rare and costly manuscripts, is now in flames, and there is apparently little prospect of saving from destruction the mausoleum as well as the summer residence of the Spanish kings.

Oct. 4. While the fire in the palace of Escurial was still burning, the king's firemen arrived and after several hours succeeded in checking the progress of the flames. The damage, however, has been very great. The massive stone walls of the palace are blackened and a great portion of the wood work is gone. Had it not been for the unusual strength and solidity of the structure it would have been doubtless entirely destroyed, so great was the delay before aid arrived. Many rare paintings and other valuables have been saved from destruction by the bravery of the firemen, and although the library is seriously damaged, it is believed that a portion of its contents may be saved. A large portion of the roof of the monastery is destroyed, but the main builing is saved. The damage to the palace is very serious and can hardly be repaired. The fire is extinguished and the treasures have been saved. During the whole of last night the Madrid fire brigade, assisted by citizens of Escurial, worked the engines, throwing a constant stream of water on the burning palace. Towards morning the fire was subdued. The books and manuscripts of the royal library are saved, but many are greatly damaged. These, together with paintings and other treasures, are to be removed to Madrid. The appearance of the palace contrasts strangely with its former magnificence. The windows gone, a portion of the roof destroyed, richly carved staircases and massive doors are ruined. The interior was ornamented with numerous frescoes, many of which are wholly obliterated. All statues, bronzes and other valuable works of art are saved.

AUSTRALIA.

THE OVERLAND TELEGRAPH COMPLETED.

LONDON, Oct. 2. A dispatch from Melbourne, September 11th, says that the overland telegraph line is completed.

ROME.

THE SANGUINE POPE.

ROME, Oct. 3. The Pope in replying to a deputation which visited him on the anniversary of the taking of the plebiscitum in Rome declared that the triumph of the Church would assuredly come, if not in his life in that of his successor.

ITALY.

Oct. 7. The Pope has been the recipient of several communications from Thiers, in which the latter strongly counsels the Holy Father to reconsider his determination to leave Rome for a residence in France. Thiers, while still adhering to his offer, placing a residence at Compiegne at the Pope's disposal, urges that the necessity for the latter exiling himself from his pontificate has passed away with the recent crisis in the affairs of the Holy See, and assures the Pope of the unwavering support and protection of the French republic. The Pope has, in deference to the proposal of Thiers and after due deliberation with the cardinals, abandoned his intention of leaving Rome.

ROUMANIA.

THE LONG-SUFFERING JEWS.

Oct. 7. In consequence of the continued persecution of the Jewish residents by native citizens, large numbers of the former are leaving the country daily. A band of Jewish emigrants, numbering several hundred, left for the United States, where they intend making their future home. Previous to their departure a number of wealthy Jewish residents accorded them a handsome ovation.

In Brief.

—— Twenty-nine of the present cabinet ministers of Europe are free-masons. One is Grand Master of one of the foremost Orders in Europe. ——A recent despatch from Melbourne to London says the Overland Telegraph line of Australia has been completed.——The Shah of Persia is about to visit Europe, and to do so in a style of Oriental magnificence.——Spurgeon, the London preacher, who has been very ill, is pronounced to be convalescent.——There are twenty-five murderers in the Tombs in New York awaiting trial. ——The Citizens' Committee of twenty-five in Chicago are active in devising means for the suppression and prevention of crime. One of their first measures will be to secure the closing of saloons on Sunday.——Two colored grand jurors were empanelled for the first time in the United States Court at Cleveland, O., Tuesday.——The Paris correspondent of the London Times telegraphs that the Russian Ambassador in that city has received a note from Teneiff, secretary of the Emperor's privy council, withdrawing the congratulations which the Emperor had tendered to Thiers, and expressing the dissatisfaction of Russia at the aggressive attitude of the radical party of France. ——The Chinese and Japanese are rapidly preparing for war, to determine by battle to which nation the sovereignty of Corea belongs. The latter for a long period paid tribute to Japan, but now, emboldened by the promised support of China, refuses to do so any longer. Japan has organized her navy on a very respectable footing. The crews have been drilled in seamanship by American and European officers. They have also been taught the man-of-war discipline in the use of guns and small arms. It is predicted that Japan will prove the victor in this contest, and will become the maritime power of the Asiatic nations. ——There has not been a season since 1867, in New York, when there was as much real suffering among the genteel classes as now. There is no money to be had. There is really no business except with a few prominent houses. Men are afraid to buy or sell. The condition of the money market and conduct of the cliques in Wall street have nearly ruined the fall trade. There are persons living in apparent style on Fifth Avenue, who do not know where they will get their bread from day to day. Many merchants are getting their goods off as best they can, tempting buyers with long credits, and breaking over their own rules, to create trade. Yet labor keeps up at an exorbitant price, which operates as a complete embargo on building. Thousands of men are out of employment who will not work for less than $4 or $5 a day.——Speaking of the climate of the Argentine Republic, Professor Gould says: "A bowl of water left uncovered in the morning is dry at night; ink vanishes from the inkstand as if by magic; the bodies of dead animals dry up instead of decomposing, and neither exercise nor exposure to the sun's rays produces perspiration." ——The damage to the Escurial by fire last week is not so heavy as was first supposed. A thorough inspection of the building shows that the loss will not exceed $125,000.——The records of crime in Chicago are such as to afford a ready explanation for the formation of a "Citizens' Committee," to devise means for its suppression. In one day recently there were four murderous assaults there, most of them resulting fatally.—— The Swiss Times says that the work upon the St. Gothard tunnel is being pushed forward with great energy. The workmen on both sides are said to have cut more than one hundred feet into the rock.——The great Summit crater of Mannaloa, in the Island of Hawaii, is again in eruption. No flow of lava yet. At a distance of seventy-five miles the sight is magnificent.

THE LATE INTERNATIONAL FIASCO.—The London *Post* says it was in an evil hour for the reputation, already sufficiently bad, of the International Association that the chiefs of that mischievous organization determined to let in a little of the light of day upon themselves and their proceedings. Conspirators against public order and peace ought to have been a little more chary of exposing themselves to the risk involved in adopting the procedure of orderly and peaceable gatherings. The International Association has publicly endeavored to earn for itself the character of a deliberate body, and it has only succeeded in publicly earning the amused contempt of every spectator. The Internationalists are unable to cast even the semblance of decorum around their baleful organization, and it is well that no successful hypocrisy should blind the working classes to the true character of their pretended deliverers. As it has turned out, the disgraceful fiasco of the International Congress has resulted in the thorough exposure of the rottenness of the system, and it is an encouraging sign of the progress of sound ideas that, within the very hall of meeting, the shouts of "Weg met de Internationale" (away with the Internationale) announced the disgust of the Dutch auditory at the frantic imbecility which had been displayed.

THE BALLOON trip made by Messrs. Samuel A. King, the noted aeronaut, and Luther L. Holden, of the *Boston Journal*, during the afternoon and night of September 26th and 27th, from Plymouth, N. H., to Sayabec, Quebec Province, Canada, was one of the most remarkable ever made in this or any other country. The adventurous gentlemen passed over wild regions of New Hampshire, Maine, and portions of the Province of Quebec, to the shores of the Gulf of St. Lawrence, traveling about five hundred miles in twelve hours and forty-two minutes. They narrowly escaped being blown far out to sea, making a far from agreeable visit to the inhospitable shores of Labrador. The highest peaks of all the White Mountains and many hills, lakes and rivers in Maine and Canada, were passed over during a dark and stormy night, and at an average elevation of two and one-half miles.

Married.

CROOKER—BERRY. In Woodstock, N. H., Sept. 15th, 1872, by Jesse Jackman, Esq., MR. WILLIAM J. CROOKER, of Lincolnville, Me., and Miss ANNA BERRY, of Woodstock, N. H.

BROWN—WETHERELL. At Woodstock, Ct., Sept. 30th, 1872, by Eld. P. S. Butler, JOHN W. BROWN and EMILY J. WETHERELL, both of Brimfield, Mass.

BURNHAM—FULLERTON. In Campton, N. H., Oct. 2nd, 1872, by Eld. John H. Evans, SAMUEL P. BURNHAM, of Lake Village, N. H., and EMMA A. FULLERTON, of Guilford, N. H.

Notices.

TO WESTERN FRIENDS.—We, the undersigned, deeming it important that the Western Association be placed upon a satisfactory basis, and its work properly done, do importune our brethren to rally to the appointed meeting at Norwood Park, Oct. 16th, 1872, to see what can be done to effect the desired object. D. MATHEWSON, WM. SHELDON, WM. McCULLOCK, DAN'L. S. CLARK, O. S. KNAPP, FRANK BURR, H. G. McCULLOCK.

It is a great satisfaction to me to know that our Western brethren are awaking to the fact that our Western Association has not been sustained as it should have been, and has, therefore, been crippled in its work. I now anticipate better days for our cause. Let every member of the Association, and all interested in its prosperity, heed the call signed by Elds. Mathewson, Sheldon, and others, and we shall see better days, and more glorious results of our work.

WILLIAM L. HIMES, Bus. Ag't.

THE New Hampshire State Conference will hold its annual session at Concord, commencing Wednesday, at two o'clock P. M., Nov. 20th, and hold over the following Sabbath. Particulars hereafter. J. COUCH, Pres.

THE ANNUAL session of the Hoosick Valley Conference will be held with the Advent Christian Church at Hoosick, N. Y., commencing Oct. 16th, and continue over the following Sunday.

We hope there will be a general rally from all parts throughout the bounds of this Conference, of the lovers of Jesus and his soon coming to this great gathering and annual feast of the saints. Come from the mountains and hills, from the valleys and plains, and meet once more in conference before the great drama of human history shall close. Come with the armor on, and in the strength of our soon coming King make one more charge upon the enemy's hosts before the clarion notes of Michael's voice shall reverberate through the land, saying, "*It is done.*" Come filled with the Spirit, to labor for God and the good of the perishing. In the mean time let special prayers go up to God that this meeting may be the *best* ever held in Hoosick.

Let there be a full representation of the churches by delegates duly appointed. Do not neglect to send delegates. Please notice the following article in the Constitution—"Each church composed of twenty members or less, shall be entitled to send one delegate; over twenty, two; and over forty, three delegates."

Passengers coming on the Troy and Boston R. R. will purchase tickets to Hoosick Corners, where there will be teams to carry them to the place of meeting free of charge. Teams will be at the depot on the arrival of the 12.48 train from Adams, and the 2.30 train from Troy. Remember at the trains due at Hoosick Corners, at the above mentioned time, there will be teams to take all who come. Let those who wish to have protracted meetings held with them the coming winter, make their wants known, in person or by letter. All letters sent us to Hoosick Falls, N. Y., care of John B. White, will reach us safely during the week of conference.

A. W. SIBLEY, President.
A. P. BUMP, Secretary.

THE Fourth Annual Meeting of the Conn. A. C. Conference will hold session in Morris, commencing Wednesday, Oct. 16th, and continuing over the Sunday following. There will be a team at Thomaston for the accommodation of all who wish to attend the Conference. Passengers by the Hartford road will take stage at Terryville for Thomaston. Let there be a general rally of preachers and delegates.

There will be teams to meet all who may wish to attend this Conference, at Thomaston, Wednesday and Thursday, Oct. 16th and 17th, on the arrival of the train from Waterbury at 12½ o'clock; also down train from Winsted at two o'clock. Preachers and delegates are requested to come on Wednesday, so Conference can commence on Thursday morning, and finish our business at an early date. The church at Morris extend a cordial invitation to all to come and help.

B. HITCHCOCK, President.
L. S. LUDINGTON, Secretary.

BELIEVING the Lord has called me to the work of preaching the gospel; that time is short, and what is done must be done quickly; and having a desire to do what I can for the advancement of the cause of Christ and saving the perishing, I hold myself in readiness to labor wherever the Lord shall open the way. Brethren living in isolated places desiring my labors, will please address CHARLES N. WOOD, *Jamaica, Windham Co., Vt.*

THERE will be a Conference at Hollis Centre, commencing Tuesday evening, Oct. 22nd, at seven o'clock P. M., to continue through the week, and over the Sabbath. Brn. Gay and Hill are expected to preach the word. A general invitation is given for all to come and labor for the lost and perishing around. T. L. CAHILL.

THE R. I. and Eastern Conn. Conference will hold its next session at Coventry Centre, R. I., commencing Wednesday, Nov. 6th, 1872, at two o'clock P. M. Coventry Centre is located on the Providence, Hartford and Fiskville R. R., some eighteen or twenty miles from Providence. Come one, come all. N. A. ANGELL.

THE following articles were left unclaimed upon the Alton Bay camp-ground:—Four ladies' shawls, one child's shawl, two umbrellas, two parasols, one linen coat; which can be obtained by writing to Eld. J. G. Smith, Farmington, N. H., and describing property. J. COUCH.

I WISH to acknowledge the following donations: Sr. Annie, Hampton, N. H., $1. New Britain, Ct., $1. Southampton, N. Y., $1. Lynn, Mass., $2. Washington, O., $2. "Amen," Worcester, Mass., $1. Phila., Pa., $1. Ware, Mass., $2. "Unknown Friend," $2. "Brother," Waupan, Wis., $1; "Brother," Piqua, O., 50 cts.

LUTHERA B. WEAVER.

HAS any brother a "Chart," and "Book of Visions of Daniel" he would like to sell for cash?

H. W. WILLIAMS, *Stowe, Vt.*

HEREAFTER, Bro. C. C. Barker's Hymn Book, entitled, "Hymns of the Morning," will be sold at the following prices: Cloth covers, by mail, 50 cts. each. Per dozen, by mail, $5.00. Leather covers, 75 cts. each. Sold at wholesale by C. W. Sargent, Box 426, Concord, N. H. For sale at the *Crisis* Office.

I WAS appointed by the Lawrence Time Conference to bring before the brethren scattered abroad in the New England States, and elsewhere, the importance of another Time Conference, to be held in some convenient locality, for the purpose of still further discussing this most important subject, viz., the definite time for the coming of our Lord from heaven, and to learn or obtain the mind of any church in a convenient locality, if such a convention is desired, or would be regarded as profitable among them. Let any church that desires such a meeting, and could accommodate the brethren that would attend, send notice to the writer of the fact, and as to when it would be convenient for them that such a meeting should be held. Let action be taken on this subject without delay. L. T. CUNNINGHAM, Sec. *pro tem* of the Lawrence Conference.

Newton Upper Falls, Mass.

THE Advent Christian Church of Camden, N. J., will have a general love feast, in connection with the Lord's supper, on Sunday afternoon, Oct. 13th, in their place of worship, Read's Hall, on the northwest corner of Third and Federal streets, services to commence at half-past two oclock. A general invitation is hereby extended to all lovers of Christ and his appearing, who may live in the neighborhood of Camden, or in "the regions beyond," to attend and take part in these exercises. We hope to greet a large number of those of like precious faith on this occasion, and like our previous love feast, we trust that it will be long remembered on account of Christ's presence with us. In behalf of the church,

F. H. BURBANK, Pastor.

THE Maine Northwesterly Quarterly Conference will hold its next session at the Wellington school-house, near Strickland's Ferry, East Livermore, Me., commencing Thursday evening, Oct. 17th, 1872, at half-past six o'clock, and continue over the following Sabbath. A general invitation is given to all to attend. Friends coming from abroad can stop with Brn. Bishop, Soper, King, Hammond, and others. JESSE GAY.

THE regular quarterly meeting of the church of God of Loon Lake and Wayland will be held at Wallace Station, Nov. 30th and Dec. 1st. All are invited to attend. The above meetings will be followed by a week's preaching on the prophecies relative to the coming and reign of Christ on the earth. By request of the congregation,

C. F. SWEET, Pastor.

BY the unanimous vote of the church of God of Wayland and Loon Lake, Eld. J. T. Ongley will preach at Wallace Station, Steuben Co., N. Y., Oct. 19th, at two o'clock P. M., and over Sunday, the 20th. Also, Eld. E. C. Cowles will preach for them Nov. 2d, at two o'clock P. M., and over Sunday, the 3d. Let there be a general attendance of all. C. F. SWEET, Pastor.

NOVA SCOTIA CONFERENCE.—The second annual A. C. Nova Scotia Fall Conference will be held in Shelburne, N. S., commencing Thursday, Oct. 10th, and continue over the Sabbath. A general invitation is extended. Bro. Tozier is expected from the Province of N. B. Will Bro. Hook come? Come, dear brethren and sisters, and bring the spirit of the blessed Jesus with you. Hay and stabling will be provided without cost for as many as may come with teams.

A. B. SWANESBURG.

A QUARTERLY session of the Advent Christian Conference of New Brunswick will be held at Middle Simonds, Carleton Co., to commence Thursday, Oct. 10th, at seven o'clock P. M., and continue through the week, and over the following Sunday. A general invitation is given to all to come and labor for sinners. RUFUS SNOW.

TO BRN. IN CANADA:—I shall, as agreed last fall, come over to Picton, Prince Edward Co., Canada, about the middle of Oct., and shall stay in the Province as duty may seem to demand. Shall go home around the head of Lake Ontario, and if any brethren not having already engaged my labors wish me to visit them, let them write me immediately at Albion, N. Y., or at Picton, Ontario, Canada, care of J. E. Lent.

C. F. SWEET.

THE church at Wilmot Settlement, Broome Co., N. Y., will hold their next quarterly meeting Oct. 18th to 20th. Let there be a general gathering of the children of God in that vicinity.

E. C. COWLES.
J. W. TAYLOR.

THE Tent meeting at West Canterbury will continue over Sunday, Oct. 13th.

ENOCH MORRILL.

Business.

Notes to Correspondents.

☞ We cannot discontinue or send your orders, unless you give us the POST OFFICE and STATE in PLAIN LETTERS.

☞ H. W. NORVILLE—We can get it. Do not know what it will cost.

☞ GEO. W. LEWIS—Will send as soon as ready.

☞ ELD. P. A. SMITH'S P. O. address from this time until further notice, will be Jacksonville, Fla.

☞ Money Letters.

☞ This week, and onward, we purpose to publish a list of all letters containing money for the *Crisis*, forwarded by those who send for *other* parties. Those who send money for *themselves* to pay for the *Crisis*, will find the date to which their money pays on the colored slip of paper attached to the *Crisis*. If the date is not changed within three weeks after sending the money, write immediately. The receipts for books and tracts will be acknowledged as usual. When *all* the books and tracts ordered at any one time are not received, look at the "Notes to Correspondents" for the reason. AG'T.

NAMES OF PERSONS SENDING MONEY FOR OTHERS.—J W Taylor, C D Thyng, T W Piper, A Damon, H W Norvill, J Curtis, S K Partridge, R D Staples, J Porter.

CASH RECEIPTS FOR BOOKS AND TRACTS.—A P Moore 50c, W T Pierce $1.00, W A Jarrell $1.00, J W Packard 35c, M Becker 25c, M A Elliott 50c, W H Rogers 50c, J Dipper 50c, D B Brantly 25c, N Wheeler 25c, Geo. W Lewis 3c, E C White 40c, A H Newell 75c, H W Norville $1 60, D Randall 25c, C D Jones 40c, F Titcomb $1.00, E J Fletcher $1.00, J Wilcox $2 00, O B Town 10c, A Collier $5.25, M M Alexander 15c, H T Miller $1.00, A R Dunn 10c, Dr. L C Rice $15.00, A A Jackman 50c, S F Rogers $3.00, J Crosby 50c.

BOOKS AND TRACTS SENT.—By Mail—A P Moore; C H Williams, J Curtiss, H W Norville, J Dipper, A H Newell, Mrs D B Brantly, G Wheeler, E Buckland, M Becker, L M Chaffee, Emma L White, F H Titcomb, W T Pierce, J W Buckland, Mary A Elliott, W H Rogers, A R Dunn, M M Alexander, J Wilcox, H T Miller, E J Fletcher, D Randall, C D Jones.

By Express—I N Wilfong, H B Seavy, H A Benson, C H Williams, S A Collins.

ARTICLES RECEIVED.—A. Devereux, B. Spaulding, H S Staples, N A Angell, C H Shepherd, L B Weaver, W C Stewart, A W Sibley, A Boynton, M H Morrison, W Sheldon, G W Stetson, J Weston, J Brown, H Munger, A N Seymour, G E Fish, J R Smith, C Wire, R Wescott, C Churchill, A R P Burgess, O R Fassett, L M Stoddard, N H Barbour, A A Ireland.

Boston Wholesale Prices.

CAREFULLY CORRECTED EVERY TUESDAY.

Tuesday, Oct. 8th, 1872.

FLOUR AND MEAL—	
St. Louis ext.	7 00 @ 8 00
Medium	9 00 @ 9 50
Choice ext	10 50 @12 50
Western sup	5 25 @ 6 00
Com. ext.	6 75 @ 7 25
Medium do	8 00 @ 8 50
Choice do.	9 00 @10 00
Illinois and Indiana—	
Choice ext	9 00 @10 00
Canada sup.	7 50 @ 8 00
Com ext.	6 25 @ 7 00
Medium do	7 50 @ 8 00
Choice.	8 50 @ 9 75
Milwaukee and Minnesota	7 50 @ 9 25
Southern sup	@ 7 50
Extra	7 00 @ 7 50
Choice Balt	10 00 @11 50
Michigan and Ohio—	
Common to choice	9 00 @ 9 50
Rye Flour	5 00 @ 5 50
Corn Meal	3 60 @ 3 60
Buckwheat	3 50 @ 3 75
OilCake, ⅌ ton	@ 50 00
GRAIN—	
Corn, ⅌ 56 lbs—	
Southern yel	73 @ 75
Western mix	71 @ 72
Western yel	72 @ 74
Rye	85 @ 90
Barley	75 @ 1 10
Oats	40 @ 50
Shorts, ⅌ ton	23 00 @23 50
Fine Feed	24 00 @25 00
Middlings	24 00 @25 00
HAY—⅌ 2000 lbs—	
Eastern and Northern	26 00 @28 00
At City Scales—retail.	
Country Hay—⅌ 100 lbs	@ 2 25
Swale Hay	11 00 @[illegible]
Straw, 100 lbs	1 25 @ 1 60
New York	1 25 @ 2 00
PROVISIONS—	
Beef, Mess—	
West. ext.	11 00 @12 00
West. mess.	10 00 @11 00
Family ext.	14 00 @14 50
Pork—	
Ext. clear	18 00 @19 50
Clear	17 00 @18 00

Mess	15 75 @16 00
Prime	11 25 @12 00
Lard, tcs. ⅌ lb	9 @ 10
Hams, smoked	14½ @ 16
Hogs, dressed	7 @ 7½
LUMBER—	
Clear Pine	33 00 @65 00
Coarse Pine—	
No. 5	21 00 @24 00
Refuse	17 00 @18 00
Shipp'g bd's	20 00 @25 00
Spruce—	
Nos. 1 & 2	17 00 @18 00
Refuse	10 00 @12 00
Hemlock Boards—	
Nos. 1 & 2	13 00 @14 00
Refuse	9 00 @10 00
Flooring Boards—	
Nos. 1 & 2	30 00 @38 00
Refuse	20 00 @24 00
Clapboards—	
Extra Fine	@60 00
Do. clear	@55 00
Do. No. 1	30 00 @35 00
Sap extra	@60 00
Sap clear	@45 00
Spruce	40 00 @50 00
Shingles	2 25 @ 5 25
Laths	2 25 @ 2 75
WOOL—	
Ohio and Pennsylvania—	
Picklock	65 @ 70
Choice XX	63 @ 65
Fine X	60 @ 62
Medium	63 @ 65
Coarse	58 @ 60
Michigan—	
Extra and XX	58 @ 62
Fine	58 @ 60
Medium	61 @ 63
Common	57 @ 58
Other Western—	
Fine and X	58 @ 60
Medium	61 @ 63
Common	57 @ 58
Pulled—	
Extra	55 @ 70
Superfine	45 @ 75
No. 1	40 @ 50
Combing—	
Fleece	70 @ 75
California	25 @ 55
Texas	25 @ 45
Canada	55 @ 65
Smyrna, wash.	25 @ 45
Unwashed	18 @ 40

Appointments.

APPOINTMENTS *must be received as early as* TUESDAY MORNING (*as our paper goes to press about noon*), *to insure insertion for the current week.*

☞ THE following Resolution was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the* CRISIS *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. ☞ Seats free.

LOWELL STREET CHAPEL.
L. Boutell.....Sunday, Oct. 13th

BOSTON (BRANCH CHAPEL) 1735 WASHINGTON STREET (Corner of Madison Street.)
Love Feast at 10½ A. M. Preaching at 3 and 7½ P. M. Prayer meeting Tuesday and Thursday evenings.
E. Owen.....Sunday, Oct. 13th
Hiram Munger.....Sunday, Oct. 20th

CHARLESTOWN (*Hall No. 70 Main Street.*)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.
A. W. Bradford.....Sunday, Oct. 13th
T. M. Preble.....Sabbath, Oct. 20th
A. Simpson.....Sunday, Oct. 27th
M. Batchelor.....Sunday, Nov. 3d

CHELSEA, MASS. (*Advent Chapel, Heard Street.*)
J. Couch.....Sunday, Oct. 13th

EAST BOSTON, (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.
S. S. Mooney.....Sunday, Oct. 13th

Plymouth, Mass.....Sunday, Oct. 27th
J. S. WHITE.

East Rochester.....Thursday evening, Oct. 10th
Portsmouth.....Friday evening, Oct. 11th
Lynn, Mass.....Sabbath, Oct. 13th
HIRAM MUNGER.

Bristol, Ct. (in the tent Evangelist) Tuesday evening, Oct. 8th, and each evening through the week, and Sunday, Oct. 13th. JOHN G. HOOK. MARVIN W. LUTZ.

Westboro, Mass.....Sunday, Oct. 13th
J. D. MERRIAM.

Clinton, Mass.....Sunday, Oct. 13th
THEO. N. SHERMAN.

Lee, N. H.....Sunday, Oct. 20th
J. G. SMITH.

Marblehead, Mass.....Sunday, Oct. 13th
C. E. BARNES.

East Poultney, Vt. (Baptist church) Sunday, Oct. 13th through the week, and Sunday, Oct. 20th.
Lynn, Mass.....Sunday, Oct. 27th
M. BATCHELOR.

Rye, N. H.....Sunday, Oct. 20th
South Berwick, Me. (Great Works) Sunday, Oct. 30th
Newcastle, N. H.....Sunday, Nov. 3d
G. F. HAINES.

Alton, N. H. (Lougee school-house) evenings, Oct. 17th, 18th, 19th, over Sunday, the 20th, and longer if seems duty.
South Waterborough, Me.....evening, Oct. 24th
Hollis Centre.....evening, Oct. 25th
West Scarboro (at R. Bryant's).....evening, Oct. 26th
Broad Turn school-house, Sunday, Oct. 27th.
New Market (Town Hall).....Sunday, Nov. 10th and as long as seems duty. J. L. CHUTE.

Farmington, N. H.....Sunday, Oct. 13th
Newcastle, N. H.....Sunday, Oct. 20th
E. MORRILL.

Rome (Town House) evening, Oct. 10th, and over Sunday. (Baptism.)
Dexter Village, Me. (as Bro. French may arrange) evening, Oct. 17th, and over Sunday.
H. B. SEVEY.

Dexter, Me. (Spooner's Mills).....Sunday, Oct. 20th
Evening meetings in the village, at the Hall, as thought best.
Garland, Me. (Town House).....Sunday, Oct. 27th
Conference Oct. 26th, at two o'clock P. M.
Pittsfield, Me. (Carr school-house).....Sunday, Nov. 3d
JER. CARR.

Piermont, N H.....Sunday, Oct. 20th
and the last Sabbath in each month at present.
North Haverhill, N. H.....Friday evening, Oct. 25th
DANIEL D. PAGE.

Topsham (Carson Bridge) Vt.....evening, Oct. 26th
Water River (meeting-house).....Sunday, Oct. 27th
GEO. E. BROWN.
DANIEL D. PAGE.

West Alton, N. H.....Sunday, Oct. 13th
Lake Village, N. H. (North Church) Sunday, Oct. 20th
Farmington, N. H.....Sunday, Oct. 27th
Raccoonborough, N. H.....Sunday, Nov. 3d
J. H. BARTLETT.

Unity, N. H., Friday evening, Oct. 11th, over Sunday, and onward as the Lord may direct.
MARY E. OTIS.

Putnam, Ct.....Sunday, Oct. 13th
Wilbraham, Mass.....Sunday, Oct. 20th
Woodstock Valley, Ct.....Sunday, Oct. 27th
Southbridge, Mass.....evening, Nov. 10th
P. S. BUTLER.

Suncook, N. H.....Sunday, Oct. 13th
Wells, Me.....Sunday, Oct. 27th
G. W. RANDALL.

Gardiner, Me.....Sunday, Oct. 13th
Hollis Centre, Me.....Sunday, Oct. 20th
Kennebunk Depot, Me.....Sunday, Oct. 27th
I. C. WELLCOME.

Charlton.....Sunday, Oct. 13th
S. AYRES.

West Lebanon, Me.....Sunday, Oct. 13th
Northwood Narrows, N. H.....Sunday, Oct. 20th
Clarktown, Barnstead, N. H.....Sunday, Oct. 27th
C. R. PARSONS.

London, N. H. (New Dover school-house) Sunday, Oct. 13th. I expect Bro. G. W. Thompson, from Nashua, to be with me. JOHN B. PAINE.

Ansonia, Ct. (where Bro. R. Phelps may appoint) Sunday, Oct. 13th.
South Windsor, Ct.....Sunday, Oct. 20th
WM. J. RIPLEY.

Wolcottville, Conn.....Sundays, Oct. 13th and 20th
New Britain, Ct.....Sunday, Oct. 27th
J. T. NICKERSON.

New Durham Ridge.....Sunday, Oct. 13th
T. W. PIPER.

South Windham (Union Chapel).....Sunday, Oct. 13th
C. GOUD.

Warehouse Point, Ct.....Sunday, Oct. 13th
North Somers, Ct.....Sunday, Oct. 20th
H. PRATT.

Weld, Me. (Perkins' Plantation) Friday evening, Oct. 11th, and continue over the following Sabbath.
E. M. HAGGETT.

Hopkinton, N. H. (Boswell school-house)...Oct. 13th
Webster, N. H. (Putney school-house) Sab., Oct. 20th
SIMEON RoBY.

New York (Cooper Institute).....Sunday, Oct. 13th
Pleasant Valley, Ct.....Sunday, Oct. 20th
W. S. CAMPBELL.

Meredith Neck, N. H.....Sunday, Oct. 13th
N. GLIDDEN.

Plainfield, Mass.....evening, Oct. 11th
GEO. A. COLE.

South Berwick, Me.....Sunday, Oct. 13th
Springfield, Mass.....Sunday, Oct. 27th
JOSEPH W. WHITE.

Vineland, N. J.....Sunday, Oct. 20th
A. A. PHELPS.

Morris, Ct.....Sunday, Oct. 13th
Lovely Street, Ct.....Sunday, Oct. 20th
Plainville, Ct.....Sunday, Oct. 27th
Campville, Ct.....Sunday, Nov. 10th
S. WOODRUFF.

Farmington, N. H.....Sunday, Oct. 20th
D. P. LEAVITT.

West Abington, Mass.....Sunday, Oct. 13th
J. W. BRITTAIN.

Dover, N. H.....Sunday, Oct. 13th
W. M. HARMON.

Mattapoisett, Mass.....Sunday, Oct. 13th
Plymouth, Mass.....Sunday, Oct. 20th
A. SIMPSON.

West Warren, Mass.....evening, Oct. 17th
Charlton, Mass.....Sunday, Oct. 20th
Southbridge, Mass.....evening, Oct. 24th
Webster, Mass.....evening, Oct. 25th
Natick, Mass.....Sunday, Oct. 27th
GEO. A. STREETER.

Salem, Vt.....Sunday, Oct. 13th
I. K. LOMBARD.

Lake Village, N. H. (North Church) Saturday evening, Oct. 12th, and over Sunday.
Warren Village, N. H., evenings, Oct. 25th and 26th, and over Sunday. JOHN H. EVANS.

Brewer Village, Me.....evening, Oct. 12th
and Sunday, A. M., Oct. 13th.
Bangor, Me.....P. M. and evening, Oct. 13th
Weeks Mills, China, Me.....evenings, Oct. 17th, 18th, 19th, and Sunday, Oct. 20th.
Augusta, Me.....evening, Oct. 21st
Gardiner, Me.....evenings, Oct. 22d and 23d
Bath, Me.....evening, Oct. 24th
Kennebunk Depot.....evening, Oct. 25th
Kennebunkport.....Sunday, Oct. 27th
Porter.....evenings, Oct. 28th and 29th
Freedom, N. H.....evenings, Oct. 30th and 31st
Will some one meet me at Ossipee Station and take me to Porter? ALLEN DAMON.

Stoneham, Mass.....Sunday, Oct. 13th
Gloucester, Mass.....Sunday, Oct. 20th
B. PHINNEY.

Lewiston, Me.....Sunday, Oct. 13th
Harrison, Me.....Saturday evening, Oct. 19th and over Sunday, the 20th.
South Casco, Me.....Sunday, Oct. 27th
J. T. JORDAN.

East Concord, N. H. (Varney school-house) and baptise, Sabbath, Oct. 13th. O. W. KIMBALL.

Wilbraham, Mass.....Sunday, Oct. 13th
RUFUS BAKER.

New Durham, N. H. (Ham school-house) Sunday, Oct. 20th.
Barnstead, N. H. (Tuttle school-house) Sun., Oct. 27th
J. H. F. VARNEY.
C. H. WILLEY.

Lake Village, N. H. (North Church) Sun., Oct. 13th
Meredith, N. H. (Dolloff Hall).....Sunday, Oct. 20th
Will Bro. Dolloff meet me at the Meredith depot, on arrival of the first train up from Concord, Oct. 19th?
St. Johnsbury, Vt.....Sunday, Oct. 27th
Wheelock, Vt.....Sunday, Nov. 3d
Salem, Vt.....Sunday, Nov. 10th
Carwell Borough, P. Q.....Sunday, Nov. 17th
F. M. DRAKE.

Carwell Borough, P. Q.....Sunday, Oct. 13th
Stanstead (Lovering Pond school-house) Sunday, Oct. 20th, and onward as the Lord directs.
U. G. LADD.

Burlington, Ct.....Monday evening, Oct. 14th
Southington, Ct.....Tuesday evening, Oct. 15th
Westfield, Mass. (as Bro. Phelps may arrange) evening, Oct. 16th.
Hoosick Conference.....Oct. 17th, 18th, and 19th
Saratoga Springs, N. Y.....Sunday, Oct. 20th
Z. D. BAIRD.

Chase's Mills, Tioga Co.....Oct. 10th—13th
East Troy, Bradford Co.....Oct. 15th—16th
South Creek, ".....Oct. 17th
Wallace, Steuben Co., N. Y., Oct. 19th, at 2 P. M., and over Sunday, the 20th.
Springwater, Livingston Co., N. Y., evenings, Oct. 21st and 22d.
Savannah, Wayne Co., N. Y.....evening, Oct. 23d
South Butler " " " ..evenings, Oct. 24th—27th
Marion " " " ..evenings, Oct. 29th—30th
Lockport, Niagara Co., ".....evening, Nov. 3d
If any of the above conflict with other appointments, or is not desirable, please notify me at South Creek, Bradford Co., Pa., by the 16th of Oct. Also, if any wish my labors in that region until the 20th of Nov., notify me in time. JOHN T. ONGLEY.

Philadelphia, Pa., evening, Oct. 10th, every evening through the week, over the Sabbath, Oct. 13th, and longer if the interest demands.
MRS. E. A. WARREN.

Groton, Vt. (Town House) Friday evening, Oct. 18th, and over Sunday, and onward as the Lord directs.
C. W. NELSON, D. EASTMAN, JOHN H. EVANS.

Concord, N. H. (Centre Street Church) Sundays, Oct. 20th and 27th. S. S. BREWER.

Camden, N. J. (3d and Federal Sts.) Sunday, Oct. 13th, which concludes my pastorate there.
F. H. BURBANK.

Skuylerville, N. Y. (at Bro. Hillister's) Sun., Oct. 13th
East Hartford, N. Y.....Oct. 26th and 27th
Cambridge, N. Y. (as Bro. Wm. M. White may arrange) Nov. 9th and 10th. JACOB WILBUR.

North Chester.....Sunday, Oct. 13th
and through the week.
Goshen.....Sunday, Oct. 27th
ENOCH PHELPS.

Epsom, N. H. (Marden's Corner) evening, Oct. 12th and Sunday, Oct. 13th.
Suncook, N. H.....evening, Oct. 19th and Sunday, Oct. 20th.
North Chichester, N. H.....evening, Oct. 26th and Sunday, Oct. 27th. N. B. McMURPHY.

Lyman, Me.....Sunday, Oct. 13th
J. HORN.

Epsom, N. H. (Marden's Corner)...Sunday, Oct. 13th
JOHN PARSONS.

Picton, Ont., Canada, Oct. 13th, as Bro. J. E. Lent may appoint, and stay in Canada, if duty calls, seven weeks. Who wants a call? C. F. SWEET.

Marblehead, Mass.....Sabbath, Oct. 13th
T. M. PREBLE.

North Fairfield (S. A. Chapel) Ohio, every first Sunday in each month, morning and evening.
Quincy Hall, 127 Leacock Street, Alleghany, Pa., every 2d, 3d, and 4th Sunday in each month, morning and evening. G. W. STETSON.

Canterbury, N. H. (District No. 1)..Sunday, Oct. 13th
Suncook, N. H. (Bartlett's Hall).....Sunday, Oct. 20th
A. S. WILLIAMS.

New Durham (2d division).....Sabbath, Oct. 13th
Pleasant Valley, Wolfboro.....Sabbath, Oct. 20th
C. COLMAN.

Wilmington, Del. (Institute Hall)..Sunday, Oct. 20th
Philadelphia (Bethany Mission).....Sunday, Oct. 27th
New York City (Cooper Institute)...Sunday, Nov. 3d
Springfield, Mass. (Bethel) Tuesday evening, Nov. 5th, at which time I commence my labors as pastor of that church, hoping that God will crown our united efforts with his blessing. F. H. BURBANK.

Richmond, R. I. (Clark's Hall).....Sunday, Oct. 13th
Danielsonville, Ct.....Sunday, Oct. 20th
J. T. DIXON.

North Sutton, N. H. (at my house) first Sunday in every month. A. S. WILLIAMS.

LAWRENCE, MASS.
C. S. Shattuck.....Sunday, Oct. 13th
Dr. A. M. Higgins.....Sunday, Oct. 20th
L. Boutell.....Sunday, Oct. 27th
S. S. Brewer.....Sundays, Nov. 3d and 10th
C. S. Shattuck.....Sunday, Nov. 17th
A. Ross.....Sunday, Nov. 24th

SPRINGFIELD, MASS. (Bethel Church.)
J. S. White.....Sunday, Oct. 13th
Joseph W. White.....Sunday, Oct. 20th
Anna E. Smith.....Sunday, Oct. 27th

LOWELL, MASS.
W. H. Mitchell.....Sundays, Oct. 13th and 20th
C. Cunningham.....Sunday, Oct. 27th
D. M. Leavitt.....Sunday, Nov. 3d
B. S. Emery.....Sundays, Nov. 10th and 17th
H. F. Carpenter.....Sunday, Nov. 24th

WORCESTER, MASS.
A. Ross.....Sunday, Oct. 13th
S. G. Mathewson.....Sundays, Oct. 20th and 27th

SPRINGFIELD, MASS. (Franklin Hall).
C. Goodrich.....Sunday, Oct. 13th
A. Ross.....Sundays, Oct. 20th and 27th

HAVERHILL, MASS. (New Hall.)
G. H. Wallace.....Sunday, Oct. 13th
Wm. M. Harmon.....Sunday, Oct. 20th
Hiram Munger.....Sunday, Oct. 27th
Allen Damon.....Sunday, Nov. 3d
W. W. Sutherland.....Sunday, Nov. 10th
Joseph W. White.....Sunday, Nov. 24th
D. M. Leavitt.....Sunday, Dec. 1st

SOUTH ROCHESTER, N. H. (Chapel.)
A. Marston.....Sunday, Oct. 13th
S. S. Emerson.....Sunday, Oct. 27th

PORTSMOUTH, N. H.
J. L. Chute.....Sunday, Oct. 13th
C. Goodrich.....Sunday, Nov. 10th

SEABROOK, N. H.
Charles Emerson.....Sunday, Oct. 13th
L. T. Cunningham.....Sunday, Oct. 20th
D. F. Leavitt.....Sundays, Oct. 27th and Nov. 3d

GREAT FALLS, N. H. (Franklin Hall.)
D. F. Leavitt.....Sunday, Oct. 13th
C. Goodrich.....Sunday, Oct. 20th
M. Durfee.....Sunday, Oct. 27th
C. S. Shattuck.....Sunday, Nov. 3d
W. M. Harmon.....Sunday, Nov. 10th
J. W. White.....Sunday, Nov. 17th
C. S. Shattuck.....Sunday, Nov. 24th

RYE, N. H.
D. M. Leavitt.....Sunday, Nov. 17th

CONCORD, N. H. (Eagle Hall.)
D. M. Leavitt.....Sabbath, Oct. 13th
J. Couch.....Sabbath, Oct. 20th

EXETER, N. H.
Dr. A. M. Higgins.....Sunday, Oct. 13th
C. S. Emerson.....Sunday, Oct. 20th
Wm. M. Harmon.....Sunday, Oct. 27th
W. W. Sutherland.....Sunday, Nov. 3d
T. W. Piper.....Sunday, Nov. 10th
C. Goodrich.....Sunday, Nov. 17th
C. S. Shattuck.....Sunday, Nov. 24th

HAMPTON, N. H.
R. Morrill.....Sunday, Oct. 13th
J. Pinkham.....Sunday, Oct. 20th
R. Morrill.....Sunday, Oct. 27th
W. M. Harmon.....Sunday, Nov. 3d

BELMONT, N. H.
L. C. and M. McKinstry.....Sunday, Oct. 20th

MANCHESTER, N. H.
L. C. & M. McKinstry.....Sunday, Oct. 13th

GREAT WORKS, ME.
J. W. White.....Sunday, Oct. 13th
H. G. Dearborn.....Sunday, Oct. 20th

PORTLAND, ME. (Union Hall.)
A. C. Palmer.....Sabbath, Oct. 13th
D. M. Leavitt.....Sabbaths, Oct. 20th and 27th
W. C. Stewart.....Sabbath, Nov. 3d
C. S. Shattuck.....Sabbath, Nov. 10th
C. Goodrich.....Sabbath, Nov. 24th
Jared Whitman.....Sabbath, Nov. 17th

SOUTH ELLIOT, ME.
H. G. Dearborn.....Sunday, Oct. 13th
J. Pinkham.....Sunday, Oct. 27th

BIDDEFORD, ME.
J. G. Smith.....Sunday, Oct. 13th
C. S. Shattuck.....Sunday, Oct. 20th
Joseph W. White.....Sunday, Oct. 27th
L. Boutell.....Sunday, Nov. 3d
T. L. Churchill.....Sunday, Nov. 10th
Geo. A. Streeter.....Sundays, Nov. 17th and 24th

BATH, ME.
H. Reed.....Sunday, Oct. 13th

YALESVILLE, CT.
Z. D. Baird.....Sunday, Oct. 13th
B. Hitchcock.....Sunday, Oct. 27th

COLLINSVILLE, CONN.
Z. D. Baird.....Sunday, Oct. 13th
R. R. Stark.....Sunday, Oct. 27th

PLEASANT VALLEY, CT.
W. S. Campbell.....Sunday, Oct. 20th
Alex. Elliot.....Sunday, Nov. 3d
Z. D. Baird.....Sunday, Nov. 17th

HOOSICK, N. Y.
R. Mosher.....Sunday, Oct. 13th

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"GIVE, AND IT SHALL BE GIVEN UNTO YOU."

A pilgrim at my door,
With weary feet and sore,
In faltering tones asked food and alms one day;
Alas! no wealth had I,
The cruse was almost dry,
A handful only in the barrel lay.

Sadly I answered "No";
Slowly he turned to go,
When down the path there came a bounding tread,
With face of heaven's glow;
"Take this," was murmured low,
"A cup of water and a crust of bread."

Grateful the pilgrim smiled
Upon that angel child;
"The Savior own and bless thee, precious one!"
Then to my wondering ear
These words seemed whispered near
In tones seraphic—"This to me is done."

Again with peaceful look
His course the wanderer took;
I saw him pause beside the rich man's door;
A youth with noble air
Came forth with luxuries rare,
And in his hand a silver goblet bore.

"Rest, stranger, here," he said;
"My father's table spread,
Invites the hungry to its plenteous store."
Again that heavenly voice—
"Thine shall be wisdom's choice;
There is that scattereth but increaseth more."

Quick on my throbbing heart
There fell a sudden smart—
Not mine the joy of giving here below;
Once more that blessed strain,
"No seed is dropped in vain;
The smallest to a sheltering tree may grow.

"Weighed in the balance just,
Earth's treasures are but dust;
The scattered crumbs, the tears that pitying fall,
With richest gems shall shine
In beauty all divine;
For love receives each gift, and hallows all."

SANCTIFICATION THROUGH THE TRUTH.

MRS. A. E. BENNETT.

"Sanctify them through thy truth; thy word is truth."—John 17: 17.

The above passage in the Savior's prayer is often quoted. We ask, What is the truth of God through which believers are sanctified? for it was believers for whose sanctification he prayed. We are told "It is the soon coming of the Lord, and its kindred truths, or present truth."

Is it a fact that our Savior had been talking to them of his second coming, and that he had closed his eyes to all other portions of truth, and prayed for their sanctification through that one item of truth? Let us go back to that prayer and preceding chapter, and see if that is the subject under consideration.

In reading them over carefully, we see he scarcely alluded to that portion of truth; but is talking of practical things, such as abiding in him; of praying the Father in his name; the mission of the "Holy Comforter or Spirit of truth," which should be sent at his departure, etc.

Is it proper to take one item of God's truth and call it truth, to the exclusions of all other portions of truth? Might not all other denominational sects select some particular item of truth, that perhaps which gave them identity, and say, "this is *the* truth through which we are sanctified"? Methinks it would be equally proper. If the soon coming of the Lord, and "its kindred truths," are that portion of "truth" which has given us as a people identity, is the only truth of God through which we are sanctified, the human family is greatly to be pitied when that great event does occur. But, thanks to our God, there are other portions of truth equally dear to us, but no dearer; and these are always dispensational. The apostle says—"But we are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath *from the beginning* chosen you to salvation, through sanctification of the Spirit and belief of the truth." Has not that sanctification always "from the beginning" been of a dispensational sort?

Christ says—"I am the Way, the Truth, and the Life." The apostle says further—"I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." "And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ." Are not these items in God's great system of truth, through which men are sanctified?

To no one's heart is the coming of the Lord and its kindred truths dearer than to the writer's. No one's interests are more largely identified with it than my own; and no one's hopes cluster around it more closely. But I could never be persuaded to the belief that through this truth alone men are sanctified. If so, how needless the great plan of salvation laid out by the all-wise God himself, and which forms the frame-work of the book of God, from Genesis to Revelation. The Lamb slain from the beginning is the foundation; and his second coming, with its attendant events, is the cap-stone.

Christ says—"It is written, Man shall not live by bread alone, but by every word which proceedeth out of the mouth of God." In the same sense man shall not live by one isolated portion of God's word and call it "*the* truth"; but receive every word which proceedeth out of the mouth of God as the truth of God, and live by it.

But, says one, "In the days of Noah and Lot, none were saved but those who received 'present truth,' and we do not believe that anything but a belief in 'present truth' can sanctify." Let us ask, Does a belief of what is termed "present truth" sanctify wholly, soul, body, and spirit? Let facts answer; for theories, however nicely adjusted or finely arranged, are confirmed or overthrown by facts; and facts are these: of the many hundreds and thousands who hold to "present truth," there is but a very small per centage of them profess to be "wholly sanctified," in the sense implied in the Savior's prayer; and that few do not claim to have been sanctified by believing those items of truth, dear as they are to them.

While on the other hand are those who do profess sanctification, and do bear fruit unto holiness, and do talk the language which none can talk that are not there; and yet they do not hold to these items of "truth" which are so dear to us. Why? Because they do not conceive them to be the truth of God. They have no more disposition to reject what they conceive to be the truth of God than you and I have. What they do not receive, they fail to understand to be Bible truth.

I think the most of us do that same way; whatever we conceive to be truth we are ready to accept, and what we do not understand to be truth we reject. Holiness is not so much the great corrector of our intellects as our hearts, out of which are the issues of life.

Dearly beloved, let us be careful not to judge on so momentous a point, till we have had a practical peep at both sides of it. Should we not be apt to make a liberal discount on the arguments of an unconverted man who tells us there is nothing real in conversion; that it is all a myth, all a fancy, and yet acknowledges he never tried it? Nor would we endorse the testimony of a blind man, should he tell us there is no tide of sunlight deluging the earth with its grateful, heart-cheering illuminations. Can there be any more merit attached to arguments against the work of entire sanctification of the Spirit, regardless of denominational theology as a distinctive feature in christian experience, when it is scriptural and attested to by scores and hundreds, yea thousands of reliable witnesses; and yet the objector does not profess to know experimentally it is not so.

Dear brethren and sisters, let us walk very cautiously, and tread very softly, when we approach holy ground; for the subject before us is holy ground, sanctified by the "Spirit of truth" and hallowed by the blood of Christ. "For the Spirit takes of the things of Christ and showeth them to us." It takes the blood of Christ and applies it to our hearts, and it (the blood) cleanseth, and the Spirit sanctifieth, and we are purified from even those inward emotions which have caused us so many conflicts in the past; and in their absence how sweetly we rest. No storm can shake our inmost calm. O blessed rest! sweet rest! how grateful to our hitherto storm-wrecked barks. We sing of the "blessed rest, sweet rest, over there"; it is not all "over there," brethren. It will be blessed and sweet over there, but it is blessed and sweet here, and perfectly satisfying. Thanks to our "blessed, blessed Master!"

Worcester, Mass.

"FEEDING THE LAMBS"; OR, Preaching to Little Folks.

D. F. NEWTON.

"'Tis from the little ones, O God,
Their simple hearts and artless ways,
Wiser, because more pure than we,
Thou hast perfected praise."

Preach to the little folks, do you, parents? Fail not, begin early, the very moment the eyes of your newly-born babes behold the spangled heavens, nature's beauties, fruits and flowers. "Too little," say you? No, they are not. The instant a child hears nature's voice, its character is forming for time, for eternity.

Parent, have you a beautiful first-born, beautiful as an angel? What the first sermon to this precious gift? A smile from a heart overflowing with love to Jesus and your infant babe? Seest thou not the little one smile in return? And will not this heavenly smile of the loving, godly mother leave an impression for good? A child needs smiles as well as flowers need sunshine. Let every father, every mother, then, smile graciously, be happy, look happy, talk to the "little ones" in a way to make *them* happy.

"Speak gently! 'tis a little thing,
Dropped in the heart's deep well;
The good, the joy which it may bring,
Eternity shall tell."

A child's time is more precious than gold. Mothers, preach to your little ones. Fathers, preach to your little ones, lying down, rising up, going out, coming in; preach with smiles, gentle looks, sweet, heavenly, with Jesus in your souls. The first language a child learns is the face of its mother. Smile in love, talk in love, walk in love, do everything in love.

Let the whole atmosphere in the nursery, the kitchen, the dining-room, the parlor, up stairs, down stairs, in doors and out, be permeated with love, angelic sweetness. This atmosphere of love, these smiles of love, thoughts, words and deeds of love, are the first sermons to preach to "little folks"; the best, the sweetest, the most efficacious and permanent. They endure *forever*.

"Love is the little golden clasp
That bindeth up the trust;
Oh, break it not; lest all the leaves
Shall scatter and be lost."

Ministers of the gospel, preach to the "little folks," do you? at home and abroad, by the way-side, wherever and whenever you meet their cheerful, smiling faces? drop a word, kindly, lovingly, teaching the heavenly kingdom—the way, the truth, and the life.

When you meet the lambs of the flock, in doors or out, do you study to gain their good-will, their affections; labor to interest them in things lovely and of good report, things pertaining to the joys that await the blessed? Smile upon a child,—have you not won its heart? Does it not smile in return? Do not its eyes follow you? Does not its face sadden as you disappear, and smile when you come again? Does that smile cost you anything? What parent will not love you if you show an interest in his child? What church will not value the minister who thus wins the love and esteem of parent and child? Will not "outsiders" come to see and hear, and be converted under the minister who has first won the hearts of their children?

As a matter of fact and personal experience, did you ever know a preacher who paid no attention to the children to be truly popular; or one that did, to be unpopular? He who never notices children may be respected, feared, obeyed; but is he truly loved?

And then on the Lord's day, in the house of prayer and praise, the reading and expounding of God's word, be sure to feed the lambs; have something beautiful for the youngest members of your audience—the sincere, unadulterated milk of the word—angel's food, that they may grow thereby. Preach no sermon to the great folks, without something good expressly for the little folks. Children should be fed on the marrow and fatness of the gospel—the essence and quintessence of all that is pure and heavenly, the doctrines and precepts of the blessed Bible, the word of life. Not a discourse from the sacred desk should omit special reference to the "lambs." "Feed my lambs" is the high and holy mandate. Christ fed them, folded them to his bosom.

"He shall gather the lambs with his arms, and carry them in his bosom." These gentle words of prophecy relate to the Lord Jesus, and in him they were fulfilled. His ways of gentleness and of love engaged the hearts of little ones, and many such believed on him, while reasoning and self-righteous despised his grace, and scorned his lowly ways.

At Capernaum, the disciples asked the Lord—"Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said—"Verily, I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name, receiveth me. But whoso shall offend—stumble or ensnare—one of these little ones who believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea."

"And is it true, as we are told,
That there are lambs within the fold
Of God's beloved Son?
That Jesus Christ with tender care
Will in his arms most gently bear
The helpless little one?

Our Savior in the midst of his preaching, and teaching, and healing, stopped to speak to the little ones, took them to fold in his arms, and said, "forbid them not, for of such is the kingdom of heaven." Jesus is ready to save them now, even to the uttermost—clasp them to his bosom of love.

Jesus always had children among his auditory. They are often mentioned. In the enumeration of those whom he miraculously fed we read, "besides women and children." His triumphant entry into Jerusalem gathered among the most conspicuous of the jubilant throng those children who were heard crying "Hosannah" in the temple. When Jesus "took a little child and set him in the midst," he had not to go far for the living illustration, for the little children were always near the holy child Jesus.

Our Lord Jesus was so guileless, so gentle, the childish nature was so conspicuous, that he attracted the little ones to himself. We shall never forget the voice of the Savior, the Lord of angels, as he cries—"Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven." "Take heed that ye despise not one of these little ones."

We do not wonder at the disciples, who in their eagerness to relieve the Savior who was weary with his labors, forbidding the children to come; but since those precious words were uttered, is it not a marvel that any should be found who even doubt the propriety of encouraging children to come to Christ publicly and privately?

How touchingly beautiful is that narrative! There is nothing to compare with it in all of the Savior's ministry. How our hearts swell with emotion when we contemplate the scene! There are the mothers, who had been telling the children the story of the blessed Savior, until their hearts were alive with love for him and eager to rush to his embrace. And as they urge their way through the crowd and draw near, the disciples turn coldly upon them and forbid their coming—even rebuking them for their boldness. How chilling! But the Savior hears; and turning from the throng he was addressing, with extended arms and a look of love, he says—"Suffer the little children to come unto me and forbid them not, for of such is the kingdom of heaven." And he took them up in his arms, put his hands upon them, and blessed them. Who does not, in looking at this picture, involuntarily exclaim with the poet—

"I wish that his hand had been placed on my head,
That his arm had been thrown around me;
That I might have seen that kind look when he said,
Let the little ones come unto me."

We are bound to take them to Christ now, till they meet him, and we are sure we have put their little hands in his. First of all gather the lambs for Christ. "Take this child and nurse it for me, and I will give thee thy wages." Parents, take your children to the house of God with *special reference* to their soul's salvation; praying, anticipating the truth's lodgement in the soul and conscience. And when you return from the place of public worship, question them, solicit a repetition of the sanctuary services; bring them *home* to the heart, water them with prayer, as dew from heaven.

Here is an important moral field, wanting cultivation. Mind in its forming stage, impressible and inquiring; not pre-occupied, gospel hardened, or blinded by the deceitfulness of sin. The attention can be more readily arrested by saving truths than in riper years, the affections more readily won, the purposes of the heart more readily moulded to the right. Why then should this moral seed-time be so neglected by so many of the under shepherds, on whom the great Shepherd enjoins it so imperatively—"Feed my lambs."

God said to his ancient people—"Thou shalt teach these words which I command thee diligently unto thy children" . . . "when thou liest down and when thou risest up." The quiet hour, when "he lieth down," when the day can all be calmly reviewed in the light of conscience, is the time when the door of the child's heart is most open, when evil can be best turned out of it and Christ be brought in. Lead the children *directly* to Jesus, rest not till you are sure they are in his arms. Never let go their hands till then.

"See Israel's gentle Shepherd stand
With all-engaging charms;
Hark! how he calls the tender lambs,
And folds them in his arms.

'Permit them to approach,' he cries,
Nor scorn their humble name;
For 'twas to bless such souls as these
The Lord of angels came."

"SANCTIFY YOURSELVES."

Sanctification is indispensable to those who would be powerful for good. Many christian people wonder how it is that they are no more useful. They pray most earnestly; they give most liberally; they manifest much anxiety for the spread of God's cause, and yet have but little success. It may be because they are not holy. Many complaints of the hardness of men's hearts, and the general indifference of the world to pure religion would be silenced, if the church were entirely holy. We should march on, and nothing would stop our progress. Neither the sea nor the river, neither difficulty nor opposition would successfully oppose the progress of those who, filled with the Spirit of God, engaged in his service.

"Sanctify yourselves." It is a personal work. There must be a personal self-scrutiny, a personal putting away of every evil thing, a personal dedication to God, an entire self-surrender, a complete renewal of heart and life. This is the best preparation for working for God. Although thought and careful study are demanded when we engage in holy toil for Jesus, yet prayer and consecration, the making clean the heart, are even more essential. . . . .

The to-morrow of sanctification is the today of wonder-working. What wonders were done among the Israelites after the command to sanctify themselves had been obeyed? The river was parted, the whole host went through on foot, the promised land was entered upon, and promises which had been made ages before were fulfilled. How quickly did the wonders occur after the sanctifying! To-morrow! How soon the hours of a night pass. But not sooner than will come wonders of divine working among those who sanctify themselves. It is God who doeth the wonders. We need have no fear whether he will be true to his work. Let us sanctify ourselves, and the promise will be gloriously fulfilled.

What wonders would the world behold if all the members of the church were to "sanctify themselves!" What power in the services! What sinners saved! What backsliders restored! What feeble saints made giants in love, purity, and grace?—*Rev. W. G. Pascoe.*

LITTLE THINGS.

A little thing! how oft that word
We hear from young and gay;
Events which fill our daily lives,
Are "little things," they say.
Ah! did we know the weary pain
A little fault might bring,
We'd pause a moment, ere we dared
Call it a little thing.

It may be but a hasty word,
A cross or angry tone;
The little woe that prompted it
Ere it is spoke is gone;
But to the loving heart it wounds,
The sorrow long will cling;
The pain your thoughtless words impart,
Is not a little thing.

Remember, too, the loving Lord
Looks very calmly down,
To give each action and each thought
His blessing or his frown.
That hasty word recorded is
Where holy angels sing;
Their sinless hearts are pained by it—
Is that a little thing?

A mother's kiss, a sister's smile,
A golden summer's day,
Appear but little things to us,
To cheer our onward way;
But love, and joy, and thankfulness,
These gifts were meant to win;
Your heavenly Father sent you each,
Not as a little thing.

Oh! who can tell the wondrous chain
Which on each act may hang,
Reaching from when their morning hymn
The stars of morning sang,
Through countless ages, till the time
Of which the angels sing!
Can any link of this great chain
Be called a little thing?

Know that each hour of life is fraught
With endless good or ill;
No act but with its consequence
The universe may fill;
Then, till with angel visions clear
We mount on angel wing,
Let us not dare to say of aught—
"It is a little thing."

—*Chris. Review.*

THANKS TO THE LORD.

L. W. A. JOHNSON.

"It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High."—Ps. 92: 1.

It is a good thing to give thanks to the Lord, to show forth our love to him, to serve him faithfully, and to praise his great and holy name, for his good and loving kindness to us. He has been merciful to us. He has spared our unprofitable lives, while others have been cut down by death. How thankful we should be. Let us look at ourselves, and search our hearts; and what do we find? Ah! I think I can say, we do not find that sincere love which should be felt for our blessed Master. We do not think of his merciful kindness to us in the hour of need, when we were oppressed in mind and every side looked dark, and it appeared as if we were forsaken; but when we look to our heavenly Father, and ask him to lighten our burden, and make our way clear, gradually, as we pray, the load leaves us, until at last we are free, and can stand up and give thanks to the Lord.

Trials and tribulation are ours here on earth, for we cannot reach that celestial abode without a few battles. Does the soldier in battle expect to conquer the enemy without fighting? No. We must fight Satan, for he is our enemy; he is trying to undermine the christian soldiers, by throwing out to them great inducements for his own gains. But let us be firm and unmovable, as Jesus was when he was tempted. Let us pray to him to give us that faith and strength that will keep us firm; for though Satan may throw out all the inducements to you in this world, and you accept them, what will it profit you in the next? Nothing but misery; for "what shall it profit a man, if he gain the whole world, and lose his own soul?" Then let us be careful how we walk, and let our lamps be well trimmed and burning brightly, ready to meet Jesus on that great and glorious day.

HOW TO FODDER.

A writer in the *Christian Era* presents truth in the following sensible words:—

"Don't put the forage too high. It must be accessible. Some 'under shepherds' walk on stilts and carry the fodder so high above the heads of the fold that only the taller ones can reach it. Put the food so low that all—sheep and lambs—can get at it and can get each and all 'their portion in due season.'

"Another thing—Let it be genuine fodder, the real 'herd's-grass' and 'red-top' of God's word. Not the 'witch grass' of human speculation nor the 'white weed' of human fancy, much less the 'thistles' of heresy and false doctrine.

"The great Shepherd never commissioned Peter nor any other under shepherd to feed his flock with 'mullen stalks.' None but the bright sweet hay, right from God's own meadow, will answer, all fresh, and fragrant with the smell of inspiration.

"'Feed my sheep, feed my lambs;' you cannot do this with rainbows, nor with dissolving views, nor with flowers. Fill and flood a sheep-fold with wreaths and bouquets of rarest beauty, and how soon the fleecy inmates will pine and perish with hunger. So with God's sheep. Flowers for the pulpit are well, they please the eye. But mere flowers *from* the pulpit are poor things. They may please the ear, but can never feed the soul. Sheep must have sheep's food.

"Still further. The sheep-feeder must deal out his provender diversely. Sheep like and need variety. Not new 'false' pabulum, not some 'strange doctrine;' but the old made new. Not the same unvaried, but varied. While some should leave the hearers beseeching for the same things the next Sabbath, we must not give them the same things; not the same, that is, in the species, but in the genus.

"Follow the Bible. Copy Christ. In God's word, as in a forest, we find unity in the genus but a vast diversity in the species. Christ addressed not one part or passion of our nature only. 'There was no one manner of address.' He put not always the same set of truths before the mind. So should it be with his under-shepherds. Like discreet housekeepers, they ought to vary their provisions. 'Change of pasture makes fat calves.' Sheep fare and feel better—the quadrupeds and the bipeds—on a variety of forage. They want something besides hay. And of hay they want and should have different kinds of it. The trouble with some shepherds is, that they put into the rack, year after year, only one kind of hay and very dry at that; so dry that the sheep are dry as well as hungry.

"God's shepherd should feed his sheep with the different varieties of provender which he has garnered for them in the rich store-house of his word. Sheep like salt. When the preacher, as an expedient to keep his people awake, suggested that they take snuff, they wanted to know if he could not put the snuff into the sermon. Put the salt there; they can dispense with snuff, but not with salt. Sheep need it; not the savorless, but the savory.

"Whether they do or do not, as Christ directs, have salt in themselves, they should have it in the sermon. They demand that in the pulpit if not elsewhere, the preacher's speech be always 'seasoned with salt.' Yes, and salt let it be, the real 'attic' scriptural salt. Not the salt of 'sensationalism' so popular with some. Salt, not pepper nor mustard, nor cayenne, nor any other mere 'pungent, appetizing substance.' But the real food seasoning, soul-satisfying, salutary substance.' The salt that has not 'lost its savor' and ought never to be 'trodden under foot of men.' He who shall thus 'feed the flock of God, when the chief Shepherd appears shall receive the unfading crown of glory.'"—*Christian at Work.*

THE PRESENCE OF GOD.

The habitual conviction of the presence of God, is the sovereign remedy in temptation; it supports, it consoles, it calms us. We must not be surprised that we are tempted. We are placed here to be proved by temptations. Every thing is temptation to us. Crosses irritate our pride, and prosperity flatters it. Our life is a continual warfare, but Jesus Christ combats with us.

We must let temptation, like a tempest, beat upon our heads, and still move on, like a traveler surprised on the way by a storm, who wraps his cloak about him, and goes on his journey in spite of the opposing elements.

In a certain sense, there is little to do in doing the will of God. Still it is true that it is a great work, because it must be without any reserve. This spirit enters the secret foldings of our hearts, and even the most upright affections and the most necessary attachments must be regulated by his will; but it is not constraint and contention that advance us in our christian course. On the contrary, it is the yielding of our wills, without restriction and without choice, to tread cheerfully every day in the path which Providence leads us, to fear nothing, to be discouraged by nothing, to see our duty in the present moment, to trust all else without reserve to the will and power of God. Let us pray to our heavenly Father that our will may be swallowed up in his.—*Ex.*

Gems.

— Many a one has kissed the trouble at parting that he met with trembling.

— What can we say more for ourselves in our prayers than He has said for us in his promises?

— Thorns and briars are but discouraged buds.

— Eloquence is reason set to music, and, like reason, should never be perverted to base purposes.

— If we lose a piece of good money, we may find it again; but if we lose a piece of good temper, it is lost forever.

— He who would reproach an author for obscurity should look into his own mind to see whether it is clear there. In the dusk the plainest writing is illegible.

— Misfortunes are troublesome at first, but when there is no remedy but patience, custom makes them easy to us, and necessity gives us courage.

— When you see a man with a great deal of religion displayed in his shop window, you may depend upon it he keeps a very small stock of it within.

— He who betrays another's secret because he has quarreled with him, was never worthy of the sacred name of friend; a breach of kindness at one side will not justify a breach of trust on the other.

— If a civil word or two will render a man happy, he must be wretched indeed who will not give them to him. Such a disposition is like lighting another man's candle by one's own, which loses none of its brilliancy by what the other gains.

— By friendship you mean the greatest love, the greatest usefulness, the most open communication, the noblest sufferings, the severest truth, the heartiest counsel, and the greatest union of minds of which brave men and women are capable.

— It is easy in the world to live after the world's opinion; it is easy in solitude to live after your own; but the great man is he who, in the midst of the crowd, keeps with perfect sweetness the independence of solitude.

— Happiness is like manna; it is to be gathered in grains, and enjoyed every day. It will not keep; it cannot be accumulated; nor have we got to go out of ourselves nor into remote places to gather it, since it has rained down from heaven, at our very doors, or rather within them.

THREATENED WAR.

Henry Dunat is a man well known throughout Europe as the originator of "The Red Cross," a society organized to alleviate the sufferings of the sick and wounded in war. He has lately read a paper in London, before the Social Science Association, showing the necessity of an immediate and uniform organization of the Red Cross Society throughout Europe; and his arguments have attracted a great deal of attention. The following is the main idea:—

"I believe I know the continent, and my conviction is that we are on the eve of the grandest events of this century, whether viewed from a political or social point of view. A great war is imminent, and within a few years, the continent will be overturned by a general conflict of nations."

War is always an evil in itself, even when undertaken in a good cause; but it is also an instrument of good, and the realization of the prophecy, given above, is likely to produce a permanent and much needed reform. In any event, the state of things cannot be any worse than it is now. Nearly all Europe is virtually, if not nominally, enslaved. Ireland and Poland are remorselessly chained down; the Pope and his people are imprisoned by an armed force—in a word, the people, throughout the entire continent, are ruled, not by their own choice, but by military despotism. This state of things must change; and the magnitude of the evils to be unrooted renders some great social convulsion inevitable.—*Irish World.*

Simplicity of the Bible.—The Bible was written for the people—the common people—the mass; and if God had not meant the word of faith to be understood in a common sense way, he would have prepared the Bible with a dictionary, and have explained the nature of believing; but as there is no such explanation given, we infer that we are to understand it just as it is understood in ordinary language among men.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

GEMS FOR THE LITTLE ONES.

— I think it best not to dispute when there is no probability of convincing.
— Make few promises.
— Always speak the truth.
— Never speak evil of any one.
— Keep good company or none.
— Live up to your engagements.
— Never play at a game of chance.
— Drink no kinds of intoxicating liquors.
— Never borrow if you can possibly help it.
— Avoid temptation, through fear you may not be able to withstand it.
— If any one speak evil of you, let your life be such that no one will believe him.
— And as ye would that men should do to you, do ye also to them likewise.—*Sel. by G. A. Streeter.*

THE FUTURE.

Pretty flowers, can you tell me
What my future life shall be,—
Whether bright or dark the sky
Of the mystic by and by?

Flowers point to worlds above,
Saying, "Trust thy Father's love;
Only he thy future knows—
He doth all events dispose."

Little birds that soar so high,
Can ye future things descry?
Birdies twitter in the tree—
"God hath said, 'Leave that to me.'"

Let us, children though we be,
Learn to trust as well as they;
Let us learn from birds and flowers
That to-day alone is ours.

—*Well-Spring.*

THE THISTLE AND THE ROPE-WALK.

"Such a mite as I can do no good," is the general impression of our boys and girls, when they are urged to do what they can for the good work. But smaller, humbler instruments than you God has made use of to do great works in this world.

A great army, many years ago, invaded Scotland. They crept on stealthily over the border, and prepared to make a night attack on the Scottish forces. There lay the camp, all silently in the starlight, never dreaming that danger was so near. The Danes, to make their advance more noiseless, came forward barefooted. But as they neared the sleeping Scots, one unlucky Dane brought his broad foot down squarely on a bristling thistle. A roar of pain was the consequence, which rang like a trumpet-blast through the sleeping camp. In a moment each soldier had grasped his weapon, and the Danes were thoroughly routed. The thistle was from that time adopted as the national emblem of Scotland.

By the harbor of New London there was once a long, old ropewalk, with a row of square window-holes fronting the water. In time of war, a British admiral was cruising off that coast, and had a very good chance to enter and destroy the town. He was once asked afterward why he did not do it. He replied that he should have done so "if it hadn't been for that formidable long fort whose guns entirely commanded the harbor." He had been scared off by the poor old rope-walk.

God has his uses for even the simplest and humblest of us. Our great business should be to find out what the Lord would have us to do, and then do it with all our might, mind and strength.—*Selected.*

O, MOTHER MINE!

O, mother mine! God grant I ne'er forget
Whatever be my grief, or what my joy,
The unmeasured, unextinguishable debt
I owe thy love; but find my sweet employ,
Ever through my remaining days, to be
To thee as faithful as thou wast to me!

BONNIE CHRISTIE.

Two boys were in a school-room alone together, when some fire-works, contrary to the teacher's express prohibition, exploded. The one boy denied it. The other, Bonnie Christie, would neither admit nor deny it, and was severely flogged for his obstinacy. When the boys got alone again,—

"Why didn't you deny it?" said the real delinquent.

"Because there were only we two, and one of us must then have lied," said Bonnie.

"Then why not say I did it?"

"Because you said you didn't and I would spare the liar."

The boy's heart melted. Bonnie's moral gallantry subdued him.

When school resumed, the young rogue marched up to the teacher's desk, and said, "I can't bear to be a liar, sir; I let off the squibs," and burst into tears. The teacher's eye glistened on the self-accuser, and the unmerited punishment he had inflicted on his schoolmate smote upon his conscience. Before the whole school, hand in hand with the culprit, he walked to where Christie sat, and said aloud, with some emotion, "Bonnie, Bonnie, lad, he and I beg your pardon; we are both to blame!"

The school was hushed, as schools are apt to be when any thing noble is being done; so still, they might almost have heard Bonnie's big-boy tear drop on his book; and when, for want of something else to say, he gently cried, "Master forever!" the glorious shout of the scholars filled the old man's eyes with something behind his spectacles, which made him wipe them before he resumed his chair.—*The Dayspring.*

A LITTLE CHILD'S ANSWER.

The King of Prussia, while visiting a village in his land, was welcomed by the school children of the place. After their speaker had made a speech for them, he thanked them. Then taking an orange from a plate, he asked: "To what kingdom does this belong?"

"The vegetable kingdom, sire," said a little girl.

The King took a gold coin from his pocket, and holding it up asked: "And to what kingdom does this belong?"

"To the mineral kingdom," said the little girl.

"And to what kingdom do I belong, then?" asked the King.

The little girl colored deeply, for she did not like to say the animal kingdom, as he thought she would, lest his majesty should be offended. Just then it flashed into her mind that "God made man in his own image," and looking up with a brightening eye, she said: "To God's kingdom, sire."

The King was deeply moved. A tear stood in his eye. He placed his hand on the child's head, and said, most devoutly, "God grant that I may be accounted worthy of that kingdom."

Thus did the words of a child move the heart of a king. Little children, learn from this that even your words may do both good and harm. A pert word, from a child may wound the heart of a mother—a loving one may make it glad. My little children, let your words be kind, true and right.

Who is Little Sunshine?—The child who does not pout, or frown, or say cross words, but goes about the house laughing, smiling, singing, saying kind words, and doing kind deeds—that child is Little Sunshine.

Children can do much toward making their parents happy, or they can bring down their gray hairs with sorrow to the grave. I trust all children will be a blessing, and not a curse to their parents.

Hygiene.

"This is for your Health."—Paul.

HEALTH AS A CHEERING INFLUENCE.*

But, once more, it is impossible for a man who is an invalid to sustain a cheerful and hopeful ministry among his people. An invalid looks with a sad eye upon human life. He may be sympathetic, but it is almost always with the shadows that are in the world. He will give out moaning and drowsy hymns. He will make prayers that are almost piteous. It may not be a minister's fault if he be afflicted and ill, and administer his duties in mourning and sadness, but it is a vast misfortune for his people.

If there is anything in this world that is the product of wholesome, healthy souls, it is the hope-giver and joyful comforter. If there was ever a system of joy and hope in the world, prefigured by the prophets, and afterwards characterized by the Sun of Righteousness, it is that ardent and hope-inspiring gospel that you are to preach. You are not sent out to tell of the dungeon and the pit, the shackle and the yoke—except as redeemed by the power of Jesus Christ into rest and peace. And the very product of gospel which you are to carry to mankind is hope and cheer. It is good news.

You find men struggling with cares. They stand where a dozen ways meet, in utter perplexity, and they want the best advice you can give. Your Sunday ought to bring this witness from your flock every single month of your ministry: "If it had not been for the refreshment that I got on Sundays I never could have carried my burdens." The sweetest praises that ministers can have are from the house of trouble, from men in bankruptcy, from men hunted by perverse fortune almost to the bounds of suicide. They come to you and say, "Sir, it was the cheer and comfort of your preaching that helped me through, or I never could have endured it." That will be better than any guerdon and any compliment.

We are sent to men that are cheerless, men in distress, men who are burdened; and we have no business to have any other ministry than that which is based on the sweet teachings of the Lord Jesus Christ. We must learn ardor and fervor from St. Paul's interpretation of them. We must tell of love, hope, courage, and the cheering prospect of a blessed immortality. What business have you to turn all this into minor symphony? But you can not do otherwise, unless you keep yourself healthy, cheerful hopeful, and buoyant. You must call to your assistance all the health you can derive from the highest conditions of bodily health.

* From a Lecture by H. W. Beecher, before the Theological Department of Yale College.

BENEFICIAL RESULTS OF LIGHT.

1. There can be no persistent vitality nor healthfully-developed bodily structure without it. Compare the faces of those who work in light vs. dark rooms, and the contrast in cheerfulness is great. The forms of children brought up in dark lanes and places are stunted, and their bodies scrofulous.

2. Those who sleep in the day and labor at night are less healthy than when it is the reverse.

3. Dampness produces worse effects where there is no light than where it is abundant.

4. In the deep sea, where there is little light, animals and vegetables are low in the scale of organization.

5. Light attracts plants. They grow toward it.

6. Light rooms are more cheerful than dark ones. The light and warmth of an open fire are valuable aids to health and happiness.

7. The blood becomes more watery in those who live in the dark and damp.

8. People who live on the shady sides of streets are less healthy than those who live on the sunny side.

9. Children become scrofulous when kept from the light.

10. In short, without the light and heat of the sun, there is no life. The light and heat of the sun are the source of all the energy on our globe. Let us then not cut ourselves off from it too much, but for ever secure for ourselves enough to prevent these forms of premature decay that are occasioned by its absence.—*Herald of Health.*

Use of Fruit.—Instead of standing in fear of a generous consumption of ripe fruit, one should regard it as decidedly conducive to health. There are so many erroneous notions entertained of the bad effect of fruit that it is quite time a counteracting impression should be promulgated, having its foundation in common sense, and based on the common observation of the intelligent. No one ever lived longer, or freer from the attacks of disease, by discarding the delicious fruits of our country. On the contrary, they are very essential to the preservation of health, and are therefore given to us at the time when the condition of the body, operated upon by deteriorating causes not always comprehended, requires their grateful, renovating influences. Unripe fruit may cause illness, but fresh, ripe fruit is always healthful.

In croup, water as cold as ice can make it, applied freely to the throat, neck and chest, with a sponge or cloth, very often affords an almost miraculous relief; and if this be followed by drinking copiously of the same ice-cold element, the wetted parts wiped dry, and the child be wrapped up well in the bed-clothes, it falls into a delightful and life-giving slumber.—*Dr. Hall.*

The mere lapse of years is not life. To eat, and drink, and sleep—to be exposed to darkness and light—to pace round in the mill of habit, and turn thought into an implement of trade—this is not life. Knowledge, truth, love, beauty, goodness, faith, alone can give vitality to the mechanism of existence.

The World's Crisis AND SECOND ADVENT MESSENGER.

TERMS:

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 886. | BOSTON, WEDNESDAY, OCTOBER 16, 1872. | VOL. XXXVI.—NO. 2.

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GEO. T. ADAMS, TREASURER AND BUSINESS AGENT.

MILES GRANT, EDITOR.

WILLIAM SHELDON, *Corresponding Editor.*

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The "Crisis" is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

ANNUAL REPORT

OF THE AMERICAN ADV. MISSION SOCIETY FOR THE Year ending Aug. 22d, 1872.

The seventh annual meeting of the American Advent Mission Society was held in Springfield, Mass., (Chapin's Grove), August 22nd, 1872. The meeting was called to order by the President, Eld. Miles Grant. After singing the 286th hymn of the Jubilee Harp, Eld. John Couch offered prayer, and when concluded, the 259th hymn of the Harp was also sung. At the conclusion of the devotional exercises, the following vote was taken: That the list of members of the A. C. Association as given by the Secretary of that Society be adopted. The following is the list of membership:—

OFFICERS OF THE A. C. SOCIETY—S. G. Mathewson, M. Batchelor, H. F. Carpenter, Geo. T. Adams.

J. G. Hamblin, Member of the Board.

MINISTERS—Elds. Geo. A. Cole, Winchendon; B. Finney, Wakefield; J. Hemenway, Athol; C. Goodrich, J. Couch, M. Grant, L. Boutell, Chelsea; H. Pratt, Dr. A. M. Higgins, Springfield; J. R. Boynton, Plymouth; H. K. Flagg, Savoy; Geo. A. Streeter, No. Dana; D. M. Leavitt, Haverhill; W. E. Hathaway, No. Carver; E. Phelps, Westfield; W. C. Thurman, Wm. Kellaway, Boston; J. M. Sherman, South Framingham; R. Stark, So. Adams; Rufus Baker, Warren; L. T. Cunningham, Newton Upper Falls; J. W. Thomas, New Bedford; E. Owen, Portsmouth; E. Morrill, South Deerfield; A. Ross, Plymouth, N. H.; O. D. Woodruff, Southington; I. B. Potter, West Stafford; H. Davis, Woodstock Valley; J. L. Wood, New Milford; E. Bellows, So. Killingly; G. L. White, Bristol, Ct. I. C. Wellcome, Yarmouth, Me. L. C. McKinstry, Addison, Vt. A. W. Sibley, R. Mosher, Sandy Hill; T. J. Cox, H. A. King, New York City; W. A. Durand, Saratoga; R. H. Beman, Gloversville, N. Y. Elias Brundage, Philadelphia, Pa. A. A. Phelps, Vineland, N. J. W. L. Himes, Frank Burr, Chicago, Ill. P. G. Bowman, Lydia, S. C.

DELEGATES—Isaac Barnes, Clinton; D. W. Perry, Dwell Street, Boston; C. E. Bassett, Southbridge; B. D. Reed, A. Noble, Westfield; Don McIlvane, Natick; Dr. H. W. Buxton, S. Giddings, H. Blackmer, G. E. Merrill, L. G. Higgins, Worcester; W. B. Rose, Springfield; Dr. F. Broons, H. Stratton, Athol; J. E. Hudson, Chelsea; M. N. Burgess, Winchendon; G. H. Calkins, Wilbraham, Mass. H. Castle, J. Wiswell, A. Bosworth, Castleton; J. C. Allen, Vernon, Vt. N. Shumway, Danielsonville; M. G. Wise, Ollinsville; S. P. Goodsell, Winsted, Ct. T. H. Ford, Concord, N. H. Geo. S. Harwood, Providence, R. I. W. L. Howard, D. W. Lincoln, Hebron; H. Campbell, Green Point; B. Keach, Hoosick; Geo. S. Howard, Troy; F. Douglas, N. Y. City; Jacob Pike, Sandy Hill; David Bunn, So. Hampton, N. Y. H. Taylor, Philadelphia, Pa. John Wilson, Melbourne, P. Q.

The order of business adopted at the last annual session was re-adopted, which is as follows:

1. The reading of the Secretary's minutes.
2. The report of the Executive Board.
3. Treasurer's report.
4. The election of officers for the ensuing year.
5. Promiscuous business.

The minutes of the Secretary were read and accepted.

The report of the Board was read, accepted and adopted.

The Treasurer's report was adopted. The following is the

Report of the Executive Board.

Dear beloved Brethren:—Another of the last remaining years has run its round since we met on this consecrated spot to renewedly set ourselves apart for the work of self-devotion to the cause of Christ, truth, and his soon coming kingdom, and to confer together how the most good could be accomplished, under God, to save our fellow men, by the proclamation of the last message or call of mercy to this doomed generation.

It was then felt that there must be a greater effort made by our missionary society to scatter light and truth everywhere where the door could be opened. That men must be found crying the "woe" upon them so that they could not hold their peace "day nor night till Jerusalem is made a praise in the whole earth." The calls were coming from the North, the South, the East, and the West. The Macedonian cry must be heeded, or it could never be said "Well done," especially to us who are looking at the exhausted state of prophecy, and see the events—the last events, before the coming of our Lord Jesus Christ being fulfilled before our eyes; unless earnest, determined, faithful effort should be made, we should be found guilty. The harvest is ripening. The crop is to be gathered and disposed of. There is no evading this conclusion.

The Board, believing this, felt it a bounden duty to improve every means possible in their power, under God, to push the battle in every direction, warning men in thunder tones of their danger, and carrying the sweet message, "Behold He cometh" into all parts of the world as a witness to all nations, being assured that then the end would come. With this assurance of faith, and a corresponding harmony of action, we commenced operations one year since in the Mission field.

At the annual meeting of the Society, Aug. 23d, 1871, there was a gratifying harmony in the body, with the spirit of work; action, immediate action, was the watchword.

The call for funds was nobly responded to, which proved successful in replenishing the treasury. The spirit of the Lord and the energy of the lovers of Jesus added much to the courage of those who had the supervision of the work. We immediately responded to Elder P. G. Bowman of South Carolina, giving him the hand of fellowship, and promising him our hearty co-operation and assistance, although the Methodist Conference had disfellowshiped him, and left him out, for believing plain Bible teaching relative to the coming of Jesus, the state of man in death, the necessity of the resurrection of all the dead to receive their reward for deeds done in the body, whether good or bad; that the righteous will come forth to receive eternal life, while the unbelieving will be doomed to everlasting destruction; that the earth will be restored, brought back to its Eden beauty, and will be the home and heaven of the righteous; this to be realized at the consummation of that "blessed hope and glorious appearing of" the Lord Jesus Christ; leaving him at liberty to labor in his own field (S. C.), or anywhere else, under that original commission—"Go ye into all the world, and preach the gospel to every creature"—as the way might open and the Lord direct.

All felt that this Southern field must be cultivated, if the right men and means could be obtained. The seed must be sown. We are happy to say, as far as we can judge, that amid the prejudice and dislike to the doctrine we love so dearly, Bro. Bowman has exerted an influence in favor of God and his blessed Word that never can be outgrown. He has been hedged up on all sides, but truth has triumphed gloriously. To God be all the glory.

Bro. Sheldon also has taken his second tour of three months out in the Southern field. His mission has been attended with prosperity. Many have heard the reasons of our hope through his agency and instrumentality. Ministers have had their minds called to this great question, the coming of our Lord from heaven, and some have commenced the cry—"Behold the Bridegroom cometh." Others have fallen in love with it, and are telling the pleasing story. Error is giving way before the march of simple truth. The Bible is being justified, the right fulfillment is being seen. Glory be to God! Many are seeing the Son of man must soon come, and they are rejoicing and will rejoice; and if we do not see all we could wish, we will thank the Lord for what we do see. The theology of the nation is undergoing a great change through the faithful preaching of the word of life. There is a radical change rapidly going on, and the inquiry made as in former times—"What shall we do with these men?" is often heard; but stubborn truth and common sense are so interwoven together in our messages, that they find it to advantage to deal gently with us.

Others have labored successfully in the Southern field. Sister C. Tuller has done quite a work in Kentucky, familiar to the readers of the *World's Crisis*. Everywhere this new doctrine is finding its way, and they soon find out it is as old as the blessed Bible.

California still has its claim upon us. Bro. Read had begun to sound the alarm with others on the Pacific coast, but the cause of truth and righteousness, with the personal coming of Jesus soon to reign, had not gained an identity that made them feel that there was a difference between the doctrine our brethren preached, and that they have believed and preached for centuries past; viz., the mortality of man, with the loss of eternal life, the coming of Jesus Christ to redeem and restore life. The call for help was again heard, and it seemed imperative. And men were found ready to respond. Bro. Fassett and wife were ready at the Master's call to start for that promising field of hardship and labor. October, after a rapid journey, found them welcomed to California by their reproach-bearing brethren for Christ's sake. But this was not enough. Bro. Grant had been and spent three months, and by the blessing of God and the prayers of the church had set the coast in a blaze; light had shone, and multitudes had been searching the Bible to see if these things were so, and they must hear more from the same mouth, from the same Bible. For in his absence the ministers and churches had tried to turn the tide and bring the truth into disrepute. So our President consented cheerfully to take another trip to the Pacific coast and finish as far as possible, under God, the work he was obliged to leave undone. His cold, snow-drift journey, and his welcome reception, with his labors, are familiar to the readers of our paper.

Without giving any praise to Bro. Grant, or his co-laborers, the Lord has done a great work in California by the instrumentality of the truth. The Advent believers are concentrating their influence and labor, and it is everywhere beginning to be felt. Union and harmony with Christ we must have in order to show the world the divinity of our mission. The gospel car set in motion by the Missionary Society, under the oversight of the true Shepherd, in California, will gain rapidly in velocity, and nothing can stop its progress. So we will respond Amen, and pray for the prosperity of the gospel of the kingdom on the Pacific coast.

Kansas, also, has received attention. Bro. Himes has made inroads upon this neglected territory. He has visited many places, and by him the sound of a coming Lord has been heard by those who otherwise might never have heard of it. Bro. J. C. Smith has been there the last seven or eight months. He has found as many open doors as he could fill. He has labored as extensively as he could with his poor health, and thus the sound—"Behold the Bridegroom cometh," has spread. Some others have also been found to tell the story, and all combined by the word and Spirit of the Lord, many have heard and a goodly number received the welcome message, put on Christ by baptism, and are on their way rejoicing.

Florida has also received missionary labor. Bro. Green and some others have traveled more or less in this delightful winterage. Bro. Green has been doing all he could; new places are continually opening to him; so the people have heard the voice of warning. The watchmen have sounded the alarm, crying—The sword is coming. But, brethren, little to what ought to be done is now being done by us who look for the speedy coming of our blessed Lord. With the available means and men within our influence, the South, the East, West and North, ought to be electrified with the sweet sound of the soon return of the Nobleman from a far country. Many other places and worthy men have been helped on their way by us in this important work of getting this last message before the people. This gospel as a witness to all nations they must hear, or the guilt will be ours.

But we will not extend this report. The report of the Treasurer will show our help financially. Dear brethren, the good that has been done through your benevolence, by our agency, can never be estimated; but we doubt not many will find themselves, through these instrumentalities, in the everlasting kingdom of God, and enjoy eternal life.

With the encouraging results of the last year's labor, the suggestion comes, What shall be done the coming year? The calls are many. They are urgent. "There is a famine in the land; not a famine of bread, or thirst of water, but of hearing the word of the Lord." The cry comes to us from the old world, and from the new; from abroad and from home. And, dear believing disciples, what shall be done? Shall we turn a deaf ear? The Lord is soon coming, when we shall be called to give an account of our stewardship. We believe it. Yea, this National Campmeeting calls the believers of Christ's soon coming from the East, the West, the North, and the South, and speaks in unmistakable language our specific call, our specific work. And what is it? That of giving to this generation the signs of our Lord's speedy coming, that by the unerring fulfillment of the prophetic pen we shall soon realize our highest expectations—"He that shall come will come and will not tarry." Why these many tents, some coming many long miles to meet and associate with those of like precious faith? Why are they at this time in Springfield, in this consecrated spot, dearer to them than all others? Because the sound—"Behold He cometh" is the sweetest sound on earth they can hear. They love this cry so well they cannot stop where it is not heard. Why with cheerful sacrifices and buoyant hope have these brethren made so long journeys to reach this tented grove? Because they can hear here what they can hear from no other class of people. The very call for our national yearly feast indicates this. The Second Advent believers hear the call, and think it means them, although all others are cordially invited. The very coming together as a body shows our identity, and speaks our faith in the Lord soon coming.

The dial of time has run its yearly round since we last assembled. Some dearly beloved, and seemingly needed to the cause of Christ among the last perils, have fallen asleep in Christ. Death continues its ravages and the old pilgrim veterans are few, growing fewer; but "this generation shall not pass away till all these things be fulfilled."

Now, brethren, the Lord calls loudly for us to be holy, without spot, and blameless, and to double our efforts to save the perishing. Come, then, gird on the whole armor and unitedly make the last onset. It is a mighty conflict. The war rages mightily. Put all on the altar, if it is not there, money, talent, time, influence, all. Let the cry be heard everywhere—He is soon coming. Let us not be weary in well doing, for soon it will be home, sweet home, and we shall enjoy it eternally. L. BOUTELL, for the Mission Board.

Treasurer's Report.

GEO. T. ADAMS, Treasurer of the A. A. Mission Society, in account with the same.

DR.

Aug. 15th, 1872.	
To balance from last year's account	$455.36
" cash received from Aug. 17th to Aug. 15th, 1872, by various donations	2,308.66
" cash received on payment of property in Memphis, Tenn	505.00
" cash received from sale of publications in California	12.82
Total receipts	$3,290.84

CR.

Aug. 15th, 1872.	
By cash out as follows:—	
For Southern Mission, under the direction of Bro. P. G. Bowman	$1,004.47
California Mission—Bro. Grant	325.00
Southern Mission under Bro. Sheldon	280.00
Memphis Mission (not including note of $400)	389.55
Kansas Mission	150.00
Florida Mission	150.00
West Point (Ky.) Mission	110.00
Arkansas Mission	115.00
Michigan Mission	65.00
Northern Field	175.00
Publications sent out	140.14
Paid interest on notes	174.43
For postage, postal orders, expense of attending meetings	36.11
Total expenditures	$3,004.70
Balance in Treasurer's hands	$286.14

GEO. T. ADAMS, *Treasurer A. A. M. Society.*

BOSTON, Aug. 16th, 1872.

I have examined the accounts of the Treasurer, and find them correctly kept, and rightly vouched, and the balance in the Treasury of two hundred and eighty-six dollars and fourteen cents. L. BOUTELL, Auditor.

On motion, it was voted that the Chair appoint a committee of three to receive, assort, and count ballots. The Chair appointed as that committee Brn. G. A. Streeter, G. S. Harwood, John Wilson.

It was voted, that the old list of officers be read, and that the tellers have till to-morrow to report. Adjourned till nine o'clock to-morrow A. M.

Friday, Aug. 23d, 1872. Met as adjourned. The President in the Chair. After devotional exercises, the committee on ballots reported the following officers elected for the ensuing year:—

President, Miles Grant.

Vice Presidents, Sidney Hall, C. S. Sherman, N. W. Wait, S. Ayres.

Secretary, A. W. Sibley.

Treasurer, G. T. Adams.

Auditor, L. Boutell.

EXECUTIVE BOARD. J. Couch, H. A. King, L. T. Cunningham.

At the conclusion of the report of the committee on ballots, Brn. P. G. Bowman, J. Couch, W. L. Himes, and H. A. King, made some very interesting remarks on the subject of mission work, and the importance of immediate action in relation to raising funds with which to spread the glad tidings—"Behold He cometh." These remarks were responded to nobly in offerings made to the Lord by those present with which to push forward the mission work another year. The meeting was characterized with harmony of action, the Spirit of God leading in the deliberations and business transactions. After singing the doxology, the meeting adjourned *sine die*.

A. W. SIBLEY, *Secretary.*

EVIDENCES FOR THE COMING OF THE LORD IN 1873.

N. H. BARBOUR.

"Behold the Bridegroom cometh; go ye out to meet him."

To those who accept the Bible as the standard of truth, there can be nothing plainer than are the indications that we are on the eve of the world's dissolution. The signs in the sun, moon, and stars; the perplexity of the nations; the downfall and gradual consumption of the papacy; the disintegration of social and political organizations; all together speak in language too plain to be misunderstood, and tell us that the "times of the Gentiles" are about fulfilled, and earth's history under the curse drawing to a close. Then will come the day when Zion's warfare will end, and death be swallowed up in victory. A few more days and the grave must give up its sleeping millions; a few more days and we shall greet the loved ones who sleep in Jesus.

This being true, the history of the present time is one of interest to the prophetic student; especially that portion which refers to God's people. When the Lord comes there is to be a "waiting" people on the earth. "In the day when he takes the rebuke of his people from off all the earth, *it shall be said*, Lo, this is our God; we have waited for him, and he will save us." "Blessed is he that *waiteth* and cometh to the thousand three hundred and five and thirty days." All living will come to the end of the days, but the blessing is for those who wait and come.

No one would say they were waiting for a friend if that friend should come upon them by surprise, and when they were not expecting him. O no, beloved, let no man deceive you; God will have a people, when he comes, who are waiting, not for death, as all men were before this Advent movement began, and as many are even to this day; but a people who are waiting for him. And that people have a prophetic history in the parable of the "ten virgins," which is now being fulfilled. May God give us wisdom to see and believe the truth.

The going forth of the virgins was fulfilled in the 1843 movement. "The Bridegroom tarried," and we were disappointed. "They all slumbered and slept," and hence, we have been in darkness. The 1873 cry answers to the midnight cry; and the virgins are rising and trimming their lamps. Thus the parable has been literally fulfilled, as we shall show, and only the little remnant, the last separation, and the going in of the wise virgins remains before us.

Some suppose parables ought not to be applied in detail, but teach one, and only leading idea. This, however, cannot be true, for our Lord does not so apply them. Look at that of the "tares and wheat," where every part is fully carried out in the application. Again, in the parable of the "sower." Mark 4. And the application of this one is made a sample, or rule, by which all parables are to be explained. For when asked for an explanation he says—"Know ye not this parable? how then shall ye know all parables?" ver. 13. Then follows the interpretation. The seed, the birds of the air, the wayside, the stony ground, the thorns, the scorching of the sun, choking by the thorns, want of earth, the good ground, etc. All parts have their meaning. Not a thought expressed in the parable but finds a full application. Hence, we may expect every detail of the parable of the ten virgins to be accurately fulfilled.

Let us first notice its chronology, which unlike all others is put in the future. "Then shall the kingdom of heaven be likened," viz., at some future time. All others are given in the present tense. The kingdom of heaven is likened to a sower, to a net, to a nobleman, etc. These refer to the whole gospel dispensation; while that of the ten virgins was placed in the future, and ends with the coming of the Bridegroom, and hence is clearly located at the end of the dispensation.

This is so apparent that I am surprised at the blindness of those who try to make it apply to the whole gospel dispensation. Then again, it has been literally fulfilled by the Adventists during this present generation.

The signs in the sun, moon, and stars; and upon earth distress of nations with perplexity, were to be seen by the last generation, "and when these things begin to come to pass, then look up, and lift up your heads." Luke 21: 28. This movement which has made us "look up, and lift up our heads," began in 1828, after the sun had been darkened, but before the falling of the stars, or when these things began to come to pass.

The first public labor of Bro. Miller, as an Adventist, began in Feb. 1828 (see his Life), and was followed by a revival. It is true he had studied the subject for many years before this; and that he did not publish his lectures until two or three years subsequent (1831); nor did he at this time call himself a preacher; but here is where he began his public work. The movement continued for about fifteen years, and ended in the great disappointment of 1843–4. Never was there such a taking of the lamp. ("Thy word is a lamp.") Everybody had a Bible, and searched to see if these things were so. Ministers read it as they had never done before. Farmers, mechanics, lawyers, and laborers, women and children, male and female, everywhere, at home and abroad. Bibles were in demand; and the near approach of the judgment stirred the hearts of the multitude. They took their lamps and went forth; some with fear and trembling, and others with joy and rejoicing. But we were disappointed—"The Bridegroom tarried."

With the passing of the time it seemed almost as if God's word had failed. We were in darkness on this subject; our unity was gone; discord and confusion seemed to reign; and these things have continued, more or less, until the present time. "While the Bridegroom tarried, they all slumbered and slept." Truly this much of the parable has been fulfilled.

Objections have been raised that the 1843 movement was confined principally to this country, and therefore was not of sufficient extent to answer to the prophecy. This may also be raised against the signs in the sun, moon, and stars; for they were seen very little, if any, except by those on this continent.

The gospel began in the East, and is ending in the West. Hence the last prophecies which refer to God's people find their fulfillment here. If this movement has not been extensive enough to answer to the parable, it simply follows that its fulfillment is yet in the future, and must be enacted on a larger scale. What then becomes of the signs, and "this generation," now almost dwindled to an end?

But that 1843 movement was extensive enough; the sound went to the uttermost parts of the earth, and was more fully disseminated than were the events pertaining to the first coming of Christ during an equal period of time.

The night of this parable, or slumbering and sleeping time, is while the Bridegroom tarried, and has been so fulfilled. This has been the time of our darkness; the shut doors, Elijahs, and all the strange applications of prophecy, from which time has compelled us to retreat in almost every instance. These things may not be pleasant to talk about, but all know they are true.

Prior to the tarrying our Lord exhorts the virgins to be awake. And here let me remark what we all know to be true, that during this slumbering and sleeping, every definite time which has been preached, and every prophecy applied, has been by tearing down those things taught by the virgins before they went to sleep. Take, for instance, the 2300 days of Dan. 8. If they did not end in 1844, 1854 did as well. That time passed, and they moved them on to '67, '68, '70, '73, '75, and some to 1880.

When Bro. Miller's argument that the seventy weeks were part of the 2300 days, and ended at the cross, the only landmark God has given, was thrown away, we were all afloat. One place to end them would do as well as another. So with the "abomination of desolation," which, in 1843 times, we understood and proved was "set up" in A. D. 538, and its "dominion" taken away in 1798. These great landmarks were forsaken, while the virgins slept, and the "days" made to fit almost any place.

Now we are driven back to the platform on which the virgins stood before they went to sleep, in the application of every prophecy. And just so far as we get back we begin to see the light for 1873. The unfolding of events during the last thirty years has strengthened every application of prophecy, as it was applied at that time, and the only change has been in a few jots and tittles of light added to those positions; and every independent application of prophecy made since then has to be swept out of the way.

The mistake of 1843 was in beginning the "thousand" (Dan. 12: 11) thirty years before the abomination was "set up," or in 508, when we supposed the "daily sacrifice was taken away."

The Advent movement may be likened to a man who builds a house. He digs deep, and lays his foundation on a rock. Night comes on, and he dreams his beautiful structure is all in ruins. With the debris he essays to build again; but having no foundation, it soon falls. He moves a portion of the crumbling mass a little further on, and tries again and again, with like results. When almost in despair the morning light begins to shine. He awakens and beholds it was all a dream. The noble structure is still secure. The winds blew, the rain fell, and the floods came, but it was founded on a rock. He thanks God, and with a light heart goes back to where he left off the day before, and adds a few jots and tittles and completes the building. Would not all who beheld him know that his dreams were at an end, and that he was now awake?

Even so in this 1873 movement, it is based on the old foundation of 1843; not a stone has fallen. The dark night is passing away, and "Behold the Bridegroom cometh."

Some suppose, in order to understand this parable, we must learn how a marriage feast was conducted in the East. Christ drew upon eastern customs to illustrate this movement of the virgins, or going out of his people, the Adventists, at this time, it is true; but he presumed to have understood what he wished to illustrate, and to have drawn as many features of an eastern feast as it was necessary to complete the illustrations. We have no right to add to his parable, and say that because wedding feasts were sometimes consummated in the night, therefore Christ will come and the resurrection take place in a symbolic night.

If he had said—"Then shall the kingdom of heaven be likened to an eastern wedding feast, and you may fill up the picture for yourself;" then indeed we might have taken some liberty. But what he says is, that it would be likened to ten virgins who go out to meet him; he tarries, and they slumber and sleep. At midnight a cry is made—"Go ye out to meet him." A second movement. At that cry they rise and trim their lamps. He comes, and they that are ready go in, and the door is shut. Thus the parable ends with the coming and the resurrection. The night and darkness connected with the movement have been since the tarrying and slumbering and sleeping. And when the Bridegroom comes, the glorious morning of the resurrection will be ushered in. All Adventists believe this; that we are now passing through this night, and that the morning will be when Christ comes. And therefore the parable cannot end until morning. Any other conclusion is a forced one.

Midnight means the middle of the night; hence the cry—"Behold the Bridegroom cometh! go ye out to meet him," must be made in the middle of this symbolic night, or tarrying time. Otherwise, his parable would fail of being accurately fulfilled. The midnight cry brings to view a second movement. The first one in which they took their lamps and went forth, continued about fifteen years, or from 1828 to 1843–4. Hence the last going out must necessarily consume time. He does not come when the cry is made, or begins to be made; for there is much to be accomplished under the cry; still it is the true cry in accordance with which he does eventually come, and they that are ready go in; and there is no failure or disappointment associated with it by our Lord.

Therefore the '44, '54, or '67 time, can neither of them answer to the midnight cry, as they all ended in disappointment. They may represent the "watches," as many think; but they cannot represent the true cry at which he comes. Nor have we a right to join these watches as given in Mark 13: 35, with this parable of the virgins. Both are perfect in themselves; and though they may cover the same ground, still they remain two separate and distinct parables; the midnight watch and the midnight cry having nothing in common.

In the parable under consideration there are but two movements spoken of. The first was to end in disappointment; the last in glory. "At midnight," said our Lord, this cry should be made. Hence if it is not already made, we have not yet, after twenty-nine years of tarrying, reached midnight, and the morning must be at least twenty-nine years in the future. What then becomes of this generation? The only objection to this clear and positive application of the parable is, that we make too much of Christ's words. I do not believe it, for not one jot can fail. The midnight cry has been made, thank God; and there are seven different ways of proving that this night is to be but thirty years long, and will end in 1873.

We believe the 1873 cry is the midnight cry, because we believe the Lord will come in 1873; and the midnight cry is the true cry. Hence all the evidences which go to prove that the Lord will come at that time, also proves the cry of his coming to be the midnight cry. And more than that, this 1873 cry began at midnight, viz., in the middle of this tarrying, or about fifteen years after the spring of 1844. And though small in its beginning, it has continued as a persistent cry until it has swelled to its present proportions. As with the first movement, the virgins come in slowly for many years, and at last by thousands; so it has been with this; and now the virgins are rising and trimming their lamps (examining the truth of this matter) all over the land.

Many have supposed the 1854 cry was the midnight cry, but as that ended in disappointment, and this does not, they cannot be the same. Others suppose the midnight cry is not yet made, and is to be at His appearing. This, however, is not possible, for a midnight cry cannot be made in the morning. Again, some have supposed there was to be no conversions after that "cry" was made, because the foolish get no oil. If because the "foolish" do not become "wise," proves there are no conversions under the last movement, then there have been none since 1828; for in the symbol, the five wise and five foolish started in that condition, and so remain until the end. But of course the symbol has nothing to do with individual changes. The foolish were never ready. The only way is to learn to be wise.

If it were not for the light thrown on the Advent movement by this parable, we could never expect to gain the confidence or faith of the people in another time movement. But when we are taught by our Lord so clearly that the past would be precisely what it has been, and yet there was to be a true cry on which they that were ready would go in, our disappointments, slumbering and sleeping, and confusion even, become additional evidence that we are on the right track.

The going out to meet the Bridegroom, which was to precede the disappointment, has been made. He has tarried, and have they not all slumbered and slept? Who that knows our past history, as a people, but will answer yes? The midnight cry has been made. Of this there is abundance of evidence. Some will say that 1873 was spoken of long before the midnight hour. That indeed is true. Bro. Miller said soon after 1843 passed, that he "could see no light this side of 1873," and many others might have said as much; but it was soon lost sight of, and did not begin as a persistent cry until God's time, the midnight hour, had come.

Others again insist upon it that it must be made by an angel. They are willing to admit that the cry made by the angel (Rev. 14: 6) was fulfilled in the Advent movement, while here, where nothing is said of any such personage, they expect a miraculous appearance of an angel. Again, there are others who say the movement has not been large enough either in its beginning or present proportions, and so they can all find excuses.

God's work has always been done in a way that men could find excuses, if they chose, to disregard it. But the facts of our past history have met this parable, and fulfilled it in all its details. There is nothing before us but the separation between the wise and foolish, and the coming Bridegroom. God grant that we be found among the wise. I believe with all my heart, Christ is coming in 1873. "Amen. Even so, come, Lord Jesus, and come quickly."

"WATCHMAN, WHAT OF THE NIGHT?"—Isa. 21: 12.

S. B. MABEY.

When an invalid has been sick with raging fever, tossing about nearly all night, he often inquires, Is it not almost morning? And in some respects it is so with the Christian who is tempest-tossed, surrounded with the evil of sin in various forms. He is often sorrowful in spirit, and sighs for the morning of eternal deliverance to dawn upon the redeemed. How often does he study the old chart, inquiring, "What of the night?" to find, if possible, some ray of prophetic light to show the time of night in the world's great history. The apostle says (Rom. 13: 11, 12), "And that knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent, the day is at hand." Although definite time has not, seemingly, been determined, yet the prophecies of Daniel and John are for the purpose God designed them. "Ye, brethren, are not in darkness, that that day should overtake you as a thief."

If definite time is not revealed, some may inquire, How can the prophecies benefit us? Because it seems that those truths should have manifold more weight, from the fact that the day and hour may not be revealed by inspiration. If the time was revealed, there would not be need of anxiety on the subject until the time the event was due. But as it is, the prophecy points to a space of but few years, at most; therefore, there is much the more need of watching, and being ready all the time. Truly, we can say, The morning cometh. The Savior said, "When ye see these things come to pass [referring to the darkening of the sun and moon, and falling stars], know that it is nigh, even at the doors." Those events are in the past.

We have come to the perils of the last days, described by the apostle Paul. 2 Tim. 3: 2–5. We have come to the time when the love of many waxeth cold; when many depart from the faith, and give heed to doctrines of devils (2 Tim. 4: 1), and seducing spirits are abroad throughout the land, deceiving the people, going to the kings and great men, preparing them for the battle of the great day (Rev. 16: 13), denying that the Savior is any more than a man. The apostle says (1 John 4: 1–3) that many spirits have gone out into the world. "Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is that spirit of antichrist, whereof ye have heard, that it should come; and now already is it in the world." We may expect soon to see the sign of the Son of man in heaven; then the coming of Jesus. It will be the same personage of whom the angels spake, when they said, "This same Jesus . . . shall so come in like manner as ye have seen him go into heaven." When he comes, the morning of eternal day will begin. When he comes, his reward is with him, to give to every man according to his work. Rev. 22: 12. When he comes, he shall sit upon the throne of his glory, and before him shall be gathered all nations, and he shall separate them. "*Then* shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom." Matt. 25. In the language of the poet we say—

"Oh hail! happy day,
That speaks our trials ended;
The Lord will come to take us home,
Oh hail! happy day!
No more by doubts or fears distressed,
We now shall gain our promised rest,
And be forever blest,
O hail! happy day."

O christian, awake from slumber, and let your works abound. Let it be known by your walk and daily conversation that you believe the Lord is at hand. Watchman, what of the night? The answer is emphatic: "The morning cometh, and also the night."

De Kalb, Ill.

WE want religion that goes into the family and keeps the husband from being spiteful when the dinner is late, and keeps the dinner from being late; keeps the wife from fretting when he tracks the newly-washed floor with his muddy boots, and makes the husband mindful of the scraper and the door-mat; keeps the mother patient when the baby is cross, and keeps the baby pleasant; amuses the children as well as instructs them; wins as well as governs; projects the honeymoon into the harvest moon, and makes the happy hours like the Eastern fig tree, bearing in its bloom at once the beauty of the tender blossom and the glory of the ripening fruit.

— When a man thinks that nobody cares for him, and that he is alone in a cold and selfish world, he would do well to ask himself what he has done to make anybody care for and love him, and to warm the world with faith and generosity. Generally those who complain the most have done the least.

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 886. BOSTON, WEDNESDAY, OCTOBER 16, 1872. VOL. XXXVI.—NO. 2.

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The "Crisis" is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

ANNUAL REPORT
OF THE
AMERICAN ADV. MISSION SOCIETY
FOR THE
Year ending Aug. 22d, 1872.

The seventh annual meeting of the American Advent Mission Society was held in Springfield, Mass., (Chapin's Grove), August 22nd, 1872. The meeting was called to order by the President, Eld. Miles Grant. After singing the 286th hymn of the Jubilee Harp, Eld. John Couch offered prayer, and when concluded, the 259th hymn of the Harp was also sung. At the conclusion of the devotional exercises, the following vote was taken: That the list of members of the A. C. Association as given by the Secretary of that Society be adopted. The following is the list of membership:—

OFFICERS OF THE A. C. SOCIETY—S. G. Mathewson, M. Batchelor, H. F. Carpenter, Geo. T. Adams.

J. G. Hamblin, Member of the Board.

MINISTERS—Elds. Geo. A. Cole, Winchendon; B. Finney, Wakefield; J. Hemenway, Athol; C. Goodrich, J. Couch, M. Grant, L. Boutell, Chelsea; H. Pratt, Dr. A. M. Higgins, Springfield: J. R. Boynton, Plymouth; H. K. Flagg, Savoy; Geo. A. Streeter, No. Dana; D. M. Leavitt, Haverhill; W. E. Hathaway, No. Carver; E. Phelps, Westfield; W. C. Thurman, Wm. Kellaway, Boston; J. M. Sherman, South Framingham; R. Stark, So. Adams; Rufus Baker, Warren; L. T. Cunningham, Newton Upper Falls; J. W. Thomas, New Bedford; E. Owen, Portsmouth; E. Morrill, South Deerfield; A. Ross, Plymouth, N. H.; O. D. Woodruff, Southington; I. B. Potter, West Stafford; H. Davis, Woodstock Valley; J. L. Wood, New Milford; E. Bellows, So. Killingly; G. L. White, Bristol,—Ct. I. C. Wellcome, Yarmouth, Me. L. C. McKinstry, Addison, Vt. A. W. Sibley, R. Mosher, Sandy Hill; T. J. Cox, H. A. King, New York City; W. A. Durand, Saratoga; R. H. Beman, Gloversville, N. Y. Elias Brundage, Philadelphia, Pa. A. A. Phelps, Vineland, N. J. W. L. Himes, Frank Burr, Chicago, Ill. P. G. Bowman, Lydia, S. C.

DELEGATES—Isaac Barnes, Clinton; D. W. Perry, Dwell Street, Boston; C. E. Bassett, Southbridge; B. D. Reed, A. Noble, Westfield; Gon McIlvane, Natick; Dr. H. W. Buxton, [illegible] S. Giddings, H. Blackmer, G. E. Merrill, E. G. Higgins, Worcester; W. B. Rose, Springfield; Dr. F. Broons, H. Stratton, Ath[illegible]; J. E. Hudson, Chelsea; M. N. Burgess, Winchendon; G. H. Calkins, Wilbraham, Mass. H. Castle, J. Wiswell, A. Bosworth, Castleton; J. C. Allen, Vernon, Vt. N. Shumway, Danielsonville; M. G. Wise, Collinsville; S. P. Goodsell, Winsted, Ct. T. I. Ford, Concord, N. H. Geo. S. Harwood, Providence, R. I. W. L. Howard, D. W. Lincoln, Hebron; H. Campbell, Green Point; B. Keach, Hoosick; Geo. S. Howard, T[illegible]; F. Douglas, N. Y. City; Jacob Pike, Sandy Hill; David Bunn, So. Hampton, N. Y. H. Taylor, Philadelphia, Pa. John Wilson, Melbourne, P. Q.

The order of business adopted at the last annual session was re-adopted, which is as follows:

1. The reading of the Secretary's minutes.
2. The report of the Executive Board.
3. Treasurer's report.
4. The election of officers for the ensuing year.
5. Promiscuous business.

The minutes of the Secretary were read and adopted.

The report of the Board was read, accepted and adopted.

The Treasurer's report was adopted. The following is the

Report of the Executive Board.

Dear beloved Brethren:—Another of the last remaining years has run its round since we met on this consecrated spot to renewedly set ourselves apart for the work of self-devotion to the cause of Christ, truth, and his soon coming kingdom, and to confer together how the most good could be accomplished, under God, to save our fellow men, by the proclamation of the last message or call of mercy to this doomed generation.

It was then felt that there must be a greater effort made by our missionary society to scatter light and truth everywhere where the door could be opened. That men must be found crying the "woe" upon them so that they could not hold their peace "day nor night till Jerusalem is made a praise in the whole earth." The calls were coming from the North, the South, the East, and the West. The Macedonian cry must be heeded, or it could never be said "Well done," especially to us who are looking at the exhausted state of prophecy, and see the events—the last events, before the coming of our Lord Jesus Christ being fulfilled before our eyes; unless earnest, determined, faithful effort should be made, we should be found guilty. The harvest is ripening. The crop is to be gathered and disposed of. There is no evading this conclusion.

The Board, believing this, felt it a bounden duty to improve every means possible in their power, under God, to push the battle in every direction, warning men in thunder tones of their danger, and carrying the sweet message, "Behold He cometh" into all parts of the world as a witness to all nations, being assured that then the end would come. With this assurance of faith, and a corresponding harmony of action, we commenced operations one year since in the Mission field.

At the annual meeting of the Society, Aug. 23d, 1871, there was a gratifying harmony in the body, with the spirit of work; action, immediate action, was the watchword.

The call for funds was nobly responded to, which proved successful in replenishing the treasury. The spirit of the Lord and the energy of the lovers of Jesus added much to the courage of those who had the supervision of the work. We immediately responded to Elder P. G. Bowman of South Carolina, giving him the hand of fellowship, and promising him our hearty co-operation and assistance, although the Methodist Conference had disfellowshiped him, and left him out, for believing plain Bible teaching relative to the coming of Jesus, the state of man in death, the necessity of the resurrection of all the dead to receive their reward for deeds done in the body, whether good or bad; that the righteous will come forth to receive eternal life, while the unbelieving will be doomed to everlasting destruction; that the earth will be restored, brought back to its Eden beauty, and will be the home and heaven of the righteous; this to be realized at the consummation of that "blessed hope and glorious appearing of" the Lord Jesus Christ; leaving him at liberty to labor in his own field (S. C.), or anywhere else, under that original commission—"Go ye into all the world, and preach the gospel to every creature"—as the way might open and the Lord direct.

All felt that this Southern field must be cultivated, if the right men and means could be obtained. The seed must be sown. We are happy to say, as far as we can judge, that amid the prejudice and dislike to the doctrine we love so dearly, Bro. Bowman has exerted an influence in favor of God and his blessed Word that never can be outgrown. He has been hedged up on all sides, but truth has triumphed gloriously. To God be all the glory.

Bro. Sheldon also has taken his second tour of three months out in the Southern field. His mission has been attended with prosperity. Many have heard the reasons of our hope through his agency and instrumentality. Ministers have had their minds called to this great question, the coming of our Lord from heaven, and some have commenced the cry—"Behold the Bridegroom cometh." Others have fallen in love with it, and are telling the pleasing story. Error is giving way before the march of simple truth. The Bible is being justified, the right fulfillment is being seen. Glory be to God! Many are seeing the Son of man must soon come, and they are rejoicing and will rejoice; and if we do not see all we could wish, we will thank the Lord for what we do see. The theology of the nation is undergoing a great change through the faithful preaching of the word of life. There is a radical change rapidly going on, and the inquiry made as in former times—"What shall we do with these men?" is often heard; but stubborn truth and common sense are so interwoven together in our messages, that they find it to advantage to deal gently with us.

Others have labored successfully in the Southern field. Sister C. Tuller has done quite a work in Kentucky, familiar to the readers of the *World's Crisis*. Everywhere this new doctrine is finding its way, and they soon find out it is as old as the blessed Bible.

California still has its claim upon us. Bro. Read had begun to sound the alarm with others on the Pacific coast, but the cause of truth and righteousness, with the personal coming of Jesus soon to reign, had not gained an identity that made them feel that there was a difference between the doctrine our brethren preached, and that they have believed and preached for centuries past; viz., the mortality of man, with the loss of eternal life, the coming of Jesus Christ to redeem and restore life. The call for help was again heard, and it seemed imperative. And men were found ready to respond. Bro. Fassett and wife were ready at the Master's call to start for that promising field of hardship and labor. October, after a rapid journey, found them welcomed to California by their reproach-bearing brethren for Christ's sake. But this was not enough. Bro. Grant had been and spent three months, and by the blessing of God and the prayers of the church had set the coast in a blaze; light had shone, and multitudes had been searching the Bible to see if these things were so, and they must hear more from the same mouth, from the same Bible. For in his absence the ministers and churches had tried to turn the tide and bring the truth into disrepute. So our President consented cheerfully to take another trip to the Pacific coast and finish as far as possible, under God, the work he was obliged to leave undone. His cold, snow-drift journey, and his welcome reception, with his labors, are familiar to the readers of our paper.

Without giving any praise to Bro. Grant, or his co-laborers, the Lord has done a great work in California by the instrumentality of the truth. The Advent believers are concentrating their influence and labor, and it is everywhere beginning to be felt. Union and harmony with Christ we must have in order to show the world the divinity of our mission. The gospel car set in motion by the Missionary Society, under the oversight of the true Shepherd, in California, will gain rapidly in velocity, and nothing can stop its progress. So we will respond Amen, and pray for the prosperity of the gospel of the kingdom on the Pacific coast.

Kansas, also, has received attention. Bro Himes has made inroads upon this neglected territory. He has visited many places, and by him the sound of a coming Lord has been heard by those who otherwise might never have heard of it. Bro. J. C. Smith has been there the last seven or eight months. He has found as many open doors as he could fill. He has labored as extensively as he could with his poor health, and thus the sound—"Behold the Bridegroom cometh," has spread. Some others have also been found to tell the story, and all combined by the word and Spirit of the Lord, many have heard and a goodly number received the welcome message, put on Christ by baptism, and are on their way rejoicing.

Florida has also received missionary labor. Bro. Green and some others have traveled more or less in this delightful winterage. Bro. Green has been doing all he could; new places are continually opening to him; so the people have heard the voice of warning. The watchmen have sounded the alarm, crying—The sword is coming. But, brethren, little to what ought to be done is now being done by us who look for the speedy coming of our blessed Lord. With the available means and men within our influence, the South, the East, West and North, ought to be electrified with the sweet sound of the soon return of the Nobleman from a far country. Many other places and worthy men have been helped on their way by us in this important work of getting this last message before the people. This gospel as a witness to all nations they must hear, or the guilt will be ours.

But we will not extend this report. The report of the Treasurer will show our help financially. Dear brethren, the good that has been done through your benevolence, by our agency, can never be estimated; but we doubt not many will find themselves, through these instrumentalities, in the everlasting kingdom of God, and enjoy eternal life.

With the encouraging results of the last year's labor, the suggestion comes, What shall be done the coming year? The calls are many. They are urgent. "There is a famine in the land; not a famine of bread, or thirst of water, but of hearing the word of the Lord." The cry comes to us from the old world, and from the new; from abroad and from home. And, dear believing disciples, what shall be done? Shall we turn a deaf ear? The Lord is soon coming, when we shall be called to give an account of our stewardship. We believe it. Yea, this National Campmeeting calls the believers of Christ's soon coming from the East, the West, the North, and the South, and speaks in unmistakable language our specific call, our specific work. And what is it? That of giving to this generation the signs of our Lord's speedy coming, that by the unerring fulfillment of the prophetic pen we shall soon realize our highest expectations—"He that shall come will come and will not tarry." Why these many tents, some coming many long miles to meet and associate with those of like precious faith? Why are they at this time in Springfield, in this consecrated spot, dearer to them than all others? Because the sound—"Behold He cometh" is the sweetest sound on earth they can hear. They love this cry so well they cannot stop where it is not heard. Why with cheerful sacrifices and buoyant hope have these brethren made so long journeys to reach this tented grove? Because they can hear here what they can hear from no other class of people. The very call for our national yearly feast indicates this. The Second Advent believers hear the call, and think it means them, although all others are cordially invited. The very coming together as a body shows our identity, and speaks our faith in the Lord soon coming.

The dial of time has run its yearly round since we last assembled. Some dearly beloved, and seemingly needed to the cause of Christ among the last perils, have fallen asleep in Christ. Death continues its ravages and the old pilgrim veterans are few, growing fewer; but "this generation shall not pass away till all these things be fulfilled."

Now, brethren, the Lord calls loudly for us to be holy, without spot, and blameless, and to double our efforts to save the perishing. Come, then, gird on the whole armor and unitedly make the last onset. It is a mighty conflict. The war rages mightily. Put all on the altar, if it is not there, money, talent, time, influence, all. Let the cry be heard everywhere—He is soon coming. Let us not be weary in well doing, for soon it will be home, sweet home, and we shall enjoy it eternally. L. BOUTELL, for the Mission Board.

Treasurer's Report.

GEO. T. ADAMS, Treasurer of the A. A. Mission Society, in account with the same.

DR.

Aug. 15th, 1872.	
To balance from last year's account	$460.36
" cash received from Aug. 17th to Aug. 15th, 1872, by various donations	2,303.60
" cash received on payment of property in Memphis, Tenn.	505.00
" cash received from sale of publications in California	12.82
Total receipts	$3,290.84

CR.

Aug. 15th, 1872.	
By cash out as follows:—	
For Southern Mission, under the direction of Bro. P. G. Bowman	$1,604 47
California Mission—Bro. Grant	225.00
Southern Mission under Bro. Sheldon	250.00
Memphis Mission (not including note of $400)	389 55
Kansas Mission	150.00
Florida Mission	150.00
West Point (Ky.) Mission	110.00
Arkansas Mission	115 00
Michigan Mission	75.00
Northern Field	175 00
Publications sent out	140.14
Paid interest on notes	174.43
For postage, postal orders, expense of attending meetings	36 11
Total expenditures	$3,004.70
Balance in Treasurer's hands	$286.14

GEO. T. ADAMS, *Treasurer A. A. M. Society.*

BOSTON, AUG. 16th, 1872.

I have examined the accounts of the Treasurer, and find them correctly kept, and rightly vouched, and the balance in the Treasury of two hundred and eighty-six dollars and fourteen cents. L. BOUTELL, Auditor.

On motion, it was voted that the Chair appoint a committee of three to receive, assort, and count ballots. The Chair appointed as that committee Brn. G. A. Streeter, G. S. Harwood, John Wilson.

It was voted, that the old list of officers be read, and that the tellers have till to-morrow to report. Adjourned till nine o'clock to-morrow A. M.

Friday, Aug. 23d, 1872. Met as adjourned. The President in the Chair. After devotional exercises, the committee on ballots reported the following officers elected for the ensuing year:—

President, Miles Grant.
Vice Presidents, Sidney Hall, C. S. Sherman, N. W. Wait, S. Ayres.
Secretary, A. W. Sibley.
Treasurer, G. T. Adams.
Auditor, L. Boutell.
EXECUTIVE BOARD. J. Couch, H. A. King, L. T. Cunningham.

At the conclusion of the report of the committee on ballots, Brn. P. G. Bowman, J. Couch, W. L. Himes, and H. A. King, made some very interesting remarks on the subject of mission work, and the importance of immediate action in relation to raising funds with which to spread the glad tidings—"Behold He cometh." These remarks were responded to nobly in offerings made to the Lord by those present with which to push forward the mission work another year. The meeting was characterized with harmony of action, the Spirit of God leading in the deliberations and business transactions. After singing the doxology, the meeting adjourned *sine die*.

A. W. SIBLEY, *Secretary.*

EVIDENCES FOR THE COMING OF THE LORD IN 1873.

N. H. BARBOUR.

"Behold the Bridegroom cometh; go ye out to meet him."

To those who accept the Bible as the standard of truth, there can be nothing plainer than are the indications that we are on the eve of the world's dissolution. The signs in the sun, moon, and stars; the perplexity of the nations; the downfall and gradual consumption of the papacy; the disintegration of social and political organizations; all together speak in language too plain to be misunderstood, and tell us that the "times of the Gentiles" are about fulfilled, and earth's history under the curse drawing to a close. Then will come the day when Zion's warfare will end, and death be swallowed up in victory. A few more days and the grave must give up its sleeping millions; a few more days and we shall greet the loved ones who sleep in Jesus.

This being true, the history of the present time is one of interest to the prophetic student; especially that portion which refers to God's people. When the Lord comes there is to be a "waiting" people on the earth. "In the day when he takes the rebuke of his people from off all the earth, *it shall be said*, Lo, this is our God; we have waited for him, and he will save us." "Blessed is he that *waiteth* and cometh to the thousand three hundred and five and thirty days." All living will come to the end of the days, but the blessing is for those who wait and come.

No one would say they were waiting for a friend if that friend should come upon them by surprise, and when they were not expecting him. O no, beloved, let no man deceive you; God will have a people, when he comes, who are waiting, not for death, as all men were before this Advent movement began, and as many are even to this day; but a people who are waiting for him. And that people have a prophetic history in the parable of the "ten virgins," which is now being fulfilled. May God give us wisdom to see and believe the truth.

The going forth of the virgins was fulfilled in the 1843 movement. "The Bridegroom tarried," and we were disappointed. "They all slumbered and slept," and hence, we have been in darkness. The 1873 cry answers to the midnight cry; and the virgins are rising and trimming their lamps. Thus the parable has been literally fulfilled, as we shall show, and only the little remnant, the last separation, and the going in of the wise virgins remains before us.

Some suppose parables ought not to be applied in detail, but teach one, and only leading idea. This, however, cannot be true, for our Lord does not so apply them. Look at that of the "tares and wheat," where every part is fully carried out in the application. Again, in the parable of the "sower." Mark 4. And the application of this one is made a sample, or rule, by which all parables are to be explained. For when asked for an explanation he says—"Know ye not this parable? how then shall ye know all parables?" ver. 13. Then follows the interpretation. The seed, the birds of the air, the wayside, the stony ground, the thorns, the scorching of the sun, choking by the thorns, want of earth, the good ground, etc. All parts have their meaning. Not a thought expressed in the parable but finds a full application. Hence, we may expect every detail of the parable of the ten virgins to be accurately fulfilled.

Let us first notice its chronology, which unlike all others is put in the future. "Then shall the kingdom of heaven be likened," viz., at some future time. All others are given in the present tense. The kingdom of heaven is likened to a sower, to a net, to a nobleman, etc. These refer to the whole gospel dispensation; while that of the ten virgins was placed in the future, and ends with the coming of the Bridegroom, and hence is clearly located at the end of the dispensation.

This is so apparent that I am surprised at the blindness of those who try to make it apply to the whole gospel dispensation. Then again, it has been literally fulfilled by the Adventists during this present generation.

The signs in the sun, moon, and stars; and upon earth distress of nations with perplexity, were to be seen by the last generation, "and when these things begin to come to pass, then look up, and lift up your heads." Luke 21: 28. This movement which has made us "look up, and lift up our heads," began in 1828, after the sun had been darkened, but before the falling of the stars, or when these things began to come to pass.

The first public labor of Bro. Miller, as an Adventist, began in Feb, 1828 (see his Life), and was followed by a revival. It is true he had studied the subject for many years before this; and that he did not publish his lectures until two or three years subsequent (1831); nor did he at this time call himself a preacher; but here is where he began his public work. The movement continued for about fifteen years, and ended in the great disappointment of 1843–4. Never was there such a taking of the lamp. ("Thy word is a lamp.") Everybody had a Bible, and searched to see if these things were so. Ministers read it as they had never done before. Farmers, mechanics, lawyers, and laborers, women and children, male and female, everywhere, at home and abroad. Bibles were in demand; and the near approach of the judgment stirred the hearts of the multitude. They took their lamps and went forth; some with fear and trembling, and others with joy and rejoicing. But we were disappointed—"The Bridegroom tarried."

With the passing of the time it seemed almost as if God's word had failed. We were in darkness on this subject; our unity was gone; discord and confusion seemed to reign; and these things have continued, more or less, until the present time. "While the Bridegroom tarried, they all slumbered and slept." Truly this much of the parable has been fulfilled.

Objections have been raised that the 1843 movement was confined principally to this country, and therefore was not of sufficient extent to answer to the prophecy. This may also be raised against the signs in the sun, moon, and stars; for they were seen very little, if any, except by those on this continent.

The gospel began in the East, and is ending in the West. Hence the last prophecies which refer to God's people find their fulfillment here. If this movement has not been extensive enough to answer to the parable, it simply follows that its fulfillment is yet in the future, and must be enacted on a larger scale. What then become of the signs, and "this generation," now almost dwindled to an end?

But that 1843 movement was extensive enough; the sound went to the uttermost parts of the earth, and was more fully disseminated than were the events pertaining to the first coming of Christ during an equal period of time.

The night of this parable, or slumbering and sleeping time, is while the Bridegroom tarried, and has been so fulfilled. This has been the time of our darkness; the shut doors, Elijahs, and all the strange applications of prophecy, from which time has compelled us to retreat in almost every instance. These things may not be pleasant to talk about, but all know they are true.

Prior to the tarrying our Lord exhorts the virgins to be awake. And here let me remark what we all know to be true, that during this slumbering and sleeping, every definite time which has been preached, and every prophecy applied, has been by tearing down those things taught by the virgins before they went to sleep. Take, for instance, the 2300 days of Dan. 8. If they did not end in 1844, 1854 did as well. That time passed, and they moved them on to '67, '68, '70, '73, '75, and some to 1880.

When Bro. Miller's argument that the seventy weeks were part of the 2300 days, and ended at the cross, the only landmark God has given, was thrown away, we were all afloat. One place to end them would do as well as another. So with the "abomination of desolation," which, in 1843 times, we understood and proved was "set up" in A. D. 538, and its "dominion" taken away in 1798. These great landmarks were forsaken, while the virgins slept, and the "days" made to fit almost any place.

Now we are driven back to the platform on which the virgins stood before they went to sleep, in the application of every prophecy. And just so far as we get back we begin to see the light for 1873. The unfolding of events during the last thirty years has strengthened every application of prophecy, as it was applied at that time, and the only change has been in a few jots and tittles of light added to those positions; and every independent application of prophecy made since then has to be swept out of the way.

The mistake of 1843 was in beginning the "thousand" (Dan. 12: 11) thirty years before the abomination was "set up," or in 508, when we supposed the "daily sacrifice was taken away."

The Advent movement may be likened to a man who builds a house. He digs deep, and lays his foundation on a rock. Night comes on, and he dreams his beautiful structure is all in ruins. With the debris he essays to build again; but having no foundation, it soon falls. He moves a portion of the crumbling mass a little further on, and tries again and again, with like results. When almost in despair the morning light begins to shine. He awakens and beholds it was all a dream. The noble structure is still secure. The winds blew, the rain fell, and the floods came, but it was founded on a rock. He thanks God, and with a light heart goes back to where he left off the day before, and adds a few jots and tittles and completes the building. Would not all who beheld him, know that his dreams were at an end, and that he was now awake?

Even so in this 1873 movement, it is based on the old foundation of 1843; not a stone has fallen. The dark night is passing away, and "Behold the Bridegroom cometh."

Some suppose, in order to understand this parable, we must learn how a marriage feast was conducted in the East. Christ drew upon eastern customs to illustrate this movement of the virgins, or going out of his people, the Adventists, at this time, it is true; but he presumed to have understood what he wished to illustrate, and to have drawn as many features of an eastern feast as it was necessary to complete the illustrations. We have no right to add to his parable, and say that because wedding feasts were sometimes consummated in the night, therefore Christ will come and the resurrection take place in a symbolic night.

If he had said—"Then shall the kingdom of heaven be likened to an eastern wedding feast, and you may fill up the picture for yourself;" then indeed we might have taken some liberty. But what he says is, that it would be likened to ten virgins who go out to meet him; he tarries, and they slumber and sleep. At midnight a cry is made—"Go ye out to meet him." A second movement. At that cry they rise and trim their lamps. He comes, and they that are ready go in, and the door is shut. Thus the parable ends with the coming and the resurrection. The night and darkness connected with the movement have been since the tarrying and slumbering and sleeping. And when the Bridegroom comes, the glorious morning of the resurrection will be ushered in. All Adventists believe this; that we are now passing through this night, and that the morning will be when Christ comes. And therefore the parable cannot end until morning. Any other conclusion is a forced one.

Midnight means the middle of the night; hence the cry—"Behold the Bridegroom cometh! go ye out to meet him," must be made in the middle of this symbolic night, or tarrying time. Otherwise, his parable would fail of being accurately fulfilled. The midnight cry brings to view a second movement. The first one in which they took their lamps and went forth, continued about fifteen years, or from 1828 to 1843–4. Hence the last going out must necessarily consume time. He does not come when the cry is made, or begins to be made; for there is much to be accomplished under the cry; still it is the true cry in accordance with which he does eventually come, and they that are ready go in; and there is no failure or disappointment associated with it by our Lord.

Therefore the '44, '54, or '67 time, can neither of them answer to the midnight cry, as they all ended in disappointment. They may represent the "watches," as many think; but they cannot represent the true cry at which he comes. Nor have we a right to join these watches as given in Mark 13: 35, with this parable of the virgins. Both are perfect in themselves; and though they may cover the same ground, still they remain two separate and distinct parables; the midnight watch and the midnight cry having nothing in common.

In the parable under consideration there are but two movements spoken of. The first was to end in disappointment; the last in glory. "At midnight," said our Lord, this cry should be made. Hence if it is not already made, we have not yet, after twenty-nine years of tarrying, reached midnight, and the morning must be at least twenty-nine years in the future. What then becomes of this generation? The only objection to this clear and positive application of the parable is, that we make too much of Christ's words. I do not believe it, for not one jot can fail. The midnight cry has been made, thank God; and there are seven different ways of proving that this night is to be but thirty years long, and will end in 1873.

We believe the 1873 cry is the midnight cry, because we believe the Lord will come in 1873; and the midnight cry is the true cry. Hence all the evidences which go to prove that the Lord will come at that time, also proves the cry of his coming to be the midnight cry. And more than that, this 1873 cry began at midnight, viz., in the middle of this tarrying, or about fifteen years after the spring of 1844. And though small in its beginning, it has continued as a persistent cry until it has swelled to its present proportions. As with the first movement, the virgins come in slowly for many years, and at last by thousands; so it has been with this; and now the virgins are rising and trimming their lamps (examining the truth of this matter) all over the land.

Many have supposed the 1854 cry was the midnight cry, but as that ended in disappointment, and this does not, they cannot be the same. Others suppose the midnight cry is not yet made, and is to be at His appearing. This, however, is not possible, for a midnight cry cannot be made in the morning. Again, some have supposed there was to be no conversions after that "cry" was made, because the foolish get no oil. If because the "foolish" do not become "wise," proves there are no conversions under the last movement, then there have been none since 1828; for in the symbol, the five wise and five foolish started in that condition, and so remain until the end. But of course the symbol has nothing to do with individual changes. The foolish were never ready. The only way is to learn to be wise.

If it were not for the light thrown on the Advent movement by this parable, we could never expect to gain the confidence or faith of the people in another time movement. But when we are taught by our Lord so clearly that the past would be precisely what it has been, and yet there was to be a true cry on which they that were ready would go in, our disappointments, slumbering and sleeping, and confusion even, become additional evidence that we are on the right track.

The going out to meet the Bridegroom, which was to precede the disappointment, has been made. He has tarried, and have they not all slumbered and slept? Who that knows our past history, as a people, but will answer yes? The midnight cry has been made. Of this there is abundance of evidence. Some will say that 1873 was spoken of long before the midnight hour. That indeed is true. Bro. Miller said soon after 1843 passed, that he "could see no light this side of 1873," and many others might have said as much; but it was soon lost sight of, and did not begin as a persistent cry until God's time, the midnight hour, had come.

Others again insist upon it that it must be made by an angel. They are willing to admit that the cry made by the angel (Rev. 14: 6) was fulfilled in the Advent movement, while here, where nothing is said of any such personage, they expect a miraculous appearance of an angel. Again, there are others who say the movement has not been large enough either in its beginning or present proportions, and so they can all find excuses.

God's work has always been done in a way that men could find excuses, if they chose, to disregard it. But the facts of our past history have met this parable, and fulfilled it in all its details. There is nothing before us but the separation between the wise and foolish, and the coming Bridegroom. God grant that we be found among the wise. I believe with all my heart, Christ is coming in 1873. "Amen. Even so, come, Lord Jesus, and come quickly."

"WATCHMAN, WHAT OF THE NIGHT?"—Isa. 21: 12.

S. D. MABEY.

When an invalid has been sick with raging fever, tossing about nearly all night, he often inquires, Is it not almost morning? And in some respects it is so with the Christian who is tempest-tossed, surrounded with the evil of sin in various forms. He is often sorrowful in spirit, and sighs for the morning of eternal deliverance to dawn upon the redeemed. How often does he study the old chart, inquiring, "What of the night?" to find, if possible, some ray of prophetic light to show the time of night in the world's great history. The apostle says (Rom. 13: 11, 12), "And that knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent, the day is at hand." Although definite time has not, seemingly, been determined, yet the prophecies of Daniel and John are for the purpose God designed them. "Ye, brethren, are not in darkness, that that day should overtake you as a thief."

If definite time is not revealed, some may inquire, How can the prophecies benefit us? Because it seems that those truths should have manifold more weight, from the fact that the day and hour may not be revealed by inspiration. If the time was revealed, there would not be need of anxiety on the subject until the time the event was due. But as it is, the prophecy points to a space of but few years, at most; therefore, there is much the more need of watching, and being ready all the time. Truly, we can say, The morning cometh. The Savior said, "When ye see these things come to pass [referring to the darkening of the sun and moon, and falling stars], know that it is nigh, even at the doors." Those events are in the past.

We have come to the perils of the last days, described by the apostle Paul. 2 Tim. 3: 2–5. We have come to the time when the love of many waxeth cold; when many depart from the faith, and give heed to doctrines of devils (2 Tim. 4: 1), and seducing spirits are abroad throughout the land, deceiving the people, going to the kings and great men, preparing them for the battle of the great day (Rev. 16: 13), denying that the Savior is any more than a man. The apostle says (1 John 4: 1–3) that many spirits have gone out into the world. "Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is that spirit of antichrist, whereof ye have heard, that it should come; and now already is it in the world." We may expect soon to see the sign of the Son of man in heaven; then the coming of Jesus. It will be the same personage of whom the angels spake, when they said, "This same Jesus . . . shall so come in like manner as ye have seen him go into heaven." When he comes, the morning of eternal day will begin. When he comes, his reward is with him, to give to every man according to his work. Rev. 22: 12. When he comes, he shall sit upon the throne of his glory, and before him shall be gathered all nations, and he shall separate them. "*Then* shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom." Matt. 25. In the language of the poet we say—

"Oh hail! happy day,
That speaks our trials ended;
The Lord will come to take us home,
Oh hail! happy day!
No more by doubts or fears distressed,
We now shall gain our promised rest,
And be forever blest,
O hail! happy day."

O christian, awake from slumber, and let your works abound. Let it be known by your walk and daily conversation that you believe the Lord is at hand. Watchman, what of the night? The answer is emphatic: "The morning cometh, and also the night."

De Kalb, Ill.

WE want religion that goes into the family and keeps the husband from being spiteful when the dinner is late, and keeps the dinner from being late; keeps the wife from fretting when he tracks the newly-washed floor with his muddy boots, and makes the husband mindful of the scraper and the door-mat; keeps the mother patient when the baby is cross, and keeps the baby pleasant; amuses the children as well as instructs them; wins as well as governs; projects the honeymoon into the harvest moon, and makes the happy hours like the Eastern fig tree, bearing in its bloom at once the beauty of the tender blossom and the glory of the ripening fruit.

— When a man thinks that nobody cares for him, and that he is alone in a cold and selfish world, he would do well to ask himself what he has done to make anybody care for and love him, and to warm the world with faith and generosity. Generally those who complain the most have done the least.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Oct. 16, 1872.

Take Notice!

All subscriptions for the "Crisis" issued from this time forward are at the rate of $2.00 a year, payable IN ADVANCE.

Please Remember!

All remittances to this office, in the form of Drafts, Bank Checks, and Postal Money-Orders, should be made payable to the Business Agent, GEO. T. ADAMS.

THOSE who send articles for the "Crisis," should direct them to MILES GRANT, Boston, Mass., and not to the Business Agent.

SPRINGFIELD NATIONAL ADVENT CAMPMEETING.

The Committee will meet at Springfield, at Cooley's Hotel, *Wednesday, Oct. 23d*, at 11½ A. M. GEO. T. ADAMS, *Secretary.*

BRIGHT OMENS.

There are bright omens for the friends of Jesus, indicating that in a little while they will see their glorious Deliverer. A review of the prophetic Scriptures relating to the four great, leading kingdoms, Babylonian, Medo-Persian, Grecian, and Roman, which were to hold sway over the world, shows most plainly that the last one has about accomplished the work foretold by the prophet; and that very soon the general wind-up of temporal things must take place. That the Babylonian was the first noted kingdom, and the one which was represented by the head of gold in the great metallic image, described in the second chapter of Daniel, and by the lion in the seventh chapter, there can be no doubt. That kingdom ended in the days of Cyrus, 491 B. C., according to the most reliable chronology connected with the Bible.

The second kingdom, the Medo-Persian, symbolized by the breast and arms of silver, by the bear in the seventh chapter of Daniel, and the ram in the eighth, ended 332 B. C. in the reign of Alexander the Great, who conquered the Medes and Persians.

This third kingdom, the Grecian, represented by the belly and sides of brass, the leopard in the seventh of Daniel, and the rough goat in the eighth, was subdued by the Romans, who next became the leading power in the world, and was represented by the legs and feet of the metallic image, and by the fourth beast described in Daniel seventh chapter, which the prophet says is "the fourth kingdom upon earth." The first Roman emperor was Augustus Cæsar, who began to reign B. C. 31. Daniel was informed that the ten horns on the fourth beast represented ten kingdoms that should arise out of that fourth kingdom; that is, the Roman empire should be broken into ten fragments. This took place in the fifth and sixth centuries, when ten savage tribes from the north of Europe invaded the Roman empire, and thus formed ten separate kingdoms, leaving only a small part of the whole empire in the possession of the Romans, in the eastern part of the empire, having Constantinople for its capital. According to the prophecy, this remnant of the empire should grow again into great power, and wear out the saints of the Most High; and after a long period of persecution, lose its dominion a short time before the coming of Christ. All this has taken place. On the 26th of Sept., 1870, the Italians entered Rome, and deprived the Pope of the last vestige of his temporal power. The last things revealed to Daniel as connected with the "little horn," before its utter overthrow, were "the great words which the horn spake." Its great words were when its head declared his infallibility in the summer of 1870, during the session of the Ecumenical Council. The next important event after this is his delivery to the "burning flame." When that takes place the saints are to rise from the dead, and behold its burning, and rejoice over their great persecuting enemy. Following this is "the marriage of the Lamb."

A short time before this, the bride of Christ, the church, is represented as getting "ready," because "the marriage of the Lamb" is at hand. The evidence is now strong to show that the special work of preparation has already begun. This fact affords bright evidence that we are certainly near the coming of Christ. We doubt whether it can be shown that since the days of the apostles, there has been such a general interest in the subject of holiness of heart, among the best class of christians in all denominations, as at the present time; and this feeling is rapidly increasing in every direction. A few days since, we had a conversation with an English gentleman, who informed us that the same work is in progress in England. It is a special moving of the Holy Spirit, causing the church of Christ to feel the necessity of being "pure in heart," if she would be ready to welcome our coming King. This feeling is deep and abiding. There is nothing boisterous, fanatical, wild or unseemly in its manifestations. It is gentle, calm, inviting, lovely, sweet as honey, and keeps saying, give all to Jesus, and let him have full control of our *all*. Where the consecration has not been made, the Spirit causes the individual to feel a lack, an emptiness, that is quite unsatisfactory, like that of a hungry man, destitute of food.

Whenever the Lord produces this hungering, it is certain that there is something to satisfy that longing. Only one thing can do it, and that is the gift of the Holy Spirit. When all is consecrated to Christ, without any reserve, and *every thing* evil is confessed and forsaken, then we put ourselves in a condition to be filled with the Holy Spirit. When filled we no longer feel condemnation, but a heavenly peace fills the heart; hatred, impatience, love of worldly honors and pleasures are gone, and perfect love fills the soul. We then have a "peace that passeth all understanding." Those who have never been in this condition can have but a faint idea of its blessedness. We then feel all ready for the coming of Christ, and have an ardent love for his appearing. All doubts and darkness are gone, the communion with the Lord is unbroken, and a clear evidence is felt that the heart is clean, because it is filled by the Holy Spirit. The feelings are uniform, the peace deep and abiding, and is not dependent upon outward circumstances. There is a consciousness of being *kept* by the power of God, which affords the most delightful satisfaction.

One thing is certain, this is not the work of Satan. He cannot produce such fruit. He does not lead us to love God with all the heart; but this is the only true position for the bride of Christ to occupy at the time of his coming. Let us all "present" our "*bodies* a living sacrifice" to God, which is our "reasonable service."

BUCHANAN, MICH.

Buchanan, Mich., is a thriving village, containing some twenty-five hundred people, who are enterprising, intelligent, courteous, neighborly, and moral in their habits. It is a nice place for raising fruits, and a good locality for a pleasant home. It is on the Michigan Central R. R., between eighty and ninety miles from Chicago. It is prospering in business, with bright prospects of a healthy growth.

The church in Buchanan looking for the coming of Christ, has a very pleasant, commodious meeting-house in the heart of the village. It has passed through deep trials this year, and is now without a pastor. We found some devoted christians, and others possessing noble hearts, who were ready to consecrate their all to Christ. We commenced meetings Saturday evening, Oct. 5th. The Spirit of the Lord rested upon us, and many were quickened. We met a brotherly, cordial reception, and found the hearts of the people open to receive the truth as it is in Jesus. There are but few places that offer a better situation for a good pastor.

While there we met Bro. and Sr. Barnhart, from Dowagiac, Mich. He was formerly a preacher among the German Baptists; more commonly known as the Dunkards. Through the labors of the late Bro. Edwin T. Himes, he was led to see the truth in relation to the mortal nature of man and the final destruction of all the wicked. For believing this he was cut off from his former church connection. We were pleased with the spirit of this Bro. and found him satisfied with his present views of what the Bible teaches. He and his amiable wife are earnestly seeking the highway of holiness. We are hoping to see much good fruit from these meetings. Sabbath evening, Oct. 6th, several came forward for prayers, seeking for pure hearts, and felt much quickened. The Spirit of the Lord was with us to increase the interest in divine things.

UNION MILLS, IND.

We spent Monday evening, Oct. 7th, with Bro. D. Mathewson, pastor of the church at Union Mills, Ind. The faithful, earnest labors of Bro. M. have been much blest at this place, and he and his devoted wife are highly esteemed by the church and people, who have just finished a pleasant parsonage for them. Their hearts are in the work of Christ. We had a delightful visit, and an interesting meeting. Several requested prayers that they might be ready for the coming of the Savior. The Spirit of the Lord rested upon the meeting, producing deep emotions in many hearts. There is an increasing interest in the deep things pertaining to christian experience. Almost every true follower of Jesus is feeling an unusual hungering and thirsting after righteousness, such as they never experienced before. It follows them by night and by day; in their shops, on their farms, and in all the avenues of life's varied scenes. It comes from the working of the Holy Spirit. Let none resist, lest the Spirit be grieved away. It is a special favor of grace to be thus prompted to seek holiness of heart, which is essential for those who wish to "see the Lord."

CHICAGO.—Our meetings in Chicago are rapidly increasing in interest. The meeting last evening (Oct. 3d) was the best we ever enjoyed in the city. The Holy Spirit seemed to fill the house, producing a solemn sweetness, that charmed the saints, and alarmed the sinners. Several have consecrated all to Christ, and have received the gift of the Spirit, producing "perfect love." The Lord is truly doing great things for us.

AFFAIRS IN EUROPE.

We find the following in the telegraphic columns of the *Globe* in this city:—

A prominent department officer, now in Rome, writes an interesting letter to a friend here on the situation in Europe, in which he predicts a period of violent agitation, if not revolutionary outbreak, in every leading country except Russia. The Pope is completely ignored, and among the people of Rome his pretensions are almost ridiculed. The imperial meeting at Berlin is considered a hypocritical thing, got up for effect, to quiet the political and social fermentation going on among the masses. He finds everywhere discontent, the very poor denouncing all above them, the middle classes complaining of ruinous taxation and of the cost of monarchial establishments, while the governing class are equally dissatisfied from other reasons. In England, the food supply is the question foremost. Italy is in a terrible financial disorder. Germany is still noisy in self-adoration, while Russia looks more firmly than ever to the East and the Bosphorus. France and Spain are fermenting, and the revolutionary spirit may first break out there. Concerning his Holiness he says: "Speaking of the Pope, I must confess that I was astonished to find his authority here so completely ignored. The people here hate the priests, and have seconded all the movements of the King of Italy against the Papal power. I can tell you, as a matter of personal knowledge, that the Vatican is all that the Pope has left. The Quirinal and his other palaces have been taken from him. Many of the churches have been seized and converted into offices of military barracks. Monasteries and convents have been broken up and other church buildings closed. The Papal troops have been disbanded, and the household guard, who are not permitted outside the Vatican in uniform, I learn, will also be broken up. Of seventy-two cardinals the number has been reduced to about forty-five."

The writer is a very intelligent observer, with unusual opportunities as a traveler to observe the actual facts.

CORRECTIONS.—In our editorial headed "Western Notes," in the *Crisis* of Oct. 9th, will be found the following—"Holiness is essential to salvation. Let us be kept no longer in the back-ground by those who are looking for the coming of Jesus." Instead of "let us," read, let *it*.

In the article headed, "Inquiries," answer No. 6, instead of "Before man sinned it was decided," read—"it was *not* decided whether he should live for ever."

ALMOST HOME.

The pilgrimage of the church has been long. Tears, trials, and death have been plentifully strewn in its pathway. But now the mellow light of coming glory begins to stream from the city of repose, telling the weary pilgrim that he is almost home. Oh, exhilirating thought! Transporting prospect! The city of God soon to come. Death to be obliterated. Tears to be wiped away. Sin to come to an end. The curse to be removed. Our dead friends who once loved Jesus so well, are to live again. Jesus himself to come once more to earth to live with his followers. The holy angels, too, are coming with him. And this scene of happiness is almost due. What a home that will be. A graveless, tearless and deathless realm. And what society we shall enjoy there—all sinless, all deathless, all happy, all in harmony.

Nor is the thought of being almost home a speculative thought. It is based upon the strongest evidence, and much of it. It is true, and cannot be invalidated. The predicted worldly empires have had their day, and next comes Messiah's return from the far country to say, "Those mine enemies that would not that I should reign over them, bring hither and slay them before me"; then he will "take to himself his great power and reign"; then "the kingdoms of this world" will have "become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever. "Rev. 11: 15". The signs in heaven above and earth beneath, that were to herald the dawn of that day, have been seen. We cannot shut our eyes to these facts. We have a right to feel cheered by these omens of coming redemption.

Nor is it to be wondered at that some excesses and extravagances occasionally attach themselves to the earnest movements of those who believe such a mighty truth, seeing we are yet fallible. It is a trutht hat is calculated o stir the hearts of men to their depths; and the wonder is that so few have overacted. It is truly astonishing that apathy can find a place in any heart that has ever been reached by the stirring evidence of coming deliverance from mortality so soon.

Have any grown weary of watching, and deem the time long? God's time will surely be right, and will surely bring the glorious era of eternal perfection. Let us not fall into the error of thinking that we can know little or nothing about our proximity to our long-looked for happy home. That would suit Satan. With the prophetic programme before our eyes, we have no right to be in darkness relative to our chronological whereabouts in this world's prophetic history. Prophetic events and prophetic measurements jointly proclaim the speedy dawn of a new era. These strong considerations should come home to our hearts, even though we may not be able to tell with infallible precision where to end God's chain of time. God has got such a chain, and we are surely near its end —there is our home. W. S.

SLIME OF THE DEVIL.

It is not often that I deem it best to notice the vicious assaults upon the Bible—by men of unparalleled dishonesty, Intensified with malicious aversion to inspiration, whose only redeeming quality is a disgusting shallowness of intellect; who retail the falsehoods and perversions of their superiors, in a new dress, scattering them in four-page tracts, as if they had made some new discovery that would astonish the people, and lead them at once to abandon the Bible, and accept, in its stead, the wide-spread theology of demons. My excuse for this article is the following note from New Hampshire:—

AUGUST 1st, 1872. *Eld. Sheldon*, Dear Sir:—Enclosed you will find a tract that is attracting much attention. If it would not be asking too much of you, I would like you to explain these things through the *World's Crisis.*—*From a friend seeking for truth.*

We have neither time nor a disposition to give a full review of this filthy document. But we will invite attention to a few of its points.

It makes an attack on David, picking up all his imperfections and sins, some of which he was censured for by the Lord, assuming that David was all the while inspired. The candid reader will remember (1) that some of David's acts which would not have been admissible under this dispensation, were not in violation of the Mosaic law under which he was living; (2) David did commit sins for which he *repented*, and found *pardon*. "Create in me a clean heart," was his earnest petition. God sent a servant to David more than once to reprove him.

If the Bible were the work of designing men, all these defects would have been covered up. But here human frailty is truthfully exhibited, and God's mercy magnified.

2. The Lord is accused of instructing Samuel to lie when he went to anoint David: "And Samuel said, How can I go? if Saul hear it, he will kill me. And the Lord said, Take an heifer with thee, and say, I am come to sacrifice to the Lord. And call Jesse to the sacrifice." Where is the "lie", since the sacrifice was a *reality*, and no deception?

3. The Bible is made to give itself the lie in once affirming that David killed Goliah, and afterwards asserting that Elhanan killed him; and the conclusion is arrived at by making 2 Sam. 21: 19 read thus—"Elhanan . . . . slew Goliah." The text, with the italicised words here thrown out, reads: "Slew *the brother of* Goliah." This effort to make the Bible give itself the lie by throwing out the italics, is followed by a taunt about the goodness of the translators to help God make the Bible read right. But unfortunately for these slimy fellows, there is another text that tells the whole story about this matter with no supplied words: "And Elhanan . . . . slew Lahmi, the *brother* of Goliah." 1 Chron. 20:5. So without the aid of supplied words, we here learn that Elhanan merely slew "the brother of Goliah," while David slew Goliah himself. Where is the lie that is charged on the Bible?

4. It is charged that the Bible lies in asserting in 2 Sam. 6: 23 that Michal had "no child unto the day of her death" (David's wife, the daughter of Saul), while 2 Sam. 21: 8 gives her "five sons." This last passage reads thus: "And the five sons of Michal [margin—Michal's sister], the daughter of Saul, whom she brought up for Adriel"; margin, "bare to Adriel;" Douay, "whom she bore to Adriel." As these "five sons" belonged to Adriel, who was the husband of Merab, sister to Michal, it is certain that the marginal reading is correct. That Adriel, the father of these "five sons," was the husband of Saul's other daughter, sister to Michal (Saul had but two daughters), is proven by the following text: "But it came to pass at the time when Merab, Saul's daughter, should have been given to David, that she was given to Adriel. . . . . And Michal, Saul's daughter, loved David." 1 Sam. 18: 19.

Thus these "five sons" belonged not to Michal, but to her sister, the wife of Adriel. Another failure to make the Bible clash. All this slime has been in vain.

5. It is claimed that the Bible contradicts itself in asserting in 1 Chron. 21: 1, that *Satan* provoked the Lord to number Israel; and in saying in 2 Sam. 24: 1 that the Lord did it. But the last text reads: "And he [margin—Satan] moved David against them to say, Go number Israel." All harmony again.

6. It is affirmed that the Bible gives itself the lie in asserting in 1 Chron. 21: 25 that David paid six hundred sheckels of gold, or about six thousand dollars, to Ornan for a chance to offer sacrifice; and in stating in 2 Sam. 24: 24 that he paid only fifty sheckels of silver, or about thirty-one dollars. Now this is not so; for the first statement referred to the purchase of the "place" entire (Mount Moriah) where the temple was subsequently built—"So David gave to Ornan for the place six hundred sheckels of gold." Afterward "Solomon began to build the house of the Lord at Jerusalem in Mount Moriah, where the Lord appeared unto David his father, in the place that David had prepared in the threshing-floor of Ornan." 2 Chron. 3: 1. The second statement referred to reads thus—"Neither will I offer burnt offerings unto the Lord my God of that which costs me nothing. So David bought the threshing-floor and the oxen for fifty sheckels of silver." So for about thirty-one dollars David obtained a sacrifice and fuel to burn it; while he paid about six thousand dollars for Mount Moriah, the site for the temple in after days; paying for the former in "silver," and for the latter in "gold." So this hunt for a lie ends in a failure. Pretty soon God will hunt for liars, and he will find a multitude of them well pickled in the devil's slime, and only fit for the lake of fire, where they will realize that God has told the truth about them at all events. W. S.

A KNOW-NOTHING GOD.

Spiritualism blindly reduces God to a mere principle pervading the animate world, and thus robs him of intelligence in his early history. It is claimed that this principle possesses intelligence only as evinced through creatures of intelligence. Then before these creatures of intelligence came into existence, where was the intellect of this God-principle? It was void of intellect.

The God of the Bible knew enough and had power enough to make a world, and a man to live on it; but the God of spiritualism came into existence somehow after these earthly things were made, without any being in existence to make them—they having made themselves before they existed—and then not being able to make a man, he had to grow up from a monkey, without any God to make the monkey—possibly he made himself before he had an existence: and still wonderful to tell, this self-made monkey-man has a spirit that can outlive the body.

Which was made first, the spirit or the monkey, or whether other monkeys have such spirits, is hard to tell. But how this God of spiritualism blundered into making that monkey part mortal and part immortal, is hard to tell. Or whether all monkeys will yet turn into men, or all men yet retrograde to monkeys, is an unsolved mystery. But *that* monkey, at any rate, became the intellectual part of this God, who knew nothing till the monkey began to develop: so the God of spiritualism once knew nothing at all, then knew just as much as a monkey, and finally his knowledge comes to be measured by the amount and culture of human and animal brains; and this God is still going to school, with no prospect of graduating at present.

Others not liking to admit that the great-grandfather-monkey created himself, go further back to find the origin of man; and make the wonderful discovery that he was once a mere tadpole or polliwog. But this comes about as near to a reliable starting point as the ancient solution of the mystery concerning what the earth stood upon, since it could not stand without some foundation to rest upon; which mystery was cleared up by the assumption that it stood upon the back of a great turtle: and this would have remained a satisfactory explanation had not some inquisitive genius inquired what the turtle stood upon? So when we trace man back to a polliwog, we cannot refrain from inquiring where the polliwog came from? Why, from the spawn of a frog, of course. Well, most venerable great-grand-father, or great-grand-mother-frog, who made you? Who made the first frog, whose spawn produced the first polliwog, which polliwog grew to be another frog, which frog progressed to be a man? Who made that first frog? Did it make itself? If made by a *law*, who made the law?

So, with this claim, the time was when the God of spiritualism did not know as much as a frog, and finally has progressed, and progressed, till he knows just as much as men and animals, and no more, including disembodied men. When men throw away the God of the Bible, and try to manufacture one to suit themselves, they launch out upon a shoreless sea of speculations, to be lost forever. Will it pay? W. S.

STILL THEY COME.—A private note from a personal friend assures me that a Baptist clergyman, who has long preached in Missouri, has embraced the truth we love so much, and has commenced preaching it, intending to unite with our people. The foundations of the immortal-soul dogma are getting loose, and many who once believed it now only assent to it, this being the first step toward its renunciation. The entire system is so perforated by the arrows of truth which have been so incessantly hurled at it for a few years past, that many begin to see through it, but wish to let themselves down from the system as easily as possible.

Let us not slacken our firing, but let the arrows of sacred truth fly thicker and faster. Some are surrendering, and others are getting disheartened in their vain attempts to sustain a tottering system, while others still seem only whistling to keep up their courage. Let us press the battle! W. S.

THE TRACT FUND.

The Advent Christian Publication Society, at a meeting on Springfield camp-ground, Aug. 23d, 1872, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year, and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec. Adv. Chris. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the *Crisis* Office.

Donations for the Tract Fund.

Previous acknowledgments	$23.49
H. B. Eaton	1.75
P. S. Ward	2.00
Mrs. R. Woodward	1.00

POOR FUND.

To send the "Crisis" to the Poor.

Previous acknowledgments	$13.00

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 222, Boston, Mass., who will acknowledge the same in the columns of the *Crisis*.

Previous acknowledgments	$1,829.40
Sidney Hall (Tracts)	300.00
P. S. Butler (pledge paid)	25.00
R. W. Warner " "	25.00
P. S. Ward	2.00
"O."	2.00

AN INTERESTING CASE.

A young man, converted to God and the Advent faith last spring in the city of Vallejo, Cal., was the means of the conversion of another friend of his by the following means. He knew this friend was an habitual reader of novels, and having tried to induce him to read some Advent publications without success, he tried the following strategem, and caught him with guile.

He took Eld. Sheldon's work, "Life beyond Death," tore off from it its own cover, and carefully pasted on in its stead the cover of one of the leading novels of the day. He then found his friend, and handing him the book said to him—"Here is an excellent and interesting book I want you to read." Looking at its cover, attractive to him from its being a novel, he thanked his friend, replying that he would certainly read it. He took it home and began to read. He saw some mystery at once. He would read a sentence or two, and then look at the cover; and then read, and then revert to the cover again. He could not see the correspondence between a religious publication and a novel. However, he began to be interested; and the more he read, the more he became absorbed, until finally he read the volume through.

Then he was not satisfied. He read it over again, and began to be awakened to its theme, its truths; and the ultimate result has been this man's conversion to the Lord. I have baptized him, and he has been a member of the church in V. for several months, and an active and zealous christian.

☞ Brethren, circulate publications.

O. R. FASSETT.

HUDSON MONUMENT.

I propose to call the attention of the friends of the late beloved Hudson, through the medium of the *Crisis*, by way of inquiry, as to the expediency of erecting a suitable monument to his memory.

His brother purchased a lot in the Methodist ground, a little back, and one side of the yard, but it proved to have a prior claim, and the owner insisted that his lot should be cleared of incumbrance. The authorities came to me for permission to remove Hudson's remains to some other lot. I first objected, but on condition that they would give me a lot in front, they might do it. I accordingly took a new deed for a conspicuous lot in front, and his remains were removed to it at their own expense.

Now, it occurred to me that if friends east and west would feel it a privilege to contribute for the purchase of a marble, that I would be at the trouble of setting it up. Any response may come through the *Crisis*, with suggestions regarding it. R. WILLARD.

Haddonfield, N. J., Sept. 26th, 1872.

REPORT OF THE LAWRENCE TIME CONFERENCE.

Lawrence, Mass., Sept. 26th, 1872, 2 *o'clock* P. M. Brethren and sisters in convention assembled, to investigate the evidences concerning the coming of our Lord for the life of his people in 1873. Bro. Israel Damman announced the arrival of the hour appointed for the opening of convention. It was suggested by him, and approved by the body, that a chairman be chosen, also that a report of this meeting be published. Bro. Israel Damman was chosen Chairman, and Bro. J. F. Nickerson Secretary. Bro. Barbour then submitted the following plan of procedure for the investigation and discussion of the subject:

1. We will take up the matter of Chronology, inasmuch as there were some present holding different views upon the same.

2. We will proceed to consider the 2300 days of Daniel 8, and after that take up the 1335 days. Each speaker shall be allowed one hour in which to bring out his argument upon this subject.

This plan met with general approval, and was adopted by the convention. It was then proposed to devote the remaining moments of the P. M. session for prayer and humiliation. This was an exceeding precious season. Words would fail to fully express the richness of this occasion. There were present quite a goodly number of people residing in Lawrence who were not in the habit of attending at the chapel. We closed the exercises at about five, and were kindly entertained by brethren and sisters; and I would here tender the thanks of all who were the recipients of this generosity at the hands of the little church of waiting ones in Lawrence, Mass.

We met again at seven, and continued in prayer and exhortation till half past, when Bro. George W. Brown, of Orrington, Me., preached from Gen. 18: 17. It is not necessary to burden the columns of any Advent paper with this discourse. The text was very appropriate, and the speaker laid a good foundation upon which was erected a convention which in tone and character partook largely of the nature of the text. No one can fail to see from the context that the great judgment then impending could not be allowed to come upon all, without first notifying such as were entitled to escape of the event. Abraham, being a friend of God, is provided for, with others of like character. It was then shown that the coming day of His wrath would not overtake the people that do know their God, and they not know it, for they like Abraham are the friends of Jesus, through whom God will finally judge the world. As the speaker proceeded he became filled with the heavenly spirit of the text, and the children rejoiced in that they received "meat in due season." Meeting adjourned at 9.30 rejoicing in the light of divine truth.

Friday morning assembled at 8.30 and enjoyed a precious season waiting upon the Lord in prayer, and exhorting one another in comforting words, in view of the fact the day was seen to be approaching. At 10, Bro. Thurman addressed the convention on the proposed subject, viz., Chronology. This great and perplexing subject was ably treated by our dear brother, who has as we all know spared no pains in adjusting the many difficulties connected therewith. Bro. Barbour followed upon the same subject, and with much earnestness presented his argument upon the same, the difference in their final conclusion as to the age of the world, from the creation of Adam, being as follows: According to Bro. Thurman, the world is 6000 years old in 1875; according to Bro. Barbour, in 1873. The morning was consumed by these two brethren upon this subject, which the reporter would plead his inability to record so as to present an interesting and profitable account.

Re-assembled at 1, and enjoyed another social meeting, which was very rich in character. Notwithstanding there were intellectual differences as well as theological, one kind, gracious and heavenly spirit pervaded the entire convention, although reported by some to the contrary.

At 2.30 the convention proceeded to discuss a number of questions, limiting each speaker to five minutes speeches; Brn. Barbour, Thurman and Cunningham being the principal speakers. The afternoon was thus profitably consumed. Our evening exercises commenced again at seven, continuing until eight, when Bro. Thurman discoursed from Dan. 12: 6. Bro. T. paused to notice (1) that all matter was under law. Man was placed under law for the purpose of development. Noticed the fact of his disobedience, which threw him out of harmony with his Creator, which caused him to hide his face from the son he had created. Since then man has been wandering over the earth in pursuit of life and happiness, but finding nothing but disappointment and death. How long was this to continue? forever? No! Here noticed that God gave Daniel a vision spanning the time reaching to his recovery, and placing him on a footing far in advance of his original state in Eden. Who were to understand this vision? All? No! Only the "wise," or righteous. He would compare the vision to a letter sealed and directed to one in the distance. It was designed for the church of God down in "the time of the end." Such was the book of Daniel; it was directed to the people of God down here.

Saturday, 8 A. M. Enjoyed another precious season of refreshment in waiting on God. At ten the meeting was then turned into one of usual discussion upon those controverted points in Daniel and John in reference to the shorter periods. A christian spirit pervaded the entire convention in all its deliberations and discussions. Bro. Jona. Cummings being present proposed the following question—"By what rule of interpretation do you make the judgment, in Dan. 7: 26, different from that in verse 22? Are they not one and the same, referring to the final judgment in behalf of the saints?" Bro. Barbour arose and replied to the inquiry, showing conclusively that they were two distinct judgments, marking two specific events,—the former being upon and against the papal hierarchy in 1798; the latter for the saints, at the end of the 1335 days. The discussion closed at twelve. Prayer meeting again at one, and at the usual hour the meeting was again open for investigation. At the commencement of these exercises, Bro. Cunningham informed the convention of his reception of a communication from Bro. Joshua V. Himes, also another from Bro. Jonas Wendell. Brethren desiring, the communications were read, after which the thanks of the convention were returned to Brn. Himes and Wendell for the sympathy therein expressed in relation to the Advent of our Lord.

Continued report by Bro. Cunningham. Upon the discussion of the term "daily," and "the abomination that maketh desolate," in Dan. 12: 11, also upon the beginning and end of the 1290 days, Brn. Brown, Couch and Cunningham took part; Brown taking the position that the daily was neither pagan idolatry nor Jewish worship, but that it was Christian worship, and that it was taken away in 538, when the papacy was established in Rome. The reason he gave for the daily being the Christian worship, was because the early church met daily for the purpose of worshiping God, which was suppressed by papacy, or by the military power acting in behalf of that system. Bro. Couch thought the daily was the worship of God, whether under Jewish or Christian dispensation, and that it was taken away simultaneously with the "abomination that made desolate." Bro. Cunningham disagreed with both Brown and Couch, he applying the daily or continual, in Dan. 8, could not apply it to the worship of God either by the Jewish or Christian church, because the daily was a power that was antagonistic to the worship of God, whether Jewish or Christian; and the daily, in connection with the desolating abomination, was to tread under foot the sanctuary and host, or God's people, and their inheritance 2300 years; and that the seven distinct kingdoms shown in chap. 8 to Daniel by the angel Gabriel were divided by the holy one speaking to Palmonia (inquiring how long the vision?) into two grand divisions, called the daily, or continual, and the desolating abomination; thus these two elements of the vision as divided by the angel can embrace nothing more nor less than the pagan governments and the papal; i. e., Persia, Grecia (with its four divisions), pagan Rome, and papal Rome. The pagan governments of Persia, Grecia, and Rome, are one grand division of this prophecy, and the papal element the other.

There was a general agreement that the 1335 years commenced in A. D. 538, and consequently will terminate in 1873, when the holy dead will re-live and the righteous living be changed from mortality to immortality, and caught away to a meeting of Christ in the air; then will commence the awful indignation on the wicked and ungodly nations of the earth, as foretold in the sure word of prophecy.

There were seven questions presented to the Chairman of the Convention by Bro. Cunningham that were not discussed, which ought to have received special attention; they related mostly to the data in the eighth and ninth of Daniel. I hope there will be another time conference called immediately, at which justice may be done to these very important subjects; some of which lie at the basis of correct chronological computation.

Two discourses were preached by Bro. Brown, one by Bro. Thurman, and two by Bro. Barbour. The first two named were in our estimation timely, and "meat in due season." While there were many good things in the other discourses, there were also some from which we should entirely dissent; and in this judgment we are not alone. I hope, my brethren, ministers of Christ, you will be careful how you handle the word of God. There is an awful responsibility resting upon us who attempt to expound that word. The apostle Paul regarded the perverting of the gospel as awful work. Gal. 1: 7–10; 2 Pet. 3: 15, 16.

The prayer-meetings were quite spiritual and deep-toned, but I think we shall see greater searchings of heart before the Lord comes. We can hardly have too many of such meetings before the coming of Jesus. I trust our brethren will awake to the importance of this work all over the land; for what is done will be done in a very brief space of time. Oh, may God help us all, dear brethren, to put forth all our energies to the great work before us, in giving a distinctness to the message now being proclaimed—The coming of Christ in 1873, to reward all his faithful servants and children with immortality, and glory indescribable, in an incorruptible and undefiled and never-fading inheritance, that is now reserved for such as are kept by the power of God through faith unto salvation, about ready to be revealed to the welcome vision of the whole household of faith. Amen and amen.

L. T. CUNNINGHAM, Sec. *pro tem.*
J. F. NICKERSON, Secretary.

ELEVENTH YEARLY CONFERENCE.

The eleventh yearly conference of the A. C. church at Darien, N. Y., met Sept. 20th, at seven o'clock P. M. Meeting being called to order, D. Cogswell was elected Moderator, and S. C. Gove Secretary. After a season of prayer, Bro. Cogswell preached a short but impressive discourse from Phil. 3: 17. Saturday forenoon was devoted to prayer and conference. A great interest was manifested. The testimonies were timely. We seldom attend meetings where the true spirit of our heavenly Master prevailed more than at this meeting. At one o'clock preaching from S. C. Gove, from Matt. 9: 37. Preaching at 7½ by Bro. A. P. Moore, from Heb. 9: 27, 28.

Sabbath morning met in love-feast, in which thirty-five testimonies were given in about thirty minutes, all full of interest. Preaching by Bro. Cogswell from Rev. 21: 4. At one, preaching by Bro. C. W. Low, from John 5: 39, after which the Lord's Supper was administered to about sixty; and we could say of a truth that it was a melting time. All present realized its great lesson. Bro. A. C. Newell discoursed to a large and attentive audience in the evening, taking Matt. 25 as the basis of his remarks.

Not a discordant note was heard in the entire meeting. We were deprived of Bro. and Sr. Simmons' presence in the meetings, they having sickness in their family, which prevented them from joining with us. Again we parted reluctantly, but were cheered by the sweet promise of soon meeting where partings will be unknown.

S. C. GOVE, Sec.

Correspondence.

From Bro. F. H. Chamberlain.

BRO. GRANT:—I wish to acknowledge with deep and earnest gratitude the following amounts received within a short time past. I am not yet well, but am gaining quite fast. Had a number of doctors during my sickness, but think the medicine prepared by Dr. Buxton was the best, every way, of all that I have taken. May the Lord reward them, and all the dear friends who have lent us a helping hand in our need. M. A. Elliott [illegible], Mrs. S. F. Hulburd $4, Lucy Harrington [illegible], Mercy M. Post $1, Mrs. E. A. Berry $1, H. W. Norville $5 and a well filled box, S. Taylor (by M. Grant) $1, J. H. Brown $2, 1M. R. $1, Worcester $1, "Clinton" $2, Haverhill 50c., B. & E. B. Browne $1, S. Stearns $4, G. Tilley $5, M. Sunderland $1, Hamblin family $4, Westfield $2, L. C. Johnson $2, Lewis Sherman $2, N. L. Pierce $1, D. L. Towle $1, J. C., Chicago, $2, L. L. M. 60c., Hachaliah Bailey $3, O. B. Town $1.

There may have been letters received during our sickness that are not here acknowledged, as we were unable to keep the record, or answer letters for quite a while. Our family is now small, as we have only one of our children (the youngest) with us. Those who are not out to work are sleeping in the grave. In view of the scenes of sorrow, sin, sickness, suffering, wo and sadness, who could not say—"Come, Lord Jesus, and come quickly." May we all be ready for his coming is the prayer of your grateful brother and sister,

F. H. & S. S. CHAMBERLAIN.

Oxford, Mass., Oct. 9th.

Extracts from Letters.

SR. L. B. WEAVER writes:—"To-day has been one of extreme suffering of body, but my heart is still fixed, trusting in God. I have been thinking as I lay here, of the end of rest, the saints' delight, the home prepared for me; and that when once we get to the blessed heavenly land, nothing will mar our peace, or disturb us. And as my thoughts have run far over into Beulah's peace land, how I have longed to gain that eternal shore. O, I long to place my weary, aching feet upon the golden streets of the New Jerusalem. I long to bathe them in the river of the water of life; to gaze upon the crystal foot, and never feel the weariness of earthly things. I long to rest this tired, bloated, aching body, beneath the shades of the spreading boughs of the tree of life; to sit and gaze on the beauties of the new creation round, here to gather the rich fruits, and eat thereof. I long to be there, to see Him whom my soul loveth with pure and lasting love; to hear his melodious voice; to see the dear saints; to see all the ancient patriarchs and prophets of old; to see the loved ones who have fallen in death, while on the way to this city of God. Come! my dear Savior, let the day dawn, the shadows flee away. Come! and dry the tears of thy weeping ones."

Jesus is my rock of refuge and hiding-place, the one altogether lovely; the chiefest

among ten thousands. He has washed and cleansed me. He has made me his by adoption, and I cry, 'Abba, Father!' O Savior! I do bless thee; I will praise thee; I do love thee; thou art mine, I am thine. All for Jesus. No will of my own. Take me, use me as shall best please thee. Mould and fashion me in any way that shall best glorify thyself. Not my will, but thine, be done."

Bro. G. L. Teeple writes:—"I visited not long since an ancient graveyard. I was much impressed with the old inscriptions and epitaphs. They savored much more of truth than those of the present time. Perhaps the readers of the *Crisis* would like to read a few of them. With your permission I will send a few. The dates are from 1730 to 1800.

"From stately paths we must remove,
The narrow lodgings of the grave to prove;
Leave the fair train and the light gilded room,
To lie alone benighted in the tomb."

"God only is immortal; man not so."

"Life is uncertain; death is sure;
Sin is the wound, and Christ the cure."

"A law eternal doth decree,
That all things born shall mortal be."

"Soft sleep the saints and cease to groan;
When death has done its worst,
Christ with a glory like his own,
Will clothe their waking dust."

"Christ's dying saints will live again,
And in his kingdom ever reign."

"Weep not for me, dry up your tears,
I must lie here till Christ appears."

"In faith she died, in dust she lies,
But faith foresees that dust arise
When Jesus calls, while hope assumes
And boasts her joy among the tombs."

"Christ is the Resurrection and the Life. In him is my hope. He is the end of the law to every one that believeth."

Bro. H. K. Davis writes from Ooltewah, Tenn.:—"God is blessing the truth to the good of many hearts in the South. Some of the sleepy church of these last days have not only heard of Christ's soon coming, but it has found a place in their hearts, and is working a purity such as will fit them for his kingdom. I need your prayers. Man can do nothing without help from above. Pray I may have that help. Doors are being thrown open in every direction for the right kind of laborers. They must be men with hearts full of love for the work, and a willingness to forego all that is pleasant here. They must expect to have their names cast out as evil. Heaven send such into the field."

Sr. E. E. Phinney writes from Portland, Wis.:—"We have no other preaching than the *Crisis* now father has gone to preach the good news of Jesus' soon coming. I love to read its columns. I am but a beginner in the cause of Christ. When father was home this summer he baptized my sister and myself into Christ. My sister is thirteen years of age, and I am sixteen. We are striving to be prepared to meet Jesus when he comes. There are none of like precious faith here. Pray for us."

THE PREACHER AND SONG.

Compiled by I. C. Wellcome.

This is a folding tract of eight pages. Four pages contain four valuable hymns—"Wondrous Love," "Jesus of Nazareth," "Life's Harvest," "The Home of the Soul." Four pages contain a comprehensive and very desirable compend of eminent ministers and authors (of past and the present generations); contradictions of the Scriptures on the nature of man and on future punishment; also statements of another class of as eminent ministers and authors, who agree with the Bible on the same subjects, with appropriate scriptures interspersed with each; to which are added fifteen plain questions to the clergy. On extra strong paper, 5 cts. single, 40 cts. per dozen; $2 per one hundred by mail. Sold at this Office.

Married.

Lord—Hodsdon. In Moultonboro, Aug. 28th, by Eld. C. S. Shattuck, Mr. Edwin F. Lord, of West Ossipee, N. H., and Miss Julia A. Hodsdon, of Moultonboro.

Cline—Hodgkins. In Massena, N. Y., Sept. 25th, at the residence of the bride's father, by Eld. C. Pike, John E. Cline and Miss Mina E. Hodgkins, both of Massena.

Obituaries.

Curtis. Fell asleep in Jesus, Sept. 23d, 1872, in Richmond, Me., Low Curtis, in the seventy-fifth year of his age.

Bro. Curtis was a great sufferer (his disease was supposed to be cancer in the stomach), and longed to sleep and be at rest. For about twenty-eight days he was unable to take any nourishment, except a little ice water. He leaves a wife, one son, six daughters, and a large circle of relatives and friends to mourn their loss, but they sorrow not as others which have no hope. Bro. Curtis was among the first in Maine who embraced the doctrine of the speedy coming of Jesus, in which faith he lived and died. He was extensively known and highly esteemed in the community for his promptness and integrity as a business man, and as a frank, open-hearted, and open-handed christian. His house has ever been a home for the christian pilgrim.

His funeral was attended by a very large concourse of relatives and friends. Words of consolation were spoken by the writer from Rev. 14: 13.
C. Goud.

Richards. Died in Athol, Mass., Sept. 7th, 1872, Lewis Richards, formerly of Colerain, Mass., aged fifty-nine years.

His death was caused by injuries received while assisting in erecting a tent for the preaching of the gospel. He lived eight weeks after the accident, and bore his sufferings with christian patience, and rejoiced in the love of Jesus and the hope of a glorious resurrection. Bro. R. was well known by many of our preaching brethren, who always found a welcome at his pilgrim home, and received substantial blessings from his liberal hand. He sleeps in Jesus, but will soon come forth with a glorious body of immortality to meet his dear christian wife to part no more. May God bless the mourning family and save them unbroken in his everlasting kingdom, is my prayer.
J. Hemenway.

Gilpatrick. Died at Anoka, Minn., Oct. 2nd, Bro. Benjamin Gilpatrick, aged sixty years.

For many years he has been a confident believer in the doctrines advocated in this paper respecting the Second Advent, life and death, and the resurrection. An ingenious and accomplished mechanic, a man of correct taste and judgment, of industry and well-directed economy, of high honesty and purity, he commanded the respect of the community, for his sincerity and consistency as a christian. He fell asleep in Christ after a long and trying sickness, patiently borne. All his children, five sons, died before him; three of them grown to manhood sleep beside him. His widow, bereaved and alone, returns to her friends in Mass.
A. K. P.

Towsley. Died at Parkersburg, Butler Co., Iowa, Aug. 6th, 1872, of typhoid fever, Elvira E., wife of J. J. Towsley, aged thirty-eight years, eleven months, and twenty-one days.

She leaves a husband and four children to mourn her loss. Elvira embraced religion at the age of eleven years, among the believers of the Second Advent of our Lord, and was among those watching and waiting for his speedy return. Her daily walk was consistent with her faith, and she died in full faith of a glorious resurrection. Her funeral was attended by a large concourse of people. Words of comfort and consolation were spoken from Job 14: 14.
C. Churchill.

Whitcher. Died in Bolton, P. Q., July 17th, of dropsy and consolidation of the lungs, Lydia Whitcher, wife of Batchelder C. Whitcher, and daughter of James and Betsey King, of Haverhill, N. H., in the seventy-fourth year of her age.

She leaves two sons and two widowed daughters with numerous other relatives to mourn, but we laid her away in hope of seeing her again where there will be no more dying. Words of comfort were spoken by Eld. John Chapman, from Mark 12: 24, 25.
D. R.

Murray. Died at Ellington, Conn., Oct. 2nd, 1872, after a long illness, Mary E., wife of Wm. Murray, aged fifty years.

Sr. M. was wonderfully sustained until the last by the grace of God, and it can truthfully be said of her, "Blessed are the dead that die in the Lord," for she rests from her labors. The funeral was attended by the writer.
P. S. Butler.

Wheeler. Died in Concord, N. H., Oct. 10th, 1872, Frank Edson, son of John D. C. and Almira Wheeler, aged eleven months.

The grave has closed over a bright little jewel; but when Jesus comes he will live again.
C. W. Sargent.

Hatch. Died in Sharon, Mass., Sept. 24th, 1872, Daniel H. Hatch, aged seventy-two years.

Bro. Hatch has been looking for Jesus' coming since 1843, and sweetly fell asleep in him, to await the sound of the last trump. Words of comfort by Elder Bryant.
J. Brown.

Slager. Died in Wolfboro, N. H., July 3d, 1872, Bro. Jacob Slager, aged seventy-four years.

He embraced the Advent doctrine more than thirty years ago. He lived the life of a Christian, and died in hope of soon being raised to see Jesus and living with him forever.
C. G.

Summary of News.

FOREIGN.

Cable News.

GREAT BRITAIN.

THE CASE OF PRINCE NAPOLEON.

The announcement that Prince Napoleon had left Paris in obedience to an order of the government was premature. His notice to depart directed him to leave at noon yesterday, but not having complied therewith, at half-past twelve o'clock he was waited upon by the secretary of the prefect of police and two agents of the government, with orders for him to follow them towards Switzerland. The prince thereupon left the city. The Princess Clothilde voluntarily accompanied him.

FRANCE.

THE BONAPARTIST EXCITEMENT.

Oct. 11. Considerable excitement has been created in Paris over the announcement, telegrahed last night, that the government had received important information concerning the powerful Bonapartist movement now on foot looking towards the restoration of the empire. As announced in these despatches, Prince Napoleon, who was discovered to be in Paris working secretly in the interest of the new movement, was yesterday notified by the government to leave the country within twenty-four hours, on pain of arrest and imprisonment. The Prince, on receiving the notification, immediately replied by an indignant refusal. Upon deliberating on the subject, he ultimately consented to leave France. He left Paris this afternoon for Turin. It is believed that his expulsion will be followed by that of a number of well-known Bonapartists now in Paris plotting against the government. The Bonapartist intrigues have increased considerably during the past few months, more especially in the northern and western provinces.

POSTAL TREATY WITH THE UNITED STATES.

Minister Washburn and the Count de Remusat have agreed on the draft of a postal treaty, which the Post Office authorities of both countries accept. It is believed that the Minister of Finance will approve of the treaty, and it is highly probable that it will receive the regular ratification before the end of the year. It fixes letter postage at eight cents for one-third of an ounce, and newspaper postage, which was eight, is reduced to three cents. Registered letters and the transmission of patterns are also provided for.

SPAIN.

REVOLT OF THE GARRISON AT FERROL.

Madrid, Oct. 12. A Republican insurrection has broken out among the troops garrisoning the arsenal in Ferrol, in the province of Corunna. The Government has dispatched troops to the towns, and summary measures will be at once adopted to suppress the revolt.

Oct. 13th. A Madrid despatch states that information received by the government to-day states that the disturbance at Ferroll is subsiding, several hundred insurgents having already submitted to the government authorities. It is thought that by to-morrow everything will be quiet. The ringleaders of the revolt will be summarily dealt with by the government authorities. It is stated, however, that many have fled. The insurrection is thought to be in the interest of Don Carlos, whose desire it is to annoy the government and keep the people in a ferment of excitement.

THE PERSIAN FAMINE.

Constantinople, Oct. 10. It is estimated that 3,000,000 of the inhabitants have died from famine in Persia.

DOMESTIC.

UTAH.

BRIGHAM YOUNG TAKES A NEW DEPARTURE.

Salt Lake, Oct. 8. Elder Richards, in the Mormon Conference to-day, cautioned the people against the wiles of the enemy, especially against schools. Brigham Young followed, saying he differed with the speaker. He added: "Send your children to schools when free. I thank the Methodists, Episcopalians and all sects for establishing schools, and heaven will reward them." This is a new departure for the Mormon leader.

Earthquake at the West.

Sioux City, Iowa, Oct. 10. At 9.50 yesterday this city and vicinity was visited by quite a severe shock of earthquake. The people rushed out of their houses and considerable excitement prevailed for a brief period. The shock only lasted a minute and a half, but during that time crockery and bottles were thrown down and buildings were pretty well shaken up. No serious damage was done to property.

It is reported that at Fort Randall, Dakota, it was more severe, and there was great excitement.

At Yankton the shock, although faint, was distinctly felt, but no damage was done.

Reports from other portions of Dakota show that the shock was felt more or less at the principal points.

Interesting Discoveries.—The Moabite expedition, according to a report recently read before the British Association, has discovered on the borders of the desert east-southeast from Heshbon, the ruins of a magnificent palace in an excellent state of preservation. A quadrangular wall of freestone, five hundred and ten feet on each side, encloses a brick palace. On either side of the only entrance is an architectural front of carved work one hundred and eighty feet long, and seventeen feet high. This ornamental front displays animals, birds, flowers and men, chiseled with great delicacy, and eight chambers with vaulted roofs remain. The basin of the Dead Sea was also explored, and it was discovered that while the western side is a desert of marl, destitute of vegetation, the eastern side is well supplied with water, and is covered with small plants and trees. Palm trees grow luxuriantly towards the northern extremity of the Dead Sea.

Sarah Payson Willis, wife of James Parton, otherwise known as "Fanny Fern," died Oct. 11th, aged sixty-one years, after being in feeble health for a long time.

In Brief.

—— A dozen miles from Aleppo there is a natural curiosity, called by the people, the Sunken Village. It is a pit one hundred and fifty or two hundred feet deep, and three times that in diameter. It is very nearly round, and the sides are perpendicular. It is a common idea that there was once a village on this spot, and at some time the ground opened and swallowed up the village, leaving this curious pit.——The licensed gaming-houses in the German watering-places are all to be closed, forever, on the last day of 1872.——A company is putting a tunnel under the Detroit river, from Detroit to Windsor, Ontario. This is for the accommodation of the railroads, and will have a great advantage over the present method of carrying the cars across the river on a ferry-boat. A shaft has been sunk one hundred and ten feet deep, on the Michigan side, near the Milwaukee depot, and at an opposite point on the Canada shore.——Thousands of exiles from Alsace and Lorraine have arrived at Belfast on their way to America.——The progress of the Hoosac tunnel during September was as follows: East end, 112 feet; west end, 85 feet; central shaft, 105; total, 310 feet.——The Emperor Napoleon and Empress Eugenie have left Cowes, where they have been staying, for Camden House, Chiselhurst. Both the Emperor and Empress are in enjoyment of excellent health.——News from the Hague states that more and more Jesuits, expelled from Germany, are establishing themselves near the German frontiers.——The sale of French newspapers is forbidden in Alsace and Lorraine.——William Henry Seward, long eminent as a political leader, died Oct. 10th, at the age of seventy-one.——Garibaldi speaks very harshly of Thiers in a recent letter. He accuses him of ruining France by exorbitant armaments, calls him the scourge of humanity, and reproaches him for having fought the Commune.——It is rumored that Thiers has requested Victor Emanuel to recall Chevalier Nigra, Italian Minister to France, because he is a Bonapartist.——Prince Napoleon has yielded to the peremptory order of the Government, and left Paris.——Additional military and constabulary forces have been ordered to Lisburn, Ireland, as an anti-Catholic disturbance is threatened in that town.——Mr. M. D. Conway, in one of his letters from London to the Cincinnati *Commercial*, makes the statement that the Emperor Napoleon during several months has been engaged in unsuccessful secret negotiations with the exiled French Communists in England and Belgium for the purpose of supplanting Dr. Karl Marx as the leader of the Internationalists.——Where women stand in the temperance movement is shown by a recent vote taken among them in Danbury, Conn., on the question of licensing the sale of liquors, which stood 457 to 2 for prohibition.——Schisms are multiplying in the once united Roman Catholic church. The patriarch of Babylon has published a protest against Papal infallibility, and his suffragans are following his example. The Catholic Maronites of Syria are also separating themselves from the church of Rome.——More trouble appears to be brewing in France. President Thiers, at a meeting of the Permanent Commission of the Assembly, expressed indignation at the treatment received by the pilgrims who flock to Lourdes to witness the miracle of the Virgin, and condemned the course pursued by Gambetta, who, he said, was trying to divide the nation.——A worthy New York lady has just retired, on account of age, from Sunday school work, in which she has been actively engaged for fifty years. She has had under her charge over five hundred children, a large proportion of whom are now members of the church. While such women exist, there is no need of discussion as to "woman's work in the church." It speaks for itself.——Information received by telegraph from Warsaw, the capital of Poland, states that cholera is raging in various parts of the country to an alarming extent. In the town of Grajiw, its ravages have been terrible and the place is almost entirely depopulated. Thousands throughout the province have fallen a prey to the disease, which has appeared in its most malignant and fatal form.

National Thanksgiving, Nov. 28.

President Grant's Proclamation.

Washington, D. C., Oct. 11th, 1872.

By the President of the United States of America.

A PROCLAMATION.

Whereas, The revolution of another year has again brought the time when it is usual to look back upon the past and publicly thank the Almighty for his mercies and his blessings; and,

Whereas, If any one people has more occasion than another for such thankfulness it is the citizens of the United States, whose Government is their creature, subject to their behests; who have reserved to themselves ample civil and religious freedom and equality before the law; who, during the last twelve months, have enjoyed exemption from any grievous or general calamity, and to whom prosperity in agriculture, manufacture and commerce has been vouched;

Therefore, by these considerations, I recommend that on Thursday, the 28th day of November next, the people meet in their respective places of worship and there make their acknowledgments to God for his kindness and bounty.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington this 11th day of October, in the year of Our Lord 1872, and of the Independence of the United States the 97th.

(Signed) U. S. Grant.

By the President,
Hamilton Fish, Secretary of State.

Notices.

To Western Friends.—We, the undersigned, deeming it important that the Western Association be placed upon a satisfactory basis, and its work properly done, do importune our brethren to rally to the appointed meeting at Norwood Park, Oct. 16th, 1872, to see what can be done to effect the desired object. D. Mathewson, Wm. Sheldon, Wm. McCullock, Dan'l. S. Clark, O. S. Knapp, Frank Burr, H. G. McCullock.

It is a great satisfaction to me to know that our Western brethren are awaking to the fact that our Western Association has not been sustained as it should have been, and has, therefore, been crippled in its work. I now anticipate better days for our cause. Let every member of the Association, and all interested in its prosperity, heed the call signed by Elds. Mathewson, Sheldon, and others, and we shall see better days, and more glorious results of our work.
William L. Himes, Bus. Ag't.

The New Hampshire State Conference will hold its annual session at Concord, commencing Wednesday, at two o'clock P. M., Nov. 20th, and hold over the following Sabbath. Particulars hereafter.
J. Couch, Pres.

The N. H. Mission Tent will continue in Canterbury, N. H., through the week, and over Sunday the 20th.
E. Morrill.

The annual session of the Hoosick Valley Conference will be held with the Advent Christian Church at Hoosick, N. Y., commencing Oct. 16th, and continue over the following Sunday.

We hope there will be a general rally from all parts throughout the bounds of this Conference, of the lovers of Jesus and his soon coming to this great gathering and annual feast of the saints. Come from the mountains and hills, from the valleys and plains, and meet once more in conference before the great drama of human history shall close. Come with the armor on, and in the strength of our soon coming King make one more charge upon the enemy's hosts before the clarion notes of Michael's voice shall reverberate through the land, saying, "*It is done.*" Come filled with the Spirit, to labor for God and the good of the perishing. In the mean time let special prayers go up to God that this meeting may be the *best* ever held in Hoosick.

Let there be a full representation of the churches by delegates duly appointed. Do not neglect to send delegates. Please notice the following article in the Constitution—"Each church composed of twenty members or less, shall be entitled to send one delegate; over twenty, two; and over forty, three delegates."

Passengers coming on the Troy and Boston R. R. will purchase tickets to Hoosick Corners, where there will be teams to carry them to the place of meeting free of charge. Teams will be at the depot on the arrival of the 12.48 train from Adams, and the 2.30 train from Troy. Remember at the trains due at Hoosick Corners, at the above mentioned time, there will be teams to take all who come. Let those who wish to have protracted meetings held with them the coming winter, make their wants known, in person or by letter. All letters sent us to Hoosick Falls, N. Y., care of John B. White, will reach us safely during the week of conference.
A. W. Sibley, President.
A. P. Bump, Secretary.

The Fourth Annual Meeting of the Conn. A. C. Conference will hold session in Morris, commencing Wednesday, Oct. 16th, and continuing over the Sunday following. There will be a team at Thomaston for the accommodation of all who wish to attend the Conference. Passengers by the Hartford road will take stage at Terryville for Thomaston. Let there be a general rally of preachers and delegates.

There will be teams to meet all who may wish to attend this Conference, at Thomaston, Wednesday and Thursday, Oct. 16th and 17th, on the arrival of the train from Waterbury at 12½ o'clock; also down train from Winsted at two o'clock. Preachers and delegates are requested to come on Wednesday, so Conference can commence on Thursday morning, and finish our business at an early date. The church at Morris extend a cordial invitation to all to come and help.
B. Hitchcock, President.
L. S. Ludington, Secretary.

There will be a Conference at Hollis Centre, commencing Tuesday evening, Oct. 22nd, at seven o'clock P. M., to continue through the week, and over the Sabbath. Brn. Gay and Hill are expected to preach the word. A general invitation is given for all to come and labor for the lost and perishing around.
T. L. Carll.

The R. I. and Eastern Conn. Conference will hold its next session at Coventry Centre, R. I., commencing Wednesday, Nov. 6th, 1872, at two o'clock P. M. Coventry Centre is located on the Providence, Hartford and Fiskville R. R., some eighteen or twenty miles from Providence. Come one, come all.
N. A. Angell.

The following articles were left unclaimed upon the Alton Bay camp-ground:—Four ladies' shawls, one child's shawl, two umbrellas, two parasols, one linen coat; which can be obtained by writing to Eld. J. G. Smith, Farmington, N. H., and describing property.
J. Couch.

I was appointed by the Lawrence Time Conference to bring before the brethren scattered abroad in the New England States, and elsewhere, the importance of another Time Conference, to be held in some convenient locality, for the purpose of still further discussing this most important subject, viz., the definite time for the coming of our Lord from heaven, and to learn or obtain the mind of any church in a convenient locality, if such a convention is desired, or would be regarded as profitable among them. Let any church that desires such a meeting, and could accommodate the brethren that would attend, send notice to the writer of the fact, and as to when it would be convenient for them that such a meeting should be held. Let action be taken on this subject without delay.
L. T. Cunningham, Sec. *pro tem* of the Lawrence Conference.
Newton Upper Falls, Mass.

The Maine Northwesterly Quarterly Conference will hold its next session at the Wellington school-house, near Strickland's Ferry, East Livermore, Me., commencing Thursday evening, Oct. 17th, 1872, at half-past six o'clock, and continue over the following Sabbath. A general invitation is given to all to attend. Friends coming from abroad can stop with Brn. Bishop, Soper, King, Hammond, and others.
Jesse Gay.

The regular quarterly meeting of the church of God of Loon Lake and Wayland will be held at Wallace Station, Nov. 30th and Dec. 1st. All are invited to attend. The above meetings will be followed by a week's preaching on the prophecies relative to the coming and reign of Christ on the earth. By request of the congregation,
C. F. Sweet, Pastor.

By the unanimous vote of the church of God of Wayland and Loon Lake, Eld. J. T. Ongley will preach at Wallace Station, Steuben Co., N. Y., Oct. 19th, at two o'clock P. M., and over Sunday, the 20th. Also, Eld. E. C. Cowles will preach for them Nov. 2d, at two o'clock P. M., and over Sunday, the 3d. Let there be a general attendance of all.
C. F. Sweet, Pastor.

The church at Wilmot Settlement, Broome Co., N. Y., will hold their next quarterly meeting Oct. 18th to 20th. Let there be a general gathering of the children of God in that vicinity.
E. C. Cowles.
J. W. Taylor.

The Second Advent Church, heretofore worshiping at Good Templar's Hall, Main Street, Natick, Mass., have removed to "Hammond's Hall," North Main Street, where they have a commodious hall, free of charge, from Bro. Martin Hammond, and hereby extend a general invitation to all to come in and worship with them.

Per order of church, J. N. Shattuck, Clerk.

Changed, at the Mechanic Falls Campmeeting, a well repaired overcoat for one sadly out of repair. The sleeves of mine are lined with brown selicia; in a pocket a pair of wool gloves, new, shepherd's grey. Whoever has it will oblige by writing to Wm. W. Patten, *Topsham, Me.*

Norwegian Tract Fund.—C. McAbe, Hesper, Iowa, pays $1. E. S. T. Hall, Lewiston, Me., pays $2.50.
I. C. Wellcome.

Hereafter, Bro. C. C. Barker's Hymn Book, entitled, "Hymns of the Morning," will be sold at the following prices: Cloth covers, by mail, 50 cts. each. Per dozen, by mail, $5.00. Leather covers, 75 cts. each. Sold at wholesale by C. W. Sargent, Box 426, Concord, N. H. For sale at the *Crisis* Office.

Those wishing to preach at Portsmouth, N. H., will please correspond with either of the following brethren:—T. J. Spinney, S. W. Hoyt, C. H. Tucker.

Those wishing to preach at Stoneham, Mass., will please correspond with J. L. Locke, Box 32 Stoneham P. O., Mass.

Preachers traveling east or west, are invited to stop at Lockport, N. Y., and preach. Please correspond with A. T. Harrington, Lockport, N. Y.

☞ Preaching brethren going to Great Falls, N. H., will please call on Bro. Joseph K. Nash, No. 48 Maine Street.

Eld. A. A. Hoyt is pastor of the church of God in Rutland, Vt. All communications in reference to supplying the desk should be addressed to him.

Preaching brethren wishing to preach at South Rochester, N. H. (Chapel) will please correspond with J. L. Chute, Rochester, N. H.

Business.

Notes to Correspondents.

☞ We cannot discontinue or send your orders, unless you give us the POST OFFICE and STATE in PLAIN LETTERS.

☞ H. F. BARRETT.—We have not got them. We think you can get them of Geo. E. Lee, 375 Main Street, Springfield, Mass.

☞ H. W. NORVILLE'S P. O. address is Thomaston, Ct.

☞ Money Letters.

☞ This week, and onward, we purpose to publish a list of all letters containing money for the *Crisis*, forwarded by those who send for *other* parties. Those who send money for *themselves* to pay for the *Crisis*, will find the date to which their money pays on the colored slip of paper attached to the *Crisis*. If the date is not changed within three weeks after sending the money, write immediately. The receipts for books and tracts will be acknowledged as usual. When *all* the books and tracts ordered at any one time are not received, look at the "Notes to Correspondents" for the reason.
Ag't.

Names of Persons sending Money for Others.—Mrs D Yaw, L D Allen, R Morrill, H B Sevey, L B Weaver, G L Rice, Geo. A Streeter, W T Jefferson, Thos. Harrold, P S Butler, S Bliss, M R Miles, Wm. Sheldon, T Miett, Geo. W Turner, Wm. F Church, A W Sibley.

Cash Received for Books and Tracts.—E N Bliss $3.00, T E Davis $5.00, R Osman $2.50, A Barnham $1.00, Geo. Emery 60c, H B Eaton $1.25, S L Snell 20c, Z B Chase 48c, Mrs J Eddy $1.50, H T Taylor $1.20, R C Brown $20.00, L L Ames 20c, S Bulger $8.00, C O Lindell $1.00, C A Wiles $1.00, M Becker 25c.

Books and Tracts Sent.—By Mail—S C Gove, E A Rowe, J Cresby, A A Jackman, J P Shaw, C Hosmer, G Emerson, R Osman (2 pack.), J Hand, E N Bliss, S N Snell, A Burnham, O B Town, Z B Chase (2 pack), Mrs. Julia Eddy (2 pack), H T Taylor, H B Eaton, H Ziegenfuss.

By Express—S F Rogers, S Roby, J S McCrillis, F E Davis, J Taylor.

Articles Received.—H Winchell, J M Tozier, C E Darrow, S K Rogers, F H Chamberlain, H Davis, P G Bowman, J E Clark, C H Sweet, L W A Johnson, J E Moke, P S Butler, W Sheldon, C Goud, E G Scott, W B Hamblin, S C Gove, H Munger, J R Smith, J Hemenway, I C Wellcome, C W Sargent, A K Packard, N H Barbour.

Boston Wholesale Prices.

CAREFULLY CORRECTED EVERY TUESDAY.

Tuesday, Oct. 15th, 1872.

FLOUR AND MEAL—		Mess	15 75 @ 16 00
St. Louis ext.	7 00 @ 8 00	Prime	11 25 @ 12 00
Medium	9 00 @ 10 00	Lard, tcs.	9 @ 10
Choice ext	10 50 @ 12 00	Hams, smoked	14 @ 16
Western sup	5 25 @ 6 00	Hogs, dressed.	7 @ 7½
Com. ext.	6 75 @ 7 25	LUMBER—	
Medium do	7 50 @ 8 50	Clear Pine	35 00 @ 65 00
Choice do.	9 00 @ 10 00	Coarse Pine—	
Illinois and Indiana—		No. 5	21 00 @ 24 00
Choice ext	9 00 @ 10 00	Refuse	17 00 @ 18 00
Canada sup.	7 50 @ 8 00	Shipp'g bd's	20 00 @ 25 00
Com ext.	6 25 @ 7 00	Spruce—	
Medium do	7 50 @ 8 00	Nos. 1 & 2	17 00 @ 18 00
Choice	8 50 @ 9 75	Refuse	10 00 @ 12 00
Milwaukee and		Hemlock Boards—	
Minnesota	7 50 @ 9 25	Nos. 1 & 2	13 50 @ 14 00
Southern sup		Refuse	9 00 @ 10 00
Extra	7 00 @ 7 50	Flooring Boards—	
Choice Balt	10 00 @ 11 50	Nos. 1 & 2	30 00 @ 38 00
Michigan and Ohio—		Refuse	20 00 @ 24 00
Common to choice	9 00 @ 9 50	Clapboards—	
Rye Flour	5 00 @ 5 50	Extra Pine	@ 60 00
Corn Meal	3 45 @ 3 50	Do. clear	@ 50 00
Buckwheat	3 60 @ 3 75	Do. No. 1	30 00 @ 35 00
Oil Cake, ℔ ton	@ 50 00	Sap extra	@ 60 00
GRAIN—		Sap clear	@ 45 00
Corn, ℔ 56 lbs—		Spruce	40 00 @ 50 00
Southern yel	73 @ 74	Shingles	2 25 @ 6 25
Western mix	71 @ 72	Laths	2 25 @ 2 75
Western yel	72 @ 74	WOOL—	
Rye	85 @ 90	Ohio and Pennsylvania—	
Barley	75 @ 1 10	Picklock	65 @ 70
Oats	53 @ 56	Choice XX	63 @ 65
Shorts, ℔ ton	23 00 @ 23 50	Fine X	60 @ 62
Fine Feed	23 00 @ 24 00	Medium	60 @ 65
Middlings	24 00 @ 25 00	Coarse	58 @ 60
HAY—℔ 2000 lbs—		Michigan—	
Eastern and Northern	26 00 @ 29 00	Extra and XX	58 @ 62
At City Scales—retail.		Fine	58 @ 60
Country Hay—℔ 100 lbs	@ 2 25	Medium	58 @ 60
Swale Hay.	11 00 @	Common	58 @ 60
Straw, 100 lbs	1 25 @ 1 60	Other Western—	
New York	1 25 @	Fine and X	58 @ 60
PROVISIONS—		Medium	55 @ 60
Beef, Mess—		Common	51 @ 58
West. ext.	11 00 @ 11 50	Pulled—	
West. mess.	10 00 @ 11 00	Extra	55 @ 70
Family ext.	14 00 @ 15 50	Superfine	55 @ 75
Pork—		No. 1	50 @ 75
Ext. clear	18 00 @ 19 50	Combings—	
Clear	17 00 @ 18 00	Fleece	75 @ 75
		California	35 @ 65
		Texas	35 @ 65
		Canada	55 @ 65
		Smyrna, wash.	30 @ 45
		Unwashed	18 @ 40

Appointments.

Appointments *must be received as early as* TUESDAY MORNING (*as our paper goes to press about noon*), *to insure insertion for the current week.*

☞ The following Resolution was passed at the late meeting of the A. C. P. Society:—

"Resolved, *That no appointments be published in the* Crisis *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*"

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. ☞ Seats free.

Lowell Street Chapel.
Miles Grant........Sunday, Oct. 27th

Boston (Branch Chapel) 1735 Washington Street (Corner of Madison Street.)
Love Feast at 10½ A. M. Preaching at 3 and 7½ P. M. Prayer meeting Tuesday and Thursday evenings.
Hiram Munger........Sunday, Oct. 20th
C. Goodrich........Sunday, Oct. 27th

Charlestown (*Hall No. 70 Main Street.*)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.
T. M. Preble........Sabbath, Oct. 20th
A. Simpson........Sunday, Oct. 27th
M. Batchelor........Sunday, Nov. 3d

Chelsea, Mass. (*Advent Chapel, Heard Street.*)

East Boston, (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.
J. S. White........Sunday, Oct. 20th
W. E. Hathaway........Sunday, Oct. 27th

Castleton, Vt., Friday and Saturday evenings, and over the Sabbath, Oct. 18th, 19th, and 20th.
Rutland, Vt........Monday evening, Oct. 21st
Athol, Mass........Tuesday evening, Oct. 22d
Coaticook, P. Q., Saturday evening, Nov. 2nd, over the Sabbath, and onward as the Lord may direct.
Miles Grant.

Westerly, R. I........Thursday evening, Nov. 14th
Guilford, Ct........Sunday, Nov. 17th
New Haven, Ct........Tuesday evening, Nov. 19th
Wallingford Farms, Ct., Wednesday evening, Nov. 20th
Yalesville, Ct........Thursday evening, Nov. 21st
New Britain, Ct........Friday evening, Nov. 22d
Bristol, Ct........Sunday, Nov. 24th
L. Boutell.

Plymouth, Mass........Sunday, Oct. 27th
J. S. White.

The tent Evangelist will continue in Bristol, Ct., through the week, and over Sunday, the 20th.
John G. Hook.
M. W. Lutz.

Philadelphia, Pa. (Bethany Mission) Wed., Oct. 16th
Baptism Thursday, Oct. 17th.
New York City, 24th Street (Advent Church) Friday, Oct. 18th. Brn., pray for us. Marvin W. Lutz.

Lynn, Mass........Sunday, Oct. 20th
E. Owen.

Salem, Mass........Sunday, Oct. 20th
Stoneham, Mass........Sunday, Oct. 27th
Gloucester, Mass........Sunday, Nov. 3d
S. S. Mooney.

New Bedford, Mass........Sabbaths, Oct. 20th and 27th
South Rutland, Jefferson Co., N. Y., Nov. 10th and 17th, and evenings between. G. W. Burnham.

Lee, N. H........Sunday, Oct. 20th
Pittsfield, N. H........Sunday, Oct. 27th
J. G. Smith.

East Poultney, Vt. (Baptist church) Sunday, Oct. 20th
Lynn, Mass........Sunday, Oct. 27th
M. Batchelor.

Rye, N. H........Sunday, Oct. 20th
South Berwick, Me. (Great Works) Sunday, Oct. 20th
Newcastle, N. H........Sunday, Nov. 3d
G. F. Haines.

Alton, N. H. (Lougee school-house) evenings, Oct. 17th, 18th, 19th, over Sunday, the 20th, and longer if seems duty.
South Waterborough, Me........evening, Oct. 24th
Hollis Centre........evening, Oct. 25th
West Scarboro (at R. Bryant's)........evening, Oct. 26th
Broad Turn school-house, Sunday, Oct. 27th.
New Market (Town Hall)........Sunday, Nov. 10th and as long as seems duty. J. L. Chute.

Newcastle, N. H........Sunday, Oct. 20th
R. Morrill.

Dexter Village, Me. (as Bro. French may arrange) evening, Oct. 17th, and over Sunday.
H. B. Sevey.

Dexter, Me. (Spooner's Mills)........Sunday, Oct. 20th
Evening meetings in the village, at the Hall, as thought best.
Garland, Me. (Town House)........Sunday, Oct. 27th
Conference Oct. 26th, at two o'clock P. M.
Pittsfield, Me. (Carr school-house)........Sunday, Nov. 3d
Jer. Carr.

Piermont, N H........Sunday, Oct. 20th
and the last Sabbath in each month at present.
North Haverhill, N. H........Friday evening, Oct. 25th
Daniel D. Page.

Topsham (Carson Bridge) Vt........evening, Oct. 26th
Water River (meeting-house)........Sunday, Oct. 27th
Geo. E. Brown.
Daniel D. Page.

Lake Village, N. H. (North Church) Sunday, Oct. 20th
Farmington, N. H........Sunday, Oct. 27th
Raccoonborough, N. H........Sunday, Nov. 3d
J. H. Bartlett.

Wilbraham, Mass........Sunday, Oct. 20th
Woodstock Valley, Ct........Sunday, Oct. 27th
Square Pond, Ct........Sunday, Nov. 3d
Putnam, Ct........Sunday, Nov. 10th
Wilbraham, Mass........Sunday, Nov. 17th
Woodstock Valley, Ct........Sunday, Nov. 24th
P. S. Butler.

Wells, Me........Sunday, Oct. 27th
G. W. Randall.

Hollis Centre, Me........Sunday, Oct. 20th
Kennebunk Depot, Me........Sunday, Oct. 27th
I. C. Wellcome.

Northwood Narrows, N. H........Sunday, Oct. 20th
Clarktown, Barnstead, N. H........Sunday, Oct. 27th
C. H. Parsons.

South Windsor, Ct........Sunday, Oct. 20th
Wm. J. Ripley.

Wolcottville, Conn........Sunday, Oct. 20th
New Britain, Ct........Sunday, Oct. 27th
J. T. Nickerson.

Strafford, N. H. (Roberts' school-house) Sunday, Nov. 3d. Edwin B. Wells.

Webster, N. H. (Putney school-house) Sab., Oct. 20th
Simeon Roby.

Pleasant Valley, Ct........Sunday, Oct. 20th
W. S. Campbell.

Springfield, Mass........Sunday, Oct. 27th
Joseph W. White.

Vineland, N. J........Sunday, Oct. 20th
A. A. Phelps.

Lovely Street, Ct........Sunday, Oct. 20th
Plainville, Ct........Sunday, Oct. 27th
Campville, Ct........Sunday, Nov. 10th
S. Woodruff.

Farmington, N. H........Sunday, Oct. 20th
D. F. Leavitt.

North Somers, Ct........Sunday, Oct. 20th
North Wilbraham, Mass........Sunday, Oct. 27th
Scitico, Ct........Sunday, Nov. 3d
New Haven, Ct........Sunday, Nov. 10th
H. Pratt.

West Warren, Mass........evening, Oct. 17th
Charlton, Mass........Sunday, Oct. 20th
Southbridge, Mass........evening, Oct. 24th
Webster, Mass........evening, Oct. 25th
Natick, Mass........Sunday, Oct. 27th
North Rutland, Mass........Sunday, Nov. 3d
Enfield, Mass. (Keith's school-house) Sun., Nov. 10th
Geo. A. Streeter.

Weeks Mills, China, Me........evenings, Oct. 17th, 18th, 19th, and Sunday, Oct. 20th.
Augusta, Me........evening, Oct. 21st
Gardiner, Me........evenings, Oct. 22d and 23d
Bath, Me........evening, Oct. 24th
Kennebunk Depot........evening, Oct. 25th
Kennebunkport........Sunday, Oct. 27th
Porter........evenings, Oct. 28th and 29th
Freedom, N. H........evenings, Oct. 30th and 31st
Will some one meet me at Ossipee Station and take me to Porter? Allen Damon.

Gloucester, Mass........Sunday, Oct. 20th
B. Phinney.

New Durham, N. H. (Ham school-house) Sunday, Oct. 20th.
Barnstead, N. H. (Tuttle school-house) Sun., Oct. 27th
J. H. F. Varney.
C. H. Willey.

Campton, N. H. (Bump school-house) Saturday evening, Oct. 19th, and Sunday, Oct. 20th.
Hebron, N. H........Monday evening, Oct. 21st
Geo. H. Wallace.

Richmond, Me. (Reed meeting-house) Sun., Oct. 20th, 10½ A. M.
East Bowdoinham (school-house, near Bro. H. S. Mitchell's) at 2½ P. M.
Bowdoin, Me. (Dennett school-house) Sun., Oct. 27th
C. Goud.

Brighton Hill, Hebron, Me........Sunday, Oct. 20th
L. D. Totman.

Harrison, Me........Saturday evening, Oct. 19th, and over Sunday, the 20th.
South Casco, Me........Sunday, Oct. 27th
Hartford, Me........Wednesday evening, Oct. 30th
Carthage, Me........Thursday evening, Oct. 31st
Weld, Me. (Town House)........Friday evening, Nov. 1st
Rangely (where Bro. Snowman may appoint) Sunday, Nov. 3d, through the week, and over the following Sunday, if thought best.
Evening meetings at seven o'clock. J. T. Jordan.

Steep Falls, Me........Sunday, Oct. 27th
South Windham, Me. (Union Chapel) Sun., Nov. 10th
C. H. Sweet.

Lake Village, N. H........Sabbath, Oct. 27th
South Berwick, Me. (Great Works) Sab., Nov. 3d
East Rochester, N. H........Sabbath, Nov. 17th
T. L. Churchill.

If these conflict, please address me at Brookfield, N. H. T. L. C.

Wolcottville, Ct........Sunday, Oct. 20th
New Britain, Ct........Sunday, Oct. 27th
Hartford, Ct........Sunday, Nov. 3d
J. F. Nickerson.

Meredith, N. H. (Dolloff Hall)........Sunday, Oct. 20th
Will Bro. Dolloff meet me at the Meredith depot, on arrival of the first train up from Concord, Oct. 19th?
St. Johnsbury, Vt........Sunday, Oct. 27th
Wheelock, Vt........Sunday, Nov. 3d
Salem, Vt........Sunday, Nov. 10th
Caswell Borough, P. Q........Sunday, Nov. 17th
F. M. Drake.

Hoosick Conference........Oct. 17th, 18th, and 19th
Saratoga Springs, N. Y........Sunday, Oct. 20th
Z. D. Baird.

Wallace, Steuben Co., N. Y., Oct. 19th, at 2 P. M., and over Sunday, the 20th.
Springwater, Livingston Co., N. Y., ...ings, Oct. 21st and 22d.
Savannah, Wayne Co., N. Y........ings, Oct. 23d
South Butler " " "........evenings, Oct. 24th-27th
Marion " " "........evenings, Oct. 29th-30th
Lockport, Niagara Co., "........evening, Nov. 3d
If any of the above conflict with other appointments, or is not desirable, please notify me at South Creek, Bradford Co., Pa., by the 16th of Oct. Also, if any wish my labors in that region until the 20th of Nov., notify me in time. John T. Ongley.

Groton, Vt. (Town House) Friday evening, Oct. 18th, and over Sunday, and onward as the Lord directs.
C. W. Nelson, D. Eastman, John H. Evans.

Concord, N. H. (Centre Street Church) Sundays, Oct. 20th and 27th. S. S. Brewer.

East Hartford, N. Y........Oct. 26th and 27th
Cambridge, N. Y. (as Bro. Wm. M. White may arrange) Nov. 9th and 10th. Jacob Wilbur.

Goshen........Sunday, Oct. 27th
Enoch Phelps.

Suncook, N. H........evening, Oct. 19th and Sunday, Oct. 20th.
North Chichester, N. H........evening, Oct. 26th and Sunday, Oct. 27th. N. B. McMurphy.

North Fairfield (S. A. Chapel) Ohio, every first Sunday in each month, morning and evening.
Quincy Hall, 127 Leacock Street, Allegheny, Pa., every 2d, 3d, and 4th Sunday in each month, morning and evening. G. W. Stetson.

Suncook, N. H. (Bartlett's Hall)........Sunday, Oct. 20th
A. S. Williams.

Pleasant Valley, Wolfboro........Sabbath, Oct. 20th
C. Colman.

Wilmington, Del. (Institute Hall)........Sunday, Oct. 20th
Philadelphia (Bethany Mission)........Sunday, Oct. 27th
New York City (Cooper Institute)........Sunday, Nov. 3d
Springfield, Mass. (Bethel) Tuesday evening, Nov. 5th, at which time I commence my labors as pastor of that church, hoping that God will crown our united efforts with his blessing. F. H. Burbank.

Danielsonville, Ct........Sunday, Oct. 20th
J. T. Dixon.

Plymouth, Mass........Sunday, Oct. 20th
A. Simpson.

Strafford, N. H. (Roberts' school-house) Sun., Oct. 20th
Farmington Village, N. H........Sunday, Oct. 27th
East Rochester, N. H........Sunday, Nov. 3d
Northwood Narrows, N. H........Sunday, Nov. 10th
Wm. Bodge.

Woodstock, N. H. (as Bro. A. Hunt may arrange) evening, Oct. 26th, and Sunday, Oct. 27th.
A. Gordon.

Putnam, Ct........Sunday, Oct. 27th
Stowe, Mass........Sunday, Nov. 3d
J. W. Bridge.

Cambridgeport, Mass........Sunday, Oct. 20th
Geo. W. Brown.

Wakefield, Mass........Sunday, Oct. 20th
J. W. Brittain.

Holden, Mass........Sunday, Oct. 20th
Marblehead, Mass........Sunday, Oct. 27th
Concord, N. H........Sundays, Nov. 3d and 10th
C. E. Barnes.

Lake Village, N. H. (North Church)........Sun., Nov. 3d
Meredith, N. H. (Dolloff Hall)........Sunday, Nov. 10th
John H. Evans.

Stanstead (Lovering Pond school-house) Sunday, Oct. 20th.
East Colebrook, N. H. (meeting-house) Sun., Nov. 3d
Hereford, P. Q. (Hall Stream)........Sunday, Nov. 10th
Pittsburg, N. H. (Terrill school-house) Sun., Nov. 17th
Caswell Borough, P. Q........Sunday, Nov. 24th
Patten, P. Q. (Chapel)........Sunday, Dec. 1st
Sutton, P. Q. (where Bro. Blanchard may arrange) Sunday, Dec. 8th. U. G. Ladd.

Warner, Waterloo, N. H. (school-house) Sunday, Oct. 20th. D. W. Davis.

West Canterbury, N. H. (at the tent meeting) Sunday, Oct. 20th.
Suncook, N. H........Sunday, Oct. 27th
Enoch Morrill.

London, N. H. (New Dover school-house) Sunday, Oct. 20th. I expect Bro. G. W. Thompson, from Nashua, to be with me. John B. Paine.

Holderness, N. H. (True school-house) evenings, Oct. 24th and 25th.
Sandwich, N. H. (Vittum school-house) evening, Oct. 26th, and over Sunday, Oct. 27th.
Albany, N. H. (Bell school-house) evenings, Oct. 30th and 31st.
Red school-house........evenings, Nov. 1st and 2d, and over Sunday, Nov. 3d.
Lower Bartlett, N. H. (at Bro. Deering's) evening, Nov. 5th, through the week, and Sunday, Nov. 10th, at 10½ and one o'clock.
Upper Bartlett, N. H., Sunday evening, at six o'clock, Nov. 10th, and onward for a few evenings.
L. C. & M. McKinstry.

Lawrence, Mass.
Dr. A. M. Higgins........Sunday, Oct. 20th
L. Boutell........Sunday, Oct. 27th
S. S. Brewer........Sundays, Nov. 3d and 10th
C. S. Shattuck........Sunday, Nov. 17th
A. Ross........Sunday, Nov. 24th

Springfield, Mass. (Bethel Church.)
Joseph W. White........Sunday, Oct. 20th
Anna E. Smith........Sunday, Oct. 27th

Lowell, Mass.
W. H. Mitchell........Sunday, Oct. 20th
C. Cunningham........Sunday, Oct. 27th
D. M. Leavitt........Sunday, Nov. 3d
B. S. Emery........Sundays, Nov. 10th and 17th
H. F. Carpenter........Sunday, Nov. 24th

Worcester, Mass.
S. G. Mathewson........Sundays, Oct. 20th and 27th
I. C. Wellcome........Sundays, Nov. 3d and 10th

Springfield, Mass. (Franklin Hall).
A. Ross........Sundays, Oct. 20th and 27th
Dr. A. M. Higgins........Sunday, Nov. 3d
A. A. Phelps........Sunday, Nov. 10th
J. S. White........Sunday, Nov. 17th

Haverhill, Mass. (New Hall.)
Wm. M. Harmon........Sunday, Oct. 20th
Hiram Munger........Sunday, Oct. 27th
Allen Damon........Sunday, Nov. 3d
W. W. Sutherland........Sunday, Nov. 10th
Joseph W. White........Sunday, Nov. 24th
D. M. Leavitt........Sunday, Dec. 1st

Manchester, N. H.
John Couch........Sunday, Oct. 27th
M. Durfee........Sunday, Nov. 3d and 10th
John Couch........Sunday, Nov. 17th
D. M. Leavitt........Sunday, Nov. 24th
A. Ross........Sunday, Dec. 1st

South Rochester, N. H. (Chapel.)
S. S. Emerson........Sunday, Oct. 27th

Portsmouth, N. H.
J. B. Cook........Sundays, Oct. 20th and 27th
Geo. W. Burnham........Sunday, Nov. 3d
C. Goodrich........Sunday, Nov. 10th
Hiram Munger........Sunday, Nov. 17th

Seabrook, N. H.
L. T. Cunningham........Sunday, Oct. 20th
D. F. Leavitt........Sundays, Oct. 27th and Nov. 3d
Allen Damon........Sundays, Nov. 10th and 17th
T. W. Piper........Sunday, Nov. 24th
Joseph Pinkham........Sunday, Dec. 1st

Great Falls, N. H. (Franklin Hall.)
C. Goodrich........Sunday, Oct. 20th
M. Durfee........Sunday, Oct. 27th
C. S. Shattuck........Sunday, Nov. 3d
W. M. Harmon........Sunday, Nov. 10th
J. W. White........Sunday, Nov. 17th
C. S. Shattuck........Sunday, Nov. 24th

Rye, N. H.
D. M. Leavitt........Sunday, Nov. 17th
Wm. W. Sutherland........Sunday, Dec. 8th

Concord, N. H. (Eagle Hall.)
J. Couch........Sunday, Oct. 20th
E. Owen........Sunday, Oct. 27th
T. W. Piper........Sunday, Nov. 3d
Milo Durfey........Sunday, Nov. 17th

Exeter, N. H.
C. S. Emerson........Sunday, Oct. 20th
Wm. M. Harmon........Sunday, Oct. 27th
W. W. Sutherland........Sunday, Nov. 3d
T. W. Piper........Sunday, Nov. 10th
C. Goodrich........Sunday, Nov. 17th
C. S. Shattuck........Sunday, Nov. 24th

Hampton, N. H.
J. Pinkham........Sunday, Oct. 20th
R. Morrill........Sunday, Oct. 27th
W. M. Harmon........Sunday, Nov. 3d

Belmont, N. H.
L. C. and M. McKinstry........Sunday, Oct. 20th

Great Works, Me.
H. G. Dearborn........Sunday, Oct. 20th

Portland, Me. (Union Hall.)
D. M. Leavitt........Sabbaths, Oct. 20th and 27th
W. C. Stewart........Sabbath, Nov. 3d
C. S. Shattuck........Sabbath, Nov. 10th
C. Goodrich........Sabbath, Nov. 24th
Jared Whitman........Sabbath, Nov. 17th

South Elliot, Me.
J. Pinkham........Sunday, Oct. 27th

Biddeford, Me.
C. S. Shattuck........Sunday, Oct. 20th
Joseph W. White........Sunday, Oct. 27th
L. Boutell........Sunday, Nov. 3d
T. L. Churchill........Sunday, Nov. 10th
Geo. A. Streeter........Sundays, Nov. 17th and 24th

Yalesville, Ct.
B. Hitchcock........Sunday, Oct. 27th

Collinsville, Conn.
R. R. Stark........Sunday, Oct. 27th

Pleasant Valley, Ct.
W. S. Campbell........Sunday, Oct. 20th
Alex. Elliot........Sunday, Nov. 3d
Z. D. Baird........Sunday, Nov. 17th

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"The Advent Christian Publication Society,"

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FEAR NOT.

Is darkness round about thy way,
Can faith discern no promised ray
To mark thy pathway with its light?
Fear not—for God will lead thee right.

Does bitter sorrow rend thy heart,
And tears of anguish often start?
Fear not—but trust thy gracious God;
His gentle hand controls the rod.

Are plans for future good made void?
Thy fondest earthly hopes destroyed?
Fear not—for all things work for good
To souls once washed in Jesus' blood.

Amid the throng, art thou alone—
No friend thy heart can call its own?
Fear not—if Christ is ever near,
His loving smile thy soul will cheer.

Do fierce temptations thee assail,
And conflicts cause thy heart to fail?
Fear not, for God will give thee strength,
And conquer all thy foes at length.

Do toils seem more than flesh can bear—
Thy spirits faint from ceaseless care?
Fear not—nor be at all dismayed,
For God's right hand will give thee aid.

Dost thou recoil from death's cold strife?
Fear not—Christ died to give thee life;
The holy Comforter will bless,
And Jesus be thy righteousness.

In all the wants and woes of life,
In all its pleasures and its strife,
Fear not—but trust the mighty One
In three—the Father, Spirit, Son.

—*Sel. by C. A. Bostell.*

FLESH AND BLOOD.

S. WHITNEY.

In Paul's writings to the Corinthians, 15: 50, he says, "Flesh and blood cannot inherit the kingdom of God." There are various opinions in regard to the meaning of this passage of Scripture. Some claim that flesh will inherit the kingdom without the blood. Others try to prove that neither will have a place or be admitted into God's kingdom. But Paul says flesh and blood shall not inherit the kingdom. He does not say they shall have no place there. Did Paul mean what he said, or only a part? I am willing to leave it just as Paul has written it, for I believe he knew what he was talking about and meant just what he said. Let us see what the Scriptures say in regard to the matter. Turn with me to Gen. 1: 26—"And God said, Let us make man in our own image, after our likeness; and let them have dominion over the fish of the sea, and over the fowls of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Now what is it to have dominion? Webster says it is power to control, use, and dispose of, at pleasure, right of possession, territory, under a government, region, country, district, governed. Man then had a legal claim, a right of possession; the territory, or the kingdom, as it may properly be called, was his; he owned it; it was his to govern and dispose of. And had it not been for a speculation that he entered into with the devil, whereby he lost his claim, possession and kingdom, his posterity, or flesh and blood, would have inherited or heired it, as we heir our father's property. But as it is, God has devised means whereby that which cannot be inherited by flesh and blood can be obtained. He has appointed his Son Jesus Christ heir of all things. Heb. 1: 2.

The lost inheritance is promised to Abraham and his seed. "He said not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3: 16, 29.

We want to become adopted into the family of God, become God's children, God's sons and daughters, by faith in Christ Jesus, having "the Spirit itself bearing witness with our spirit that we are the children of God. And if children, then heirs; heirs of God, and joint heirs with Christ." Rom. 8: 16, 17.

Now if Christ's claim of being made an heir is good for anything, ours is just as good; not of being heirs by flesh and blood but by being made heirs by faith in the Lord Jesus Christ. But will flesh and blood have a place in the kingdom of God, or be admitted? Let the Scriptures speak for themselves. 1 Cor. 15: 22, 23—"For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first fruits, afterward they that are Christ's at his coming." Christ, then, has become the first fruits of the resurrection, a sample of the harvest; then of course if we are his in the great harvest day, we must be like the sample, just like Christ,—have a body like his glorious body. I hear one say, If Christ is a sample he had no blood, for he spilled every drop while hanging on the cross. Let us see. John 19: 33, 34—"But when they came to Jesus and saw that he was dead already, they brake not his legs; but one of the soldiers with a spear pierced his side, and forthwith came there out blood and water"; showing that although he was dead, still there remained a small portion of blood within his veins.

But what says David, speaking of Christ? Ps. 16: 10—"For thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption." But did the Holy One see corruption? I hear some one say, His body did not. But is not the blood just as much a part of the Holy One as the body (admitting that it is then the Holy One did see corruption), if the blood that trickled down to the ground from the cross was allowed to turn to dust again? But can any one say that Christ did not take that blood again to himself? In Gen. 2: 7, speaking of the formation of man—"And the Lord God formed man of the dust of the ground [the whole material man, blood, flesh, sinews, bones, etc.], and breathed into his nostrils the breath of life, and man became a living soul"; the same man that existed as a dead soul previous to receiving the breath of life. And the same man that was formed out of the dust of the ground shall return to dust again. Gen. 3: 19—"In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return."

But God, seeing man's lost condition, has promised a resurrection from the dead, which must come through the Lord Jesus Christ. He has not promised to make a new man from new particles of matter, for that would not be a resurrection; neither can it be found where he has promised to raise only a part of the dust which once constituted the man; but it is the whole organized being as it existed as a dead soul, previous to receiving the breath of life, the corruptible part; the same that Paul speaks of in 1 Cor. 15: 53—"For this corruptible [notice, it is the corruptible part, not a part of it] must put on incorruption, and this mortal must put on immortality." Let us now turn to Isa. 26: 21—"For behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood [margin, bloods, including the whole human family], and shall no more cover her slain." Also Joel 3: 21—"For I will cleanse their blood that I have not cleansed, for the Lord dwelleth in Zion," speaking here of his people Israel.

THE CHRISTIAN WARFARE.

WM. C. STEWART.

"War a good warfare."—1 TIM. 1: 18.

Of all the evils of mankind, war is the most disastrous and horrifying. Who can describe the wretchedness and wailings war has produced on the earth? The earth has been made to groan to its centre under the tramp of conflicting armies, and its surface has been crimsoned with the blood of the dying warrior.

War entered the world through the passage opened by sin, and from that time until the present it has run parallel with all ages. It is, however, doomed to have a sure and everlasting close. Hence the prophet speaks of a time when men shall learn war no more. And every child that loves peace will pray, Lord, hasten the glad day. Revelation directs our attention to a warfare carried on by Satan and his hosts against God. Rev. 12: 7. Now this he still wages against God and his people on the earth. This warfare shall also come to an end. Rev. 22: 10.

Now in this conflict all human beings are concerned. All unrenewed persons who are yet in their sins are allied with the powers of Satan, and are fighting against God and his Son Jesus Christ. While on the other hand, those who have been renewed in their minds by the spirit and power of God are allied to him to resist these spiritual foes, and engaged under Jesus to contend against the powers of Satan, and war a good warfare. Now the enemies against whom the christian has to contend are threefold. First, Satan and the powers of darkness, called the "Adversary," or "Destroyer." He is compared to a roaring lion. Now this enemy we have to contend with every day. His evil influence is felt on every hand. He is powerful, and ever active, and holds countless myriads under his power. Hence, we read of "wiles of the devil," Eph. 6: 11; of the "fiery darts of the wicked" one, Eph. 6: 16; and of the "snares of the devil," 1 Tim. 5: 7. But we are sure to conquer him; for if God is for us he is more than all that can be against us. So let us war a good warfare.

The second enemy we have to contend with is the world, with its numerous evils. Now at present it is Satan's seat and empire. It is full of snares and temptations which beset us on every side. First, worldly pleasures. Second, the riches of the world. Third, the allurements of this sin-cursed earth; all of which must be overcome, if we would war a good warfare.

Third, the heart is an enemy, naturally, against God, and indisposed to all good. "In me, that is, in my flesh, dwelleth no good thing." "Out of the heart of men proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, an evil eye, blasphemy, pride, foolishness." Mark 7: 21, 22. Now this heart must be subjected to divine grace, mortified, made progressively wiser and holier. Christian soldiers, fighting for a kingdom, we must be sanctified wholly to the Lord, that we may have the indwelling influence of his Holy Spirit to lead us on to victory and eternal life. Comrades, in arms against the enemies of the cross of Christ, we are not soldiers in the camp at ease, or in the city in peace; but in the field. When we were converted the warfare commenced; and it will only end in death or the judgment.

It is a daily warfare, a constant conflict and incessant struggle, and we shall need to pray much for strength to enable us to stand fast and persevere. It is a fight of faith, and not of sight. We must be found near the Savior, leaning on his strong arm, and all will be well.

Kennebunkport, Me.

LIBERTY.

A. P. MOORE.

Some people have a strange idea of christian liberty, and have much to say about sectarianism, and putting up bars, if they cannot force some point of doctrine upon others, right or wrong. Christians are "free men in Christ Jesus," and narrow, sectarian walls cannot hold them; but their freedom or liberty is only to *do right*.

We have no liberty to do wrong. To illustrate. A person embraces a doctrine he thinks is true, and others look at it carefully, and compare it with the Bible, and are satisfied it is an error. He comes into the meeting and wants to *force* his hobby upon the brethren, and if he is not allowed to take up the time and monopolize the meeting, he raises the cry of "persecution," and cries out "bigotry" and "sectarianism." The gospel gives no man the liberty to ride over the rights of others.

Another has embraced a new hobby, and writes a book; gets it published, and scatters it broadcast as *new light*. Brethren examine it, and see it to be a *dangerous error*. He goes to campmeeting with his books, and wants to scatter them. The committee feel it to be duty before God to say no. Has he a right to set up the cry of persecution, and bigotry, and sectarianism; to stir up sympathy, and draw men around him and thus make division?

"But they might have let him sell his books, then," you say. He had no right or liberty to insist upon it. He was trampling upon the rights and liberties of the meeting.

This is just the way some men perform to get sympathy, and divide the flock, and should have a mark put upon them. I am glad some dare and feel called upon to speak out on these things.

But one man says—"The books (or tracts) are my property. Have I not a right to do what I please with my own?" Yes, provided in doing so you do not trample upon the rights of others. A man goes into his house with his boots all mud, and he goes to the stove, newly polished, and scrapes the mud off on the stove. If spoken to, he replies, "Is it not my own house, and my own stove; and have I not a right to do what I please with my own?" So he goes around leaving the cistern open to endanger the lives of the children, leaving the door-yard gate open to let the cattle and hogs into the flower-garden, saying, "Have I not a right to do as I please with my own?" No man has any liberty or right to do wrong and trample upon the rights of his wife.

No more has any man the liberty to go into our large gatherings and try to force his hobby upon those he knows are opposed to it. It is their meeting, and their rights are to be respected.

Here is a man who owns a vacant lot in a city. He has a horse die, and he draws it upon his vacant lot and there leaves it to decay, and thus endangers the lives of hundreds. Was it not his horse? Was it not his lot? Did he not have a right to do what he pleased with his own? *No*. He has no right to endanger the lives of others living in the neighborhood, or to trample their rights under his feet.

But, one says, on that principle there never would have been a martyr. Not too *fast*. Men have a right to think, preach, and write, and are responsible to God; but in doing so they have not the liberty or right to override and trample upon the rights of others.

The best regulator I know of is the Spirit of Christ, and "if any man have not the Spirit of Christ he is none of his." There is the spirit of error as well as the spirit of truth, and it is easy to detect the difference, if we have the Spirit of the Master.

FAITH AND WORKS.

GEO. E. STREETER.

"What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled: notwithstanding ye give them not those things which are needful to the body, what doth it profit? Even so faith if it hath not works, is dead being alone" (by itself.)

We see by the above quotations that faith and works must correspond. Faith must have legs to carry it. Let us show by our works that we believe God. The following lines are right to the point:—

CHILDISH WISDOM.

'Twas the hour of prayer, and the farmer stood,
With a thankful heart and a lowly mind,
And prayed to the Author of every good,
That the Father of all would be very kind,
And bless his creatures with raiment and food;
That the blessings each day might be renewed,
That every man might find relief,
And plenty for hunger, joy for grief,
Be measured by the merciful One
To all who suffer beneath the sun.

The prayer concluded, the godly man
Went forth in peace to inspect his farm;
And by his side delighted ran,
Glowing with every healthful charm,
His little son, a sprightly boy,
Whose home was love, and whose life was joy;
And the father said—"The harvest yields
A plentiful crop, my son, this year;
My barns are too small for my grain, I fear."

And they wandered on through row upon row
Of plumy sheaves; and at length the child,
With earnest look and a rosy glow
On his shining cheek, looked up and smiled
And said—"My father, do you not pray
For the poor and needy, day by day—
That God the good would the hungry feed?"
"I do, my son." "Well, I think as you plead"—
His eye waxed bright, for his soul shone through it—
"That God, if he had your wheat, would do it."

REPORT OF THE R. I. AND EAST. CONN. CONFERENCE.

Escoheag, R. I., July 3d, 1872. After the opening exercises, Bro. A. Durfee, Chairman, called to order for business. Minutes of last meeting being read and approved, the Treasurer's report was made and accepted.

Sunday school and preaching nearly every Sunday.

Preachers' reports were interesting, full of encouragement. It was voted some time ago to not give a report in the *Crisis*, and by so doing to burden the paper, although it might be very interesting to some readers.

Voted, that Charles W. Rathbun be a member of this conference. Voted, to give Bro. C. W. Rathbun a certificate of recommendation to preach in the name of the Lord.

Voted, to amend the Constitution so as to require but two sessions a year. Time, first Wednesday in November, and first Wednesday in May. Voted, that the May session be the annual meeting. Voted, that the report of the committee on "a preacher's conference" be received, and committee discharged.

Voted, that Bro. C. H. Sweet be dismissed from this conference, with a letter of recommendation, and held a member of this conference until he become a member of Maine conference.

Resolved, that those women who preach with us in the gospel, be invited to become members of this conference, be ordained, and have a right to act on all business and questions coming before this conference.

Voted, that Sr. E. Crumb be a member of this conference. Voted, that Sr. A. Smith be a member of this conference. Voted, that Sr. H. B. Hastings be a member of this conference.

By a request of the Escoheag church, Voted, that Sr. E. Crumb be ordained to the gospel ministry. The ordination was performed July 5th, 1872. Ordination prayer by Bro. E. Wood. Charge given by Bro. E. Bellows. Right hand of fellowship by Bro. E. Wood.

Although it was extremely warm, this conference was well attended. The time that was not occupied by business was employed in preaching and social meetings. The Fourth of July was entirely devoted to religious exercises. At the close of the meetings a vote of thanks was given to Bro. J. P. Hazard for his generous hospitality.

Adjourned to meet at Coventry Centre, R. I., the first Wednesday in Nov., 1872.

N. A. ANGELL, *Clerk.*

MARRIAGE MAXIMS.

The very nearest approach to domestic felicity on earth is in the mutual cultivation of an absolute unselfishness.

Never talk at one another either alone or in company.

Never both manifest anger at one time.

Never speak loud to one another unless the house is on fire.

Never reflect on a past action, which was done with a good motive and the best judgment at the time.

Let each strive to yield oftenest to the wishes of the other.

Let self abnegation be the daily aim and effort of each.

Never find fault, unless it is perfectly certain that a fault has been committed, and always speak lovingly.

Never taunt with a past mistake. Let bygones be by-gones.

Never allow a request to be repeated.

Never make a remark at the expense of the other.

Never part for a day without loving words to think of during absence.

Never meet without a loving welcome.

Never let the sun go down upon any anger or grievance.

Never consider any fault you have committed settled, until you have frankly confessed it and asked forgiveness.

Never forget the happy hours of early love.

Never sigh over what might have been, but try to make the best of what is.

Never forget that marriage is ordained of God, and that his blessing alone can make it what it should be.

Never be contented till you know you are both walking in the narrow way.

Never let your hopes rest upon any thing this side of the eternal home.—*Selected.*

LOVE IN THE FAMILY;

Winning the Hearts of Little Folks to Jesus.

"Love is the little golden clasp
That bindeth up the trust;
Oh, break it not, lest all the leaves
Shall scatter and be lost."

The heart of a child is easily won. Love begets love. Love children, and they will love you. Let children feel that you care for them, that you are interested in all that interests them, that you sympathize with them in all their little sorrows, rejoice with them in all their little joys, that you are their friend and you have the key to their hearts. Teachers, do you wish to be loved by your pupils? Love them. Children read hearts intuitively.

We have not half confidence enough in the power of love to disarm the violent and to reclaim the vicious. The fault begins in our families. Parents lose the confidence of their children, never to be regained, by injustice, selfishness, and the absence of love. Love is the grand secret in domestic education. Give your children a genial, loving atmosphere in which to grow. Love precludes not decision or correction, but is prompt in the execution of both.

Deal with your children as God deals with his. Do not meet their anger with your anger, their petulance with your own, or their obstinacy with wilfulness still greater. Overcome evil with good. When God called himself a father, he chose a name which he designed to be significant of overflowing love, tender mercy, and long-continued forbearance. "Parents, provoke not your children to wrath."

What will not love do? Who can describe its powerful, subduing influences? Who ever accomplished anything by reproaches, or violence, or harsh measures? You gratify a private and dark passion in your own heart, and arouse a darker one in another bosom. Oh, try the mighty efficacy of love. One smile of genuine sympathy is worth all your purse to the beggar. "Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God." 1 John 3: 7.

Parents, commend your little ones whenever they do right, perform that which is good and praiseworthy. Whenever they are quick to obey cheerfully, express your grateful approbation; tell them how well you are pleased, how exceedingly gratified you are at any improvement in well-doing.

Let a mother approve of her child's conduct whenever she can. Let her show that his good behavior makes her sincerely happy. Let her reward him for his efforts to please, by smiles and affection. In this way she will cherish in her child's heart some of the noblest and most desirable feelings of our nature. She will cultivate in him a lovely and amiable disposition and a cheerful spirit. Your child has been very pleasing and obedient through the day. Just before putting him to sleep for the night, you take his hand and say:

"My son, you have been very good to-day. It makes me very happy to see you so kind and obedient. God loves children who are dutiful to their parents, and he promises to make them happy."

This approbation from his mother is to him a great reward. And when, with a more than ordinarily affectionate tone, you say, "Good-night, my dear son," he leaves the room with his little eyes full of feeling. And when he closes his eyes for sleep he is happy, and resolves that he will always try to do his duty.

"Good-night is but a little word,
Yet beautiful though brief,
And falls upon the gentle heart
Like dew upon the leaf."

—*Author of "Apples of Gold," etc.*

Gems.

— Do not keep in a fret about things that may be annoying, or worry about things you cannot help. Troubles are not lightened by fretting. The true remedy is to keep cool and try to master the difficulties, and not let them master you.

— During distress God comes; and when he comes it is no more distress.

— Charity should begin at home, but not end there.

— God is always inviting you to his throne; he says, "Let me hear thy voice; come near unto me, that I may bless thee."

— When the arrow of a saint's prayer is put into the bow of Christ's intercession, it pierceth the very heavens.

— A person once said to his minister that it was impossible for a man to carry on business in this imperfect world, and be honest and get a living. "Die, then," was the emphatic reply.

— Self-sacrifice is but the saint's first step on the ladder to heaven. The higher he goes, the less he knows of it; for his will conforms to his Lord's, and it becomes no sacrifice to do whatever his King requires.

— The means by which temptation may be resisted and overcome, are the word of God and prayer.

— It is not enough that we swallow truth; we must feed upon it, as insects do on the leaf, till the whole heart be colored by its qualities, and shows its food in every fibre.

— Diligence in business must not destroy fervency of spirit, or prevent activity in the service of God.

— The strongest temptations are no warrant for the commission of sin.

— Doctrines are of use only as they are practiced. Men may go to perdition with their heads full of truth. To hold the truth and fight for it is one thing. To be sanctified through it is another.

— The great man is he who, in the midst of the crowd, keeps, with perfect sweetness, the independence of his soul.

— Many lose the opportunity of saying a kind thing by waiting to weigh the matter too long. Our best impulses are too delicate to endure much handling. If you fail to give them expression the moment they rise, they effervesce, evaporate, and are gone. If they do not turn sour, they become flat, losing all life and sparkle by keeping. Speak promptly when you feel kindly.

WHAT ARE YOU DOING?

"Go to work to-day in my vineyard," is God's command, addressed to every son or daughter of his in the world. It is what he says to you, dear reader, this day. You may not think of this. You may look upon it as addressed to others, not to you. But it is addressed to you, and you must decide whether you will do it or not. What have you been doing these many years past in the Lord's vineyard? What are you now doing? What do you intend doing? Are you working, or loitering? If working, is it in God's vineyard or your own? Are you cultivating the tender grapes of righteousness, or the sour grapes of sin? Are you chasing and capturing and destroying the little foxes that are spoiling the vines, building up walls, or gathering out the stones? "Son, go work to-day in my vineyard."

It is not merely go into my vineyard to sit, or stand, or lie down, in the shadow of the vines, nor eat the choice grapes. This is all many are willing to do. But it is *workers* that are needed, men and women who are not afraid of soiling their hands, spoiling their complexion, or straining their muscles. It is *to-day* they are wanted. There is pressing and immediate need. The vines are suffering, the grapes are going to loss. It is to-day you are wanted. There is nothing said about to-morrow. This night you may be called to your reward. This may be your last day of work. You may die, and there is no work in the grave. Then go *now*, work in God's vineyard.—*Ex.*

SOME two years ago, two gentlemen were riding together, and, as they were about to separate, one addressed the other thus—

"Do you ever read your Bible?"

"Yes, but I get no benefit from it, because, to tell the truth, I feel I do not love God."

This answer produced such an effect upon his friend, that, to use his own words, it was as if one had lifted him off the saddle into the skies, so great was the truth it opened up to his soul.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

AUNT JANE'S PARTY.

Almost every man, woman, and child in the town of W—— knew the Aunt Jane whose party I am to tell you about. She was aunt to a dozen or more boys and girls in particular, and to all the rest in general. Her whole name was Jane Elizabeth Tompkins.

Aunt Jane bestowed a great deal of care and thought on her relatives, and all the time they did not claim was devoted to the wants of others; and it was a great wonder to all that she accomplished so much. She kept house by herself in a quiet way, yet not exactly alone; for children and poor persons not happy at home sought her dwelling, where they were sure to receive sympathy in all their troubles, or, if in need of food or clothing, were kindly provided for. She helped many persons who believed they were suffering in consequence of others' faults to recognize that much of the blame was at their own door, and she helped them to see that patience was the thing they most needed; and to others she made it appear that their own selfishness had caused all the trouble.

She taught them to rely upon that divine help, without which our own efforts are fruitless; to overcome and conquer those grievous faults which so much mar our pleasures here.

Well, I had almost forgotten that I was going to tell you about her party.

She was always doing "something queer," as the people called it; but, for all that, everybody loved her, and approved of every thing she did when they fairly understood it.

The party was to be on Wednesday afternoon, and the invitation was given the Saturday before.

Some children who had no brothers or sisters felt quite slighted because they were not invited; for she invited them all by pairs,—only two from any one family, if there were a dozen children.

The children's parents thought it a strange thing to do, but said there was probably a moral in it, as we say of a story.

The long expected day arrived. It was thought quite a large party for that place, there being about twenty boys and girls present.

They played games; looked at books and pictures, and toys, of which Aunt Jane seemed to have an inexhaustible supply; but every child felt that the good lady had "her eye upon them," as they called it.

After being bountifully supplied with refreshments, which she knew so well how to provide for little folks, they were called to look at a large box of pictures, something on the plan of a stereoscope, which could be seen by only one child at a time, and that while standing in a chair. The first boy who looked at it rushed eagerly towards the chair, fearing some one would be there before him; and the rough push he gave his sister hurt her considerably; she, provoked by it, pulled his hair, and called him "a great ugly thing."

It was some minutes before quiet was restored.

Finally, all had seen it except a brother and sister named Charles and Mary Ellis, who were ten and eight years old; yet not one of them all had asked another to look first; but they had pushed and pulled each other in any thing but a loving manner, and two little girls had their dresses quite badly torn.

Charlie and his sister had waited patiently until the last; and, seeing that they had indeed a right to see what the others had seen, Charlie placed a chair in the best light, and said,—

"Now, Nellie, it is your turn. I know you will like it; for they say it is full of pictures."

"Oh, no!" she said. "You look at it first; I am in no hurry."

Some one by their side said, "You can take it home, and look at it as long as you like."

Looking up, they saw Aunt Jane, who said,—

"I had intended to give a present to every brother and sister who did not get provoked with another; but I have watched you all since I entered the room, and have noticed that Charles and Mary Ellis are the only children who have not shown signs of anger and selfishness. This present is a reward for brotherly kindness and affection. Do you think I have given it to the two who are most deserving?"

"Yes, yes!" they all exclaimed; and we hope they resolved to treat each other more kindly in future.

Their kind hostess helped them to put on their things; and, as she affectionately kissed them "good-by," she gave each one a card, on which was printed in beautiful colors these words: "LOVE ONE ANOTHER.—*Well-Spring.*

"IT IS TOO LATE, NOW, PA."

During a series of religious meetings held in a school-house of a small village, a very little girl became much interested for the salvation of her soul. Her father, a hater of holiness, who lived next door to the place of meeting, and who had at one time solicited the prayers of christians for himself, strictly forbade her again entering the "house of prayer."

The poor little girl was much oppressed, and knew not what to do, but obeyed her father until the next meeting was nearly half through, then, slipping out without his knowledge, and getting through a hole in the back-yard fence, she hastily ran to the meeting. It was some time before her father missed her; but when he found her gone, he went immediately to the meeting, where she was on her knees with others for whom the people of God were praying. So enraged was he, that he went directly forward, and took her in his arms to carry her from the place. As he raised her from her knees, she looked up with a heavenly smile and said—

"It is too late now, pa; I have given my heart to the Savior."

This was too much for the hardened sinner. He, too, sank on his knees, while God's children united in prayer; and very soon he found that Savior whom he had in vain attempted to shut out from his own and his daughter's heart.

GEMS FOR LITTLE ONES.

— He lives in fame who dies in virtue's cause.

— Friendship is a cadence of divine melody melting through the heart.

— Nothing is so hard but search will find it.

— To know how to wait is the great secret of success.

— A lie has no legs and cannot stand; but it has wings and can fly far and wide.

— Kindness is the music of good-will to men, and on this harp the smallest fingers may play heaven's sweetest tunes on earth.

— An ounce of mother, says a Spanish proverb, is worth a pound of clergy.

A LIE STICKS.

A little newsboy, to sell his paper, told a lie. The matter came up in Sunday-school. "Would you tell a lie for three cents?" asked a teacher of one of her boys.

"No, ma'am," answered Dick, very decidedly.

"For ten cents?"

"No, ma'am."

"For a dollar?"

"No, ma'am."

"For a thousand dollars?"

Dick was staggered. A thousand dollars looked big. Oh! would it not buy lots of things? While he was thinking, another boy roared out, "No, ma'am," behind him.

"Why not?" asked the teacher.

"Because when the thousand dollars are all gone, and all things they've got with them are all gone, too, the lie is there all the same," answered the boy.

It is so. A lie sticks. Everything else may be gone, but that is left, and you will have to carry it around with you, whether you will or not; a hard, heavy load it is.

WHAT does happy mean? A little girl lately said it is "to feel as if you wanted to give all your things to your little sister." You smile, but I scarcely see why you should. This little girl felt that to be happy she must be unselfish. She was right, and you know it. Did you ever feel happy when you had selfish feelings active in your breast? I guess not.

THE LORD IS KINDLY WATCHING.

The Lord is kindly watching
Above my path to-day,
To guide when I am tempted
From rectitude to stray.

He knows what strong temptations
Each step I take beset,
And shows me in his kindness
How each one may be met.

If words unkind are spoken,
He gives me grace to bear,
And for the erring brother
Lift up sincerest prayer.

As God is kindly watching,
So watchful may I be,
That he no word or action
Unkind or sinful see.

—*Riverside Echo.*

Two of the children go to school. I try to be at home when it is time to expect them, for I love to hear the eager voices ask, in chorus, the moment the door opens—"Is mamma at home?"

Hygiene.

"This is for your Health."—Paul.

SANITARY NOTES.

ADVICE TO OLD PEOPLE.

The lives of old people are often very valuable, and often worth preserving. There are sometimes cases of extreme old age with utter imbecility, where the perpetuation of life seems worth but little. But among the aged, we have often friends, the most highly prized for their knowledge and experience, their gravity and gentleness, their wisdom and affection, their cheerful society and venerable aspect. They have neither outlived their usefulness nor their agreeableness. How nobly the assemblies of the righteous are sometimes crowned and adorned with the tranquil and benign dignities of age! We beg, therefore, to submit a few hints in regard to certain dangers which constantly beset the old, and threaten to terminate their existence, or to render the remainder of their days irksome and painful.

First of all, is the danger of personal injury, and especially of fractured bones. The aged become more and more liable to this, especially if averse to inaction. The dread of sedentary life may arise both from habits of previous activity, and from a desire to promote health by exercise. So then, old people, be careful how you step, especially in the winter when the walks are slippery. Always have a care; you cannot be too cautious. If necessary, have the soles of your shoes a little roughened with nail heads. Carry a trusty cane or two. Look sharp how or where you place your feet, and be all the more careful, since objects are less clearly seen, and distances less quickly and surely reckoned, than in former years. It is especially true with you, that haste makes waste. Having done your share of work in your younger days, and sometimes walking fast and far, slack your speed, and be careful now. Old folks need seldom be in a hurry, we conclude.

Broken bones are very slowly if ever united in the case of old people. This is a fact sufficient to beget circumspection. The gelatin is partly absorbed, and is less in proportion to the lime, in the composition of the bones, and there is accordingly greater brittleness. There are these two things then; 1. the bones are more readily fractured; and 2, they are less readily re-united. In fact, sometimes a very slight injury will break a bone, such as a sudden jerk, or a fall on the floor. How many persons have dragged out a helpless and wretched existence on account of fractures that would not unite. Especially unfortunate and frequent are fractures of the femur or thigh bone, at the neck, near the joint, or even within the capsular ligament. Such cases are almost invariably hopeless of remedy or relief. We have known instances of individuals who had attained a good old age, and still had vitality enough apparently for ten or twenty years more of pretty robust life, years that should be comfortable and enjoyable, and who by one mis-step were suddenly rendered helpless, or nearly so.

One very hearty and cheerful old man of my acquaintance, who took long journeys on foot over a hilly road, and whose sleep was as tranquil and refreshing almost as in childhood, in climbing a fence, fell and fractured his thigh. He was obliged to creep half a mile or so to reach home. His great vitality gave him still some years of existence, but alas, how changed. Another,—an old lady was attempting to shut a large barn door, and a gust of wind threw her down, and she became a cripple. Another tripped in the carpet and fell, living but a short time afterwards. As a case of incaution that was peculiar, I might mention the fate of a man of about seventy, who was riding on a load of hay that rested on barrels arranged underneath, in the way of an extemporized rack. Suddenly the foundation swayed, and the man glided backwards to the ground, striking on the posterior part of the neck. The brittle ligaments snapped, and the spinal cord was probably ruptured, or strained. Death was instantaneous. Old men would rarely venture such a ride willingly, as they are indeed "afraid of that which is high," even though on a more secure support than a few standing barrels.

Feebleness, sometimes joined to corpulency and great weight, dimness of sight and hardness of hearing, all combine to enjoin the necessity of caution. Beware of icy streets, noisy crowds, rickety vehicles, vicious animals, passing railway trains. Beware of sudden or violent exertion. Age is the season for tranquility and repose. A sudden emotion of anger is dangerous, since the weakened blood-vessel is so easily ruptured in the brain, or the action of the heart may so surely be arrested by rupture or paralysis. There is not overmuch power either to resist the poison of malaria, or to overcome the sinister action of disease. If a limb has been shattered, it is a great question if there be vital force enough to endure the shock of an amputation. There is comparatively little endurance of cold.

A word upon the subject of diet and digestion. Of course the digestive power is lessened in old age, in common with other functions of the body. Intestinal action is weakened, *always*, as a rule. The teeth are generally poor (not always), and mastication is more difficult. The old should therefore eat, and will commonly prefer food that is not hard or tough. The habitual costiveness of old age may be relieved by a diet of coarse bread. And with the old, as indeed with those of all ages, it is indeed true that cheerfulness helps digestion. Away with every sort of dismal talk at the table. He who lugs in some disagreeable or exciting subject at meals, is a foe to the family welfare. O, the blessed influence of cheerfulness! Better, far better, is silence than agitation or contention, and better yet is social sympathy, freedom, and even a little innocent laughter, than melancholy, or grief, excitement, annoyance, or worry. If worry must come, bid worry begone at meals, and if possible for an hour afterwards.

A PLEA FOR YOUR CATTLE.

M. MUNGER.

Many who keep cattle and horses are not aware that the reason cattle and horses this time of year are so anxious to get to apples is, because they need them as medicine. The old theory is that apples hurt them. This is not correct, any more than that water will kill a sick patient in a fever when he wants it and pleads for it. In such a case nature calls for it and should have it. Doctors have learned this fact, and order it. Just so about giving cattle apples when they plead for them.

I saw last week three men who had cured two gargety cows by giving them apples, recommended by an old farmer. Another case of a two hundred dollar horse, turned out to die, or live, as he had been doctored and given over. This horse got to an apple tree and eat what he wanted, and began to gain. He was fed a peck a day, as long as he would eat them, and he got well in a week. Another was cured of worms with two meals of sour apples, when all other medicines failed. I saw three cows tied up in a barn mourning for something. I asked what they wanted. They said apples. As there was a pile in sight, I gave the three cows half a bushel, and they were soon peaceable, and went to eating hay.

An old farmer told me he had lately learned that his cattle would do much better to give them what apples they would eat in the fall, which is but a few daily, after they get one meal of them. Why they have hurt milk cows is, because they hankered so after them. If they get a chance they eat too many. Feed them out with discretion, and you will see the old superstitious notion of hurting them vanish, while your cattle would thank you, if they could speak. Try it. If you have none, your neighbors have plenty. Buy them. You can afford it as well as any thing else. I write this for the sake of the cattle, and hope it will be a blessing to them.

SOMETIMES children, who have gone to bed apparently well, wake up after a while in the greatest terror, making exclamations as if some fearful thing was impending; so alarmed sometimes that the parents are not recognized, and distressing shrieks alarm the whole house, sometimes subsiding in a few minutes into a sound sleep. This affection is almost always the result of costiveness, of not having gone to the privy for several days, or from derangement of the stomach in consequence of eating too heartily, or of a late supper. The best treatment is to soothe the child, take it into the lap and rock it awhile, or change the position of the body in the bed so as to start the circulation. Wipe the face and hands with a soft rag dipped in cold water, and let the child have its sleep out in the morning. These attacks may come on every night or two for weeks and months, but can be easily prevented by promptly using some of the means ordinarily employed to secure a daily action of the bowels; by eating thrice a day, nothing between meals, and only bread and butter, with weak tea for supper, and spending most of the day out of doors in active play and amusements.—*Hall's Journal of Health.*

The World's Crisis

AND

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"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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The "Crisis" is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

HERE IS MY HEART.

Here is my heart—my God, I give it thee;
I heard thee call and say—
"Not to the world, my child, but unto me";
I heard, and will obey;
Here is love's offering to my King,
Which in glad sacrifice I bring—
Here is my heart.

Here is my heart—it trembles to draw near
The glory of thy throne;
Give it the shining robes thy servants wear
Of righteousness thine own;
Its pride and folly chase away,
And all its vanity, I pray—
My humble heart.

Here is my heart—teach it, O Lord, to cling
In gladness unto thee;
And in the day of sorrow still to sing,
"Welcome my God's decree;"
Believing all its journey through
That thou art wise, and just, and true—
My waiting heart.

Here is my heart—O Friend of friends, be near
To make each temper fly;
And when my latest foe I meet with fear,
Give me the victory.
Gladly on thy love reposing,
Let me say, when life is closing,
"Here is my heart!"

—*From the German.*

THE SECOND COMING OF CHRIST.

A Short Sermon on an Important Subject.

WM. SHEPHERD.

1. The fact of his coming.
2. The manner of his coming.
3. The object or design of his coming.
4. The time of his coming.
5. The necessity of his coming.
6. Those who shall abide the day of his coming.

1. There are two comings of Christ mentioned in Scripture. His coming to suffer, and his coming to reign. His coming in humiliation, and his coming in exaltation. His coming as the Lamb of God, and his coming as the Son of the tribe of Judah. His coming as an offering and sacrifice to open a way in the divine economy that a fallen and dying race might have life, and his coming to confer upon them all those inestimable benefits and blessings—the result of that offering. Consult Gen. 3:15; Num. 14:17; Isa. 9:6.

1. The fact of this coming is set forth in the most explicit terms in Scripture. He is presented there repeatedly as the one who will "surely" come, and as the one who will not "tarry" when the appointed time has arrived. Heb. 10:37; Rev. 22:20; Heb. 2:3. Almost all the inspired writers, especially those of the New Testament, call our attention to this important subject.

2. The manner of the coming of Christ is not less explicitly presented in Scripture than the fact of his final advent to earth. There can be no difficulty in determining the nature of this in the least, if we are willing to be be guided by God's word, which is "quick and powerful dividing, asunder," etc; i.e., separating the wheat from the chaff. We are well aware that popular theology teaches that Christ is to come as an nonentity, or, as they term it, spiritually, and never again in person; that he comes at death, in his providence, and, various ways; but this is absurd, inconsistent, and contrary to Scripture. However sincere and honest these "learned divines" may be who preach such notions, we should not entertain them for a moment. God speaks in symbols and in figures it is true sometimes, and in language occasionally "hard to be understood;" but when he says that he will send his Son from heaven—send Jesus; when he says that that "same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven" (1 Thess. 1:10; Acts 3:20; 1:10, 11); we should think that this should be sufficient to end all controversy forever in regard to the *manner* of Christ's coming. We might enlarge here under every head, but we purpose to be very brief and to the point. Let it suffice here, then, that the manner of our blessed Lord's advent will be in person, clothed with power and great glory, accompanied to earth with myriads of holy angels. Dan. 7:10; Zech. 14:5; Math. 24:30, 31; Mark 13:26; Rev. 19:11-16.

3. The object or purpose of our Lord's coming. It is to accomplish that which the Father hath appointed him to do. It is to finish the work of human redemption in a more material point of view; i.e., the work that is now before him will be more of a physical and material character in which he will be engaged than when he first came. When our Lord exclaimed upon the cross—"It is finished," the work here accomplished was simply the work of offering, of suffering, of dying, to atone, to open up a way for a sinful and dying world, that they might have that condemnation removed and live. The work is to complete that redemption in the regeneration of the world which involves its general revolution, for in the coming of the just One there will be a terrible uprising of that rebellious portion of mankind, who will include the majority, who, incited by the sentiment, "We will not have this man to reign over us," will attempt to resist his authority and right to rule the world, whose efforts prove futile and utterly abortive, as seen in Ps. 2; Luke 19:27; Rev. 17:14. "God hath appointed a day wherein he will rule or govern the world in righteousness," etc. And "He must reign till he hath put all enemies under his feet," etc. 1 Cor. 15:25. "And the Lord God will give unto him the throne of his father David, and he shall reign over the house of Jacob, and of his kingdom there shall be no end." In his coming then we find there will be a universal upheaving of thrones in rebellion against his righteous government. "And he will rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers." Rev. 2:27.

The design of his coming, then, is to abolish this present corrupt, degenerate and ungodly state of things, to reconstruct the world on the solid basis of truth and righteousness. He comes to raise his dead saints, to change his living ones, conferring upon them immortality and eternal life; transforming their vile bodies like unto his glorious body (1 Thess. 4:14-17; 1 Cor. 15:52-54; Phil. 3:20, 21), and crown his waiting church with ineffable gladness and unutterable splendors. Eph. 5:27. He comes to destroy the wicked, to root out of the world all their works, to bind "the strong man armed," or the devil, who has usurped the rule of the world so long; but now he ceases to deceive the nations, and is consigned to the abyss a prisoner for one thousand years at least, as prophecy declares. Rev. 20. He comes to gather Israel, to establish Jerusalem, to build up Zion, to restore the waste places and desolations of many generations, to erect his kingdom, and reign with his saints, to reward those saints with those honors promised according to their works, when they will enter upon their reign with him in the "regeneration," sitting upon thrones assigned them, and positions as their several abilities may prove fit. Matt. 19:28; 25:14-30; Rev. 11:18; 20:4. We now proceed to notice briefly as purposed,

4. The time of our blessed Lord's return to earth. This we say cannot be definitely ascertained without a special and divine revelation. We know that many have assumed to have discovered that time, i.e., the very day when Christ would come, but time has proved that they were in error. We do not for once question the honest sincerity of many of those writers. They had sought diligently, they had studied deeply, and labored to know the time, and thought that they had found it; but, alas! were sadly mistaken. I do not mean by this that we shall not know the day, and even the hour, neither do I say but what we shall know the time sufficiently near that we shall not be taken by surprise, or he come suddenly and unexpectedly upon us, who have been waiting, who are waiting and anxiously watching for his coming. We shall know. Yes; bless God, we shall not be left in the dark in reference to this, that that day should overtake us as a thief. This promise is to the church not in darkness, and we may believe it with all confidence. 1 Thess. 5:1-8; Rev. 16:15; 3:3. This implies if we do watch, we shall know the hour.

Thank God, then, we shall not be left in the dark. The promise is sure. "Watch ye, therefore." In the meantime, however, our Lord gives us a parable, whereby we may learn the near approach of that day to a certainty, together with the signs the prophets and apostles have given as harbingers of his coming. We refer to the parable of the fig tree. Matt. 29:32. Here our Lord in this connection mentions a number of things which will occur prior to his coming again, such as the rising of kingdom against kingdom, nation against nation, persecution against the church, falling away from the faith, strange phenomena on earth, the darkening of the heavenly luminaries, the falling of the stars, the shaking of the powers of the heavens, the sign of the Son of man; and then refers us to the fig tree that we may know that summer is near, when we see her begin to bud and putting forth leaves. "So likewise ye, when ye shall see all these things, know that it is near [or He is near—margin], even at the doors." This being the case, we have every reason to believe that we are on the eve of that great day, and that our absent Lord will soon come. Let us be ready, wait, watch, and pray. Amen. We now pass to remark on

5. The necessity of his coming. The moral, religious, social, and physical condition of the world demand it to a greater extent than it did at his coming in humiliation. The whole creation groans and travails in pain for that event, and the consequent deliverance which it brings. Rom. 8:22. We see the necessity of his coming in the condition of the sleeping saints, as their resurrection depends upon this, and the establishment of God's kingdom. 2 Tim. 4:1. It is the christian's only hope, the crowning point and time of his reward, the hope of the waiting church. 1 Thess. 2:19; 2 Tim. 3:8; Rev. 22:12. The condition of the world is fearful to contemplate. Crime is on the increase, and extending on every hand. Mankind as a general thing are declining more and more from God and his truth. The nominal church is willing to put up with her externals, and outward gifts, and feasts of various kinds, while the gospel feast is uncalled for. They have departed from the truth-accepting fables; thus they resort to the house of Dagons, and worship the golden calf, while the ark of the covenant lies unnoticed as it were. Thus while He tarries the world grows still older in sin. The ancient landmarks are still further removed, and even the waiting church grows weary, cold and desponding, for "while the bridegroom tarried they all slumbered and slept." Matt. 24.

Hence we observe the absolute necessity of his appearing. The blood of martyred saints demands it; injured innocence calls for it; the countless number of wrongs committed require it; the secret crimes and the glaring acts and blasphemous utterances of men would hasten it.

The widow's appeal to be avenged, the cry of the martyrs under the altar, the sigh of the saint, the tear of the pilgrim, the poverty of many of God's little ones, the misery of the lower animals, the wrongs enacted, the misery, the wretchedness, degradation and ruin accomplished by the traffic of intoxicating liquors, the deception and hypocrisy among men, the thousand other things in our midst, all demand and call in silent or in thunder tones for the coming of our blessed Lord to judgment and to reign.

6. Those who shall abide the day of his coming. This is the most practical and important point to us. The question contained in the text—"Who shall abide [or survive] the day of his coming [or time], and who shall stand [or bear inspection, so as to be accepted and approved—Matt. 22:11], when he appeareth?"

Let us notice those who will not be able to stand when he appeareth. We shall point out several characters which the Scriptures present. "The ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous." Ps. 1:5. These embrace all classes of the wicked which we shall enumerate. The extortioner, those who oppress the hireling in his wages, the fornicator, sorcerers, thieves, idolators, revilers, haters of those who are good, covetous persons, the effeminate, adulterers, whoremongers, drunkards, and drunkard makers, blasphemers, hypocrites and deceivers, bigots and backbiters, the fearful and unbelieving, the rejectors of the gospel and all liars and false professors of religion, with false teachers of religion. See Mal. 3:5; Gal. 5:19-21. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness, men who hold the truth in unrighteousness, who, being filled with all unrighteousness, fornication, wickedness . . . . full of envy, murder . . . . malignity, whisperers, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding; covenant breakers, without natural affection, implacable, unmerciful, who, knowing the judgment of God, that they which commit such things are worthy of death." Rom. 1:18. Know ye not that the unrighteous shall not inherit the kingdom of God? Consult 1 Cor. 1:9, 10; 2 Pet. 2; 1 Pet. 4:17; Rev. 6:14. See what Jude predicts. St. John speaking of the holy city, and the character of those who are forbid to enter those pearly gates—"For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." Rev. 21:8. Those classes are clearly defined who will not survive or abide the day of his coming. See Mal. 4, and Ps. 9:17.

And now let us look for a moment. Who are the characters that shall stand in the judgment? Who shall survive the day of His coming? We answer, or the Scriptures answer, the righteous, the meek, the sanctified in Christ Jesus, the willing and obedient, the doers of God's word, those who keep his commandments, those whose citizenship is in heaven, those who are kept through the power of God by faith, those who are washed from their sins through the blood of the Lamb, those who have given all for Christ, who have come out from the world, taken up their cross daily, who have confessed themselves pilgrims and strangers here, who have pursued the course of well doing, those who have been sealed and have the earnest of the inheritance, who have on the wedding garment, who watch and pray, who keep themselves unspotted from the world, who are looking for that blessed hope, "who love his appearing," who are ready as in Matt. 25:10, who are waiting as the Thessalonians that they come behind in no gift. 1 Cor. 1:7.

In a word, those who take heed to the solemn warnings and exhortations of the Lord Jesus speaking to the church down here,—"And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and the cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of all the earth." "Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21:34-36. May the grace of our Lord Jesus Christ be sufficient in this hour.

TO THE WEEPING ONES.

S. WOODRUFF.

I read in Rev. 21:4—"And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." The christian has many hours of joy and rejoicing here. God has given him an understanding of the way of life, and especially while he feels his heart yielding to the demands of the gospel, forming a life and character requisite to meet the approaching day, his whole being becomes enlightened and quickened through the power of Christ unlocking his mind to the living word of God and its precious promises of the coming future, at times losing sight of things here; bathed in the Spirit of his divine Master, he soars in the things of God till lost in thought, and for a little seems carried beyond the reach of the slanderer's tongue and the wild confusion of a giddy world and drunken nations, who are doomed to the bar of God to meet the vindication of his righteous judgments.

But amid all this ecstasy of joy, we find ourselves in the waiting assembly, not having passed as yet this night of weeping. Our loved ones are dying. We stop for a moment to weep because our little ones are not, but we hear the Master saying, "Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the Lord, and they shall come again from the land of the enemy." But as we go forth bearing the precious news of salvation and eternal life, we can but weep over the lost and perishing of earth, and implore them by all that is good and lovely to seek a refuge in Jesus, a shelter beneath that Rock which is higher than they. We hear a voice saying, "Sow in tears, and reap in joy." "He that goeth forth weeping, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126:5, 6.

Weeping fathers and mothers, the little mound in yonder grave-yard speaks that we have a little treasure there hid from our view to-day by the clods of the valley; but let us be comforted; the grave cannot always hold them; the voice of our dear Redeemer will burst the silence of the tomb; "for the hour is coming," said Jesus, "when all that are in the graves shall hear his voice, and shall come forth." Then let us not weep for the dead, but for the living.

We are living in an awful time. Lord! save our children from the waywardness of the wayward. Nothing but thy power, oh Lord, can save them. Send thy truth, that it may reach their hearts.

Weeping ones, be ye the Lord's, for this night of weeping is near its close, and the morning of joy will soon be ushered in, when God shall wipe away all tears from our eyes, and the days of our weeping be ended; for there will be no dying in the paradise of God.

EVIDENCES FOR THE COMING OF THE LORD IN 1873.

N. H. BARBOUR.

"And from the time the daily sacrifice shall be taken away, and the abomination of desolation set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth and cometh to the thousand and three hundred and five and thirty days. But go thou thy way till the end, for thou shalt rest, and stand in thy lot at the end of the days."—Dan. 12:11-13.

No prophecy of the Scriptures is of any private interpretation"; that is, no prophecy can be fully understood alone and by itself; each one hinges on another. Hence the understanding of the whole truth, especially on so great a subject as the time for the coming of the Lord, has been a progressive work. Prophecies which we once thought contained the whole matter, we now learn gave us but a part of the truth. Our text can only be understood from the basis of the "time, times and a half" of the seventh chapter. Hence the angel has brought it forward in this connection, as found in the preceding verses.

"THE DAILY."

"And from the time the daily sacrifice shall be taken away." This word "daily" occurs in Dan. 8:11, 11:31, and in our text; and refers, as we shall try to show, to the Jewish daily sacrifices. In the eighth chapter, the 2300 days are given in answer to the question—"How long the vision concerning the daily sacrifice and the transgression of desolation?" The vision covers the daily and the transgression of desolation; and seventy weeks of this vision were "determined" on the Jews, as a dispensation based on a "continual" or daily sacrifice. Therefore it seems very arbitrary to refer the first part of this vision—"the daily"—which was determined on the Jews, to something which has no connection with the Jewish dispensation, or the seventy weeks.

Some suppose the "daily" refers to paganism. If so, the seventy weeks would not be long enough to measure it. And yet the natural division is, "the daily, and the transgression of desolation"; not the "abomination of desolation"; that was papacy; while "the transgression of desolation," to my mind, refers to both pagan and papal Rome.

Another view held by some is, that the "daily" refers to the true worship. But that was never taken away by force of arms, either in Rome or in any other place. Being in the heart, and not with outward form, it can neither be taken away nor established by human laws. Oh no, beloved friends, this "daily" was the Jewish daily sacrifice. It ceased when Christ made an end of sacrifice, but was not taken away by force of arms until Jerusalem was destroyed. "Arms shall stand on his part, and they shall pollute the sanctuary of strength, and they shall take away the daily sacrifice, and they shall place the abomination that maketh desolate." Dan. 11:31. God's people had forsaken the holy covenant, and he let the Romans pollute their sanctuary of strength, and take away their "daily." (When taken away it was not a sacrifice, but an abomination.) "The daily was taken away and the place of his santuary [the temple] cast down." Dan. 8:11. "The days shall come upon thee that thine enemies shall cast a trench about thee, and shall lay thee even with the ground, and thy children within thee, because thou knewest not the time of thy visitation." Luke 19:43, 44. "The people of the prince that shall come shall destroy the city and the sanctuary." Dan. 9:26.

It may be asked if the daily was taken away at the destruction of Jerusalem, and the abomination of desolation not set up until some centuries after, would there not be a break, a want of connection, in the prophecy? If the abomination refers to papacy, or the man of sin, I answer, No! "For the mystery of iniquity doth already work," said St. Paul, even in his day; "only he who letteth will let, until he be taken out of the way; then shall that wicked be revealed." The abomination began to grow before the daily was taken away, and continued to enlarge until he that "let" (pagan Rome) was taken out of the way; then the Roman arms "set up" this abomination in the seat of the dragon.

"THE ABOMINATION OF DESOLATION."

This we can prove refers to the Roman Catholic Church. The great tribulation on the church of God, "such as was not from the creation of God to that same time; no, nor ever shall be," spoken of by our Lord in the thirteenth of Mark and twenty-fourth of Matthew, was to be under "the abomination of desolation, spoken of by Daniel the prophet." And all know the papacy has filled the picture. It was to stand "in the holy place," or "where it ought not." The holy place was in the temple of God. The Roman army never stood in the holy place; the temple was burned while they were breaking up the city. And more than that, there was no holy place in the temple at that time, for God had left their house desolate long before Jerusalem was destroyed. Then, again, the Romans did not put to death the "elect"; they had all fled from the city; hence the days might have been "shortened" or lengthened, without affecting them. The greater tribulation on the disciples of Christ, i. e., his people to whom he was talking, was under the Roman Catholic Church. Hence the abomination must refer to that. Papacy did get into the "holy place," that is, the Church, or temple of God. "Know ye not that ye are the temple of the living God?"

"SET UP."

"I saw a woman sit upon a scarlet-colored beast." Rev. 17:3. This woman, or church, drunken with the blood of saints, is the papacy, which we have proven to be "the abomination of desolation spoken of by Daniel the prophet." She was "set up" when she took her seat on the beast, or civil power. And we understand the papacy was to maintain its seat or hold "times and laws" for 1260 years, and that the dragon was to give him his seat—Rome. Hence if we can learn when the papal church was supported for an unbroken term of 1260 years by the *civil power* in Rome and Italy, we shall certainly have learned when the abomination of desolation was "set up."

Some have supposed we must find where the papacy plucked up three horns or divisions of the empire. This, however, does not follow. It says (Dan. 7:24)—"He shall subdue three kings; and he shall speak great words against the Most High; and shall wear out the saints of the Most High, and think to change times and laws." Here are four things this horn is said to do; and it must exist before it does either of them. What right, then, have we to fix upon any one thing it was to do, in preference to another, to mark its setting up? Certainly not because of their chronological order in the prophecy; for things are often mentioned first which occur last. See Micah 5:1, 2, where Christ's death and being smitten on the cheek are mentioned before his birth. No one supposes these things occurred chronologically; that he first subdued three kings, then spake great words, then wore out the saints, and last of all thought to change times and laws.

To fix on the overthrow of these three horns as the time when the 1260 years began, is not only arbitrary, but impossible. The prophecy does not inform us whether the days should begin before, or after, or during the time they were being plucked up; and to guess that it was when the third one was plucked up, would savor too much of the way prophecy has been applied during all these years in which the virgins have been slumbering and sleeping. And what is more, expositors do not even agree on which three were plucked up. We do know the papacy wears a triple crown, as a sign of three kingdoms plucked up, and also that he has spoken "great words." But God has given a much more simple way to determine when the abomination of desolation was set up, than by arbitrarily fixing on some one thing that horn was to do; viz., finding when the woman took her seat on the beast. In other words, when the church was first supported by the civil power, as per conditions. It must be in Rome, the seat of the dragon; and for an unbroken term of 1260 years. On this point history is so clear that the question becomes one of the simplest of all historical facts. Both the beginning and end are clearly marked, and the end of that period is within the memory of some now living.

This horn—papacy—does not come up until *after* the ten divisions of the empire were complete. See Dan. 7:24. And Rome was not so divided until about the fourth century; then we find it in the possession of the Goths for nearly a century more. During this Gothic reign thirteen popes lived and exercised their priestly functions by permission of these non-Catholic powers, or barbarians, as they called them. Hence the papal church was not yet set up, or supported by the civil power; for she only existed in Rome by sufferance.

In A. D. 538, Rome and Italy were freed from the control of these barbarians, and the provinces of Italy embraced the part of Justinian, the Catholic emperor. *See Gibbon, Lon. ed., p.* 707, from which I will quote—"Belisarius entered Rome Dec. 10th, 536, and the city after sixty years servitude was delivered from the yoke of the barbarians. The Goths, however, assembled in vast numbers for the defense of their country, and besieged the city; which siege was maintained for one year and nine days. . . . The Goths raised the siege of Rome, March, 538; and the Gothic army, lately so strong, was now reduced to the walls of Ravenna and a few fortresses destitute of natural support, and the provinces of Italy embraced the part of the emperor."

Now in 538 the civil power has embraced the part of the emperor and become Catholic. And the Catholic arms, which had long been trying to establish the papacy as head of Rome, were successful. Justinian had issued a decree to that effect some years before, it is true; but here is where it goes into effect. The prophecy does not imply that the church would receive any accessions of power at this time, nor did it. "They," the same dragon power who took away the "daily," have now by force of arms "set up the abomination that maketh desolate." Maketh desolate is in the present tense, when set up. The papacy had desolated God's people before it was set up as head of Rome, and was to continue that work after it loses its seat. "I beheld, and the same horn made war with the saints and prevailed against them, until the time came that the saints possessed the kingdom." It was to occupy the dragon's seat, and sway "times and laws" for 1260 years. Papacy was supported by the civil power, or people of Rome and Italy, the heart and centre of the Roman empire, from A. D. 538 to 1798; just 1260 years. This fact remains unquestioned by all the world.

It is true the Goths were not entirely expelled from their last stronghold in Italy until the next year; that they invaded the city a number of times after that, in the next few years; and popes were taken prisoners and put to death time and time again during the 1260 years of papal rule. But the people, or civil power, remained true to the papacy (not to individual popes) until 1798. Then, when the beast had carried the woman until God's words—"time, times and a half"—were fulfilled, he let them throw her off and establish a republic. "The judgment sat, and they took away its dominion"; viz., the same "they," the people, who set it up. *See French Revolution, by Christopher Kelly, Lon. ed., p.* 243—"The Roman republic was proclaimed Feb. 15th, 1798. The arrival of the French army, and the proclamation of the general, had given the fatal blow to the papal sovereignty."

This is the argument, and these are the dates, 538 and 1798, given to the world in the 1843 movement, for the setting up of the abomination of desolation, and the taking away of its dominion. Thus we find ourselves back on the old platform where the virgins stood before they went to sleep. Nor can we preach 1873 from any other stand-point. Our mistake in 1843, and the only one we made in all the prophecies, was in calling the "daily" some pagan institution, taken away as we thought some thirty years *before* the abomination of desolation was set up, in 508; and began the "thousand" there. If we had begun to reckon from the time the abomination was *set up*, it would have come to 1873 instead of 1843. The "virgins" would not have gone forth at that time, and Christ's words would have failed. But it is all coming out right, thank God! He had this trial for us, and some of us, by the grace of God, will stand the test and not "draw back."

Having learned that the abomination was set up in 538, we can easily add up the numbers given by the angel. "A thousand two hundred and ninety days. Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days." This thousand evidently belongs to both periods. In other words, it is a single period with two extremities; one reaching forty-five years beyond the other, and given in answer to a single question—"What shall be the end of these things?" I answer, the end of these things was to be the Advent movement, which covers all the wonders Daniel and the angels had been talking about,—the running to and fro, the increase of knowledge, the many being tried and purified and made white, the wise understanding, and the resurrection of many who are sleeping in the dust of the earth. The period had been given for us Adventists, and we alone can understand it. This final answer was given in such a way as to measure this movement. The shorter extremity ended in 1828, where the Advent movement began; and the longer one will end in 1873, where the movement will end.

Who can doubt that God has given his waiting people a place in prophecy as well as an Alexander or Napoleon? From A. D. 538 "there shall be a thousand two hundred and ninety days. Blessed is he that *waiteth* and cometh" to the end of the longer period. No political event so much as hinted at. Nothing but a waiting. Why not be satisfied with what God has given? There are those even among Adventists who think this "Millerite" movement, or waiting time, was too small in its beginning to be noticed in prophecy. The gospel itself began too small to suit some people. But God's ways are not our ways.

The answer given to Daniel in these last periods refers solely to God's waiting people; therefore the wicked cannot understand them. They must admit this movement to be of God if they would understand. This they cannot do. They do not *believe* it. Other prophetic periods they understand. They know the dominion was taken from papacy in 1798, just as well as God's people know it. But here is something they cannot comprehend. The Millerite movement to have a place in prophecy; away with such nonsense! Not one of them can understand, or admit it. But "the wise shall understand."

THE SHORTENING OF THE DAYS.

"And except those days should be shortened there should no flesh be saved; but for the elect's sake those days shall be shortened." Matt. 24:22. It has been thought by some that the thousand two hundred and ninety days were shortened to 1260; but there is no Bible or fact in history to support this idea. The days of tribulation under the Catholic church were shortened by the Lutheran Reformation, as all men know. One prophetic period was not shortened into another. No prophetic period had ever been fixed upon during which the papacy should make war on and persecute the elect of God. "I beheld, and the same horn made war with the saints and prevailed against them until the Ancient of days came; and the time came that the saints possessed the kingdom." Dan. 7:21, 22. Times and laws were given into his hands for 1260 years, it is true; but the 1290 days of the twelfth chapter had nothing to do with measuring papacy; the only measure put upon it was already determined here in the seventh chapter; while the 1290 days were given to measure quite another thing. "From the time the abomination was set up," there would be 1290 days to the waiting time.

But it is said Christ connects the shortening of these days with the abomination of desolation spoken of by Daniel the prophet. Then why not go to where Daniel speaks of this abomination, and connects it with a shortening or reducing of the tribulation? In Dan. 11:31, this abomination of desolation is first spoken of; and certainly we ought to first look here for the application of Christ's words; and here we find there is a real shortening of the days of tribulation, answering perfectly to what our Savior said. "They shall place the abomination that maketh desolate; and they that understand among the people shall instruct many; yet they shall fall by the sword, and by flame, and by captivity, and by spoil, many days. Now when they shall fall, they shall be holpen with a little help. . . And some of them of understanding shall fall even to the time of the end; because it is yet for a time appointed." Dan. 11:31-35. Here we find a parallel to Christ's words. Under this papal power there was a tribulation on his elect, such as was not from the creation of God unto that same time. It continued until his church, the elect, were almost extinct. Then by the Lutheran Reformation God did help his people, and shorten the days of persecution. And yet some "continue to fall even to the time of the end"; for the Scriptures could not be broken. It was not the taking away of the dominion of papacy in 1798, but the Lutheran Reformation, which saved the "elect" from becoming extinct. Supposing the papal dominion had not been taken away for thirty years after, or not until 1828, the end of the 1290 days; what then? It would not have affected the elect, God's church, one particle. Persecution had already practically ceased before the 1260 expired. Then how were the 1290 shortened to 1260 to save God's elect? But by the Lutheran Reformation the days of tribulation were shortened, and for a purpose; to save his church. "For the elect's sake those days shall be shortened," said Christ. This application means something. There is a ring about it, and common sense, facts, and Bible, to support it. Christ's words and Daniel's and history synchronize.

THE THOUSAND YEARS.

This thousand is mentioned twice, and in a way to give it significance. It is the thousand from which most of God's martyrs will date their experience. From A. D. 538 a thousand years bring us to 1538, where seven of the powers of Europe form the holy league, for the protection of the seed of the woman, or true church, which had fled into the wilderness. "The earth opened her mouth and helped the woman." And thus it was that God "helped his people with a little help." *See Church History by Charles Hose, p.* 391. "The holy league between the Archbishop of Mentz, the Archbishop of Strasbourg, the Duke of Bavaria, George of Saxony, Henry of Brunswick, Francis of France, Henry the VIII. of England, and other northern powers, was formed in 1538, to stay the papal persecution, and protect the Reformation." Thus were the days of tribulation shortened to one thousand years. (This thousand has nothing in common with that of Rev. 20, which is still in the future.)

DARKENING OF THE SUN.

"In those days," viz., the 1260 set apart for the papacy, or the abomination of desolation, "and *after* that tribulation, shall the sun be darkened." Mark 13:24. The sun was darkened May 19th, 1780, or eighteen years before the 1260 ended. Thus it was *in those days*, and yet after the tribulation. Matthew says—"Immediately after the tribulation of those days"; thus making the tribulation something distinct from the days. Immediately means *soon* after; the next thing in order.

We have proven by facts which no one can question, that the papacy, or abomination of desolation, was set up in A. D. 538. From which date 1260 years bring us to 1798, where all men know "its dominion was taken away." That a "thousand" years from the time it was set up brings us to 1538, where God did help his people, and shorten the days of tribulation. That the "two hundred and ninety" end in 1828, where the Advent movement, or waiting time, began. That the waiting is all God has given to mark the end of those days. "Blessed is he that waiteth and cometh." The thousand, from 538, ended in 1538; the three hundred in 1838; the five in 1843, and the thirty in 1873. Not one of these landmarks—538, 1538, 1798, 1828, or 1873—can be moved, without moving all the rest. They are joined together in history and in prophecy. Each point is supported by facts, not theory. And these facts harmonize exactly with what God had said should mark each date.

What do you think of it? Was "the daily sacrifice" taken away by Roman armies? Did "they," the Roman arms, set up the abomination of desolation? Did it continue as head of Rome for 1260 years, or until 1798? Was its dominion taken away at the appointed time? Has it been undergoing a gradual consumption since then? Did God shorten the days of tribulation on his people by means of the Lutheran Reformation? Was the sun darkened "in those days," and yet after that tribulation? Did papacy, notwithstanding the shortening of the days, maintain its seat, and some continue to fall, even to the time of the end? Did God continue to call out this waiting people, who are to say, "Lo, this is our God; we have waited for him," in 1828, at the time appointed? If these all have come at their appointed time, and in their place, have you not faith to believe the one event still future will come true? If so, you must admit that we have but a few short months to settle the question with ourselves and others, of eternal life or eternal death.

God help us to redeem the time, for at the end the vision will speak, and not lie. Amen.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Oct. 23, 1872.

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PURE IN HEART.

"Blessed are the pure in heart, for they shall see God."—MATT. 5: 8.

The statement in this Scripture is very plain and positive. It is a saying of Jesus, and it teaches just as truly that the impure in heart shall not see God. When is a heart pure? When it is free from sin, and consequently is impure when it contains sin. The Scriptures say—"He that sinneth is of the devil." Christ "was manifested to take away our sins, and in him is no sin." Sin produces condemnation. Says Paul—"There is, therefore, now no condemnation to them which are *in* Christ Jesus, who walk not after the flesh but after the Spirit." Rom. 8: 1. Then it follows, when we are *in* Christ, we are where there is no sin; and therefore "no condemnation." We cannot be *in* sin without being in a state of condemnation; neither can we be *in* Christ and at the same time be *in* sin; because there "is *no* sin" *in* him. "Whosoever abideth *in* him, sinneth not." 1 John 3: 6. Hence the only way to be free from sin is to be *in* Christ. He invites all to come into him, and thus be free from sin. Let us all accept his kind offer, and be "pure in heart."

BUCHANAN.—Our meetings in Buchanan, Mich., continued to increase in interest till their close, Oct. 13th. Many became deeply interested in the subject of Bible holiness as a necessary preparation for the coming of Christ; and a goodly number received special blessings in consequence of their consecration to the Lord. They see the importance of having a pure heart more clearly than ever. The Spirit of God impressed it deeply on their hearts and they feel resolved to be all ready for the glorious day about to dawn, when all the saints will be gathered to the marriage of the Lamb.

There is one noticeable sad fact connected with the present time, and that is the difficulty of persuading the unconverted to come to Christ. They seem to be very indifferent to all entreaties to leave the broad road, and pursue their sinful pleasures with increased greediness. All things indicate that this dispensation is very near its end. It is a solemn hour in which we are living; and yet how few seem to realize it.

POLITICAL EXCITEMENT.—The excitement in political matters is at a high pitch, and daily increasing. If people were as anxious for salvation as they are for the success of their political party, and would make as much effort to secure eternal life as they do the election of the presidential candidates, we think but few would be lost. But all this political strife is opposed to the true spirit of christianity. The followers of Jesus should keep out of this political whirlpool, lest they grieve the Holy Spirit. The political spirit of these days and the Spirit of Christ are opposed to each other. Let us keep unspotted from the world.

WESTERN CROPS.—The corn and wheat crop is excellent in the west this year. There is also plenty of fruit, all of which is as cheap as it is abundant, so that the farmer does not increase his fortune but little more than when he raises not more than half as much, and the prices are higher. The corn stalks vary from five to ten feet in height. The frost has been delayed till the crops are secure. The western farmer has abundant cause this year for thanksgiving for the bountiful gifts of Providence.

FIRST SNOW STORM.—When in Michigan Oct. 14th, we experienced our first snow storm. It came quite unexpectedly, and gave a very wintry look to the face of nature. No doubt it will have a tendency to hurry up the farmers in their fall work. The winters in Michigan are not usually as long as they are in New England. It is an excellent State for fruits and grains, and a nice place for farming.

SACRAMENTO.—Bro. Truesdell, whom we left to look after the flock in Sacramento, Cal., writes that "our dear brothers and sisters have nearly every one remained firm in the liberty of the gospel." They have had precious meetings. Dr. Truesdell is a noble, unsectarian man, who exerts a christian influence wherever he goes. He is a true lover of Jesus.

BEST TRUNKS.—When in Buchanan, Mich., we were shown a new style of trunk, patented July 23d, 1872, by Daniel J. Clark. It is called "Clark's Bent-wood Trunk." We think there is no doubt but that it is the most durable wood trunk ever made. Those who travel on railroads know the value of a trunk that will stand the hard treatment of baggage-men. It is said that trunk dealers complain that they cannot sell but one of these to a man, because it will last a life-time. The bottom and ends are composed of one board *bent*, and the top and sides are made of *bent* boards, put together in a very substantial manner. It costs about one-third less than the Saratoga trunk. Mr. Clark has also invented a *bent* casket or coffin, which is put together without glue, thus preventing the coffin from dropping to pieces as in the common ones, in consequence of the softening of the glue in a little while after it is put into the grave. Mr. Clark's trunks and coffins are taking the premiums, and bid fair to become very popular, because of their durability.

A FEW QUESTIONS.

BRO. GRANT:—Permit me to ask you a few questions, and oblige me by answering them in the *Crisis*.

1. If sin is a transgression of the law, and the wages of sin death, how can those that perished in the deluge have a resurrection?

2. Where in the Bible do we find that it is appointed unto men to die twice? or rather, is not the destruction of the living wicked at the coming of Christ by fire, the second death in opposition to the deluge?

3. As the devil will be destroyed at the same time, and also death, is not the millennium in the past?

4. Did not the harvest and judicial judgment of the world commence at Christ's ascension?

5. Was not the judicial judgment of the world and evil angels given to the living saints, judging by his words as recorded in the New Testament? and did not the day which God appointed to judge the world in righteousness (as to what is right—*works*), commence at the same time? Is there any thing before us but for Christ (as executive Judge) to carry out their decision by fire on the living wicked? As it was in the days of Sodom, God rained fire and brimstone, and destroyed them all, even *thus* shall it be when the Son of man is revealed.

Your Bro. in the gospel hope,
A. K. P. BURGESS.

1. It is certain the Bible teaches that "sin is the transgression of the law," and that "the wages of sin is death"; but do the Scriptures teach anywhere that the *first* death is the wages of sin, excepting in Adam's case? If the first death is the penalty, then those who are pardoned should not have the penalty. Freedom from sin does not exempt one from the first death, unless he lives till Christ comes. It would be a strange law that had a penalty fall alike on the innocent and the guilty. No matter how well a man lives, he cannot escape the first death. The final penalty for sin is eternal death. Adam's penalty for his first sin was not eternal death; at least there is no such intimation in the Bible. When he was dead, the law was honored and satisfied. If brought to life after that, the law would not be dishonored. It is said of Christ, "that he by the grace of God should taste of death for every man" (Heb. 2: 9); "for as in Adam *all* die, *even so* in Christ shall all be made alive." 1 Cor. 15: 22. "Marvel not at this; for the hour is coming in the which *all* that are in the *graves* shall hear his voice, and shall *come forth*, they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5: 28, 28.

Those who perished in the deluge are just as truly in their graves as is Korah and his company, who were swallowed up by an earthquake; or any others who were prematuerly cut off by the judgments of the Lord. In all such cases, their lives were only cut short for a few days, weeks, months, or years; but this was not their final punishment, which cannot take place till after the judgment; and the judgment is not till after Christ comes. After the seventh angel sounds, which is certainly a future event, the time will come to bring up the dead for judgment, and to reward the saints "small and great." Rev. 11: 15, 18. "The sea gave up the dead which were in it, and death and hell delivered up the dead which were in them, and they were *judged*, every man according to their works; . . . and whosoever was not found written in the book of life was cast into the lake of fire." Rev. 20: 13, 15. Here we find that the resurrection of the dead must precede the judgment; and it is certain that judgment must precede punishment; consequently, the first death cannot be the penalty for sin; then it follows that the deluge was not the final punishment for the wickedness of the antediluvians.

2. We see no reason for saying that those destroyed at the deluge were all who died the first death, and that the wicked who are alive at the coming of Christ are all who will die "the second death." If this were true, that none die but once, no person will die the second death. Said Jesus—"He that overcometh shall not be hurt of the second death." Rev. 2: 11. Does he mean to say that all who overcome shall not be among the living wicked at the time of his second advent? When he says, "He that overcometh shall not be hurt of the second death," he refers to the entire period during the Christian dispensation, and not merely to those living at the time of his coming; hence it follows that all who have not overcome must be raised from the dead, be judged, and die "the second death."

3. We read—"Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Rev. 20: 6. Does the Savior here intend to teach that those who have part in the first resurrection (which took place more than a thousand years ago, if "the millennium is in the past)," shall not be among the living wicked at the time when he appears to set up his kingdom, and therefore cannot die the second death with them? We think no one would advocate such a position. It should be remembered that the first resurrection must precede the millennium. We have yet to learn that any one has "reigned *with* Christ" a thousand years in the past. Christ has not yet commenced his reign on the earth. Now, then, could those who lived ten centuries ago reign "*with him*" a thousand years before his own reign commenced? When we reign "*with* him," that reign is to be "on the earth." Rev. 5: 10. We can find no such reign in past.

4. We are not aware that there is any Scripture to show that "the harvest and judicial judgment of the world commenced at Christ's ascension." He says, "The harvest is the end of the world." Matt. 13: 39. According to Rev. 14: 15, when we arrive at the period when the "third angel's" message is being given, it is proper to proclaim "the hour of his judgment is come;" then we are at the time when it will do to say, "the harvest of the earth is ripe." This could not have been at the time Christ ascended. The time of judgment is at the personal coming of Christ. Says Paul—"Judge nothing before the time, until the Lord come." 1 Cor. 4: 5. As the Lord has not yet come, it follows that the time has not come to judge; therefore it did not commence at the ascension.

5. Our answer to number four also answers the question in number five.

REPENTANCE OF GOD.

BRO. GRANT:—Permit me to ask a few questions. How shall we harmonize Gen. 6: 6 with Num. 23: 19? We read in Gen. 6: 6—"And it repented the Lord that he had made man on the earth, and it grieved him at his heart." In Num. 23: 19, we read—"God is not a man, that he should lie; neither the Son of man, that he should repent; hath he said, and shall he not do it? or hath he spoken, and shall he not make it good"?

WM. MILES.

The passage in Genesis expresses the feelings of God when he saw the wickedness of man just before the flood. The literal rendering of the Hebrew signifies that the Lord was sorry at heart that he had made man.

The case in Lev. 23: 19 relates to what Balaam was instructed to say to Balak concerning what the Lord had required to have done; and he would not repent, or change from his purpose. He had declared his purpose, and he was determined to adhere to it against all entreaties of Balak. We are not aware that the Lord has anywhere said that he will never be turned from his purpose in relation to any thing; but the Bible gives many examples to the contrary. He says—"At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good wherewith I said I would benefit it." Jer. 18: 7-10.

NON-RESISTANCE.

BRO. GRANT:—Will you please explain Matt. 5: 39-40 in the *Crisis*?

Yours truly, J. W. KENISTON.

The verses read as follows—"But I say unto you, That ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also."

The spirit of this teaching seems to be clearly expressed. In no case does it allow any retaliation for evil. If we are wronged, we must bear it patiently. If insulted, we must not return an insult; but on the contrary, good for evil; blessing for cursing. Christianity allows no other way to treat evil.

CORRECTION.—In the last *Crisis*, by mistake we are made to say—"On the 26th of Sept., 1870, the Italians entered Rome, and deprived the Pope of the last vestige of his temporal power." It should read, *the 20th of Sept.*

CHRIST'S CONFIRMATION OF "THE PROMISES MADE UNTO THE FATHERS."

"Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers."—ROM. 15: 8.

This affirmation gives rise to several questions:—

I. In what sense was Christ a "minister of the circumcision"? Certainly not in the sense of being a minister to perform the rite of circumcision, for that work belonged exclusively to the priesthood from the tribe of Levi; and Christ did not belong to this priesthood; "for it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood." Heb. 7: 14. Paul here speaks of the Jewish people as "the Circumcision," in contradistinction to the Gentiles whom he often refers to as "the uncircumcision": and he here gives us the assurance that "Christ was a minister of the *Jewish people*, for the truth of God, to *confirm* the promises made unto the fathers." As Christ's ministry was to enforce "the truth of God," and to "confirm" certain promises, the question arises—

II. What promises were confirmed by Christ? And the reply is at hand in Scripture language—"The promises made unto the fathers." Then comes the question, What were "the promises made unto the fathers"? Here we enter a rich field to survey, for God's promises are both "exceeding great" and "precious."

1st. God made Abraham the promise of a certain "land" which he should possess jointly with his "seed," even "forever"—not of a "spirit land" above the skies, but a "land" situated to the "northward, and southward, and eastward, and westward"; "land" that Abraham could "see," and "walk through" (Gen. 13: 14-17); "land" that Abraham actually "sojourned in" for a time (Heb. 11: 9); "land" that Abraham received "no inheritance in" during his life-time, as a gift from God, "no, not so much as to set his foot on," even though God had "promised that he would give it to him for a *possession*, and to his *seed* after him" (Acts 9: 5)—"Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of *one*, And to thy seed, which is Christ. . . . And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3: 16, 29. The "promise" runs not only to Abraham, but to Christ, and to *all* who are Christ's; and the promise embraces "land" for a "possession"; and as that promise has never been fulfilled, Abraham now being dead, in order to its fulfillment there must be a resurrection; and as a resurrection cannot take place till "the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God," that event involves the coming of Christ. The "land" referred to has often been confounded with Canaan, which was promised to Abraham's posterity upon another occasion for a temporal inheritance. This mistake has confused many. Canaan was promised to the natural seed, and *that* promise was fulfilled.

2nd. God renewed this promise of "land" to Isaac, instead of promising him a sky-realm as a home. "Sojourn in this land, and I will be with thee, and I will bless thee; for unto thee, and unto thy *seed*, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father; and I will make thy seed to multiply as the stars of heaven, and I will give unto thy seed all these countries; and in thy seed [Christ] shall all the nations of the earth be blessed." Gen. 26: 3, 4.

Notice the following items in this language. (1) Isaac was to "sojourn" in the land, or have it as a temporary residence; (2) ultimately God should "*give* all these countries," as he had covenanted with Abraham, to be possessed "*forever*" by him and his great seed (Christ]; which seed should, on the principle of faith, become a multitudinous seed, including some accessions from all the nations of the earth; being blessed through Christ in this life by being made "joint heirs," this being a guarantee that they shall hereafter be joint *possessors*; and this matter is thus explained by Paul—"Know ye therefore that they which are of *faith*, the same are the children of Abraham. And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So, then, they which be of *faith* are blessed with faithful Abraham. . . . That the blessing might come on the Gentiles, through Jesus Christ; that we might receive the promise of the Spirit through faith. . . . There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3: 7-9, 14, 28, 29.

Thus God has promised to give to all the followers of Christ the land which Isaac once "sojourned in"; and that certainly was not the "spirit land" so much talked about by theologians; and while Isaac sojourned in "the land of promise," he was there as an "heir," and not as a possessor (Heb. 11: 9); hence, this promise was not fulfilled during the temporal life-time of these patriarchs, for all that time they were simply "heirs," though they were sojourning "in the land of promise."

3d. The same promise of "land" is renewed to Jacob also, and in such language as to forbid an application of the promise to the "spirit land." "And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven; and behold, the angels of God ascending and descending on it. And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac; the *land* whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee, and in thy seed [Christ] shall all the families of the earth be blessed." Gen. 28: 12-14.

Jacob was then reposing on literal "land," not on "spirit land"; and God said to him, "The land whereon thou liest, to thee will I give it, and to thy seed." Sky territory will not fill the contract. The "seed" here mentioned is the same seed referred to in the previous promises to Isaac and to Abraham; and Paul affirms that Christ is that "seed"; and on the principle of faith, as already noticed, that seed is multiplied, including accessions to the Abrahamic household from all the national "families of the earth"—some of all these families being blessed with a present heirship to the great promise, which will ultimately secure a possession in the promised "land," when death shall be chased into oblivion, and Abraham, Isaac and Jacob, and all their fellow-heirs, be waked up to die no more. God's promises to the fathers embrace just such an era of blessedness as this, on this very earth, beyond the reign of death.

4th. David remembered and reiterated these promises. "For evil doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth. . . . . But the meek shall inherit the earth; and shall delight themselves in the abundance of peace. . . . The Lord knoweth the days of the upright; and their inheritance shall be *for ever*; . . . . for such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off. . . . . Wait on the Lord, and keep his way, and he shall *exalt* thee to inherit the land; when the wicked are cut off, thou shalt see it." Ps. 37: 9, 11, 18, 22, 29, 34.

Here David makes the promised "land" refer to the "earth," and that too after the wicked are "cut off"; then the saints will be "exalted to inherit the land," though they may have previously slumbered long in the dust of the earth. David was also favored with an oath from the God of heaven that he would ultimately place an *heir* on David's throne, in this very land of promise, to occupy it as long "as the days of heaven"; and Peter in commenting on this oath affirms that Christ is the heir alluded to. Acts 2: 30.

5th. Isaiah, too, had his mind enlightened with the same truth. "Violence shall *no more* be heard in thy *land*, . . . and the days of thy mourning shall be *ended*. Thy people shall be all righteous; they shall inherit the land forever." Isa. 60: 18, 20, 21. Here allusion is made to a land once filled with "violence" and "mourning," which cannot signify a "spirit land"; and we are told of a time to come when its inhabitants shall all be righteous—no sinners left then—thenceforth the saints "shall inherit the land forever."

God also said to the same prophet—"Behold, I create new heavens, and a new earth. . . . For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain." Isa. 65: 17, and 66: 22. This same new earth is located by Peter after "the day of the Lord shall come," and "the elements shall melt with fervent heat"; then "we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Pet. 3: 13. And the Revelator describes the same new earth, and tells us that then "the tabernacle of God is with men," and that from that time onward "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." These are among the things promised to the fathers,—a land free from death and sin.

6th. Jeremiah adds his testimony to inform us of God's promise through him—"Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, The Lord our Righteousness." And Paul affirms concerning this same personage—"Unto them that look for him shall he appear the second time without sin unto salvation." Heb. 9: 29. Then God's Israel, freed from carnality and mortality, will "dwell safely" in the promised land.

7th. Ezekiel thus reports God's promise through him—"Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you out of your graves, and shall put my spirit in you, and ye shall live, and I shall place you in your own land." Ezek. 37: 12-14. Here is the promise of a landed inheritance for God's people after their deliverance from the grave; and Abraham belongs to the class here referred to: he will then come from the grave to possess the promised land, together with all the sleeping saints.

8th. Daniel reports a promise that God made to him through an angel.—"But the saints of the Most High shall take the kingdom forever, even forever and ever. . . . And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. 7: 18, 27. This kingdom which is to be possessed by the saints, "even forever and ever," instead of being above the skies, is to be "under the whole heaven." That is a plain promise surely, and one which God made to the fathers through an angel of heaven.

9th. God said to Moses—"But as truly as I live, *all the earth* shall be filled with the glory of the Lord." Num. 14: 21. That is a glorious promise, and a strong one.

10th. Through Micah we have the following promise,—"In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; and I will make her that halted a remnant, and her that was cast far off a strong nation; and the Lord shall reign over them in Mount Zion from henceforth, even forever. And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem." Micah 4: 6-8. The Lord who is to be the ruler of this promised kingdom is thus referred to in the same Book,—"But thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall come forth unto me that is to be Ruler in Israel; whose goings forth have been from of old, from everlasting." Micah 5: 2. The Evangelist applies this to Jesus Christ. So here is a cheering promise of a divine kingdom on earth, to endure forever, as the home of God's people of all past generations—a promise worthy of a God. And these are samples of the "promises made unto the fathers." Now we are told that Jesus Christ was a minister "to confirm" these promises. This leads to another question:—

III. How did Christ "confirm the promises made unto the fathers"? We are told by Matthew that "Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom" (Matt. 4: 23); or, as Mark affirms—"Jesus came into Galilee, preaching the gospel of the kingdom of God." Mark 1: 14. In other words, Jesus confirmed "the promises made unto the fathers," by preaching a coming kingdom in which all these promises should be fulfilled. In preaching the "gospel of the kingdom," Jesus sometimes alluded to its territory, sometimes to its subjects, and sometimes to the King. When referring to its territory, he always alluded to the "land" which God has promised to the fathers, and never to a sky territory. In preaching about the subjects, he always alluded to literal men to be released from the bondage of mortality, as God has promised the fathers, and never to disembodied souls. In preaching about its King, he always admitted that he, as the promised Messiah, should reign in fulfillment of the "promises made unto the fathers;" thus in these different ways did Christ "confirm" these God-given promises. Let us briefly notice the Savior's preaching on each of these points pertaining to the kingdom.

1st. The territory. Jesus in preaching about the coming kingdom, after saying, "The Son of man shall come in his glory, and all the holy angels with him." adds—"Then shall the King say unto them on his right hand, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25: 31, 34. Reference is here made to the territorial kingdom—our globe—and is in agreement with another statement made by Christ—"Blessed are the meek: for they shall inherit the earth." Matt. 5: 5. Thus Christ has twice told us what realm the saints shall inherit"; and as he does not clash with himself, he must mean by "inherit the kingdom prepared from the foundation of the world," just what he meant by "inherit the earth." And this is in agreement with the prayer Jesus taught us to offer—"Thy kingdom come; thy will be done in earth, as it is in heaven." Matt. 6: 10. Christ refers to the same territory of the kingdom in the following statement—"So shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them that do iniquity. . . . . Then shall the righteous shine forth as the sun in the kingdom of their Father." Matt. 13: 40-43. Thus the very land promised to the fathers will be taken from the wicked, and given to the righteous; and Christ confirmed the promises by preaching a kingdom to come, the territory of which should be the earth.

2nd. The subjects. Instead of preaching that the occupants of the kingdom should be immaterial shades, Jesus preached that physical men would be released from death, and enter the kingdom, in agreement with the promises made to the fathers. "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage, neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection." Luke 20: 35, 36. The world to come, and the kingdom to come, are but two names for the one home of the saints. Here we learn that men once dead are to be raised, and made deathless, before entering the world to come; hence, literal, material men are referred to, just such men as Jesus alludes to in these words—"This is the will of him that sent me; that every one that seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at at the last day." John 6: 40. Such men "shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness." Matt. 8: 11, 12. Literal sinners will be dispossessed, and literal saints take possession of the kingdom. This is a confirmation of God's promise to the fathers that he would open their graves, and cause them to live, and place them in the promised land.

3rd. The King. Christ preached that he himself was to be the King of this kingdom—"I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom" (Luke 22: 29, 30); and he confessed to Pilate that he was born to be King. "To this end was I born." John 18: 37. And this was a clear confirmation of a promise made to the fathers, that he should be born in "Bethlehem," and be a "branch" of David, and "reign" in the "earth," even "on the throne of David," as long as "the days of heaven" should last. The kingdom preached by Christ embodied or involved the fulfillment of all the "promises made to the fathers," whether of landed territory, resurrected occupants, or a King to reign on earth forever. The kingdom preached by Christ could not exist without the "land" promised to Abraham for its territory, not without the sleeping patriarchs and prophets for occupants; nor yet without a King on David's throne, whose birth-place must be Bethlehem. All that Christ proclaimed about the kingdom to come, was a confirmation of some of the "promises made to the fathers." Glorious promises, glorious the confirmation of them by Christ, and still more glorious will be the kingdom in which they shall all be fulfilled.

W. S.

SQUANDERING GOD'S MONEY.

As stewards of Jehovah, we have no moral right to squander his money which is needed for the advancement of his cause. And yet professors of religion, by the hundreds, as well as non-professors, are wasting money every day in the use of tobacco. To say nothing of the detrimental effects produced by its use, is it not robbing the Lord's treasury of funds that the cause of Christ is suffering for? Facts and figures presented in the following extract from a secular paper are too nearly correct to be ignored:—

"The present annual production of tobacco has been estimated by an eminent English writer at 4,000,000,000 pounds! Suppose it all made into cigars, one hundred to the pound, it would produce 400,000,000,000; four hundred billions of cigars!

Allowing this tobacco, unmanufactured, to cost, on the average, ten cents a pound, we have $400,000,000 expended every year in producing a noxious, deleterious weed. At least one and a half times as much more is required to manufacture it into a marketable form, and dispose of it to the consumer. If this be so, then the human family expend, *every year*, one thousand millions of dollars in the gratification of an acquired habit, or one dollar for every man, woman and child upon the earth!

This sum would build two railroads around the earth, at a cost of twenty thousand dollars per mile, or sixteen railroads from the Atlantic to the Pacific! It would build one hundred thousand churches, costing $10,000 each; or half a million of school-houses, costing $2000 each; or one million of dwellings, costing $1000 each! It would employ one million of preachers and one million of teachers, giving each a salary of $500! It would support three and one-third millions of young men at college, giving each $300 per annum for expenses!"

It is true that only a part of this enormous sum is spent by professors, and a much smaller part by our people, but is not that part too large? "Will a man rob God" of funds to waste in tobacco?

W. S.

REVIVAL MEETINGS.—At this leisure season of the year, when the attendance and attention of the people can be more easily secured, our people ought to be specially active in holding protracted meetings in every part of the country, to induce unready ones to prepare for the coming of the Lord, as well as to enlighten the error-beclouded intellects of men.

Satan is awake and at work, and the planters and waterers of error are active; why should we witness the activity of the agents of darkness and error, and not be moved with a zeal for God's cause? Let us get a new baptism of love divine, and strike for God without delay. If we cannot do great things, let us do what we can, and do it without delay. If your labors are not blest, pray more, and get your heart right; then "from the abundance of the heart the mouth will speak"—speak of personal enjoyment and inward peace—and others will be electrified more than by cold theorizing from an unsanctified heart.

Let us get men converted to God, as well as to his truth. To this end, let us go out with our hearts full of his love. Then our meetings will not be void of interest. Shall we hear of protracted meetings everywhere in which theology shall not totally overshadow experimental religion? Revivals will follow. "*Go work.*"

W. S.

LAY MEETINGS.—Lay members, as well as preachers, can do a vast amount of good in holding protracted meetings, if properly conducted, in destitute localities. The following is the best method. Let four or five lay brethren, who love to pray and exhort, go together into some new neighborhood, appoint a prayer and social meeting for every evening in the week, and visit from house to house during the day, conversing mainly on experimental religion, and praying with the people, each one taking different roads, and coming round to the meeting at night. Let all speak and pray without being tedious, and give others an opportunity.

This will not be repeated long without a stir in the camp. I have known the best results from such earnest efforts of lay brethren. But let not such brethren enter the field as theological combatants, either in the meetings, or in their visits from house to house. Better get the iron hot before trying to bend it. Better remember that Jesus acted upon the right principle when he said, "I have many things to say unto you, but ye cannot bear them now." So, as men cannot digest every thing at once in our day more than then, we should be "wise as serpents"—charm first, then catch men—present the truth as men can appreciate it, and spice it with true devotion. Try it.

W. S.

THE duties of holiness are very irksome to men who are not in the element of holiness.

THE TRACT FUND.

The *Advent Christian Publication Society*, at a meeting on Springfield camp-ground, Aug. 23d, 1872, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord has set the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec. Adv. Chris. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the *Crisis* Office.

Donations for the Tract Fund.

Previous acknowledgments	$28.21
Sarah Fogg	1.00

POOR FUND.

To send the "Crisis" to the Poor.

Previous acknowledgments	$13.00
W. H. Mitchell	1.00

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the *Crisis*.

Previous acknowledgments	$2,183.40
Geo. Alexander (pledge paid)	100.00
R. H. Evans " "	25.00
Robert Allen " "	25.00
J. C. Allen " "	10.00
Minnie A. Gloyed (on pledge)	5.00

FINDING FAULT WITH GOD.

A. DEVEREUX.

There is a great deal of finding fault in the world among all classes. But with none is there so much fault found as with God, our great Creator. Fault is found with his existence, his works, word, justice, mercy, foreknowledge, election, etc. Almost all find fault when they read that for his good pleasure we are created. But let us reason together and see if there is any occasion for finding fault with a perfect being. This passage just named gives rise to a query in the minds of many, and even christians, how God can take pleasure in his works, where there is so much suffering, sorrow and death connected with them. Let us consider ourselves a moment, not that we can measure our pleasures by God's to any great extent, but only in a small degree. Do not we take pleasure in some of our works though there may be suffering connected with them? Does the King, Emperor or President stop to consider the suffering and death there will be connected with calling out soldiers to battle, when events of great importance are to be accomplished, and when victory is gained even with much loss of life? Is there not rejoicing amid all this suffering and death? No one would consider this inconsistent; yet the ruler does not take pleasure in the suffering or death, but in the accomplishment of a design which he considers will be for the good of his country, and the increase of prosperity and happiness among his subjects. Neither hath God any pleasure in the death of the wicked, so saith his word. But he designs to insure eternal happiness to those who will accept it. Yet how many consider him unjust and inconsistent.

The ruler of a country has a right to call out soldiers; the laws he has made gives him that right. So God by the laws he has made has a right to create a world and people it. Suppose we could perform all the great and wonderful works which God has wrought, should we not take pleasure in them, feel interested in them? The artist or sculptor take great interest in his skill. But how small are man's works compared with the making of a world and all the planets.

Our God is a God of order or system. His laws are laws of order, right and justice. All his works are systematical and in perfect order originally, from the grass and flowers to the planets and seasons. Then he has perfect knowledge and foreknowledge, and can plan and carry out his plans. The politician who can see years ahead and judge of the future by the present, is a greater man than those who have not such conception and judgment. Who of us would hire a carpenter to build a house for us who did not plan ahead of his work, who did not calculate the length of every beam, and know just as well before it was built how it would look as afterwards? We would think a man who could not do this would not amount to much. Yet how much fault is found with God's foreknowledge and election, and the prevailing idea is if I am elected I shall be saved, let me do as I may; and those who continue in this way we may be sure were never elected.

A little thought on this subject will convince us that God's foreknowledge does not change our course in the least, or lessen the necessity of our making some effort on our own part. God will never drive us to be saved. He prefers volunteers.

Fault is found because God created us as we are. If we consider this matter with an unprejudiced mind, we shall see that God made us the best he could. Had we been left out creation would have been imperfect, and his laws of order been broken. We read he made the angels first, then after the world was made he commenced with the creeping things, and so on to the highest order of animals; and we must necessarily infer that he graded them perfectly, both physically and mentally. Hence we see a vacancy left between them and the angels when we compare ourselves with the highest order of animals, and we see no other being could possibly fill that place but man, according to God's laws of order, then deals with him fairly and justly as he does in all cases. He has given him faculties that must be exercised in order that he may be properly called man; then gives him a law to keep, so that his will may first be called into action. Had we not the power to choose for ourselves, we should not be above the beast in that respect, and could not be what God designed us to be without that power.

Then the question arises, why put Adam on trial when he knew what he would choose? God wished to teach him his responsibility, and that he was capable of making some effort on his own part towards retaining his position, or choosing another; and how many condemn Adam for his choice; but we must judge him by ourselves. No doubt he did better than any of us would have done; probably he stood his ground longer with Satan's temptations than we should, for how easily we often yield. No doubt he was many times tempted by the enemy; and when we consider how human nature likes to know something new, and how inquisitive we are concerning mysteries, we cannot wonder that he made the choice he did.

But God knew his weakness and ours, and has provided the best way, and all the way there was, by which our natures may be

brought into a condition fit to live in Eden restored. Then let us cease our doubtings. We hope some one will write on this subject who can do it justice. Geologists have learned some things concerning the order of creation, which would be very beneficial and instructive to us, and show us more plainly his wonderful work, so we can love and praise him more.

True geology and the Bible agree, and because some of it conflicts with the Scripture, we must not cast away that which will enlighten us on a subject which should interest us all.

Lewiston, Me.

Bro. Enoch Morrill writes:—"The New Hampshire Mission Tent is still at Canterbury, and a great work is going on. Sinners are being converted, and wanderers are getting back. Our bills which we sent out inviting all classes and denominations drew forth those that we never could have reached in any other way. Scores of Shakers have attended, and we have had the privilege of preaching the gospel of the kingdom to those that have never before heard. This section has never before had such a meeting, and we must stay another week. Pray for us and the meeting."

Death of Jean Henri Merle D'Aubigne.—A despatch from Geneva states that Jean Henri Merle D'Aubigne, professor of church history in the Theological College in that city, died the 21st inst. The decease of this celebrated theologian and popular writer causes general sorrow.

HOW CAN I BECOME HOLY?

If, after a careful consideration of our condition, we find that there is an internal warfare, and that in spite of our firmest resolutions to keep ourselves in the love of God, yet there is a continual uprising of the fleshly lusts against purity, and we also find the Scriptures exhorting us to holiness and purity, and requiring it at our hand in the judgment day, then the question becomes pertinent, "how can I become holy?"

There is no use in answering this question to a person who does not long for it. I have seen some whose consciences were so defiled that they were indifferent to the whole subject, and would hardly give it a second thought. The conscience must be thoroughly aroused upon this point. This is the first thing necessary to be realized in this work. Like a man seeking to escape a burning building, so the conscience must be aroused to seek escape from the inward pollutions of sin.

A deep conviction of the *necessity* of deliverance must settle down in the heart to make the work thorough. A study of the Bible upon the subject by the aid of the Holy Spirit will accomplish this in most people, while others need a more complete self-examination to fully feel their need.

But when the soul *agonizes* for deliverance, then how can it be wrought out? I answer, there is but one way taught in the Scriptures, or known by experience, and that way is, "the blood of Jesus Christ cleanseth us from all sin," and, "he is faithful to cleanse us from all unrighteousness." We cannot cleanse ourselves by works or will-power. We may lop off the branches and sprouts of sin, but we cannot dig out the roots. In other words we may refrain from actually committing sin, but we cannot change our natures that continually prompt us to sin. God alone can do that. Hear the great apostle: "And the very God of peace sanctify you wholly; and your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, *who also will do it.*" (1 Thess. 5: 23, 24.)

God alone can pardon. God alone can cleanse. Yet there are conditions laid upon us before he will accomplish the work. These should be fully understood by us. What are they? Simply an entire consecration of our bodies to God for this very purpose, and an earnest, prayerful seeking for full deliverance. This is the exercise of faith.

It is not doing, but *yielding*. What for? To obtain joy? No, but *peace*. For the fulness of Christ, instead of the fulness of Satan. Joy will come, but it is not the joy itself the soul is hungering for. A hungry man sits down to eat, not because he is sorrowful, but because he craves food; but when fully satisfied he rejoices with his friends.

Do you feel an inward lack of purity, and have you a longing to have the foe turned out of your flesh, and to "be filled with all the fulness of God"? Do you wish this civil war to cease, and your warfare henceforth to be against "foes without" instead of "foes within"? Then give yourself up to God for this purpose. Let go of the world. Let go of everything but Jesus. Do not try to get up any particular feeling, or try to manufacture more faith. Let go of all but Jesus. Never mind what your feelings are, get down. Get to the bottom of all earthly hopes and aspirations. Make an entire consecration of yourself, and all you have, to do and to suffer the will of God. Do not worry, or be particular about how God shall deal with you. Sign a blank, and let God fill it out.

Are you afraid folks will think and call you a Methodist? That is awful. Better go to ruin than to be called thus? Are you afraid you will make some demonstrations that would be ridiculous, and men will deride you? That would be terrible. Had you not better lose your life than suffer thus? No. Forget all this. Give all to Christ. Let him do as seemeth him good.

By faith alone can the work be done on our part. None can "purify himself" or "purify the heart," except by faith, and this is simply submitting to God, and refraining from our own works.

Much more might be said upon this subject with profit, but I leave it here, for my next article on "Personal Experience."—*Frank Burr, in Advent Christian Times.*

CHARITY AND DRESS.

Since so much has been said of the good which Christian gentlemen might do if they would give up the use of tobacco, I thought I would send you a fact which would suggest to the Christian ladies how much good might be done if they would give up, if not all superfluity of dress, yet all dress that would be hideous if it were worn by any less beautiful than they.

I have in my church two orphan sisters, who are in great affliction, and are wholly dependent on the church for support. There is also in my church a poor but plain woman, who has often lectured "us Methodists" because we do not live up to the rules with regard to dress. This sister gave the pastor's wife one dollar, the other day, for these suffering ones, and at night called to see them, and, in shaking hands with the dying girl, left a ten dollar bill in her hand. When she found out how much it was, the sister, who was able to walk, went in as great haste as her weakness would allow, to the door to call sister A. back, for she thought she had made a mistake. The girls first cried for joy, and then realized the truth of the text which saith, "So he giveth his beloved sleep," in a manner in which they had not for some time.

The difference between a two and a twelve dollar bonnet did this. We can honor sister A., after this, in all her lectures, and know they are backed by a life founded on the same principle as her words show forth. Many Christian women would deny themselves thus if they saw Christ himself in need; but inasmuch as ye did it unto one of the least of these, ye did it unto me," stands true to-day as when first spoken.—*Christian at Work.*

Married.

BARNES—HIGGINS. In Worcester, Oct. 15th, at the residence of James Robinson, Esq., by the bride's father, Dr. A. M. Higgins, Fredric J. Barnes and M. Jennie Higgins.

Obituaries.

Lamprey. Died, of typhoid fever, Sept. 6th, 1872, at his father's residence on Long Island, Lake Winnipesaukee, N. H., John C., son of B. B. and Arvilla Lamprey, aged twenty years and three months.

He was a dutiful and affectionate son, a worthy member of society, and a consistent christian, highly esteemed by all who knew him. The day was appointed for his marriage, but he died eight days before the time. May the intended bride, the parents, and the brothers and sisters of John be ready to meet him on the resurrection morning, that they may all dwell together in the kingdom of God. C. W. Sargent.

Bunker. Died in Stanstead, P. Q., July 1st, Daniel D. Bunker, in the thirty-third year of his age.

His death was caused by two logs rolling on him while peeling bark in the mill yard. After four weeks of suffering, he died in full hope of a glorious resurrection when Jesus comes. He leaves a wife and two children, besides numerous other friends to mourn his early death. An appropriate discourse was preached by Eld. David Merrill, from Job 14: 14.

Tucker. Died in Haydenville, Mass., Sept. 14th, 1872, of typhoid fever, Minnie Lois, youngest daughter of Alvin and Julia M. Tucker, aged seven years, three months, and nine days.

Our hearts are filled with grief. Words of comfort were spoken by Bro. Geo. L. Teeple, from Jer. 31: 15–17. Pray for us.

A. & J. M. Tucker.

Rowe. Died in North Norway, Me., Oct. 4th, 1872, of consumption, Sr. Roxanna, wife of Bro. Adna Rowe, aged twenty-seven years and nine months.

Sr. Rowe calmly fell asleep in Jesus. She waits for the long expected day of glorious immortality. She leaves a husband, a little daughter, and a large circle of friends, who deeply mourn her loss. Words of comfort were spoken by the writer, from 1 Cor. 15: 54.

J. Whitman.

Shade. Died in Galva, Ill., Sept. 28th, 1872, Bro. Adam Shade, aged seventy-three years.

He died on his birthday, going down like a shock of corn fully ripe, all ready for the harvest day. Services by the writer. L. F. Cole.

Eglin. Fell asleep in Jesus, at Stockbridge, Vt., Oct. 7th, 1872, Charlie W., only child of Adam and Gustie E. Eglin, of Dover, N. H., aged three years, seven months, and three days.

Charlie was a superior child. All who knew him loved him.

The hope of the gospel is the only hope of this deeply afflicted family. They sorrow not as those that have no hope, but expect to meet little Charlie in the kingdom of God when Jesus comes.

At the funeral words of comfort were spoken by the writer. O. W. Kimball.

Bartlett. Died near Moose Lake, Minn., Sept. 4th, 1872 (by the accidental discharge of a gun), Thomas J., only child of Cyrus and Martha J. Bartlett, of Buckfield, Me., aged twenty-seven years.

His loss is deeply felt by his afflicted parents. He was a young man of integrity and promise. May the Lord sustain them under this severe trial, and bring them to enjoy eternal life in the kingdom. E. M. Haggett.

Summary of News.

FOREIGN.

Cable News.

FRANCE.

PLEA FOR PRINCE NAPOLEON.

Oct 16. M. Rouher has made an appeal to the permanent commission of the Assembly in behalf of Prince Napoleon. The Prince proposes to prosecute the Minister of the Interior for expelling him from France without the authority of the law. The prince and princess have left Germany for Milan.

PRINCE NAPOLEON—THIERS' THREAT.

Oct. 17. The banishment of Prince Napoleon continues to be a subject of general comment, and is actively discussed in private circles. A communication received from the Prince to-day states that, in accordance with the advice of friends, he will not as first intended prosecute Thiers in the courts for having ordered his forcible expulsion from France, but that he will bring the matter before the National Assembly. The Prince's friends are laboring zealously to secure a repeal of the order expelling him, and are confident of a vote in his favor. Great importance is attached to the action of the Assembly in the matter, and it is authoritatively announced that should that body revoke or modify the decree of banishment promulgated by Thiers, the latter will instantly retire from the executive.

THE FRANCO-AMERICAN POSTAL TREATY.

The Franco-American postal treaty has been submitted to the Minister of Finance for ratification. The treaty will be laid before the American government for final action by Minister Washburne upon his arrival at Washington.

CONFIDENCE IN THE ADMINISTRATION.

The Left and Right centres in the Assembly are negotiating for the fusion for the support of Thiers. The new movement causes increased confidence in the stability of the administration. No further Imperialist disturbances are reported.

TURKEY.

AMICABLE SETTLEMENT.

Oct. 16. The difficulty between the Turks and Montenegrins, which arose a short time ago, and threatened the opening of the whole Eastern question, has been amicably settled, and official notes of a peaceful character have been exchanged by the Turkish and Montenegrin governments, and further disturbances are not anticipated.

SPAIN.

THE INSURRECTION OVERCOME.

The insurrection at Ferrol has been overcome by the government authorities and order restored. The insurgents have been dispersed, and a large number captured, including several instigators of the disturbance who will be speedily tried by court-martial.

GREAT BRITAIN.

London, Oct. 21. A Paris despatch states that a project is now on foot among the supporters of Thiers in the Assembly for the purpose of creating him President of the Republic for life. This is a subject of much anxious political discussion among all parties, and will doubtless receive the almost undivided support of the commercial community. The principal movers in the scheme are leading the members of the Right and Left Centres in the Assembly, between whom negotiations are now pending, with a view to a fusion of both centres in the interest, and for the support of Thiers. This powerful accession to the strength of Thiers' adherents will, it is considered, have the effect of securing a majority in favor of the new project of establishing the life Presidency when it comes up in the Assembly. The Bonapartists and legitimist members are bitterly opposed to the project, and are taking every means to procure its defeat. The ultra Republican members have been greatly influenced by the announcement of Gambetta's declaring his allegiance to Thiers, and will not, it is believed, offer any violent opposition to the new movement.

PRINCE NAPOLEON.

Prince Napoleon has addressed a communication to the Procureur General, Le Blond, demanding legal redress for the insult and injury put upon him by Thiers in expelling him from France. The appeal is made in accordance with the provisions of the penal code. Should it be rejected or disregarded, the prince will commence personal proceedings in the courts against the parties concerned, and will avail himself of all legal means to procure the restoration of his rights as a citizen of France, and the punishment of those who have illegally driven him from the country.

In Brief.

—— In pulling down the old mint buildings, Cowgate, Edinburgh, there has been discovered a specimen of the medal struck by Gregory XIII., to commemorate the massacre of St. Bartholomew.——The San Francisco Call says that no less than fourteen persons are lying in the cells of the prison in that city awaiting trial for murder.——Cardinal Bonnechose, who has just returned from a visit to the Holy See, assures President Thiers that the Pope will remain in Rome.——Preparations are being made for a grand mass meeting of Internationals to take place at Hyde Park next month.——Five thousand laborers on the steamship docks, in Liverpool, are on a strike.——An event which may precipitate a crisis in the East of Europe is recorded. Turkish and Montenegrin troops have come into several serious collisions, and a large amount of bloodshed on both sides is reported.——The war in Germany between Church and State seems steadily advancing by regular stages, closely resembling those which generally precede political war.——From Scotland we learn that snow was deep in some parts of Glen Tilt last month. Ben Nevis is covered half way down its side with snow.——An entirely white lion has been captured and is exhibited in Buenos Ayres, where ten thousand dollars was offered for it by an English merchant for the zoological gardens in London.——At the trial at Leipsic of Dr. Hepner, the Socialist leader, for attending the International Congress at the Hague, the Court disregarded his plea that he attended as a journalist, and sentenced him to one month's imprisonment, and debarred him from appeal to a higher Court.——It is stated that the damage done to Canterbury Cathedral by the recent fire will necessitate an expenditure on the edifice of about twenty thousand dollars.——A flying squadron of five German men-of-war is now fitting out for a cruise around the world. The fleet sails directly for the West Indies, and thence will proceed to New Orleans and other ports in the United States.——The horse epidemic has attained such alarming proportions in Montreal that the street cars of the City Passenger Railway have been withdrawn, and the carters' stands are deserted.——Geneva has concluded an eventful summer with a conference of the Evangelical Alliance, in which the venerable Merle d'Aubigne has been taking an active part. He was asked to draw up an address to the Old Catholics at Cologne.——It is now openly said that Prince Napoleon was sent into France by the ex-Emperor to get himself arrested and kicked out, so that he might have an opportunity to bring the matter before the courts, and thus endeavor to belittle and degrade the dignity of the Republic. The trial of Prince Napoleon's suit will be a very interesting one.——It was resolved almost unanimously, we are assured, at the recent Peace Congress at Lugano, that the league should support every effort made for the introduction and maintenance of arbitration in international affairs, and if it esteemed it proper, to take the initiative in the matter; but the Congress stated anew that the only actual means to abolish war, and to do away with standing armies, is the formation of a Republican federation of peoples under the name of the "United States of Europe."——The War Department has received despatches during the past week indicating that the Indians in the Northwest continued to exhibit a warlike, hostile spirit, and may give temporary trouble upon the line of the Northern Pacific railroad.——Some five thousand persons in Chicago participated in a demonstration against the enforcement of the Sunday liquor law.

It is said the Jews in this country are scarce of Rabbis. There are over two hundred synagogues, and only eight Rabbis who preach to Jewish congregations in the English language, with no young men in training to be their successors. Their theological school, Maimonides College, at Philadelphia, is very poorly sustained. This looks as if the American Hebrews were backsliding.

— A man who participated in the Communist revolt in Paris has surrendered to the custody of the police magistrate of Brussels, and made a declaration that he was an accomplice of Troppman, who murdered an entire family near Paris. An examination of the mental condition of the man, showed him to be of sound mind.

Business.

Notes to Correspondents.

☞ We cannot discontinue or send your orders, unless you give us the POST OFFICE and STATE in PLAIN LETTERS.

☞ I. K. LOMBARD'S address is Burke, Vt., instead of Burke Hollow. We sent the papers.

☞ Money Letters.

☞ This week, and onward, we purpose to publish a list of all letters containing money for the *Crisis*, forwarded by those who send for *other* parties. Those who send money for *themselves* to pay for the *Crisis*, will find the date to which their money pays on the colored slip of paper attached to the *Crisis*. If the date is not changed within three weeks after sending the money, write immediately. The receipts for books and tracts will be acknowledged as usual. When *all* the books and tracts ordered at any one time are not received, look at the "Notes to Correspondents" for the reason. Ag't.

Names of Persons sending Money for Others.—R Allen, E W Huson, A B Cook, J E Clark, R B Swan, T D Johnson, M S Reed, H Ziegenfuss, L Bothwell, B Tuttle, M Wedd.

Cash Received for Books and Tracts.—George Thomson $1.75, O F Goodwin $2.25, J B Rairah 25c, J H Scott 75c, Mrs S Gadsby 30c, A E Born 50c, Wm. G Poor $5.00, J Taylor $7.75, C W Place 25c, S Roby $1.00, M Stevens $9.00, R Shepardson $2.00, H T Taylor $1.00, A J Mosely $3.92, O Spicer 23c, M S Flower 15c, J S Boor 75c, S Harper 83c, D Weaver $4.00, A G Newcomb 70c.

Books and Tracts Sent.—By Mail—C A Wiles, G O Lindall, L L Ames, M Becker, W Sheldon, A B Cook, J H Scott, J B Rairah, Mrs S Gadsby, O F Goodwin (2 pack), J H Evans, A E Born, W G Poor, S Cook, N G Moseley (2 pack), C W Place, R Shepardson, H T Taylor, O Spicer, M S Flower, J B Rowe.

By Express—R C Brown, S Bulger, J T Ongley, I C Wellcome, Mark Stevens.

Articles Received.—W Kellaway, A G Lombard, B Martin, L M Brittan, E Morrill, J Whitman, L T Cunningham, W F Fahnestock, A Tucker, N H Barbour, O W Kimball, L F Cole, S B Peterson, E M Haggett, J T Ongley, I C Wellcome, V Hunt, W Belmaine, J G Harding, J B Cook, S S Chamberlain.

Boston Wholesale Prices.

CAREFULLY CORRECTED EVERY TUESDAY.

Tuesday, Oct. 22nd, 1872.

FLOUR AND MEAL—		Mess........	15 75 @16 00
St. Louis ext.	7 00 @ 8 00	Prime........	11 25 @12 00
Medium...	9 00 @10 00	Lard, tce. # lb	9 @ 10
Choice ext	10 50 @12 00	Hams, smoked	14½@ 16
Western sup	5 25 @ 6 00	Hogs, dressed.	7 @ 7½
Com. ext..	6 75 @ 7 25		
Medium do	8 00 @ 8 40	LUMBER—	
Choice do.	9 00 @10 00	Clear Pine...	33 00 @65 00
Illinois and Indiana—		Coarse Pine—	
Choice ext	9 00 @10 00	No. 5......	21 00 @24 00
Canada sup.	7 50 @ 8 00	Refuse.....	17 00 @18 00
Com ext..	6 25 @ 7 00	Shipp'g bd's	20 00 @25 00
Medium do	7 50 @ 8 00	Spruce—	
Choice..	8 50 @ 9 75	Nos. 1 & 2..	17 00 @18 00
Milwaukee and		Refuse.....	10 00 @12 00
Minnesota	7 50 @ 9 25	Hemlock Boards—	
Southern sup	.. @	Nos. 1 & 2..	13 50 @14 00
Extra....	7 00 @ 7 50	Refuse.....	9 00 @10 00
Choice Balt	10 00 @11 50	Flooring Boards—	
Michigan and Ohio—		Nos. 1 & 2..	30 00 @38 00
Common to		Refuse.....	20 00 @24 00
choice..	9 00 @ 9 50	Clapboards—	
Rye Flour..	5 00 @ 5 50	Extra Pine.....	@60 00
Corn Meal..	3 45 @ 3 50	Do. clear.....	@55 00
Buckwheat	3 60 @ 3 75	Do. No. 1...	30 00 @35 00
Oil Cake, # ton	.. @ 50 00	Sap extra.....	@60 00
		Sap clear.....	@45 00
GRAIN—		Spruce.....	40 00 @50 00
Corn, # 56 lbs—		Shingles....	2 25 @ 6 25
Southern yel	72 @ 73	Laths.....	2 25 @ 2 75
Western mix	71 @ 72		
Western yel	72 @ 74	WOOL—	
Rye.........	85 @ 90	Ohio and Pennsylvania—	
Barley.......	75 @ 1 10	Picklock....	65 @ 70
Oats........	53 @ 56	Choice XX...	63 @ 65
Shorts, #		Fine X......	60 @ 62
ton........	23 00 @23 50	Medium.....	63 @ 65
Fine Feed..	23 00 @24 00	Coarse......	58 @ 60
Middlings..	24 00 @25 00	Michigan—	
		Extra and XX	58 @ 62
HAY—# 2000 lbs—		Fine.......	58 @ 60
Eastern and		Medium.....	61 @ 63
Northern	26 00 @29 00	Common.....	56 @ 58
At City Scales—retail.		Other Western—	
Country Hay—		Fine and X..	58 @ 60
# 100 lbs	.. @ 2 25	Medium.....	61 @ 63
Swale Hay..	11 00 @00 00	Common.....	57 @ 58
Straw, 100 lbs	1 25 @ 1 50	Pulled—	
New York..	1 25 @ 2 00	Extra......	55 @ 70
PROVISIONS—		Superfine....	52 @ 75
Beef, Mess—		No. 1......	40 @ 50
West. ext.	11 00 @12 00	Combing—	
West. mess..	10 00 @11 00	Fleece......	70 @ 75
Family ext..	14 00 @15 50	California ...	25 @ 55
Pork—		Texas......	25 @ 45
Ext. clear.	18 00 @19 50	Canada......	55 @ 65
Clear......	17 00 @18 50	Smyrna, wash.	30 @ 45
		Unwashed....	15 @ 40

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Appointments.

Appointments must be received as early as TUESDAY MORNING (*as our paper goes to press about noon*), *to insure insertion for the current week.*

☞ The following Resolution was passed at the late meeting of the A. C. P. Society:—

"Resolved, *That no appointments be published in the* Crisis *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*"

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. ☞ Seats free.

Lowell Street Chapel.
Miles Grant.....Sunday, Oct. 27th

Boston (Branch Chapel) 1735 Washington Street (Corner of Madison Street.)
Love Feast at 10½ a. m. Preaching at 3 and 7½ p. m. Prayer meeting Tuesday and Thursday evenings.
C. Goodrich.....Sunday, Oct. 27th

Charlestown (*Hall No. 70 Main Street.*)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.
A. Simpson.....Sunday, Oct. 27th
M. Batchelor.....Sunday, Nov. 3d

Chelsea, Mass. (*Advent Chapel, Heard Street.*)

East Boston, (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock p. m.
W. E. Hathaway.....Sunday, Oct. 27th

Coaticook, P. Q., Saturday evening, Nov. 2nd, over the Sabbath, and onward as the Lord may direct. Miles Grant.

New Durham Ridge, N. H.....Sunday, Nov. 3d
Hope to see all the friends in the vicinity at the meeting. C. Goodrich.

Kennebunkport, Me.....Sunday, Nov. 10th
Westerly, R. I.....Thursday evening, Nov. 14th
Guilford, Ct.....Sunday, Nov. 17th
New Haven, Ct.....Tuesday evening, Nov. 19th
Wallingford Farms, Ct., Wednesday evening, Nov. 20th
Yalesville, Ct.....Thursday evening, Nov. 21st
New Britain, Ct.....Friday evening, Nov. 22d
Bristol, Ct.....Sunday, Nov. 24th
L. Boutell.

Plymouth, Mass.....Sunday, Oct. 27th
Tremont, Mass.....Sunday, Nov. 3d
J. S. White.

Concord, N. H. (Baptism).....Friday, Oct. 25th
Manchester, N. H.....Sunday, Oct. 27th
Boston (Communion and Baptism)..Sunday, Nov. 3d
Philadelphia, Pa.....Nov. 7th and onward
John G. Hook.

Bristol, Ct.....Sunday, Oct. 27th
New Britain, Ct.....evenings, Oct. 28th and 29th
Hartford, Ct.....evenings, Oct. 30th and 31st
Marvin W. Lutz.

Candia Village, N. H. (Freewill Baptist Church) Friday evening, Oct. 25th, Saturday, the 26th, and Sunday, the 27th. H. L. Hastings.

North Wilbraham, Mass.....Sunday, Oct. 27th
Warehousepoint, Ct.....Sunday, Nov. 10th
South Windsor, Ct.....Sunday, Nov. 17th
New Haven, Ct.....Sunday, Nov. 24th
H. Pratt.

Danielsonville, Conn.....Sunday, Oct. 27th
Lynn, Mass. (Baptism).....Sunday, Nov. 3d
J. T. Dixon.

Stoneham, Mass.....Sunday, Oct. 27th
Gloucester, Mass.....Sunday, Nov. 3d
S. S. Mooney.

New Bedford, Mass.....Sabbath, Oct. 27th
South Rutland, Jefferson Co., N. Y., Nov. 10th and 17th, and evenings between. G. W. Burnham.

Pittsfield, N. H.....Sunday, Oct. 27th
Dover, N. H.....Sunday, Nov. 3d
Rochester Village, N. H.....Sunday, Nov. 10th
Kennebunkport, Me.....Sunday, Nov. 17th
J. G. Smith.

Lynn, Mass.....Sunday, Oct. 27th
M. Batchelor.

Newcastle, N. H.....Sunday, Nov. 3d
G. F. Haines.

South Waterborough, Me.....evening, Oct. 24th
Hollis Centre.....evening, Oct. 25th
West Scarboro (at B. Bryant's).....evening, Oct. 26th
Broad Turn school-house, Sunday, Oct. 27th.
New Market (Town Hall).....Sunday, Nov. 10th and as long as seems duty. J. L. Chute.

North Haverhill, N. H.....Friday evening, Oct. 25th
Daniel D. Page.

Topsham (Carson Bridge) Vt.....evening, Oct. 26th
Water River (meeting-house).....Sunday, Oct. 27th
Geo. E. Brown.
Daniel D. Page.

Farmington, N. H.....Sunday, Oct. 27th
Raccoonborough, N. H.....Sunday, Nov. 3d
J. H. Bartlett.

Woodstock Valley, Ct.....Sunday, Oct. 27th
Square Pond, Ct.....Sunday, Nov. 3d
Putnam, Ct.....Sunday, Nov. 10th
Wilbraham, Mass.....Sunday, Nov. 17th
Woodstock Valley, Ct.....Sunday, Nov. 24th
P. S. Butler.

Wells, Me.....Sunday, Oct. 27th
G. W. Randall.

Kennebunk Depot, Me.....Sunday, Oct. 27th
I. C. Wellcome.

Clarktown, Barnstead, N. H.....Sunday, Oct. 27th
C. R. Parsons.

New Britain, Ct.....Sunday, Oct. 27th
J. T. Nickerson.

Strafford, N. H. (Roberts' school-house) Sunday, Nov. 3d. Edwin B. Wells.

Plainville, Ct.....Sunday, Oct. 27th
Campville, Ct.....Sunday, Nov. 10th
S. Woodruff.

Southbridge, Mass.....evening, Oct. 24th
Webster, Mass.....evening, Oct. 25th
Natick, Mass.....Sunday, Oct. 27th
North Rutland, Mass.....Sunday, Nov. 3d
Enfield, Mass. (Keith's school-house) Sun., Nov. 10th
Geo. A. Streeter.

Bath, Me.....evening, Oct. 24th
Kennebunk Depot.....evening, Oct. 25th
Kennebunkport.....Sunday, Oct. 27th
Porter.....evenings, Oct. 28th and 29th
Freedom, N. H.....evenings, Oct. 30th and 31st
Will some one meet me at Ossipee Station and take me to Porter? Allen Damon.

Barnstead, N. H. (Tuttle school-house) Sun., Oct. 27th
J. H. F. Varney.
C. H. Willey.

Savoy, Mass.....Sunday, Oct. 27th
Plainfield Pond.....Sunday, Nov. 3d
C. W. Baker.

Ellsworth.....evening, Oct. 30th and over Sunday, Nov. 3d.
Lanesville.....Monday and Tuesday evenings, Nov. 4th and 5th.
New Milford.....evenings, Nov. 6th and 7th
New Preston.....Friday evening, Nov. 8th and over Sunday, the 10th. G. L. White.

Clinton, Mass.....Sunday, Oct. 27th
M. A. Potter.

Warehousepoint, Ct.....Sunday, Oct. 27th
Josiah Hall.

North Sutton (at Bro. I. Andrew's) Sunday, Nov. 3d
S. Julia Buswell.

West Deerfield.....Sunday, Oct. 27th
Northwood Narrows.....Sunday, Nov. 3d
Lake Village, N. H. (North Church) Sun., Nov. 10th
John Parsons.

Steep Falls, Me.....Sundays, Oct. 27th and Nov. 3d
South Windham, Me.....Sunday, Nov. 10th
Steep Falls, Me.....Sunday, Nov. 17th
East Rochester, N. H.....Sunday, Nov. 24th
Kennebunkport, Me.....Sunday, Dec. 1st
Chas. H. Sweet.

Mexico, Me.....Sabbath, Oct. 27th
E. M. Haggett.

Bloomfield, Ct.....evenings, Nov. 12th, 13th, and 14th
New Haven, Ct.....Sunday, Nov. 17th
A. A. Phelps.

Garland, Me. (Town House).....Sunday, Oct. 27th
Palmyra, Me. (Gale school-house) evenings, Nov. 1st and 2d, and over the following Sunday, Nov. 3d.
Pittsfield, Me. (Carr school-house) Sunday, Nov. 10th
Jer. Carr.

Fairfield, Conn. (where Sr. Sawyer may appoint) Saturday evening, Oct. 26th, and over Sunday, the 27th.
O. D. Woodruff.

Belgrade Mills, Me.....Sunday, Oct. 27th
Orrington Corner, Me.....Sunday, Nov. 3d
Geo. W. Brown.

Scitico, Ct.....Sunday, Oct. 27th
Rutland, Vt.....Sunday, Nov. 10th
Chicopee Falls, Mass.....Sunday, Nov. 17th
Dr. A. M. Higgins.

Sutton, N. H. (South meeting-house) Saturday evening, Nov. 2d, and over the Sabbath, Nov. 3d.
Manchester, N. H.....Tuesday evening, Nov. 19th
Nashua, N. H.....Wednesday evening, Nov. 20th
Simeon Roby.

Keene, N. H.....Sunday, Oct. 27th
Winchendon (New Boston) Mass.....Sunday, Nov. 3d
East Templeton, Mass.....Sunday, Nov. 10th
Winchendon (New Boston) Mass.....Sunday, Nov. 17th
Geo. A. Cole.

Wentworth Village, N. H., Saturday evening, Oct. 26th, and over Sunday, Oct. 27th.
Orford, N. H. (where Bro. A. H. Clark may appoint) Sunday, Nov. 3d.
Warren Summit, N. H.....evenings, Nov. 7th and 8th
North Haverhill, N. H.....evening, Nov. 9th and over Sunday, the 10th.
East Landaff, N. H.....Thursday evening, Nov. 14th and over Sunday, the 17th.
Woodstock, N. H.....Wednesday evening, Nov. 20th and over Sunday, the 24th. Geo. H. Wallace.

Whitefield, N. H.....Sunday, Nov. 10th
North Haverhill, N. H.....evenings, Nov. 11th and 12th
Warren Summit, N. H.....Sunday, Nov. 13th
Meredith, N. H. (Dolloff Hall).....Sunday, Nov. 14th
Lake Village, N. H.....evening, Nov. 15th
London Ridge, N. H.....Sunday, Nov. 17th
Pittsfield, N. H.....evening, Nov. 18th
Northwood Narrows, N. H.....evening, Nov. 19th
Wm. C. Stewart.

St. Johnsbury, Vt.....Sunday, Oct. 27th
Wheelock, Vt.....Sunday, Nov. 3d
Salem, Vt.....Sunday, Nov. 10th
Caswell Borough, P. Q.....Sunday, Nov. 17th
F. M. Drake.

Savannah, Wayne Co., N. Y.....evening, Oct. 23d
South Butler " " " .....evenings, Oct. 24th–27th
Marion " " " .....evenings, Oct. 29th–30th
Lockport, Niagara Co., " .....evening, Nov. 3d
If any of the above conflict with other appointments, or is not desirable, please notify me at South Creek, Bradford Co., Pa., by the 16th of Oct. Also, if any wish my labors in that region until the 20th of Nov., notify me in time. John T. Ongley.

Concord, N. H. (Centre Street Church) Sundays, Oct. 27th. S. S. Brewer.

East Hartford, N. Y.....Oct. 26th and 27th
Cambridge, N. Y. (as Bro. Wm. M. White may arrange) Nov. 9th and 10th. Jacob Wilbur.

Goshen.....Sunday, Oct. 27th
Enoch Phelps.

North Chichester, N. H.....evening, Oct. 26th and Sunday, Oct. 27th. N. B. McMurphy.

North Fairfield (S. A. Chapel) Ohio, every first Sunday in each month, morning and evening.
Quincy Hall, 127 Leacock Street, Allegheny, Pa., every 2d, 3d, and 4th Sunday in each month, morning and evening. G. W. Stetson.

Philadelphia (Bethany Mission).....Sunday, Oct. 27th
New York City (Cooper Institute).....Sunday, Nov. 3d
Springfield, Mass. (Bethel) Tuesday evening, Nov. 5th, at which time I commence my labors as pastor of that church, hoping that God will crown our united efforts with his blessing. F. H. Burbank.

Farmington Village, N. H.....Sunday, Oct. 27th
East Rochester, N. H.....Sunday, Nov. 3d
Northwood Narrows, N. H.....Sunday, Nov. 10th
Dover, N. H.....Sunday, Nov. 17th
Wm. Bodge.

Woodstock, N. H. (as Bro. A. Hunt may arrange) evening, Oct. 26th, and Sunday, Oct. 27th.
A. Gordon.

Putnam, Ct.....Sunday, Oct. 27th
Stowe, Mass.....Sunday, Nov. 3d
J. W. Bridge.

Marblehead, Mass.....Sunday, Oct. 27th
Concord, N. H.....Sundays, Nov. 3d and 10th
C. E. Barnes.

Bowdoin, Me. (Dennett school-house) Sun., Oct. 27th
C. Goud.

South Casco, Me.....Sunday, Oct. 27th
Hartford, Me.....Wednesday evening, Oct. 30th
Carthage, Me.....Thursday evening, Oct. 31st
Weld, Me. (Town House).....Friday evening, Nov. 1st
Rangely (where Bro. Snowman may appoint) Sunday, Nov. 3d, through the week, and over the following Sunday, if thought best.
Evening meetings at seven o'clock. J. T. Jordan.

Lake Village, N. H.....Sabbath, Oct. 27th
South Berwick, Me. (Great Works).....Sab., Nov. 3d
East Rochester, N. H.....Sabbath, Nov. 17th
T. L. Churchill.
If these conflict, please address me at Brookfield, N. H. T. L. C.

New Britain, Ct.....Sunday, Oct. 27th
Hartford, Ct.....Sunday, Nov. 3d
J. F. Nickerson.

Lake Village, N. H. (North Church).....Sun., Nov. 3d
Meredith, N. H. (Dolloff Hall).....Sunday, Nov. 10th
John H. Evans.

East Colebrook, N. H. (meeting-house) Sun., Nov. 3d
Hereford, P. Q. (Hall Stream).....Sunday, Nov. 10th
Pittsburg, N. H. (Terrill school-house) Sun., Nov. 17th
Caswell Borough, P. Q.....Sunday, Nov. 24th
Patten, P. Q. (Chapel).....Sunday, Dec. 1st
Sutton, P. Q. (where Bro. Blanchard may arrange) Sunday, Dec. 8th. U. G. Ladd.

Suncook, N. H.....Sunday, Oct. 27th
Enoch Morrill.

Sandwich, N. H. (Vittum school-house) Sun., Oct. 27th
Circumstances will prevent our filling the appointments published last week.
L. O. & M. McKinstry.

Rochester Village.....Sunday, Nov. 3d
Lyman, Me.....Sunday, Nov. 10th
If these conflict, please write me at Rochester.
C. R. Parsons.

Naples (foot of the Pond).....Sunday, Nov. 3d
J. Albert Libby.

Worcester, Mass.....evening, Oct. 25th
Charlton, Mass.....Sunday, Oct. 27th
Wm. Hobbs.

Highlandville, Mass.....Sunday, Oct. 27th
S. G. Low.

Albany (where Bro. Piper may appoint) Friday evening, Oct. 25th, and onward as the Lord may direct over the following Sabbath.
Stephen Dinsmore & J. G. Moulton.

Epsom, N. H. (Marden's Corner).....evening, Nov. 9th and Sunday, Nov. 10th. N. B. McMurphy.

North Haverhill, N. H. (Brick Church) Sun., Oct. 27th
Holderness, N. H. (Brick school-house)..Sun., Nov. 3d
Hebron (McClure school-house).....Sunday, Nov. 10th
Wm. H. Shaw.

Massena Centre.....Sunday, Oct. 27th
G. Pike.

Meredith Neck, N. H.....Sunday, Oct. 27th
Moultonborough Neck, N. H. (New school-house) Sunday, Nov. 3d.
Meredith, N. H. (Dolloff school-house) Sun., Nov. 10th
N. Glidden.

Lawrence, Mass.
L. Bootell.....Sunday, Oct. 27th
S. S. Brewer.....Sundays, Nov. 3d and 10th
C. S. Shattuck.....Sunday, Nov. 17th
A. Ross.....Sunday, Nov. 24th
M. Durfee.....Sundays, Dec. 1st and 8th
Dr. A. M. Higgins.....Sunday, Dec. 17th

Springfield, Mass. (Bethel Church.)
Anna E. Smith.....Sunday, Oct. 27th

Lowell, Mass.
C. Cunningham.....Sunday, Oct. 27th
D. M. Leavitt.....Sunday, Nov. 3d
B. S. Emery.....Sundays, Nov. 10th and 17th
H. F. Carpenter.....Sunday, Nov. 24th

Worcester, Mass.
S. G. Mathewson.....Sunday, Oct. 27th
I. C. Wellcome.....Sundays, Nov. 3d and 10th

Springfield, Mass. (Franklin Hall).
A. Ross.....Sunday, Oct. 27th
Dr. A. M. Higgins.....Sunday, Nov. 3d
A. A. Phelps.....Sunday, Nov. 10th
J. S. White.....Sunday, Nov. 17th

Haverhill, Mass. (New Hall.)
Hiram Munger.....Sunday, Oct. 27th
Allen Damon.....Sunday, Nov. 3d
W. W. Sutherland.....Sunday, Nov. 10th
Joseph W. White.....Sunday, Nov. 24th
D. M. Leavitt.....Sunday, Dec. 1st

Chicopee Falls, Mass.
S. S. Brazee.....Sunday, Oct. 27th
E. Phelps.....Sunday, Nov. 3d

Manchester, N. H.
John Couch.....Sunday, Oct. 27th
M. Durfee.....Sunday, Nov. 3d and 10th
John Couch.....Sunday, Nov. 17th
D. M. Leavitt.....Sunday, Nov. 24th
A. Ross.....Sunday, Dec. 1st

South Rochester, N. H. (Chapel.)
S. S. Emerson.....Sunday, Oct. 27th

Portsmouth, N. H.
J. B. Cook.....Sunday, Oct. 27th
Geo. W. Burnham.....Sunday, Nov. 3d
C. Goodrich.....Sunday, Nov. 10th
Hiram Munger.....Sunday, Nov. 17th

Seabrook, N. H.
D. F. Leavitt.....Sundays, Oct. 27th and Nov. 3d
Allen Damon.....Sundays, Nov. 10th and 17th
T. W. Piper.....Sunday, Nov. 24th
Joseph Pinkham.....Sunday, Dec. 1st

Great Falls, N. H. (Franklin Hall.)
M. Durfee.....Sunday, Oct. 27th
C. S. Shattuck.....Sunday, Nov. 3d
W. M. Harmon.....Sunday, Nov. 10th
J. W. White.....Sunday, Nov. 17th
C. S. Shattuck.....Sunday, Nov. 24th

Rye, N. H.
D. M. Leavitt.....Sunday, Nov. 17th
Wm. W. Sutherland.....Sunday, Dec. 8th

Concord, N. H. (Eagle Hall.)
E. Owen.....Sunday, Oct. 27th
T. W. Piper.....Sunday, Nov. 3d
Hiram Munger.....Sunday, Nov. 10th
Milo Durfey.....Sunday, Nov. 17th

Exeter, N. H.
Wm. M. Harmon.....Sunday, Oct. 27th
W. W. Sutherland.....Sunday, Nov. 3d
T. W. Piper.....Sunday, Nov. 10th
C. Goodrich.....Sunday, Nov. 17th
C. S. Shattuck.....Sunday, Nov. 24th
Dr. A. M. Higgins.....Sunday, Dec. 1st

Hampton, N. H.
R. Morrill.....Sunday, Oct. 27th
W. M. Harmon.....Sunday, Nov. 3d
T. W. Piper.....Sunday, Nov. 17th
Wm. Sutherland.....Sunday, Nov. 24th

Portland, Me. (Union Hall.)
D. M. Leavitt.....Sabbath, Oct. 27th
W. C. Stewart.....Sabbath, Nov. 3d
C. S. Shattuck.....Sabbath, Nov. 10th
C. Goodrich.....Sabbath, Nov. 24th
Jared Whitman.....Sabbath, Nov. 17th

South Elliot, Me.
J. Pinkham.....Sunday, Oct. 27th

Biddeford, Me.
Joseph W. White.....Sunday, Oct. 27th
L. Boutell.....Sunday, Nov. 3d
T. L. Churchill.....Sunday, Nov. 10th
Geo. A. Streeter.....Sundays, Nov. 17th and 24th

Yalesville, Ct.
B. Hitchcock.....Sunday, Oct. 27th

Collinsville, Conn.
R. R. Stark.....Sunday, Oct. 27th

Pleasant Valley, Ct.
Alex. Elliot.....Sunday, Nov. 3d
Z. D. Baird.....Sunday, Nov. 17th

Scitico, Ct.
A. M. Higgins.....Sunday, Oct. 27th
A. E. Smith.....Sunday, Nov. 3d
R. Stark.....Sunday, Nov. 10th
E. L. Crumb.....Sunday, Dec. 1st

New Hampton, N. H. (where Bro. W. Wells may appoint) Sunday, Nov. 10th. D. F. Leavitt.

North Somers, Ct.....Sunday, Nov. 3d
A. Morse.

Canada, P. Q. (where Ela Stevens may appoint) Sunday, Nov. 3d. J. H. F. Varney.

Sabbaths in Savoy, Mass., till Nov. 3d.
Philadelphia, Pa., corner of Ninth and Spring Garden Sts., and also Camden, N. J., four Sabbaths, commencing Sunday, Nov. 10th, and also through the week as may be arranged by the brethren.
Washington, D. C. (Council Chamber, City Hall) protracted meetings two weeks, commencing Sunday, Dec. 8th. H. K. Flagg.

New Milford, Ct., at 10½ a. m. and two o'clock p. m., Sunday, Oct. 27th.
Wellsville, seven o'clock p. m. Communion in the afternoon.
Pawlings, N. Y.....evenings, Oct. 29th, 30th, and 31st
Campville, Ct. (as Bro. Elliot may arrange) Sunday, Nov. 3d.
Ansonia, Ct.....evenings, Nov. 5th and 6th
Woodbridge, Ct. (at Clark's Hotel) evenings, Nov. 7th and 8th.
New Britain, Ct.....Sunday, Nov. 10th
Z. D. Baird.

New York City.
Advent meetings at 138 W. 24th street, every Sunday, at 10½ a. m. and 3 and 7½ p. m.; also Monday, Wednesday, and Friday evenings. T. J. Cox, 273 W. 22nd street. At 465 Grand street, preaching every Sunday, at 10½ a. m. and 3 p. m. Prayer meeting at Sr. Bellows', 23 Norfolk street, every Tuesday evening. Preaching brethren are invited to correspond with Bro. Cox, as above, or with me—H. A. King, *Bible Banner* Office, 14 Murray Street.

Kennebunkport, Me. (Advent Chapel.)
Preaching the first Sunday in each month by Eld. Wm. H. Mitchell. The remaining Sundays for the present by the Pastor, Wm. C. Stewart.

Gardiner, Me.
Meetings are held regularly Sundays, also Wednesday and Friday evenings, at Military Hall, Water Street. The servants of Christ, who feed the flock, are invited to come and help us. Correspond with Wm. Gilbert, or J. Thomas, Jr.

Philadelphia, Pa.
(*Brandywine Street, between 15th and 16th, and between Spring Garden and Green Streets.*)
Meetings every Sunday, at 10½ o'clock a. m. and 7½ evenings. Also Wednesday and Friday evenings.
J. N. Wilfong, Cor. Sec.

Notices.

I was appointed by the Lawrence Time Conference to bring before the brethren scattered abroad in the New England States, and elsewhere, the importance of another Time Conference, to be held in some convenient locality, for the purpose of still further discussing this most important subject., viz., the definite time for the coming of our Lord from heaven, and to learn or obtain the mind of any church in a convenient locality, if such a convention is desired, or would be regarded as profitable among them. Let any church that desires such a meeting, and could accommodate the brethren that would attend, send notice to the writer of the fact, and as to when it would be convenient for them that such a meeting should be held. Let action be taken on this subject without delay. L. T. Cunningham, Sec. *pro tem* of the Lawrence Conference.

Newton Upper Falls, Mass.

A Protracted Meeting, under the direction of the Mass. Advent Conference, will commence in Southbridge, Mass., Saturday evening, Nov. 9th, and continue over the two following Sundays. Meetings afternoons and evenings. Brn. Couch, Butler, and others, will attend and preach the gospel, calling attention to the signs of the times. We hope due notice will be given, and the people, with the disciples of Jesus, will come in and help at this meeting, as it is a new place.

L. Boutell.

The time for tent meetings is over for this season, and now is the time for quarterly sessions of the Conference, and protracted meetings in places where they need help. Now let your wants be made known, and we will do the best we can to supply those places. This is the time for work.

L. Boutell, for the Committee.

The Lord willing, the New Hampshire Mission Tent will be pitched at Suncook, N. H., Friday, Oct. 25th, for an eight days meeting. We invite preaching brethren who have the cause at heart, to come and labor for the salvation of the perishing. Let brethren and sisters from the surrounding towns come in and help. Let all pray for God to bless the meeting. Enoch Morrill.

There will be a General Advent Conference Meeting at Orrington Corner, Me., to commence Nov. 7th, to continue four days. All far and near are invited to attend. Come one, come all, and bring blankets and provisions, and continue with us through the meeting. Ample room will be provided for lodging for all. There will also be provision made for horse keeping on reasonable terms.

S. Bragg.
James Smith. G. W. Brown.
O. R. Smith. F. H. Smith.

There will be a Conference at Providence, R. I. (Lester's Hall, 122 Cranston Street), commencing Nov. 21st, at two o'clock p. m., to continue over the following Sunday. All lovers of prophecy and the time of Christ's coming are invited to attend, and especially God's servants who are feeding the household. We expect some of our brethren who are preaching the Lord's coming in 1873 will be present. For the brethren,

Caleb Thompson.

Conference to be held at South Gardiner, (Methodist meeting-house), commencing Friday, Nov. 8th, at two o'clock p. m., and hold over Sunday. The meeting is near South Gardiner depot. Those coming from the East can leave their teams at Pittston, and cross in a boat. This is a new place for a conference.

S. K. Partridge.

There will be a Conference Meeting in Vienna (Brick Chapel), commencing Thursday evening, Oct. 31st, and continue over Sunday. Come, brethren and sisters, in the spirit of Jesus, to labor for the cause. A general invitation is given to all. Brethren will call on Wesley Carr, H. B. Sevey, and others. For the church,

H. B. Sevey.

The regular quarterly meeting of the church of God of Loon Lake and Wayland will be held at Wallace Station, Nov. 30th and Dec. 1st. All are invited to attend. The above meetings will be followed by a week's preaching on the prophecies relative to the coming and reign of Christ on the earth. By request of the congregation,

C. F. Sweet, Pastor.

The New Hampshire State Conference will hold its annual session at Concord, commencing Wednesday, at two o'clock p. m., Nov. 20th, and hold over the following Sabbath. Particulars hereafter. J. Couch, Pres.

There will be a Conference at Hollis Centre, commencing Tuesday evening, Oct. 22nd, at seven o'clock p. m., to continue through the week, and over the Sabbath. Brn. Gay and Hill are expected to preach the word. A general invitation is given for all to come and labor for the lost and perishing around. T. L. Carll.

The R. I. and Eastern Conn. Conference will hold its next session at Coventry Centre, R. I., commencing Wednesday, Nov. 6th, 1872, at two o'clock p. m. Coventry Centre is located on the Providence, Hartford and Fiskville R. R., some eighteen or twenty miles from Providence. Come one, come all. N. A. Angell.

The Lord willing, we will hold a meeting of days in South Windham, Me., commencing Friday evening, Oct. 25th. J. Albert Libby.
Jared Whitman.

The church in Lynn, finding a large field for labor in Glenmere, distant about one and a half miles, have engaged a hall, and will hold meetings there every Sabbath and through the week. Brethren wishing to preach will please correspond with J. C. Bailey, Washington Street, Lynn, Mass., and W. Harvey, Wyoming, Mass.

We purpose, if the Lord will, to commence on Thursday evening next, and continue meetings Friday, Saturday, and over Sunday. The people are anxious to hear, and we warmly say to God's ministers who are endued with power from on on, Come.

There will be Advent preaching Oct. 27th, on the road from Smithfield to Burlington, Pa., three miles from Smithfield, two from Burlington.

Caleb A. Wiles.

The Second Advent Church, heretofore worshiping at Good Templar's Hall, Main Street, Natick, Mass., have removed to "Hammond's Hall," North Main Street, where they have a commodious hall, free of charge, from Bro. Martin Hammond, and hereby extend a general invitation to all to come in and worship with them.

Per order of church, J. N. Shattuck, Clerk.

Acknowledgment.—"A few friends in Philad." $7.00 (all right for the past two months); H. Rogers, $1.00; A. E. S., Detroit, Mich., $4.50. Many thanks. The Lord will remember and reward. Mary I. Herron.

MY LESSON.

Down at His feet I knelt
With heavy heart and head bent low;
"If I but touch His garment's hem,
If I His love and pity claim,
For me shall healing virtue flow."

So reached I forth my hand.
Surely I touched, yet where the pow'r?
His love, his pity then I plead,
By all the blood for me he shed,
By all his suff'rings in that hour.

And yet no voice I heard,
And heavier grew my heart with fear.
"I can do nothing more, my God,"
My heart cried out, "lift thou the load,
And let me feel thee drawing near!"

Still darkness, silence all;
And then my hand relaxed its hold.
I said, "His promises do fail,
The prayer of faith does not avail!"
And then my heart grew strangely cold.

But O, what wondrous love!
He did not spurn me from his sight—
Nay, rather did his pity move;
And love and pity then to prove,
On my blind eyes he poured the light.

And then I saw it all—
He will be trusted without sight,
And though the answer be delayed,
No christian heart need be afraid;
When and howe'er he speaks 't is right.

He knows our every need,
And he in turn will give supply.
Faith's trial hath the deeper root;
He waiteth for the perfect fruit,
And then to us there comes the joy.

—*Meth. Home Journal.*

AN OCEAN VOYAGE.

(*From our English Correspondent.*)

It is Saturday, the 14th of September, and twelve of the clock. The sun has topped its highest ethereal eminence; the workmen leave their toils for their noon-day rest and refreshment; but more to your correspondent than either of the foregoing, the good ship *Anglia* is beginning to give signs of awaking from her temporary torpidity. Now she roils the water with her propeller. She is moving away from her wharf. Her tackling is cast off, and she has started for her transatlantic haven. Friends stand on the end of the pier, and with the waving of handkerchiefs, the swinging of hats, the falling of tears, and the laugh of the merry-hearted, we are wished a prosperous voyage and a speedy termination.

We have now fairly left our anchorage. The pier is behind us, and we are sailing out into the ocean. We mark the *ranches* that beautify the sea-coast, and that is about all; for there is very little of interest in to-day's voyage. The passengers all in confusion; and rather than tell you things of threadless interest, I will introduce you to our ship and line.

That she is a noble, sea-worthy vessel is an ascertained and proven fact. Month in and month out she has made the passage backward and forward. Her name is the *Anglia*. She is one of the "Anchor" line of steamers; is Clyde-built, and very substantial. Her deck boards, so the captain told me, are three and a half inches thick, and for greater strength are belted and screwed down. Her registered capacity is nearly fifteen hundred tons; and she may carry in all nearly seven hundred passengers. She is laden with a general cargo, but the principal part of her freight consists of between three and four thousand bushels of grain. Her engine is in the usual state of the oceanic steamers, its capacity being four hundred and fifty horse power. Her captain's name is Small, though our affable commander is neither small in bulk or geniality.

The officers and stewards are gentlemen of culture and urbanity—so different from the hard, coarse run of officers. And as for the sailors, it was a remark that we had no reason to change in all our voyage, that we did not hear an oath from any one of them. Stiffness and starchy politeness are very wisely exchanged for pliable friendliness; and though the officers do not neglect their proper duties, yet passengers and crew seem to be welded into one common brotherhood. No wonder, then, that the "Anchor" line is so popular. When officers try to engage passengers and relieve the tedium of the voyage with spicy talk and kindly usage and notice, we cannot but feel that the elements of success, because of attraction, are existing in such companies.

I see there is a book lying on the saloon table. It is elegantly bound in blue and gold, and its title is—"The Maritime Passenger's Universal Companion." It is an independent work published in the interest of passengers, so that we shall look at it with more interest. Conning it, we find it a report of all the steam lines for 1870. We learn from it that the "Anchor" line—of which our ship is a member—far outstrips its competitors, carrying in that year between the two countries no less than eighty-nine thousand six hundred and twenty-six passengers, which was twenty-four thousand one hundred and fifty-two more than the second best. The list and figures are as follows: Cunard line, fifty-five thousand one hundred and one; Inman line, sixty-five thousand four hundred and seventy-four; Williams and Guion line, thirty-four thousand nine hundred and twenty-eight; Anchor line, eighty-nine thousand six hundred and twenty-six; Hamburg-American line, twenty-eight thousand and ninety-three; General Transatlantic line, seven thousand and thirty; National line, forty-three thousand one hundred and fifty-two; North German Lloyd's line, thirty-five thousand three hundred and nineteen. Comment on these figures is unnecessary; they speak for themselves. We learn that the ramifications of this line are very wide-spread. Besides plying between the two principal continents, it runs steamers to Scandinavia, up the Mediterranean, and to India. Talking to the captain we heard the highest compliment paid to the efficiency and generosity of its princely owners, the Hendersons. The season is now far advanced, and travelers are fewer than usual; yet we have in the *Anglia* more than a hundred passengers; and we learn all her berths are engaged for the return trip.

Ding-a-ding! a ding-a-ding! 't is the music rung out of a bell by a steward, who stands just outside of the cabin, and dashes it backward and forward as if he meant it. And so he does, for it is his business. We go down to lunch, and after paying our respects to the edibles and drinkables, engage ourselves in various necessary or recreative occupations till four o'clock, when dinner is ready. A word for the dinner. The spread is liberal, suitable for epicure and health reformer alike. Even the dietetic might find satisfaction here. We do not see how a better table could be provided. Even our worthy Editor might, if traveling by this line, leave his oatmeal at home.

Going on the deck we see a steamer plunging her gallant front into the sea, hasting to her port. She belongs to the same company as our own vessel. Her name is the *Adrian*. She is in the Mediterranean and Atlantic service; has been out about twenty days, more or less. She has picked up on her voyage and is towing a vessel, said to be laden with brandy and wine. Said vessel has seen some bad weather. She has been fouled by a storm; the bulwarks of her left side, amidships, are smashed in by the battering of tons of water, and her mainmast is broken off half way down.

"Night's sable mantle falls o'er all,"

and down we go to our berths, where balmy sleep steeps our eyes and smooths our brows with delicious refreshment.

It is Sunday. Your correspondent is the only preacher on board, and is asked to address the company. Consenting to the desire he preaches on repentance, because the kingdom of heaven is at hand. To-day at twelve we are two hundred and seven miles out from Sandy Hook.

The next four or five days are grand and terrible with storm. The united fury of a wind, rain, and sea-storm, plunges against our ship and threatens to destroy us. We are confined to the cabin. The sea sweeps our decks, rushes up over the side of our vessel, and falls in watery lumps on our deck. We are fairly in a cyclone, which with restless force lashes us. The passengers are not altogether inapprehensive of the situation. Some are even anxious, inquiring almost hourly, Has the storm abated? But I fear no evil.

In the midst of the commotion Christ is my peace. Conscience is satisfied with the one and all-sufficient sacrifice and oblation made by Christ of himself on the cross. And as the war between God and myself has ended in my submission to him, it is "peace with God." Now may our faith be tested. And indeed I look on the whole scene and realize the silence and unconsciousness of death. But my heart finds rock and joy in a first resurrection and transformation to the glorious image of Messiah. 'Tis death, but 'tis life. 'Tis silence, but singing. 'T is oblivion, but eternal life. 'Tis corruption, but incorruption. I am satisfied to abide God's will, though I have no desire for death. O this is the time and situation to try a man's faith. But there is support in the "blessed hope," while the fables of creedism are moonshine and broken reeds. And I felt by operative faith the everlasting steadfastness of belief founded on God's word.

How I was sustained in this time, I have not words to say; but I have by me two hymns written in the storm, one of which I present to your readers.

The billows grandly swell,—
God doeth all things well:
Rolleth from side to side our ship,
And oft doth she the sea-wave dip;
And yet He doeth well.

Rising on crested wave,
Sinking in watery grave,
Lifting and falling with the swell,
Our steamship *Anglia*,—yet tell,
God doeth all things well.

Doth he not it that we
Might yet more trustful be?
Yes, O my Father, 't is thy will
That we confide, and fear no ill,
For thou dost all things well.

Then fearing not the storm,
But seeing there thy form,
Radiant, and with beloved smile,
Through all this awe-inspiring while,
We sing, God doeth well.

And when all seas are past,
And we arrive, at last,
Where no more sea shall dash deck o'er,
We'll join to sing forevermore,
God hath done all things well.

But lest I weary you and your readers by the detailing of a voyage of but little more than personal interest, I skip the rest of the passage, saying in a few sentences that we outrode the storm, and with calmer days and under brighter skies finished our voyage in prosperity, after having experienced nearly fourteen days of sea life.

Another day and a half's railway travel brought me to my home and beloved, and I am now here to be blessed of God, and labor in downright earnest for the conversion of men to the Lord our Righteousness. May wisdom be given and fruit be found unto his praise at his appearing. W. K.

Weymouth, Eng., Oct. 3d, 1872.

LETTER FROM BRO. P. G. BOWMAN.

Bro. Grant:—I wish in this public manner to return my humble thanks to the great Father of love, for having blessed, sustained and comforted me during nearly three months ramble over the New England States, and for having returned me in peace and safety a few days since to the enjoyment of my family and friends. Last Sabbath I preached to a large and attentive congregation in the open air. I gave an account of my stewardship during my absence, and what I thought I had accomplished for myself and family and to assist them to build their houses of worship. They expressed their gratitude and satisfaction at the result. They have secured two lots and are making arrangements to put up two houses of worship; so I hope by the blessing of a kind Providence we shall soon have (at least at those points) some place to screen us from the weather when we meet to worship.

My trip North has been of great interest, and I trust not without profit to myself. A stranger taking a trip on the Hudson river from New York to Albany, to Troy, to Saratoga Springs, to Sandy Hill; to Castleton and Rutland, Vt.; to Keene, N. H.; to Vernon, to Worcester, to Springfield and Boston, etc., etc., is struck with wonder and delight at the mountains and valleys, the creeks and rivers, the bays and lakes; and then the outlay of millions and millions of dollars in bringing to the highest state of cultivation and production a naturally barren soil, and filling those vast regions of mountains and valleys with cities and villages, towns and hamlets, with all sorts of machinery, employing thousands upon thousands of hands in producing everything that the most cultivated civilization can desire. As all this expenditure of art and science, of toil and money, came flashing with almost overpowering grandeur upon my vision as I was dashed with railroad speed through the enchanting scene; as all these evidences of vitality, of progress and prosperity, presented themselves, I was ready to ask myself the question, Are not all these people happy? Do they not all love the Giver of all good? Do they not all love one another? Have they not a heaven upon earth? Such would seem to be the conclusion a surface view of these things would lead to.

But, alas! alas! "only man is vile," amid all his wisdom and vitality, his pomp and splendor, his hopes and fears, his fuss and fashion. The nations are angry, and God is preparing them for the great, awful and final catastrophe when he shall break them with a rod of iron and dash them in pieces as a potter's vessel. Ps. 11: 9. He shall grind them to powder, and the wind shall sweep them away like chaff. Dan. 2: 35. He shall put down all rule, and all authority and power. 1 Cor. 15: 34. O Jesus! prepare us all for thy speedy coming. Amen.

Lydia, S. C., Oct. 11th, 1872.

CHRISTIAN.

J. W. THOMAS.

Are you a christian? Then you are in Christ. He is the founder of Christianity. His cause, though weak in the beginning, has reached an astonishing magnitude. Other systems have come to nought. Their founders were but sinful men; they died, and their doctrines have not reformed the lives of their followers.

But Jesus lives. His cause has been a success. His teachings have reformed his followers. Though he died and was buried, yet he lives as the great Head of his church. Death hath no more dominion over him. He ever liveth and carries forward with mighty power the cause he established so long ago. All who believe in him are said to be in him. It is a peculiar expression, yet it has deep significance. It it implies a thorough change of heart, and a living, vital union with him as the holy Son of God. Many bear the name christian, and are united with the church, but they are not united to Christ.

There is a vast difference between being in a church or a conference, and being *in Christ*. Our union with Christ will be evinced by the effect which such a professed union produces in our lives. If there is no change for the better, then we are deceived. We had better examine ourselves and see if our faith is one that works by love and *purifies the heart*. Are you in Christ? or are you a christian in name only, and not in fact?

Are you a christian? Then you are not your own. You belong to Christ. What he buys and pays for belongs to him; it is his property. If you are a christian, Christ has bought you and paid for you. He has placed his seal upon you as his property. The devil has no claim on you, and you have no claim on yourself. Henceforth you are not to serve Satan or yourself. You are to serve him whose property you are. It was no mean price that was paid for your redemption. It was not silver, nor gold, nor precious stones. No, these were inadequate to meet the demands of a broken law. Had the whole earth been a solid lump of gold, it would have been insufficient for a ransom price. Something more valuable than this was required. What was it? Who can tell? Let Inspiration answer—"Ye were not redeemed with corruptible things as silver and gold, from your vain conversation, but with the precious blood of Christ, as of a lamb without blemish and without spot." This was the price. It was blood, precious blood. O how can you serve self and the world when it cost the Savior his own precious blood to redeem you? How strange that Christians will adorn themselves in fashionable gewgaws, and yield their bodies as instruments of unrighteousness, when, if they did but consider it, they are not their own. Christ has a claim on every part of us. "What, know ye not that ye are not your own, for ye are bought with a price. Therefore glorify God in your body and in your spirit, which are God's." Ye are Christ's.

Are you a christian? Then you have the Spirit of Christ. "If any man have not the Spirit of Christ he is none of his." Do not mistake. It is of the utmost importance that you have the Spirit, yea, it is absolutely necessary to membership in the true church. I do not mean that any particular local church is the true one, for there are many in all the local churches who have not the Spirit; but I mean that the true church is made up of all who have the Spirit of Jesus the world over. All true christians are members of the church of Christ. Do not mistake. Many will be deceived. Be sure you have the Spirit. Do not take animal emotions for the operations of the Spirit. Do not take a good natural disposition for the effects of the Spirit. Do not take up with any thing short of the real thoroughgoing fruit of the Spirit. If you have the Spirit, you are a downright good man or woman. There is no hypocrisy in the Spirit. It is in all righteousness, and goodness, and truth. Those who have it are filled with love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.

Wherever you see this fruit, know that it does not grow in nature's garden. It is the work of grace. What the church needs is a baptism of the Holy Ghost. Sectarian walls would then tumble to the ground. Ministers would love each other. The followers of Christ would know no name but Christian, and no creed but the Bible. Converts would be multiplied on every hand.

Are you a christian? Then you are a joint heir with Christ to an incorruptible inheritance. O wonder of wonders! Can it be? A poor, sinful mortal, made a joint heir with the Son of God. Yes. "All things are yours, and ye are Christ's, and Christ is God's." This world was made for man, but through transgression he lost it. God drove him out from paradise, and guarded the tree of life. Since then sin, sorrow, and death have rolled their dark waves over the human family. But Jesus came to seek and save that which was lost. Over eighteen hundred years ago he conquered the devil, and wrenched the keys of power from the hand of death. He rode triumphantly to heaven, amid clouds of glory and songs of angels.

But he is coming again clothed with celestial brightness, and wielding the sword of Almighty power. At the sound of his voice ten thousand times ten thousand graves will be opened, and the teeming multitudes of the redeemed come with angel escorts to the city of the great King. All tears will be wiped away, and the last sad trace of sorrow swept from creation's brow.

Old earth, so long a scene of mourning and woe, will be disrobed of the curse, and decked with eternal beauty. The doors of paradise will be flung wide open, and the Bride of the Lamb welcomed to her everlasting home. No more poverty, nor want, nor sorrow, for He who sits on the throne shall feed them and lead them to fountains of living water. God grant that reader and writer may share the untold delights of that beautiful world.

As Dr. Dwight once passed through a region of very poor land, he said to a farmer—

"Sir, I perceive your land here is not very productive."

"No, sir," said the honest farmer, "our land is just like self-righteousness."

"Ah! how is that?"

"Why, the more a man has of it the poorer he is."

"COME, YE BLESSED, . . . INHERIT THE KINGDOM."—Matt. 25: 34.

D. T. STETSON.

In *Crisis* of Sept. 4th, we endeavored to show that the word "inherit," as used in 1 Cor. 15: 50, is used strictly in a legal sense with reference to heirship or title only, and as having no reference to possession or occupancy. But we should do violence to the word of truth, injustice to ourself, and wrong our brethren, were we to leave the impression that because we had so written, therefore we held that the word inherit never meant possess, occupy, or enjoy; but such is not the case. In the passage above cited from Matt. 25: 34, it unquestionably has the signification of enjoy, or possess. But there are some points in the declaration, as it comes from the lips of the King, that demand more than a passing notice. The invitation is couched in terms full of meaning; terms suggestive of plan and purpose; terms indicative of care, labor, and watchfulness; terms full of love, faithfulness, and blessing.

You will please observe that the King says of this kingdom, it was "prepared" for them "from the foundation of the world"; the true meaning of which, I apprehend, is this: that from the time of the world's foundation, the work of preparation then inaugurated to fit up a place for an habitation for my people has gone progressively and steadily forward, until now you see my original plan and purpose consummated. The work of preparation therefore being completed, finished, done, you, the objects of my care, solicitude, labor and love, may now enter upon its full fruition.

But some little caution should be exercised in relation to the phrase—"from the foundation of the world"—lest you form an erroneous opinion and your mind be carried back to "a beginning," the generations of the heavens and of the earth when they were created, as described by Moses in Gen. 1, 2. Peter says that "the world that then was (the earth standing out of the water and in the water), being overflowed with water, perished"; and having fulfilled its destiny, an end of it was made. But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment, and perdition of ungodly men"; when there shall also be an end made of the present constituted order of things. And we may not allow our minds to rest for a moment upon the foundation of the world that was, or of the one that is, for a realization of truth as being a fulfillment of the King's words in the passage under consideration; for the things that have been, and the things that are now seen, are temporary; but the things of which the King discourseth are (as yet) unseen, and are (to be) eternal. These shall be "shaken, and removed"; but those cannot be shaken, and will remain. Consequently we hear Peter exclaiming—"Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" (the righteous). Now as the former and the present had and have a foundation, so must the future, incoming, new, or third heavens and earth have a foundation, and of that foundation the God and Father of our Lord Jesus Christ has discoursed largely to us in his promises by the mouth of the prophets, and we are to look to them for a solution of the King's enigma.

The prophet Isaiah (51: 16) says—"And I have put my words in thy mouth, and I have covered thee in the shadow of my hand, that I may plant the heavens, and lay the foundations of the earth, and say to Zion, Thou art my people." This promise of new heavens and earth is repeated (65: 17, and 66: 22), but in fulfillment (as a beginning) of 51: 16, we read in John 17: 8—"I have given unto them the words which thou gavest me." In 1 Cor. 3: 11 Paul says—"For other foundation can no man lay than that is laid, which is Jesus Christ." In Eph 2: 20 he says we are "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." In Col. 1: 15, we read that "He is the first born of every creature." Not away back of Moses' time, but of the new creation, as see Col. 1: 18—"And he is the head of the body, the church; who is the beginning, the first born from the dead." From which we learn that Christ crucified and Christ risen again is or constitutes the foundation of the new heavens and a new earth, or the foundation of Paul's "world to come," mentioned in Heb. 2: 5; or the foundation of the world specified in the text, Matt. 25: 34.

Now we all understand very well that the foundation is the beginning of that superstructure of or to which it is the chief support; and this is true of the structure before us. The King says—"prepared from the foundation." Paul says Christ is that foundation, and at the time of laying the foundation, Christ himself says (John 14)—"Let not your heart be troubled; ye believe in God [who made the promise in Isa. 51: 16], believe also in me [concerning whom the promise was made]; I go to prepare a place for you; and if I go and prepare a place for you, I will come again [when the work of preparation is done], and receive you unto myself; that where I am there ye may be also." "Then shall the King say unto them on his right hand, Come, ye blessed of my Father [with immortality, Rom. 2: 7], inherit the kingdom prepared for you from the foundation of the world." Matt. 25: 34.

Olena, Ohio.

JUDGMENT ON BABYLON.

J. M. CLARK.

We have expressed our opinion in a previous article, that the scarlet-colored beast (Rev. 17) is a symbol of the papal civil power just prior to its final destruction, or the last form of that power. Having ascended out of the bottomless pit, it is presented in the seventeenth chapter under the seventh vial, just as the judgment is to be executed upon its rider, or the power that had managed it. The rider of this beast is described as a corrupt woman distinctly named, Babylon the great, and marked as a power that had shed the blood of the saints and of the martyrs of Jesus, and she is described in the eighteenth verse as being "that great city which reigneth over the kings of the earth," which symbolizes that great apostate power having its seat in that great city—Rome. This power is mystical Babylon, and takes its name from Babylon of the Old Testament.

We wish to make a minute inquiry as to what power is symbolized by Babylon, designated as a corrupt woman. The original word (by which this woman is called) is *porne*, which signifies one that prostitutes herself for gain—an idolatress; figuratively, a corrupt and idolatrous church. The first idea, therefore, in the book of Revelation is that of a corrupt and idolatrous church prostituting herself for gain; a great church worshiping idols for the sake of money and power. There is and has been but one such church, and we conclude no church can answer to the description except the Roman Catholic Church. This corrupt power is shown in Rev. 17 as a bloody persecutor, drunken with the blood of saints. Next, she is presented as conducting herself in such a manner when God's words are about to be fulfilled upon her in judgment, that she is hated by the ten horns (brought to view in this chapter), or civil powers who had given their strength and power to the beast with which she was in league, and which had carried her (verse 7), and they eat her flesh and burn her with fire—destroy her.

The eighteenth chapter gives a detailed account of the judgment upon her, the reasons given for this dreadful judgment. All this is done under the symbol of a great and prosperous city suddenly destroyed, and the consternation and terror of such an event. A great part of the scenery here is drapery, thrown in to heighten the effect of the picture; we mean that part particularly from the ninth verse onward, which describe the feelings and sayings of those in the interest of this corrupt church, or Babylon. It is said (Rev. 17: 13) that the ten horns shall give their power and strength unto the beast—scarlet-colored beast; and it is further stated that these horns shall make war with the Lamb; thus intimating that this combination with the beast at the bidding of the woman was to constitute one of those agencies that should be specially engaged in "the battle of the great day of God Almighty."

Having thrown out this hint at verse fourteen, the prophecy, before proceeding directly to an account of the battle, stops to take a particular notice of the judgment on the woman, or Babylon, which is briefly noticed in Rev. 17: 16; but given in detail in chapter eighteen, being an event of such importance a particular description is given of it by itself, and of the rejoicing at its fall, as recorded in Rev. 19: 1, and onward.

The judgment on Babylon is introduced as a special scene, and therefore an angel is represented to come down from heaven to open it and declare the reasons for this terrible judgment. He first announces that Babylon is fallen (*epesen*); one sense of the Greek is, to fall in judgment. She had been tried and condemned, and the sentence is now about to be executed. This judgment is righteous or just.

We think Babylon has been judged, and that the scenes brought to view in chapter nineteen are about opening, when Christ and his army will be victorious, and the battle of that great day of God Almighty will close up this age, and bring in the age of Messiah's personal reign. Most likely God's people will have need of patience, for it will be some time yet before the battle will terminate; but the Lord may take away his saints before the dreadful troubles are over.

We have need to watch; for most assuredly we are on the eve of the grandest events of this century and age of the world. A mighty conflict is at hand, both of principles and of physical force, in which conflict there will be a great call to the armies of the nations to come and gather themselves to the mighty conflict, being the final struggle and the last effort of Satan. He will most likely marshal all his forces. But in the end Christ comes off victorious, and Babylon shall be found no more at all, having been judged and executed—forever destroyed. Then John beholds a new heaven and a new earth, a new state of things; for the first heaven and the first earth were passed away; and there shall be no more civil strife or commotions.

"Then peace shall smile from shore to shore,
And nations shall learn war no more."

CENSORIOUSNESS.

C. H. SWEET.

Many professors of christianinty cripple their influence for good, and some of them entirely backslide from God, by indulging in a censorious spirit. One of the results of true conversion is a love of right and a hatred of wrong. No one with any discernment whatever can fail to see that the world to-day is filled with wickedness, and that heartlessness and inconsistency abound in the church.

It is our duty to bear witness against these evils; we shall certainly lose the witness of the Spirit if we do not. And yet in the performance of this duty lies great danger; it is very easy for us to glide from righteous opposition to what is wrong into bitter denunciation and censoriousness. We are specially liable to this when we see the professed church of Christ departing so far from the requirements of God's word as to permit themselves to be controlled by their natural or carnal love of worldly pleasures, pride, avarice, etc.

I have seen some who profess to believe that Jesus will certainly come within a few months, whose staple of conversation is the inconsistency of christian professors. Many such, I fear, notwithstanding the amount of theoretical truth they may have, have already lost much of the sweet peace they once enjoyed in believing in and laboring with Christ.

Words of censure should be few and kindly spoken. Our only object in uttering them should be to benefit those of whom we speak, or to warn others of danger. Christian professors that are censorious do not recommend the religion of Jesus Christ.

I have often heard the unconverted bring up the objection that Christians are so censorious. But, thank God, there are those against whom this objection cannot be urged, but who by the warmth and sweetness of their love drive all prejudices away.

Let us watch this enemy. The most stable and upright, the most godly need to watch at this point. When the devil finds that he cannot persuade us to conceal our light, cannot induce us to fall back into the ranks of ease-loving, pleasure-seeking, and formal professors, or give up at any other point, then he will goad us on to bitter opposition to the sins of the church.

Dear Bro. or Sr., if you desire to remain in the enjoyment of the great spiritual blessings that are now being showered upon you, and would make unbelievers *feel* that the solemn message you bear to them is from heaven, ever have a kind word and a kind tone for all.

Bonny Eagle, Me.

In the language of Bonar, we say—"Weary of man's rule, we long for God's." Sick at heart with this world's scenes of evil,—man spoiling man, man enslaving man, man wounding man, man defrauding man, man treading upon man,—we long for the setting up of the righteous throne. Oh, what a world will this be when man's, will as well as man's rule shall be exchanged for Christ's rule and will; when God's "will shall be done on earth, even as it is done in heaven."

Gems.

— Desire, ask, believe that you receive, and you shall have.

— Faith's eyes can see through a frown of God, and under it read God's thoughts of love and peace.

— The strength of the sinner is in his own weakness. The strength of the christian is the strength of God.

— Faint not; the miles to heaven are few and short. There are many heads lying in Christ's bosom, but there is room for yours among the rest.

— There are many people in this world who are like perfumed vases from which the perfume has fled, all the surrounding objects attracting it; and so their life is not in themselves but in their *things*.

— If we lived near to God, and habitually recognized that in him we live and move and have our being, we should accept everything that he spake as being true, because he spake.

— If our piety is questioned by our enemies, let us search closely, and see if we have not given occasion for it by frivolous or imprudent words, by unkind carriage, by a spirit too nearly bordering on levity on the one hand, or on moroseness on the other.

— Speak kindly in the morning; it lightens the cares of the day, and makes household and all other affairs move along more smoothly. Speak kindly at night, for it may be that before the dawn some loved one may finish his or her span of life for this world, and it will be too late to ask forgiveness.

— I wish that our thoughts were more frequently upon our country. Oh! but heaven casteth a sweet smell afar off to those who have spiritual smelling! God hath made many fair flowers, but the fairest of them all is heaven, and the flower of all flowers is Christ.

A celebrated divine who was remarkable in the first period of his ministry for a boisterous mode of preaching, suddenly changed his whole manner in the pulpit, and adopted a mild and dispassionate mode of delivery. One of his brethren then inquired of him what had induced him to make the change? He replied, "When I was young, I thought it was the thunder that killed the people; but, when I grew older and wiser, I discovered that it was the lightning, so I determined to thunder less and lighten more."

A man who can give up dreaming and go to his daily realities; who can smother down his heart, its love or woe, and take to the hard work of his hand; who defies fate, and, if he must die, dies fighting to the last—that man is life's best hero.—*Miss Muloch.*

Hygiene.

"This is for your Health."—Paul.

SUNSHINE.

Never shut God's glorious sunshine from your homes. If you must have a portion of your homes too fine ever to admit his presence, in the name of pale, sickly, and withered humanity, have at least one room set apart, from which his life-giving rays are never excluded, and where you can daily resort to bask and bathe in his healthful and curative influence; for sunshine, and plenty of it, is essential to the full and healthy development of body and mind. And when we break nature's laws, and fall ill in consequence, a simple sunlight bath would do more toward restoring to health than many of the nauseous medicines that doctors prescribe in Latinized formulas, with such an air of importance and profundity as often to awe poor, ailing mortals into the belief that they have but to swallow the stuff, and be healed.

Sunlight baths may be had without money and without price. If too weak to go into the open air and take one as nature dictates, or if out-door walks and suns are not in accordance with your ideas of respectability and refinement, and you cannot get over them by indulging in a little common-sense, why, in the name of health, good looks, and sweet temper, draw your cushioned chair up to the window, and sink as gracefully and as languidly as you please into it; but don't get up until you have toasted, and roasted, and broiled yourself sufficiently to make your blood leap and bound through your veins with its revivifying and vitalizing agency.

There are a few persons and physicians among the number, who have been honest enough to prescribe sunlight as a remedial agent; but it is evident that were all ailments cured by such simple and cheap remedies as sunlight, air, water, exercise, and diet, there would be no need of drug-stores or physicians; they would be blotted out of existence, and the followers of those professions would be called to new fields to obtain a livelihood.

We hope, as the world progresses, that physicians will become enlightened and honest enough to prescribe, for the promotion of health and the prevention of disease, these simple but efficacious remedies which nature mixes and offers with her own hand, free of charge, to all who will partake thereof; and which remedies only require the sanction and recommendation of physicians to have them substituted for the nauseous, constitution-breaking, and life-destroying drugs that are constantly being consumed by invalids through ignorance of their nature and effect upon the system.

We want no Dr. Sangradoes to teach us how to live. When he was remonstrated with on the necessity of relaxing the practice of bleeding, a practice, we all know, to which thousands have fallen victims—he answered, "I believe we have carried this matter a little too far, but you must know that I have written a book on the efficacy of this practice; therefore, though every patient we have should die by it, we must continue bleeding for the good of my book!" The trouble is, we have too many Sangradoes to point out to us the path to health. It is a path beset with too many hair-breadth escapes and terrible dangers. Life and health demand a more safe and simple route, and this route can only be found by first knowing ourselves, and then making a practical use of nature's simple remedies, at the head of which stands life and health-giving sunlight; and next to which come exercise, air, diet, with a lavish sprinkling of that thing akin to godliness—cleanliness; then, instead of pale, sickly, groaning humanity, we should have robust, healthy, and happy men, women, and children, who would rise up and say, that it is more blessed to know how to run the human machine than to depend on Dr. Sangradoes and drugs to lead us nauseously down to the valley and shadow of death.—*New Jersey Mechanic.*

INGRATITUDE.

Physicians should not become discouraged and disgusted with sick and suffering patients. They should not lose their pity, sympathy, and patience, and feel that their life is poorly employed in being interested in those who can never appreciate the labor they receive and who will not use their strength, if they regain it, to bless society, but will pursue the same course of self-gratification, if they regain health, that they did in losing health.

Although, in many cases, the afflicted brought disease upon themselves by their sinful course in violating natural law, yet Jesus pitied their weakness, and when they came to him with disease the most loathsome, he did not stand aloof for fear of contamination; he touched them, and bade disease give back. "And as he entered into a certain village, there met him ten men that were lepers, which stood afar off. And they lifted up their voices, and said, Jesus, Master, have mercy on us. And when he saw them, he said unto them, Go, show yourselves unto the priests. And it came to pass, that as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks; and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? but where are the nine? There are not found, that returned to give glory to God, save this stranger. And he said unto him, Arise, and go thy way; thy faith hath made thee whole."

Here is a lesson for us all. These lepers were so far corrupted by disease that they had been restricted from society lest they should contaminate others. Their limits had been prescribed by the authorities. Jesus came within their sight and they, in their great suffering, cry unto him who alone had power to relieve them. Jesus bade them show themselve to the priests. They had faith to start on their way, believing in the power of Christ to heal them. As they go on their way, they realize that the horrible disease has left them. But only one feels gratitude, and his deep indebtedness to Christ for this great work wrought for him. He returned, praising God on the way, and in the greatest humiliation falls at the feet of Christ, acknowledging with thankfulness the work wrought for him. And this man was a stranger. The other nine were Jews. For the sake of this one man, who would make a good use of the blessing of health, Jesus healed the whole ten. The nine passed on without appreciating the work done, and rendered no grateful thanks to Jesus for doing the work.

Thus will physicians have their labor and efforts treated. But if, in their labor to help suffering humanity, one in ten makes a right use of the benefits received, and appreciates the efforts in his behalf, physicians should feel grateful. If one life in ten is saved, and, may be, one soul saved in the kingdom of God in one hundred, they will be amply repaid for all their efforts. All their anxiety and care are not wholly lost. If the Majesty of heaven worked for suffering humanity, and so few appreciated his divine aid, physicians should blush to complain if their feeble efforts are not appreciated by all, and seem to be thrown away on some.—E. G. W., in *Health Reformer*

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

GOOD COMPANY.

St. Paul says, "Evil communications corrupt good manners." No matter how good a boy's manners may be, if he runs with bad boys, their evil communications will corrupt his good manners. They will say bad words, talk cross, call names, and do bad things.

The boy who will tell you to swear and lie is your enemy. He will get you into trouble; he will ruin you. The boy who will teach you to disobey your parents, and conceal from them where you go and what you do, is the enemy of your father and mother, and the destroyer of your good name and character. Never go with such. Seek the company of good boys, and you will have pleasure and profit. Bad boys always love to make other boys bad.

The other day two bad boys persuaded a little fellow, who did not know the harm, to take some money out of a lady's pocket-book which they found in a drawer. He first took out a dollar bill, and they kept it for some time; but their consciences hurt them, and they put it back.

After a while they sent the little boy for the three-cent piece they saw in the pocket-book. They thought it was such a little thing, that it would not be missed; and they spent it for liquorice. These bad boys were teaching the younger one to be as bad as they are.

If you want to have good manners, good habits, a "good name,—which is rather to be chosen than great riches,"—you must keep away from bad company. When a boy does bad once, don't associate with him any more. When you find you are getting into bad habits, *stop*. If you want to be a good man, you must be a good boy.

"Oaks from little acorns grow;
Men from little boys, you know."

Children's Advocate.

Need I go to School?—"O, father! need I go to school?" said Johnnie one morning as his mother was getting him ready. "I don't understand books; I never shall. I had rather cut wood in the forest with you, and work ever so hard."

"Johnnie, how did we fell that big tree yesterday?" asked his father.

"A stroke at a time, and keeping at it," answered the boy.

"Yes," said his father. "A word at a time, and keeping at it will make you a good reader; a syllable at a time, and keeping at it, will make you a good speller; a sum at a time, and keeping at it, will make you good in figures; an idea at a time, and keeping at it, will make you master the hardest book in the world. A patient keeping at it, Johnnie, and you will be a scholar."

"Is that all?" asked Johnnie.

"All," said his father.

"I do not know but what I can do that," said Johnnie; and before six years from that time he stood first in the highest class in school.

How to Obey.—Do it at once. Never wait to be told a second time. Do just what you are told to do. Do not try to have your own way, even in part. Do it cheerfully. Do not go about it in a surly, cross, peevish way. Don't fret, and grumble, and talk back. Only cheerful obedience can be pleasing to God and man.

The World's Crisis

AND

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"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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The "Crisis" is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

THE JOYFUL MESSAGE.

(Being an extract from a contribution in the *Rainbow* for October.)

It is further joyful intelligence that the resurrection of our Lord *has a bearing on the resurrection of others*,—that "according to the Scriptures, he has been raised from among the dead as a first-fruit of those who have fallen asleep."

God is governing this world by the law of association. "Through a man came death; through a man also comes resurrection of the dead." It is in Christ that the believer is declared righteous, and in him that he receives the Spirit of life and holiness and power. In like manner, it is not merely by the agency of Christ, but by virtue of union with Christ that the process of recovery and glorification is carried on to its goal in our resurrection from among the dead. Christ's resurrection is a first-fruit of ours. A sheaf offered unto the Lord as a first-fruit is taken from a field where more corn of the same kind remains standing. The first-fruit is a part of the whole fruit; even as a first-born is one member of a family where there are other children. We become identified with Christ; but he has first become identified with us, even in death. Heb, 2: 14. And so his resurrecrion is constituted by God a representation, herald, and pledge of ours. Our immediate business is with the joyfulness of the prospect which this law of recovery reveals.

It is joyful because of *the nature of the blessing* which is thus guaranteed. That blessing is our resurrection from among the dead. The simple intimation of this is fitted to make us leap for joy. Lest any opiate of familiarity or traditionalism should obscure our perception of the charm of this prospect, let us consider what our rising from among the dead implies. It implies the triumphant attainment of everlasting life. It is characteristically a resurrection of life. John 5: 29. It is the coronation by virtue of which we are to reign in life. Rom. 5: 17. It is our final entrance into life. Mark 9: 43–45. Moreover, it is our admission, as inheritors, and as kings, into the kingdom of God. 1 Cor. 15: 50; Rev. 20: 6; Mark 9: 47. This last cited passage is valuable as showing that entrance into life and entrance into the kingdom are synonymous. Once more, our resurrection from among the dead will be the completion and proof of our being sons of God. Even we ourselves within our own selves are sighing, ardently waiting for adoption,—the redemption of our body." Rom. 8: 23. "The sons of this age are marrying and being given in marriage; but those accounted worthy to obtain that age, and the resurrection which is from among the dead, neither are marrying nor are being given in marriage; for *not even to die any more* are they able; for they are *equal to messengers*, and are *sons of God*, being *sons of the resurrection*." Luke 20: 35–36. So then, that resurrection will prove a birth into all the glories of divine sonship! that resurrection will impart an incapacity of death! that resurrection will usher into an age not otherwise to be obtained!—the kingdom, eternal life, unveiled sonship, all welded into one magnificent promise of a Christ-pledged resurrection from among the dead. No doubt others also will ultimately arise. Ere the solemn "hour" of divine dealing with the dead shall have passed away forever, all that are in their graves shall hear the voice of the Son of God and shall come forth. John 5: 28, 29. But, in the case of those who have rejected Christ as their Savior, and brought upon themselves the speedy destruction of the second death, the relation to Christ as first-fruit can only be secondary, if, as such a relation, it exist at all. *They* will rise, not as sons of the resurrection, but as its slaves; not to honor but to shame; not to life, but to death; to be destroyed, body and soul, in *gehenna*. Matt. 10: 28.

Our only promise of eternal life lies enfolded in the promise of rising in and with Christ. The popular exaggeration of the separate state, by virtue of which the glory and power of everlasting life are conceived of as entered upon as soon as death takes place, cannot be too earnestly deplored. The bright array, the imposing throng, the exulting anthems, the triumphant palms,—these have all been stolen from the final, post-resurrection state; woven into a story hopelessly inconsistent with other representations which undeniably refer to the intermediate condition. It will be time enough for the Lamb's wife to array herself with her fine linen, when, all her members having been incorporated, it is "given" her so to do. Rev. 19. Let the innumerable multitude get out of the great tribulation, before you set them waving their palm-branches. Chap. 7. God's purpose is to wait until his seventh messenger sounds his trumpet, before he will give the promised "reward to his servants the prophets." Chap. 9: 15–18; and, till then, his "mystery" remains unfinished. Chap. 10: 7. Just at the present time, it is of unspeakable moment to keep this fact steadily in view. Every great man is, now-a-days, the moment that he dies, being carried, by the messengers of the daily press, much higher than Abraham's bosom; and, to the popular eye, the unclothed spirits of veteran warrior and heroic fireman are depicted as ascending together, in articulate converse, each wearing his own appropriate crown of glory, into the third heavens. This is unbiblical. It is profane. And so the resurrection is needless, the judgment to come is never named. Men deceive themselves that death is no curse, and have no concern to be found "in him" who alone is the resurrection and the life.

Beware, reader, of this popular snare of the adversary. You have no prospect of life everlasting, except that which finds its consummation in a resurrection from among the dead. You have no prospect at all of another life, save that which Jesus Christ gives; and you can have that only in his way. To magnify the peaceful sleep, or even pleasant dreams, of *hades* into the wide-awake and active glories and joys of the new heaven and new earth, is, from the biblical point of view, an almost childless absurdity. Christ "abolished death and illumined life and incorruption," by himself rising from the dead, and by sending forth the joyful message that he would by and by "transfigure the body of our humbling, conformable to the body of his glory." 2 Tim. 1: 10; Phil. 3: 21. Adam the first brought death, and only death, into the world,—that is, over and above the present life. Anything beyond, for which, apart from Christ, we are entitled to hope, is merely an extension of our being unto the second death. "The wages of sin is death; but God's gift-of-favor is everlasting life in Christ Jesus our Lord." Rom. 6: 23.

EVIDENCES FOR THE SPEEDY COMING OF THE LORD.

The Commune, or International Society and "time of trouble."

BEING AN EXPOSITION OF REV. 17.

N. H. BARBOUR.

The power referred to as having "seven heads and ten horns," whether in the twelfth, thirteenth, or seventeenth of Revelation, I understand to refer, not to Constantinople, or France, or any other fractional part, but always to the whole Roman empire;—that the heads mean governments, and the horns geographical divisions. God is not a God of confusion. And to call a division of the empire a "horn" to-day, a "head" to-morrow, and the beast itself the next day, brings utter confusion. This loose way of applying prophecy which has obtained during the last few years, can only be accounted for by the fact that "while the Bridegroom tarried, they all slumbered and slept."

Divisions of the Grecian empire were called "heads." "The beast had also four heads." Dan. 7: 6. But in that place it brought no confusion. But the heads of the Roman beast cannot be synonymous with horns, for "the beast had seven heads and ten horns." And lest we should fall into the error, God has told us that these "seven heads are seven mountains." Mountains, when used as a symbol, represent governments, and not parts of a kingdom. See Jer. 17: 2, 3, where God calls the kingdom of Israel—"O my mountain in the field," etc. In Jer. 51: 24, 25, it is said of Babylon, "O destroying mountain, I will make a burnt mountain of thee." Again in Dan. 2: 35, Christ's kingdom is called a mountain. "The stone became a great mountain, and filled the whole earth." "I will tell thee the mystery of the woman, and of the beast that carrieth her, having seven heads and ten horns. The beast that thou sawest, was, and is not, and shall ascend out of the bottomless pit, and go into perdition." Verses 7, 8. A "beast" means, in prophecy, a political power, or earthly kingdom. "The fourth beast shall be the fourth kingdom upon earth." Dan. 7: 23. The Roman beast, "having seven heads and ten horns," while under its pagan form, and called "the dragon," "was." That is, it was as a beast, or a purely political power. When the nations composing that empire passed under the dominion of the church, it "was not" as a beast simple, for it had now become an ecclesiastical power. "The bottomless pit" is a condition, and not a locality. The Saracens, who overran the Eastern empire, are said to "come out of the smoke that ascendeth out of the bottomless pit." Rev. 9. That is, they came out from an inert to an active condition. The Roman beast, viz., the "peoples, and multitudes, and nations, and tongues," which have been under "the mother of harlots, and abominations of the earth," are to "ascend out of this bottomless pit, and go into perdition." And in ver. 11, we are told that this beast of verses 7 and 8, viz., "the beast that was, and is not, *even he is the eighth*, and is of the seven, and goeth into perdition."

The beast had but seven heads; this "eighth," therefore, is not a head. It is the beast itself. It is the peoples and nations without a head; or, in other words, without a government.

The Commune, or International Society, answers perfectly to this prophecy. There never has existed, since the origin of civilization, so strong an organization. It already numbers many millions, reaching from one end of the earth to the other. (See "Edinburgh Review" of Oct., 1871.) It claims to be a unit; and yet it has no head. Like the sea monster of which we have heard—all lungs, all heart, all body. Its economy is perfect in every part. Cut it into a thousand pieces, and it only multiplies the parts, without hurting its vitality. This same organization, under the name of "Commune," has been developing for nearly a century. It cropped out during the French Revolution, near the close of the last century. Men wondered when they beheld this monster, even in its incipient state. Human life and property withered away before it, like stubble before the flame. Now it is coming up, not in France alone, but over the whole earth. "And they that dwell on the earth shall wonder, whose names are not written in the book of life, when they behold the beast that was, and is not, and yet is." Ver. 8. For "there shall be a time of trouble such as never was since there was a nation." And in that reign of terror "every man's hand shall be against his brother."

This last phase of the fourth empire cannot fully develop until the seventh head has had the "short space" allotted to it; then it will ascend out of this bottomless pit, or from under church-state organizations, "and go into perdition." During the French Revolution, the papal head "received a deadly wound," and the Commune, or this beast that ascendeth out of the bottomless pit, came to the surface and accomplished a work which God had foretold. "And the beast that ascendeth out of the bottomless pit shall make war against them [the two witnesses], and shall overcome them, and kill them." Rev. 11: 7. The deadly wound was healed, papacy was restored, in a new character, and the Commune, or headless beast, was not fully delivered from the pit at that time, and was soon lost sight of. It reads, "The beast that *ascendeth* out," shall make war on the two witnesses; clearly showing that he was only in the *act* of coming out at that time. But it is the same beast that "*shall* ascend out of the bottomless pit and go into perdition."

This war on "the two witnesses" by the Commune occurred in France; hence some have supposed that France was the *beast*." But when we understand that this beast that ascendeth out of the bottomless pit is the one which had "the seven heads and ten horns," France makes a poor fit, for it never *had* seven heads and ten horns. And nothing ever did but Rome, the fourth universal empire. The Commune, or Internationals, cropped out in 1793–5, and again in 1870, in that one division of the Roman empire. But now the seventh "head," under Victor Immanuel, as we shall show, has had its "short space," and lo! the monster is seen coming to the surface in every part of the civilized world. It may be objected that papacy itself was called "the beast" in the thirteenth chapter. Papacy was both church and state. Its power was civil and ecclesiastical; hence it was the beast. The same people and nations which composed the body of the beast under pagan Rome, became the body of the church, or papal Rome. With its change of character, there was a change of name; but it was still the Roman empire, "having seven heads and ten horns." "And there was given unto him a mouth speaking great things, and blasphemies." Here the church character is made to appear, as it is in the "mouth and eyes" of the little horn of Dan. 7.

The fourth universal empire is the only one with which the Revelator has to do; the other three having passed away before the Christian era. "That great city which reigneth over the kings of the earth" (ver. 18), as all admit, must refer to Rome. And what is true of Rome is applied to the church, or woman, while she represents Rome. Just as what is true of Babylon, literal and mystical, is applied to mystical Babylon. Babylon literal, destroyed God's ancient people, and mystical Babylon the Christian church. And while this harlot woman represents Babylon, God says, "In her was found the blood of prophets, and of saints, and of all that were slain upon the earth." Rev. 18: 24. "The seven heads," which were seven mountains, or governments, belong to the beast on which the woman sat; for it was the beast which had the seven heads. And while the woman represents Rome, she is said to sit on, or be supported by, what had supported "that great city."

How was the blood of all that had been slain upon the earth found in mystical Babylon, when there were millions slain before she existed? Simply because she was a representative character. If a building firm should send their agent to you and demand payment for a block of houses, and you reply, "Sir, that block of buildings you put up for me was not finished according to contract"; and he should answer, "*I* have built nothing for you," you would call him a fool: "*You* built no houses! you represent the firm, do you not? Then I say again, those houses you built were not according to contract."

While "the woman" represented that great city, what is true of Rome was applied to her. Thus "the seven heads are seven mountains on which the woman sitteth"; and the "woman is that great city." This is God's way, and man's way, of talking of a representative character. "And there are seven kings; five are fallen, and one is, and the other is not yet come; and when he cometh he must continue a short space." Ver. 10.

In order to understand this, and know what "five had fallen, and what head was present, and the one still future, we must get the true stand-point of the prophet, which is given in the first verse. "Come hither; I will show unto thee the judgment of the great harlot." Ver. 3. "So he carried me away in the spirit into the wilderness." In other words, he carried him in spirit down the stream of time, or history of the people ("wilderness" means the people; see Ezek. 20: 35), to where the papacy was to receive her judgment, or be stripped and made desolate and naked. And Daniel gives the *chronology* of this judgment. Speaking of the same power he says "times and laws" were given into its hands "for a time, times and the dividing of time; but the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end." Dan. 7: 25, 26. This judgment on the papacy is prior to the end, and final judgment on the nations; for after the judgment sat on the papacy, it was to be consumed "*unto the end*." This judgment sat during the French Revolution, and in 1798 they took away its dominion. Papacy was soon after restored in another character, which continued from 1800 to 1870, during which time that judgment has been undergoing execution; in other words, the papacy has been undergoing its gradual consumption. "These ten kings shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire." Ver. 16.

Since her restoration in March, 1800, these divisions of the Roman empire—England, France, Prussia, Austria, Spain, Italy, etc., have all had a hand in humbling the papacy. They have gradually withdrawn their influence and support from that church. They have permitted her territory to be taken from her piece by piece. They have confiscated church property in the various countries, until she has indeed become "desolate and naked." It is during this time—from 1800 to 1870—the "great harlot" has been passing through her judgment; hence, this must be the standpoint of the prophet while the vision is passing before him. "Come hither; I will show unto thee the judgment of the great harlot." Vers. 9 and 10—"Here is the mind which hath wisdom. The seven heads are seven mountains on which the woman sitteth. And there are seven kings; five are fallen, and one is, and the other is not yet come; and when he cometh he must continue a short space." The Bible Union translation reads—"The seven heads are seven mountains, and *they* are seven kings."

That these "heads" are governments, and not literal mountains, is evident from the fact that in the twelfth chapter they are said to have "seven crowns upon them"; and in the thirteenth chapter, "one of the heads received a deadly wound." Some contend that because this is an explanation, therefore the word "mountain" must be literal. This, however, does not follow. See Rev. 11: 3, 4—"And I will give power unto my two witnesses. . . . These are the two olive trees, and the two candlesticks." This also is an explanation, and yet no one believes the two witnesses are two literal "olive trees." From the standpoint of the prophet, five of these heads were fallen, one is, and the other had not yet come. Rome has had just seven governments since the time it conquered Grecia and came into prophetic existence; and the last one, under Victor Immanuel, has been in existence a little more than two years. Rome does not take its place in prophecy until it subdued, or was subduing, the Grecian empire, no more than did Medo-Persia prior to the fall of Babylon. "Thou art this head of gold; and *after* thee shall arise another kingdom," said the prophet.

The last part of Alexander's divided kingdom—Egypt—was conquered by the Romans in the year 30 B. C., at which time the "head" of Rome was *Consular*. In about three years after, or 27 B. C., it was changed to *Imperial*, under Augustus Cæsar, and continued until about the fifth century, when the empire was broken up. The third head, under the Goths, who broke up the empire, was kingly, and continued nearly a century. In A. D. 538, the Goths were expelled from Italy, and from that time until 1798 the *Papacy* was head of Rome. Bear in mind that papacy is a double character. As a "beast," or political power, it was head of Rome; as a church, it is represented as the woman "sitting on the beast." In 1798, the papal head "received a deadly wound," and a *Republic* took its place as the fifth head, or government of Rome. In March, 1800, papacy was restored; but it was another and new character. The old "forty-and-two months" beast had come to its end. Papacy still survived, and must until Christ comes. "The deadly wound was healed," but "times and laws" had been taken from it, and it was only an image of its former self. Still it was the sixth head of Rome, during the seventy years that "harlot" was undergoing her judgment.

"Five have fallen," the Consular, Imperial, Kingly, Papal, and Republic. "And one is," the sixth. That one fell in September, 1870. From the stand-point of the prophet, the other had not yet come. Now it has come, under Victor Immanuel, and has continued more than two years. "And when he cometh he must continue a short space." These seven complete the number; the picture is finished. The beast has had its "ten horns," and its "seven heads." And now there remains but the closing scene, and earth's history under Gentile rule will be ended. "The beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition." Verse 11. This is so plain as scarcely to require an explanation. This "eighth" cannot be a *head*, for the beast had but seven. Read the seventh and eighth verses, and you will see that "the beast that was, and is not," is the one which had the seven heads and ten horns; the one on which "the woman sat" for 1260 years; the body of which was represented by the waters, or "peoples, and multitudes, and nations, and tongues." Ver. 15. As "the beast that was, and is not, is the eighth," and is also the "peoples, and nations," and does not come up until the seventh and last "head" has had its "short space," it follows that it must be the nations which represent the fourth universal kingdom, *without* a head.

"And is of the seven." The people, or body of the beast, have been "of the seven." The people have been a part of each of those heads. As one government passed away and another took its place, the people were "of" it and supported it. And now, as we approach the last act in the drama, who is so blind as not to see the gathering storm? Take a look over the world to-day and behold the Commune, or Internationals, numbering their millions, silently gathering their forces to hurl monarch and thrones into the dust; at the organizations of working men to oppose capitalists ("Go to now, ye rich men, weep and howl for your miseries that shall come upon you"); at the universal determination of the people to put down despotism. And on the other hand, watch the marshaling hosts, and the accumulation of material for war, such as the past has never yet witnessed. And tell me, O man of the world, what does the immediate future promise? The weakest power in Europe is stronger to-day, in hellish inventions for destroying life, than England was fifty years ago. "Prepare war, wake up the mighty men, let all the men of war draw near; let them come up; beat your plowshares into swords, and your pruning-hooks into spears; let the weak say, I am strong. Assemble yourselves and come, . . . for the day of the Lord is near in the valley of decision." "Knowledge is power." The press and telegraph have been doing their work, and there is a movement deep down in the hearts of the millions, before which the "divine right of kings" and their armies will reel and totter and fall. If you cannot see this, reader, may God help you, for the *world* see and believe. They believe this great uprising of the people is just at hand. They believe the "thrones" are about to be "cast down." And when that occurs God says the Ancient of days will sit, and the books be opened.

With the eleventh verse the vision ends; though in some sense it might be said to end with the sixth verse, where the angel begins to "show" him the "mystery." But as there was more to be revealed, it does not fully end until the "beast goes into perdition"; which, of course ends all Gentile dominion. While the prophet was having this vision he was in the spirit, and down near the end of time where the papacy was being judged. When the vision terminated, he was back again on the "isle of Patmos, on the Lord's day," A. D. 96.

Ver. 12—"The ten horns which thou sawest [in the vision] are ten kings, which have received no kingdom as yet." John was commanded to write "the things which thou *hast* seen, the things which *are*, and the things which *shall be* hereafter." Rev. 1: 19. The beast, and its second head, were then in existence; the first head *had been*, but the ten horns were then among "the things which shall be hereafter." Rome was not then divided. Those "kings" he had seen in vision had "received no kingdom as yet; but receive power as kings one hour with the beast."

The division of the empire was scarcely completed before they became "of one mind, and gave their power and strength unto the [papal] beast." Ver. 13. "For God had put in their hearts to fulfill his will, and to agree, and give their kingdom unto the beast, until the words of God [the 1260 years] shall be fulfilled." Ver. 17. After which they were to take it away, and make her "desolate and naked." "These [ten kings] shall make war with the Lamb, and the Lamb shall overcome them." Ver. 14. Because three of these horns were said to be "plucked up by the roots," in the symbol Dan. 7: 8, it does not follow that they were annihilated; they were simply "subdued," as the angel says in the explanation, Dan. 7: 24. Grecia subdued Medo-Persia, and was in turn subdued by the Romans, and yet they exist to-day. "Their dominion was taken away, yet their lives were prolonged for a season and time." Dan. 7: 12. And the elements of each—the mouth of the lion, the feet of the bear, and the body of the leopard—are found in the fourth empire. Rev. 13: 2. When the papacy ceases to wear the three crowns, those three horns will again appear; for neither of these ten divisions can unite permanently, "even as iron is not mixed with clay." And though some of them are now lost to sight, like the "beast that was, and is not," yet they must again appear, to finish their work on the "harlot" of Rome, and then be themselves destroyed at the hand of the King of kings.

The following facts are well known to all the world: Rome was the fourth universal empire. Early in the Christian era, it was divided into ten parts. The present government is the seventh government of Rome which has been endorsed by the people, since Rome conquered the Grecian empire. The papacy was undergoing her judgment, or being made desolate, from 1800 to 1870; at which time she constituted the sixth head of Rome. Five had fallen previous to that time. The seventh had not then come. It has now come, and continued a short space. "The eighth," viz., "the beast that was, and is not," the great "sea" of peoples and tongues, is already surging to the very bottom, with the breath of the coming storm.

Can it be true that these things happen by chance? that Rome happened to have these seven governments? that the stand-point of the prophet, which was certainly during the existence of the sixth head, happened to be the very time papacy was receiving her judgment? that the angel calling him to that position—"Come hither; I will show thee the judgment of the great harlot"—means nothing? that the five heads had fallen? that the last one which was to continue "a short space" has continued barely two years, and now a condition of things obtains which perfectly answers to the closing scene? and, last of all, that the Advent people happened, just at this time, to be looking for the end, for so many other reasons? Is it not more likely that this is the correct application of the prophecy; and if so, that the end is indeed at hand?

— It is a terrible thing for one man to speak evil of another, and I think it is worse to think it. If you speak it the man has time and opportunity to defend himself, but he cannot trace the thought. It is neither heroic nor manly to permit in yourself judgments which nobody can reverse.

THE GOSPEL OF CHRIST.

J. R. SMITH.

The gospel of Christ is a revelation of the grace of God to fallen man; which is made known unto us by the death and resurrection and promised coming of our Lord and Savior Jesus Christ. Gospel in the original signifies good news, or glad tidings; and when a sinner who is exposed to the wrath of God is made to feel his danger and lost condition, it must be glad tidings to him to hear of a way of escape and his final salvation through the intercession of an all-sufficient Savior, who is able to save to the uttermost all who come unto God by him. Methinks this gospel of salvation must have been good news to those lowly shepherds of Bethlehem, who were watching their flocks by night upon the plains of Judea; when suddenly "the angel of the Lord came upon them, and the glory of the Lord shone round about them," and while they were amazed and sore afraid, the angel said unto them, "Fear not, for behold I bring you good tidings of great joy, which shall be to all people; for unto you this day is born in the city of David a Savior, which is Christ the Lord. And suddenly there was with the angel a multitude of the heavenly host praising God and saying, Glory to God in the highest, and on earth peace, good will toward men."

That was a time of rejoicing such as this world has never witnessed, and never will again until the Son of man "shall come the second time without sin unto salvation"; which will by far eclipse his first Advent; for when he comes the second time he will come with power and great glory; and he shall then sit upon the throne of his glory. Glory to God!

> "All hail! the power of Jesus' name,
> Let angels prostrate fall;
> Bring forth the royal diadem,
> And crown him Lord of all."

We have a great deal of preaching at the present time of men's theories and opinions, which are not the gospel of Christ. Doctrines of men are substituted for the doctrine of our blessed Savior. Men draw nigh unto God with their lips, while their hearts are far from him; but their worship is vain, while they teach for doctrines the commandments of men. This is that salt which has lost its savor; there is no viride in it; it is neither fit for the land, nor yet for the dung-hill; there is no saving power in it; it leaves leanness and barrenness to all who listen to it. Not so with the gospel of Christ, for the gospel of Christ will save sinners. "It is the power of God unto salvation to every one that believeth."

Paul was not ashamed of the gospel of Christ, although some were troubled about this gospel in his day for fear; but says Paul, "Be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear"; "and to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, when he shall come to be glorified in his saints, and to be admired in all them that believe in that day."

Paul's charge to his son Timothy was, to preach the word. And why did Paul so earnestly require Timothy to preach the word? Let Paul answer—"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine." We think Paul understood what he was talking about, for that time has already come, when men "heap to themselves teachers having itching ears; having the form of godliness, but denying the power thereof; whose hearts are turned away from the truth, and are turned unto fables."

In the Sunday notices for religious worship a few weeks ago in this city, was noticed a paragraph from the pastor of one of our so-called Christian churches, inquiring what should be done to increase the tone of piety in "our" churches; and it occurred to me that if they would preach the word of God, instead of fables, there would be no need of making any such inquiry. That church today is but a fair representation of the thousands scattered throughout our land, that have lost their life and power with God by rejecting the gospel of Christ. We can recall to mind places of worship that were often made glorious by the Spirit of God. We can remember places of worship that have been filled night after night to overflowing, every seat filled, and every space of standing room occupied, even to the outward entrance; sinners going forward to the anxious seat by scores, crying for mercy, and made to tremble under the Almighty power of God; while saints were made to rejoice with joy unspeakable and full of glory. Where are those places of worship to-day? Echo answers, Where? They have a name to live, but are dead. They still keep up the form, but they deny the power. "Ichabod" stands out in bold relief upon all their movements. "Mene, tekel," is written upon their walls. They are weighed in the balance, and are found wanting. They are dead, twice dead, and plucked up by the roots.

How has this mighty change been brought about, which has caused all this barrenness and desolation? I answer, it was because those who were once flaming heralds of the gospel of Christ have rejected the truth; they have shunned to declare the whole counsel of God; they have become ashamed of the gospel of Christ; they have neglected to preach the word; they have removed the ancient landmarks which our fathers have set; and to-day they hold the truth in unrighteousness, seeking honor from men; and for that reason God has sent leanness and barrenness into their souls. "They shut up the kingdom of heaven against men; they neither go in themselves, nor suffer those that are entering to go in." They are joined with Ephraim and his idols, and their flocks are scattered.

But, blessed be God! Jesus is the Good Shepherd, and his sheep hear his voice. He calleth his own by name, and leadeth them out. Jesus goes before his flock, and his sheep follow him, for they know his voice; but a stranger they will not follow, because they know not the voice of strangers. Jesus feeds his little ones in a good pasture, and has promised to bring them out from the people, and gather them into their own land, where they shall range all over those blissful fields of Eden's fair plains, when they shall be restored again to their primeval beauty. There "they shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of them shall feed them, and shall lead them unto living fountains of waters." Hallelujah to Jesus! Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing; for he was slain, and hast redeemed us to God by his blood, out of every kindred, and tougue, and people, and nation, and hast made us kings and priests unto God; and we shall reign with him upon the new earth. Glory to God! Then

> "Let sorrow's rudest tempest blow,
> Each cord on earth to sever;
> Our King says come, and there's our home
> Forever, oh, forever."

Glory to the Lamb! for he is our Alpha and Omega; he is King of kings, and Lord of lords. Soon the kingdoms of this world shall pass away, and shall become the kingdoms of our Lord and of his Christ; when "the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High"; and the saints of the Most High "shall take the kingdom and shall possess it forever, even forever and ever."

Hallelujah to God! for these exceeding great and precious promises, which he has revealed unto his children through the blessed gospel of Christ. This is our hope. Our hope is centred in the coming of Jesus and the resurrection. If in this life only we had hope, we should be of all men most miserable. Our loved ones that have fallen asleep in Christ will then be raised from the dead; for God will bring them with him; those who sleep in Jesus shall be raised from the dead by his own eternal power and glory. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you, by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [or go before] them which are asleep. For the Lord himself [not a ghost or a spirit] shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."

Blessed assurance! sweet consolation! dear to the heart of every true believer of the glorious gospel of Christ. When all the dead are raised, then follows the judgment. "For God has appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained, whereof he hath given assurance unto all men in that he hath raised him from the dead." Then follows the triumph of the righteous, who "shall shine forth as the sun in the kingdom of their Father," which is prepared for them. Then those who are alive and have on the robe of righteousness will be changed and made immortal; they will then be caught up together to meet the Lord in the air, until the indignation is overpast, and so shall they be forever with the Lord. The wicked will be raised in that great gathering day, for "we must all appear before the judgment seat of Christ"; and these shall be destroyed, for the mouth of the Lord hath spoken it. "For behold the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."

There is no escape from the judgment. "For as in Adam all die, even so in Christ shall all be made alive; but every man in his own order; Christ the first fruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power; for he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death;" "for this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

Hallelujah to God! this is the victory that overcometh the grave, even our faith in the blessed gospel of our Lord Jesus Christ.

New Bedford, Mass.

PEACE.—Peace is better than joy. Joy is an uneasy guest, and always on tip-toe to depart. It tires and wears us out, and yet keeps us ever fearing that the next moment it will be gone. Peace is not so. It comes more quietly, and stays more contentedly, and it never exhausts our strength, nor gives us one anxious forecasting thought. Therefore let us pray for peace. It is the gift of God, promised to all his children.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Oct. 30, 1872.

☞ Take Notice!
All subscriptions for the "Crisis" issued from this time forward are at the rate of $2.00 a year, payable IN ADVANCE.

☞ Please Remember!
☞ All remittances to this office, in the form of Drafts, Bank Checks, and Postal Money-Orders, should be made payable to the Business Agent, GEO. T. ADAMS.

☞ THOSE who send articles for the "Crisis," should direct them to MILES GRANT, Boston, Mass., and not to the Business Agent.

WESTERN NOTES.

Our late western trip has been one of more than ordinary interest. We have rarely seen the guiding hand of Providence more clearly manifested than during the past six weeks, for which we have great reason to praise the Lord. How blessed it is to feel that Jesus is our constant, abiding, loving *friend*. He is truly a strong tower, an immovable Rock, a glorious Deliverer, a sun and a shield, our *all in all*. Glory to his name for ever and ever.

After the close of our meetings at Buchanan, Sabbath, Oct. 13th, we returned to Chicago, and had another interesting meeting with the Church in Green street, where Bro. F. Burr is pastor. We found a keen appetite for pure religion, and all things that tend to bring us nearer to Christ. Quite a number have presented their *bodies* a living sacrifice to God, and have received the gift of the Holy Spirit, filling them with perfect love and peace; others are almost persuaded to sanctify themselves *wholly* to the Lord.

We found Bro. Burr's family quite afflicted with sickness. His eldest daughter has been sick for some weeks, and now Sr. Burr is very sick with fever. Pray for them. They need and deserve the warm sympathies of the friends of Jesus.

While in Chicago we met Bro. D. Mathewson, C. W. Smith, N. W. Spencer, Wm. Sheldon, Davis, Burrington, A. B. Mabey, O. S. Knapp, Stevens, and others, who were on their way to the annual meeting of the Western Advent Christian Association, at Norwood Park, ten miles from Chicago. We spent a few hours at the Park and were much pleased with the place. It is a new settlement, handsomely laid out into building lots, and bids fair for a rapid growth, in a little while. The Advent Christian *Times* office is a good-sized building, pleasantly located near the depot. While there, we went into the meeting of the Association. Some were strongly in favor of changing the Association from a *money* basis to a *representative* one by ministers and delegates, like the eastern one; but it was finally voted not to change. The objection raised to the present arrangement was the fact that a few heavy stockholders controlled the Association, preventing the body at large from being represented. This cannot well be avoided in a stock company. We were present at the choice of editor and the other officers of the Association for the ensuing year. Wm. Himes was appointed editor, and D. Mathewson President.

Returning to Chicago, we parted with our friends, who had shown us much kindness, and at 9 P. M., Wednesday evening, Oct. 16th, left the city *en route* for Bro. Mathewson's, at Castleton, Vt. We took our favorite route over the Michigan Central and Great Western roads, past the Niagara Falls, which are still roaring and pouring, foaming and dashing in their fruitless efforts to plunge Lake Erie over the cataract.

Leaving these wonders, we journeyed on and arrived at Castleton in time for our meeting Friday evening, and enjoyed a refreshing season from the presence of the Lord. We found Bro. and Sr. Mathewson well, and happy in the service of the Most High. Our visit was a heavenly one, and soul-cheering. The church in C. is steadfast in the Lord, looking for the blessed hope, with an earnest expectation of soon seeing Jesus. We remained over the Sabbath, and received delightful blessings from heaven. The quickening power of the Lord was specially manifested, and a large number requested prayers that they might be "filled with the Spirit." As usual, we found Bro. Mathewson a bold defender of the doctrine of Bible holiness. His whole influence is heartily thrown in that direction. He not only preaches it, but he lives it every day. He is highly esteemed in Castleton, and his faithful labors are much appreciated. When Jesus comes, there is no doubt but that Bro. and Sr. M. will be all ready to greet him joyfully. They are true lovers of the precious Lamb of God.

While at Castleton we had the privilege of meeting Bro. M. Batchelor, who has been preaching in East Poultney, in the Baptist meeting-house. His hope is bright in favor of seeing Jesus soon. His health is pretty good, and his heart is in the work of preaching the gospel of the kingdom. He needs and deserves the sympathies of the faithful in his deep affliction, caused by the loss of his beloved companion.

From Castleton we went to Rutland, and had a precious meeting Monday evening, Oct. 21st. The Spirit of the Lord rested upon us with power, producing a deep longing for purity of heart. Several resolved to make a full consecration to Christ, in order to be ready for his coming. We found Bro. Hoyt, their pastor, enjoying "perfect love, and faithfully supporting the doctrine by precept and example. In all places we find a marked increase of interest in the subject of holiness. Whenever presented in its true Scriptural light, it commends itself to every true friend of a pure christianity. Some honest souls become prejudiced by false rumors, or from misunderstanding what is said on the subject; or because some do not live up to their profession. This cannot well be avoided; but when the real Scriptural holiness is correctly set before them, they feel no further opposition, and at once become its hearty supporters.

Tuesday evening, Oct. 22nd, we were with the church at Athol, Mass., where we had an interesting meeting, in company with Bro. J. Hemenway, who is highly esteemed in that place for his consistent christian character, and faithful ministerial labors. We found his views and experience corresponding with our own on the subject of sanctification, or entire consecration to the Lord.

While at Athol we attended a conference of Congregational ministers, and found them also advocating holiness of heart. It is certain that the Spirit of the Lord is visiting all churches, more or less; especially the most devoted members, producing in their hearts a deep hungering for purity, and an entire conformity to the will of God in all things. This is a bright evidence that the coming of Christ is near at hand. Praise the Lord for the glorious prospect of speedy deliverance.

Wednesday, Oct. 2d, we left Athol and made a short call on Sr. L. B. Weaver, at North Dana. She is still suffering, but rejoicing in the Lord. It affords her much comfort to receive letters from the friends of Jesus.

We arrived home in safety, and found all prospering pleasantly. Thank the Lord.

THE INTERNATIONAL.

The great International party, scattered throughout the civilized world, is earnestly preparing for startling movements. They are very determined not to give up till they have accomplished their purpose. They aim to revolutionize society and state, and remove all religious restraint. Their leader, Karl Marx, is a noted Atheist. He commenced his operations about 1848, at the time Spiritualism first began to work. The platforms of the two systems are quite similar. The leading motto of the two is—"LIBERTY, EQUALITY, FRATERNITY." These are both of Satan's origin, and opposed to all that is Christ-like. The avowed object of the Internationals is to exalt the laboring classes, and humble the rich capitalists. If they carry out their programme, it will cause great distress among the nations. They are becoming very bold and defiant against the existing governments in the world. There is no dispute but that they have cause for complaints against the corruptions now existing in political matters; but it is equally certain that their success would introduce a worse state of things, quite like that of the French Revolution in 1793. The outlook upon coming events is truly alarming, and may well cause the christian to pray to Christ, "Let thy kingdom come." Until the return of Jesus, we may expect only an increasing state of wickedness, and indifference to sacred things on the part of the mass of mankind. The days of Sodom are upon us, with all their horrid corruptions; but deliverance is also at hand. Time is short, and the grace of God is sufficient to keep his children unharmed amid all the perils of these last days.

The International Society has recently held a Congress in Europe, called the "Congress of the Hague," at which were present "representatives from all countries." It is called a "grand, solemn, revolutionary manifestation." "War was declared against all governments, and the destruction of bourgeois of every country and sort was avowed." A French paper, when speaking of the "Congress of the Hague," says: "It is not merely a revolution, once more, of the moral or mental state of this strange world; it is the visible sign of an important crisis, near at hand, in the Internationale." There is talk of putting the society on a "purely military basis." This shows the spirit of the association. It is only French Communism, made worldwide in its influence. The London Council-General has been sent to New York, to arrange matters in this country. This society is a strong power in the United States, and said to be increasing rapidly. It is evident that a crisis is at hand of no ordinary nature. All things proclaim it. It is coming in church and state. The storm-clouds are rising in all directions. The most careless observer feels conscious of the approaching tempest. It is high time to consecrate all to Christ, if we wish to be ready for his coming. It will not do to mix up with the spirit of the world in politics, fashion, and pleasure, if we expect to dwell in Christ, and be accepted at his coming. There *must* be a separation from all "filthiness of the flesh and spirit," and a complete surrender to the Lord, in order to be secure in these last hours of peril. Christian soldier, arouse! The morning's dawn of glory is at hand. Christ is coming, Christ is coming.

"O hail! happy day."

In a little while the saints will be singing the song of redemption, in the presence of the Most High.

DID THEY KNOW?

BRO. GRANT:—Do you suppose the prophets and patriarchs knew anything of the resurrection? Please answer through the *Crisis*, and oblige J. B. DALTON.

It is certain that the prophets and patriarchs spoke of the resurrection. The prophet Isaiah says: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust." Isa. 26: 19. The prophet Daniel says, those "that sleep in the dust of the earth shall awake." Dan. 12: 2. Said the Lord, by the prophet Hosea—"I will ransom them from the power of the grave; I will redeem them from death." Hosea 13: 14. Said David—"I shall be satisfied, when I awake, with thy likeness." Ps. 17: 15. Said the patriarch Job—"O that my words were now written! oh that they were printed in a book! . . . For I know that my Redeemer liveth; . . . and though, after my skin, worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another." Job 19: 23–27.

JUSTIFICATION AND SANCTIFICATION.

What is the difference between justification and sanctification? These Bible terms are sometimes confounded, though distinct in their signification. Justification relates to the past; sanctification to the future. The first reaches only to the present; the latter, from the present onward. Justification is the work of the Lord, but sanctification is our work. Sanctification, as used in the Bible, is not applied to persons till after their conversion. In other words, when they confess and forsake their sins to obtain their first pardon, it is not called sanctification in the Bible. Sanctification, in a scriptural sense, is an act after conversion; and as the result of that act, we receive the gift of the Spirit. After we have sanctified *ourselves* to the Lord, then he can sanctify us, or set us apart for his service. *Our* sanctification must be before *his* sanctification. According to the plan of salvation, the Lord cannot sanctify us, or direct our steps in all things, till we fully set ourselves apart to his service, without the least possible reserve. Were it otherwise, he would interfere with our free agency. He invites all, but forces none. His language is, "Whosoever will, let him come." Whosoever will set himself apart to the Lord is the one whom he can sanctify to his service in any part of his vineyard; but so long as our *will* is raised against his, we are not fully sanctified, and cannot expect the gift of the Spirit, or "the blessing of sanctification."

Let us look at some examples of Bible sanctification. In 1 Thess. 4: 3, we read—"Brethren, . . . this is the will of God, even *your* sanctification." It will be noticed that this text is addressed to the *brethren*; not to unconverted persons. Says Paul, "I beseech you therefore, *brethren*, by the mercies of God, that ye present your *bodies* a living sacrifice, holy, acceptable to God, which is your reasonable service." Rom. 12: 1. If these brethren had already done this, it is not reasonable to suppose that the apostle would have given the foregoing exhortation. They were converted men, but had not presented their "*bodies* a living sacrifice" to the Lord; or had not sanctified themselves wholly.

So far as we can learn, those who have received the gift of the Spirit, or the blessing of perfect love, have first made a full consecration of their *all* to Christ, at some time subsequent to conversion. When this formal and entire surrender was made, they were not in a backslidden state, and did not feel condemnation for past sins; but instead of this, they felt an earnest longing or hungering after righteousness. This is not the feeling of a guilty sinner seeking pardon for his past sins. It is a mistake to confound the two together. Those who are first to sanctify themselves wholly are not those who had doubtful conversion; but on the contrary, as a general rule, those who had the clearest evidence of pardon when first converted. Such are more likely to seek for *completeness* in Christ, because they are better prepared to appreciate the importance of *entire consecration*, and are more easily led by the Spirit to present their "*bodies* a living sacrifice." Those in a lukewarm state do not step from that condition at once into the *fulness* there is in Christ, but must first obtain pardon for past sins, and then seek the gift of the Spirit, on condition that the Lord shall have *full control* of their *all*; mind, body, time, property, friends, reputation; every thing they have, or hope to have, now and for ever; ready to go any where, do any thing and every thing the Lord directs or allows, without a murmur.

This is what we understand to be sanctification on our part; having done this from the *heart*, then the Lord can sanctify us, and fill us with his Spirit, and thus abide in us continually, giving perfect peace and love, removing all doubts of our acceptance, and producing an ardent love for all pure things, and an abhorrence of all that is evil. Then we can sing, "All is well." Let each reader adopt from the heart the following:—

"Here I give my *all* to thee,
Friends, and time, and earthly store;
Soul and body, thine to be,
Wholly thine, forevermore."

FRANCE.—The state of things in France indicates the approach of another revolution, that will soon break forth, producing a radical change in national affairs. There are three parties in France, the Republicans, the Monarchists, and the Bonapartists. The Monarchists support the Bourbon family, called also Orleanists and Legitimists. It is thought M. Thiers is secretly favoring the restoration to power of the Bonapartists. It is understood that Louis Napoleon has many warm friends in the army, and among the wealthy classes, who believe that the restoration of Napoleon will give a firmness and permanency to the government, affording protection to trade, commerce, life and property, that cannot be secured under the present republican administration. This feeling is increasing, and bids fair to gain the ascendancy in a short time. There is much agitation in French Society on the subject; and when the French political pot begins to boil, it soon boils over.

ORDINATION.—Friday evening, Oct. 25th, Bro. S. G. Low, of Highlandville, Mass., was ordained in the chapel at Chelsea to the work of the ministry by Brn. J. Couch and M. Grant. Bro. Low is a true man, and deserves the confidence and sympathy of the church of Christ. Receive him to your hearts and homes.

HORSE DISEASE.—During the past week there has been a most remarkable horse disease spreading through the country. It is probably without a parallel in the history of the world. It has spread with wonderful rapidity, from Canada to Buffalo, Rochester, New York, Boston, and various other cities and towns, until it is said there are twenty-five thousand horses disabled in the city of New York. Horse cars, express wagons, and coaches are stopped, and even funerals are unable to get a supply of carriages. For further particulars, see news.

WE learn that Sr. Fassett is still very sick, at Santa Clara, Cal. Pray for Bro. and Sr. Fassett.

WAR ON HOLINESS.

Carnality can often recognize the beauty of revealed truth, and give it a hearty preference to tradition and error; but when the vital theme of holiness is made prominent, carnality disrelishes it, and frequently makes war on it; and that too, under the plea of reverence for the truth, forgetting that it is possible to hold "the truth in unrighteousness." The truth enlightens the intellect, and that kind of holiness that spurns this intellectual enlightenment, and prefers the darkness of tradition, and the gloom of error, is a deficient article. But true holiness, while not hostile to sacred truth, deals mainly with the affections of the heart, instead of revolutionizing the theology of the head; but when the affections are warmly enlisted for Christ, the way is well paved to present effectually the doctrines of Christ in contrast with the errors of men.

While upon one hand, holiness cannot be made a pretext for rejecting the truth, though it is possible to secure the affections of the heart for Christ, by having it imbued with perfect love before the intellect is fully enlightened on all theological points; upon the other hand, it is a fatal mistake to make holiness consist in the reception of the system of truth, or to make truth a substitute for holiness. Truth is the frame-work of the gospel structure, and holiness is its vitality. The one is not complete without the other, nor can supplant the other. Why, then, try to place them in antagonism to each other? Why try to pull down holiness under the plea of elevating truth? Let both occupy their heaven-assigned latitude. Only carnality will seek to make war on holiness, while entrenched in morality; for carnality and morality often go hand in hand. Nor are we justified in fighting true holiness simply because this theme has been carried to some fanatical extremes. If we abandon every thing that has been abused, we must abandon every thing good. W. S.

COMING LATE.

The practice of coming late to camp, conference, or special meetings, and then complaining that the right subjects are not presented, is a bad practice, and ought to be discontinued. Those who come early seldom feel thus. A judicious minister will feed the flock of God in the early stage of the meeting, when believers mostly compose the congregation; and in the latter part of the meeting, when unbelievers are numerous in the congregation, he will adapt his discourses to their wants more specially; hence, those who come late miss the feast which they should have enjoyed in the early part of the meeting, and are quite sure the minister does not begin at the right place. They are like the scholar who enters school a week too late, and is consequently behind in his class.

Again, some *ministers* come late, too, who ought to have been there in time to have preached; but some other talent being more suitable for the later congregations, they are not set to preaching, and deem themselves slighted; or, if informed that the brethren judge it best for the cause that another man address the large gathering, who is fully competent to set forth the truth, they wonder that *they* are not chosen to address the *large* congregation. Possibly some come late for this purpose, over-estimating their own ability. Do not make haste to be considered a *big* preacher, but be a *good* one, willing to do *little* duties. Be early and earnest. W. S.

HUNTING SOUR APPLES.

I once heard a friend remark that some people would hunt a forty-acre-orchard all over for the sake of finding one tree bearing sour apples, as a pretext for cursing the orchard entire. Some people go to campmeeting, and other general meetings, on the same principle. They will pass by a score of opportunities for doing and getting good, as if in search of something better; but the first exceptionable thing they find in the meeting, or in any one attending it, they are wide awake to find fault, and deal out censure. They have found the sour apples, after a diligent search, and now the orchard must be cursed. And why? Because those apples were not sweet; and yet, if they had really possessed a relish for sweet apples, they might have found all they wanted long before. But they wanted something to *grumble* about. We want less sour-apple-hunting. Hunt for something better. It will do you more good, and hurt others less. W. S.

"CHILDREN OF THE KINGDOM."

A sister requests an explanation of Matt. 8: 11, 12, which reads thus: "And I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth."

1. Reference cannot be made to a church-kingdom set up at the first Advent, even if the Christian church were the kingdom, for (1) Abraham, Isaac, and Jacob, who belong to this kingdom, never belonged to the church which Christ organized, but to the Hebrew church (2). If allusion were made to a church-kingdom, the Savior would be made to say, "The children of the *church* shall be cast out into outer darkness," which would prove the damnation instead of the salvation of the church.

2. Reference cannot be made to a sky-kingdom, for that would make Jesus affirm, "The children of *heaven* shall be cast out," which would prove the depopulation of heaven, and the damnation of its former occupants, whether angels or saints.

3. Reference must be made to the kingdom which Jesus taught his disciples to pray for—"Thy kingdom come; thy will be done in earth as it is done in heaven." The territory of that kingdom is now occupied by sinners, who are to be dispossessed preparatory to its being given to the saints: "As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his *kingdom* all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Then shall the *righteous* shine forth as the sun in the kingdom of their father." (Matt. 13: 40–43.) After sinners are dispossessed, who are the *present* "children of the kingdom," Abraham and all the saints will possess the "kingdom under the whole heaven." (Dan. 7: 27.) The present "children of the kingdom," who are sinners, must make place for the future "children of the kingdom," who are the righteous. All the heirs will soon be waked up, and the territory be fitted up for them to spend eternity in. W. S.

"PREVENT."

Paul says—"For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not *prevent* them which are asleep." 1 Thess. 4: 15. What does this word "prevent" mean in the text? Just what it does in several other texts, and just what it meant in ordinary talk at the time the translation was made—to *go before*, or precede. Said David—"In the morning shall my prayer *prevent* thee (Ps. 88: 13); that is, go before thee.

Again—"God is my defence. The God of my mercy shall *prevent* me; God shall let me see my desire upon mine enemies." Ps. 59: 10. David meant that God should *go before* him in battle to give victory; not that God should *hinder* him. The same meaning is found in several other passages. And this was Paul's meaning: The living saints will not *go before* the resurrected saints to meet the Lord, but they will all rise together. To make the apostle mean that the living saints should not *hinder* the dead saints from rising conveys the absurd idea that the living saints have *power to hinder the resurrection*, but will not exercise that power. W. S.

"ACTIONS SPEAK LOUDER THAN WORDS."

This old maxim has been fitly applied for thousands of times; but its application is never more appropriate than to "dandy preachers," who strut like peacocks, swell up like warty toads, and give every indication of a thirst for personal notoriety. All these things bespeak the predominance of carnality in the heart, which unfits one for the position of a minister of Jesus Christ. Such an one may be a *sensationalist*, provided he has talent enough, and thus get the name of a "revivalist," perhaps; but he will do no permanent good to the cause; the excitement which he may have inaugurated, he being the spring from which it proceeded, will soon pass away like morning dew, leaving desolation in its path. But the true minister of Christ will be Christ-like in his *actions*, which are usually the outward expressions of inward feelings; and he will manifest the lamb-like, dove-like spirit, mingled with humility. Such a minister, though he may not be very talented, will do permanent good, and will everywhere exert a hallowed influence. His actions speak for Christ. W. S.

HO! TOBACCO USERS.

Some of you may not have read the following candid reasons for refraining from tobacco using, which we clip from a secular paper:—

1. The habit is at war with temperance. Tobacco is an intoxicant. It is a part of the merchandise of dram-shops and an incentive to drunkenness.—The toper, rebuked by a professed teetotaler, with a quid or a cigar in his mouth, might pertinently respond, "Physician, heal thyself."

2. The habit is a self-indulgence in flagrant conflict with the self-denying spirit of the Divine founder of christianity. It numbers among its slaves more than one hundred and fifty millions of human beings. It hinders moral reform, and it impedes progress.

3. The habit is essentially filthy, and "cleanliness," says the proverb, "is next to godliness." Ladies of refinement involuntarily shrink from the man who chews, or snuffs, or smokes, unless custom has rendered them indifferent to these vile practices.

4. The lips of a tobacco chewer, or habitual smoker, are swelled and saturated with a disgusting poison, the gums are spongy and tender, and the whole mouth and throat affected by its use.

5. The habit of using tobacco is inconsistent with the character of a christian gentleman. "St. Paul," Bishop Hooker tells us, "was emphatically a gentleman." Would he have poisoned the air with sickening smoke, or deluged the floor with liquid filthiness? Never!

6. The habit injures the voice. The smoker articulates huskily. The chewer often croaks. The snuffer speaks through his nose.

7. The habit is costly. Official statistics show that more money was spent for tobacco in the United States during 1871, than for bread—the staff of life. $350,000,000 for tobacco in its various forms. $200,000,000 for flour within the year!

8. The habit often lowers the self-respect of those who practice it. "I love my pipe," said a clergyman, "but I despise myself for using it.

9. The habit disturbs the regular pulsation of the heart. Tobacco users are thus in constant danger. Many fall dead suddenly.

10. The habit weakens the mind. It enfeebles the memory, paralyzes the will, produces morbid irritability, diseases the imagination, deadens the moral sensibilities, and is therefore an "assault and battery" on the nervous system, the intellect and the soul.

11. The habit is a rebellion against conscience. Those who indulge in it know that it wastes time, money, strength and life, and tramples on the laws of nature, which are the laws of God. Hence it is a sin.

12. The habit is as contagious as the cholera. Every mature smoker or chewer infects dozens of youths with a desire to follow his pernicious example. Thus the evil spreads.

Bondsmen of "tobacco," break your chains. After a month of abstinence you will not care for the poison, and within a year after your self-emancipation you will loath it. It is God's command that you do yourself no wilful harm. For this reason, added to those already placed before you, give up the use of tobacco forthwith and forever!

Let christians take the lead in this reform, and let our people be first in the ranks. God was particular to have the Israelites *physically* clean. Would he have us less so? W. S.

UPON the occasion of the installation of Archbishop Bayley, as head of the Catholic Church in America, at Baltimore, President Grant sent from the White House conservatory a magnificent crown and cross of flowers, which was given the position of honor upon the altar in the cathedral, and was much admired.

THE TRACT FUND.

The *Advent Christian Publication Society*, at a meeting on Springfield camp-ground, Aug. [illegible], 1872, voted to raise *Two Thousand Dollars for the free distribution of Tracts*, and earnestly invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec. Adv. Chris. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the *Crisis* Office.

Donations for the Tract Fund.

Previous acknowledgments	$29.24

POOR FUND.

To send the "Crisis" to the Poor.

Previous acknowledgments	$13.00
W. H. Mitchell	2.00
Nellie Hutchens	1.00

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the *Crisis*.

Previous acknowledgements	$2,348.40
Moses Smith (on pledge)	20.00
Hiram Munger (pledge paid)	5.00
"C."	4.00

STRANGE THINGS.

BRO. GRANT:—This is the first time I ever saw the streets vacant of horse cars; the horses being nearly all sick with the epidemic, so general through the country. Scientific men are at a loss to know the cause and remedy. There is one fact to which I wish to call attention; i. e., every wet season there is a blue mould gathers on the bottom of clover and other grass, that salivates the horses, and causes a druling, or slobbering, as it is generally called, which causes a general weakness, loss of appetite, and a falling away of flesh. Now as this has been a very wet season, and as the old hay is nearly used up, and the horses are fed on the new hay, perhaps the scientific might find some impurities in the hay. Every effort ought to be made to ascertain and relieve these valuable servants God has made for our use. Horse radish is one of the best medicines to quicken their blood, and regulate their appetite. It is as good for a horse as catnip is for a cat. These simple remedies are safe and cheap, and have done wonderful cures for sick horses. Give two pounds a week in their feed. It would be well to try it.

But if the vial is poured out in the air, as Dr. Cumming of England thinks, there will be strange epidemics spoken of by the Revelator, visiting man and beast. We are living in strange times, all admit, with strange diseases. The curse is heavy upon the earth, and people will be more perplexed until the earth is made new, and this groaning of man and beast stopped. H. MUNGER.

Boston, Oct. 26th, 1872.

"PATIENT IN TRIBULATION."

S. S. CHAMBERLAIN.

"Rejoicing in hope; patient in tribulation; continuing instant in prayer."—Rom. 12: 12.

We praise the Lord, now that the storm is past, for delivering us and bringing us safely through. Much of the time we had very little but hope to comfort us; as we were enduring chastisement which was not joyous, but grievous. "Nevertheless, afterward it yieldeth the peaceable fruits of righteousness to them that are exercised thereby."

We rejoice in the precious promises found in the precious Bible—promises which we appropriate to ourselves. He has promised to never leave nor forsake us, even when passing through fire and flood. We would gladly speak a word of encouragement to those who may be, even now in the furnace, as we have been. The Lord will surely verify his promises, and if you call upon him, he will hear and answer. The fire will only purify and refine, it will not destroy. "Whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth." Let us pray for grace to enable us to endure chastening, that we may patiently "wait on the Lord," and be of good courage.

Then we may forget "the things that are behind" and press forward, rejoicing in hope, for the time of trial is short. Let us press toward the mark, for the prize of the high calling. We will yield our will submissively to his will, saying not my will, but thine be done.

Dear brother and sister, pray for me, that I may be with you among the chosen ones in the kingdom.

Oxford, Mass.

THE DATE OF THE APOCALYPSE.

L. T. CUNNINGHAM.

I have been requested to give the evidence, through the *Crisis*, that the Apocalypse was made to John near the close of the emperor Domitian's reign, or near A. D. 96. Says Horne's Introduction, vol. 2, p. 382—"The unanimous voice of Christian antiquity attests that John was banished by the order of Domitian. Irenæus, Origen, and other early fathers, refer the apostle's exile to the latter part of Domitian's reign, and they concur in saying that "he there received the revelations described in the Apocalypse." Says Prof. L. Gausson, of Geneva, Switzerland—"The exact age of the Apocalypse is given by Irenæus, of all the witnesses the most reliable. . . . Irenæus, the disciple and friend of Polycarp and of Papias, themselves friends or disciples of John, was born at the beginning of the second century, in the environs of Ephesus or Smyrna, that is in the province of *the seven churches of Asia*, where John, as says Polycarp, was buried." Irenæus' birth, according to Jerome, was in the fifth year of the emperor Trajan's reign, or A. D. 102. These are the words of Irenæus—"It is not long since the Apocalypse appeared; but it is almost in our generation, towards the close of Domitian's reign."

Clement, of Alexandria, attests that John returned from Patmos to Ephesus "after the death of the tyrant." Tertullian speaks of Domitian as "having banished christians"; and of John, as "having been first cast into boiling oil, and then sent to an island." Victorinus, bishop of Pettaw, and martyr in A. D. 290, often repeats that it was by Domitian that John was banished to Patmos. Eusebius, Procherus, Jerome, Orosius, Arethus, Primasius, and Isidore, from the fourth to the seventh century repeat the same. "All Christian antiquity attests to us that John died full of days, in the province of Asia," or at the age of 103. Says Horne, "Domitian's death is related to have happened in September, A. D. 96. The Christian exiles were then liberated, and John was permitted to return to Ephesus. As, however, the emperor's death, and the permission to return, could not be known in Asia immediately, some time must intervene before the apostle could be at liberty, either to write the Apocalypse at Ephesus, or to send it by messengers from Patmos. We conclude, therefore, with Dr. Mill, LeClere, Basnage, Dr. Lardner, Bishop Tomline, Dr. Woodhouse, and other eminent critics, in placing the Apocalypse in the year 96 or 97."

Internal evidence also supports this conclusion. For, in the first three chapters of the Apocalypse, the seven Asiatic churches are described as in that advanced and flourishing state of society and discipline, and to have undergone those changes in their faith and morals, which could not have taken place if they had not been planted for a considerable time. Thus the church of Ephesus is censured for having left "her first love." That of Sardis "had a name to live, but was dead"; the church of Laodicea had fallen into lukewarmness and indifference. Now the church of Ephesus, for instance, was not founded by Paul until the latter part of Claudian's reign; and when he wrote to them from Rome, A. D. 61, instead of reproving them for want of love, he commends their love and faith. Eph. 1: 15. Other facts of a similar character might be adduced, but this must suffice at present.

"Your servant for Jesus' sake," L. T. C.

FRANCE UNEASY AGAIN.

It is easy to see that under the comparatively smooth surface of affairs in France a deal of plotting is going on among the adherents of the different pretenders to the throne. Little Monsieur Thier, President of the so-called Republic, is nervous and excited. He sees a Bonapartist conspirator at every corner, and an infernal machine in every parcel. The able and wily Plon-Plon and his wife, in spite of their earnest protestations, were incontinently bundled out of the country, and will have to pull the wires of intrigue in their own behalf or in that of their Imperial cousin, Louis Napoleon, from the friendly neighborhood of Switzerland.

The present government of France seems to be considered from some cause or other, a sort of make-shift—a government which all factions will sooner tolerate than the success of any one of their rivals. It has no compact party with definite purposes and principles behind it, and it has no hold in the affections of the people. In the Assembly the other day, when the President made an allusion to the permanence of the present Government he was greeted with loud and derisive cries from the Imperialist benches. The followers of the late Emperor, who were very few and quiet for some time after the war, are growing in numbers and boldness, and seem to be as important as any of the factions, and to be much more dreaded by the anxious President. Prince Napoleon undoubtedly went to Paris to take part in plotting for a new dispensation, and was too dangerous a politician to be tolerated so near the seat of Government. Louis Napoleon is busy with his schemes at Chiselhurst, and his agents are at work everywhere in France, showing the people how the imperial martyr has been abused, and how much happier and more prosperous France was, in the good old days of the Empire, than she is now under this dull unattractive *regime* of little Mons. Thiers.

Moreover, it is said that Louis Napoleon is making an alliance with the Internationals, which assures their support in placing him on the throne again, on condition of adopting a socialistic basis for the new *regime*. Nearly the whole influence of the church would undoubtedly be given to him, and time is on his side. Every day helps to soften the exasperation felt towards the ex-Emperor on account of his responsibility for Sedan. Altogether, it looks as though Louis Napoleon were not shelved so effectually as it was thought two years ago. The very next turn of the wheel may carry him into his old place again, to the infinite misfortune of ill-fated France, and to the wondering disgust of the rest of the world.—*Buffalo Express.*

REPORT OF THE MAINE WESTERLY QUARTERLY CONFERENCE.—On account of the rain, there was no meeting until Saturday. Saturday morning commenced with a social meeting, which was good and interesting. Preachers present were C. Goud, J. R. Hall, H. D. Reed, H. S. Mitchell, until Saturday night; then Bro. C. Goud and H. D. Reed left for their appointments. Sunday morning, social meeting; then, at 10½ o'clock, preaching by Bro. Hall, and afternoon and evenings. After the afternoon meeting, we partook of the Lord's supper, at which a goodly number were present. The meeting was good and profitable, and has left a good impression on the people. At our business meeting, we made choice of Eld. H. D. Reed as President, and Eld. H. S. Mitchell as Secretary for the ensuing year. Our next quarterly conference will be in Dec. Any church or society wishing to have it at that time, will send in their request. H. S. MITCHELL, Secretary.

ADVICE TO A YOUNG MINISTER.

When you open your commission, begin with laying open the innumerable corruptions of the hearts of your audience. Moses will lend you a knife which may be often whetted at his grindstone. Lay open the universal sinfulness of men's natures, the darkness of the mind, the frowardness of the will, the fretfulness of the temper, and the earthliness and sensuality of the affections. Speak of the evil of sin in its nature, its rebellion against God as our sovereign, ingratitude to God as our lawgiver, and contempt both of his authority and love. Declare the evil of sin in its effects, bringing all our sickness, pains, and snares—all the evils we feel, and all the evils we fear. Lay open the spirituality of the law and its extent, reaching to every thought, word and action, and declaring every transgression, whether by omission or commission, deserving of death. Declare man's utter helplessness to change his nature or make his peace.

When your hearers are deeply affected by these things, which is often seen by the hanging down of their heads, then preach Christ. Lay open the Savior's almighty power to soften the hard heart, and give it repentance, to bring pardon to the broken heart, a spirit of prayer to the prayerless heart, holiness to the filthy heart, and faith to the unbelieving heart. Let them know that all the treasures of grace are lodged in Jesus Christ for the use of the poor, needy sinner, and that he is full of love as well as power; turns no beggar from his gate, but receives all comers kindly; loves to bless them, and bestows all his blessings free. Here you must wave the gospel flag, and magnify the Savior supremely. Speak it with a full mouth, that his blood can wash away the foulest stains, and his grace subdue the stoutest corruptions. Entreat the people to seek his grace, to seek it directly, to seek it diligently, to seek it constantly; and acquaint them that all who thus seek shall assuredly find the "salvation of God."—*Berridge.*

Correspondence.

From Bro. P. G. Bowman.

Bro. Grant:—While I was at the North, a good Bro. (whose name and address I have forgotten) expressed a desire to come down here and help us to put up our houses of worship, and at the same time assist me to labor in the gospel field. This is to urge him to come at once. A carpenter can do well down here now. We are anxious for his services in both of these departments. And what about that little colony of Advent brethren at Springfield, who talked of selling out in New England to move South? Come on, brethren, come quickly. We have a healthy country, and plenty of good and cheap lands; and the citizens are anxious for you to come and settle among us. Time is short. O come, and let us do all we can to prepare the way for the coming of the Just One.

Lydia, Darlington Co., S. C.

From Bro. H. B. Sevey.

Bro. Grant:—Since my last letter, the Lord has poured out his Spirit upon us abundantly. Our protracted meeting in Belgrade was among the best. Brethren and sisters came with a mind to work. Wanderers returned to Jesus, found mercy, and rejoiced in full salvation. Sinners came forward and were blest. Others saw the truth as never before. Seven followed their Lord in baptism on Sunday. It was a blessed season truly. Some confessed they ought to preach, having felt the burden at times for some years. God would not bless them in disobedience. They would fall into darkness, but at last resolved by the help of God to obey. May they have the help of God, and the sympathies of his children. Only we who have fought in the open field know the stern realities which those have to endure who feel they are called to proclaim the last message to a perishing world. Help the young preacher, brethren and sisters, by your prayers and means. One dear young Bro. said to me, as he went with me the first time to preach, with tears in his eyes, "Bro. Sevey, a man wants more courage to go this way than Gen. Grant needed to take Richmond." Bro. Rines, Rhodes and Haggett helped preach the word of life.

While our conference was in Chesterville, I felt it duty to remain in Belgrade and Rome, as the work seemed to demand my labor. Two put on Christ by baptism in Rome. The interest has not been so good in those places for several years. All praise to our Father in heaven. Lord, help us to work.

H. B. Sevey.

From Bro. E. Morrill.

Bro. Grant:—I am still in this work. We closed up the tent meeting at Canterbury last Monday evening, Oct. 21st, and left with the promise of returning again to labor more in the vicinity soon. That meeting was the best, and most productive of good, of any we have had this season. Many sought and found Jesus, and are rejoicing in hope. We buried nine last Sunday in the liquid stream, and as many more in that vicinity are up to that cross; and we hope the Lord will give the strength soon to follow. To God be all the glory.

One peculiarity of this meeting was the presence of Shakers in large numbers, who listened with attention to what many of them never before heard; and many of them took part, expressing their gratitude for having the privilege of attending the meetings. They have never been known to take such a course before.

To brethren and sisters, whose letters I have neglected to answer, I would say, that I have been straitened for time, but will answer them soon. May the blessing of the Lord rest upon the scattered flock, and we all be gathered soon in the kingdom.

Suncook, Oct. 24th, 1872.

Extracts from Letters.

Bro. B. Spaulding writes from Chelmsford, Mass., Oct. 6th, 1872:—"Age and infirmity disables me from traveling and visiting as I used to; but my heart is in the work. I love the cause I used to love, and tried to proclaim it with what ability God gave me. I am seventy-two years old. I am able to work some, and I can write some. I find much in God's word yet to learn, and I think we ought to make progress in knowledge as well as in grace; leaving the things which are behind, and pressing forward to those before us. I am satisfied we are living at the end of the gospel age, and that a new age or dispensation is just about to open upon us. It seems to me there are many important prophecies to be fulfilled after Jesus comes and raises the sleeping saints. I feel grateful to those who write to me, and would be glad to have many more write. Letters are like cold water to a thirsty soul. I cannot go abroad, but I expect the time is near when my age and infirmity will be turned to youth and activity; when there will be no sickness, sorrow, pain or death; when the tree will yield its fruit, and the field its increase. Bless the Lord, O my soul."

Bro. P. B. Manning writes from Goffstown, N. H.:—"I am on my bed of fever. I have had two doctors to see what they can do for me. Hope they can help me up so as to be a little better. I am trusting in God for help."

[We learn that Bro. Manning is *needy*. Who will help him?—Ed.

Married.

DAGGETT—LEARNARD. In Piermont, N. H., by A. H. Clark, Mr. Lewis W. Daggett, of Lyme, N. H., and Miss Eliza A. Learnard, of Warren, N. H.

Obituaries.

Drake. At Winchester, Conn., Sept. 28th, 1872, of typhoid fever, Harriette J., wife of Henry Drake, aged forty-three years.

The death of our sister, who was a noble christian woman, has caused much sorrow to many hearts. In her death, a husband loses a good wife, a daughter a kind mother, other relatives one that was greatly beloved by them. The church of which she was a much valued and useful member, greatly deplore their loss in her death. Much might be said in her praise, but her record is on high. She will be the Lord's in the day when he makes up his jewels. Words appropriate to the occasion were spoken at the funeral by the writer.

R. K. Stark.

Storer. Died in Brunswick, Me., Oct. 13th, 1872, Bro. Henry M. Storer, aged thirty-nine years.

Henry was greatly beloved by all who knew him. He has left a faithful companion, two dear children, and a large circle of other friends to mourn; but he rests in hope. May we all greet him in the resurrection morning in the better land,

When our grief will all be o'er,
And we meet to part no more.

R. R. York.

Mayo. Died in North Amherst, Mass., Oct. 16th, Capt. Noah Mayo, aged seventy-two. He died in peace, with a good hope.

Jennette Mayo.

Summary of News.

FOREIGN.

Cable News.

ITALY.

Advices by telegraph from Rome state that the inundations of the river Po continue. The water has risen to an alarming height, overflowing the river banks and flooding the surrounding country for miles, causing a general devastation and calamity. The immediate cause of the inundation was the swelling of the Po and its tributaries by heavy rains, which still continue. Houses, crops, farm stock, etc., have been swept away by the flood. It is believed that many lives are lost, but the facts cannot yet be ascertained. Whole villages have been inundated, and the unfortunate inhabitants compelled to flee to more elevated districts for safety. Thousands have been rendered totally destitute by the calamity. In the plains of Piedmont and Lombardy, through which the Po flows, a large proportion of the growing crop has been destroyed, and the traffic on the navigable part of the river is at a stand-still. Mincio and Ticino, affluents of the Po, have also overflowed their banks, causing considerable damage.

DOMESTIC.

The Horse Disease.

New York, Oct. 23. The epidemic among horses has caused intense alarm in this city. The disease is spreading rapidly. It is rumored to-night that Mr. Bonner's Pocahontas has been attacked by the malady. About one hundred and fifty cars and fifty stages have been taken off to-day.

It is feared that here as in Rochester locomotion by stages and cars will be suspended in a few days, the manifestations of the existence and spread of the disease to-day being of a startling character. The exact nature of the disease seems to puzzle veterinary surgeons. Blood letting and drenching have been found failures, and many horses have died from the treatment. Among the various medicines used are a solution of tar and belladona, aconite given homeopathically and Taylor's compound food, the product of the Manhattan Feed Mill Company. This last mentioned is the only remedy which has met with marked success as a preventive and cure. Many cases of the disease are reported in Jersey City.

Rochester, N. Y., Oct 23. The horse disease continues its ravages, and there are not a score of horses in the city and neighborhood unaffected, although very few fatal cases are reported. . . . Merchants are put to great expense in hiring men and boys to transport goods. The street cars are not running, the livery stables are closed, and it looks like Sunday in the streets. People from the country reach the city by steam, and trade is lively. The disease prevails in the surrounding country as extensively as in the city. It is stated that only in cases in which bleeding has been resorted to have horses died.

Syracuse, N. Y., Oct. 23. The horse epidemic is spreading rapidly. Fully four hundred horses are affected, including those of the fire department and street railways. It is feared that the cars will be stopped shortly altogether.

New York, Oct. 23. One of the reporters of a city paper writes as follows: "Seven thousand horses in New York city prostrated by the new epidemic that has been raging in the Canadas and Western New York may appear rather a sensational statement; but, after visiting all the principal stables in the city, I have not the slightest hesitation in stating that I have underrated rather than exaggerated the appalling spread of the contagion. It is not confined to any particular class of horses, but all stables have been visited by the disease, from the squalid shed that shelters the costermonger's nag to the magnificent palace where the millionaire's thoroughbreds recline at their ease, surrounded by all the luxury that wealth can purchase.

There has been no time to take any precautions, as the contagious qualities of the disease are so violent that within twenty-four hours from the time the first symptoms of sickness were noticed in one large stable in the city, one thousand horses under the same roof were similarly affected. Although there are some differences of opinion as to the exact nature of the disease, it is conceded by all to be a species of influenza, and the majority pronounce it to be catarrhal fever."

New York, Oct. 25. The latest situation in regard to the horse disease may be summed up as follows: Altogether there are, in the opinion of a reporter who has thoroughly investigated the subject, about thirteen thousand horses sick in the present time.

New York, Oct. 26. The horse malady has now spread to such an extent that almost all horses in the city are said to be suffering in one form or another from symptoms of the epidemic. There are thousands of horses which have not yet been put upon the sick list, but observation goes to show that many of these have germs of the disorder in their systems. The disease has thus far been rather slow in its development, and it is not known yet whether all its stages have been seen. It is estimated in the city and immediate vicinity that there are from thirty to forty thousand horses suffering from well developed symptoms.

The disease has begun to exhibit new an alarming phases, which are looked on as highly dangerous. The inflammation of the throat extends to the lungs and rapidly grows more alarming, and the coughing is fearfully convulsive. The animal pants, the breath becomes quite cold at extremities. This seems to be a warning of the fatal ending of the malady, and if it is now for a few days longer, there can be little doubt that hundreds of horses affected will die. The street car companies, some of the livery stable proprietors and many down town merchants are still working their diseased horses, and in all these cases the signs of fatality are becoming more alarming. In the stables, where all business is suspended until the disease is mastered, very favorable reports are made. In some instances convalescence of the horses is very rapid. The trotters and racers stabled in the city seemed to have nearly escaped the disease. At least six hundred cars have been withdrawn from the city railroad lines in this branch alone. The disease throws thousands of men out of work. Hackmen have almost tripled their fares for passengers in utter violation of law, and refuse to carry those refusing to pay illegal rates. The managers of railroad companies believe that at the present rate their stock cannot hold out longer than Sunday night. No stable as yet reports that any horse has been perfectly cured. It is feared that several ocean steamers will have to postpone sailing, owing to the impossibility of getting freight on board.

New York, Oct. 27.—The disease among the horses continues its ravages in the city and vicinity with unabated severity. The scourge has appeared in every private stable of magnitude in the city, so that now it is difficult to find a single uninfected animal on the streets.

Boston presents a remarkable appearance to-day (Oct. 26th,) owing to the almost total withdrawal of every kind of vehicle from the streets. . . . None but those employed in business of extreme urgency are allowed to leave their stalls. Early pedestrians traversed the entire length of the city, meeting only a few milkmen and an occasional hackney coach.

A gentlemen coming into the city from South Boston Point at 7 o'clock encountered only three vehicles, and at 9 o'clock the desertion was so great that only eight carriages were visible in coming from the Providence depot to the *Journal* office. Public conveyances to the railway stations could not be obtained at the South End stables for love nor money, and the greatest difficulty has been and is still experienced in procuring carriages for the use of mourners at funerals. A funeral occurred in this city, and the corpse was carried to Salem for interment. It was found impossible to obtain hacks to convey the friends of the deceased to the depot, but by dint of urgent appeals to the Metropolitan Railroad Company, a special car was obtained for the purpose.

THE HORSE RAILROADS.

There was a total suspension of street car travel on three of the principal lines to-day, the result of which was that thousands of mechanics residing in the suburbs, dependent on this mode of conveyance, were compelled to walk into town in the dripping rain, filling the sidewalks with an unwonted current of humanity.

No cars have been run to-day on the Lenox street and Tremont House line. The Middlesex Railroad have not had a car out this morning.

STEAM RAILROADS, EXPRESSES AND TEAMSTERS.

Owing to the accumulation of merchandise in the great depots in New York the officers of the Boston and Old Colony Railroads decline to receive freight except for way stations. All the freight houses in this city are clogged with goods, which it is found impossible to remove. Only a small proportion of the express matter finds an outlet from the city offices, and very few orders to call for packages are complied with.

The suspension of the trucking business falls heavily upon a class of men who are poorly prepared to withstand the loss accruing from the withdrawal of their teams. The horses of hundreds of men of moderate means are literally eating their heads off. The losses in income to teamsters is estimated at from ten to fifteen thousand dollars a day. Several deaths have occurred among the horses of teamsters.

EFFECT UPON THE MARKETS.

The streets in the vicinity of Quincy and Faneuil Hall markets were sparsely occupied this morning by truckers' carts and provision wagons. The occupants of stalls are put to their wit's end to find teams for delivering meats and provisions to the hotels and restaurants, and men and boys are employed in carrying out baskets in every direction.

J. H. Harrington & Co. are employing half a dozen men, who are harnessed into their large wagon, dragging loads of provisions from the depot to the market.

The hand-cart and wheelbarrow brigade was out in force to-day, and were the objects of amused attention and some cheerful remarks. Old wheel barrows and hand-carts, which had been dormant in junk-shops and store-houses, back-yards and safe places for a long time, made their debut to-day, and more of these vehicles were seen on the streets at ten o'clock this forenoon than horses. Several coal dealers are supplying their customers with cauldrons placed upon hand-carts drawn by several men pulling steadily and patiently by a rope attached to the vehicle. All over the city boys are harnessed to wheel-barrows, trotting along like colts on errands to all parts of the city.

It is said there is no doubt that the epidemic has attacked the human family, and there are plenty of cases all over the city. Five cases are reported in one street at the South End.

The Horse Disease.—It is said "every horse in the city of New York (forty thousand) is affected more or less with the distemper. It is spreading in all directions through the country. To-day (Oct. 29th) eight hundred yoke of oxen are expected in Boston to do express work in the place of the disabled horses. Many express wagons are now drawn by men, and even some horse cars. The whole thing is a very strange affair. We do not venture an opinion at present, as to *why* this remarkable visitation has been permitted. Other events may transpire that will make this all plain. We wait with intense interest for further developments.—Ed.

Notices.

The New Hampshire State Conference will hold its annual session at Concord, City Hall, commencing Wednesday, Nov. 20th, two o'clock P. M., and hold over the following Sabbath. Arrangements have been made with Rail Roads as follows:—

Concord Road. Purchase conference tickets at the following stations: Portsmouth, New Market Junction, Lawrence, Manchester, Nashua, Suncook, Pittsfield, and of conductors on the Portsmouth Branch: Fare two cents per mile.

Northern Road. Conference tickets can be purchased at all stations between Canaan and Concord, also at Newport, Chandler's, Bradford, Roby's Corner, Warner, and Hillsborough. Half fare.

B. C. and M. Road. Purchase regular tickets to Concord, and free return passes will be given at the meeting. All tickets good from the 20th to 25th inclusive.

The brethren at Concord give a cordial invitation to all the servants and friends of Jesus in the State, who are waiting for speedy redemption, to come to this annual feast, offering their hospitality to the extent of their ability. It is earnestly desired that all preachers and churches will represent themselves at this conference personally, and by delegates, or by letter. Let all the lovers of Jesus earnestly pray that this meeting may be productive of much good in more perfectly preparing the church for the coming of Christ, and bringing sinners to speedy repentance.

J. Couch, President.
C. H. Fletcher, Secretary.

Protracted Meeting.—The Lord willing, there will be a protracted meeting at West Canterbury, N. H., commencing Thursday evening, Oct. 31st, and hold over Sunday Nov. 3d, and onward as the Lord may direct. Laborers for Christ, who have the cause at heart, are invited to come and help in the work.

Enoch Morrill.

The New Hampshire State Conference will hold its annual session at Concord, commencing Wednesday, at two o'clock P. M., Nov. 20th, and hold over the following Sabbath. Particulars hereafter.

J. Couch, Pres.

We propose to commence meetings at Waterbury, Vt., Thursday evening, Oct. 31st, and continue afternoons and evenings through the week, and over the following Sabbath.

D. T. Taylor.
T. M. Preble.

I was appointed by the Lawrence Time Conference to bring before the brethren scattered abroad in the New England States, and elsewhere, the importance of another Time Conference, to be held in some convenient locality, for the purpose of still further discussing this most important subject, viz., the definite time for the coming of our Lord from heaven, and to learn or obtain the mind of any church in a convenient locality, if such a convention is desired, or would be regarded as profitable among them. Let any church that desires such a meeting, and could accommodate the brethren that would attend, send notice to the writer of the fact, and as to when it would be convenient for them that such a meeting should be held. Let action be taken on this subject without delay.

L. T. Cunningham, Sec. *pro tem* of the Lawrence Conference.

Newton Upper Falls, Mass.

The time for tent meetings is over for this season, and now is the time for quarterly sessions of the Conference, and protracted meetings in places where they need help. Now let your wants be made known, and we will do the best we can to supply those places. This is the time for work.

L. Boutell, for the Committee.

There will be a General Advent Conference Meeting at Orrington Corner, Me., to commence Nov. 7th, to continue four days. All far and near are invited to attend. Come one, come all, and bring blankets and provisions, and continue with us through the meeting. Ample room will be provided for lodging for all. There will also be provision made for horse keeping on reasonable terms.

S. Bragg.
James Smith. G. W. Brown.
O. R. Smith. F. H. Smith.

There will be a Conference at Providence, R. I. (Lester's Hall, 122 Cranston Street), commencing Nov. 21st, at two o'clock P. M., to continue over the following Sunday. All lovers of prophecy and the time of Christ's coming are invited to attend, and especially God's servants, who are feeding the household. We expect some of our brethren who are preaching the Lord's coming in 1873 will be present. For the brethren,

Caleb Thompson.

Conference to be held at South Gardiner, (Methodist meeting-house), commencing Friday, Nov. 8th, at two o'clock P. M., and hold over Sunday. The meeting is near South Gardiner depot. Those coming from the East can leave their teams at Pittston, and cross in a boat. This is a new place for a conference.

S. K. Partridge.

There will be a Conference Meeting in Vienna (Brick Chapel), commencing Thursday evening, Oct. 31st, and continue over Sunday. Come, brethren and sisters, in the spirit of Jesus, to labor for the cause. A general invitation is given to all. Brethren will call on Wesley Carr, H. B. Sevey, and others. For the church,

H. B. Sevey.

The regular quarterly meeting of the church of God of Loon Lake and Wayland will be held at Wallace Station, Nov. 30th and Dec. 1st. All are invited to attend. The above meetings will be followed by a week's preaching on the prophecies relative to the coming and reign of Christ on the earth. By request of the congregation,

C. F. Sweet, Pastor.

The R. I. and Eastern Conn. Conference will hold its next session at Coventry Centre, R. I., commencing Wednesday, Nov. 6th, 1872, at two o'clock P. M. Coventry Centre is located on the Providence, Hartford and Fiskville R. R., some eighteen or twenty miles from Providence. Come one, come all.

N. A. Angell.

The church in Lynn, finding a large field for labor in Glenmere, distant about one and a half miles, have engaged a hall, and will hold meetings there every Sabbath and through the week. Brethren wishing to preach will please correspond with J. C. Bailey, Washington Street, Lynn, Mass., and W. S. Harvey, Wyoma Village, Lynn, Mass.

We purpose, if the Lord will, to commence on Thursday evening, Nov. 7th, and continue meetings Friday, Saturday, and over Sunday. The people are anxious to hear, and we warmly say to God's ministers who are endued with power from on high, Come.

Eld. W. Kellaway's address is 26 St. Thomas Street, Weymouth, England.

Preachers traveling east or west, are invited to stop at Lockport, N. Y., and preach. Please correspond with A. T. Harrington, Lockport, N. Y.

Catalogue of Books and Tracts

FOR SALE AT THE OFFICE OF

"The Advent Christian Publication Society,"

160 HANOVER STREET, BOSTON, MASS.

Adventism. By Wm. Sheldon. Paper covers, 50 cents.
Bible Dictionary. Five colored Maps, two hundred and fifty Engravings. Sheep, $2.00; cloth, $1.50; postage, 25 cents.
Berean's Casket and Repository. By I. C. Wellcome. Cloth, $2.00; leather, $2.50.
Bible Meaning of Sheriod Hell. 5 cents.
Bible Meaning of Forever, &c. 5 cents.
Black and Terrible Year. 30 cents.
Cruden's Concordance. Sheep, $2.00; cloth, $1.50; postage, 25 cents.
Clover-Hill Stories. By H. L. Hastings. 50 cents.
Church Spectacles. By I. C. Wellcome. 4 cents; three for 10 cents; 40 cents per dozen; forty for $1.00; $2.00 per hundred.
Christian Baptism. By I. C. Wellcome. 25 cents.
Christian Union. By J. Couch. 5 cents.
Christ our Life. By W. Leask. 25 cents per dozen.
Coming Judgments. By Wm. Sheldon. 10 cents per dozen.
Death, not Life. By J. Blain. 25 cents.
Death and the Dead. By. Wm. Sheldon. 5 cents.
English Reference Bibles. *Minion*: calf, morocco, circuit bindings, from $2.50 to $4.25. *Nonpareil*: calf, morocco, circuit bindings, from $2.00 to $3.50. *Pearl*: calf, morocco, circuit bindings, from $1.25 to $2.00. *Diamond*: calf, morocco, circuit bindings, from $1.25 to $2.00.
Evangels of the Coming One. By S. S. Brewer. 20 cents.
Endless Misery not a Bible doctrine. 5 cents.
Everybody's Book. By P. A. Smith. 12 cents.
Fables of Infidelity and Facts of Faith. By Rob't Patterson. Cloth, $1.00.
Futurity; or, The Hereafter of all Men. By Wm. Sheldon. 22 cents.
Future Punishment. By H. L. Hastings. 15 cents.
Good Tidings. Cloth, 50 cents. Postage 15 cents. By Express, $5.00 per dozen.
Greek and English Concordance By Hudson and Hastings. Cloth, $2.50; leather, $3.—; postage, 12 cents.
God's People Israel, and the Spiritual Millennium. By Wellcome and Gould. 30 cents.
Good Stories for Children. By H. L. H. 50 cents.
God's Special Gift. Mortal or Immortal Sinners,—which? By I. C. Wellcome. 55 cents per dozen.
Hymns of Jubilee Harp. Cloth, sprinkled edges, $7.00 per dozen; $55.00 per hundred; single, 75 cents. Leather, gilt edge, $9.50 per dozen; $75.00 per hundred; single, $1.00. Postage, 15 cents, single copy.
Home Thrusts and Home Thoughts. By D. F. Newton. $1.70.
Home, Marriage, and Family Relations. By Jas. Inglis. 15 cents; eight copies $1.00.
Health by Good Living. By W. W. Hall, M.D. $1.50.
Health Reformer's Cook-Book. 30 cents.
Infidel Testimony to Truth of the Bible. Selections from Dr. Alex. Keith. 10 cents.
Immortality. By J. H. Whitmore. Cloth, $1.00; cheap edition, 25 cents single; 5 copies for $1.00.
Is it Heresy? By J. Couch. 15 cents per dozen.
Immaterialism. By W. Sheldon. 7 cents.
Jubilee Harp, Hymn, and Tune Book. Plain cloth, leather back, colored edge, $9.00 per dozen; single, $1.00. Extra cloth, leather back, gilt edge, $10.50 per dozen; single $1.15. Extra cloth, leather back, gilt edge and covers, $12.00 per dozen; single, $1.25. Postage 12 cents, single copy.
Judgment Impending. By L. T. Cunningham. 8 cents; 15 cents per dozen; $5.00 per hundred.
Life Beyond Death. By Wm. Sheldon. 25 cents.
Looking Forward. By H. L. Hastings. 15 cents.
Life and Death Theology. By Wm. Sheldon. 10 cents.
Light of Prophecy. By J. H. Brooks, D.D. 25 cents per dozen.
Matthew xxiv. and xxv. An Exposition. By I. C. Wellcome. 27 cents.
Mother's Advice. By Mrs. E. P. Miller, M.D. 20 cents.
Notes of Warning. 25 cents per dozen.
Pilgrim Praises. Sunday-school Hymn and Tune Book. Paper covers, $3.00 per dozen; stiff covers, $3.60.
Pleasant Hours. By H. L. H. 50 cents.
Paul's Expectation and Hope. By O. R. Fassett. 3 copies, 10 cents; 50 cents per dozen.
Prepare to meet thy God. Behold, the Judge standeth before the door. 10 cts. per dozen; 40 cts. per hundred.
Reasons for my Hope; or, Tokens of Redemption. By H. L. Hastings. 20 cents.
Revelation xiii. A Treatise. By S. S. Brewer. 20 cents.
Rich Man and Lazarus; Thief on the Cross, &c. By M. Grant. 6 cents.
Rev. John Foster's Letter on Future Punishment. 3 cents.
Scriptural Question-Book. Single, 17 cents; per dozen, by express, $1.35; by mail, $1.50.
Science and the Resurrection. By D. T. Taylor. 3 copies, 10 cents.
Signs of the Times; or, A Glance at Christendom as it is. By H. L. Hastings. Cloth, $1.00; paper, 50 cents.
Seven Messages of the Apocalypse. By S. S. Brewer. 20 cents.
Symbolization of the World's Eventful Crisis. By O. R. Fassett. 4 cents; 20 cents per dozen.
State of the Dead, and Punishment of the Wicked. Discussion between M. Grant and W. W. Clayton. Cloth, 50 cents.
Smoke of Torment, and Unquenchable Fire explained. 4 cents.
Spiritualism Unveiled. By M. Grant. 15 cents; 8 copies, $1.00; $10.00 per hundred.
Spiritualism Condemned. By M. D. Wellcome. 14 cents; 20 copies, $1.00; 100 copies, $4.00.
Should Christians Fight? By I. C. Wellcome. 10 cents.
The New World; or, The Better Country. By I. C. Wellcome. 24 pages; 5 cents; 40 cents per dozen.
The Present Age. Its boasted progress delusive. From "The London Quarterly Journal of Prophecy." 24 pages; 5 cents; 40 cents per dozen.
The End of the King of the North and the Impending time of Trouble. By L. T. Cunningham. 48 pages; 8 cents; 75 cents per dozen; $5.00 per hundred.
The Faithful Watchman. By J. R. Macduff, D.D. 20 cents per dozen.
The Duration and Nature of Future Punishment. By Henry Constable. 40 cents; 2 copies, 75 cents; 3 copies, $1.00; $3.50 per dozen, by mail.
The Midnight Cry. By N. H. Barbour. 25 cents.
The Bible Text-Book. For Ministers, Teachers, and Students. 48 cents.
The Bible Triumphant. Reply to "One hundred and forty-four Self-contradictions of the Bible." By Mrs. H. V. Reed. 30 cents.
Thessalonica, the Model Church, and Tracts. By H. H. Hastings. Cloth, $1.00; paper, 25 cents.
The Great Controversy between God and Man. with Tracts. By H. L. Hastings. Cloth, $1.00; paper 50 cents.
The Coming Reign of Terror. By W. N. Pile. 7 cents; 10 copies, 50 cents; 100 copies, by mail, $3.50.
The Present Truth. By Jonas Wendell. 10 cents.
The Gospel Hope. By a Congregationalist. 20 cents per dozen.
The Plan of Redemption. By Wellcome and Gould. $1.25.
The Next Dispensation viewed in the light of Revelation. By Wm. Sheldon. 12 cents; $1.00 per dozen.
The Kingdom to Come. By Wm. Sheldon. 20 cents.
That Man of Sin. By O. R. Fassett. Including "The Only Hope." 7 cents; 50 cents per dozen.
The Kingdom of God, and Signs of the Times. By S. S. Brewer. 20 cents.
The Great Controversy between God and Man. By H. L. H. 25 cents.
The Seven Seals. By S. S. Brewer. 10 cents.
The Days we Live in. By S. S. Brewer. 10 cents.
The Three Kingdoms. By T. M. Preble. 15 cents.
The Slaying of the Witnesses. By S. S. Brewer. 10 cents.
The Ten Virgins. By T. M. Preble. 5 cents.
The Two Adams. By T. M. Preble. 7 cents.
The Reign of Messiah. By Wm. Sheldon. 10 cents.
The Nature of Man. By M. Grant and others. 25 cents; $2.25 per dozen.
The Soul: What is It? By M. Grant. 5 cents.
Talks about Health. By Dio Lewis. 25 cents.
The End at Hand. By J. Couch. 5 cents.
Thief on the Cross. By Geo. Thomson. 5 cents.
The Spirit: What is It? By M. Grant. 6 cents.
The Wicked not Immortal. 200 proof texts. 3 cents.
The Soul of Man. By S. S. Brewer. 25 cts. per hundred.
The Power of the Air, &c. Cloth, $1.00.
The Life of Trust. By Geo. Muller, Director of the Orphan Houses, Bristol, Eng. $2.00.
The Existence of Holy Angels. By W. Shepherd. 20 cents.
The Emphatic Diaglott. Containing the original Greek Text of the New Testament, according to the recension of Griesbach; with an interlinear word-for-word translation. Cloth, $4.15; leather, $5.15.
The First-day Sabbath. By T. M. Preble. $1.50.
The Inquirer: Catholic or Protestant? By I. C. Wellcome. 10 cents; 3 for 20 cents; $5.00 per hundred, by express.
The Mediatorial Kingdom. By W. N. Pile. 25 cents.
The Seventh-day Sabbath. By G. W. Bailey. 5 cents.
Tobacco: Its Effects upon Health. By Dr. J. C. Jackson. 15 cents.
The Destiny of Man. By W. Ewing. $1.50; gilt, $1.65.
Trumpet for the Watchman. By Geo. Thomson. 24 cents; $1.75 per dozen; $11.00 per hundred.
Voice of the Church on the Coming and Kingdom of the Redeemer. By D. T. Taylor. Cloth $1.00.
Who are Sadducees? By Geo. Thomson. 10 cents.
What is Man? By M. Grant. 5 cents.
Young Pilgrim Stories. Illustrated. By "Uncle Pilgrim." 2 vols., 50 cents each.
Young Pilgrim Stories. Tractform. 30 cents per dozen; $2.00 per hundred.
Yahveh-Christ. The Coming One. By L. L. Cunningham. 5 cents; 75 cents.
Is Christ's Second Coming in the Past? By Wm. Sheldon. 15 cts. per dozen; 60 cts. per hundred.

TRACTS.

In packages, by Mail, 1,200 pages for $1.00; by Express, 1,500 pages. Single, or in small packages, 1 cent for every 12 pages; postage, 2 cents.

Ancient Landmarks. (Six Tracts in one.)	24 pages.
Anti-Eternal Torment	12 pages.
An Outline of the Coast of Man. Illustrated	8 pages.
A Reply to Charge of Heresy. H. A. C.	28 pages.
Bible or Tradition?	12 pages.
Blind Bartimeus; or, How to be Saved	16 pages.
Destiny of the Wicked. Proof texts	12 pages.
Future Punishment. Destruction	12 pages.
Ghostology	48 pages.
Gentile Infidelity	36 pages.
Golden Moments	4 pages.
Historic Echoes of the Voice of God. By J. Couch	64 pages.
Important Questions. Seven Tracts in one	56 pages.
Judson's Letter on Dress	24 pages.
Seven Leaflets for Letters. Envelope size	64 pages.
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Our Creed in Bible Language	4 pages.
Our Loss in Adam our gain in Christ	4 pages.
Olive Leaves. Nine Tracts in one	36 pages.
One Thing	4 pages.
One more Invitation	4 pages.
Plain Truths	12 pages.
Scripture or Theology?	12 pages.
Silence of the Scriptures on the Immortality of the Soul	24 pages.
Scripture Searchers. Proof texts	12 pages.
Seedtime and Harvest	24 pages.
Salvation Neglected	8 pages.
Spiritual Evil; a Warning to the Unwary	12 pages.
The Saints' Inheritance	48 pages.
The New Heavens and New Earth	12 pages.
The Voice of Warning	12 pages.
The Advent at Hand	12 pages.
The Last Days	12 pages.
The Church not in Darkness	16 pages.
The Three Worlds; Past, Present, and Future	36 pages.
The Kingdom of God yet to come	12 pages.
The Mystery of Iniquity	32 pages.
Time's Farewell	12 pages.
The Intermediate State. By H. Grew	24 pages.
The State of the Dead. By John Milton	24 pages.
The Gate to Glory	12 pages.
The Resurrection and Judgment of the Unjust. By O. R. Fassett	24 pages.
The Resurrection of the Wicked Dead. By L. C. [illegible]	12 pages.
The Key of [illegible]	12 pages.
The Final Judgment	12 pages.
Universalism Exposed	12 pages.
Will all Men be Saved?	12 pages.
What Saith the Gospel?	12 pages.
Will the Wicked be Raised? By J. S. White	12 pages.
Why are you an Unbeliever?	12 pages.

Appointments.

Appointments must be received as early as TUESDAY MORNING (as our paper goes to press about noon), to insure insertion for the current week.

☞ The following Resolution was passed at the late meeting of the A. C. P. Society:—

"Resolved, *That no appointments be published in the Crisis henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*"

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. ☞ Seats free.

Lowell Street Chapel.
A. Simpson .... Sunday, Nov. 3d

Boston (Branch Chapel) 1735 Washington Street (Corner of Madison Street.)
Love Feast at 10½ A. M. Preaching at 3 and 7½ P. M. Prayer meeting Tuesday and Thursday evenings.
John G. Hook .... Sunday, Nov. 3d
(Communion and Baptism.)
Hiram Munger .... Sunday, Nov. 10th
John G. Hook .... Sunday, Nov. 17th
J. S. White .... Sunday, Nov. 24th

Charlestown (Hall No. 70 Main Street.)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.
M. Batchelor .... Sunday, Nov. 3d

Chelsea, Mass. (*Advent Chapel, Heard Street.*)

East Boston, (*Central Hall, 153 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.
M. Batchelor .... Friday evening, Nov. 8th and over Sunday, Nov. 10th.

Coaticook, P. Q., Saturday evening, Nov. 2nd, over the Sabbath, and onward as the Lord may direct. Miles Grant.

Philadelphia, Pa .... Nov. 7th and onward
John G. Hook.

New Durham Ridge, N. H. .... Sunday, Nov. 3d
Hope to see all the friends in the vicinity at the meeting. C. Goodrich.

Hollis Centre, Me. .... Tuesday and Wednesday evenings, Nov. 5th and 6th.
Kennebunkport, Me .... Sunday, Nov. 10th
Westerly, R. I .... Thursday evening, Nov. 14th
Guilford, Ct .... Sunday, Nov. 17th
New Haven, Ct .... Tuesday evening, Nov. 19th
Wallingford Farms, Ct., Wednesday evening, Nov. 20th
Yalesville, Ct .... Thursday evening, Nov. 21st
New Britain, Ct .... Friday evening, Nov. 22d
Bristol, Ct .... Sunday, Nov. 24th
L. Boutell.

Tremont, Mass .... Sunday, Nov. 3d
J. S. White.

New Britain, Ct .... evenings, Oct 28th and 29th
Hartford, Ct .... evenings, Oct. 30th and 31st
Marvin W. Lutz.

Warehousepoint, Ct .... Sunday, Nov. 10th
Scitico, Ct .... Sunday, Nov. 17th
New Haven, Ct .... Sunday, Nov. 24th
H. Pratt.

Highlandville, Mass .... Sunday, Nov. 3d
Hiram Munger.

Plymouth, Mass .... Sunday, Nov. 17th
Lynn, Mass .... Sunday, Nov. 24th
M. Batchelor.

Marblehead, Mass .... Sunday, Nov. 17th
I. C. Wellcome.

Lynn, Mass. (Baptism) .... Sunday, Nov. 3d
J. T. Dixon.

Gloucester, Mass .... Sunday, Nov. 3d
S. S. Mooney.

South Rutland, Jefferson Co., N. Y., Nov. 10th and 17th, and evenings between. G. W. Burnham.

Dover, N. H .... Sunday, Nov. 3d
Rochester Village, N. H .... Sunday, Nov. 10th
Kennebunkport, Me .... Sunday, Nov. 17th
J. G. Smith.

Newcastle, N. H .... Sunday, Nov. 3d
G. F. Haines.

New Market (Town Hall) .... Sunday, Nov. 10th and as long as seems duty.
Alton, N. H. (Longee school-house) Sunday, Nov. 17th and as long as seems duty in that vicinity.
J. L. Chute.

Campton Brook, Bethel, Vt .... Sunday, Nov. 10th
J. Ashley.

Raccoonborough, N. H .... Sunday, Nov. 3d
J. H. Bartlett.

Square Pond, Ct .... Sunday, Nov. 3d
Putnam, Ct .... Sunday, Nov. 10th
Wilbraham, Mass .... Sunday, Nov. 17th
Woodstock Valley, Ct .... Sunday, Nov. 24th
P. S. Butler.

Strafford, N. H. (Roberts' school-house) Sunday, Nov. 3d. Edwin B. Wells.

Campville, Ct .... Sunday, Nov. 10th
S. Woodruff.

North Rutland, Mass .... Sunday, Nov. 3d
Enfield, Mass. (Keith's school-house) Sun., Nov. 10th
Kennebunkport, Me .... evenings, Nov. 19th and 20th
Kennebunk Depot, Me .... evenings, Nov. 21st and 22d
Bonny Eagle, Me .... evenings, Nov. 26th and 27th
Hollis Centre, Me .... evenings, Nov. 28th and 29th
East Rochester, N. H .... Sunday, Dec. 1st
Rochester .... evening, Dec. 2d
Dover .... evening, Dec. 3d
Wakefield, Mass .... evening, Dec. 4th
Boston (Branch Chapel) .... evening, Dec. 5th
East Boston .... evening, Dec. 6th
Natick, Mass .... Sunday, Dec. 8th
Geo. A. Streeter.

Plainfield Pond .... Sunday, Nov. 3d
C. W. Baker.

Ellsworth .... evening, Oct. 30th and over Sunday, Nov. 3d.
Lanesville .... Monday and Tuesday evenings, Nov. 4th and 5th.
New Milford .... evenings, Nov. 6th and 7th
New Preston .... Friday evening, Nov. 8th and over Sunday, the 10th. G. L. White.

North Sutton (at Bro. I. Andrew's) Sunday, Nov. 3d
S. Julia Buswell.

Northwood Narrows .... Sunday, Nov. 3d
Lake Village, N. H. (North Church) Sun., Nov. 10th
John Parsons.

Steep Falls, Me .... Sunday, Nov. 3d
South Windham, Me .... Sunday, Nov. 10th
Steep Falls, Me .... Sunday, Nov. 17th
East Rochester, N. H .... Sunday, Nov. 24th
Kennebunkport, Me .... Sunday, Dec. 1st
Chas. H. Sweet.

Vineland, N. J .... Sunday, Nov. 3d
Bloomfield, Ct .... evenings, Nov. 12th, 13th, and 14th
New Haven, Ct .... Sunday, Nov. 17th
A. A. Phelps.

Palmyra, Me. (Gale school-house) evenings, Nov. 1st and 2d, and over the following Sunday, Nov. 3d.
Pittsfield, Me. (Carr school-house) Sunday, Nov. 10th
Jer. Cake.

Orrington Corner, Me .... Sunday, Nov. 3d
Geo. W. Brown.

Rutland, Vt .... Sunday, Nov. 10th
Chicopee Falls, Mass .... Sunday, Nov. 17th
Dr. A. M. Higgins.

Sutton, N. H. (South meeting-house) Saturday evening, Nov. 2d, and over the Sabbath, Nov. 3d.
Warner, N. H. (Dimond's Corner school-house) Sabbath, Nov. 10th.
Concord, N. H. (Centre Street Church) Sab., Nov. 17th
Manchester, N. H .... Tuesday evening, Nov. 19th
Nashua, N. H .... Wednesday evening, Nov. 20th
Simeon Roby.

Winchendon (New Boston) Mass .... Sunday, Nov. 3d
Westboro, Mass .... Sunday, Nov. 10th
Worcester, Mass. (if desired) Tuesday eve., Nov. 12th
North Rutland, Mass .... evenings, Nov. 13th—14th
Winchendon (New Boston) Mass .... Sunday, Nov. 17th
Geo. A. Cole.

Orford, N. H. (Davistown school-house) Sun., Nov. 3d
Orford, N. H. (where Bro. A. H. Clark may appoint) Sunday, Nov. 3d.
Warren Summit, N. H .... evenings, Nov. 7th and 8th
North Haverhill, N. H .... evening, Nov. 9th and over Sunday, the 10th.
East Landaff, N. H .... Thursday evening, Nov. 14th and over Sunday, the 17th.
Woodstock, N. H .... Wednesday evening, Nov. 20th and over Sunday, the 24th. Geo. H. Wallace.

Whitefield, N. H .... Sunday, Nov. 10th
North Haverhill, N. H .... evenings, Nov. 11th and 12th
Warren Summit, N. H .... evening, Nov. 13th
Meredith, N. H. (Dolloff Hall) .... Sunday, Nov. 14th
Lake Village, N. H .... evening, Nov. 15th
Loudon Ridge, N. H .... Sunday, Nov. 17th
Pittsfield, N. H .... evening, Nov. 18th
Northwood Narrows, N. H .... evening, Nov. 19th
Wm. G. Stewart.

Rosenville, Vt., Nov. 2nd and 3d, and onward as the Lord may direct. S. J. Bushnell.

Barnard, Vt .... Sunday, Nov. 10th and longer if thought best. Chas. N. Wood.

Wentworth, N. H. (at the Academy) .... Sab., Nov. 17th
C. W. Nelson.

Conway, Mass. (Burkville school-house) Sun., Nov. 3d
J. Hemenway.

Montgomery, Sunday, Nov. 3d, and evenings during the week. Will some one meet myself and wife at Huntington depot Nov. 2nd, A. M. train?
Warren Tefft.

Hornellsville, Steuben Co., N. Y., evening, Nov. 14th
Rogersville .... evening, Nov. 15th
Wallace Station, two o'clock P. M., Nov. 16th, and over Sunday, the 17th. E. C. Cowan.

Bradford, N. H. (Bush meeting-house) .... Sab., Nov. 3d
D. W. Davis.

Acworth, N. H .... Sunday, Nov. 3d
Charlton, Mass .... Sunday, Nov. 10th
M. E. Otis.

East Concord, N. H. (Ward Room) Friday evening, Nov. 1st.
East Concord (Varney school-house) Sunday, Nov. 3d
C. W. Kimball.

Natick, Mass .... Sunday, Nov. 3d
Danvers (Grand Army Hall) .... Sunday, Nov. 10th
[illegible]

Bristol, Ct .... Sunday, Nov. 3d
O. D. Woodruff.

Wheelock, Vt .... Sunday, Nov. 3d
Salem, Vt .... Sunday, Nov. 10th
Caswell Borough, P. Q .... Sunday, Nov. 17th
F. M. Drake.

Lockport, Niagara Co .... evening, Nov. 3d
If any of the above conflict with other appointments, or is not desirable, please notify me at South Creek, Bradford Co., Pa., by the 15th of Oct. Also, if any wish my labors in that region until the 20th of Nov., notify me in time. John T. Ongley.

Cambridge, N. Y. (as Bro. Wm. M. White may arrange) Nov. 9th and 10th. John Wilbur.

North Fairfield (S. A. Chapel) Ohio, every first Sunday in each month, morning and evening.
Quincy Hall, 127 Leacock Street, Allegheny, Pa., every 2d, 3d, and 4th Sunday in each month, morning and evening. G. W. Stetson.

New York City (Cooper Institute) .... Sunday, Nov. 3d
Springfield, Mass. (Bethel) Tuesday evening, Nov. 6th, at which time I commence my labors as pastor of that church, hoping that God will crown our united efforts with his blessing. F. H. Burbank.

East Rochester, N. H .... Sunday, Nov. 3d
Northwood Narrows, N. H .... Sunday, Nov. 10th
Dover, N. H .... Sunday, Nov. 17th
Wm. Bodge.

Stowe, Mass .... Sunday, Nov. 3d
J. W. Bridge.

Concord, N. H .... Sundays, Nov. 3d and 10th
Holden, Mass .... Sunday, Nov. 24th
C. E. Barnes.

Weld, Me. (Town House) .... Friday evening, Nov. 1st
Rangely (where Bro. Snowman may appoint) Sunday, Nov. 3d, through the week, and over the following Sunday, if thought best.
Evening meetings at seven o'clock. J. T. Jordan.

South Berwick, Me. (Great Works) .... Sab., Nov. 3d
East Rochester, N. H .... Sabbath, Nov. 17th
T. L. Churchill.
If these conflict, please address me at Brookfield, N. H. T. L. C.

Hartford, Ct .... Sunday, Nov. 3d
Square Pond, Ct .... Sunday, Nov. 10th
J. F. Nickerson.

Lake Village, N. H. (North Church) .... Sun., Nov. 3d
Meredith, N. H. (Dolloff Hall) .... Sunday, Nov. 10th
John H. Evans.

East Colebrook, N. H. (meeting-house) Sun., Nov. 3d
Hereford, P. Q. (Hall Stream) .... Sunday, Nov. 10th
Pittsburg, N. H. (Terrill school-house) Sun., Nov. 17th
Caswell Borough, P. Q .... Sunday, Nov. 24th
Patten, P. Q. (Chapel) .... Sunday, Dec. 1st
Sutton, P. Q. (where Bro. Blanchard may arrange) Sunday, Dec. 8th. U. G. Ladd.

Rochester Village .... Sunday, Nov. 3d
Lyman, Me .... Sunday, Nov. 10th
If these conflict, please write me at Rochester.
C. R. Parsons.

Naples (foot of the Pond) .... Sunday, Nov. 3d
J. Albert Libby.

Epsom, N. H. (Marden's Corner) .... evening, Nov. 9th and Sunday, Nov. 10th. N. B. McMurphy.

Holderness, N. H. (Brick school-house) .... Sun., Nov. 3d
Hebron (McClure school-house) .... Sunday, Nov. 10th
Wm. H. Shaw.

Moultonborough Neck, N. H. (New school-house) Sunday, Nov. 3d.
Meredith, N. H. (Dolloff school-house) Sun., Nov. 10th
N. Glidden.

New Durham Ridge, N. H., evenings, Nov. 4th, 5th, 6th and 7th. Allen Damon.

Suncook, N. H. (Bartlett Hall) .... Sunday, Nov. 3d
Belmont, N. H. (Factory Village) Saturday evening, Nov. 9th, and over Sunday, the 10th.
Sutton, N. H. (Mill Village) .... Sunday, Nov. 17th
Barnstead, N. H. (Clarktown) .... Sunday, Nov. 24th
New Durham Ridge .... Sunday evening, Nov. 26th and onward as the Lord may direct.
A. S. Williams.

Providence, R. R. (Seamens' Bethel) afternoon and evening, Sunday, Nov. 3d.
Fitchburg, Mass .... Sunday, Nov. 17th
H. L. Hastings.

East Colebrook .... Sabbath, Nov. 3d
Hereford, P. Q. (Hall Stream) .... Sabbath, Nov. 10th
Pittsburg, N. H. (with Bro. Ladd) .... Sab., Nov. 17th
F. S. Ransom.

Loudon Ridge, N. H .... Sunday, Nov. 10th
Sandwich (Vitum Hill) .... Sunday, Nov. 17th
West Lebanon (where A. P. Watson appoints) evenings, Nov. 27th and 28th.
Rochester .... Sunday, Dec. 1st
Newcastle .... Sundays, Dec. 8th and 15th
E. S. Moulton.

Gardiner, Me., Conference .... Friday, Nov. 8th
Bowdoin, Me .... Sunday, Nov. 17th
Saturday, 2½ P. M., Conference.
Bristol, Me. (as the Brn. may appoint) Thursday evening, Nov. 21st. Will Bro. Hathorne meet me on the road Friday? I shall be on foot.
Cushing, Me .... Sunday, Nov. 24th
St. George, Me., Tuesday evening, Nov. 26th, and through the week as the brethren may appoint.
H. S. Mitchell.

South Gardiner, Me. (conference) Saturday, Nov. 9th, and over Sunday.
The following week in Gardiner and Richmond, as the brethren may arrange.
Bowdoin, Me. (Dennett school-house) Sun., Nov. 17th
B. Finney.

Collinsville, Ct .... Sunday, Nov. 10th
Alex. Elliott.

Albany, N. H. (Red school-house) evenings, Nov. 1st and 2d, and over Sunday, Nov. 3d.
Lower Bartlett, N. H. (at Bro. Deering's) evening, Nov. 5th, through the week, and Sunday, Nov. 10th, at 10½ and one o'clock.
Upper Bartlett, N. H., Sunday evening, at six o'clock, Nov. 10th, and onward for a few evenings.
L. C. & M. McKinstry.

New Hampton, N. H. (where Bro. W. Wallace may appoint) Sunday, Nov. 10th. D. F. Leavitt.

North Somers, Ct .... Sunday, Nov. 3d
A. Morse.

Canada, P. Q. (where Ela Stevens may appoint) Sunday, Nov. 3d. J. H. F. Varney.

Lawrence, Mass.
S. S. Brewer .... Sundays, Nov. 3d and 10th
C. S. Shattuck .... Sunday, Nov. 17th
A. Ross .... Sunday, Nov. 24th
M. Durfee .... Sundays, Dec. 1st and 8th
Dr. A. M. Higgins .... Sunday, Dec. 17th

Lowell, Mass.
D. M. Leavitt .... Sunday, Nov. 3d
B. S. Emery .... Sundays, Nov. 10th and 17th
H. F. Carpenter .... Sunday, Nov. 24th

Worcester, Mass.
I. C. Wellcome .... Sundays, Nov. 3d and 10th
H. F. Carpenter .... Sunday, Nov. 17th
H. L. Hastings .... Sunday, Nov. 24th

Springfield, Mass. (Franklin Hall).
Dr. A. M. Higgins .... Sunday, Nov. 3d
A. A. Phelps .... Sunday, Nov. 10th
J. S. White .... Sunday, Nov. 17th

Haverhill, Mass. (New Hall.)
Allen Damon .... Sunday, Nov. 3d
W. W. Sutherland .... Sunday, Nov. 10th
Joseph W. White .... Sunday, Nov. 24th
D. M. Leavitt .... Sunday, Dec. 1st

Chicopee Falls, Mass.
E. Phelps .... Sunday, Nov. 3d

Manchester, N. H.
M. Durfee .... Sunday, Nov. 3d and 10th
John Couch .... Sunday, Nov. 17th
D. M. Leavitt .... Sunday, Nov. 24th
A. Ross .... Sunday, Dec. 1st

Portsmouth, N. H.
Geo. W. Burnham .... Sunday, Nov. 3d
C. Goodrich .... Sunday, Nov. 10th
Hiram Munger .... Sunday, Nov. 17th

Seabrook, N. H.
D. F. Leavitt .... Sunday, Nov. 3d
Allen Damon .... Sundays, Nov. 10th and 17th
T. W. Piper .... Sunday, Nov. 24th
Joseph Pinkham .... Sunday, Dec. 1st
E. S. Moulton .... Sundays, Dec. 22d and 29th

Great Falls, N. H. (Franklin Hall.)
C. S. Shattuck .... Sunday, Nov. 3d
W. M. Harmon .... Sunday, Nov. 10th
J. W. White .... Sunday, Nov. 17th
C. S. Shattuck .... Sunday, Nov. 24th

Rye, N. H.
D. M. Leavitt .... Sunday, Nov. 17th
Wm. W. Sutherland .... Sunday, Dec. 8th

Concord, N. H. (City Hall.)
T. W. Piper .... Sunday, Nov. 3d
H. L. Hastings .... Sunday, Nov. 10th
Milo Durfey .... Sunday, Nov. 17th

Exeter, N. H.
W. W. Sutherland .... Sunday, Nov. 3d
T. W. Piper .... Sunday, Nov. 10th
C. Goodrich .... Sunday, Nov. 17th
C. S. Shattuck .... Sunday, Nov. 24th
Dr. A. M. Higgins .... Sunday, Dec. 1st

Hampton, N. H.
W. M. Harmon .... Sunday, Nov. 3d
T. W. Piper .... Sunday, Nov. 17th
Wm. Sutherland .... Sunday, Nov. 24th

South Rochester, N. H. (Chapel.)
F. H. Varney .... Sunday, Nov. 3d
J. F. Chamberlain .... Sunday, Nov. 10th
J. G. Smith .... Sunday, Nov. 24th

Portland, Me. (Union Hall.)
W. C. Stewart .... Sabbath, Nov. 3d
C. S. Shattuck .... Sabbath, Nov. 10th
C. Goodrich .... Sabbath, Nov. 24th
Jared Whitman .... Sabbath, Nov. 17th

Biddeford, Me.
L. Boutell .... Sunday, Nov. 3d
T. L. Churchill .... Sunday, Nov. 10th
Geo. A. Streeter .... Sundays, Nov. 17th and 24th
Wm. C. Stewart .... Sunday, Dec. 1st
A. Ross .... Sundays, Dec. 8th and 15th
D. M. Leavitt .... Sunday, Dec. 22d
Anna E. Smith .... Sundays, Dec. 29th and Jan. 5th

Pleasant Valley, Ct.
Alex. Elliot .... Sunday, Nov. 3d
Z. D. Baird .... Sunday, Nov. 17th

Scitico, Ct.
Alex. Smith .... Sunday, Nov. 3d
R. Stark .... Sunday, Nov. 10th
E. L. Crumb .... Sunday, Dec. 1st

Sabbaths in Savoy, Mass., till Nov. 3d.
Philadelphia, Pa., corner of Ninth and Spring Garden Sts., and also Camden, N. J., four Sabbaths, commencing Sunday, Nov. 10th, and also through the week as may be arranged by the brethren.
Washington, D. C. (Council Chamber, City Hall) protracted meetings two weeks, commencing Sunday, Dec. 8th. H. K. Flagg.

Campville, Ct. (as Bro. Elliot may arrange) Sunday, Nov. 3d.
Ansonia, Ct .... evenings, Nov. 5th and 6th
Woodbridge, Ct. (at Clark's Hotel) evenings, Nov. 7th and 8th.
New Britain, Ct .... Sunday, Nov. 10th
Z. D. Baird.

North Sutton, N. H. (at my house) first Sunday in every month. A. S. Williams.

New York City.
Advent meetings at 138 W. 24th street, every Sunday, at 10½ A. M. and 3 and 7½ P. M.; also Monday, Wednesday, and Friday evenings. T. J. Cox, 273 W. 22nd street. At 405 Grand street, preaching every Sunday, at 10½ A. M. and 3 P. M. Prayer meeting at Sr. Bellows', 28 Norfolk street, every Tuesday evening. Preaching brethren are invited to correspond with Bro. Cox, as above, or with me—H. A. King, *Bible Banner* Office, 14 Murray Street.

Kennebunkport, Me. (Advent Chapel.)
Preaching the first Sunday in each month by Eld. Wm. H. Mitchell. The remaining Sundays for the present by the Pastor, Wm. C. Stewart.

Gardiner, Me.
Meetings are held regularly Sundays, also Wednesday and Friday evenings, at Military Hall, Water Street. The servants of Christ, who feed the flock, are invited to come and help us. Correspond with Wm. Gilbert, or J. Thomas, Jr.

Philadelphia, Pa.
(*Brandywine Street, between 15th and 16th, and between Spring Garden and Green Streets.*)
Meetings every Sunday, at 10½ o'clock A. M. and 7½ evenings. Also Wednesday and Friday evenings.
J. N. Wilfong, Cor. Sec.

Providence, R. I., Lester's Hall, corner of Knight and Cranston Streets.
Sunday, Sabbath school at 10 A. M. Preaching at 3 and 7½ o'clock. Prayer meeting Wednesday evenings.
M. R. Fichtenplace, Pastor.

The Church in Pleasant Valley, Ct., is to be supplied with preaching once in two weeks for one year, and preachers will please correspond with E. M. Ripley, Cor. Sec. O. Jones, for the Church.

Portland, Me. (Union Hall.)
Meetings are now held in Union Hall, on Free Street, entrance nearly opposite the Baptist church. Brethren will please correspond with H. C. Freeman, 62 Green Street, H. C. Freeman, D. F. Seamman, James Berry, Church Committee.

Philadelphia, Pa. (*Adv. Chris. Church, corner of Ninth and Spring Garden Streets.*)
Meetings are held every Sabbath at 10½ A. M. and 7½ P. M. Prayer and conference meeting Friday evenings. F. H. Burbank, Pastor.

Biddeford, Me. (Advent Chapel, Hill Street, near Pool Street.) Meetings every Sunday, at 10½ A. M., 2½ and 7 P. M. Also, prayer meetings on Wednesdays and Saturdays.

Business.

Notes to Correspondents.

☞ We cannot discontinue or send your orders, unless you give us the POST OFFICE and STATE in PLAIN LETTERS.

☞ Mrs. T. M. Shepherd—The book referred to, if by Bro. W. McDonald, is "New Testament Piety." Price $1.00. For sale at this office.

S. C. Wellcome's P. O. address hereafter will be Kasota, Le Sem Co., Minn.

☞ Money Letters.

☞ This week, and onward, we purpose to publish a list of all letters containing money for the *Crisis*, forwarded by those who send for *other* parties. Those who send money for *themselves* to pay for the *Crisis*, will find the date to which their money pays on the colored slip of paper attached to the *Crisis*. If the date is not changed within three weeks after sending the money, write immediately. The receipts for books and tracts will be acknowledged as usual. When *all* the books and tracts ordered at any one time are not received, look at the "Notes to Correspondents" for the reason. Ag't.

Names of Persons sending Money for Others.—Elder J Raymond, J Blinn, Geo. W Weeks, Mrs. A Hardy, P F Willoughby, A B Howard, J H F Varney, M S Reed, F M Williams, P A Smith, R Phinney, E Cotton, C Lovis, P Rogers, A Powers, E W Waters, G W Place, M R Miles, A J Young, S M Witham, Wm L Himes, R N Chaffee, L Shepard.

Cash Received for Books and Tracts.—B Dow $1.00, C F Churchill 40c, S Gage 66c, Thos. Hargrave $3.00, Wm. Baker $1.35, G L Wood $3.50, Mrs. S Sherman 10c, C Borrow 25c, C Lovis 25c, M R Steele $1, W H Swartz 30[illegible], Hurlbut $1.20, W F Church $1.00, H A [illegible], R C Brown $5.00, C W Terry $1.00, A J Young 50c, S M Lum 35c, E B Crockett 20c.

Books and Tracts Sent.—By Mail—S Harper, D Weaver, J C Hoyt, W Hines, C F Churchill, B Dow, S Gage, T Hargrave (2 pack), A G Newcomb, Mary A Hardy, W Baker, S Sherman, C Lovis, C S Browne, M R Steele, C W Terry (2 pack), A J Young (2 packages), W H Swartz, H A Olmstead, W F Church, G B Hurlbut, R C Brown, R L Harris, R H Bateman, D Sears, S M Lum, J M Tozier, E B Crockett.
By Express—A P Moore, J Tierney.

Articles Received.—H B Sevey, W R Chandler, L B Miller, B Perham, S E Teeple.

Boston Wholesale Prices.

CAREFULLY CORRECTED EVERY TUESDAY.

Tuesday, Oct. 22nd, 1872.

FLOUR AND MEAL.		Mess	15 75 @16 00
St. Louis ext.	7 00 @ 8 00	Prime	11 25 @12 00
Medium	9 00 @10 00	Lard, tcs. ℔ lb	9 @ 10
Choice ext	10 50 @12 00	Hams, smoked	14½ @ 16
Western sup	5 25 @ 6 00	Hogs, dressed	7 @ 7½
Com. ext.	6 75 @ 7 75		
Medium do	8 00 @ 8 50	LUMBER—	
Choice do.	9 00 @10 00	Clear Pine	33 00 @65 00
Illinois and Indiana—		Course Pine—	
Choice ext.	9 00 @10 00	No. 5	21 00 @24 00
Canada sup.	7 50 @ 8 00	Refuse	17 00 @18 00
Com ext.	6 25 @ 7 00	Shipp'g bd's	20 00 @25 00
Medium do	7 50 @ 8 00	Spruce—	
Choice	8 50 @ 9 75	Nos. 1 & 2	17 00 @18 00
Milwaukee and		Refuse	10 00 @12 00
Minnesota	7 50 @ 9 25	Hemlock Boards—	
Southern sup		Nos. 1 & 2	13 50 @14 00
Extra	7 00 @ 7 50	Refuse	9 00 @10 00
Choice Balt	10 00 @11 50	Flooring Boards—	
Michigan and Ohio—		Nos. 1 & 2	30 00 @38 00
Common to		Refuse	20 00 @24 00
choice	9 00 @ 9 50	Clapboards—	
Rye Flour	5 00 @ 5 50	Extra Pine	@60 00
Corn Meal	3 45 @ 3 50	Do clear	@55 00
Buckwheat	3 60 @ 3 75	Do. No. 1	30 00 @35 00
Oil Cake, ℔ ton	@ 50 00	Sap extra	@50 00
GRAIN—		Sap clear	@45 00
Corn, ℔ 56 lbs—		Spruce	40 00 @50 00
Southern yel	72 @ 73	Shingles	2 25 @ 6 25
Western mix	71 @ 72	Laths	2 25 @ 2 75
Western yel	72 @ 73	WOOL—	
Rye	85 @ 90	Ohio and Pennsylvania—	
Barley	75 @1 10	Picklock	65 @ 70
Oats	41 @ 58	Choice XX	63 @ 65
Shorts, ℔		Fine X	60 @ 62
ton	23 00 @00 00	Medium	63 @ 65
Fine Feed	24 00 @25 00	Coarse	58 @ 60
Middlings	24 00 @25 00	Michigan—	
		Extra and XX	58 @ 62
HAY—℔ 2000 lbs—		Fine	58 @ 60
Eastern and		Medium	61 @ 63
Northern	26 00 @29 00	Common	58 @ 60
At City Scales—retail.		Other Western—	
Country Hay—		Fine and X	58 @ 60
℔ 100 lbs	@ 2 25	Medium	61 @ 63
Swale Hay	11 00 @00 00	Common	57 @ 58
Straw, 100 lbs	1 25 @ 1 60	Pulled—	
New York	1 25 @ 2 00	Extra	55 @ 70
PROVISIONS—		Superfine	52 @ 75
Beef, Mess—		No. 1	40 @ 50
West. ext.	11 00 @12 00	Combing—	
West. mess.	10 00 @11 00	Fleece	70 @ 75
Family ext.	14 00 @15 50	California	25 @ 55
Pork—		Texas	35 @ 45
Ext. clear	18 00 @19 50	Canada	55 @ 65
Clear	17 00 @18 50	Smyrna, wash.	30 @ 45
		Unwashed	18 @ 44

WORKS BY I. C. WELLCOME.

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I. C. WELLCOME, Yarmouth, Me.

PATIENCE.

Toil on, O troubled brain,
With anxious thoughts and busy scenes opprest;
Ere long release shall reach thee. A brief pain,
Then rest.

Watch still, O heavy eyes,
A little longer must ye vigil keep;
And lo! your lids shall close at morning's rise
In sleep.

Throb yet, O aching heart,
Still pulse the flagging current without cease;
When you a few hours more have played your part,
Comes peace.

LETTER FROM ENGLAND.

(From our English Correspondent.)

Mr. Editor:—The impressions I received from the first appearance of the country after America were not of the most favorable kind. The morning we landed was a very inclement one. A drenching rain was falling, and the wind blew cold—so different to the United States, where, but a few days before, I had been half broiled beneath the sun. But one thing struck me as a novelty, and that was the fulsome attention given to us by men waiting to be hired as porters, etc. It almost amounted to servility. Taking cab and driving to the Caledonian station for home, I met at that railway depot our Bro. White, of New Bedford. He came over a few weeks ago with Bro. Geo. A. Brown, for a trip, and was just returning by the steamer *Europa*, of the Anchor line. His hurry to be on board only gave us opportunity to exchange a few words of greeting, and saying "Good bye," we separated for home. The bell rings, and now it is near ten o'clock A. M. The train leaves at that hour, so we must make haste and get our places. I took my place in a box—for nothing better than box was it—in one of the railway carriages. I looked around. There were no cushioned seats; no comforts whatever. It was merely a means of conveyance. But I must give you some description of the railway accommodation of the country. The cars are not built as in America. You can walk the whole length of a train in the States. Not so in staid England; for you cannot go through even a single carriage. They are divided off into compartments—boxes. Partitions are built up between these compartments, and they will hold perhaps a dozen passengers each. The cars are probably one third shorter than those of the United States, and are raised on high wheels. The speed of travel in England is far greater than in America, the rate of many of the trains, inclusive of stoppages, being more than thirty miles per hour. A guard showed me into one of these boxes, and I exclaimed—"Do you call this fit for human beings? Do you mean to say I am to travel in this cattle box? I am from America, and we would hardly put our dogs into such a place as this. But I presently remembered we were in Britain, and that in this land—this perfect hive of industry—men were so occupied with work, and the provision even of necessaries, that they could not be looking after such *trifling comforts!* So I sat back, and began stoically to brace my nerves against the circumstances, till near the time for the train to start, when the compartment received an accession, in the shape of a clergyman, his wife, and son, and another gentleman. All to once we began to move. The rain was falling outside the depot, and beating on the top of the cars. As they moved out it poured in through the centre of my box till there was quite a pool of water in the centre of the compartment. We spoke to the guard at the nearest way station, who re-adjusted a circular piece of wood at the top of the carriage, and the trouble was obviated. I thought I would try to sleep; for nearly fifteen days travel had slightly wearied me. So, laying backward, I commenced to coax the stupifier, when—drip! drip! drip!—what was it? I looked up, and found that the rain had penetrated between the chinks of our car roof, and was wetting me in my cozy corner. I cleared out of my position at "double quick," and sought a better place. Looking opposite to me, I saw the clergyman's wife. She had leaned her arm against the window, and taking up her sleeve, lo! it was soaked through. We had certainly got into a bad car.

By and by, to shorten the journey, I began to talk to my fellow passenger clergyman. I told him my occupation in America—preacher of the word; and told him I was now come to England to mission on *faith*. He could not understand the principle of going out *without salary*. Faith in God, who clothes the field, and paints the flowers, and gives verdure to the plant, and will see to it that all *his* servants are fed, was a thing eminently pretty and theoretical with him, but far from practical. No salary! was positively an innovation. I said, "When the Lord Jesus called me to preach, I did not make stipulation or agreement with him for so many hundred pounds a year. No; the *hireling's* service was not what I sought. Jesus had said, 'Ye are my friends,'" and I felt toward him as a friend seeking the interest of a friend. He gave me what was right. So that sometimes I abounded, and then again was in want, which enabled me to preach truly because experimentally. He had always cared for me, and always would. And though I had not a cent guaranteed *for the gospel work*, yet he would provide. We talked on this point for a long time, and finally got on to the nature of man; the unconsciousness of the dead; the reward of the righteous and punishment of the wicked; the kingdom of God at hand, and all those specialities which characterize us as a people. I need not say that the truth was mighty, and I do have some hope that it may spring up. I was rather amused at the self-confident manner of the ministry here; its seriousness and tenacity for mere assertions of their own; and had to tell the minister, my companion, that all his pretty anecdotes and grave speeches weighed nothing with me, because opposed to the word of God. He thought I had probably been influenced as a young and inexperienced man into these heresies (as he called them); but when I assured him that the immortality of the soul and kindred fallacies had been by early teaching worked into the bone and marrow of my being, and that I had gone to the Book to fortify myself against the truth, but was convinced by the word of God against any pre-conceptions, he marvelled.

But I will not tire you and yours by the little events of the way. Suffice to say, I got home safely. It was Sunday, and I wished to hear the word of the Lord, so in the evening I attended the Baptist church. A foreign-going missionary supplied. His subject was home; and he had for his points—the family, the retinue, and the estate. But the family went home as ghost-men. The retinue were angels, which were spirits. And, alas, for the estate! God, said he, had rolled out the stars into the skies as croquet-balls are rolled out at the beginning of a game. The estate was somewhere up there. Whether it was in the planets, or the fixed stars, or the nebulæ, he did not definitely say, at first. But he asked us to think of an ocean studded with islands; the blue sky was the ocean; the stars the islands. I did not, however, exactly learn whether we were to cruise about among these island in ships, or not. Finally, however, he said, "Beyond them all was our Father's home," so that I suppose that was where we went. The estate—Abraham's farm. The world for our home—the new heavens and earth—dwelling in the house of the Lord, was not even hinted at. It seemed he had every thing but the truth. The language was good; but feeling with my heart the whole theme, I found it tame and soulless. I went home heavy—sad.

On Thursday last, I attended another meeting. One of the deacons preached from—"I am he that liveth and was dead, and behold I am alive forevermore," etc. I sat in my seat with uneasiness, and I am not quite sure if a low groan of pity did not escape from me. He said Christ was God. He was always the eternal life. He had never died (in direct contradiction of his text.) Only the shell of Jesus had died; only his mortal part expired on the cross. But Christ still lived on in *hades*. ("Christ *died* for our sins, according to the Scriptures"), and many other monstrous things, which gave me the impression that he had not *savingly* realized the atonement. And if, indeed, only the shell of Jesus was broken for an immortal part to escape the penalty, then only shells are redeemed, whilst the *real man* remains amenable to the law, and has no redemption purchased for it. It is time for God to work, and he is working through his people. They will not keep silent. God prompts, God directs, God disposes to labor, and we are about to drive in the plough of the word, though it upturn the soil of the mind, and show every weed of the enemy's planting.

Yesterday, trusting in the Lord, I went and engaged a hall for three months. It is a new and splendid place. We are to have it Sunday afternoons and evenings, and on Wednesdays. It will cost some money, and there are only three or four of us to bear it; but one brother volunteers to go without food to help meet it. We shall not beg for it; but the Lord, whose is the gospel and the work, will probably for his name cause some to be disposed to help. We ask you to pray for us. Pray earnestly, constantly, and in faith, that God may help mightily.

TLE WAY TO BE HAPPY.

J. W. THOMAS.

The first step in the road to happiness is to pray. Make things all right with the Lord. Multitudes to-day are seeking happiness, but they are seeking it in the wrong way. They never will find it until their hearts are right with God. They have sinned and they know it, and God knows it, and they never need look for a happy heart until they first have a *pure* heart. Holiness comes first; then happiness. The wisdom that is from above is first pure, then peaceable. This is God's order. He will not bless us in our sins, but he calls upon us to repent and pray, to confess and forsake our sins, and then we shall obtain mercy. If we regard iniquity in our hearts we might as well whistle as to pray, for God will not hear us; but when we come to him in sincerity, then he will listen to our cry and bestow upon us the blessing we need. As long as we carry about within us a guilty conscience, it is impossible to be happy. There may be transient flights of joy, as sometimes seem among the gay pleasure lovers, but within there is sorrow and unrest. Guilt in the heart spoils the happiness of life. It is like a worm in a tree constantly eating at the very core of its life and causing the beauty of its foliage to wither, fade and die.

Would you be happy, get rid of the poison of sin. Flee to the open fountain of a Savior's blood. Pray God for the sake of his Son to cleanse you from all sin, and give you a pure heart. When this is done a sweet and heavenly peace will fill your soul. No longer tossed and distressed like the ocean in a storm, but calm, peaceful and happy as an infant sleeping on its mother's bosom. The best way to get through the world is to be constantly taking everything to God in prayer. Are you troubled and perplexed? Do a multitude of cares press upon you? Cast your burdens on the Lord. *He* careth for *you*. Let your faith cling to the promise, "I will never leave thee nor forsake thee." We should be like the old colored woman, who, when persecuted, only replied, "I must tell the Lord." Ah! this is the secret of a happy life, "Tell the Lord. Pray. Believe.

"O what peace we often forfeit,
Oh what needless pain we bear,
All because we do not carry,
Everything to God in prayer.
Can we find a friend so faithful,
Who will all our sorrows share?
Jesus knows our every weakness,
Take it to the Lord in prayer."

When Moses had been above with God, his face shone; and it is only when we commune much with the Lord that our countenances will be lit up with the heavenly radiance of peace within.

Another way to promote happiness is to *sing*. Singing is one of God's best and choicest gifts. How dark this world would be if there were no sweet voices to sing. All nature sings. Even now as I write the birds are chirping and singing around the old farm house door. How happy they seem to be. I thank God for the pretty birds. They teach us how to be happy. How can a Christian lounge in bed until the sun is three or four hours high, when the sweet little birds are picking out their notes by the first streaks of the morning light. Away with this lazy, sour, gloomy, long-faced religion. Up and out ere the sun shines in at thy window, and the birds cease their morning song. God's religion makes us happy. He puts the sing into our hearts and bids us go on our way rejoicing. Are you cast down and discouraged? Do dark shadows hang over your pathway? Sing. Wake up the mirthfulness of your nature. Be cheerful. Singing praises to God will drive the devil, and fill your heart with joy unspeakable. How happy David was. Hear him—"Be glad in the Lord, and rejoice, ye righteous; and shout for joy all ye that are upright in heart. Rejoice in the Lord, O ye righteous; for praise is comely for the upright." "Sing aloud unto God our strength; make a joyful noise unto the God of Jacob." "O," says one, I am no singer. I cannot carry a tune." Well, then make a "joyful noise" unto God. Give vent to the emotion of your heart. Praise God.

When overwhelmed with sorrow David would pray and sing until the darkness fled away and the light of God's countenance shown around him once more. The Lord was his light and his salvation. He gave him songs in the night. Paul and Silas with bleeding backs and aching limbs prayed and sang praises at the midnight hour, until the old prison was lit up with the glory of God. Martyrs have sung in the midst of flames and shouted praises to God with lips quivering in death. We have visited the hovels of the poor, the sick, and the dying, and have found them rejoicing in a Savior's love. When we think how much others have suffered before us, and how happy they have been in the midst of all their afflictions, can we ever be fretful or unhappy?

Let us rather sing and give thanks, and show by so doing that we are followers of them who through faith and patience inherit the promises. Do you want your children to be happy? then let them sing. Do you want your home circle to be beautiful and lovely as a garden of flowers? then make it attractive and cheerful. Do you want your prayer meetings to be seasons of joy and refreshing? then sing in the Spirit. Do you want your own heart to be a well-spring of joy, pouring its stream of gladness all around? then let the word of Christ dwell in you richly in all wisdom, and sing and make melody with grace in your heart to the Lord.

TWENTIETH ANNUAL MAINE S. A. C. CONFERENCE.

Oct. 8th, 1872, was a very rainy day. We had appointed to meet in conference in Bath, but only Eld. John Ridley arrived, direct from Iowa, and preached to the few who assembled in the evening. 9th, at nine A. M., several brethren arrived, and spent the forenoon in prayer and conference. At two P. M., others arrived, and an hour was spent in social meeting. The Lord gave us a special blessing, cheering and strengthening all present. The President then called the meeting to business, when the officers for the coming year were elected. Eld. C. Goud, President. Eld. F. A. Baker, Vice President. Eld. I. C. Wellcome, Secretary. Eld. W. H. Mitchell, Treasurer. Elds. R. R. York, J. A. Libby, and Jesse Gay, Executive Board. I. C. Wellcome, F. A. Baker, D. W. Griffin, E. M. Haggett, Jared Whitman, Tent and Mission Board. I. C. Wellcome, Tract and Mission Agent. Elds. W. H. Mitchell, F. A. Baker, J. A. Libby, Committee on Ordinations. Adjourned.

10th, met at nine A. M. After prayer the subject of tract distribution and mission work was discussed, and the use of money for the work. The agent was instructed by conference to issue a circular suitable for subscriptions, and appoint sub-agents throughout the State to solicit subscriptions and membership of our mission society for mission and tract work.

The case of T. P. S. Hampson was called up, and the following action taken:

Whereas, it is known that T. P. S. Hampson, of Biddeford, has left the State under circumstances which develop the fact that he is not worthy of the christian name. Therefore, *Resolved*, that we withdraw our fellowship from him, and instruct the Secretary to erase his name from our records.

The following paper was read and adopted: Whereas our beloved, faithful brother, Elder Thomas Smith, of Bangor, has been laid by from service for more than a year, and through infirmities of age is suffering in weakness and fast sinking to death, we wish to express our sympathy for him and his faithful wife, and to solicit the attention of those who have this world's goods. Although he enjoys the hope of Jesus' speedy coming to give him eternal life, he has no income, and but small means to sustain them during their mortal life. We therefore commend their case to the christian charity of all our brethren, trusting they will not allow them to suffer for the necessities of this life.

The tent and mission committee report. We found that most of the ministry in Maine were so occupied in preaching in their respective fields, while some were much engaged in their various trades to earn an honest support, or to add to their property, they could not be persuaded to travel with the tent. The tent was called for by brethren in Casco, and was pitched there three days in July. Excellent meetings were enjoyed, and several believers baptized. Brn. Whitman, Gay, and Wellcome did the preaching. The tent was pitched and occupied on the camp-ground during the campmeeting at Mechanics Falls, and was very serviceable for large meetings, and to lodge strangers. Many excellent meetings were enjoyed in it. It was pitched in Oxford in Sept., and meetings held ten days, during which we had four rain storms. Bro. and Sr. Taylor held a tent meeting in this place last year, and the good results are seen. A good company of believers and workers has, by the blessing of God, been raised up by that effort, followed up by the labors of Brn. Whitman, Libby, Gay, and others. We found them looking for the Lord, and ready to work for the salvation of others. Our meetings were well attended. The Lord blessed our effort and awakened new interest, greatly strengthened believers, and made deep impression on the hearts of others. Some members of the Methodist church were in constant attendance, and worked with us, confessing new light and benefits by our meetings. Others heard candidly, and will be more interested in their Bibles, and be benefitted by what they heard. I. C. Wellcome, A. W. K. P. and Stephen Taylor did the preaching. The expenses of each meeting were met, and we have no financial report to make. I. C. Wellcome, Chairman of Committee. Report accepted.

Tract and Mission Report.—The Agent had bought tracts, $30; received of Eld. F. A. Baker, tracts, $50; received of Sydney Hall, tracts, $20; total, $100. Distributed tracts to the amount of $60.50; tracts now in hand, $39.50; due the agent on 1871 account, $28.78; paid for tracts this year, $30; paid two express bills on tracts, $2.25; total, $61.03. Collected on mission membership, $29.55; the Treasurer reports in hand, $19.38; total, $48.93; due the Agent, $12.10. Collections on mission memberships are—at Auburn $1.25, Bangor $1, Bath $11.50, Buckfield 50c, Hartford $2.30, Kennebunk $5, Livermore $1, Lewiston $1, Sumner $3, Topsham $2, Yarmouth $1. Total, $29.55.

Treasurer's Report.—Received money collected by Eld. J. A. Libby, $6; Sr. Morse, Portland, $9.88; Sr. Merrill, Hollis, $3.50,—$19.38. Total receipts of Agents and Treasurer, $48.93.

11th. Friday, A. M., met at nine o'clock. After prayer, the Secretary read an interesting letter from Eld. L. T. Cole, now settled in Oneida, Ill., in which was a request for dismission from this conference to join the A. C. Conference of Southern Ill.

Eld. J. Ridley being about to move to Manchester, Iowa, also requested to be dismissed to join the Northern Iowa A. C. Conference. On those requests the conference took action thus: *Resolved*, that Brn. L. T. Cole and John Ridley be dismissed from this conference, and that we herein recommend them to our brethren in the west as faithful and reliable ministers of the gospel of Christ. The Secretary read a letter from the R. I. and Eastern Conn. A. C. Conference, commending Eld. C. H. Sweet, of Bonny Eagle, who has moved into Maine, and desires to join our conference. Brn. G. W. Howard, of Lowell, and G. F. Haines, of Biddeford, were also proposed for membership, and the above three were received by a unanimous vote.

Advice to churches. Believing it to be injurious to the cause of Christ in this State for churches to countenance the labors of ministers who use their influence to sustain factions and side issues, therefore *Resolved*, that we recommend such churches to give no countenance to such preachers as persist in such a course. Adopted.

Campmeeting Committee Report. The chairman made a verbal report, stating that they had improved the ground and stable, and built a boarding house at Mechanics Falls, incurring some two hundred and twenty dollars expense, which was met by the contributions at the late meeting. They had held the largest, most interesting, and best meeting this year they had ever held, and believed it would result in much good. There were circumstances which indicated to them that it was not best to hold a campmeeting in Pittsfield this year, and they had refrained. Yet it was thought advisable for the interest of the brethren and cause east to sustain a campmeeting among them, and they purpose, if time continues, to hold one next year at Pittsfield or vicinity.

Ordaining Speakers. The subject of indiscreet action of ministers who ordain men as preachers without consulting their brethren in the ministry came up, and was freely discussed. Some curious cases were related, and the general opinion was that Paul's counsel was good—"Lay hands suddenly on no man." All agreed that there is no necessity of ordaining men not called of God to the ministry, nor of ordaining such as are, until there is good proof of that fact. Let there be wise action.

Tobacco. The following was discussed and voted: Inasmuch as we know that the habitual use of tobacco is injurious to the physical, mental and moral powers of man, is obnoxious to many, offensive to good society, opposed to cleanliness "of the flesh and spirit," extravagant in expenditure, wasteful of the Lord's money, and destructive to christian influence; therefore we affectionately and earnestly entreat our brethren and sisters to refrain from using it. We, as a people, have made high professions of advanced positions in Bible knowledge, self-denial, and personal sacrifices, above other sects; how then, if we do not seek to reform in this matter, shall we construe the fact that our Methodist and Free Baptist brethren, in their late conferences, have passed strong resolutions against the use of tobacco, refusing to hereafter receive any more ministers into their conferences who persist in using it. Are they not far in advance of us in this effort for reform?

Free Masonry. A telling resolution was read on masonry, and discussed, which let some daylight in upon this "work of darkness." It did not pass, *but it gave relief*. Conference passed a vote of thanks to the brethren and friends of Bath for their kindness to us. It was voted to publish this report in the *World's Crisis* and in the *Advent Christian Times*.

Afternoons and evenings were devoted to preaching and exhortation, and were seasons of deep interest. Brn. Ridley, Mitchell, Gay and Wellcome preached. We all felt that our work is of the greatest importance, and is soon to close by the coming of our glorious Lord, to give eternal life and rest to his church.

Oct. 18th, 1872. I. C. Wellcome.

"WHAT IS TRUTH?"

"What is truth?" was asked many years ago in the midst of solemn and trying scenes. It has often been asked since that time, and to-day we often hear the inquiry, and very many have been the answers. I am told by one *this* is truth, by another the opposite. I go to one place and a good brother (for I have no reason to doubt the honesty of his heart) says I must believe this, for it is dispensational, sanctifying *truth*, that has been hid in the darkness of papal night, and now in these last days, when knowledge is increasing, brought to light; the belief of which will sanctify and thus prepare the bride for translation. I go to another place. Opposite positions are taken, and still new ideas are advanced, the rejection of which places us outside the pale of their ideal church; and so on until I can number several different positions taken by equally good and honest souls, so far as I can judge.

And again we ask—What is truth? Shall we, because there *seems* to be such a harmony in the word of God, and our belief is so very precious to us, be so bigoted as to conclude that all others *must* be wrong? We have been mistaken in some things in the past, perhaps we may be again; or it may be that some others have truth that we have not discovered. That we may yet learn something not now understood by us.

Good and wise men have differed, do still, and probably will. Our belief though dear to us is not the standard. We are not infallible, we may err. Let us make a distinction between "the truth" and *our belief*; the doctrine of Christ, and our opinion of it. We are not required to be perfect in knowledge. If so, many of us, and I think all would be without hope to-day. But thank God we may know and believe the love that God hath to us." God is love, and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment, because as he is so are we in this world." And still we ask What is truth? If we are to be sanctified through the Spirit and belief of the truth (and thus saith the word) we must know what it is. Let Jesus answer—"I am . . . the truth," as well as the way, "and the life." When we embrace Christ do we not embrace the truth?

Is not Christ the embodiment of all truth? In possessing Christ do we not virtually possess all? In receiving Christ there is in us a willingness, at the loss of all things, to be taught by him as the truth is in Jesus, and so learn Christ. Eph. 4: 20–24. And we desire so to walk in the truth that those around can testify of the truth that is in us. 3 John 3: 4. And possess the witness of the Spirit because the Spirit is truth, loving all, not in word or in tongue, but in deed and in truth. I would say to all the dear saints whom I love in the truth, and not I only but all they that have known the truth for the truth's sake, which dwelleth in us and shall be with us forever, "Grace be with you, mercy and peace from God the Father and *from* the Lord Jesus Christ, the Son of the Father in truth and love." 2 John 1: 1–3.

"And what is truth should be the word,
And every human soul
Should feel his inmost being stirred
To know it as a whole.
Truth in the triune bosom lay,
And was in part concealed
Till God in Christ, the truth, the way,
Was to the world revealed.
And now sent forth, behold truth stand,
Pointing the way to God,
The only way that God hath planned—
No other can be trod."

Westboro, Mass. L. Maria Brittan.

CHRISTIAN UNION.

Great efforts are made for union among christians, some of which are judicious, some injudicious; some wise, and some otherwise. The effects seem various, and the results uncertain. Perhaps in some cases the subject is not fully understood.

Christ prayed that his followers might "all be one." Not that they might be one for an hour, in a union prayer-meeting, and then separate for ever in various sectarian folds; but one as Christ and the Father are one—one for time and eternity, in nature, character, purpose, life, and glory. This was the union he contemplated, and no union short of this will fully answer the Redeemer's dying prayer.

"But," says one, "different denominations and professors of religion are not thus united." This is very true; but did Christ pray that all "denominations" might be one? By no means; for he made no provision for such denominations, except by way of reproving those who cause such divisions. Did he pray that all church-members in good and regular standing, in evangelical or unevangelical churches, "might be one?" Certainly not, for that would have been praying that there might be concord between Christ and Belial, union between believers and infidels, and fellowship between saints and hypocrites. No such union as this is possible or desirable.

Nor did Christ pray that all his disciples might speak one language, worship in one place, live in one country, wear one kind of clothes, or bear any of those outward marks of unity which would prevent their going into all the world to preach the gospel to every creature, and becoming all things to all men, that they might thereby save some.

But is there no unity possible? Can there be no unity of the one body, in one Spirit, faith, hope, and baptism, and in the one Lord, and one God and Father of all? Is there not a *real* union between the true members of the one body, the branches of the true Vine? Suppose its tendrils do cling to different trellises, and suppose that when moved and racked by winds they may press and chafe against each other, yet are they not from one root? Trace each tendril down, and will you not find unity at the bottom? What if a man's hands do not always clasp each other, does not the head unite them? What if his feet and eyes seem to have nothing in common, does not the common life and the central brain maintain the unity of both?

So the union of christians is vital rather than external. They are united *with* each other *through* Christ; not *with* Christ *through* each othe.r And this bond renders their union with mere worldly professors of religion, all the more impossible. There can be no vital union between live branches and dead ones; nor between degenerate plants of a strange vine, and living branches of the true. There may be a visible union, like the union of the staves in a barrel, which lasts while the hoops hold, and fails when they drop off; but there can be no vital union, knitting and interlacing the growing fibres in a common structure, until the lightnings of heaven can hardly rend them in twain.

Of course this vital union is not like the unions of the world. The world's unions are without heart and soul—a gorgeous feast to-day, and a drunken fight to-morrow; a great jubilation one year, and a sea of blood the next;—a union of Pilate and Herod, who become reconciled to each other, when there is a just man to be mocked, and scourged, and crucified.

The union for which Christ prayed was not a union for exclusive and sectarian ends. It was not an oath-bound secret order, nor a private denominational clique, or combination of men who quarrel in private over the spoils of their ecclesiastical offices, but who present an unbroken front when blandly appealing to the public for money to pay their salaries. It was not a union of castes or classes of Pharisees, "who trusted in themselves that they were righteous, and despised others;" nor of men who by reason of some peculiar opinions had come to be agreed in their theories, notions, and crotchets. It was not a union of men who were willing to love those who would agree to love them, and worship with them, and vote for them, and pay their money into their hands—such unions as these were not considered, desired, or prayed for by the Lord of glory, in that solemn prayer he offered up the night before he died. The union he desired was broader, purer, and deeper—"I in them, and thou in me," that, bound by a common spirit, and a common love, "they may be made perfect in one."

Beloved, do we know anything of this deeper unity? We are one in a common ruin by Adam; are we one in the great redemption by Jesus Christ? We are one in the fallen nature; are we one in the new and resurrection life? We are one in a human brotherhood; are we united in that great family which in heaven and earth adores the eternal Father. Condemned by one law; doomed to one punishment; bought by one blood; perfected by one sacrifice; pardoned by one act of heavenly amnesty; begotten by one living word; soldiers of one army; members of one body,—can we deny our unity in Christ Jesus? Can we deny that his prayer is answered? Can we justify ourselves in anything that tends to exclude from our arms and hearts those whom the good Shepherd welcomes to his fold, or in doing anything to impair the harmony of the people of the Lord? "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord; one faith; one baptism; one God and Father of all, who is above all, and through all, and in you all."—*The Christian.*

Gems.

— Faith is the root from which all the branches of holiness grow.

— Be thankful to any man who reproves you, with whatever spirit he may do it; as thereby you may avoid the same reproof again.

— Prayer without watching is hypocrisy, and watching without prayer is presumption.

— Christ has taken our nature into heaven to represent us. He has left us on earth with his nature to represent him.

— He who looks largest to himself looks smallest to others.

— He who helps others may look to God to help him.

— He who restrains himself from luxury may help others in necessity.

— It is good to have good wages; but half pay is better than nothing, and working for nothing is better than idleness and vice.

— If you wish success in life, make perseverance your bosom friend, experience your wise counsellor, caution your elder brother, and hope your guardian genius.

— Pride goes before destruction; but honor and nobleness and independence of soul are approved of God, and are profitable to man.

— He whose individuality is swallowed up by fashion, folly, or society, has lost that which he may never regain, and without which his life must be a vain one.

Hygiene.

"This is for your Health."—Paul.

OPIUM EATERS.

An inquiry among druggists reveals the fact that there are in New York city about five thousand confirmed users of opium in its various forms of sulphate of morphia, laudanum, and the crude root. The ranks of these inebriates embrace all classes of society, from the lady of Fifth Avenue to John Chinaman of Baxter Street. The drug is sold by many respectable druggists over the counter without a physician's prescription, but, as a general thing, only to known and regular customers, who have become thoroughly used to it. Sometimes a stranger can get it, but it is only because his appearance unmistakably indicates that he is an opium eater.

"You can always tell 'em," said a worthy up-town druggist. "There's something about their complexion and eyes, and about their nervous manner, that tells on 'em at once. They are all 'sure beasts.' They'll pay at first, probably, and then they'll let a little 'stand over' greater, or they'll get full credit and then they won't come any more. They'll go to some other druggist and work it on him."

Sometimes the unfortunate, brought to a low ebb by the cravings of the horrible appetite, will steal all the laudanum he can find in the store. A respectably dressed lady was recently detected by a clerk in a drug store on Third Avenue hiding a bottle of laudanum in her dress. The appetite destroys all moral sense as surely as it ruins all the physical faculties.

It is estimated that each drug store in this city has an average of three daily customers, who buy morphia or opium, and probably as many more who buy laudanum, for the purpose of intoxication. The opium, in its crude state, is sometimes bought and greedily eaten on the spot. "They chew it," says one druggist, "as you would wax." The crude opium, however, is not the favorite form of the drug among the confirmed eaters. It is used more generally, both for eating and smoking, by the Chinese pagans in the dark cellars of the Sixth ward, than by any other class of customers.

It takes longer than morphine to affect the system, and then the principal desire of the inebriate is to betake himself to the gorgeous land of fancies, that delicious garden of perfect rest, to which morphine at once transports him. Sulphate of morphia is the favorite form of the drug, and it is in this state that our New York devotees mainly use it. Some of the doses taken by the "sots" are enough to kill half a dozen men innocent of the habitual use of it. One lady some time ago bought ten grains of it, and drank it off at once without leaving the store. An old gentleman, well known for his old age, is said to be in the habit of taking twenty-five grains of it daily.

A quarter of an ounce of it was drunk at a sitting in a drug store up town, recently, by a man who had an incurable disease, and who admitted that he did not care whether it killed him or only eased the pain. Numbers of wealthy people doubtless buy the article at wholesale, and thus avoid the necessity of a physician's prescription, and also avoid the exposure consequent on frequent applications for it at the druggists. In this way, also, they prevent the possibility of any very close calculation as to the number of hasheesh worshippers in the metropolis; but our estimate, from the rough calculation of druggists, is probably very near the correct figure.—*Sel.*

FALL WEATHER AND WARM BLOOD.

We should never allow ourselves to forget that nature intended us for warm-blooded animals. In this climate of surprising changes, we are very apt to forget it, especially in the fall and spring. At such seasons, when we freeze and simmer on alternate days, there is engendered in us a certain recklessness, which takes no heed of cold or heat, dampness or dryness, and receives all temperatures with the same front, generally a defenseless one. It is certainly very troublesome to change front as often as the weather, and there is a prejudice in American minds against such change, which has a great deal to do with the rapidly increasing population of our graveyards. People like to have some stability of purpose, and if they can have it in nothing else they will try to have it in their dress. They will not make a change until they make a permanent one for the season. No matter how hot it is in the spring, they will wear spring clothes until summer, and no matter how cool it it may be in August, summer clothes must be worn until fall shall actually set in. Thus oft-times suddenly and with sad results we find ourselves approaching the condition of the fishes and lizards,—for the chill, that alert forerunner of disease, is ever ready, in our climate, to take advantage of circumstances.

We suppose that there are no people in the world so indifferent to the demands of the weather as Americans, and one reason of this is that very many of us are ashamed to keep warm. To wrap up and button up, and to put down windows whenever there is a chilling change in the air, argues, to most minds, a namby-pamby eagerness to be well that is repugnant to the hardy American soul. So, rather than be laughed at, we shiver. We prefer tragedy to comedy, the grave to the ridiculous.—*Home and Society, in Scribner's for November.*

Killing Animals.—Many persons would be glad to know how to kill an animal without suffering, and we venture to give the benefit of our experience. We are constantly called upon to destroy horses, dogs and cats, and have little difficulty in doing it. For horses we use a large sponge, say six inches in diameter, thoroughly saturated with cloroform, which is dropped into a bag large enough to be drawn over the horse's nose. It is not desirable to have the bag "air-tight;" for, if so, suffocation is likely to ensue. In two or three minutes the horse is unconscious, and in eight to ten minutes dead, without suffering. For dogs and cats a similar process, using a small sponge and bag; or these animals, with the saturated sponge, may be put in a box admitting some air, when they soon "go to sleep." Seventy-five cents' worth of chloroform will kill a horse, and twenty-five a dog or cat. If one saturation of the sponge does not complete the work, repeat it.—*Our Dumb Animals.*

The white cabbage is the favorite vegetable in China. It is eaten raw as a salad, and said to be equal to the best lettuce, or boiled, in which condition the flavor reminds one of the finest asparagus.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

ONLY A GRAIN OF SAND.

A man who had for years carried an old and cherished watch about him, one day called on its maker, and told him it was no longer useful, for it would no longer keep time correctly.

"Let me examine it," said the maker, and taking a powerful glass, he looked carefully and steadily into the works, till he spied just one little grain of sand.

"I have it," he said. "I can get over your difficulty."

About this moment, by some powerful but unseen power, the little grain, suspecting what was coming, cried out—

"Let me alone. I am but a small thing, and take up so little room I cannot possibly injure the watch. Twenty or thirty of us might do harm, but I cannot, so let me alone."

The watchmaker replied—

"You must come out, for you spoil my work, and all the more so that you are so small, and but a few people can see you."

Thus it is in the home. One cross feeling, one hasty word, one angry look, may mar and hinder the running of the perfect machinery. We may go alone, and with God set again the time-piece; but if we do not trust in his keeping power, how soon the old enemy is on hand to thrust in again the little grain which will impair the works, and hinder the wheels, and present a false face to all who are around! Let us then look to our Savior as one who is able to "keep from us falling," and trust him as the God who will deliver in the temptation and keep the home watch running perfectly.

BIRD LIFE IN THE SOUTH.

The city of Columbia, S. C., on a February day presents to its inhabitants a sight which no other city on the continent affords, in the immense number of birds that people its magnificent shade trees. Thousands upon thousands of red-breasted robins are assembled, as in grand convention, prior to their flight to the North. Jay-birds, blue-birds, and peerless mocking-birds are here in large numbers. The fruit of the sugar-berry tree, the wild orange, the black gum and the varieties of oak, afford them abundance of food.

The robin makes its appearance from further south about the beginning of January, and still remains about the middle of February, when it takes its flight to the north. For the last few days the air is full of them assembling for departure, and to any one who ever witnessed the gatherings of swallows at the north in the fall of the year, preparing for their flight south, this assembling of the robins presents a familiar scene.

It is an interesting sight to see them on the ground in search of food. They move as an army and seem to be under the command of a leader, who, on the slightest alarm, utters a shrill, quick note—instantly the whole flock takes to flight. As they move through a field their numbers are so great they destroy immense numbers of cutworms and grubs. For a moment they stand as in silent meditation, then turning the head to one side, listen, when presently they peck away at the earth, and a worm is brought to the surface, which is quickly devoured.—*Young Folks Rural.*

IF YOU PLEASE.

Boys and girls, we will print for you the last words of the Duke of Wellington, "if you please."

When the Duke of Wellington was sick, the last thing he took was a little tea. On his servant handing it to him in a saucer, and asking if he would have it, the duke replied, "Yes, if you please." These were his last words. How much kindness and courtesy are expressed by them! He who had commanded great armies, and was long accustomed to the tone of authority, did not overlook the small courtesies of life. Ah, how many boys *do!* What a rude tone of command they often use to their little brothers and sisters, and sometimes to their mothers!

They *order* so. This is ill-bred, and shows, to say the least, a want of thought. In all your home talk remember "If you please." To all who wait upon or serve you, believe that "if you please" will make you better served than all the cross or ordering words in the whole dictionary. Do not forget three little words—"If you please."

"Speak gently; it is better far
To rule by love than fear."
—*Young Folks' Rural.*

The Beggars' Bridge.—The following legend relates how a certain Grand Duke of Florence built a bridge without expense to the state: The Grand Duke issued a proclamation that every beggar who would appear in the grand plaza at a certain designated time should be provided with a new suit of clothes, free of cost. At the appointed hour, the beggars of the city all assembled, whereupon the officers caused each avenue of the public square to be closed, and then compelled the beggars to strip off their old clothes, and gave to each one, according to promise, a new suit. In the old clothes thus collected enough money was found concealed to build a beautiful bridge over the Arno, still called the Beggars' Bridge!

The World's Crisis
AND
SECOND ADVENT MESSENGER.

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The World's Crisis
AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 889. BOSTON, WEDNESDAY, NOVEMBER 6, 1872. VOL. XXXVI.—NO. 5.

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The "Crisis" is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

CHRIST IN MAN.

How beautiful the wondrous plan
Of God in Christ, and Christ in man;
Which helps prophetic souls to trace
Bright heaven beneath the human face.

'Tis true he shines in brook and tree,
But brighter shines, oh man, in thee;
Oh, dim not with the shades of sin
The glory which should gleam within.

In thee doth Jesus walk the earth;
In thee he speaks of heavenly birth;
In thee instructs, in thee rebukes,
With wisdom not in earthly books.

Look not to heaven's celestial dome;
In holy hearts he makes his home;
And let it be thy thought and care
To seek, and find, and know him there.
—*Dr. Mahan.*

RESURRECTION AND TIME.

M. CHANDLER.

I wish to express a few thoughts on the subject of the two resurrections, and the time between. The truth is what we need. It will stand. I have noticed the discussions on both subjects, resurrection and time. The resurrection of the just and unjust taking place at the same time, involves a difficulty I am not able to solve. Another thought back of that. If the jubilee commences when the Lord comes, where is the fulfillment of the forty-ninth year Sabbath? The Savior says, "Not one jot nor tittle of the law shall fail, but all be fulfilled." In the law the Sabbath precedes the jubilee. Now, to me, a theory that does not harmonize with all Scripture is not sound. My thoughts may be objectionable to some; I do not claim perfection; but the best I have on the subject are these:—

We read in Hebrews—"There remaineth, therefore, a rest [or the keeping of a Sabbath] to the people of God." Under the law they rested on the Sabbath preceding the jubilee. Now, to harmonize the whole, we read in Ps. 49: 14—"Like sheep they are laid in in the grave [these are wicked]; . . . and the upright shall have dominion over them in the morning." Here we infer that there may be a day for the whole work to be accomplished. Also, there are two resurrections—the upright first. Again—"Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isa. 26: 19. Here we see those who sleep in the dust are the singers, and wake up first, before the earth casts out the dead (those who are condemned already). We now turn to Ps. 92: 7—"When the wicked spring as the grass, and when all the workers of iniquity do flourish, it is that they shall be destroyed forever." Here we have the resurrection of the unjust. They spring as the grass. How does the grass spring up after the winter is past? The earth thaws out, the grass springs up, and the earth looks green. The wicked, having all been dead, the time for their resurrection arrives. Christ speaks, and they all spring forth as the grass, and flourish together, or at one time. It is then they shall be destroyed together. We see that the resurrection of the wicked is distinct from that of the just. So in the New Testament. The Savior speaks of rewards being given at the resurrection of the just. Paul speaks of a "better resurrection." John gives time between the two; also the Psalmist David, as we will show. Now the conclusion.

First, we would remark in reference to time: we understand the Bible to teach three kinds of time; first, our time, twenty-four hours for a day; second, prophetic time, three hundred and sixty-five days, or one year of our time, the length of a prophetic day; third, the Lord's time, one thousand years of our time, the length of God's day; 2 Pet. 3: 8—"one day." We understand by this, that one of the Lord's days is one thousand of our years; hence, it was taught by some of the fathers, at least, that the six days of creation stand for six thousand years for man's probation, and the seventh God rested from his work; so the seventh thousand year for man (righteous) to rest from his work, as God did from his. Heb. 4: 8-10. This we understand is symbolized by the forty-ninth Sabbath, which precedes the jubilee. Now the day of the Lord being one thousand years (our years) long, Christ comes in the morning, wakes the sleeping saints, and changes all the saints together to immortality, as Paul teaches; or, as in Ps. 49: 14—"The upright shall have dominion over them [the wicked] in the morning"; or, as in Ps. 59: 5-7, 11-14—"Thou, therefore, O Lord of hosts, the God of Israel, awake to visit all the heathen [or wicked]; be not merciful to any wicked transgressors"; which would imply complete destruction, when the Lord comes in the morning of the Lord's day. Ver. 6—"They return at evening; they make a noise like a dog, and go round about the city; behold, they belch out with their mouth." Vers. 13, 14—"Consume them in thy wrath, consume them, that they may not be. And at evening let them return." Here we learn that in the morning of the day of judgment, Christ comes and destroys all the living wicked, and raises the righteous dead. In ver. 16 the Psalmist says—"But I will sing of thy power; yea, I will sing aloud of thy mercy in the morning; for thou hast been my defense."

Now we have a harmony in Rev. 20th and 21st chapters, giving us the definite time of the day of judgment, or time between the two resurrections. Rev. 20: 6. The blessed and holy ones have a part in the "first resurrection"; "the rest of the dead" (the wicked, we should infer) shall not live until the thousand years are finished. All that do not have a part in the "first resurrection" will be exposed to "the second death." Verse 7. When the thousand years are expired Satan "shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog [all the wicked], to gather them together to battle; . . . and they went up on the breadth [or surface] of the earth"; were resurrected by Christ, and gathered together for battle by Satan, who brings, or leads, them up around the city. Then the city must have come down out of heaven before this, or Satan could not have led them up around it (the saints at this time are in the city); "and fire came down from God out of heaven and devoured them" (the wicked). In Rev. 22: 15, we read—"Without [the city] are dogs, and sorcerers," etc.; the wicked dead resurrected. Now turn to Ps. 59: 5. The wicked are destroyed in the morning when Christ comes; so they are not. At evening, they come about the city. Now the question—How long the day? Answer—One thousand years.

Maquoketa City, Iowa.

ORGANIZED MATTER.

M. R. PRETTEPLACE.

All matter is organized or unorganized. All organization of matter is for a purpose. An apple tree is organized to produce apples. It may or may not bear apples, but it ought to, for it was organized for that purpose. The eye is organized for vision. It may or may not see, but it ought to, for it was organized for that purpose. If these organs do not perform their proper functions, there must be some defect in the organization, or the matter organized. All physical organizations with which we are acquainted are imperfect. The virus of the curse has had universal permeation, weakening and warping the entire machinery of the earth. Hence imperfect results.

The "organ of memory," located in the centre of the forehead, is organized to give the power of "retaining of past ideas in the mind." (*Webster's definition of Memory.*) Memory relates to ideas, and is not matter. But it is, or it is not, the result of the organization of matter. If memory is the result of the organization of matter, or that portion of the brain called the "organ of memory," then the condition of that "organ" ought to produce a corresponding condition or power of memory itself. A large, thrifty apple tree should produce a large amount of apples. It generally does. A large, well-vitalized brain, and "organ of memory," should produce a correspondingly strong and retentive recollection of the mind. It generally does. A large apple tree produces more apples than a small one, circumstances being equal. A large brain and "organ of memory" remembers more facts, and retains them longer than a small one, circumstances being equal. A small limb of a tree does not produce as many apples as a large one, circumstances being equal.

With small ideality, and average reasoning powers, a person would have a weak remembrance of ideas; while with large individuality he would have a clear retentive memory of places and incidents. Small "organs" give less power and corresponding faculty than large ones, circumstances being equal. An old, decaying apple tree does not produce as fair or as many apples as when it was young and thrifty. An old, diseased person does not have as strong a memory as when he or she was young and healthy. A dead apple tree cannot bear apples. A dead man cannot remember. Proof—"Therefore hast thou visited them, and destroyed them, and caused all their memory to perish." Is. 26: 14. Thus the Bible and analogy are in perfect harmony.

Certain conditions of an apple tree are necessary to produce apples. Destroy the organization of the tree and it cannot produce them. Therefore, apples are the result of living organized apple trees. Certain conditions of the brain are necessary to produce memory. Destroy the organization of the brain, and memory is destroyed. Therefore memory is the result of a living, organized brain. Memory is one part or faculty of the mind. If one part of the mind is the result of an organized brain, every part or faculty of the mind must be equally dependent upon an organized brain. Reasoning from analogy, it is just as true that an organized brain produces thought, as that apple trees produce apples. Let him who has eyes to see, see.

The process of organizations, the connection with and the effect of life upon them, the effect of the conditions of matter upon the mind, as connected with our subject, are topics for separate, brief articles, which may appear with the permission of our Editor. We have spoken of the imperfections of organizations. A usurper has marred nature with a malignant hand. Through his coming sin has been introduced. Because of sin came the curse and

"Death into the world, and all our woe,
With loss of Eden, till one greater Man
Restore us and regain the blissful seat."
—*Paradise Lost.*

The curse-stains of the divine disapproval are everywhere visible. Air, earth, sea, vegetation, man, gases, and the mighty forces of electricity are all disturbed more or less disastrously.

It was not so in the beginning. It shall not be so hereafter. The curse shall be removed. Rev. 22: 3. The usurper's rule shall be broken. Heb. 2: 14. The enemies of God shall not be. Ps. 37: 10. Anarchy shall cease. Is. 9: 6. Desolations shall end. Is. 62: 4. The vine shall not cast her fruit. Mal. 3: 11. The fir tree shall transplant the thorn. Is. 55: 13. The dead shall live. Is. 26: 19. And earth dissolved by fire shall be remoulded. 2 Pet. 3. God's own hand shall trace upon it the lines of more than Edenic beauty and fertility. His own presence shall stream down upon its valleys of pleasantness, and sparkle and dance upon its sun-lit hills of glory. Every defect shall be remedied, and the thrill of his own nature shall permeate all.

Amen. Dissatisfied with the present disorder of things, and in a blissful anticipation of the glory that shall follow, we pray from our heart—Come, Lord Jesus, and come quickly.

SANCTIFICATIAN.

C. E. BARNES.

The subject of sanctification has been attracting a good deal of attention of late, both in sermons, and in written communications to the *Crisis*. Of course each one who has spoken upon this subject has felt that he could give some light upon it, else he would have kept silence. Believing also that I may be able to present some light, even if it be but little, I take the liberty of addressing the household of faith upon this question.

The first thing that suggests itself to my mind is the question, What is sanctification? Is it a certain state or condition of grace which a person may lack, and yet be a Christian? The fact that it is often spoken of as being a work occurring *after* conversion, is evidence that to some minds at least it is so regarded. The conclusion that some do so regard it is a just one, for if a man say that he has been a Christian for a certain number of years, but that he has recently been sanctified, and that *now* he is "clean," "every whit whole," and that *now* his "will is wholly given up to God," and that his "all to Christ is given," it follows that *prior* to this sanctification he thinks he was *not* "clean" and "every whit whole," and that his will was *not* wholly given up to God, and that his "all" was *not* given to Christ, but as he speaks of himself as enjoying religion while in this prior condition, he must therefore think a man can be a christian and yet not be "clean," nor have his will in subjection to God, nor have his all consecrated to Christ. Now if a man admit that he was a christian without being sanctified to the extent mentioned above, this conclusion is a legitimate one; if however he say that a man *must* be sanctified to this extent *in order to be a christian*, then what he speaks of as being to himself a *second* blessing, was in reality *only the beginning of his christian experience.*

Sanctification is that state of grace in which the subject is set apart to the service of God; is that state in which the subject feels himself to be no longer his own, but the property of another. He will feel to adopt the language of Paul when he says, "Ye are not your own; for ye are bought with a price." And this transfer of ownership, this yeilding of self to God, is *an act which belongs to conversion, and not to a subsequent period*, and is the very Alpha and Omega of a truly christian life. Paul says, "If any man be in Christ, he is a new creature." Men change their condition of alienation from God to a condition which is called "being in Christ," *when they are first converted, and not at some period after that event.* Jesus taught his disciples to pray to the Father, "Thy will be done," and this they are to pray when first they enter his service. If a man be truly converted, his will will be given up to God *then*; he will not choose to do any thing God would not have him do, and willingly and gladly he prays to his Father, "Not as I will, but as thou wilt." There is no state of grace or condition of holiness urged by our brethren as being attainable at the time of this "second blessing" or sanctification which is not attainable at conversion; and further, if the conversion be sound and genuine and what it ought to be, it will be attained then. Sanctification, then, is a state or condition in which a man has ceased to consider himself as his own ruler, a state in which he is a new creature, in which old things are passed away and all things become new; a state in which his service is given entirely to God, none at all being given to Satan; a state in which he prays, "Thy will not mine be done," a state in which all is given up to Christ in accordance with his requirement, which is applicable at the very commencement of his christian life, "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." This I understand to be gospel christianity, and the piety which includes *less* than this I do not find recognized as christianity in the New Testament. And this state of consecration, or sanctification, or whatever you may call it, should be entered upon at conversion when a man first gives his heart wholly to God; and it will be entered upon then if a man be intelligently converted, and from that time forth he will go onward, growing in grace and in the knowledge of the Lord and Savior Jesus Christ.

But now another question presents itself, What are we to think of the statements made by brethren, in whom we have confidence, that they *have* received the blessing of sanctification at a period subsequent to their conversion? Many of them say that they have been christians for many years, but were never sanctified until of late; what are we to think of such statements as these? I answer, if the brethren be faithful, and we have no reason to doubt that they are, we are to admit that they *have* received this blessing of which they speak, and then one of two things is evident; namely, either their conversion in the first place was not as thorough as it should have been, or else after being truly converted they wandered away from their first love, and by now renewing their vows and reconsecrating themselves to God, they receive the blessing which they might have enjoyed from the first moment of their religious experience. This is a just conclusion, for all must admit that if the same earnest consecration that has recently been made, had been made when they first entered the narrow way, the same sweet blessing would have followed. This fact may be plainly seen in the experience of the Rev. A. B. Earle, as he has given it in a little book entitled "The Rest of Faith." In the 5th chapter entitled "How He Led Me," on page 67, he records a copy of a written dedication which he made of himself to God, a number of years after his first experience in religion. The consecration was as follows:

"ANDOVER, FEB. 10th, 1859.

"This day I make a new consecration of myself to Christ. Jesus, I now and forever give myself to thee; my soul to be washed in thy blood and saved in heaven at last; my whole body to be used for thy glory; my mouth to speak for thee at all times; my eyes to weep over lost sinners, or to be used for any purpose for thy glory; my feet to carry me where thou shalt wish me to go; my heart to be bardened for souls, or used for thee anywhere; my intellect to be employed at all times for thy cause and glory. I give to thee my wife, my children, my property, all I have, and all that ever shall be mine. I will obey thee in every known duty. "A. B. E."

This is a most worthy and commendable consecration, and concerning it I would simply remark, that instead of being deferred for so many years after his profession of Christianity, it should have been made the very day when he first entered the service of God. The very dissatisfaction and unrest, which he experienced, and his yearning after something he had not were caused by his failure to make in the beginning this thorough, complete and entire consecration of himself and his all to God.

On page seventy-one he says—"One sin that troubled me most, and was the hardest to overcome, was a strong will, a desire, and almost a determination, to have my own way; and thus, even in regard to little things, or any little inquiry or supposed wrong, to speak without reflection, and sometimes severely, even to those I knew were my friends; to say, 'I will do this', and 'I will not do that.' This I clearly saw must be overcome, if I would become a consistent and useful christian."

Now, here he confesses that in all these years in which he had been preaching, he had not brought his will into subjection to God, and he says that this condition of living was inconsistent with his profession, for he says he saw clearly that if he "would become a consistent and useful christian" he must overcome it; and so we see that when at last he did make up his mind to be free in Christ, to be subject to the will of God in all things, and in a word, to *be* and *do* what the gospel requires of a man at the very start, when he made up his mind to thus do, we find that he received what he calls a second blessing, or sanctification, as being something above and beyond conversion, and yet it is plainly to be seen that if this thorough consecration had been made at conversion, as it ought to have been, he would have received the blessing of sanctification then.

And as is Mr. Earle's, so is the experience of all who have been sanctified subsequently to their conversion, they all confess that prior to this they had not been living up to the standard of Christianity as found in the New Testament, and being troubled by the knowledge of it, they at last made up their minds to do that which God demanded of them in the first place, and so received the blessing of peace and joy which God was only too anxious to give them at the very beginning of their christian experience. To my mind, the Bible recognizes nothing as Christianity that does not consist in a complete and entire consecration of all that a man is and has to God for time and eternity. If a man thus consecrates himself when he first feels drawn to Christ, he will need no *second* work to complete it, but if he do not do thus, if he keep back part of the price for a number of years, and then after a long continued sense of condemnation makes the consecration, *then* the blessing is received, but they are mistaken who regard it as being something of necessity belonging to a time subsequent to conversion.

Christian reader, examine yourself, whether you be thus consecrated, and if not make haste and present yourself a living sacrifice to God. Brethren in the ministry, urge upon men the necessity of their thus consecrating themselves to God when they first enter his service, and then there will be no need as there is now of considering the expediency of appointing meetings specially designed to lead christians to become sanctified.

SIT DOWN FOR JESUS.

The parting injunction of the lamented Tyng—"Stand up for Jesus"—uttered as he stood upon the margin of the dark river, is held as a sacred treasure in the christian household. It has been quoted times innumerable, upon occasions various—in the pulpit, in the prayer-circle, in the newspaper, almost everywhere. We love the brief and pungent words, freighted, as they are, with so much of meaning and of feeling. As they have proved a rallying-cry to the christian host in the past, so may they continue in the future.

But, conversely, may not a thought be submitted? Does not evil arise from too much standing—from "standing up" too long and too frequently? Not long since, in listening to a long-drawn-out pulpit effort, in which there was much "beating of the air" and of the Bible, but with no indications of milk for babes or of strong meat for men, and with little appearance of thought, save of failure, upon the part both of speaker and hearers, we secretely wished that some one would whisper in the ear of the good brother—"Sit down for Jesus." And we have no doubt that the Savior would have been more efficiently and acceptably served thus than by a further compliance with the Tyng injunction.

When in the prayer-meeting, Bro. B. "stands up," and for the space of thirty minutes bewails his "coldness, and indifference, and ingratitude, and want of faith, and doubts of acceptance, and the distance at which he lives from the Savior;" or, when Bro. B. repeats, for the hundredth time, the "exhortation and experience" that even the children have "gotten by heart;" or, when Bro. C. indulges in his accustomed criticisms of and animadversions upon the "brethren and sisters that don't come to the prayer-meeting," and himself gives expression to no fresh and sparkling gems of christian experience; or, when Sister C. "breaks forth into singing" the longest hymn that she can find, and in a tone unknown to all the world beside, the thought *will* come, and struggle for utterance, "Sit down for Jesus."

It is a marvelously difficult matter, at times, to determine precisely how long one should "stand up for Jesus;" but the rule may be accepted as of universal application, and the fact as of unquestioned force that, "when the hopper is empty, the grist is ground;" in which case it is always safe to "Sit down for Jesus."—*H. A. G. in Standard.*

LYING—MEDITATED, CALCULATED, PERPETUATED.

LIES SUCCEEDING LIES, WEEK IN, WEEK OUT.

"He that worketh deceit shall not dwell in my house; he that telleth lies shall not tarry in my sight."—Ps. 101: 7.

"Wherefore, putting away lying, speak every man truth with his neighbor."—Eph. 4: 25.

Conversation between Mr. Timewell and Mr. Servility.

T. "Allow me, Mr. Servility, to call your attention to the 'Serials,' or the continuation of fictions or falsehoods—stories and tales and stories continued week in, week out, in every paper, in every crevice, crack, and corner of the house. Stories fall from the pen faster than leaves of autumn, and of as many shades and colorings. Stories blow over here in whirlwinds from England. Stories are translated from the French, from the Danish, from the Swedish, from the German, from the Russian. 'There are serial stories for adults in 'The Atlantic,' in the 'Overland,' in the 'Galaxy,' in 'Harper's,' in 'Scribner's,' 'The N. Y. Daily Witness,' in Baptist, Methodist, Presbyterian, and Congregational Weeklies and Monthlies. There are serial stories for youthful pilgrims in 'Our Young Folks,' the 'Little Corporal,' the 'Riverside,' and the 'Youth's Companion,' and very soon we anticipate newspapers with serial stories for the nursery. We shall have illustrated magazines, the Cradle, the Rocking-Chair, the First-Rattle, and the First Tooth, with successive chapters of 'Goosy, Goosy Gander,' and 'Hickory, Dickory, Dock,' and 'Old Mother Hubbard,' extending through twelve, or twenty-four, or forty-eight numbers.

"You perceive, Mr. Servility, from the foregoing, that Satan and his active coadjutors are not content with telling a few lies now and then, or occasionally, but they look forward, calculate on weeks, months and years of lying; devise means, turn and twist every way, like a serpent in the grass, for so doing. And these periodicals alluded to are only a few of the lying ones, mixed publications, partly good, partly evil, partly Lord, partly devil, partly Christ, partly Belial—Satan's sugared pills—tools of the Old Serpent to carry on his work of soul-destruction."

S. "Your friend, Talmage, observes, if I mistake not, 'the more unscrupulous an editor is in conducting a periodical, the greater the likelihood of success.'"

T. "He remarked, furthermore, that 'one of the proprietors of a great paper in this country gave his advice to a young man then about to start a paper: 'If you want to succeed,' said he, 'make your paper trashy—*intensely* trashy—make it *all trash.*' Brilliant advice to a young man just entering business!"

S. "You opine, then, I take it, Mr. Timewell, that as a paper purifies itself, its circulation decreases, and sometimes when a paper becomes positively religious, it becomes bankrupt; am I right?"

T. "You hit the nail exactly for once, Mr. Servility. The Lord open your blind eyes still more. Individuals, male or female, nourished upon lies, tales of fiction, have very little relish for Bible truth, the sweets of redeeming sanctifiing grace, the bread of heaven. When Satan is in, God is out.

"Let these popular works of fiction that are flying over the face of the earth like leaves in autumn, conceiving mischief and bringing forth iniquity, hatching cocatrices eggs, weaving the spider's web, cease fellowshiping the unfruitful works of darkness, repudiate the devil and all his works, assume the prophetical and apostolical, take Jesus Christ and him crucified, come life, come death. What now? Any shaking among the dry bones? Where now the boastings of these panderers to a corrupt taste of their one hundred thousand subscribers? Not one in a thousand would hold on to these linsey-woolsey, sickly sentimentals. 'Wheresoever the carcass is, there will the eagles be gathered together.'

"You see from this how awfully, fearfully, extensively the devil has done his devilish work in vitiating the public taste in church and State, how and by whom. What say you, Mr. Servility, any of this witchcraft laid at your door? Ask, if you please, those religious novel-writers and puffers in pulpits and in chairs editorial whom you endorse, what fingers they have had in this pie; how much stock they have taken in this fire and brimstone business. How many once beloved, virtuously pure and lovely, they have led on to the burning pit instrumentality. Moreover, ask your special friend in the Plymouth pulpit, what he says to pushing these cars of Satan? Point him to what Solomon says—'Such is the way of an adulterous woman; she eateth, and wipeth her mouth, and saith, I have done no wickedness.'—Prov. 30: 20.

"All this and still more for the accursed lust of gain, the love of filthy lucre. Talmadge says, in the love and fear of his Master, 'Where is the church of God that she allows in her membership such gigantic abominations? Were the thirty pieces of silver that Judas received denounced as unfit, and shall the church of God have nothing to say about this price of blood? Is sin to be excused because it is as high as heaven, or deep as hell?'

'If he who steals a dollar from a money-drawer is a thief, then he who by dishonesty gets five hundred thousand dollars, is five hundred times more a thief. And so the last day will declare him.

'As the partridge sitteth on eggs, and hatcheth them not, so he that getteth riches and not by right, shall leave them in the midst of his days, and at his end shall be a fool.'—Isa. 17: 11.

'Because ye have said, we have made a covenant with death, and with hell, are we at agreement, when the overflowing scourge shall pass through, it shall not come unto us; for we have made lies our refuge, and under falsehood have we hid ourselves.'—Isa. 28: 15.

"No one is any better than the paper he reads or the company he keeps."

S. "What now? Shut down the gate, stop publishing because the general acceptation is only for the light and frivolous?"

T. "Stop sinning, stop telling lies, stop bowing the knee to Baal, stop poisoning body, soul and spirit!

"What do you tell the rum and tobacco trafficker, the man who sells the degrading, poisonous 'Indian weed,' deals out the intoxicating cup, liquid death, and distilled damnation? What you say to this faithful servant of the devil, 'stop your awful wickedness,' so we say to you, 'stop, stop!' 'Your hands are full of blood.' 'If ye refuse and rebel, ye shall be devoured with the sword, for the mouth of the Lord hath spoken it.'—Isa. 1: 20.

'So speak ye, and so do, as they that shall be judged by the law of liberty. For he shall have judgment without mercy, that hath showed no mercy; and mercy rejoiceth against judgment.'—James 2: 12, 13.

'Resist the devil and he will flee from you.'

'Provide things honest in the sight of all men.'

'Abstain from all appearance of evil.'"

S. "Why expend all your ammunition on sacerdotals, those clad in priestly vestments? Why not draw your two-edged sword on outsiders, the openly obscene, libidinous, who concoct and send forth leprosy, the froth and scum of the pit?"

T. "Mr. Servility, my work is not now nor has it it been in time past outside the camp, but inside, in the 'Ring!'

'Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also.'—Matt. 23: 26.

Purify a corrupt fountain, and the streams will be pure. My course has been hitherto and ever will be apostolical. I begin where God begins. 'Awake thou that sleepest, and arise from the dead, and Christ shall give thee light!' The purport of Paul's whole life, by pen and word of mouth, after the scales fell from his eyes, was to purge out the old leaven, that the entire lump or body might be unleavened, pure, 'without spot, and blameless.'

For this Christ died, shed his precious blood, that he might sanctify and cleanse the church, that he might present it to himself a glorious church, no having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.'

'For what have I to do,' says Paul, 'to judge them also that are without? do not ye judge them that are within? But them that are without God judgeth. Therefore put away from among yourselves that wicked person.' 1 Cor. 5: 12, 13.

'Salt is good; but if the salt has lost its savor, wherewith shall it be seasoned? It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear.'—Luke 14: 34, 35.

We rejoice to see political editors opening their eyes to this rascality in high places and in low. Very many of these speculators in froth and fiction and the souls of men, are not satisfied with destroying the very life of virtuous purity in adults, but are stretching every nerve to demoralize the little folks. Mr. Greeley, in the 'Tribune' of March 15th, speaks thus: 'While we are prosecuting the purveyors of obscene literature for adults, may it not be worth while to look at the character of some of the popular periodicals for children? In a recent number of 'Frank Leslie's Boy's and Girl's Weekly' we find a story of such a grossly improper tendency, that it is hard to understand how any repectable editor should have accepted it. . . . There is nothing to redeem this wretched story, for its style is unpardonable, and some of its suggestions are prurient.'" D. F. NEWTON.

"THE INTERMEDIATE STATE."

Under the above heading we find an article in Sept. "Guide to Holiness," from which we make the following extract:—

What of the resurrection, about which the Scriptures speak so much, and without which our faith is vain, and our preaching vain, and we are yet in our sins, and them also who have fallen asleep in Christ (or died) are perished, according to inspiration. 1 Cor. 14: 16, 17, 18? Again, in Heb. 11, in summing up the sufferings and martyrdoms of the ancient servants of God, the apostle says, they did and suffered these things that they might obtain a better resurrection. For we are most emphatically taught in the Bible, that there shall be a resurrection both of the just and unjust, and that there will be a manifest difference in the two characters. The prophet Daniel had this important truth revealed to him, that many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. Dan. 12: 2.

When the Savior told Martha that her brother should rise again, "I know," said she, "that he will rise again in the resurrection at the last day." We see that the doctrine of the resurrection was taught in the Old Testament as well as in the New, and the saints of both looked to it as a subject of vital importance to them.

The Savior again says, "The hour is coming, in the which all that are in their graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5: 28, 29. If these had already come to life and damnation long before this (when they died), why speak of it being deferred until this period? The very idea that Daniel conveys, they awake to everlasting life and death, consequently they could not have been in possession of these before.

Again, the Savior says, "When ye make a dinner or a supper, call not your rich neighbors, but the poor, the maimed, the halt, the blind, they cannot recompense you; but you shall be recompensed at the resurrection of the just." Here the reward is deferred until the resurrection. Peter says, "The Lord knoweth how to deliver the godly out of temptations and to reserve the unjust unto the day of judgment to be punished." 2 Pet. 2: 9. Again, Peter and Jude both speak of the angels that sinned and kept not their first estate, He hath reserved unto the judgment of the great day; and not till then, after the judgment is passed, will they be sentenced to go down into the lake of fire with all ungodly men, when the Savior comes the second time to judge the world, and say to the righteous, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." If they were already in this kingdom, why say enter now? Wherever Paradise or Abraham's bosom may be, or whatever may be the amount of bliss or comfort there, we don't understand this to be the final rest of God's people, the fulness of glory; this is only promised at the second coming of Christ.

AGENCY OF THE HOLY GHOST.

There is a mysterious power in the prayers of those who live very near to God. Neighbors and hearers, friends, and fellow-believers receive visitations of the Holy Ghost in answer to the believing requests of holy men. Hence some men have large success in saving souls that, humanly speaking, are but little likely to be successful.

The co-operating presence of the Holy Spirit explains the fact that Whitefield received one thousand letters within a week from persons awakened under his ministry. This explains why Wesley, notwithstanding the strongest opposition, was enabled to establish societies in every part of the land, and to number his converts by tens of thousands. This explains the success of Harris, Rowlands, and others in the principality of Wales, as the result of which the country is covered with living churches. This is why a thousand penitents were brought to the Savior in the Friendly Islands in one memorable day. And to refer to more recent cases, this is why an American evangelist, in a tour of nine months, gathered five thousand persons into Christian churches, each professing to have a work of grace in his heart. And the presence of the Spirit is the reason why the Vicar of Newport, in Wales, is enabled to report that a thousand conversions have taken place in his parish in the course of four months. . . .

"The more I converse with the believers in Cornwall," says John Wesley, in his journal, dated September, 1762, "the more I am convinced that they have sustained great loss for want of hearing the doctrine of Christian perfection clearly and strongly enforced. I see, wherever this is not done, the believers grow dead and cold. Nor can this be prevented but by keeping up in them an hourly expectation of being perfected in love. I say an hourly expectation; for to expect it at death or some time hence, is much the same as not expecting it at all."

In October, 1765, he writes—"Monday 30th and the two following days, I examined the society in Bristol, and was surprised to find fifty members fewer than I left in it the last of October. One reason is, Christian perfection has been little insisted on; and wherever this is not done, be the preachers ever so eloquent, there is little increase, either in the numbers, or the grace of the hearers." . . .

Throughout his life Mr. Wesley observed and declared that wherever Christian perfection was faithfully enforced, there revivals prevailed. . . .

We have to thank God that the doctrine of entire sanctification is no longer peculiar to Methodism. It has spread to other churches. "The time is now past for the doctrine of holiness to be characterized as the doctrine of a sect." . . .

Without the full consecration of our own being to God, we are not living up to the full measure of our duty and usefulness. Because this has been lacking, many a wife is now walking in the way to heaven without the company of her husband; many parents are mourning over children that might have been converted to God; many a christian has passed year after year in comparative uselessness, and never felt the joy of bringing a sinner to Christ; for lack of this many a leader has seen his class languish, the attendance has been irregular and the numbers have diminished; many a teacher has seen his scholars, one after another, leave the school, and go into the world undecided for God, and unfolded in the church. Because this doctrine has not been explicitly and faithfully enforced from the pulpit, some circuits have remained in a stationary condition, and the societies have resembled desert wastes rather than fruitful fields. For lack of this power, many crowded neighborhoods remain abandoned to sin and religious neglect; and oh! must it be written, for lack of this many souls are now beyond the reach of mercy, that might have been "plucked as brands from the burning."

Shall this state of things continue? We believe it will not. Thank God, there is a revival within the church. There is a sound of abundance of rain. There shall be a Pentecost all over the land. Christian reader, will you not for your own sake, for the world's sake, for the church's sake, and especially for Christ's sake, resolve, from this moment, to be entirely and eternally the Lord's?—*Rev. T. Brackenbury.*

— He is a covetous man whom Christ cannot satisfy.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Nov. 6, 1872.

☞ Take Notice!
All subscriptions for the "Crisis" issued from this time forward are at the rate of $2.00 a year, payable IN ADVANCE.

☞ Please Remember!
☞ All remittances to this office, in the form of Drafts, Bank Checks, and Postal Money-Orders, should be made payable to the Business Agent, GEO. T. ADAMS.

☞ THOSE who send articles for the "Crisis" should direct them to MILES GRANT, Boston, Mass., and not to the Business Agent.

WHAT SHALL WE DO?

It is often inquired by those who love the "blessed hope," and live isolated from any meetings where the coming of Christ is preached, What shall we do? Shall we stay away from meetings where error is preached, and from prayer-meetings, that are cold and dull? The Scriptures require us to let our light *shine*. If there is darkness around, then there is so much more need of light. By all means, we would say, go to the best meeting that can be found in the place. It must be a very strange meeting where one can neither get nor do any good. Do not go to look for bad things, and oppose them, but carry in a pleasant light, having a sweet, cheerful spirit, and a heart filled with the love of Jesus, and let it gush out in a few warm words of testimony in favor of the dear Savior, and they will desire you to come again. As you gain their sympathies and esteem, opportunities will offer to tell them something about the things we love so dearly. If you can do but little at first, it is better than to stay at home and do nothing, thus giving cause for prejudice to arise against you.

Jesus went among all classes and was condemned by the Pharisees because he did not separate himself from those who were impure. If there is a closed church anywhere, that is just the place for a real lover of Jesus to do good. While we separate ourselves from their manners and customs, we should not leave them in a perilous condition, without an effort to help them. The drowning man needs our first assistance, rather than the one who is out of the water, rejoicing in his safety. It may not be as pleasant and agreeable to plunge into the cold water after the perishing, as to accompany the rescued to a warm room among dear friends, sheltered from the perils of the storm; but we think Jesus would be better pleased to see us at work in every possible way to save the perishing.

If we wish to destroy our influence for good, then we might stand aloof from all who do not think as we do, and refuse all support to such as do not occupy our stand-point. We think such a course would please Satan rather than Jesus. The truth is now blazing forth so brilliantly, that the great deceiver is doing all in his power to persuade those who see the light to pen themselves up in a sectarian inclosure, lest they become contaminated by mingling with "outsiders." Satan comes in the form of an angel of light in this snare, or he could not succeed. He reasons very shrewdly. He says, If you go to meetings where error is taught and supported, you give it your countenance, unless you get up and expose it. He knows if we do the latter, we should only stir up prejudice against the truth, and those who support it, instead of leading the people to embrace it. He is very willing we should go to other meetings if we will only give hot battle to those who differ from us; but if we cannot do that, he says stay away. In either case, he destroys a large amount of our influence for good. Let us not please Satan by staying away, or by going to find fault, or to commence a battle on disputed points about which good men may honestly differ; but rather go in love, with hearts brimful of kindness, ready to help every body, and hinder none. Of course some may at first present a cold shoulder; but let us present a warm one in return, and thus win their esteem. Our Master's rule is, "good for evil." This is the way he has been dealing with us all our days; let us do the same to others. If we manifest the sweet spirit of Jesus, we may be sure of leaving a hallowed influence that will produce happy results. Try it. It is the only sure way to succeed in benefitting others, and to preserve our own peace. We believe it will please Jesus to have us take this course. The time has come when, by a judicious course, a large number from the various churches, who have stood aloof from us, will be led to unite with us in looking for the coming of Christ. Let us act wisely, in gentleness, meekness, kindness, patience, and forbearance, that we may by all means persuade many to be ready and waiting for the glorious event.

THE HORSE DISEASE.—The horse disease is spreading in all directions, and it said something similar has commenced among the swine. Business is seriously affected by the sickness of the horses. But few, probably, were aware how dependent mankind have been upon the services of the noble horse. These faithful animals have been sorely abused for the last few years by covetous men, who made them draw immense loads, and then whipped and pounded them when their strength failed. Their abuse has been so outlandish that humane societies have been formed to prevent such abominable cruelty. At present, the poor dumb animals are receiving kind treatment and sympathy from many, yet there are a large number who compel them to work during their sickness and weakness; as a result, many are dying.

It is evident that the disease has taken strong hold of them, and that it will take some time for their recovery. They are dying more and more every day, especially those which are made to work hard. They look very sorrowful, especially when made to work. What is more cruel than to compel a sick animal to labor till they drop down dead in the street? but this is being done daily by hard-hearted men. What should we think of a nation that treated slaves as badly? We learn the humane Mr. Bergh, in New York, who has been doing so much for the welfare of dumb animals, the past few years, has stopped several horse-cars in New York city, because they were being drawn by sick, weak horses. He deserves much praise for his humanity. If, by this general sickness among horses, men can be taught to treat them in a proper manner, it will prove to be a great blessing. The cause and object of this strange disease is still an unsolved problem. The whole affair is indeed mysterious. We are still watching with much interest for further developments.

A VALUABLE WORK.

Dr. Leonard Tafel, New York, Dr. Rudolph Tafel, London, and Rev. L. H. Tafel, Philadelphia, have commenced an Interlinear Translation of the Old and New Testaments. It is just what is needed by lovers of the Sacred Scriptures. The Tafels are men competent for the arduous task they have undertaken. The first number includes the first thirty-two chapters of Genesis, containing 160 pp., besides 26 pp. of notes, which give rules for pronouncing Hebrew words, and other valuable information. Each line of Hebrew has a word-for-word translation *above* it, with the pronunciation of the words in English letters in a line underneath. It is proposed that this Interlinear Translation shall enable any one, who is familiar with the English grammar, to analyze every sentence of the Hebrew. Every preacher, and every Bible student, should have a copy.

The subscriber's price for each number of the Old Testament translation is $2; and for each part of the New, $1.50. The parts of the Old and New Testaments will be published alternately, once in about three months. Subscriptions will be received for the Old and New Testaments separately, if preferred. To non-subscribers, the price of single parts of the Old Testament is $3, and of the New $2. Those who wish to subscribe in the United States can address Rev. L. H. Tafel, 635 Arch Street, Philadelphia; in England, Rev. D. L. Tafel, 14 Rothbury Villas, Stroud Green Lane, N. London. We are delighted with the first number of the Interlinear Translation, and wish a copy of it could be in the hands of all who love the Bible and its author.

A SHOT FROM THE ENEMY.—Once in a while the enemy fires a gun, loaded so heavily that it endangers the lives of those who handle it. Here is a sample. It was written on a copy of the *Crisis* returned to the office, Oct. 23d, 1872:—

"Elder Grant, you are a d——d old scoundrel, or you would stop editing this d——d foolish paper. Go hang yourself, or jump overboard, and no longer live by humbugging the simple and the poor."

TRANSFER OF THE POPE TO JERUSALEM.

The Pope's present position at Rome is one of much unrest. He is at a loss to know what to do next. Some of his friends advise one thing, some another. It is thought he is looking towards Jerusalem for a quiet home. In 1856, Abbe Michon published a book entitled, "The Papacy at Jerusalem," in which he says:—

"An old idea has prevailed in West Europe since the invasion of Palestine by the Moslems, viz.—that of conquering Jerusalem and putting Christians in possession of the holy places. So irresistible did this thought become in the eleventh century that it drew formidable armies to the east, and Europe gave itself neither peace nor truce till it had founded the Frank (French) kingdom of Jerusalem.

We are asked, on the supposition of grave events happening to make the existence of the papacy as a temporal power impossible, what would be the result of restoring it in the east as center and director of the religious movement of the world.

To render the residence of the pope out of Italy perfectly consistent with his independence and greatness, the apostolic see should be translated into a neutral city, free from all the political complications of the west; where, after its long sorrows, the papacy may commence a new era of fruitful apostleship.

Now, out of Europe, no other city would be more suitable for the apostolic see than the holy city Jerusalem.

During the year 1855, while the war in the east was raging, and there were fears of a complication of affairs in Europe, this proposal was made to the papal government. Entire liberty of action was guaranteed to the sovereign pontiff at Jerusalem; the means of sustaining his high dignity in an honorable manner were promised him; a railroad from Jerusalem to Jaffa would have rendered the communication of the papacy with Europe as rapid as from Rome itself.

Do we at last understand that the ideal of greatness would be that of the pope released from his earthly sovereignty and reassuming the divine sovereignty of Christ in Jerusalem, the very cradle of Christianity?

It is easy to perceive what facilities the presence of the sovereign pontiff in the east would afford to the grand scheme for the union of the churches (viz., the eastern Greek and western Roman Catholic churches.)

There is in the present age, in the eyes of thoughtful and impartial men, no other possible solution of the question of the schism of the eastern Greek from the western papal church than this—

1. The abandonment of all dogmatic polemics with the eastern church as only irritative and utterly useless.

2. An agreement with them as to the necessity of an union of the two churches, carefully preserving to the eastern their prized ceremonials.

3. The solemn proclamation by official acts of this union, on the basis of the identity of doctrines, and of the indisputable historical fact that the last decree of union proclaimed at the council of Florence in A. D. 1436, has never been canonically revoked.

4. The convocation, with the help of the patriarch, archbishops, and bishops of the churches of the east and west so united, of an œcumenical council to reform the abuses which have crept in during the course of ages, and to bring the discipline of the church, both eastern and western, into harmony with the instincts and necessities of modern society; to do which has in all ages been the very spirit of the church.

We have here to submit some important considerations on the results of the re-union of the eastern Greek churches with the church of Rome. May not one suppose that this grand fact would have its influence on the sects of western Europe which call themselves Christians, but are completely separated from the units of the church, and reject the papacy, is its center, when they feel themselves thoroughly isolated?"

DEMONS.

Various views have been entertained by different classes of people, in different ages of the world, concerning demons [the "knowing ones"], often called "the gods", as—"I saw gods ascending out of the earth." 1 Sam. 28: 13. The great question is not concerning their existence, but concerning their origin.

1. The ancient Romans claimed that the souls of soldiers who fell upon the battle field "become good demons and propitious heroes;" while in the case of all who pass out of life by ordinary death, "their souls are condemned to the grave, together with their bodies." (*Josephus' Wars, book* 6, *chap.* 1, *sec.* 5.) This left no material to manufacture *bad* demons out of, as all killed in battle had their souls transformed into "*good* demons," while all not thus killed had their "souls condemned to the grave."

2. The Pharisees, in Josephus' time, had imbibed the superstitious idea that the root of a certain herb was "valuable on account of one virtue it had, that if it be brought to sick persons, it quickly drives away those called demons, which are no other than the spirits of the wicked, that enter into men that are alive, and kill them, unless they can obtain some help against them." *Josephus' Wars, book* 7, *chap.* 6, *sec.* 3. Here the bad souls were thought to turn into demons.

3. Some theologians now set up the claim that as the term devil is often translated from *daimonion* (demon), as well as from *diabolos*, in the New Testament, that the demons which Christ cast out were simply disembodied souls of wicked men; that *diabolos* means the devil proper, and demons are only disembodied men. With reference to this claim, we need only say, (1) we read concerning "the devil (*diabolos*) and his angels" (Matt. 25: 41), a plurality of this order of beings; and (2) *diabolos* preceded the death of man, and consequently cannot be the spirit of a dead man, from the fact that "the devil (*diabolos*) sinneth from the beginning" (1 John 3: 8), being "a liar and the father of it" (John 8: 44) or the first liar; and (3) while it is said that Christ cast out devils (*demons*), it is also affirmed that he "went about doing good, and healing all that were oppressed of the devil" (*diabolos*). So we here learn that it is just as true that Jesus cast out *diabolos*, as that he cast out a *demon*, these two names being interchangeable terms, both being applied to the same thing; or at most, demons can only indicate a class of which *diabolos* is the chief. These gods, or fallen angels, are brought to view as being in existence before death entered the world, having past their trial now, knowing "good and evil"—a part retaining their standing, while others "kept not their first estate"—one class continuing to be good angels, and the other class being recognized as "evil angels," or demons, otherwise called devils.

4. At Athens, it was said of Paul—"He seemeth to be a setter forth of strange gods (*demons*), because he preached unto them Jesus, and the resurrection." Acts 17: 18. They could not have understood him to have preached Jesus as a *disembodied soul*, but as a tangible being, who had been dead, and been raised to life; so they classed him among the demons, or knowing ones, of the good order.

W. S.

THAT STALE ARGUMENT.

The old assertion that the entire world would not be large enough as a home for all the saints in their resurrected state, is assuming new phases, and being palmed off as a valid argument against the truth so clearly set forth in the Book of God. A public speaker recently affirmed that the entire earth had been dug over seventeen times to bury the dead. Such wild statements are calculated to prejudice many against the truth who will not take the pains to make an estimate for themselves. As men are now supposed to die at the rate of thirty millions per year, by allowing that they have died at the same rate, and will continue to die at the same rate down to the close of the 6000 years, then adding in the living inhabitants, now estimated at near twelve hundred millions, we get the sum total of the human family that have lived and died, or will live to the close of the 6000 years. And all these could find standing room in the State of New York, as any one can see by reducing its area to feet, and comparing figures. In the light of these facts, which are approximately right, what becomes of the idea that it would require seventeen worlds like this to bury the whole human family on, to save burying seventeen times in the same grave?

W. S.

"SACRIFICES OF THE DEAD."

In enumerating the various misdemeanors of Israel, the Psalmist tells us that—"They joined themselves unto Baal-peor, and ate the *sacrifices of the dead*." Ps. 106: 28. But what is here meant by "the sacrifices of the dead"? Nothing more nor less that the sacrifices made to idols, or gods destitute of life, called "dead" in contradistinction to the "living God"; which sacrifices Israel ate when "they joined themselves unto Baal-peor," as we read in Num. 25: 2, 3—"And they called the people unto the sacrifices of their *gods*; and the people did eat, and bowed down to their *gods*. And Israel joined himself unto Baal-peor." Thus the "sacrifices of the dead," here mentioned, relate not to offering sacrifices to dead men, or departed ghosts, but to lifeless idols. Elsewhere we learn that other heathen nations sacrificed children to *devils*, and led Israel to do the same. Ps. 106: 37. But these sacrifices of "their sons and daughters to devils" were not eaten like the "sacrifices of the dead," or lifeless gods, called idols; besides, devils are not dead, nor ghosts of the dead.

W. S.

THEOLOGICAL SANCTIFICATION.

It is right to be sanctified through the truth—thus making the truth the *channel* of sanctification; but it is not right to repudiate "the sanctification of the Spirit" (2 Thess. 2: 13) or discard the revealed plan of "being sanctified by the Holy Ghost" (Rom. 15: 16), which recognizes the Holy Spirit as the agent. While a santification which leaves out the truth of God is deficient, on the other hand, a sanctification that includes the truth, and leaves out the Spirit, is worthless. A carnal man can believe the truth, and still retain his carnality, possessing only theological sanctification. To be sanctified through the *theology* of truth merely, is one thing; but to be sanctified through *obedience* of the truth is quite another thing, and involves the reception of the sanctifying Spirit; for the express command of the truth is—"Be ye filled with the Spirit;" and we cannot be sanctified through the truth short of a compliance with this feature of truth, this being a part of the word of truth through which we are sanctified.

W. S.

THE "NO SIR-EE" ARGUMENT.

Not long since, one of my tracts fell into the hands of a conceited church official, who could not have paused long enough to have read more than the title page, nor even that correctly, when he set about the work of refuting it. But how, think you, did he do it? Well, it was neither a lengthy nor a costly process; but it was doubtless deemed effective by its inventor: and, as I am not sure that he has taken out a patent on it, I venture an infringement by telling the wonderful *modus operandi* of argumentation. It was simply this: to send the tract to me by mail (post paid), with this written on the margin:—"Read this—*Annihilation is not true—No sir-ee*"; giving also the author's name, which we withhold, as he claims to be a "superintendent." But I was a little amused to find that the tract was upon another theme entire, showing that it had not been read before being subjected to the "No sir-ee" argument. That postage might have been saved, and less folly exhibited, by first reading the tract, and it might have taken the "No sir-ee" all out.

W. S.

HOW THE TRUTH WORKS.

The truth, when received into an honest heart, destroys the relish for error. An isolated brother living in Georgia, thus writes me:—"It has become quite unpleasant for me to hear ministers always preaching reward at death, and the horrors of hell for an immortal soul."

Yes, the result is everywhere alike; error becomes unpleasant in proportion to the amount of truth received. We should have a zeal for knowledge. But I am shocked when I find those who profess to see the light of truth still sitting contented under the shower of error, and perhaps still contributing to its spread, while truth needs financial wings to fly abroad. Can it be that such have the love of the truth in their hearts? Are their intellects enlightened, while their affections are not enlisted for God? Are they moved by human policy more than by a sense of duty, which they owe to the God of truth? Is it right to believe truth and support error?

W. S.

ADDRESS.

The Address of the President of the Adv. Chris. Pub. Society—Elder J. Couch—delivered before the Adv. Chris. Association, at its late annual meeting, and published in pamphlet form, by vote of the Association, is now ready. Friends desiring one or more copies of this excellent Address, will please order, enclosing stamps, to pay postage on those sent. AG'T.

REPORT.

A. A. MISSIONARY SOCIETY, BOSTON, MASS.:—*Dear Brn.*:—My second quarterly report was due some twenty days ago. I have no excuses for this apparent neglect, save one. Being called away from home to labor for the salvation of sinners in an entirely new field, is the only plea I have to offer. There are nine new openings for me, and I am trying to fill them. I am sorry to say that at least half of my time, since my last report, has been spent on the bed of affliction; my complaint being inflammation of the kidneys. But thank God for his mercies, I am in the field again, and have been the last six weeks, in which time I have traveled about three hundred miles [mostly on horse-back], and have preached forty-five discourses in twenty different places. There are nine new ones yet to fill. I have sold about $10 worth of books, of which sum there is about $3.75 due. I have given away about $4 worth, mostly to widows and one-armed men. The balance is still on hand. I should have sold many more of your books, but Bro. C. Green of Phila., Pa., sent me some for distribution, somewhat prevented the sale of yours. Thank God, the truth is spreading very fast.

One thing, however, must be noticed. During my sickness the enemy was busily engaged; and as they could say nothing else, the cry "Radical" has been sounded out, and some say that I am employed by northern radicals to canvass, under a religious cloak, to secure the election of U. S. Grant, and that I "will not preach after the election." This, I find, has acted like fuel to the fire, and many are brought to a stand. Notwithstanding all this, the word of God is not bound, and it is telling fearfully upon the enemy's ranks. I have organized one church in a Baptist house, and have received two more calls from Baptists to preach for them, which I have accepted. Besides this, there are a vast number of outsiders who believe and tremble; and when we establish permanently, many will openly profess. As I have said before, the work here is not so much to build up, as to break down prejudice; and the enemy knows that if he can keep people's eyes blinded by prejudice, that they will not receive the gospel as it is in Christ Jesus. On this one point they have concentrated all their strength, and every false charge that they can invent is hurled against us without mercy. But having God with us, who can be against us? for we "have not received the spirit of bondage again to fear; but" we "have received the spirit of adoption, whereby we cry, Abba, Father."

I returned home yesterday, for a few days' rest and refreshment. I am to start again on the 25th inst., and pray God to bless the effort. As the time is short, and the signs indicate the soon coming Lord in his kingdom to destroy all the proud and wicked, who can hold his peace? who can refrain from weeping over lost sinners? who can withhold the offers of salvation, and refuse to declare the truth, though men may scoff and mock? I feel that I ought to obey God rather than man. When He comes in his kingdom, O may I be found ready, is the prayer of your humble servant,

THOMAS J. GREEN.

P. S.—There are about one hundred and fifty members, including the Jacksonville church. They are making an effort to organize a society here to aid in the mission. God grant them success. T. J. G.

Olustee, Fla., Oct. 22nd, 1872.

HEAD knowledge is our own, and can polish only the outside; heart knowledge is the Spirit's work, and makes all glorious within.

THE TRACT FUND.

The Advent Christian Publication Society, at a meeting on Springfield camp-ground, Aug. 22d, 1872, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec. Adv. Chris. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the *Crisis* Office.

Donations for the Tract Fund.

Previous acknowledgments	$29.00
G. S. Good	.50
D. Boutell	1.00
S. Jackson	5.00
E. Hogan	10.00
Mrs. M. Drury	3.00
A Friend	2.00

POOR FUND.

To send the "Crisis" to the Poor.

Previous acknowledgments	$15.00

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the *Crisis*.

Previous acknowledgements	$2,377.40
Hiram A. Holmes	38.00
J. L. P.	10.00

LETTER FROM P. G. BOWMAN.

BRO. GRANT:—I regard it a great privilege to have become acquainted (while at the North) with so many of the Advent brethren and sisters. While at Newark, N. J., I visited Sister Pease. She is an aged saint, waiting every hour for the consolation of Israel to appear. She has oil in her vessel with her lamp, trimmed and burning. I stopped with Bro. Flavel and his kind family. I became acquainted with a number of other brethren, from all of whom I received nothing but the utmost kindness. At Lansingburg, N. Y., I was sick a week at Bro. Brooks.' I must remember him and his family always with grateful feelings for their kindness to the wandering stranger. The Lord bless them for this and the world to come.

At Saratoga Springs I stayed several days with Bro. and Sr. Durand. Their hospitality and kindness in feeding me and taking me in their carriage to the different springs, and looking about the city, caused me to regain my health and strength very rapidly. May Jesus bless them and their two sons, and bring them all together into his speedy coming kingdom. At Sandy Hill I stayed with Bro. Sibley, the Advent minister of that place. He and his christian wife were passing through a great bereavement, caused by the death of an interesting little son. O when shall death die and be no more? Surely his horrid reign of six thousand years is now nearly over. O Jesus, come and put an end to these sighs and pains and groans and death, and set up thy everlasting kingdom. Then those who have loved shall put on immortality and eternal life, and meet amid the splendors and glories of the eternal age, to part no more. I became acquainted at this place with the Bros. Waite, Holland, and others, all of whom seem to be praying for the Just One to come. May the Lord prosper them in all things according to his will.

At Castleton, Vt., I stopped with Bro. and Sr. Mathewson. Bro. M. has had charge of the Advent church in Castleton for eight or nine years. They have no children, but "better than daughters or than sons, temples divine of living stones, for theirs they humbly claim." Their praise is in all the churches. Under their roof I felt I had a home and true friends. Their hospitality, piety and intelligence got deeper and deeper into my heart every day I remained with them. Peace be with them, and may we all soon meet the other side of the river, in the fair fields of Eden. Amen. Bro. Sherman, of this place, is president of a Bank, and a man of wealth. He owns a marble quarry, to which he carried me in his buggy, where I beheld a number of hands getting out the blocks and slabs, one hundred feet, I suppose, beneath the surface of the ground, some of which were as white as the spotless snow. With all his wealth, Bro. S. is one of the few rich men whose affections are set on the true riches to be revealed at the coming and kingdom of Jesus Christ. His heart has been stricken through, by the death of a lovely and pious wife. Bro. Mathewson has a noble band of men and women in his charge. It is hard to tell whether he loves them, or they him, the most. God bless them all and keep them unto eternal life.

Rutland is a large and flourishing place. I spent but one night there, and stayed with Bro. Hoyt, the pastor. They have a good church here, and a number of members. I have no doubt they will go on prospering. The Lord speed them, and increase them in numbers and piety. At Keene I spent two days and nights with Dr. Darling. They have a little flock here, who need the watch-care of a faithful shepherd. I found at Dr. D.'s every thing a way-worn pilgrim could need or desire. At Vernon, stayed with Bro. Cook, the pastor—a good and true man. He has a country church and congregation; all excellent material. We had an old-fashioned meeting the night I preached for them. I should like to try it again. At South Vernon I stopped with a good Bro., whose name I have forgotten; the Lord knoweth. Preached in a large hall in a new hotel. All said it was a success. May the good Lord bless the proprietor, who showed us no little kindness.

Athol is the place where Bro. Hemenway resides, and has charge of a goodly number of good people. Bro. H. knows how to preach, and has just such a wife as every preacher ought to have. She is a help-meet in the true sense of the term. Here I became acquainted with Dr. Broons, a native German, a good and sensible man. He made me a present of a very fine young mare, Nellie Gray, which I brought upwards of a thousand miles. She is looking very much improved, and is universally admired for her beauty and qualities. She is doing her duty in carrying the "*New England gospel*" over this section. I hope she may live to do much service, and that God will bless the gospel. Dr. B. will accept my thanks again for his benefaction. I hope to hear that the saints at Athol, under Bro. Hemenway's labors, are increasing in holiness of heart and life, more and more, unto the perfect day.

At Worcester, I spent several days and nights in the delightful family of Dr. Walker, whose kindness to me will cause me to call on them again, if ever I visit that place. Worcester, to my mind, is the most delightful city I visited in New England; and there is no place I would sooner accept a call, as a minister; and I am surprised they have no stated preacher with them. They have a good church, and to all appearance a goodly number of pious and intelligent members. I pray they may go on contending earnestly for the faith once delivered to the saints.

From this place I made my way to the National Campmeeting, at Springfield, where I became acquainted with many of the leading ministers of the Advent body. They all seem to be a godly, devoted set of men, and fully impressed with a conviction that God in his providence has raised them up to declare his last dispensational truths to a slumbering church, and an ungodly world; that is, the speedy coming of our Lord Jesus Christ to raise the dead, judge the world in righteousness, destroy the devil and all wicked beings and principles, rescind the original curse pronounced upon the earth, and make new heavens and a new earth, where Jesus will reign forever at the head of his redeemed and immortal church. O blessed consummation! Come, Lord Jesus, and come quickly. I also attended the Alton Bay Campmeeting.

Both of these meetings were attended with unusual power from on high, and I trust a holy God has made them instrumental in giving a fresh impulse to these truths, which are unpopular among the orthodox. I spent some time in Boston with Bro. G. T. Adams and his kind and interesting family. They have laid me under many and lasting obligations for their constant kindness to me while I was with them.

While in Boston, I spent a day with Bro. Hamblin's family, at Hyde Park. He lives in a romantic and lovely place; is a great horticulturalist, and had the most luscious grapes and pears I ever tasted. He lives on the fat of the land. I also visited Brn. Couch and Boutell at their delightful homes. I cannot tell them how much I love them. They projected a plan with Bro. Adams, which was entirely successful, to purchase a nice little carriage and harness for me and my wife, both of which have come safely to hand. The Lord reward all who were interested in it a hundred fold. I visited others, whose names I have forgotten, and everywhere and always I received the same unmerited urbanity and kindness.

And now, in closing these stray thoughts, I would just say, nothing impressed me more favorably, in mixing among the Advent brethren, than their attention to and mode of conducting family worship. As a general rule, the head of the family reads a portion of Scripture, and then leads in prayer. When he closes, then the wife prays and the children, one after the other, in an audible and impressive manner, closing with the youngest child, however tender in years. I always felt a heavenly influence in the house on these blessed occasions. May they be increasingly kept up until Jesus comes, so that whole families may go up together to meet him in the air.

Farewell, my dear brethren and sisters in the Lord. A thousand thanks to you all for your kindness to me, my family, and the mission I am endeavoring to serve. Pray for us all and always. PEYTON G. BOWMAN.

Lydia, Darlington Co., S. C.

NEWS FROM ENGLAND.

(From our English Correspondent.)

MISSIONARY WORK IN ENGLAND.—THE OLD CATHOLIC PARTY.—THE POPE, TAKING BREATH.—CHRISTENDOM BEING HEATHENIZED.

I told you in my last that the time had arrived for labor in England, having for its aim the spread of unadulterated truth and righteousness, and that a hall had been hired in Weymouth, for three months, for preaching. Bro. Brown, late of New Bedford, Mass., was invited to come and help us. He sent us a letter promising to come on in time for our opening services. Handbills were distributed announcing sermons at the Belle Vue Assembly Rooms on Sunday and Wednesday.

The first Sunday was spent in the main in assuring the people that our only object was their good and salvation. They seem to be afraid of contamination. Prejudice runs high. In the afternoon Bro. B. preached from Rom. 1: 16—"I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth." The audience counted about twenty-two, all told. But the Lord inspired the heart of our brother with the good word of life, and a beneficial impression was made on the company present. In the evening it increased to about sixty persons, who listened with attention to your correspondent on the love of God. As we walked home, we felt the comfort of the Comforter, and spoke encouraging words to each other on the prospect of success that lay before us. We expect to realize a great and blessed ingathering to Jesus in this neighborhood. The field is white unto the harvest. And as the Spirit prompts, leads, or drives, we hope to push out into the country, and establish circuits for the proclamation of the kingdom of God. For the success of the "gospel of our salvation" in turning many from darkness to light, and from sin to the obedience of faith, we ask the long-continued remembrance of the saints, our brethren and sisters, at the throne of prayer. Our central residence for the time being is at 26 *St. Thomas Street, Weymouth, Dorset, England*; to which address we should be glad to receive all letters of counsel, sympathy, exhortation, etc., that brethren may feel in their hearts to write.

A word on the state of the affairs here with respect to the truth will be pertinent. It is *really missionary*; as much a missionary work as that of the South, or California. Those who have "gladly received" "the words of this life," are mostly poor, few, and scattered. Doubtless, however, many have secretly embraced the truth, but they lack moral courage to confess it. Those who have turned from fables are willing to make all the sacrifice they possibly can, which is necessarily small, as wages are very inconsiderable in England, enabling a working man to do little more than provide for his family the barest necessaries of life. After all their efforts, in most places they cannot raise enough to pay for the hire of a hall—and people object to cottage meetings—and we ourselves have to help in the expenses. Thus, you see, they are not strong enough in pecuniary matters to care for the support of the laborer, and whoever works here must look to God for help from without. The apostolic precedent of working with one's own hands is an impossibility here, unless one gives up ministering the word, as no one will hire for a few days. But doing the work of our Lord we have little fear, and we have confidently rejoiced together in the truth—"The Lord will provide." Ah, yes!

"In some way or other the Lord will provide,
It may not be *my* way,
It may not be *thy* way,
And yet in *his own* way,
The Lord will provide."

Thus, without asking for you, beloved, to raise a fund for our sustenance, and send us out, we have followed the leadings of "that Spirit that leads none astray," knowing Him who has said—"I will never leave thee; I will never forsake thee." And we know he will incline the hearts of his people who are in fellowship with us in righteousness and truth to "maintain good works for necessary uses."

OLD CATHOLICISM.

Though the congress of the "Old Catholic" party took place some two or three weeks ago at Cologne, yet the religious papers of this country are still dishing up to its readers events and interesting details of the meeting. The *Christian World* gives us a description of the principal persons present, as follows:—

"Professor Friedrichs is thirty-five years of age, tall, and slightly made, with a broad German brow, and sways his audiences by his heart utterances. Professor Reinkens, of Breslau, is remarkable for his geniality and suavity of demeanor and address. Schulte is quite Bismarckian in appearance and in action, and a most logical speaker. Professor Maasen and Professor Huber are both remarkable men, and the latter has taken a prominent part in the attempt at Church unity. Another Professor, Michelis, and also an excommunicated priest, stands six feet and a quarter high, is powerfully built, and is a passionate and powerful speaker. The speakers, for the most part, charged the Jesuits with abusing the confessional for political purposes. Reinkens, when addressing the Congress on the subject of 'Women in the Confessional,' said—'There are thousands of examples of upright women whose hearts revolted when confessing to the priest standing there in the place of God, and who have lost self-control at the insinuations of the father confessor; and the end has been they have obeyed him; and the result was the loss of household peace and moral destruction."

The *Church Times* reports the speeches for its readers, and I have cut out a few of the most striking portions for your readers. They are as follows:—

Professor Huber—"The plain meaning of Old Catholicism was that no man should be bound to submit to the decisions of Rome, whether he belonged to the educated circles or to the lower classes; whether to the cities or to the country. Distrust and darkling suspicion of Rome was spreading fast in the popular mind, and the hierarchy dreaded this, and feared it would shake to the ground the whole fabric of fraud crowned with this newest dogma. But the movement was positive as well as negative. Religious questions were now uppermost in men's minds, and unlike the preceding period, in which Nihilism and superstition shared all the people's very being between them, now all the deepest thinkers of the German nation busied themselves with theology, especially for two years past, more than ever since the Reformation, and would find a bond of union in Old Catholicism. . . .

Only half the work was done, till they had delivered the clergy from Jesuit morals and doctrine, and the Bishops from their blind obedience to Rome and to Ultramontane behests. Their movement was charged with half-measures, especially by Freethinkers [this has special reference to Froschammer, who has attacked Old Catholicism on this ground even in England in the *Contemporary Review*.] But what is a half-measure? To be on the road, but not yet at the goal; and that was the true description of every movement, every development. But their chief aim was no half-measure. They wanted the truth, the whole truth, and nothing but the truth. But to separate what is eternal, permanent, and essential in Christianity from what is accidental and human was a hard task, and would need all the earnestness, learning, and thoroughness of Germans to do it well. . . . .

The true intent of the struggle was to expose the dogma of Infallibility, the outcome of ecclesiastical forgeries spread over more than a thousand years, the apogee of lying hierarchy, which, instead of fulfilling its true vocation in the church, was an intolerable burden on the necks of believers. The church sorely needed reform. Compare the words of Christ with the Roman church of to-day. Christ had said, 'The words I speak unto you, they are spirit and they are life.' In the Roman church there was a mechanism instead of spirit, and despotism over a corpse, and death instead of life. Christ had further said, 'The truth shall make you free.' The Roman church had no freedom, and therefore no truth. It was a time of great events, and no one dare stand neuter in such a fight for the highest blessings of man, but must strive for all that he believes to be true."

Prof. Knoodt—"He desired to remark that all who submitted themselves to the Vatican decrees of July, 1870, were mere Jesuits, and ought to be decorated with the Order of Stupids. . . . . The Holy Spirit was no pillow for the lazy. In the Arabic gospel there was a saying of Christ, not recorded in our Gospels, to this effect—'I am mighty enough to heal the sick, and to raise the dead; but I am not mighty enough to cure—a fool.' What had come of the Vatican Council? Nothing but obstacles put in the way of a thorough sifting of the subject, because it was well known that the new teaching would never stand the *aqua-fortis* of criticism. . . .

So far as the German bishops had gone into the question, they had declared that there was no power to define Infallibility. No doubt they had since submitted, but none of them had retracted his original ground of opposition, but had merely held his peace. However, their submission tallied with the words of Scripture—'The salt hath lost its savor and shall be trodden under foot.' And after all, the Council had not proclaimed Infallibility; it was the Pope who had done it, and upon this declaration by the Pope the Council had given in its entirely superfluous adhesion. He had declared the dogma of himself without the consent of the church. The only result is to declare that the Pope alone enjoys the aid of the Holy Spirit. He had adopted the argument in a circle—'I am infallible because I say that I am so.' . . .

God would not make one man infallible, because that would destroy his church. That church was the fellowship of all believers, all members of Christ's body; and if one person were infallible, all the others would be his slaves, and the church would no longer be a living organism, but a dead mechanism. What would become of human freedom, of the development of the spirit and will, if nothing were needful and possible save to look to and obey one infallible man? In opposition to revelation, to reason, and to the whole intellectual development of mankind, the Pope had been declared infallible. So reigns

Pius Nonus,
Ecclesiæ Onus.

What for? To Jesuitize the whole church. The credit of having framed this dogma rested with the Jesuits. A soldier had founded their order, and strong military subordination was its consequent rule. Every single Jesuit obeyed his General as the voice of God and eternal truth; and the General, with all the Jesuits, served the Pope as their lord and—slave. They had ruled for three hundred years, and wherever they were the empire went to ruin, and the princes became mere goody and bigoted old women. The Jesuits did nothing for theological science, but stagnated in the Thomist divinity. . . . .

Ultramontanes must hold with mere blind credulity no independent thought, and be 'a staff within an old man's hand.' Now, I ask, what is the task of a christian? Is it that we are to be of full age, free, independent? or that we are to be babies in the leading-strings of our Jesuit directors? Shall we bury our talent, wrap it up in a dead man's shroud, leave

it unused? or shall not that little be taken from him who uses it not? A believer who trusts in God with child-like lowliness; who holds to Christ as his Savior with closest love; who embraces all men in purest affection, mitigating need itself, furthering family, church, and national life, beautifying the face of the earth, helping the educational development of mankind, and, above all, being a christian bearing rule over himself; is it this we are to be? or do we prefer the other picture—the church sheep, leaving thought to others, swinging rosaries, joining Confraternities, using Ignatius-water, censing and enriching the Jesuits, sunk as low in vulgarity and fanaticism as man can sink,—is that a christian? Can such a man look for heaven? or what kind of heaven would it be with such companionship?"

But I will not proceed further. These selections and cuttings will suffice to show you the spirit of the men of the "Old Catholic" persuasion. Ultramontanes may laugh at them; Jesuits may accuse them of Jansenism; and the world may say "failure," as they read of the doings of the Congress; but no thoughtful man can look such speeches squarely in the face, and remember that the men who made them were and are still Catholics, without feeling they have made a step forward in the right way, and praying God to give them the truth they so earnestly crave of him.

THE POPE.

The infallible Pope, "His Holiness," has just got over his fit of anger. For two years he has obstinately and spitefully remained in the Vatican. It is certain he did not like to be despoiled of his city, and he has disdained to walk out for the long period of twenty-four months. But finding that nobody seemed hurt at his voluntary confinement, and from withdrawal of his presence—what a curse to any people!—as the verse reads, "nobody seemed any the worse," he has decided to walk out in the gardens once more. So, a telegram from Rome says, the Pope, on Sunday, for the first time, left the Vatican, going for a walk in the gardens, and having a breath of fresh air.

We have no objection to his having a breath of "fresh air," but we do not like to see an infallible man suffering from such passions as we are prone to. He may just as well have been good-tempered over the loss of his civil power in Rome; because that was, with still greater loss to come, his fore-written doom.

CHRISTIANITY, OR HEATHENISM?

This week we have to note a fact in history, which we would recommend to the deliberation of those who are looking for the conversion of the whole human family prior to the second coming of Jesus. It is, that Christendom is being heathenized. For many years the so-called church,—alas! more dead than alive,—has been employing a systematic plan of sending the gospel to the heathen. We have heard from mission fields; letters of missionaries have been printed; missionary meetings have been held; glowing accounts of the "doings" have been flared before our eyes; and promise that the world should soon be laid as a trophy at the Redeemer's feet. We have nothing to say against the proclamation of the gospel, if it be only the gospel. So far from this, we have every word of encouragement that comes from within, and a little money withal—all we can afford—for the help of missionary labor; but when men tell us they are going to obtain the conquest of the world for Christ, we smile and think of the prophecies that tell us by their predictions that the scheme is utopian and unreliable. "The world is growing better every day," say such vain hopes. But facts speak louder than words, and we could give such believers a few volumes of facts of five hundred pages each, more or less, to be answered, before we could admit such an assertion.

On the other hand, we are ready to prove beyond the possibility of a question, if facts be allowed to weigh anything in the argument, that the world is being converted—not to Christ, nor to righteousness, nor to truth—but to heathenism. It is a fact of the day, that the professing world is returning to heathenism, and that paganism is cropping up in our midst. A seed that has not been ploughed up in our midst will grow again in its season. And the seed of immortal-soulism is growing up in our midst to a prodigious height. Circumstances are favorable, and the seed grows thriftily. Christendom, so-called, is to be confronted with paganism; yea, is already confronted with it. By the side of the churches and chapels of San Francisco, the Josh houses of the Chinese raise their heads. New York is to have, or has already, a Josh house. And the other news that just reaches is, that Christian England is soon to have a pagoda set up in its capital.

Canon Trevor says, in the *Record*, a Church of England paper, in writing on the Controversy between the Archbishop of Canterbury and "the heathen,"—"I learn from Professor Garcin de Tassy's *Revue Annuelle of Hindustani Literature for* 1871, that there is actually a subscription on foot in Bombay to build a pagoda in London for the worship of Vishnu and Siva." I have no doubt in my mind that soon we shall see in all our principal cities the Josh house of the Chinese, the mosque of the Mohammedan, and the pagoda of the Hindoo. This state of affairs does not look very promising for a world's conversion. Brother, believe me, 'tis a fallacy—and its author, if I may believe a distinguished Congregational doctor who has renounced it—was President Hopkins. Age of the fable, about sixty years, or less. This is given on the strength of other authority rather than from myself. But another paragraph on the same subject anon. W. K.

Correspondence.

From Bro. J. T. Ongley.

A word of encouragement to the brethren and sisters scattered abroad. The times of concision or threshing, indicate the time at hand for the One with his sharp sickle to thrust in the same, for the harvest of the earth is ripe. Thank the Lord, we find some manifestations of wheat. Although the kernels are few and far between, our labor being mostly in new fields, yet in these we find generally a willingness to hear, and some ready to receive and love the truth, there are some ready to find fault, and reject the truth.

At our late meetings in Lycoming Co., Pa., a christian minister undertook to overthrow our preaching, and prove the immortality of the soul in a discourse of three hour's length; but the people acknowledged that he did not give one passage to prove it, while it could be proved by one passage—"Ye shall not surely die." Gen. 3:4. The result is, that quite a number in that region are coming out on the truth; even some that have never made any profession of religion; also in other places, where we travel and try to hold forth the word of life, and a coming kingdom, the people are stirred.

At a meeting we held in East Troy, Bradford Co., Pa., in the Baptist church, a number of ministers being present, they and their official members were very much stirred by our subject on the kingdom, they holding that it was set up, and have heretofore stated that it was the church, though when questioned sharply, tried to deny it. We finally called for an expression of the congregation to manifest by rising on their feet how many there were that really believed that the kingdom of God was set up. Twenty arose. I then stated that I had long looked for the kingdom, and had even thought that I should live to see the King come to set up the kingdom; but, to my astonishment, I had found it at last. Yet I was not really satisfied, for I did not see Jesus or much of the Spirit of Christ there; neither did I see Abraham, Isaac and Jacob there. Therefore I concluded to yet pray "thy kingdom come." I then took an expression from those who felt from the heart to pray thy "kingdom come," when about twenty-five arose. The friends of Jesus' coming to "take the kingdoms of this world," finding the opposition so strong, concluded to appoint a day to meet at the school-house and organize, to hold up the truths we cherish. One of the preachers has come out on the side of the truth, and intends to hold it up to the world. Hope the Lord will help them to do the will of our blessed Master. More anon.

From Bro. M. R. Phetteplace.

BRO. GRANT:—By request of the church, I write in relation to the confusion of appointments for "Lester's Hall," Providence, R. I., and call your attention to the following points:

1. We, the Advent Christian Church of Providence, worship in "Lester's Hall." The "No life" brethren worship in the "Life and Advent Union Hall," in the same block. Ours is the large hall, in which you preached when here two years ago. Theirs is the small hall, directly over ours, on the third floor.

2. I notice in last week's *Crisis* that Bro. Thompson has notified a conference at "Lester's Hall." This conference is not in "Lester's Hall," but in the "Life and Advent Union Hall." In our daily papers the notice is correctly inserted.

BRO. A. J. YOUNG writes from Vallejo, Cal., Oct. 22nd, 1872:—"I have been trying for a long time to write, and let you know how we are prospering. Brn. Fassett and Reed have been with us of late, and held meetings one week, with good results, four having been baptized. Many others are deeply interested, there having been several conversions since, in our prayer-meetings. We are having blessed seasons here. Our little band is all alive. We have from thirty to thirty-five good live testimonies, interspersed with prayers and songs for Jesus. We feel the importance of being in perfect submission to the will of our heavenly Father. We are seeking for that purity of heart and all those qualifications which Christ desired his children should have. We view the end near at hand. Therefore we pray for that brotherly love and that meek and lowly spirit of Jesus to abide with us forever.

We visit other churches often, but find religion at a low ebb. The Methodists have had no prayer-meetings for several months, until last week, when the new minister came, and then there would be four or five of them, and twice that number of us. We take hold with them, and do all we can to help stir them up. Our prayer is that God's people may be united in the good work. We would like to see you out here again. We hear of new fields, where laborers are wanted. We have with us at present a Bro. Bush, from San Jose, a man of fine feelings and good talent. He is an old believer in the views we entertain. He spoke to us last Sabbath. He is a carpenter, at present employed here. We like him much. His discourse was good. We think he ought to be sent out to preach. The church in Vallejo is a unit. We have no jars or discords or backbitings. May this feeling continue until Jesus comes."

CANTERBURY.—One of the most powerful meetings that the inhabitants of Canterbury ever saw was held under the New Hampshire Mission Tent, in this town, last week. All denominations united, and the result was great. May success crown their efforts.

A FRIEND.

Canterbury, N. H., Oct. 27th.

Summary of News.

FOREIGN.

Cable News.

THE CHOLERA SCOURGE.

HUNGARY.

BUDA, Oct. 30. Cholera is making serious ravages here. Ninety-four cases are reported, of which twenty-seven have proved fatal. Among the cases are those of twenty-nine soldiers who were stricken ill simultaneously, and of whom five have died.

IRELAND.

LONDON, Oct. 30. Cholera has appeared at Wexford, Ireland, where one death has occurred.

GERMANY.

BERLIN, Oct. 30. Cholera has broken out in Gumbennin, a town of Eastern Prussia, sixty-six miles southeast of Konigsberg. Several fatal cases have occurred.

FRANCE.

PROCLAMATION.

Nov. 1. Gen. Ducrot has issued a proclamation to the troops under his command exhorting them to remember that never were their duties more imperative and sacred. An army disciplined, educated and powerful in numbers is deeded to check the progress of internal enemies while protecting the country from foreign foes. The general says the time may come when the Germans will regret rending the hearts and homes and tearing from France her dearest children.

AUSTRIA.

SPREAD OF CHOLERA.

Nov. 1. A Prague despatch says that a number of cases of Asiatic cholera have occurred in that city, with fatal results. The presence of the dreaded pestilence, which is believed to be approaching from the East, causes the greatest alarm. Exrtaordinary sanitary precautions are being taken by the city authorities there, and in other towns throughout Bohemia, in anticipation of its appearance.

A Vienna despatch says that the much dreaded Asiatic cholera has appeared in that city. A number of cases have occurred ending fatally. The authorities have given orders for the disinfection of streets and the enforcement of every sanitary measures likely to arrest the plague. Reports from other parts of the country announce the appearance of the epidemic and indicate that a general outbreak is not improbable unless the greatest care be exercised to avert such a calamity.

A despatch from Frankfort says that the cholera has appeared in various districts of Germany, causing considerable alarm. The epidemic has not spread to any great extent, however, and it it is hoped that by stringent sanitary measures being promptly enforced, it may be prevented from getting a foothold in the larger cities.

RUSSIA.

THE TROUBLE IN THE EAST.

Late advices from Khiva report that the khan has built a fort at Djarkle, where he will resist the advance of the czar's troops. He still refuses to surrender the Russians held as prisoners.

PORTUGAL.

PROTESTS AGAINST THE COOLIE TRADE.

The American and British Governments have addressed a joint note to Portugal summoning that government to immediately put an end to the traffic in coolies, which is still carried on by the Portuguese trade with the knowledge of the government and without its interference. The summons remonstrates against the inhuman seizure of the natives by slavers on the African coasts, and demands an immediate interposition of the Portuguese government to take measures for the suppression of this infamous traffic.

ROME.—The progress of education in Italy since the recovery of Rome by the Italian Government is one of the most gratifying signs of the times. Italy had long ago begun to blush because of the seventeen millions of illiterate wretches who burdened her soil, and determined to make a mighty effort to educate them. She realizes now, to the full, that one schoolmaster is worth more than a hundred gendarmes, and that the intellectual regeneration of the people depends upon the multiplication of schools; and they have been multiplied! At this very time three new school-houses, to accommodate fifteen hundred pupils, are in process of erection at Rome; and common-schools, where instruction is secular and gratuitous, are as numerous as are the Catholic schools in the Eternal City. The priesthood, of course, rebel against the new regime; but to no avail. The march of education goes steadily forward, and every month makes it more and more impossible for the Pope to get back his brigandish kingdom, his ragged and rascally army, and his picayune and contemptible methods of levying tribute.

DOMESTIC.

AN IMPORTANT DECISION.—An important decision has just been rendered by the Supreme Court of Maryland in regard to the religious belief of witnesses. The case in question was an action for debt, where the defence made objection to a witness on the ground of religious belief. The objection was founded on the old common law rule, as well as a provision in the State Constitution, providing that a belief in the existence of a God, with a system of future reward and punishment, was the only requisite. It was shown by direct testimony to impeach the witness that, so far as could be gathered from his expressions, he came within both these limitations. In rebuttal it was shown that the witness did not believe in a personal God, but only in a supreme Spirit pervading nature. The court held that a belief in a personal God was not necessary, and that the witness, by acknowledging merely the existence of a Supreme Being or Power, established his competency to testify.—*Globe.*

DEATH OF MRS. GREELEY.—The death of Mrs. Greeley, which for the last few days had been hourly expected, took place at the residence of a friend at Chappaqua at four o'clock yesterday morning. Mr. Greeley, who for several days and nights had hardly quitted her side, had retired but a short time before, worn out with watching and loss of sleep, leaving the sufferer in charge of the youngest daughter, Ida, who was the sole attendant at her mother's deathbed. For several years Mrs. Greeley had been a constant invalid, her late European tour failing to produce any beneficial effect upon her health. She was a woman of fine intellect, and was greatly beloved by those who knew her for her many excellent qualities of head and heart. The public, without exception, will sympathize with Mr. Greeley in his bereavement.

The Horse Disease.

New York, Oct. 30. In most of the city stables the condition of the horses to-day is reported somewhat better. Fatal cases, however, continue to be numerous. The progress of the disease in the fire department is very alarming. Out of one hundred and forty-four horses, only two are well, thirty-four being unfit for use. The companies have been organized as hand companies. All the old two-wheeled hose carriages have been pressed into the service, and will be attached to the engines. Some of the tenders will be run by hand. Considerable improvement in the condition of the animals is reported from a number of car companies, stage lines and livery stables. The cotton dealers have been large losers by the epidemic, thousands of bales being on the wharves for a week awaiting transportation. The European steam ship companies have also experienced the greatest difficulty in clearing and loading their vessels by the appointed time.

Brother Henry Bergh, at once the guardian angel and the patron saint of the bestial race, exercised the functions of his high office yesterday evening with effect. He gathered his tribes together and took the war path. Standing at the junction of Third and Fourth avenues, at the Cooper Institute, he displayed his professional shield, and, in the name of the august Society for the Prevention of Cruelty to Animals, ordered the brutes to stop driving the gasping beasts. There was of course a rumpus; but Bergh, being reinforced by the police, carried the day. The horses were untackled, the passengers were spilt, drivers and conductors were reduced to the condition in which Othello found himself on at least one memorable occasion. This caused a general stand still in city travel. The other line of cars had previously almost all suspended travel, and when working hours were over the corners of the streets were made lively with groups of unsuccessful street-car seekers. The groups soon grew to crowds, and with the connecting line on the side walk it looked as if all New York had turned out in search of a mode of conveyance, which, of course, they failed to find. Delegations of travelers from other lands appeared to be on the same fruitless mission. The arrival of immigrants yesterday was, or appeared to be, unusually large. There were no wagons to convey themselves and their large bundles from Castle Garden, and to scatter them over the city.

In Brief.

—— Mr. George Coolbreth, ex-private in Company A, Maine Volunteers, has relinquished his pension. He gives the following reason for the sacrifice: "I am a firm believer in the immediate return of our Savior to earth. I have felt condemned for some time for taking this money, it being the price of blood; therefore you will please erase my name from the pension list."——The census of the city of Vienna is completed, and shows a population of 900,000.——Both in New York and Boston, instances of human beings being taken sick with the horse disease are reported.——A letter from St. John's says the potato crop of Newfoundland is to a great extent destroyed by blight, and that the codfishery will not be more than two-thirds of that last year.——Cholera has appeared at Wexford, Ireland. Cholera is also reported in Eastern Prussia, near Konigsberg, and several fatal cases have occurred, as well as in Hungary. Our turn will soon come, and no Board of Health to prepare the city of Boston!——The hoof and mouth disease is reported to have broken out among the horned cattle of the Argentine Republic, and the Treasury Department issued a circular to all the collectors of our ports enjoining the strictest care to prevent the introduction of the disease into this country.——The inundations along the banks of the Po continue. Mantau, which was threatened, has so far escaped.

Boston Wholesale Prices.

CAREFULLY CORRECTED EVERY TUESDAY.

Tuesday, Nov. 5th, 1872.

FLOUR AND MEAL.—	Mess......15 75 @16 00
St. Louis ext. 7 00 @ 8 50	Prime.....11 25 @12 00
Medium... 9 00 @10 00	Lard, tcs. ℔ lb 9 @ 10
Choice ext 10 50 @12 50	Hams, smoked 14½@ 16
Western sup 5 25 @ 6 00	Hogs, dressed. 7 @ 7½
Com. ext.. 6 75 @ 7 25	
Medium do 8 00 @ 8 50	LUMBER—
Choice do. 9 00 @10 00	Clear Pine..33 00 @65 00
Illinois and Indiana—	Coarse Pine—
Choice ext 9 00 @10 00	No. 5.....21 00 @24 00
Canada sup. 7 50 @ 8 00	Refuse....17 00 @18 00
Comext... 6 25 @ 7 00	Shipp'g bd's 20 00 @25 00
Medium do 7 50 @ 8 00	Spruce—
Choice.. 8 50 @ 9 75	Nos. 1 & 2..17 00 @18 00
Milwaukee and	Refuse... 10 00 @12 00
Minnesota 7 50 @ 9 25	Hemlock Boards—
Southern sup .. @ ..	Nos. 1 & 2..13 50 @14 00
Extra..... 7 00 @ 7 50	Refuse... 9 00 @10 00
Choice Balt 10 00 @11 50	Flooring Boards—
Michigan and Ohio—	Nos. 1 & 2..30 00 @38 00
Common to	Refuse... 20 00 @24 00
choice.. 9 00 @ 9 50	Clapboards—
Rye Flour.. 5 00 @ 5 50	Extra Pine..... @60 00
Corn Meal.. 3 45 @ 3 50	Do. clear...... @55 00
Buckwheat 3 60 @ 3 75	Do. No. 1...30 00 @35 00
OilCake, ℔ ton.. @ 50 00	Sap extra...... @50 00
	Sap clear...... @45 00
GRAIN—	Spruce.... 40 00 @50 00
Corn, ℔ 56 lbs—	Shingles... 3 25 @ 6 25
Southern yel 71 @ 72	Laths...... 2 25 @ 2 75
Western mix 69 @ 71	
Western yel 72 @ 73	WOOL—
Rye.......... 85 @ 90	Ohio and Pennsylvania—
Barley........ 75 @ 1 10	Picklock....65 @ 70
Oats......... 00 @ 00	Choice XX...63 @ 65
Shorts, ℔	Fine X.....60 @ 62
ton....... 23 00 @00 00	Medium.....63 @ 65
Fine Feed.. 25 00 @26 00	Coarse......58 @ 60
Middlings.. 24 00 @25 00	Michigan—
	Extra and XX 58 @ 62
HAY—℔ 2000 lbs—	Fine.......58 @ 60
Eastern and	Medium.....61 @ 63
Northern 26 00 @29 00	Common.....58 @ 60
At City Scales—retail.	Other Western—
Country Hay—	Fine and X..58 @ 60
℔ 100 lbs ..... @ 2 25	Medium.....61 @ 63
Swale Hay.. 11 00 @00 00	Common.....57 @ 58
Straw, 100 lbs 1 25 @ 1 60	Pulled—
New York... 1 25 @ 2 00	Extra.......55 @ 70
	Superfine....62 @ 75
PROVISIONS—	No. 1........40 @ 50
Beef, Mess—	Combing—
West. ext. 11 00 @12 00	Fleece......70 @ 75
West. mess. 10 00 @11 00	California....25 @ 55
Family ext. 14 00 @15 50	Texas.......35 @ 45
Pork—	Canada......55 @ 65
Ext. clear. 18 00 @19 50	Smyrna, wash..30 @ 48
Clear.....17 00 @18 50	Unwashed....18 @ 40

Notices.

THE NEW HAMPSHIRE STATE CONFERENCE will hold its annual session at Concord, City Hall, commencing Wednesday, Nov. 20th, two o'clock P. M., and hold over the following Sabbath. Arrangements have been made with Rail Roads as follows:—

Concord Road. Purchase conference tickets at the following stations: Portsmouth, New Market Junction, Lawrence, Manchester, Nashua, Suncook, Pittsfield, and of conductors on the Portsmouth Branch: Fare two cents per mile.

Northern Road. Conference tickets can be purchased at all stations between Canaan and Concord, also at Newport, Chandler's, Bradford, Roby's Corner, Warner, and Hillsborough. Half fare.

B. C. and M. Road. Purchase regular tickets to Concord, and free return passes will be given at the meeting. All tickets good from the 20th to 25th inclusive.

The brethren at Concord give a cordial invitation to all the servants and friends of Jesus in the State, who are waiting for speedy redemption, to come to this annual feast, offering their hospitality to the extent of their ability. It is earnestly desired that all preachers and churches will represent themselves at this conference personally, and by delegates, or by letter. Let all the lovers of Jesus earnestly pray that this meeting may be productive of much good in more perfectly preparing the church for the coming of Christ, and bringing sinners to speedy repentance.

J. COUCH, President.
C. H. FLETCHER, Secretary.

THE New Hampshire State Conference will hold its annual session at Concord, commencing Wednesday, at two o'clock P. M., Nov. 20th, and hold over the following Sabbath. Particulars hereafter. J. COUCH, Pres.

THE time for tent meetings is over for this season, and now is the time for quarterly sessions of the Conference, and protracted meetings in places where they need help. Now let your wants be made known, and we will do the best we can to supply those places. This is the time for work.

L. BOUTELL, for the Committee.

PROTRACTED MEETING.—The Lord willing, there will be a protracted meeting at West Deerfield, N. H., commencing Friday evening, Nov. 8th, and continue one week. Brethren and sisters in that vicinity are urgently requested to come out to this meeting. Laborers for Christ who have the cause at heart are invited to come. Eld. J. C. Smith, and others, are expected to be present.

ENOCH MORRILL.
J. N. QUIMBY.

THERE will be a Conference at the Second Advent Chapel in Worcester, commencing Monday, Dec. 16th, at two o'clock P. M., and continue over the following Sunday. The special object of this meeting will be to mutually consider the evidence in regard to the time of the Lord's coming, and the duties which devolve upon God's people in view of the nearness of "that day." It is specially hoped, and very earnestly requested, that the preaching brethren, near and far, whether identified with "1873," "1875," or with no definite time, may come and co-operate in this interesting and important work. A general invitation is hereby extended to all lovers of Jesus and his appearing. Come, filled with the Spirit, to labor for God and the good of the perishing. The church in Worcester extend a cordial greeting and welcome to all.

H. H. BUXTON, SAM'L. AYRES, W. M. HALL, E. G. HIGGINS, A. STREETER, } Committee.

THE Lord willing, the first quarterly meeting of the Eastern District of the New York A. C. Conference will be held with the church in Conquest, commencing Thursday evening, Dec. 12th, and holding over Sunday. It is earnestly hoped there will be a general rally of all the forces in this district to this first "district" meeting. Come in the name of the Lord, for the hour of his judgment hasteth greatly. Let us strengthen our hands, and press the battle a little longer while yet we may. Each church should take the quarterly collections early, and all come to help "after a godly sort." Pray for this meeting.

M. R. MILES, President.
WM. E. BROWN, Secretary.

THE Southern District New York State Conference will hold its first quarterly session at Honeoye, Ontario Co., commencing Friday, Dec. 6th, and continuing over the following Sunday. Come, brethren and sisters, we cordially invite you. Come with hearts filled with the Spirit. Come with a determination to work for Jesus. Come, praying that God's blessing may rest upon the meeting.

H. H. BROWN, Secretary.
D. COGSWELL, President.

THERE will be a General Advent Conference Meeting at Orrington Corner, Me., to commence Nov. 7th, to continue four days. All far and near are invited to attend. Come one, come all, and bring blankets and provisions, and continue with us through the meeting. Ample room will be provided for lodging for all. There will also be provision made for horse keeping on reasonable terms.

S. BRAGG.
JAMES SMITH. G. W. BROWN.
O. R. SMITH. F. H. SMITH.

THERE will be a Conference at Providence, R. I. (Life and Advent Union Hall), 122 Cranston Street), commencing Nov. 21st, 2 P. M., to continue over the following Sunday. All lovers of prophecy and the time of Christ's coming are invited to attend, and especially God's servants who are feeding the household. We expect some of our brethren who are preaching the Lord's coming in 1873 will be present. For the brethren,

CALEB THOMPSON.

CONFERENCE to be held at South Gardiner, (Methodist meeting-house), commencing Friday, Nov. 8th, at two o'clock P. M., and hold over Sunday. The meeting is near South Gardiner depot. Those coming from the East can leave their teams at Pittston, and cross in a boat. This is a new place for a conference.

S. K. PARTRIDGE.

A SERIES of meetings will commence at Steep Falls, Me., Wednesday evening, Nov. 20th, and continue over the following Sunday. Preaching may be expected by Elds. Jesse Gay, Jer. Hill, and C. H. Sweet. Believers and friends from other localities are cordially invited. Ample provision will be made for both man and beast.

C. H. SWEET

THE regular quarterly meeting of the church of God of Loon Lake and Wayland will be held at Wallace Station, Nov. 30th and Dec. 1st. All are invited to attend. The above meetings will be followed by a week's preaching on the prophecies relative to the coming and reign of Christ on the earth. By request of the congregation,

C. F. SWEET, Pastor.

THE CHURCH in Lynn, finding a large field for labor in Glenmere, distant about one and a half miles, have engaged a hall, and will hold meetings there every Sabbath and through the week. Brethren wishing to preach will please correspond with J. C. Bailey, Washington Street, Lynn, Mass., and W. S. Harvey, Wyoma Village, Lynn, Mass.

We purpose, if the Lord will, to commence on Thursday evening, Nov. 7th, and continue meetings Friday, Saturday, and over Sunday. The people are anxious to hear, and we warmly say to God's ministers who are endued with power from on high, COME.

SPECIAL meeting at Clinton, Iowa, in the Universalist meeting-house, commencing Nov. 19th, to continue till the 28th, and longer, if the interest justifies. C. C. MARSTON.

ELD. WM. INGMIRE has removed from Lincklaen, N. Y., to East Penfield, N. Y. Churches in Central or Western New York desiring his services, may correspond, addressing him at the latter place.

FOR THE NORWEGIAN TRACT.—Harvey Gaul, $1; A. Edgecomb, $2. I. C. WELLCOME.

DR. LEONARD TAFEL offers his services to clergymen and students of the ministry of any denomination in learning to read Hebrew. He will open a course of fifteen days, beginning on Nov. 11th, 1872, at his residence, No. 5 Hamilton Park, Staten Island, N. Y. During this course he will read with the students the thirty chapters of Genesis, comprised in No. 1, giving, at the same time, lessons in Grammar. He will give two lessons a day of one and a half hours each, devoting one hour to Translation, and one-half hour to Grammar. Students desiring to enter this course will please apply to Dr. Leonard Tafel, care A. J. Tafel, No. 145 Grand Street, N. Y. Students in Philadelphia desiring such a course of instruction, may apply to Rev. L. H. Tafel, No. 635 Arch Street.

ELD. W. KELLAWAY'S address is 26 St. Thomas Street, Weymouth, England.

PREACHERS traveling east or west, are invited to stop at Lockport, N. Y., and preach. Please correspond with A. T. HARRINGTON, Lockport, N. Y.

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Clover-Hill Stories. By H. L. HASTINGS. 50 cents.
Church Spectacles. By I. C. WELLCOME. 5 cents; three for 10 cents; 40 cents per dozen; forty for $1.00; $2.00 per hundred.
Christian Baptism. By I. C. WELLCOME. 25 cents.
Christian Union. By J. COUCH. 5 cents.
Christ our Life. By W. LEASK. 35 cents per dozen.
Coming Judgment. By WM. SHELDON. 10 cents per dozen.
Death, not Life. By J. BLAIN. 25 cents.
Death and the Dead. By. WM. SHELDON. 5 cents.
English Reference Bibles. *Minion:* calf, morocco, circuit bindings, from $2.50 to $4.25. *Nonpareil:* calf, morocco, circuit bindings, from $2.00 to $3.50. *Pearl:* calf, morocco, circuit bindings, from $1.50 to $3.00. *Diamond:* calf, morocco, circuit bindings, from $1.25 to $2.00.
Evangels of the Coming One. By S. S. BREWER. 10 cents.
Endless Misery not a Bible doctrine. 5 cents.
Everybody's Book. By P. A. SMITH. 12 cents.
Fables of Infidelity and Facts of Faith. By ROB'T PATTERSON. Cloth, $1.00.
Futurity; or, The Hereafter of all Men. By WM. SHELDON. 22 cents.
Future Punishment. By H. L. HASTINGS. 15 cents.
Good Tidings. Cloth, 50 cents. Postage, 16 cents. By Express, $5.00 per dozen.
Greek and English Concordance. By HUDSON and HASTINGS. Cloth, $2.50; leather, [illegible]; postage, 12 cents.
God's People Israel, and the Spiritual Millennium. By WELLCOME and GOUD. 30 cents.
Good Stories for Children. By H. L. H. 50 cents.
God's Special Gift. Mortal or Immortal Sinners,—which? By I. C. WELLCOME. 35 cents per dozen.
Hymns of Jubilee Harp. Cloth, sprinkled edges, $7.00 per dozen; $55.00 per hundred; single, 75 cents. Leather, gilt edge, $9.50 per dozen; $75.00 per hundred; single, $1.00. Postage, 15 cents, single copy.
Home Thrusts and Home Thoughts. By D. F. NEWTON. $1.70.
Home, Marriage, and Family Relations. By JAS. INGLIS. 15 cents; eight copies $1.00.
Health by Good Living. By W. W. HALL, M.D. $1.50.
Health Reformer's Cook-Book. 30 cents.
Infidel Testimony to Truth of the Bible. Selections from Dr. ALEX. KEITH. 10 cents.
Immortality. By J. H. WHITMORE. Cloth, $1.00; cheap edition, 25 cents single; 5 copies for $1.00.
Is it Heresy? By J. COUCH. 15 cents per dozen.
Immaterialism. By W. SHELDON. 7 cents.
Jubilee Harp, Hymn, and Tune Book. Plain cloth, leather back, colored edge, $9.00 per dozen; single, $1.00. Extra cloth, leather back, gilt edge, $10.50 per dozen; single $1.15. Extra cloth, leather back, gilt edge and covers $12.00 per dozen; single, $1.25. Postage 12 cents, single copy.
Judgment Impending. By L. T. CUNNINGHAM. 5 cents; 75 cents per dozen; $5.00 per hundred.
Life Beyond Death. By WM. SHELDON. 25 cents.
Looking Forward. By H. L. HASTINGS. 15 cents.
Life and Death Theology. By WM. SHELDON. 10 cents.
Light of Prophecy. By J. H. BROOKS, D.D. 25 cents per dozen.
Matthew xxiv. and xxv. An Exposition. By I. C. WELLCOME. 27 cents.
Mother's Advice. By MRS. E. P. MILLER, M.D. 20 cents.
Notes of Warning. 25 cents per dozen.
Pilgrim Praises. Sunday-school Hymn and Tune Book. Paper covers, $3.00 per dozen; stiff covers, $3.50.
Pleasant Hours. By H. L. H. 50 cents.
Paul's Expectation and Hope. By O. R. FASSETT. 2 copies, 10 cents; 50 cents per dozen.
Prepare to meet thy God. Behold, the Judge standeth before the door. 10 cts. per dozen; 40 cts. per hundred.
Reasons for my Hope; or, Tokens of Redemption. By H. L. HASTINGS. 20 cents.
Revelation xiii. A Treatise. By S. S. BREWER. 20 cents.
Rich Man and Lazarus; Thief on the Cross, &c. By M. GRANT. 6 cents.
Rev. John Foster's Letter on Future Punishment. 3 cents.
Scriptural Question-Book. Single, 17 cents; per dozen, by express, $1.25; by mail, $1.50.
Science and the Resurrection. By D. T. TAYLOR. 2 copies, 10 cents.
Signs of the Times; or, A Glance at Christendom as it is. By H. L. HASTINGS. Cloth, $1.00; paper, 50 cents.
Seven Messages of the Apocalypse. By S. S. BREWER. 10 cents.
Symbolization of the World's Eventful Crisis. By O. R. FASSETT. 4 cents; 20 cents per dozen.
State of the Dead, and Punishment of the Wicked. Discussion between M. GRANT and W. W. CLAYTON. Cloth, 50 cents.
Smoke of Torment, and Unquenchable Fire explained. 4 cents.
Spiritualism Unveiled. By M. GRANT. 15 cents; 8 copies, $1.00; $10.00 per hundred.
Spiritualism Condemned. By M. D. WELLCOME. 16 cents; 20 copies, $1.00; 100 copies, $4.00.
Should Christians Fight? By I. C. WELLCOME. 10 cents.
The New World; or, The Better Country. By I. C. WELLCOME. 24 pages; 5 cents; 40 cents per dozen.
The Present Age. Its boasted progress delusive. From "The London Quarterly Journal of Prophecy." 24 pages; 5 cents; 40 cents per dozen.
The End of the King of the North and the Impending time of Trouble. By L. T. CUNNINGHAM. 48 pages; 8 cents; 75 cents per dozen; $5.00 per hundred.
The Faithful Watchman. By J. R. MACDUFF, D.D. 20 cents per dozen.
The Duration and Nature of Future Punishment. By HENRY CONSTABLE. 40 cents; 2 copies, 75 cents; 3 copies, $1.00; $3.50 per dozen, by mail.
The Midnight Cry. By N. H. BARBOUR. 25 cents.
The Bible Text-Book. For Ministers, Teachers, and Students. 48 cents.
The Bible Triumphant. Reply to "One hundred and forty-four Self-contradictions of the Bible." By MRS. H. V. REED. 50 cents.
Thessalonica, the Model Church, and Tracts. By H. H. HASTINGS. Cloth, $1.00; paper, 25 cents.
The Great Controversy between God and Man, with Tracts. By H. L. HASTINGS. Cloth, $1.00; paper 50 cents.
The Coming Reign of Terror. By W. N. PILE. 7 cents; 10 copies, 50 cents; 100 copies, by mail, $3.50.
The Present Truth. By JONAS WENDELL. 10 cents.
The Gospel Hope. By a Congregationalist. 20 cents per dozen.
The Plan of Redemption. By WELLCOME and GOUD. $1.25.
The Next Dispensation viewed in the light of Revelation. By WM. SHELDON. 12 cents; $1.00 per dozen.
The Kingdom to Come. By WM. SHELDON. 20 cents.
That Man of Sin. By O. R. FASSETT. Including "The Only Hope." 7 cents; 36 cents per dozen.
The Kingdom of God, and Signs of the Times. By S. S. BREWER. 20 cents.
The Great Controversy between God and Man. By H. L. H. 25 cents.
The Seven Seals. By S. S. BREWER. 10 cents.
The Days we Live In. By S. S. BREWER. 10 cents.
The Three Kingdoms. By T. M. PREBLE. 15 cents.
The Slaying of the Witnesses. B. S. S. BREWER. 10 cents.
The Ten Virgins. By T. M. PREBLE. 5 cents.
The Two Adams. By T. M. PREBLE. 7 cents.
The Reign of Messiah. By WM. SHELDON. 10 cents.
The Nature of Man. By M. GRANT and others. 25 cents; $2.25 per dozen.
The Soul: What is It? By M. GRANT. 6 cents.
Talks about Health. By DIO LEWIS. 25 cents.
The End at Hand. By J. COUCH. 5 cents.
Thief on the Cross. By GEO. THOMSON. 5 cents.
The Spirit: What is It? By M. GRANT. 6 cents.
The Wicked not Immortal. 200 proof texts. 3 cents.
The Soul of Man. By S. S. BREWER. 25 cts. per hundred.
The Power of the Air, &c. Cloth, $1.00.
The Life of Trust. By GEO. MULLER, Director of the Orphan Houses, Bristol, Eng. $2.00.
The Existence of Holy Angels. By W. SHEPHERD. 20 cents.
The Emphatic Diaglott. Containing the original Greek Text of the New Testament, according to the recension of Griesbach; with an interlinear word-for-word translation. Cloth, $4.16; leather, $5.16.
The First-day Sabbath. By T. M. PREBLE. $1.50.
The Inquirer: Catholic or Protestant? By I. C. WELLCOME. 10 cents; 3 for 20 cents; $5.00 per hundred, by express.
The Mediatorial Kingdom. By W. N. PILE. 25 cents.
The Seventh-day Sabbath. By G. W. BAILEY. 5 cents.
Tobacco: Its Effects upon Health. By Dr. J. C. JACKSON. 15 cents.
The Destiny of Man. By W. ERWIN. $1.36; gilt, $1.65.
Trumpet for the Watchman. By GEO. THOMSON. 24 cents; $1.75 per dozen; $11.00 per hundred.
Voice of the Church on the Coming and Kingdom of the Redeemer. By D. T. TAYLOR. Cloth, $1.00.
Who are Sadducees? By GEO. THOMSON. 10 cents.
What is Man? By M. GRANT. 6 cents.
Young Pilgrim Stories. Illustrated. By "Uncle Pilgrim." 2 vols., 50 cents each.
Young Pilgrim Stories. Tract-form. 30 cents per dozen; $2.00 per hundred.
Yahveh-Christ. The Coming One. By L. T. CUNNINGHAM. 8 cents; 75 cents.

Business.

Money Letters.

☞ This week, and onward, we purpose to publish a list of all letters containing money for the *Crisis*, forwarded by those who send for *other* parties. Those who send money for *themselves* to pay for the *Crisis*. will find the date to which their money pays on the colored slip of paper attached to the *Crisis*. If the date is not changed within three weeks after sending the money, write immediately. The receipts for books and tracts will be acknowledged as usual. When *all* the books and tracts ordered at any one time are not received, look at the "Notes to Correspondents" for the reason. AG'T.

NAMES OF PERSONS SENDING MONEY FOR OTHERS.—A D Smith, S Whitney, E C Cowles, H B Sevey, Thos. Foote, Mrs. T M Shepard, F A Baker, O R Fassett, W B Noyes, J McClellen, A W Sibley, J Howland, Mrs. L E Saulpaugh, Mrs. G A Miller.

CASH RECEIVED FOR BOOKS AND TRACTS.—J M Tozier 25c, R L Harrison $5.00, J Tinney $2.00, G L Rice 75c, S D Remick $1.00, C A Litchfield 25c, B B Haggett 10c, P Holler $1.00, J F Whitney 10c, S Brigham 10c, A A Jackman $1.00, R C Stevens $2.05, I Bradley $0c, C C Barker 25c, Dr. R Hutchinson 15c, C H Williams $8.75, J T Ongley $5.00, H W Brown $2.00, J Thompson $20.00, Geo. E Waugh 25c, C Eckhart 30c, A Robinson $9.00, Mrs. A Kendall $1.00, W C Peck $1.00, M Bedell 20c, E C White $1.00, E W Keyes 25c, W T Doremus $1.75, J Howland 1.00.

BOOKS AND TRACTS SENT.—By mail—B B Haggett, C A Litchfield, G L Rice, C C Barker, Mrs A G Kendall, H W Brown, Mrs R Hutchinson, A D Brackett, I Bradley, B C Stevens, C Eckhart, O R Fassett.
By Express—T Davidson, E Morrell.

ARTICLES RECEIVED.—C E Barnes, W A Fenn, N W Colburn, E. H. Wells, D R Halteman, J B Cook, G E Lee, C C Marston, M M Post, J R Smith, H D Reed, P G Bowman, T Foot, E Owen, M R Phetteplace, W Shepherd, D. Cogswell, G W Dexter, J E Clark, M L Curtis, L B Miller, S E Teeple, T Foote, M R Steel, R Phinney, W Kellaway, N H Barbour, F Wilder.

Appointments.

APPOINTMENTS must be received as early as TUESDAY MORNING (as our paper goes to press about noon), to insure insertion for the current week.

☞ THE following Resolution was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the* CRISIS *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. ☞ Seats free.

BOSTON (BRANCH CHAPEL) 1735 WASHINGTON STREET (Corner of Madison Street.)
Love Feast at 10½ A. M. Preaching at 3 and 7½ P. M. Prayer meeting Tuesday and Thursday evenings.
Hiram Munger............Sunday, Nov. 10th
John G. Hook............Sunday, Nov. 17th
J. S. White............Sunday, Nov. 24th

CHARLESTOWN (*Hall No. 70 Main Street.*)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.
A. Simpson............Sunday, Nov. 10th
S. S. Brewer............Sunday, Nov. 17th
W. M. Harmon............Sunday, Nov. 24th

CHELSEA, MASS. (*Advent Chapel, Heard Street.*)

EAST BOSTON, (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.
S. S. Mooney............Sunday, Nov. 10th
M. Batchelor............Friday evening, Nov. 15th and over Sunday, Nov. 17th.
Geo. Sederquest............Sunday, Nov. 24th

Kennebunkport, Me............Sunday, Nov. 10th
Westerly, R. I............Thursday evening, Nov. 14th
Guilford, Ct............Sunday, Nov. 17th
New Haven, Ct............Tuesday evening, Nov. 19th
Wallingford Farms, Ct., Wednesday evening, Nov. 20th
Yalesville, Ct............Thursday evening, Nov. 21st
New Britain, Ct............Friday evening, Nov. 22d
Bristol, Ct............Sunday, Nov. 24th
L. BOUTELL.

Salem, Mass............Sunday, Nov. 10th
J. S. WHITE.

Warehousepoint, Ct............Sunday, Nov. 10th
Scitico, Ct............Sunday, Nov. 17th
New Haven, Ct............Sunday, Nov. 24th
H. PRATT.

Plymouth, Mass............Sunday, Nov. 10th
Lynn, Mass............Sunday, Nov. 24th
M. BATCHELOR.

Marblehead, Mass............Sunday, Nov. 17th
I. C. WELLCOME.

Stoneham, Mass............Sunday, Nov. 10th
I. I. LESLIE.

Nashua, N. H............Sunday, Nov. 17th and onward.
J. KIMBALL.

Northville, N. H............Saturday evening, Nov. 9th and over Sunday, Nov. 10th.
E. COTTON.
B. PILLSBURY.

South Livermore, Me............Sabbath, Nov. 17th
JESSE GAY.

Hartford, Ct............Nov. 22d
Plainville............Nov. 23d and 24th
Cheshire Street............Nov. 25th
Southington............Nov. 26th
Bristol............Nov. 27th and 28th
New Britain............Nov. 29th
Scitico............Nov. 30th and Dec. 1st
Springfield (Franklin Hall)............Dec. 2d
Worcester, Mass............Dec. 3d
Greene, R. I............Dec. 4th
ELLEN L. CRUMB.

As Sr. Crumb is a stranger in most of these places, will some one meet her at the trains?

Lewiston, Me............Sunday, Nov. 17th
Craig's Mills............Sunday, Nov. 24th
J. T. JORDAN.

South Sutton, N. H............Sunday, Nov. 10th
S. JULIA BUSWELL.

Plymouth Union, Vt............evenings, Nov. 7th and 8th
Bridgewater, Vt............Sabbath, Nov. 10th
Bethel, Vt. (Camp Brook) evenings, Nov. 12th and 13th
Stockbridge (Stony Brook)............evening, Nov. 14th
Rutland, Vt............Sabbath, Nov. 17th
A. A. HOYT.

Haydenville............Nov. 9th
Goshen, Mass............Sunday, Nov. 10th and through the week.
ENOCH PHELPS.

Addison, Vt............Sunday, Nov. 10th
D. T. TAYLOR.

New Durham (2d division)............Sabbath, Nov. 10th
C. COLMAN.

Lyman, Me. (baptism expected)...Sunday, Nov. 10th
S. G. LOW. WM. H. MITCHELL.

Stoneham, Mass............Sunday, Nov. 17th
WM. W. SUTHERLAND.

Quincy Hall, 127 Lacock Street, Allegheny, Pa., every Sunday morning and evening. G. W. STETSON.

Alton, N. H............Sunday, Nov. 17th and through the week. W. M. HARMON.

Cambridgeport, Mass............Sunday, Nov. 17th
A. SIMPSON.

Providence, R. I............Lord's day, Nov. 10th
L. T. CUNNINGHAM.

Enfield Centre, N. H. (meeting-house) Sab., Nov. 17th
Dorchester, N. H. (Town House)............Sab., Nov. 24th
D. EASTMAN.

Carson Bridge, Vt............evening, Nov. 9th
Wait's River, Vt............Sunday, Nov. 10th
GEO. E. BROWN.
DANIEL D. PAGE.

South Rutland, Jefferson Co., N. Y., Nov. 10th and 17th, and evenings between. G. W. BURNHAM.

Rochester Village, N. H............Sunday, Nov. 10th
Kennebunkport, Me............Sunday, Nov. 17th
J. G. SMITH.

New Market (Town Hall)............Sunday, Nov. 10th and as long as seems duty.
Alton, N. H. (Lougee school-house) Sunday, Nov. 17th and as long as seems duty in that vicinity.
J. L. CHUTE.

Campton Brook, Bethel, Vt............Sunday, Nov. 10th
J. ASHLEY.

Putnam, Ct............Sunday, Nov. 10th
Wilbraham, Mass............Sunday, Nov. 17th
Woodstock Valley, Ct............Sunday, Nov. 24th
P. S. BUTLER.

Campville, Ct............Sunday, Nov. 10th
S. WOODRUFF.

Enfield, Mass. (Reith's school-house) Sun., Nov. 10th
Kennebunkport, Me............evenings, Nov. 19th and 20th
Kennebunk Depot, Me............evenings, Nov. 21st and 22d
Bonny Eagle, Me............evenings, Nov. 26th and 27th
Hollis Centre, Me............evenings, Nov. 28th and 29th
East Rochester, N. H............Sunday, Dec. 1st
Rochester............evening, Dec. 2d
Dover............evening, Dec. 3d
Wakefield, Mass............evening, Dec. 4th
Boston (Branch Chapel)............evening, Dec. 5th
East Boston............evening, Dec. 6th
Natick, Mass............Sunday, Dec. 8th
GEO. A. STREETER.

New Preston............Friday evening, Nov. 8th and over Sunday, the 10th. G. L. WHITE.

Lake Village, N. H. (North Church) Sun., Nov. 10th
JOHN PARSONS.

South Windham, Me............Sunday, Nov. 10th
Steep Falls, Me............Sunday, Nov. 17th
East Rochester, N. H............Sunday, Nov. 24th
Kennebunkport, Me............Sunday, Dec. 1st
CHAS. H. SWEET.

Bloomfield, Ct............evenings, Nov. 12th, 13th, and 14th
New Haven, Ct............Sunday, Nov. 17th
A. A. PHELPS.

Pittsfield, Me. (Carr school-house) Sunday, Nov. 10th
JER. CARR.

Rutland, Vt............Sunday, Nov. 10th
Chicopee Falls, Mass............Sunday, Nov. 17th
DR. A. M. HIGGINS.

Warner, N. H. (Dimond's Corner school-house) Sabbath, Nov. 10th.
Concord, N. H. (Centre Street Church) Sab., Nov. 17th
Manchester, N. H............Tuesday evening, Nov. 19th
Nashua, N. H............Wednesday evening, Nov. 20th
SIMEON ROBY.

Westboro, Mass............Sunday, Nov. 10th
Worcester, Mass. (if desired) Tuesday eve., Nov. 12th
North Rutland, Mass............evenings, Nov. 13th—14th
Winchendon (New Boston) Mass...Sunday, Nov. 17th
GEO. A. COLE.

North Haverhill, N. H............evening, Nov. 9th and over Sunday, the 10th.
East Landaff, N. H............Thursday evening, Nov. 14th and over Sunday, the 17th.
Woodstock, N. H............Wednesday evening, Nov. 20th and over Sunday, the 24th. GEO. H. WALLACE.

Whitefield, N. H............Sunday, Nov. 10th
North Haverhill, N. H............evenings, Nov. 11th and 12th
Warren Summit, N. H............evening, Nov. 13th
Meredith, N. H. (Dolloff Hall)............Sunday, Nov. 14th
Lake Village, N. H............evening, Nov. 15th
Loudon Ridge, N. H............Sunday, Nov. 17th
Pittsfield, N. H............evening, Nov. 18th
Northwood Narrows, N. H............evening, Nov. 19th
WM. C. STEWART.

Barnard, Vt............Sunday, Nov. 10th and longer if thought best. CHAS. N. WOOD.

Wentworth, N. H. (at the Academy)...Sab., Nov. 17th
C. W. NELSON.

Hornellsville, Steuben Co., N. Y., evening, Nov. 14th
Rogersville............evening, Nov. 15th
Wallace Station, two o'clock P. M., Nov. 16th, and over Sunday, the 17th. E. C. COWLES.

Charlton, Mass............Sunday, Nov. 10th
M. E. OTIS.

Danvers (Grand Army Hall)............Sunday, Nov. 10th
Lynn, Mass............Sunday, Nov. 17th
E. OWEN.

Wentworth, N. H............evening, Nov. 15th
Fairlee, Vt. (Pond school-house) evening, Nov. 16th and over Sunday, the 17th. Will Bro. A. F. Page meet me at Wentworth, Saturday morning, Nov. 16th?
Piermont, N. H............Sunday, Nov. 24th
DANIEL D. PAGE.

Canterbury, N. H............Sunday, Nov. 10th
MRS. L. E. SAULPAUGH.

Cambridge, N. Y. (as Bro. Wm. M. White may arrange) Nov. 9th and 10th. JACOB WILBUR.

Springfield, Mass. (Bethel) Tuesday evening, Nov. 5th, at which time I commence my labors as pastor of that church, hoping that God will crown our united efforts with his blessing. F. H. BURBANK.

Northwood Narrows, N. H............Sunday, Nov. 10th
Dover, N. H............Sunday, Nov. 17th
WM. BODGE.

Concord, N. H............Sundays, Nov. 3d and 10th
Holden, Mass............Sunday, Nov. 24th
C. E. BARNES.

East Rochester, N. H............Sabbath, Nov. 17th
T. L. CHURCHILL.

Square Pond, Ct............Sunday, Nov. 10th
J. F. NICKERSON.

Meredith, N. H. (Dolloff Hall)............Sunday, Nov. 10th
JOHN H. EVANS.

Hereford, P. Q. (Hall Stream)............Sunday, Nov. 10th
Pittsburg, N. H. (Terrill school-house) Sun., Nov. 17th
Caswell Borough, P. Q............Sunday, Nov. 24th
Patten, P. Q. (Chapel)............Sunday, Dec. 1st
Sutton, P. Q. (where Bro. Blanchard may arrange) Sunday, Dec. 8th. U. G. LADD.

Epsom, N. H. (Marden's Corner)...evening, Nov. 9th and Sunday, Nov. 10th. N. B. MCMURPHY.

Hebron (McClure school-house)...Sunday, Nov. 10th
WM. H. SHAW.

Meredith, N. H. (Dolloff school-house) Sun., Nov. 10th
N. GLIDDEN.

Belmont, N. H. (Factory Village) Saturday evening, Nov. 9th, and over Sunday, the 10th.
Sutton, N. H. (Mill Village)............Sunday, Nov. 17th
Barnstead, N. H. (Clarktown)............Sunday, Nov. 24th
New Durham Ridge............Tuesday evening, Nov. 26th and onward as the Lord may direct.
A. S. WILLIAMS.

Fitchburg, Mass............Sunday, Nov. 17th
H. L. HASTINGS.

Hereford, P. Q. (Hall Stream)............Sabbath, Nov. 10th
Pittsburg, N. H. (with Bro. Ladd)............Sab., Nov. 17th
F. S. RANSOM.

Loudon Ridge, N. H............Sunday, Nov. 10th
Sandwich (Vitom Hill)............Sunday, Nov. 17th
West Lebanon (where A. P. Watson appoints) evenings, Nov. 27th and 28th.
Rochester............Sunday, Dec. 1st
Newcastle............Sundays, Dec. 8th and 15th
E. S. MOULTON.

Gardiner, Me., Conference............Friday, Nov. 8th
Bowdoin, Me............Sunday, Nov. 17th
Saturday, 2½ P. M., Conference.
Bristol, Me. (as the Brn. may appoint) Thursday evening, Nov. 21st. Will Bro. Hathorne meet me on the road Friday? I shall be on foot.
Cushing, Me............Sunday, Nov. 24th
St. George, Me., Tuesday evening, Nov. 26th, and through the week as the brethren may appoint.
H. S. MITCHELL.

South Gardiner, Me. (conference) Saturday, Nov. 9th, and over Sunday.
The following week in Gardiner and Richmond, as the brethren may arrange.
Bowdoin, Me. (Dennett school-house) Sun., Nov. 17th
B. FINNEY.

Collinsville, Ct............Sunday, Nov. 10th
ALEX. ELLIOTT.

Lower Bartlett, N. H. (at Bro. Deering's) Nov. 10th, at 10½ and one o'clock.
Upper Bartlett, N. H., Sunday evening, at six o'clock, Nov. 10th, and onward for a few evenings.
L. C. & M. MCKINSTRY.

New Hampton, N. H. (where Bro. W. Wallace may appoint) Sunday, Nov. 10th. D. F. LEAVITT.

Beaver, Beaver Co., Pa............Sunday, Nov. 24th
Ogle, Butler Co., " evenings, Nov. 25th and 26th
Muncy, Lycoming Co., evenings, Nov. 28th and 29th
Quaker Hill, " " 2 30 P. M., Nov. 30th, and at 11 A. M., Sunday, Dec. 1st.
Warrensville............Sunday evening, Dec. 1st
And to answer questions given by Eld. Krouse and J. R. Stead (Methodists) Nov. 2d—3d.
Canton, Bradford Co., Pa............Nov. 4th—6th
Chase's Mills, Tioga Co............Nov. 7th—8th
East Troy, Bradford Co............Nov. 9th—10th
South Creek, " "............Nov. 11th
JOHN T. ONGLEY.

East Concord, N. H. (Ward Room) Friday evening, Nov. 8th, and Sabbath, Nov. 10th, day and evening.
O. W. KIMBALL.

Newcastle............Sunday, Nov. 10th
WM. C. THURMAN.

Salem, Vt............Sunday, Nov. 10th
Caswell Borough, P. Q............Sunday, Nov. 17th
Barnston P. Q (Way's Mills)............Sunday, Nov. 24th
Barford, P. Q. (where Bro. Cushing may appoint) Sunday, Dec. 1st.
Melbourne Village, P. Q. (where Bro. Gilman may appoint) Sunday, Dec. 8th.
Danville, P. Q. (by request of Bro. J. Porter) Sunday, Dec. 15th.
Caswell Borough, P. Q............Sunday, Dec. 22d
F. M. DRAKE.

Philadelphia, Pa., corner of Ninth and Spring Garden Sts., and also Camden, N. J., four Sabbaths, commencing Sunday, Nov. 10th, and also through the week as may be arranged by the brethren.
Washington, D. C. (Council Chamber, City Hall) protracted meetings two weeks, commencing Sunday, Dec. 8th. H. K. FLAGG.

New Britain, Ct............Sunday, Nov. 10th
Z. D. BAIRD.

LAWRENCE, MASS.
S. S. Brewer............Sunday, Nov. 10th
C. S. Shattuck............Sunday, Nov. 17th
A. Ross............Sunday, Nov. 24th
M. Durfee............Sundays, Dec. 1st and 8th
Dr. A. M. Higgins............Sunday, Dec. 17th

LOWELL, MASS.
B. S. Emery............Sundays, Nov. 10th and 17th
H. F. Carpenter............Sunday, Nov. 24th

WORCESTER, MASS.
I. C. Wellcome............Sunday, Nov. 10th
H. F. Carpenter............Sunday, Nov. 17th
H. L. Hastings............Sunday, Nov. 24th

SPRINGFIELD, MASS. (Franklin Hall).
A. A. Phelps............Sunday, Nov. 10th
J. S. White............Sunday, Nov. 17th

HAVERHILL, MASS. (New Hall.)
W. W. Sutherland............Sunday, Nov. 10th
Joseph W. White............Sunday, Nov. 24th
D. M. Leavitt............Sunday, Dec. 1st

MANCHESTER, N. H.
M. Durfee............Sunday, Nov. 10th
John Couch............Sunday, Nov. 17th
D. M. Leavitt............Sunday, Nov. 24th
A. Ross............Sunday, Dec. 1st

PORTSMOUTH, N. H.
C. Goodrich............Sunday, Nov. 10th
Hiram Munger............Sundays, Nov. 17th and 24th

SEABROOK, N. H.
Allen Damon............Sundays, Nov. 10th and 17th
T. W. Piper............Sunday, Nov. 24th
Joseph Pinkham............Sunday, Dec. 1st
E. S. Moulton............Sundays, Dec. 22d and 29th

GREAT FALLS, N. H. (Franklin Hall.)
W. M. Harmon............Sunday, Nov. 10th
J. W. White............Sunday, Nov. 17th
C. S. Shattuck............Sunday, Nov. 24th

RYE, N. H.
D. M. Leavitt............Sunday, Nov. 17th
Wm. W. Sutherland............Sunday, Dec. 8th

CONCORD, N. H. (City Hall.)
H. L. Hastings............Sunday, Nov. 10th
Milo Durfey............Sunday, Nov. 17th

EXETER, N. H.
T. W. Piper............Sunday, Nov. 10th
C. Goodrich............Sunday, Nov. 17th
C. S. Shattuck............Sunday, Nov. 24th
Dr. A. M. Higgins............Sunday, Dec. 1st
W. M. Harmon............Sunday, Dec. 8th

HAMPTON, N. H.
I. Damman............Sunday, Nov. 10th
T. W. Piper............Sunday, Nov. 17th
Wm. Sutherland............Sunday, Nov. 24th
D. F. Leavitt............Sunday, Dec. 1st

SOUTH ROCHESTER, N. H. (Chapel.)
J. F. Chamberlain............Sunday, Nov. 10th
J. G. Smith............Sunday, Nov. 24th

PORTLAND, ME. (Union Hall.)
C. S. Shattuck............Sabbath, Nov. 10th
C. Goodrich............Sabbath, Nov. 24th
Jared Whitman............Sabbath, Nov. 17th

BIDDEFORD, ME.
T. L. Churchill............Sunday, Nov. 10th
Geo. A. Streeter............Sundays, Nov. 17th and 24th
Wm. C. Stewart............Sunday, Dec. 1st
A. Ross............Sundays, Dec. 8th and 15th
D. M. Leavitt............Sunday, Dec. 22d
Anna E. Smith............Sundays, Dec. 29th and Jan. 5th

SOUTH BERWICK, ME. (Great Works.)
Joseph W. White............Sunday, Nov. 10th
J. L. Chute............Sunday, Nov. 17th
H. G. Derbourn............Sunday, Nov. 24th

PLEASANT VALLEY, CT.
Z. D. Baird............Sunday, Nov. 17th

SCITICO, CT.
R. Stark............Sunday, Nov. 10th
E. L. Crumb............Sunday, Dec. 1st

PLAINVILLE, CT.
O. D. Woodruff............Sunday, Nov. 10th
Seth Woodruff............Sunday, Nov. 24th
A. Elliot............Sunday, Dec. 8th

PROVIDENCE, R. I., Lester's Hall, corner of Knight and Cranston Streets.
Sunday, Sabbath school at 10 A. M. Preaching at 3 and 7½ o'clock. Prayer meeting Wednesday evenings.
M. R. PHETTEPLACE, Pastor.

THE Church in Pleasant Valley, Ct., is to be supplied with preaching once in two weeks for one year, and preachers will please correspond with E. M. Ripley, Cor. Sec. O. JONES, for the Church.

PORTLAND, ME. (Union Hall.)
Meetings are now held in Union Hall, on Free Street, entrance nearly opposite the Baptist church. Brethren will please correspond with H. C. Freeman, 62 Green Street. H. C. Freeman, D. F. Seamman, James Berry, Church Committee.

LORD, COME AWAY.

Hand and foot are weary,
Brow and eye are weary;
Heart and soul are weary;
Lord, come away!

Years are swiftly flying,
Heaven and earth are sighing,
And thy church is crying,
Lord, come away!

Broken lies creation,
Shaken earth's foundation,
Anchorless each nation;—
Lord, come away!

Kingly props all failing,
Boldest bosoms quailing,
Fear forlorn prevailing;—
Lord, come away!

Thrones of ages shaking,
Bonds of empire breaking,
Sullen priesthoods quaking;—
Lord, come away!

Evil darkly reigneth,
Nought of love remaineth,
And thy Bride complaineth;—
Lord, come away!

Might the right is wronging,
Sworded millions thronging,
Earth's misrule prolonging;—
Lord, come away!

Lonely hearts are singing,
Loyal souls are clinging
To the light upspringing;—
Lord, come away!

Calm, 'mid night-winds blowing,
Long has faith been sowing,
See the life-seed growing;—
Lord, come away!

'Tis no time for sorrow,
See the glorious morrow,
Its gladness let us borrow;—
Lord, come away!

'Tis no time for dreaming,
See the day-spring gleaming
Through the darkness streaming;—
Lord, come away!

Sounds the last long thunder,
Bursts the day of wonder,
Glory, gladness yonder;—
Lord, come away!

H. Bonar.

NOTES BY THE WAY.

H. MUNGER.

Our yearly campmeeting was the best in every respect we ever had in Springfield. It left a good impression. Some five or six of our preachers were requested to preach for other churches during the meeting, which never occurred before. After clearing up the ground, which is the most tedious part, we found the poor Bro. Des Lauries still sick, and failing. He died Thursday, Aug. 29th, at one o'clock P. M. We had to leave before the funeral, which Bro. Higgins attended on Saturday. This is the first death I ever knew on a camp-ground.

Sabbath, Sept. 1st, I had a good time at Branch Chapel, Boston. This meeting is growing in interest and numbers. I never had a better time and better attention, while proving the Lord must come very soon. I stayed four days in Boston, most of the time in the *Crisis* office, which is in good shape, and the business is done up right by Bro. Osias and Charles Goodrich, who are employed by Bro. Adams, the Business Agent. He looks closely to the financial interests of the office. I do not believe things can be bettered.

I found at Lynn, Wakefield, and Exeter, some of the salt that had not dissolved, or lost its savor. Sabbath, at Seabrook. It was the hottest day and night I ever witnessed, and musquitoes were the sauciest and thickest. Boston was bad enough, Lynn was terrible, Seabrook unaccountable. This can be called a musquito year here. Yet we had a blessed good meeting. This is a young church, but it has good workers. It is the largest meeting in town.

Tuesday, Sept. 10th, at Alton Bay Campmeeting. I found the same quiet spirit of worship on the ground that was at Springfield meeting. The preaching was more fervent and shorter this year, and gave better satisfaction. Some that generally preach one and a half hours, cut down to one hour, and some to forty-five minutes. This is a reformation long desired and prayed for. Some of the tent companies had to stand eighty to one hundred minutes' sermons, but not on the stand. They were all short, and gave life to the meeting. I noticed our dear Bro. Bowman, who came from the South, whose appointments you saw in the *Crisis* for a number of weeks, set an example of short sermons; the average length being forty-five minutes, and full of thought and good doctrine and instruction to all. He was a great help to our campmeetings, being a new talent and full of the Spirit and sound doctrine, and is not ashamed to proclaim it. He has endeared himself to many northern people, and his heart was made glad by donations for his mission.

Another good feature in our two great campmeetings is good management in the financial department. This looks encouraging for sustaining and continuing these great engines of our warfare at this time; for our influence is being felt in the religious world as never before.

Saturday, Sept. 14th, left the camp for Portland, to preach to a few that were not able to go to campmeeting. We had a blessed good time together, and an attentive congregation of nearly two hundred people. Tuesday to Bath, at the new chapel. As usual, a good meeting, and a good company out. This church is united and growing. Wednesday, at Brunswick. Worked one day repairing a dirt dam that had been carried off by eels going up the brook and under the dam. Many dams are destroyed by them, or musk-rats going through them, when built of stone and earth. A sure preventative is to put a sill in the ground called a mud-sill, down even, or a little below the surface of the ground; then drive down plank the upper side of this sill, two or three feet, as the ground will admit, having the plank as long as the dam is high, filling the trench above and between the sill with meadow hay, or grass, or straw; put on the earth, no matter what kind, at an angle of forty-five degrees above and below these upright plank, and your dam will stand in all cases, by making a tight overfall for the waste water. This may be of use to inexperienced people. After fixing the dam, I preached in the evening in Bro. Storer's district. I found them solidly grounded in the truth. We had a blessed good time with old friends.

Thursday to Richmond village, in the equinoctial storm, which commenced the Monday morning the Alton Bay meeting broke up. This is the fourth day since we have seen the sun shine; and no meeting to-night. Being lonesome, I took a look at a large ship that was building near by. The way we learn is to ask questions of those that know more than we do about things. Such as ask no questions learn but little. All we know, we were taught by some one that knew it before us; so all of our knowledge is borrowed, and we have nothing to boast over. The facts I learned about ship building, of this ship builder, were interesting to me, and will be to some of the readers of the *Crisis* who live in the country, and some who have seen ships and sailed in them without even thinking of the weight they carry. This ship was of medium size. There are two sizes larger, and many less. It was two hundred feet long, thirty-seven feet wide, and twenty-six feet deep. It took one hundred and fifty thousand feet of oak timber, board measure, to build it, or three thousand tons weight; thirty-five thousand feet of plank, board measure, weight about seventy-five tons, for sides and bottom; fifty thousand feet of deck plank, weighing one hundred tons; thirty thousand feet of pine and finishing stuff, weighing fifty-five tons; sixty tons of bolts, anchor and chain; eight tons of rigging, and one ton of block; making this ship to weigh three thousand two hundred and ninety-nine tons, when empty. It is capable of carrying two thousand and four hundred tons to sea, so says the builder; and cost, ready to sail, eighty thousand dollars, and was six months in building. The whole weight of vessel and cargo is five thousand six hundred and ninety-nine tons. But few would think, to see one of these vessels sailing, of the vast weight on the water, or the amount of timber land cut over to build one such ship. Two hundred and sixty-five thousand feet, board measure, would take the timber on thirty to fifty acres of heavy timber land. What a woods! Noah, to build the ark, must have cut over some twenty-five times as much as this, and took much more time to build it; but there is no evidence that Noah was one hundred and twenty years in building it; but on the contrary, dates and ages of his ancestors' children, and events, show it was much less than fifty years. Some think it was seven years in building. [The book of Jasher says it was built in five years. ED.] It was the first and largest craft ever floated, with the greatest variety on board.

Friday, the 20th, at Bowkertown, where a few serve as lights in a dark place. Sabbath at Richmond, Reed meeting-house. There was a full house. Some came thirty miles—one team thirty-six miles. We had a good, profitable meeting. Bro. H. Mitchell and Reed took up their appointments, and helped in the meeting. We all missed Bro. Low Curtis, who lay at the point of death, and died Monday night. He was the main supporter of this meeting, and will be missed by the church and town, for all knew him to be a good man. He fell asleep after a very painful sickness with a cancer in the stomach. Sabbath evening, at Richmond Corner. The appointment had been given out, without my knowledge, to preach on the origin of Spiritualism, which brought out a large congregation of all sorts. When the net came in, or argument closed, some sectarians found themselves in the same bag with the Spiritualists, which caused a flouncing, as it generally will. But who is to blame? If they are swimming in the waters of immortal-soulism, with the Spiritualists, and the net is drawn, they must come in shore with them, mad or pleased. Some were mad, and many pleased, to see the light on that subject.

Monday evening, I preached again, by a vote of the congregation, except one man. We had a blessed meeting. Tuesday to Gardiner, and found a few trying to hold up the light against opposition of all sorts. The worst is as the pretended prophet, that found the man of God under the oak. See 1 Kings 13:18, and its connection. Wednesday evening at Litchfield, Buker school-house. Being rainy, but few out. The doctrine of the resurrection and restitution stirred up the officers, and one man took advantage of my giving liberty to exhort as usual, and went on to preach a sermon on his Universalism, which was out of order, and created dissatisfaction in the meeting.

Thursday to Bowdoin. This is a country place, but there are some good people that, two years ago, I understood, when I was there first, did not go to meeting at all, and had no Bible in their houses, who now love the Lord and his coming. This was encouragment to continue to go into by places and sow the seed. Some will catch. We had a good meeting with them.

Friday, Sept. 27th. I am sixty-six years old to-day, and have held meetings every day for four weeks but two, and am well. Thank the Lord. At Lewiston, in a rain-storm; but few out, but the best kind of a meeting; also at South Poland. Sabbath, at West Poland. As usual, a large gathering, and all seemed to enjoy the meeting. In the evening I went to Craig's Mills, to a tent meeting, held by Bro. I. C. Wellcome. I preached on the rise and progress of "the little horn," or papacy, and its former power as compared to the state it now occupies, which is a fulfillment of God's predictions by his prophets. The people listened with attention, as in every other place, on prophecy which is now due.

During this trip, I have learned that apples are very beneficial to cattle and horses. One horse that was turned out to die, worth when well two hundred dollars, got into an orchard and cured himself by eating apples; also two gargety cows. This caused others to try the experiment, and it worked the same cure. God made the apples for beasts as well as man; and nature calls so loud for them, that beasts will use great effort to get them. Try it, and it will be a blessing to the dumb beasts. Don't let them waste, for the beasts need them as much as the cider or brandy drinker. One man said he cured a horse of worms with a peck of sour apples. This is worth knowing to us all. There are plenty of cheap ones, not fit for market, but the cattle will pay a good price for them.

The meetings were excellent at South Casco and South Windham. One outsider said to a church member, "I never understood the Bible until to-night, and if you don't, you had better not own you have a Bible, or read it." There is a manifest giving way of prejudice in every place that is not led by sectarianism.

Sabbath, at Biddeford. The meetings were very good and full. The Boston and Maine R. R. company are doing wonders on their new road from Portland through Saco. Some excavations in Portland are forty-seven feet deep in the city. Some thirty or forty buildings are to be moved; some are good ones. It is a great change to come out of the woods into the city, after four weeks labor, where they have no news of the day. But there was some advantage, after all; one has a good chance to rest the mind.

Tuesday, I was to be at Hollis Centre. I started, and the Portland train was late, and I stayed at Portland. This is the first appointment I have missed for years, and this I could not help. Wednesday at Bonny Eagle, for the first time. Found them strong and united; also at East Rochester. Where they sing so well, one can preach easy. I could get my favorite tunes sung here.—Exhortation, Long Meter, Liberty, Buckfield, and New Jerusalem. These old tunes far exceed the new music. I wonder why our singers don't use our good old tunes in our good time books. These will wear so much better and longer than shoddy tunes.

Friday at Portsmouth. This is an old fortified place against Spiritualism. It is one of the best churches in the State. They work together against the spirit of division that has divided so many churches. Saturday, Oct. 13th, at Lynn, my last of seven weeks appointments. We had a good, full meeting. What a change in a few years! I used to preach at the Dye House to some twenty to thirty, and not one in the city; but now there is a congregation of three to four hundred. The truth is getting hold of all candid, independent and fruitful minds, that hear it properly presented. Here, as well as all other places, the influence of our blessed hope is going into other churches beyond what many expect. God is moving on the hearts of honest christians, to look at it, and get ready. We can do much the coming winter, if we do our duty.

MY TRIALS AND TROUBLES.

W. B. CHANDLER.

How often it is remarked, My trials are greater than I can bear. I cannot serve God because my trials are so great. As soon as I set out on my christian course, every thing seems to go wrong. Husband does something that tries our patience. Wife does something wrong; our neighbor's stock is troubling us, and one thing or another is continually trying us; and how can we serve God under such circumstances?

I would ask such a class, Did Jesus ask this question? He is our great pattern. We are to follow him, and act as he did; if we do that, we shall not get out of patience, and ask, How can I serve God under such trials? Let us look over Christ's history a little, and see how he conducted himself, and then look over ours, and then compare. Where we have made crooked paths, let us straighten them by the pattern.

Matthew wrote thus—"In the days of Herod . . . there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him." The chief priests and scribes said, "In Bethlehem of Judea." Then Herod told them to go and find him, and when they had found him to come and tell him, that he might go and worship him. When the wise men had heard the king, they set out on their journey; and "lo the star, which they saw in the east, went before them, . . . and stood over where the young child was." When they had worshiped him, and presented their gifts, "they departed into their own country another way," having been warned in a dream not to return to Herod. After they had departed, an angel of the Lord appeared to Joseph in a dream, saying, "Arise, and take the young child and his mother, and flee into Egypt; . . . for Herod will seek . . . to destroy him." Thus we see that almost as soon as Christ was born, his parents had to flee with him into another country. He was a pilgrim and a stranger from the time of his birth until his death.

As soon as he was baptized, he was driven by the Spirit into the wilderness, to be tempted of the devil. Did he then say, My trials are too great? No, he trusted in God, and overcame Satan. He was then tried by his disciples, tried by the Scribes and Pharisees; and when betrayed by Judas, led away by the people, brought before Pilate, tried and scourged, then delivered by him up to the people to be crucified, spit upon, struck, and buffeted; and when hung upon the cross, his cup of bitterness was full, and in agony he cried, "My God, my God, why hast thou forsaken me?" One gave him vinegar to drink, another reviled him; and when all this was heaped upon him, did he say, My trial is too great for me? No, he trusted in God, and gave up the ghost.

Now if our trials eclipse his, we may think they are hard to be borne; but when tried, we are to trust in Jesus. He has said, "My yoke is easy, and my burden is light." Let us, therefore, watch and pray, and we shall soon receive a crown of unfading glory.

THE SECOND ADVENT BELIEVERS.

By a notice in our last week's issue of the removal of the place of worship of the Second Adventists from Good Templars Hall to Mr. Martin Hammond's Hall over his son's grocery store, on North Main St., we are led to inquire into their situation, and we learn they are in a very prosperous condition; that they have never been in so good standing, so strong and united as at the present time. Mr. Hammond, one of the believers, is much interested; so much so that we learn he has fitted up his hall ready for meetings at his own expense, and offers it to them heated and lighted for their sole use, free of charge, which they gladly accept. Although they number but a few when compared with our largest churches in town, yet we doubt their being a church in town that can say—minister's salary and all other bills paid every Monday morning, as can this church. They are not rich, as but few rich people go to their meetings; not being popular, they do not draw many of that class; but, if we are allowed to judge, they are a very liberal, humble, and devoted people, taking the Bible as their only rule of faith and practice. They are, as a body, acknowledged to be the best Bible students in the world, always appealing to "thus saith the Scriptures" to settle the question. The only test of fellowship with them is christian character.

They make the doctrine of Christ's second coming one of the most prominent features in their hope. If we rightly understand them, they believe in the literal, personal coming of Christ to reign on the earth—that Christ did, the whole of him, die as literally as any other person; that the same personage that died, arose, and ascended to heaven at the right hand of God—Christ's Father—that he will come back to earth the same as he went away. They do not believe God and Christ are one in person, but two distinct personages, though one in purpose. They believe in the literal resurrection of the dead. They do not believe when people die they go to their reward, but that death is a sleep from which they are to be awakened when Christ comes, and raised up literal men, women and children, to be rewarded according to the deeds done; the good to be participants in the literal restitution of the earth which is to be the final and everlasting abode of the saints; Christ here reigning as King on David's throne, the saints then to be made immortal, no more to die.

In this life they believe in the non-immortality of man; that he dies literally, and returns to the earth from whence he was taken, and that if there be no resurrection of the dead, he must forever remain dead and perish like the brute beast; that none have natural and inherent immortality, God only having that; but they are as strong in the belief of retribution to all as our people, believing in the final destruction of the wicked, to be burned up root and branch—become as though they had not been. They believe the time near when Christ will come, not setting the exact time, only knowing it near by the fulfillment of prophecy, such as the darkening of the sun and moon, May 19th, 1780, and the falling of the stars, Nov. 13th, 1833. These things they affirm strongly are now in the past, and we are informed not one of the so-called Second Adventists believe to the contrary, and that the unsettled condition of the world at the present time is sufficient evidence to warrant in expecting Christ very soon. To this end they labor with commendable zeal, desiring all men to be saved.—*Natick (Mass.) Bulletin.*

GREATER WORKS.—John 14: 12.

M. B. STEELE.

Spiritualism pretends to work great miracles, even professing to communicate audibly with men who have been long dead. At first we are disposed to laugh at its vagaries. But, when we see how many thousands are deluded thereby, and hear its fearful blasphemy against our Father and his Son, we stand aghast. Yet it remains true, that the humblest christian can do "greater works" than any performed by our Lord Jesus in the days of his flesh. He healed the sick, cleansed the lepers, gave sight to the blind, and hearing to the deaf; he cast out demons with his word, and even raised the dead to life. Yet he says—"He that believeth on me, the works that I do, shall he do also; and greater works than these shall he do; because I go unto the Father." He gave to the disciples the power of working all these miracles, as proofs of their Divine mission. But these miraculous powers were only means to an end—the conversion of men from sin to holiness. This is, surely, a far greater miracle than any that have been mentioned. It could only be wrought by the constraining power and grace of the Holy Spirit. Jesus said—"If I depart, I will send him unto you. He shall teach you all things. He shall reprove the world of sin, of righteousness, and of judgment." By his aid, disciples, through their godly example and precepts, should convert sinners from the error of their ways, save souls from death, and hide a multitude of sins.

Consider, oh christian, the high privilege to which thou art called, and walk worthy of thy high vocation. The age of miracles has *not* passed. The conversion of any sinner is a miracle. God alone can do it. Yet he works by human means; and the man whose consistent, christian life shows that he truly with the heart believeth on Christ unto righteousness shall exert a power over his fellow men far more miraculous, and far more beneficent than even the healing of disease, or the raising of the dead to life.

REPORT OF THE ANNUAL A. C. CONFERENCE OF CONN.

The first meeting in connection with this conference was advertised for Wednesday evening, Oct. 16th, when a few from abroad met with some of the brethren and sisters of Morris, in their chapel, and Bro. Rockwell preached to them. Again at two o'clock on Thursday, we met to ask God's blessing on our meetings. Our heavenly Father did hear our prayers and blessed us. Praise his name for the love and harmony which prevailed at our first social gathering. Met again in the evening, and after one hour of prayer and exhortations, from hearts warmed by the divine influence of our heavenly Father, Bro. W. S. Campbell preached a stirring discourse, characterized by the same spirit that attended our social meetings.

Friday morning, at nine o'clock, met for business. Preachers present—B. Hitchcock, W. S. Campbell, H. Rockwell, A. H. Steele, W. Treat, G. L. White, A. Elliott, J. Curtiss, and O. D. Woodruff. Delegates—Brn. Emmons and Negus, G. Humphreyville, B. Garritt, H. Baldwin, and P. Marsh.

The following conference officers were chosen for the ensuing year: President, B. Hitchcock; Vice President, A. H. Steele; Secretary, G. L. White; Treasurer, B. St. John. The campmeeting committee reported expenses all paid. Campmeeting committee reported for the ensuing year—B. Hitchcock, O. D. Woodruff, H. P. Bradley, L. Mills. Committee for the Conn. Mission Tent—B. Hitchcock, G. L. White. Brethren wishing the tent pitched in their locality will please correspond with the committee. The subject of a change of policy in regard to boarding at our campmeeting was fully discussed. The Brn. were mostly in favor of dispensing with the boarding-tent arrangement, and returning to primitive customs. Final action deferred until next meeting. The reports of preachers and delegates were encouraging. Some churches are enjoying seasons of special blessings. Some reported conversions.

A few words in regard to the church in Morris. They are in a prosperous condition. They have a neat and commodious chapel, all paid for; a large and flourishing Sabbath school. Quite a number of this school have been converted during the last year. They love to tell what Jesus has done for them. The church is growing in numbers and in the graces of the Spirit.

We met on Friday evening to listen to some of the preachers present, but they found no place or time to preach, as the time was all filled up by prayer and exhortations and praises to God until a late hour. Many felt, as they listened to those young children telling what Jesus had done for them, that it was the loudest preaching we could have. The interest of the meeting continued unabated to the end. Saturday P. M., Bro. Treat preached. Sunday morning many of the saints came in from the surrounding country. The chapel was filled with earnest listeners. Preaching by Brn. Steele and White. Thus closed one of the best meetings we ever enjoyed at conference season.

During these meetings, quite a number desired the prayers of God's children that they might be ready to meet Jesus in peace. Backsliders were reclaimed, saints quickened, and expressed a determination to consecrate all for Jesus. Whilst we feasted on heavenly manna, we felt sad that so many brethren and sisters in Conn. remain uninterested in the conference, and we lose their sympathy and prayers and exhortations, and they lose the benefits of these meetings.

G. L. WHITE, Secretary.

— The raven was an unclean bird, God makes use of her to feed Elijah; she was not good meat, yet it was good meat she brought. A lame man may with his crutch point out to you the right way, and yet not be able to walk in it himself.

OCTOBER 11TH, 1872.

E. OWEN.

I pass to-day another stone
Which marks the miles of my career,
And swiftly weeks and months have flown
Through all another livelong year.

I reach one other station, sure,
On the great thoroughfare of life,
By grace been able to endure
Another year of earthly strife.

I cross to-day another bridge,
That separates the great unseen;
To-day seems like a mountain ridge,
Which rears its towering height between

The plain I only just have passed,
And that which stretches out before;
While time seems hurrying more fast
Than wont to do in days of yore.

I used to hear old people say,
Succeeding years passed quicker by,
But little thought to see the day
When the year ends would come so nigh.

I scarcely have my work begun,
But fairly seem to have set out;
When lo! the hasting year has gone,
And my resolves to bring about

So much this year, so much of good,
To make this year one that should tell,
Has simply bought its care and food,
While nought unusual has befell.

And thus it is, year after year,
Dissatisfied, resolving o'er;
Yet few of us who sojourn here
View any wondrous open door;

And life's great work is mainly done
In little things, day after day;
I would that each day's setting sun
Might so decline that I can say—

If slow, or fast, time seems to move,
And I see no advantage rare;
What I *have* done has been of love
To Him whose glory I shall share,

When rolling years and setting sun
Will ne'er occasion sad regret,
But when with Christ upon his throne,
I shall the former things forget.

On Cars, E. R. R.

Gems.

— Afflictions are blessings, when we can bless God for afflictions.

— Prayer is the breath of the soul, and answered prayer is the bread of the soul.

— Ignorance of the truth, or spiritual blindness, is generally both the mother and daughter of pride.

— A man's heart must either be broken *for* sin or *by* sin.

— Never trouble yourself with trifles, and soon all trouble will appear a trifle.

— He must be a sad fool who can learn nothing from his own folly.

— Christ is compared to a great rock in a weary land. He bore the heat that we might sit in the shade.

— Definition of a happy christian—a simple believer and a close walker.

— A man seldom improves who has no better model than himself.

— It is sad to see many walk in the dark themselves, who carry a lantern for others.

— True charity is not only almsgiving.

— True courage is unassuming; true piety serious and humble.

— Covetous persons are like sponges, which greedily drink in water, but return very little until they are squeezed.

— Christ and his cross is better than the world and its crown.

— They that live without dying thoughts, shall die without living comforts.

— Idleness is hard work for those that are not used to it, and dull work for those that are.

— Duties are ours, events are God's.

— Experience keeps a dear school, but fools learn in no other.

— Difficulties are placed in our way that we may overcome them, and pass through conflicts to victories, and through victories to triumphs.

Hygiene.

"This is for your Health."—Paul.

HIGH HEELED BOOTS FOR LADIES.—A London surgeon, Mr. P. Hewlett, reports several cases of serious fractures of limbs indirectly caused by these heels, which had tripped up their wearers; and he refers also to the distortion and injury to the foot that they often induce. He says—"Last year I was sent for to see a young lady in one of our London hotels. She wished to consult me about her foot. On seeing it, I thought its state depended upon her boots, and I asked to see them. The boots were brought in by the lady's maid, but the only thing I could observe about them was the immensely high heels. I said—'It is the high heels of your boots that cause the mischief, and unless you diminish them, I can do nothing for you.' She became quite angry, and said she could not alter them. 'I cannot do it, and will not.' Suddenly she again toned down, and said—'Pray, sir, what would people say if they saw me walking about the park without high heels?' I said—'It is simply heels *versus* brains. If you have brains, you will cut off the heels; if you have no brains, you will continue to wear them.' She fortunately had brains, cut off the heels, and her foot got quite well."—*Scientific American.*

HYGIENIC PIE-CRUSTS.—A long trial proves the thorough adaptability of oatmeal for that purpose. Take number one meal if possible, wet with half its measure of hot water. It can be easily rolled thin enough; it will swell but little in baking. It is not so white as those pie crusts made of white flour, and to the unaccustomed eye not so attractive, though that is a matter of taste. To my notion they are preferable, even in appearance, to the crusts soaked in hog's lard, which here in the city have earned themselves the suggestive soubbriquet of "scabs," and they are certainly far more wholesome than any shortened piecrusts whatever. To avoid the unaccustomed appearance, however, tarts, tart pies, and fruit and berry pies of many kinds can be made without an upper crust, or the upper crust can be removed after baking. Blackberry, raspberry, plum, grape, and many other kinds of pies can be made in this way. The crust bakes very quickly, so that any kind of fruit that requires much cooking should be cooked before it is put in. It also makes very pretty ornaments, cut in various shades, with cake cutters, and laid upon the surface of tart pies; is agreeable to the taste, and very few persons would notice the difference when made without an upper crust. As people come to recognize its wholesomeness they will probably be brave enough to eat it openly.—*Science of Health.*

THE MIND IN SICKNESS.—Whatever is true of the health is true of happiness. We can be happy and materially advance the comfort of those around us if we so incline, or we can bring just the opposite upon us and others. If our business amuses us, and we are succeeding, and can keep our tempers happy, then we can spurn the offer of medicine. On the other hand, if we have a distasteful business, and have not the will or the power to adapt ourselves to it, then we are an excellent subject for pity. If we look on the dark side of every obstacle, and search not for the other, then we are more deserving subjects for sympathy.

TO RELIEVE the intense itching of frosted feet, dissolve a lump of alum in a little water, and bathe the part with it, warming it before the fire. One or two applications is sure to give relief.

HYGIENIC cultivation has great effect upon the power of the brain; a man with care may thus increase his brain power largely.

THE POWER OF PRAYER.

The Bible account of the power of prayer is the best we have, or can have.

Abraham's servant prays—Rebecca appears.

Jacob prays—the angel is conquered, and Esau's revenge is changed to fraternal love.

Joseph prays—he is delivered from the prison of Egypt.

Moses prays—Amelek is discomfited; Israel triumphs.

Joshua prays—the sun stands still—victory is gained.

Hannah prays—the prophet Samuel is born.

David prays—Ahithophel goes out and hangs himself.

Asa prays—Israel gains a glorious victory.

Jehosophat prays—God turns away his anger and smiles.

Elijah prays—the little cloud appears; the rain descends upon the earth.

Elisha prays—the waters of the Jordan are divided; a child is restored to life.

Isaiah prays—one hundred and eighty and four thousand Assyrians are dead.

Hezekiah prays—the sun-dial is turned back; his life is prolonged.

Mordecai prays—Haman is hanged; Israel is free.

Nehemiah prays—the king's heart is softened in a minute.

Ezra prays—the walls of Jerusalem begin to rise.

The church prays—the Holy Ghost is poured out.

Paul and Silas pray—the prison shakes, the doors open, and every man's hands are loosed.

The Children's Corner.

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BROTHERS, SISTERS.

Dear little Brothers and Sisters:—Probably none of you have ever seen the writer of this letter, most of you never will; and yet *every one* of you will see him. May be you do not understand that. Well, read these two words, *Brothers, Sisters.* Do you know their meaning? You will say, O yes, of course we do. But there may be more in them than you have ever yet thought of. I will tell you a story.

Little Bennie lay upon a bed of sickness. He was very ill of fever. His father and mother watched with anxious hearts, for little Bennie would never be well any more. He was dying. The wind whistled around the house and among the old trees. Just then, something outside sounded like whir–r, whir–r, whir–r. Bennie heard it. He raised his little head, and his eyes brightened as he called, "Sister, sister, I hear my windmill. Don't you remember when I made it? You would n't help me; but never mind; I fixed it all nice myself." The tears came sadly to his sister's face, for she remembered that when little Bennie was trying to make it he had asked her to help a little, but she "would n't be bothered about it" then. But *now*, how much she wished that she had only assisted him. Bennie died. Will they ever meet and be brothers and sisters again? I will tell you. If they were such brothers and sisters as I speak of, they surely will. Did you ever know that there are two kinds of brothers and sisters?

Here is another short story. I had two little cousins—brothers. The youngest died, and after he was gone, the other said, "The last thing that I did to my little brother was good. I carried him in the street over all the mud." The remembrance was pleasant. But will they be brothers ever again? Truly, I do not know. But if they were true brothers, they will meet to part no more at the resurrection, in glory. I will try to tell you what I mean by *true* brothers. When Jesus Christ was upon earth, he said, "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." His mother and his brethren were seeking him, but the crowd was so great around him that they could not get near; and when it was told him that they were there, he made this reply, by which we learn that earthly relationships are not as valuable and lasting as the heavenly. All earthly pass away, but the heavenly endure for ever. Many a brother and sister part on earth, who will not find each other in the morning light of heaven; and the dearest ties of earth are broken, never to be together again. But if the loved and loving ones are in the Redeemer's family, the day-dawn of heaven will reveal the happy re-union when the trumpet shall sound, and the dead are raised incorruptible. For he that doeth the will of God abideth forever.

Would *you* like to know what it is to do the will of God? Do you think that *you* can do it? do it perfectly? Jesus has done it. He alone could do it. But what can you do? Only this; believe in the Lord Jesus, as a *complete, an all-sufficient Savior;* a Savior for *you;* for "this is the will of God, that ye believe on him whom he hath sent." It is in believing that we are made his holy ones; for every one who belongs to his family he calls holy; and being brought into the family of God, we are made partakers of the divine nature; and He, being in the image of God, is not ashamed to call us brethren. Surely if we are of his family, we have an everlasting dwelling-place in our Father's home in heaven. There we shall be at home. We shall be like Jesus, for "we shall see him as he is."

No more sorrow then. How different to all we see around us here. What will it profit, if we lose the glory and the crown, and gain in its place the smiles of a deceitful world? The crown of life is above to the wise. None can wear the crown but members of the royal family; and if we are brothers and sisters of Christ, ours is the crown and glory. The Prince of the kings of the earth is our elder brother, who has gone to prepare a place for us; and will come again to receive us unto himself, that where He is, *we* may be also.

E. S. B.

PLANS AND PURPOSES.

A good purpose is better than a good plan. A plan may fail; a purpose will still live. Others can thwart our plans, but they can not change our purposes when firmly fixed.

"What is your plan in life?" asked a friend of a small boy, turning to him from his big brothers, after listening to their plans about which they had been speaking. "What is yours, Neddie?"

"I am not big enough for a plan yet, said Neddie; "but I have a purpose."

"That is good. It is not every one who has a purpose. What is your purpose?"

"To grow up a good boy, so as to be a good man, like my father," said Neddie. And, by the way he said it, it was plain he meant it. His father was a noble christian man, and Neddie could not do better than to follow his steps. A boy with such a purpose will not fail of his mark. And however his plans may fail, if he follows out his purpose he will not have lived in vain.—*Little Christian.*

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"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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CHRIST IS COMING.

J. R. SMITH.

"So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."

The promise is unto them that look for him, and is to none other. Jesus has always had a people upon the earth who have loved his appearing; they have long prayed, and waited, and looked forward to the time when the Nobleman should return; when they should behold the King in his beauty. The coming of Jesus is a glorious reality; all the hopes of the christian are centered upon this established truth; this is the christian's blessed hope; and if Jesus did not come our hope would be lost, and they also which sleep in Jesus are perished. But, blessed be God, we have the record that Jesus has raised some; he spoke the life-giving word and Lazarus whom Jesus loved came forth, bound hand and foot with grave clothes; and "Jesus said unto them, Loose him, and let him go." Glory to God! Jesus holds the keys of the grave; death is subject unto him; he is "the one that liveth, and was dead; and behold, he is alive forevermore." Jesus has been here once as a sin offering; he is coming again to redeem the purchase of his own blood. When he comes his salvation will be unto those who have loved his appearing. He is coming to liberate those who have died in the triumphs of faith; he is coming to redeem those who are in possession of the Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession. When Jesus comes he will bring the promised reward to those who are found with their loins girt about, and their lights burning, waiting for their Lord, when he shall return from the wedding; "blessed are those servants whom the Lord when he cometh shall find watching;" looking for that blessed hope, and the glorious appearing of our Lord and Savior Jesus Christ.

Jesus is coming to be glorified in his saints, and to be admired by all that have believed in that day; when the glory of the Lord shall be revealed, and all flesh shall see *it* together; for the mouth of the Lord hath spoken it. Jesus is the author of eternal salvation unto all them that obey him; and has obtained eternal redemption for all who believe on his name. "The wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord." Eternal life comes by, and through, Jesus Christ; it can come by no other way; we do not inherit it—(modern theology to the contrary notwithstanding), and consequently cannot receive it until Jesus comes. For "ye are dead and your life is hid with Christ in God; and when Christ who is our life shall appear, THEN shall ye all appear with him in glory." *Then*, when Christ appears to judge the living, and the dead, at his appearing and his kingdom, then, we shall receive the promised gift; not before.

Then, at that day the reward will be given unto those who have waited and looked for his appearing, and who by patient continuance in well doing have sought for glory, and honor, and immortality; eternal life. Glory to God! This is our hope; this is our blessed hope. Our hope is founded on the immutable word of God, and our unwavering faith in the promises of our blessed Savior; our hope has a foundation that will stand when the heavens and earth shall pass away; our hope is built upon the foundations of the prophets and apostles, Jesus Christ himself being the chief corner stone; our hope is a living, lively hope, endured with the power of an endless life. "Our life is hid with Christ in God;" it is laid up for us in heaven, where Jesus is; whereby God hath given assurance unto all men, that he hath raised him from the dead. God raised the very same Jesus that has crucified on Calvary's mountain more than eighteen hundred years ago; God raised the very same Jesus that burst the bands of death, that led captivity captive, and rose again the third day, according to the Scriptures; God raised the very same Jesus who had been associated with his disciples while upon the earth before his crucifixion; and after his crucifixion he was seen of Cephas, then of the twelve, and was afterwards seen of more than five hundred brethren at once; to whom also he showed himself alive after his crucifixion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God.

And after his mission was ended, while being assembled upon Mount Olivet with his disciples, waiting for his ascension, he commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me; for John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. "When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him *go* into heaven."

Thank God for "this sure word of prophecy," for says Peter, "we have not followed cunningly devised fables when we made known unto you the power, and coming of our Lord Jesus Christ; but were eye witnesses of his majesty." Jesus has ascended upon high, and lives to die no more. He went up to heaven more than eighteen hundred years ago; he is still there; seated upon his Father's throne. Angels, authorities, and powers being made subject unto him; he is the migthy God! All power is given unto him, both in heaven, and in earth; he holds the keys of death, and the grave, and at the appointed time he will unlock the tombs, and the sleeping millions shall come forth. Glory to God! Jesus is the first begotten of the dead; he is the prince of the kings of the earth; he is our wonderful counsellor; he is our advocate upon the Father's throne, presenting for us the merits of his precious blood, in the courts of glory; but he is coming; he is coming to redeem the purchase of his own precious blood.

Dear saints of God look up. "Let not your heart be troubled;" listen to the promise, as the words fall from the lips of your martyred Redeemer. "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also." Glory to God! for this blessed assurance, coming from the lips of our own dear Savior—"I will come again."

"All hail the power of Jesus' name,
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of all."

The very same Jesus those Galileans saw as he went to heaven in a cloud; the very same Jesus that spoke the life-giving word and Lazarus came forth, is coming again; he is coming to awaken our loved ones who are sleeping in their dusty beds; when he comes they will hear his voice, and will come forth, with the powers of an endless life. For "the hour is coming and now is, in the which all that are in their graves shall hear his voice, and shall come forth." Our loved ones will all be gathered in that resurrection morning; not one of them will be left behind—"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord [not by modern theology], that we which are alive and remain unto the coming of the Lord shall not prevent [or go before] them which are asleep. For the Lord himself [not a spirit or a ghost] but the Lord himself shall descend from heaven with a shout, with the voice of an archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words." Amen. Even so, come, Lord Jesus, and come quickly.

New Bedford, Mass.

A QUESTION OF PRINCIPLE.

D. COGSWELL.

"He that hath ears to hear, let him hear."

I have a serious question to propound to you, my brother or sister, whoever you are, who believes the truth of God's Bible in regard to the near second personal coming of Christ, to raise the dead, judge the world, destroy the wicked, restore paradise, and establish his glorious "kingdom under the whole heavens," when the will of the Lord will "be done in earth" as perfectly as it is now done in heaven; and that question is this: Is it RIGHT for you to keep your light under a bushel? Is it *right* for you to cling to churches that *utterly ignore* the most of these God-given truths? Is it *right* for you to pay your money for preaching what you know to be directly contrary to what God's word clearly teaches? Will God be pleased with such a course? Is it LOYAL? Can the Lord say "Well done" to you for it? When Jesus plainly says, "Where I go ye CANNOT come," is it right for you to sustain a system that says all good people do go where Christ has gone as soon as they die? Is it right to make Christ lie, and the devil tell the truth? Is it RIGHT? But you say *you* do not believe it, and you let it go into one ear and out of the other. But see here; if you belong to a church that declares such sentiments in their creed, you have to *sanction* the creed, and become part and parcel of the church, and what the church declares you declare. Two men may enter a co-partnership, and both alike are responsible. So, by remaining in connection with a church that is believing and advocating that saints go to heaven, or to their reward, at death, when the Bible declares that they "cannot" go there, and invariably defer rewards till the judgment, at the end of the world, you give your money and influence *against* the TRUTH.

The churches teach that the world is increasing in holiness, and is soon to be converted. You *know* "evil men and seducers" are waxing "worse and worse." They teach that the wicked are to be tormented for ever and ever, and you *know* that the Bible plainly teaches that they are to "be *destroyed*," "be consumed," "be burned up," "be as though they had not been." You believe that doctrine greatly dishonors God and drives men into infidelity. Why then sustain such a sentiment?

They teach that the saints are to inherit heaven. You *know* the Bible clearly teaches that "the meek shall inherit the EARTH," "the land," and "shall dwell therein forever." Are they not preaching "another gospel"? Read what Paul says about such in Gal. 1: 6–8.

But you say there is no church where you live that is of "like precious faith." Then stand alone for God and his word. Let the whole world know you believe God's truth, and will obey it, even if it is "at the loss of all things," even friends you love. Better have God's approbation, which is better than life. Let your light shine, and raise up a church in the name of the Lord that will "wait for his Son from heaven." There are many places where there is a little company that are laboring, struggling, and striving, to keep the truth before the people, and show men that it is better to believe God, than the traditions of men; and in all such places there are some that are not not willing to come out and identify themselves with the truth, but cling to their church relations. Is it honorable to do so? We have a dispensational truth. It is an important truth, and the "cross" of this age is in confessing this truth. If you are not willing to "bear the cross," can you expect to "wear the crown"? It looks to me like being ashamed of Jesus and his "word." It looks like disloyalty. Is it not?

Look at these questions candidly. Examine the motive that induces you to remain where you are. Is it for fear of the speech of people? Is it that you want a good name? Is it that you do not like to go with the despised few? Jesus says he that seeks to save his life shall lose it. Man "looketh on the outward appearance, but God looketh at the heart." The day is at hand that will try men. We shall all want the approbation of the Judge then. If we are ashamed of him or his words now, he declares he will be ashamed of us then. If we confess him now, he will confess us then. "*Walk in the light.*"

BIBLE CHRONOLOGY.

N. H. BARBOUR.

The first thought of the reader will doubtless be that chronology is uninteresting and obscure, and can therefore give but little light on the consummation of our "blessed hope." Indeed, Adventists generally look at chronology with as little interest as the churches do at the prophetic periods. But as a knowledge of the true time for the ending of the prophetic periods has been withheld and must necessarily be until the last message to the world, so too has the chronology. God has withheld these things from "the wise and prudent," until his time should come for them to be understood; and now they are so plain that "he may run who readeth."

If the reader will take pencil, paper, and Bible, and follow me over the subject, carefully reading every text, I promise chapter and verse for every year from Adam to Cyrus. And here let me say, this is something never before accomplished, or even claimed, by any chronological writer. Hitherto men have taken it for granted that God's chronology was imperfect; that in a number of places there were gaps, and nothing more reliable than Josephus to bridge them over. If it be true that God's chronology is broken, and Josephus our only reliance, all expectation of accuracy may as well be discarded, and indeed has been by all historians; for Josephus differs from the Bible in almost every place. But, thank God, the light is shining, the seals are broken, and the time has come when "the wise shall understand."

In the fifth of Genesis, the time is given from Adam to Noah. Adam's age is reckoned until he begat Seth, and the age of Seth until Enos the third in order; and so on, through all the patriarchs.

Adam,	130 years.		Gen. 5: 3.
Seth,	105	"	" " 6.
Enos,	90	"	" " 9.
Cainan,	70	"	" " 12.
Mahalaleel,	65	"	" " 15.
Jared,	162	"	" " 18.
Enoch,	65	"	" " 21.
Methuselah,	187	"	" " 25.
Lamech,	182	"	" " 28.
Noah,	600	"	" 7: 6.
Total,	1656 years.		

When Noah completed his five hundred and ninety-ninth year, he would enter on his six hundredth. "In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up." Gen. 7: 11. And for the remaining ten months and thirteen days of his six hundredth year, the waters remained on the earth. "And it came to pass in the six hundred and first year, in the first month, the first day of the month, the waters were dried up from off the earth." Gen. 8: 13. The very day Noah entered on his six hundred and first year, the waters had disappeared. Thus the 1656 years from Adam ended the very day the flood ended.

If these texts are true, there can be no further question on this point. But to make surety doubly sure, God tells us that "Noah lived after the flood three hundred and fifty years; and all the days of Noah's life were nine hundred and fifty years." Gen. 9: 28, 29.

Fractions of Years.

Chronology is given in full years, yet we cannot doubt that fractions occurred. That Adam lived just one hundred and thirty years, and on his birthday begat Seth; and that Seth lived one hundred and five years and begat Enos, and so on through the line of patriarchs; and that every king was born, and crowned, and died, on Adam's birthday, no one is inclined to believe; indeed, we are informed in the clearest manner that such was not the case. The literal application of the Bible must in a certain sense be governed by what it is the design to teach. "Take, eat, this is my body," said Christ. "The letter killeth, the spirit maketh alive." The sum total of chronology is all that gives useful information, and we can believe and accept it. Some of the ages of the patriarchs might overrun a few days, or months, and others fall short enough to balance, without doing injustice to the spirit of the subject. That such is the case, we have positive Bible testimony. God has given four illustrations; two that overrun, and two that fall short. And in each case he has summed up in full years and left out the fraction. Who questions the fact, so often mentioned in the Bible, of the forty years in the wilderness? Yet they lacked five days. They left Egypt on the fifteenth, and crossed Jordan on the tenth of the first month. Again. "And the days that David reigned over Israel were forty years." 1 Kings 2: 11. Also in 2 Chron. "David the son of Jesse reigned over all Israel; and the time that he reigned was forty years." Now read 2 Sam. 4: 5—"David reigned forty years." In Hebron he reigned over Judah seven years and six months; and in Jerusalem he reigned thirty and three years.

Once more. "Zedekiah was one and twenty years old when he began to reign, and he reigned eleven years in Jerusalem." 2 Chron. 36: 11. The statement that he reigned eleven years is repeated in 2 Kings, and three times in Jeremiah. Now read two Kings 25: 3–7, and you will find that his reign terminated on the ninth day of the fourth month of his eleventh year. Hence he only reigned ten years, three months, and nine days; and yet God calls it eleven years. Where God sums up the time for himself, I think it safe to follow his arithmetic. Were we to reject this plain teaching, and the reckoning God has given, and fix it for ourselves, it would not vary the sum total of six thousand years so much as one month. These fractions balance each other, or nearly so.

Now we can understand the difficulty in relation to the age of Methuselah. Reckoning full years, he would have been nine hundred and sixty-eight years old the day that Noah was five hundred and ninety-nine. The flood did not come until the seventeenth day of the second month of Noah's six hundredth year. Therefore Methuselah could have lived one month and seventeen days after he entered on his nine hundred and sixty-ninth year. And as with Zedekiah, his last year was counted.

Flood to Covenant, 427 years.

"Shem begat Arphaxad two years after the flood."

Shem,	2 years.		Gen. 11: 10.
Arphaxad,	35	"	" " 12.
Selah,	30	"	" " 14.
Eber,	34	"	" " 16.
Peleg,	30	"	" " 18.
Rue,	32	"	" " 20.
Serug,	30	"	" " 22.
Nahor,	29	"	" " 24.
Terah,	205	"	" " 32.
Total,	427 years.		

On the death of Terah, Abram came into Canaan, and God made him the promise—"From thence, when his father was dead, he removed him into this land wherein ye now dwell, and gave him none inheritance in it; yet he promised that he would give it to him." Acts 7: 2–5. And this promise of the land constituted the covenant. See Ps. 105: 9–11. "Which covenant he made with Abraham. . . . saying, Unto thee will I give the land of Canaan."

Covenant to Law, 430 Years.

"And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul." Gal. 3: 17. "And it came to pass when the four hundred and thirty years were fulfilled, even the self-same day it came to pass, that all the hosts of the Lord came out from the land of Egypt." Ex. 12: 40, 41.

Law to Sending of Spies, one Year.

They go to the wilderness of "Paran" in the beginning of the second year after leaving Egypt. Num. 10: 11, 12. It is from Paran the spies were sent. Num. 13: 2. Kadish-barnea is the place in Paran from which they went. Num. 32: 8. From the time they left Kadish-barnea for the coast of Moab, was thirty-eight years. Deut. 2: 14–18. And this was before Aaron's death. Aaron dies on the first day of the fifth month of the fortieth year.. Num. 33: 37, 38. Therefore from the time they left Kadish, to the end of the forty years, was at least thirty-eight years and eight months. But the spies were forty days gone, and they did not leave Kadish till after their return. Hence, from the sending of the spies to the end of the forty years must have been at least thirty-eight years, nine months, and ten days. Consequently, the time from their leaving Egypt to the sending of the spies was one year, two months, and twenty days, at the most. But for the reason already given we do not reckon this fraction of a year.

Spies to Division of Land, 45 Years.

"Forty years old was I when Moses, the servant of the Lord, sent me from Kadish-barnea to spy out the land. . . . . And now, behold, the Lord hath kept me alive, as he said, these forty and five years. And now, lo! I am this day fourscore and five years old." Josh. 14: 7, 10. "Now, therefore, give me this mountain, whereof the Lord spake in that day. . . . And Joshua blessed him, and gave unto Caleb the son of Jephunneh Hebron for an inheritance." This ended the division of the land. And the land had rest from war." Josh. 14: 12–15.

Division of Land to Samuel, 450 Years.

Here is where chronological writers have all stumbled; there is not one exception; and I believe God arranged it as he has for that very purpose. There is an apparent break in chronology at this place; and men have resorted to every conceivable means, except the very simple one God has given, to clear it up. All chronological writers, without exception, I believe, reject a portion of Bible chronology here, and take Josephus as a substitute. Those unacquainted with the subject will scarcely credit this; nevertheless, it is true. They actually reject God's chronology, and then patch up the breaks with human material. Of course they have a plausible reason for doing so. They were learned and honest men. But still the fact remains the same. "Samson judged Israel twenty years." This is given by the pen of Inspiration as a part of chronology, and yet it appears superfluous, as if crowded in where it did not belong; hence they have rejected it. Even Bowen's Chronology, that adopted by Elliot, which proves the human race to be six thousand years old in 1873, fell into this error; but, for some reason, supplied enough from Josephus to balance it. That God designed to veil their eyes so that they could not see until his time had come, we must believe; for now these difficulties in chronology, which have defied the most careful investigations of the best of men, are so simple of solution that a child may understand them; and God's chronology, reaching from Adam to Cyrus, is found without a break.

From the division of the land, where our chronology stopped, to the beginning of this four hundred and fifty years found in Judges, there is an apparent break, which, if we cannot mend, other than by applying to Josephus (and thus daubing with untempered mortar), leaves the chronology worthless. But we will try what virtue there is in God's word to heal the breach.

After the division of the land, "the children of Israel served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua." Judges 2: 7. Then they rebel, and he sold them "into the hand of the king of Mesopotamia eight years." And this eight years is the next chronological period found in the Bible. Here is a gap from the division of the land to the king of Mesopotamia, measuring about twenty years, more or less. How shall we cover it? Take Josephus, or any other inspired testimony, I will not. If the bridge that shall cover it is not from the hand of God, better proceed no further, and let the subject drop. There are nineteen short periods of chronology beginning with these eight years and ending with Eli. Let us examine them.

This king,	8 years.		Judges 3: 8.
Othniel,	40	"	" " 11.
Moab,	18	"	" " 14.
Ehud,	80	"	" " 30.
Jabin,	20	"	" 4: 3.
Deborah,	40	"	" 5: 31.
Midian,	7	"	" 6: 1.
Gideon,	40	"	" 8: 28.
Abimelech,	3	"	" 9: 22.
Tola,	23	"	" 10: 2.
Jair,	22	"	" " 3.
Philistines,	18	"	" " 8.
Jephthah,	6	"	" 12: 7.
Ebzan,	7	"	" " 9.
Eglon,	10	"	" " 11.
Abdon,	8	"	" " 14.
Philistines,	40	"	" 13: 1.
Samson,	20	"	" 16: 31.
Eli,	40	"	1 Sam. 4: 18.
Total,	450 years.		

Eli was the last judge. Samuel was a prophet. Here God has given four hundred and fifty years of chronology. At first sight it appears to reach from the time they are sold into the hand of the king of Mesopotamia to Samuel the prophet. But upon further examination we shall find that it laps just twenty years. Samson's twenty years, which in this regular line of chronology follow the forty of the Philistines, were, as we learn in another place (Judg. 15: 20), "in the days of the Philistines." That is, his twenty years were in their forty. And such we know was the case. He never delivered Israel; and himself died a prisoner to the Philistines.

Here is this four hundred and fifty years, reaching from the king of Mesopotamia to Samuel the prophet, lapping on itself twenty years. If we only dare straighten out that lap, and the gap from the division of the land to the king of Mesopotamia should prove to be just twenty years long, it would make a nice drawbridge to cover it; and the timber of the bridge could be trusted, for nothing unsound ever took root where that timber grew. But dare we take such liberty? I answer, No! I would as soon put forth my hand to the ark of God; and almost as soon reject this twenty years entirely, as others have. "And if any man take away from the words of the book of this prophecy [the Bible], God shall take away his part out of the book of life." If God would show the bridge across the chasm, and so straighten out the lap of twenty years, and make his own work perfect, I am sure it would suit me better than any thing Josephus has built. We will search the Scriptures. Perhaps if we let God be his own interpreter, he will make it plain.

There are two places in the New Testament, and only two, where chronology is referred to. The first is the four hundred and thirty years from the covenant to the law. The time is given in Ex. 12: 40, 41, where they came out of Egypt the day the four hundred and thirty years ended; but not a word is said as to where they began; and we should forever have remained in the dark, had not St. Paul made the connection, and informed us that they measure from the covenant. Gal. 3: 17.

In the 13th of Acts, is the second place where Paul comes to the rescue. This four hundred and fifty years of the judges, like the other period, is given in so obscure a way that we should have forever remained in the dark without assistance. Now let us see if Paul does not shove the drawbridge, close up the break, and make the four hundred and fifty years reach from the *division of the land* until Samuel the prophet. "And when he had destroyed seven nations, he divided their land to them by lot. And after that he gave unto them judges about the space of four hundred and fifty years, until Samuel the prophet." Acts 13: 19, 20. Paul says "about" the space of four hundred and fifty years, because the first eight years of that period were under the king of Mesopotamia, and prior to the first judge; hence the judges did not extend over quite the whole period. But his words clearly imply that the space of time to be measured by that period was "from the division of the land," until Samuel. I like Paul's way of fixing it better than I do the rejecting of a part of God's chronology, and taking Josephus. Others will do as they please.

This "space" of time extended to Samuel; then there is another "space" of forty years reaching to David. Ver. 21—"And afterward they desired a king, and God gave unto them Saul the son of Cis, by the space [or in the space] of forty years. And when he had removed him, he raised up David." The preposition "by" is not in the Greek, and may be rendered "in"—in the space.

Samuel was a prophet, and though he judged Israel, was cotemporary with Eli and Saul; therefore God has not reckoned his time in the chronology; and for us to figure on it, and try to force in a few years for him (twelve years, as some do), when God has given him none, is an attempt to fix God's chronology as foolish in its beginning as it is fruitless in its end. Thus we have reached the end of Saul's and the beginning of David's reign without appealing to human testimony, and without a break.

In the chronology of the kings there are two lines; the kings of Judah and the kings of Israel. The first is clear, accurate and unbroken, from David to the captivity. The second is a side line; it continues only a short time, and is full of irregularities. It changes families eight times. There are interregnums between the various kings. Again, father and son reign cotemporary. In fact, it is given in such a way as to make it impossible to get a chronology from it. We have to assume interregnums in some places, and the lapping of the reign of father and son in others, to harmonize it with itself. In first and second Kings the line of Judah interlaps with that of Israel. Each king of the different lines is said to begin to reign in a certain year of the opposite line. Thus the confusion that belongs to the line of Israel works confusion with that of Judah.

If the kings of Judah had been left in this confusion, we should have known most of these irregularities belonged to the line of Israel; that connected with Hoshea (2 Kings 15: 30, 17: 1), also the changing of families. But God did not leave them in that confusion. Every king of Judah is recorded a second time, and by themselves, in the Chronicles of the kings of Judah, where there is not the first symptom of an irregularity. And why men go to the kings of Israel and search for chronological difficulties, when God has given the true line, the line of Judah, on which they must begin and end, void of confusion, I cannot see for the life of me, only that they love darkness rather than light.

Why not reject the four hundred and thirty years from the covenant to the law, and insist upon getting a chronology from the age of the patriarchs while they were in Egypt? This would certainly be a difficult undertaking, if not impossible; and about as foolish as to attempt a chronology from the kings of Israel, where it does not exist.

(*To be continued.*)

HOW CAN I BECOME HOLY?

If, after a careful consideration of our condition, we find that there is an internal warfare, and that in spite of our firmest resolutions to keep ourselves in the love of God, yet there is a continual uprising of the fleshly lusts against purity, and we also find the Scriptures exhorting us to holiness and requiring it at our hand in the judgment day, then the question becomes pertinent, "How can I become holy?"

There is no use in answering this question to a person who does not long for it. I have seen some whose consciences were so defiled that they were indifferent to the whole subject, and would hardly give it a second thought. The conscience must be thoroughly aroused upon this point. This is the first thing necessary to be realized in this work. Like a man seeking to escape a burning building, so the conscience must be aroused to seek escape from the inward pollutions of sin. A deep conviction of the necessity of deliverance must settle down in the heart to make the work thorough. A study of the Bible upon the subject, by the aid of the Holy Spirit, will accomplish this in most people, while others need a more complete self-examination to fully feel their need.

But when the soul really agonizes for deliverance, then how can it be wrought out? I answer, there is but one way taught in the Scriptures, or known by experience, and that way is, "the blood of Jesus Christ cleanseth from all sin, and, "he is faithful to cleanse us from all unrighteousness." We cannot cleanse ourselves by works or will-power. We may lop off the branches and sprouts of sin, but we cannot dig out the roots. In other words, we may refrain from actually committing sin, but we cannot change our natures that continually prompt us to sin. God alone can do that. Hear the great apostle—"And the very God of peace sanctify you wholly; and your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it." (1 Thess 5: 23, 24.)

God alone can pardon. God alone can cleanse. Yet there are conditions laid upon us before he will accomplish the work. These should be fully understood by us. What are they? Simply, an entire consecration of our bodies to God for this very purpose, and an earnest, prayerful seeking for full deliverance. This is the exercise of faith.

It is not doing, but *yielding*. What for? To obtain joy? No, but *peace*. For the fullness of Christ, instead of the fullness of Satan. Joy will come, but it is not the joy itself the soul is hungering for. A hungry man sits down to eat, not because he is sorrowful, but because he craves for food; but when fully satisfied he rejoices with his friends.

Do you feel an inward lack of purity, and have you a longing to have the foe turned out of your flesh, and to "be filled with all the fullness of God?" Do you wish this civil war to cease, and your warfare henceforth to be against "foes without" instead of "foes within?" Then give yourself up to God for this purpose. Let go of the world. Let go of everything but Jesus. Do not try to get up any particular feeling, or try to manufacture more faith. Let go of all but Jesus. Never mind what your feelings are, get down. Get to the bottom of all earthly hopes and aspirations. Make an entire consecration of yourself and all you have to do and to suffer the will of God. Do not worry or be particular about how God shall deal with you. Sign a blank, and let God fill it out.

Are you afraid folks will think and call you a Methodist? That's awful! Better go to ruin than to be called thus? Are you afraid you will make some demonstrations that would be ridiculous, and men will deride you? That would be terrible! Had you not better lose your life than suffer thus? No. Forget all this. Give all to Christ. Let him do as seemeth to him good.

By faith alone can the work be done on our part. None can "purify himself," or "purify the heart," except by faith, and this is simply submitting to God, and refraining from our own works.

Much more might be said upon this subject with profit, but I leave it here, for my next article on "Personal Experience."—Frank Burr, in *Advent Christian Times.*

"TIME OF TROUBLE."

GEO. A. STREETER.

Bro. Grant:—I wish to offer a few thoughts on the subject of the "time of trouble."

1. When is it? I answer, when the end comes. Proof, Dan. 12: 1—"And at that time [a time previously spoken of] shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation, even to that same time; and at that time thy people shall be delivered." What causes the trouble? The standing up of Michael. What does he stand up for? "For the children of thy people." When are thy people delivered? When Michael standeth up (at that time.) Then the time of trouble comes; then, and not until then. And it comes on those that are not delivered, which are the wicked.

Again, turn to Matt. 24: 29. Here, after all other signs have passed away, Jesus says—"And the powers of the heavens shall be shaken; and then shall appear the sign of the Son of man in heaven; and then [at that time] shall all the tribes of the earth mourn." When do the "tribes of earth mourn"? When the sign is seen, not before.

Again (Rev. 6: 15)—"And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb." "For the great day of his wrath is come [not is coming], and who shall be able to stand?" Here, as elsewhere, we see the trouble is on those that are unprepared to see him, and it takes place when Jesus comes, or when the sign is hung out.

The dark day of blood and bitter persecution is passed, thank God; we need not fear it again. Men will talk. The Pope may utter his threats, and that is all he can do; he has got to the length of his chain. Judgment has set on him. No fears, children. Do not expect great things before the Lord comes; but watch, "lest coming suddenly he find you sleeping."" Mark 13: 36. Trials and temptations will abound and increase, but be of good cheer. Christ has overcome the world. If we overcome all things here, when the "time of trouble" comes upon the ungodly and the wicked, we will hear it said—"Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast." Isa. 26: 20. Read the next verse for the indignation.

Dear brethren, we are safe. Only see that your names are "written in the book," then in room of wailing, we shall shout; in the room of calling for rocks, we shall say—"Lo, this is our God, we have waited for him, and he will save us." Glory to God, he will save every one. God bless you all. Trust in God, believe his word, and all will be well. Amen.

Let it be thy chief concern to have thy interest in and right to the promises cleared up. This is the hinge on which the great dispute between thee and Satan will move in the day of trouble. Oh, it is sad for a poor christian to stand at the door of the promise, in the dark night of affliction, afraid to lift the latch, whereas he should then come as boldly for shelter as a child into his Father's house. —*Gurnall.*

Seek for Success.—Regard more the faithful discharge of duty than be anxious for direct success; but, as a person of inquiring mind when he hears of the success of any instrument, say an instrument of husbandry, keeps saying, "What is the secret of its power?" so let ministers be ever seeking to find out the best way of working.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Nov. 13, 1872.

Take Notice!
All subscriptions for the "Crisis" issued from this time forward are at the rate of $2.00 a year, payable IN ADVANCE.

Please Remember!
All remittances to this office, in the form of Drafts, Bank Checks, and Postal Money-Orders, should be made payable to the Business Agent, GEO. T. ADAMS.

THOSE who send articles for the "Crisis," should direct them to MILES GRANT, Boston, Mass., and not to the Business Agent.

THE BOSTON CONFLAGRATION.

Saturday night and Sunday, Nov. 9th and 10th, our city was visited by the most destructive fire ever experienced in this vicinity. The rapidity of the burning, and the remorseless fury with which the flames mowed down everything in their track, was fearful to witness. It can only find a parallel in the records of the Chicago fire, one year and one month ago. The progress of the fiery fiend, from the small beginning, was as pitiless as fate. At times it seemed as though the entire city was doomed. But there was no wind, except what the flames created; had there been, nothing could have saved Boston.

The fire originated in a large granite block on the corner of Summer and Kingston Sts., about quarter past seven Saturday evening. The flames rapidly spread thence up Summer St., leaping on their destructive way, until some *twenty-five* streets were involved in ruin. The heroic efforts of the brave firemen were futile, apparently, to check the course of the fire, until State St. was reached. The new P. O. building remains intact, although the flames encircled it. Pearl St. lies in ashes, as may also be said of Federal, Broad, High, Arch, and many others. The magnificent edifices in Franklin St. and Winthrop Square, the core of Boston's wealth, and her pride, are now but shapeless, blackened ruins. The walls only of Trinity church are standing, the interior being entirely burned out. We think this, and St. Stephen's, on Purchase street, the only churches destroyed.

Up to the time of writing, the grand loss is estimated at $100,000,000! Among the newspaper offices which suffered are the *Post*, *Transcript*, *Traveller*, *Gazette*, *Courier*, *Pilot*. As Lindall St. and the rear of the P. O. were burned, H. L. Hastings' "Repository" must have proved another prey to the flames.

The business of the P. O. is now conducted at Faneuil Hall, and more or less delay will transpire in the delivery of the mails for some time to come.

The following despatches show how the news has been received in Washington and New York.

At Washington.

WASHINGTON, D. C., Nov. 10.—The Boston fire has been the chief topic of conversation here to-day. Mr. Boutwell, after a careful summing up of probable losses, places the amount at between one hundred and twenty-five and one hundred and fifty million dollars. He has received advices from New York that there will probably be an attempt made to-morrow to produce a panic in financial circles.

The Controller of the Currency leaves for Boston to-night, to investigate and report to Secretary Boutwell the condition in which the Boston national banks are left by the fire. The Secretary expresses his willingness to do whatever may lie in the power of the Treasury Department to alleviate the financial distress occasioned by the fire, and will not hesitate to make further use of the forty-five million legal-tender reserve should temporary inflation of currency be of benefit. He expects capitalists and financial corporations who have lost heavy by the fire will have to make forced sales of large amounts of government bonds among other securities, and greenback reserve can be used to make extra purchases of bonds, thus affording necessary circulation for immediate use, and keeping prices from ruinous decline, for the benefit of impoverished holders, and the sake of public credit.

At New York.

NEW YORK, November, 10.—To-day was a sad one in this city when the news spread of the terrible disaster to the city of Boston. Insurance office clerks were busy all night, and to-day it is ascertained that all companies lose heavily, but cannot yet give the exact figures. At a meeting of brokers held to-night to discuss the situation, a general decline of stocks was deemed certain, and many settlements have been made to-night on the basis of ten per cent below the prices of Saturday.

A despatch has been received from Secretary Boutwell to-night, stating that he would aid the market all he could, and prevent speculators taking undue advantage. The excitement here on the receipt of the news of the fire was intense; crowds gathered around the newspaper offices; news-boys scattered extras everywhere in the city, in churches and lobbies of hotels, in street cars and on the streets. The fire was the only topic of conversation at the Fifth Avenue Hotel. A number of Boston merchants here have received intelligence that accumulations of years of labor were swept away by the fire. The wildest rumor regarding the extent of the fire was circulated and received ready credence. The press of business over the telegraph wires is enormous. Business men and capitalists displayed the greatest anxiety to obtain details of individual losses. The dismay and terror in financial circles surpasses anything experienced here since "Black Friday."

Since writing the above, we have received the following from the Editor of *The Christian*:—

THE SCRIPTURAL TRACT REPOSITORY, 19 Lindall St., was burned Sunday, Nov. 10th. Nothing of consequence saved but a portion of my private library. No insurance but God's providence—no refuge but the Everlasting Arms. *The Christian* and *Little Christian* will be issued promptly, if the Lord will.

H. L. HASTINGS.

Temporary Office, No. 30 Hanover St.

THE WALLS FALLING.—In the "Advocate of Christian Holiness" for October, we find the following: "The lines of separation between the churches are fast fading away. Holiness is the grand extinguisher of these artificial distinctions." Of course this is not true of the churches as *bodies*, but of the best members of the various churches, who truly love Jesus. These are coming together on the true basis of christian union, and no variations in points of doctrine on which good men differ, will separate them again. It is a life union in *Christ*.

There is also another union taking place among the mass of professors, which is brought about by worldly policy, fairs and other pleasure parties. This union is the result of lukewarmness, and loss of interest in the "way of holiness." It is merely human. It is popular, opposed to the coming of Christ, and all other unpopular truths; and its doors are closed against those who are preaching these things. Their position is exceedingly perilous, but they see no danger, because blinded by the spirit and manners of the world. Many of these are favoring Spiritualism, and are full of doubts in relation to the inspiration of the Bible. They are strong obstacles in the way of sinners, and the spread of vital godliness. Says Paul: "From such turn away." Let us unite with all that is Christ-like; and keep on the whole christian armor, waiting for the coming of our Redeemer.

GIFT OF THE SPIRIT.

While looking over the Scriptures on the subject of the gift of the Holy Spirit, we found the fact very plainly taught that this *gift* is not the *witness* of the Spirit that our sins are forgiven, received at communion; but a special gift received upon certain conditions, after our sins are pardoned. All the examples in the Bible appear to be in harmony with this position. When this gift is received it produces perfect love, peace, patience, gentleness, meekness, long-suffering, and the other christian graces; removes all hatred, variances, fretting and scolding, and other evil things opposed to the Spirit of Christ. This gift may be properly called the gift of power, or the *blessing* of sanctification; that is, the blessing that follows our sanctification to the Lord. It is promised at baptism. "Repent and be baptized, every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the *gift* of the Holy Ghost." "This *promise* is unto you, and to your children, and to all that are afar off, even as many as the Lord our God *shall call*." Acts 2: 38–39. Here it is very plainly taught that the *gift* of the Holy Spirit is for all saints in all ages of the christian dispensation. In Luke 11: 13, we read—"If ye, then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him." There is no room to doubt the willingness of our heavenly Father to give the Holy Spirit to *his children*. Sinners are not called the "children" of God. The Scriptures say—"He that committeth sin is of the devil." 1 John 3: 8. We must become the followers of Christ before we can receive "the *gift* of the Spirit."

In Paul's letter "to the *saints* . . . at Ephesus, and to the *faithful in Christ Jesus*" (Eph. 1: 1), he says—"*Be filled with the Spirit.*" Eph. 5: 18. If they could not be converted without being filled with the Spirit, why did the apostle exhort them to be "filled," after they became saints?" It is not sensible to urge persons to get what they have already received.

It cannot be said in truth that the one hundred and twenty disciples of Jesus, who assembled in "an upper room," on the day of Pentecost, were unconverted men; but previous to that time, they had not been "*filled* with the Spirit," for they were assembled for the purpose of receiving the precious gift. We read—"When the day of Pentecost was fully come, they were all with one accord in one place. And *suddenly* there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. . . . And they were all *filled* with the Holy Ghost. Acts 2: 1–4. These were among the most faithful disciples of Jesus, who had been his bosom friends, but they had not been filled with the Spirit till this time. This is the gift the Father is so willing to bestow upon every follower of Christ. The reason the gift is not theirs, is because they will not put themselves in a condition to receive it; or do not "*ask* for it; because they do not believe they can have it; others suppose they receive at conversion the best and fullest measure of the Spirit that is for them; hence look for nothing greater. Others are kept back, because some do not live right, who profess to be filled with the Spirit. Such might as reasonably refuse to take any bank bills, because there are some counterfeits. Let us seek and obtain the genuine.

When the apostles heard that numbers in Jerusalem and Samaria "had received the word of God," or been converted; they "sent unto them Peter and John, who . . . prayed . . . that they might receive the Holy Ghost." Acts 8: 14–15. On another occasion, while Peter was speaking to a company of Gentile believers, "the Holy Ghost fell on all them which heard the word." Acts 10: 44. When rehearsing the matter, he said—"As I began to speak, the Holy Ghost fell on them, *as on us at the beginning*" (Acts 11: 15); thus showing that the *gift* of the Spirit on the day of Pentecost was not one confined to that occasion. He goes on to say—"Then remembered I the word of the Lord, how that he said, John indeed baptized with water, but ye shall be baptized with the Holy Ghost. Forasmuch then as God gave them [the Gentile believers] the *like gift* as he did unto us, who believed on the Lord Jesus Christ, what was I, that I could withstand God?" Acts 11: 16–17.

On examination, it will be found that the "*gift*" of the Spirit, the "*baptism*" of the Spirit, and being "*filled* with the Spirit," are but different terms to express the same thing; and that is what the Father is so willing to bestow upon "them that ask him;" but in all cases, so far as we can learn, this "gift," "baptism," or being "filled" with the Holy Spirit, is an event that takes place *after* conversion, and is not the same experience as the witness of the Spirit that our sins are forgiven. No one can be *filled* with the Spirit so long as he knowingly allows any evil thing to remain in his heart; such as hatred, variance, envy, covetousness, pride, selfishness, and such like, because these are contrary to the Spirit. While these evil things remain, there is internal strife and contention between the old and new man; between the flesh and Spirit; but when "filled with the Spirit," then the inside war ceases, and the old man lies completely subdued and passive at the feet of Jesus, the glorious conqueror. Satan will still continue his attacks outside, but so long as we are "filled with the Spirit," he finds no welcome response from within. "His goods" have been spoiled by One stronger than he, who now keeps and fills the heart by His holy presence. It is all peace, when the Prince of peace has the full control; and the peace is not "perfect" till this is the case.

When the "gift of the Spirit" is received, it is our privilege to have it continually as an abiding guest, unless we begin again to commit sin, and grieve it away, as is sometimes done. It cannot be pleasing to the Lord to be obliged to take away the gift from one who has enjoyed it. He is delighted to dwell in us, when we are willing to let him guide us in all things. The union between Christ and such persons is most heavenly. They are as two ardent lovers, ever delighting in each other's presence. They are "*one*." None can understand this blessed union but those who have felt it. It cannot be told. It "passeth all understanding." Praise "God for his unspeakable gift." "Have ye received the Holy Ghost *since ye believed?*" Acts 19: 4. This question of Paul was to "certain *disciples*" of Christ at Ephesus; thus showing that persons become "disciples" of Jesus before they receive "the gift of the Holy Spirit." On this point, we think the Bible is very clear. The apostle informs us, that in "the last days" professors of religion will have "a form of godliness, but denying the *power* thereof." The Holy Spirit is the "*power* of godliness," without it we cannot be God-like. It is a sad fact that in these last days, a very large number of professors have nothing left but "the *form* of godliness." They have grieved away the Spirit. Is it not high time to "inquire for the old paths?" Let us all seek the gift of the Spirit, and be ready to meet Jesus.

THE HORSE DISEASE.

The horse disease is still spreading in all directions, and it is thought it will go over the continent. It is now spreading in the southern States, and taking hold of the mules also. It is reported from Baltimore, Md., Nov. 3d, that of eight hundred horses belonging to the city Railway Company, all were sick but eleven. There is yet no solution of this strange calamity. It is a new thing, and evidently designed to teach man some important lesson. Many horses have died.

This disease affects the horses about the same as diphtheria does men. They wilt down under its influence like plants set out in a sunny day. Their ambition and vigor, for which the horse is so noted, seem to depart at once, and the dashing steed becomes like an old worn-out horse in a few hours. When a man is prostrated with diphtheria, we should think it cruel to compel him to go to work in his weak state; it is equally so for the owner of the horse to make the poor dumb animal go from his sick stall into hard labor. It is no wonder that death follows in many cases.

The extent of this horse disease is remarkable. We passed through Portland, Me., Nov. 1st, and did not see a single horse in the street. Oxen were doing the work, and were slowly plodding along, looking this way and that, as though they felt they were out of their place, and wondered at their new calling. They are poorly fitted for city life.

It is becoming a serious question among the people, What does it mean? They begin to feel as though some other new and strange things might happen soon, that would even be more startling. They are perplexed at this state of things, and feel a deep foreboding that the worst has not yet come. This may be the beginning of the closing events of this dispensation. Let us wait and watch, and be ready. The end cannot be far away. O what a blessed hope is ours of soon seeing the dear Savior, who died that we might live for ever. The omens keep growing brighter in favor of his speedy return. We do not pretend to know the "day and hour" when he will come, and because of this uncertainty, and the fact that he is "near, even at the doors," there is a special need for careful watching, lest coming suddenly he find us sleeping.

THE SCIENCE OF HEALTH for November has a rich table of contents. Among the interesting articles are—Popular Physiology, illustrated; Drugged to Death, by Howard Glyndon; Physical Culture; Dislocations, with illustrations; an interesting article on the different Medical Systems; Intelligent Cookery; Offensive Breath, and how to make it pure; The use of Oatmeal for Human Food, and how to cook it; something about Sundry Humbugs; The cure of Stammering; Women Physicians in England, with rich miscellaneous matter, which is full of useful hints on health, making the No. worth many times its cost; only 20 cents, or for the year, $2. The Publisher offers the last three numbers of this year, on trial, for 25 cts. Address, S. R. WELLS, 389 Broadway, New York.

PERFECT LOVE.—We would again recommend our readers, who are interested in the subject of holiness, to read Bro. J. A. Wood's work, entitled, "Perfect Love." We think it is the best book we have ever read on the subject. It presents the truth in a clear manner, in harmony with the Scriptures and christian experience. Price, $1.50. For sale at the *Crisis* Office.

COATICOOK.—The meetings now (Nov. 5th) in progress in Coaticook have become specially interesting. Notwithstanding the general sickness of the horses, and bad traveling, we have large and remarkably attentive audiences every night. The prospect is very encouraging. We are giving the prophetic evidences that Christ is coming soon to set up his kingdom. The people are anxious to hear. Last evening, the Methodist minister asked several questions, and purposes to ask more to-night. The truth is taking strong hold of many minds.

GUIDE TO HOLINESS.—This monthly is a valuable one, and should be in every family. It is edited by Dr. and Mrs. Palmer, Jr., 14 Bible House, New York City. Price, $1.25 a year.

ADDRESS.

The Address of the President of the Adv. Chris. Pub. Society—Elder J. Couch—delivered before the Adv. Chris. Association, at its late annual meeting, and published in pamphlet form, by vote of the Association, is now ready. Friends desiring one or more copies of this excellent Address, will please order, enclosing stamps, to pay postage on those sent. AG'T.

WE take the following from the *Bible Banner*, and hope all will read and remember it. AG'T.

"NEARLY three millions of letters went to the dead letter office last year. They are partly classified as follows: Fifty-eight thousand letters had no county or State directions; more than four hundred thousand lacked stamps; and three thousand were posted without any address at all. The sum of $82,000 in cash, and more than $3,000,000 in drafts, checks, etc., were found in these letters. It appears, that, on an average, every letter that is misdirected, or that goes to the dead letter office from any cause, contains one dollar. When will people learn the simple art of writing a small business letter correctly?"

FEED MY SHEEP.

Christ, as the great Shepherd, would have his sheep fed; nor is it a matter of indifference with him what kind of food is dealt out to them. Certainly it would not please him to have them fed with that which would fail to nourish them, nor yet with that which would poison them. "Feed my sheep," said Jesus. "Feed the flock of God," said Paul. To take the figure off, the command stands in this form—*Feed my church*. The church must be fed in order to flourish. But what food will best strengthen and build it up? Let us consider this question both in a practical and doctrinal light.

1. In a practical point of view, the church needs something better than occasional fevers of excitement to keep it alive. This spasmodic religion, now boiling over, and now frozen up, is very poor food, merely stimulating for a time, to be followed by reaction. It merely stirs up the sympathetic stratum of human nature, without enlightening the judgment, leaving the man like a ship at sea without a rudder, to be blown in another direction by the next wind. He that "heareth the word of the kingdom, and understandeth it not," though he may be tickled with the brilliancy of the picture, and have his sympathies entranced, will soon relax into an inactive state, for his judgment has not been enlisted. But let the gospel be so presented as to enlighten the judgment, and secure the affections, then there is something stronger than a mere sympathetic excitement to hold man. Ministers can thus feed the church, while God can water it with the dews of divine grace.

2. The church must be fed with God's own truth, instead of feeding on stale fables. The cry which lovers of tradition are raising to get rid of the force of Bible truth—"It makes no difference what we believe if we are only honest"—is only a blind way of pleading for quarters after the battle has turned against them. The truth of God must not be smothered, nor undervalued. It must be faithfully dealt out to the church, in the form of "exceeding great and precious promises" from the God of heaven, to stimulate them on their pilgrimage. We have no right to hope for that which God has never promised; and how shall we know what to hope for, unless we first learn what God has promised? And in learning, and accepting, what God has promised, we are unavoidably placed in antagonism with tradition.

Let us never shrink from the contest; but let it always be conducted in the spirit of gentleness. We must feed the truth to the church, even if it does involve the abrogation of idolized errors. If tradition comes in collision with truth, must truth quit the field, or put a gag in its mouth, lest tradition-lovers complain? No; let the truth assert its divine origin, and look error in the face. W. S.

EXEMPTION AND REDEMPTION.

The two main pillars of the remedial economy, are the death and resurrection of Christ. Many theologians, however, make Christ's death the exclusive basis, and reduce his resurrection to a mere tributary appendage. Both are alike essential, and neither standing alone could procure full salvation for sinful and fallen man. The death of Christ, it is true, procures exemption from the penalty, since "the Lord laid on him the iniquity of us all," and "Christ died for our sins;" thus making pardon possible, provided we make an appropriation of Christ's death by faith; but if no other provision were made for man than simply his exemption from the penalty, or his pardon from sin, he would be left in a sad dilemma—pardoned, but not redeemed from mortality, or invested with immortality. Right here, in order to show the importance of Christ's resurrection, we inquire, What would have been the result if Christ had simply died, and had not risen from the dead? Would anything more than exemption from the penalty, or pardon, have been secured? Let us notice a few facts:—

1. Without Christ's resurrection, the saints would have no claim upon eternal life. "This is the record, that God hath given to us eternal life, and this life is in his Son." 1 John 5: 11. Then if that Son were eternally dead, What claim could we have on eternal life embodied in him as the life-giver? Said Christ—"I am the resurrection and the life;" or, I am the vivifier, and the giver of life eternal.

Again. "This is the will of him that sent me, that every one that seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day." John 6: 40. How could Christ have raised up the saints at the last day, to enjoy everlasting life, provided he had never been raised himself after his death?

2. Without Christ's resurrection, there would have been no kingdom for the saints to enjoy, for "when the Son of man shall come in his glory . . . then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom." Matt. 25: 31–34. He could never have thus come in his glory, to give the kingdom to the saints, if he had never been raised from the dead. "When Christ who is our life shall appear, then shall ye also appear with him in glory." This could never have taken place if Christ had never been raised.

3. The promised restitution could never have come, if Christ had not risen. "He shall send Jesus Christ, which before was preached unto you; whom the heavens must receive until the restitution." Acts 3: 20. This could not be the case if Christ had not risen from the dead.

4. If Christ had not risen, the city would not have been prepared for the saints. "I go to prepare a place for you." John 14: 2. He could not have done this if he had remained dead. Thus it is abundantly evident that though exemption comes through the death of Christ, full redemption was dependent upon Christ's resurrection as a prerequisite thereto. Christ's death warded off the penalty; he rose to redeem us from mortality, and fit up a home for us to live in. W. S.

SPIRITS AND SOULS.

"*Millersville, A. A. Co., Md., Oct. 10, 1872.*

BRO. SHELDON, *Dear Sir*:—The *World's Crisis* is my most welcome guest, for it has been my *Alma Mater* in the doctrines of Second Adventism. There are but two advocates of the Second Advent here—Mr. Henry Joyce, and myself. Of course we often get into discussions with the 'Orthodox,' and often are called hard names. I recently read a synopsis of Dr. Munsey's (of Baltimore) Lecture on Man, in which he said 1 Thess. 5: 23 plainly taught that man had an immortal soul. The verse offers some difficulties to me; and I would like to have your views on it.

1 Thess. 5: 23 reads—'And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.' Dr. Munsey says body, soul, and spirit, are three separate entities. 1 Thess. 4: 14 reads—'For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.'

My opponent contends that those whom God will bring with him are those who have died and gone to heaven. I contend that the Bible says this earth is our dwelling-place now and hereafter. J. E. N."

REPLY.

1. If "spirit," "soul" and "body" are really three separate personalities, which is the intellectual one, and which is the *responsible* one? Which is the head of the trio? Or does one know just as much as the other? And when one sins, is the other sure to sin, and sure to commit the same sin? As these two inside men do not love whiskey, and therefore would not prompt the outside man to drink it, which of the three men is responsible for the act of getting drunk? And if the outside man gets drunk on his own hook, against the choice of these two inside men, will God punish them for what the outside man does?

But to say that soul and spirit are inward personalities, or that both combined constitute a personality, is to assume just what needs proof, and just what cannot be proven. And to concede the claim that soul and spirit are inward personalities, would be to involve the idea that there are two such personalities in God, as well as in man; for he is often said to possess both a "soul" and a "spirit." Paul was not speaking of spirit and soul as distinct entities, but as appendages to the one man—"Sanctify *you wholly*; and I pray God your whole spirit and soul and body be preserved"—or your *mind* and *life* and *person*—all these being embodied in the words, "*you wholly*." All admit that spirit sometimes means *mind*, and soul sometimes signifies *life*; but neither mind nor life are personalities, but properties of a personality. Life exists alike in beasts, fowls, fish, and men; while mind results from a living organism; and the extent of mind possessed depends upon the order and perfection of the organization which gives it rise, aided by training to develope it.

2. Who will "God bring with him"? (1) Not living souls, but "them which sleep in Jesus." Do disembodied souls "sleep"? Is it true that souls go up to heaven to "sleep"? But this sleep is the sleep of death. Are souls sleeping the sleep of death up in heaven? Certainly not. (2) Where will he bring them from? As God "brought again from the dead our Lord Jesus" (Heb. 13: 20), and as he will bring the saints "even so"—even as Jesus rose—he will of course bring them from their graves, where they are sleeping, and not from heaven. The text *says* nothing about bringing souls from heaven; and if it really means that, then the conclusion is involved that souls sleep the sleep of death in heaven. Who is willing to admit that heaven is filled with dead souls in a disembodied state? And if dead, they cannot be immortal; so this effort to get souls into heaven before the judgment, results in robbing them of immortality, and leaves heaven filled with dead souls, if any at all.

This kind of argument acts like the overloaded musket, which kills at the breech first. An argument that will kill the theory of the user, cannot be long deemed valuable, or valid. W. S.

"THE OLD MAN."

Carnal nature is brought to view in Scripture as "the old man," in contrast with the divine nature, which is recognized as the "new man;" and only one of these natures can predominate at a time. The old nature must be exchanged for the new. "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." Rom. 6: 6. "Ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him." Col. 3: 9, 10. "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness." Eph. 4: 22–24.

Here the two natures, instead of being two personalities, are simply personified. The old carnal nature is styled a "body of sin," and is represented as "corrupt," being "crucified," or "put off;" while the new nature is spoken of as being "created in righteousness and true holiness," after the divine image, and as being "put on," in the same sense in which we are said to put on Christ.

Have we really "put off" the old man, or merely compromised with him? He is so "corrupt" that a compromise will only give him a new victory. He is a "body of sin" that will develop itself unless "put off." His "deceitful lusts" will be cropping out here and there, unless he is "crucified." Let him neither rule nor live in the heart. Put off the carnal nature, and put on the new nature, which, by personification, is a body of righteousness, in contradistinction to the "body of sin." Have Christ formed in you the hope of glory, living in the heart by his Spirit. W. S.

OUR SOCIAL AND PRAYER MEETINGS.—They are pretty good religious thermometers. When the spirit of devotion is low, these meetings are thinly attended, and flag in interest; but when hearts are warm with holy zeal, it requires something more than trifles to keep people away from them. As "straws show which way the wind blows," so these meetings indicate the current of devotion.

Are your prayer meetings kept up? Are they well attended? Do you go there to do duty, or slight it? And which do you do when you get there? If you attempt to do duty, do you pray so long, or talk so long that you tire everybody out? Stop it. Jesus prayed short. All Bible prayers are short. You cannot improve on divine examples. Better speak three times than to get every one wishing you would stop. Your talk then only kills the meeting. W. S.

THE FAMILY ALTAR.—Is it erected? My heart has been pained in my travels to occasionally find a family altar lacking, even among our own people. This ought not so to be. God should be honored and worshiped at home, as well as abroad. And there ought to be a relish for this method of revering God. We want a religion that will exalt God everywhere.

But like other parts of devotion, family prayer is abused by man, made tedious by long prayers, running over the islands of the sea, into China, round to old Jerusalem, and then back home just in time to give the Lord a hint about a home blessing, after all are out of patience, and thinking about anything but a blessing. Do not *preach* to the Lord, but *pray* to him; do not *say* prayers, but pray in faith. W. S.

WHAT ARE WE COMING TO?

It would almost appear to the careful observer as he sends his thought abroad over our own country, and the nations of Europe and the world, that the times of tribulation spoken of in Scripture as annunciatory of the latter days, had already come. The foundations of industry, order, and prosperity seem to be tottering. Governments are corrupted, people rebellious, enterprise paralyzed, trade and commerce languishing, and individuals bankrupt. Suffering and distress prevail everywhere to a most unusual degree. Wars and rumors of wars, famines, pestilences, and earthquakes in divers places, increasing wickedness, and heart sickening casualties and crimes, startle the community, and lead multitudes to exclaim, what are we coming to? The answer seems plain. The world is hastening to its destiny. Prophecy is fulfilling, history completing. The kingdoms of this world are being disorganized, that they may become the kingdoms of our Lord and of his Christ. The nations are filling up the cup of their iniquities, which shall turn in their hands into the cup of the Lord's fury. Leaders of false religions are binding upon their followers heavy burdens and grievous to be borne, which are designed to be thrown back with crushing weight upon their own heads. Communities are laying up for themselves "wrath against the day of wrath; and revelation of the righteous judgment of God," and individuals, sinning with a high hand against knowledge and love, are provoking the Almighty to a just retribution. Let the Lord's people be awake, zealous, and active for the Master, vigilant and uncompromising against evil, waiting for his appearing, by the brightness of whose coming the man of sin is to be finally destroyed.—*Advocate and Guardian.*

TO THE BRN. AND SRS.

DEAR BRN. AND SRS. IN CHRIST:—Are we willing to do what we can to inform and arouse our fellows of the approaching judgment? If so, there are various ways in which we can do so. Some, by preaching the unsearchable riches of Christ, the coming kingdom, the reward of the righteous, the destiny of the wicked, and the nearness of that great event. Others, by writing and scattering tracts; others, by giving of their means that the good Lord has put into their hands as stewards, for the promotion of his truth.

My labors for the year past have been mostly in entirely new places, where Advent preaching was a novelty; questions often being asked, What do Adventists believe? and a general inquiry for knowledge in relation to the things pertaining to our faith. I have traveled hundreds of miles without finding or hearing of any of like precious faith, in the State of Pennsylvania. Having also felt the necessity of having some one go into certain regions with a tent, but having failed thus far, and finding the results of the Wayne Co. Tent, N. Y., so good, I have again taken courage by going to see the tent-maker in Rochester, N. Y., and find that I can get a tent 40x60, all ready for erection, except masts and stakes, for $327. I therefore propose to my brethren and sisters the privilege of taking stock in the enterprise of having a tent the coming season in N. W. Pennsylvania, praying the blessing of God to attend the enterprise.

To those who are willing to assist in the matter, I would say, please send in your pledges to me at Lincolnville, Crawford Co., Pa., or to the *Crisis* Office; said pledges to be paid by the first of April or May, 1873, as the tent-maker would like to make it this winter. Therefore I should be glad to hear from the Lord's stewards as soon as possible, so as to give the order in time.

JOHN T. ONGLEY.

Lincolnville, Crawford Co., Pa.

H. W. BEECHER gives some brief advice to those who write letters to busy people. "1. Don't write at all. 2. When you can't help it, be sharp, short and legible. 3. When you write on your own business, pay for the answer. 4. When you want money, don't begin with piety or flattery. Beg first and be pious afterwards. 4. Don't beg of any one with whom you are not personally acquainted. Die, but don't beg."

IT is no small commendation to manage a little well. He is a good wagoner that can turn in a little room. To live well in abundance, is the praise of the estate, not of the person. I will study more how to give a good account of my little, than how to make it more.—*Bishop Hall.*

THE TRACT FUND.

The *Advent Christian Publication Society*, at a meeting on Springfield camp-ground, Aug. 22d, 1872, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec. Adv. Chris. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the *Crisis* Office.

Donations for the Tract Fund.

Previous acknowledgments	$50.71
A Friend	2.00

POOR FUND.

To send the "Crisis" to the Poor.

Previous acknowledgments	$15.00

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the *Crisis*.

Previous acknowledgements	$2,425.40
C. D. Jones	10.00
"C."	2.00
F. Dodge	1.00
J. L. Wetherell	1.00
M.	1.05

THE LAST DAYS.

O. R. FASSETT.

Notwithstanding the clear delineation given in the Scriptures of "the last days," their true character has been much misunderstood, and false impressions prevail because of the wrong and perverse teaching of the age.

The modern ideas which prevail, taking their cast from a corrupt theology, are that "the last days" will consist in a millennium of peace, righteousness and holiness among the nations, wherein there will be no perils of any description, no wars or rumors of wars, no vices or crimes; but there will be a pacific, holy and perfect state on earth. This is the fabled "good time coming," "the golden age," looked for by thousands on thousands both in the church and out of it. The scriptural description, however, is far different from this imaginary state. "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to a knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith." 2 Tim. 3: 1–8.

What a graphic description of a fallen, apostate humanity is here drawn by this bold apostle of the Gentiles, Paul. And how we see the portraiture in the present state of society! Verily he wrote under the illuminating influence of the Holy Spirit of God when he penned these remarkable words in description of the last days fulfilled before our eyes.

The pulpit, platform, and the press, still continue to predict in the face of all this state of things before us, and which cannot be denied in a single particular, that there is yet to come a period and state of universal blessedness and perfection among the nations of men on this planet, and in time. But they will have to learn (these modern prophets, who "prophesy out of their own hearts; and have seen nothing"; these "blind leaders of the blind"), that "evil men and seducers shall wax worse and worse, deceiving and being deceived," until finally this world will end in complete apostasy from God,—when sin, unrighteousness, discord, malice and crime shall abound, and lead to indiscriminate violence and carnage. As the Spirit is grieved and withdrawn, and the gospel is rejected, then will the apocalyptic vision be fulfilled of "blood even unto the horse bridles," and a whole age of men shall pass away under the judgments of the Most High.

The church and world are at a loss to account for the present state of moral degeneracy, and the existing prevailing state of corruption in society at large, so different from what they have predicted and anticipated in their boasted visions of the world's progress; and they are perplexed also to explain the entangled state of things with their predictions and hopes. The christian ministry and christian press veil as much as possible the real state of the world, and put a false gloss upon all christian effort, in pride magnifying their puny success, and lauding their aims and purposes and influence, as still competent to win the world to Jesus, notwithstanding the increasing odds against them; and their pride and formality. The secular press, more honest, publish and bring to the public gaze the real state of things, but is hopeful that "the carnival of crime" and infidelity will yet give way to a better judgment, and the prevalence of righteousness, honesty and peace, in due time.

But why not at once be disabused of the error into which Christendom has fallen, and be undeceived before it be too late, and not look for good when evil comes, and for prosperity when calamity and judgment are to fall? Why not see things as God sees them, and "walk in the light as God is in the light," giving "heed to the sure word of prophecy" relating to the real character of the last days? Why deceive ourselves? There can be no advantage gained; no profit under the sun; or pleasure accrue from this, and from being continually and forever disappointed in our hopes, or what the future is to bring to us.

We should not be blinded to the moral and corrupt degeneracy of the times, by the intellectual development of the age, and think that the world of mankind are growing better because of the increase of knowledge, which is in fact to characterize "the time of the end." Dan. 12: 4.

The moral and religious progress does not keep pace with the intellectualism of the age. Providence has determined that the generation which is to meet God in the judgment shall be an intellectual generation, and so be without excuse. This generation, therefore, which is to be brought face to face with "the Judge of all the earth," and stand before "the great white throne," will be "exalted to heaven" in privilege above others, and thus be without excuse. Men are worse sinners to-day, with the gospel privileges and advantages given them, than in any preceding generation; and the sun never shone upon a generation more responsible and more wicked. If it could be said to the cities in the days of Christ, "Woe

be unto thee; for if these mighty works had been done in Sodom, Tyre, and Sidon, they would have repented," what shall be said of "the cities of the nations" in our day? Will not all the generations of the former ages rise up in judgment and condemn them? Surely they will.

"We are living, we are dwelling,
In a grand and awful time;
In an age on ages telling,
To be living is sublime."

"*The last days*" have come. We are not in the infancy of time, but in time's old age; and his hoary locks and decrepitude give evidence of speedy decay and death. "Six thousand years are nearly past" since man was driven from Paradise, and Eden was cursed. The time has come for "the restitution." We are not in the beginning of the last dispensation of mercy. The gospel day is closing; its evening sun is setting to rise no more o'er the nations. The "Sun of Righteousness" himself will soon rise over our benighted world, and with that coming dawns the endless immortal day, which shall know no night of sin, sorrow, weeping, or death; and "there will be no more curse."

As a vessel at sea is in far greater danger as it nears the coast of its desired haven, specially amidst prevailing storms, from the presence of shoals, quicksands, and rocks; so now are we in far greater danger of shipwreck, and the loss of all dear to our immortal interests, than in the ages past, however perilous the times. "What meanest thou, O sleeper?" Awake from your slumbers. Look out for breakers! Look out for "perils"—the "perils" of "the last days." "Thus saith the Lord God, An evil, an only evil, behold, is come. An end is come, the end is come; it watcheth for thee; behold, it is come. O thou that dwellest in the land, the time is come, the day of trouble is near. Behold the day, behold, it is come; the morning is gone forth; the rod hath blossomed, pride hath budded, violence is risen up into a rod of wickedness. The time is come, the day draweth near; let not the buyer rejoice, nor the seller mourn; for wrath is upon all the multitude thereof. All hands shall be feeble, and all knees shall be weak as water—all of them mourning, every one for his iniquity." Ezek. 7.

Correspondence.

From Bro. J. A. Cleaveland.

Bro. Grant:—I have been thinking for some time past that we are very near the time when Jesus is to come to take his children home. Perhaps he will come in 1873. I cannot say he will not; although it has always seemed to me that when one of his children knew the time, all would know it. I think our work as ministers will then be done, as Noah's was when God told him to come into the ark. It is a very solemn thought. Brethren talk and ministers preach the speedy coming of Jesus, and we preach it also, and believe it is so; we have no doubt in regard to it; yet all this will not save us. We cannot be all covered up in the world, going headlong into all the speculations of life, completely swamped in business, and be much engrossed at the prayer-meeting once a week. It is almost impossible to get many, who profess to be expecting that day is just upon us, to say anything about it. Many are in a condition where they will rack their ingenuity to find fault with their brethren. It seems to me sometimes as though the entire professed church were bound to go to destruction. But, thank God, there are a few at their post, and they not only love Jesus, but they love one another.

It has been my privilege of late to visit some of this class in Woodbury, Marshfield, and Cabot. There is a little salt in each of these places, although few in number to what they were in past days. It makes one's heart sad to look back to the days of their prosperity, when the lamp was in full blaze, now all divided and sub-divided. We all ought to remember that none but the pure in heart can see God. Those who follow peace with all men will be saved. May God help us to look after this matter more earnestly.

I am in Morrisville, Vt., preaching this everlasting gospel to all who feel disposed to hear me. For the last year we have had some reformation in this place. Some have been reclaimed from a backslidden state, others converted to God, and many have renounced the hell-fire doctrine and embraced the truth of the Bible. They have been led to see that the wages of sin is death, instead of life in hell-fire; and that the gift of God is eternal life through Jesus Christ, instead of our getting it through Adam, or by our having an immortal soul breathed into us when we were born.

The truth we preach at this place is not popular; the greater part of the people do not like it; yet we have our share of hearers, and we feel to thank God and to give him all the glory for what he has done in this place, in opening the eyes of so many to see the truth on the immortality question. All who have got light exclaim, "My Bible seems like a new book." They wonder why they have not seen it before.

My faith never was stronger in the truth than it is to-day. I seldom see any of the old Advent brethren. We are one side of where the truth of the soon coming of Jesus is preached much. I am breaking up a little new ground. When we came here one year ago, there was not one that fully believed the truth; but, thank God, to-day there are quite a number who know the truth and love it; and we expect, if Jesus comes in 1873, we shall with a little flock be caught up to meet him in the air; or, if he tarry longer, we will try to be ready.

From Bro. H. B. Sevey.

Bro. Grant:—Since my last letter to the *Crisis*, I have held meetings in Dexter Village, Me., with Bro. Rines. Found a few brethren and sisters striving for the kingdom of God. Our meetings were thinly attended, as there was much prejudice against our faith, and the place of worship was not what could be desired. Our meetings commenced Thursday evening, continuing over Sunday. We did the best we could, and left the event with God. Bro. J. Carr was with us part of the time.

With Bro. Rines commenced meetings in Palmyra, Tuesday evening, Oct. 22nd. This was a new field for our faith. Had very good attendance, with good interest to hear. Some were quickened, others convicted that we had the truth, and were blest. I left Bro. Rines to labor a few evenings with them, as our conference was to commence in Vienna the 31st of Oct.; and as it was in my neighborhood, it was my duty to be there. Several came to the first meeting. The rainy weather prevented many from coming. The first part of our meeting was not as lively as common for us in this vicinity. Some kept back when asked forward for prayers, when they confessed that it was their duty. The good Spirit was with us in power. Some received a blessing they never enjoyed before. Sinners came forward also. Four made a start for the kingdom. All praise to Jesus. Bro. G. W. Brown, Rhodes and Doughty were with us to help preach the word.

Mt. Vernon, Me.

Bro. Thos. J. Green writes from Olustee, Fla., Oct. 22nd, 1872:—"I have just returned from a very important field, which has just been opened to me. It has originally been occupied by the Baptists, but by some means they have opened their doors to me. I went among them with the truth as it is in Christ Jesus. They heard gladly. I preached ten times. The result is, the most pressing invitation has been given for me to preach for them, signed by twenty-six of the most prominent citizens, a portion of whom are Baptists, and one minister."

THINGS WORTH REMEMBERING.

Solomon says—"He that hath pity upon the poor, lendeth unto the Lord; and that which he hath given, will He, the Lord, pay him again." Prov. 19: 17. "He that giveth unto the poor, shall not lack, but he that hideth his eyes, shall have many a curse." 28: 27. "Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard." 21: 13. "He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor." 22: 9.

Dear brethren and sisters, our Savior says—"The poor ye have always with you; and when ye will, ye may do them good." Let us remember his words, and also those of Solomon; if we wish to be blessed of the Lord, and at last saved with all the redeemed on the earth renewed. O that beautiful world! We long to be there, where no sorrow or care can disturb that sweet heavenly rest.

N. W. Colburn.

Married.

Meeker—Thomas. At West Springfield, Oct. 9th, by Eld. R. E. Ladd, Wm. Meeker, of New London, Ct., and Mary A. Thomas, of Springfield.

Warner—Tilley. In Washington, on the 31st ult., by Rev. R. W. Black, Oliver S. Warner, of Akron, Ohio, and Miss Susie E. Tilley, of W.

Obituaries.

Marston. Bro. Willard S. Marston fell asleep in Jesus, Oct. 25th, at his residence in Rye, N. H., aged seventy years.

Seldom have I heard such unqualified commendation of departed worth, as that bestowed on this brother beloved in Christ. He was converted in 1835, among the Methodists; but as his mind expanded and his scriptural knowledge advanced, he attached himself to the Christian Church, where he became their honored deacon. But on hearing the doctrine of the gospel system's triumph in our world, by Christ's second coming, he became identified with the Adventists, and remained a prominent "pillar" among them until his death. He was ever in his place, and faithful to his duty in the social and more public meetings of the church, so that the brethren mourn his loss; as to human view it seems irreparable. But they bow to the divine will, and cleave more firmly to God's gracious promise—"As thy day is, so shall thy strength be." Every one had a word of commendation for Bro. Marston. "As a citizen, a neighbor, and a christian, he was the best man I ever knew. I lived with him twenty years, and knew him as the best of men," said one—the nephew and adopted son of the deceased. "He was one of our best citizens," said the Justice of the Peace. "He was a man of sound judgment, and it seemed as if every word weighed a pound." His fellow townsmen distinguished him by placing him in positions of honor and responsibility, as selectman and appraiser of the property of the town. Yet his home was the centre of his most affectionate regards. His beloved wife, his adopted son and heir, and his son's son (now a cripple) were, with their beloved associates, the objects of his love and tender care to the last. He rests in hope of a speedy resurrection to glory, honor, and immortality, in the coming kingdom. The funeral service on John 11: 1-45 was conducted by the writer.

J. B. Cook.

Hill. Died at Delavan, Wis., Sept. 29th, 1872, Miss Carrie Hill, aged forty-one years and seven months.

In very early life she was seriously inclined, but it was not until she was fourteen years old that she embraced Jesus as her Savior. Every power she had she gave to Jesus. During long years she was a sufferer, and while passing through a furnace of no ordinary trial she developed a most beautiful christian character. She rested in Christ with an undoubting trust. For nine months previous to her death she was confined to her room, but through all these days of suffering she never doubted her heavenly Father's love, with whom she left the matter of life or death. Her end was most serene and beautiful. She fell asleep in Jesus.

She was endowed with an intellect of unusual strength, and left many published articles of great beauty and worth. Living above the world, she did what she could in the world, and died giving up her spirit in faith and resignation to her Father. She sleeps in Jesus, awaiting the voice of the archangel and the trump of God to gather his saints to their promised reward.

D. E. Halteman.

Richardson. Died in Lawrence, Mass., Oct. 14th, 1872, John T. Richardson, formerly of Brunswick, Maine, aged eighty years.

Bro. Richardson seemed to be an Israelite indeed, in whom guile had no place. A quiet, cheerful, reverent, conscientious man, as for him and his house they served the Lord. Converted with his wife in Winthrop, Me., in 1817, for more than fifty years they trod the heavenward way together, and for twenty-nine years he had been numbered among those who wait for the Son of God from heaven. His house was a pilgrim's home, and his household a household of faith.

At the funeral service, brethren of "like precious faith" gathered around his sleeping form, read Job 10: 4; sang—"Mark that pilgrim lowly bending," talked of the hope that cheers the christian's heart; and the next morning his children bore him away to his early home in Winthrop, Me., and laid him beside his deceased wife, to await the coming of the resurrection morn.

H. L. H.

Miller. Fell asleep in Jesus, in Norwalk, O., on the 22d ult., of heart complaint, Sr. Hannah T. Miller, wife of Bro. George Miller, aged sixty-four years and six months.

She made a profession of the Christian religion about fifty years ago, and during all this period she was ever alive to the interests of her Lord. In autumn of 1842 she espoused the faith of the speedy coming of Christ, and subsequently other kindred doctrines, which she maintained to the last. She has left an affectionate husband, who sympathized with her in faith, to mourn her loss. Words of comfort were spoken at her funeral in our chapel, upon the blessed hope of the resurrection, to an attentive audience, by Bro. J. M. Judson. In her the church has lost a strong pillar, a mother in Israel, whose loss will be severely felt. Though dead, she will continue to speak, for her warm and forcible exhortations will be long remembered by saint and sinner.

P. Alling.

Edgerton. Died in Hartland, Niagara Co., N. Y., Aug. 20th, 1872, Martin Edgerton, aged sixty-four years and six months.

His loss is deeply felt by all who knew him, but he rests in hope of eternal life at Jesus' soon appearing. Words of comfort were spoken by C. W. Low, from Rev. 13: 14.

H. R. Tryon.

Wadsworth. Fell asleep in Jesus, at Hiram, Me., Oct. 21st, 1872, Sr. Eva Libbey Wadsworth, wife of Charles Wadsworth, and daughter of the late Bro. Tobias Libbey, of Kezar Falls, Me., aged twenty-five years and six months.

Our sister suffered much in her illness, which was long and distressing, but she endured it with much patience. Her gentle life closed calmly, peacefully, and blessed. She died firm in the faith that she, with a dear father who is sleeping, would soon with the whole family of God on earth be gathered into his heavenly kingdom. Words of comfort were spoken on the occasion of the funeral by Bro. T. W. Piper.

C. H. Hurd.

Young. Died in Lynn, Mass., Sept. 8th, 1872, of typhoid fever, Sr. Calista J., wife of John W. Young, daughter of Aaron and Rhoda Buzzell, aged twenty-seven years, seven months.

She leaves a husband, one child, and a large circle of friends to mourn their loss. She was beloved by all who knew her. She suffered in her last moments, but she bore it with christian fortitude. We mourn, but not like those without hope, for she sweetly sleeps in Jesus. Words of comfort were spoken on the occasion from Luke 20: 36, by the writer.

N. Glidden.

Calef. Died in Meredith, N. H., Aug. 23d, 1872, of heart disease, Bro. Samuel Calef, aged sixty-four years.

He sleeps in Jesus. He is sadly missed, not only by an afflicted companion and children, but by a large circle of friends. He was always ready to give a word of encouragement to any one in trouble. Words of comfort were spoken by the writer.

N. Glidden.

Hurd. Fell asleep in West Parsonsfield, Me., Oct. 25th, Sr. Lizzie Hurd, daughter of Bro. Samuel Hurd, aged about twenty-four years.

Her sickness was long, and at times very severe, and she desired to depart this life and be at rest until the morning comes, when life and immortality shall be given to all the dear ones who are sleeping in *Jesus*. Words of comfort were spoken on the occasion by Bro. Mark Stevens, from Rev. 14: 13.

C. H. Hurd.

Morrill. Died in Westfield, Vt., Aug. 14th, of paralytic shock, Samuel Morrell, formerly of East Bethel, Vt., aged seventy-three years.

My dear companion with myself embraced the doctrine of the soon coming of the blessed Savior when we heard Father Miller preach. It was his faith to the end. He was always comforted by the reading of the *Crisis*, which we have taken since it was printed. The funeral exercises by Eld. John Chapman.

A. P. Morrill.

Tucker. Died at Lebanon, Me., Oct. 18th, 1872, Carrie B., only daughter of Geo. W. and Eliza A. Tucker, aged three years and three months.

Of such is the kingdom of heaven. Words of comfort by

Edwin B. Wells.

Washburn. Died in Bethel, Vt., Oct. 6th, 1872, Amelia, wife of Bro. Jonah Washburn, aged sixty-nine years.

Words of comfort by Eld. J. Ashley, from Job 14: 14—"If a man die, shall he live again?"

L.

Garr. Died in Bowdoin, Me., June, 1872, Daniel Garr, aged eleven years.

Also, Abial Garr, Oct., 1872, aged seventeen years, sons of Daniel Garr.

H. D. Reed.

Summary of News.

FOREIGN.

Cable News.

GERMANY.

THE CHOLERA AT DRESDEN.

London, Nov. 9. Six cases of cholera had appeared in Dresden up to Sunday, and three of them proved fatal. Two of those who died were Americans—a child and a young lady.

Great Fire in London.

LOSS OVER HALF A MILLION OF DOLLARS.

London, Nov. 11., 2 A. M. A terrible fire broke out in this city to-day, causing general destruction and alarm. The flames originated in the extensive mills, and spread with great rapidity. The firemen were quickly on the ground, and were aided in their endeavors to suppress the conflagration by numbers of citizens, but without effect. The mills, together with a number of surrounding buildings, being entirely destroyed. While a number of persons were in a burning building, the walls fell with a terrible crash, carrying everything with them. All those in the building were buried beneath the ruins, and either crushed by falling debris or buried alive, all efforts to save them proving fruitless. The exact number of lives lost is not known, but it is believed that eight or ten persons perished in the burning mass. The fire burned for seven hours before the flames were entirely subdued. The work of removing the bodies commenced, and a large body of workmen are now engaged in the search. The total loss is estimated at over one hundred thousand pounds sterling.

France and Italy.—The expulsion of Prince Napoleon and his wife from France has aroused a very strong feeling against the Government of M. Thiers in the Italian press, and even the Ministerial paper *Opinione* severely censures the measure as a gratuitous offence to Italy. The *Gazetta de Italia* says M. Thiers' attempt to explain away "the insult offered to an Italian princess," by assuring M. Vimercati that he did not know the Princess Clotilde was in France with her husband, will deceive nobody, and that all Italy will believe that "he wished to revenge himself on the daughter because he could not strike at the father." "The times are past," pursues the *Gazetta*, "when insults and excuses could be sent to Italy in the same breath. This is not the way to maintain friendly relations between two kindred races, and M. Thiers may be sure that we in Italy are well aware how low the French nation must have sunk thus to use violence against a woman who commands respect by her virtues and her misfortunes." It is said that M. Thiers has sent further explanations of the matter by telegram to M. Visconti-Venosta, the Italian Foreign Minister, but whatever may be the disposition of the Government, there can be no doubt that the incident has produced a decided coldness towards France among the Italian people. The anti-French articles which were published in the press immediately after the war, and which had almost entirely ceased during the late reaction in favor of France, are now again making their appearance, and all the old grievances against the French Government, such as the presence of the French man-of-war *Orenoque* at Civita Vecchia, the laying down of mines at the entrance to the Mont Cenis tunnel, and the officious intervention of M. Fournier in the question of the religious corporations are brought up as so many evidences of the unfriendliness and sincerity of M. Thiers' policy.

In Brief.

—The Rev. C. H. Spurgeon, was attacked with a severe illness some few weeks ago, and has left London for the south of France for the benefit of his health.—The alarming spread of foot and mouth disease in England formed the principal topic of a speech delivered by Mr. St. Aubyn, M. P. to his constituents the other day. This gentleman urged the importance of vigorous repressive measures, and quoted statistics to show that the loss in England from the disease would this year amount to between £4,000,000 and £6,000,000.—Scotland is almost as unfortunate as Ireland in a ruined harvest. The past few months have been the wettest ones known since 1816.—The American Consul at Vienna has received under his protection thirty-five Jewish families who fled from persecution in Wallachia. A subscription has been opened at the consulate to enable the exiles to emigrate to this country.—A Bourbon petition to the National Assembly is in circulation in France, praying for the restoration of that unfortunate dynasty.—It is stated that the President in his annual message will recommend the repeal of such portions of the Ku-Klux laws as are very oppressive, and he will pursue a conciliatory policy toward the South.—A terrible drouth prevails in northern Wisconsin. The ground, and everything on it, is parched and dry, and the woods are ready for a great conflagration, unless rain falls copiously.—Rev. Mr. Stanley, Episcopal minister in Savannah, Georgia, has made arrangements for Sunday evening services in the theatre. Lectures are to be delivered to the young men of the city. The Bishop of the Diocese approves of the movement and will lecture as often as he can. Whether other denominations co-operate is not stated.—The headquarters of John Allen, once famous as "the wickedest man in New York," have been opened as an institution to aid poor men desirous to reform. Dr. Hall, Dr. Murray, and Rev. Mr. Tyng took part in the services marking their consecration to their new purposes.

Notices.

The New Hampshire State Conference will hold its annual session at Concord, City Hall, commencing Wednesday, Nov. 20th, two o'clock P. M., and hold over the following Sabbath. Arrangements have been made with Rail Roads as follows:—

Concord Road. Purchase conference tickets at the following stations: Portsmouth, New Market Junction, Lawrence, Manchester, Nashua, Suncook, Pittsfield, and of conductors on the Portsmouth Branch: Fare two cents per mile.

Northern Road. Conference tickets can be purchased at all stations between Canaan and Concord, also at Newport, Chandler's, Bradford, Roby's Corner, Warner, and Hillsborough. Half fare.

B. C. and M. Road. Purchase regular tickets to Concord, and free return passes will be given at the meeting. All tickets good from the 20th to 25th inclusive.

The brethren at Concord give a cordial invitation to all the servants and friends of Jesus in the State, who are waiting for speedy redemption, to come to this annual feast, offering their hospitality to the extent of their ability. It is earnestly desired that all preachers and churches will represent themselves at this conference personally, and by delegates, or by letter. Let all the lovers of Jesus earnestly pray that this meeting may be productive of much good in more perfectly preparing the church for the coming of Christ, and bringing sinners to speedy repentance.

J. Couch, President.
C. H. Fletcher, Secretary.

The New Hampshire State Conference will hold its annual session at Concord, commencing Wednesday, at two o'clock P. M., Nov. 20th, and hold over the following Sabbath. Particulars hereafter.

J. Couch, Pres.

The time for tent meetings is over for this season, and now is the time for quarterly sessions of the Conference, and protracted meetings in places where they need help. Now let your wants be made known, and we will do the best we can to supply those places. This is the time for work.

L. Boutell, for the Committee.

There will be a Conference at the Second Advent Chapel in Worcester, commencing Monday, Dec. 16th, at two o'clock P. M., and continue over the following Sunday. The special object of this meeting will be to mutually consider the evidence in regard to the time of the Lord's coming, and the duties which devolve upon God's people in view of the nearness of "that day." It is specially hoped, and very earnestly requested, that the preaching brethren, near and far, whether identified with "1873," "1875," or with no definite time, may come and co-operate in this interesting and important work. A general invitation is hereby extended to all lovers of Jesus and his appearing. Come, filled with the Spirit, to labor for God and the good of the perishing. The church in Worcester extend a cordial greeting and welcome to all.

H. H. Buxton,
Sam'l. Ayres,
W. M. Hall,
E. G. Higgins,
A. Streeter,
Committee.

The next Quarterly Conference of Vermont will be held with the church at Addison, commencing Tuesday evening, Dec. 3d, and continuing three days. It is hoped that a special effort on the part of preachers and brethren to attend this meeting will be made. While the world grows dark and drear, let us "comfort one another with these words." Come, then, one and all. Traverse the valleys and come. Climb the mountain hills and come. Come by cars and come by team. Come early and stay late. Come crying out for the living God. Come in the fullness of God.

H. F. C.

P. S. Will some one at Addison state in *Crisis* the way to reach the place by both railroads?

H. F. C.

The Second Quarterly meeting for the Southern District of Wisconsin will be held at Monticello, Green Co., commencing Friday evening, Dec. 13th, 1872, and holding over Lord's day. The several churches in the district are requested to send delegates, and all the preaching brethren are earnestly solicited to attend, as there may be important business to come before the meeting. Brethren, come praying, expecting a good time in the Lord, and we shall have it.

George Howard.

The Lord willing, the first quarterly meeting of the Eastern District of the New York A. C. Conference will be held with the church in Conquest, commencing Thursday evening, Dec. 12th, and holding over Sunday. It is earnestly hoped there will be a general rally of all the forces in this district to this first "district" meeting. Come in the name of the Lord, for the hour of his judgment hasteth greatly. Let us strengthen our hands, and press the battle a little longer while yet we may. Each church should take the quarterly collections early, and all come to help "after a godly sort." Pray for this meeting.

M. R. Miles, President.
Wm. E. Brown, Secretary.

The Southern District New York State Conference will hold its first quarterly session at Honeoye, Ontario Co., commencing Friday, Dec. 6th, and continuing over the following Sunday. Come, brethren and sisters, we cordially invite you. Come with hearts filled with the Spirit. Come with a determination to work for Jesus. Come, praying that God's blessing may rest upon the meeting.

H. H. Brown, Secretary.
D. Cogswell, President.

There will be a Conference at Providence, R. I. (Lile and Advent Union Hall), 122 Cranston Street), commencing Nov. 21st, 2 P. M., to continue over the following Sunday. All lovers of prophecy and the time of Christ's coming are invited to attend, and especially God's servants who are feeding the household. We expect some of our brethren who are preaching the Lord's coming in 1873 will be present. For the brethren,

Caleb Thompson.

The Lord willing, the Second Quarterly Meeting of the Iowa Christian Conference will be held at New Hartford, commencing Friday evening, Dec. 13th, and continue over Sunday. All are invited to attend. By order of the Board,

N. F. Eggleston, Secretary.

To be had at this Office one good Chart, six feet three inches long, five feet ten inches wide. Price eight dollars.

A series of meetings will commence at Steep Falls, Me., Wednesday evening, Nov. 20th, and continue over the following Sunday. Preaching may be expected by Elds. Jesse Gay, Jer. Hill, and C. H. Sweet. Believers and friends from other localities are cordially invited. Ample provision will be made for both man and beast.

C. H. Sweet

The regular quarterly meeting of the church of God of Loon Lake and Wayland will be held at Wallace Station, Nov. 30th and Dec. 1st. All are invited to attend. The above meetings will be followed by a week's preaching on the prophecies relative to the coming and reign of Christ on the earth. By request of the congregation,

C. F. Sweet, Pastor.

The church in Lynn, finding a large field for labor in Glenmere, distant about one and a half miles, have engaged a hall, and will hold meetings there every Sabbath and through the week. Brethren wishing to preach will please correspond with J. C. Bailey, Washington Street, Lynn, Mass., and W. S. Harvey, Wyoma Village, Lynn, Mass.

We purpose, if the Lord will, to commence on Thursday evening, Nov. 7th, and continue meetings Friday, Saturday, and over Sunday. The people are anxious to hear, and we warmly say to God's ministers who are endued with power from on high, Come.

Special meeting at Clinton, Iowa, in the Universalist meeting-house, commencing Nov. 19th, to continue till the 28th, and longer, if the interest justifies.

C. C. Marston.

Eld. Wm. Ingmire has removed from Lincklaen, N. Y., to East Penfield, N. Y. Churches in Central or Western New York desiring his services, may correspond, addressing him at the latter place.

Dr. Leonard Tafel offers his services to clergymen and students of the ministry of any denomination in learning to read Hebrew. He will open a course of fifteen days, beginning on Nov. 11th, 1872, at his residence, No. 5 Hamilton Park, Staten Island, N. Y. During this course he will read with the students the thirty chapters of Genesis, comprised in No. 1, giving, at the same time, lessons in Grammar. He will give two lessons a day of one and a half hours each, devoting one hour to Translation, and one-half hour to Grammar. Students desiring to enter this course will please apply to Dr. Leonard Tafel, care A. J. Tafel, No. 145 Grand Street, N. Y. Students in Philadelphia desiring such a course of instruction, may apply to Rev. L. H. Tafel, No. 635 Arch Street.

Eld. W. Kellaway's address is 26 St. Thomas Street, Weymouth, England.

Catalogue of Books and Tracts

FOR SALE AT THE OFFICE OF

"The Advent Christian Publication Society,"

160 HANOVER STREET, BOSTON, MASS.

Adventism. By Wm. Sheldon. Paper covers, 50 cents.
Bible Dictionary. Five colored Maps, two hundred and fifty Engravings. Sheep, $2.00; cloth, $1.50; postage, 20 cents.
Berean's Casket and Repository. By I. C. Wellcome. Cloth, $2.00; leather, $2.50.
Bible Meaning of the word Hell. 3 cents.
Bible Meaning of Forever, &c. 3 cents.
Black and Terrible Year. 30 cents.
Cruden's Concordance. Sheep, $2.00; cloth, $1.50; postage, 25 cents.
Clover-Hill Stories. By H. L. Hastings. 50 cents.
Church Spectacles. By I. C. Wellcome. 5 cents; three for 10 cents; 40 cents per dozen; forty for $1.00; $2.00 per hundred.
Christian Baptism. By I. C. Wellcome. 25 cents.
Christian Union. By J. Couch. 5 cents.
Christ our Life. By W. Lease. 35 cents per dozen.
Coming Judgment. By Wm. Sheldon. 10 cents per dozen.
Death, not Life. By J. Blain. 25 cents.
Death and the Dead. By Wm. Sheldon. 5 cents.
English Reference Bibles. *Minion*: calf, morocco, circuit bindings, from $2.50 to $4.25. *Nonpareil*: calf, morocco, circuit bindings, from $2.00 to $3.50. *Pearl*: calf, morocco, circuit bindings, from $1.50 to $3.00. *Diamond*: calf, morocco, circuit bindings, from $1.25 to $2.00.
Evangels of the Coming One. By S. S. Brewer. 10 cents.
Endless Misery not a Bible doctrine. 5 cents.
Everybody's Book. By P. A. Smith. 12 cents.
Fables of Infidelity and Facts of Faith. By Rob't Patterson. Cloth, $1.00.
Futurity; or, The Hereafter of all Men. By Wm. Sheldon. 22 cents.
Future Punishment. By H. L. Hastings. 15 cents.
Good Tidings. Cloth, 50 cents. Postage, 10 cents. By Express, $5.00 per dozen.
Greek and English Concordance. By Hudson and Hastings. Cloth, $2.50; leather, $3.50; postage, 12 cents.
God's People Israel, and the Spiritual Millennium. By Wellcome and Gourd. 30 cents.
Good Stories for Children. By H. L. H. 50 cents.
God's Special Gift. Mortal or Immortal Sinners,—which? By I. C. Wellcome. 35 cents per dozen.
Hymns of Jubilee Harp. Cloth, sprinkled edges, $7.00 per dozen; $55.00 per hundred; single, 75 cents. Leather, gilt edge, $9.50 per dozen; $75.00 per hundred; single, $1.00. Postage, 15 cents, single copy.
Home Thrusts and Home Thoughts. By D. F. Newton. $1.70.
Home, Marriage, and Family Relations. By Jas. Inglis. 15 cents; eight copies $1.00.
Health by Good Living. By W. W. Hall, M.D. $1.50.
Health Reformer's Cook-Book. 30 cents.
Infidel Testimony to Truth of the Bible. Selections from Dr. Alex. Keith. 10 cents.
Immortality. By J. H. Whitmore. Cloth, $1.00; cheap edition, 25 cents single; 5 copies for $1.00.
Is it Heresy? By J. Couch. 15 cents per dozen.
Immaterialism. By W. Sheldon. 7 cents.
Jubilee Harp, Hymn, and Tune Book. Plain cloth, leather back, colored edge, $9.00 per dozen; single, $1.00. Extra cloth, leather back, gilt edge, $10.50 per dozen; single $1.15. Extra cloth, leather back, gilt edge and covers $12.00 per dozen; single, $1.25. Postage 12 cents, single copy.
Judgment Impending. By L. T. Cunningham. 8 cents; 75 cents per dozen; $5.00 per hundred.
Life Beyond Death. By Wm. Sheldon. 25 cents.
Looking Forward. By H. L. Hastings. 15 cents.
Life and Death Theology. By Wm. Sheldon. 10 cents.
Light of Prophecy. By J. H. Brooks, D.D. 25 cents per dozen.
Matthew xxiv. and xxv. An Exposition. By I. C. Wellcome. 27 cents.
Mother's Advice. By Mrs. E. P. Miller, M.D. 20 cents.
Notes of Warning. 25 cents per dozen.
Pilgrim Praises. Sunday-school Hymn and Tune Book. Paper covers, $3.00 per dozen; stiff covers, $3.60.
Pleasant Hours. By H. L. H. 50 cents.
Paul's Expectation and Hope. By O. R. Fassett. 2 copies, 10 cents; 50 cents per dozen.
Prepare to meet thy God. Behold, the Judge standeth before the door. 10 cts. per dozen; 40 cts. per hundred.
Reasons for my Hope; or, Tokens of Redemption. By H. L. Hastings. 20 cents.
Revelation xiii. A Treatise. By S. S. Brewer. 20 cents.
Rich Man and Lazarus; Thief on the Cross, &c. By M. Grant. 6 cents.
Rev. John Foster's Letter on Future Punishment. 3 cents.
Scriptural Question-Book. Single, 17 cents; per dozen, by express, $1.25; by mail, $1.50.
Science and the Resurrection. By D. T. Taylor. 2 copies, 10 cents.
Signs of the Times; or, A Glance at Christendom as it is. By H. L. Hastings. Cloth, $1.00; paper, 50 cents.
Seven Messages of the Apocalypse. By S. S. Brewer. 10 cents.
Symbolization of the World's Eventful Crisis. By O. R. Fassett. 4 cents; 20 cents per dozen.
State of the Dead, and Punishment of the Wicked. Discussion between M. Grant and W. W. Clayton. Cloth, 50 cents.
Smoke of Torment, and Unquenchable Fire explained. 4 cents.
Spiritualism Unveiled. By M. Grant. 15 cents; 8 copies, $1.00; $10.00 per hundred.
Spiritualism Condemned. By M. D. Wellcome. 14 cents; 20 copies, $1.00; 100 copies, $4.00.
Should Christians Fight? By I. C. Wellcome. 10 cents.
The New World; or, The Better Country. By I. C. Wellcome. 24 pages; 5 cents; 40 cents per dozen.
The Present Age. Its boasted progress delusive. From "The London Quarterly Journal of Prophecy." 24 pages; 5 cents; 40 cents per dozen.
The End of the King of the North and the Impending time of Trouble. By L. T. Cunningham. 48 pages; 8 cents; 75 cents per dozen; $5.00 per hundred.
The Faithful Watchman. By J. R. Macduff, D.D. 20 cents per dozen.
The Duration and Nature of Future Punishment. By Henry Constable. 40 cents; 2 copies, 75 cents; 3 copies, $1.00; $3.50 per dozen, by mail.
The Midnight Cry. By N. H. Barbour. 25 cents.
The Bible Text-Book. For Ministers, Teachers, and Students. 45 cents.
The Bible Triumphant. Reply to "One hundred and forty-four Self-contradictions of the Bible." By. Mrs. H. V. Reed. 50 cents.
Thessalonica, the Model Church, and Tracts. By H. H. Hastings. Cloth, $1.00; paper, 25 cents.
The Great Controversy between God and Man, with Tracts. By H. L. Hastings. Cloth, $1.00; paper 50 cents.
The Coming Reign of Terror. By W. N. Pile. 7 cents; 10 copies, 50 cents; 100 copies, by mail, $3.50.
The Present Truth. By Jonas Wendell. 10 cents.
The Gospel Hope. By a Congregationalist. 20 cents per dozen.
The Plan of Redemption. By Wellcome and Gourd. $1.25.
The Next Dispensation viewed in the light of Revelation. By Wm. Sheldon. 12 cents; $1.00 per dozen.
The Kingdom to Come. By Wm. Sheldon. 20 cents.
That Man of Sin. By O. R. Fassett. Including "The Only Hope." 7 cents; 56 cents per dozen.
The Kingdom of God, and Signs of the Times. By S. S. Brewer. 20 cents.
The Great Controversy between God and Man. By H. L. H. 25 cents.
The Seven Seals. By S. S. Brewer. 10 cents.
The Days we Live in. By S. S. Brewer. 10 cents.
The Three Kingdoms. By T. M. Preble. 15 cents.
The Slaying of the Witnesses. B. S. S. Brewer. 10 cents.
The Ten Virgins. By T. M. Preble. 5 cents.
The Two Adams. By T. M. Preble. 7 cents.
The Reign of Messiah. By Wm. Sheldon. 10 cents.
The Nature of Man. By M. Grant and others. 25 cents; $2.25 per dozen.
The Soul: What is It? By M. Grant. 6 cents.
Talks about Health. By Dio Lewis. 25 cents.
The End at Hand. By J. Couch. 5 cents.
Thief on the Cross. By Geo. Thomson. 5 cents.
The Spirit: What is It? By M. Grant. 6 cents.
The Wicked not Immortal. 200 proof texts. 3 cents.
The Soul of Man. By S. S. Brewer. 25 cts. per hundred.
The Power of the Air, &c. Cloth, $1.00.
The Life of Trust. By Geo. Muller, Director of the Orphan Houses, Bristol, Eng. $2.00.
The Existence of Holy Angels. By W. Shepherd. 20 cents.
The Emphatic Diaglott. Containing the original Greek Text of the New Testament, according to the recension of Griesbach; with an interlinear word-for-word translation. Cloth, $4.16; leather, $5.1[illegible].
The First-day Sabbath. By T. M. Preble. $1.50.
The Inquirer: Catholic or Protestant? By I. C. Wellcome. 10 cents; 3 for 20 cents; $5.00 per hundred, by express.
The Mediatorial Kingdom. By W. N. Pile. 25 cents.
The Seventh-day Sabbath. By G. W. Bailey. 5 cents.
Tobacco: Its Effects upon Health. By Dr. J. C. Jackson. 15 cents.
The Destiny of Man. By W. Erwin. $1.50; gilt, $1.65.
Trumpet for the Watchman. By Geo. Thomson. 24 cents; $1.75 per dozen; $11.00 per hundred.
Voice of the Church on the Coming and Kingdom of the Redeemer. By D. T. Taylor. Cloth, $1.50.
Who are Sadducees? By Geo. Thomson. 10 cents.
What is Man? By M. Grant. 6 cents.
Young Pilgrim Stories. Illustrated. By "Uncle Pilgrim." 2 vols., 50 cents each.
Young Pilgrim Stories. Tract-form. 35 cents per dozen; $2.00 per hundred.
Yahveh-Christ. The Coming One. By L. [illegible] Cunningham. 8 cents; 75 cents.

Is Christ's Second Coming in the Past? By Wm. Sheldon. 15 cts. per dozen; 60 cts. per hundred.

TRACTS.

In packages, by Mail, 1,200 pages for $1.00; by Express, 1,800 pages. Single, or in small packages, 1 cent for every 12 pages; postage, 2 cents.

Ancient Landmarks. (Six Tracts in one.)	24 pages.
Anti-Eternal Torment	12 pages.
An Outline of the Coast of Man. Illustrated	8 pages.
A Reply to Charge of Heresy. H. A. C.	20 pages.
Bible or Tradition?	16 pages.
Blind Bartimeus; or, How to be Saved	16 pages.
Destiny of the Wicked. Proof texts	12 pages.
Future Punishment. Destruction	12 pages.
Ghostology	45 pages.
Gentile Infidelity	32 pages.
Golden Moments	4 pages.
Historic Echoes of the Voice of God. By J. Couch	64 pages.
Important Questions. Seven Tracts in one	36 pages.
Judson's Letter on Dress	12 pages.
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Our Creed in Bible Language	8 pages.
Our Loss in Adam our gain in Christ	24 pages.
Olive Leaves. Nine Tracts in one	36 pages.
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One more Invitation	4 pages.
Plain Truths	80 pages.
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Silence of the Scriptures on the Immortality of the Soul	24 pages.
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The Voice of Warning	24 pages.
The Advent at Hand	24 pages.
The Last Days	24 pages.
The Church not in Darkness	24 pages.
The Three Worlds: Past, Present, and Future	36 pages.
The Kingdom of God yet to come	12 pages.
The Mystery of Iniquity	12 pages.
Time's Farewell	12 pages.
The Intermediate State. By H. Grew	24 pages.
The State of the Dead. By John Milton	8 pages.
The Gate to Glory	24 pages.
The Resurrection and Judgment of the Unjust. By O. R. Fassett	24 pages.
The Resurrection of the Wicked Dead. By I. C. Wellcome	12 pages.
The Key of Truth	12 pages.
The Final Judgment	8 pages.
Universalism Exposed	8 pages.
Will all Men be Saved?	12 pages.
What Says the Gospel?	8 pages.
Will the Wicked be Raised? By J. S. White	8 pages.
Why are you an Unbeliever?	8 pages.

Appointments.

Appointments must be received as early as TUESDAY MORNING (as our paper goes to press about noon), to insure insertion for the current week.

☞ The following Resolution was passed at the late meeting of the A. C. P. Society:—

"Resolved, That no appointments be published in the Crisis henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. ☞ Seats free.

Lowell Street Chapel.
C. E. Barnes........Sunday, Nov. 17th
Miles Grant........Sunday, Nov. 24th

Boston (Branch Chapel) 1735 Washington Street (Corner of Madison Street.)
Love Feast at 10½ A. M. Preaching at 3 and 7½ P. M. Prayer meeting Tuesday and Thursday evenings.
John G. Hook........Sunday, Nov. 17th
J. S. White........Sunday, Nov. 24th

Charlestown (*Hall No. 70 Main Street.*)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.
S. S. Brewer........Sunday, Nov. 17th
W. M. Harmon........Sunday, Nov. 24th

Chelsea, Mass. (*Advent Chapel, Heard Street.*)
W. H. Mitchell........Sundays, Nov. 17th and 24th

East Boston, (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.
M. Batchelor........Friday evening, Nov. 15th and over Sunday, Nov. 17th.
Geo. Sederquest........Sunday, Nov. 24th

Plymouth, Mass........Sunday, Dec. 1st
C. Goodrich.

Lynn, Mass........Tuesday evening, Nov. 19th
Clinton, Mass........Wednesday evening, Nov. 20th
A. Ross.

Wakefield, Mass........Sunday, Nov. 17th
I. I. Leslie.

Exeter, N. H........evenings, Nov. 20th and 21st
H. Munger.

New Haven, Conn........Sabbaths, Dec. 1st and 8th
Gloucester........Sabbath, Dec. 15th
Portsmouth........Sabbaths, Dec. 22d and 29th
J. T. Dixon.

Guilford, Ct........Sunday, Nov. 17th
New Haven, Ct........Tuesday evening, Nov. 19th
Wallingford Farms, Ct., Wednesday evening, Nov. 20th
Yalesville, Ct........Thursday evening, Nov. 21st
Bristol, Ct........Sunday, Nov. 24th
L. Boutell.

Tremont, Mass........Sunday, Dec. 1st
J. S. White.

Scitico, Ct........Sunday, Nov. 17th
New Haven, Ct........Sunday, Nov. 24th
H. Pratt.

Lynn, Mass........Sunday, Nov. 24th
M. Batchelor.

Marblehead, Mass........Sunday, Nov. 17th
Concord, N. H. (Centre Street Church) Sundays, Dec. 1st and 8th.
I. C. Wellcome.

Stoneham, Mass........Sunday, Nov. 24th
S. S. Mooney.

Gloucester, Mass........Sunday, Nov. 17th
Wm. C. Thurman.

Porter, Me., Sunday, Nov. 17th, at half past ten, one, and half-past six o'clock.
East Concord, N. H........Sunday, Nov. 24th
Belmont, N. H........Sunday, Dec. 1st
Canterbury, N. H. (Emery school-house) Sunday, Dec. 8th.
Loudon Ridge, N. H........Sunday, Dec. 15th
T. E. Lang, Jr.

Natick, Mass........Sunday, Jan. 19th
D. M. Leavitt.

Clinton, Mass........Sunday, Nov. 17th
M. A. Potter.

Vienna, Me. (Brick Chapel)........evening, Nov. 16th and over the Sabbath, Nov. 17th.
Belgrade Mills, Me. (where Bro. Golder may appoint) evening, Nov. 23d, and over the Sabbath, Nov. 24th.
Thomas Hines.

Northville, Vt........Sunday, Nov. 17th
Will Bro. E. Cotton meet with us?
H. T. Deming.

Putnam, Ct........Sunday, Nov. 24th and over Sunday, Dec. 1st.
J. W. Bridge.

Brighton Hill, Hebron, Me........Sunday, Nov. 17th
L. D. Totman.

Southbridge, Mass........Sunday, Nov. 17th
Warehousepoint, Ct........Sunday, Nov. 24th
I. B. Potter.

Newcastle, N. H........Sunday, Nov. 17th
Chas. R. Parsons.

East Concord, N. H........Sabbath, Nov. 17th
O. W. Kimball.

Yalesville, Ct........Sunday, Nov. 24th
B. Hitchcock.

Nashua, N. H........Sunday, Nov. 17th and onward.
J. Kimball.

South Livermore, Me........Sabbath, Nov. 17th
Jesse Gay.

Hartford, Ct........Nov. 22nd
Plainville........Nov. 23d and 24th
Cheshire Street........Nov. 25th
Southington........Nov. 26th
Bristol........Nov. 27th and 28th
New Britain........Nov. 29th
Scitico........Nov. 30th and Dec. 1st
Springfield (Franklin Hall)........Dec. 2d
Worcester, Mass........Dec. 3d
Greene, R. I........Dec. 4th
Ellen L. Crumb.

As Sr. Crumb is a stranger in most of these places, will some one meet her at the trains?

Washington, D. C. (Council Chamber, City Hall) protracted meetings two weeks, commencing Sunday, Dec. 8th.
H. K. Flagg.

Lewiston, Me........Sunday, Nov. 17th
Craig's Mills........Sunday, Nov. 24th
J. T. Jordan.

Rutland, Vt........Sabbath, Nov. 17th
A. A. Hoyt.

Stoneham, Mass........Sunday, Nov. 17th
Wm. W. Sutherland.

Quincy Hall, 127 Lacock Street, Allegheny, Pa., every Sunday morning and evening.
G. W. Stetson.

Alton, N. H........Sunday, Nov. 17th and through the week.
W. M. Harmon.

Cambridgeport, Mass........Sunday, Nov. 17th
A. Simpson.

Enfield Centre, N. H. (meeting-house) Sab., Nov. 17th
Dorchester, N. H. (Town House)........Sab., Nov. 24th
D. Eastman.

South Rutland, Jefferson Co., N. Y., Nov. 17th and evenings between.
G. W. Burnham.

Kennebunkport, Me........Sunday, Nov. 17th
J. G. Smith.

Alton, N. H. (Lougee school-house) Sunday, Nov. 17th and as long as seems duty in that vicinity.
J. L. Chute.

Wilbraham, Mass........Sunday, Nov. 17th
Woodstock Valley, Ct........Sunday, Nov. 24th
P. S. Butler.

Kennebunkport, Me........evenings, Nov. 19th and 20th.
Kennebunk Depot, Me........evenings, Nov. 21st and 22d
Bonny Eagle, Me........evenings, Nov. 26th and 27th
Hollis Centre, Me........evenings, Nov. 28th and 29th
East Rochester, N. H........Sunday, Dec. 1st
Rochester........evening, Dec. 2d
Dover........evening, Dec. 3d
Wakefield, Mass........evening, Dec. 4th
Boston (Branch Chapel)........evening, Dec. 5th
East Boston........evening, Dec. 6th
Natick, Mass........Sunday, Dec. 8th
Geo. A. Streeter.

Steep Falls, Me........Sunday, Nov. 17th
East Rochester, N. H........Sunday, Nov. 24th
Kennebunkport, Me........Sunday, Dec. 1st
Chas. H. Sweet.

New Haven, Ct........Sunday, Nov. 17th
Newark, N. J........Sunday, Dec. 1st
A. A. Phelps.

Chicopee Falls, Mass........Sunday, Nov. 17th
Dr. A. M. Higgins.

Concord, N. H. (Centre Street Church) Sab., Nov. 17th
Manchester, N. H........Tuesday evening, Nov. 19th
Nashua, N. H........Wednesday evening, Nov. 20th
Simeon Roby.

Winchendon (New Boston) Mass........Sunday, Nov. 17th
Keene, N. H........Sunday, Nov. 24th
Geo. A. Cole.

East Landaff, N. H........Thursday evening, Nov. 14th and over Sunday, the 17th.
Woodstock, N. H........Wednesday evening, Nov. 20th and over Sunday, the 24th.
Geo. H. Wallace.

Lake Village, N. H........evening, Nov. 15th
London Ridge, N. H........Sunday, Nov. 17th
Pittsfield, N. H........evening, Nov. 18th
Northwood Narrows, N. H........evening, Nov. 19th
Wm. C. Stewart.

Wentworth, N. H. (at the Academy)........Sab., Nov. 17th
C. W. Nelson.

Wallace Station, two o'clock P. M., Nov. 16th, and over Sunday, the 17th.
E. C. Cowles.

Lynn, Mass........Sunday, Nov. 17th
E. Owen.

Fairlee, Vt. (Pond school-house) evening, Nov. 16th and over Sunday, the 17th. Will Bro. A. F. Page meet me at Wentworth, Saturday morning, Nov. 16th?
Piermont, N. H........Sunday, Nov. 24th
Daniel D. Page.

Dover, N. H........Sunday, Nov. 17th
Wm. Bodge.

Holden, Mass........Sunday, Nov. 24th
C. E. Barnes.

East Rochester, N. H........Sabbath, Nov. 17th
T. L. Churchill.

Pittsburg, N. H. (Terrill school-house) Sun., Nov. 17th
Caswell Borough, P. Q........Sunday, Nov. 24th
Patten, P. Q. (Chapel)........Sunday, Dec. 1st
Sutton, P. Q. (where Bro. Blanchard may arrange) Sunday, Dec. 8th.
U. G. Ladd.

Sutton, N. H. (Mill Village)........Sunday, Nov. 17th
Barnstead, N. H. (Clarktown)........Sunday, Nov. 24th
New Durham Ridge........Tuesday evening, Nov. 26th and onward as the Lord may direct.
A. S. Williams.

Fitchburg, Mass........Sunday, Nov. 17th
H. L. Hastings.

Pittsburg, N. H. (with Bro. Ladd)........Sab., Nov. 17th
F. S. Ransom.

Sandwich (Vitum Hill)........Sunday, Nov. 17th
West Lebanon (where A. P. Watson appoints) evenings, Nov. 27th and 28th.
Rochester........Sunday, Dec. 1st
Newcastle........Sundays, Dec. 8th and 15th
E. S. Moulton.

Bowdoin, Me........Sunday, Nov. 17th
Saturday, 2½ P. M., Conference.
Bristol, Me. (as the Brn. may appoint) Thursday evening, Nov. 21st. Will Bro. Hathorne meet me on the road Friday? I shall be on foot.
Cushing, Me........Sunday, Nov. 24th
St. George, Me., Tuesday evening, Nov. 26th, and through the week as the brethren may appoint.
H. S. Mitchell.

Beaver, Beaver Co., Pa........Sunday, Nov. 24th
Ogle, Butler Co., " evenings, Nov. 25th and 26th
Muncy, Lycoming Co., evenings, Nov. 28th and 29th
Quaker Hill, " " 2 30 P. M., Nov. 30th, and at 11 A. M., Sunday, Dec. 1st.
Warrensville........Sunday evening, Dec. 1st
And to answer questions given by Eld. Krouse and J. R. Stead (Methodists) Dec. 2d—3d.
Canton, Bradford Co., Pa........Dec. 4th—5th
Chase's Mills, Tioga Co........Dec. 7th—8th
East Troy, Bradford Co........Dec. 9th—10th
South Creek, " "........Dec. 11th
John T. Ongley.

Caswell Borough, P. Q........Sunday, Nov. 17th
Barnston P. Q. (Way's Mills)........Sunday, Nov 24th
Barford, P. Q. (where Bro. Cushing may appoint) Sunday, Dec. 1st.
Melbourne Village, P. Q. (where Bro. Gilman may appoint) Sunday, Dec. 8th.
Danville, P. Q. (by request of Bro. J. Porter) Sunday, Dec. 15th.
Caswell Borough, P. Q........Sunday, Dec. 22d
F. M. Drake.

Lawrence, Mass.
C. S. Shattuck........Sunday, Nov. 17th
A. Ross........Sunday, Nov. 24th
M. Durfee........Sundays, Dec. 1st and 8th
Dr. A. M. Higgins........Sunday, Dec. 17th

Lowell, Mass.
B. S. Emery........Sunday, Nov. 17th
H. F. Carpenter........Sunday, Nov. 24th

Worcester, Mass.
H. F. Carpenter........Sunday, Nov. 17th
H. L. Hastings........Sunday, Nov. 24th

Springfield, Mass. (Franklin Hall).
J. S. White........Sunday, Nov. 17th

Haverhill, Mass. (New Hall.)
Joseph W. White........Sunday, Nov. 24th
D. M. Leavitt........Sunday, Dec. 1st

Manchester, N. H.
John Couch........Sunday, Nov. 17th
D. M. Leavitt........Sunday, Nov. 24th
A. Ross........Sunday, Dec. 1st

Portsmouth, N. H.
Hiram Munger........Sundays, Nov. 17th and 24th
J. T. Dixon........Sundays, Dec. 1st and 8th
E. Owen........Sunday, Dec. 22d
G. W. Burnham........Sunday, Dec. 29th

Seabrook, N. H.
Allen Damon........Sunday, Nov. 17th
T. W. Piper........Sunday, Nov. 24th
Joseph Pinkham........Sunday, Dec. 1st
E. S. Moulton........Sundays, Dec. 22d and 29th

Great Falls, N. H. (Franklin Hall.)
J. W. White........Sunday, Nov. 17th
C. S. Shattuck........Sunday, Nov. 24th

Rye, N. H.
D. M. Leavitt........Sunday, Nov. 17th
Wm. W. Sutherland........Sunday, Dec. 8th

Concord, N. H. (City Hall.)
Milo Dorfey........Sunday, Nov. 17th

Exeter, N. H.
S. S. Mooney........Sunday, Nov. 17th
C. S. Shattuck........Sunday, Nov. 24th
Dr. A. M. Higgins........Sunday, Dec. 1st
W. M. Harmon........Sunday, Dec. 8th

Hampton, N. H.
T. W. Piper........Sunday, Nov. 17th
Wm. Sutherland........Sunday, Nov. 24th
D. F. Leavitt........Sunday, Dec. 1st

South Rochester, N. H. (Chapel.)
J. G. Smith........Sunday, Nov. 24th

Portland, Me. (Union Hall.)
C. Goodrich........Sabbath, Nov. 24th
Jared Whitman........Sabbath, Nov. 17th

Biddeford, Me.
Geo. A. Streeter........Sundays, Nov. 17th and 24th
Wm. C. Stewart........Sunday, Dec. 1st
A. Ross........Sundays, Dec. 8th and 15th
D. M. Leavitt........Sunday, Dec. 22d
Anna E. Smith........Sundays, Dec. 29th and Jan. 5th

South Berwick, Me. (Great Works.)
J. L. Chute........Sunday, Nov. 17th
H. G. Derbourn........Sunday, Nov. 24th

Pleasant Valley, Ct.
Z. D. Baird........Sunday, Nov. 17th

Scitico, Ct.
E. L. Crumb........Sunday, Dec. 1st

Plainville, Ct.
Seth Woodruff........Sunday, Nov. 24th
A. Elliot........Sunday, Dec. 8th

The Church in Pleasant Valley, Ct., is to be supplied with preaching once in two weeks for one year, and preachers will please correspond with E. M. Ripley, Cor. Sec.

O. Jones, for the Church.

Business.

Notes to Correspondents.

☞ We cannot discontinue or send your orders, unless you give us the POST OFFICE and STATE in PLAIN LETTERS.

☞ Money Letters.

☞ This week, and onward, we purpose to publish a list of all letters containing money for the *Crisis*, forwarded by those who send for *other* parties. Those who send money for *themselves* to pay for the *Crisis* will find the date to which their money pays on the colored slip of paper attached to the *Crisis*. If the date is not changed within three weeks after sending the money, write immediately. The receipts for books and tracts will be acknowledged as usual. When *all* the books and tracts ordered at any one time are not received, look at the "Notes to Correspondents" for the reason.

Ag't.

Names of Persons sending Money for Others.—M R Miles, O W Kimball, Geo. W. Brown, So. Elliot, Me., Sophia T Hubbard, Mrs M C Converse, H F Shepard, O R Fassett, W. H. Mitchell, C. Goud, F Corker, B W Holmes, Ellen L Crumb, C B Parker, H T Taylor, Wm. Sheldon, H B Sevey, H L Patterson, A W Sibley, C F Sweet.

Cash Received for Books and Tracts.—H Browne 28c, Mrs M C Converse $1.25, S D Remick $7.50, I Van Tassell $1.40, B C Crabtree $1.00, F A Vergo 30c, M Wheeler 35c, J T Ongley $15.00, W H Field 35c, J F Nickerson 63c, A B Saunders 50c, Jno. McFadden $1.00, Miss Emma E Taylor $1.13, L P Wood $1.00, Geo. W Adams 13c, W H Fay 40c, G B Hurlbut $2.80.

Books and Tracts Sent.—By mail—J Thompson (5 pack), J T Howland, E W Keyes, Emma C White, W J Peck, J F Whitney, H Browne, M Bedell, W T Doremus (2 pack), H T Taylor, Mrs. M M Ives, M Wheeler, B C Crabtree (2 pack), J A Small, I Van Tassel (2 pack) A A Jackman, P Holler, J McFadden, Miss E E Taylor, A Robinson (3 pack), L P Wood, E L Crumb, J F Nickerson, W H Field, H Babbitt.

By Express—B Rea, S D Remick, S L Manley.

Articles Received.—J. B. S. Pillsbury, A P Morrill, J E Clark, T N Sherman, J T Ongley, O R Fassett, F. H. Chamberlain, C H Hurd, H. L. H., J A Cleaveland.

WORKS BY I. C. WELLCOME.

A Treatise on Matt. xxiv. and xxv. Expository and Historical, showing the accurate fulfilment of Christ's predictions to the present time, and what we should expect next. Fifth edition. 150 pages. 25 cts. by mail.

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ALSO, The Inquirer. Catholic, or Protestant—Which? A sketch of the great Roman Apostasy, and the dogmas which caused it: the dogmas and practices which are undermining and destroying Protestantism, together with Scriptural hints. 48 pp. 10 cts. by mail.

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I. C. WELLCOME, Yarmouth, Me.

LINES.

S. S. CRISTMAN.

"And so shall we ever be with the Lord."—PAUL.

While we linger here in sadness,
In this world of death and sin,
Scarcely knowing joy or gladness,
Where our Jesus once has been,
Where his weary feet once wandered
O'er the path we all must tread,
Till on Calvary he suffered
Ere he rested with the dead;

We are cheered by that great promise
He unto his loved ones gave,
First of his own resurrection,
Then their life beyond the grave;
While with grief our hearts are bursting
O'er the graves of those we love,
And our souls for peace are thirsting,
Jesus sends it from above.

Bless his holy name forever,
He our griefs and pangs must know,
Great high priest of ours, oh, never
Shall the fountain cease to flow;
He the first fruits, we the harvest,
Who unto the end endure,
To our rest in heavenly mansions
All his promises are sure.

We shall meet, but not to sever,
Far beyond this vale of tears,
We shall meet to part, oh, never,
Through the endless age of years.
Blessed Jesus! yes, we've seen him,
Not by faith alone, but sight;
As did God's own prophet Daniel,
In the visions of the night.

Syracuse, N. Y.

NEWS FROM ENGLAND.

(From our English Correspondent.)

THE WORK IN ENGLAND.—"A SCOURGE OF SMALL CORDS."—REFORMATION IN THE PRESBYTERIAN CHURCH.—A HEBREW MS.—RITUALISTIC CONVIVIALITY.—THE POPE'S SPEECHES.—EXTRACT FROM WESLEY.

Yesterday, being Sunday, we were enabled to serve our Lord Christ in public testimony to his praise and our joy. Your correspondent preached in the afternoon on "the exceeding knowledge," showing that a knowledge of Christ, as the Son of God, and the sacrifice for our sins; the knowledge of Christ in the sense of being assimilated to him, having Christ in us; and the knowledge of Christ, in being transformed in person to his image at his coming, was the most excellent knowledge. It benefitted infinitely and eternally. It gave eternal life—the holy, happy, serene life of God. In the evening Bro. G. A. Brown preached on Paul's determination to "know nothing among men save Christ, and Him crucified." The Lord greatly used our brother, and honored himself and his servant. The congregations were not large, but those present were very attentive, and we are still exceedingly hopeful of great results. Should but a few dozen honest, earnest men be called out to know the rich grace of God, we shall feel amply repaid. One of the principal features of our meeting last evening was the singing of a sweet American tune and hymn, "We'll stand the storm." If our Lord enable we expect to sing a new one every evening. Thus we shall bring with oneness of expression our English and American brethren. The campaign is now fairly opened. We have taken a room for all this week, and have issued the following bill:—

"In the name of our Lord Jesus Christ."
YOUNG MEN'S READING ROOM, opposite Chalker's Furniture Store, Maiden Street, Weymouth.
Lectures on Prophecy will be delivered (D. V.) by Geo. A. Brown and Wm. Kellaway (servants of Jesus Christ), every evening during the week, commencing Monday, Oct. 21st, at half-past seven P. M.
SUBJECTS. Monday—Prophecy, and its use to the Church. Tuesday (at 7 o'clock)—The great Symbolic Image. Wednesday (at the Belle Vue Assembly Rooms)—The fall of Babylon the Great. Thursday—The ten Horns and the ending of the Papacy. Friday—The Signs of the Times. Sunday afternoon (at the Belle Vue Assembly Rooms—The Soul—What is it? Sunday evening, at the same rooms—The Judgment of the Great Day.
Meetings every Sunday at 3 and 6½ P. M., and Wednesdays at 7½ P. M., at the Belle Vue Assembly Rooms. Other speakers will preach, if the Lord will. "Whosoever will, let him come."
No seat rents; no box begging; no reserved seats. Hymn books provided. All heartily welcomed.

If our Lord will send in a people prepared to hear, and aid our infirmities so that we may speak his word clearly and energetically, in the force of the Holy Spirit and much assurance, we know good must be accomplished. The people ask us as we go about what denomination we are preaching for—who pays us—how we get a living, etc., and do not seem to understand the meaning of the words: (1) "Trust in the Lord"; (2) "and do good"; with the promise—(1) "So shalt thou dwell in the land"; and (2) "Verily thou shalt be fed." But we are made ensamples through grace of faith in our Lord, so that we are able to preach, "Have faith in God," "Believe on the Lord Jesus Christ."

We have calls to go out into "the region beyond," into poor country places, where farm laborers only get from $2.00 to $2.50 or $3.00 per week, without board or lodging; but we shall go, and in the name of our God set up our banners. Let there be mighty wrestling for us, for we are facing deeply-rooted prejudices and proud imaginations. If any of our brethren wish us to send tracts or books to any of their English friends or relatives, let them send us their names and addresses to our central depot, 26 *St. Thomas Street, Weymouth, England.*

BROTHER A. KESTER,

Of Hull, Yorkshire, in the righteousness of his Lord, has made a "scourge of small cords," to whip those who though professing the name of Christ, do greatly dishonor him by getting up fairs, raffles, bazaars, parties, socials, etc., in aid of his cause (wicked presumption!) The castigation he would administer is purely for their profit, that they might learn to work righteousness. But I pass the "scourge" into your hands, that you might exhibit in your columns its fourteen strings.

BAZAARS FOR RELIGION: WHAT ARE THEY?
"A scourge of small cords."—JOHN 11: 14.
OR FOURTEEN ANSWERS TO THE ABOVE QUESTION.

Ans. 1st. A scheme for making God beg the patronage of the devil.
" 2d. The children taking the place of the dogs, or the church picking up the crumbs that fall from the world's table.
" 3rd. A church-egg hatched by the world.
" 4th. Religious bread, buttered thick with worldliness.
" 5th. Religious cake, made palatable to the world by the spice and plums of vanity.
" 6th. A vanity fair, got up in the name of God.
" 7th. A shop in which the merchants often attract more than the merchandize.
" 8th. A shop in which ministers and office bearers are the shop walkers.
" 9th. A fraudulent tax imposed by tradesmen on their customers.
" 10th. A raffling shop *alias* a gambling house.
" 11th. A semi-musical entertainment, in which the religious characters of the performers is nothing, their skill everything.
" 12th. A direct temptation "to women professing godliness" to disobey God's command respecting dress. 1 Tim. 2: 9.
" 13th. A provocation to emulation amongst exhibitors and donors.
" 14th. A disgraceful substitute for true Christian liberality.

THE PRESBYTERIAN CHURCH

has come to the conclusion that it is time to reform in some of its drinking customs, and it is refreshing to learn from a responsible organ that the late Synod of the United Presbyterian church, when considering the temperance question, strongly urged upon all the office-bearers and members of the church the propriety of discountenancing the drinking customs which prevailed, and more especially the practice of drinking and toasting at ordination services, and of drinking at funerals. The end of the paragraph reads well, as follows—"The recommendation has been observed at many ordination services."

A FIND.

I do not know whether the following is old to you. At least I have not seen it in American weeklies, so I have ventured to send it. It may be of use to antiquarians; and I know if God should cause by it more light to break forth to us out of his word, it will be a good "find."

"A find, which may turn out to be an interesting one, has been made by Dr. Grant, of the American Mission at Cairo, in the shape of a Hebrew MS. of portions of the Bible. It was found in a synagogue in the neighborhood of Cairo, reported to have been built forty-five years before the second temple was destroyed. It was carefully deposited in a niche in the wall, ten feet above the ground, and had to be secured by means of a ladder. Portions, at least, of the MS., which still awaits proper examination, are supposed to be very old."

"THE ROCK."

A doughty religious weekly prints on its quarto page the following "copy" of a bill:—

"RITUALISTIC SOCIALITY.—The following is a copy of a handbill circulated in a district near Regent's Park, under the charge of a well known ritualistic clergyman:—On Thursday evenings, throughout the winter, our Girl's School will be open to all members of the S. Mary Magdalene's Society, from 8.30 to 10 P. M. Chess, draughts, papers, etc. Women are invited to bring their work (but not their babies) with them. They will be able to get tea and bread and butter at a small charge. Men are invited to bring their pipes and tobacco, and to send out for beer, if they like. God save the Queen! EDWARD STUART."

This is a specimen of ritualistic "fellowship." Any one might see it is quite distinct from the "communion of saints," and the work of the friends of Jesus. It savors of the conviviality expressed in topers' terms, thus—"Hale fellows, well met." And yet this is the nineteenth century Christianity, or is what it sanctions. O what will not Christ say to it when he comes? Will any words be too rough? He will certainly rebuke them sharply in the heat of his displeasure.

A LETTER

from Rome states "that a priest there has just published a collection of the speeches delivered by the Pope since the 20th of September, 1870, the date of the overthrow of the temporal power. The collection fills an octavo volume of five hundred and fifty pages. Most of the speeches are directed against the Italian government. The calculation is made that the Pope in the last two years has spoken at twenty times greater length than in all the previous years of his pontificate."

We should think it might pay an enterprising publisher to render the above in English. It would probably not only pay him, but be a great service to the cause of truth. We should be glad to have copies ourselves, and aid in its circulation.

WESLEY.

Reading one of John Wesley's sermons, I was struck with the blunt pungency of the following paragraph, which I copy:—

"Supposing a young man, having finished his studies at the university, is desirous to minister in holy things, and accordingly enters into orders. What is his intention in this? what is the end he proposes to himself? If his eye be single, his one design is to save his own soul, and them that hear him; to bring as many sinners as he possibly can out of darkness into marvellous light. If, on the other hand, his eye be not single—if he aim at ease, honor, money, or preferment—the world may account him a wise man, but God says unto him, 'Thou fool!' And while the light that is in him is thus darkness, how great is that darkness! One peculiarly dedicated to the God of heaven to mind earthly things! A mere worldly clergyman is a fool above all fools—a madman above all madmen. Such vile, infamous wretches as these, are the real ground of the contempt of the clergy. Indolent clergymen, pleasure-taking clergymen, worldly-loving clergymen, praise-loving clergymen, preferment-seeking clergymen,—these are the wretches that cause the order in general to be contemned; these are the pests of the Christian world—the grand nuisance of mankind—a stink in the nostrils of God. Such as these were they who made St. Chrysostom to say—'Hell is paved with the souls of Christian priests.'"

If John Wesley should appear among us to-day, I wonder how many of these "vile, infamous wretches"—these "pests" and "nuisances" he would find? O, the answer!

W. K.

WHO ARE READY?

C. B. BARNES.

"Lift up a standard for the people."—ISA. 62: 10.

Why lift up a standard? Because "the Lord hath proclaimed to the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him."

In a previous article, I have set forth what I think is a correct statement in regard to sanctification; that is, as far as sanctification is an act to be performed on the part of men. It is an act in which the individual fully, completely makes a dedication of himself and his all to God, and which should be made when he firsts enters upon his service. This point I think was made clear in the prior article alluded to above—the object of the present one is to inquire who among the many professors of religion have thus consecrated themselves?

The title asks, Who are ready? Ready for what? Ready for the coming of our Lord. It is said in Scripture that when the marriage supper of the Lamb is come, the bride, the Christian church, will have made herself ready. Rev. 19: 7. It is worthy of notice that the readiness is said to have been attained when the time of the supper arrives, so of this we may be certain, that in whatever it consists it must be a state in which the church is to live, prior to this glorious consummation of all her hopes. This condition of readiness is described by Paul in his letter to Titus. Christ "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Chap. 2: 14. Here it is described as a state in which the subject is "zealous of good works," purified unto Christ, and redeemed from all iniquity. Blessed, thrice blessed condition!

The condition in which the church is to be in order to be in a state of readiness is further described in Ephesians. Christ gave himself for the church, "that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish." Chap. 5: 26, 27. Here the church is cleansed, without spot or wrinkle or any such thing, holy, and without blemish. These two passages bring to view a very high and exalted state of grace. It is useless to say they refer solely to the condition of the redeemed in glory, for the Revelator says that when the time for the marriage supper arrives the church will have made herself ready, bringing to view an act completed at that time.

Here is where we lack; not in knowledge of the Scriptures, not in zeal to disseminate our views, but in the spirituality which is necessary to adorn our profession. If as a people we were ever fully consecrated to the Lord, with all upon the altar; if sinful indulgences of all kinds were ever abstained from by us as a whole, we have sadly departed from that condition. The reason why the doctrine of holiness or sanctification is being urged so much of late upon the church is, because it is self-evident that it is not in that condition at present.

Brethren, the church needs to repent! If men be saved when Christ comes they must be in that condition which will render them worthy of his salvation. I do not mean by this that they of themselves can render themselves worthy, but inasmuch as Christ has come to earth for the very purpose of enabling his people to attain this condition, they are culpably negligent if they fail to attain it.

Brethren, if at conversion you consecrated your all to God, and have since withdrawn in part from your covenant, I pray you renew it at once. If you have never made this full consecration of yourself, then know that it is demanded of you; know that you are to love the Lord with all your heart, mind and strength, and that *nothing* is to be permitted to intervene between you and his full approval. To be thus doing is to be ready; to be not thus doing is to be not ready. Brethren, who are ready?

NON-ESSENTIALS.

M. H. MORRISON.

I confess it may appear assuming on my part to present views differing from those of some who have much more talent and learning than myself, yet I would beg leave to offer the following remarks; and would do so in love, and for the truth's sake.

Non-essentials, and think, and let think, etc., sound in my ears as if no rule were left to the church. But let us hear the rule God has given her to judge between truth and error. 1 John 4: 6—"We are of God; he that knoweth God heareth us [the apostles]; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error." And in no part of the sacred volume will be found the contrary.

We do believe in the church of Christ there is no room for human contrivance to devise. "The law of God is perfect." Every truth the disciples of Christ are bound to believe, and every duty they ought to practise, is clearly and explicitly devised by God's wisdom; and every other contrivance and device of the most sage and learned of men, is by the King of Zion denominated vain. "In vain they do worship me, teaching for doctrines the commandments of men." Matt. 15: 9. In Moses' day it was enjoined on him to see to it that he reared the tabernacle "according to the pattern showed to him in the mount." Heb. 8: 5. There was nothing connected with the Old Testament church left to the choice or discretion of any man, or body of men, and he must have read the New Testament to little purpose who fancies that this principle is relaxed.

In the beginning of our race, when the happy pair walked in the garden free from all sin, we understand it was itself a very simple command God gave them, to test their obedience, much more so than some gospel requirements, counted these "non-essentials," merely to have taken a little fruit from a tree and eaten it. But the sin lay not in the fruit. The awful crime was disobedience to so great and mighty a God.

Then when we see that disobedience in so small a matter brought the curse on our fallen race, how is it that so many will trifle with the word of God, and make out most of its merciful requirements "non-essentials"? And to such I would put the question—Has the Lord God spoken to us in the Bible, or has he not? Has he declared to us the dangerous state of all out of that way? Then let us consider well what we believe and how we speak. Not as some who lately asked me if I condemned those who could not see baptism, if good, pious christians? My reply was—It is not my place either to justify or condemn, but to adhere to the admonition of Paul—"Judge them that are within," and leave those without to the judgment of God. And to give credit to this professed piety, makes it the test, in place of obedience to the requirements of the gospel, God's unerring rule, which says—"He that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him." 1 John 2: 4. And God by the prophet Isaiah (chap. 52) says—"The watchmen [the apostles] shall see eye to eye," which they began to do on the day of Pentecost, the beginning of the dispensation of the Spirit; by which Spirit the whole family of Christ is made of one mind. And Paul shows where there are divisions it is carnal, and we walk as men (1 Cor 3: 3); and in no sense of the word will that Spirit draw one into one view, and another into another view. This would be making God to contradict himself. 1 Tim. 2: 13.

So we cannot agree with the conflicting popular views of charity, in believing all creeds equally safe, provided those who adopt them respectively are sincere. In this abused sense of the word, an individual is charitable precisely in proportion to his or her indifference to revealed truth; uncharitable in this disposition to earnestly contend for the faith once delivered to the saints. The devil, doubtless, has an agency in propagating this perversion of the word, because it has a powerful influence in promoting the spread of error.

True charity loves God and his truth; it considers God as really dishonored when his truth is assailed, as when his name is profaned. It therefore as firmly opposes the teaching of error as the advocate of immortality. None do so much mischief in the world, and none are so difficult to reclaim, as those who have learned to sin conscientiously. Charity is not blind. She does not believe all are going into the kingdom; but she seeks to induce them to go. She does not believe that every path will lead to the kingdom of heaven, but points men to the straight and narrow way. Our Savior has said—"Ye shall know the truth; and the truth shall make you free."

I know I have the truth; therefore I cannot say with some—"Who knows who is right, and who is wrong?" And, reader, if it is your position, what will you say for yourself when you meet your Judge face to face? Will it do for you to say you could not understand it? Stop now, I entreat of you. Go no longer on in this state of mind. The world evidently has more place in your heart than God and his word. For he says—"Incline thine ear unto wisdom, and apply thine heart to understanding. Yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God."

New Glasgow, C. E.

COME!

MINA WALKER.

"Whosoever will, let him take the water of life freely."—REV. 22: 17.

Thus the Savior of the world leaves his last message upon record at the close of the Book of the New Testament, which was purchased by blood. It commences with—"peace on earth good will to men," which fell like balm upon the hearts of the shepherds, after anarchy and strife, darkness and death. The day-star has risen; faith has changed to sight, hope to glad fruition. A child is born. The Messiah so long foretold has come. For thirty-three years, he went in and out among his own. How precious the record of his every day deeds of love and compassion, whether upon the sunny slopes of Olivet feeding the hungry multitude, by the pool of Siloam, anointing blind eyes; arresting the funeral train and raising to life the only son of a widow; or walking upon the storm-tossed waves of Gennesaret. Some heart felt less sorrow, some burden was lighter; joy followed in his train.

But the grandest work was yet undone. We have yet to pause at Gethsemane, yet to read of groans and tears, of mocking soldiers and crown of thorns; of a rugged cross; of cruel nails; of thirst, agony, and death; a pall of darkness, of stricken disciples, without a Shepherd.

Again the cloud is lifted. We hear him exclaim—"I am he that liveth and was dead, and, behold, I am alive forevermore." He has risen, and brought immortality to light. The debt is paid, the atonement complete. He has ascended on high as our Mediator until the consummation of all things. In him is life, and joy, and peace; out of him is corruption and death. He has made provision for all.

What the first Adam lost the second Adam redeemed. How full and free his salvation. He has compared it to water, that bubbles up out of the rock in the wilderness, and goes leaping along by the roadside, or tumbling and roaring in the cataract; everywhere present, plenty for all; nothing to do but drink.

There is but one condition,—"whosoever will." Whosoever includes *all*; none need think it is not for them. No matter how fallen, or far from God; it reaches into the lowest den of infamy, into the streets and lanes, cellars and garrets, into the gutters and rumshops. The poor in their destitution may drink and become rich, for "whosoever shall drink of the water I shall give him, shall never thirst again; it shall be in him a well of water, springing up unto everlasting life."

O the riches of his grace! "Whosoever will, let him take the water of life freely." Will you take it? It is free; it saves completely; makes new creatures; softens hard hearts; takes out pride, envy, malice, hatred, variance; gives peace and joy, love toward all; destroys the appetite for strong drink; makes fire on the hearth, and food for the hungry children in the drunkard's home; puts praises where curses were before. Will you take it? It has a hold on eternal life. You can have it if you will.

Jesus saves to-day. I am glad to have his mercy to offer you; but he is coming back very soon, to bring in eternal life and set up his kingdom, and reign on the earth. Too late then to find pardon. The unalterable decree will have gone forth—"He that is filthy, let him be filthy still." Too late? Mercies slighted, opportunities neglected, will only mock then. "Now is the accepted time." If you hear his voice, "harden not your hearts."

It is so free, how will you escape if you neglect to accept it? What excuse can you bring? It meets all your needs here; makes rough places plain; trials lighter; sorrows less poignant; comforts the bowed down, and in the end gives eternal life, sorrows, sickness and want are unknown; where tears are forever wiped away. O happy day! Will you be there, dear reader? Accept Jesus to-day. To-day begin to drink at the fountain of his love; to-day taste of his fulness, his power to save. To-day by faith grasp his bleeding hand extended to you, and trust to his guidance. Here a few trials, then a palm, a robe, and crown. Here a short thorny way; then golden streets. Here pain and weariness; there sunny skies and healing leaves. *Will you come?*

THE HOPE OF THE CHURCH.

The first advent of the Redeemer was the pole-star of hope, under the Old Testament, to the congregation of the Lord whose sacrifices pointed to him that was to come. The second advent is the pole-star of hope, under the New, to the church of God whose sacraments point to him "until he come" again. The prophets of the old economy often preach the second advent without allusion to the first, but never the first without including the second, and this they did without fully comprehending the import of their own message. "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you; searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the *sufferings* of Christ, and the *glory* that should follow. Unto whom it was revealed that not unto themselves, but unto us, they did minister the things which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into. Wherefore gird up the loins of your mind; be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." The apostles of the New refer to the first advent as the only basis of christian faith, and to the second as the only object of christian hope.

We trust that we may may not be understood as wanting in due respect to the sacred office, when we suggest that the preaching which leaves out of view this doctrine as the substance of evangelical hope, is not the preaching of the *whole* gospel; and not only that, but the omission is an ignoring of the best part of the glad tidings. If the church of the old economy looked forward to Christ *crucified*, and the church of the new look forward to Christ *glorified*, surely both doctrines should be preached in due proportion, with revelancy and precision of statement. The former is no longer an object of hope, the latter is. And to show the prominence that ought to be given to it in these last days, we have only to refer to the fact that Christ himself spoke sparingly to his disciples of his own death, but frequently and publicly of his second coming. When he commissioned the apostles to preach the gospel, he sent them to proclaim what he had defined to be "the glad tidings of the kingdom," which clearly shows that the dispensation of "the glad tidings" is as different from the dispensation of the kingdom, as the coming of John the herald was different from the coming of Christ the King of righteousness and truth. So, it appears, they understood it; for we learn from the Acts and the Epistles how great a prominence they gave in their preaching to the coming and kingdom of the Lord.

Is it not, then, quite apparent that a doctrine so frequently, variously, and urgently expounded by our Lord and his apostles, a doctrine known historically to have been the guage of orthodoxy in the early age of the Christian church, must be essential to the integrity of the Christian faith? And does not its necessity, as an important part of revealed truth, assert itself in the fact of its being "set before us" didactically, teaching what is the nature and substance of "that blessed hope?" Is it right to overlay it with any thing else we may choose to call the hope of the church? "I trow not."

When we contrast the primitive age of Christianity with its subsequent history, "how has the gold become dim, and the most fine gold changed!" How has the "blessed hope" been obscured by a vicious exegesis of Holy Scripture, suppressing the doctrine that then prevailed, and substituting in its room a barren vagueness of speculation! It is an admitted fact that our doctrine was once the inspiration of the church's life, and that it has not now assigned to it the importance and prominence given it in the Scriptures. The apostasy, of which Paul speaks, first taught that the church is the kingdom of Christ, and the pope his vicegerent; but while the reformation rescued the church from the bondage of ignorance, she yet assumes to be the *kingdom*, and that we are to look for no other. This is her great mistake.

The evangelical ministry of our day laudably stand by the doctrine of the Godhead of Christ. They do not hesitate to affirm that he who preaches his first advent as a coming for the mere purpose of setting an example of virtue, emasculates the gospel. We agree with them; but think it equally clear that he who preaches the first advent of Christ to suffer, but omits the second, to reign personally where he suffered, mutilates the gospel, though far from intending it; for his second coming, with this intent, is the doctrine of the Scriptures, as we have proved. And if any addition to the proof be required, we refer to his own exposition of the parable of the tares, in which Christ teaches that the present mixture of good and evil will continue until the "harvest home." The battle shall not cease for an hour until his personal coming to destroy the enemy and the conflict together. In the first advent, Godhead was secretly embosomed in manhood; for "in him dwelt all the fulness of the Godhead bodily." In the second advent, manhood shall be conspicuously embosomed in Godhead, for he will then appear as "our great God and Savior." Should we omit to preach the first, we should propagate a false faith; should we omit to preach the second, we should obscure the culminating glory of the gospel. Every act and energy of Christian sentiment, working out into holiness of life, should be expended upon that great fact, made sure to our faith "by two immutable things in which it was impossible for God to lie, that we might have a strong consolation, who have fled for refuge, to lay hold upon the hope set before us." "Seeing we have such hope, we use great plainness of speech," striving to set forth the authority of the Scriptures upon the point in question.

It is well understood that to the heart of the church, as she is now known to the world, the animation of this blessed hope is well nigh entirely wanting. How many hundreds of pulpits are there where it is never spoken of, and whence it is banished as a heresy! How many religious periodicals, professedly devoted to the cause of Christ, are profoundly silent on this subject; or if they notice it at all, it is for the sake of a witticism or a sneer! Never was there an age in which so much "religious machinery," as it is called, has been employed for the conversion of the world; but notwithstanding all, never was there an age since the Reformation more marked for ignorance of doctrinal truth and inaccuracy of evangelical sentiment among the professed followers of Christ. We have only to peruse the various reports upon the state of religion as set forth by the churches of our own land, to see what is the lamentable deficiency of the church in general.

In multitudes of christian families the Bible is not read, and household worship is entirely neglected; and in the most favored portions of Christendom, under the shadow of the walls of her sanctuaries, iniquity abounds. Explain it as we will, there is the indisputable fact. The church, it is true, makes large and commendable efforts in raising funds for the spread of the gospel, and exhibits much zeal in various directions; but explain it as we may, her influence over the masses is on the wane. We may be called "croakers" for this utterance, but our defence is in appeal to existing facts. Conformity to the fashions and pleasures of the world is a notorious blot upon our Christianity, and nothing is to be gained by concealing the truth. Despite of special effort, the Lord's day is horribly desecrated, and all forms of vice seem on the increase. Our daily prints daily chronicle the most astounding wickedness in high places, as well as the vulgarity of crime among the masses.

Surely if the entire world to-day were emancipated from its various forms of heathenism, and the entire state of human society made just like our own, it would be far from being converted to God. By all our popular efforts in this direction, should they realize a complete success, it is not to be supposed that they could effect a moral and religious condition superior to our own. But if by any means in human contrivance the present generation of the world could be actually converted to God, since grace does not flow in the blood, the work would have to be done over again in the third generation. Sin has lost none of its vileness or virulence; Satan is shorn of none of his power; and if Adam's grandchildren became idolaters, the grandchild of this generation, converted to our state of Christianity, would as assuredly apostatize.

How far this state of things, over which the whole church mourns, may be traceable to her errors in doctrine, discipline, or mismanagement, we do not know; but this we do know, that doctrinal preaching is not popular in her assemblies, catechetical instruction is largely laid aside, and she has long been turned away from her true position of looking for the coming of the Lord by false glosses upon his word. The world has not been confronted with "the great and terrible day of the Lord," as a restraint upon abounding wickedness. She has been led to believe that the conversion of the world depended upon her efforts so to popularize Christianity as to overthrow all the prevailing forms and powers of error, and thus bring in a millennium of her own making, which should be the era of "the spiritual reign of Christ," whose return to the world would be only to pass sentence upon the living and the dead, and end the whole by consuming this globe with the fires of annihilation. Believing her theoretical millennium is yet to be realized, and that it will last a thousand years *before* the coming of Christ, the beginning of which, at the present rate of progress, is not likely to occur before ten thousand years have passed away, it is no wonder that, having substituted such a device for the "blessed hope," she should be left to experience all the ill consequences of a popular delusion.—*Selected.*

Gems.

— Happy are they who dare venture out in the open streets with the name of Christ upon their foreheads, at a time when so many are ashamed of him, and hide him (as it were) under their cloaks, as if he were a stolen Savior.

— Men will never know us by our faith, for that is within us; they know by our works, which are visible to them.

— In the worst of times there is more cause to complain of an evil heart than of an evil world.

— Instead of asking what people will think or say if you do thus or so, let the inquiry be, what will be the thought or record which God will make?

— Be frank toward others; and do not resent it if they are frank with you. Sanctified frankness is a christian grace. Cultivate it.

— If a man be gracious to strangers it shows he is a citizen of the world; and his heart is no island cut off from other lands, but a continent that joins them.

— It is easy in the world to live after the world's opinion; but the great man is he who, in the midst of the crowd, keeps with perfect sweetness the independence of solitude.

— The spirit of true religion breathes gentleness and affability; it is social, kind and cheerful; far removed from that gloomy, illiberal superstition and bigotry which cloud the brow, sour the temper, deject the spirit, and impress moroseness on the manners.

— Time is short, and if your cross be heavy, remember you have not far to carry it.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

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THE POWER OF ONE GOOD BOY.—"When I took the school," said a gentleman, speaking of a certain school he once taught, "I soon saw that there was one good boy in it. I saw it in his face. I saw it by many unmistakable marks. If I stepped out and came suddenly back, that boy was always studying, just as if I had been there, while a general buzz and the roguish looks of the rest showed there was mischief in the wind. I learned he was a religious boy and a member of the church. Come what would, he would be for the right.

There were two other boys who wanted to behave well, but were sometimes led astray. These two began to look up to Alfred, and, I saw, were much strengthened by his example. Alfred was as lovely in disposition as firm in principle. These three boys began now to create a sort of public opinion on the side of good order and the master. One boy and then another gradually sided with them. The foolish pranks of idle and wicked boys began to lose their popularity. They did not win the laugh which they used to do. A general obedience and attention to study prevailed. At last, the public opinion of the school was fairly revolutionized; from being a school of ill name, it became one of the best-behaved schools anywhere about, and it was that boy, Alfred, who had the largest share in making the change. Only four or five boys held out, and these were finally expelled. Yes," said the teacher, "it is in the power of one right-minded, right-hearted boy to do that. He stuck to his principles like a man, and they stuck to him."

ALWAYS NEAT.—Some folks are very charming at evening parties, but surprise them in the morning when not looking for company, and the enchantment is gone. There is good sense in the following advice to young ladies:

Your every day toilet is a part of your character. A little girl who looks like a "fury" or a "sloven," in the morning, is not to be trusted, however finely she may look in the evening. No matter how humble your room may be, there are eight things it should contain: a mirror, wash-stand, soap, towel, comb, hair-brush, nail-brush and tooth-brush. These are just as essential as your breakfast, before which you should make good use of them. Parents who fail to provide their children with such appliances not only make a great mistake, but commit a sin of omission.

Look tidy in the morning, and after dinner-work is over improve your toilet. Make it a rule of your daily life to "dress up" for the afternoon. Your dress may not, or need not, be anything better than calico; but with ribbon or some bit of ornament, you can have an air of self-respect and satisfaction, that invariably comes with being well dressed.

A girl with fine sensibilities cannot help feeling embarrassed and awkward in a ragged and dirty dress, with her hair unkempt, should a stranger or neighbor come in. Moreover, your self-respect should demand the decent appareling of your body. You should make it a point to look as well as you can, even if you know nobody will see you but yourself.

SUPPOSE some cold morning you should go into a neighbor's house and find him busy at work on his windows, scratching away, and should ask him what he was up to, and he should reply—"Why, I am trying to remove the frost; but as fast as I get it off of one square it comes on another," would you not say, "Why, man, let your windows alone, and kindle your fire, and the frost will soon come off." And have you not seen people who try to break off their bad habits, one after another, without avail? Well, they are like the man who tried to scratch the frost from his windows. Let the fire of love of God and men, kindled at the altar of prayer, burn in their hearts, and bad habits will soon melt away.—*Schoolday Visitor.*

IF boys and girls would save the fragments of *time*, and devote them to reading and study, they might become learned and wise. If they would save the fragments of *money*, they might become wealthy and useful. If they would save the fragments of *opportunity*, they would do a great deal of good.

Hygiene.

"This is for your Health."—Paul.

HEATING SICK ROOMS.

Where the entire dwelling is heated by a furnace, or by steam, it will probably be unnecessary to have other means of warming the sick room; but the fire-place should be always open, and kept ready for a wood or a coal fire whenever the patient shall express a desire for one. The fire-places are excellent ventilating flues even without a fire, the brisk blaze of which creates a strong ascending current, and continually carries off the ever accumulating exhalations of the sick room.

If there is no fire-place, a window opened a short distance from the bottom, in the room in which the patient is lying, and one let down from the top in the other large room, with the doors opened between the two, will form an effectual draught during any but the warm days of summer, and will not be too strong for the most delicate patient who is protected from the direct draught by the high head-board of the bed. In cold weather the window opened from the bottom will often be found sufficient. On very cold days we may trust to an entire change of air several times each day, effected by raising all the windows for a few moments at a time, during which the patient must be thoroughly protected by extra blankets, and a shawl about the head.

If stoves are the only means of heating the apartments, a "perpetual burner" (coal) may be used in one room to keep both at an even temperature, during day and night, but the sleeping-room should be provided with a wood stove; the brisk blaze in this answering to some extent the purpose of a fire in an open fire-place.

Many lives have been cut short by exaggerated notions in regard to fresh air. Air must be pure, but it should also be *warm*. To effect this there should be, day and night, a steady but gentle heat in the room of an invalid, accompanied by an equally steady and gentle current of fresh air.—*Home and Society, in Scribner's for November.*

HYGIENIC DWELLINGS.

The opportunity to live out-doors is a privilege to which every human being is entitled by the nature and necessities of his organization. The pure air of heaven must fan his cheeks, the sunshine brown his skin, and the magnetic currents of the earth thrill his nerves, if he would become mentally, morally and physically capable and normal. Universal instinct, as well as universal experience, attests to the correctness of this idea. What else means life in the country, fishing, hunting, boating, excursions? What else the mortality in cities when compared with that of the country? What else the pale faces of easily fatigued clerks, book-keepers, jewelers, etc?

In-door life is the chief cause of the *ennui*, nervousness, inactivity and incapacity for exertion which characterize the great mass of the women of the country. While the skin is pale and the blood demagnetized for want of pure air and sunshine, we cannot expect women to compete successfully with men in any of the occupations that require energy of thought or of character. Strength and vigor under such conditions are both contra-indicated and impossible. Where competition is had between a person living in the open sunlight and breathing the unconfined atmosphere, and one shut up in the house, other things being equal, the latter must inevitably be eclipsed.

Woman has rights, we believe, and some which are not recognized and accorded to her by society, but none more important than the right to live and labor out-doors when nature demands it. She may be the equal of man in her natural gifts, but she certainly is not in her developed powers; and one very important reason why she is not, is that she lives in houses much more than men do.

Let every man and woman, therefore, who desires to win power and influence and success, get plenty of out-door life. But the inclemency of the weather will not permit us to remain out-doors all the time. Therefore, we construct houses. Domestic arrangements, as well as many occupations, must be carried on within their walls. It is, therefore, important that they should be constructed on principles which recognize and provide for the out-door influences that are necessary to human health and happiness.—*Science of Health.*

EXERCISE.

No remedy known to man has such a powerful and permanent influence in maintaining or regaining health as the judicious employment of cheerful, exertive exercise in the open air. If properly attended to in a timely manner, it will cure a large majority of all curable diseases.

When the body is diseased, it is because it is full of diseased, decaying, dead, and useless particles. The object of exercise is to throw off these particles. Every motion of the body, every bend of the arm, every crook of the finger, every feeling, every thought, every breath, is the throwing off of a greater or less proportion of the material body. All muscular motion implies friction, and where there is friction, there must be loss.

In proportion, then, as you exercise, you get rid of the old, useless, or diseased particles of the body; and, by eating plain, nourishing food, you supply new, healthful, life giving particles in their stead. Therefore, every step taken tends to your restoration, provided that step be not taken in weariness or fatigue. The exercise must always be adapted to the strength, and the rule imperative under all circumstances, stop short of fatigue.—*Guide-board to Health.*

RISE with the sun if you would keep the commandments. The sleep you get before midnight goes to virtue; after sunrise to vice. "It is wise," says Aristotle, "to be up before daybreak, for such habit contributes to health, wealth, and wisdom."

The World's Crisis

AND

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"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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The "Crisis" is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

THE FREE GIFT.

GEORGE E. LEE.

"Therefore, as by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life."—Rom. 5: 18.

We bless thee, Lord, that e'er thy gift
To mortal man was given;
With joy and gratitude we lift
Our thankful eyes to heaven.
To sinners all, the gift is free,
No costly price to give;
The terms are, simply, "Come to me,
Believe, and thou shalt live."

Had not the Father giv'n his Son
To die upon the tree,
Redemption's work would ne'er be done,
And great our loss would be.
But while the world in death was bound,
No hope of life in view,
A pitying Savior then was found,
The Holy, Just, and True.

He came, but not to man condemn,
Nor mortal life secure;
'Twas "life eternal" brought to them,
Whom to the end endure.
This life in God with Christ is hid
And those that in him sleep,
Shall rise immortal, at his bid,
No more to die, or weep.

The shouts of victory then shall be,
"O death, where is thy sting?"
The pure in heart their God shall see,
And dwell with Christ their King.
The golden gates will open stand,
The City's just in view,
And yonder lies the promised land,
For all God's chosen "few."

O sinner, come! "just now" accept,
No longer stay away,
'Tis by the Father thou art kept,
And spared to see this day.
To you he calls, "O wanderer, come,
Be one among the blest,
And thou with them shalt find a home,
And there forever rest."

Brimfield, Mass.

"BEHOLD, I COME AS A THIEF."

J. E. CLARK.

"Behold I come as a thief; blessed is he that watcheth, and keepeth his garments, lest he walk naked [exposed] and they see his shame."—Rev. 16: 15.

Question. To what does Christ come as a thief? I reply, to the battle of that great day of God Almighty. The subject spoken of in connection with the text is concerning the battle of that great day. The work of the three unclean spirits in this connection, is that of gathering the kings of the earth and of the whole world to this battle, then follows the text. We read under the sounding of the seventh trumpet "the nations were angry." But we do not find an account of this battle till we reach the nineteenth chapter of Revelation. Previous to this account of the battle, all appears to be a preparatory work—the gathering to the final conflict.

I do not suppose the kings of the earth, the beast, and the false prophet, see Christ during the battle of the great day, or that they will know they are fighting against Christ any more than the dragon (brought to view in Rev. 12.) knew he was warring against Michael and his angels. We are not to presume that a literal "sword out of Christ's mouth" is to be employed in this battle. Christ cautions his church to watch, and to keep their garments—that is, to keep far removed from the *war spirit* that will go from nation to nation. So that whoever shall allow themselves to fall into its current will become defiled, and all those who are not found *watching* the events and signs of the times this dreadful day will come upon them "as a thief in the night," and they shall not escape; while on the other hand all those who are found watching, will know and escape all those things coming on the earth. That class whose garments are defiled, will be stripped of those garments of meekness which characterize a christian, and thus stripped their shame will appear, because they will be manifest to be destitute of the peaceable spirit of Christ.

But in righteousness does Christ judge and make war. It is a righteous judgment and war. These anti-christian powers have made war on the saints and the truth for centuries, and done it in a most unrighteous manner, but the Lamb, now "King of Kings," maketh war on them, for their violence to his truth and people. He shall destroy them which destroy the earth. Rev. 11: 18—"And they [the kingdoms] shall become like the chaff of the summer threshing floors; and the wind will carry them away, that no place will be found for them." Christ now "treadeth the wine-press of the fierceness and wrath of Almighty God"; a full description of which had been prophesied of in Isaiah 63: 1–6. And now the time has come. But Christ comes to this battle as a thief, unseen, unknown by his enemies; while they will be the instruments one upon another of executing the judgments and wrath written.

We may illustrate this secret presence of Christ in this battle by the case recorded in 2 Kings 6: 15–17. The king of Syria had sent an army to seize Elisha the prophet. They came, "horses and chariots, and a great host by night" encamped about the city, and got Elisha all hemmed in. And when the servant of the man of God saw the host of the Syrians, he said—"Alas! my Master, how shall we do? And Elisha answered, Fear not, for they that be with us are more than they that be with them. And Elisha prayed that the eyes of his servant might be opened that he might see," and the Lord answered his prayer. And he opened the "eyes of the young man, and he saw and behold the mountain was full of horses and chariots of fire round about Elisha." Here we see a great army from heaven, even more for Elisha than they that were against him; but they were there as a thief, invisible to the opposing army, exerting an invincible power, which made the victory sure.

Thus we apprehend it will be in the battle of that great day. Christ and the armies of heaven will be there, though invisible. Christ is represented (Rev. 19: 11) as seated upon a white horse (a symbol of conquest and power, white, denotes purity), "and the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean." This language is all symbolical. In the case of the slaying of the first born in the land of Egypt—"For thus saith the Lord, I will pass through the land of Egypt this night, and will smite all the first born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment. I am the Lord." Ex. 11: 12. No one supposes the Egyptians saw the Lord or any of the heavenly executioners that night the first born was slain. The unseen power struck the Syrian host with blindness, and they were all delivered into the hand of Elisha. The same unseen power did pass through the land of Egypt at midnight, and slew all the first born both of man and beast.

And so we conclude it will be in the last great conflict between Christ and the heavenly armies; though unseen and unknown by the angry nations, yet the destroying power will be most wonderfully felt among them. The great mass on earth will wonder at the mighty judgments of God being poured out. The commencement may be small, and will be increased, and the wicked inhabitants of the earth will exclaim as did the Egyptians—the such was never known in all the land of Egypt before this day. "And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron"; and the slaughter becomes so great that a call is made to the fowls of heaven—"Come and gather yourselves together unto the supper of the great God." And all the nations will be engaged, and the beast; "and the kings of the earth and their armies were gathered together to make war against Him that sat on the horse, and against his army." There will be a mighty strife between Christ, his church, and the powers of darkness. Christ will prove victorious over all the opposing armies. "And the beast was taken, and with him the false prophet. . . These both were cast alive into a lake of fire burning with brimstone."

I believe we are entering upon the dreadful realities of that great day of God Almighty. It may be we have already entered upon that period called "the day of the Lord." Just how much has been fulfilled of the nineteenth chapter of Revelation I am unable to say, but it becomes us to watch and be found on the side of the conquering King of kings.

An interest in the once dying Lamb of God is worth more than all the honors that come from men. What we do for ourselves and our dying fellow men about us, must be done *quickly*. "Behold, I come quickly, and my reward is with me to give every man according as his work shall be." Then "He that is unjust, let him be unjust still, and he that is righteous, let him be righteous still." "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

HOW TO BE "KEPT."

Not so euphonious a title as might be, but it is the Scriptural idea as expressed in 1 Pet. 1: 5. It is the "abiding" in Christ as mentioned in John's gospel.

Having been cleansed by the Spirit through faith, there is still another thought, and that is how to remain in this condition of purity and to "perfect holiness," or "have our fruit unto holiness." The condition of holiness is not a condition of absolute perfection, as though a person never could be tempted again, or one in which there is no possibility to sin. Jesus was holy and pure all his life, yet he "was tempted in all points like as we are." No one is out of danger from sin in this life, even though he may be pure in all things. Yet the battle ground is no longer inside with indwelling foes, but the inside powers resist outward foes, and this resistance is in the strength of the Lord and the "power of his might," and not by our own will. When the enemy comes in like a flood, the Spirit of the Lord lifts up a standard against him. Isa 59: 19.

It is a state of warfare and rest combined We rest in Christ, and Jesus conquers for us and gives us the victory. We "fight the good fight of faith" not the bad fight of works. We "cease from our own works as God did from his." God now works in us to do of his own good pleasure.

Thus, we are "kept by the power of God. through faith." We do not keep ourselves, but God keeps us. Therefore to be kept we must not look to ourselves but "look unto Jesus." We must watch, but it is "watching unto prayer." We do not watch to keep quiet the dispositions of our nature, but we watch to keep out any evil spirit. All within is pure and peaceable, and we need not watch lest evil rise up within, but lest it influence us from without, and thus get within again. This is only done on our part by constant prayer. Prayer is but the utterance or emotion of faith, and by it we keep with God, and then God keeps us.

Again, Christ says, "if ye keep my commandments ye shall abide in my love." John 15: 10. The Spirit of God is not a Spirit of idleness, but of work, and is ever prompting to labor, and duty becomes a privilege, and a labor of love. Any neglect on the part of those in whom the Spirit dwells, to obey its promptings, leaves an open door for the entrance of evil in the flesh, and then the person is not kept in perfect peace. But by prayer and watchfulness on our part, we may be kept by the Spirit free from sinful lusts. Prayer and watching are the fruits of faith, but the fruits of the Spirit are "love, joy, peace, long-suffering." Gal. 5: 22, 23.

Thus we see, in brief, that to be kept, we must continue to exercise the same faith that we did to obtain the keeping power; otherwise we grieve the Spirit and quench its power. As we receive Christ, so we must walk in him. Also, we must watch against outward foes lest they obtain a foothold in the flesh again. Also we must not shrink from any position or occupation the Lord directs for us.

This article is necessarily shortened more than I intended on account of many cares that press upon me at present, but I may yet write more upon this glorious subject, if the Lord will.—Frank Burr, *in Advent Christian Times.*

THE CHRONOLOGY.*

N. H. BARBOUR.

Under the Kings, 513 Years.

Saul,	40 years.	Acts 13: 21.
David,	40 "	1 Chron. 29: 27.
Solomon,	40 "	2 Chron. 9: 30.
Rehoboam,	17 "	" 12: 13.
Abijah,	3 "	" 13: 2.
Asa,	41 "	" 16: 13.
Jehosaphat,	25 "	" 20: 31.
Jehoram,	8 "	" 21: 5.
Ahaziah,	1 "	" 22: 2.
Athaliah,	6 "	" 22: 12.
Joash,	40 "	" 24: 1.
Amaziah,	29 "	" 25: 1.
Uzziah,	52 "	" 26: 3.
Jotham,	16 "	" 27: 1.
Ahaz,	16 "	" 28: 1.
Hezekiah,	29 "	" 29: 1.
Manasseh,	55 "	" 32: 1.
Amon,	2 "	" 32: 21.
Josiah,	31 "	" 39: 1.
Jehoiakim,	11 "	" 36: 5.
Zedekiah,	11 "	" 36: 11.
Total,	513 years.	

Again we stop to answer objections.

Nearly all writers on chronology leave out the eleven years reign of *Zedekiah*, and commence the "seventy years" with Jehoiakim's captivity. As there is so much authority against me here, I will try and show very clearly why the seventy years captivity *cannot* begin until after Zedekiah's reign. "And this whole land shall be a desolation, and an astonishment; and those nations shall serve the king of Babylon seventy years. And it shall come to pass when seventy years are accomplished, I will punish the king of Babylon." Jer. 25: 11, 12. This is the prophecy on which that captivity, and all that is said in relation to it, is based. The whole land was to be a desolation. Again—"Them that had escaped carried he away to Babylon, to fulfill the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her Sabbaths; for as long as she lay desolate, she kept Sabbath, to fulfill threescore and ten years." 2 Chron. 36: 21. Here, again, we learn that the "seventy years" cover the time during which "the land" should be desolate. If, then, we can learn at what time the land *became* desolate, we shall know when the seventy years began.

It is assumed by these writers that the land was desolate when Jehoiakim and the principal part of the people were carried away. This, however, is not the time when God understood that the land was made desolate, for he distinctly says that it was not until after Zedekiah's reign. "And Zedekiah, king of Judah, will I give into the hand of the king of Babylon's army, . . . and I *will make* [in the future] the cities of Judah a desolation without an inhabitant." Jer. 34: 21, 22. So it appears that it was not until after Zedekiah's reign that the land was made desolate.

Now read the story, as told by Jeremiah, and see what God understood by a *desolate* land, and at what time this desolation was accomplished. Read from the twenty-ninth to the forty-fourth chapters inclusive, and see what became of the remnant of the people after Zedekiah was carried to Babylon, which was in the beginning of his eleventh year.

Those who were left in the land went down to Egypt, "even men and women and children; *every person* the captain of the guard had left." Jer. 43: 6. And in the second verse of the next chapter, the story is summed up with these words—"Thus saith the Lord of hosts, the God of Israel, Ye have seen all the evil that I have brought upon Jerusalem, and upon all the cities of Judah; and, behold, this day, they are a desolation without an inhabitant."

The reason so many chronological writers began this seventy years captivity with Jehoiakim, is found in the following passage—"For thus saith the Lord, After seventy years be accomplished at Babylon, I will visit you, and perform my good word towards you, in causing you to return to this place." Jer. 29: 10. And this is spoken to those who had been carried away prior to Zedekiah's reign. If this passage stood alone, we might infer that this "seventy years," spoken of by Jeremiah, during which the land should be desolate, began with Jehoiakim's captivity. But the positive declaration that the land *was not* desolate until after Zedekiah's reign, makes such assumption groundless.

God was here telling the children of the captivity "to build houses, and plant gardens," etc., for their stay in Babylon would be long, and not to let false prophets deceive them. He had already fixed on the time when they should return, viz., when seventy years desolation of their own land had been accomplished. But he does not tell them that the "seventy years" began with their captivity. That has been purely an assumption of chronological writers, and against a perfect avalanche of testimony to the contrary.

If the "seventy years" had already begun, with Jehoiakim's captivity, and the land was desolate, why did God complain of the people under Zedekiah's reign; that the chief priests and people transgressed and polluted the house of God, and misused his prophets, until there was no remedy? "*Therefore* he brought upon them the Chaldeans, who slew their young men, and carried all the vessels of the house of God, great and small, to Babylon; and burnt the house of God, and brake down the walls of Jerusalem, and carried all that had escaped the sword to Babylon, *to fulfill* the word of the Lord by Jeremiah, until the land had enjoyed her Sabbaths; for as long as she lay *desolate*, she kept Sabbaths, to fulfill threescore and ten years." 2 Chron. 36: 13–21.

I say, if Jeremiah's prophecy was *already* being fulfilled, and the land had been enjoying her Sabbaths ever since Jehoiakim's captivity, why did God say that *Zedekiah* and the remnant of the people were carried away, and the house burnt, and the wall broken down, to fulfill that prophecy? I sometimes think modesty is very becoming a writer who takes issue with all or nearly all the world, on a given subject; but when supported from the word of God by such arguments as these, my modesty does not trouble me.

All I can say is, that the great mistake in rejecting the eleven years of Zedekiah's reign, as a part of chronology, must be accredited to the same cause which has kept the world in darkness on all other matters pertaining to the coming of the Lord.

Captivity to Cyrus, 70 Years.

As proof that the seventy years captivity ended with the first year of Cyrus, one would suppose that the reading of 2 Chron. 36: 20–22 would suffice. But it will not do to assume anything. The Bible is full of pit-holes. God spake dark and many times contradictory sayings, on purpose that the careless might stumble—so he declares. A good illustration is where God said by the mouth of one prophet, that Zedekiah "should go to Babylon, and there he should die"; and by another, that "he should be taken, and slain, and should not see Babylon."

Some have supposed these "seventy years" ended "the night Belshazzar was slain, and Darius the Median took the kingdom." And as God had said they should "serve the king of Babylon seventy years," this looks plausible. But to establish these dates, we want no plausibilities, but a "thus saith the Lord."

"Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram, which had two horns; and the two horns were high; but one was higher than the other, and the higher came up last." Dan. 8: 3. "The ram which thou sawest, having two horns, are the kings of Media and Persia." Dan. 8: 20. The Median horn was the first. "In that night Belshazzar was slain, and Darius the Median took the kingdom." Dan. 5: 30, 31.

In the sixth of Daniel, there is an account of this Median kingdom under Darius. Then in the tenth chapter the Persian horn, which came up last, under Cyrus, is mentioned. "And them that had escaped from the sword, carried he away to Babylon, where they were servants to him and his sons, *until* the reign of the kingdom of Persia; to fulfill the word of the Lord by the mouth of Jeremiah." 2 Chron. 36: 20. "Now in the first year of Cyrus, that the word of the Lord by Jeremiah might be fulfilled," he stirred up Cyrus to make a decree. After much testimony, there can be no question as to where the seventy years ended.

First year of Cyrus, b. c. 536.

With the first year of Cyrus, we reach a reliable historic era, and Bible chronology ceases. God helps us only until we can help ourselves.

A written language, based on the alphabet—which God gave to Moses on the Mount—was first introduced among the nations in the Persian era. Prior to that, the Babylonians, Egyptians, and other intelligent nations, wrote in hieroglyphics, a pictorial language, which necessarily left the details of history obscure. The Persian is a living language; it exists to-day; and the recorded facts of history from that time are accurate and clear. Almost as much is known of Alexander, for instance, who lived only about two hundred years subsequent to Cyrus, as is known of Napoleon. Since the beginning of the Persian era, events marked by scores and hundreds of eclipses have been carefully recorded; and thus the other great book of God, "the ordinances of heaven," are made to determine chronological dates.

Back of the Persian era, history immediately drops off into twilight. It is tolerably clear to the time of Nebuchadnezzar, but beyond that almost nothing of the dates or details of profane history are known with any certainty. Eclipses, which are not associated with events, cannot help us, and the Bible mentions none. If the darkening of the sun, so often spoken of in prophecy, is simply an eclipse, then it has been darkened too often to answer for a definite sign of the coming of the Lord; but, as only the prophecies, and not historical parts of the Bible, refer to any such thing, we could not fix their date, even if eclipses were referred to in such prophecies.

Previous to the first year of Cyrus, men differ widely as to the age of the human race. Since that date, "Ptolemy's Canon," based on eclipses, is the only standard of truth. Hence, from that time there is but one chronology, and this one is endorsed by all historians. Ptolemy's Canon, of which Smith, in his Bible Dictionary, remarks, "No intelligent man of the present day will question," places the first year of Cyrus, b. c. 536. Writers differ as to the length of the reign of certain kings, and other minor events under Ptolemy's Canon; some making one king's reign a year or two shorter than some other writers; but not in a way to touch the points established by eclipses. (When I say "all writers," I do not mean Adventists who have written within the last twenty odd years; since our Lord says they have "all slumbered and slept.")

The best light we have, and which has been endorsed by all the world, places the first year of Cyrus, b. c. 536, before the (so called) Vulgar Christian era; and there inspired chronology stopped. If it is not correct, it is too late for us to set it right. God knew this fact when he left us to ourselves; therefore we endorse it, as we do the other periods, unquestioned. We have not labored to attack either this, or any time, as given in the Bible, but to support *every period as we find it recorded;* hence no charge can be brought that we are endeavoring to make the six thousand years end with some cherished theory.

This date (536) has recently been questioned by some of our Advent brethren, on the ground that, "from the going forth of the commandment to restore and to build Jerusalem, unto Messiah the Prince, shall be seven weeks, and threescore and two weeks." Dan. 9: 25. And they assume that this four hundred and eighty-three years, or sixty-nine weeks, began with the first year of Cyrus. And this assumption, at first sight, seems plausible. But it all rests on the answer to the following question, What did God mean by the "going forth" of that commandment? Some say the "going forth" was when it was given by Cyrus. Others think it "went forth" when it actually went into execution. This last view is certainly worth looking at, before we attack the authority of history, eclipses, and the universal opinion of all the Christian and Jewish churches, from the time the prophecy was fulfilled to the present hour. And all this on a special application of a prophecy made by a few Adventists since they have been asleep.

All that is known of a commandment "to restore and to build Jerusalem," is of a negative character. We must believe Cyrus gave such a commandment; for God had said, "He shall build my city." And though no such commandment is recorded in the Bible, yet the city was built, long after Cyrus was dead, and built by his commandment.

To say that the commandment recorded in Ezra 1, which was "to go up and build the house of God which is at Jerusalem," was the commandment referred to in Daniel, is an assumption from which I beg to differ. And yet, from Ezra 9: 9, we are sure there was a commandment to build the city. Ezra went up to Jerusalem b. c. 457. And it is at this time we get the first inkling of such a commandment.

I know while the Jews were trying "to build the house of God, as Cyrus the king had commanded" (Ezra 4: 3), Bishlam, Tabeel, and their companions, wrote a lying letter to the king of Persia, accusing them of building the "bad city." Ver. 12. But that was false. I do not deny, for I do not know, but what Cyrus wrote the commandment to build the city at the same time he commanded them to build the house; and they may have been part of one commandment. All I claim is, that we hear nothing of a *commandment* to "restore and to build Jerusalem" at that time.

During the late Rebellion, Lincoln made a proclamation (or commandment) to set free the negroes,—a perfectly parallel case. He had the document carefully drawn, showed it to his friends, and then laid it aside for a few weeks in his cabinet, until the proper time for it to go forth. It was then brought out from its resting-place and sent forth. Would you date "the going forth" of that document when he wrote it, after which it was lost sight of for a time? or at the time steps were taken to vitalize and put it into an active condition? I think no one would hesitate in saying that the latter point of time was when it went forth. Then why may not that be the time the commandment "to restore and to build Jerusalem" "went forth"? Even the decree to build the *house* was put aside until it was forgotten. See Ezra 5: 17—"Now, therefore, if it please the king, let search be made whether it it be so that a decree was made of Cyrus to build this house."

If the commandment to restore and to build Jerusalem "went forth" at the time steps were taken to put it into effect, then the date, 536 remains intact. And actual facts of history, established by eclipses, which cannot lie, do not clash with the prophetic word.

Summary.

Adam to flood,	1656	years.
Flood to covenant,	427	"
Covenant to law,	430	"
To sending of spies,	1	"
To division of land,	45	"
To Samuel the prophet,	450	"
Under the kings,	513	"
Captivity,	70	"
Cyrus to Christ,	536	"
To present date,	1872	"
Total,	6000	"

With the end of the year 1872, or rather with the end of the true Bible year, as it began in Eden, partly synchronizing with our year 1872, we believe end the six thousand years from Adam.

The two fractions, amounting to six months and ten days, found in 2 Chron. 36: 2, and 9, we omit saying any thing about. Our brother, who advocates a chronology of six thousand years ending in 1875, claims a synchronizing of the "jubilees" with his chronology. But he is just two years out in his reckoning, as I will prove. Each seventh year was a Sabbath for the land. Lev. 25: 2. They were to number seven Sabbaths of years; then the trumpet was to sound to proclaim the fiftieth year a jubilee. See verses 8–10. Our brother begins to reckon these cycles of sevens when they had been seven years in the wilderness, or thirty-three years before they entered the promised land. Five times seven are thirty-five. Thus they would have been two years in the promised land at the end of the fifth cycle of seven years. He should not have begun these cycles of Sabbaths for the land until they *entered* the promised land. "Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a Sabbath unto the Lord. Six years shalt thou sow thy field, . . . but in the seventh year shall be a Sabbath of rest unto the land." Num. 25: 2.

Here we see the brother begins the sixth cycle of seven, two years after they had entered the promised land, instead of "when ye come into the land," where God told them to begin to reckon; or two years in advance. Hence, all his arguments from the jubilees favor the chronology for 1873, instead of 1875.

The chronology here presented has one advantage, at least, over all others: it finds no break in Bible chronology, and therefore no trusting to man to patch up and fix God's word. Every year given in the Bible as chronology, is taken just as we find it. We have not tried to lengthen any single period, by arguing in a year or two; nor have we tried to squeeze them into less space than this full, round number, just as God has given them. And from Cyrus down to the present time, we take it as we find it endorsed by all the world. God left us there to human aid. Down to that time he carefully led, and we have as carefully followed, trusting all to him. Where he left us to help ourselves, we have taken the best light the world has. We do not claim to know this chronology is correct; but it is plain and direct, and looks like truth. It will not do to make chronology out of some theory of applying prophetic periods. History and facts cannot be made to suit prophecy. It is the other way; prophecy must meet history.

In closing, permit me, dear reader, to make one request. I believe this 1873 message is from God, and the last of the sweet story of the gospel. Let me beg of you to join some friend, one with the Bible to read the texts, the other with paper and pencil, and go over this chronology. Get it out of God's word and add it up for yourselves, and it will give you faith. "Faith comes by hearing, and hearing by the word of God."

* See last *Crisis*.

WHAT WE NEGLECT.

C. E. BARNES.

"And ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord."—Eph 6: 4.

The following thoughts are presented in the hope that they may be instrumental in calling attention to a feature of Adventism which is not as it should be. I refer to the little attention that is paid to the spiritual wants of the children among us on the part of both laity and ministry. And a very noticeable feature in all our churches is the lack of young people in attendance at the public services, and also the smallness of our Sunday-schools. In 1843, thinking the Lord was coming immediately, the children at that time were supposed to be in a salvable state without being instructed in the teachings of the gospel, and thus they were in a great measure neglected, while attention was directed mainly to the enlightenment of the older portions of the community. But when the "time" passed, the evil results of that course began to be apparent, and have continued to show themselves ever since.

One of our shortcomings has been the failure to properly instruct the young and rising generations in the truths of the Bible as we understand them, and the consequence is as stated above; but few young people attend our meetings generally, and but few children attend our Sunday-schools, and the worst of it is that but very few of our people seem to be troubled by it at all.

It is a fact well known that Adventist parents generally do not take a great deal of interest in the bringing up of their children in the faith which they themselves seem to hold so dearly. Parents sometimes say that if they had not an Adventist meeting to go to, they would not go to the other churches because they could not get fed; they would rather remain at home and read their Bibles than to go and hear the fables of men preached, etc., and yet it is notorious that the children of many of these parents are permitted to attend the Sunday schools of these same churches and be instructed in those doctrines which the parents deem so erroneous; and this is not only done in places where there are no Adventist Sunday schools for their children to attend (if it were only in such cases this would not have been written), but in places where there are Adventist Sunday schools, and where they are smaller than they ought to be because of this very indifference on the part of parents to the welfare of the children and the interests of the Sunday schools.

It is a fact also that the preachers manifest but too little interest in the children. But few comparatively attend the Sunday school even when there is one connected with the church to which they are going to preach. The efforts generally seem directed toward the older members of the community; the sermons are not adapted to the wants of the young; they are beyond their capacity to comprehend; and no *special* effort seems to be made to reach them.

While many of the scripture commands are insisted upon, and rightly too, we are inclined too much to neglect the injunction of the apostle to bring up the children "in the nurture and admonition of the Lord." Under the Jewish dispensation parents were required to teach the things of God to their "sons and their sons' sons." Deut. 4: 9. Concerning the religious truths of the Jewish worship they were commanded—"Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down and when thou risest up." Deut. 6: 7. And this command was faithfully heeded by them. Paul alludes to the instruction Timothy received in childhood, "Knowing that from a child thou hast known the holy Scriptures." 2 Tim. 3: 15. Before Agrippa he alludes to his own life before becoming a christian—"My manner of life from my youth which was at the first among mine own nation know all the Jews, which knew me from the beginning, if they would testify, that after the most straitest sect of my religion, I lived a Pharisee." Acts 26: 4, 5.

Now if it were necessary that the children of Jewish parents should be made acquainted with the facts of their religion, is it not equally important that the children of Christian parents should be made acquainted with the truths of their religion? Surely it is, and therefore the New Testament as well as the Old bids parents bring up their children in the nurture and admonition of the Lord; and this is particularly important for Adventists to heed.

If you don't instruct your children in the truths of the Bible as you understand them, they will receive other ideas, and therefore instead of being in sympathy with you, and with you waiting for the coming of the Savior, will get other ideas instilled into their minds, and be led thereby to oppose the views which you regard as so important.

This subject demands the attention of the ministry. Brethren, preach on it. You often quote Paul where he declared he did not shun to declare "the whole counsel of God." Do you do likewise? Paul urged the claims of the children upon their parents; do you ever remind them of their responsibility in this particular? If not, never again say you will not shun to declare the whole counsel of God till you do do so. When enforcing the practical duties of christianity, don't pass this important duty in silence, but urge upon your hearers the responsibility that is resting upon them; advocate the claims of the Sunday school, and be not satisfied with merely preaching about it, but set them an example by attending the Sunday school and personally manifesting your interest in the young.

This subject demands the attention of christian parents. I appeal to you, and ask if it is right that the spiritual interests of the children should be neglected? Why then will you not join in the Sunday school labors? Some one must do these things; why not you be one to help? Don't you know it is discouraging for a few to meet Sunday after Sunday and endeavor to instruct the young, while the greater part of the church remain at their homes apparently uninterested, and indifferent whether the school be sustained or not, and where, in too many instances, the people send their children to other Sunday schools to the neglect of the interests of the one connected with their own church?

I would that I were wrong in my opinion, but I feel I am not, when I say that I think the Adventist denomination is behind all others in this great and important work. In other churches ministers and lay members endeavor to make their children feel that their religious home is with the church, and noble efforts are made to instruct them. Why cannot that same interest be manifested by us?

Let all who read this, whether preachers or lay members, examine themselves and see if they have not been negligent in this matter, and if so, let them neglect it no longer.

"THE DAILY."

These words are found in the prophecy of Daniel, and signify something that was taken away by a power that was opposed to God and his worship. The word sacrifice is found added to it in the translation, but as it is in italics, we understand that it is a supplied word and has no corresponding word in the Hebrew. Nevertheless, the translators must have had a reason in their own minds for inserting it, and the probability is that they thought the original implied it. And I do not know as it necessarily injures the force of the sentence, or misapplies the meaning, only as men may use it in a wrong application.

Whatever else might be said of it, I am satisfied that it was connected with the true worship of God. For notice its companions in the warfare. They are "the truth," the "sanctuary," the "host," and the "Prince of the host." The truth was cast down; the place of his sanctuary was cast down; the host was cast down; the Prince was opposed, and the daily sacrifice was taken away.

It seems to me from this that the daily sacrifice was neither Pagan or Jewish in its character, but most emphatically Christian. It is connected with Christ and his people, and is opposed by the same power that opposes them. By this its character may be readily known.

The power which does this work is evidently Roman, and as it is antichrist, it seems to be Papal Rome. For "arms shall stand on his part," or, "his power shall be mighty, but *not by his own power*"; which shows us the papacy supported by other powers, as it always has been when it has exercised any political power.

This power was to "pollute the sanctuary of strength," as well as take away his daily. The temple at Jerusalem was not polluted by Rome, but the Jews had polluted it by their wickedness. The "sanctuary of strength" was the place where Christ was worshiped. The "daily sacrifice" was evidently the true worship of God, in spirit and in truth. The "abomination that maketh desolate" was idolatry, or the worshiping of relics, and shrines, and images. Early in the sixth century, "arms stood on his part"—the places of true worship were polluted by pictures and images, and antichrist was fully developed. Against these things "the people that do know their God" opposed themselves; but many fell "by sword, by flame, by captivity, and by spoil, many days." F. B.

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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THE FREE GIFT.

GEORGE E. LEE.

"Therefore, as by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life."—Rom. 5: 18.

We bless thee, Lord, that e'er thy gift
To mortal man was given;
With joy and gratitude we lift
Our thankful eyes to heaven.
To sinners all, the gift is free,
No costly price to give;
The terms are, simply, "Come to me,
Believe, and thou shalt live."

Had not the Father giv'n his Son
To die upon the tree,
Redemption's work would ne'er be done,
And great our loss would be.
But while the world in death was bound,
No hope of life in view,
A pitying Savior then was found,
The Holy, Just, and True.

He came, but not to man condemn,
Nor mortal life secure;
'T was "life eternal" brought to them,
Whom to the end endure.
This life in God with Christ is hid
And those that in him sleep,
Shall rise immortal, at his bid,
No more to die, or weep.

The shouts of victory then shall be,
"O death, where is thy sting?"
The pure in heart their God shall see,
And dwell with Christ their King.
The golden gates will open stand,
The City's just in view,
And yonder lies the promised land,
For all God's chosen "few."

O sinner, come! "just now" accept,
No longer stay away,
'Tis by the Father thou art kept,
And spared to see this day.
To you he calls, "O wanderer, come,
Be one among the blest,
And thou with them shalt find a home,
And there forever rest."

Brimfield, Mass.

"BEHOLD, I COME AS A THIEF."

J. E. CLARK.

"Behold I come as a thief; blessed is he that watcheth, and keepeth his garments, lest he walk naked [exposed] and they see his shame."—Rev. 16: 15.

Question. To what does Christ come as a thief? I reply, to the battle of that great day of God Almighty. The subject spoken of in connection with the text is concerning the battle of that great day. The work of the three unclean spirits in this connection, is that of gathering the kings of the earth and of the whole world to this battle, then follows the text. We read under the sounding of the seventh trumpet "the nations were angry." But we do not find an account of this battle till we reach the nineteenth chapter of Revelation. Previous to this account of the battle, all appears to be a preparatory work—the gathering to the final conflict.

I do not suppose the kings of the earth, the beast, and the false prophet, see Christ during the battle of the great day, or that they will know they are fighting against Christ any more than the dragon (brought to view in Rev. 12.) knew he was warring against Michael and his angels. We are not to presume that a literal "sword out of Christ's mouth" is to be employed in this battle. Christ cautions his church to watch, and to keep their garments—that is, to keep far removed from the *war spirit* that will go from nation to nation. So that whoever shall allow themselves to fall into its current will become defiled, and all those who are not found *watching* the events and signs of the times this dreadful day will come upon them "as a thief in the night," and they shall not escape; while on the other hand all those who are found watching, will know and escape all those things coming on the earth. That class whose garments are defiled, will be stripped of those garments of meekness which characterize a christian, and thus stripped their shame will appear, because they will be manifest to be destitute of the peaceable spirit of Christ.

But in righteousness does Christ judge and make war. It is a righteous judgment and war. These anti-christian powers have made war on the saints and the truth for centuries, and done it in a most unrighteous manner, but the Lamb, now "King of Kings," maketh war on them, for their violence to his truth and people. He shall destroy them which destroy the earth. Rev. 11: 18—"And they [the kingdoms] shall become like the chaff of the summer threshing floors; and the wind will carry them away, that no place will be found for them." Christ now "treadeth the wine-press of the fierceness and wrath of Almighty God"; a full description of which had been prophesied of in Isaiah 63: 1–6. And now the time has come. But Christ comes to this battle as a thief, unseen, unknown by his enemies; while they will be the instruments one upon another of executing the judgments and wrath written.

We may illustrate this secret presence of Christ in this battle by the case recorded in 2 Kings 6: 15–17. The king of Syria had sent an army to seize Elisha the prophet. They came, "horses and chariots, and a great host by night" encamped about the city, and got Elisha all hemmed in. And when the servant of the man of God saw the host of the Syrians, he said—"Alas! my Master, how shall we do? And Elisha answered, Fear not, for they that be with us are more than they that be with them. And Elisha prayed that the eyes of his servant might be opened that he might see," and the Lord answered his prayer. And he opened the "eyes of the young man, and he saw and behold the mountain was full of horses and chariots of fire round about Elisha." Here we see a great army from heaven, even more for Elisha than they that were against him; but they were there as a thief, invisible to the opposing army, exerting an invincible power, which made the victory sure.

Thus we apprehend it will be in the battle of that great day. Christ and the armies of heaven will be there, though invisible. Christ is represented (Rev. 19: 11) as seated upon a white horse (a symbol of conquest and power, white, denotes purity), "and the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean." This language is all symbolical. In the case of the slaying of the first born in the land of Egypt—"For thus saith the Lord, I will pass through the land of Egypt this night, and will smite all the first born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment. I am the Lord." Ex. 11: 12. No one supposes the Egyptians saw the Lord or any of the heavenly executioners that night the first born was slain. The unseen power struck the Syrian host with blindness, and they were all delivered into the hand of Elisha. The same unseen power did pass through the land of Egypt at midnight, and slew all the first born both of man and beast.

And so we conclude it will be in the last great conflict between Christ and the heavenly armies; though unseen and unknown by the angry nations, yet the destroying power will be most wonderfully felt among them. The great mass on earth will wonder at the mighty judgments of God being poured out. The commencement may be small, and will be increased, and the wicked inhabitants of the earth will exclaim as did the Egyptians—the such was never known in all the land of Egypt before this day. "And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron"; and the slaughter becomes so great that a call is made to the fowls of heaven—"Come and gather yourselves together unto the supper of the great God." And all the nations will be engaged, and the beast; "and the kings of the earth and their armies were gathered together to make war against Him that sat on the horse, and against his army." There will be a mighty strife between Christ, his church, and the powers of darkness. Christ will prove victorious over all the opposing armies. "And the beast was taken, and with him the false prophet. . . These both were cast alive into a lake of fire burning with brimstone."

I believe we are entering upon the dreadful realities of that great day of God Almighty. It may be we have already entered upon that period called "the day of the Lord." Just how much has been fulfilled of the nineteenth chapter of Revelation I am unable to say, but it becomes us to watch and be found on the side of the conquering King of kings.

An interest in the once dying Lamb of God is worth more than all the honors that come from men. What we do for ourselves and our dying fellow men about us, must be done *quickly*. "Behold, I come quickly, and my reward is with me to give every man according as his work shall be." Then "He that is unjust, let him be unjust still, and he that is righteous, let him be righteous still." "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

HOW TO BE "KEPT."

Not so euphonious a title as might be, but it is the Scriptural idea as expressed in 1 Pet. 1: 5. It is the "abiding" in Christ as mentioned in John's gospel.

Having been cleansed by the Spirit through faith, there is still another thought, and that is how to remain in this condition of purity and to "perfect holiness," or "have our fruit unto holiness." The condition of holiness is not a condition of absolute perfection, as though a person never could be tempted again, or one in which there is no possibility to sin. Jesus was holy and pure all his life, yet he "was tempted in all points like as we are." No one is out of danger from sin in this life, even though he may be pure in all things. Yet the battle ground is no longer inside with indwelling foes, but the inside powers resist outward foes, and this resistance is in the strength of the Lord and the "power of his might," and not by our own will. When the enemy comes in like a flood, the Spirit of the Lord lifts up a standard against him. Isa 59: 19.

It is a state of warfare and rest combined We rest in Christ, and Jesus conquers for us and gives us the victory. We "fight the good fight of faith" not the bad fight of works. We "cease from our own works as God did from his". God now works in us to do of his own good pleasure.

Thus, we are "kept by the power of God. through faith." We do not keep ourselves, but God keeps us. Therefore to be kept we must not look to ourselves but "look unto Jesus." We must watch, but it is "watching unto prayer." We do not watch to keep quiet the dispositions of our nature, but we watch to keep out any evil spirit. All within is pure and peaceable, and we need not watch lest evil rise up within, but lest it influence us from without, and thus get within again This is only done on our part by constant prayer. Prayer is but the utterance or emotion of faith, and by it we keep with God, and then God keeps us.

Again, Christ says, "if ye keep my commandments ye shall abide in my love." John 15: 10. The Spirit of God is not a Spirit of idleness, but of work, and is ever prompting to labor, and duty becomes a privilege, and a labor of love. Any neglect on the part of those in whom the Spirit dwells, to obey its promptings, leaves an open door for the entrance of evil in the flesh, and then the person is not kept in perfect peace. But by prayer and watchfulness on our part, we may be kept by the Spirit free from sinful lusts. Prayer and watching are the fruits of faith, but the fruits of the Spirit are "love, joy, peace, long-suffering." Gal. 5: 22, 23.

Thus we see, in brief, that to be kept, we must continue to exercise the same faith that we did to obtain the keeping power; otherwise we grieve the Spirit and quench its power. As we receive Christ, so we must walk in him. Also, we must watch against outward foes lest they obtain a foothold in the flesh again. Also we must not shrink from any position or occupation the Lord directs for us.

This article is necessarily shortened more than I intended on account of many cares that press upon me at present, but I may yet write more upon this glorious subject, if the Lord will.—Frank Burr, *in Advent Christian Times.*

THE CHRONOLOGY.*

N. H. BARBOUR.

Under the Kings, 513 Years.

Saul,	40	years.	Acts 13: 21.
David,	40	"	1 Chron. 29: 27.
Solomon,	40	"	2 Chron. 9: 30.
Rehoboam,	17	"	" 12: 13.
Abijah,	3	"	" 13: 2.
Asa,	41	"	" 16: 13.
Jehosaphat,	25	"	" 20: 31.
Jehoram,	8	"	" 21: 5.
Ahaziah,	1	"	" 22: 2.
Athaliah,	6	"	" 22: 12.
Joash,	40	"	" 24: 1.
Amaziah,	29	"	" 25: 1.
Uzziah,	52	"	" 26: 3.
Jotham,	16	"	" 27: 1.
Ahaz,	16	"	" 28: 1.
Hezekiah,	29	"	" 29: 1.
Manasseh,	55	"	" 32: 1.
Amon,	2	"	" 32: 21.
Josiah,	31	"	" 39: 1.
Jehoiakim,	11	"	" 36: 5.
Zedekiah,	11	"	" 36: 11.
Total,	513 years.		

Again we stop to answer objections.

Nearly all writers on chronology leave out the eleven years reign of *Zedekiah*, and commence the "seventy years" with Jehoiakim's captivity. As there is so much authority against me here, I will try and show very clearly why the seventy years captivity *cannot* begin until after Zedekiah's reign. "And this whole land shall be a desolation, and an astonishment; and those nations shall serve the king of Babylon seventy years. And it shall come to pass when seventy years are accomplished, I will punish the king of Babylon." Jer. 25: 11, 12. This is the prophecy on which that captivity, and all that is said in relation to it, is based. The whole land was to be a desolation. Again—"Them that had escaped carried he away to Babylon, to fulfill the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her Sabbaths; for as long as she lay desolate, she kept Sabbath, to fulfill threescore and ten years." 2 Chron. 36: 21. Here, again, we learn that the "seventy years" cover the time during which "the land" should be desolate. If, then, we can learn at what time the land *became* desolate, we shall know when the seventy years began.

It is assumed by these writers that the land was desolate when Jehoiakim and the principal part of the people were carried away. This, however, is not the time when God understood that the land was made desolate, for he distinctly says that it was not until after Zedekiah's reign. "And Zedekiah, king of Judah, will I give into the hand of the king of Babylon's army, . . . and I *will make* [in the future] the cities of Judah a desolation without an inhabitant." Jer. 34: 21, 22. So it appears that it was not until after Zedekiah's reign that the land was made desolate.

Now read the story, as told by Jeremiah, and see what God understood by a *desolate* land, and at what time this desolation was accomplished. Read from the twenty-ninth to the forty-fourth chapters inclusive, and see what became of the remnant of the people after Zedekiah was carried to Babylon, which was in the beginning of his eleventh year.

Those who were left in the land went down to Egypt, "even men and women and children; *every person* the captain of the guard had left." Jer. 43: 6. And in the second verse of the next chapter, the story is summed up with these words—"Thus saith the Lord of hosts, the God of Israel, Ye have seen all the evil that I have brought upon Jerusalem, and upon all the cities of Judah; and, behold, this day, they are a desolation without an inhabitant."

The reason so many chronological writers began this seventy years captivity with Jehoiakim, is found in the following passage—"For thus saith the Lord, After seventy years be accomplished at Babylon, I will visit you, and perform my good word towards you, in causing you to return to this place." Jer. 29: 10. And this is spoken to those who had been carried away prior to Zedekiah's reign. If this passage stood alone, we might infer that this "seventy years," spoken of by Jeremiah, during which the land should be desolate, began with Jehoiakim's captivity. But the positive declaration that the land *was not* desolate until after Zedekiah's reign, makes such assumption groundless.

God was here telling the children of the captivity "to build houses, and plant gardens," etc., for their stay in Babylon would be long, and not to let false prophets deceive them, He had already fixed on the time when they should return, viz., when seventy years desolation of their own land had been accomplished. But he does not tell them that the "seventy years" began with their captivity. That has been purely an assumption of chronological writers, and against a perfect avalanche of testimony to the contrary.

If the "seventy years" had already begun, with Jehoiakim's captivity, and the land was desolate, why did God complain of the people under Zedekiah's reign; that the chief priests and people transgressed and polluted the house of God, and misused his prophets, until there was no remedy? "*Therefore* he brought upon them the Chaldeans, who slew their young men, and carried all the vessels of the house of God, great and small, to Babylon; and burnt the house of God, and brake down the walls of Jerusalem, and carried all that had escaped the sword to Babylon, *to fulfill* the word of the Lord by Jeremiah, until the land had enjoyed her Sabbaths; for as long as she lay *desolate*, she kept Sabbaths, to fulfill threescore and ten years." 2 Chron. 36: 13–21.

I say, if Jeremiah's prophecy was *already* being fulfilled, and the land had been enjoying her Sabbaths ever since Jehoiakim's captivity, why did God say that *Zedekiah* and the remnant of the people were carried away, and the house burnt, and the wall broken down, to fulfill that prophecy? I sometimes think modesty is very becoming a writer who takes issue with all or nearly all the world, on a given subject; but when supported from the word of God by such arguments as these, my modesty does not trouble me.

All I can say is, that the great mistake in rejecting the eleven years of Zedekiah's reign, as a part of chronology, must be accredited to the same cause which has kept the world in darkness on all other matters pertaining to the coming of the Lord.

Captivity to Cyrus, 70 Years.

As proof that the seventy years captivity ended with the first year of Cyrus, one would suppose that the reading of 2 Chron. 36: 20–22 would suffice. But it will not do to assume anything. The Bible is full of pit-holes. God spake dark and many times contradictory sayings, on purpose that the careless might stumble—so he declares. A good illustration is where God said by the mouth of one prophet, that Zedekiah "should go to Babylon, and there he should die"; and by another, that "he should be taken, and slain, and should not see Babylon."

Some have supposed these "seventy years" ended "the night Belshazzar was slain, and Darius the Median took the kingdom." And as God had said they should "serve the king of Babylon seventy years," this looks plausible. But to establish these dates, we want no plausibilities, but a "thus saith the Lord."

"Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram, which had two horns; and the two horns were high; but one was higher than the other, and the higher came up last." Dan. 8: 3. "The ram which thou sawest, having two horns, are the kings of Media and Persia." Dan. 8: 20. The Median horn was the first. "In that night Belshazzar was slain, and Darius the Median took the kingdom." Dan. 5: 30, 31.

In the sixth of Daniel, there is an account of this Median kingdom under Darius. Then in the tenth chapter the Persian horn, which came up last, under Cyrus, is mentioned. "And them that had escaped from the sword, carried he away to Babylon, where they were servants to him and his sons, *until* the reign of the kingdom of Persia; to fulfill the word of the Lord by the mouth of Jeremiah." 2 Chron. 36: 20. "Now in the first year of Cyrus, that the word of the Lord by Jeremiah might be fulfilled," he stirred up Cyrus to make a decree. After much testimony, there can be no question as to where the seventy years ended.

First year of Cyrus, b. c. 536.

With the first year of Cyrus, we reach a reliable historic era, and Bible chronology ceases. God helps us only until we can help ourselves.

A written language, based on the alphabet—which God gave to Moses on the Mount—was first introduced among the nations in the Persian era. Prior to that, the Babylonians, Egyptians, and other intelligent nations, wrote in hieroglyphics, a pictorial language, which necessarily left the details of history obscure. The Persian is a living language; it exists to-day; and the recorded facts of history from that time are accurate and clear. Almost as much is known of Alexander, for instance, who lived only about two hundred years subsequent to Cyrus, as is known of Napoleon. Since the beginning of the Persian era, events marked by scores and hundreds of eclipses have been carefully recorded; and thus the other great book of God, "the ordinances of heaven," are made to determine chronological dates.

Back of the Persian era, history immediately drops off into twilight. It is tolerably clear to the time of Nebuchadnezzar, but beyond that almost nothing of the dates or details of profane history are known with any certainty. Eclipses, which are not associated with events, cannot help us, and the Bible mentions none. If the darkening of the sun, so often spoken of in prophecy, is simply an eclipse, then it has been darkened too often to answer for a definite sign of the coming of the Lord; but, as only the prophecies, and not historical parts of the Bible, refer to any such thing, we could not fix their date, even if eclipses were referred to in such prophecies.

Previous to the first year of Cyrus, men differ widely as to the age of the human race. Since that date, "Ptolemy's Canon," based on eclipses, is the only standard of truth. Hence, from that time there is but one chronology, and this one is endorsed by all historians. Ptolemy's Canon, of which Smith, in his Bible Dictionary, remarks, "No intelligent man of the present day will question," places the first year of Cyrus, b. c. 536. Writers differ as to the length of the reign of certain kings, and other minor events under Ptolemy's Canon; some making one king's reign a year or two shorter than some other writers; but not in a way to touch the points established by eclipses. (When I say "all writers," I do not mean Adventists who have written within the last twenty odd years; since our Lord says they have "all slumbered and slept.")

The best light we have, and which has been endorsed by all the world, places the first year of Cyrus, b. c. 536, before the (so called) Vulgar Christian era; and there inspired chronology stopped. If it is not correct, it is too late for us to set it right. God knew this fact when he left us to ourselves; therefore we endorse it, as we do the other periods, unquestioned. We have not labored to attack either this, or any time, as given in the Bible, but to support *every period as we find it recorded;* hence no charge can be brought that we are endeavoring to make the six thousand years end with some cherished theory.

This date (536) has recently been questioned by some of our Advent brethren, on the ground that, "from the going forth of the commandment to restore and to build Jerusalem, unto Messiah the Prince, shall be seven weeks, and threescore and two weeks." Dan. 9: 25. And they assume that this four hundred and eighty-three years, or sixty-nine weeks, began with the first year of Cyrus. And this assumption, at first sight, seems plausible. But it all rests on the answer to the following question, What did God mean by the "going forth" of that commandment? Some say the "going forth" was when it was given by Cyrus. Others think it "went forth" when it actually went into execution. This last view is certainly worth looking at, before we attack the authority of history, eclipses, and the universal opinion of all the Christian and Jewish churches, from the time the prophecy was fulfilled to the present hour. And all this on a special application of a prophecy made by a few Adventists since they have been asleep.

All that is known of a commandment "to restore and to build Jerusalem," is of a negative character. We must believe Cyrus gave such a commandment; for God had said, "He shall build my city." And though no such commandment is recorded in the Bible, yet the city was built, long after Cyrus was dead, and built by his commandment.

To say that the commandment recorded in Ezra 1, which was "to go up and build the house of God which is at Jerusalem," was the commandment referred to in Daniel, is an assumption from which I beg to differ. And yet, from Ezra 9: 9, we are sure there was a commandment to build the city. Ezra went up to Jerusalem b. c. 457. And it is at this time we get the first inkling of such a commandment.

I know while the Jews were trying "to build the house of God, as Cyrus the king had commanded" (Ezra 4: 3), Bishlam, Tabeel, and their companions, wrote a lying letter to the king of Persia, accusing them of building the "bad city." Ver. 12. But that was false. I do not deny, for I do not know, but what Cyrus wrote the commandment to build the city at the same time he commanded them to build the house; and they may have been part of one commandment. All I claim is, that we hear nothing of a *commandment* to "restore and to build Jerusalem" at that time.

During the late Rebellion, Lincoln made a proclamation (or commandment) to set free the negroes,—a perfectly parallel case. He had the document carefully drawn, showed it to his friends, and then laid it aside for a few weeks in his cabinet, until the proper time for it to go forth. It was then brought out from its resting-place and sent forth. Would you date "the going forth" of that document when he wrote it, after which it was lost sight of for a time? or at the time steps were taken to vitalize and put it into an active condition? I think no one would hesitate in saying that the latter point of time was when it went forth. Then why may not that be the time the commandment "to restore and to build Jerusalem" "went forth"? Even the decree to build the *house* was put aside until it was forgotten. (See Ezra 5: 17—"Now, therefore, if it please the king, let search be made, whether it it be so that a decree was made of Cyrus to build this house."

If the commandment to restore and to build Jerusalem "went forth" at the time steps were taken to put it into effect, then the date, 536 remains intact. And actual facts of history, established by eclipses, which cannot lie, do not clash with the prophetic word.

Summary.

Adam to flood,	1656	years.
Flood to covenant,	427	"
Covenant to law,	430	"
To sending of spies,	1	"
To division of land,	45	"
To Samuel the prophet,	450	"
Under the kings,	513	"
Captivity,	70	"
Cyrus to Christ,	536	"
To present date,	1872	"
Total,	6000	"

With the end of the year 1872, or rather with the end of the true Bible year, as it began in Eden, partly synchronizing with our year 1872, we believe end the six thousand years from Adam.

The two fractions, amounting to six months and ten days, found in 2 Chron. 36: 2, and 9, we omit saying any thing about. One brother, who advocates a chronology of six thousand years ending in 1875, claims a synchronizing of the "jubilees" with his chronology. But he is just two years out in his reckoning, as I will prove. Each seventh year was a Sabbath for the land. Lev. 25: 2. They were to number seven Sabbaths of years; then the trumpet was to sound to proclaim the fiftieth year a jubilee. See verses 8–10. Our brother begins to reckon these cycles of sevens when they had been seven years in the wilderness, or thirty-three years before they entered the promised land. Five times seven are thirty-five. Thus they would have been two years in the promised land at the end of the fifth cycle of seven years. He should not have begun these cycles of Sabbaths for the land until they *entered* the promised land. "Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a Sabbath unto the Lord. Six years shalt thou sow thy field, . . . but in the seventh year shall be a Sabbath of rest unto the land." Num. 25: 2.

Here we see the brother begins the sixth cycle of seven, two years after they had entered the promised land, instead of "when ye come into the land," where God told them to begin to reckon; or two years in advance. Hence, all his arguments from the jubilees favor the chronology for 1873, instead of 1875.

The chronology here presented has one advantage, at least, over all others: it finds no break in Bible chronology, and therefore no trusting to man to patch up and fix God's word. Every year given in the Bible as chronology, is taken just as we find it. We have not tried to lengthen any single period, by arguing in a year or two; nor have we tried to squeeze them into less space than this full, round number, just as God has given them And from Cyrus down to the present time, we take it as we find it endorsed by all the world. God left us there to human aid. Down to that time he carefully led, and we have as carefully followed, trusting all to him. Where he left us to help ourselves, we have taken the best light the world has. We do not claim to know this chronology is correct; but it is plain and direct, and looks like truth. It will not do to make chronology out of some theory of applying prophetic periods. History and facts cannot be made to suit prophecy. It is the other way; prophecy must meet history.

In closing, permit me, dear reader, to make one request. I believe this 1873 message is from God, and the last of the sweet story of the gospel. Let me beg of you to join some friend, one with the Bible to read the texts, the other with paper and pencil, and go over this chronology. Get it out of God's word and add it up for yourselves, and it will give you faith. "Faith comes by hearing, and hearing by the word of God."

* See last *Crisis.*

WHAT WE NEGLECT.

C. E. BARNES.

"And ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord."—Eph 6: 4.

The following thoughts are presented in the hope that they may be instrumental in calling attention to a feature of Adventism which is not as it should be. I refer to the little attention that is paid to the spiritual wants of the children among us on the part of both laity and ministry. And a very noticeable feature in all our churches is the lack of young people in attendance at the public services, and also the smallness of our Sunday-schools. In 1843, thinking the Lord was coming immediately, the children at that time were supposed to be in a salvable state without being instructed in the teachings of the gospel, and thus they were in a great measure neglected, while attention was directed mainly to the enlightenment of the older portions of the community. But when the "time" passed, the evil results of that course began to be apparent, and have continued to show themselves ever since.

One of our shortcomings has been the failure to properly instruct the young and rising generations in the truths of the Bible as we understand them, and the consequence is as stated above; but few young people attend our meetings generally, and but few children attend our Sunday-schools, and the worst of it is that but very few of our people seem to be troubled by it at all.

It is a fact well known that Adventist parents generally do not take a great deal of interest in the bringing up of their children in the faith which they themselves seem to hold so dearly. Parents sometimes say that if they had not an Adventist meeting to go to, they would not go to the other churches because they could not get fed; they would rather remain at home and read their Bibles than to go and hear the fables of men preached, etc., and yet it is notorious that the children of many of these parents are permitted to attend the Sunday schools of these same churches and be instructed in those doctrines which the parents deem so erroneous; and this is not only done in places where there are no Adventist Sunday schools for their children to attend (if it were only in such cases this would not have been written), but in places where there are Adventist Sunday schools, and where they are smaller than they ought to be because of this very indifference on the part of parents to the welfare of the children and the interests of the Sunday schools.

It is a fact also that the preachers manifest but too little interest in the children. But few comparatively attend the Sunday school even when there is one connected with the church to which they are going to preach. The efforts generally seem directed toward the older members of the community; the sermons are not adapted to the wants of the young; they are beyond their capacity to comprehend; and no *special* effort seems to be made to reach them.

While many of the scripture commands are insisted upon, and rightly too, we are inclined too much to neglect the injunction of the apostle to bring up the children "in the nurture and admonition of the Lord." Under the Jewish dispensation parents were required to teach the things of God to their "sons and their sons' sons." Deut. 4: 9. Concerning the religious truths of the Jewish worship they were commanded—"Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down and when thou risest up." Deut. 6: 7. And this command was faithfully heeded by them. Paul alludes to the instruction Timothy received in childhood, "Knowing that from a child thou hast known the holy Scriptures." 2 Tim. 3: 15. Before Agrippa he alludes to his own life before becoming a christian—"My manner of life from my youth which was at the first among mine own nation know all the Jews, which knew me from the beginning, if they would testify, that after the most straitest sect of my religion, I lived a Pharisee." Acts 26: 4, 5.

Now if it were necessary that the children of Jewish parents should be made acquainted with the facts of their religion, is it not equally important that the children of Christian parents should be made acquainted with the truths of their religion? Surely it is, and therefore the New Testament as well as the Old bids parents bring up their children in the nurture and admonition of the Lord; and this is particularly important for Adventists to heed.

If you don't instruct your children in the truths of the Bible as you understand them, they will receive other ideas, and therefore instead of being in sympathy with you, and with you waiting for the coming of the Savior, will get other ideas instilled into their minds, and be led thereby to oppose the views which you regard as so important.

This subject demands the attention of the ministry. Brethren, preach on it. You often quote Paul where he declared he did not shun to declare "the whole counsel of God." Do you do likewise? Paul urged the claims of the children upon their parents; do you ever remind them of their responsibility in this particular? If not, never again say you will not shun to declare the whole counsel of God till you do do so. When enforcing the practical duties of christianity, don't pass this important duty in silence, but urge upon your hearers the responsibility that is resting upon them; advocate the claims of the Sunday school, and be not satisfied with merely preaching about it, but set them an example by attending the Sunday school and personally manifesting your interest in the young.

This subject demands the attention of christian parents. I appeal to you, and ask if it is right that the spiritual interests of the children should be neglected? Why then will you not join in the Sunday school labors? Some one must do these things; why not you be one to help? Don't you know it is discouraging for a few to meet Sunday after Sunday and endeavor to instruct the young, while the greater part of the church remain at their homes apparently uninterested, and indifferent whether the school be sustained or not, and where, in too many instances, the people send their children to other Sunday schools to the neglect of the interests of the one connected with their own church?

I would that I were wrong in my opinion, but I feel I am not, when I say that I think the Adventist denomination is behind all others in this great and important work. In other churches ministers and lay members endeavor to make their children feel that their religious home is with the church, and noble efforts are made to instruct them. Why can not that same interest be manifested by us?

Let all who read this, whether preachers or lay members, examine themselves and see if they have not been negligent in this matter, and if so, let them neglect it no longer.

"THE DAILY."

These words are found in the prophecy of Daniel, and signify something that was taken away by a power that was opposed to God and his worship. The word sacrifice is found added to it in the translation, but as it is in italics, we understand that it is a supplied word and has no corresponding word in the Hebrew. Nevertheless, the translators must have had a reason in their own minds for inserting it, and the probability is that they thought the original implied it. And I do not know as it necessarily injures the force of the sentence, or misapplies the meaning, only as men may use it in a wrong application.

Whatever else might be said of it, I am satisfied that it was connected with the true worship of God. For notice its companions in the warfare. They are "the truth," the "sanctuary," the "host," and the "Prince of the host." The truth was cast down; the place of his sanctuary was cast down; the host was cast down; the Prince was opposed, and the daily sacrifice was taken away.

It seems to me from this that the daily sacrifice was neither Pagan or Jewish in its character, but most emphatically Christian. It is connected with Christ and his people, and is opposed by the same power that opposes them. By this its character may be readily known.

The power which does this work is evidently Roman, and as it is antichrist, it seems to be Papal Rome. For "arms shall stand on his part," or, "his power shall be mighty, but *not by his own power*"; which shows us the papacy supported by other powers, as it always has been when it has exercised any political power.

This power was to "pollute the sanctuary of strength," as well as take away his daily. The temple at Jerusalem was not polluted by Rome, but the Jews had polluted it by their wickedness. The "sanctuary of strength" was the place where Christ was worshiped. The "daily sacrifice" was evidently the true worship of God, in spirit and in truth. The "abomination that maketh desolate" was idolatry, or the worshiping of relics, and shrines, and images. Early in the sixth century, "arms stood on his part"—the places of true worship were polluted by pictures and images, and antichrist was fully developed. Against these things "the people that do know their God" opposed themselves; but many fell "by sword, by flame, by captivity, and by spoil, many days." F. B.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Nov. 20, 1872.

Take Notice!

All subscriptions for the "Crisis" issued from this time forward are at the rate of $2.00 a year, payable IN ADVANCE.

Please Remember!

All remittances to this office, in the form of Drafts, Bank Checks, and Postal Money-Orders, should be made payable to the Business Agent, GEO. T. ADAMS.

THOSE who send articles for the "Crisis," should direct them to MILES GRANT, Boston, Mass., and not to the Business Agent.

TO OUR SUBSCRIBERS.

We learn that some have not received the *Crisis* of last week. To such we would say that the papers were delivered to the Post Office officials in good time, and as directed by them; but we learn that there has been *delay* at the *Post Office* in sending out the mails, occasioned by the removal of the Office, it having been burned out in the late fire.

We hope there will be no delay after this.

With thanks to our heavenly Father, we would say that our Office was not injured in the least, neither the Office where our printing paper was stored; and although most, if not all, of the paper manufacturers were burned out, we had a good supply on hand, and nothing to cause delay excepting at the Post Office.

AG'T.

OUR EXPERIENCE.

"Repent and be baptized, . . . and ye shall receive the gift of the Holy Ghost."—ACTS 2: 38.

We do not believe a person is a fit subject for baptism till after he is pardoned or justified, and he cannot know that he has obtained pardon before he has the *witness* of the Spirit to that fact. The next step is baptism. In our own case, a very bright evidence was received of pardon and acceptance by the Lord. Our baptism did not take place till several months afterwards; yet during all that time the evidence that our sins were forgiven was clear and satisfactory. At baptism, we believe we received for the first time "the *gift* of the Spirit." We did not understand it, because we had heard nothing said on the subject; but when we remember what we experienced at that time, and the results that followed, we are satisfied now that the promised *gift* was then received, and enjoyed for some time, producing its precious fruits. For want of proper instruction on the subject, when mesmerism came up, we became perplexed, because some teachers made no distinction between the two; or, in other words, what we now believe was the work of the Holy Spirit, they attributed to mesmerism. With this state of things before us, we became so fearful of being brought under the influence of mesmerism, or some species of fanaticism, that we braced against all outward manifestations of inward emotions, until we found a gloomy darkness taking the place of the blessed fulness of peace that we had felt after we received the gift of the Spirit at our baptism. We went sometime in this sad condition, while others were free in Christ. In this state of mind we went to the Lord in prayer, sincerely asking him to let us know whether we were right in attributing the joyous emotions, and various other things that are witnessed in lively conference meetings, and elsewhere, to human, or mesmeric power, as some ministers affirmed. If we had been wrong in our position, we earnestly desired that we might be set right by some clear evidence that would remove all doubts. The Lord heard and answered. When in a quiet meeting one day, we unexpectedly felt a power coming upon us, which increased till our physical strength was nearly exhausted. This was something new in our experience. We had seen many others in that situation, but had called it the fruits of mesmerism. At this time, we were shown the wide difference between the power of the Holy Spirit from God, and the mesmeric spirit from man. We were overwhelmed with the divine presence, producing great love for the Lord and all his children. We believe we then received again the "gift of the Spirit," as at our baptism, but the manifestation was somewhat different. But with all our experience, we did not understand at that time that it was the gift of the Spirit, because no one gave us any instruction on the subject. Since that experience, we have not been troubled about mesmerism, which is Satan's counterfeit of the Holy Spirit.

Not understanding the subject, we did not confess the gift, and after a time lost its *fulness* again; but remained as firm as ever in our faith in Christ and his word, and our purpose to serve him, and do whatsoever he required. Most of the time we lived without condemnation, so far as it may result from the commission of known sin; but felt a lack of the *special* presence of the dear Savior.

At various times, as we now see, the gift was restored and lost, till we settled down in the belief, and so preached, that these extra sweet, heavenly seasons were but the result of varying circumstances, and not the fruit of a *special gift* of the Holy Spirit. But we were not satisfied. We felt something was lacking, but supposed there was no remedy in this world; yet we met those who spoke of a "higher life," and gave good evidence that their statement was true. But we thought it might be owing to their *temperament*, their happy natural organization; and concluded it was our misfortune to be otherwise constituted.

In this state we lived for years, believing there was no higher condition for one having an organism like ours, only as it might be gained by steady growth, in the faithful performance of every known duty. At times we felt an earnest longing for the return of those heavenly, *precious* seasons, such as we felt after our baptism, and on other occasions for many days at a time; when it seemed as though we were in the arms of Jesus,—he in us, and we in him, completely bathed in his love and peace; but we knew of no way to secure that state of mind, only by *works*, and self-denial. Accordingly we endeavored to live in *the strictest possible manner*, avoiding everything we thought displeasing to the Lord, and *doing* just what we thought he required. In this state we felt no condemnation, and had no doubts of our acceptance by the Lord; but still felt as though something was lacking. We could not see why. So far as *works* were concerned, we did not feel condemned for what we had done, or feel conscious of refusing to do what the Lord had commanded; still the hungering and longing increased for the same feast of love and peace that we had enjoyed at times in the past.

At length we became satisfied that what we wanted was the "gift of the Spirit," and endeavored, if possible, to *do* better than ever; watching every word, deed, and thought, so that the Lord would consent to bestow the gift. We lived in this way most of the time for years, till we became pretty well satisfied that we had been seeking and longing after what we should not receive in this life, and must be contented to remain as we were till the coming of Jesus. But this decision did not quench the ardent longing to be "*filled* with the Spirit."

In this state of mind, we heard of the National Campmeeting for the promotion of holiness, to be held at Round Lake, N. Y., in July 1871. We felt a strong impression to go. We had heard very favorable reports from a former meeting of the kind, held at the same place, and had seen those who had received great benefit by their attendance. We went to the meeting, and found three other of our preaching Brn. present. We arrived Thursday morning, July 6th, and for two days acted mostly as a spectator, watching with deep interest the progress of the meeting. Various denominations were united in christian harmony and brotherly love. After two days of close criticism, which served to dry up instead of increasing our peace, we became most fully satisfied that we had made no mistake in coming to the meeting; that we had fallen in with a company of christian men and women who were tremendously in-earnest, and enjoying just what we had at our baptism some twenty-eight years since, and on other favored occasions. Said one of our dear preaching Brn. present, "This is nothing new; it is just what we had twenty-five and thirty years ago." We ultimately came to the conclusion, if what we saw, heard and felt at Round Lake was not of the Lord, then all our experience had been wrong, for the spirit of this meeting was the best we had ever enjoyed. Like Peter, when the sheet was let down to him containing all manner of four-footed beasts, we learned the Lord had some *clean* people, who did not think just as we did about all doctrinal matters; and what he had cleansed we should not call "common or unclean." We have never been in a meeting where *Christ* was more highly exalted. This we knew was certainly pleasing to the Father. In short, everything seemed to remind one of old-fashioned christianity, which made men new creatures, such as we read of in the days of Wesley, that leads men to come out from the world and be separate.

We have great reason to thank the Lord that our steps were directed to Round Lake campmeeting. Peter would have as much reason to be ashamed of the lesson he learned from the manifestation of the sheet and its contents, as we should have of what we received at that meeting, Saturday morning, July 8th, 1871; for then and there we were again filled with the Spirit; and now we can say of a truth, that *longing, hungering* feeling, of which we have spoken, and had felt for years, is satisfied and fully met by the "gift of the Spirit." If it be asked, By what means was it obtained? we answer, not by more and greater *works*, but by simple *faith* in Christ.

CLEANSING OF THE SANCTUARY.

In Dan. 8: 13, 14, where the prophet is speaking of the vision of the ram and rough goat, he says—"Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; *then* shall the sanctuary be cleansed." The word "*then*" shows that the cleansing of the "sanctuary" is either *commenced* or *completed* at the end of the twenty-three hundred days. Judging from the use of the word "*then*" in the Bible, we can come to no other conclusion than that it refers to the *commencement* of the cleansing; and that there is no space of time between the ending of the days and the beginning of the cleansing.

The first question to settle is this; What is meant by the word "sanctuary" in Dan. 8: 13, 14? The word is first found in Ex. 15: 17, where Moses addresses the Lord in relation to the children of Israel, and says—"Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in; in the *sanctuary*, even to this mountain, which his right hand had purchased. He cast out the heathen also before them, and divided them an inheritance by line, and made the tribes of Israel to dwell in their tents." These scriptures teach very plainly that the land promised and possessed by the children of Israel, after they came out of Egypt, is called the *sanctuary*, which had Jerusalem for its capital. When referring to this subject, Jesus said—"Jerusalem shall be *trodden down* of the Gentiles, until the times of the Gentiles be fulfilled." Luke 21: 24. Here we have again the sanctuary and its treading down brought clearly to view; and it follows that the twenty-three hundred days allotted to the treading down of the sanctuary must close up when the Gentiles cease to tread it down. As the sanctuary is still trodden down by the Gentiles, it follows that the twenty-three hundred days are not yet ended. We see no evidence in the Bible to show that the cleansing of the sanctuary can take place before the coming of Christ.

The sanctuary is also called "the kingdom." In "the end of the world," when Christ shall come, he will "send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity." Matt. 13: 41. This gathering "out of his kingdom all things that offend" is evidently the same as the cleansing of the sanctuary at the end of the twenty-three hundred days; therefore this period of time cannot run out before the coming of Christ. We see no reason to doubt that the twenty-three hundred and the one thousand three hundred and thirty-five days run out together at the coming of Christ.

PERSONAL.—BRO. H. L. HASTINGS, in the late terrible fire in our city, suffered almost literally the "loss of all things." His brethren and friends have only to know of the trial which has come to him, to help, at once, to bear his burden. His new printing presses, type, plates, paper, publishing material, books, tracts, valuable manuscripts, indeed, the exterior fruit of a life's work, all swept down to ruin in a single night. And into this loss, how much must enter that *money* can never replace. But Bro. H. is not destroyed, neither cast down. As he says, his "future is with the Lord." He hopes to issue a number of *The Christian* in good time, and continue its publication,—as also that of the *Little Christian*,—if means are supplied. His present address is 30 *Hanover St.*, where he is already cheerfully and hopefully at work, believing "all things" work together "for good" to them that love the Lord.

THE FRIENDS of Sr. (Howell) Burdick, of San Francisco, Cal., will be pained to hear of the bereavement which has come to her, in the death of her venerable father, in Harvard, Ill.

HOW LONG?

How long does it take to obtain pardon, and become a follower of Christ? It takes some from sixty to seventy years, or even longer; others six or seven; others some weeks; others several days; while others accomplish the same thing in a few hours. Why all this difference? No one who believes in Christ can say it is *his* fault. Then why are some so long in securing pardon? Simply because they do not *submit* to Christ, and accept him as their all-sufficient Savior. It takes but a short time, when we are *in earnest*. The following from the "Christian at Work" illustrates this point:—

"I knew an earnest minister, firm in the faith, and abundant in labors to win others to Christ, who tells his story on this wise:

'I was a deist of the Tom Paine school. I wrote and talked against Christ and his followers. One evening, with my wife, who, like myself, was a deist, was attracted to a meeting. Toward the close, an invitation was given to all who wished to seek salvation to come forward. I rose, and went. My wife followed. I asked what I must do to believe in the Bible and in Christ.

The answer was, pray. I knelt and prayed—"O God! if there be a God, save my soul, if I have a soul." I was sincere, and really prayed. In a moment, my whole life, in all the guiltiness of its unbelief toward Jesus, and lack of love and gratitude to God who had so loved the world, passed in review before me, and I gave myself up to Jesus to be his forever, and was saved.

When I bowed down I was an unhappy deist, in all the darkness and coldness of a positive rejection of Jesus as the Son of God. When I rose up I was a happy believer in Christ, filled with his love, and full of the joy of the Lord. And in my wife's case, the result was much the same; both of us went to the meeting deists, and left it christians.'

Think not that this is strange. It does not take Jesus now in his spiritual presence any longer to make the spirit whole of whatsoever disease it has, than it did when he was here in the body to make the bodies of men whole."

What has been said concerning the *time* necessary to obtain pardon for sins is equally true in relation to the receiving of "the gift of the Spirit." Some professors of religion go without it for many years after conversion, while others seek and receive it in a few days after their sins are forgiven. The reason they did not have it earlier, was from a lack of *submission* or *faith*. Some sanctify all to Christ, and then listen to Satan, who tells them the Lord is not willing to bestow the gift of the Spirit. Such should read Luke 11: 5–13, where we learn the great willingness of our heavenly Father to "give the Holy Spirit to them that ask him." Let doubts be gone, and by faith receive the promised blessing. It is just what all need, and without which none will be satisfied.

NIGHT APPARITIONS.

A lecturer on Spiritualism, who claimed that the Bible was his main fort in support of the system, recently set up the claim in a public speech, that the angels referred to in the Bible were simply disembodied men, being often called men; and that like the spirits of the present day, they always manifested themselves in the dark, and never in the daylight.

That they are often called men, and have even been mistaken for men, is evident; "the man Gabriel," and the "men" that visited Abraham and Lot, are also called angels; but that they were disembodied men, is purely assumption; and the fact that angels preceded man's creation, positively negates this claim. Unless angels were in existence *before* man was made, the following allusion to man's creation cannot be correct: "Thou hast made him a little lower than the angels." Ps. 8: 5. If man was made a veritable angel, and simply shut up in a prison of clay for a short time, to be finally released, how could he have been made "lower" than the angels, without being made lower than himself, seeing he was an angel in prison already? Could he have been made lower than *himself?* The force of this text cannot be dodged by setting up the claim, as some do, that it means man was made lower than the angels were afterwards to be made; for (1) this claim would negate the assumption that God made at creation an angel to put into the body; and (2) the text does not speak of contemplated angels, but of those already in existence before man's creation. This agrees with the Lord's talk to Job—"Where wast thou when I laid the foundations of the earth . . . . and all the sons of God shouted together for joy?" (Job 38: 7.) What sons had God back there, before man's creation, except his angelic sons? Let it also be remembered that the cherubim, a species of angels, were in existence before a single human being had died, to guard the tree of life; so it is certain that angels existed before men died, and therefore cannot be the disembodied spirits of men.

Nor is it true that the ancient angels, like the modern spirits, always confined their manifestations to darkness. Those that appeared to Abraham came in the daytime. It was in the daytime that an angel appeared to Gideon. It was mid-day when Balaam saw an angel. And the angel that appeared to Manoah, so far from seeking the darkness as a thing essential to his manifestation, stood by the blazing fire upon the altar, and even ascended in the flame of fire. And so we might multiply instances where angels came on missions from God in the daytime. Jesus, instead of telling us that we shall leave the body as real angels at the hour of death, points forward to the resurrection as the time when we shall be "*equal* to the angels;" and he certainly could not have meant that we should exist as veritable angels a long time before the resurrection, and then be "*equal*" *to ourselves;* nor that we should be let out of the body at death, as imprisoned angels, and *then* be equal to ourselves. What an elevation, to *be equal to one's self!*

W. S.

GENUINE RELIGION.

A spurious article may deceive men, but will never pass divine inspection. A religion that will merely secure for us the applause of men in this world, and be finally repudiated by the Searcher of hearts at the close of time, is worse than worthless. We had better consent to an examination now, than to wait till we are weighed in the infallible balances of Deity, and be found wanting. We may possess many good religious traits, and still not possess the character that will give us a passport into God's holy paradise.

We may possess the highest type of morality, and yet be void of saving righteousness; for Jesus said—"Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter the kingdom of heaven." Their righteousness was good so far as it went, but was restricted to a system of good works, omitting and ignoring experimental holiness. We may have our intellects fully enlightened with the brilliant truths of revelation, and may admire the system of sacred truth, and even be ambitious for its promulgation, and its triumph over error, and yet lack the righteousness that will pass inspection before the judgment seat of Christ, owing to the fact that the heart has not been renovated by the Holy Spirit, but has simply submitted to the theoretical power of truth, instead of the experimental power of the Spirit.

It is not only right, but important that we should "understand the word of the kingdom;" but it is possible to possess this understanding, and still lack vital godliness, carnality being only curtailed by the light of truth in the heart, and not eradicated by the gift and indwelling of the spirit, which enlists the affections for God, and spoils our relish for sensuality in all its forms and phases. Regeneration removes us from the control of carnality, and fills the heart with the sweetness of our "first love," which should never be allowed to "wax cold." Moreover we can rise to a higher and richer experience, and "be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye may be filled with all the fullness of God." Ephesians 3: 17–19. This is "perfect love," or a fulness of love which is not experienced in the lower atmosphere of religious experience. Let us rise above the fascinations of earth, and live in the sunlight of perfect peace.

Genuine religion is inseparably interwoven with ardent love to God. It has no affinity with the world. It has no relish for carnality. It has no thirst for the spirit of the world, or its forbidden pleasures. It seeks to know the will of God, and takes pleasure in doing it. Have we the genuine kind? Or are we contenting ourselves with a spurious article? Let us make this a personal thing, and not refer it all to our neighbors. Who will do it? Are we holy? No compromise is admissible.

W. S.

TITUS ON SOUL-IMMORTALITY.

At the time Jerusalem was besieged by the Romans, Titus made a speech to the Romans, of which the following is a part:—

"I shall at present waive my commendation of those who die in war, and omit to speak of the immortality of those slain in the midst of their martial bravery; yet cannot I forbear to imprecate upon those who are of a contrary disposition, that they may die in time of peace by some distemper or other, since their *souls are condemned to the grave*, together with their bodies. For what man of virtue is there who does not know, that those souls which are severed from their fleshly bodies in battles by the sword, are received *by the ether*, that purest of elements, and joined to that company which are placed among the stars; that they become good demons and propitious heroes, and show themselves as such to their posterity afterward? While upon those *souls* that wore away in and with their distempered bodies, comes a subterranean night to dissolve them to *nothing*, and a deep oblivion to take away all remembrance of them, and this, notwithstanding they be clean from all spots and defilements of this world; so that in this case, the *soul* comes to the utmost bounds of life, and of its body, and of its memorial also. But since fate has determined that death is to come of necessity upon all men, a sword is a better instrument for that purpose than any disease whatsoever." *Josephus' Wars, b. 6, chap. 1, s. 5.*

This testimony will not afford much comfort to the believers in soul-immortality for several reasons, to which we call attention.

1. Immmortality is here attributed to only one class of souls—the souls of those who are slain in battles—nor are those souls recognized as indwelling personalities, but simply as "elements," to be "received by the ether," and thus be wafted to the stars, to be manufactured into "good demons" and "heroes."

It is said that the *souls* of all who experience ordinary death come to "nothing"—"their souls are condemned to the grave"—whether they were virtuous or vile. Thus nothing but military glory cut short by the sword, according to this speech, could give the soul immortality; and that only by having it merged in "ether," and then made into demons and heroes. The natural immortality, and the present personality of the soul, is here virtually repudiated. The highest claim here made is that it may, under certain considerations, become immortal, and become a demon after being received "by the ether;" while, otherwise, it will come "to the utmost bounds of life," as really as the body.

So much for soul-immortality as held by the Romans at the last overthrow of Jerusalem, if rightly set forth by Titus in his speech.

W. S.

SHEEP GOING TO A SPIRIT LAND.—Those who insist that *sheol* is a realm of disembodied spirits, instead of the region of physical men after death, will find a difficult task to reconcile the following text with their theory: "Like sheep they are laid in *sheol;* death shall feed on them; . . . . and their beauty shall consume in *sheol* from their dwelling." Ps. 49: 14.

1. Do sheep go to *sheol*, provided it is a realm of disembodied spirits, and not the receptacle of corporeal men after their death? Who will claim that disembodied sheep are here referred to?

2. If only spirit-men go to *sheol*, instead of physical men, what shall be done with the statement, "Death shall feed on them?" Will death feed on spirit-men?

3. If *sheol* is a receptacle of spirit-men, or disembodied souls, instead of dead bodies, what shall be done with the statement, "Their beauty shall consume in *sheol*"? Will the beauty of disembodied souls consume away in the spirit land?

Is it not better to admit that *sheol* is the state of the dead, and not of the living shades of the dead, than to admit that disembodied sheep go to *sheol*, that "death shall feed on" spirit-men, and that their beauty shall consume away in the spirit land?

W. S.

BRO. GEO. THOMSON.—Bro. Thomson, of Arena, Wis., we regret to hear, is still confined to his house, and mostly to his bed. Wisconsin can ill afford to be deprived of his labors. He is one of our true men. Pray the Lord of the harvest to rebuke disease, and once more send him into the field. Meanwhile, let those who have been cheered by the gospel message from his lips in former days, now cheer his heart in seeing that he is supplied with temporal comforts.

BRO. D. N. CLARK.—We regret to learn that Eld. Clark of Amboy, Ill., who has been some months on the sick list, though now improving, is not yet able to preach. While in consequence of this the cause may suffer for want of help, we trust our brother's temporal wants will not be forgotten by those to whom he has ministered in spiritual things. This is too often the case.

W. S.

WHEN THE SACRIFICE CEASED.—It was to cease in the "midst of the week." It did cease at the right time to fulfil the prophecy, even before Jerusalem was destroyed, as the result of a raid made by the Romans which drove the priests from their work, which was never resumed, though the temple was not destroyed till a later date. We have the following statement by Josephus:—"For he [Titus] had been informed, that on that very day, which was the seventeenth day of Panemus [Tamuz], the sacrifice called the daily sacrifice had failed, and had not been offered to God for want of men to offer it." *Wars, b. 6, chap. 2, s. 1.*

Since then the Jewish temple worship in Jerusalem has been extinct, in fulfillment of prophecy. Though it ought to have ceased at the cross, it continued till the time here specified.

W. S.

PERILS OF THESE DAYS.

THE GREAT FIRE IN BOSTON.

M. MUNGER.

Probably no one will write for this paper that had a better chance to know about this awful conflagration than I had. I had put up with Eld. Farrell, 101 Chauncy St., who gave me a good room and board. My appointment was at Branch Chapel, Nov. 10th.

We were seated by a fire reading about the evidence of an awful murder just committed in a stable opposite the Branch Chapel, where my meeting was to be held next day. It appeared that a man by the name of Alley killed a Mr. Ellis; then chopped him up and put the body into two barrels, headed them up, and rolled the barrels into Charles river, where they were found. This was as awful as the Parkman murder by Webster several years ago, in this same city of Boston.

We had just finished reading this terrible tragedy, when Bro. Farrell's son said there was a fire on the next corner, within a few rods of us, the corner of Summer and Kingston Streets. We went out and saw a fire in the attic of a five-story block where they worked at paper collars. We were on the ground before the firemen. It was some time before the water was thrown, as the heavy steamers had to be drawn by men, the horses all being sick.

Here commenced one of the greatest fires in the world. We could do nothing to help. The firemen could do very little, although they all worked faithfully and in good order. Still it kept spreading, and was unquenchable.

At ten P. M., when we left the scene, it was terrific. Large stone buildings would fall in a short time. The wind shifting, Bro. Farrell's people made preparations for clearing their large boarding house; but more engines had arrived and turned toward the south. As I could not help, I went to bed, expecting to be called up to help clear the house. Was awaked two or three times by explosions of gas, and gunpowder blowing up buildings. After human nature is wrought up to a certain pitch of terror and excitement, fear ceases and nerves quiet down. On getting out at daylight, I found the fire raging worse than before. Over seventy acres had been burnt over in the morning. The churches were filled with goods. Some paid one hundred dollars a load to get their goods out to a place of safety. Many wholesale stores were burnt down without being unlocked, the owners being out of the city. Some, seeing it impossible to get their goods out, threw them out for any one to take. Many goods were stolen from wagons while passing through the dense crowd.

But few of the readers of the *Crisis* have ever seen such a great fire. Over eighty acres of buildings, from four to eight stories high, burned down in fifteen hours, with a loss of $100,000,000! How uncertain are the riches of this world in these days of peril. We had much better have a policy in the great Insurance that can never fail. Take the great wickedness in the land, the strange epidemic among men and beasts, the trouble seen, and the groaning and quaking earth; who can fail to see the scriptural and prophetic times of trouble begun? We had better get ready for worse times coming.

THE TRACT FUND.

The *Advent Christian Publication Society*, at a meeting on Springfield camp-ground, Aug. 22d, 1872, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec. Adv. Chris. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the *Crisis* Office.

Donations for the Tract Fund.

Previous acknowledgments	$52.74
"H."	25.00
T. C. Hendrick	5.00

POOR FUND.

To send the "Crisis" to the Poor.

Previous acknowledgments	$15.00

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the *Crisis*.

Previous acknowledgements	$2,440.48
"H."	25.00
T. C. Hendrick	5.00
"C."	4.00

THE TRACT FUND.

I see by the *Crisis* that $29.24 have been sent in for the "Tract Fund" this year. Nearly three months of the year are gone. Brethren, look at this matter. It ought to have been at least *one thousand* dollars. How many poor preachers want tracts to carry into new fields, and cannot have them because they cannot buy them; and as there is no money in the Tract Fund treasury they cannot ask for them.

Is our truth important? Is our message of God? Is our strength divided? Are there other questions being raised of more vital consequence than our faith and hope? You who love the truth, and have money, send in your offerings, that we may have tracts to carry into new places the coming winter. "This gospel of the kingdom" must be preached in "*all the world*," and "then shall the end come." Are you willing to help send it? Then send in your offerings to the Tract Fund at once. Let us see *five hundred dollars* acknowledged before the new year.

A. P. MOORE.

TIME CONFERENCES.

AN APPEAL.

These meetings, as the name indicates, are for the special object of considering the times and dates connected with the prophetic periods. It is, of course, very desirable that all the light which the Scriptures give upon *this*, as every other subject, should be made by the faithful Watchmen in Zion to shine as clearly as possible upon the pathway of the church. It is the undoubted duty of the Watchmen to "search the Scriptures" diligently; to "watch" the "signs of the times" closely; to pray much and earnestly for the guidance of the Spirit; to sit meekly and patiently at the feet of the Master, learning of him; to strive to possess his spirit, and to "know of his doctrine"; to "*have* the testimony of Jesus," which "is the spirit of prophecy"; and when thus equipped to promptly and faithfully cheer the church and warn the world of coming weal or impending woe; *at the end*, that "the morning cometh, and also the night"; morning of joy, and night of woe; joyful morn to the church, and woeful night to the world.

To facilitate their work, it is both proper and essential that the Watchmen should meet together often; that they should compare the results of their investigations, on all subjects, carefully and candidly; instruct, or receive instruction, with equal cheerfulness; in the language of the apostle, "considering one another, to provoke unto love and good works: not forsaking the assembling of yourselves together as the manner of some is, but exhorting one another; and so much the more as ye see the day approaching. For ye, brethren, are not in darkness that that day should overtake you as a thief."

Now if the prophets (as we are told, 1 Pet. 1: 10–13) inquired and searched diligently—"searching what or what *manner* of time [it being symbolic, connected with symbols] the spirit which was in them did signify, when it testified beforehand the sufferings of Christ [seventy weeks reached to the first Advent] and the glory that should follow" (2300 days reached to the second Advent); and if "the *angels* desired to look into these things," how much more should *we*, who are so much more directly interested, desire and strive to fathom the divine import of the periods and the scriptural signs and symbols that portend the coming both of glory and of judgment.

We have been disappointed in past calculations, and we are exhorted to "hope *perfectly* unto the end." The vision has seemed to tarry, but we are told that "at the end it shall speak and not lie." All christians are ready to rectify all wrongs, and confess all faults and mistakes, when they become apparent; but the wise man cannot be browbeaten out of his faith in the unerring counsels of God relating to time or judgment; for "his heart discerneth both." I say browbeaten, because anything but cant and sarcasm are so seldom attempted by those who feel no interest in these things but to oppose them. They have time to jeer of "cracked wheels" and "broken spokes" (which nevertheless have served their time), who have no need or care for sounder ones. Soft words in hard arguments would serve a better purpose.

No discerning soldier will cower or falter just at the hour of victory, however hot the battle. A noble army of "Millerites" and "Adventists" have fought a long, hard battle; they have contested every inch of ground in their advancement, but they have steadily advanced; they have encountered every peril incident to soldier-life by sea or land, save one; they have never lacked bread; and that is the secret of their success. But as the crisis nears, the enemy spurs each jaded steed to turn the tide of battle; and there is need now of a special effort all along the lines, by every regiment, for more of the spiritual bread,—more light, a more perfect unity of views, and plans, and concert of action. The appeal is to every Adventist, and especially to those of the writer's own (New York) State and conference, for stout-hearted, strong-handed and concerted action among us to know and advance the truth on the question of *time*. Time (in the sense I speak) is in the Bible; this all admit; but mistakes have made us doubtful and *careless* of finding it out. But, "the wise shall understand," and a multitude of like passages will cover the sin (?) of our honest endeavor in the day of accounts.

Unless Adventists are wrong! wrong! wrong!—wrong as to the moral condition of this world; wrong as to the physical condition of this "groaning" earth, and any indications of her speedy dissolution; wrong as to any omens of approaching judgment legible in the scroll of the skies; wrong as to the "year-day theory" and its application to Roman Catholic domination and blood; wrong as to the co-incidental significance of these things (a vital point if yielded); indeed wrong, fundamentally so, in all their expositions and adjustments, historico-prophetic, of dates, events, and periods; all of which, or any part of which, the weakest of us could not a moment suppose;—then, truly, on the other hand, we have now, in the light of events, abundant reason for a lifting up of heads and a strengthening of hands; for firmer faith, and energy of action—a zeal according to knowledge—and for no uncertain sounding of trumpets.

We must either abandon our position,—and that of the Protestant world as well,—relative to "the Abomination of Desolation," or admit,—admit! let me rather say claim, and that with equal assurance,—that its limits are A. D. 538—1798. There are no other corresponding dates and events that stand connected with that power, and that also perfectly tally with all our supposed (?) signs. If we have "slumbered and slept," the "CRY" *is* OUT, let us wake up to a trimming of lamps. If what I have said is true, with what a sickly assumption of ministerial modesty, with what "prudential" puerility, do any hesitate to proclaim 1873 in the ears of a sleeping but judgment-bound church and world. The rashness of any can afford no covering for the withholding of our better judgment.

To our brethren of New York I would say that the appeal for a time conference (one or more) in this State is heartily seconded by Brn. J. Wendell, A. C. Newell, J. E. Wells, and doubtless others, could we consult them, both of preachers and laymen. And some of our eastern brethren have signified a willingness to come on should we have such a meeting. We desire a free expression of opinion. Please correspond with the writer, or those mentioned above. May the Lord guide us, is the constant prayer of yours, "waiting,"

WM. E. BROWN.

So. Butler, N. Y., Nov. 8th, 1872.

VINELAND, N. J.

I wish to answer some of the questions that are frequently asked in reference to this somewhat celebrated place. It is located about twenty-five miles from the Atlantic ocean on the east, forty-five miles from Cape May—a noted ocean watering place—on the south, and twenty miles from the Delaware Bay on the west. It is thirty-four miles from Philadelphia, and one hundred and fifteen from New York. The West Jersey and the New Jersey Southern Railroads intersect each other at this point. The former extends from Philadelphia to Cape May. The latter stretches from New York to Delaware Bay, with a prospect of a speedy extension further South.

Those wishing to visit this place from the north and east will take the steamer at the foot of Murray St., New York, at eight o'clock in the morning. After a pleasant ride of twenty miles over the entire length of New York harbor and across Raritan Bay, you will land at Sandy Hook, where you will take the cars. These are always on the spot, as the boats and cars are owned and run by the same company, under the general management of G. W. Bentley. In the summer two through trips are made each way, but in the winter only one.

Vineland village is undoubtedly the most beautiful in all the country. The village plot consists of one square mile of land, laid off in streets at right angles. The streets are wide and straight, and all actual settlers are required to ornament the road-side with trees. I should put the village population at three thousand. But the adjoining territory is thickly settled for miles around. The land is mostly cut up into small fruit farms, varying in size from five to twenty acres.

The soil is peculiar. It is much better than it looks. It appears to be a mixture of sand, gravel, clay, and loam. It may not be the best for general farming purposes, although some claim that it is good for anything, but it is certainly good for fruit. Trees grow very rapidly, and large quantities of strawberries, black raspberries, peaches, pears, and grapes, are annually produced and sent away. Sweet potatoes are also raised in considerable quantities. Corn and other grains are raised to some extent.

The roads are the best I ever saw. The subsoil, which is thrown up for sidewalks and wagon roads, becomes very hard and smooth. It is a real pleasure to ride over such thoroughfares. The surface of the land is not hilly, nor yet is it a dead level. It is gently rolling. The grades do not generally rise to a greater perpendicular height than twenty or thirty feet.

The climate is considered one of the best. This consideration had much to do with the decision to make Vineland my home. Many invalids have recovered by coming here. This is not saying that I have found a paradise. Of course there is sickness here. Physicians are to be found, of every school, who have more or less to do. Neither the skill of the doctors nor the wholesome air of this latitude can wholly rob death of his prey. Still, there are many and strong testimonials to the unusual healthfulness of the climate. The winters are said to be mild and pleasant. The sea-breezes, modified by the distances above specified, must give us some of their invigorating effects. The water—which is all drawn from wells—is pure and soft. It is used for washing purposes without the least trouble.

Vineland is not so driving a business place as some others where there are more mills and factories. There are, however, several shoe-factories in successful operation, and more in contemplation. The usual line of mercantile and mechanical business is carried on with considerable enterprise. Permanent improvements are being made, and the place is doubtless destined to grow while time continues. It has had its feverish fits, passed the wildness of its youth, and has now settled

IMPERFECT IN ORIGINAL

upon a firmer basis, and is likely to exhibit more of manly wisdom and strength.

The educational advantages of the place are good. A public school-house is located on each corner of the "mile square," and a high school has been established in a more central position. A capacious building is soon to be erected to accommodate it.

Grog shops are considered a public nuisance, and are not allowed to exist in the community. The absence of these drunkard-making dens must certainly tell favorably on the morals of the place. It is seldom that you see such staggering specimens of humanity as are sure to be produced where alcoholic drinks are dealt out under the farcical shield of a "license." Thank God for the privilege of living where the fumes of whisky do not rise from a single business place in town!

There is such a variety of churches that almost every one can find a congenial home somewhere. It may be well to say that there are established societies of the following denominations:—Baptist, Presbyterian, Methodist, Unitarian, Congregational, Episcopal, Swedenborgian, and Spiritualist. There are a few, also, who are interested in the great doctrine of Christ's second coming to raise the dead, judge the world, destroy the wicked, and crown the saints with immortal life in the kingdom to come. Of these, however, there is no regular organization. I believe there ought to be *one* church in Vineland which shall take the Bible as its only creed and make Christian character the sole test of membership. I have some reason to hope that such a church will be constituted "not many days hence." A. A. Phelps.

Vineland, N. J.

"Curious Statistics."—A secular paper gives the following item:—

Some curious statistics about small birds have recently been laid before the English Parliament. The thrush is said to work from 2.30 in the morning until 9.30 in the evening, or nineteen hours. During this time he feeds his young two hundred and sixty-six times. Blackbirds work seventeen hours. The male feeds the young forty-four times, and the female fifty-five times a day. The industrious titmouse manages to spread four hundred and seventeen meals a day before its voracious offspring. According to one naturalist, their food consists largely of caterpillars. These statements, and one hundred more quite as curious, were made in an eloquent plea for a law to protect small birds from being snared and shot.

What an active world we live in, and how plainly this promiscuous creation of animate beings bespeaks a great Creator. W. S.

THE BIBLE BANNER.

This paper is edited by Elds. John Couch, Wm. Sheldon, and A. A. Phelps, and is published monthly, at $1 a year, with a choice book, or fine lithograph engraving, given to each subscriber. Furnished to subscribers of the *Crisis* three months free, or both one year for $2.50, or $2.75 with a book or engraving free. All orders for the *Banner* and *Crisis* should be addressed to Geo. T. Adams, 160 Hanover street, Boston, Mass. All orders for the *Bible Banner* alone should be addressed to H. A. King, 14 Murray street, New York.

Bro. F. H. Chamberlain writes:—"After having (as I thought) nearly recovered, I am down again with a relapse. From over-exertion and a combination of unfavorable circumstances, I was prostrated, and rendered helpless—confined to the bed for some days, and suffered very severe pain. I am now trying to get about again, but with feeble steps.

I wish to acknowledge, very gratefully, the receipt of the following letters since my last report: Friends at Newton Lower Falls, $2. H. Dickie, $3. W. L. Hersey, $1. Bro. Jones, $2. Bro. Miller, $1. Rebekah D. Peko, $2. H. H. Hemenway, $1.

Evidences of the near approach of the final day abound on every hand. Many of those who will not see these evidences, yet realize with me the truth of Jacob's reply to Pharaoh, and its special application to their own case. "Few and evil are the days . . . of my pilgrimage." Yet hope of a home in the coming kingdom cheers us in our night of trial, and we shall soon see the end of the conflict, and the last of the storm. Pray for me and my scattered family."

The Post Office.—Faneuil Hall will be used only a month for the P. O., and then the department will occupy the Old South Church, which has been procured by Postmaster Burt and Mr. Petherbridge, chief special agent of the Post Office Department, and will be the seat of the department until the new building is completed. The church will be arranged at once for its new occupants, and, it is thought, will make a better office than the one just left. The yard belonging to the estate will be built upon and used by one branch of the department.

Married.

TURNER—BEAN. In Sutton, N. H., Nov. 9th, 1872, by Elder D. W. Davis, Mr. Frank B. Turner and Miss Ida L. Bean, both of Sutton.

YEATON—VARNEY. In Alton, N. H., Nov. 13th, at the residence of the bride's father, by Eld. J. G. Smith, Mr. Lewis Yeaton, of Haverhill, Mass., and Miss Mary B. Varney, of Alton.

Obituaries.

Blandin. Died in Camden, Me., Sept. 22d, 1872, Catherine B. Blandin, aged seventy-three years and six months.

From the early days of the Advent movement her heart has been fixed on Christ as the world's Redeemer, and she has looked for his coming with an unfaltering faith. How glorious the awaking of such when he comes. For seven years she has lived with a daughter in Lewiston, who, with other children, will miss and mourn her.

J. Albert Libby.

Tryon. Fell asleep in Jesus, Bro. Timothy Tryon, of Edenboro, Pa., in the seventy-first year of his age.

Bro. Tryon was a man highly esteemed by all who knew him, which was manifest by the large concourse of people that attended his funeral. He embraced Christ as his Savior about twenty-five years ago, and all these years lived consistent with his profession. Sermon by the writer. Text, Ps. 30: 5. J. Wendell.

Howlett. Died in Bradford, Sept. 17th, 1872, Sr. S. H. Howlett, wife of John Howlett, 2nd, aged fifty two years.

In early life Sr. Howlett sought and found the Savior, and about six years ago embraced the great truth of Jesus' soon coming, under the labors of Bro. J. W. White. She died as she lived, with the armor on. D. W. Davis.

Hartrick. Died in Rochester, N. Y., Sept. 17th, 1872, Orasene Hartrick, aged one year and ten months.

Hall. Died in Henderson Co., Ill., Feb. 13th, 1872, Cyrus B. Hall, aged forty-nine years and three months.

"He sleeps, but not forever."

O. A. Hall.

Peacock. Died in Freeport, Me., Aug. 20th, 1872, Maria H., daughter of Daniel and Thankful Peacock, aged seven years, three months, and seventeen days. H. D. Reed.

Umberhind. Died in Richmond, Me., Sept. 30th, 1872, infant son of J. W. and Mary Umberhind, aged two months. H. D. Reed.

Summary of News.

FOREIGN.

Cable News.

FRANCE.

COMPLICATED STATE OF AFFAIRS.

Nov. 13. The affairs of the French government are again threatened and are likely to become complicated by the movement contemplated by the opposition party in the Assembly. The monarchist party in the Assembly have become considerably agitated over the annual address of President Thiers, which was read in reassembling that body yesterday, and contemplated a combined movement on the part of members in the Assembly opposed to the present policy of adminstration for the adoption of an address to be promulgated in opposition to the message of Thiers, declaring that France is not republican in its present form of government. The movement has developed considerable strength.

ITALY.

FEARS OF CHOLERA.

Nov. 13. A despatch from Rome says that in consequence of reports of cholera in the southern part of Austria, the government has issued orders requiring all vessels arriving at ports in Italy from the former country, to undergo quarantine.

GERMANY.

Gales and snow-storms are reported from various points along the coast. At Lubeck the River Trave rose to a great height, overflowed its banks, and laid a large tract of country under water, destroying crops and property generally. The streets of Lubeck were flooded and the vessels in port badly damaged by the storm.

A despatch from Stralsund reports eighty vessels totally wrecked in the gale. The town is considerably damaged by inundation. The fishermen on the islands of Zingst, Dars and Hiddensee lost all their property, smacks and apparatus. The houses and contents were heavily damaged by high water. Nearly all the cattle on the islands were drowned. The wells were flooded from the sea, and the inhabitants are suffering greatly for want of fresh water, food and shelter. The government has despatched steamers with supplies to their relief. The island of Rugen also lost heavily. Many of the fishing boats were destroyed, and the fields near the coast are flooded. The loss of life, both on the islands and the mainland, is very great.

GREAT BRITAIN.

FEARFUL STORM.

London, Nov. 14. The heavy gales on the British coast, last night, were very destructive to life and shipping. Reports of the wreck of many vessels are already received. Fifty lives are known to be lost, and it is feared that this number will be increased by additional disasters. The gale was also very severe on the Prussian coast.

DENMARK.

DESTRUCTIVE STORMS.

A Kiel despatch says that destructive floods and inundations, accompanied by severe gales and heavy snow-storms, have been experienced in that locality and the surrounding districts, causing great damage to shipping and other property. A number of the vessels in harbor here have sustained serious damage, some having been torn from their moorings and dashed against the piers or swept to sea by the violence of the storm. Vessels bound to various seaports in the Baltic have been driven into ports of shelter. Numerous wrecks are reported along the coast, attended by loss of life. The Holstein canal, two miles north of Kiel, was flooded, and submerged the adjacent districts for a considerable distance.

SPAIN.

THE SITUATION.

The political situation in the province of Cadiz is becoming critical. The strength and influence of the Carlist movement is on the increase. Insurgent bands are reported as having done serious damage to property, and depredation and outrage are frequent throughout the province. It is stated that the government will shortly issue an order to the commandant of the royal troops at Cadiz, authorizing him to take active measures for the suppression of the rebels in that province. Fresh disturbances are reported in Andalusia and Aragon.

DOMESTIC.

THE GREAT FIRE.

GENERAL NOTES.

The number of publication offices destroyed by the recent conflagration was twenty-seven; among them were one daily newspaper, thirteen weekly papers and ten magazines.

Of the nine million pounds of wool burned, about five million pounds was domestic fleece pulled, and two million California and Oregon, all valued at about four million five hundred thousand dollars.

The stores between Hovey's and the corner of Washington street are completely ruined, only a part of the front of Shreve, Crump & Low's store remaining. On the opposite corner, A. C. Mudge's and the American Watch Company's stores are intact, and are the only ones on Washington street between Summer and Milk, on the east side.

The mails for Europe are heavily freighted with newspapers giving accounts of the Boston fire. One steamer, which left New York on Wednesday, carried nearly 5000 pounds of mail matter.

One large firm who were burnt out have made seven removals since they started with what goods they could save on Saturday night, and are not yet permanently located. They lost some of their property at every move. Only the most valuable articles were selected, and they were fastened on the teams with velvet costing thirteen dollars per yard, for lack of cord.

No more violent measures will be taken to reduce standing walls until the search for valuables is finished.

A Chicago special says the subscriptions there for the relief of Boston will reach $400,000.

Among the waiters at a restaurant in Ward IV., to-day, may be noticed two men who, Saturday, were worth twenty thousand dollars, and, to-day, are penniless.

Harvard University has lost heavily by the Boston fire. It held property in the burnt district to the amount of $562,000. This amount includes the value of the land. It will cost $300,000 to rebuild.

A poor widow woman, who was burned out on Saturday night, managed to save a portion of her household goods by moving them to the sidewalk, and after a weary search found a room in which to live, but was unable, with the scanty means at her command, to employ a team to take her furniture to her new abode. At last she applied to a Mr. Milmore of Somerville, who is himself a poor man and has been without employment for the past three weeks by reason of his horse being disabled. She told her story to him, and he generously offered to do the work if she would find some one to help load the goods; and this when he could command any price he chose to ask from merchants who were anxious to save their goods.

The signal box No. 52, from which the alarm announcing the breaking out of the terrible conflagration was pulled in on Saturday night, was found among the ruins in perfect working order, with the exception of the "circuit wheel."

It is estimated that there will be an advance in the price of brick, the past season having been very unproductive and coast navigation being nearly ended for the year. The advance will probably be three dollars per thousand on common, and five dollars per thousand on face brick. With regard to stone, a large amount will be required to be cut and prepared, if the buildings are to be similar to those which have been burned. There is plenty on the district which can be used for foundations.

The proprietors of the *Transcript* have hired the building in Court avenue, known as the Sears House, and will remove thither as soon as it can be got ready for their use.

The city put a force of about fifteen hundred men at work in the streets through the ruins Thursday morning; the Water Board has also several gangs engaged in shutting off the water that is running to waste in the cellars; the fire alarm and despatch lines of telegraph are in process of restoration, and private parties have taken advantage of the general cooling off to get at their property under the debris.

"Carleton" is writing an account of the fire, which is to be issued in a few days by Shepherd & Gill.

The general aspect of the burnt district is, at present, suggestive of rejuvenation and reconstruction, and doubtless, from this time forward, the rate of improvement will increase day by day.

The committee for affording relief for women thrown out of work by the late fire, respectfully request the ministers or other representatives of churches, which propose to take action in affording such relief, to put themselves in communication with the Executive Committee at the vestry of Park-street Church, at any hour between nine and four o'clock.

The valuable plates of Worcester's Dictionary in the possession of Messrs. Brewer & Tileston, with those for their school books were saved, while their entire stock of books was destroyed.

THE YOUNGEST VICTIM OF THE FIRE.

The funeral of Mr. Frank D. Olmsted took place on Thursday from his mother's house in Cambridge. It was largely attended by sympathizing friends and by others who wished to pay respect to the generous purpose which cost him his life. For eighteen centuries the simple statement "the only son of his mother and she a widow," has gone straight to the hearts of millions, and rarely been more felt than in this event. Young Olmsted had recently entered the counting room of Messrs. Nevins & Co., and on Saturday night, finding that their building was not immediately exposed, he went to Federal street, and seeing there was danger that a wall next Walker's carriage depot might fall, he volunteered to rush in and give warning to the firemen, who were at work there. He was called back, but kept on, gave the warning, and was nearly out, when the wall fell. It did not bury him, but he was hit by fragments, receiving fatal wounds, of which he died on Sunday. Some of the firemen of engine No. 1 of Cambridge, who recognized him, brought him out at peril to themselves, and tenderly put a fireman's cape over him. This led at first to the mistake that he was a fireman, and he was reported as "the young fireman" who lost his life in the discharge of his duty. That indeed would have been a credit, but to him is due the honor of having volunteered in a perilous act of humanity. The deceased, who is a cousin to Mr. R. H. Dana, had recently left the High School of Cambridge, with flattering testimonials, to begin business life, and was only in his eighteenth year. He was known and loved for good conduct, pleasant manners, fearlessness in adventure, and for bodily activity. So much were the Cambridge firemen affected by his brave and generous effort, that, on the day of the funeral, they dressed their house in black, and set their flag at half-mast, and the City Government of Cambridge voted to make the funeral a municipal charge.

Services for the Troops at the Old South.—At the request of the troops at present performing guard duty in this city, a special soldiers' service was held in the Old South Sunday afternoon, at half-past four. Besides the soldiers, who occupied the body of the house, the galleries were well filled by citizens. The pastor, Rev. Dr. Manning, assisted by Rev. Mr. Murray of Park Street Church, conducted the services. Music was furnished by a choir of soldiers.

The following table presents the most accurate statement yet obtained of the losses by the insurance companies in each State, and by the foreign companies:—

New York companies	$6,850,500
Massachusetts companies	29,710,000
Connecticut companies	2,952,800
California companies	75,000
Illinois companies	30,000
Maine companies	400,000
Missouri companies	25,000
Minnesota companies	50,000
New Jersey companies	17,000
Ohio companies	205,000
Pennsylvania companies	2,776,500
Rhode Island companies	920,000
Wisconsin companies	50,000
Foreign companies	4,510,000
Total	$48,572,300

A Fowl Distemper.—Along the line of the Hudson River a terrible disease has broken out among the poultry. Chickens are dying by hundreds, and turkeys, geese and ducks in the market show signs of the malady. The disease appears to be assuming a form of destructive pestilence. It has also appeared in New York City.

In Brief.

—— Two of the largest snow-plows in the world are rapidly approaching completion at Omaha, for the use of the Union Pacific road.——Government is rapidly reducing its internal revenue force, and thus economizing running expenses.——The foreign governments requested by Great Britain to co-operate in the movement for the suppression of the East African slave trade, have sent replies expressing sympathy with the cause, but declining to unite in the active measures contemplated by England.——The horse disease still rages in the West. At Cincinnati business is greatly checked by it, and the fire department is organizing companies of fifty men to draw the engines. All along the Hudson River railroad the depots are crowded with freight which cannot be drawn away.——The French Assembly met at Versailles on Monday, and greeted M. Thiers with cheers. The Republican deputies claim that Republican sentiments are spreading in all the departments of France.——Mr. Spurgeon's sister is preaching at Willingham, England, with such success that the police authorities there have expressed their thanks to her for effecting a decrease in the number of criminal cases.

Notices.

At a preliminary meeting held in Philadelphia, Pa., at the Advent Christian Hall, corner of Ninth and Spring Garden Streets, in answer to a call for all interested in the truths relating to the Second Advent of our Lord and Savior, the following resolution was passed by a unanimous vote:—

Believing time to be short, with a great work before us in preparing people for the soon coming judgment, and believing that all our efforts should be brought into harmonious action for the spreading of light by the distribution of tracts, preaching of the word, and by other gospel means;

Therefore, resolved, that we extend a call to all the preachers, churches, and others living in the eastern part of Pennsylvania, New Jersey, Delaware, Maryland, and the District of Columbia, who love the appearing of our Lord and Savior, to meet in Conference, commencing *Thursday evening, Nov. 28th*, and continue over the following Sabbath, Dec. 1st, at the Advent Christian Hall, corner of Ninth and Spring Garden Streets, Philadelphia, Penn., for the purpose of organizing a Conference embracing the above named territory. Eld. Wm. Ashman, and others.

Edwin King, Secretary.

A Protracted Meeting, under the direction of the Mass. Advent Conference, will commence in Southbridge, Mass. (Town Hall), Saturday evening, Dec. 7th, and continue over the two following Sundays. Preaching afternoons and evenings. Brn. J. Couch, Miles Grant, and others, will attend and preach the word, calling attention to the signs of the times, nature of man, etc. Brethren and sisters in the region around are earnestly desired to come in and help. Come in the name of the Master to work for the salvation of the perishing. Time is short, and what is done must be done quickly. "Behold the Judge standeth before the door."

Will Brn. L. Boutell and I. B. Potter please arrange so as to be at this meeting and help? Come early. P. S. Butler, for the brethren.

A Session of the Mass. Advent Conference will be held in Plainville, Mass. (near New Bedford), commencing Thursday evening, Dec. 5th, to continue over the following Sunday, and longer if the interest should demand it. Let the people in all this vicinity come and help us in this meeting. But little to be done at this meeting only the proclamation of the gospel of the kingdom and soon coming Savior, with an effort to save as many as possible in the effort. Come one and all to this meeting. Preaching afternoons and evenings, as duty directs. L. Boutell.

C. E. Barnes, Secretary.

There will be a Conference at the Second Advent Chapel in Worcester, commencing Monday, Dec. 16th, at two o'clock P. M., and continue over the following Sunday. The special object of this meeting will be to mutually consider the evidence in regard to the time of the Lord's coming, and the duties which devolve upon God's people in view of the nearness of "that day." It is specially hoped, and very earnestly requested, that the preaching brethren, near and far, whether identified with "1873," "1875," or with no definite time, may come and co-operate in this interesting and important work. A general invitation is hereby extended to all lovers of Jesus and his appearing. Come, filled with the Spirit, to labor for God and the good of the perishing. The church in Worcester extend a cordial greeting and welcome to all.

H. H. Buxton,
Sam'l. Ayres,
W. M. Hall, } Committee.
E. G. Higgins,
A. Streeter,

The Western District of the N. Y. A. C. Conference will hold its first quarterly meeting with the church at East Shelby, commencing Thursday evening, Dec. 12th, and hold over the following Lord's day. Let each church be represented by delegate or by letter. Let earnest prayer go up to God for his special blessing upon this meeting, that the saints may be the better prepared for the "marriage of the Lamb," and sinners be brought to Jesus.

All persons coming by railroad will stop at Medina, and please write to Frank Carpenter what time you will be there, and accommodations for all to get to the meeting will be made. Come one and all. A. C. Newell, President.

A. B. Moore, Secretary.

Those coming to the Eastern division of the New York Conference, held at Conquest, Dec. 13th, will stop at Port Byron, on the direct road from Rochester to Syracuse. Teams will meet the morning and afternoon trains from the east and west, to convey all that will come to Conquest. Brethren and sisters, pray for this meeting. Make a sacrifice to come, and God will bless you. M. R. Miles.

The New Hampshire State Conference will hold its annual session at Concord, City Hall, commencing Wednesday, Nov. 20th, two o'clock P. M., and hold over the following Sabbath. Arrangements have been made with Rail Roads as follows:—

Concord Road. Purchase conference tickets at the following stations: Portsmouth, New Market Junction, Lawrence, Manchester, Nashua, Suncook, Pittsfield, and of conductors on the Portsmouth Branch: Fare two cents per mile.

Northern Road. Conference tickets can be purchased at all stations between Canaan and Concord, also at Newport, Chandler's, Bradford, Roby's Corner, Warner, and Hillsborough. Half fare.

B. C. and M. Road. Purchase regular tickets to Concord, and free return passes will be given at the meeting. All tickets good from the 20th to 25th inclusive.

The brethren at Concord give a cordial invitation to all the servants and friends of Jesus in the State, who are waiting for speedy redemption, to come to this annual feast, offering their hospitality to the extent of their ability. It is earnestly desired that all preachers and churches will represent themselves at this conference personally, and by delegates, or by letter. Let all the lovers of Jesus earnestly pray that this meeting may be productive of much good in more perfectly preparing the church for the coming of Christ, and bringing sinners to speedy repentance.

J. Couch, President.
C. H. Fletcher, Secretary.

The New Hampshire State Conference will hold its annual session at Concord, commencing Wednesday, at two o'clock P. M., Nov. 20th, and hold over the following Sabbath. Particulars hereafter. J. Couch, Pres.

State Conference.—The quarterly session of the Mass. State Conference will be holden in Worcester, Mass., commencing Thursday, Dec. 19th, at ten o'clock A. M., and hold over the following Sabbath. By special request of the church, this Conference will be holden in connection with the Time Conference. L. Boutell, Pres.

C. E. Barnes, Sec.

The time for tent meetings is over for this season, and now is the time for quarterly sessions of the Conference, and protracted meetings in places where they need help. Now let your wants be made known, and we will do the best we can to supply those places. This is the time for work.

L. Boutell, for the Committee.

Found among my things, supposed to have been left at the Mission Tent, a black coat, which the owner can have by giving directions where to send the same. Address Enoch Morrill, South Deerfield, N. H.

The next Quarterly Conference of Vermont will be held with the church at Addison, commencing Tuesday evening, Dec. 3d, and continuing three days. It is hoped that a special effort on the part of preachers and brethren to attend this meeting will be made. While the world grows dark and drear, let us "comfort one another with these words." Come, then, one and all. Traverse the valleys and come. Climb the mountain hills and come. Come by cars and come by team. Come early and stay late. Come crying out for the living God. Come in the fullness of God.

H. F. C.

P. S. Will some one at Addison state in *Crisis* the way to reach the place by both railroads?

H. F. C.

The Second Quarterly meeting for the Southern District of Wisconsin will be held at Monticello, Green Co., commencing Friday evening, Dec. 13th, 1872, and holding over Lord's day. The several churches in the district are requested to send delegates, and all the preaching brethren are earnestly solicited to attend, as there may be important business to come before the meeting. Brethren, come praying, expecting a good time in the Lord, and we shall have it.

George Howard.

The Lord willing, the first quarterly meeting of the Eastern District of the New York A. C. Conference will be held with the church in Conquest, commencing Thursday evening, Dec. 12th, and holding over Sunday. It is earnestly hoped there will be a general rally of all the forces in this district to this first "district" meeting. Come in the name of the Lord, for the hour of his judgment hasteth greatly. Let us strengthen our hands, and press the battle a little longer while yet we may. Each church should take the quarterly collections early, and all come to help "after a godly sort." Pray for this meeting.

M. R. Miles, President.
Wm. E. Brown, Secretary.

The Southern District New York State Conference will hold its first quarterly session at Honeoye, Ontario Co., commencing Friday, Dec. 6th, and continuing over the following Sunday. Come, brethren and sisters, we cordially invite you. Come with hearts filled with the Spirit. Come with a determination to work for Jesus. Come, praying that God's blessing may rest upon the meeting. H. H. Brown, Secretary.

D. Cogswell, President.

There will be a Conference at Providence, R. I. (Life and Advent Union Hall), 122 Cranston Street), commencing Nov. 21st, 2 P. M., to continue over the following Sunday. All lovers of prophecy and the time of Christ's coming are invited to attend, and especially God's servants who are feeding the household. We expect some of our brethren who are preaching the Lord's coming in 1873 will be present. For the brethren,

Caleb Thompson.

The Lord willing, the Second Quarterly Meeting of the Iowa Christian Conference will be held at New Hartford, commencing Friday evening, Dec. 13th, and continue over Sunday. All are invited to attend. By order of the Board,

N. F. Eggleston, Secretary.

A series of meetings will commence at Steep Falls, Me., Wednesday evening, Nov. 20th, and continue over the following Sunday. Preaching may be expected by Elds. Jesse Gay, Jer. Hill, and C. H. Sweet. Believers and friends from other localities are cordially invited. Ample provision will be made for both man and beast.

C. H. Sweet.

The regular quarterly meeting of the church of God of Loon Lake and Wayland will be held at Wallace Station, Nov. 30th and Dec. 1st. All are invited to attend. The above meetings will be followed by a week's preaching on the prophecies relative to the coming and reign of Christ on the earth. By request of the congregation,

C. F. Sweet, Pastor.

Acknowledgments for Sr. M. I. Herron.—Sr. Jane Thomas, $6; H. Rogers, $1; A. H. Evans, $1. Geo. T. Adams.

I. C. Wellcome's loss in plates and books by the fire in Boston, was about $465.00.

Boston Wholesale Prices.

CAREFULLY CORRECTED EVERY TUESDAY.

Tuesday, Nov. 19th, 1872.

FLOUR AND MEAL—	
St. Louis ext.	7 00 @ 8 50
Medium	9 00 @ 10 00
Choice ext	10 50 @ 12 50
Western sup	5 25 @ 6 00
Com. ext.	6 75 @ 7 25
Medium do	8 00 @ 8 50
Choice do.	9 00 @ 9 50
Illinois and Indiana—	
Choice ext	9 00 @ 10 00
Canada sup.	7 50 @ 8 00
Com ext.	6 25 @ 7 00
Medium do	7 50 @ 8 00
Choice	8 50 @ 9 75
Milwaukee and Minnesota	7 50 @ 9 25
Southern sup	
Extra	7 00 @ 7 50
Choice Balt	10 00 @ 11 50
Michigan and Ohio—	
Common to choice	9 00 @ 9 50
Rye Flour	5 00 @ 5 50
Corn Meal	3 45 @ 3 50
Buckwheat	3 60 @ 3 75
Oil Cake, ₩ ton	@ 50 00
GRAIN—	
Corn, ₩ 56 lbs—	
Southern yel	71 @ 72
Western mix	69 @ 71
Western yel	71 @ 72
Rye	85 @ 90
Barley	75 @ 1 10
Oats	40 @ 50
Shorts, ₩ ton	23 00 @ 00 00
Fine Feed	24 00 @ 25 00
Middlings	25 00 @ 28 00
HAY—₩ 2000 lbs—	
Eastern and Northern	28 00 @ 29 00
At City Scales—retail.	
Country Hay—₩ 100 lbs	@ 2 25
Swale Hay	11 00 @ 00 00
Straw, ₩ 100 lbs	1 25 @ 1 60
New York	1 25 @ 2 00
PROVISIONS—	
Beef, Mess—	
West. ext.	11 00 @ 12 00
West. mess.	10 00 @ 11 00
Family ext.	14 00 @ 15 50
Pork—	
Ext. clear	18 00 @ 18 50
Clear	17 00 @ 18 50
Mess	16 75 @ 16 00
Prime	11 25 @ 12 00
Lard, tcs. ₩ lb	9 @ 10
Hams, smoked	14½ @ 16
Hogs, dressed	7 @ 7½
LUMBER—	
Clear Pine	33 00 @ 65 00
Coarse Pine—	
No. 5	21 00 @ 24 00
Refuse	17 00 @ 18 00
Shipp'g bd's	20 00 @ 25 00
Spruce—	
Nos. 1 & 2	17 00 @ 18 00
Refuse	10 00 @ 12 00
Hemlock Boards—	
Nos. 1 & 2	13 50 @ 14 00
Refuse	9 00 @ 10 00
Flooring Boards—	
Nos. 1 & 2	30 00 @ 38 00
Refuse	20 00 @ 24 00
Clapboards—	
Extra Pine	@ 60 00
Do. clear	@ 55 00
Do. No. 1	30 00 @ 35 00
Sap extra	@ 50 00
Sap clear	@ 45 00
Spruce	40 00 @ 50 00
Shingles	2 25 @ 6 25
Laths	2 25 @ 2 75
WOOL—	
Ohio and Pennsylvania—	
Picklock	55 @ 70
Choice XX	63 @ 65
Fine X	60 @ 62
Medium	63 @ 65
Coarse	58 @ 60
Michigan—	
Extra and XX	58 @ 62
Fine	58 @ 60
Medium	61 @ 63
Common	58 @ 60
Other Western—	
Fine and X	58 @ 60
Medium	61 @ 63
Common	58 @ 58
Pulled—	
Extra	55 @ 70
Superfine	52 @ 72
No. 1	40 @ 50
Combing—	
Fleece	70 @ 75
California	25 @ 55
Texas	35 @ 45
Canada	55 @ 65
Smyrna, wash.	30 @ 45
Unwashed	18 @ 40

Catalogue of Books and Tracts

FOR SALE AT THE OFFICE OF

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160 HANOVER STREET, BOSTON, MASS.

Adventism. By Wm. Sheldon. Paper covers, 50 cents.
Bible Dictionary. Five colored Maps, two hundred and fifty Engravings. Sheep, $2.00; cloth, $1.50; postage, 25 cents.
Berean's Casket and Repository. By I. C. Wellcome. Cloth, $2.00; leather, $2.50.
Bible Meaning of the word Hell. 5 cents.
Bible Meaning of Forever, &c. 5 cents.
Black and Terrible Year. 30 cents.
Cruden's Concordance. Sheep, $3.00; cloth, $1.50; postage, 25 cents.
Clover-Hill Stories. By H. L. Hastings. 50 cents.
Church Spectacles. By I. C. Wellcome. 5 cents; three for 10 cents; 40 cents per dozen; forty for $1.00; $2.00 per hundred.
Christian Baptism. By I. C. Wellcome. 25 cents.
Christian Union. By J. Couch. 5 cents.
Christ our Life. By W. Leask. 35 cents per dozen.
Coming Judgment. By Wm. Sheldon. 10 cents per dozen.
Death, not Life. By J. Blain. 25 cents.
Death and the Dead. By Wm. Sheldon. 5 cents.
English Reference Bibles. *Minion:* calf, morocco, circuit bindings, from $2.50 to $4.25. *Nonpareil:* calf, morocco, circuit bindings, from $2.00 to $3.50. *Pearl:* calf, morocco, circuit bindings, from $1.50 to $3.00. *Diamond:* calf, morocco, circuit bindings, from $1.25 to $2.00.
Evangels of the Coming One. By S. S. Brewer. 10 cents.
Endless Misery not a Bible doctrine. 5 cents.
Everybody's Book. By P. A. Smith. 12 cents.
Fables of Infidelity and Facts of Faith. By Rob't Patterson. Cloth, $1.00.
Futurity; or, The Hereafter of all Men. By Wm. Sheldon, 22 cents.
Future Punishment. By H. L. Hastings. 15 cents.
Good Tidings. Cloth, 50 cents. Postage, 16 cents. By Express, $5.00 per dozen.
Greek and English Concordance. By Hudson and Hastings. Cloth, $3.50; leather, $[illegible]; postage, 42 cents.
God's People Israel, and the Spiritual Millennium. By Wellcome and Good. 30 cents.
Good Stories for Children. By H. L. H. 50 cents.
God's Special Gift. Mortal or Immortal Sinners,—which? By I. C. Wellcome. 35 cents per dozen.
Hymns of Jubilee Harp. Cloth, sprinkled edges, $7.00 per dozen; $55.00 per hundred; single, 75 cents. Leather, gilt edge, $9.50 per dozen; $75.00 per hundred; single, $1.00. Postage, 15 cents, single copy.
Home Thrusts and Home Thoughts. By D. F. Newton. $1.75.
Home, Marriage, and Family Relations. By Jas. Inglis. 15 cents; eight copies $1.00.
Health by Good Living. By W. W. Hall, M.D. $1.50.
Health Reformer's Cook-Book. 30 cents.
Infidel Testimony to Truth of the Bible. Selections from Dr. Alex. Keith. 10 cents.
Immortality. By J. H. Whitmore. Cloth, $1.00; cheap edition, 25 cents single; 5 copies for $1.00.
Is it Heresy? By J. Couch. 15 cents per dozen.
Immaterialism. By W. Sheldon. 7 cents.
Jubilee Harp, Hymn, and Tune Book. Plain cloth, leather back, colored edge, $9.00 per dozen; single, $1.00. Extra cloth, leather back, gilt edge, $10.50 per dozen; single $1.15. Extra cloth, leather back, gilt edge and covers $12.00 per dozen; single, $1.25. Postage 12 cents, single copy.
Judgment Impending. By L. T. Cunningham. 8 cents; 75 cents per dozen; $5.00 per hundred.
Life Beyond Death. By Wm. Sheldon. 25 cents.
Looking Forward. By H. L. Hastings. 15 cents.
Life and Death Theology. By Wm. Sheldon. 10 cents.
Light of Prophecy. By J. H. Brooks, D.D. 25 cents per dozen.
Matthew xxiv. and xxv. An Exposition. By I. C. Wellcome. 37 cents.
Mother's Advice. By Mrs. E. P. Miller, M.D. 20 cents.
Notes of Warning. 25 cents per dozen.
Pilgrim Praises. Sunday-school Hymn and Tune Book. Paper covers, $3.00 per dozen; stiff covers, $3.60.
Pleasant Hours. By H. L. H. 50 cents.
Paul's Expectation and Hope. By O. R. Fassett. 2 copies, 10 cents; 50 cents per dozen.
Prepare to meet thy God. Behold, the Judge standeth before the door. 10 cts. per dozen; 40 cts. per hundred.
Reasons for my Hope; or, Tokens of Redemption. By H. L. Hastings. 50 cents.
Revelation xiii. A Treatise. By S. S. Brewer. 20 cents.
Rich Man and Lazarus; Thief on the Cross, &c. By M. Grant. 5 cents.
Rev. John Foster's Letter on Future Punishment. 3 cents.
Scriptural Question-Book. Single, 17 cents; per dozen, by express, $1.25; by mail, $1.50.
Science and the Resurrection. By D. T. Taylor. 3 copies, 10 cents.
Signs of the Times; or, A Glance at Christendom as it is. By H. L. Hastings. Cloth, $1.00; paper, 50 cents.
Seven Messages of the Apocalypse. By S. S. Brewer. 10 cents.
Symbolization of the World's Eventful Crisis. By O. R. Fassett. 4 cents; 20 cents per dozen.
State of the Dead, and Punishment of the Wicked. Discussion between M. Grant and W. W. Clayton. Cloth, 50 cents.
Smoke of Torment, and Unquenchable Fire explained. 4 cents.
Spiritualism Unveiled. By M. Grant. 15 cents; 8 copies, $1.00; $10.00 per hundred.
Spiritualism Condemned. By M. D. Wellcome. 10 cents; 20 copies, $1.00; 100 copies, $4.00.
Should Christians Fight? By I. C. Wellcome. 10 cents.
The New World; or, The Better Country. By I. C. Wellcome. 24 pages; 5 cents; 40 cents per dozen.
The Present Age. Its boasted progress delusive. From "The London Quarterly Journal of Prophecy." 24 pages; 5 cents; 40 cents per dozen.
The End of the King of the North and the Impending time of Trouble. By L. T. Cunningham. 48 pages; 8 cents; 75 cents per dozen; $5.00 per hundred.
The Faithful Watchman. By J. R. Macduff, D.D. 20 cents per dozen.
The Duration and Nature of Future Punishment. By Henry Constable. 40 cents; 2 copies, 75 cents; 3 copies, $1.00; $3.50 per dozen, by mail.
The Midnight Cry. By N. H. Barbour. 25 cents.
The Bible Text-Book. For Ministers, Teachers, and Students. 48 cents.
The Bible Triumphant. Reply to "One hundred and forty-four Self-contradictions of the Bible." By Mrs. H. V. Reed. 50 cents.
Thessalonica, the Model Church, and Tracts. By H. H. Hastings. Cloth, $1.00; paper, 25 cents.
The Great Controversy between God and Man, with Tracts. By H. L. Hastings. Cloth, $1.00; paper 50 cents.
The Coming Reign of Terror. By W. N. Pile. 7 cents; 10 copies, 50 cents; 100 copies, by mail, $3.50.
The Present Truth. By Jonas Wendell. 10 cents.
The Gospel Hope. By a Congregationalist. 20 cents per dozen.
The Plan of Redemption. By Wellcome and Good. 15 cents.
The Next Dispensation viewed in the light of Revelation. By Wm. Sheldon. 12 cents; $1.00 per dozen.
The Kingdom to Come. By Wm. Sheldon. 20 cents.
That Man of Sin. By O. R. Fassett. Including "The Only Hope." 7 cents; 56 cents per dozen.
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The Great Controversy between God and Man. By H. L. H. 25 cents.
The Seven Seals. By S. S. Brewer. 10 cents.
The Days we Live In. By S. S. Brewer. 10 cents.
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The Nature of Man. By M. Grant and others. 25 cents; $2.25 per dozen.
The Soul: What is It? By M. Grant. 6 cents.
Talks about Health. By Dio Lewis. 25 cents.
The End at Hand. By J. Couch. 5 cents.
Thief on the Cross. By Geo. Thomson. 5 cents.
The Spirit: What is It? By M. Grant. 6 cents.
The Wicked not Immortal. 200 proof texts. 3 cents.
The Soul of Man. By S. S. Brewer. 25 cts. per hundred.
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The Life of Trust. By Geo. Müller, Director of the Orphan Houses, Bristol, Eng. $2.00.
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The Emphatic Diaglott. Containing the original Greek Text of the New Testament, according to the recension of Griesbach; with an interlinear word-for-word translation. Cloth, $4.15; leather, $5.[illegible].
The First-day Sabbath. By T. M. Preble. $1.50.
The Inquirer: Catholic or Protestant? By I. C. Wellcome. 10 cents; 3 for 20 cents; $5.00 per hundred, by express.
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The Destiny of Man. By W. Erwin. $1.50; gilt, $1.65.
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What is Man? By M. Grant. 6 cents.
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Young Pilgrim Stories. Tract-form. 30 cents per dozen; $2.00 per hundred.
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Is Christ's Second Coming in the Past? By Wm. Sheldon. 15 cts. per dozen; 60 cts. per hundred.

TRACTS.

In packages, by Mail, 1,300 pages for $1.00; by Express, 1,800 pages. Single, or in small packages, 1 cent for every 12 pages; postage, 2 cents.

Ancient Landmarks. (Six Tracts in one.)	24 pages.
Anti-Eternal Torment	12 pages.
An Outline of the Coast of Man. Illustrated	16 pages.
A Reply to Charge of Heresy. H. A. C.	28 pages.
Bible or Tradition?	16 pages.
Blind Bartimeus; or, How to be Saved	16 pages.
Destiny of the Wicked. Proof texts	12 pages.
Future Punishment. Destruction	12 pages.
Ghostology	48 pages.
Gentile Infidelity	24 pages.
Golden Moments	24 pages.
Historic Echoes of the Voice of God. By J. Couch	64 pages.
Important Questions. Seven Tracts in one	36 pages.
Judson's Letter on Dress	12 pages.
Seven Leaflets for Letters. Envelope size	64 pages.
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Our Creed in Bible Language	8 pages.
Our Loss in Adam our gain in Christ	16 pages.
Olive Leaves. Nine Tracts in one	24 pages.
One Thing	4 pages.
One more Invitation	4 pages.
Plain Truths	36 pages.
Scripture or Theology?	8 pages.
Silence of the Scriptures on the Immortality of the Soul	24 pages.
Scripture Searchers. Proof texts	12 pages.
Seedtime and Harvest	12 pages.
Salvation Neglected	8 pages.
Spiritual Evil, a Warning to the Unwary	16 pages.
The Saints' Inheritance	48 pages.
The New Heaven and Earth	16 pages.
The Voice of Warning	8 pages.
The Advent at Hand	12 pages.
The Last Days	16 pages.
The Church not in Darkness	12 pages.
The Three Worlds; Past, Present, and Future	24 pages.
The Kingdom of God yet to come	12 pages.
The Mystery of Iniquity	12 pages.
Time's Farewell	8 pages.
The Intermediate State. By H. Grew	12 pages.
The State of the Dead. By John Milton	24 pages.
The Gate to Glory	4 pages.
The Resurrection and Judgment of the Unjust. By O. R. Fassett	24 pages.
The Resurrection of the Wicked Dead. By L. C. Collins	12 pages.
The Key of Truth	12 pages.
The Final Judgment	8 pages.
Universalism Exposed	24 pages.
Will all Men be Saved?	12 pages.
What Says the Gospel?	8 pages.
Will the Wicked be Raised? By J. S. White	12 pages.
Why are you an Unbeliever?	8 pages.

Appointments.

Appointments *must be received as early as* TUESDAY MORNING (*as our paper goes to press about noon*), *to insure insertion for the current week.*

☞ The following Resolution was passed at the late meeting of the A. C. P. Society:—

"Resolved, *That no appointments be published in the* Crisis *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. ☞ Seats free.

Lowell Street Chapel.
Miles Grant........Sunday, Nov. 24th

Boston (Branch Chapel) 1736 Washington Street (Corner of Madison Street.)
Love Feast at 10½ A. M. Preaching at 3 and 7½ P. M. Prayer meeting Tuesday and Thursday evenings.
J. S. White........Sunday, Nov. 24th

Charlestown (*Hall No. 70 Main Street.*)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.
W. M. Harmon........Sunday, Nov. 24th

Chelsea, Mass. (*Advent Chapel, Heard Street.*)
W. H. Mitchell........Sunday, Nov. 24th

East Boston, (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.
Geo. Sederquest........Sunday, Nov. 24th

Farmington, N. H., Tuesday evening, Dec. 3d, evenings through the week, and over Sunday, Dec. 8th.
M. Grant.

Plymouth, Mass........Sunday, Dec. 1st
C. Goodrich.

Yalesville, Ct........Thursday evening, Nov. 21st
Bristol, Ct........Sunday, Nov. 24th
L. Boutell.

Tremont, Mass........Sunday, Dec. 1st
J. S. White.

New Haven, Ct........Sunday, Nov. 24th
H. Pratt.

Concord, N. H. (Centre Street Church) Sundays, Dec. 1st and 8th.
I. C. Wellcome.

North Rutland, Mass........Sabbath, Nov. 24th
Chas. W. Dockham.

New Bedford, Mass........Sundays, Dec. 15th and 22d
H. Munger.

Wilbraham, Mass........Sunday, Nov. 24th
Rufus Baker.

Murray, N. Y........Sunday, Dec. 1st
Mrs. L. M. Stoddard.

Westfield, Mass........Sunday, Nov. 24th
Rutland, Vt........Sundays, Dec. 1st and 8th
E. Owen.

Yalesville, Ct........Sunday, Nov. 24th
B. Hitchcock.

Fitchburg, Mass........Lord's day, Nov. 24th
L. T. Cunningham.

Springfield, Mass. (Bethel)....evenings, Dec. 3d, 4th and 5th.
Philadelphia, Pa. (as Bro. Wilfong may arrange) Sunday, Dec. 8th, and through the month
A. Simpson.

La Crosse, Wis. (corner of Main and South Streets) Sunday, Dec. 1st, and onward every two weeks.
John Brown.

Woodstock, N. H........Sunday Nov. 24th
Holderness, N. H. (Brick school-house) evening, Nov. 30th, and over Sunday, Dec. 1st.
Holderness, N. H. (True school-house)..Sun., Dec. 8th
Campton, N. H. (Bump school-house) Sun., Dec. 15th
Woodstock, N. H........Sunday, Dec. 22nd
East Landaff, N. H........Sunday, Dec. 29th
Geo. H. Wallace.

Freehold, N. Y........Sabbath, Dec. 1st
Albany, N. Y........Sabbath, Dec. 8th
Springfield, Mass........Friday evening, Dec 13th
Westboro, Mass........Sabbath, Dec. 15th
G. W. Burnham.

Natick, Mass........Sabbath, Nov. 24th
Gloucester, Mass........Sabbath, Dec. 15th
J. T. Dixon.

Mexico, Me........Sunday, Nov. 24th
E. M. Haggett.

Addison, Vt........Thanksgiving day, Nov. 28th and over the following Sabbath. D. T. Taylor.

Hallowell, Me........Sunday, Nov. 24th
Wm. Doughty.

North Adams, Mass........Nov. 22d to the 26th
C. W. Baker.

Stoneham, Mass........Sunday, Nov. 24th
S. S. Mooney.

East Concord, N. H........Sunday, Nov. 24th
Belmont, N. H........Sunday, Dec. 1st
Canterbury, N. H. (Emery school-house) Sunday, Dec. 8th.
Loudon Ridge, N. H........Sunday, Dec. 15th
T. E. Lang, Jr.

Natick, Mass........Sunday, Jan. 19th
D. M. Leavitt.

Belgrade Mills, Me. (where Bro. Golder may appoint) evening, Nov. 23d, and over the Sabbath Nov. 24th.
Thomas Hines.

Putnam, Ct........Sunday, Nov. 24th and over Sunday, Dec. 1st. J. W. Bridge.

Warehousepoint, Ct........Sunday, Nov. 24th
I. B. Potter.

Hartford, Ct........Nov. 22nd
Plainville........Nov. 23d and 24th
Cheshire Street........Nov. 25th
Southington........Nov. 26th
Bristol........Nov. 27th and 28th
New Britain........Nov. 29th
Scitico........Nov. 30th and Dec. 1st
Springfield (Franklin Hall)........Dec. 2d
Worcester, Mass........Dec. 3d
Greene, R. I........Dec. 4th
Ellen L. Crumb.

As Sr. Crumb is a stranger in most of these places, will some one meet her at the trains?

Washington, D. C. (Council Chamber, City Hall) protracted meetings two weeks, commencing Sunday, Dec. 8th. H. K. Flagg.

Craig's Mills........Sunday, Nov. 24th
J. T. Jordan.

Quincy Hall, 127 Lacock Street, Alleghany, Pa., every Sunday morning and evening. G. W. Stetson.

Dorchester, N. H. (Town House)....Sab., Nov. 24th
D. Eastman.

Woodstock Valley, Ct........Sunday, Nov. 24th
P. S. Butler.

Bonny Eagle, Me........evenings, Nov. 26th and 27th
Hollis Centre, Me........evenings, Nov. 28th and 29th
East Rochester, N. H........Sunday, Dec. 1st
Rochester........evening, Dec. 2d
Dover........evening, Dec. 3d
Wakefield, Mass........evening, Dec. 4th
Boston (Branch Chapel)........evening, Dec. 5th
East Boston........evening, Dec. 6th
Natick, Mass........Sunday, Dec. 8th
Geo. A. Streeter.

West Lebanon (as Bro. A. P. Watson may arrange) Saturday evening, Nov. 23d.
East Rochester, N. H........Sunday, Nov. 24th
Kennebunkport, Me........Sunday, Dec. 1st
Steep Falls, Me........Sunday, Dec. 8th
West Parsonsfield, Me........Sunday, Dec. 15th
Steep Falls, Me........Sunday, Dec. 22d
Chas. H. Sweet.

Newark, N. J........Sunday, Dec. 1st
A. A. Phelps.

Cushing, Me........Sunday, Nov. 24th
St. George, Me., Tuesday evening, Nov. 26th, and through the week as the brethren may appoint.
H. S. Mitchell.

Piermont, N. H........Sunday, Nov. 24th
Daniel D. Page.

Holden, Mass........Sunday, Nov. 24th
C. E. Barnes.

Barnstead, N. H. (Clarktown)......Sunday, Nov. 24th
New Durham Ridge.....Tuesday evening, Nov. 26th and onward as the Lord may direct.
A. S. Williams.

West Lebanon (where A. P. Watson appoints) evenings, Nov. 27th and 28th.
Rochester........Sunday, Dec. 1st
Newcastle........Sundays, Dec. 8th and 15th
E. S. Moulton.

Beaver, Beaver Co., Pa........Sunday, Nov. 24th
Ogle, Butler Co., " evenings, Nov. 25th and 26th
Muney, Lycoming Co., evenings, Nov. 28th and 29th
Quaker Hill, " " 2.30 P. M., Nov. 30th, and at 11 A. M., Sunday, Dec. 1st.
Warrensville........Sunday evening, Dec. 1st
And to answer questions given by Eld. Krouse and J. R. Stead (Methodists) Dec. 2d—4d.
Canton, Bradford Co., Pa........Dec. 4th—6th
Chase's Mills, Tioga Co........Dec. 7th—8th
East Troy, Bradford Co........Dec. 9th—10th
South Creek, " "........Dec. 11th
John T. Ongley.

Keene, N. H........Sunday, Nov 24th
Winchendon, Mass., New Boston....Sunday, Dec. 1st
North Rutland, Mass........Sunday, Dec. 8th
Winchendon, Mass., New Boston..Sunday, Dec. 15th
Clinton, Mass........Sunday, Dec. 22d
Geo. A. Cole.

Bridgeport, Ct........Sunday, Nov. 24th
Mrs. E. A. Warren.

Meetings are held in Good Templar's Hall Sundays. Evenings during the week in the Advent Chapel.

Wentworth Village, N. H., evenings, Dec. 2d and 3d
Warren Summit, N. H........evening, Dec. 4th and over Sunday.
Haverhill Centre, N. H........evening, Dec. 9th
Groton, Vt. (Town House) Tuesday evening, Dec. 10th
West Groton, Vt........evening, Dec. 11th and over Sunday.
Warren Village, N. H........evening, Dec. 17th and over Sunday. D. Eastman.
John H. Evans.

Caswell Borough, P. Q........Sunday, Nov. 24th
Frit's Bay, Stanstead, P. Q., evenings, Nov. 26th and 27th.
Lake Bridge, Newport, Vt........evening, Nov. 28th
Patten, P. Q. (Chapel)........Sunday, Dec. 1st
Sutton, P. Q. (where Bro. Blanchard may arrange) Sunday, Dec. 8th. U. G. Ladd.

Barnston P. Q. (Way's Mills)......Sunday, Nov. 24th
Barford, P. Q. (where Bro. Cushing may appoint) Sunday, Dec. 1st.
Melbourne Village, P. Q. (where Bro. Gilman may appoint) Sunday, Dec. 8th.
Danville, P. Q. (by request of Bro. J. Porter) Sunday, Dec. 15th.
Caswell Borough, P. Q........Sunday, Dec. 22d
F. M. Drake.

Glenmere (near Lynn)........Sunday, Dec. 1st
W. N. Pile.

Barkhampstead, Ct. (school-house near Bro. Harry Moses') Sunday, Dec. 1st, and evenings following.
Thomaston, Ct. (about one mile west of the depot, at Bro. and Sr. Potter's) Sunday, Dec. 8th.
Lovely Street, Ct........Sunday, Dec. 15th
S. Woodruff.

Dorchester, N. H. (Town House)....evening, Nov. 23d and onward as the Lord may direct.
Geo. W. Brown.
John H. Evans.

Watson, N. Y. (Grove District) at 10½ A. M. and 7 P. M., Sunday, Nov. 24th. Baptism at the close of the forenoon service.
Fish Creek Landing, N. Y........evening, Nov. 29th
Verona, N. Y. (Lock school-house) evening, Nov. 30th
Higginsville, N. Y........Sunday evening, Dec. 1st
North Victory, N. Y........evening, Dec. 3d
Meetings will continue as long as it seems to be duty. C. H. Williams.

Guilford, Ct........Sunday, Nov. 24th
New Britain, Ct........Sunday, Dec. 1st
Collinsville, Ct........Sunday, Dec. 8th
Meriden, Ct........Sunday, Dec. 15th
New York City (Cooper Institute)..Sunday, Dec. 22d
Westfield, Mass........Sunday, Dec. 29th
If these conflict, please notify me at West Haven, Ct. Z. D. Baird.

Marblehead, Mass........Sunday, Nov. 24th
T. T. Farrell.

Marblehead, Mass........Sabbaths, Dec. 1st and 8th
T. M. Preble.

Rye, N. H........Sunday, Nov. 24th
Will some one meet me at Greenland station?
C. K. Parsons.

Clinton, Mass........Sunday, Dec. 1st
Geo. W. Sederquest.

Alton, N. H........Sunday, Dec. 1st
W. M. Harmon.

Clinton, Mass........Sunday, Dec. 8th
S. S. Brewer.

Melvin Village........Sunday, Dec. 1st
Wolfborough Bridge (Christian Church) Sun., Dec. 8th
T. W. Piper.

Rochester Village, N. H........Sunday, Nov. 24th
South Rochester (Chapel)........Sunday, Dec. 1st
J. L. Chute.

Collinsville, Ct........Sunday, Nov. 24th
Wm. J. Ripley.

Fisherville, N. H. (at Bro. Waldron's) Saturday evening, Nov. 30th.
Boscawen, N. H. (Gulf school-house) Sabbath, Dec. 1st
Simeon Rony.

West Deerfield, N. H........Sunday, Nov. 24th
Ordinance of baptism in the afternoon.
West Canterbury, N. H., Saturday evening, Nov. 30th and over Sunday, Dec. 1st. Baptism at noon.
Enoch Morrill.

Lawrence, Mass.
A. Ross........Sunday, Nov. 24th
M. Durfee........Sundays, Dec. 1st and 8th
Dr. A. M. Higgins........Sunday, Dec. 17th

Lowell, Mass.
H. F. Carpenter........Sunday, Nov. 24th
M. Batchelor........Sunday, Dec. 1st
Dr. A. M. Higgins........Sunday, Dec 8th
Joseph Harvey........Sunday, Dec. 15th
C. Goodrich........Sunday, Dec. 22d
B. S. Emery........Sunday, Dec. 29th

Lynn, Mass.
M. Batchelor........Sunday, Nov. 24th
W. H. Mitchell........Sundays, Dec. 1st and 8th
J. Couch........Sunday, Dec. 15th
E. Owen........Sunday, Dec. 29th

Worcester, Mass.
H. L. Hastings........Sunday, Nov. 24th

Haverhill, Mass. (New Hall.)
Joseph W. White........Sunday, Nov. 24th
D. M. Leavitt........Sunday, Dec. 1st

Manchester, N. H.
D. M. Leavitt........Sunday, Nov. 24th
A. Ross........Sunday, Dec. 1st

Portsmouth, N. H.
Hiram Munger........Sunday, Nov 24th
J. T. Dixon........Sundays, Dec. 1st and 8th
E. Owen........Sunday, Dec. 22nd
G. W. Burnham........Sunday, Dec. 29th

Seabrook, N. H.
T. W. Piper........Sunday, Nov. 24th
Joseph Pinkham........Sunday, Dec. 1st
E. S. Moulton........Sundays, Dec. 22d and 29th

Great Falls, N. H. (Franklin Hall.)
C. S. Shattuck........Sunday, Nov. 24th

Rye, N. H.
Wm. W. Sutherland........Sunday, Dec. 8th

Exeter, N. H.
C. S. Shattuck........Sunday, Nov. 24th
Dr. A. M. Higgins........Sunday, Dec. 1st
W. M. Harmon........Sunday, Dec. 8th

Hampton, N. H.
Wm. Sutherland........Sunday, Nov. 24th
D. F. Leavitt........Sunday, Dec. 1st

South Rochester, N. H. (Chapel.)
J. G. Smith........Sunday, Nov. 24th

Biddeford, Me.
Geo. A. Streeter........Sunday, Nov. 24th
Wm. C. Stewart........Sunday, Dec. 1st
A. Ross........Sundays, Dec. 8th and 15th
D. M. Leavitt........Sunday, Dec. 22d
Anna E. Smith......Sundays, Dec. 29th and Jan. 5th

Portland, Me. (Union Hall.)
C. Goodrich........Sabbath, Nov. 24th
L. Boutell........Sabbath, Dec. 1st
W. C. Stewart........Sabbath, Dec 8th
T. L. Churchill........Sabbath, Dec. 15th

South Berwick, Me. (Great Works.)
H. G. Derbourn........Sunday, Nov. 24th
J. Bickford........Sunday, Dec. 1st
Joseph W. White........Sunday, Dec. 8th

Scitico, Ct.
E. L. Crumb........Sunday, Dec. 1st

Plainville, Ct.
Seth Woodruff........Sunday, Nov. 24th
A. Elliot........Sunday, Dec. 8th

The Church in Pleasant Valley, Ct., is to be supplied with preaching once in two weeks for one year, and preachers will please correspond with E. M. Ripley, Cor. Sec. O. Jones, for the Church.

ADDRESS.

The Address of the President of the Adv. Chris. Pub. Society—Elder J. Couch—delivered before the Adv. Chris. Association, at its late annual meeting, and published in pamphlet form, by vote of the Association, is now ready. Friends desiring one or more copies of this excellent Address, will please order, enclosing stamps, to pay postage on those sent. Ag't.

Business.

Notes to Correspondents.

☞ We cannot discontinue or send your orders, unless you give us the POST OFFICE and STATE in PLAIN LETTERS.

☞ ALLEN DAMON'S P. O. address will hereafter be Portsmouth, N. H., until further notice.

☞ Money Letters.

☞ This week, and onward, we purpose to publish a list of all letters containing money for the *Crisis*, forwarded by those who send for *other* parties. Those who send money for *themselves* to pay for the *Crisis*, will find the date to which their money pays on the colored slip of paper attached to the *Crisis*. If the date is not changed within three weeks after sending the money, write immediately. The receipts for books and tracts will be acknowledged as usual. When *all* the books and tracts ordered at any one time are not received, look at the "Notes to Correspondents" for the reason. Ag't.

Names of Persons sending Money for Others.—G Duncan, O R Hulls, O W Kimball, P S Butler, H A Way, J L Campbell, C Demen, B W Davis, J Mitt, R S Foster, M Becker, B Benton, P Brooks, W Plummer, T E Hedrick $12, Geo E Whipple, S L Manley, K Scarborough, M W Corliss.

Cash Received for Books and Tracts.—H W Norville 60c, M E Weeks $6.00, A B Magruder $1.09, Mrs K Hayes 20c, H A Way $3.22, T W Richards $1.50, R S Foster 10c, J H Evans $2.25, J Taylor 25c, R K Ladd $3.50, H Murphy 20c, A P Bump $1.10, D K Barrett Jr. 50c, E M Young 5c, S Prosser $2.00, C DeLong $1.50, E Converse $6.75, A J Young $3.50, Geo. E Whipple $1.00, Eld R H Scott 75c, Geo Tilley $1.00, M R Miles $1.15, M W Corliss $10.00, J Wilcox $2.00.

Books and Tracts Sent.—By mail—G W Adams, W W Fay, T W Richards, H A Way (3 pack), B W Davis, R S Foster, J F Campbell, J Taylor, H Murphy, J F Marquard (3 pack), E Converse (3 pack), A J Young, A B Magruder, Etta M Young, A P Bump, D K Barrett, S Prosser, Eld. R H Scott, C DeLong, H W Norville, A B Saunders, J Wilcox, Geo. Tilley, M R Miles, J A Watt, Mrs K Hayes.
By Express—W L Himes, P C Marsh, M E Weeks.

Articles Received.—G J Slayton, A E Bennett, H P Bradley, G Duncan, J A Libby, I C Wellcome, A A Phelps, J Merriam, Jr., J A Cleaveland, N D Babcock, C A Hall, J Root, J Wendell, A N Bump, D W Davis, W A Fenn, B C Crabtree, H Munger, W H Cain, L M Chaffee, E J Fletcher, M A Scovill, A P Moore, M W Lutz, W E Brown, B Mathewson, H H Hall, C A Blake, J Gay, F Burr, L B Weaver, W Sheldon.

THE DIVINE LOVE.

O patient God, whom men forsake,
All kind, all gracious as thou art,
How soon our faithlessness would break
A human heart!

How vast must be the love so strong,
Its yearning, oh how fathomless,
That sin prolonged should yet prolong
Thy tenderness!

Though we may slight that love with doubt,
Thy paths of sweet commandment spurn,
Thou wilt in no wise cast him out
Who would return!

The uttermost thy love doth reach;
And oh, the pathos of its cry,
All humbled to our human speech—
"Why will ye die!"

Why not Thy wide compassion more
Than even all the powers of sin,
These feet would never find thy door,
And enter in.

We see thee as the suffering Christ,
With cross and passion bowed down!
Earth's meanest things for thee sufficed,
And sorrow's crown,

If only famished souls might flee
Life's husks for love's eternal feast,
And all might dwell in bliss with thee—
The very least!

"Lord, we repent!" "Lord, we believe!"
And thou acceptest even this?
And faithless wanderers will receive
With heavenly kiss?

O Love! we sink from thine embrace,
Thy feet to kiss forevermore!
The humblest is the fittest place
When souls adore!

—*Harriet McEwen Kimball.*

LETTER FROM ENGLAND.

(*From our English Correspondent.*)

LECTURES.

Yesternight was the last of a week of Lectures delivered in Weymouth, on Prophecy. "Satan hindered" on one evening, and on the others we proved that the citadels of error and prejudice, if not impregnable, are very solid and adamantine in this country. As we see such a torrent of people pouring on in sin and ignorance of the day of God and the death eternal, our hearts are bowed down with sorrow. The "spirit of hearing the word of the Lord" has almost departed from the people; and it is only by the greatest and most persistent efforts that outsiders can be reached and be persuaded to listen to God's truth. Though we were the bearers of such important and momentous messages as those published in your last, yet the meetings were very thinly attended, so that sometimes, instead of preaching, it would have been more consonant with our feelings to have gone out and wept. Yet, spite of all appearances and discouragements, we keep up good hope concerning some, and believe the word spoken will not be completely lost on those who heard.

The best of attention was paid by the audience, though small; and we trust, if no converts were made, some saints were socketed more deeply into Christ, righteousness, and truth. Thus the work of God is forwarded. A deep, carnal security has grown upon the people. "Because sentence against an evil work is not executed speedily, therefore the hearts of the children of men are fully set in them to do evil." Added to this, an alarming self-complaceney rules supreme in the country, and professors drug themselves into an easy, dreamy Christianity—a mere spiritless, powerless form, without the unction from on high.

The former unsecularity of the Church is now become flabbiness; its ancient manhood is exchanged for superstitious idiocy and servility. The fable potions dealt out to it Sunday after Sunday by Divinity Doctors, act as an opiate on its inherent power, and soothe and lull—I fear to say it—to damnation! I cannot but "stand in doubt" of many, though God forbid we should be censorious. We are inclined to endorse the conclusions of Father Ignatius, as uttered in the large Music Hall at Brighton on Sunday last, although we have no faith in the work of that celebrity. From a report of that lecture, we glean the following as the deductions of an observant and independent man:—

"The Rev. father came to the 'Unrealities of 19th Century Christianity.' Describing the effects of Christianity on the early converts, in leading them to sacrifice to the cause of Christ, he asked whether such Christianity gave the faintest outline of Brighton Christianity at the present time. He had not far to go to prove that it did not, and repudiating any wish to be personal, alluded to the fact of several persons having just left the room, as a proof of the shallow interest they took in religious matters. The world had patronized Christianity and conformed to its own views. Young men of the present day were denounced as the most miserable moral cowards, who joined in the corruptions which prevailed in modern society, because they were afraid of the ridicule and contempt of their companions. In proof of the moral degeneracy of the time, significant allusions were made to 'little law proceedings,' and the ugly tales which sometimes found their way into the papers. . . . With regard to the religious view of the question, he said that the majority of Christians in Brighton are humbugs—people who pretend to be what they are not. . . . He said that Christianity, which is the established religion of England, is established 'humbugism.'"

These thoughts were addressed to two thousand five hundred people; and surely if there were no cause for them, father Ignatius would be the last to step boldly to the front and charge home upon Episcopalian and nonconformist alike their terrible degeneracy.

Yet we hope to "labor on at God's command," "in season, and out of season." We have thought if we cannot get the people out in any other way, if we could arrange a discussion with an advocate of perverted theology, we might get their ear for old orthodoxy, and their heart for Christ.

CAST DOWN, BUT NOT DESTROYED.

We have just had news from some of the little bodies of believers who live in "regions beyond," but who have "like precious faith" with ourselves. It is far from sunshine with them. They have much to endure. Many of them are like the man whom the "religious world" of Christ's day cast out for owning the Messiah they professed to love and wait for. Many of them are excommunicated for their "dangerous heresy," as flippant tongue express it. They write us it is with them the day of small and feeble things; but there is a note of joy with their mourning. The cry of a King is among them. They rejoice in the assurance—"The Lord of hosts is with us; the God of Jacob is our refuge." Only one word ought to be supplemented to this; it is, "Alleluia!"

CATHOLICITY.

The following is an advertisement cut from a stinging Catholic organ. I presume it is native, and a true specimen of Catholicity, so called:—

"NEW CHURCH, STOURBRIDGE.

For the love of God and our Blessed Lady, I still ask a trifle, if only a few postage stamps, for my Church. After seven years' struggling it is now, thank God, opened; but there is a heavy debt upon it, which cramps and cripples us. To assist me in paying off this debt, I still therefore solicit a helping hand,—a donation, a contribution in any way, a laid-aside gold ring, a watch-chain, a bracelet, a locket, an article for my next Bazaar, anything. On my part, I promise most faithfully to all benefactors a priest's best return—two Masses every week and a Daily Remembrance so long as God spares me to stand at his altar. WALTER KEEN.

Catholic Church, Stourbridge."

This is what I call "value for money received"!

ONE OF MANY.

In this day of wickedness and adulterations, merchants and store-keepers are just as faithful to adulterate their wares as the ministry are to deal out "mixtures" from the pulpit. I commend the following as a sign of the business honesty of the day, auguring the looked-for time when man with man shall be scrupulously just, in a fabled millennium:—

"TEA IN SCOTLAND.—The chances of getting a cup of good tea in Glasgow may be calculated to a fraction. They are as six to twenty-one. Out of twenty-seven samples of black tea analyzed for a local paper, six alone were genuine, while twenty were more or less adulterated. There remained only one sample more, and that valuable packet was found not to contain a single leaf which ever grew upon a tea tree."

DIARIES.

Perhaps I am now "sending coals to Newcastle," as the phrase goes; but I consider the following too good for your readers to lose. It has not appeared in your widely distributed weekly; and I am sure it is so true and just, and a trifle sarcastic also, that the parties concerned cannot find fault with its tale. It may make them wince, however; but if this wincing results in shame and reformation, no one will be sorry for the *expose*, where some may be positively benefited.

"The late appearance in the *Congregationalist* of one or two 'ministerial diaries,' has called forth several rejoinders, one of which, from the *Tribune*, we produce below, which will be read with a smile more than with a smart.

"New England clergymen are comparing accounts of a week's labor, both of the sort they are willing to consider light and heavy work. One pastor, among the duties of an easy week, carefully enumerates visits to his mother, and the hours passed in reading to his wife, also the evenings he took tea out, and the concert he enjoyed. Is the inference from this that other men ought to look on reading to their wives and visiting their mothers—possibly also their mothers-in-law—as a sacred obligation, or that clergymen find these rather crosses to be borne, than pleasures to be indulged in? This by the way: Among the more arduous tasks were writing seven letters in one day, and attending a minister's meeting of two hours. Duty of a heavier sort performed by 'the incumbent of a small country parish in New Hampshire,' may be summed up in four letters written in one week, the first in German to a Berlin professor asking for the loan of a Hebrew grammar, twelve calls, made mostly in the evening, one sermon written, five weekly papers read, beside divers readings in German for 'my article on Galilee, on which I have been at work more or less for a year,' and a half hour of writing 'Hebrew on my blackboard,' with Father Lacordaire in French, and an afternoon in Syriac. The philological demands of country parishes in New Hampshire are extensive.

But the question occurs in reading these diaries—Is it manly to parade the ministry as an example of labor? Compared with the daily work of any thriving merchant who receives and answers twenty to fifty letters a day on an average the year through, and who does not count newspaper reading as part of his labors exactly, the record does not seem very heavy. Most editors on daily journals write every twenty-four hours as much matter as would amount to a weekly discourse, and that showing as much wear of brains as many of the sermons the public listen to every Sunday. Perhaps the preparation of statistics, or collection of facts for a 'leading editorial' is as real hard work as making 'notes on the word *hevel* translated vanity.' Indeed, looking at the earnestness and effort which business men put into their concerns, and the anxiety they endure, ordinary clerical routine, by the showing of those who follow it, is a mere trifle. The cry of ministerial overwork rises from the bodily and spiritual feebleness induced by a sanctified neglect of every rule that is necessary to health, together with the enforced adoption of an unnatural tone of feeling—that gravity which is still considered the chief christian virtue by many good people."

THE OPPOSITION.

Some time ago, just as the truth was beginning to take root in many minds, there came out a work in England to crush it in the birth. The name of that work was—"The Religious Tendencies of the Times." The author seemed to understand all about the "newly-revived but oft-exploded heresy" of the final extinction of the wicked. But, strange to say, although said to be often exploded, it was whole enough to cause him to make another attempt to shatter it. We need scarcely say there was plenty of fizz in the work in question, but it did nothing. Its merits were spread all over the country. But looking at a copy, we found it a polemic fight with men of straw. Positions were misrepresented, arguments were falsified, views were distorted, and then an analysis was made of the faiths thus tampered with.

The name of the author was Mr. James Grant. And now this champion for orthodoxy has set himself the task to edit a paper, to keep up his reputation as a redoubtable warrior for heathen orthodoxy, such as the immortality of the soul, transmigration of spirits from clay houses to celestial ones, and all the long catalogue of errors that pluck from the gospel its distinctiveness and glory, till a scholarly Hindoo could see little difference between Brahminism and Christianity. The *Rock* thus notices the sheet referred to:

"The first number of Mr. James Grant's new paper has been issued. The introductory address states that—'All those great central truths which constitute the glory of the gospel, and which God has in every age honored and blessed, are either openly denied and assailed, or habitually ignored in most of the pulpits of our land,' and that 'the bulk of the religious press comes no less under the same condemnation.'"

If Mr. Grant has any strength of mind to spare, we could point out to him a better use for his abilities.

A DRUNKARD'S CHILD.

The following is as touching a story of a drunkard's child as can be read. Knowing that many supporters of the *Crisis* are interested in the drinking reform, we think they might like to read it:—

"On the 24th ult. a sprightly little girl, aged ten years, who had been noticed sitting modestly on a back bench in the Jefferson Market Police Court during the discharge of the watch, stepped up to the bench when the rush of business was over, and bashfully told the judge that her mother had been arrested the previous evening for being intoxicated on Seventh Avenue. The family, consisting of herself and little brother, aged eight, and her father and mother, reside in a tenement house in West Thirty-first street. She and her little brother support the father and mother, who are both drunkards. The little boy makes pen-wipers, which she sells in the evenings. She wanted to get her mother out and had no money. All she had was a pen-wiper, which she presented to the urbane justice, who listened attentively to her artless and sorrowful story. He took the wiper and directed the clerk to make out a discharge for the woman. He then gave the little girl a bank note, telling her to buy something for herself and brother, but not to give it to her father or mother lest they should procure liquor with it. With gratitude and joy beaming from her eyes she thanked the kind-hearted magistrate and promised to bring him some pen-wipers; then taking the hand of her unfortunate parent she led her out of the court room."

ITALY.—The Congregation of the *Index Expurgatorius* has published a decree mentioning twenty-one literary works which are henceforth prohibited.

THE GREAT FIRE IN BOSTON.

We take the following from the different daily papers of our desolated city:—

ORIGIN OF THE FIRE AND ITS SPREAD.

At quarter past seven o'clock on Saturday evening the alarm was first sounded from Box 52, corner of Lincoln and Bedford streets. The fire had been discovered in the large five story granite building on the corner of Summer and Kingston streets, which was surmounted by a wooden building called a mansard roof, and that a very high one, which overtopped all other edifices in the vicinity. This store was numbered 87, 89 and 91 Summer street. It ran along Kingston street about one hundred feet. The lower floor and the basement were occupied by Messrs. Tebbetts, Baldwin & Davis, wholesale dry-goods dealers; the second and third stories by A. K. Young, corset and hoop-skirt maker.

It was in the engine room of this building that the fire began. The open fall way or elevator served as a chimney. Before the fire was discovered the flames were rushing up the elevator with tremendous power, and in ten minutes the fire was not only in every story, but the lofty tinder-box on the top of edifice was a roaring mass of flame.

The engines were promptly on the spot, but the roof was so high up that it could not be reached. The heat radiated from the burning building was intense, and especially from the roof. From cellar to roof it was a mass of flames.

Then the disadvantage of mansard roofs on such an occasion, began to be manifested. The buildings across Kingston street on one hand and across Summer on the other, caught from the heat. The window casings and the French roofs got on fire, and these roofs, like the first, being of light material and high up beyond the reach of the water, were soon masses of flames. The heat caused a strong current of air to spring up, and the flames lay down across the streets in every direction, and skipped like things of life over other mansard roofs.

Before this the firemen in the streets in front of the first building that caught had been terribly annoyed by the heat. Only a few could stand it, and they only by the fact that another fireman lay in the gutter, with a hand hose showering them continually with water. When the other corner of Kingston street had caught, and was burning, and when the fire had gone at right angles the other way across Summer street, and the great square formed by Summer street, Otis street and Winthrop square was in flames, being Nos. 56, 68, 70 and 72 Summer street.

To live in the streets now seemed impossible, and yet the firemen, behind barricades, pressed boldly forward, and held their position until the whole block was in flames, a hot-bed of destruction, beyond all human control, radiating the heat of ten thousand furnaces in every direction. The French roofs of the next northerly structures, forming the rest of the square, viz., Winthrop block, the magnificent granite structure owned by J. M. Beebe, and the finest block of stores in the city, were soon burning like kindling wood. Here Haughton, Perkins, Wood & Co., had $800,000 worth of goods, and Anderson, Heath & Co. had dress goods worth $1,000 000. The fire ran around the eaves, descended to the next story, and within fifteen minutes was coming down the broad stairway like a stream of molten lava. A burning board was carried across Devonshire street, lodging in the window opposite Anderson, Heath & Co.'s, and the block was soon in flames.

From Winthrop square, down which the fire came in a wedge-shaped column, the fire advanced steadily forward, spreading to the right and the left. Half an hour from the bursting out of the flames in Beebe's buildings it had spread on the one side to Franklin street, and on the other to Federal street. The advance toward the water was very rapid, and within two hours the line reached all the way from Franklin street to the Boston, Hartford and Erie depot at the foot of Summer street, just in the range of the wind blowing from the Beebe building. The further progress of the flames was eastward and northward toward Fort Hill and State street, and westward toward Washington street, where high buildings, with mansard roofs, facilitated their progress, and defied the stoutest efforts of the firemen. Hour by hour the flames fought their way, beating back the lines of men who stubbornly resisted their progress. That the firemen worked well and bravely is not questioned—whether they were skilfully directed is a proper subject for official investigation.

THE CONFLAGRATION RENEWED.

At midnight last night, three and then another, making four alarms, were rung out from Box 42, summoning the department again to the scene of the fire. The gas from the supply pipes in the stores of W. B. Storms & Co. and R. S. Stearns & Co., at the upper and southerly end of Summer street, having been running for hours, suddenly exploded, knocking out into the street the entire front wall of the building, and setting the premises again on fire. From Storms' establishment the flames speedily communicated to the extensive building on the corner of Summer and Washington streets, occupied on the ground floor by Messrs. Shreve, Crump & Low, jewellers and dealers in elegant gas fixtures. The upper stories were occupied by Wheeler & Wilson, sewing machine warerooms; Lowell & Brett, engravers, and by two or three custom tailors.

Their efforts to stay the progress of the devouring element were unavailing, and in less than half an hour the magnificent block on the corner of Summer and Washington streets, in the windows of which thousands have feasted their eyes on displays of rare jewelry and articles of vertu, was to be fated. The Park House was close to the rear of the burning building, while Jordan, Marsh & Co.'s retail store, an immense structure, stood only forty feet distant from the hottest of the fire. Just at this point the efforts of the firemen seemed to be concentrated. Fortunately there were a score of steamers that could be drawn from other points. The range of three story brick buildings, lately occupied by Jordan & Marsh, but within a few days taken possession of by Crosby & Morse, who were to throw the whole into a grand store in connection with their Washington street establishment, took fire and were very soon in flames. All the people occupying buildings on Avon street were promptly ordered by the firemen and police first to extinguish the gas, and then to vacate their houses as soon as possible, as explosions similar to the one in Summer street and elsewhere were likely to occur. At this time the flames from the rear of the burning buildings were breaking over the Park House in Central Court, and threatening to communicate with the immense building of Jordan, Marsh & Co. The scene beggars description. Men, women and children were fleeing in every direction, half frantic with fright, and looking only for personal safety. The Adams House proved itself a house of refuge for many who were destitute. Mrs. Martha Woodson and her aged mother occupied a room in the second story of the Shreve, Crump & Low building. They were awakened by the explosion, and the daughter, in her bewilderment, jumped to the sidewalk, receiving severe bruises and burns. Her mother perished in the flames. Further down Summer street a woman appeared at a fourth-story window with an infant in her arms, and made preparations to jump. Fortunately she was rescued from her perilous position. The occurrence of this explosion necessitated the shutting off of the gas throughout the city, and, for a time, Boston was left in darkness. The telegraph offices are shut up, and candles were in general use everywhere.—*11th inst.*

The News Elsewhere.

SYMPATHETIC WORDS FROM LONDON.

London, Nov. 11.—The news of the terrible fire in Boston has caused general consternation in this city. A deep feeling of sympathy is expressed by all classes. Relief committees are being rapidly formed in this as well as other cities for the purpose of sending substantial assistance to the sufferers. A meeting will also be held this evening, when resolutions expressive of the sympathy of the English people with the people of Boston in their calamity will be adopted. The afternoon papers generally write in sympathy with America in her affliction, following so closely upon the Chicago disaster last year. They express the belief, however, that Boston will not succumb to the calamity, but again rise to her former position as one of her grandest cities of the Union.

At New York.

NEW YORK, Nov. 11.—A meeting was held at the Chamber of Commerce at noon today, to express sympathy with the sufferers by the Boston fire, Hon. William E. Dodge, president. Resolutions were introduced and adopted, resolving, that it becomes this mercantile community promptly to tender to merchants of Boston and to all the sufferers, expression of our deep and hearty sympathy, and to proffer such generous measures of relief as circumstances of case and urgencies of time demand; also resolving that committees be appointed to consider measures for these purposes. A committee of ten was appointed, the president of the chamber being chairman of committee. Several speeches were made. Mr. Law moved a preamble and resolution, referring to the danger of Mansard roofs, and proposing that a committee of the chamber be appointed to visit fire insurances, and recommend measures to be taken to secure the early establishment of a board of engineers, who shall be authorized, in case of fire, to enter upon and blow up any building when fire shall have passed beyond the control of the fire department.

At Washington.

WASHINGTON, D. C., Nov. 11.—The Secretary of the Treasury this morning received a telegram from the President of the Merchants Bank of Boston, saying that there is no reason for a panic. The banks stand firm. The loss is large, but falls upon persons who are generally able to stand it. Another telegram to the Secretary, from New York, says the disposition to create a panic is abated.

Chicago.

At a meeting in Chicago on Monday, Mayor Medill presiding, speeches of sympathy were made, and $100,000 was donated for the relief of the sufferers. Robert Laird Collyer, N. K. Fairbanks, and Dr. H. V. Johnson were appointed a committee to convey the money to Boston, and started Monday evening.

The *Times* calls upon merchants owing notes in Boston, to pay at once without waiting for them to come due.

The following from the Chicago Typographical Union has been received by the President of the Boston Union: "Five hundred dollars ready for you. How shall we send it?"

The following speaks for itself:—

"AMERICAN LECTURE BUREAU,
114 Washington street.

To the Editors of the Boston Journal:—

I am instructed by James A. Froude to state that the proceeds, belonging to him, of his whole course of lectures in Boston will be given to the sufferers by the fire.

B. W. WILLIAMS.

Incidents, Items, etc.

CLEARING THE STREETS.

Laborers were at work Monday clearing the sidewalks and streets of the bricks and stone which came down with the falling walls, burying the horse railroad tracks in Washington, Summer, Kingston and Chauncey streets and the Union Freight Railroad in Broad street. Not many days will elapse before the street passenger cars can run on their accustomed routes, and platform cars brought down into the burnt district to remove the ruins.

A MILITARY CORDON AROUND THE BURNT DISTRICT.

The police and soldiers were posted at all the streets leading to and surrounding the burnt district, forming a complete cordon around the ruins.

Along the water front the great piles of coal burned brightly, emitting intense heat, to subdue which several tug-boats, including the Argus, H. W. Workmen, and Guide, threw streams all day.

BOSTON IN DARKNESS.

The terrible glare of Saturday evening can never be forgotten while those live who saw it. Last night (Nov. 12th), Boston presented a picture, the inky blackness of which will ever be associated with the brilliancy of the conflagration. The gas throughout the city was turned off, the moon was obscured by clouds, and the only light for the two hundred and fifty thousand of people were the primitive candles and the later-day lamps. The scenes all over the city were curiously picturesque. Many citizens illuminated with campaign lanterns; the theatres, lecture rooms, libraries and lyceum halls, and a great number of stores usually open evenings were closed, and the dim light over the burnt district was the brightest of the night. As a matter of course there were but few promenaders on the streets.

GUNPOWDER.

When the fire threatened State street, Gen. Benham counseled the blowing up of different buildings on Kilby street, and also the destruction of buildings above and below the old Post Office building, but this was not done. At another time, under charge of the fire authorities and citizens' detail, the Post Office itself was mined with the intention of causing its destruction, but this plan was not carried out, as the onward march of the flames was checked.

A large amount of powder was used in the various operations in Milk, Water, Congress, Lindall and Kilby streets. At least one hundred pounds of powder were used in each building, and sometimes two hundred pounds, three hundred and even a greater amount was brought into requisition. Most of the powder was brought from the Navy Yard and other United States depositories or from the powder boat in the harbor. General Benham also ordered up two tons of the material from Fort Independence, and it was brought up on the Engineer's steamer "Tourist" and landed at Central wharf.

Leaves of check-books and ledgers were picked up at East Weymouth during the fire.

Shipmasters, who arrived Monday, report that they saw the light of the fire ninety miles off.

The fragments of burned paper from the fire were carried a long distance in a southeasterly direction, the course the wind was blowing at the time. A gentleman from North Weymouth says that fragments of burning paper fell in that vicinity like snow flakes. Among the pieces of paper, checks, etc., gathered in his yard was a portion of the page of a ledger from No. 56 Franklin street, and he thus learned the exact location of the fire.

One gentleman who met a friend Monday afternoon, wrung his hand and said, as his voice choked with emotion, "Yesterday at this time I was worth $20,000. Now I have not money enough to pay a grocery bill."

The Coliseum has been opened for the reception of goods removed from places of danger.

It appears that the work of rebuilding the burnt district has actually begun—not on a large scale, of course, but enough to say that a beginning has been made.

The first official aid tendered to Boston was from distant Chicago. Her people gratefully remembered the generosity of Boston at the time of their own great calamity.

As soon as the Old South Church can be fixed up, the Post office will be moved to that place.

Insurance.

As nearly as can be ascertained, the distant insurance offices that have risks in Boston, are instructing their agents to settle in full. Philadelphia, Hartford, Western Massachusetts and Eastern offices are especially prompt in these notifications, and if there are any failures among New York offices, they will be very exceptional instances.

Capitalists are offering prompt relief to insurance companies in numerous instances. Meetings of directors are held in nearly every company, and the results of their consultations will be made known at an early hour.

Savings Banks.

The savings banks of Boston are all safe to-day. Their losses by the fire are very small indeed compared to their means.

It is a matter for congratulation that six of the seven Boston banks whose banking rooms were destroyed by fire, have entirely escaped injury except the loss of office furniture.

The New Post Office.

The damage to this building is confined to the exterior walls on Water and Milk streets. The front on Devonshire street is intact. Mr. G. J. F. Bryant has already received orders to recut the stone. The total loss will be about $50,000.

Mayor Gaston.

From Saturday evening up to this time Mayor Gaston has been at the City Hall, issuing orders and giving advice to the thousands who have thronged his office. One of his earliest acts was to send to Adjutant General Cunningham with a request for a military force to assist the police. Although greatly exhausted, he is still at his office, and intends to remain until all danger from the conflagration has passed, and the city is restored to order and safety.—*12th.*

Home Relief.

The Young Men's Christian Union rendered efficient and valuable aid to the laborers at the fire on Saturday night. Long tables were set in the front room, upon which were spread plentiful supplies of bread and butter, meats coffee, and other substantials, and to which all the firemen were made welcome. Not only this, but baskets of eatables were sent by messengers to those firemen who could not leave their posts to visit the rooms.

The chapel of Hollis street church was opened early Sunday morning for a similar purpose, and abundant stores of meat, bread soup and coffee were despatched to the firemen at their engines throughout the day. The Rev. Mr. Chaney, the pastor, substituted for the usual Sunday school lessons an assignment of each teacher and her assistants to a particular street, to collect cooked food for this purpose, and himself, with two boys and a handcart, went among the men at their posts and distributed the food thus gathered.

The Children's Mission, at 227 Tremont street, was promptly opened Sunday for the reception of children whose homes had been burned.

Jordan, Marsh & Co. donate $10,000 through Chief Damrell for the benefit of the firemen.

The Mayor read a communication from the town of Woburn, that the citizens had voted to dispense with the town celebration, and devote the funds to the aid of Boston.

The managers of the home for Little Wanderers give notice that they will furnish a home for one hundred children who may need temporary assistance.

The Mayor received a check from Blake Brothers & Co., at 28 State street, presenting the city with $10 000, to be added to the General Relief Fund.

The Lumber Dealers' Association held a meeting at the Lumber Exchange yesterday, and adopted resolutions tendering to all who wished to rebuild the stock of lumber now in possession of the association at such prices as have recently ruled in their respective establishments, and pledging themselves to stand firm against any advance in price, unless made by absolute necessity.

Any one having work of any kind for the sufferers can speedily communicate with them by applying to or addressing the Free Employment Bureau of the Boston Young Men's Christian Association, corner of Tremont and Elliot streets.

The superintendent of the Boston News Association, No. 14 Tremont street, offers the free use of its rooms to reporters connected with New York, Western and Southern papers, and to those city journalists who have been burnt out.

PROMINENT BUILDINGS destroyed by the fire: Trinity Church, *Transcript* Building, Macullar, Williams and Parker's clothing establishment, Lovejoy's carpet store, Merchants' Exchange, and St. Stephen's church, all massive structures of stone and marble.

The *Globe* says—"Boston owes its great fire of Saturday night to its high buildings with wooden mansard roofs. Narrow streets, it is true, were unfavorable to the efforts of the firemen, but it was the creeping of flames along these roofs, and thence down to the lower stories, where strength was gained for a further advance, that gave the conflagration its terrible sweep."

Allegations that the firemen were not prompt in reaching the spot where the fire began and in getting to work there, are emphatically denied by the members of the board of fire engineers. The chief was perfectly satisfied with the promptness of the response.

WASHINGTON, Nov. 12. The following telegram to-day was sent from the Treasury Department:— WASHINGTON, Nov. 12.

To General B. F. Butler and Thomas Russell, Collector, Boston, Mass.:

The President authorizes me to say that every possible means of relief and aid will be afforded to the citizens of Boston by the government, and should circumstances appear to demand action by Congress, such action will be recommended by him.

(Signed) GEO. S. BOUTELL,
Secretary of Treasury.

It is believed that the amount of insurance in London companies upon property in the burnt district of Boston is two and a half million dollars. A commission is to be sent to Boston by London companies to make an investigation of the facts in relation to the origin and progress of the conflagration, as a matter of general importance to insurance interests.

The high wind Tuesday night blew down many of the fragments of wall, and this morning (13th), several gangs of men with ladders, ropes and tackle, commenced systematically to pull down others. W. M Rumney & Co., razed the granite front of the store of William H. Horton & Co., Franklin street, and David H. Jacobs did the same with the remaining walls of Mercantile Building, corner of Summer and Hawley streets. A portion of the walls of Capen's Post Office Building, corner of Summer and Chauncy streets, fell during the gale Tuesday night, and this forenoon the front of the block was pulled down, falling with a terrific crash into and across Summer street.

There is, perhaps, no place where the fire retains its hold more firmly and tenaciously than on that portion of Broad street which suffered, the huge mounds of coal which remain bare and uncovered on the dismantled wharves continuing to burn, notwithstanding the efforts of several engines stationed in that locality. At night some of them burn brilliantly, while others like smouldering volcanoes remain enveloped in dense masses of smoke, through which at times dart blue tongues of flame, producing a strange, almost earthly effect.

Citizens' Relief Committee.

The Citizens' Relief Committee held its third daily session at the City Hall Wednesday forenoon, Hon. Wm. Gray in the chair.

A dispatch was read from Jackson, Miss., stating that $500 had been contributed to the relief of the Boston sufferers by the citizens of that city.

A check for $20 was received from the First Congregational Church of West Newbury, to aid negro women rendered houseless by the fire.

A dispatch was read from Mr. Henry D. Cone, of Housatonic, Mass., contributing $200 to the Relief Fund.

A dispatch was read from Rev. Abbott E Kittredge, of Chicago, stating that the Third Presbyterian Church of that city had contributed $1100 to the Relief Fund.

A Testament, charred and blackened by the great fire, together with other fragments of the ruin, were found in a field at South Hingham on Sunday, fifteen miles distant.

San Francisco is to hold a special meeting with reference to the relief of sufferers by the fire.

The Lowell Manufacturing Company had about six hundred rolls of carpeting in the warehouses of their agents, which were destroyed. They had also four cases of lastings.

A VALUABLE BOOK.

"DESTINY OF MAN."

By William Erwin, Painted Post, N. Y.

This is another contribution to literalism from the Methodist church. We are heartily glad to see such omens of reform in theology amid the strange strides of Spiritualism, which has wrought such mischief in the church in these days. This new book gives evidence that its author is fully awake to the evil brought upon the Christian Church by the terrible error she has imbibed that the soul of man is immortal. This book will do much to correct that error. It presents the penalty of the law and all the terms which involve future punishment, in a new form of examination, one which cannot fail to strike deep conviction into the heart of every candid reader who believes the Bible to be good authority for doctrine. He begins with Genesis and quotes every text in course, touching future punishment, to the close of Revelation, giving brief, clear comments and reflections on them as he passes, intermixed with references to the strange and unscriptural notions and teachings of those who try to attach a doctrine to the texts which is directly antagonistic to them.

In some places our brother uses strong and severe terms of wonder and denunciation, that men will dishonor God and his Son by such views as they teach. Yet none but those who feel implicated will feel injured by them, and this will possibly help them to seek reform.

He goes through without seeking to fortify or strengthen his points by any man's opinion or comments; none are quoted or referred to. The Scriptures alone stand out in their plain statements to speak on the death, destruction, and extinction of all wicked men in the second death. Without any effort for it, it explodes the notion of the immortality of the soul, the ideas of Universalism, Spiritualism, future age probation, and non-resurrectionism.

We bespeak a good sale (and much good resulting) for this book. 312 pp. Price, $1.25. Sold at the *Crisis* office.

I. C. WELLCOME.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

A CHILD'S FAITH.

A lady had taken a homeless little girl to bring up as her own. When the hard time came, the lady, who was not at all rich, was afraid she could not sustain so large a family. One day she said to the little girl that perhaps she would have to get her another home if she could find a good place.

"No, mother," answered the child, "you won't have to send me away; God will give you something so you can keep me; I know he will."

The mother thought no more of it at the time, but a little while after, hearing a sound up stairs, she opened the door and listened. It was the little girl at prayer.

"O God, good God, do send mother something so she can keep me; I don't want to go away, O *good* God, *do* send mother something!"

Pretty soon she came down stairs with a very happy face, saying, "God will send you something, mother; I know he will."

That evening a neighbor came in with a little present, just for neighborly kindness, of flour.

"There, mother, I asked him, and *I knew he would.*"—*Little Christian.*

WHAT THE HALL CLOCK SAYS.

The clock's loud tick
Says—"Time flies quick;"
"Listen," says the chime,
"Make the most of time;
For remember, young and old,
Minutes are like grains of gold;
Spend them wisely, spend them well,
For their worth can no man tell."

SOLD INTO SLAVERY.

"Carl Marsh is sold into slavery," said a man to me one day.

"Sold into slavery!" I cried. "Is there any thing like that now-a-days?"

"Indeed there is," was his answer.

"Who bought him, pray?"

"Oh, it is a firm; and I make bold to say they own a good many slaves, and they make shocking bad masters."

"Can it be so in these days? Who are they?"

"Well, they have agents and runners everywhere, who tell a good story, and so get hold of folks; but the names of the firm,—I dare say you have heard of them,—are *Rum and Tobacco.*"

I had heard of them. It is a firm of bad reputation; and how extensive are their dealings! What town or village but has felt their influence? Once in their clutches, it is about the hardest thing in the world to break away from them. Some, it is true, do make good their escape; but the greater part are caught and go back to their chains.

To the young I would say, have nothing to do with them at all. Fight them; give them no quarter, and do all you can to destroy their influence. It is in your power to take a firm stand against them, and be sure that you do take it.—*Selected.*

Hygiene.

"This is for your Health."—Paul.

SICKNESS AND DEATH.

Everywhere the inevitable decree, "Thou shalt surely die," is proved by daily experience. Man is born unto trouble; and greatest of all ills is that of disease, sickness, and death. The infant, the youth, the old and the decrepit—all must die. All forms of disease prevail, and yearly these forms become complicated more and more. . . .

But need sickness come so often? Can death be delayed? Is it necessary that our houses should be made hospitals, and that our grave-yards be peopled by such multitudes of youth and children? Is it necessary for two-thirds of our families to be invalids, and often the remaining fraction in nearly the same condition? Is it necessary to have all sorts of sicknesses, and to take all sorts of mineral poisons to cure disease? If we must be sick, shall we swallow mercury, arsenic, lobelia, opium, salts, etc., to restore health?

Health reformers of the hygienic school do not propose to abolish sickness or death. They do not suggest the possibility of restoring humanity to its first estate. That is not their province. Man has fallen. He has lost his primitive strength and vigor.

Health reformers of the hygienic school do propose to put off death as long as possible. They propose to point out a mode of life calculated to promote health and vigor of mind and body. They suggest means of restoring health without nauseous and poisonous medicines, and to so economize and improve the condition of the vital forces as to make the most of this fleeting life.

The professional M. D., as a general thing, is a remorseless money-getter, speculating in poisons, and gleaning his sheaves amid the tombs. His heart grows callous in an increasing ratio as his fortune increases, and he sheds no tear over his victims. But there are honorable exceptions; and most honorable of all are those who conscientiously renounce the idea of gain as a ruling principle, and adopt the principle of doing good, however great the pecuniary loss.

If a man can, by dealing in pills and powders, conveniently make a fortune, surely he must have some strength of principle to leave the beaten track, and pursue the track of self-denial and labor pointed out by health reformers.

To tell people that they need not be sick, and that when they by carelessness and imprudence become so, to direct them to simple means of cure—restoration to health—without the agency of the physician, surely this is not extremely lucrative to the physician.

If the principles advocated by health reformers of the hygienic school were put into daily practice by people generally, sickness, as a general thing, would disappear; people would gradually recover from existing disease, and men would die of old age as a shock of corn fully ripe. We should see in every neighborhood joy and gladness instead of the oft-told tale of pain and woe, of death and sorrow. . . .

The laws of man's physical being are calculated to apply to his body, while the moral law applies to his mental powers and moral capacities. To rationally and permanently heal his maladies, you must touch the moral powers. . . . He who obeys moral law intelligently obeys physical law; and so closely are these laws connected that they seem part and parcel of the same great system of order, put in motion by the Creator of the universe.

Seeing that these things are so, it follows that the physician and his patient should be in harmony with both these systems of law, moral and physical, and that those in health, who wish to retain this precious boon, must be in harmony with the same.—*Health Reformer.*

WINTER SCHOOLS—BAD AIR.—Now that our winter schools are in full session, let parents who have children in them not forget to know whether the air in them is kept pure or not. If the children complain of headache, lassitude, dullness, want of appetite, be sure that something is wrong. The following fact regarding a school in Switzerland shows how fearfully at fault teachers are there, and it is not much better in some places in this country:

Dr. Breiteng, in Basle, Switzerland, has examined the air of school-rooms in that city, in order to establish how far the complaints were well founded, which had been so often expressed, with regard to the injurious quality of the air in school-rooms. We give below some of the results of this investigation for a room of 8512 cubic feet capacity, and a surface of 111 square feet for door and windows. During the trial it contained sixty-four children:—

Time.	Amount of Carbonic acid.
8 A. M., at the beginning of test	2.48 per cent.
9 A. M., at the close of the test	4.18 per cent.
10 A. M., before recess	6.87 per cent.
11 A. M., at the close of recitation	8.11 per cent.
1 45 P. M., before lecture	5.30 per cent.
3 P. M., before recess	7.66 per cent.
4 P. M., close of school	9.36 per cent.

It must be remembered that ordinary pure air contains only one part in two thousand five hundred, or four one-hundredths of one per cent. of carbonic acid, and that so much as even one per cent. is decidedly injurious. —*Herald of Health.*

AN eminent physician robs scarlet fever of many of its terrors by prescribing for the patient warm lemonade with a little mucilage, as often as desired, and the application of warmth to the stomach. He directs that a sheet should be wrung out of hot water and laid on the stomach, renewing it as often as it cools.

GOOD ADVICE.—Let all troublesome topics be avoided at meals. Do not dwell upon the delinquences of domestics, or the discipline of children at the dinner table, for a cheerful spirit not only gives relish for food, but a good start at digesting the same.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

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The World's Crisis
AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 892. BOSTON, WEDNESDAY, NOVEMBER 27, 1872. VOL. XXXVI.—NO. 8.

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The "Crisis" is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

GUIDANCE NEEDED.

Take our hands in thine, dear Father,
 Gently lead our souls along;
Lead us where thou'dst have us labor,—
 Lead us, and we'll follow on.
And we'll follow, yes, we'll follow!
 Lead us, and we'll follow on.

Though we meet with sore temptations,
 And with trials by the way,
Thou hast promised to protect us,
 If we only thee obey;
And we'll trust thee! yes, we'll trust thee,
 To protect us all the way.

Satan's hosts are always ready
 To allure us from the way;
And they say the land they'll give us,
 If we will their king obey;
But we'll never, no, we'll never
 Listen to the words they say.

Now, dear Father, thou dost hear us,
 Take our hands in thine to guide;
Keep on us the pure white raiment,
 Keep us near the Savior's side.
Lead us ever, leave us never,
 Let us all in thee abide.

—*Earnest Christian.*

A TERRIBLE SURPRISE.

We have a profound conviction that the world is hastening to the great crisis which is to close for ever the present dispensation, and witness the beginning of the new age. Its speed is wonderfully accelerated. There is a race, a rush of ruled and rulers, peoples, presidents, and princes, towards some unknown goal which, whatever may be its precise nature, is instinctively felt to be entirely new in the history of humanity. Emperors, kings, statesmen, revolutionists, anarchists, all see it as an inevitable *something* which, whether feared or welcomed, must be met some day not far distant. What it will do or undo, how it will affect dynasties, kingdoms, republics, and the innumerable institutions of the world, —ecclesiastical, political, military, social, and scientific,—neither princes nor people know; but all agree in thinking that, without leave asked, it will deal with the nations, whether for weal or woe, in a mood which brooks no opposition and admits no delay. In this they are right, "because a short reckoning will the Lord make upon the earth." Rom. 9: 28. "And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low; and the Lord alone shall be exalted in that day. And the idols he shall utterly abolish. And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly tie earth." Isa. 2: 17-19.

Meantime, a desperate struggle for pre-eminence has begun, as if each party was determined to seize and hold the rights of the coming Lord. The prophecy of the second psalm is fulfilling before our eyes. The nations rage, and the people imagine a vain thing. The kings of the earth set themselves, and the rulers take counsel together against the Lord, and against his Anointed. A longer lease of power is demanded by the world's potentates. They will not get it. Abused stewardship must be closed with disgrace. Supremacy is sought by the revolutionists. They will not get it. Men who refuse to serve are utterly unfit to command. God is not about to hand over the chief world of his dominions to men who deny his existence. And science, cultured, learned, polite, asks the management of the earth on the ground of her superior wisdom. She will not get it. To deify law, and ignore the divine Lawgiver, is proof positive of incapacity to rule.

Yet, notwithstanding the pre-determined fact that none of the world-factions shall reach the coveted supremacy over all the rest, the struggle will intensify until, under its white heat, the harvest and the vine of the earth shall ripen for the sharp sickle. "And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle and reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped. And another angel came out of the temple which was in heaven, he also having a sharp sickle. And another angel came out from the altar, he that hath power over the fire, and cried with a loud voice to him that had the sharp sickle. Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God. And the wine-press was trodden outside the city, and blood came out of the wine-press, even unto the bits of the horses, to the distance of a thousand and six hundred furlongs."

This is what is coming. A lake of blood so deep as to reach the bridles of the horses, and so great as to cover a space of twenty-five square miles. What a terrible surprise it will be to Antichrist and the enormous armies that will serve him in Christ-defying blasphemy when the Son of man is revealed from heaven in flaming fire to take vengeance on his enemies! As a "snare" shall it come upon them all, and "they shall not escape." In the dire consternation, and horror, and panic that will seize them, they will say to the mountains and rocks "Fall on us, and hide us from the face of him that sitteth upon the throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who is able to stand?" His regal claims scorned, his coming laughed at as the dream of persons beneath contempt, the enemies of the Lord will find in that day of indiscribable terror that they made an awful mistake in supposing that the government of the world was to be left for ever in such feeble and blundering hands as theirs. One can easily understand how distasteful many passages of Scripture are to rulers, and would-be rulers, who seem to think that God had no higher end in view in the creation of this fair world than to make it a prize for ambition, a place for the acquisition of wealth and power, and a theatre for the exhibition of a splendor and glory which all spiritual men know to be hollow imposture. We shall quote only three of these distasteful passages.—"The Lord bringeth the counsel of the heathen to nought: he maketh the devices of the people of none effect." Ps. 33: 10. "He bringeth the princes to nothing; he maketh the judges of the earth as vanity. Yea, they shall not be planted; yea, they shall not be sown; yea, their stock shall not take root in the earth; and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble." Isa. 40: 23. 24. "The rulers of this world are coming to nought." 1 Cor. 2: 6.

But, it may be asked, why does not the Christian ministry, paid for the purpose, deal faithfully with the truths of revelation, and tell the great men of the earth,—its governments, rulers, and potentates,—that it is the divine purpose to set them all aside, and to place the supreme sceptre in hands that will wield it so as to bring peace on earth, good will to men, and glory to God in the highest? The answer is not far to seek. A ministry that eats at Cæsar's table, and clothes itself in scarlet and fine linen at Cæsar's cost, is not likely to risk Cæsar's displeasure by telling him that his days are numbered; that he has been weighed in the balances and found wanting, and that he must resign his throne to One infinitely better than he. This uncorteous language would grate upon royal ears, and disturb the harmony between Cæsar and his priests. Besides, theology is accommodating and could easily adapt itself to the altered state of things consequent upon imperial favor. When the church was lifted out of persecution and poverty, and placed among princes, it was discovered that the true interpretation of all those Scriptures that seem to speak of the Son of man as returning from heaven to rule all nations must be reached by a spiritualizing process. This met the case admirably.

Christ is a King beyond doubt. The fact cannot be denied, and far be it from any theologian to dispute a truth so blessed; but then he reigns in heaven, and in the hearts of men on earth; and when his coming is spoken of, the meaning is that he comes for the souls of believers at death, to take them to immediate glory. The world-powers were more than satisfied with this explanation, and the theologians were held in esteem. Jesus was quite welcome to reign in heaven for ever, and Cæsar, thoroughly approving the arrangement, evinced his gratitude by showering favors on the Church. There is a history which tells us that certain occupiers of a vineyard killed the heir, and seized on his inheritance. The occupiers now rejoice that he is alive again, but most sincerely hope that he will remain where he is, and not come back to take possession of his property. What is the difference between the two sets of husbandmen?

We shall be reminded, however, that there are large portions of the church now that do not eat bread at Cæsar's table, and are therefore under no temptation to put a gloss on any part of revelation. True; and are we not likely to forget a fact which brings with it the painful reflection that, if unfaithfulness is found in the absence of temptation, the sin is proportionately greater. The theology of Cæsar's bishops superseded the doctrine of apostles; but, alas! those portions of the church that have seen it right to refuse the patronage of the purple, have also seen it right to retain and perpetuate the mischievous theology, although it is at the expense of truth, to the injury of men, and unworthy of those who bear the precious name of Christ. No. It is vain to plead the comparative merit of one form of ecclesiasticism over another, if God's declared purpose concerning the kingdom of his Son be either altogether kept out of sight, or presented in such distorted forms to reveal nothing but the ignorance of the speaker. It is, moreover, a remarkable fact that, at the present day, you will find a greater number of ministers of the established church loyal to the doctrine of the Second Advent than in all the other large ecclesiastical bodies taken together; and if you want to hear foolish and bitter things uttered against that doctrine, some avowed enemy of the establishment will gratify you! These undeniable facts, however, do not require the alteration of a word in what we have said above.

If, then, the manifestation of the divine King in lightning glory will be a terrible surprise to the powers and princes, the mighty men and chief captains, what will it be to ministers of the gospel who shall have disqualified themselves and their hearers from being taken up to the presence of the Lord by false teaching respecting his coming? Oh! inconceivable terror, shame, consternation, disgrace! Christian ministers not honored with the glorious rapture, not taken away before the storm, not kept out of the fiery tribulation! The subject is too painful for prolonged thought.—*Rainqow.*

ANCIENT BABYLON.

JOHN COUCH.

In the far-off ages of human history and association, when the first grandson of Noah led the victorious warriors of the eastern world to speedy and certain triumphs, there arose amid the verdant and beautiful plains washed by the gliding waters of the great Euphrates, the renowned city of Babylon.

It was comparatively small and inferior at first, but at length its lords and kings became rich and powerful, and their ambition for safety, honor, and glory here, and deification hereafter, caused them to concentrate their resources in strengthening, enlarging, and beautifying the idol city of ancient times.

Babylon was the first manifestation of human ambition in the centralization of earthly wealth, power, and glory. Its first and most noted temple was built about one hundred and fifteen years after the flood; soon after which Nimrod founded the city of Babylon and the Assyrian empire. He was the first king deified after his death, taking the name Belus, or Baal, which signifies lord.

Semiramis, the wife of Ninus, son of Nimrod, is supposed to have done more towards enlarging, strengthening, and adorning the city, during her reign, than any other ruler. She employed about two millions of men upon the stupendous work.

Its engineering was perfect, presenting an exact square fifteen miles on either side, with fifty-four streets, each fifteen miles long, crossing each other at right angles. It was defended by a wall three hundred and fifty feet high, eighty-seven feet thick, built of brick ten feet square, and three feet thick, laid in bitumen, which became as hard as a stone. It had one hundred gates—twenty-five on each side. These were made of massive bars of solid brass, and were doubled, infolding, or "two-leaved gates."

The brick of which the walls, the temple of Belus, and the city, were made, were of clay taken out of a vast ditch, which extended around the city, and was filled with water as a defense against a besieging army.

The river Euphrates ran through the city from north to south, and on either bank a wall as thick as the city walls, each having twenty-five brass gates.

Bridges were little known in the days of Babylon's glory, but Nebuchadnezzar ordered one built across the Euphrates, which was the wonder of the age. Its arches were built of large blocks of stone bound together by heavy iron chains, secured by molten lead. It was a most perfect piece of masonry, forty rods long and thirty feet wide.

To prevent the overflowing of the Euphrates by freshets, and also to draw the water out of the channel so that the arches of the bridge could be laid, and the river tunnelled, two canals were cut, carrying a portion of the water into the Tigris. But as the river could not be sufficiently drained in this way, a vast excavation was made into which the remainder of the water could be drawn, thus making an artificial lake forty miles square, "one hundred and sixty in compass," and thirty-five feet deep.

The city had two palaces, one at each end of the bridge, connected by the tunnel under the river. The palace east of the bridge was three miles and three-quarters in compass, the other was seven and a half miles. They were each surrounded by three massive walls, to make the residence of the royal family and court safe from the attacks of a foe. These walls were gorgeously decorated with a great variety of sculptures, representing kings and queens, and remarkable incidents in their history; also all kinds of animals, in a very life-like manner, which gave them a very magnificent and grand appearance.

Within the western palace were the celebrated Hanging Gardens. These occupied a space four hundred feet on each side, and were elevated three hundred and fifty feet above the foundations; resting upon immense arches, one tier building upon another. Upon the topmost arch were laid flat stones, sixteen feet long, and four feet wide. On these, reeds mixed with bitumen were laid, covered with two tiers of brick laid in plaster, and covering these were thick sheets of leads, upon which the soil of the gardens rested. In the midst of the gardens was the engine, or force pump, by which irrigating water was drawn from the river.

The great wonder of the golden city was its temple Belus. That temple stood near the western palace, and was noted principally for its central tower, which at the base measured half a mile in compass, rising six hundred and sixty feet from the foundations. It was built of brick and bitumen, and is supposed to be the Tower of Babel, at the building of which, the confusion of languages was experienced. The ascent to the top was by stairs on the outside, built upon a gradual slope in the wall, running up in a spiral line, turning eight times around the tower; thus giving it the appearance at a distance of a cone-shaped mountain terraced. This temple was used for the worship of idol gods; principally Belus, the supposed spirit of Nimrod, deified.

To accommodate the great multitude of worshipers and their idols, spacious chapels and halls were prepared with arched roofs, supported by large pillars. These places of worship were ornamented and supplied with a great number and variety of sacred vessels, all made of solid gold; the cost of which is computed to have been over one hundred million dollars. On the top of the tower was the celebrated astronomical observatory, where the Babylonians learned many things about the size and motion of the planets, unknown before.

During the days of its triumph and glory, Babylon was a grand exhibition of human skill, power, and folly. Her kings were the lords of the world. Her merchants were the bankers of all nations. The city appeared to be an impregnable fortress. Its armies were invincible, and the dread of all warriors. Her artists left traces of the chisel and pencil, which have caused succeeding generations to wonder and admire. But her oppression caused Him who sitteth in the heavens to decree its overthrow and demolition.

Its prophetic story was written ere the morning breezes were perfumed with the spices of its hanging gardens, or the triple walls had secured the royal residence of the imperial family.

While the stones were being chained together for its bridge, and the chisel was representing the sportive chase of its kings, while the smith was burnishing the ornamental plates for the sanction of the idols, and every ship floating on the waters of its river was pouring treasure into its coffers, and while its haughty captains were dragging behind their chariots haltered captives, who were the sport of their cruelty, and the clouds swept among its towers, and the rattling thunders were heard below the cap-stone of its temple, God taught his prophets to foretell the bounds of its prosperity, and the captain and armies which should triumphantly enter the proud metropolis, and wrest from the death-palsied hand of Nebuchadnezzer's "son's son" the golden scepter. They also predicted its complete destruction, so that the only residents of its palaces and sacred halls should be hideous beasts and poisoned serpents. All these prophetic announcements have been perfectly accomplished. Every inspired sentence relating to it has been duplicated in the fall and destruction of Babylon.—*Bible Banner.*

AN EXPOSITION OF REV. 13.

N. H. BARBOUR.

Many persons have an idea that prophecy is beyond ordinary human comprehension; that very learned men may get a glimmering of its true application; but to say with certainty, "This is that spoken by the prophet," requires almost the pen of Inspiration. How mistaken are such people! Prophecy is simply telling things before they come to pass; and the application is, seeing if they have come to pass. A simple way to find the application is to inquire, first, What things were to be accomplished? Second, Have they been accomplished? Third, Who accomplished them?

The first beast of Rev. 13, "having seven heads and ten horns," was the Roman empire, called "the dragon" in the twelfth chapter. But it was that empire after it had changed from pagan to papal. With its change of character there was of necessity a change of the symbol by which it is represented; and under this last symbol it was to continue "forty and two months." Papacy itself must continue until Christ comes. "I beheld, and and the same horn made war with the saints and prevailed against them until the Ancient of days came, . . . and the time came that the saints possessed the kingdom." Dan. 7: 21. Therefore it is evident that papacy must exist in some other character after it has ceased to exist as the "forty and two months beast." When its time was up, that beast received a deadly wound, or was "slain by the sword." (Whether a wound is in the head or body of the beast, it is the beast which is wounded.)

Papacy in its civil character was head of Rome during this forty and two months. In 1798 the beast was wounded unto death in its papal head, and a republic took its place. These statements require no proof, for the same reason that proof would not be required if one should say that such a man as Napoleon once lived. When this first beast was killed with the sword, ver. 10, the two-horned beast came up, the deadly wound to the papacy was healed, and it was made to exist in another character, viz., "There was an image made to the beast which had the wound by a sword and did live." An image must be like its prototype, or it would not be an image. Hence, in the image we must have a fac simile of the old forty and two months beast.

Papacy was restored in 1800, and until 1870 was a fac simile of its prototype. The old papal beast was civil and ecclesiastical in character, so was the "image." The first beast was head of Rome, so was the "image." In fact, the image had all the features of its original, excepting its power over times and laws. That power had passed away with the forty and two months beast. This application is at least plausible, but to prove whether it be the true one, we must now inquire what the image was to do? And if the work given it has been accomplished by the papacy within the last seventy years, or during its existence as the supposed "image," then we shall *know* this application is the true one. "And he [the two-horned beast] had power to give life unto the image of the beast, that the image of the beast should both speak, and cause as many as would not worship the image of the beast should be killed." Ver. 15. The first beast had power to speak great words and blasphems, so also had the image. And he has spoken, in a symbolic sense, of course, and words greater than ever the old forty-and-two-months beast was heard to utter—"Infallibility."

This image was also to kill, as many as would not worship the image. And it has killed its millions. (This word "killeth" is symbolic, of course, otherwise it would be entirely out of keeping with the rest of the subject.) There are two ways of killing, in a symbolic sense, viz., politically, and ecclesiastically. The first is used in Rev. 9: 5, where the Saracens were not to kill men, but to torment them five months. "And men should seek death and should not find it." The eastern part of the Roman empire was overrun from A. D. 1299, to 1449, or five prophetic months, by the Saracens. They robbed, murdered, and oppressed the people; while at the same time the Roman government taxed, robbed and oppressed them. Between two masters, they were tormented until they preferred political death, and sought it, but could not find it. That is, they preferred that their own government, which could not protect them from the Saracens, should be abolished, and leave them but one set of masters.

The image of the beast could not kill politically, for it had no power over "times and laws." That power had ended with the forty-and-two-months beast, but it had power to kill ecclesiastically, and it has exercised that power to a *wonderful* extent—"all that would not worship it." It has killed or excommunicated more than a hundred millions; nearly all of Italy, Victor Emanuel and all his supporters, Dollinger, and all Catholic Germany. No prophecy could be more perfectly fulfilled. It was to speak, and to kill; and it has done both in the superlative degree. Then we know to what "the image of the beast" refers, and cannot be mistaken; for the restored papacy has completely filled the picture.

Now if we can find who it was that "said to them that dwell on the earth that they should make an image, . . . and he had power to give life unto the image," we shall find the two-horned beast, which for the present we will assume to be the Napoleonic dynasties. "I beheld another beast coming up out of the earth, and he had two horns like a lamb, and he spake as a dragon." Ver. 11.

The first, or papal beast, came up out of the sea. Ver. 1. It was evolved out of the religious wars and commotion of the "waters," or people, at the breaking up of the Roman empire. This two-horned beast comes up "out of the earth," and the horns were like a lamb—mild. Both Napoleonic dynasties began as republics; the mildest form among earthly governments. They came up by the vote of the people, an earthly government changing its character without strife, and without bloodshed; the first in 1799, the second in 1848. "And he spake as a dragon." Imperial Rome was called "the dragon." These republics changed almost immediately to empires; the first in 1800, the second in 1852. "He exerciseth all the power of the first beast before him." ver. 12. If the words "before him" were not qualified by "first beast," they might mean, as many have supposed, "in presence of"; but "first beast before him" must necessarily mean the first beast, or one which had preceded him; viz., the forty-and-two-months beast.

And now the question is, Did the two-horned beast exercise all the power of the "first beast"? The first, or papal beast exercised great power. Nearly the whole of the Roman world was under his control during a part of his existence. Hence the two-horned beast must have exercised a wonderful amount of power, if it equalled that of the "first beast." But I will quote from Mitchell's "Life of Napoleon:—

"In 1805, Napoleon was crowned king of Italy. In 1806, he made his brother Louis king of Holland. In 1808, he made Joseph king of Spain. In 1798, he conquered Egypt. In 1805, he conquered Vienna. In 1810, Holland was annexed to France. In 1811, he entered Moscow. Complete master of Germany, he erected the territories of Brunswick, Cassel, and other dominions into the kingdom of Westphalia, which he gave to his brother Jerome. At Dresden he held levees, which were crowded by kings and princes. The emperor of Austria, the King of Prussia, and most of the other kings and princes of Germany, arrived to render homage to their real lord and superior."

Did the popes crown and uncrown kings at their pleasure? so did Napoleon. Did they have kings and emperors in their antechamber? so had Napoleon. Did they hold "times and laws" in their hand, and distribute kingdoms and principalities to their favorites? so did Napoleon. Again I quote from p. 145—"Were I only king of France, says Napoleon, I should be obliged to act as Louis XIV. and Louis XV. acted; but I am emperor of the continent, and it is necessary to go back to Charlemagne to form an idea of the power I possess." The same writer continues—"We have not sought to compare the French to the Roman empire, the similarity of means to which both resorted for the purpose of obtaining similar ends force the comparison." "He spake like" imperial Rome. "He exerciseth all the power of" papal Rome.

This two-horned beast fills the picture, nor could there be a more complete fulfillment of the prophecy. "He exerciseth all the power of the first beast before him; and causeth the earth, and them that dwell therein, to worship the first beast, whose deadly wound was healed."

How did Napoleon cause the Roman world to worship the first beast? By bringing it to life, I answer. That beast had been killed with the sword. Ver. 10. And for a time there was no papal organization, or "beast." Men could not worship what did not exist. But "the deadly wound was healed, and it lived again in its "image"; and it was the two-horned beast that gave life to that image. Thus it was "he made them that dwell upon the earth to worship the first beast whose deadly wound was healed." The papacy was the "first beast"; the papacy was the image of the beast. The first beast lives, but lives in his image; therefore the two-horned beast does his work "in the sight of the beast." Ver. 14. Ver. 13—"And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men." "Fire" means judgment, or punishment. Eternal fire is eternal punishment. Napoleon was the scourge of God on the nations. Ver. 14—"And deceiveth them that dwell on the earth by those miracles which he had power to do in the sight of the beast, saying to them that dwell on the earth, that they should make an image to the beast which had the wound by a sword and did live; and he had power to give life unto the image of the beast." If I should say to a sculptor, "Make an image of a man," and I had power to give life to that image, that it should both speak and kill as many as would worship it, you would think there was miraculous power displayed. So it was this two-horned beast, in a symbolic sense, worked miracles, "saying to them that dwell upon the earth, that they should make an image," "and he had power to give life unto the image."

The French and Roman republics destroyed the papacy. Napoleon always insisted that every nation should be permitted to enjoy their religion, whether Mohammedan or Catholic; and it was chiefly the influence he exerted in Europe which crushed out the commune, or infidel spirit, and restored the old order of society, including the papacy. The two-horned beast was not to make the image, but "say to them that dwell on the earth, that they should make an image." In 1800, Napoleon was the ruling spirit of the continent; and the thirty-five cardinals who met at Venice during that year, to elect a new pope and restore the papacy, did so with the tacit permission, if not at the instigation, of Napoleon.

Ver. 15—"And he had power to give life unto the image of the beast." The first Napoleon gave life to and supported the papacy, and, as it were, held that image in his hand during his whole career. Sometimes he would call the pope to France; again he would confiscate his patrimony; once, in 1805, he proclaimed himself king of Italy;—all of which proves that the "image" held its life by and through the two-horned beast. No power could come between and rescue the papacy. And yet, during all this time the "image" continued as "head" of Rome. He was only such by the permission of Napoleon, I grant; but yet these two facts remain: the papacy was the acknowledged head of Rome, and he held that position mainly by the will of Napoleon.

The second horn of the two-horned beast does precisely a similar work. He also maintained the pope as head of Rome. Time and time again, the Italians threatened to remove him, but the French troops would not permit it. At last, in Sept., 1870, the second horn of that beast went down at Sedan. The news flashed across the continent to Rome; and within three days the "image of the beast" fell from his pedestal, like a wooden image. The two-horned beast that gave it life had ceased to be, and of course the image could no longer live.

THE MARK OF THE BEAST.

Vers. 16, 17—"And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."

A "beast" means a political power, or Gentile government. When the church married, or became a part of the civil power, it took its mark upon it. When you say of a person who is slightly colored, that he has the mark of the negro, you mean that he is part negro. So when the church became a part of political organizations, it received the mark of the beast. And it was when church and state first became one under the empire, that God calls it by the name of its husband, "the beast."

It matters not whether a church is Catholic or Protestant; wherever church and state are united, that church has "the mark of the beast," if "beast" means civil power; and God says, "The fourth beast shall be the fourth kingdom upon earth." Therefore not only every church, but every individual who belongs to or is a part of a political organization, has "the mark of the beast." There is no dodging this. Some say it is their duty as men and citizens to look after their property, and hence they must help make the laws. Very good; if you are a citizen, it is your duty; but "pilgrims and strangers" have no such duties and no such rights. "Come out, and be ye separate." "If ye were of the world, the world would love his own; . . . . but I have chosen you out of the world."

"IN THEIR FOREHEADS."

God puts his mark in the forehead. See Ezek. 9: 4, and Rev. 7: 3. He writes his name there. Rev. 14: 1. And such are his true worshipers, and believe in him; and his mark is in their forehead. There are others who walk hand and hand with these organizations, members of churches, and yet belong to and are a part of some political organization. These have the mark in their hand, and some one of the "number of his name." You can get along very well with the world, whether it be with a purely civil power, or with a "harlot" church—state organization—if you will carry their mark, or some one of the number of their names, even in your hand. If "the number of his name" was simply the numerals of "Latin Church," or even "Napoleon," I cannot see how one would be entitled to stand on the sea of glass, having the harp of God in his hand, because he had gotten the victory over these numerals. But I can understand how those who get the victory over "the beast," with its millions of worshipers, "and over his image, and over his mark," and over the millions of those who belong to these worldly-minded, popular, harlot organizations, who serve God with one hand and the devil with the other,—I can understand, I say, how those who get the victory over all these, may be found with harps of God in their hands.

The various forces which were at work breaking up and disorganizing society prior to and during the French Revolution, were infidel in character; and for a time infidelity reared its head, and a storm of unbelief swept over the Roman world. But with the restoration of order, these church-state and sectarian bands were drawn closer than ever; and indeed, "no man could buy or sell, save he that had the mark, or the name of the beast, or the number of his name." "Come unto me, and buy wine and milk, without money and without price," does not mean literally to buy. In Rev. 6: 6, we read of "a measure of wheat for a penny, and three measures of barley for a penny." These are ecclesiastical matters.

During the breaking up of the religious element in Europe, men could dispense whatever doctrines they pleased, whether it was the true faith or infidelity; the world cared little about it. But with the restoration of "religious order," this license was withheld, and no man could buy or sell save he who had the mark, or the name of the beast, or the number of his name. "Here is wisdom. Let him that hath understanding count the number of the beast, for it is the number of a man ["the man of sin"]; and his number is six hundred threescore and six."

"EVERY WEIGHT."

L. BOUTELL.

"Lay aside every weight, and the sin which doth so easily beset us," or stops our running the christian race. And when the apostle gives advice and instruction, he generally gives a good reason, and strong inducements, to comply with the conditions that he urges upon us. So here in the verse from which I quoted. "Seeing we also are compassed about with so great a cloud of witnesses." A cloud of these witnesses have all testified to the faithfulness of our Lord in all his promises to those who have trusted in them. Even when it called for a miracle to fulfill the promise, it has never failed. So he calls up the case of Sarah's conceiving seed and bringing forth a son when she was past age; Abraham's offering up his only son Isaac, when a sacrifice was provided; Moses' being hid in the rushes and preserved for his after work. The walls of Jericho could be made to crumble and fall by the priests with trumpet in hand marching around the city. When they blew their rams' horns and shouted, victory was achieved, and the walls flattened to the ground. Says the apostle—"Seeing we also are compassed about with so great a cloud of witnesses," all telling the same reliable story, that God was true to his word; that it would do to trust him at all times, and in every emergency; that his promises could not fail; that they might be depended upon against all human improbabilities; and in consideration of this fact, he calls upon us to "lay aside every weight, and the sin which doth so easily beset us." The sin of unbelief, with the hindrances that retard our progress in wisdom's way, must be left. They must be laid aside.

But what are these weights and hindrances which are to be laid aside? They are many and various. Some, who espoused the cause of Christ sincerely, have put Him on, and are trying to walk in him, but find many obstacles besetting them. The honors of this world come in, and they are offered lucrative positions, which, if they accept, they readily see will interfere with the sacred claims of duty and loyalty to their heavenly Father. These would peril the race, and must be laid aside. The world brings in its many temptations. An undue love for it must be resisted, or you are soon engrossed and overcharged, and your religion is secondary; Christ is put in the background, and your zeal for him paralyzed. Others, who profess loyalty to Christ and his government, and should stand up for him and bear reproach under all circumstances for the truth, often give way to what they know is right and will please the Lord, by yielding to the entreaties of their children. They want them to be more like other folks; more popular in acts, works, looks, and meetings. The counsel of the meek and lowly Nazarene must be neglected, to conform to their wishes. Thus spiritual life and light grow dim; the meetings of the praying, happy servants of the great life-giving Teacher are neglected. How weighed down! How barren! How desolate! The children unsaved, unbelieving, unholy; the parents conforming to their wishes, and spiritual dearth and death following. This is a very common hindrance, and a weight that draws many from the path of duty, and will, if not laid aside, drag to perdition. And this will apply with the same force to all who will be influenced from the right, the narrow way, by those dear to them.

What shall be done? Lay aside this *weight*, and stand up for Jesus, and he will stand up for you. Lay aside all the weights, all the hindrances, all the stoppages, to christian growth and manhood. Do not be afraid to speak, act, and go, where duty directs; for in so doing you will save yourself and those with whom you have an influence. Then we shall have an influence over our dear ones to lead them to the same living fountain, and that scripture will be profitable to them which reads—"Children, obey your parents in the Lord, for this is right"; and they will find this the way to long life. Now, would you be ready for the work God has for you to accomplish here, and to go in with him to the marriage, and not be shut out? Then "lay aside every weight." You know what they are. I may not have touched them in this communication. They are many, but they may be laid aside. By believing, you can rejoice with joy unspeakable and full of glory. Lay all aside, and seek that consecration to Christ that will bring your whole being into sweet submission to his divine will; then your joy will be full. O how blessed! This pays well, while toiling here amid all the discouraging features of our pilgrimage. Blessings here, and glory there. Reproach on the journey, and suffering it may be, but all will work for good. Let the heads be uplifted. Redemption is approaching. Home is in sight. Immortality, eternal blessedness and life are forever ours. Amen. "Home, sweet Home."

— A christian is the highest style of man.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Nov. 27, 1872.

☞ Take Notice!
All subscriptions for the "Crisis" issued from this time forward are at the rate of $2.00 a year, payable IN ADVANCE.

☞ Please Remember!
☞ All remittances to this office, in the form of Drafts, Bank Checks, and Postal Money-Orders, should be made payable to the Business Agent, GEO. T. ADAMS.

☞ THOSE who send articles for the "Crisis," should direct them to MILES GRANT, Boston, Mass., and not to the Business Agent.

BRO. HASTING'S LOSS.

On our return home from Coaticook, P. Q., we hastened to see Bro. Hastings, and found him cheerful, after his great loss by the terrible fire in Boston, Nov. 9th and 10th, and calmly trusting in the Lord. For some time he and his family, including some fifteen or twenty who labored for him, lived in the Repository building. It was their place of business and their home. They worked, ate and slept there. Now it all lies in ashes—bed, bedding, furniture, clothing, type, presses, bookplates, books, tracts and pamphlets, a large number; valuable manuscript, choice facts and selections, affording proof on important subjects connected with the Bible, the best results of his studious life, aided by no ordinary talent, are now no more. His all is burnt up, excepting a portion of his private library. These are a few items connected with the sad calamity.

Since the fire, he had made arrangements to get out the *Christian* at Rand and Avery's, the largest printing establishment in New England; but on Wednesday night, Nov. 20th, they were burnt out, and a part of the material for the *Christian* was destroyed. Bro. Hastings' family is scattered here and there, while he is struggling with the waves of adversity. He makes no complaints, but is patiently waiting for the guiding hand of Providence to direct his steps and provide for his necessities. He has not asked us to say a word in his behalf; but we feel it a duty and privilege to let his sad condition be known to our brethren, and all the friends of Jesus, who love to bear one another's burdens.

Some of the things he prized most, money cannot restore; but he informed us that it would take not less than twenty-five thousand dollars to replace what was burnt up. Who will help lift our Bro. out of the ashes? A little *now* will aid him much.

COATICOOK.

Coaticook, P. Q., is quite an enterprising village, on the Grand Trunk R. R., some twenty-five miles beyond Island Pond, towards Montreal. It has good water privileges, and considerable manufacturing. It seems quite like our enterprising New England villages, as many of the people are from the States. It is growing more rapidly than most towns in Canada.

The meetings in Coaticook have been the means of awakening a deep interest in the study of the Scriptures. The large hall has been very much crowded, and the best of attention given to the subjects presented. The prayer and conference meetings have become seasons of special interest, and some fifteen or twenty have requested prayers; that they may become the disciples of Jesus, and be ready for his coming. Those who had been trying to serve the Lord for some years have now listened to Paul's entreaty, when he says: "I *beseech you* therefore, *brethren*, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service." Rom. 12: 1. As a result, they have received "great peace." Others are almost persuaded to listen to the entreaty, and lay their *all* upon the altar. The interest is daily increasing, with a bright prospect for blessed results. As all the meeting-houses have been closed against us, there is considerable talk about building a chapel, wherein all christians may be free.

OUR EXPERIENCE.

In a former article we related some of our experience in the service of Christ. At that time we parted with our readers at the Round Lake campmeeting, Saturday, July 8th, 1871. That day will ever be a memorable one in life's pilgrimage. It holds a hallowed influence in the records of the past, like the night when our sins were first forgiven in Dec. 1842. At the time last named, through faith in Jesus, we received the witness of the Spirit that our sins were pardoned; in July, in 1871, through faith in Jesus, we received the gift of the Spirit, producing "perfect love" and "great peace." Since that time, there has not been a cloud in our spiritual horizon. Our experience has been like an even-spun thread; though at times we have had overwhelming manifestations of the Spirit. Jesus has seemed to be near at hand, and not afar off; a *present* help in every time of need; an indwelling, abiding Savior and lover; our all in all; the same every day and every hour, in all situations. When the tempter comes in all his fury, then Jesus seems to be the nearest, and smiles the most sweetly; and we have only to hide in him, to get out of the reach of the enemy. It is on such occasions that we feel most sensibly,

"What a *friend* we have in Jesus."

The feelings of which we are speaking must be experienced to be understood and appreciated. To those who have never felt them, any description would be as unintelligible and obscure, as an explanation of joy to one who had never felt it. The man would be thought beside himself who should contend that there is no such thing as pain, because he had never felt it; equally out of the way is the one who claims there is no such thing as the gift of the Spirit, producing "perfect love," because he had never received such a blessing. It will not do to throw away christian experience which is in harmony with the Bible; but what does not correspond with that is of but little value. We would say to all, test everything of a religious nature by the *Bible*. Let that be the *only* standard by which to be guided. If we are not in harmony with that, we are wrong. Be very careful about following impressions. Be sure they are from the Lord, before yielding to them. Satan can also produce impressions by his spirit; and when he finds one who will follow them instead of the Bible, he will do his best to lead him astray into some fanatical notion or position, that will only serve to bring the subject into disgrace in the sight of the true followers of Jesus; and then tell them that such is the result of a belief in the doctrine of holiness, and thus keep people away from the fulness there is in Christ. Let us beware of Satan's devices and keep out of his snares.

While we would give caution against being led by Satan *beyond* the standard of the Lord, we would urge all to come up to it, and entreat them not to be driven back into cold formalism through fear of being a *peculiar* people, zealous of good works. This is the time for the church to be *thorough* in her consecration. Half-hearted work will not stand successfully against a pure christianity. We need on the whole armor of God. All *internal* foes should be fully subdued by the power of the Holy Spirit. In our own strength we are not sufficient to cope with our great adversary, but through *Christ* strengthening us, we may stand in victory every moment, and keep the devil outside of the heart. Thank the Lord for the promise, that if we resist the devil, he will flee from us. This will be found true in all situations, so long as Jesus is allowed to fill the heart with his Spirit. But when watchfulness and prayer are neglected, Satan is sure to seek an entrance into the heart in some secret way, where we least look for him. Beware of his devices.

"MANY MANSIONS."

BRO. GRANT:—Will you please explain John 14: 2? What are the "many mansions"? He says—"I go to prepare a place for you." Are those mansions for us? If not, what are they for? Please explain through the *Crisis*. E. J. JAQUES.

When Jesus says—"I go to prepare a place for you," it follows that the place was not then prepared. In Rev. 21: 1–2, John says: "I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I, John, saw the holy city, New Jerusalem, coming down from God, out of heaven, *prepared* as a bride adorned for her husband." It is quite evident that this "New Jerusalem" is the one to which Jesus refers in John 14: 2, which he was going "to prepare." It appears that the first use of this "new," "great," and "holy city," is at the marriage of the Lamb, when he shall return to this planet to set up his kingdom. Abraham "looked for a city which hath foundations, whose builder and maker is God." Heb. 11: 10. The New Jerusalem was seen "coming down from God," as a bridal present to his well beloved Son. This is evidently the building to which Paul refers in 2 Cor. 5: 1, when he says: "We know, that if our earthly house of this tabernacle were dissolved, we have a building of God, an house, not made with hands." This is to be the capital of the coming kingdom. It is the real crystal palace, and will be worthy of the King of kings. In that beautiful palace, the saints will "see the King in his beauty."

MELCHIZEDEK.

BRO. GRANT:—Will you give your opinion about Melchizedek? There are some here who believe that Melchizedek was God, the eternal Father. Others believe that he was Christ. I believe he was only a human being; of a good and upright spirit. Please give your views on this point through the *Crisis*. E. J. FLETCHER.

There is but little room for doubt but that Melchizedek was the same as Shem, the eldest son of Noah. In the book of Jasher, chap. 16: 11, this fact is clearly stated. He lived in both worlds, the one before, and the one following the flood. As those who were born this side of the flood had no records of the events before the deluge, they had no means of tracing the lineage of the antediluvian priesthood, hence Paul says of the Melchizedek priesthood, or this "priest of the Most High God," who was "also king of Salem," that he was "without descent, having neither beginning of days, nor end of life." Nothing is known as to the origin of his priesthood, nor of its duration. He appears as a priest this side of the flood, but with no credentials, and yet his priesthood is not questioned. There is no record of his predecessor. He was the *first* "priest of the Most High God," mentioned in the Bible; and it is not known that *his* priesthood was transmitted to any other one; hence he stood alone, unlike any other priest. Thus it is with Jesus.

SMITH'S BIBLE DICTIONARY.—Those who wish for the *best* Bible Dictionary in the world should get Smith's, published by H. O. Houghton & Co., Riverside, Cambridge, Mass. It is in four volumes, price $26.00. It contains the results of the labors and researches of the most distinguished scholars and Bible students on both continents. Every preacher should have a copy; and all others who love to search the Scriptures.

THE RAINBOW.—We would say to our California readers, that they can obtain the latest numbers of the *Rainbow* at Roman & Co.'s book-store, San Francisco. The *Rainbow* is a valuable monthly, edited by Dr. Wm. Leask, 34 Sandringham Road, Kingsland, London, Eng. It contains valuable articles. We commend it to our readers.

Price, $2.25.

THE SCIENCE OF HEALTH for December closes the first volume of this new independent *Health Monthly*. The present number contains a large variety of illustrated articles, including—Popular Physiology; The Eye; Medical Systems; Walking and Walkers; Wicked Quackery; Gentle Heat in Cooking; The Horse Malady; a timely article on the construction of Ice Houses; the health of preachers is considered; the American Institute Fair is described; Malarial Diseases, and a great variety of important subjects in answers to correspondents; making a very readable magazine. Price 20 cts., or, $2.00 a year. Three months free to those who subscribe now. Address, S. R. WELLS, publisher, 389 Broadway, New York.

CORRECTION.—In an editorial on the "Gift of the Spirit," in the *Crisis* for Nov. 13th, may be found the following: "We found the fact very plainly taught that this *gift* is not the *witness* of the Spirit that our sins are forgiven, received at *communion*." It should read—received at *conversion*.

PLEASE ANSWER through the *Crisis* if there is published an English version of the Septuagint translation of the Old Testament?
B. W. HOLMES. [Yes.—ED.

ADDRESS.

The Address of the President of the Adv. Chris. Pub. Society—Elder J. Couch—delivered before the Adv. Chris. Association, at its late annual meeting, and published in pamphlet form, by vote of the Association, is now ready. Friends desiring one or more copies of this excellent Address, will please order, enclosing stamps, to pay postage on those sent. AG'T.

THE POWER OF MORTALITY OVER IMMORTALITY.

Can immortality be controlled by mortality? Or can incorruptibility be conquered by that which is corruptible? This must be so if current theology is correct, which sets up the claim the mind, or soul is immortal; for the mind is controlled by a variety of temporal calamities, similar to the following case, which we clip from the *New Era*:

"SUSPENDED THOUGHT.—Rev. Mr. Hendrix, when visiting the patients in a Canadian hospital, a number of years since, discovered therein a man who appeared to be perfectly demented, but otherwise in good health. Inquiring into the cause of his malady, he was informed that it was occasioned by a depression of the skull upon the brain, by a blow from the falling limb of a tree. Procuring surgical aid, Mr. Hendrix caused the depressed skull to be raised to its natural position, when the patient uttered the concluding words of a sentence that he had begun to address to his son, with whom, fourteen years before, he was splitting rails under the tree where he received the injury that deprived him of his senses: 'Put in the wedge.'"

This is a remarkable example of suspended thought. For fourteen years he had lived perfectly unconscious of the loss of a moment of time. But he ate, drank, slept, awoke, and moved about. But how? Simply as a machine. Like the clock, the human mechanism had been wound up, or set in motion, and must run its allotted time, though a part of its complicated machinery, unessential to its longevity, should cease to move. The hunger, and the act of supplying its demands, were but a part of the natural movements of the intricate machine.

Can immortality be bound for fourteen years at a time by the weight of a skull bone? Can immortality be put to sleep by a little chloroform? All this is true of the human mind, which is so connected with the brain that a depression of the skull bone will suspend thought for long years. But who believes that mortality can thus triumph over immortality? To be consistent, all who believe that the mind is a personality dwelling in the body, must believe that immortality can be conquered by mortality. Rather let me believe that *man himself* is an intellectual being, instead of believing that he is destitute of intellect, and dependent upon an inside tenant to think for him. Man himself being confessedly mortal, it is easy to see how his mentality can be affected by accidents, or chloroform. W. S.

HELP THE CAUSE.

Do you inquire, What cause? The best cause in the world—the cause of Christ, in its various branches of truth and righteousness. Christ has a cause in the world, and it is worthy of help. It is not usually supported by direct miracles, else God would not ask us to contribute to its support. He might have sent angels, instead of men, to preach the word; and these could have gone everywhere without spending money, or incurring expense for anything; but he saw fit to send mortal man.

Do you ask, Who should help the cause? Every one. No one is exempt. The demand is laid upon all. But this leads to the inquiry, *How* can we help the cause? In a variety of ways. Some can preach the gospel; others can hold up their hands while doing it, by supplying their temporal wants, which latter item is as really required by the gospel as the former. Some can write works calculated to convince men of the truth, while others can scatter them like autumnal leaves. Some can furnish money to publish the truth, and others can spare the time to judiciously (not wastefully) circulate these silent messengers of truth among the error-beclouded masses. Some can do more, and some less, in these departments; but all can do something. All can help by prayer who lack the ability to help in any other way; but while praying, ask yourself the question, Is there not some way in which I can do just a little toward answering my own prayer? Listen to Jesus' voice—"Lovest thou me *more than these*"—more than these earthly things? Do you answer, Yes? Then show it by feeding the sheep; by preaching, by exhortation, by scattering the gospel in a printed form, or by supporting God's ministers who are giving their time and talents to his cause. Are any loving pleasure more than God? W. S.

VIEWS OF DEATH.

A Chicago divine recently preached a sermon on death, from these words—"We all do fade as a leaf." We give the following extracts from the reporter's record:—"The graveyards of men were as much the result of an original plan as was the falling of the leaves. Did any one imagine that the Almighty designed that the leaves of trees should be immortal? Why, then, should any theologian affirm that graveyards were an unnatural intrusion on the proper order of things. It seemed to him more reasonable and philosophical to follow out the reasoning of the text—'We all do fade as a leaf.' . . . . Like the leaf, death was only life in disguise. The falling of the leaf was only part of the process of nature. The tree need not be sorrowful for the falling of its leaves, for at its feet they formed the life-source of the new leaves to grow the next summer. Leaves had a resurrection, in some way or other they had a new life in other leaves. There is not extinction of their forces, but only a change."

Is it true that "death is only life in disguise," with man? This is modern preaching; but the Bible tells us that "sin entered into the world, and *death by sin*." Was sin a part of the "original plan?" Would not the tree of life, if man had never been driven from it, have kept out of the land all graveyards? Is man's resurrection like the resurrection of leaves—liable to come up in a cabbage head? Was Christ raised on this principle? W. S.

CHRIST DRAWING ALL MEN.

Bro. Quincy A. Manuel thus writes:—

North Weymouth, Mass., Oct. 26th, '72.

DEAR BRO. IN CHRIST:—I want you to give me an explanation on a verse in Scripture found in St. John, 12: 32. It reads thus:—"And I, if I be lifted up from the earth, will draw all men unto me."

This drawing must be *conditional*, or *compulsive*. If compulsive, the conditions of the gospel are all supplanted, or reduced to a worthless arrangement. If conditional, it is in harmony with the gospel economy; for Paul affirms: "The grace of God that bringeth salvation hath appeared to *all men* [that is, to Gentiles as well as Jews], teaching us that denying ungodliness," &c. (Titus 2: 11, 12.)

It is true that "all men," Gentiles as well Jews, are drawn to Christ by the gospel scheme; but all of the drawn ones do not yield—being drawn conditionally, and not compulsively, it is optional with them whether they will comply with the conditions. "Many are called (drawn), but few are chosen." Some "out of all nations" will accept Christ; others who are drawn will refuse to yield. All may be benefited by this drawing, but many will not be: "Ye *will not* come unto me that ye might have life," said Christ. W. S.

LOVE OR LUST?—By confounding love and lust, the way is paved for *carnality* under the plea of "brotherly love"—a kind of brotherly love which has a special preference for the *sisters*—which begins in the spirit, and ends in the flesh, not recognizing the dividing line between love and *lust*. It is the devil's business to blind our eyes to this line, and to get christians over the line, and then prompt them to justify themselves with the plea that they are actuated by "brotherly love." *True* "brotherly love" will honor God enough to shun even the very "*appearance* of evil," and will lead men to act in the dark, or behind the curtain, just as they would in the sight of people. Sometimes "holy kissing," by being taken out of its channel, and being promiscuously practiced by both sexes, is made a pretext for *lustful* kissing, which is not always the end of the matter. Nor is this the only way in which brotherly love is transformed into *sisterly* love, or turned into a *lustful* channel, to the ruin of a once untarnished character. When love begins to give preference to the opposite sex, set it down as the incipient stage of *lust*, and nip it in the bud. W. S.

TRUTH ALIVE IN ALABAMA.

The following note from an Alabama minister, who is defending the truth, is too good to keep to myself:—

"*Stevenson, Ala., Aug. 29th*, 1872.

ELD. WM. SHELDON:—Dear Bro.,—After some delay I write you. Times here are coming to a kind of precarious prospect doctrinally. Theologians of every grade and society are doing their best to break down the 'banner of truth,' which I hold up to the people, but all seems to turn for the better. One minister, not long since, preached here against me on the nature of man and future punishment; told the people that my doctrine came from New York, or somewhere else, where Yankee-doodle-Dandy came from, and that no man who did not believe the soul immortal should swear against him. If he does not 'flinch,' I will meet him on his own proposition, on the first Saturday and Sunday in October, to discuss the subject. Pray for me. I think the debate on the kingdom with Bro. J. has done great good, as the following notes will show. The first one is from one of his neighbors, though a member of no church:—

'LONG ISLAND, ALA., Aug. 8th, 1872.

Eld. C.,—Dear Sir:—I will write you a few lines, for the purpose of letting you know how Mr. J. is talking. He has been boasting of having another debate with you ever since you left. And he told his congregation last Sunday that he was going to have a four or six days debate, if you would meet him. He also told that you spoke lightly about him, asking who would be the blacksmith after the resurrection. He also stated that you did not give him time to bring up his points, and that he has since found many things in his favor. His church has been like sheep without a shepherd ever since the debate, and he is doing this to try to collect them together again. He also says that he knows he can put down such faith as you have. So adieu for the present, wishing you God speed. N——.'

The following is from one of Bro. J.——'s own members, who heard the debate, and was convinced of the points of which he speaks by my proving in the debate the prophets were *dead*, and would have to be RAISED before we could see them in the kingdom:—

'CATCHINGS, TENN., Aug. 20th, 1872.

Why don't you send an appointment up here? I have many arguments here with preachers and members of different sects. I advocate an unconscious state of the dead till the resurrection; I deny the immortality of the soul. The kingdom is not yet established, but will be at His second coming to raise the dead, and judge the world. THEN he will say, Come, inherit the kingdom, etc. And you know I have to fight for it, but I use the sword of the Spirit, the word of God; and you know I have that on my side. If you have any works on the subject, please loan them to me. The "Scripture Searcher" you gave me has been a great advantage to me. J. C. S.'

I have thus far wearied you with reading, to show you how the Lord is blessing my labors. A Methodist said to me the other day that many believed every word of my preaching, but would not confess it publicly, because it is 'an unpopular doctrine,' and we learn that it has been the case 'from the days of John the Baptist until now.' I went to the association of which I wrote to you. There were some churches refused to be represented for fear they would have to fellowship my churches, which they say have gone off after '*Northern heresy*.' The editor of the *Baptist Watchman* was there, and preached on the soul. He said that the spirit was nothing but a life principle, which animated and gave life to both soul and body; and then after thus confessing that the soul was dependent on this life principle for its existence, affirmed that the soul was immortal; that it was the truth, and he *would* say it; he then personated me thus: 'My brother on the left here believes and preaches the gloomy doctrine of the soul sleeping in the grave till the resurrection'; and said he to me, 'brother, I want you to quit it.'

Thus you see that I am cast down, but not forsaken. I tried to preach last Sunday to a large congregation from—'This is the record, that God hath given to us eternal life, and this life is in his Son'; and I feel that my soon-coming Master helped me to show the absurdity of looking for that life before the advent of the donor.

Dear brother, pray for me and mine, that the good Lord will still open the way for me to spend the time more to his glory. It is my meat and drink to preach his word, and I have come to believe that faith and prayer are sufficient to enable me to proclaim it amid my persecution; yea, by blessed experience I *know* it. I think within the next three months there will be quite a change in the orthodox theology here, especially among the laity."

This brother is doing a good work, though still connected with the Baptist church. Persecution will not drive the truth out of him. He can be neither flattered nor driven to smother up the truth of God. More such men are needed. W. S.

DO NOT DO IT.—Do not do what? When the preacher is in full blast, and holding the attention of the people in a crowded house, and some new comers arrive, do not jump up in front of the preacher and motion to the new comers, or cry out from some corner, "Seats this way." It diverts the attention, and disturbs the charm. It will not hurt the new comers to stand a few moments, if no one should seat them, till the minister reaches a point in his sermon where he can stop without injuring his discourse, and tell the unseated people where they will find vacant seats. It is not only annoying to the speaker to be thus disturbed, and thus have the attention of the people diverted, but it is ruinous to the meeting. Let the practice be stopped. W. S.

BRO. HASTINGS.

H. H. TILLEY.

Bro. Grant:—I see by the note from Bro. H. L. Hastings, in your last week's issue, that, as I feared, the *Scriptural Tract Repository* was destroyed in the late fire, only a portion of his private library being saved. I see, also, that, with the characteristic combination of Yankee pluck and trust in the "guiding hand" of Providence, for which he is so well known, he proposes to issue the next number of the *Christian*, senior and junior, *promptly*, D. V. Now, I wish to say, without having had any previous communication with him (for fear he would veto it, as we know he does not believe in begging, even for the Lord's work), that I think our brethren and sisters—including the children, who have derived so much pleasure and profit, from his tracts and the *Little Christian*, as well as from Sister Hastings' children's meeting—could not aid the cause of Christ more effectually than by contributing, "as the Lord hath prospered them," to put the *Repository* in *statu quo*, so that it may again send forth its millions of terse and pungent leaflets, like flakes of "the beautiful snow," to purify and enliven the spiritual landscape, and cheer the hearts of many lone dwellers in southern hovels and in prison cells. I say this advisedly, for, without any disparagement of our denominational publications—which are most excellent ammunition when dealing, at close range, with members of churches, or others, whose minds have been sufficiently awakened to take an interest in investigating our distinctive tenets—I have found that Bro. H.'s publications supply a want, in laboring with the thoughtless impenitent, whether young or old—such, for instance, as gather at the open air meetings of our Y. M. Christian Association here, that I find nothing else will; i. e., a thoroughly evangelical literature, which I can conscientiously disseminate, and yet not so offensively doctrinal or sectarian as to lead to its rejection or prohibition by bodies composed of those who differ from us in faith.

Those who know Bro. H. and his noble companion best, are aware how entirely they have, like Muller, of England, lived a "life of trust," and how wonderfully God has provided the means for the work they have undertaken in His name; but perhaps all are not aware how Sr. H., after being raised up from what was thought must be her death-bed—in direct answer to prayer and laying on of hands, and, as she firmly believed, for the special work in the destitute South to which, leaving family and home, she immediately devoted herself—when she saw the absolute famine, both physical and spiritual, that prevailed in that desolated region, at once returned North, sold her only remaining property—the little house which, as her husband said, she had earned many times over—and devoted the proceeds to the work in which she was engaged, thus literally "giving all for Christ." As we are not called upon, then, to relieve physical suffering, as in the case of the Chicago fire, let us, who believe the time for doing up our work for the Master is so short, give of our substance to supply a still greater want, "a famine of the word of God."

I would suggest to any one who approves of this suggestion, that he or she be not satisfied with forwarding an individual contribution, but start a subscription, and give all an opportunity to aid in the good work. We did so last Sunday here in Washington, and though we are, as yet, but a "feeble folk," we raised a respectable sum on the spot, which will probably be considerably increased. To any one who may not have the money to give, I would suggest that he or she can aid just as effectually by taking a copy of the *Christian* and starting out to obtain a list of subscribers, which, with the beautiful map of Palestine offered as a premium, ought not to be a difficult matter, among members of all denominations, seeing it is, as its name imports, entirely unsectarian, and aims merely to win and prepare subjects for the kingdom.

Washington, D. C., Nov. 19th.

A. C. Times, please copy.

GOOD NEWS.

BRO. GRANT:—The secular Baptist ministers of Hillsdale Co., Mich., are in the practice of having associations. They meet once in three or four months for mutual counsel and improvement. At those meetings they appoint subjects for each other to write upon at the next gathering. Last winter, or spring, two of their number were appointed to write essays, one on the immortality of the soul, and the other on the condition of the righteous dead betwixt death and the resurrection. A few weeks since, they met at Hillsdale city, and the Elder who wrote on immortality came out with a strong essay in favor of *no immortality*, or endless life except through Christ, discarding entirely the heathen fable of immortal-soulism. A strong sensation was created among the ministers. The minister appointed to write on the state of the righteous, etc., only wrote out his in part, consequently no such essay was read. They will all get confounded; yet so let us be encouraged. This makes the third Baptist minister in this country that has now taken this noble stand. May the Lord bless them.

A. N. SEYMOUR.

THE TRACT FUND.

The *Advent Christian Publication Society*, at a meeting on Springfield camp-ground, Aug. 22d, 1872, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec. Adv. Chris. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the *Crisis* Office.

Donations for the Tract Fund.

Previous acknowledgments	$82.74
Flora S. Davis	6.00
B. F. Glover	2.24
John Richardson	1.00

POOR FUND.

To send the "Crisis" to the Poor.

Previous acknowledgments	$15.00
Nellie Hutchins	1.00
John Richardson	1.00

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the *Crisis*.

Previous acknowledgements	$2,474.48
Sidney Hall (on pledge)	200.00
"C."	2.00
Sr. S. J. Bushnell (on pledge)	1.00

FROM CALIFORNIA.

DR. P. BROOKS.

Editor World's Crisis:—The christians East will be glad to hear that Sr. Fassett has recovered from her sickness, and has been preaching the gospel of the Lord again for about four weeks. I think her eyes, with granulated eyelids, will be cured soon. Sr. Fassett is one of our best preachers here on the Pacific coast, and preaches every Sunday at least, either in Santa Clara, where she has her home, or in San Francisco, or in Vallejo. The ministers of the Lord here are very zealous, and working from morning to evening in the Lord's vineyard without pay. Bro. and Sr. Reed are sometimes gone for one or two months to preach in new places. They went last week into the northerly part of Cal., and, passing Vallejo, baptized eight persons. Bro. Fassett is lecturing in San Francisco on Daniel, by the help of the old well-known chart. Bro. Wilson came back from Santa Cruz, where he had been laboring for the Lord for about a fortnight. These dear ones give all for the cause, and work in great earnest, and the Lord blesses them.

Great things have been accomplished here on this coast. The church in Vallejo seems to be a little ahead, and shows what a society of christians can do by working together. They single out persons and make them a subject for prayer, and conversion follows. Take an example, and do likewise. Now, dear eastern christians, good bye. In a little while the Lord is coming, and his reward is with him.

Santa Clara, Cal., Nov. 12th, 1872.

HOOSICK VALLEY A. C. CONFERENCE.

Second Annual Conference convened with the church in Hoosick, N. Y., commencing Oct. 17th, and continuing over Sunday the 21st, 1872. A. W. Sibley, President. Committee on credentials reported the following named brethren present:—

MINISTERS—Richard Mosher and A. W. Sibley, Sandy Hill; Richard L. Harrison, Hoosick; C. Pike, Massena; A. P. Bump, Hartford; C. N. Crawford, South Bombay; Jacob Wilbur, No. Easton; R. H. Bateman, Gloversville; William A. and Mrs. M. L. Durand, Saratoga Springs, N. Y. C. W. Baker, Plainville; H. K. Flagg, Savoy, and Dennis Sears, East Savoy, Mass. Wm. J. Blanchard and Gilbert Mayhew, Pownal; and Walter O. Higley, Bennington, Vt. J. L. Wood, New Milford, and Z. T. Baird. West Haven, Ct.

DELEGATES—Wm. P. Lincoln and Ervin Woodard, Hebron; Christopher Lawton, John B. White, and Nelson Robertson, Hoosick; R. R. Hollister, No. Easton; and Leroy Curtiss, White Creek, N. Y. Ambrose Maynard, East Savoy, and Daniel Blanchard, Savoy, Mass. Albert Dunn, and C. B. Sprague, Woodford; S. W. Worthington, No. Bennington; and Joseph Myers, Pownal, Vt.

Voted, That the visiting brethren, both preaching and lay, be invited to sit with us and participate in the deliberations of business. The following reports, in the order of business, were accepted and adopted, viz: The Secretary's report for the past year. The Treasurer reports thirty-eight dollars remaining in his hands. The Ministerial committee reports that it has had watch-care over, and has given advice to, brethren; has adjusted several matters with happy results; also ordained one brother. The Quarterly Conference committee reports that it has attended to its duties as far as it was able. The Protracted Meeting committee reports ten protracted meetings held by it the past year; also, that it has baptized twenty. The Tract committee reports a comparatively large distribution of tracts. The Tent committee reports as follows: Received money for tent, $267; paid for tent, $265; for horse hire, 3; for telegraphing, $1. Total, $269. Balance due committee, $2.

The Board of Officers unanimously chosen for the ensuing year are—For President, A. W. Sibley, Sandy Hill, N. Y. For Vice President, H. K. Flagg, Savoy, Mass. For Secretary, A. P. Bump, Hartford, N. Y. For Treasurer, John B. White, Hoosick Falls, N. Y.

Also Committees for the ensuing year:—Ministerial committee—Richard Mosher, Sandy Hill, N. Y. H. K. Flagg, Savoy, Mass. Jacob Wilbur, North Easton, N. Y. Voted, that part of the constitution and by-laws, referring to a quarterly-conference committee, be stricken out. Voted, to amend the Constitution so as to read six instead of three upon the protracted-meeting committee.

Protracted Meeting committee—Jacob Wilbur, No. Easton, N. Y.; C. W. Baker, Plainville, Mass.; C. Pike, Massena, N. Y.; R. H. Bateman, Gloversville, N. Y.; A. W. Sibley, Sandy Hill, N. Y.; H. K. Flagg, Savoy, Mass.

Tract committee—Richard Harrison, Hoosick, N. Y.; R. H. Bateman, Gloversville, N. Y.; Dennis Sears, East Savoy, Mass.

William J. Blanchard makes the following confession to the brethren and sisters of the Hoosick Valley A. C. Conference:—

"In view of the unpleasant and embarrassing condition under which I am placed, in knowing that some feel alienated from me because of some errors committed in the past; and desiring to enjoy the undivided fellowship of all God's dear children, I freely and sincerely confess that I have erred in many things, for which I am exceedingly sorry; and hope and pray that the sorrow I have suffered in the past, because of grief that my brethren have suffered, in consequence of any conduct on my part, will by the grace of God enable me to guard against errors in the future; and I desire to meet any that may feel grieved with anything I have done, and by the grace of God I will be reconciled to my brethren. Signed, WM. J. BLANCHARD."

The following resolution was unanimously passed—Resolved, That we, in view of the foregoing confession, heartily receive our Bro. William J. Blanchard as a member of our conference, in good fellowship; and we recommend him to the church of God.

Voted, that the following rules of action for members be embodied in, and become a part of, the constitution—

1. No member shall speak without addressing the Chair, and being recognized by him. 2. No member shall speak more than once on the same question, and then not to exceed five minutes, without the consent of the body.

Voted, that the committee of three chosen to procure and run the tent, the past year, be discharged. Voted, that we have a committee of three to see to and run the tent for the ensuing year. The following named brethren were unanimously chosen as such committee—A. W. Sibley, Sandy Hill; John B. White, Hoosick; and William A. Durand, Saratoga Springs, N. Y. Voted, that the tent-flag be paid for, and the tent repaired and put into the field, as early in the spring of 1873 as duty may demand.

The reports of the preaching and delegated brethren were of a cheering character, representing a good interest in many new places, and additions to the churches.

The following resolution was unanimously passed—Resolved, That we tender our sincere thanks to the citizens of Hoosick, for the kind reception and hospitality shown us during our stay with them.

Voted, that a report of this conference be caused to be published in the *World's Crisis*, also in the *Advent Christian Times*. Voted, to adjourn *sine die*. A. P. BUMP, Sec.

EXPERIENCE OF MARVIN W. LUTZ.

How wondrous has been the love of God to me, who felt like Paul the chief of sinners; and how amazing the grace of God to have kept me these two years that are past and gone. Last Friday, Nov. 8th, 1872, was just two years since God for Christ's sake converted my soul, through the labors of Bro. John G. Hook. When I look back on the past, and see how many times I have wandered and done and said things that I ought not to have said and done; and left undone many things that I ought to have done; and with it all God has been so good to keep me from turning like a dog to his vomit, I am ready to exclaim,—

"Amazing grace, how sweet the sound
That saved a wretch like me.
I once was lost, but now am found,
Was blind, but now I see.
Through many dangers, toils and snares,
I have already come;
But grace has brought me safe thus far,
And grace will bring me home."

But God has shown me that trials and sorrows will come, and I must bear them, looking to Jesus who was the beginner and will be the finisher of my faith.

During the past two years, like many others, I have depended too much on the arm of flesh; and I find wherever I go it is the fault of too many young converts. But there is none like Jesus. He is a friend that sticketh closer than a brother, and I have found it safe, and would recommend all young converts to take Jesus for their pattern, and trust in him, for there was no fault in the man. Railing back at others, and getting out of patience, was the cause of much sorrow to me; and by so doing many saints were grieved; and the peace that should have flowed like a river was lost many times to me; but God in his mercy has showed me my folly, and forgiven me, and I ask all whom I have wronged and grieved to forgive me also; and as you forgive me, our heavenly Father will forgive you your faults; and if you have no faults, you surely can forgive me. I have learned to follow peace with all men. I ask all to let by-gones be by-gones, and to live in peace, as the Lord is near at hand. It is pleasant for brethren to dwell together in unity, that brotherly love may continue; and we all know that he that hateth his brother is a murderer, and no murderer hath eternal life abiding in him.

I would say to all, remember what a poor wretch I was, and have the charity that suffereth long and is kind. Help me by your prayers, and, by God's grace assisting me, I will live nearer God, labor for the salvation of the perishing, and herald the coming kingdom of Jesus to be established under the whole heavens. With malice toward none, with charity for all, I am your Bro. in Christ,

M. W. LUTZ.

TENT MEETING.

H. P. BRADLEY.

Perhaps it will be interesting to some of the readers of the *Crisis* to hear about a series of meetings held in our town (Bristol, Conn.), by our brethren Hook and Lutz in the large mission tent, "Evangelist." By invitation of our brethren, they came here and pitched their tent Oct. 1st, and continued meetings for about three weeks, holding them afternoons and evenings, and on the intervening Sabbaths. Many of the meetings were seasons of great interest, refreshing seasons, heavenly sittings together, which cannot soon be forgotten by those who enjoyed them. The evening meetings, and those held on the Sabbaths, were largely attended, and we trust the seeds of truth so bountifully sown on these occasions may yet spring up and bear fruit an hundred-fold.

The little church here has been greatly strengthened and more closely knit together in the bonds of love. Backsliders have been reclaimed, and some for the first time have tasted the joys of pardoned sin, who, we trust, will be among the number saved when Jesus comes to make up his jewels. Eight were baptized. We are glad that "the dear old tent" in which Bro. Hook has so faithfully labored, and under which "poor Lutz" was converted, ever found its way here with us. May it prove a blessing in other places, where it may yet be pitched, and also to those who have felt to go out with it, that they may gather in a few more from the highways and hedges, that the Master's house may be filled.

Bristol, Conn., Nov. 8th.

—A well-tuned heart must have all its strings, all its affections, ready to answer every touch of God's finger.

A VILLAGE IN THE GREEN MOUNTAIN STATE.

J. A. CLEAVELAND.

Bro. Grant:—We trust it will not be out of place for us to say a few words through the *Crisis* respecting Morrisville and its surroundings. First, we have about eight or nine hundred souls in a very pretty village, situated on the banks of the Lamoille river, nearly thirty miles from its head. We think there is no village on the line of the Lamoille Valley railroad that is growing faster than this place. The inhabitants are a very industrious people, therefore they find no time to meddle with their neighbors' business; for this reason, we have peace and quiet. The greater part of the inhabitants are church-going people. We have three meeting-houses, which are very well filled every Sabbath. This we regard as an honor to the place.

A stranger was stopping in this place a short time since, who wished for assistance about some matter of business. He said he never found a village before where there were none out of employment. We have every advantage that is found in almost any village or town in the State. We have a very excellent academy (F. C. Hathaway Principal), with one hundred and twenty-five pupils; one of the best water-powers in the State, not occupied fully yet; and a very great chance for all kinds of machinery.

We have one thing more that is of far greater interest to us than all we have named, and that is the gospel of the kingdom, which is preached here. We have every reason to believe that the good seed that has been sown is taking root in good ground. The preaching of the soon coming of Jesus is not acceptable to all; nevertheless, it must be proclaimed. The people must have line upon line, precept upon precept, here a little, and there a little. Thank the good Lord, we have got almost through. Babylon will soon come into remembrance before God, and like a mighty mill-stone she will go down. Men of the world will build, plant, and sow, until Jesus comes, their hearts being overcharged with the cares and surfeiting of this life; and will not know anything about it until it is too late.

While we go among the people, we find here and there one who loves the present truth with all his heart. In order for us to enter the kingdom, we must get all we have upon the altar, and then get on ourselves. This will make the offering a good one, such as God will accept.

Morrisville, Vt.

Correspondence.

From Bro. E. Morrill.

Bro. Grant:—We are now at Canterbury, by invitation, united in a union meeting with one orthodox and two Free Will Baptist ministers, to hold four days, and we trust it will be a success. The protracted meeting at West Deerfield was blest with the Spirit and power of God. Sunday evening, Nov. 10th, about twenty-five sinners and backsliders rose requesting the prayers of God's people, and the meeting continued until Thursday evening, and every evening some others made a start to serve the Lord. Then we left Bro. John M. Quimby to continue the meetings over Sunday, Nov. 17th, promising to return and be with him Tuesday and Wednesday following, and over Sunday, Nov. 24th. We expect to see a great work in that vicinity. We are out giving the compelling message, and there is a compelling power that goes with it, and oh! let us be faithful, hold up this glorious truth of the coming of the Lord a little longer, and we shall get the reward. Give us your prayers, that we may be ever watching, waiting, and working, and at last share with you and all the redeemed in the beauty and glory of paradise restored.

From Bro. W. A. Sheffield.

Bro. Grant:—We have been having some good meetings again. Bro. P. A. Smith preached for us at the Advent Chapel, near Suwannee Shoals, on the 3d inst., and at Oak Grove church on the 10th, having good congregations and good attention. No other minister can get such numbers together and such attention in this vicinity, who has ever preached here, as can Elder Smith. He is to preach at Lake City on the 17th, and at Stark in Bradford county on the 24th.

We were all pleased to have Bro. Smith come among us again to preach the gospel of the kingdom, with all its convincing force; and how pleased he was to know that the most wayward Adventist had not sought shelter under the roof of any other doctrine, and that others not Adventists acknowledged that a refutation of our views, in harmony with the general teaching of the Bible, was simply impossible.

Eld. T. J. Green is doing good service south of here, and is the right man in the right place. Bro. Smith has promised to visit our section again as soon as his appointments are filled below, and hold meetings at other places, and those above mentioned.

Suwannee Shoals P. O., Columbia Co., Fla.

From Bro. T. N. Sherman.

Bro. Grant:—Please allow me to say through the columns of the *Crisis* a few words to the friends of Jesus scattered abroad. Knowing that in almost every town, or village there are one or more of our brethren who perhaps would like to have a meeting in their vicinity, but are detained for want of means to secure a preacher. By this, I do not mean those stingy churches, who for the sake of not paying a minister, who depends upon his preaching to support a large family, but would rather get a preacher for nothing—nay I do not mean such; but I desire to help God's poor children. The Lord has blessed and prospered me in the past, for which I have great reasons to be thankful. I desire to labor in *new fields*. I care not if it be in a school-house, a union meeting, or a private dwelling, just as may seem most convenient, and as the Lord may direct. Now any brother, feeling destitute of means to secure a preacher and who would like to have a meeting in their vicinity, should it be any reasonable distance from my house, please to correspond with the writer.

Braggville, Mass.

From Bro. G. Duncan.

Bro. Grant:—I think it right to add my testimony to the value of the *Crisis*, for we appreciate its weekly visits. The glorious truths it contains, in illustrating and explaining the word of God, make our Bible easy to be understood. We were once in the darkness. Bless the Lord, we now see; the mists have fallen from our eyes, and our household rejoices in the glorious hope of the soon coming of the Lord Jesus Christ. We have not now to walk alone, being united in church fellowship at Santa Clara. It is a good thing to meet the brethren and sisters, to unite in worship according to the word of God, and not by the traditions of men. The Lord is blessing the work on the Pacific coast, and will do so wheresoever it is faithfully proclaimed. He has declared his word shall not return unto him void, but shall accomplish that whereunto he sent it; and as we see the day of our Lord near at hand, may we, trusting in the help of the Lord Jesus, so live that we may welcome his coming with joy, and enter into that rest he has prepared for those who love him.

Santa Clara, Cal.

Extracts from Letters.

Bro. G. J. Slatton writes from Morrisville, Vt.:—"I am a firm believer in the near coming of the Savior and of the ushering in of that day for which all other days were made. O how precious to the christian the name of Jesus; his coming to purify and make new and restore the earth to its former beauty, to give immortality to all who sleep in Jesus, and to change the living saints. I believe the times of the Gentiles are about to be fulfilled; that the kingdom under the whole heaven is soon to be given to the saints; that the Nobleman is about to return and to take his father David's throne. My faith is firm in seeing the King in his beauty soon. Shall we be pleased to see him? Not unless we are ready, and expecting his return. The cry, 'Behold he cometh,' will sound dismal to the unbelievers. O that the people would search the Scriptures, and take them for a guide instead of the traditions of men. It seems as if the Gentile church would be found at the second coming of Christ very much as the Jewish church was found at his first coming,—full of errors and traditions of men; but they will avail nothing; none but those who have the truth, and oil in their vessels, will be saved."

Sr. M. A. Scovil writes:—"The weekly visits of the *Crisis* are exceedingly refreshing, instructive, and heart-cheering. Yours is a great and noble work, and I am truly glad that whilst you are trying to influence others to 'mount up the heights of wisdom,' you are so abundantly blessed as to be in constant possession of that 'peace which passeth understanding.' Trusting that the *Crisis* may be in the future, as it has been in the past, a beacon light shining clearly upon the pathway of truth, I remain yours in Christ."

The Woodhull-Claflin Affair.—Mrs. Victoria C. Woodhull (as she calls herself) has for sometime enjoyed an unenviable notoriety. Avowing and practising the most corrupt principles, she was nevertheless assisted by those better than herself to set up in business as a broker, procured capital to publish a paper, was sent to Washington as an advocate of the Woman's Rights movement, and even put forward as their candidate for President of the U.S. But Monday, Nov. 4, on the eve of the election, she found herself rather suddenly, with her sister and their publisher, thrown into prison for printing and circulating obscene matter through the mails. Last July their paper had suspended, and their business affairs generally went to smash. This attempt to revive it by publishing atrocious libels on private individuals has ended as it deserved.

No one was found willing to go bail for these wretched women, but the eccentric George Francis Train, whose bail was not allowed. The Grand Jury has found a true bill against them, and there is every prospect that they will be convicted and sentenced to the full penalty of the law for their offence, which is five hundred dollars fine and imprisonment for one year. We are glad to see that there is a strong feeling of indignation and horror manifested at the course of these misguided women. It bespeaks a healthier public sentiment than when Theodore Tilton could write a senseless panegyric of Victoria C. Woodhull, comparing her to our spotless Sovereign, almost worshiping her as if she were the Virgin Mary, and predicting that she would be President of the United States.

THE BIBLE BANNER.

This paper is edited by Elds. John Couch, Wm. Sheldon, and A. A. Phelps, and is published monthly, at $1 a year, with a choice book, or fine lithograph engraving, given to each subscriber. Furnished to subscribers of the *Crisis* three months free, or both one year for $2.50, or $2.75 with a book or engraving free. All orders for the *Banner* and *Crisis* should be addressed to Geo. T. Adams, 160 Hanover street, Boston, Mass. All orders for the *Bible Banner* alone should be addressed to H. A. King, 14 Murray street, New York.

Summary of News.

FOREIGN.

Cable News.

DENMARK.

Copenhagen, Nov. 18. Advices from the Provinces show that the wreck and ruin caused by the hurricane is enormous. At many points the sea embankments and draining works have been demolished. The damage done in the island of Falster, known for its fertility as the "Orchard of Denmark," will exceed a million of dollars. The King has sent relief to the inhabitants and the Queen heads the subscription lists and presides over the Aid Association. The Minister of Maine has ordered the commandants of Danish vessels and naval stations to give every succor to shipwrecked crews along the coast.

FRANCE.

London, Nov. 20. Despatches from Paris are freighted with important news, and every fresh item is eagerly read. As stated in those despatches last night, M. Thiers, President of the republic of France, finding the majority in his favor in the National Assembly so small, repeated the threat, so often made on former occasions, to resign his presidency and retire to private life. Many of the members of the Assembly, supposing this statement of the President to be but an idle threat, were disposed to take no notice of the matter, but went on with the usual business regardless of M. Thiers' excited conduct. Others, however, who were in favor of taking him at his word and propositions, were immediately made to prepare for any emergency which might arise, consequent upon the apprehended hasty action of the President. Among the plans considered was one for the appointment of a military triumvirate, the members of which should assume full control of the affairs of the government, acting under general instructions from the National Assembly.

GERMANY.

Berlin, Nov. 21. The Ecclesiastical Rights bill, prohibiting the issuing of decrees of excommunication, has been submitted to the Diet. It declares that any clergymen who shall by name threaten with punishment or decree or proclaim as punishable a subject of Prussia shall be liable to a fine of five hundred thalers or two years' imprisonment, and be ineligible to office for five years.

SPAIN.

REVOLUTIONARY WORK.

A band of thirty-five masked men has destroyed the telegraph wires and thrown from the track a railroad train between the towns of Almanca and Albacete, in the Province of Muncia, Spain. Armed bands, supposed to be Republicans, have appeared between Penaguila and Benigloba, in the Province of Valencia. There are also revolutionary symptoms at Alcoy, in the same province. The civil guards have been concentrated at Almeria, in Andalusia.

ITALY.

Rome, Nov. 20. The Prefect of Police of this city has issued an order forbidding the assembling of the meeting advertised to be held here on the 24th instant, because he has reason to believe that the meeting is really called in the interest of the opposition to the present form of government in Rome.

The Pope.—It is asserted that the Pope, in an interview he recently granted to a high political personage who happened to be in Rome, said:—"It is frequently asked if I will leave Rome and the Vatican, and when I shall do so. My reply is very simple. I shall not leave the Vatican until the day comes when I can no longer by remaining there govern the Catholic world. Until now the Powers which have remained faithful have accredited Ambassadors to me, in whom I can place entire confidence, and thanks to whom, my words are certain to reach the whole Catholic world. But when I am no longer sure that my words are faithfully transmitted to those who are ready to hear them, then it will become my duty to leave this city."

The Evangelical Alliance.—The Evangelical Alliance, whose fifth international gathering was to have taken place in New York in 1870, but was postponed on account of the Franco-German war, will, as has been before announced, meet in New York in 1873. A meeting was held last week in the Church of the Pilgrims, Brooklyn, to hear the report of the Rev. Dr. Schaff, Secretary of the Alliance, on its operations in Europe and on the subject of the General Conference, which it is proposed to hold in New York City in 1873. In his report Dr. Schaff said that between forty and fifty distinguished men from almost every country in Europe would attend next year's Conference, and take part in its deliberations. Altogether, from three hundred to five hundred visitors might be expected on that occasion. There would be a great variety of subjects discussed, such as the "present state of Christendom," "Christian Union," "Foreign and Domestic missions," "Christianity and government," "Christianity and philanthropy." Among the foreign delegates who have declared their intention to be present, are Revs. H. Krummacher, W Monod, Edmund de Pressnse, Professors Tischendorf, Oosterzee, Charteris, the Dean of Canterbury and Fathers Gavazzi and Hyacinthe.

DOMESTIC.

The Aztecs.—A California paper describes the discovery of three villages of Juni Indians, supposed to be the survivors of the ancient Aztecs. They dwell on the great trail from Fort Mohave, on the Colorado to Albuquerque, on the Rio Grande, and are about a day's journey from the diamond fields. They are about two thousand in number, and are very different from other tribes, being in looks, bearing and pride of dress a manifestly superior race. The women are comely and modest in dress, their houses are clean and their cooking good. Certain kinds of cloth are made by them. These people have fields of corn, wheat and vegetables, flocks of sheep and goats, and they keep all the domestic animals. They are friendly to the whites; never fight aggressively, but are stubborn in defence. Their houses are of stone, three stories high, and built in terrace form. They worship the great Spirit, and believe he dwells in the sun.

In Brief.

—— The horse disease is now making a tour of the Southern States.——The epizootic has appeared at Providence, R. I., among the sheep. ——A destructive pestilence is raging among all kinds of poultry along the line of the Hudson river.——The cholera has appeared on the whole Polish frontier, and in various sections of Prussia where it had not hitherto been reported.——Nine thousand persons were made homeless in Palazzolo, Italy, by the inundation.——The French postal adminstration has discovered the secret of an absolutely indelible ink, which resists the action of all acids.——The New York papers are now clamoring for the immediate trial of the thirty murderers now confined in the Tombs.——The site on which the building of the Vienna Exhibition of 1873 will be erected is six times larger than that on which the exhibition palace in Paris was constructed in 1867.——Emigration from Italy has assumed such enormous proportions that the Government has inquired into it, but no remedy has been suggested for the faults which have caused the exodus.——Chicago is going to build an immense crystal palace for the accommodation of a mammoth exposition to be held there next October. The building will be six hundred by one hundred feet with a transept of two hundred and fifty feet.——Most lamentable accounts appear in our latest European files as to the floods in Northern Italy, which have rendered tens of thousands homeless.

The Khedive of Egypt is reported to be the richest person in the world, his annual income being $50,000,000. He is also the most extensive farmer; and does large business as a merchant, banker, manufacturer and ship-builder.

Married.

WIGGIN—HARRIMAN. At Great Falls, N. H., Nov. 11th, by Eld. C. S Shattuck, Charles F. Wiggin and Adelia F. Harriman, both of Colebrook, N. H.

Obituaries.

Manning. Fell asleep in Goffstown, N. H., Nov. 18th, 1872, Bro. Benjamin P. Manning, a preacher of the gospel of the kingdom, aged seventy-four years and eight months.

His sickness was long, and at times severe. He gave all up to the Lord, and desired to depart this life and be at rest, waiting for the morning, when life and immortality shall be given all that sleep in Jesus. Words of comfort were spoken from Psa. 27: 15—"I shall be satisfied when I awake with thy likeness." C. Richardson.

Wallace. Died in New Durham, N. H. (formerly of Moultonborough), Nov. 7th, of heart disease, Sr. Mehitable Wallace, aged seventy-eight years.

"Thou shalt be recompensed at the resurrection of the just." "For this corruptible must put on incorruption, and this mortal must put on immortality."

Silley. Died at Barnstead, N. H., Oct. 30th, of typhoid fever, Walter Thurlow Silley, aged twenty years.

Walter was a good boy, and loved by all who knew him. Pray for the afflicted parents.

C. S. Shattuck.

Buswell. Died in New London, Nov. 13th, my dear father, David Buswell, aged eighty-five years, seven months,

He lived the life of the righteous, died in the faith, sleeps in the grave, will awake and arise when Jesus comes, have immortality and eternal life, reign with Christ on the new earth, in the kingdom which shall be established under the whole heavens. S. Julia Buswell.

Boston Wholesale Prices.

CAREFULLY CORRECTED EVERY TUESDAY.

Tuesday, Nov. 26th, 1872.

FLOUR AND MEAL—
St. Louis ext. 7 00 @ 8 50
Medium.. 9 00 @10 00
Choice ext 10 50 @12 00
Western sup 5 25 @ 6 00
Com. ext.. 6 75 @ 7 25
Medium do 8 00 @ 8 50
Choice do. 9 00 @10 00
Illinois and Indiana—
Choice ext 9 00 @10 00
Canada sup. 7 50 @ 8 00
Com ext... 6 25 @ 7 00
Medium do 7 50 @ 8 00
Choice.. 8 50 @ 9 75
Milwaukee and Minnesota 7 50 @ 9 25
Southern sup .. @ ..
Extra.... 7 00 @ 7 50
Choice Balt 10 00 @11 50
Michigan and Ohio—
Common to choice.. 9 00 @ 9 50
Rye Flour.. 5 00 @ 5 50
Corn Meal.. 3 45 @ 3 50
Buckwheat 3 60 @ 3 75
Oil Cake, ⅌ ton . @ 50 00
GRAIN—
Corn, ⅌ 56 lbs—
Southern yel 71 @ 72
Western mix 69 @ 71
Western yel 71 @ 72
Rye....... 85 @ 90
Barley..... 75 @ 1 10
Oats....... 40 @ 50
Shorts, ⅌ ton.... 23 00 @30 00
Fine Feed.. 24 00 @28 00
Middlings.. 25 00 @26 00
HAY—⅌ 2000 lbs—
Eastern and Northern 26 00 @29 00
At City Scales—retail.
Country Hay—⅌ 100 lbs ... @ 2 25
Swale Hay. 11 00 @00 00
Straw, 100 lbs 1 25 @ 1 00
New York.. 1 25 @ 2 00
PROVISIONS—
Beef, Mess—
West. ext. 11 00 @12 00
West. mess.. 10 00 @11 00
Family ext. 14 00 @15 50
Pork—
Ext. clear. 18 00 @19 50
Clear..... 17 00 @18 50

Mess...... 15 75 @16 00
Prime..... 11 25 @12 00
Lard, tcs. ⅌ lb 9 @ 10
Hams, smoked 14 @ 16
Hogs, dressed. 7 @ 7½
LUMBER—
Clear Fine.. 33 00 @65 00
Coarse Pine—
No. 5..... 21 00 @24 00
Refuse.... 17 00 @18 00
Shipp'g bd's 20 00 @25 00
Spruce—
Nos. 1 & 2. 17 00 @18 00
Refuse.... 10 00 @12 00
Hemlock Boards—
Nos. 1 & 2. 13 50 @14 00
Refuse..... 9 00 @10 00
Flooring Boards—
Nos. 1 & 2.. 30 00 @38 00
Refuse.... 20 00 @24 00
Clapboards—
Extra Pine..... @60 00
Do. clear..... @55 00
Do. No. 1.... 30 00 @35 00
Sap extra..... @50 00
Sap clear..... @45 00
Spruce..... 40 00 @50 00
Shingles.... 2 25 @ 6 25
Laths...... 2 25 @ 2 75
WOOL—
Ohio and Pennsylvania—
Picklock.... 65 @ 70
Choice XX.. 63 @ 65
Fine X..... 60 @ 62
Medium.... 63 @ 65
Coarse.... 58 @ 60
Michigan—
Extra and XX 58 @ 62
Fine...... 58 @ 60
Medium.... 61 @ 63
Common.... 58 @ 60
Other Western—
Fine and X.. 58 @ 60
Medium.... 61 @ 63
Common.... 57 @ 58
Pulled—
Extra..... 55 @ 70
Superfine.... 62 @ 75
No. 1..... 40 @ 50
Combing—
Fleece..... 70 @ 75
California.... [illegible]
Texas..... [illegible]
Canada.... [illegible]
Smyrna, wash.. [illegible]
Unwashed..... [illegible]

Notices.

At a preliminary meeting held in Philadelphia, Pa., at the Advent Christian Hall, corner of Ninth and Spring Garden Streets, in answer to a call for all interested in the truths relating to the Second Advent of our Lord and Savior, the following resolution was passed by a unanimous vote:—

Believing time to be short, with a great work before us in preparing people for the soon coming judgment, and believing that all our efforts should be brought into harmonious action for the spreading of light by the distribution of tracts, preaching of the word, and by other gospel means;

Therefore, resolved, that we extend a call to all the preachers, churches, and others living in the eastern part of Pennsylvania, New Jersey, Delaware, Maryland, and the District of Columbia, who love the appearing of our Lord and Savior, to meet in Conference, commencing *Thursday evening, Nov. 28th*, and continue over the following Sabbath, Dec. 1st, at the Advent Christian Hall, corner of Ninth and Spring Garden Streets, Philadelphia, Penn., for the purpose of organizing a Conference embracing the above named territory. Eld. Wm. Ashman, and others.

Edwin King, Secretary.

A Protracted Meeting, under the direction of the Mass. Advent Conference, will commence in Southbridge, Mass. (Town Hall), Saturday evening, Dec. 7th, and continue over the two following Sundays. Preaching afternoons and evenings. Brn. J. Couch, Miles Grant, and others, will attend and preach the word, calling attention to the signs of the times, nature of man, etc. Brethren and sisters in the region around are earnestly desired to come in and help. Come in the name of the Master to work for the salvation of the perishing. Time is short, and what is done must be done quickly. "Behold the Judge standeth before the door."

Will Brn. L. Boutell and I. B. Potter please arrange so as to be at this meeting and help? Come early. P. S. Butler, for the brethren.

A Session of the Mass. Advent Conference will be held in Plainville, Mass. (near New Bedford), commencing Thursday evening, Dec. 5th, to continue over the following Sunday, and longer if the interest should demand it. Let the people in all this vicinity come and help us in this meeting. But little to be done at this meeting only the proclamation of the gospel of the kingdom and soon coming Savior, with an effort to save as many as possible in the effort. Come one and all to this meeting. Preaching afternoons and evenings, as duty directs. L. Boutell.

C. E. Barnes, Secretary.

There will be a Conference at the Second Advent Chapel in Worcester, commencing Monday, Dec. 16th, at two o'clock p. m., and continue over the following Sunday. The special object of this meeting will be to mutually consider the evidence in regard to the time of the Lord's coming, and the duties which devolve upon God's people in view of the nearness of "that day." It is specially hoped, and very earnestly requested, that the preaching brethren, near and far, whether identified with "1873," "1875," or with no definite time, may come and co-operate in this interesting and important work. A general invitation is hereby extended to all lovers of Jesus and his appearing. Come, filled with the Spirit, to labor for God and the good of the perishing. The church in Worcester extend a cordial greeting and welcome to all.

H. H. Buxton,
Sam'l Ayres,
W. M. Hall,
E. G. Higgins,
A. Streeter, } Committee.

The Western District of the N. Y. A. C. Conference will hold its first quarterly meeting with the church at East Shelby, commencing Thursday evening, Dec. 12th, and hold over the following Lord's day. Let each church be represented by delegate or by letter. Let earnest prayer go up to God for his special blessing upon this meeting, that the saints may be the better prepared for the "marriage of the Lamb," and sinners be brought to Jesus.

All persons coming by railroad will stop at Medina, and please write to Frank Carpenter what time you will be there, and accommodations for all to get to the meeting will be made. Come one and all. A. C. Newell, President.

A. P. Moore, Secretary.

Those coming to the Eastern division of the New York Conference, held at Conquest, Dec. 13th, will stop at Port Byron, on the direct road from Rochester to Syracuse. Teams will meet the morning and afternoon trains from the east and west, to convey all that will come to Conquest. Brethren and sisters, pray for this meeting. Make a sacrifice to come, and God will bless you. M. R. Miles.

State Conference.—The quarterly session of the Mass. State Conference will be holden in Worcester, Mass., commencing Thursday, Dec. 19th, at ten o'clock a. m., and hold over the following Sabbath. By special request of the church, this Conference will be holden in connection with the Time Conference. L. Boutell, Pres.

C. E. Barnes, Sec.

The time for tent meetings is over for this season, and now is the time for quarterly sessions of the Conference, and protracted meetings in places where they need help. Now let your wants be made known, and we will do the best we can to supply those places. This is the time for work.

L. Boutell, for the Committee.

The next Quarterly Conference of Vermont will be held with the church at Addison, commencing Tuesday evening, Dec. 3d, and continuing three days. It is hoped that a special effort on the part of preachers and brethren to attend this meeting will be made. While the world grows dark and drear, let us "comfort one another with these words." Come, then, one and all. Traverse the valleys and come. Climb the mountain hills and come. Come by cars and come by team. Come early and stay late. Come crying out for the living God. Come in the fullness of God.

H. F. C.

P. S. Will some one at Addison state in *Crisis* the way to reach the place by both railroads?

H. F. C.

The Second Quarterly meeting for the Southern District of Wisconsin will be held at Monticello, Green Co., commencing Friday evening, Dec. 13th, 1872, and holding over Lord's day. The several churches in the district are requested to send delegates, and all the preaching brethren are earnestly solicited to attend, as there may be important business to come before the meeting. Brethren, come praying, expecting a good time in the Lord, and we shall have it.

George Howard.

The Lord willing, the first quarterly meeting of the Eastern District of the New York A. C. Conference will be held with the church in Conquest, commencing Thursday evening, Dec. 12th, and holding over Sunday. It is earnestly hoped there will be a general rally of all the forces in this district to this first "district" meeting. Come in the name of the Lord, for the hour of his judgment hasteth greatly. Let us strengthen our hands, and press the battle a little longer while yet we may. Each church should take the quarterly collections early, and all come to help "after a godly sort." Pray for this meeting.

M. R. Miles, President.
Wm. E. Brown, Secretary.

The Southern District New York State Conference will hold its first quarterly session at Honeoye, Ontario Co., commencing Friday, Dec. 6th, and continuing over the following Sunday. Come, brethren and sisters, we cordially invite you. Come with hearts filled with the Spirit. Come with a determination to work for Jesus. Come, praying that God's blessing may rest upon the meeting. H. H. Brown, Secretary.

D. Cogswell, President.

The Lord willing, the Second Quarterly Meeting of the Iowa Christian Conference will be held at New Hartford, commencing Friday evening, Dec. 18th, and continue over Sunday. All are invited to attend. By order of the Board,

N. F. Eggleston, Secretary.

The regular quarterly meeting of the church of God of Loon Lake and Wayland will be held at Wallace Station, Nov. 30th and Dec. 1st. All are invited to attend. The above meetings will be followed by a week's preaching on the prophecies relative to the coming and reign of Christ on the earth. By request of the congregation,

C. F. Sweet, Pastor.

Conference Notice.—The next quarterly session of the Advent Christian Conference of Northern Pa. and Southern N. Y., will be held at North Bingham (United States school-house), Potter Co., Pa., commencing evening of Dec. 18th, 1872. Let all the churches belonging to the conference send delegates. A cordial invitation is extended to all. J. W. Taylor, Pres.

A. H. Briggs, Sec.

...rk in vain. We know that we have the ...

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Home Thrusts and Home Thoughts. By D. F. Newton. $1.70.
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Why are you an Unbeliever?..........8 pages.

Appointments.

Appointments must be received as early as TUESDAY MORNING *(as our paper goes to press about noon), to insure insertion for the current week.*

☞ The following Resolution was passed at the late meeting of the A. C. P. Society:—

"Resolved, *That no appointments be published in the Crisis henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. ☞ Seats free.

Boston (Branch Chapel) 1735 Washington Street (Corner of Madison Street.)

Love Feast at 10½ a.m. Preaching at 3 and 7½ p. m. Prayer meeting Tuesday and Thursday evenings.

Charlestown (*Hall No. 70 Main Street.*)

Prayer meetings Tuesdays and Fridays, 7½ o'clock.

Wm. S. Campbell..........Sunday, Dec. 1st
D. M. Leavitt..........Sunday, Dec. 8th
T. M. Preble..........Sunday, Dec. 15th
F. H. Burbank..........Sundays, Dec. 22d and 29th

Chelsea, Mass. (*Advent Chapel, Heard Street.*)

S. S. Brewer..........Sunday, Dec. 15th

East Boston, (*Central Hall, 152 Meridian Street.*)

Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock p. m.

I. C. Wellcome..........Sunday, Dec. 15th

Wrightville, Ct..........Thursday evening, Nov. 28th
Winsted, Ct. (Camp's Hall) Friday and Saturday evenings, Nov. 29th and 30th, and over the Sabbath, Dec. 1st.
Farmington, N. H., Tuesday evening, Dec. 3d, and every evening through the week, and over the Sabbath, Miles Grant.

Plymouth, Mass..........Sunday, Dec. 1st
C. Goodrich.

Fremont, Mass..........Sunday, Dec. 1st
Salem, Mass..........Sunday, Dec. 8th
J. S. White.

Concord, N. H. (Centre Street Church) Sundays, Dec. 1st and 8th.
Natick, Mass..........Sunday, Dec. 22d
I. C. Wellcome.

New Bedford, Mass., Sundays, Dec. 15th and 22d, and evenings during the week, as Bro. Irish may arrange.
Vernon, Vt..........Sunday, Dec. 1st
H. Munger.

Gloucester, Mass..........Sabbath, Dec. 15th
New Haven, Ct..........Sundays, Dec. 22d and 29th
J. T. Dixon.

New Haven, Conn. (House Street, Congregational Church) Nov 26th, and onward every night as the Lord shall direct. Marvin W. Lutz.
Sr. H. L. Hastings.

Holden, Mass..........Sunday, Dec. 8th
C. E. Barnes.

Gloucester, Mass..........Sunday, Dec. 1st
Plymouth, Mass..........Sunday, Dec. 8th
S. S. Mooney.

West Haven..........Sunday, Dec. 8th
Wm. J. Ripley.

Lynn, Mass..........Sunday, Dec. 22d
New Bedford, Mass..........Sunday, Dec. 29th
M. Batchelor.

Cambridgeport, Mass..........Sunday, Dec. 1st
S. S. Brewer.

N. Wilbraham, Mass..........Sunday, Dec. 1st
Warehouse Point, Ct..........Sunday, Dec. 8th
Scitico, Ct..........Sunday, Dec. 15th
H. Pratt.

Murray, N. Y..........Sunday, Dec. 1st
Mrs. L. M. Stoddard.

Rutland, Vt..........Sundays, Dec. 1st and 8th
Vernon, Vt..........Sunday, Dec. 15th
Danvers, Mass..........Sunday, Dec. 29th
E. Owen.

Springfield, Mass. (Bethel).....evenings, Dec. 3d, 4th and 5th.
Philadelphia, Pa. (as Bro. Wilfong may arrange) Sunday, Dec. 8th, and through the month.
A. Simpson.

La Crosse, Wis. (corner of Main and South Streets) Sunday, Dec. 1st, and onward every two weeks.
John Brown.

Holderness, N. H. (Brick school-house) evening, Nov. 30th, and over Sunday, Dec. 1st.
Holderness, N. H. (True school-house)..Sun., Dec. 8th
Campton, N. H. (Bump school-house) Sun., Dec. 15th
Woodstock, N. H..........Sunday, Dec. 22nd
East Landaff, N. H..........Sunday, Dec. 29th
Geo. H. Wallace.

Freehold, N. Y..........Sabbath, Dec. 1st
Albany, N. Y..........Sabbath, Dec. 8th
Springfield, Mass..........Friday evening, Dec. 13th and over the Sabbath, Dec. 15th.
G. W. Burnham.

Addison, Vt..........Thanksgiving day, Nov. 28th and over the following Sabbath. D. T. Taylor.

Belmont, N. H..........Sunday, Dec. 1st
Canterbury, N. H. (Emery school-house) Sunday, Dec. 8th.
Loudon Ridge, N. H..........Sunday, Dec. 15th
T. E. Lang, Jr.

Plymouth, Mass..........Sunday, Dec. 15th
Natick, Mass..........Sunday, Jan. 19th
D. M. Leavitt.

New Britain..........Nov. 29th
Scitico..........Nov. 30th and Dec. 1st
Springfield (Franklin Hall)..........Dec. 2d
Worcester, Mass..........Dec. 3d
Greene, R. I..........Dec. 4th
Ellen L. Crumb.

As Sr. Crumb is a stranger in most of these places, will some one meet her at the trains?

Washington, D. C. (Council Chamber, City Hall) protracted meetings two weeks, commencing Sunday, Dec. 8th.
Fremansburg, Pa., protracted meetings two weeks, including two Sabbaths, commencing Saturday evening, Dec. 28th. H. K. Flagg.

Quincy Hall, 127 Lacock Street, Alleghany, Pa., every Sunday morning and evening. G. W. Stetson.

Hollis Centre, Me..........evenings, Nov. 28th and 29th
East Rochester, N. H..........Sunday, Dec. 1st
Rochester..........evening, Dec. 2d
Dover..........evening, Dec. 3d
Wakefield, Mass..........evening, Dec. 4th
Boston (Branch Chapel)..........evening, Dec. 5th
East Boston..........evening, Dec. 6th
Natick, Mass..........Sunday, Dec. 8th
Geo. A. Streeter.

Kennebunkport, Me..........Sunday, Dec. 1st
Steep Falls, Me..........Sunday, Dec. 8th
West Parsonsfield, Me..........Sunday, Dec. 15th
Steep Falls, Me..........Sunday, Dec. 22d
Chas. H. Sweet.

Newark, N. J..........Sunday, Dec. 1st
A. A. Phelps.

Rochester..........Sunday, Dec. 1st
Newcastle..........Sundays, Dec. 8th and 15th
E. S. Moulton.

Quaker Hill, " " 2.30 p. m., Nov. 30th, and at 11 a. m., Sunday, Dec. 1st.
Warrensville..........Sunday evening, Dec. 1st
And to answer questions given by Eld. Krouse and J. R. Stead (Methodists) Dec. 2d—3d.
Canton, Bradford Co., Pa..........Dec. 4th—6th
Chase's Mills, Tioga Co..........Dec. 7th—8th
East Troy, Bradford Co..........Dec. 9th—10th
South Creek, " "..........Dec. 11th
John T. Ongley.

Winchendon, Mass., New Boston....Sunday, Dec. 1st
North Rutland, Mass..........Sunday, Dec. 8th
Winchendon, Mass., New Boston..Sunday, Dec. 15th
Clinton, Mass..........Sunday, Dec. 22d
Geo. A. Cole.

Wentworth Village, N. H., evenings, Dec. 2d and 3d
Warren Summit, N. H..........evening, Dec. 4th and over Sunday.
Haverhill Centre, N. H..........evening, Dec. 9th
Groton, Vt. (Town House) Tuesday evening, Dec. 10th
West Groton, Vt..........evening, Dec. 11th and over Sunday.
Warren Village, N. H..........evening, Dec. 17th and over Sunday. D. Eastman.
John H. Evans.

Patten, P. Q. (Chapel)..........Sunday, Dec. 1st
Sutton, P. Q. (where Bro. Blanchard may arrange) Sunday, Dec. 8th. U. G. Ladd.

Stoneham, Mass..........Sunday, Dec. 1st
B. Finney.

Wakefield, Mass..........Sunday, Dec. 1st
Glenmere (near Lynn)..........Sunday, Dec. 15th
J. W. Brittan.

New Haven, Ct..........Sunday, Dec. 8th
W. S. Campbell.

Bristol, Vt..........evenings, Nov. 29th and 30th and Sunday, Dec. 1st.
Addison, Vt., through Conference, Dec. 3d to 5th.
Waterbury, Vt..........evening, Dec. 6th
Stowe Hollow, Vt..........evening, Dec. 7th, and over Sunday, Dec. 8th.
Middlesex, Vt..........evening, Dec. 9th
Calais, Vt. (Christian Church)......evening, Dec. 11th
Moscow..........evening, Dec. 12th
Cabot..........Sunday, Dec. 15th
A. A. Hoyt.

Lake Village, N. H. (North Church) Saturday evening, Nov. 30th, and over Sunday, Dec. 1st.
Alton Corner..........Monday evening, Dec. 2d
Wm. H. Shaw.

Canterbury, N. H. (Emery school-house) Sunday, Dec. 15th.
Meredith, N. H. (Dolloff Hall).....Sunday, Dec. 29th
Mrs. L. E. Saulpaugh.

Pittsfield, N. H..........evenings, Dec. 11th, 12th, 13th, 14th, and over Sunday, the 15th. C. S. Shattuck.

Alton, N. H..........Sunday, Dec. 1st
W. M. Harmon.

Clinton, Mass..........Sunday, Dec. 8th
S. S. Brewer.

Melvin Village..........Sunday, Dec. 1st
Wolfborough Bridge (Christian Church) Sun., Dec. 8th
T. W. Piper.

South Rochester (Chapel)..........Sunday, Dec. 1st
J. L. Chute.

Clinton, Mass..........Sunday, Dec. 1st
Geo. W. Sederquist.

Barford, P. Q. (where Bro. Cushing may appoint) Sunday, Dec. 1st.
Melbourne Village, P. Q. (where Bro. Gilman may appoint) Sunday, Dec. 8th.
Danville, P. Q. (by request of Bro. J. Porter) Sunday, Dec. 15th.
Caswell Borough, P. Q..........Sunday, Dec. 22d
F. M. Drake.

Glenmere (near Lynn)..........Sunday, Dec. 1st
W. N. Pile.

Barkhampstead, Ct. (school-house near Bro. Harry Moses') Sunday, Dec. 1st, and evenings following.
Thomaston, Ct. (about one mile west of the depot, at Bro. and Sr. Potter's) Sunday, Dec. 8th.
Lovely Street, Ct..........Sunday, Dec. 15th
S. Woodruff.

Higginsville, N. Y..........Sunday evening, Dec. 1st
North Victory, N. Y..........evening, Dec. 3d
Meetings will continue as long as it seems to be duty. C. H. Williams.

New Britain, Ct..........Sunday, Dec. 1st
Collinsville, Ct..........Sunday, Dec. 8th
Meriden, Ct..........Sunday, Dec. 15th
New York City (Cooper Institute)..Sunday, Dec. 22d
Westfield, Mass..........Sunday, Dec. 29th
If these conflict, please notify me at West Haven, Ct. Z. D. Baird.

Marblehead, Mass..........Sabbaths, Dec. 1st and 8th
T. M. Preble.

Boscawen, N. H. (Gulf school-house) Sabbath, Dec. 1st
Concord, N. H. (Centre Street Church) Friday evening, Dec. 14th.
Nashua, N. H..........Sabbath, Dec. 15th
Simeon Roby.

West Canterbury, N. H., Saturday evening, Nov. 30th and over Sunday, Dec. 1st. Baptism at noon.
Enoch Morrill.

Lawrence, Mass.

M. Durfee..........Sundays, Dec. 1st and 8th
Dr. A. M. Higgins..........Sunday, Dec. 15th
J. Couch..........Sunday, Dec. 29th

Lowell, Mass.

M. Batchelor..........Sunday, Dec. 1st
Dr. A. M. Higgins..........Sunday, Dec. 8th
Joseph Harvey..........Sunday, Dec. 15th
C. Goodrich..........Sunday, Dec. 22d
B. S. Emery..........Sunday, Dec. 29th

Lynn, Mass.

W. H. Mitchell..........Sundays, Dec. 1st and 8th
J. Couch..........Sunday, Dec. 15th
W. M. Harmon..........Sunday, Dec. 29th

Worcester, Mass.

C. E. Barnes..........Sunday, Dec. 1st
M. Batchelor..........Sunday, Dec. 8th

Haverhill, Mass. (New Hall.)

D. M. Leavitt..........Sunday, Dec. 1st

Manchester, N. H.

A. Ross..........Sunday, Dec. 1st

Portsmouth, N. H.

J. T. Dixon..........Sundays, Dec. 1st and 8th
E. Owen..........Sunday, Dec. 22nd
G. W. Burnham..........Sunday, Dec. 29th

Seabrook, N. H.

Joseph Pinkham..........Sunday, Dec. 1st
J. C. Smith..........Sunday, Dec. 8th
Joseph W. White..........Sunday, Dec. 15th
E. S. Moulton..........Sundays, Dec. 22d and 29th

Great Falls, N. H. (Franklin Hall.)

C. S. Shattuck..........Sunday, Dec. 1st
T. L. Churchill..........Sunday, Dec. 8th

Concord, N. H. (Centre Street.)

I. C. Wellcome..........Sundays, Dec. 1st and 8th
C. H. Fletcher..........Sundays Dec. 15th and 22d
S. S. Brewer..........Sunday, Dec. 29th

Rye, N. H.

Wm. W. Sutherland..........Sunday, Dec. 8th

Exeter, N. H.

Dr. A. M. Higgins..........Sunday, Dec. 1st
W. M. Harmon..........Sunday, Dec. 8th

Hampton, N. H.

D. F. Leavitt..........Sunday, Dec. 1st

Biddeford, Me.

Wm. C. Stewart..........Sunday, Dec. 1st
A. Ross..........Sundays, Dec. 8th and 15th
D. M. Leavitt..........Sunday, Dec. 22d
Anna E. Smith..........Sundays, Dec. 29th and Jan. 5th

Portland, Me. (Union Hall.)

L. Boutell..........Sabbath, Dec. 1st
W. C. Stewart..........Sabbath, Dec. 8th
T. L. Churchill..........Sabbath, Dec. 15th
A. Ross..........Sundays, Dec. 22d and 29th

South Berwick, Me. (Great Works.)

C. R. Parsons..........Sunday, Dec. 1st
Joseph W. White..........Sunday, Dec. 8th
J. Bickford..........Sunday, Dec. 15th
S. Varney..........Sunday, Dec. 22d
Geo. W. Brown..........Sunday, Dec. 29th

South Elliot, Me.

J. Bickford..........Sunday, Dec. 1st
L. E. Saulpaugh..........Sunday, Dec. 22d
Enoch Morrill..........Sunday, Dec. 29th

Pleasant Valley, Ct.

B. Hitchcock..........Sunday, Dec. 1st
Wm. S. Campbell..........Sunday, Dec. 15th

Bristol, Conn.

Enoch Phelps..........Sunday, Dec. 1st
B. Hitchcock..........Sunday, Dec. 8th

Scitico, Ct.

E. L. Crumb..........Sunday, Dec. 1st.

Plainville, Ct.

A. Elliot..........Sunday, Dec. 8th

Crompton, R. I.

E. Card (Reading Room)..........Sunday, Dec. 1st
P. Noka (or supply) Booth's Hall..Sunday, Dec. 15th
J. Miett (Reading Room)..........Sunday, Dec. 29th

New York City.

Advent meetings at 138 W. 24th street, every Sunday, at 10½ a. m. and 3 and 7½ p. m.; also Monday, Wednesday, and Friday evenings. T. J. Cox, 273 W. 22nd street. At 405 Grand street, preaching every Sunday, at 10½ a. m. and 3 p. m. Prayer meeting at Sr. Bellows', 23 Norfolk street, every Tuesday evening. Preaching brethren are invited to correspond with Bro. Cox, as above, or with me—H. A. King, *Bible Banner* Office, 14 Murray Street.

Kennebunkport, Me. (Advent Chapel.)

Preaching the first Sunday in each month by Eld. Wm. H. Mitchell. The remaining Sundays for the present by the Pastor, Wm. C. Stewart.

Gardiner, Me.

Meetings are held regularly Sundays, also Wednesday and Friday evenings, at Military Hall, Water Street. The servants of Christ, who feed the flock, are invited to come and help us. Correspond with Wm. Gilbert, or J. Thomas, Jr.

Philadelphia, Pa.

(*Brandywine Street, between 15th and 16th, and between Spring Garden and Green Streets.*)

Meetings every Sunday, at 10½ o'clock a. m. and 7½ evenings. Also Wednesday and Friday evenings.

J. N. Wilfong, Cor. Sec.

Philadelphia, Pa. (*Adv. Chris. Church, corner of Ninth and Spring Garden Streets.*)

Meetings are held every Sabbath at 10½ a. m. and 7½ p. m. Prayer and conference meeting Friday evenings. F. H. Burbank, Pastor.

Biddeford, Me. (Advent Chapel, Hill Street, near Pool Street.) Meetings every Sunday, at 10½ a.m., 2½ and 7 p. m. Also, prayer meetings on Wednesdays and Saturdays.

The Church in Pleasant Valley, Ct., is to be supplied with preaching once in two weeks for one year, and preachers will please correspond with E. M. Ripley, Cor. Sec. O. Jones, for the Church.

Business.

Notes to Correspondents.

☞ We cannot discontinue or send your orders, unless you give us the POST OFFICE and STATE in PLAIN LETTERS.

☞ WM. CULROSS—Dr. Trall writes for the *Health Reformer*, Battle Creek, Mich. Price $1.00.

☞ Money Letters.

☞ This week, and onward, we purpose to publish a list of all letters containing money for the *Crisis*, forwarded by those who send for *other* parties. Those who send money for *themselves* to pay for the *Crisis*, will find the date to which their money pays on the colored slip of paper attached to the *Crisis*. If the date is not changed within three weeks after sending the money, write immediately. The receipts for books and tracts will be acknowledged as usual. When *all* the books and tracts ordered at any one time are not received, look at the "Notes to Correspondents" for the reason. Ag't.

Names of Persons sending Money for Others.—A. A. Hoyt, E. Morrill, E. Shaltz, A. W. Sibley, I N. Thompson, Mrs. N E Grant, L Boutell, J H Jackson, G W Stetson, W L Himes, A Harriman, M D Johnson.

Cash Received for Books and Tracts.—Mrs. M Sidelinger 10c, A Sinclair $2.40, W Chapman $1.35, O F Goodwin 10c, Mrs. Kate Hayes 15c, Geo. Jackson $1.00, Geo. Mayberry 50c, H T Hart $1.00, H M Hall $1.00, M Wade $2.00, S Carpenter $1.20, Mrs. M F Pattee $1.50, C F Lothrop $1.50, B Perham $2.15, M J Palmer 30c, A Googins 15c.

Books and Tracts Sent.—By mail—Mrs. M Sidelinger, H S James, A Sinclair, Geo. Mayberry, Geo. Jackson, M Wade (2 pack), H T Hart, M J Palmer, O F Goodwin, C C Morrill, C F Lothrop, C H Sweet, Mrs M P Potter, S Carpenter, W L Himes, C W Buringer, Mrs. H Hayes, W Chapman, H M Hall, B Perham.

By Express—M. W. Lutz.

Articles Received.—S Woodruff, A W Sibley, G W Stetson, G U Lewis, F H Chamberlain, J Judd, M M Parker, W A Sheffield, J R Clark, J R Smith, J G Smith, S Whitney, C Colegrove, H H Tilley, A Googins, N H Barbour, M W Lutz, N W Colburn.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Nov. 27, 1872.

☞ Take Notice!

All subscriptions for the "Crisis" issued from this time forward are at the rate of $2.00 a year, payable IN ADVANCE.

☞ Please Remember!

☞ All remittances to this office, in the form of Drafts, Bank Checks, and Postal Money-Orders, should be made payable to the Business Agent, GEO. T. ADAMS.

☞ THOSE who send articles for the "Crisis," should direct them to MILES GRANT, Boston, Mass., and not to the Business Agent.

BRO. HASTING'S LOSS.

On our return home from Coaticook, P. Q., we hastened to see Bro. Hastings, and found him cheerful, after his great loss by the terrible fire in Boston, Nov. 9th and 10th, and calmly trusting in the Lord. For some time he and his family, including some fifteen or twenty who labored for him, lived in the Repository building. It was their place of business and their home. They worked, ate and slept there. Now it all lies in ashes—bed, bedding, furniture, clothing, type, presses, bookplates, books, tracts and pamphlets, a large number; valuable manuscript, choice facts and selections, affording proof on important subjects connected with the Bible, the best results of his studious life, aided by no ordinary talent, are now no more. His all is burnt up, excepting a portion of his private library. These are a few items connected with the sad calamity.

Since the fire, he had made arrangements to get out the *Christian* at Rand and Avery's, the largest printing establishment in New England; but on Wednesday night, Nov. 20th, they were burnt out, and a part of the material for the *Christian* was destroyed. Bro. Hastings' family is scattered here and there, while he is struggling with the waves of adversity. He makes no complaints, but is patiently waiting for the guiding hand of Providence to direct his steps and provide for his necessities. He has not asked us to say a word in his behalf; but we feel it a duty and privilege to let his sad condition be known to our brethren, and all the friends of Jesus, who love to bear one another's burdens.

Some of the things he prized most, money cannot restore; but he informed us that it would take not less than twenty-five thousand dollars to replace what was burnt up. Who will help lift our Bro. out of the ashes? A little *now* will aid him much.

COATICOOK.

Coaticook, P. Q., is quite an enterprising village, on the Grand Trunk R. R., some twenty-five miles beyond Island Pond, towards Montreal. It has good water privileges, and considerable manufacturing. It seems quite like our enterprising New England villages, as many of the people are from the States. It is growing more rapidly than most towns in Canada.

The meetings in Coaticook have been the means of awakening a deep interest in the study of the Scriptures. The large hall has been very much crowded, and the best of attention given to the subjects presented. The prayer and conference meetings have become seasons of special interest, and some fifteen or twenty have requested prayers; that they may become the disciples of Jesus, and be ready for his coming. Those who had been trying to serve the Lord for some years have now listened to Paul's entreaty, when he says: "I *beseech you* therefore, *brethren*, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service." Rom. 12: 1. As a result, they have received "great peace." Others are almost persuaded to listen to the entreaty, and lay their *all* upon the altar. The interest is daily increasing, with a bright prospect for blessed results. As all the meeting-houses have been closed against us, there is considerable talk about building a chapel, wherein all christians may be free.

OUR EXPERIENCE.

In a former article we related some of our experience in the service of Christ. At that time we parted with our readers at the Round Lake campmeeting, Saturday, July 8th, 1871. That day will ever be a memorable one in life's pilgrimage. It holds a hallowed influence in the records of the past, like the night when our sins were first forgiven in Dec. 1842. At the time last named, through faith in Jesus, we received the witness of the Spirit that our sins were pardoned; in July, in 1871, through faith in Jesus, we received the gift of the Spirit, producing "perfect love" and "great peace." Since that time, there has not been a cloud in our spiritual horizon. Our experience has been like an even-spun thread; though at times we have had overwhelming manifestations of the Spirit. Jesus has seemed to be near at hand, and not afar off; a *present* help in every time of need; an indwelling, abiding Savior and lover; our all in all; the same every day and every hour, in all situations. When the tempter comes in all his fury, then Jesus seems to be the nearest, and smiles the most sweetly; and we have only to hide in him, to get out of the reach of the enemy. It is on such occasions that we feel most sensibly,

"What a *friend* we have in Jesus."

The feelings of which we are speaking must be experienced to be understood and appreciated. To those who have never felt them, any description would be as unintelligible and obscure, as an explanation of joy to one who had never felt it. The man would be thought beside himself who should contend that there is no such thing as pain, because he had never felt it; equally out of the way is the one who claims there is no such thing as the gift of the Spirit, producing "perfect love," because he had never received such a blessing. It will not do to throw away christian experience which is in harmony with the Bible; but what does not correspond with that is of but little value. We would say to all, test everything of a religious nature by the *Bible*. Let that be the *only* standard by which to be guided. If we are not in harmony with that, we are wrong. Be very careful about following impressions. Be sure they are from the Lord, before yielding to them. Satan can also produce impressions by his spirit; and when he finds one who will follow them instead of the Bible, he will do his best to lead him astray into some fanatical notion or position, that will only serve to bring the subject into disgrace in the sight of the true followers of Jesus; and then tell them that such is the result of a belief in the doctrine of holiness, and thus keep people away from the fulness there is in Christ. Let us beware of Satan's devices and keep out of his snares.

While we would give caution against being led by Satan *beyond* the standard of the Lord, we would urge all to come up to it, and entreat them not to be driven back into cold formalism through fear of being a *peculiar* people, zealous of good works. This is the time for the church to be *thorough* in her consecration. Half-hearted work will not stand successfully against a pure christianity. We need on the whole armor of God. All *internal* foes should be fully subdued by the power of the Holy Spirit. In our own strength we are not sufficient to cope with our great adversary, but through *Christ* strengthening us, we may stand in victory every moment, and keep the devil outside of the heart. Thank the Lord for the promise, that if we resist the devil, he will flee from us. This will be found true in all situations, so long as Jesus is allowed to fill the heart with his Spirit. But when watchfulness and prayer are neglected, Satan is sure to seek an entrance into the heart in some secret way, where we least look for him. Beware of his devices.

"MANY MANSIONS."

BRO. GRANT:—Will you please explain John 14: 2? What are the "many mansions"? He says—"I go to prepare a place for you." Are those mansions for us? If not, what are they for? Please explain through the *Crisis*. E. J. JAQUES.

When Jesus says—"I go to prepare a place for you," it follows that the place was not then prepared. In Rev. 21: 1–2, John says: "I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I, John, saw the holy city, New Jerusalem, coming down from God, out of heaven, *prepared* as a bride adorned for her husband." It is quite evident that this "New Jerusalem" is the one to which Jesus refers in John 14: 2, which he was going "to prepare." It appears that the first use of this "new," "great," and "holy city," is at the marriage of the Lamb, when he shall return to this planet to set up his kingdom. Abraham "looked for a city which hath foundations, whose builder and maker is God." Heb. 11: 10. The New Jerusalem was seen "coming down from God," as a bridal present to his well beloved Son. This is evidently the building to which Paul refers in 2 Cor. 5: 1, when he says: "We know, that if our earthly house of this tabernacle were dissolved, we have a building of God, an house, not made with hands." This is to be the capital of the coming kingdom. It is the real crystal palace, and will be worthy of the King of kings. In that beautiful palace, the saints will "see the King in his beauty."

MELCHIZEDEK.

BRO. GRANT:—Will you give your opinion about Melchizedek? There are some here who believe that Melchizedek was God, the eternal Father. Others believe that he was Christ. I believe he was only a human being; of a good and upright spirit. Please give your views on this point through the *Crisis*. E. J. FLETCHER.

There is but little room for doubt but that Melchizedek was the same as Shem, the eldest son of Noah. In the book of Jasher, chap. 16: 11, this fact is clearly stated. He lived in both worlds, the one before, and the one following the flood. As those who were born this side of the flood had no records of the events before the deluge, they had no means of tracing the lineage of the antediluvian priesthood, hence Paul says of the Melchizedek priesthood, or this "priest of the Most High God," who was "also king of Salem," that he was "without descent, having neither beginning of days, nor end of life." Nothing is known as to the origin of his priesthood, nor of its duration. He appears as a priest this side of the flood, but with no credentials, and yet his priesthood is not questioned. There is no record of his predecessor. He was the *first* "priest of the Most High God," mentioned in the Bible; and it is not known that *his* priesthood was transmitted to any other one; hence he stood alone, unlike any other priest. Thus it is with Jesus.

SMITH'S BIBLE DICTIONARY.—Those who wish for the *best* Bible Dictionary in the world should get Smith's, published by H. O. Houghton & Co., Riverside, Cambridge, Mass. It is in four volumes, price $26.00. It contains the results of the labors and researches of the most distinguished scholars and Bible students on both continents. Every preacher should have a copy; and all others who love to search the Scriptures.

THE RAINBOW.—We would say to our California readers, that they can obtain the latest numbers of the *Rainbow* at Roman & Co.'s book-store, San Francisco. The *Rainbow* is a valuable monthly, edited by Dr. Wm. Leask, 84 Sandringham Road, Kingsland, London, Eng. It contains valuable articles. We commend it to our readers.

Price, $2.25.

THE SCIENCE OF HEALTH for December closes the first volume of this new independent *Health Monthly*. The present number contains a large variety of illustrated articles, including—Popular Physiology; The Eye; Medical Systems; Walking and Walkers; Wicked Quackery; Gentle Heat in Cooking; The Horse Malady; a timely article on the construction of Ice Houses; the health of preachers is considered; the American Institute Fair is described; Malarial Diseases, and a great variety of important subjects in answers to correspondents; making a very readable magazine. Price 20 cts., or, $2.00 a year. Three months free to those who subscribe now. Address, S. R. WELLS, publisher, 389 Broadway, New York.

CORRECTION.—In an editorial on the "Gift of the Spirit," in the *Crisis* for Nov. 13th, may be found the following: "We found the fact very plainly taught that this *gift* is not the *witness* of the Spirit that our sins are forgiven, received at *communion*." It should read—received at *conversion*.

PLEASE ANSWER through the *Crisis* if there is published an English version of the Septuagint translation of the Old Testament?
B. W. HOLMES. [Yes.—ED.

ADDRESS.

The Address of the President of the Adv. Chris. Pub. Society—Elder J. Couch—delivered before the Adv. Chris. Association, at its late annual meeting, and published in pamphlet form, by vote of the Association, is now ready. Friends desiring one or more copies of this excellent Address, will please order, enclosing stamps, to pay postage on those sent. AG'T.

THE POWER OF MORTALITY OVER IMMORTALITY.

Can immortality be controlled by mortality? Or can incorruptibility be conquered by that which is corruptible? This must be so if current theology is correct, which sets up the claim the mind, or soul is immortal; for the mind is controlled by a variety of temporal calamities, similar to the following case, which we clip from the *New Era*:

"SUSPENDED THOUGHT.—Rev. Mr. Hendrix, when visiting the patients in a Canadian hospital, a number of years since, discovered therein a man who appeared to be perfectly demented, but otherwise in good health. Inquiring into the cause of his malady, he was informed that it was occasioned by a depression of the skull upon the brain, by a blow from the falling limb of a tree. Procuring surgical aid, Mr. Hendrix caused the depressed skull to be raised to its natural position, when the patient uttered the concluding words of a sentence that he had begun to address to his son, with whom, fourteen years before, he was splitting rails under the tree where he received the injury that deprived him of his senses: 'Put in the wedge.'"

This is a remarkable example of suspended thought. For fourteen years he had lived perfectly unconscious of the loss of a moment of time. But he ate, drank, slept, awoke, and moved about. But how? Simply as a machine. Like the clock, the human mechanism had been wound up, or set in motion, and must run its allotted time, though a part of its complicated machinery, unessential to its longevity, should cease to move. The hunger, and the act of supplying its demands, were but a part of the natural movements of the intricate machine.

Can immortality be bound for fourteen years at a time by the weight of a skull bone? Can immortality be put to sleep by a little chloroform? All this is true of the human mind, which is so connected with the brain that a depression of the skull bone will suspend thought for long years. But who believes that mortality can thus triumph over immortality? To be consistent, all who believe that the mind is a personality dwelling in the body, must believe that immortality can be conquered by mortality. Rather let me believe that *man himself* is an intellectual being, instead of believing that he is destitute of intellect, and dependent upon an inside tenant to think for him. Man himself being confessedly mortal, it is easy to see how his mentality can be affected by accidents, or chloroform. W. S.

HELP THE CAUSE.

Do you inquire, What cause? The best cause in the world—the cause of Christ, in its various branches of truth and righteousness. Christ has a cause in the world, and it is worthy of help. It is not usually supported by direct miracles, else God would not ask us to contribute to its support. He might have sent angels, instead of men, to preach the word; and these could have gone everywhere without spending money, or incurring expense for anything; but he saw fit to send mortal man.

Do you ask, Who should help the cause? Every one. No one is exempt. The demand is laid upon all. But this leads to the inquiry, *How* can we help the cause? In a variety of ways. Some can preach the gospel; others can hold up their hands while doing it, by supplying their temporal wants, which latter item is as really required by the gospel as the former. Some can write works calculated to convince men of the truth, while others can scatter them like autumnal leaves. Some can furnish money to publish the truth, and others can spare the time to judiciously (not wastefully) circulate these silent messengers of truth among the error-beclouded masses. Some can do more, and some less, in these departments; but all can do something. All can help by prayer who lack the ability to help in any other way; but while praying, ask yourself the question, Is there not some way in which I can do just a little toward answering my own prayer? Listen to Jesus' voice—"Lovest thou me *more than these*"—more than these earthly things? Do you answer, Yes? Then show it by feeding the sheep; by preaching, by exhortation, by scattering the gospel in a printed form, or by supporting God's ministers who are giving their time and talents to his cause. Are any loving pleasure more than God? W. S.

VIEWS OF DEATH.

A Chicago divine recently preached a sermon on death, from these words—"We all do fade as a leaf." We give the following extracts from the reporter's record:—"The graveyards of men were as much the result of an original plan as was the falling of the leaves. Did any one imagine that the Almighty designed that the leaves of trees should be immortal? Why, then, should any theologian affirm that graveyards were an unnatural intrusion on the proper order of things. It seemed to him more reasonable and philosophical to follow out the reasoning of the text—'We all do fade as a leaf.' . . . Like the leaf, death was only life in disguise. The falling of the leaf was only part of the process of nature. The tree need not be sorrowful for the falling of its leaves, for at its feet they formed the life-source of the new leaves to grow the next summer. Leaves had a resurrection, in some way or other they had a new life in other leaves. There is not extinction of their forces, but only a change."

Is it true that "death is only life in disguise," with man? This is modern preaching; but the Bible tells us that "sin entered into the world, and *death by sin*." Was sin a part of the "original plan?" Would not the tree of life, if man had never been driven from it, have kept out of the land all graveyards? Is man's resurrection like the resurrection of leaves—liable to come up in a cabbage head? Was Christ raised on this principle? W. S.

CHRIST DRAWING ALL MEN.

Bro. Quincy A. Manuel thus writes:—

North Weymouth, Mass., Oct. 26th, '72.

DEAR BRO. IN CHRIST:—I want you to give me an explanation on a verse in Scripture found in St. John, 12: 32. It reads thus:—"And I, if I be lifted up from the earth, will draw all men unto me."

This drawing must be *conditional*, or *compulsive*. If compulsive, the conditions of the gospel are all supplanted, or reduced to a worthless arrangement. If conditional, it is in harmony with the gospel economy; for Paul affirms: "The grace of God that bringeth salvation hath appeared to *all men* [that is, to Gentiles as well as Jews], teaching us that denying ungodliness," &c. (Titus 2: 11, 12.)

It is true that "all men," Gentiles as well Jews, are drawn to Christ by the gospel scheme; but all of the drawn ones do not yield—being drawn conditionally, and not compulsively, it is optional with them whether they will comply with the conditions. "Many are called (drawn), but few are chosen." Some "out of all nations" will accept Christ; others who are drawn will refuse to yield. All may be benefited by this drawing, but many will not be: "Ye *will not* come unto me that ye might have life," said Christ. W. S.

LOVE OR LUST?—By confounding love and lust, the way is paved for *carnality* under the plea of "brotherly love"—a kind of brotherly love which has a special preference for the *sisters*—which begins in the spirit, and ends in the flesh, not recognizing the dividing line between love and *lust*. It is the devil's business to blind our eyes to this line, and to get christians over the line, and then prompt them to justify themselves with the plea that they are actuated by "brotherly love." *True* "brotherly love" will honor God enough to shun even the very "*appearance* of evil," and will lead men to act in the dark, or behind the curtain, just as they would in the sight of people. Sometimes "holy kissing," by being taken out of its channel, and being promiscuously practiced by both sexes, is made a pretext for *lustful* kissing, which is not always the end of the matter. Nor is this the only way in which brotherly love is transformed into *sisterly* love, or turned into a *lustful* channel, to the ruin of a once untarnished character. When love begins to give preference to the opposite sex, set it down as the incipient stage of *lust*, and nip it in the bud. W. S.

TRUTH ALIVE IN ALABAMA.

The following note from an Alabama minister, who is defending the truth, is too good to keep to myself:—

"*Stevenson, Ala., Aug. 29th*, 1872.

ELD. WM. SHELDON:—Dear Bro.,—After some delay I write you. Times here are coming to a kind of precarious prospect doctrinally. Theologians of every grade and society are doing their best to break down the 'banner of truth,' which I hold up to the people, but all seems to turn for the better. One minister, not long since, preached here against me on the nature of man and future punishment; told the people that my doctrine came from New York, or somewhere else, where Yankee-doodle-Dandy came from, and that no man who did not believe the soul immortal should swear against him. If he does not 'flinch,' I will meet him on his own proposition, on the first Saturday and Sunday in October, to discuss the subject. Pray for me. I think the debate on the kingdom with Bro. J. has done great good, as the following notes will show. The first one is from one of his neighbors, though a member of no church:—

'LONG ISLAND, ALA., Aug. 8th, 1872.

Eld. C.,—Dear Sir:—I will write you a few lines, for the purpose of letting you know how Mr. J. is talking. He has been boasting of having another debate with you ever since you left. And he told his congregation last Sunday that he was going to have a four or six days debate, if you would meet him. He also told that you spoke lightly about him, asking who would be the blacksmith after the resurrection. He also stated that you did not give him time to bring up his points, and that he has since found many things in his favor. His church has been like sheep without a shepherd ever since the debate, and he is doing this to try to collect them together again. He also says that he knows he can put down such faith as you have. So adieu for the present, wishing you God speed. N——.'

The following is from one of Bro. J.——'s own members, who heard the debate, and was convinced of the points of which he speaks by my proving in the debate the prophets were *dead*, and would have to be RAISED before we could see them in the kingdom:—

'CATCHINGS, TENN., Aug. 20th, 1872.

Why don't you send an appointment up here? I have many arguments here with preachers and members of different sects. I advocate an unconscious state of the dead till the resurrection; I deny the immortality of the soul. The kingdom is not yet established, but will be at His second coming to raise the dead, and judge the world. THEN he will say, Come, inherit the kingdom, etc. And you know I have to fight for it, but I use the sword of the Spirit, the word of God; and you know I have that on my side. If you have any works on the subject, please loan them to me. The "Scripture Searcher" you gave me has been a great advantage to me. J. C. S.'

I have thus far wearied you with reading, to show you how the Lord is blessing my labors. A Methodist said to me the other day that many believed every word of my preaching, but would not confess it publicly, because it is 'an unpopular doctrine,' and we learn that it has been the case 'from the days of John the Baptist until now.' I went to the association of which I wrote to you. There were some churches refused to be represented for fear they would have to fellowship my churches, which they say have gone off after '*Northern heresy*.' The editor of the *Baptist Watchman* was there, and preached on the soul. He said that the spirit was nothing but a life principle, which animated and gave life to both soul and body; and then after thus confessing that the soul was dependent on this life principle for its existence, affirmed that the soul was immortal; that it was the truth, and he *would* say it; he then personated me thus: 'My brother on the left here believes and preaches the gloomy doctrine of the soul sleeping in the grave till the resurrection'; and said he to me, 'brother, I want you to quit it.'

Thus you see that I am cast down, but not forsaken. I tried to preach last Sunday to a large congregation from—'This is the record, that God hath given to us eternal life, and this life is in his Son'; and I feel that my soon-coming Master helped me to show the absurdity of looking for that life before the advent of the donor.

Dear brother, pray for me and mine, that the good Lord will still open the way for me to spend the time more to his glory. It is my meat and drink to preach his word, and I have come to believe that faith and prayer are sufficient to enable me to proclaim it amid my persecution; yea, by blessed experience I *know* it. I think within the next three months there will be quite a change in the orthodox theology here, especially among the laity."

This brother is doing a good work, though still connected with the Baptist church. Persecution will not drive the truth out of him. He can be neither flattered nor driven to smother up the truth of God. More such men are needed. W. S.

DO NOT DO IT.—Do not do what? When the preacher is in full blast, and holding the attention of the people in a crowded house, and some new comers arrive, do not jump up in front of the preacher and motion to the new comers, or cry out from some corner, "Seats this way." It diverts the attention, and disturbs the charm. It will not hurt the new comers to stand a few moments, if no one should seat them, till the minister reaches a point in his sermon where he can stop without injuring his discourse, and tell the unseated people where they will find vacant seats. It is not only annoying to the speaker to be thus disturbed, and thus have the attention of the people diverted, but it is ruinous to the meeting. Let the practice be stopped. W. S.

BRO. HASTINGS.

H. H. TILLEY.

Bro. Grant:—I see by the note from Bro. H. L. Hastings, in your last week's issue, that, as I feared, the *Scriptural Tract Repository* was destroyed in the late fire, only a portion of his private library being saved. I see, also, that, with the characteristic combination of Yankee pluck and trust in the "guiding hand" of Providence, for which he is so well known, he proposes to issue the next number of the *Christian*, senior and junior, *promptly*, D. V. Now, I wish to say, without having had any previous communication with him (for fear he would veto it, as we know he does not believe in begging, even for the Lord's work), that I think our brethren and sisters—including the children, who have derived so much pleasure and profit, from his tracts and the *Little Christian*, as well as from Sister Hastings' children's meeting—could not aid the cause of Christ more effectually than by contributing, "as the Lord hath prospered them," to put the *Repository* in *statu quo*, so that it may again send forth its millions of terse and pungent leaflets, like flakes of "the beautiful snow," to purify and enliven the spiritual landscape, and cheer the hearts of many lone dwellers in southern hovels and in prison cells. I say this advisedly, for, without any disparagement of our denominational publications—which are most excellent ammunition when dealing, at close range, with members of churches, or others, whose minds have been sufficiently awakened to take an interest in investigating our distinctive tenets—I have found that Bro. H.'s publications supply a want, in laboring with the thoughtless impenitent, whether young or old—such, for instance, as gather at the open air meetings of our Y. M. Christian Association here, that I find nothing else will; i. e., a thoroughly evangelical literature, which I can conscientiously disseminate, and yet not so offensively doctrinal or sectarian as to lead to its rejection or prohibition by bodies composed of those who differ from us in faith.

Those who know Bro. H. and his noble companion best, are aware how entirely they have, like Muller, of England, lived a "life of trust," and how wonderfully God has provided the means for the work they have undertaken in His name; but perhaps all are not aware how Sr. H., after being raised up from what was thought must be her death-bed—in direct answer to prayer and laying on of hands, and, as she firmly believed, for the special work in the destitute South to which, leaving family and home, she immediately devoted herself—when she saw the absolute famine, both physical and spiritual, that prevailed in that desolated region, at once returned North, sold her only remaining property—the little house which, as her husband said, she had earned many times over—and devoted the proceeds to the work in which she was engaged, thus literally "giving all for Christ." As we are not called upon, then, to relieve physical suffering, as in the case of the Chicago fire, let us, who believe the time for doing up our work for the Master is so short, give of our substance to supply a still greater want, "a famine of the word of God."

I would suggest to any one who approves of this suggestion, that he or she be not satisfied with forwarding an individual contribution, but start a subscription, and give all an opportunity to aid in the good work. We did so last Sunday here in Washington, and though we are, as yet, but a "feeble folk," we raised a respectable sum on the spot, which will probably be considerably increased. To any one who may not have the money to give, I would suggest that he or she can aid just as effectually by taking a copy of the *Christian* and starting out to obtain a list of subscribers, which, with the beautiful map of Palestine offered as a premium, ought not to be a difficult matter, among members of all denominations, seeing it is, as its name imports, entirely unsectarian, and aims merely to win and prepare subjects for the kingdom.

Washington, D. C., Nov. 19th.

A. C. Times, please copy.

GOOD NEWS.

BRO. GRANT:—The secular Baptist ministers of Hillsdale Co., Mich., are in the practice of having associations. They meet once in three or four months for mutual counsel and improvement. At those meetings they appoint subjects for each other to write upon at the next gathering. Last winter, or spring, two of their number were appointed to write essays, one on the immortality of the soul, and the other on the condition of the righteous dead betwixt death and the resurrection. A few weeks since, they met at Hillsdale city, and the Elder who wrote on immortality came out with a strong essay in favor of *no immortality*, or endless life except through Christ, discarding entirely the heathen fable of immortal-soulism. A strong sensation was created among the ministers. The minister appointed to write on the state of the righteous, etc., only wrote out his in part, consequently no such essay was read. They will all get confounded; yet so let us be encouraged.

This makes the third Baptist minister in this country that has now taken this noble stand. May the Lord bless them.

A. N. SEYMOUR.

THE TRACT FUND.

The *Advent Christian Publication Society*, at a meeting on Springfield camp-ground, Aug. 22d, 1872, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec. Adv. Chris. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the *Crisis* Office.

Donations for the Tract Fund.

Previous acknowledgments	$32.74
Flora S. Davis	6.00
B. F. Glover	2.24
John Richardson	1.00

POOR FUND.

To send the "Crisis" to the Poor.

Previous acknowledgments	$15.00
Nellie Hutchins	1.00
John Richardson	1.00

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the *Crisis*.

Previous acknowledgements	$2,474.48
Sidney Hall (on pledge)	200.00
"C."	2.00
Sr. S. J. Bushnell (on pledge)	1.00

FROM CALIFORNIA.

DR. P. BROOKS.

Editor World's Crisis:—The christians East will be glad to hear that Sr. Fassett has recovered from her sickness, and has been preaching the gospel of the Lord again for about four weeks. I think her eyes, with granulated eyelids, will be cured soon. Sr. Fassett is one of our best preachers here on the Pacific coast, and preaches every Sunday at least, either in Santa Clara, where she has her home, or in San Francisco, or in Vallejo. The ministers of the Lord here are very zealous, and working from morning to evening in the Lord's vineyard without pay. Bro. and Sr. Reed are sometimes gone for one or two months to preach in new places. They went last week into the northerly part of Cal., and, passing Vallejo, baptized eight persons. Bro. Fassett is lecturing in San Francisco on Daniel, by the help of the old well-known chart. Bro. Wilson came back from Santa Cruz, where he had been laboring for the Lord for about a fortnight. These dear ones give all for the cause, and work in great earnest, and the Lord blesses them.

Great things have been accomplished here on this coast. The church in Vallejo seems to be a little ahead, and shows what a society of christians can do by working together. They single out persons and make them a subject for prayer, and conversion follows. Take an example, and do likewise. Now, dear eastern christians, good bye. In a little while the Lord is coming, and his reward is with him.

Santa Clara, Cal., Nov. 12th, 1872.

HOOSICK VALLEY A. C. CONFERENCE.

Second Annual Conference convened with the church in Hoosick, N. Y., commencing Oct. 17th, and continuing over Sunday the 21st, 1872. A. W. Sibley, President. Committee on credentials reported the following named brethren present:—

MINISTERS—Richard Mosher and A. W. Sibley, Sandy Hill; Richard L. Harrison, Hoosick; C. Pike, Massena; A. P. Bump, Hartford; C. N. Crawford, South Bombay; Jacob Wilbur, No. Easton; R. H. Bateman, Gloversville; William A. and Mrs. M. L. Durand, Saratoga Springs, N. Y. C. W. Baker, Plainville; H. K. Flagg, Savoy, and Dennis Sears, East Savoy, Mass. Wm. J. Blanchard and Gilbert Mayhew, Pownal; and Walter O. Higley, Bennington, Vt. J. L. Wood, New Milford, and Z. T. Baird. West Haven, Ct.

DELEGATES—Wm. P. Lincoln and Ervin Woodard, Hebron; Christopher Lawton, John B. White, and Nelson Robertson, Hoosick; R. R. Hollister, No. Easton; and Leroy Curtiss, White Creek, N. Y. Ambrose Maynard, East Savoy, and Daniel Blanchard, Savoy, Mass. Albert Dunn, and C. B. Sprague, Woodford; S. W. Worthington, No. Bennington; and Joseph Myers, Pownal, Vt.

Voted, That the visiting brethren, both preaching and lay, be invited to sit with us and participate in the deliberations of business. The following reports, in the order of business, were accepted and adopted, viz: The Secretary's report for the past year. The Treasurer reports thirty-eight dollars remaining in his hands. The Ministerial committee reports that it has had watch-care over, and has given advice to, brethren; has adjusted several matters with happy results; also ordained one brother. The Quarterly Conference committee reports that it has attended to its duties as far as it was able. The Protracted Meeting committee reports ten protracted meetings held by it the past year; also, that it has baptized twenty. The Tract committee reports a comparatively large distribution of tracts. The Tent committee reports as follows: Received money for tent, $267; paid for tent, $265; for horse hire, 3; for telegraphing, $1. Total, $269. Balance due committee, $2.

The Board of Officers unanimously chosen for the ensuing year are—For President, A. W. Sibley, Sandy Hill, N. Y. For Vice President, H. K. Flagg, Savoy, Mass. For Secretary, A. P. Bump, Hartford, N. Y. For Treasurer, John B. White, Hoosick Falls, N. Y.

Also Committees for the ensuing year:—Ministerial committee—Richard Mosher, Sandy Hill, N. Y. H. K. Flagg, Savoy, Mass. Jacob Wilbur, North Easton, N. Y. Voted, that part of the constitution and by-laws, referring to a quarterly-conference committee, be stricken out. Voted, to amend the Constitution so as to read six instead of three upon the protracted-meeting committee.

Protracted Meeting committee—Jacob Wilbur, No. Easton, N. Y.; C. W. Baker, Plainville, Mass.; C. Pike, Massena, N. Y.; R. H. Bateman, Gloversville, N. Y.; A. W. Sibley, Sandy Hill, N. Y.; H. K. Flagg, Savoy, Mass.

Tract committee—Richard Harrison, Hoosick, N. Y.; R. H. Bateman, Gloversville, N. Y.; Dennis Sears, East Savoy, Mass.

William J. Blanchard makes the following confession to the brethren and sisters of the Hoosick Valley A. C. Conference:—

"In view of the unpleasant and embarrassing condition under which I am placed, in knowing that some feel alienated from me because of some errors committed in the past; and desiring to enjoy the undivided fellowship of all God's dear children, I freely and sincerely confess that I have erred in many things, for which I am exceedingly sorry; and hope and pray that the sorrow I have suffered in the past, because of grief that my brethren have suffered, in consequence of any conduct on my part, will by the grace of God enable me to guard against errors in the future; and I desire to meet any that may feel grieved with anything I have done, and by the grace of God I will be reconciled to my brethren. Signed, WM. J. BLANCHARD."

The following resolution was unanimously passed—Resolved, That we, in view of the foregoing confession, heartily receive our Bro. William J. Blanchard as a member of our conference, in good fellowship; and we recommend him to the church of God.

Voted, that the following rules of action for members be embodied in, and become a part of, the constitution—

1. No member shall speak without addressing the Chair, and being recognized by him.
2. No member shall speak more than once on the same question, and then not to exceed five minutes, without the consent of the body.

Voted, that the committee of three chosen to procure and run the tent, the past year, be discharged. Voted, that we have a committee of three to see to and run the tent for the ensuing year. The following named brethren were unanimously chosen as such committee—A. W. Sibley, Sandy Hill; John B. White, Hoosick; and William A. Durand, Saratoga Springs, N. Y. Voted, that the tent-flag be paid for, and the tent repaired and put into the field, as early in the spring of 1873 as duty may demand.

The reports of the preaching and delegated brethren were of a cheering character, representing a good interest in many new places, and additions to the churches.

The following resolution was unanimously passed—Resolved, That we tender our sincere thanks to the citizens of Hoosick, for the kind reception and hospitality shown us during our stay with them.

Voted, that a report of this conference be caused to be published in the *World's Crisis*, also in the *Advent Christian Times*. Voted, to adjourn *sine die*. A. P. BUMP, Sec.

EXPERIENCE OF MARVIN W. LUTZ.

How wondrous has been the love of God to me, who felt like Paul the chief of sinners; and how amazing the grace of God to have kept me these two years that are past and gone. Last Friday, Nov. 8th, 1872, was just two years since God for Christ's sake converted my soul, through the labors of Bro. John G. Hook. When I look back on the past, and see how many times I have wandered and done and said things that I ought not to have said and done; and left undone many things that I ought to have done; and with it all God has been so good to keep me from turning like a dog to his vomit, I am ready to exclaim,—

"Amazing grace, how sweet the sound
That saved a wretch like me.
I once was lost, but now am found,
Was blind, but now I see.
Through many dangers, toils and snares,
I have already come;
But grace has brought me safe thus far,
And grace will bring me home."

But God has shown me that trials and sorrows will come, and I must bear them, looking to Jesus who was the beginner and will be the finisher of my faith.

During the past two years, like many others, I have depended too much on the arm of flesh; and I find wherever I go it is the fault of too many young converts. But there is none like Jesus. He is a friend that sticketh closer than a brother, and I have found it safe, and would recommend all young converts to take Jesus for their pattern, and trust in him, for there was no fault in the man. Railing back at others, and getting out of patience, was the cause of much sorrow to me; and by so doing many saints were grieved; and the peace that should have flowed like a river was lost many times to me; but God in his mercy has showed me my folly, and forgiven me, and I ask all whom I have wronged and grieved to forgive me also; and as you forgive me, our heavenly Father will forgive you your faults; and if you have no faults, you surely can forgive me. I have learned to follow peace with all men. I ask all to let by-gones be by-gones, and to live in peace, as the Lord is near at hand. It is pleasant for brethren to dwell together in unity, that brotherly love may continue; and we all know that he that hateth his brother is a murderer, and no murderer hath eternal life abiding in him.

I would say to all, remember what a poor wretch I was, and have the charity that suffereth long and is kind. Help me by your prayers, and, by God's grace assisting me, I will live nearer God, labor for the salvation of the perishing, and herald the coming kingdom of Jesus to be established under the whole heavens. With malice toward none, with charity for all, I am your Bro. in Christ,

M. W. LUTZ.

TENT MEETING.

H. P. BRADLEY.

Perhaps it will be interesting to some of the readers of the *Crisis* to hear about a series of meetings held in our town (Bristol, Conn.), by our brethren Hook and Lutz in the large mission tent, "Evangelist." By invitation of our brethren, they came here and pitched their tent Oct. 1st, and continued meetings for about three weeks, holding them afternoons and evenings, and on the intervening Sabbaths. Many of the meetings were seasons of great interest, refreshing seasons, heavenly sittings together, which cannot soon be forgotten by those who enjoyed them. The evening meetings, and those held on the Sabbaths, were largely attended, and we trust the seeds of truth so bountifully sown on these occasions may yet spring up and bear fruit an hundred-fold.

The little church here has been greatly strengthened and more closely knit together in the bonds of love. Backsliders have been reclaimed, and some for the first time have tasted the joys of pardoned sin, who, we trust, will be among the number saved when Jesus comes to make up his jewels. Eight were baptized. We are glad that "the dear old tent" in which Bro. Hook has so faithfully labored, and under which "poor Lutz" was converted, ever found its way here with us. May it prove a blessing in other places, where it may yet be pitched, and also to those who have felt to go out with it, that they may gather in a few more from the highways and hedges, that the Master's house may be filled.

Bristol, Conn., Nov. 8th.

—A well-tuned heart must have all its strings, all its affections, ready to answer every touch of God's finger.

A VILLAGE IN THE GREEN MOUNTAIN STATE.

J. A. CLEAVELAND.

Bro. Grant:—We trust it will not be out of place for us to say a few words through the *Crisis* respecting Morrisville and its surroundings. First, we have about eight or nine hundred souls in a very pretty village, situated on the banks of the Lamoille river, nearly thirty miles from its head. We think there is no village on the line of the Lamoille Valley railroad that is growing faster than this place. The inhabitants are a very industrious people, therefore they find no time to meddle with their neighbors' business; for this reason, we have peace and quiet. The greater part of the inhabitants are church-going people. We have three meeting-houses, which are very well filled every Sabbath. This we regard as an honor to the place.

A stranger was stopping in this place a short time since, who wished for assistance about some matter of business. He said he never found a village before where there were none out of employment. We have every advantage that is found in almost any village or town in the State. We have a very excellent academy (F. C. Hathaway Principal), with one hundred and twenty-five pupils; one of the best water-powers in the State, not occupied fully yet; and a very great chance for all kinds of machinery.

We have one thing more that is of far greater interest to us than all we have named, and that is the gospel of the kingdom, which is preached here. We have every reason to believe that the good seed that has been sown is taking root in good ground. The preaching of the soon coming of Jesus is not acceptable to all; nevertheless, it must be proclaimed. The people must have line upon line, precept upon precept, here a little, and there a little. Thank the good Lord, we have got almost through. Babylon will soon come into remembrance before God, and like a mighty mill-stone she will go down. Men of the world will build, plant, and sow, until Jesus comes, their hearts being overcharged with the cares and surfeiting of this life; and will not know anything about it until it is too late.

While we go among the people, we find here and there one who loves the present truth with all his heart. In order for us to enter the kingdom, we must get all we have upon the altar, and then get on ourselves. This will make the offering a good one, such as God will accept.

Morrisville, Vt.

Correspondence.

From Bro. E. Morrill.

Bro. Grant:—We are now at Canterbury, by invitation, united in a union meeting with one orthodox and two Free Will Baptist ministers, to hold four days, and we trust it will be a success. The protracted meeting at West Deerfield was blest with the Spirit and power of God. Sunday evening, Nov. 10th, about twenty-five sinners and backsliders rose requesting the prayers of God's people, and the meeting continued until Thursday evening, and every evening some others made a start to serve the Lord. Then we left Bro. John M. Quimby to continue the meetings over Sunday, Nov. 17th, promising to return and go with him Tuesday and Wednesday following, and over Sunday, Nov. 24th. We expect to see a great work in that vicinity. We are out giving the compelling message, and there is a compelling power that goes with it, and oh! let us be faithful, hold up this glorious truth of the coming of the Lord a little longer, and we shall get the reward. Give us your prayers, that we may be ever watching, waiting, and working, and at last share with you and all the redeemed in the beauty and glory of paradise restored.

From Bro. W. A. Sheffield.

Bro. Grant:—We have been having some good meetings again. Bro. P. A. Smith preached for us at the Advent Chapel, near Suwannee Shoals, on the 3d inst., and at Oak Grove church on the 10th, having good congregations and good attention. No other minister can get such numbers together and such attention in this vicinity, who has ever preached here, as can Elder Smith. He is to preach at Lake City on the 17th, and at Stark in Bradford county on the 24th.

We were all pleased to have Bro. Smith come among us again to preach the gospel of the kingdom, with all its convincing force; and how pleased he was to know that the most wayward Adventist had not sought shelter under the roof of any other doctrine, and that others not Adventists acknowledged that a refutation of our views, in harmony with the general teaching of the Bible, was simply impossible.

Eld. T. J. Green is doing good service south of here, and is the right man in the right place. Bro. Smith has promised to visit our section again as soon as his appointments are filled below, and hold meetings at other places, and those above mentioned.

Suwannee Shoals P. O., Columbia Co., Fla.

From Bro. T. N. Sherman.

Bro. Grant:—Please allow me to say through the columns of the *Crisis* a few words to the friends of Jesus scattered abroad. Knowing that in almost every town, or village there are one or more of our brethren who perhaps would like to have a meeting in their vicinity, but are detained for want of means to secure a preacher. By this, I do not mean those stingy churches, who for the sake of not paying a minister, who depends upon his preaching to support a large family, but would rather get a preacher for nothing—nay I do not mean such; but I desire to help God's poor children. The Lord has blessed and prospered me in the past, for which I have great reasons to be thankful. I desire to labor in *new fields*. I care not if it be in a school-house, a union meeting, or a private dwelling, just as may seem most convenient, and as the Lord may direct. Now any brethren, feeling destitute of means to secure a preacher and who would like to have a meeting in their vicinity, should it be any reasonable distance from my home, please to correspond with the writer.

Braggville, Mass.

From Bro. G. Duncan.

Bro. Grant:—I think it right to add my testimony to the value of the *Crisis*, for we appreciate its weekly visits. The glorious truths it contains, in illustrating and explaining the word of God, make our Bible easy to be understood. We were once in the darkness. Bless the Lord, we now see; the mists have fallen from our eyes, and our household rejoices in the glorious hope of the soon coming of the Lord Jesus Christ. We have not now to walk alone, being united in church fellowship at Santa Clara. It is a good thing to meet the brethren and sisters, to unite in worship according to the word of God, and not by the traditions of men. The Lord is blessing the work on the Pacific coast, and will do so wheresoever it is faithfully proclaimed. He has declared his word shall not return unto him void, but shall accomplish that whereunto he sent it; and as we see the day of our Lord near at hand, may we, trusting in the help of the Lord Jesus, so live that we may welcome his coming with joy, and enter into that rest he has prepared for those who love him.

Santa Clara, Cal.

Extracts from Letters.

Bro. G. J. Slatton writes from Morrisville, Vt.:—"I am a firm believer in the near coming of the Savior and of the ushering in of that day for which all other days were made. O how precious to the christian the name of Jesus; his coming to purify and make new and restore the earth to its former beauty, to give immortality to all who sleep in Jesus, and to change the living saints. I believe the times of the Gentiles are about to be fulfilled; that the kingdom under the whole heaven is soon to be given to the saints; that the Nobleman is about to return and to take his father David's throne. My faith is firm in seeing the King in his beauty soon. Shall we be pleased to see him? Not unless we are ready, and expecting his return. The cry, 'Behold he cometh,' will sound dismal to the unbelievers. O that the people would search the Scriptures, and take them for a guide instead of the traditions of men. It seems as if the Gentile church would be found at the second coming of Christ very much as the Jewish church was found at his first coming,—full of errors and traditions of men; but they will avail nothing; none but those who have the truth, and oil in their vessels, will be saved."

Sr. M. A. Scovil writes:—"The weekly visits of the *Crisis* are exceedingly refreshing, instructive, and heart-cheering. Yours is a great and noble work, and I am truly glad that whilst you are trying to influence others to 'mount up the heights of wisdom,' you are so abundantly blessed as to be in constant possession of that 'peace which passeth understanding.' Trusting that the *Crisis* may be in the future, as it has been in the past, a beacon-light shining clearly upon the pathway of truth, I remain yours in Christ."

The Woodhull-Claflin Affair.—Mrs. Victoria C. Woodhull (as she calls herself) has for sometime enjoyed an unenviable notoriety. Avowing and practising the most corrupt principles, she was nevertheless assisted by those better than herself to set up in business as a broker, procured capital to publish a paper, was sent to Washington as an advocate of the Woman's Rights movement, and even put forward as their candidate for President of the U.S. But Monday, Nov. 4, on the eve of the election, she found herself rather suddenly, with her sister and their publisher, thrown into prison for printing and circulating obscene matter through the mails. Last July their paper had suspended, and their business affairs generally went to smash. This attempt to revive it by publishing atrocious libels on private individuals has ended as it deserved.

No one was found willing to go bail for these wretched women, but the eccentric George Francis Train, whose bail was not allowed. The Grand Jury has found a true bill against them, and there is every prospect that they will be convicted and sentenced to the full penalty of the law for their offence, which is five hundred dollars fine and imprisonment for one year. We are glad to see that there is a strong feeling of indignation and horror manifested at the course of these misguided women. It bespeaks a healthier public sentiment than when Theodore Tilton could write a senseless panegyric of Victoria C. Woodhull, comparing her to our spotless Sovereign, almost worshiping her as if she were the Virgin Mary, and predicting that she would be President of the United States.

THE BIBLE BANNER.

This paper is edited by Elds. John Couch, Wm. Sheldon, and A. A. Phelps, and is published monthly, at $1 a year, with a choice book, or fine lithograph engraving, given to each subscriber. Furnished to subscribers of the *Crisis* three months free, or both one year for $2.50, or $2.75 with a book or engraving free. All orders for the *Banner* and *Crisis* should be addressed to Geo. T. Adams, 160 Hanover street, Boston, Mass. All orders for the *Bible Banner* alone should be addressed to H. A. King, 14 Murray street, New York.

Summary of News.

FOREIGN.

Cable News.

DENMARK.

Copenhagen, Nov. 18. Advices from the Provinces show that the wreck and ruin caused by the hurricane is enormous. At many points the sea embankments and draining works have been demolished. The damage done in the island of Falster, known for its fertility as the "Orchard of Denmark," will exceed a million of dollars. The King has sent relief to the inhabitants and the Queen heads the subscription lists and presides over the Aid Association. The Minister of Maine has ordered the commandants of Danish vessels and naval stations to give every succor to shipwrecked crews along the coast.

FRANCE.

London, Nov. 20. Despatches from Paris are freighted with important news, and every fresh item is eagerly read. As stated in these despatches last night, M. Thiers, President of the republic of France, finding the majority in his favor in the National Assembly so small, repeated the threat, so often made on former occasions, to resign his presidency and retire to private life. Many of the members of the Assembly, supposing that this statement of the President to be but an idle threat, were disposed to take no notice of the matter, but went on with the usual business regardless of M. Thiers' excited conduct. Others, however, who were in favor of taking him at his word and propositions, were immediately made to prepare for any emergency which might arise, consequent upon the apprehended hasty action of the President. Among the plans considered was one for the appointment of a military triumvirate, the members of which should take control of the affairs of the government, acting under general instructions from the National Assembly.

GERMANY.

Berlin, Nov. 21. The Ecclesiastical Rights bill, prohibiting the issuing of decrees of excommunication, has been submitted to the Diet. It declares that any clergyman who shall by name threaten with punishment or decree or proclaim as punishable a subject of Prussia, shall be liable to a fine of five hundred thalers or two years' imprisonment, and be ineligible to office for five years.

SPAIN.

REVOLUTIONARY WORK.

A band of thirty-five masked men has destroyed the telegraph wires and thrown from the track a railroad train between the towns of Almansa and Albacete, in the Province of Murcia, Spain. Armed bands, supposed to be Republicans, have appeared between Penaguila and Beniglobs, in the Province of Valencia. There are also revolutionary symptoms at Alcoy, in the same province. The civil guards have been concentrated at Almeria, in Andalusia.

ITALY.

Rome, Nov. 20. The Prefect of Police of this city has issued an order forbidding the assembling of the meeting advertised to be held here on the 24th instant, because he has reason to believe that the meeting is really called in the interest of the opposition to the present form of government in Rome.

The Pope.—It is asserted that the Pope, in an interview he recently granted to a high political personage who happened to be in Rome, said:—"It is frequently asked if I will leave Rome and the Vatican, and when I shall do so. My reply is very simple. I shall not leave the Vatican until the day comes when I can no longer by remaining there govern the Catholic world. Until now the Powers which have remained faithful have accredited Ambassadors to me, in whom I can place entire confidence, and thanks to whom, my words are certain to reach the whole Catholic world. But when I am no longer sure that my words are faithfully transmitted to those who are ready to hear them, then it will become my duty to leave this city."

The Evangelical Alliance.—The Evangelical Alliance, whose fifth international gathering was to have taken place in New York in 1870, but was postponed on account of the Franco-German war, will, as has been before announced, meet in New York in 1873. A meeting was held last week in the Church of the Pilgrims, Brooklyn, to hear the report of the Rev. Dr. Schaff, Secretary of the Alliance, on its operations in Europe and on the subject of the General Conference, which it is proposed to hold in New York City in 1873. In his report Dr. Schaff said that between forty and fifty distinguished men from almost every country in Europe would attend next year's Conference, and take part in its deliberations. Altogether, from three hundred to five hundred visitors might be expected on that occasion. There would be a great variety of subjects discussed, such as the "present state of Christendom," "Christian Union," "Foreign and Domestic missions," "Christianity and government," "Christianity and philanthropy." Among the foreign delegates who have declared their intention to be present, are Revs. H. Krummacher, W Monod, Edmund de Pressense, Professors Tischendorf, Oostersee, Charteris, the Dean of Canterbury and Fathers Gavazzi and Hyacinthe.

DOMESTIC.

The Aztecs.—A California paper describes the discovery of three villages of Juni Indians, supposed to be the survivors of the ancient Aztecs. They dwell on the great trail from Fort Mohave, on the Colorado to Albuquerque, on the Rio Grande, and are about a day's journey from the diamond fields. They are about two thousand in number, and are very different from other tribes, being in looks, bearing and pride of dress a manifestly superior race. The women are comely and modest in dress, their houses are clean and their cooking good. Certain kinds of cloth are made by them. These people have fields of corn, wheat and vegetables, flocks of sheep and goats, and they keep all the domestic animals. They are friendly to the whites; never fight aggressively, but are stubborn in defence. Their houses are of stone, three stories high, and built in terrace form. They worship the great Spirit, and believe he dwells in the sun.

In Brief.

—— The horse disease is now making a tour of the Southern States.——The epizootic has appeared at Providence, R. I., among the sheep.——A destructive pestilence is raging among all kinds of poultry along the line of the Hudson river.——The cholera has appeared on the whole Polish frontier, and in various sections of Prussia where it had not hitherto been reported.——Nine thousand persons were made homeless in Palazzolo, Italy, by the inundation.——The French postal administration has discovered the secret of an absolutely indelible ink, which resists the action of all acids.——The New York papers are now clamoring for the immediate trial of the thirty murderers now confined in the Tombs.——The site on which the building of the Vienna Exhibition of 1873 will be erected is six times larger than that on which the exhibition palace in Paris was constructed in 1867.——Emigration from Italy has assumed such enormous proportions that the Government has inquired into it, but no remedy has been suggested for the faults which have caused the exodus.——Chicago is going to build an immense crystal palace for the accommodation of a mammoth exposition to be held there next October. The building will be six hundred by one hundred feet with a transept of two hundred and fifty feet.——Most lamentable accounts appear in our latest European files as to the floods in Northern Italy, which have rendered tens of thousands homeless.

The Khedive of Egypt is reported to be the richest person in the world, his annual income being $50,000,000. He is also the most extensive farmer; and does large business as a merchant, banker, manufacturer and ship-builder.

Married.

WIGGIN—HARRIMAN. At Great Falls, N. H., Nov. 11th, by Eld. C. S Shattuck, Charles F. Wiggin and Adelia F. Harriman, both of Colebrook, N. H.

Obituaries.

Manning. Fell asleep in Goffstown, N. H., Nov. 18th, 1872, Bro. Benjamin P. Manning, a preacher of the gospel of the kingdom, aged seventy-four years and eight months.

His sickness was long, and at times severe. He gave all up to the Lord, and desired to depart this life and be at rest, waiting for the morning, when life and immortality shall be given all that sleep in Jesus. Words of comfort were spoken from Psa. 27: 15—"I shall be satisfied when I awake with thy likeness." C. Richardson.

Wallace. Died in New Durham, N. H. (formerly of Moultonborough), Nov. 7th, of heart disease, Sr. Mehitable Wallace, aged seventy-eight years.

"Thou shalt be recompensed at the resurrection of the just." "For this corruptible must put on incorruption, and this mortal must put on immortality."

Silley. Died at Barnstead, N. H., Oct. 30th, of typhoid fever, Walter Thurlow Silley, aged twenty years.

Walter was a good boy, and loved by all who knew him. Pray for the afflicted parents.

C. S. Shattuck.

Buswell. Died in New London, Nov. 18th, my dear father, David Buswell, aged eighty-five years, seven months,

He lived the life of the righteous, died in the faith, sleeps in the grave, will awake and arise when Jesus comes, have immortality and eternal life, reign with Christ on the new earth, in the kingdom which shall be established under the whole heavens. S. Julia Buswell.

Boston Wholesale Prices.

CAREFULLY CORRECTED EVERY TUESDAY.

Tuesday, Nov. 26th, 1872.

FLOUR AND MEAL.—	Mess...... 15 75 @16 00
St. Louis ext. 7 00 @ 8 00	Prime...... 11 25 @12 00
Medium... 9 00 @10 00	Lard, tcs. ₩ lb 9 @ 10
Choice ext 10 50 @12 50	Hams, smoked 14½ @ 16
Western sup 5 25 @ 6 00	Hogs, dressed. 7 @ 7½
Com. ext.. 6 75 @ 7 25	
Medium do 8 00 @ 8 50	LUMBER—
Choice do. 9 00 @12 00	Clear Pine.. 33 00 @65 00
Illinois and Indiana—	Coarse Pine—
Choice ext 9 00 @10 00	No. 5..... 21 00 @24 00
Canada sup. 7 50 @ 8 00	Refuse.... 17 00 @18 00
Com ext.. 6 25 @ 7 00	Shipp'g bd's 20 00 @25 00
Medium do 7 50 @ 8 00	Spruce—
Choice.. 8 50 @ 9 75	Nos. 1 & 2. 17 00 @18 00
Milwaukee and	Refuse... 10 00 @12 00
Minnesota 7 50 @ 9 25	Hemlock Boards—
Southern sup .. @ ..	Nos. 1 & 2. 13 50 @14 00
Extra...... 7 00 @ 7 50	Refuse... 9 00 @10 00
Choice Balt 10 00 @11 50	Flooring Boards—
Michigan and Ohio—	Nos. 1 & 2.. 30 00 @38 00
Common to	Refuse... 20 00 @24 00
choice.. 9 00 @ 9 50	Clapboards—
Rye Flour.. 5 00 @ 5 50	Extra Pine..... @60 00
Corn Meal.. 3 45 @ 3 50	Do. clear....... @55 00
Buckwheat 3 50 @ 3 75	Do. No. 1... 30 00 @35 00
Oil Cake, ₩ ton . @ 50 00	Sap extra..... @50 00
	Sap clear..... @45 00
GRAIN—	Spruce..... 40 00 @50 00
Corn, ₩ 56 lbs—	Shingles.... 2 25 @ 6 25
Southern yel 71 @ 72	Laths...... 2 25 @ 3 75
Western mix 69 @ 71	
Western yel 71 @ 72	WOOL—
Rye........ 85 @ 90	Ohio and Pennsylvania—
Barley...... 75 @ 1 10	Picklock..... 55 @ 70
Oats...... 40 @ 50	Choice XX.... 63 @ 65
Shorts, ₩	Fine X...... 60 @ 62
ton..... 23 00 @00 00	Medium...... 63 @ 65
Fine Feed.. 24 00 @25 00	Coarse...... 58 @ 60
Middlings.. 25 00 @26 00	Michigan—
	Extra and XX 58 @ 62
HAY—₩ 2000 lbs—	Fine....... 58 @ 60
Eastern and	Medium..... 61 @ 63
Northern 26 00 @29 00	Common..... 58 @ 60
At City Scales—retail.	Other Western—
Country Hay—	Fine and X.. 58 @ 60
₩ 100 lbs ..... @ 2 25	Medium..... 61 @ 63
Swale Hay. 11 00 @00 00	Common..... 57 @ 58
Straw, 100 lbs 1 25 @ 1 60	Pulled—
New York... 1 25 @ 2 00	Extra....... 55 @ 70
	Superfine.... 52 @ 75
PROVISIONS—	No. 1....... 40 @ 50
Beef, Mess—	Combing—
West. ext. 11 00 @12 00	Fleece...... 70 @ 75
West. mess.. 10 00 @11 00	California.... 25 @ 55
Family ext.. 14 00 @15 50	Texas........ 25 @ 45
Pork—	Canada....... 55 @ 65
Ext. clear. 18 00 @19 50	Smyrna, wash... 30 @ 45
Clear..... 17 00 @18 50	Unwashed... 18 @ 40

Notices.

At a preliminary meeting held in Philadelphia, Pa., at the Advent Christian Hall, corner of Ninth and Spring Garden Streets, in answer to a call for all interested in the truths relating to the Second Advent of our Lord and Savior, the following resolution was passed by a unanimous vote:—

Believing time to be short, with a great work before us in preparing people for the soon coming judgment, and believing that all our efforts should be brought into harmonious action for the spreading of light by the distribution of tracts, preaching of the word, and by other gospel means;

Therefore, resolved, that we extend a call to all the preachers, churches, and others living in the eastern part of Pennsylvania, New Jersey, Delaware, Maryland, and the District of Columbia, who love the appearing of our Lord and Savior, to meet in Conference, commencing *Thursday evening, Nov. 28th*, and continue over the following Sabbath, Dec. 1st, at the Advent Christian Hall, corner of Ninth and Spring Garden Streets, Philadelphia, Penn., for the purpose of organizing a Conference embracing the above named territory. Eld. Wm. Ashman, and others.

Edwin King, Secretary.

A Protracted Meeting, under the direction of the Mass. Advent Conference, will commence in Southbridge, Mass. (Town Hall), Saturday evening, Dec. 7th, and continue over the two following Sundays. Preaching afternoons and evenings. Brn. J. Couch, Miles Grant, and others, will attend and preach the word, calling attention to the signs of the times, nature of man, etc. Brethren and sisters in the region around are earnestly desired to come in and help. Come in the name of the Master to work for the salvation of the perishing. Time is short, and what is done must be done quickly. "Behold the Judge standeth before the door."

Will Brn. L. Boutell and I. B. Potter please arrange so as to be at this meeting and help? Come early. P. S. Butler, for the brethren.

A Session of the Mass. Advent Conference will be held in Plainville, Mass. (near New Bedford), commencing Thursday evening, Dec. 5th, to continue over the following Sunday, and longer if the interest should demand it. Let the people in all this vicinity come and help us in this meeting. But little to be done at this meeting only the proclamation of the gospel of the kingdom and soon coming Savior, with an effort to save as many as possible in the effort. Come one and all to this meeting. Preaching afternoons and evenings, as duty directs. L. Boutell.

C. E. Barnes, Secretary.

There will be a Conference at the Second Advent Chapel in Worcester, commencing Monday, Dec. 16th, at two o'clock P. M., and continue over the following Sunday. The special object of this meeting will be to mutually consider the evidence in regard to the time of the Lord's coming, and the duties which devolve upon God's people in view of the nearness of "that day." It is specially hoped, and very earnestly requested, that the preaching brethren, near and far, whether identified with "1873," "1875," or with no definite time, may come and co-operate in this interesting and important work. A general invitation is hereby extended to all lovers of Jesus and his appearing. Come, filled with the Spirit, to labor for God and the good of the perishing. The church in Worcester extend a cordial greeting and welcome to all.

H. H. Buxton,
Sam'l. Ayres,
W. M. Hall,
E. G. Higgins,
A. Streeter, } Committee.

The Western District of the N. Y. A. C. Conference will hold its first quarterly meeting with the church at East Shelby, commencing Thursday evening, Dec. 12th, and hold over the following Lord's day. Let each church be represented by delegate or by letter. Let earnest prayer go up to God for his special blessing upon this meeting, that the saints may be the better prepared for the "marriage of the Lamb," and sinners be brought to Jesus.

All persons coming by railroad will stop at Medina, and please write to Frank Carpenter what time you will be there, and accommodations for all to get to the meeting will be made. Come one and all. A. C. Newell, President.

A. P. Moore, Secretary.

Those coming to the Eastern division of the New York Conference, held at Conquest, Dec. 13th, will stop at Port Byron, on the direct road from Rochester to Syracuse. Teams will meet the morning and afternoon trains from the east and west, to convey all that will come to Conquest. Brethren and sisters, pray for this meeting. Make a sacrifice to come, and God will bless you. M. R. Miles.

State Conference.—The quarterly session of the Mass. State Conference will be holden in Worcester, Mass., commencing Thursday, Dec. 19th, at ten o'clock A. M., and hold over the following Sabbath. By special request of the church, this Conference will be holden in connection with the Time Conference. L. Boutell, Pres.

C. E. Barnes, Sec.

The time for tent meetings is over for this season, and now is the time for quarterly sessions of the Conference, and protracted meetings in places where they need help. Now let your wants be made known, and we will do the best we can to supply those places. This is the time for work.

L. Boutell, for the Committee.

The next Quarterly Conference of Vermont will be held with the church at Addison, commencing Tuesday evening, Dec. 3d, and continuing three days. It is hoped that a special effort on the part of preachers and brethren to attend this meeting will be made. While the world grows dark and drear, let us "comfort one another with these words." Come, then, one and all. Traverse the valleys and come. Climb the mountain hills and come. Come by cars and come by team. Come early and stay late. Come crying out for the living God. Come in the fullness of God.

H. F. C.

P. S. Will some one at Addison state in *Crisis* the way to reach the place by both railroads?

H. F. C.

The Second Quarterly meeting for the Southern District of Wisconsin will be held at Monticello, Green Co., commencing Friday evening, Dec. 13th, 1872, and holding over Lord's day. The several churches in the district are requested to send delegates, and all the preaching brethren are earnestly solicited to attend, as there may be important business to come before the meeting. Brethren, come praying, expecting a good time in the Lord, and we shall have it.

George Howard.

The Lord willing, the first quarterly meeting of the Eastern District of the New York A. C. Conference will be held with the church in Conquest, commencing Thursday evening, Dec. 12th, and holding over Sunday. It is earnestly hoped there will be a general rally of all the forces in this district to this first "district" meeting. Come in the name of the Lord, for the hour of his judgment hasteth greatly. Let us strengthen our hands, and press the battle a little longer while yet we may. Each church should take the quarterly collections early, and all come to help "after a godly sort." Pray for this meeting.

M. R. Miles, President.
Wm. E. Brown, Secretary.

The Southern District New York State Conference will hold its first quarterly session at Honeoye, Ontario Co., commencing Friday, Dec. 6th, and continuing over the following Sunday. Come, brethren and sisters, we cordially invite you. Come with hearts filled with the Spirit. Come with a determination to work for Jesus. Come, praying that God's blessing may rest upon the meeting. H. H. Brown, Secretary.

D. Cogswell, President.

The Lord willing, the Second Quarterly Meeting of the Iowa Christian Conference will be held at New Hartford, commencing Friday evening, Dec. 13th, and continue over Sunday. All are invited to attend. By order of the Board,

N. F. Eggleston, Secretary.

The regular quarterly meeting of the church of God of Loon Lake and Wayland will be held at Wallace Station, Nov. 30th and Dec. 1st. All are invited to attend. The above meetings will be followed by a week's preaching on the prophecies relative to the coming and reign of Christ on the earth. By request of the congregation,

C. F. Sweet, Pastor.

Conference Notice.—The next quarterly session of the Advent Christian Conference of Northern Pa. and Southern N. Y., will be held at North Bingham (United States school-house), Potter Co., Pa., commencing evening of Dec. 13th, 1872. Let all the churches belonging to the conference send delegates. A cordial invitation is extended to all. J. W. Taylor, Pres.

A. H. Briggs, Sec.

Catalogue of Books and Tracts

FOR SALE AT THE OFFICE OF

"The Advent Christian Publication Society,"

160 HANOVER STREET, BOSTON, MASS.

Adventism. By Wm. Sheldon. Paper covers, 50 cents.
Bible Dictionary. Five colored Maps, two hundred and fifty Engravings. Sheep, $2.00; cloth, $1.50; postage, 25 cents.
Berean's Casket and Repository. By I. C. Wellcome. Cloth, $2.00; leather, $2.50.
Bible Meaning of the word Hell. 5 cents.
Bible Meaning of Forever, &c. 5 cents.
Black and Terrible Year. 50 cents.
Cruden's Concordance. Sheep, $2.00; cloth, $1.50; postage, 25 cents.
Clover-Hill Stories. By H. L. Hastings. 50 cents.
Church Spectacles. By I. C. Wellcome. 5 cents; three for 10 cents, 40 cents per dozen; forty for $1.00; $2.00 per hundred.
Christian Baptism. By I. C. Wellcome. 25 cents.
Christian Union. By J. Couch. 5 cents.
Christ our Life. By W. Leask. 35 cents per dozen.
Coming Judgment. By Wm. Sheldon. 10 cents per dozen.
Death, not Life. By J. Blain. 25 cents.
Death and the Dead. By Wm. Sheldon. 5 cents.
English Reference Bibles. *Minion*: calf, morocco, circuit bindings, from $2.50 to $4.25. *Nonpareil*: calf, morocco, circuit bindings, from $2.00 to $3.50. *Pearl*: calf, morocco, circuit bindings, from $1.50 to $3.00. *Diamond*: calf, morocco, circuit bindings, from $1.25 to $2.00.
Evangels of the Coming One. By S. S. Brewer. 10 cents.
Endless Misery not a Bible doctrine. 5 cents.
Everybody's Book. By P. A. Smith. 12 cents.
Fables of Infidelity and Facts of Faith. By Rob't Patterson. Cloth, $1.00.
Futurity; or, The Hereafter of all Men. By Wm. Sheldon. 22 cents.
Future Punishment. By H. L. Hastings. 15 cents.
Good Tidings. Cloth, 50 cents. Postage, 16 cents. By Express, $5.00 per dozen.
Greek and English Concordance. By Hudson and Hastings. Cloth, $2.50; leather, $3.00; postage, 12 cents.
God's People Israel, and the Spiritual Millennium. By Wellcome and Gocd. 20 cents.
Good Stories for Children. By H. L. H. 50 cents.
God's Special Gift. Mortal or Immortal Sinners,—which? By I. C. Wellcome. 35 cents per dozen.
Hymns of Jubilee Harp. Cloth, sprinkled edges, $7.00 per dozen; $55.00 per hundred; single, 75 cents. Leather, gilt edge, $9.50 per dozen; $75.00 per hundred; single, $1.00. Postage, 15 cents, single copy.
Home Thrusts and Home Thoughts. By D. F. Newton. $1.75.
Home, Marriage, and Family Relations. By Jas. Inglis. 15 cents; eight copies $1.00.
Health by Good Living. By W. W. Hall, M.D. $1.50.
Health Reformer's Cook-Book. 30 cents.
Infidel Testimony to Truth of the Bible. Selections from Dr. Alex. Keith. 10 cents.
Immortality. By J. H. Whitmore. Cloth, $1.00; cheap edition, 25 cents single; 5 copies for $1.00.
Is it Heresy? By J. Couch. 15 cents per dozen.
Immaterialism. By W. Sheldon. 7 cents.
Jubilee Harp, Hymn, and Tune Book. Plain cloth, leather back, colored edge, $9.00 per dozen; single, $1.00. Extra cloth, leather back, gilt edge, $10.50 per dozen; single $1.15. Extra cloth, leather back, gilt edge and covers $12.00 per dozen; single, $1.25. Postage 12 cents, single copy.
Judgment Impending. By L. T. Cunningham. 5 cents; 75 cents per dozen; $5.00 per hundred.
Life Beyond Death. By Wm. Sheldon. 25 cents.
Looking Forward. By H. L. Hastings. 15 cents.
Life and Death Theology. By Wm. Sheldon. 10 cents.
Light of Prophecy. By J. H. Brooks, D.D. 20 cents per dozen.
Matthew xxiv. and xxv. An Exposition. By I. C. Wellcome. 27 cents.
Mother's Advice. By Mrs. E. P. Miller, M.D. 20 cents.
Notes of Warning. 25 cents per dozen.
Pilgrim Praises. Sunday-school Hymn and Tune Book. Paper covers, $3.00 per dozen; stiff covers, $3.60.
Pleasant Hours. By H. L. H. 50 cents.
Paul's Expectation and Hope. By O. R. Fassett. 2 copies, 10 cents; 50 cents per dozen.
Prepare to meet thy God. Behold, the Judge standeth before the door. 10 cts. per dozen; 40 cts. per hundred.
Reasons for my Hope; or, Tokens of Redemption. By H. L. Hastings. 20 cents.
Revelation xiii. A Treatise. By S. S. Brewer. 20 cents.
Rich Man and Lazarus; Thief on the Cross, &c. By M. Grant. 6 cents.
Rev. John Foster's Letter on Future Punishment. 5 cents.
Scriptural Question-Book. Single, 17 cents; per dozen, by express, $1.25; by mail, $1.50.
Science and the Resurrection. By D. T. Taylor. 2 copies, 10 cents.
Signs of the Times; or, A Glance at Christendom as it is. By H. L. Hastings. Cloth, $1.00; paper, 50 cents.
Seven Messages of the Apocalypse. By S. S. Brewer. 10 cents.
Symbolization of the World's Eventful Crisis. By O. R. Fassett. 4 cents; 25 cents per dozen.
State of the Dead, and Punishment of the Wicked. Discussion between M. Grant and W. W. Clayton. Cloth, 50 cents.
Smoke of Torment, and Unquenchable Fire explained. 4 cents.
Spiritualism Unveiled. By M. Grant. 15 cents; 8 copies, $1.00; $10.00 per hundred.
Spiritualism Condemned. By M. D. Wellcome. 15 cents; 20 copies, $1.00; 100 copies, $4.00.
Should Christians Fight? By I. C. Wellcome. 10 cents.
The New World; or, The Better Country. By I. C. Wellcome. 24 pages; 5 cents; 40 cents per dozen.
The Present Age. Its boasted progress delusive. From "The London Quarterly Journal of Prophecy." 24 pages; 5 cents; 40 cents per dozen.
The End of the King of the North and the Impending time of Trouble. By L. T. Cunningham. 48 pages; 8 cents; 75 cents per dozen; $5.00 per hundred.
The Faithful Watchman. By J. R. Macduff, D.D. 20 cents per dozen.
The Duration and Nature of Future Punishment. By Henry Constable. 40 cents; 2 copies, 75 cents; 3 copies, $1.00; $3.50 per dozen, by mail.
The Midnight Cry. By N. H. Barbour. 25 cents.
The Bible Text-Book. For Ministers, Teachers, and Students. 45 cents.
The Bible Triumphant. Reply to "One hundred and forty-four Self-contradictions of the Bible." By Mrs. H. V. Reed. 50 cents.
Thessalonica, the Model Church, and Tracts. By H. H. Hastings. Cloth, $1.00; paper, 25 cents.
The Great Controversy between God and Man, with Tracts. By H. L. Hastings. Cloth, $1.00; paper 50 cents.
The Coming Reign of Terror. By W. N. Pile. 7 cents; 10 copies, 50 cents; 100 copies, by mail, $3.50.
The Present Truth. By Jonas Wendell. 10 cents.
The Gospel Hope. By a Congregationalist. 20 cents per dozen.
The Plan of Redemption. By Wellcome and Gocd. $1.25.
The Next Dispensation viewed in the light of Revelation. By Wm. Sheldon. 12 cents; $1.00 per dozen.
The Kingdom to Come. By Wm. Sheldon. 20 cents.
That Man of Sin. By O. R. Fassett. Including "The Only Hope." 7 cents; 56 cents per dozen.
The Kingdom of God, and Signs of the Times. By S. S. Brewer. 20 cents.
The Great Controversy between God and Man. By H. L. H. 25 cents.
The Seven Seals. By S. S. Brewer. 10 cents.
The Days we Live in. By S. S. Brewer. 10 cents.
The Three Kingdoms. By T. M. Preble. 15 cents.
The Slaying of the Witnesses. B. S. S. Brewer. 10 cents.
The Ten Virgins. By T. M. Preble. 5 cents.
The Two Adams. By T. M. Preble. 7 cents.
The Reign of Messiah. By Wm. Sheldon. 10 cents.
The Nature of Man. By M. Grant and others. 25 cents; $2.25 per dozen.
The Soul: What is It? By M. Grant. 6 cents.
Talks about Health. By Dio Lewis. 25 cents.
The End at Hand. By J. Couch. 5 cents.
Thief on the Cross. By Geo. Thomson. 5 cents.
The Spirit: What is It? By M. Grant. 5 cents.
The Wicked not Immortal. 200 proof texts. 3 cents.
The Soul of Man. By S. S. Brewer. 25 cts. per hundred.
The Power of the Air, &c. Cloth, $1.50.
The Life of Trust. By Geo. Muller, Director of the Orphan Houses, Bristol, Eng. $2.00.
The Existence of Holy Angels. By W. Shepherd. 20 cents.
The Emphatic Diaglott. Containing the original Greek Text of the New Testament, according to the recension of Griesbach; with an interlinear word-for-word translation. Cloth, $4.16; leather, $5.1[illegible].
The First-day Sabbath. By T. M. Preble. $1.50.
The Inquirer: Catholic or Protestant? By I. C. Wellcome. 10 cents; 3 for 20 cents; $5.00 per hundred, by express.
The Mediatorial Kingdom. By W. N. Pile. 25 cents.
The Seventh-day Sabbath. By G. W. Bailey. 5 cents.
Tobacco: Its Effects upon Health. By Dr. J. C. Jackson. 15 cents.
The Destiny of Man. By W. Erwin. $1.55; gilt, $1.65.
Trumpet for the Watchman. By Geo. Thomson. 25 cents; $1.75 per dozen; $11.00 per hundred.
Voice of the Church on the Coming and Kingdom of the Redeemer. By D. T. Taylor. Cloth, $1.90.
Who are Sadducees? By Geo. Thomson. 10 cents.
What is Man? By M. Grant. 6 cents.
Young Pilgrim Stories. Illustrated. By "Uncle Phil grim." 2 vols., 60 cents each.
Young Pilgrim Stories. Tract-form. 30 cents per dozen; $2.50 per hundred.
Yahveh-Christ. The Coming One. By L. T. Cunningham. 5 cents; 75 cents.
Is Christ's Second Coming in the Past? By Wm. Sheldon. 15 cts. per dozen; 60 cts. per hundred.

TRACTS.

☞ *In packages, by Mail, 1,300 pages for $1.00; by Express, 1,800 pages. Single, or in small packages, 1 cent for every 12 pages; postage, 2 cents.*

Ancient Landmarks. (Six Tracts in one.)	24 pages.
Anti-Eternal Torment	12 pages.
An Outline of the Coast of Man. Illustrated	8 pages.
A Reply to Charge of Heresy. H. A. C.	28 pages.
Bible or Tradition?	16 pages.
Blind Bartimeus; or, How to be Saved	16 pages.
Destiny of the Wicked. Proof texts	12 pages.
Future Punishment. Destruction	12 pages.
Ghostology	48 pages.
Gentile Infidelity	32 pages.
Golden Moments	4 pages.
Historic Echoes of the Voice of God. By J. Couch	64 pages.
Important Questions. Seven Tracts in one	36 pages.
Judson's Letter on Dress	12 pages.
Seven Leaflets for Letters. Envelope size	64 pages.
Man's Future State	12 pages.
Our Creed in Bible Language	8 pages.
Our Loss in Adam our gain in Christ	24 pages.
Olive Leaves. Nine Tracts in one	36 pages.
One Thing	12 pages.
One more Invitation	4 pages.
Plain Truths	36 pages.
Scripture or Theology?	8 pages.
Silence of the Scriptures on the Immortality of the Soul	24 pages.
Scripture Searchers. Proof texts	12 pages.
Seedtime and Harvest	16 pages.
Salvation Neglected	8 pages.
Spiritual Evil, a Warning to the Unwary	12 pages.
The Saints' Inheritance	48 pages.
The New Heaven and Earth	24 pages.
The Voice of Warning	24 pages.
The Advent at Hand	24 pages.
The Last Days	24 pages.
The Church not in Darkness	24 pages.
The Three Worlds: Past, Present, and Future	24 pages.
The Kingdom of God yet to come	32 pages.
The Mystery of Iniquity	32 pages.
Time's Farewell	8 pages.
The Intermediate State. By E. Grew	24 pages.
The State of the Dead. By John Milton	24 pages.
The Gate to Glory	36 pages.
The Resurrection and Judgment of the Unjust. By O. R. Fassett	24 pages.
The Resurrection of the Wicked Dead. By L. C. Collins	12 pages.
The Key of Truth	12 pages.
The Final Judgment	8 pages.
Universalism Exposed	24 pages.
Will all Men be Saved?	24 pages.
What Says the Gospel?	8 pages.
Will the Wicked be Raised? By J. S. White	24 pages.
Why are you an Unbeliever?	8 pages.

Appointments.

Appointments *must be received as early as* TUESDAY MORNING (*as our paper goes to press about noon*), *to insure insertion for the current week.*

☞ The following Resolution was passed at the late meeting of the A. C. P. Society:—

"Resolved, *That no appointments be published in the* Crisis *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*"

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. ☞ Seats free.

Boston (Branch Chapel) 1735 Washington Street (Corner of Madison Street.)
Love Feast at 10½ A. M. Preaching at 3 and 7½ P. M. Prayer meeting Tuesday and Thursday evenings.

Charlestown (*Hall No. 70 Main Street.*)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.
Wm. S. Campbell....Sunday, Dec. 1st
D. M. Leavitt....Sunday, Dec. 8th
T. M. Preble....Sunday, Dec. 15th
F. H. Burbank....Sundays, Dec. 22d and 29th

Chelsea, Mass. (*Advent Chapel, Heard Street.*)
S. S. Brewer....Sunday, Dec. 15th

East Boston, (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.
I. C. Wellcome....Sunday, Dec. 15th

Wrightville, Ct....Thursday evening, Nov. 28th
Winsted, Ct. (Camp's Hall) Friday and Saturday evenings, Nov. 29th and 30th, and over the Sabbath, Dec. 1st.
Farmington, N. H., Tuesday evening, Dec. 3d, and every evening through the week, and over the Sabbath. Miles Grant.

Plymouth, Mass....Sunday, Dec. 1st
C. Goodrich.

Fremont, Mass....Sunday, Dec. 1st
Salem, Mass....Sunday, Dec. 8th
J. S. White.

Concord, N. H. (Centre Street Church) Sundays, Dec. 1st and 8th.
Natick, Mass....Sunday, Dec. 22d
I. C. Wellcome.

New Bedford, Mass., Sundays, Dec. 15th and 22d, and evenings during the week, as Bro. Irish may arrange.
Vernon, Vt....Sunday, Dec. 1st
H. Munger.

Gloucester, Mass....Sabbath, Dec. 15th
New Haven, Ct....Sundays, Dec. 22d and 29th
J. T. Dixon.

New Haven, Conn. (House Street, Congregational Church) Nov 26th, and onward every night as the Lord shall direct. Marvin W. Lutz.
Sr. H. L. Hastings.

Holden, Mass....Sunday, Dec. 8th
C. E. Barnes.

Gloucester, Mass....Sunday, Dec. 1st
Plymouth, Mass....Sunday, Dec. 8th
S. S. Mooney.

West Haven....Sunday, Dec. 8th
Wm. J. Ripley.

Lynn, Mass....Sunday, Dec. 22d
New Bedford, Mass....Sunday, Dec. 29th
M. Batchelor.

Cambridgeport, Mass....Sunday, Dec. 1st
S. S. Brewer.

N. Wilbraham, Mass....Sunday, Dec. 1st
Warehouse Point, Ct....Sunday, Dec. 8th
Scitico, Ct....Sunday, Dec. 15th
H. Pratt.

Murray, N. Y....Sunday, Dec. 1st
Mrs. L. M. Stoddard.

Rutland, Vt....Sundays, Dec. 1st and 8th
Vernon, Vt....Sunday, Dec. 15th
Danvers, Mass....Sunday, Dec. 29th
E. Owen.

Springfield, Mass. (Bethel)....evenings, Dec. 3d, 4th and 5th.
Philadelphia, Pa. (as Bro. Wilfong may arrange) Sunday, Dec. 8th, and through the month.
A. Simpson.

La Crosse, Wis. (corner of Main and South Streets) Sunday, Dec. 1st, and onward every two weeks.
John Brown.

Holderness, N. H. (Brick school-house) evening, Nov. 30th, and over Sunday, Dec. 1st.
Holderness, N. H. (True school-house)..Sun., Dec. 8th
Campton, N. H. (Bump school-house) Sun., Dec. 15th
Woodstock, N. H....Sunday, Dec. 22nd
East Landaff, N. H....Sunday, Dec. 29th
Geo. H. Wallace.

Freehold, N. Y....Sabbath, Dec. 1st
Albany, N. Y....Sabbath, Dec. 8th
Springfield, Mass....Friday evening, Dec. 13th and over the Sabbath, Dec. 15th.
G. W. Burnham.

Addison, Vt....Thanksgiving day, Nov. 28th and over the following Sabbath. D. T. Taylor.

Belmont, N. H....Sunday, Dec. 1st
Canterbury, N. H. (Emery school-house) Sunday, Dec. 8th.
Loudon Ridge, N. H....Sunday, Dec. 15th
T. E. Lang, Jr.

Plymouth, Mass....Sunday, Dec. 15th
Natick, Mass....Sunday, Jan. 19th
D. M. Leavitt.

New Britain....Nov. 29th
Scitico....Nov. 30th and Dec. 1st
Springfield (Franklin Hall)....Dec. 2d
Worcester, Mass....Dec. 3d
Greene, R. I....Dec. 4th
Ellen L. Crumb.

As Sr. Crumb is a stranger in most of these places, will some one meet her at the trains?

Washington, D. C. (Council Chamber, City Hall) protracted meetings two weeks, commencing Sunday, Dec. 8th.
Fremansburg, Pa., protracted meetings two weeks, including two Sabbaths, commencing Saturday evening, Dec. 28th. H. K. Flagg.

Quincy Hall, 127 Lacock Street, Alleghany, Pa., every Sunday morning and evening. G. W. Stetson.

Hollis Centre, Me....evenings, Nov. 28th and 29th
East Rochester, N. H....Sunday, Dec. 1st
Rochester....evening, Dec. 2d
Dover....evening, Dec. 3d
Wakefield, Mass....evening, Dec. 4th
Boston (Branch Chapel)....evening, Dec. 5th
East Boston....evening, Dec. 6th
Natick, Mass....Sunday, Dec. 8th
Geo. A. Streeter.

Kennebunkport, Me....Sunday, Dec. 1st
Steep Falls, Me....Sunday, Dec. 8th
West Parsonsfield, Me....Sunday, Dec. 15th
Steep Falls, Me....Sunday, Dec. 22d
Chas. H. Sweet.

Newark, N. J....Sunday, Dec. 1st
A. A. Phelps.

Rochester....Sunday, Dec. 1st
Newcastle....Sundays, Dec. 8th and 15th
E. S. Moulton.

Quaker Hill, " " 2.30 P. M., Nov. 30th, and at 11 A. M., Sunday, Dec. 1st.
Warrensville....Sunday evening, Dec. 1st
And to answer questions given by Eld. Krouse and J. R. Stead (Methodists) Dec. 2d—3d.
Canton, Bradford Co., Pa....Dec. 4th—6th
Chase's Mills, Tioga Co....Dec. 7th—8th
East Troy, Bradford Co....Dec. 9th—10th
South Creek, " "....Dec. 11th
John T. Ongley.

Winchendon, Mass., New Boston....Sunday, Dec. 1st
North Rutland, Mass....Sunday, Dec. 8th
Winchendon, Mass., New Boston..Sunday, Dec. 15th
Clinton, Mass....Sunday, Dec. 22d
Geo. A. Cole.

Wentworth Village, N. H., evenings, Dec. 2d and 3d
Warren Summit, N. H....evening, Dec. 4th and over Sunday.
Haverhill Centre, N. H....evening, Dec. 9th
Groton, Vt. (Town House) Tuesday evening, Dec. 10th
West Groton, Vt....evening, Dec. 11th and over Sunday.
Warren Village, N. H....evening, Dec. 17th and over Sunday. D. Eastman.
John H. Evans.

Patten, P. Q. (Chapel)....Sunday, Dec. 1st
Sutton, P. Q. (where Bro. Blanchard may arrange) Sunday, Dec. 8th. U. G. Ladd.

Stoneham, Mass....Sunday, Dec. 1st
B. Finney.

Wakefield, Mass....Sunday, Dec. 1st
Glenmere (near Lynn)....Sunday, Dec. 15th
J. W. Brittan.

New Haven, Ct....Sunday, Dec. 8th
W. S. Campbell.

Bristol, Vt....evenings, Nov. 29th and 30th and Sunday, Dec. 1st.
Addison, Vt., through Conference, Dec. 3d to 5th.
Waterbury, Vt....evening, Dec. 6th
Stowe Hollow, Vt....evening, Dec. 7th, and over Sunday, Dec. 8th.
Middlesex, Vt....evening, Dec. 9th
Calais, Vt. (Christian Church)....evening, Dec. 11th
Moscow....evening, Dec. 12th
Cabot....Sunday, Dec. 15th
A. A. Hoyt.

Lake Village, N. H. (North Church) Saturday evening, Nov. 30th, and over Sunday, Dec. 1st.
Alton Corner....Monday evening, Dec. 2d
Wm. H. Shaw.

Canterbury, N. H. (Emery school-house) Sunday, Dec. 15th.
Meredith, N. H. (Dolloff Hall)....Sunday, Dec. 29th
Mrs. L. E. Saulpaugh.

Pittsfield, N. H....evenings, Dec. 11th, 12th, 13th, 14th, and over Sunday, the 15th. C. S. Shattuck.

Alton, N. H....Sunday, Dec. 1st
W. M. Harmon.

Clinton, Mass....Sunday, Dec. 8th
S. S. Brewer.

Melvin Village....Sunday, Dec. 1st
Wolfborough Bridge (Christian Church) Sun., Dec. 8th
T. W. Piper.

South Rochester (Chapel)....Sunday, Dec. 1st
J. L. Chute.

Clinton, Mass....Sunday, Dec. 1st
Geo. W. Sederquist.

Barford, P. Q. (where Bro. Cushing may appoint) Sunday, Dec. 1st.
Melbourne Village, P. Q. (where Bro. Gilman may appoint) Sunday, Dec. 8th.
Danville, P. Q. (by request of Bro. J. Porter) Sunday, Dec. 15th.
Caswell Borough, P. Q....Sunday, Dec. 22d
F. M. Drake.

Glenmere (near Lynn)....Sunday, Dec. 1st
W. N. Pile.

Barkhampstead, Ct. (school-house near Bro. Harry Moses') Sunday, Dec. 1st, and evenings following.
Thomaston, Ct. (about one mile west of the depot, at Bro. and Sr. Potter's) Sunday, Dec. 8th.
Lovely Street, Ct....Sunday, Dec. 15th
S. Woodruff.

Higginsville, N. Y....Sunday evening, Dec. 1st
North Victory, N. Y....evening, Dec. 3d
Meetings will continue as long as it seems to be duty. C. H. Williams.

New Britain, Ct....Sunday, Dec. 1st
Collinsville, Ct....Sunday, Dec. 8th
Meriden, Ct....Sunday, Dec. 15th
New York City (Cooper Institute)..Sunday, Dec. 22d
Westfield, Mass....Sunday, Dec. 29th
If these conflict, please notify me at West Haven, Ct. Z. D. Baird.

Marblehead, Mass....Sabbaths, Dec. 1st and 8th
T. M. Preble.

Boscawen, N. H. (Gulf school-house) Sabbath, Dec. 1st
Concord, N. H. (Centre Street Church) Friday evening, Dec. 14th.
Nashua, N. H....Sabbath, Dec. 15th
Simeon Roby.

West Canterbury, N. H., Saturday evening, Nov. 30th and over Sunday, Dec. 1st. Baptism at noon.
Enoch Morrill.

Lawrence, Mass.
M. Durfee....Sundays, Dec. 1st and 8th
Dr. A. M. Higgins....Sunday, Dec. 15th
J. Couch....Sunday, Dec. 29th

Lowell, Mass.
M. Batchelor....Sunday, Dec. 1st
Dr. A. M. Higgins....Sunday, Dec. 8th
Joseph Harvey....Sunday, Dec. 15th
C. Goodrich....Sunday, Dec. 22d
B. S. Emery....Sunday, Dec. 29th

Lynn, Mass.
W. H. Mitchell....Sundays, Dec. 1st and 8th
J. Couch....Sunday, Dec. 15th
W. M. Harmon....Sunday, Dec. 29th

Worcester, Mass.
C. E. Barnes....Sunday, Dec. 1st
M. Batchelor....Sunday, Dec. 8th

Haverhill, Mass. (New Hall.)
D. M. Leavitt....Sunday, Dec. 1st

Manchester, N. H.
A. Ross....Sunday, Dec. 1st

Portsmouth, N. H.
J. T. Dixon....Sundays, Dec. 1st and 8th
E. Owen....Sunday, Dec. 22nd
G. W. Burnham....Sunday, Dec. 29th

Seabrook, N. H.
Joseph Pinkham....Sunday, Dec. 1st
J. C. Smith....Sunday, Dec. 8th
Joseph W. White....Sunday, Dec. 15th
E. S. Moulton....Sundays, Dec. 22d and 29th

Great Falls, N. H. (Franklin Hall.)
C. S. Shattuck....Sunday, Dec. 1st
T. L. Churchill....Sunday, Dec. 8th

Concord, N. H. (Centre Street.)
I. C. Wellcome....Sundays, Dec. 1st and 8th
C. H. Fletcher....Sundays Dec. 15th and 22d
S. S. Brewer....Sunday, Dec. 29th

Rye, N. H.
Wm. W. Sutherland....Sunday, Dec. 8th

Exeter, N. H.
Dr. A. M. Higgins....Sunday, Dec. 1st
W. M. Harmon....Sunday, Dec. 8th

Hampton, N. H.
D. F. Leavitt....Sunday, Dec. 1st

Biddeford, Me.
Wm. C. Stewart....Sunday, Dec. 1st
A. Ross....Sundays, Dec. 8th and 15th
D. M. Leavitt....Sunday, Dec. 22d
Anna E. Smith....Sundays, Dec. 29th and Jan. 5th

Portland, Me. (Union Hall.)
L. Boutell....Sabbath, Dec. 1st
W. C. Stewart....Sabbath, Dec. 8th
T. L. Churchill....Sabbath, Dec. 15th
A. Ross....Sundays, Dec. 22d and 29th

South Berwick, Me. (Great Works.)
C. R. Parsons....Sunday, Dec. 1st
Joseph W. White....Sunday, Dec. 8th
J. Bickford....Sunday, Dec. 15th
S. Varney....Sunday, Dec. 22d
Geo. W. Brown....Sunday, Dec. 29th

South Elliot, Me.
J. Bickford....Sunday, Dec. 1st
L. E. Saulpaugh....Sunday, Dec. 22d
Enoch Morrill....Sunday, Dec. 29th

Pleasant Valley, Ct.
B. Hitchcock....Sunday, Dec. 1st
Wm. S. Campbell....Sunday, Dec. 15th

Bristol, Conn.
Enoch Phelps....Sunday, Dec. 1st
B. Hitchcock....Sunday, Dec. 8th

Scitico, Ct.
E. L. Crumb....Sunday, Dec. 1st

Plainville, Ct.
A. Elliot....Sunday, Dec. 8th

Crompton, R. I.
E. Card (Reading Room)....Sunday, Dec. 1st
P. Noka (or supply) Booth's Hall..Sunday, Dec. 15th
J. Miett (Reading Room)....Sunday, Dec. 29th

New York City.
Advent meetings at 138 W. 24th street, every Sunday, at 10½ A. M. and 3 and 7½ P. M.; also Monday, Wednesday, and Friday evenings. T. J. Cox, 273 W. 22nd street. At 405 Grand street, preaching every Sunday, at 10½ A. M. and 3 P. M. Prayer meeting at Sr. Bellows', 23 Norfolk street, every Tuesday evening. Preaching brethren are invited to correspond with Bro. Cox, as above, or with me—H. A. King, *Bible Banner* Office, 14 Murray Street.

Kennebunkport, Me. (Advent Chapel.)
Preaching the first Sunday in each month by Eld. Wm. H. Mitchell. The remaining Sundays for the present by the Pastor, Wm. C. Stewart.

Gardiner, Me.
Meetings are held regularly Sundays, also Wednesday and Friday evenings, at Military Hall, Water Street. The servants of Christ, who feed the flock, are invited to come and help us. Correspond with Wm. Gilbert, or J. Thomas, Jr.

Philadelphia, Pa.
(*Brandywine Street, between 15th and 16th, and between Spring Garden and Green Streets.*)
Meetings every Sunday, at 10½ o'clock A. M. and 7½ evenings. Also Wednesday and Friday evenings.
J. N. Wilfong, Cor. Sec.

Philadelphia, Pa. (*Adv. Chris. Church, corner of Ninth and Spring Garden Streets.*)
Meetings are held every Sabbath at 10½ A. M. and 7½ P. M. Prayer and conference meeting Friday evenings. F. H. Burbank, Pastor.

Biddeford, Me. (Advent Chapel, Hill Street, near Pool Street.) Meetings every Sunday, at 10½ A. M., 2½ and 7 P. M. Also, prayer meetings on Wednesdays and Saturdays.

The Church in Pleasant Valley, Ct., is to be supplied with preaching once in two weeks for one year, and preachers will please correspond with E. M. Ripley, Cor. Sec. O. Jones, for the Church.

Business.

Notes to Correspondents.

☞ We cannot discontinue or send your orders, unless you give us the POST OFFICE and STATE in PLAIN LETTERS.

☞ WM. CULROSS—Dr. Trall writes for the *Health Reformer*, Battle Creek, Mich. Price $1.00.

☞ Money Letters.

☞ This week, and onward, we purpose to publish a list of all letters containing money for the *Crisis*, forwarded by those who send for *other* parties. Those who send money for *themselves* to pay for the *Crisis*. will find the date to which their money pays on the colored slip of paper attached to the *Crisis*. If the date is not changed within three weeks after sending the money, write immediately. The receipts for books and tracts will be acknowledged as usual. When *all* the books and tracts ordered at any one time are not received, look at the "Notes to Correspondents" for the reason. Ag't.

Names of Persons sending Money for Others.—A. A. Hoyt, E. Morrill, E. Shultz, A. W. Sibley, I. N. Thompson, Mrs. N E Grant, L Boutell, J H Jackson, G W Stetson, W L Himes, A Harriman, M D Johnson.

Cash Received for Books and Tracts.—Mrs. M Sidelinger 10c, A Sinclair $2.40, W Chapman $1.35, O F Goodwin 10c, Mrs. Kate Hayes 15c, Geo. Jackson $1.00, Geo. Mayberry 50c, H T Hart $1.00, H M Hall $1.00, M Wade $2.00, S Carpenter $1.20, Mrs. M P Potter $1.50, C F Lothrop $1.50, B Perham $2.15, M J Palmer 30c, A Googins 15c.

Books and Tracts Sent.—By mail—Mrs. M Sidelinger, H S James, A Sinclair, Geo. Mayberry, Geo. Jackson, M Wade (3 pack), H T Hart, M J Palmer, O F Goodwin, C C Morrill, C F Lothrop, C H Sweet, Mrs M P Potter, S Carpenter, W L Himes, C W Buringer, Mrs. H Hayes, W Chapman, H M Hall, B Perham.
By Express—M. W. Lutz.

Articles Received.—S Woodruff, A W Sibley, G W Stetson, G U Lewis, F H Chamberlain, J Judd, M M Parker, W A Sheffield, J E Clark, J R Smith, J G Smith, S Whitney, C Colegrove, H H Tilley, A Googins, N H Barbour, M W Lutz, N W Colburn.

IMPERFECT IN ORIGINAL

IN GOD WE TRUST.

H. L. HASTINGS.

Wrapped in robes of living fire,
Earthly joys and hopes expire;
Faith exults above their dust;
Still in God the Lord we trust.

Let earth's wealth and pride consume;
Let its glory find a tomb;
Let it fleet, for fleet it must:
Still in God the Lord we trust.

Swiftly speed time's hours along,—
Now in sunshine and in song,
Now in sackcloth and in dust,—
Still in God the Lord we trust.

Earth and heaven shall pass away
In the burning judgment day;
All man's glory, pomp, and lust,
Farewell all. In God we trust.

30 *Hanover Street, Nov.* 13, 1872.

DISCIPLESHIP.

C. E. BARNES.

"So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."—LUKE 4: 33.

The discussions which of late have been going on in the *Crisis*, have awakened an interest in the subject of sanctification, which I trust will not cease till all who lack this very important element of Christianity have attained it. To enter upon the life of a christian so as to be faithful to the end, so as to be a bright and shining light in the world, it is necessary that it should be entered upon understandingly. A man should know just what is required of him, what sacrifice he may be called upon to make, and what sacrifice he must hold himself ready and willing to make when it is demanded of him. He should have an intelligent idea as to what indulgences are proper and what are improper, and should fully count the cost of the step which he is about to make. One reason why so many persons backslide is because when they started in the christian way they had not fully comprehended the step they were taking, and so when position led them into opposition to friends, or when certain sacrifices were demanded of them which they had not thought of as being demanded, or when temptations from the world, whose strength they had overlooked, presented themselves, they have been found lacking and have fallen away.

When they started they were sincere, they wanted to be christians, but they did not know what it was going to cost them, and so like the man who began to build his house without first estimating whether he had sufficient money at his command to complete it with, and therefore found that he had undertaken to do what he was unable to finish, or like the general who went to make war upon another without first consulting whether he would be able with his ten thousand to successfully combat his enemy who had twenty thousand, like these two persons, brought to view by our Savior, who failed to accomplish their designs simply because they did not in the beginning properly count the cost, many fail to be successful in the christian warfare simply because when they started they had no clear ideas as to what was required of them, and so they soon found that they had undertaken to build a house which they were unable to finish. It was because of this very liability on the part of men to enter upon certain schemes without properly estimating their ability, that the Savior spoke the words which I have selected as a text in this article—"So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."

In presenting my views, I shall endeavor first, to explain the meaning of the requirement, and secondly, to show when it is to be practically applied to the person contemplating entering upon the christian life, and then to draw a few inferences.

I. The meaning of the requirement. It is stated so simply and clearly that it hardly needs an explanation, yet perhaps a few words concerning it may not be out of place. It means something more than the breaking off of evil habits, for a man may have quit drunkenness and the use of tobacco, and profanity and other vices, and yet be very far from having complied with the requirement of the Savior. It means something more than mere morality. A man may be truthful, kind, patient and generous, he may be many things and do many things which are excellent in themselves, and yet be far from what this requirement demands.

The words of our Savior mean that when a man enters his service he is to hold himself ready to forsake everything dear to himself on earth, to sacrifice his own plans of ambition, to give up every and any scheme however fondly cherished, if it shall be made known to him by the Savior that he desires him to do it. It does not mean that, when entering upon his service a man shall then sever every earthly connection, that he shall turn his back upon all his friends, or that he shall destroy his property and become a pauper, but it means that he shall hold himself ready to do this if his allegiance to the Savior ever demand it; that he must hold himself and his all, time, property, family (so far as he has a right to control it), energies, talents, everything he has or may have, in subjection to the will of his Lord Jesus Christ.

This I understand to be the meaning of the passage, and, indeed, it can mean nothing else—"Whoever he be of you that forsaketh not all that he hath [or who does not hold himself ready to do so when I command it], he cannot be my disciple."

II. When it is to be practically applied to the person contemplating leading a christian life. On this point I affirm that it belongs to the very beginning of his christian experience. He is not to become a christian first and live a christian life for some months or years and at last take a further step by holding himself ready to give up all for the Savior, but before he can take one step in the narrow way he is to do so. It is not a command that is applicable to preachers alone, nor to those who contemplate being martyrs for Christ's sake, nor for those who think of becoming foreign missionaries, but it reads—"Whosoever he be of you." It includes the least and the greatest, the young and old, the preacher and lay member, the martyr and the missionary; one and all are included in the word "whosoever."

This is one of the most important truths of practical Christianity, let it be known then that the one great act of consecration is to occur at the very beginning of a christian life, that the one special period when a man is to give up his will, wholly and unreservedly to God is when he first resolves to become a disciple of Christ.

This being settled, for I do not see how any one familiar with his Bible can dispute it, this passage will be seen to have a direct bearing upon the question of sanctification which is attracting so much attention among us of late. I have confined my attention solely to this one passage because it is all comprehensive. There can be no act of consecration or sacrifice which is not included in the text before us. A man's wealth, hopes, fears, desires, will, passions, body, soul and spirit, everything over which he has any control, are all included in the expression of our Savior, and we have seen that he says a man who does not give himself up in all these respects cannot be his disciple.

With all due respect for the opinions of others, I would ask, if a man thus consecrate himself at the very beginning of his christian experience, what there will be for him to do in after time toward attaining sanctification, if he never turn from his original dedication?

So far as I know, those who have received what they term "the gift of the Spirit, or the blessing of perfect love," have first made a full consecration of their all to Christ *at some time subsequent to their conversion*, and this is not my opinion alone, but is confirmed by the statement of our worthy Editor, in the *Crisis* of Oct. 30th, where he makes a similar statement. With the question, when God bestows his Spirit, or when *he* sets apart to his service the person thus consecrated, I have here nothing to do; I am simply referring to the act of consecration or sanctification so far as *man* is concerned, so far as it is a yielding of *himself* to God on his part, so far as it is an act to be performed by himself, and I feel safe in affirming that if the conversion be as thorough and complete as it should be, men will make their first full consecration of their all to Christ at the period of their conversion, and not at some time after that event.

But it may be objected, where is the man that has done this when first converted? It is not my object to prove that any one has ever done so; what I am to prove is that the Scriptures *require* a man to do so when he first becomes a disciple of Christ. The objection that no man has made such a consecration has no bearing whatever upon the question at issue, but men have made such consecrations of themselves when first converted. I know of those whose first sincere prayer for pardon was also accompanied with the full and complete surrender of themselves and their all to God for time and eternity, and if a man have true views of the calling of the gospel, he will consider that nothing less than this will constitute him a disciple of Christ.

Again, it may be said that if you insist that no man can be a disciple of Christ except he has made this full consecration of himself to God, you will deny discipleship to ninety-nine hundredths of the Christian world. But I am not insisting on it at all, I am only insisting that Jesus has said—"Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." Now if you say ninety-nine hundredths of the Christian world have not done this, or do not stand ready to do it if demanded of them, it is not I that deny their discipleship, but the Master himself. It is not for me to say whether men be disciples of Christ or not. I can, however, read the conditions which he has laid down as being necessary to be complied with in order to be his disciple, and then men can judge for themselves whether they be his disciples or not.

Jesus says that a man cannot be his disciple till his all has been given up; if a man says, "I have only recently given up all, but I was a disciple of Christ before," I simply say, you was a disciple then on other grounds than what are found in the words of Jesus, and further you was a disciple without having complied with those conditions which Jesus said are absolutely necessary in order to become a disciple.

Once more, it may be said that inasmuch as Paul writes to certain brethren urging them to become sanctified, and to present their bodies living sacrifices to God, it follows that they had not as yet done so, else he would not have urged them to do so, but as he addresses them as *brethren* he must have recognized their discipleship even though they had not made this full consecration. But I may quote another passage from Paul—"And I, *brethren*, could not speak unto you as unto spiritual, but as unto *carnal*, . . . for ye are yet *carnal*; for whereas there is among you envying, and strife, and divisions, are ye not *carnal*, and walk as men?" 1 Cor. 3: 1, 3. What we are to learn from these passages is, not that Paul recognized the terms of discipleship as being anything less than what Christ had said, but that he saw that the mass of professors, then as now, were far behind the requirements of the gospel, and therefore he urged them to attain that condition of consecration which they should have been in from the very beginning of their christian experience. "But he calls them *brethren*. How is this?" And when I am told how it is he called those his *brethren* whom he charged with being *carnal* rather than *spiritual*, I will answer.

In my opinion, the doctrine of sanctification as now taught by many is only lowering the standard of christian piety, because it virtually teaches that men can be disciples of Christ without having made a full and complete surrender of everything to him. They say that they themselves were christians years ago, but their first full consecration of their all to Christ was made but recently, or at least, made at a period subsequent to their conversion, therefore justifying us in the inference that men can be disciples of Christ without making this full surrender of their all to him. I maintain they cannot. If a man have not made a full consecration of himself to God, if he hold not himself ready to forsake all that he hath for Christ's sake, he has no right to claim discipleship, for Christ says he cannot be his disciple except he do this very thing which the man says he has not done.

Brethren, who are thus consecrated? Who are disciples of Christ? Who have given their all to him? It is high time that men should know what it is to be a christian, time that they should realize that to become the Lord's is to lose all claims upon themselves, and time that men should make this consecration, if they have been living up to the present time without doing so.

DUTY OF MINISTERS TO EACH OTHER.—Ministers are engaged in a very important and difficult work; no other calling can compare with it. All true ministers are divinely called to the same work; the same in every essential feature. Their hopes and fears, their aids and obstacles, their trials and triumphs are one. Why, then, should they hinder each other's work? God forbid that they do this! Their sympathy for each other should be holy, deep and abiding. They should rejoice in each other's success, and lament each other's defeat. In their treatment of one another, there should be felt and displayed the truest kindness, the most generous concern, the purest affection. No envy of a brother minister's talent, acquirements, or popularity, should be for a moment indulged. Never, without an urgent reason, should they utter a disparaging word of one another. The sneer, the inuendo, the belittling word should never be heard.

THE NATURE OF EVIL.

C. C. MARSTON.

No question is of more momentous and thrilling importance in all its relations to humanity than this: *Will evil have an end?* Peter seems to intimate that the affirmation of this query is true, by speaking of the "*end . . . of them that obey not the gospel of God.*" 1 Peter 4: 17. If the wicked are to have an end put to them, then surely the time will come when sinners will not be. How sinners can have an end, and still never cease to be, is more than I can comprehend. You could not say of an endless chain, that it had no end; so with the sinner; if he is to exist right on through eternity, it is absurd to represent him as having an end.

Our experience with evil has been attended with terrible results. Until evil came into our world, all was peace and quiet. There were no elements in all the dominion of man that were in the least foreign to his permanent happiness and perfect comfort. How beautiful things looked in Eden on the morning of Creation! No tongue or pen on earth can describe it. The blooming flowers of paradise, and the luscious fruit of the garden, how beautiful and inviting. And while the fruit and other comforts of a kindred nature were abundant in the garden, still these do not complete the picture. If one element in the surroundings of that happy home is to be praised more than another, aside from the tree of life, it seems to me that element is the simple and consequently sublime innocence that is seen in all its perfected beauty, all through that blessed abode. Then there was the tree of life. What a rich treasure indeed! Whether it be understood as a "life-preserver," as some think, or a "life-imparter," still we may exclaim, whichever is correct, what a treasure, priceless treasure it was. There were no discordant notes in the music of Eden. All was harmonious unison. There were no quarrels there. No fault-finding or flaw-picking croakers, with their direful influence upon society, were seen in all the region. Tears were strangers and sighs were never heard. Pain, and sickness, and death were unknown and unheard of in the deathless realm of paradise. Would it not be a precious privilege to live forever in such a land as that? Well, such was Eden (and the half is not begun to be told) before sin was introduced into the fair and lovely abode of Adam and Eve. But evil enters and the scene is changed. No more harmony, no more innocence, but their opposite. Everything is perverted. We will not stop to query as to the probable reason of sin's entrance into the world. Many things we cannot see now, we shall understand by-and-by. Of one thing we are certain *sin did enter the world*.

The sad results of the change were speedily developed. All the comforts and blessings of Eden were immediately forfeited, and the disadvantages of disobedience fell thick and fast in the pathway of unfaithful man. From that day to the present, human history has been filled up with unmeasured sorrow and sadness. Distress and misery are the common lot of man. Go into any land, and into any society, and we meet the same picture of grief and woe. It is impossible to recount the evils of evil; and it is useless to attempt their description. The sting may be felt, but cannot be explained. When we cast our eyes over the world, and see the great uprising sins of the age; such, for instance, as intemperance, the slave trade, the opium traffic, etc., etc., our hearts sicken at the sight, and we cry out in the anguish of our souls, "Oh! God, when shall these things have an end?" And then the smaller sins, and the individual crimes that are found in every community. How great is the work of evil, and how far-reaching and dreadful is its influence. It is truly appalling to contemplate the picture. Oh! could we count the tears and hear the groans that issue from hearts that have been crushed by the iron heel of sin in a single hour, the wide world o'er, we would be astonished, no matter how great an appreciation of sin and its work we may have previously had.

Is this constitution of things permanent? Does God purpose to perpetuate this picture, and make it everlasting? According to a certain theory, this is not only to continue while the endless ages roll, but it is to grow worse and worse eternally. This is horror intensified, if it be true. There is a change in the administration of affairs anticipated by this theory, but the change does not consist in the extinction of evil; it simply consists in the separation of the evil from the good, and the gathering together of all the evil into one place, and there in that lonely and dreary place is to be raised the figure of immortality; and although death and the eternal hush of oblivion would be a thousand times preferable to life in that miserable abode, yet even death is denied. This programme for the future age is contradicted most clearly, in my estimation, by a class of passages like the following, which represent that age as one of triumph, and glory, and blessedness—"For behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create; for behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying."—Isa. 65: 17–19. "And he shall send Jesus Christ, which before was preached unto you; whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

It appears to me that these passages, and many others of like import, cannot be harmonized with the idea that a vast majority of the human race are to be somewhere in this universe, confined in a place of unmitigated and indescribable torment. The joy spoken of as characterizing the dwellers in the new heavens and new earth is entirely out of harmony with the eternal torment dogma. If my readers ask *why*, and on what principle? the answer is at hand. Could a natural mother rejoice, and engage heartily in scenes of pleasure in one room, while some one was unmercifully tormenting her child in an adjoining room? The answer is so easy, that there is no need of a reply. Well, now could a *Christian* mother rejoice in heaven while seeing her children tormented with heated pangs of woe, that are simply indescribable? If she could, she would certainly be a hard-hearted wretch.

"The restitution of all things" also points to the same conclusion. To restore a thing is to bring it back to a former position. We have already glanced at the former condition of things, as related to evil; and that result of our research on this point reveals not that all evil was in one place by itself, in the former arrangement, but that the absence of evil was its true character. Well, now if things are to be restored to their former status in this particular, then that restitution is to result in the absence, or extinction of evil, and not simply in its separation from good. It requires considerable explanation to harmonize the following passage with the theory of endless torture:—"And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." There are many similar declarations in the Scriptures. Indeed, the future age is represented in this light from Gen. to Rev. Joy and sorrow, the results of holiness and sin, are never spoken of as being associated, or parallel, after the final gathering of the tares, cleansing of the sanctuary, and restitution of all things. It is all joy! joy! joy! from that time onward forever.

(*To be continued.*)

LINES.

L. M. CHAFFEE.

"*He hath said in his heart, God hath forgotten.*"—Ps. 10: 11.

Hath Jehovah forgotten his excellent word,
Spoken oft by the voice of the prophets of old,
That the days of the mourning of Zion should end,
And the earth with his glory should surely be filled?

When Jesus' disciples said, "Teach us to pray,"
Was the answer of Christ but in mockery given,
As he told them to pray for God's kingdom to come,
And his will to be done on the earth as in heaven?

Hath the Shepherd of Israel forgotten his flock,
And never again will he hear when they cry?
And the vine of his choice hath he come to forsake?
In the withering heat will he leave it to die?

Or shall he not do what he will with his own?
Shall the prince of this world overcome the Most High,
And possess his Anointed One's kingdom and throne?
Shall iniquity triumph and righteousness die?

Do the eyes of the Lord in these perilous days
No more to and fro through the wicked earth run,
To search out the righteous and perfect of heart,
To strengthen and guide them till victory's won?

Is the service of Christ but a profitless toil?
Are faith, hope and charity vain, after all?
Will the Lord of the harvest ne'er garner his wheat,
Nor the "sure word of prophecy" ever fulfill?

Is his gospel of grace but a tale of the past,
A thrilling old story of marvels of yore,
Of patience and sacrifice noble and kind—
A beautiful transcript of love—and no more?

Nay, verily, nay. In the fulness of time
The right shall assuredly rise o'er the wrong;
Yea, speedily God will avenge his elect,
And gather his chosen, a numberless throng.

From mountain and valley, from desert and sea,
From the south and the north, from the east and the west,
Out of every kindred, and people, and tongue—
No loved one forgotten, no wanderer lost.

Then, lover of Jesus and friend of the Lord,
Thank God and take courage; soon endeth the night.
In a "dear little while" all its darkness shall close
In the golden Jerusalem's beautiful light.

South Wilbraham.

SUFFERING WITH CHRIST.

F. M. CHAMBERLAIN.

It may lighten the burden of some poor, tried, afflicted saint, to reflect that he is suffering with Jesus. Your case is in many points unlike his, yet if you belong to him you suffer with him.

The apostle speaks of his own sufferings as though he was helping to fill up the measure of suffering; himself (as it were) helping to bear the great burden laid upon Christ; and if this was true of Paul, why not of all who love and serve the same blessed Master? If there are exceptions, it is out of my line, and aside from my present purpose to point them out. But, exceptions aside, we may say to the tried and afflicted ones, rejoice that you are called to suffer with Christ. This is especially the case where the trials come directly from being engaged in the Master's work. But it also applies to the more common afflictions of his people. The whole body (the church), and each member, in some degree, and at some period of time, may be called to suffer with Christ; and do not forget that if you suffer with him, you shall also reign with him.

There are times when words seem in vain; times when the anguish is too great, and no sympathy can reach nor love assuage; but in the moments of partial relief let the tried one thank God and take courage. "In all their afflictions He was afflicted." Jesus knows it all, and will not long delay to come to your relief. He is soon coming to end your sufferings, and raise you to a partnership with him in joy and glory.

COWARDLY MINISTERS.

The preacher of the gospel is an embassador of God, and should be true to the divine government; true to conviction of righteousness, and true regarding his mission to a lost world. He has no compromise to make with sin, in any of its forms; he must not only endeavor to enforce the precepts of truth, but he should boldly expose deception and wickedness in all its disguises.

We hear but very little positive preaching. The strings of buttery words which flow from modern pulpits, are only rockers to the cradle of indulgence, and will lull to sleep the very imps of Satan. The pulpit is regarded by worldlings as the representative of the church; or the channel through which the waters of life flow out. Is it so? If so, there must be a muddy pond somewhere. We need never expect the world converted until we exhibit some contrast between the church and the world.

Ministers in these last days have been shorn of their strength. There are members in the church who are wealthy, and their fat purses are needed to sustain popular and imposing services; also there are streams flowing therefrom which make glad the city of the preacher's heart, hence it will not do to lay the line too close to him, even though he may be a little *witchy* in business matters. The man of business understands this, knows his identity with the church, is a good guise, and will bring him patronage; hence he puts a few dollars of *hush-money* into the preacher's hands, and sleeps quietly in his upholstered slip during the services.

Ministers need independence enough to stand clear from "rings," ecclesiastical and civil; and should never have their tongue and conscience monopolized by a dishonest parishoner's dollars. The cloven foot is hidden under the silk and broadcloth of church members; and if lambs cannot be distinguished from wolves in the church, then turn them both out, and see which runs for the woods of sin.

To reform men they must know their faults, and be measured by the rule of God. "Preach love," you say, and we will, when there is anything loveable in our hearers; but if not, [illegible] is corrupted and we may as well own it and strike at the poisoning, spiritual death-dealing core. Let the minister of Jesus Christ whet his sword, gird on the armor, and, like a true christian soldier, defend the cause, expose the deviltries and iniquities which are now cankering and eating the vitals of the church—*Christian Herald.*

FORGIVE.

S. WHITNEY.

I know of professors of religion, who no doubt mean to be honest and sincere, and are trying to live christian lives, who claim that they are under no obligation to forgive unless the so-called offending party first confesses his wrong and asks forgiveness. But does the word of God substantiate this idea? Can an offence go unforgiven without hardness against the offender? Will not the effect be visible in acts or conversation? Ask such a one how the matter stands with him and Bro. B. or Sr. A. O, says he, I have not a particle of hardness against Bro. B. But you know I have done a great deal for him, and all I get in return is such usage. And so the matter is talked over; his wrongs and grievances; for they are ever fresh in his memory; till the devil makes it appear so large that he cannot see over it; when in reality it is only a small matter—perhaps some little act or word not fitly spoken—which, if forgiven, would have saved all this trouble.

James says "the tongue is a little member, and boasteth great things. Behold how great a matter a little fire kindleth!"

Is there any promise left on the sacred pages where those with hatred or hardness in the heart are to have eternal life or inherit the kingdom of God? Read John 2: 9—"He that saith he is in the light, and hateth his brother, is in darkness, even until now." 1 John 4: 20—"If a man say, I love God, and hateth his brother, he is a liar." Also John 3: 15—"Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him."

How did Jesus teach his disciples to pray? Matt. 6: 12—"And forgive us our debts, as we forgive our debtors." Now is there any one unforgiven? If so, we have no right to pray this prayer, and we may pray it till the judgment day without being forgiven by our heavenly Father; for he says—"If ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

Peter asks the Lord, "How oft shall my brother sin against me and I forgive him? Till seven times? Jesus saith unto him, I say not unto thee, Until seven times, but, Until seventy times seven." This looks very much like all forgiveness. Perhaps it may be too much for some of us, but the Lord said it, and we will call it all right. The work before us, if we would have eternal life, is strictly a work of love; and our Savior, the great pattern while here in the flesh, in all his dealings with men, ever manifested this spirit of love and forgiveness; and after being wrongfully accused, spit upon, a crown of thorns placed upon his brow, mocked and scourged, led away by the rabble, nailed to the rugged cross, and while suspended between the heavens and the earth, suffering untold agonies, being mocked by cruel soldiers, he cries out—"Father, forgive them; for they know not what they do." O that we were more like the Savior; that we had more of his spirit; then we should not be troubled with old grudges.

MECHANIC FALLS.

On the 26th of August, in a beautiful grove near Mechanic Falls, Me., a company of pilgrims gathered together to worship God; to receive instruction from the embassadors of Christ; to encourage and strengthen each other in the way of life, and to make some preparation for the coming of the Just One and the Marriage Supper of the Lamb. From east and west, north and south, they came to this feast of tabernacles; and before night there was a nice village in the grove, a good collection of the children of the King, and a dozen or more faithful heralds to "preach the word."

The meeting commenced well. The little army seemed to be in earnest to advance; and the hymn most sung was—

"Nearer, my God, to thee,
Nearer to thee."

Tuesday and Wednesday the battle went well. The number of officers and soldiers greatly increased, and by Thursday there was a large congregation with thirty preachers.

The preaching was excellent from the commencement to the close of the meeting. There were doctrinal sermons, practical sermons, and prophetical sermons. Two good discourses on holiness from Elds. J. Couch and Wm. L. Himes. What more could we ask? The names of the Brn. who preached are—S. K. Partridge, R. Hall, Wm. C. Stewart, Wm. H. Mitchell, A. Damon, L. Boutell, A. Ross, Wm. L. Himes, J. A. Libby, J. Couch, and H. L. Hastings.

Sunday afternoon Sr. S. K. Taylor preached in the Mission Tent. The weather was rainy and cold the last of the week, which made it rather unpleasant in some respects, and in consequence the meeting declined in interest a little; but the Lord did not forsake the camp, and it was still good to be there. Christians were encouraged and strengthened, and several started for the kingdom.

The children had very interesting meetings, conducted by Sr. Abby Wood. Some were converted.

The general expenses of the meeting were cheerfully met. The boarding tent, owing to the low price for board, was left a little in debt. On the whole, we think the meeting a success, and have reason to praise God for his mercy and rich blessings on our weak efforts to advance his cause.

JESSE GAY, Sec'y.

Gems.

— No affliction would trouble a child of God, if he knew God's reason for sending it.

— In Christ the whole gospel is treasured up; he is the light, the food, and the medicine of the soul.

— The want of consistency in professing christians has done more harm to Christianity than all the ravings of infidels from the day of Cain to the time of Paul.

— A wise man will desire no more than he can get justly, use soberly, distribute cheerfully, and leave contentedly.

— Some may live upon forms, but there is no dying upon forms.

— The way of salvation is the king's highway, and a highway is always free.

— Example is the softest and least invidious way of commanding.

— The best christians have need to be warned against the worst sins.

— The holiness of the people is the crown of the minister.

Hygiene.

"This is for your Health."—Paul.

WHAT BREAKS DOWN YOUNG MEN.—It is a commonly received notion that hard study is the unhealthy element of college life. But from tables of the mortality of Harvard University, collected by Professor Pierce from the last triennial catalogue it is clearly demonstrated that the excess of deaths for the first ten years after graduation is found in that portion of the class of inferior scholarship. Every one who has seen the curriculum knows that where Eschylus and political economy injure one, late hours and rum punches use up a dozen, and their two little fingers are heavier than the loins of Euclid. Dissipation is a sure destroyer, and every young man who follows it is as the early flower exposed to an untimely frost. Those who have been inveigled into the path of vice are named Legion. A few hours' sleep each night, high living and plenty of "smashes" make war upon every function of the body. The brains, the heart, the lungs, the liver, the spine, the limbs, the bones, the flesh, every part and faculty are overtasked and weakened by the terrific energy of passion loosened from restraint, until, like a dilapidated mansion, the "earthly house of this tabernacle" falls into ruinous decay. Fast young men, right about.—*Scientific American.*

HOW TO SLEEP.—We are often asked for a prescription for prematurely wakeful persons. The "high pressure" principle on which many of our business men work their brains and abuse their bodies, begets an irritable condition of the nerves, and a morbid state of mind, very antagonistic to quiet and refreshing sleep. Such persons will often go to bed weary and exhausted, but cannot sleep; or sleep dreamily and fitfully; or lie awake for hours, unable to sleep at all. We have tried many expedients to induce sleep with more or less success, and have read many recipes which proved better in theory than in practice. The very best method we have yet discovered is that of counting. Breathe deeply and slowly (without any straining effort) and, with every expiration, count, one, two, three, etc., up to a hundred. Some persons will be asleep before they can count fifty in this manner. Others will count ten, twenty, or thirty, and then forget themselves and cease counting. In such cases always commence again at one. Very few persons can count one hundred and find themselves awake; but should this happen repeat the dose until cured.—*Science of Health.*

SALT FOR THE THROAT.—An exchange says:—"In these days, when diseases of the throat prevail, and particularly a dry hacking cough, which is not only distressing to ourselves, but to those with whom we are brought in business contact, those thus afflicted may be benefitted by trying the following remedy: Last fall we were induced to try what virtue there was in comon salt. We commenced by using it three times a day, morning, noon and night; we dissolved a large tablespoonful of common salt in about half a tumbler of cold water, and with this we gargled the throat most effectually, just before meal time. The result has been that during the winter we were only free from the usual coughs and colds, to which, as far as our memory extends, we have always been subject; but the dry hacking cough has entirely disappeared; we attribute it entirely to the salt gargle, and most cordially recommend it to those of our readers who are subject to disease of the throat."

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

HOW GOD ANSWERS PRAYER.

A poor christian woman in Buckinghamshire—I believe near Barkhamstead—was bereaved of her husband after a long illness, and left unprovided for, the only thing of value being a large chest of tools. The husband had only just been buried, when a neighbor, bearing no good character, called on the widow, and presented a bill for work done, altogether beyond the widow's power to pay. The work, which had been done in the husband's life-time, was paid for by him, and the bill receipted, of which the widow had a distinct recollection. It availed not for her to assert the fact. The payment of the bill was pressed again, and longing eyes cast at the chest of tools.

In great distress, the widow retired up stairs to pray, for all effort to find the receipted bill was in vain. While engaged in prayer, a butterfly flew in at the open window down stairs. The widow's little child chased it until it flew behind the chest of tools. Just then the mother came in, and the child begged her to remove the box, that he might get the butterfly. The neighbor offered at once to do so; and while he was removing it from the wall, a piece of paper fell down behind, which the widow taking up, found to be the lost bill, receipted as she had said. She was overcome with praise and gratitude to God, who had answered her prayer by means of the butterfly; and even her enemy himself had discovered the missing bill.—*The Christian.*

A RACK O' BONES.

Little things tell a good deal sometimes to a sharp observer. Do you ever think of it, boys? You, who like to get a poor frightened cat into a corner, and stone her; who like to tie a tin pail to a dog's tail to see him run himself almost to death; you, who like to get a poor old "rack-o'-bones" of a horse and draw up the reins, and put on the whip, to see how fast you can make him go. Do you ever think you are showing your character in pretty black colors to whoever may chance to be watching? What is a "rack-o'-bones" but a once nice, plump, sleek horse, worn out with hard work, pain, too little food, abuse from unthinking boys and hard-hearted men? He has done his best for you. Is this a good reason why you should abuse him?

Suppose somebody should call your mother a "rack-o'-bones," because she is pale and thin, and sad-faced. She once had a sweet, rosy face, bright eyes, and has lost them in suffering, and working, and caring for you. She has spent the best of her strength, and the best of her life for you, and wouldn't you quickly resent it if any boy should speak slightingly of her?

Can you give me any better reasons why you should maltreat a poor, limpy, shaky, worn-out horse, whose every rib you can count, and that hangs his head almost to the ground because he is too weak and tired to hold it up? Do you feel manly after you have tormented him? Are you proud to tell of it?—*Our Dumb Animals.*

ALONE.—I want to ask the boys if they feel as strong to do right when they are all alone as they do when there is another boy with them, who wants to do right as well as themselves. There is a great deal of danger in bad company; and there is a good deal of strength and safety in good company; but, no matter how good our companions may be, it is not well to be too dependent on them. We ought to be able to stand alone; for we shall probably some time be left alone to resist temptation, without the encouragement or help of others.

— He is a fool who seeks what he cannot find; he is a fool who seeks that which, if found, would do him more harm than good; and he is a fool, who, having several ways to bring him to his journey's end, selects the worst one.

P. O. Address of Preaching Brethren.

Massachusetts.

J. Couch—Chelsea. L. Boutell—Chelsea.
C. Goodrich—No. 160 Hanover Street, Boston.
T. T. Farrell—101 Chauncey Street, Boston.
Nelson H. Barbour—No. 17 Beacon Street (care of Dio Lewis), Boston.
J. S. White—28 Saratoga Street, East Boston.
T. M. Preble—No. Cambridge.
C. E. Barnes, Salem. S. S. Mooney—Salem.
H. F. Carpenter—Fitchburg.
H. Munger—Chicopee Falls.
D. Churchill—Lowell.
J. W. Thomas—10 West Campbell St., New Bedford.
Matthew Batchelor—New Bedford.
S. S. Brewer—Ashburnham Depot.
H. Pratt—Springfield, 57 Cedar Street.
E. Ford—Box 62, Branch P. O., Springfield.
W. N. Pile—Springfield.
Geo. A. Streeter—North Dana.
J. R. Boynton—Box 224 Plymouth.
J. W. Brittan—Westboro.
Benj. Finney—Wakefield.
Geo. L. Teeple—Westfield, lock box 170.
Elam Burnham—Hamilton.
S. S. Brasee—Westfield.
W. E. Hathaway—North Carver.
Rufus Baker—Warren.
Dr. A. M. Higgins—Springfield. Box 515.
H. K. Flagg—Savoy.
Geo. W. Burnham—Newburyport.
L. T. Cunningham—Newton Upper Falls.
D. M. Leavitt—Haverhill. Box 799.
J. W. Bridge—Lawrence.
Geo. A. Cole—Baldwinsville.
Mrs. E. A. Warren—Dalton.

Maine.

I. C. Wellcome—Yarmouth.
S. K. Partridge—North Whitefield.
C. H. Sweet—Bonny Eagle.
H. D. Reed—Richmond.
H. S. Mitchell—Richmond.
Jer. Carr—South Albion.
Israel Damman—Corinna.
N. F. Nason—Weeks Mills.
C. Goud—Topsham.
Jesse Gay—Norway.
Thomas Smith—Banger.
Thomas Rhynes—Augusta.
R. R. York—Yarmouth.
Wm. C. Stewart—Kennebunkport.
J. Albert Libby—West Poland.
Geo. W. Weeks—Hallowell.
J. R. Hall—Friendship.
Jer. Hill—Goodwin's Mills.
J. T. Jordan—West Poland.
R. M. Haggett—Livermore.
F. A. Baker—Levant.
Jared Whitman—West Poland.
H. B. Sevey—Mt. Vernon.
M. W. Corliss—Milltown.
N. G. Reed—Bath.
Wm. H. Mitchell—Kennebunk.
Austin W. Taylor—Harrison.
A. Muzzey Tripp—Searsport.

New Hampshire.

Enoch Morrill—South Deerfield.
A. Simpson—Concord.
L. C. & M. McKinstry—Lake Village.
O. W. Kimball—Concord, P. O. Box 492.
Daniel D. Page—Meredith Centre.
D. N. Chadsey—Colebrook.
C. S. Shattuck—Great Falls.
N. C. Twombly—Strafford Centre.
Allen Damon—Portsmouth.
Daniel Eastman—East Canaan.
J. B. Brown—Laconia. C. H. Locke—Laconia.
J. H. Bartlett—Alton.
T. E. Lang, Jr.—Meredith Village.
H. C. Willoughby—Campton.
E. S. Moulton—Whitefield.
A. Gordon—East Landaff.
Wm. Bodge—Barnstead Centre.
Mrs. L. E. Saulpaugh—Manchester.
E. Cotton—Grantham.
C. S. Emerson—Pittsfield.
Charles Garfield—Colebrook.
J. L. Chute—Rochester.
John H. Evans—Campton.
Levi Allen—Lake Village.
Caleb Richardson—436 Merrimack Street, Manchester.
Wm. H. Shaw—Campton.
O. D. Eastman—Landaff.
Joseph Kimball—Unity.
Joseph Pinkham—Dover.
E. Owen—Portsmouth.
N. B. McMurphy—Gilmanton.
A. Ross—Plymouth.
C. H. Fletcher—Newport.
Wm. W. Sutherland—Newport.
N. Wheeler—Sugar Hill.
C. W. Sargent—Box 426, Concord.
Simeon Roby—Warner.
D. F. Leavitt—London Ridge.
T. W. Piper—Melvin Village.
J. G. Smith—Farmington.
Joseph W. White—Portsmouth.
N. Glidden—Meredith Center.
G. H. Wallace—Ashland.
John B. Deering—Lower Bartlett.
S. Julia Buswell—Weiss Bridge.
R. Morrill—E. Concord.

Vermont.

J. C. Wright—Newbury Centre.
I. K. Lombard—Burke.
Milo Durfey—Montpelier.
Z. T. Wood—Springfield.
C. H. Leverton—St. Johnsbury.
J. A. Cleaveland—Morrisville.
O. Beckwith—West Fairlee.
A. A. Hoyt—Rutland.
E. G. Chadsey—Richford.
C. P. Dow—Derby Line.

Rhode Island.

M. R. Phetteplace—451 Cranston St., Providence.
J. T. Dixon—Rocky Brook.
D. O. Hopkins—North Foster.
B. Roberts—Knightsville.
A. Durfee—Richmond Switch.
E. S. Straight—Watchemoket.
Edwin R. Wood—Exeter.

Connecticut.

William J. Ripley—Pleasant Valley.
P. S. Butler—West Woodstock.
I. B. Potter—West Stafford.
W. S. Campbell—New Britain.
D. V. Corey—East Killingly.
F. H. Bruce—Rockville, Box 244.
H. Rockwell—West Winsted.
A. H. Steele—126 Franklin St., New Haven.
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"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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The "Crisis" is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

"TRUST AND REST."

Fret not, poor soul, while doubt and fear
Disturb thy breast;
The pitying angels who can see
How vain thy wild regret must be,
Say—"trust and rest."

Plan not, nor scheme, but calmly wait;
His choice is best.
While blind and erring is thy sight,
His wisdom sees and judges right;
So "trust and rest."

Strive not, nor struggle; thy poor might
Can never wrest
The meanest thing to serve thy will;
All power is His alone; be still,
And "trust and rest."

Desire not; self-love is strong
Within thy breast;
And yet He loves thee better still,
So let him do his loving will,
And "trust and rest."

What dost thou fear? His wisdom reigns
Supreme confessed;
His power is infinite; his love
Thy deepest, fondest dreams above—
So "trust and rest."

—*Ex.*

IT "HASTETH GREATLY."

H. PRATT.

"Even the *voice* of the day of the Lord."—Zeph. 1: 14.

The day of the Lord "is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess." Zeph. 1: 15. But what is the *voice* of that day? I answer, it is the *signs* that foretell the event, and blessed are the people that recognize its voice, and take heed to it. When God was about to deliver his people from Egypt, his voice was heard in that land, but Pharaoh would not hear. He stood stiffly against his convictions of duty, passed on and was punished. But what was the voice of God to Pharaoh? It was the signs of those desolations that were to come on Egypt by special judgments. Moses was instructed to show to Pharaoh miraculous signs, and cause him to fear, so as to let the people go. God's *voice* was to be heard in those signs, as he declared to Moses (Ex. 4: 8)—"And it shall come to pass, if they will not believe thee, neither hearken to the *voice* of the first *sign*, that they will believe the *voice* of the latter *sign*."

Now if the day of the Lord is to be ushered in "after the manner of Egypt," as saith the prophet, then in the signs that precede it will be heard the *voice* of God, or the voice of the day of the Lord. Hence, says Christ—"Behold I stand at the door and knock; if any man hear my *voice* [in these signs of my coming], and open the door [bid me welcome], I will come in to him, and will sup with him, and he with me." John says—"I am the *voice* of one crying"; and that other message through the midst of heaven, saying—"Fear God, and give glory to him, for the hour of his judgment has come," is the voice of God to this generation. Who understands it? The stork in the heavens knoweth her appointed times; and the turtle, the crane, and the swallow, know the time of their coming; but my people know not the judgment of the Lord.

Hosea says they are destroyed for lack of knowledge; and Christ says, because they knew not the time of their visitation. The sword hung over their doomed city, but they saw not in it the voice of Jehovah. The city was surrounded by armies, but the voice of Jesus was forgotten. The voice that cried day and night for years—"Woe! woe! woe! to Jerusalem," brought forth but madness and revenge. The heifer that was being led to the altar and brought forth a lamb, was no voice to them; like Pharaoh, they hardened their hearts, they would none of his reproofs, and vengeance came upon them to the uttermost. Says the Savior—"O that thou hadst known, even now, in this thy day, the things that belong to thy peace; but now they are hid from thine eyes." "O that they were wise, that they understood these things, that they would consider their latter end." Deut. 32: 29. Many people would hearken, if they knew it was the voice of the Lord; so would the Jews. They knew not the voice in the wilderness, and so rejected rather than helped prepare the way of the Lord.

Ps. 18: 13—"The Lord also thundered in the heavens, and the Highest gave his *voice*; hailstones and coals of fire." How fearfully God has spoken to this generation with hail and fire. But he will soon speak more distinctly, and the nations, like Pharaoh, will be angry. Says David, "The heathen raged, the kingdoms were moved; he uttered his *voice*, the earth melted." Ps. 46: 6. In Ps. 93: 3, it is said, "The floods lift up their voice"; but who has heard the voice of God in the sea and waves roaring? Who has heard the voice of God in the preparations for "war"? Who has heard the voice of God in the rotting of the seed under the clod? Who has heard the voice of God in the darkening of the sun, and falling of stars? Who has read of the "signs in the sun," called magnetic storms, that are so electrifying our atmosphere as to cause man, beast, and even vegetation, to fall before it; reaching out its fiery breath, and threatening to burn the world with its inhabitants at once? and who believes that, in these dire calamities, we have the *voice* of the day of the Lord?

"Behold, I stand at the door, and knock; if any man hear my *voice*." My brethren, do we hear understandingly? But what if we do not recognize his *voice* in these things, what then? Then the supper will be for others. Wesley says: "Its cities fall but lift us up to meet him in the air." How terrible the burning of Portland, Chicago, and Boston; yet it is but the *voice* of that day that shall burn as an oven. My brethren, let us gird up the loins of our mind, and hope unto the end for the grace that shall be brought unto us at the revelation of Christ. Every moment is fraught with intense interest. Every hour should be employed in heralding the warning; and seeing we "look for such things," what manner of persons ought we to be "in all holy conversation and godliness?" If we spend our time in trying to save others, we shall have but little time to think of ourselves. We must be sanctified to enter upon his work. We shall be godly if we love to do his will; and blessed if we watch unto the end. For "blessed is he that watcheth and keepeth his garments."

My brethren, the *voice* of God has called us to this waiting position, as it called John to cry from the wilderness; and if we "watch the way," and herald the signs, or *voice* of that day, we shall be giving meat in due season, and Jesus says, "Blessed is that servant." May that blessing be yours and mine.

THE RESURRECTION.

One of the most precious concessions which Christ's religion makes to human love is embodied in this article of a Christian's belief. We love our friend in a body. How dear that form! Those eyes, those lips, that hair, over which the grave has closed—how sacred? How vain to say to us, "Your beloved is a spirit—a bright essence gone to mingle with the great sea of spirit life!" Alas! how cold and vague to the mourning heart is all this. I want to see him again; I want again the eye, the smile, the voice, the *self*—warm, winning, living. A pure spirit, abstract, distant, will never content me; it will not be my friend." But Christ promises us in that immortal life not alone the soul and spirit, but the body of our friend. He consecrates our earthly love by promising to restore it to us by-and-by, glowing with freshness and stamped with the seal of immortality.

To the old Christian church of the first ages how dear was this belief! When they saw the bodily form racked, torn, mutilated, trampled by beasts, burned to ashes and scattered to the winds, still they said in triumph, "We believe in the resurrection of the body; we shall have them again and hold them to our hearts, our own, our beloved ones. We shall see those same eyes shining into ours; there shall be the old, familiar voice, the well-known smile. It shall be our own and no other—restored to us, far beyond death, immortal in God's kingdom."

Even in St. Paul's time, there were doubters and philosophers who said: "How can this be? How are the dead raised up, and with what body do they come?" and St. Paul answers: "That which thou sowest is not quickened except it die, and thou sowest not the body that shall be, but bare grain." That is, this body you bury is a seed, which goes back to earth, but there is a vital power in it out of which God shall raise the new body, fresh and immortal, and "God shall give to every seed his own body."

The lily that you lay in the dark earth to-day, in its pure beauty, shall decay and pass away, but another lily shall spring from it that shall never fade. In the resurrection the oak shall arise an oak, and the lily a lily, and the violet a violet, "to every seed his own body."

This preservation of human identity, even to the restoration of that bodily form, is a proof of the intense value set upon love by a God of love. It is as if he said to us: "I must make you pass through a terrible experience, a dreary, inexpressible sorrow; but trust me, it shall only be for a moment. This apparent death of your dear ones is not real death. I will give them back to you better, brighter, more perfect than before, and in a world where there is no shadow of death to be feared. You shall have them, hold them, clasp them to your heart, a thousand times dearer for the great experience through which you have passed."

Many confuse themselves in thinking how and with what body this will be. Will our friend who died with silver hair come forth thus? Will he be as we knew him in youth? Will our little one have the fair curls and starry eyes of infancy? Here, as St. Paul says, there is a mystery. All we know is, there is a mysterious something called personal identity that remains about our friend through all the changes of life. The old wife fondly holds her husband's hand and remembers when this white hair was black as the raven's wing, when his step was firm and his voice was ringing; and he remembers when her hair was golden and her cheeks like roses; and yet both of them feel that this is the same. They knew each other in youth, they know each other now, and yet nothing could be more utterly different than their bodily appearance in youth and now. So, when they meet each other in the immortal home, in the new body made like unto Christ's glorious body, there will still be that inexpressible something that constitutes personal identity; they will know each other for the same. The mother sits to-day with fond content and holds the hand of her son, full of the life and vigor of manhood, and she doubts not that this is actually the same who once in snowy cap and long robe lay helpless in her arms. She has seen the infant, the rollicking, curly-headed child, the school-boy, and now the full-grown man, and yet identity has remained unbroken through all these changes. Her son never has seemed unfamiliar or strange. So, in our immortal reunion in the world beyond death, we may believe that with the great and beautiful changes which will pass upon us will yet remain that beautiful familiarity, that sweet consciousness of identity.

This doctrine of the resurrection of the body has, in some degree, faded from the consciousness of the Christian church. St. Paul always spoke of that as the consummation of bliss, the grand, central point of the believer's hope. "I press forward," he says, "if by any means I might attain unto the resurrection of the dead!" and he announces that the final triumph will be when this is accomplished. "When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death! where is thy sting? O grave! where is thy victory?"

What a gift to this life is such a promise! How often we say, "If I only could be young again! if I only could live life over!" Well, you shall be young again, and you shall live life over. Your physical life—all that is worth keeping—shall be restored to you in a purer and brighter form, fitted for immortal wear and progress. Your friends shall be restored, familiar, dear, free from earthly defect, but with all the sweet memories and innocent identities of earth. "Gather up the fragments that remain, that nothing be lost," the Master said, even over a basket of bread. It is said by philosophers that no particle of matter is ever lost, but all goes into new forms in the eternal economy. Much more shall no throb of love, no tenderness of the heart, no yearning of human affection, be cast by as worthless. All shall be had in memory, and all shall be restored fresh and bright. And this is what we Christians mean when we say, "I believe in the resurrection of the body and the life everlasting."—*Mrs. H. B. Stowe, in Christian Union.*

PAUL'S BOASTING.

FRANK BURR.

The apostle Paul was evidently a man of very plain speech, and very truthful, telling things just as they were, whether concerning himself or of others. The words he wrote, or uttered, were so simple, and free from ambiguity, that none could mistake their meaning, when he spoke of things pertaining to character or manner of living. And yet, in all his writings, I do not see the passage wherein he admits that he made a mistake, or an error, or committed sin after his being cleansed by the Holy Spirit. He does not claim infallibility by any means, but he does claim sinlessness as far as his motives and actions are concerned. He admits his own liability to fall away, but still claims to have been kept from wrong doing and wrong feelings in such a way that I very much fear, if he were to appear now and talk as he wrote, many opposers to perfect holiness in this life would cry out, "Spiritual aristocracy!" "Phariseeism!" and the like.

He spoke of his apostleship and calling in no light manner. He says he was not a whit behind the very chiefest apostles. He spoke of his ministry, as having kept back nothing that was profitable to the people. He had lived among them without charge, earning his own livelihood while they were weak. He had passed through extraordinary perils in consequence of his ministry. He speaks of filling up the sufferings of Christ by his own experience. He often speaks of himself and exhorts the brethren to follow him, and walk as they had him for an example.

And then, above all, he speaks of his own christian course in no doubtful language. As he looks back over his life in Christ, and sees his experience in the work of serving the Lord, he says—"I have fought a good fight; I have finished my course; I have kept the faith." He does not bring in a single regret for any action since he was converted to God. He does not say that he was so imperfect that he had made many errors and mistakes, but that God had forgiven him, and so he had hope of salvation yet. He does not say he had served God in "his own weak way," and "made many crooked paths." But he speaks boldly for a *perfect experience.*

What boasting! What presumption! What Pharisaical hypocrisy! But hold a moment. Let us inquire how he was enabled to say this. Does he claim a merit of self-righteousness in this? Does he not say that he was enabled to do all things through Christ, who strengthened him? Does he not say that his sufficiency was of God? In fact, he claims to have been crucified with Christ, and thus his emotions, which were after the flesh, were *dead.* And he adds, "Christ liveth in me; and the life I now live, I live by faith on the Son of God." So, then, it was only the power of Christ, *the life of Christ*, that was exhibited by him to the world. It was not Saul in the flesh that was endeavoring to be a christian, and who boasted of success, but *Paul in the spirit*, whom Christ had quickened and animated to life. "Henceforth, know we no man *after the flesh.*" 2 Cor. 5: 16.

No wonder Paul made no crooked paths. Can Christ make crooked paths? Can Christ sin? Paul's glorying and boasting was not in himself, but in *Christ.* He ran a race, but it was Christ who moved him onward. He fought battles, but it was Christ who conquered and gave him the victory. So did Gideon overcome the Midianites. He kept his body under, but all the part he had in it was to have faith and rest in Christ, whose Spirit wrought the work. He did not say he had to struggle and fight to keep the body under, but he simply trusted in Christ, and so the body was kept under.

It may be said that "Paul could live thus, but we cannot. Paul was an apostle, and so God gave him an extra power." But Paul was a man, as weak as any man now living. And without Christ he was as unable to accomplish any good work. In his flesh "dwelt no good thing." It was Christ who saved him. And shall we say that Christ will not or cannot do the same now, that he did then? Paul was unable to live sinless, but when Christ lived in him, then he was kept free from sin. And Christ is able and willing to do the same now for all who will trust in him.

It is no improper boasting, for one who is dead to the world and alive to God, to say that he is kept by the power of God free from all sin. There is no "spiritual aristocracy" or "Pharisaical boasting" about it. It is all the power of Jesus. We need make no crooked paths. It is the depth of humility to admit that Christ is alone our ruler in the flesh. But is Christ the minister of sin?

O for more of the consecrating faith of Paul among the people of God in our own day! Then there will be less cry of "Phariseeism," when people confess to being made holy through the power of Christ. "My soul shall make her boast in the Lord; the *humble* shall hear thereof and be glad."

POLICY.

A. N. SEYMOUR.

In this fallen, sinful, and imperfect world, we find all manner of policy. There is a vast amount of political policy, medical policy, editorial policy, insurance policy, masonic, odd fellow, and know-nothing policy, and sectarian or associated policy. In all these diverse kinds of policies there is incessant conflict and war of opinion, each doing as much damage to the other as the capacity of their intellect and energy will allow. Emphatically, then, there is a vast ocean of confusion in such policy, rolling, agitating, and changing its programme continually; and why? because it is the wisdom or policy of this world, unsanctified and foolishness with God. Although there may be some elements of heavenly wisdom in such policy, yet they are so overwhelmed with human policy, they labor, if at all, greatly to their disadvantage, and consequently their true power is scarcely ever to be seen or felt.

It requires a first class detective genius, keen eyes, and an uncompromising energy to search out the treasures hid away amidst policies so diametrically opposed to each other. Jewels, gold and silver, are exceedingly hard to be found. Excessive hard work has to be done, and dangers encountered, in order to secure these treasures.

But there is, thank God, superlatively speaking, a heavenly policy, divine in its nature, revealed in the holy oracles of God, easy of access, which, if all would adopt, would always produce long life, constant happiness, joys indescribable, union perfect, peace like a river; satisfaction sweet, love unfeigned; faith without wavering, a zeal according to knowledge, and a hope always inspiring, full of consolation, and in no way medicated by the policy of aspiring men. Let us all be sure and go to the fountain head, for that never has but *one* policy. Christ Jesus is now that fountain. "For in him dwelleth all the fullness of the godhead bodily"; "for it pleased the Father that in him shall all fullness dwell." "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

This kind of policy presents to all men only *one* supreme being ("God our Father"); *one* Jesus Christ (the Son of the Father), our "Lord," "Savior," "King"; *one* "Holy Spirit," "*one* faith," "*one* hope," and "*one* baptism." This policy draws out from all men "*one* body," and only one, and that is "*the body of Christ*," over which this God-ordained policy is to preside. The members of this body are taught "to be perfectly *united*," "to be *one* as the Father and Son are one," "to love one another with pure hearts fervently," "to bear one another's burdens," to watch over, pray with and exhort each other, with all the tenderness and fondness of parental affection. As antipode to this, there is no sectarianism, no division, no schism, no bitterness, no backbiting, no sin or wrong of any kind allowed in this body. Let this policy prevail over all, is my most fervent prayer.

PRAISE TO GOD.

L. W. A. JOHNSON.

"I will bless the Lord at all times; his praise shall continually be in my mouth."—Psa. 34: 1.

We, as christian followers of our blessed Master, should always be found praising and giving thanks to him for his goodness to us, for we cannot thank him too much for what he has done. We look back and read how he healed the sick, caused the lame to walk, opened the eyes of the blind, and did other miracles. Then we see him betrayed, after doing all the good he could, and at last died upon the cross for us, that we might be saved, and have everlasting life.

They who trust in the Lord are blessed, for without his help we are nothing. We cannot accomplish any thing ourselves if we do not trust in the Lord. By trusting and asking our heavenly Father to help us in all things, and believing in him, we shall truly find that which we ask for. We should not be ashamed to own our blessed Master's name, or his cause. We should stand boldly up, and go forth proclaiming the name of our blessed Savior and Redeemer, for he says—"Ye are the light of the world; a city that is set on a hill cannot be hid." So it is with the christian soldiers; they stand forth before the eyes of the world and its people, heralding the tidings of their blessed Jesus. The Lord has said—"Be ye strong, therefore, and let not your hands be weak, for your work shall be rewarded." We then know that we do not work in vain. We know that we have the promise of everlasting life, joy, peace and happiness with our blessed Jesus. What more could we wish? Is that not worth working for? Then let us be strong in the faith; let us work more assiduously for our Master, and remain on board the good old ship Zion: There has not been one known to be lost who remained on board this ship.

"Fight on, ye old soldiers, you'll soon be discharged,
The war will be over, your treasure enlarged;
With singing and shouting, though Jordan may roar,
We'll enter fair Canaan, and stand on the shore."

THE WAY.

C. E. DARROW.

"I am the way, the truth and the life."

There is an axiom in geometry which reads—"a straight line is the shortest distance between two points." Can we conceive of any thing better than this, when we speak about the way of Christ? He is the straight way, and the shortest distance the sinner can possibly find from earth to Eden. There is no circuitous route about this way. No, sinner, you are never obliged to turn "short corners," nor travel "on the square," for the way is direct. It is not "*viz.*," or "by the way of," but it is "in Christ" *directly*, at every point.

At the present day every christian denomination seems to have a different way; a way of its own, and their ways are almost as innumerable and diverging as the rays of the sun, while Christ says—"I am the way," and this is the only christian pathway. A person sets out upon a journey. He travels leisurely along for a while, but soon he comes to a place where two ways meet. It is sometimes called a "fork in the road," "a junction." Here he is at a loss to know which road to take. He stops to inquire the way; and the information comes, "take the main-traveled road." Now it is a little different with the christian or the convert when he first begins to inquire the way. It is not the "main-traveled road" that he should take. Ah no! But here he is at the "junction," and the ways are new to him, and he must necessarily inquire a little. The way leading to the left is a very beautiful and inviting thoroughfare. It is an avenue of wealth. It seems to have every trace of beauty the eye can conceive. It is adorned with beautiful shade trees, and embellished on every side with evergreens and the perfumes of a thousand fragrant vines. Its streets are thronged with hurrying travelers, and the air is filled with the dust of their commotion. But O, my young convert, that is the "broad way;" beware! Here comes a professed christian; now I will inquire the way, he says. But the christian moves along with the throng and takes "the left hand road," and the convert sings out—"Brother! say, can you tell me which is the 'right way'?" "O yes, this is the way, do not you see, they are all traveling this way?" "But I was surveying this 'narrow way'." "O come along, sir; that is only a 'foot path,' an 'Indian trail,' it is 'grown up to underbrush'; that never was intended for us to walk in." But the careful and prayerful convert says—"Let me see, let me survey the premises a little closer." And here he takes his Bible and reads the history of the two ways—"Broad is the way that leadeth to destruction, and many there be which go in thereat," but "strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it." Now he turns again with hope more buoyant, and eye sight keener than ever, and surely here, *here* in this hidden path he finds the footprints of Jesus; for, though more than eighteen hundred years ago Jesus passed over this way, yet his footsteps are still "shining in the sand." Then he is satisfied, and jogs along singing to himself—"Happy is the man who hath chosen wisdom's ways." Yes, dear sinners, Jesus is the way, and he says to every one "follow me." He is the "pillar of the cloud by day," and the "pillar of fire" by night to lead us safely into "the promised land."

Once I met a friend who said—"I was converted so early in life, that I cannot remember when I was not a christian. I have a few faults, but I am inclined to be a good sort of a man. I attend religious services twice every Sabbath, go to prayer-meeting occasionally; I read a portion of the Bible every morning, and have family prayers. I think I do everything to make me a true christian. Yes, and I thought he ought to have said too—"Lord, I thank thee that I am not as other men are, unjust, extortioners," etc., then it would have been complete. Here is one, then, who is trying to "climb up some other way." He is going to be saved by his *works.* But Christ says—"He that climbeth up some other way, the same is a thief and a robber." "I am the way."

AND THE TRUTH.

I sometimes think there is a great deal to be learned from this little combination of five letters—*truth.* Solomon said—"Buy the truth and sell it not." Then, that we might know the truth, and that the truth might make us free indeed, Christ came down from heaven. He was born in Bethlehem's manger, and for thirty-three long years dwelt among us, that truth might be established in the earth, and sinners be converted. There are many other titles given to him, but none seem to strengthen our faith like this. Christ never exaggerated. The truth was ever present with him, and whosoever will, may ask, what is truth? and the answer ever comes—"The word of the Lord is truth." But it is hard sometimes for men to tell the truth. It is not so precious with them. There is a rumor afloat. Somebody has thrown out a little "ball of street yarn," and another one with eager hand catches it, and flies to his neighbor, to tell it; but he is, as John Bunyan says, so "exceedingly tumbled up and down in his mind," that he enlarges it a little. He adds another yard to its length, and then another takes it and so on, until by-and-by the little ball becomes a huge massive globe of falsehood. There is no truth in it. You have heard the old story about "three black crows." Somebody had taken an emetic, and threw up "three black crows," said "Madam Rumor;" but when the truth was known, he had only thrown up something that was as black as a crow. And so it is with us, when truth is sought after, there is ever a "lie in our mouth;" but with Christ it is not so, for he is the truth. The good minister once said, in repeating his text—"All lawyers shall have their part in the lake of fire and brimstone," and when the mistake was alluded to, he said it was so trifling, that it was not worth while to correct it, 'twas only a "*lapsus linguae.*" But Christ, who is the truth, never made any "slip of the tongue." He hath said—"I am the way, and the truth and the life." Truth ever comes from his lips as sweetly as though all the bees of honesty had brought their honey there, and made his mouth their hive. O that Jesus would inspire all our thoughts, with his divine truth, and guide all of us in the way and the truth, for he only is the truth, the whole truth, and nothing but the truth.

AND THE LIFE.

Then Jesus is not only the way and the truth to the poor lost sinner, but he is the life also. Should I put this question to some, Who is *your* life? They would say "Baron Swedenborg is *our* Emanuel;" and to others, they would reply, Mohammed is our Messiah; and still again I might put this question to more than one third of the human race, and the reply would be, Boodh is our Savior. But now let me put the question to Christians, and the sweet reply will quickly bound from their lips, "Christ is our life." Ah, yes, indeed, "Christ is our life," and we know that it "is hid with him in God." He has a better life in store for us than this which we enjoy; for "if in this life only we have hope in Christ, we are of all men most miserable." Then, O sinner, "lift up thy hands for life," for Christ is indeed your life. He is "the life of the world." O how much there is in that little word *life* to thrill and make grateful every heart. Have we a just sense of its import? Our father Adam sold our birthright, and thus forfeited the life of all his children. We have been driven from Eden and paradise; the home of our race is barred against us. "The tree of life" no longer affords us ample fruit. We have been thrust away from it, and a flaming, fiery sword is turning and cutting in every direction to protect it. The lamentation comes up from every hill-top—We are lost! *we are lost!* But ah! poor sinners, surely we are more than lost, for if this were all, possibly in our wanderings we might arrive at our home again. We are *dead.* There is no life left in us. Yea, and more than this, these dead limbs are withered. These dry bones are decayed. These hearts throb no more. These "thoughts perish"; and oh! sadder still, there is no germ in us to sprout again. All is gone! "Thou shalt surely die."

O perishing sinners, what shall we do? Let us lie down upon the grass, and stretch ourselves at full length, and observe the prints of our bodies when we arise again, and then we shall see just how much of this world is ours at last, for God hath spoken in our ears, "Dust thou art, and unto dust shalt thou return." Here, then, say you, is our sad end. But, no, it is not so; "the righteous hath hope in his death." It is here that Christ presents us that "life beyond death," that sweet and immortal life. It is here also that he gives life to the world. It is here we hear John the Baptist declaring—"Behold the Lamb of God, that taketh away the sin of the world"; and it is here we hear Jesus saying—"I am the resurrection and the life." Then let us be his, and he shall be our life, and we shall be happy in him.

THE BATTLE OF THE GREAT DAY.

J. E. CLARK.

Under the seventh trumpet, "the nations were angry." This is the first intimation of the battle, and great voices were heard in heaven—"Saying, the kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever." At that time he takes to himself his great power and reigns, in consequence of which, the nations become enraged. The next presentation is in chapter 16: 13–16, describing the work of the unclean spirits, which go forth to gather the kings of the earth, and the whole world to the battle of that great day of God Almighty. Europe and Western Asia have been the places where the blood of Jews and christians has been shed. Europe especially has been the papal slaughter-house, and Europe, we conclude, will be the *head centre* of slaughter and judgments as brought to view in Revelation. But in order, before we come to this battle, as presented in chapters 11th, and 16th, we are interrupted by a view of the judgment of the great whore, seated upon the scarlet-colored beast. Rev. 17. In this chapter, we are presented with some of the elements that go to make up the army of anti-Christ, which are said to make war with the Lamb, etc., and in Rev. 18th, we have presented in a separate scene the fall of Babylon. Passing all this, we come to an open view of the gathering and battle field with its result.

The scene opens at chapter 19: 11, and continues to chapter 20th. The whole is a symbolical representation. Let none forget this fact. From verse 11th to 15th, is a representation of the word of God, or Christ. It may be supposed with good evidence, that the armies opposed to Christ do not actually see him, or know that they are really fighting against him; for it is expressly said, "Behold I come as a thief." Come to what? To the battle of that great day, for the connection is a description of the working of the unclean spirits, preparing the kings of the earth, and the whole world, for this conflict. At this point, the language, "behold I come as a thief," is accompanied by a caution to the saints, not to be drawn into the corrupting influences which will be everywhere in operation to turn off men's minds from a constant preparation for the final result. They are to keep their garments, and to remain unspotted from the corruptions of the last times, and from the war spirit which will spread everywhere; for each party will give, as they suppose, a good reason for engaging in the final struggle. The great mass of mankind will little think this mighty conflict is the battle of that great day of God Almighty. It will be a war, not only of *principles*, but of *physical force*, and before it terminates the whole world will be engaged in it, for the unclean spirits go forth not only to the kings of the earth, but to the whole world to gather them to this the battle of that great day. It is Satan's last effort, and he will marshal all his forces, and "the whole world" will be engaged; but the result is given—Christ and his chosen ones will come off victorious. The scenery of calling the fowls of heaven to "the supper of the great God," indicates the greatness of the slaughter of this period. Then the fact is stated of the gathering of the kings of the earth, and their armies, to make war against Christ and his army. Next, the "beast was taken," by which I understand the scarlet-colored beast, and with him is taken the false prophet. A false prophet is one who speaks in the name of the Lord, when God has not sent him (see Deut. 18 and Acts 13); withstands the truth, seeks to turn men from the truth, full of all mischief, an enemy of all righteousness, a perverter of the right ways of the Lord; consequently a child of the devil. This power corresponds well with the "two-horned beast" (Rev. 13), identically the same power under two aspects; a mild, Christ-like power by profession, but speaking with its mouth like a dragon. This dragon-lamb power exercised "all the power of the beast before him," and has had all the characteristics of the false prophet described above. This false prophet is taken with the beast in the battle of that great day. There both are destroyed together, by being "cast alive into a lake of fire burning with brimstone," corresponding with eating her flesh, and burning her with fire (chap. 17), which denotes their utter and irrevocable destruction, so that they shall never recover. It is a final overthrow of that anti-Christian power, with all its abominable delusions and superstitions; and then it follows that "the remnant," viz., the kings of the earth, etc., were slain with the sword. Thus there will be an utter end made of all the powers that are opposed to Christ; and last of all, the *dragon*, one of the principal actors in this scene, all of which go to make up the opposing power against Christ.

The dragon, called Satan, devil, etc., was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever. Thus we have a complete disposition made of all the opposing powers to Christ: the beast, false prophet, and the dragon. We conclude the word *dragon* is a symbol of the dark, malignant spirit of evil, in those human influences which he inspires or employs. Also the *serpent*, may be regarded as a personification of all *evil*, representing great destructive agents, in this world, opposed to Christ and his church; all of which mighty and desolating powers will be destroyed during the last battle of that great day of God Almighty—"And shouldest destroy them which destroy the earth." Rev. 11.

Next we have presented is the new heavens and a new earth—"For the first heaven and the first earth were passed away," and "the holy city, new Jerusalem" is seen "coming down from God, out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people." Rev. 21: 1–3. We are nearing the close of Gentile rule, and the time is at hand when the fifth universal kingdom of God is about to be established on earth; when "God shall wipe away all tears, ... and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away." Amen.

LITTLE THINGS.

He that is faithful in that which is least is faithful in much. It is a small thing to give a cup of cold water in the name of Christ. But whosoever is faithful in things so small, will be the first to meet the demands of duty when the trial is great. The man who is first to speak a kind word to a friendless child, or to carry a look of sunshine into an afflicted and desolate home, will be first to make the great sacrifice of duty when the Master calls. The King in the final day will say, "Come ye blessed of my Father," to those who have done only the least and most common acts of kindness, to those who have done only what anybody can do any day of life.

Depend upon it, it is minute and conscientious attention to what the world calls little things that makes the great beauty and success of life. Little deeds of charity, little words of kindness, little acts of self-denial, little moments of diligence; a careful watch against little sins, a grateful use of little blessings, a wise improvement of little opportunities, a diligent cultivation of little talents, patient continuance in well-doing under little encouragement. These things make men great in the sight of God; if these things be in you and abound, they will bring the knowledge and enjoyment of everything else.

To be willing to give thousands to the cause of Christ, you must be willing to give such as you have, be it ever so little. If you would compass the earth upon missions of charity and instruction, you must begin at your own door; you must show the spirit of Christ to those of your own household.—*Zion's Chris.*

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Dec. 4, 1872.

☞ Take Notice!

All subscriptions for the "Crisis" issued from this time forward are at the rate of $2.00 a year, payable IN ADVANCE.

☞ Please Remember!

☞ All remittances to this office, in the form of Drafts, Bank Checks, and Postal Money-Orders, should be made payable to the Business Agent, GEO. T. ADAMS.

☞ THOSE who send articles for the "Crisis," should direct them to MILES GRANT, Boston, Mass., and not to the Business Agent.

COATICOOK.

We closed our meetings at Coaticook, Monday evening, Nov. 18th. The interest continued to increase to the last, when the prospect for a good revival was better than at any other time. Some decided to be christians, and were blest. Professors of religion, in different denominations, were much quickened, and several made a full consecration to Christ, and received very rich blessings. They felt as great a change as when first converted. They were not aware before of the "great peace" it was their privilege to enjoy. They found the Lord ready to bless when they were willing to obey him in all things.

Some took great pains to be at the meetings, walking seven and eight miles, because of the sickness of their horses. The horse disease has been quite general in Canada. It appears to be abating at present. The horses that are worked much when sick do not recover as readily as those which are allowed to rest. There is still a deep mystery hanging over this strange disease, that has swept through the country with most wonderful rapidity, and is now spreading in Europe. No one knows the real cause, neither can any one tell why it has fallen so heavily upon those faithful creatures, unless it be to teach man his dependence upon these noble animals, and lead him to treat them more kindly. If these two lessons can be learned, though dearly, they will be invaluable, and afford good reasons for the calamity that has been so severely felt by man and beast.

Sabbath day, Nov. 17th, was one of special interest. The Spirit of the Lord rested upon us, and quite a number requested prayers, that they might be pardoned, and live holy lives. We had an interesting love-feast at 10 A. M. In the evening some thirty or forty gathered around the table to partake of the Lord's Supper. It was a season of heavenly communion with Christ and his saints. We left Coaticook much encouraged. Three weekly prayer meetings were appointed, from which it is hoped much good will result. The Methodist minister has invited us to discuss the immortality of the soul, which we may do, if we can find time and opportunity. He treated us with kindness, and honestly thinks we are in error on the nature of man. We have agreed to discuss the following:

"RESOLVED, *That man is entirely mortal*."

We are to debate the subject four evenings, two hours each evening, and twenty minute speeches. The *time* is not yet definitely fixed. It will probably be some time in December. We expect a pleasant time in the investigation of the subject. Many are anxious to hear, and we hope for good results.

We found some noble-hearted christians in Coaticook, and the surrounding country, who were ready to assist in every good work. They think some of putting up a chapel this winter. They are obliged to do this or hire a a hall, because they were refused the use of either church; one of them is without a minister, and is closed for the winter. It seemed a pity to have the house unoccupied, when its use was so much needed to accommodate those who wished to attend the meetings. It is hoped that those opposed may yet see it best to change their minds, and open their house for the worship of God.

MARK OF THE BEAST.

It is frequently asked, What is the mark of the beast? and when was it received? Some think that all who enter into political matters thus receive the mark. We do not see it so. There is no intimation that any one received the mark of the beast under the dragon, or the leopard beast; but it was under the two-horned beast. When the mark of the beast becomes a *test* of Christianity, it will be something more than merely voting at a town meeting for the officers of the state or nation, which may now be done without indorsing any anti-christian sentiments; but when required to take the mark of the beast, whoever does it must turn against Christ.

The mark of the beast must be something by which it is known to the world that those who have the mark are true and loyal to the then existing government, which will be infidel in its sentiments, and decidedly opposed to the doctrine of the Bible. Those who do not accept the "*mark*" or the "*number*" required by that government, can neither buy nor sell lawfully, because they refuse to comply with the laws then in force; but whoever does yield to accept the "mark" or "number," must deny Jesus as a Savior, and the Bible as a divine revelation.

INTERNATIONAL EXPOSITION.—Next year it is proposed to have an immense "International Exposition" of art and industry at Vienna, the capital of Austria. In the announcement we find the following:—

"No expense or effort is being spared to make it the largest, most comprehensive and most magnificent ever held. The Park in which the buildings are being erected has an area of over nine hundred acres. The main building, known as the "Palace of Industry," is to be about three thousand feet in length, by eighty-two feet in width. This is crossed by thirty-two transepts, each three hundred and forty-seven feet long by fifty feet wide. The grand central dome, embracing an area more than double that of St. Peter's at Rome, rests upon pillars eighty feet high, has a span of three hundred and fifty-four feet, and rises in a clear unbroken arch two hundred and fifty feet from the floor. The department devoted to the United States, in the extreme western transept, is most favorably situated, being the one nearest the city, and therefore directly in the path of the vast throng who may visit the building upon foot or by the street cars.

The machinery hall is to be a separate building, two thousand and six hundred feet long by one hundred and fifty feet wide, standing parallel with the Industrial Palace, but about four hundred feet distant. Our space in this building is also at the western end.

The hall for the reception of agricultural machinery, the size of which has not yet been communicated to this commission, is to be erected in another part of the grounds.

A large amount of space in the open air has also been reserved for our use, on which it is expected we shall erect such buildings as may be appropriate and necessary. The entire buildings and grounds will include an extent nearly six times larger than that occupied by the Exhibition at Paris in 1867."

LOWELL ST. CHAPEL.—Since the great fire in Boston, those who were burnt out have been offering enormous rents for halls, private houses, or any any other places that could be used for business purposes. Among these, Lowell St. Chapel has been sought, and the church worshiping there have been obliged to give it up, and seek some other location. Sabbath, Nov. 24th, we held our last meeting, and the presence of the Most High was with us, affording a precious feast of heavenly manna. We were saddened at the thought of leaving the place where so many have been led to Christ; but felt like bowing in quiet submission, looking to the Lord for his guiding hand in all things. We have not yet been able to secure any other place. Several who took part in the love-feast, are enjoying "the gift of the Spirit," and others are seeking the fulness there is in Christ. In the evening, we had the Sacrament of the Lord's Supper. We shall treasure up a joyful remembrance of the sweet blessings received during our last meeting in Lowell St. Chapel. Though our place of worship is taken from us, we feel a clearer union with Christ, and firmer purpose to be ever true to him.

MORTAL QUICKENING.

I would like an exposition of Rom. 8: 11. What will raise those that have not the Spirit of Christ in them? Please answer through the *Crisis* and oblige some that are inquiring for truth. O. B.

We do not think the quickening of the "*mortal* bodies" refers to the resurrection from the dead, but to a quickening in this life, by the same Holy Spirit that raised Jesus from the dead. The subject of the chapter is about the work of the Spirit upon us in this present state of existence, as contrasted with the fleshly nature, or matured condition of men, when destitute of the Spirit

Dean Alvord remarks, it is a "quickening" of the mortal body "from being a tool of unrighteousness." By quickening the mortal body, Mr. Locke understands "deliverance from the reign of sin in the body by the Spirit of God, which is given to believers, and dwells in them as a new quickening principle and power." This view appears to be in harmony with the subject of the chapter.

"ETERNAL LIFE."

BRO. GRANT:—Will you please explain John 17: 3? which reads—"And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." Does it not teach a kind of life? and if Adam knew God when he walked with him, did he not possess this same eternal life, and does not the child of God possess the same life now in a measure? SARAH B. PETERSON.

The plain meaning of John 17: 3 appears to be, that no one can get eternal life outside of Christ. All the saved must receive their eternal life from him. No one has eternal life in this present world. If Adam had possessed eternal life he could not have died. This short life is just as much *life*, as long as it continues, as any equal length of time in the world to come; but it is not "eternal life," because it comes to an end. If Adam was made so that of necessity he would live eternally, then it would be correct to say that he had eternal life. He was on probation, on trial, for the purpose of securing eternal life by obedience to his Creator; but he disobeyed and died.

WHO ARE THE GUESTS?

BRO. GRANT:—Please explain Rev. 19: 9—"Blessed are they which are called unto the marriage supper of the Lamb." Who are the guests at the marriage? S. B. PETERSON.

We think it evident that the angels are the guests. In Rev. 7: 9–11, John saw the whole company of the redeemed standing "before the throne"; and then he saw "all the angels" standing "round about"; that is, they were encircling the redeemed hosts as *guests*, or spectators. The bride, the Lamb's "wife," is composed of all the saints that have ever lived. When "the marriage of the Lamb" takes place, every person saved from among men must be present.

HERALD OF HEALTH.—The December number of this valuable health journal is at hand, with its usual number of interesting articles. For new subscribers for 1873, the proprietors offer not only three numbers of 1872, gratis, but a chromo worth ten dollars. The January number for 1873 will contain an Essay written about two thousand two hundred years ago by the great Grecian orator, Isocrates, on the "Conduct of Life." The February and March numbers will contain, *pro* and con, a discussion—"Do Mothers mark their children?" $2 a year, with 12 cents for postage on premium. Address WOOD & HOLBROOK, No 15 Laight Street, New York.

"THE HELPER'S FRIEND."—This is the new name of "Woman and her Work," edited by Sr. E. S. Jennings, Rochester, N. Y. It is published monthly. Price $1.00. It is neatly executed, containing choice, interesting reading, and well worth the money.

A PLEASANT ARRANGEMENT.

At the Springfield Campmeeting, preparatory steps were taken for the union of the "Woman's Christian Association" with the "American Advent Mission Society." The union was completed at the Alton Bay Campmeeting. The following report of the doings is from *The Helper's Friend*:—

FINALE.

By unanimous vote of the Woman's Christian Association, the following propositions were agreed upon to be presented to the Board of the Advent Mission Society:—

First. That we remove the publication of the paper called *Woman and her Work*, as a matter pertaining to the Association, and, if published, that it be conducted only as an individual enterprise until it can be honorably and satisfactorily suspended.

Second. That we unite our strength and efforts as one with our brethren, in the prosecution of the general work in which we are individually engaged.

E. S. JENNINGS,
L. M. STODDARD, } Committee.
H. B. HASTINGS,

Springfield, Mass., Aug. 25th, 1872.

The following was the action of the committee, H. A. King and J. Couch, on the above proposition:—

Whereas our sisters have heretofore associated themselves for missionary work, and as they now desire to discontinue that association, and unite with the American Advent Mission Society, and have expressed the same propositions which they have presented to this Society; Therefore, Resolved, that we most heartily accept this proposition, and cordially invite them to unite more intimately with us in the great work of missionary labor.

JOHN COUCH, } Committee.
H. A. KING,

By virtue of the above named action on the part of the two Societies, we must consider the Woman's Christian Association disbanded. . . . It is not without self-denial, and feelings of regret on the part of many a lonely "child," who has been gently led along and strengthened by our quarterly and annual gatherings, that we consent to drop these pleasant associations. But we trust that the moral obligations and ties of true friendship which alone make union sacred, will never be severed.

And now, as President of the Woman's Christian Association, and in behalf of each individual member of the same, to the many friends who have been to us strength and comfort, we, as an Association, must say, affectionately, gratefully, and feelingly—ADIEU.

ELVIRA S. JENNINGS.

DEATH OF HORACE GREELEY.—The Hon. Horace Greeley, founder of the New York *Tribune*, and its Editor for the last thirty years, died Friday, Nov. 29th, at seven in the evening, aged sixty-one years and ten months. It is believed his sudden death was caused by over-work and nervous prostration, the result of the recent exciting political campaign, his own defeat, and the late decease of his wife, by whose sick bed he had watched night and day. The New York *Times* says:—

"Mr. Greeley's loss in journalism is one which cannot be replaced. The incidents of his last sickness were peculiarly distressing, and from all we can learn his reverses during the campaign cannot alone account for them. Had he been successful, the probabilities are that he would not have lived, so overtaxed was his strength, and so utterly broken down was his constitution. The labors and excitement of the canvass were more than his body or mind could bear. We shall not attempt at this moment to do justice to Mr. Greeley as a journalist and public man. His life is a part of the history of the country during the last thirty years, and the time has not yet come when it can be impartially considered. It is certain that Mr. Greeley's name will always be honored in connection with the anti-slavery struggle, and with many important measures which he fought for with remarkable vigor simply because he believed they were right. Into these subjects we will not now enter, for the country is scarcely rid of the din and turmoil of a memorable and unhappy past. Historians will do justice to Mr. Greeley, and in the meanwhile his countrymen will be strangely forgetful if they fail to pay due tribute to his memory. He has been before them for almost a generation, and he has had their confidence in many trying periods of our history. Let us now remember only his virtues and his genius."

The *Tribune* of Saturday says:—"It is too soon, perhaps, to judge correctly how great has been his share in moulding the public sentiment which dictates laws, chooses Presidents, creates armies, and controls public events; but is is certain that no history of the most critical period in our national life can ever be written in which Horace Greeley shall not be a conspicuous figure. Enormous as his personal influence was in politics for the better part of a generation, it was not upon this that in his later years he looked back with the greatest satisfaction; that he had shaped the course of administrations, directed the purposes of parties, created a great organ of opinion, taught statesmen to sit at his feet, and Senates to listen for his approval; these were not the tests by which he would have measured his success. The vanity of wealth, the unreality of power, the worthlessness of popular renown, he estimated them all at their true value. The noblest career in his eyes was that which is given up to other's wants. The successful life was that which is worn out in conflict, wrong and woe. The only ambition worth following was the ambition to alleviate human misery and leave the world a little better than he found it. That he has done this was the consolation which brightened his last days and assured him that he had not lived in vain. He was a young man when he took his stand by the suffering and oppressed. He was old when he saw the downfall of the barbarism against which had battled for a quarter of a century. Honors and abuse, prosperity and reverses, were his by turns in this long contest, but his sturdy arm never faltered, and his heart never failed."

CANADA POST CARDS.—Persons in Canada should not send "Post cards" to the States, as we have to pay letter postage on them.

THE MINISTER OF CHRIST.

Those who enter the gospel field on the ancient principle of support on the free-will offering, instead of working under stipulated salaries, if they were to look on only one side of the picture, might well feel despondent at times. Scanty support at times, and even actual suffering sometimes staring them in the face. Often worn down with excessive labor, and for weeks or months confined to the bed, or unable to preach, the pocket gets empty, and friends forget that expenses accumulate under these circumstances as really as in health,—then the picture looks dark. Others are old, and can do comparatively little, but have spent their best days in serving the household of faith, instead of laying up funds for a wet day, and their prospect of support looks gloomy,—then the picture looks dark.

And it is lamentably true that the old adage—"Poor old horse, let him die," is too often made applicable to sick and aged ministers of the gospel. While the horse is in health, and can work hard, he is cared for; but when he gets disabled, and becomes unserviceable, or is too old to work, he is turned out to take care of himself, or starve; and the farewell from those he has served so faithfully in former days, now mournfully salutes his ears—"Poor old horse, let him die." This is too bad in the case of a horse even, but much worse in the case of a faithful minister of Jesus Christ when sick, or rendered unserviceable by the infirmities of old age.

But there is a brighter side to this picture. Jesus is still precious to them. His sweet Spirit still comforts. He has not forgotten them, nor does he prize them any the less than before they were disabled. He spreads out before them the sweet vision of endless life and unfading felicity in a lovely paradise. Surely they have not labored and suffered in vain if such a scene of glory awaits them. It is cheap enough at any price. They would not diminish aught from the sacrifice if they could. They have nothing to regret, unless it be that they have endured so little for Christ and his precious cause. They do not and cannot murmur. They rest in Christ, and feast on heavenly manna, though slighted by friends who should be mindful of them and their wants. Much is involved in being a minister of Christ. It is to be something more than a theologian, formalist, or sectarian. W. S.

IS ORDINARY DEATH THE PENALTY.

That the penalty incurred by sin is "*death*" is a clear point; but is it a death to precede the judgment? Certainly sinners are to be judged, for Jesus said—"Every idle word that men shall speak, they shall give account thereof in the *day of judgment*" (Matt. 12: 36); "He that rejecteth me, and receiveth not my words, hath one that *judgeth* him; the word that I have spoken, the same shall *judge him in the last day*." John 12: 48. So the judgment of sinners is due in "the last day," and the penalty comes after the judgment; hence, if that penalty is death, it is a death that is due after the judgment comes; therefore the death experienced before the judgment arrives cannot be the punishment for sin. Then what becomes of the statement so often made, that the race would have remained eternally dead if Christ had not made his first advent into the world? It is tantamount to an affirmation that sinners would have remained eternally *unpunished*, since ordinary death is no part of the punishment, as it precedes the judgment—"It is appointed unto men once to die, but *after* this the *judgment*." Heb. 9: 27. So God's original appointment located ordinary death *before* the judgment, the judgment itself being "*after*" ordinary death, and punishment for sin being due after the judgment comes. Shall we conclude that sinners would never have been punished for sins if Christ had not made his first advent? Then it is not true that the race would eternally have remained dead if Christ had not come the first time. A judgment was necessary for two reasons, even if Christ had not come the first time to bring pardon for repenting sinners.

1. A judgment would have been necessary for the infliction of punishment on sinners; and a judgment of dead men involves their resurrection.

2. A judgment would have been necessary to the salvation of sinless children who had died, as they are not responsible for Adam's sin, even if ordinary death had been the punishment; and they could not have been saved without a resurrection and judgment. Christ came into the world to save sinners, not by *releasing* them from a punishment already inflicted, but by exempting them from a punishment due in the future; not by releasing them from ordinary death, but by exempting them from the second death. This release from temporal death, instead of being the *salvation*, is a *prerequisite to judgment*, both on the part of saint and sinner. Since Christ has undertaken to save sinners "by the sacrifice of himself," the Father "hath committed all judgment unto the Son." John 5: 22. In this future judgment, pardoned sinners will come up to claim eternal life by virtue of Christ's first advent, instead of coming up to be condemned, as they would have done if Christ had never died for them. But both unpardoned sinners, and sinless infants will then stand on the same platform they would have occupied in the judgment if Christ had not come the first time to "call *sinners* to repentance." W. S.

"THE SHADES."

The ancient heathen were well informed about the shades, though void of divine instruction; while the Israelites, though in communion with God through sacred seers and holy prophets, were not instructed concerning these invisible beings, or their home. Would God keep his people in the dark? And how happened it that the heathen were the first to embrace the doctrine of a disembodied existence? Such is the fact, and profane history abounds with distinct references to this theory, while the writings of the ancient prophets are searched in vain to find a trace of this theory, except a few incidental references by way of prohibiting the Israelites from fraternizing with necromancers, etc. These incidental allusions to the system all showed God's disapprobation.

The only clue which God's ancient people had to a future life, was by a liberation from the reign of death, expressed in language too plain to be applied to the life of disembodied shades, such as the following—"If a *man* die, shall he live again?"—not if an immortal shade die, shall that shade live again? "Thy *dead* men shall live, together with my *dead body* shall they arise;"—not, thy dead *shades* shall live. "I will ransom them from the power of the grave; I will redeem them from death." Such language cannot be tortured into a reference to disembodied shades. And yet this is a fair sample of the language employed by the Lord in talking to his people about a future life, even while they were surrounded by those who believed in a region of human shades. The Lord's promises of future life all related to the men themselves that died, and entered the grave, and not to the *shades* of dead men—mere creatures of vain imagination. W. S.

"AS CALVES OF THE STALL."—The common version of Mal. 4: 2 reads as follows—"And ye shall go forth, and *grow up* as calves of the stall." As this relates to a time subsequent to the burning day, as shown by the context, it has perplexed many. It has led to the query—How can the immortal saints "*grow up* like calves of the stall"? But critics render the text thus—"*bound* as calves of the stall." The Douay version reads—"Shall *leap* like calves," etc. This is similar to Isaiah's statement—"Then shall the lame man *leap* as an *hart*," or deer. Isa. 35: 6. Then the saints will feel the vigor of immortal youth. Like well-fed calves, full of life, the old man even will leap like an hart, or bound like a deer. W. S.

QUESTIONS AND REPLIES.

BRO. SHELDON:—Will you give your views on Revelations 10th, and the last part of verse 6th; and also the last part of verse 2d, chap. 22d, either through the *Crisis* or by private letter, and oblige? T. P. FLINT.

Wentworthe Location, N. H. Sept. 20th.

REPLY.

1. The first text reads—"That there should be time no longer." Some critics have endeavored to make the original signify, "That the time should be delayed no longer;" but our present version is evidently not much at fault—"That time no more shall be," is a *literal* rendering. It is a proclamation of the close of probationary time, which reaches to the introduction of a new era.

2. The second text reads—"And the leaves of the tree were for the healing of the nations." The primary meaning of the term here rendered "healing," is *service*. Certainly it cannot signify healing from *sickness* in the New Jerusalem, where there shall be no death, and no pain. If this tree of life were to precede the deathless new earth state, instead of being connected with it, there might be more propriety in saying that its leaves were to cure sickness; but as it is, it cannot mean that they are intended to cure sickness in a land void of sickness.

It is sometimes said that the meaning, "*Were* for the healing," means that they *had been* for that purpose; but (1) the term "were" is supplied, and (2) if the text means that the tree was once for that purpose, it would be better to refer it to the time of Adam, *before the fall*, than to assume that it was for the purpose of healing men of sickness after Christ's second coming. A thing can be for "service" in more ways than in curing sickness, especially where there is no sickness to cure. "Angel's food" is doubtless of "service" to them, though immortal; else why eat it? W. S.

AN UNFAIR CRITICISM.

C. C. MARSTON.

The following paragraph I find in the correspondence department of a late *Religio-Philosophical Journal*:

"Speaking of pugilistic christians reminds me of an experience in the west. Once, in conversation at a boarding house, I remarked that, admitting the historical (?) account of Christ, I could not see wherein he was any better himself, or taught better doctrines in his day and generation, than many other men. I mentioned many names of history, and some then on the stage of action, when, what was my surprise to see one of the company spring to his feet, pull off his coat and exclaim, 'By the power of Holy J——s, I can whip any [here followed an epithet which conveyed the idea that men might descend from dogs] who will compare Christ with old Abe!' Now, this man was at the time deputy sheriff of the county, put in office by the pressure of Christian influence, to break up 'Sabbath breaking,' and was respected by the Christian community as a *fighting champion*. This low, depraved wretch, while I was in that same community, held me, who would stoop to help a crawling worm from the path where human feet might crush out its life, up as a dangerous character, taking souls down to hell along with me.

Such is Christianity; such has it ever been, and yet people will attempt to impress 'Christian principles' upon Spiritualism, as though the vilest principles have not always been peculiar to the advocates of Christianity."

Now I desire to call the attention of Spiritualists to this fact, that the above is an unfair criticism, and by candid men, the world over, it will be so considered. The pugilistic gentleman referred to no doubt deserves a criticism, even severer than the one given. But to say that Christianity has always been characterized by the "vilest principles," simply because that unprincipled sheriff professed to be a follower of Christ, is, to say the least, to speak very unadvisedly. What system of moral reform anywhere would stand the test if this were a fair principle of criticism? Certainly there are none.

Will our Spiritualist neighbor tell us what good thing has ever been in the world without being counterfeited? Counterfeiters are not likely to take advantage of a poor bank. If they can get some counterfeit bills on a good bank, they will be more likely to pass without detection. Would it be fair to pronounce the bank spurious because there were counterfeit bills being circulated, bearing its name? Certainly not. But on the contrary this would be an argument in favor of the bank. It must be a good bank, or else counterfeiters would not patronize it. Neither is it just to condemn the Bible and Christianity simply because there are some professing it who are unworthy the name. As in the case of the bank, this is an argument in favor of Christianity. It must be a good thing, or men would not be anxious to counterfeit it. This is the forte of Spiritualists, and in fact of all classes of the opposers of the Scriptures. They have had some experience in finding fault with the system itself, and have found the experience anything but pleasant. And now, to change the base of operations to a more successful vantage ground, they have concluded to pay their respects to the imperfections of those who profess it.

The following from an editorial in the same paper further illustrates this point:—

"The same pugilistic nature that animates the prize-fighters of to-day, is quietly slumbering in the bosom of many a Christian; and though it manifests its inherent tendencies quite differently, nevertheless it is the same in quality; in fact, it is the knock-down-drag-out argument, and although it don't strike out straight from the shoulder, it insidiously tries to reduce others to submission."

Here is not only the wholesale denunciation of Christianity, on account of the pugilistic tendencies of some defective member, but the writer assumes the solemn position of judge, and presumes to say that even those who are not convicted are guilty. "Pugilism is quietly slumbering in the bosom of many a christian." I am willing to admit that on this principle Christianity can be condemned. Convict the defective ones, and then declare that all the unconvicted ones are just as guilty as though they *were* condemned, and certainly the case is made out. But it appears to me that the cause must be weak that is obliged to use such unfair tactics to maintain its point.

Amboy, Ill.

(*To be continued.*)

CORRECTION.—In article on Bible Chronology, in the *Crisis* of Nov. 20th, under the heading, "Captivity to Cyrus 70 years," sixth line, instead of reading, "God spake dark, and many times contrary sayings, read, "God spoke in dark, and many times *apparently* contradictory sayings." N. H. BARBOUR.

THE TRACT FUND.

The Advent Christian Publication Society, at a meeting on Springfield camp-ground, Aug. 24, 1872, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec. Adv. Chris. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the *Crisis* Office.

Donations for the Tract Fund.

Previous acknowledgments	$90.98
B. Banton	5.00
P. S. Ward	2.00
J. P. Marquard	1.50
Anna E. Dewitt	.50

POOR FUND.

To send the "Crisis" to the Poor.

Previous acknowledgments	$15.00

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the *Crisis*.

Previous acknowledgements	$2,963.87
J. E. Ainsworth (pledge paid)	5.00
P. S. Ward	2.00

TRACTS, TRACTS, TRACTS.

The Advent Publication Society, at their annual meeting at Springfield, voted to raise $2000 for free distribution of tracts the coming year. Three months have passed, and very little response has been had in shape of material aid. Now, dear brethren, I write from a sense of duty to the cause of Christ. Perhaps there is no way so much good can be done as by the distribution of these little, live messengers, filled with the truth. Many a man, by reading one of them, has had his mind enlisted, and the Spirit of God has applied truth to his heart, and has converted him, and changed his whole after life, and made him a shining light by which others have been led to the same living fountain; thus the stream has been made to flow on, both widening and deepening, spreading and sweetening the atmosphere with the life-giving fragrance of its healthful waters. There is no telling the good the flying sheets and Bible tracts have accomplished. They can go where nothing else can. They will be read by those who can be reached in no other way, and by no other means.

We have distributed many at our tent-meetings, and they are eagerly taken, and many of them read. And still they call for more. Now, the question is, Shall this desire be gratified, and this want satisfied? All will answer, Yes. But how shall it be done? There must be funds to supply these messengers. They should be scattered east, west, north, and south, and no time should be lost in doing it. The shortness of time should prompt to more vigorous effort. Brethren, one and all, rich and poor, come speedily up to this work of supplying the means for this godlike enterprise. It is an individual work. Let all hearken to this call from the Society, and respond by putting the hand in the pocket, and sending on to the treasury the result of your benevolence in this direction. Now don't let this department of our gospel labor suffer. God will bless and reward those who cast their "bread upon the waters." Trust in the Lord, and do good, and you shall be fed. Give liberally, and reap abundantly.

L. BOUTELL.

SOUTHERN WORK.

On Sept. 17th, I bade good-bye to home and friends, and once more started out into the cold world to do what little I could in sounding the alarm of the soon coming judgment. Sept. 21st found me in the field ready for work. At Ooltewah, Tenn., I found the little church still contending for the faith, although they had not had any preaching for nearly a year. This church was formed in Oct., last year, and when we left it, it numbered thirty-two; their present number is forty. After spending some three weeks with them, I started for Alabama. Here I found plenty of work, and within twenty-one days attended twenty-four meetings, preached twenty times, walked sixty-five miles, and traveled on the cars and on horseback some one hundred and fifty more; saw some fifteen converted; old church members, who had been asleep for years, waked up, and re-dedicated themselves to God. I got access to many people that were once very much opposed to us, and this was mostly due to a dear Bro. John A. Cargile, a Baptist minister, who is doing much in these parts for God's truth. I expect, if he keeps near Jesus, he will do much towards sounding the cry, "Behold the Bridegroom cometh." One thing is true, he loves the truth better than any church fellowship. He is to be tried for his faith in Feb. next. God bless the dear brother. Brethren, pray for him.

On Nov. 2nd, I returned in company with Bro. C. to Tenn., and found the contemplated debate between Bro. Grant and J. Kimbrough was understood to begin on the 12th. Truth is getting a strong hold on this people.

Friends in the north, give us your prayers, for we need them in our conflict with error.

H. DAVIS.

Ooltewah, Tenn., Nov. 20th, 1872.

Correspondence.

From Sr. S. E. Teeple.

BRO. GRANT:—I thought I would like to communicate a few thoughts through the *Crisis*. I do not wish to intrude on its columns, but it is about the only method that I have to let the church and world know how I am getting along, and also to exhort them in the name of Jesus. Luke says, in the 21st chapter and 34th verse, that we should take heed to some important things, and more especially down in these last moments of time, when iniquity abounds, and the love of many waxes cold. The thirty-fifth verse says—"For as a snare shall it come on all them that dwell on the face of the whole earth." Well, then it does not belong to us who are of the household of faith, because we are pilgrims and strangers here, and have no abiding place, no continuing city; but the thirty-fourth verse, I think, must apply to those who are looking for the Son of man (or profess to be looking). He has tarried beyond their expectation; and had there not been danger of being overcharged, he would not have admonished them; but he says, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares." It is our hearts that are in danger of being overcharged. When was there ever a time when not only the world, but the professed church, and even those who have taken their lamps and gone out to meet the Bridegroom, were so overcharged by the cares of this world? There is *so much* to do; so many cares; so hurried, living so fast. Go where you will, it is the same sad and awful state of things. Who will heed the admonition? who will be ready to meet the King in his beauty? He is coming soon. It is no tale of fiction. It must, it will be a tale of reality soon. He went away, and in like manner this same Jesus will come again.

"And my longing heart cries out, oh, come,
Creation groans for thee;
The weary pilgrim sighs, oh come,
Bring immortality."

The world at large has been stirred. The masses seem to heed it not. It shall be as it was in the days of Noe, and of Lot—eating and drinking, and knew not. They know not now. They are willingly ignorant.—They will soon be caught in the snare. It will soon be too late. O God, save. My God, have mercy. Pity the careless and the indifferent. Stretch out thy hand once more to save the people. I weep, I groan, I sigh, and my heart is wrung with anguish, because some are too stubborn to yield. I cannot give vent in words, because my voice has been hushed to a whisper for these last eighteen months; and so I resort to pen and paper; but I cannot tell it. I can feel it. Sometimes it seems as if I must hide in the bowels of the earth. Again, I feel at times that I am hid in a small valley, called Cross Brook. Once the saints of God could find me. Every few days a pilgrim passed this way to get a cup of cold water, or a bit of something to eat to help him on his way, or a bed to lie on to rest his weary limbs as he would stop over night. "As iron sharpeneth iron, so doth the countenance of a man his friend." We felt strengthened to see each other. Our conversation was in heaven, from whence we looked for the Savior. We bent the knee in prayer and praise together; we made the earth vocal with our songs of praise. O blessed, blessed. Those were golden, happy days, spent in prayer and praise.

How changed the scene! Scarcely one calls on me now; they have so much to do they cannot find time. No meetings here, as formerly. The flock is scattered, and has died out. But what earthly shepherd would leave one or two sheep in a pasture, and never go near them, even if they were lame, or could not bleat, and so feeble they could get into no other pasture. O, thank God, Jesus is good. He is precious. His name is worthy of praise. He wants none of these little ones to perish. In times of affliction, he has been very near and precious. In trouble, he has not forsaken me; and when, to all appearance, the grave must be my resting-place, he has rebuked disease, and I yet live to praise him, and have been able to attend more of the means of grace for the last few weeks than for two years. To God be all the praise.

My willing soul would stay in such a frame as this; but that cannot be. We must part, each to our homes, and I not knowing as I will ever meet with the loved ones again. I came back to my pasture, not knowing as ever an earthly shepherd will pass this way to see whether I am dead or alive; but I am thinking that not one of God's little ones, or one kernel of wheat will be left to burn, and so in the great reckoning day there will be an angel sent to this little valley, and I do believe I shall be so glad to see him. I mean to be all ready to go, so as not to detain him, for I know he will be in a hurry. I must, I can, I will say—

"My all to Christ I've given,
My talents, time, and voice;
Myself, my reputation,
The lone way is my choice.
The cross of Christ I'll cherish,
His crucifixion bear;
All hail reproach and sorrow,
If Jesus leads me there."

Truly he has led me through some of these places, but I love him still. I trust him now. He is mine, and I am his. O praise him now. We will praise him. O glory, hallelujah; this peace, this joy, is worth worlds, and it keeps us above the world while we are in it. O glory to God forever. Amen and amen. Yours in the faith of the gospel,

Hotchkissville, Ct. SUSAN E. TEEPLE.

From Bro. M. W. Lutz.

BRO. GRANT:—God is blessing us in New Haven, Conn., and many who were once in the gall of bitterness and bond of iniquity are rejoicing in Jesus. Sr. H. L. Hastings came here Oct. 31st, and commenced meetings in the Advent church on Beers St., with a few people, who had been praying God to revive his work in this place; and they have found that the effectual, fervent prayers of the righteous avail much. She found these faithful ones, and in the name of Jesus (blessed name, how I love it), they commenced a revival meeting. God did bless from the beginning, and every night since some one has started to serve the Lord. I was on my way home to Philadelphia, when I was impressed to go and help those women that labored in the gospel. I asked the Lord, and it seemed to be his will. I arrived at New Haven on the 8th of this month, and found that some had been praying God to send me along, if it was his will.

Sunday, 10th, was a high day in Zion, and the Spirit of the Lord was with us. Sr. Hastings and myself preached the word to a crowded house, and ten came forward to the anxious seats for prayers. The great fire in Boston made it necessary for Sr. Hastings to leave, and I staid another week; although loved ones at home were waiting for me to come, and I was anxious to go and rest awhile, which I need. I felt to say, Not my will, but thine be done. The meetings increased in interest and numbers, and sinners still kept coming to the anxious seat, and were converted. Backsliders confessed and gave over their wanderings, and the shouts and rejoicing of the saints were joyful and refreshing. One seventy years old is seeking earnestly, and drunkards and harlots also. Praise God for his goodness in saving the lost and fallen.

I am so glad Jesus loves me. Hallelujah! I have planted many in the likeness of Christ's death, raised them in the likeness of his resurrection; and many are still waiting to go. The interest is such, that the church will not hold the eager multitude that come night after night to hear the blessed truths that we as a people love so dearly. They hear of the coming King; of the earth made new, as the home of the saints forever; and of the resurrection of the dead. Many have renounced the devil's lie—the immortality of the soul, and the sky kingdom, and are becoming sanctified through the truth, and love the appearing of Jesus in person. Bro. A. A. Phelps, of

Vineland, N. J., was with us last Sunday, 17th, and was good help; and Bro. Boutell, of Chelsea, was with us Tuesday, 19th, and preached from Titus 2: 11-13. It was blessed.

The interest is increasing, also the people; and the brethren, owing to the increasing numbers that cannot get into the church, have rented the large Congregational church, on House St., near the centre of the city, and we shall move in Sunday, Nov. 24th, where we believe the Lord will display his power in saving the perishing. All denominations work harmoniously with us, and the work goes well. My health is good, and my peace flows like a river. I ask the saints scattered abroad to pray much for me, that my righteousness may extend like the waves of the sea. Sr. Hastings has returned, and we shall, in the name of Jesus, labor here as long as he shall direct, and when our Captain says go, we are ready to go north, south, east, or west, or to the eternal kingdom. Brethren, pray for us; for Paul may plant, and Apollos may water, but we are sensible that God must give the increase. As I have received many letters from friends full of christian love, and many calls to come to other fields and labor, this letter must do for all, as I have not time to answer. I will always be glad to hear from all the saints of Jesus. Your Bro. in Jesus, MARVIN W. LUTZ.

126 Franklin St., New Haven, Conn.

From Bro. S. Woodruff.

DEAR BRN. AND SRS.:—We love Christ because he first loved us. Love is the mainspring of the Christian religion. It was love that first caused the door of salvation and eternal life to be opened to the lost race of man. O the unbounded love of God to man! Our hearts, without this love, never can be right in the sight of God, for he is love. Without this love, we can never bear the message of salvation and eternal life to the perishing of earth, and make them feel the need of partaking the word of truth. It was love which caused God's dear Son to come down from the realms of glory, and walk here a man of sorrow, and acquainted with grief. In him was no guile. We may talk about love, but we must needs have it deeply in our hearts, partake of this love first ourselves, before we can make others feel the need of it. When out of a full heart, burning with this love, we can tell the story, it is then hearts will begin to feel the need of Christ; for it will burn its way into stubborn hearts, and cause them to yield to grace and become acquainted with the God of life and power. I love him, because he first loved me.

Many talk of loving him, but the evidence of his near approach seems no cheering news to them. O, I do like to hear about Jesus, and of his soon coming to earth again. I have a daughter at Boston, whom I love as a father should his children. A few days ago, the news reached us that Boston was on fire, and that some lives were lost. Do you think I was a disinterested one in the matter? Nay, verily. I was anxious to hear more in that direction, for my daughter, with others whom I loved, were there exposed to danger. I sent every day to the post-office, eagerly grasping every letter from there my hand could reach. Seals were broken quickly to know about the daughter. My feelings were ofttimes aroused, when I heard the rumbling of Nahum's chariot-wheels running with their lightning speed, in hopes they would remove my anxiety by bringing the absent one home. I was interested, because I loved her.

A few years ago, at the West Winsted grove, I heard a servant of God proclaiming—"Behold, the Bridegroom cometh." Was I disinterested in these things? No, it is the greatest event that will ever transpire. It brings Him whom we love. O blessed Lamb of God, we hail thy speedy return. We cannot be disinterested, for we love thee, and every token of thy return cheers our waiting hearts. We welcome thy return, thou dear Redeemer, to reign as King, and let us see thy glory, and in our Eden home let us dwell with thee; for we love thee.

O ye wanderers from this Savior, how can you stay away? He loves you still. His everlasting arms of mercy are laid underneath you for good. O ye wanderers, return, ere the harvest day be past. O sinner, can you hate this Savior? Will you thrust him from you arms? For you he groaned and died; for you he now lives and pleads. But, ah! in a little while his pleadings will be over, and the last ray of glimmering hope be past; the King in his beauty will appear, admired by all them that believe. Believe on the Son of God, and with the righteous share the glories of the everlasting kingdom, and be forever with the Lord.

From Bro. E. McCullock.

BRO. GRANT:—It may be for the encouragement of the church at large, to know that the Lord is raising up standard-bearers to spread the glorious news of a soon coming Savior, to a perishing world, and an expectant and waiting church. By the request of Bro. G. W. Stetson, we visited the church in Pittsburg, Pa., on the 10th of Nov., to assist in the ordination of Bro. G. D. Clowes, to the work of the gospel ministry. Bro. Clowes is a man that is highly esteemed, and respected, and has been a local preacher in the M. E. church, for a number of years. We think he will be an efficient laborer in the cause of truth. The church in Pittsburg, though small in numbers, is now prospering, under the pastoral labors of Bro. Stetson, who has been earnestly endeavoring to unite, in christian order, the believers in the glorious truths of the gospel connected with the second advent of Jesus Christ; and he has succeeded in gathering together some noble, self-sacrificing hearts, who are willing to make large sacrifices in order to more effectually spread the truths we hold so important and dear to us as a people. We trust there will be a large church established in that city, which shall prove a light to the world, and do honor to the cause of Christ.

Nevada, O., Nov. 20th.

From Bro. L. Boutell.

DEAR BRETHREN:—We have consented, at the earnest request of the church in Worcester, to call a session of the Mass. Advent Conference, at Worcester, the nineteenth of Dec. It was with reluctance that we called the meeting at that time, as it might look like interfering with the *time* meeting. The object of the church in Worcester is to induce a greater number to attend. Our meeting will not be opposed to or crowd out any arrangements of the time conference. Let all the lovers of the Lord's coming come up to these meetings with the Spirit of Christ, and love for truth, and one another, and speak freely, act liberally, and love with pure hearts fervently.

"TRUMPET FOR THE WATCHMAN."—This is a book written by Bro. Geo. Thomson, and designed to be put in the hands of all the New England clergy. It is well adapted to instruct and enlighten on the Bible plan to save and redeem lost, mortal man, and give him eternal life through Jesus Christ at his coming. Will not the brethren who are able send in donations, to distribute or buy the book, and give it to your ministers in town? Come, the work of spreading the light on Bible subjects is ours. The truth is with us; it must be scattered. Who will say, I'll help?

L. BOUTELL.

THE NEW POSTAL CODE.—Perhaps some of our readers may not be aware of some of the changes introduced by the Code of June 8th, 1872.

For the benefit of such we will state some of those that seem important. Letters *not fully prepaid*, but which are prepaid one rate or more, are sent, and double the amount unpaid is collected on delivery.

To state this as plainly as possible, let us furnish an example. A firm in this place a few days since received a letter from Hartford, on which one rate of postage (i. e., three cents) had been paid, but which required fifteen cents to fully prepay it; thus the unpaid amount was twelve cents, and double this amount was what had to be paid on delivery of the letter here.

Transient newspapers cannot be sent unless *fully prepaid* by stamps at the rate of one cent for each two ounces or part of two ounces.

Small packages of merchandise, containing no writing, may be sent at two cents for each two ounces if so wrapped as to be easily inspected. Such packages are limited to twelve ounces in weight.—*Ex.*

Obituaries.

SUTTON. Died in Philadelphia, Oct. 18th, 1872, George Sutton, aged eighty-four years.

After a few hours of intense suffering our father fell asleep, but only for a little while, for he held fast to the promise that if we believe that Jesus died and rose again, even to them also which sleep in Jesus will God bring with him.

In early life he commenced to serve God, and forsook him not when he was old and grey. Since 1842 or '43 he has been a firm believer in the speedy coming of Christ, and often has expressed a hope that he might live to see it, but when the summons came he was resigned to go.

We have cause to believe that, when called to leave his dusty bed, his eye shall be no longer dim, nor his step feeble, for he will come up clothed with immortality and eternal life.

W. SUTTON.

MAYBERRY. Died in Casco, Me., June 5th, 1872, Bro. Oliver Mayberry, aged seventy-seven years.

It is pleasant, when one has fallen thus old and full of days, to know that his life has been a grand success, and that whenever thought of by townsmen or friends, his influence like a persuasive voice calls loudly to all to be honest with men and faithful to God. Such was our brother, and so death found him ready. A widow and children mourn him. J. ALBERT LIBBY.

GAY. Died in South Casco, Nov. 3d, 1872, Bro. Lewis Gay, father of Eld. Jesse Gay, aged seventy-one years.

Bro. Gay, although holding connection with the F. Baptists, had come to see the truth of life and immortality through Christ alone. He loved the gathering together of the saints of this faith, and was ready to bestow for the upbuilding of the cause. His sickness was typhoid fever, and his sudden fall is a severe affliction to the lonely widow and the children left. Sermon at the funeral by Eld. James Libby. J. ALBERT LIBBY.

CLARK. Died in Providence, R. I., Aug. 30th, of consumption, Eliza J. Clark, aged forty-two years.

Our sister was the subject of renewing grace when but thirteen years of age. From her first espousal of Christ and his cause she was identified with those looking for "that blessed hope."

Faithful in every relation, she clung to Jesus through every trial and conflict, until in the last dread struggle she found His arm an almighty support. She rests sweetly with Jesus, and soon will awake joyfully to sing "the song of Moses and of the Lamb." L. OSLER.

BOOKER. Died in Worcester, Oct. 19th, 1872, Mary Booker, aged seventy-eight years.

For thirty-five years she had been connected with the visible church of Christ, and became very much interested in the lectures of Bro. Miller, in 1842-3, and maintained her interest and faith in the great doctrinal truths of the Lord's soon coming. She died as the righteous die, "looking for that blessed hope." S. AYRES.

HUTCHINS. Died in Haverhill Centre, N. H., Nov. 15th, 1872, Joseph Hutchins, aged fifty-seven years, seven months, and twenty days.

He leaves a sick wife and five children, besides a large circle of friends to mourn his loss; but we sorrow not as those that have no hope. He sleeps, but not forever. GEO. E. BROWN.

DOW. Died in Canterbury, N. H., Oct. 26th, 1872, George Dow, aged twenty-nine years and five months.

His loss is deeply felt by all who knew him. Words of comfort were spoken by T. E. Lang, from 1 Thess. 5: 18. B. R. NEAL.

LAWRENCE. Died at the residence of his brother, Pere H. Lawrence, Nov. 18th, 1872, Wm. B. Lawrence, in the sixty-fourth year of his age.

Peace be to his ashes.

Summary of News.

FOREIGN.

Cable News.

FRANCE.

The political crisis in France continues. The situation is viewed as highly precarious. All efforts toward effecting a reconciliation of the differences between Thiers and the Assembly have hitherto failed. Theirs persists in the declaration that the government should be conducted on a Republican basis, and that the declaration of Republican principles by the Assembly would be the only means of firmly establishing the government and preventing more serious complications. Great difference of opinion meanwhile exists among the various parties in the Assembly regarding the most practicable method of settling the present difficulties, and numerous plans and propositions made with this view create considerable confusion. The members of the Right now propose to solve the problem by electing Changarnier dictator, with Batbie, d'Audrifet, Broglie and Des Jardines as Ministers. Special despatches from Paris to London evening papers report that the situation is gloomy. The majority in the National Assembly, it is stated, has determined to adhere to the position it has taken, and a compromise of the differences between the executive and legislative departments of the government is regarded as impossible.

Dec. 2nd. The resignation of Lefranc last evening has been followed, as was expected, by the resignation of the entire Cabinet, this forenoon the remaining members tendering their resignation to Thiers in a body. A new Cabinet is now forming, and it is reported that Perier will be selected as Premier. It is stated that the members of the Left have resolved to move a dissolution of the Assembly when it meets to-morrow. The President is much affected by the last vote of the Assembly. He says the only course left for him is to resign. Nothing is yet settled. The situation is one of the gravest. Paris is uneasy, but the Monarchists are firm and confident.

ITALY.

Despatches from Rome state that that city was thrown into a fever of excitement by the startling announcement that five of the prominent leaders of the Radical party have been arrested on the charge of high treason and imprisoned by order of the government. A case of bombs, destined for Rome, has been seized at Leghorn, causing intense excitement. The bombs are the regular Orsini pattern, and are the most deadly and effective known. The authorities are on the watch lest any of these dangerous missiles should be secretly conveyed into Rome, in which event they will be immediately seized. The government is in possession of information showing the plot to be of a formidable character and criminating a number of other persons in the conspiracy. It is confidently expected that further arrests will be made. The royal Cabinet is greatly excited over the discovery of the plot, and precautions for ensuring the safety of His Majesty's person from assault have been redoubled.

LONDON, Dec 2. The steamship Dalmatian, from Liverpool for the Mediterranean, has been wrecked. Thirty-five of the passengers and crew were lost.

PARIS, Dec. 2. Two Cabinet Councils, each of long duration, were held yesterday. After a full deliberation upon the situation M. Thiers finally agreed to remain in the Presidency if the Ministers who tendered their resignations yesterday would withdraw them, and the latter consented.

It is reported that General Ducrot is summoned of Versailles to reply to reports accusing him of preparing his troops to act in a hostile attitude to the Government in case of a crisis, and of issuing circulars to gendarmene in his district ordering them to make inquiry into the political opinions of the inhabitants.

The *Debats* says the fact that Ducrot is in possession of an important command, is not reassuring to those who fear a coup.

DOMESTIC.

CONCORD, N. H.—N. H. ADVENT CONFERENCE.

Correspondence of the Boston Journal.

Concord, N. H., Nov. 25. The annual Conference of the Adventists in New Hampshire commenced at the City Hall in Concord Wednesday afternoon of last week, and closed on Sunday evening. The sessions were all well attended and the proceedings were quite interesting. Rev. John Couch, President of the Conference presided, and some thirty other clergymen were present. The forenoons were devoted to business, and the afternoon and evening sessions were taken for sermons and revival meetings. The report of the Secretary showed the denomination in New Hampshire to be in a prosperous condition and with a considerably increased membership over a year ago.

During the meetings sermons were preached by Rev. Mr. Couch, Elder Hastings of Boston, Rev. A. Ross, of Plymouth, Rev. N. Wheeler of Lisbon, Rev. Mr. Stewart of Exeter and Rev. J. G. Smith of Farmington. The meetings on Sunday were largely attended and a deep interest was manifested by the assembly. In the morning Elder Couch preached an able discourse, followed by an entertaining discourse by Rev. Mr. Wheeler in the afternoon. The administration of the communion in the evening was a solemn occasion. Elder Couch, after delivering an impressive discourse, officiated at the communion, assisted by other ministers. Over three hundred communicants joined in the service.

The principal officers of the Conference for the ensuing year are: President, Elder John Couch; Vice President, Rev. T. W. Piper of Tuftonborough; Treasurer, Rev. J. G. Smith of Farmington; Secretary, Rev. C. H. Fletcher of Newport. The times and places for the quarterly meetings were left with the Executive Committee. There are now between eighty and ninety ministers in the New Hampshire Conference. F. F.

In Brief.

—— The horse disease has affected the mules at Memphis, Tenn., severely. Business is almost at a standstill.——Since the 11th of May there have been 927 deaths from small-pox in St. Louis.——Berlin is said to be the most rapidly growing city of Europe. It numbers about one million of inhabitants, and has all the nuisances of a large city.——The Left of the French Assembly has frankly declared for Gambetta, believing that he will more readily relieve France from her troubles than Father Thiers can, possibly.——Paris has not so many inhabitants by one hundred and fifty thousand as it had just previous to the late war.——The prisons of France are crowded to overflowing with convicts, numbering over ten thousand female prisoners.——A Postal Convention has been concluded with the province of Newfoundland, reducing the international letter rate between the U. S. and Newfoundland, after Dec. 1st, from 10 cts. to 6 cts. per half ounce, and fixing the rate for newspapers at two cents each, prepayment being compulsory.——A correspondent in Corea reports a dreadful famine in that country. The Regent has seized all crops for the public benefit, but these are not sufficient, and many are dying. Millet is sold at fabulous prices.——The epizootic disease is quite prevalent in Newark county, N. J., among the cattle and also among barn-yard fowls. At Lyons Farms the disease is quite fatal, one farm having lost twelve cows, while another has lost one hundred and seventy-five out of two hundred chickens which were attacked. Several milkmen who have overworked their horses have lost them by death during the past week.——Mr. Greeley's life was insured for $100,000 for the benefit of the *Tribune* Association.

A YEAR OF DISASTER.—The year eighteen hundred and seventy-two, now within four weeks of its close, will be memorable in history as a year of disaster and death. It is especially within its latter half that an unparalled number of heart-rending disasters apalled mankind. The fearful collision on the Sound, which sent the propeller Metis to the bottom of the waters with over eighty human beings, had hardly been announced when the destruction by fire in the Bahamas channel of the steamship Bienville followed, with still greater loss of life. The steamer Missouri met a like fate, and steamers, barques and schooners on the upper lakes went down with their precious living freight before a gale as furious as was ever experienced. And now sorrowful tidings reach us from the north of Europe. A terrific gale sweeps the British coast and leaves death and desolation in its track. The waters, lashed by the howling storm, break into mines and bury the operatives. On the Baltic coast of Germany the fury of the hurricane seems to have glutted itself with human life. And of still more local interest, our fearful Boston conflagration seems a culminating catastrophe.—*Globe.*

THE BIBLE BANNER.

This paper is edited by Elds. John Couch, Wm. Sheldon, and A. A. Phelps, and is published monthly, at $1 a year, with a choice book, or fine lithograph engraving, given to each subscriber. Furnished to subscribers of the *Crisis* three months free, or both one year for $2.50, or $2.75 with a book or engraving free. All orders for the *Banner* and *Crisis* should be addressed to Geo. T. Adams, 160 Hanover street, Boston, Mass. All orders for the *Bible Banner* alone should be addressed to H. A. King, 14 Murray street, New York.

Boston Wholesale Prices.

CAREFULLY CORRECTED EVERY TUESDAY.

Tuesday, Dec. 3d, 1872.

FLOUR AND MEAL—	Mess......17 00 @17 50
St. Louis ext. 6 75 @ 7 50	Prime.....12 00 @13 00
Medium... 8 50 @ 9 50	Lard, lce. ₩ lb 9 @ 11
Choice ext 10 50 @12 00	Hams, smoked 13 @ 14
Western sup 5 25 @ 6 00	Hogs, dressed 7 @ 7½
Com. ext.. 6 75 @ 7 25	
Medium do 8 00 @ 8 50	LUMBER—
Choice do. 9 00 @10 00	Clear Pine...33 00 @65 00
Illinois and Indiana—	Coarse Pine—
Choice ext 9 00 @10 00	No. 5.....21 00 @24 00
Canada sup. 7 50 @ 8 00	Refuse....17 00 @18 00
Com ext... 6 25 @ 7 00	Shipp'g bd's 20 00 @25 00
Medium do 7 50 @ 8 00	Spruce—
Choice.. 8 50 @ 9 75	Nos. 1 & 2. 17 00 @18 00
Milwaukee and	Refuse... 10 00 @12 00
Minnesota 7 50 @ 9 25	Hemlock Boards—
Southern sup .. @ ..	Nos. 1 & 2. 13 00 @14 00
Extra..... 7 00 @ 7 50	Refuse.. 9 00 @10 00
Choice Balt 10 00 @11 50	Flooring Boards—
Michigan and Ohio—	Nos. 1 & 2 ...30 00 @38 00
Common to	Refuse.... 20 00 @24 00
choice.. 9 00 @ 9 50	Clapboards—
Rye Flour.. 5 00 @ 5 50	Extra Pine...... @60 00
Corn Meal.. 3 45 @ 3 50	Do. clear...... @55 00
Buckwheat 3 50 @ 3 75	Do. No. 1...30 00 @35 00
Oil Cake, ₩ ton .. @ 50 00	Sap extra...... @60 00
	Sap clear...... @45 00
GRAIN—	Spruce.... 40 00 @50 00
Corn, ₩ 56 lbs—	Shingles.... 2 25 @ 6 37
Southern yel 71 @ 72	Laths...... 2 25 @ 2 63
Western mix 69 @ 71	
Western yel 71 @ 72	WOOL—
Rye....... 95 @ 1 00	Ohio and Pennsylvania—
Barley..... 75 @ 1 10	Picklock.... 75 @ 80
Oats...... 48 @ 55	Choice XX... 75 @ 76
Shorts, ₩	Fine X...... 73 @ 75
ton....... 22 00 @00 00	Medium..... 73 @ 75
Fine Feed.. 24 00 @26 00	Coarse..... 58 @ 60
Middlings.. 25 00 @27 00	Michigan—
	Extra and XX 65 @ 70
HAY—₩ 2000 lbs—	Fine........ 63 @ 70
Eastern and	Medium..... 65 @ 70
Northern 26 00 @29 00	Common..... 60 @ 70
At City Scales—retail.	Other Western—
Country Hay—	Fine and X.. 68 @ 72
₩ 100 lbs ..... @ 2 25	Medium..... 65 @ 70
Swale Hay. 11 00 @00 00	Common..... 60 @ 70
Straw, 100 lbs 1 25 @ 1 50	Pulled—
New York.. 1 25 @ 2 00	Extra...... 55 @ 60
	Superfine.... 55 @ 60
PROVISIONS—	No. 1...... 40 @ 45
Beef, Mess—	Combing—
West. ext. 11 00 @12 00	Fleece...... 78 @ 80
West. mess. 13 00 @13 50	California..... @ ..
Family ext. 15 00 @17 00	Texas....... 25 @ 40
Pork—	Canada combing.. @ ..
Ext. clear 19 50 @20 00	Smyrna, wash.. 30 @ 40
Clear..... 18 50 @19 00	Unwashed.... 18 @ 40

Notices.

A PROTRACTED MEETING, under the direction of the Mass. Advent Conference, will commence in Southbridge, Mass. (Town Hall), Saturday evening, Dec. 7th, and continue over the two following Sundays. Preaching afternoons and evenings. Brn. J. Couch, Miles Grant, and others, will attend and preach the word, calling attention to the signs of the times, nature of man, etc. Brethren and sisters in the region around, are earnestly desired to come in and help. Come in the name of the Master to work for the salvation of the perishing. Time is short, and what is done must be done quickly. "Behold the Judge standeth before the door."

Will Brn. L. Boutell and I. B. Potter please arrange so as to be at this meeting and help? Come early. P. S. BUTLER, for the brethren.

A SESSION of the Mass. Advent Conference will be held in Plainville, Mass. (near New Bedford), commencing Thursday evening, Dec. 5th, to continue over the following Sunday, and longer if the interest should demand it. Let the people in all this vicinity come and help us in this meeting. But little to be done at this meeting only the proclamation of the gospel of the kingdom and soon coming Savior, with an effort to save as many as possible in the effort. Come one and all to this meeting. Preaching afternoons and evenings, as duty directs. L. BOUTELL.
C. E. BARNES, Secretary.

THERE will be a Conference at the Second Advent Chapel in Worcester, commencing Monday, Dec. 16th, at two o'clock P. M., and continue over the following Sunday. The special object of this meeting will be to mutually consider the evidence in regard to the time of the Lord's coming, and the duties which devolve upon God's people in view of the nearness of "that day." It is specially hoped, and very earnestly requested, that the preaching brethren, near and far, whether identified with "1873," "1875," or with no definite time, may come and co-operate in this interesting and important work. A general invitation is hereby extended to all lovers of Jesus and his appearing. Come, filled with the Spirit, to labor for God and the good of the perishing. The church in Worcester extend a cordial greeting and welcome to all.

H. H. BUXTON,
SAM'L. AYRES,
W. M. HALL,
E. G. HIGGINS,
A. STREETER,
Committee.

THE Western District of the N. Y. A. C. Conference will hold its first quarterly meeting with the church at East Shelby, commencing Thursday evening, Dec. 12th, and hold over the following Lord's day. Let each church be represented by delegate or by letter. Let earnest prayer go up to God for his special blessing upon this meeting, that the saints may be the better prepared for the "marriage of the Lamb," and sinners be brought to Jesus.

All persons coming by railroad will stop at Medina, and please write to Frank Carpenter what time you will be there, and accommodations for all to get to the meeting will be made. Come one and all. A. C. NEWELL, President.
A. P. MOORE, Secretary.

PROTRACTED MEETING.—The Lord willing, there will be a protracted meeting at the Hall at Nottingham, N. H., commencing Wednesday evening, Dec. 18th, and continue one week. We hope to meet the brethren and sisters of this vicinity at this meeting. Come one, come all, and let us have an old-fashioned, Holy Ghost meeting. We especially invite laborers, who have the cause at heart, to come and work with us for the salvation of the perishing. ENOCH MORRILL,
JOHN M. QUIMBY.

THERE will be a conference at Belgrade Mills, at the meeting-house, commencing Thursday, Dec. 19th, and continue over the following Sunday. Provision will be made for all who may attend. Come, friends, in the Spirit of the Lord, to work for the Master. Friends will call on brethren Thomas Golder, Charles Austin, Hiram Towle, and others. H. B. SEVEY.

THOSE coming to the Eastern division of the New York Conference, held at Conquest, Dec. 13th, will stop at Port Byron, on the direct road from Rochester to Syracuse. Teams will meet the morning and afternoon trains from the east and west, to convey all that will come to Conquest. Brethren and sisters, pray for this meeting. Make a sacrifice to come, and God will bless you. M. R. MILES.

THERE will be a protracted meeting in Caswell Borough, P. Q., commencing Friday evening, Dec. 20th, and to continue over the following Sunday. Bro. U. G. Ladd is expected to be with us to preach the word of life. Let there be a mighty effort made to save the perishing. F. M. DRAKE.

THE second session of the Maine Westerly Quarterly Conference will meet with the church at Gardiner, in the Booker meeting-house, Thursday, Dec. 26th, at two o'clock P. M., to hold over Sunday. We hope the brethren and sisters will come in the spirit of the Master to work for the salvation of sinners. We also request our preaching brethren to come and stay until the close of the meeting. H. D. REED, President.
H. S. MITCHELL, Secretary.

STATE CONFERENCE.—The quarterly session of the Mass. State Conference will be holden in Worcester, Mass., commencing Thursday, Dec. 19th, at ten o'clock A. M., and hold over the following Sabbath. By special request of the church, this Conference will be holden in connection with the Time Conference. L. BOUTELL, Pres.
C. E. BARNES, Sec.

FEELING the hand of the Lord laid upon me, and that there are sinners to be saved before that great and notable day of the Lord, I have submitted, and hold myself in readiness, to go anywhere and do all I can for the salvation of mankind. Churches wishing preaching can address me in care of H. L. Hastings, 50 Hanover St., Boston, Mass. W. J. HALSE.

THE Second Quarterly meeting for the Southern District of Wisconsin will be held at Monticello, Green Co., commencing Friday evening, Dec. 13th, 1872, and holding over Lord's day. The several churches in the district are requested to send delegates, and all the preaching brethren are earnestly solicited to attend, as there may be important business to come before the meeting. Brethren, come praying, expecting a good time in the Lord, and we shall have it.
GEORGE HOWARD.

THE Lord willing, the first quarterly meeting of the Eastern District of the New York A. C. Conference will be held with the church in Conquest, commencing Thursday evening, Dec. 12th, and holding over Sunday. It is earnestly hoped there will be a general rally of all the forces in this district to this first "district" meeting. Come in the name of the Lord, for the hour of his judgment hasteth greatly. Let us strengthen our hands, and press the battle a little longer while yet we may. Each church should take the quarterly collections early, and all come to help "after a godly sort." Pray for this meeting.
M. R. MILES, President,
WM. E. BROWN, Secretary.

A PROTRACTED MEETING will be held in Biddeford, Me., commencing Sunday, Dec. 8th, and continue as long as the interest may demand. Elders A. Ross, B. S. Emery, and Wm. C. Stewart, will be with us to preach the word.
WM. C. STEWART, for the Committee.

THE Lord willing, the Second Quarterly Meeting of the Iowa Christian Conference will be held at New Hartford, commencing Friday evening, Dec. 13th, and continue over Sunday. All are invited to attend. By order of the Board,
N. F. EGGLESTON, Secretary.

CONFERENCE NOTICE.—The next quarterly session of the Advent Christian Conference of Northern Pa. and Southern N. Y., will be held at North Bingham (United States' school-house), Potter Co., Pa., commencing evening of Dec. 13th, 1872. Let all the churches belonging to the conference send delegates. A cordial invitation is extended to all. J. W. TAYLOR, Pres.,
A. H. BARROS, Sec.

I DESIRE to recommend Bro. H. C. Smith, of Harlem, N. Y., to churches needing the labors of a kind, judicious, earnest, warm-hearted preacher of the blessed hope. He is willing to preach at several places, or partly support himself and wife by his own hands. He is a good business man, and number-one house carpenter. For further information, address him at Station L, Harlem, N. Y., or Eld. T. J. Cox, 273 W. 22d Street, or write me at *Bible Banner* Office, 14 Murray Street, New York. H. A. KING.

ACKNOWLEDGMENT.—From Eliza Davis for Eld. Wm. M. Ingham, $5; for H. L. Hastings, $3; for *Crisis*, $2. GEO. T. ADAMS.

ELD. W. KELLAWAY'S address is 20 St. Thomas Street, Weymouth, England.

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God's People Israel, and the Spiritual Millennium. By WELLCOME and GOOD. 30 cents.
Good Stories for Children. By H. L. H. 50 cents.
God's Special Gift. Mortal or Immortal Sinners,—which? By I. C. WELLCOME. 35 cents per dozen.
Hymns of Jubilee Harp. Cloth, sprinkled edges, $7.00 per dozen; $55.00 per hundred; single, 75 cents. Leather, gilt edge, $9.00 per dozen; $75.00 per hundred; single, $1.00. Postage, 15 cents, single copy.
Home Thrusts and Home Thoughts. By D. F. NEWTON. $1.70.
Home, Marriage, and Family Relations. By JAS. INGLIS. 15 cents; eight copies $1.00.
Health by Good Living. By W. W. HALL, M.D. $1.50.
Health Reformer's Cook-Book. 30 cents.
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Immortality. By J. H. WHITMORE. Cloth, $1.00; cheap edition, 25 cents single; 5 copies for $1.00.
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Judgment Impending. By L. T. CUNNINGHAM. 8 cents; 75 cents per dozen; $5.00 per hundred.
Life Beyond Death. By WM. SHELDON. 25 cents.
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Our Creed in Bible Language....12 pages.
Our Loss in Adam our gain in Christ....24 pages.
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One Thing....24 pages.
One more Invitation....12 pages.
Plain Truths....16 pages.
Scripture or Theology?....12 pages.
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The Mystery of Iniquity....8 pages.
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Will the Wicked be Raised? By J. S. WHITE....8 pages.
Why are you an Unbeliever?....8 pages.

Appointments.

APPOINTMENTS must be received as early as TUESDAY MORNING (as our paper goes to press about noon), to insure insertion for the current week.

☞ THE following Resolution was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the CRISIS henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*"

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. ☞ Seats free.

BOSTON (BRANCH CHAPEL) 1735 WASHINGTON STREET (Corner of Madison Street.)

Love Feast at 10½ A. M. Preaching at 3 and 7½ P. M. Prayer meeting Tuesday and Thursday evenings.

Geo. A. Streeter....Thursday evening, Dec. 5th
Hiram Munger....Sunday, Dec. 8th
John G. Hook....Thursday and Friday evenings, Dec. 12th and 13th.
C. Goodrich....Sunday, Dec. 15th
John G. Hook....Friday evening, Dec. 20th
Henry Pratt....Sunday, Dec. 22d
Geo. W. Sedenquest....Sunday, Dec. 29th
T. M. Preble....Sabbath, Jan. 5th

CHARLESTOWN (*Hall No. 70 Main Street.*)

Prayer meetings Tuesdays and Fridays, 7½ o'clock.

D. M. Leavitt....Sunday, Dec. 8th
T. M. Preble....Sunday, Dec. 15th
F. H. Burbank....Sundays, Dec. 22d and 29th

CHELSEA, MASS. (*Advent Chapel, Heard Street.*)

S. S. Brewer....Sunday, Dec. 15th

EAST BOSTON, (*Central Hall, 152 Meridian Street.*) Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.

I. C. Wellcome....Sunday, Dec. 15th

Salem, Mass....Sunday, Dec. 15th
MILES GRANT.

Brewster Station, N. Y....Sundays, Dec. 15th and 22d. Meetings also through the week between. This is a new place, fifty miles north of New York. Let any in that region rally and help. A. A. PHELPS.

Concord, N. H. (City Hall) Sundays, Dec. 8th and 29th, and Watch Meeting Dec. 31st.
Bristol, Ct. (Town Hall)....Sunday, Dec. 15th and every day and evening for five days.
JOHN G. HOOK.

Salem, Mass....Sunday, Dec. 8th
J. S. WHITE.

Natick, Mass....Sunday, Dec. 22d
I. C. WELLCOME.

New Bedford, Mass., Sundays, Dec. 15th and 22d, and evenings during the week, as Bro. Irish may arrange. H. MUNGER.

Gloucester, Mass....Sabbath, Dec. 15th
New Haven, Ct....Sundays, Dec. 22d and 29th
J. T. DIXON.

Dover, N. H. (City Hall) Sunday, Dec. 22d, and onward, as the Lord may direct, day and evening.
JOHN G. HOOK.
C. S. EMERSON.
O. W. KIMBALL.

New Haven, Conn. (Congregational Church, Howe street) revival meetings, every evening through the week, and Sunday, Dec. 8th, as the Lord shall direct.
MARVIN W. LUTZ.
H. L. HASTINGS.

Holden, Mass....Sunday, Dec. 8th
C. E. BARNES.

Concord, N. H. (City Hall)....Sunday, Dec. 22d
GEO. W. SEDENQUEST.

Plymouth, Mass....Sunday, Dec. 8th
S. S. MOONEY.

West Haven....Sunday, Dec. 8th
WM. J. RIPLEY.

Lynn, Mass....Sunday, Dec. 22d
New Bedford, Mass....Sunday, Dec. 29th
M. BATCHELOR.

Warehouse Point, Ct....Sunday, Dec. 8th
Scitico, Ct....Sunday, Dec. 15th
Collinsville, Ct....Sunday, Dec. 22d
H. PRATT.

Rutland, Vt....Sunday, Dec. 8th
Vernon, Vt....Sunday, Dec. 15th
Danvers, Mass....Sunday, Dec. 29th
E. OWEN.

Philadelphia, Pa. (as Bro. Wilfong may arrange) Sunday, Dec. 8th, and through the month.
A. SIMPSON.

Holderness, N. H. (True school-house)..Sun., Dec. 8th
Campton, N. H. (Bump school-house) Sun., Dec. 15th
Woodstock, N. H....Sunday, Dec. 22d
East Landaff, N. H....Sunday, Dec. 29th
GEO. H. WALLACE.

Albany, N. Y....Sabbath, Dec. 8th
Springfield, Mass....Friday evening, Dec 13th and over the Sabbath, Dec. 15th.
G. W. BURNHAM.

Canterbury, N. H. (Emery school-house) Sunday, Dec. 8th.
Loudon Ridge, N. H....Sunday, Dec. 15th
T. E. LANG, JR.

Plymouth, Mass....Sunday, Dec. 15th
Natick, Mass....Sunday, Jan. 19th
D. M. LEAVITT.

Washington, D. C. (Council Chamber, City Hall) protracted meetings two weeks, commencing Sunday, Dec. 8th.
Fremansburg, Pa., protracted meetings two weeks, including two Sabbaths, commencing Saturday evening, Dec. 28th. H. K. FLAGG.

Quincy Hall, 127 Lacock Street, Allegheny, Pa., every Sunday morning and evening. G. W. STETSON.

Rochester....evening, Dec. 2d
Dover....evening, Dec. 3d
Wakefield, Mass....evening, Dec. 4th
East Boston....evening, Dec. 6th
Natick, Mass....Sunday, Dec. 8th
GEO. A. STREETER.

Steep Falls, Me....Sunday, Dec. 8th
Bonny Eagle, Me....Sunday evening, Dec. 8th
West Parsonsfield, Me....Sunday, Dec. 15th
Steep Falls, Me....Sunday, Dec. 22d
CHAS. H. SWEET.

Newcastle....Sundays, Dec. 8th and 15th
E. S. MOULTON.

Chase's Mills, Tioga Co....Dec. 7th—8th
East Troy, Bradford Co....Dec. 9th—10th
South Creek, " "....Dec. 11th
JOHN T. ONGLEY.

North Rutland, Mass....Sunday, Dec. 8th
Winchendon, Mass., New Boston..Sunday, Dec. 15th
Clinton, Mass....Sunday, Dec. 22d
GEO. A. COLE.

Warren Summit, N. H....evening, Dec. 4th and over Sunday.
Haverhill Centre, N. H....evening, Dec. 9th
Groton, Vt. (Town House) Tuesday evening, Dec. 10th
West Groton, Vt....evening, Dec. 11th and over Sunday.
Warren Village, N. H....evening, Dec. 17th and over Sunday.
D. EASTMAN.
JOHN H. EVANS.

Sutton, P. Q. (where Bro. Blanchard may arrange) Sunday, Dec. 8th. U. G. LADD.

Glenmere (near Lynn)....Sunday, Dec. 15th
J. W. BRITTAN.

Waterbury, Vt....evening, Dec. 6th
Stowe Hollow, Vt....evening, Dec. 7th, and over Sunday, Dec. 8th.
Middlesex, Vt....evening, Dec. 9th
Calais, Vt. (Christian Church)....evening, Dec. 11th
Moscow....evening, Dec. 12th
Cabot....Sunday, Dec. 15th
A. A. HOYT.

Canterbury, N. H. (Emery school-house) Sunday, Dec. 15th.
Meredith, N. H. (Dolloff Hall)....Sunday, Dec. 29th
MRS. L. E. SAULPAUGH.

Pittsfield, N. H....evenings, Dec. 11th, 12th, 13th, 14th, and over Sunday, the 15th. C. S. SHATTUCK.

Clinton, Mass....Sunday, Dec. 8th
S. S. BREWER.

Wolfborough Bridge (Christian Church) Sun., Dec. 8th
T. W. PIPER.

Granby, Mass. (school-house near Bro. Morgan's) Saturday evening, Dec. 7th, and over Sunday.
ENOCH PHELPS.

Goshen (North school-house)....Sunday, Dec. 8th
D. DAVIS.

Wheelock, Vt., Sunday, Dec. 8th, through the week, and over Sunday, Dec. 15th.
Hatley, P. Q. (Old meeting-house) Sunday, Dec. 22d
L. C. & M. MCKINSTRY.

Bradford, N. H. (Bush meeting-house) Sun., Dec. 8th
Waterloo, N. H....Sundays, Dec. 15th and 22d
E. COTTON.

Square Pond, Conn....Sunday, Dec. 8th
CHAS. C. BARNES.

Campville, Ct....Sunday, Dec. 8th
South Windsor....Sunday, Dec. 15th
G. L. WHITE.

Bethel, Vt. (Camp Brook)....Sunday, Dec. 8th
J. ASHLEY.

Epsom, N. H. (Marden's Corner)....Sunday, Dec. 8th
JOHN PARSONS.

Moultonboro Neck, N. H....Sabbath, Dec. 8th and onward as the Lord directs. N. GLIDDEN.

West Deerfield, N. H....Sunday, Dec. 8th
Haverhill, Mass. (New Hall)....Sunday, Dec. 15th
Nottingham, N. H....Sunday, Dec. 22d
ENOCH MORRILL.

Belmont, N. H....Sunday, Dec. 8th
Sutton, N. H. (Mill Village)....Sunday, Dec. 15th
Danbury, N. H. (at Bro. Abel Ford's)..Sun., Dec. 22d
A. S. WILLIAMS.

Lyman, Me....Sunday, Dec. 8th
G. R. PARSONS.

Corinna Mills, Me....Saturday afternoon, for conference, and over Lord's day, the 8th.
Belgrade Mills, Me....Sunday, Dec. 15th
Monmouth....evening, Dec. 17th
Lewiston....evening, Dec. 19th
ISRAEL DAMMAN.

Melbourne Village, P. Q. (where Bro. Gilman may appoint) Sunday, Dec. 8th.
Danville, P. Q. (by request of Bro. J. Porter) Sunday, Dec. 15th.
Caswell Borough, P. Q....Sunday, Dec. 22d
F. M. DRAKE.

Thomaston, Ct. (about one mile west of the depot, at Bro. and Sr. Potter's) Sunday, Dec. 8th.
Lovely Street, Ct....Sunday, Dec. 15th
Plainville, Ct....Sunday, Dec. 22d
S. WOODRUFF.

Collinsville, Ct....Sunday, Dec. 8th
Meriden, Ct....Sunday, Dec. 15th
New York City (Cooper Institute)..Sunday, Dec. 22d
Westfield, Mass....Sunday, Dec. 29th
If these conflict, please notify me at West Haven, Ct. Z. D. BAIRD.

Marblehead, Mass....Sabbath, Dec. 8th
T. M. PREBLE.

Boscawen, N. H. (Gulf school-house) Sabbath, Dec. 8th
Concord, N. H. (Centre Street Church) Friday evening, Dec. 14th.
Nashua, N. H....Sabbath, Dec. 15th
SIMEON RORY.

Salem, Mass....Sunday, Dec. 22d
JOSEPH W. WHITE.

Lake Village, N. H. (North Church) Sun., Dec. 8th
Holderness, N. H. (True school-house) Sun., Dec. 15th
Loudon Ridge, N. H....Sunday, Dec. 22d
Meredith, N. H. (Dolloff Hall)....Sunday, Dec. 29th
C. H. LOCKE.

Clinton, Mass....Sunday, Dec. 15th
Hudson....evenings, Dec. 24th and 25th
Nashua, N. H....evening, Dec. 27th
Z. FORD.

Stowe Hollow, Vt....Thursday evening, Dec. 12th and over the following Sabbath.
Middlesex, Vt....Tuesday and Wednesday evenings, Dec. 17th and 18th.
Walden, Vt....Sunday, Dec. 22d
MILO DURFEY.

Cambridgeport, Mass....Lord's day, Dec. 8th
Z. BOODY.

Wakefield, Mass....Sunday, Dec. 15th
C. RICHARDSON.

Haverhill, Mass....Sunday, Dec. 8th
T. T. FARRELL.

Pascoag, R. I....Sunday, Dec. 15th
WM. HOBBS.

West Groton, Vt....Sunday, Dec. 8th
DANIEL D. PAGE.

South Windsor, Ct....Sunday, Dec. 8th
Holden, Mass....Sunday, Dec. 15th
I. B. POTTER.

Gloucester, Mass....Sunday, Dec. 8th
B. FINNEY.

Alton, N. H....Sunday, Dec. 15th
W. M. HARMON.

Litchfield Station, Conn. (at Bro. Weaver Austin's house) Friday evening, Dec. 6th.
Wolcottville, Conn....Sunday, Dec. 8th
New Britain, Conn....Sunday, Dec. 12th
Hartford, Conn....Sunday, Dec. 15th
J. F. NICKERSON.

Kennebunk Depot Landing....Dec. 7th and 8th
Dec. 9th and 10th not engaged.
Lynn, Mass....Tuesday evening, Dec. 21st
Salem, Mass....Dec. 22d
Palmer (where Bro. Burnham appoints)....Dec. 26th
Scitico, Ct....Sunday, Feb. 2d
Star of Hope Mission....Feb. 7th
ANNA E. SMITH.

Hampton, N. H....Thursday, Dec. 12th and over the following Sunday. C. S. EMERSON.
JOHN PARSONS.

Otisfield Gore (Brick school-house) Sunday, Dec. 8th
Lewiston, Me....Sunday, Dec. 15th
Craig's Mills, Oxford....Sunday, Dec. 22d
East Stoneham, Me....Sunday, Dec. 29th
J. T. JORDAN.

Hampton, N. H....Sunday, Jan. 5th
WM. C. STEWART.

Painted Post (as brethren there may arrange) Thursday evening, and over the following Sunday.
Miller Station, Crawford Co., Pa. (as Bro. C. W. Frisby may appoint) Dec 31st, and over Sunday.
C. F. SWEET.

☞ No date to the first appointment.—ED.

Glenmere....Sunday, Dec. 8th
New York City (Cooper Institute)..Sunday, Dec. 22d
W. S. CAMPBELL.

Lewiston, Me....Sunday, Dec. 22d
H. S. MITCHELL.

BOWDOIN, ME. (Dennett school-house.)

H. S. Mitchell....Saturday, two o'clock, and over Sunday, Dec. 15th.
H. D. Reed....Sunday, Dec. 22d
J. A. Libby....Sunday, Dec. 29th

LAWRENCE, MASS.

M. Durfee....Sunday, Dec. 8th
Dr. A. M. Higgins....Sunday, Dec. 15th
J. Couch....Sunday, Dec. 29th

LOWELL, MASS.

Dr. A. M. Higgins....Sunday, Dec. 8th
Joseph Harvey....Sunday, Dec. 15th
C. Goodrich....Sunday, Dec. 22d
B. S. Emery....Sunday, Dec. 29th

LYNN, MASS.

W. H. Mitchell....Sunday, Dec. 8th
J. Couch....Sunday, Dec. 15th
W. M. Harmon....Sunday, Dec. 29th

WORCESTER, MASS.

M. Batchelor....Sunday, Dec. 8th

PORTSMOUTH, N. H.

J. T. Dixon....Sundays, Dec. 1st and 8th
E. Owen....Sunday, Dec. 22d
G. W. Burnham....Sunday, Dec. 29th

SEABROOK, N. H.

J. C. Smith....Sunday, Dec 8th
Joseph W. White....Sunday, Dec. 15th
E. S. Moulton....Sundays, Dec. 22d and 29th

GREAT FALLS, N. H. (Franklin Hall.)

T. L. Churchill....Sunday, Dec. 8th
J. L. Chute....Sunday, Dec. 15th
Edwin B. Wells....Sunday, Dec. 22d
C. S. Shattuck....Sunday, Dec. 29th

CONCORD, N. H. (Centre Street.)

I. C. Wellcome....Sunday, Dec. 8th
C. H. Fletcher....Sundays Dec. 15th and 22d
S. S. Brewer....Sunday, Dec. 29th

MANCHESTER, N. H.

A. Damon....Sunday, Dec. 8th
Wm. C. Stewart....Sunday, Dec. 15th
C. S. Shattuck....Sunday, Dec. 22d
D. W. Davis....Sunday, Dec. 29th

[illegible], N. H.

Wm. W. Sutherland....Sunday, Dec. 8th

EXETER, N. H.

W. M. Harmon....Sunday, Dec. 8th

BIDDEFORD, ME.

A. Ross....Sundays, Dec. 8th and 15th
D. M. Leavitt....Sunday, Dec. 22d
Anna E. Smith....Sundays, Dec. 29th and Jan. 5th
C. S. Shattuck....Sunday, Jan. 12th
Wm. H. Mitchell....Sundays, Jan. 19th and 26th

PORTLAND, ME. (Union Hall.)

W. C. Stewart....Sabbath, Dec. 8th
T. L. Churchill....Sabbath, Dec. 15th
A. Ross....Sabbaths, Dec. 22d and 29th
James A. Libby....Sabbath, Jan. 5th
Anna E. Smith....Sabbaths, Jan. 12th and 19th

SOUTH BERWICK, ME. (Great Works.)

Joseph W. White....Sunday, Dec. 8th
J. Bickford....Sunday, Dec. 15th
S. Varney....Sunday, Dec. 22d
Geo. W. Brown....Sunday, Dec. 29th

SOUTH ELLIOT, ME.

L. E. Saulpaugh....Sunday, Dec. 22d
Enoch Morrill....Sunday, Dec. 29th

PLEASANT VALLEY, CT.

Wm. S. Campbell....Sunday, Dec. 15th

BRISTOL, CONN.

B. Hitchcock....Sunday, Dec. 8th

PLAINVILLE, CT.

A. Elliot....Sunday, Dec. 8th

CROMPTON, R. I.

P. Noka (or supply) Booth's Hall..Sunday, Dec. 15th
J. Miett (Reading Room)....Sunday, Dec. 29th

KENNEBUNKPORT, ME. (Advent Chapel.)

Preaching the first Sunday in each month by Eld. Wm. H. Mitchell. The remaining Sundays for the present by the Pastor, WM. C. STEWART.

Business.

Notes to Correspondents.

☞ We cannot discontinue or send your orders, unless you give us the POST OFFICE and STATE in PLAIN LETTERS.

☞ M. BUZZELL.—Money was received.

☞ M. G. S.—It was received all right. Will endeavor to forward this week.

☞ M. E. OTIS' P. O. address for the present will be Unity, N. H.

NAMES OF PERSONS SENDING MONEY FOR OTHERS.—Mrs. M C Greene, H H Brown, R Allen, J G Hook, M M Walker.

CASH RECEIVED FOR BOOKS AND TRACTS.—S. Case 10c, P S Converse 75c, J Hedrick 25c, M O West 35c, A Cook 50c, S F Bennett $2.00, H Holmes $1.00, P S Butler $1.35, C Gordon 40c, N Stickney 35c, Mrs. T M Shepard $1.25, R S Foster 10c, George Mayberry $3.00, B Osman $1.70, E F Eastman $2.15, D Clark 50c, M Wade 75c, A J Cole 25c, J Mann $1.00, Mrs E Shepard 35c, J A Cargile 40c, W L Himes 70c, J Thompson $18.00, F A Hughes $9.00.

BOOKS AND TRACTS SENT.—By mail—H J Benedict, A Goodwin, S Case, M O West, J Hedrick, P S Converse, R S Foster, N Stickney, G Mayberry (2 pack), C Jordan, P S Butler, A Cook, Mrs T M Shepard, S F Bennett, Mrs Lester (3 pack), E F Eastman, A J Cole.

ARTICLES RECEIVED.—L Boutell, V Hunt, H Davis, A F Brown, H Pratt, E McCulloch, E D Goodspeed, H H Tucker, E H Chamberlain, J A Cleaveland, Wm Shepard, L Osler, C Teller, F A Libby, L J Adams, S A Carpenter, J Brice, M Sutton, J Lyle, B Martin, S H Howland, O F Sweet, L C McKinstry, D F Newton, C W Huntress, E Owen, W A Fenn.

UNUSED SPICES.

"Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared."—LUKE 24: 1.

What said those women as they bore
Their fragrant gifts away—
The spices that they did not need
That resurrection day?

Did Mary say within her heart—
"Our work hath been in vain"?
Or, counting o'er the spices bought,
Of so much waste complain?

Not so; for though the risen Lord
Their offering did not need,
Not unrewarded was the love
That planned the reverent deed.

For, though unused their fragrant store,
Yet well might they rejoice,
Since they the first who saw the Lord,
The first who heard his voice.

Sweet story, hast thou not some truth
For my impatient heart—
Some lesson that shall stay with me,
Its comfort to impart?

Have I not gathered in the past,
In days that are no more,
Of spices sweet and ointment rare,
What seemed a precious store?

A little knowledge I had gained,
A little strength and skill;
I thought to use them for my Lord,
If such should be his will.

Alas! my store unused hath been,
The strength I prized hath gone;
My weary hands have lost their skill,
And yet my life goes on.

In all the busy work of life
I have but scanty share,
And scanty is the service done
For Him whose name I bear.

So many plans and hopes have died,
In weariness and pain,
My heart cries out, in sore distress—
"Was all my work in vain?"

Be still, sad heart, thy hopes and plans
Are known to One divine;
He knoweth all thou wouldst have done,
Had greater strength been thine.

My unused spices! Dearest Lord,
They were prepared for thee;
Yet if for them thou hast no need,
Let LOVE my offering be.

—*Chris. Standard.*

NEWS FROM ENGLAND.

(From our English Correspondent.)

My letter should start to-day with "Ebenezer," for God has prospered us so far in testimony for his name as to give us a room at Weymouth, which we have rented for twelve months, having faith that he will provide the means for its sustenance. On Sunday evening last it was nearly filled, and those present listened with great attention and interest. How truly then do we say, "Hitherto hath the Lord helped us."

Monday, we left our headquarters for Pulham, having received an invitation from the brethren living there. We found a very devoted people at this place, who extended us a cordial welcome to their homes and hospitalities. But never did we so realize the state of the agricultural poor as we now do. The poverty of the people here is truly affecting; yes, almost to tears. It has long been an old truism that the farm-laborer of Dorset is an under-paid bireling; but this has often been regarded as a wolf-cry originated by chronic grumblers. I am sorry, however, to have to confirm the complaint; and never would I have believed such a condition of affairs existed in my native country had I not verified them personally. Even our Bro. George A. Brown now says, "I am ashamed of my own country!"

The wages of the laborer here amount to the colossal and extraordinary sum of $2.50 a week! Out of this paltry, even insignificant pittance, they have to provide food, house, clothing, fuel, and education, for themselves and families. And what makes the matter still worse is that some of the laborers are irregularly paid, and are consequently set at a disadvantage through the carelessness of their employers. Provisions are getting very high in England. Since I left this country, two years ago, they have taken a long upward stride, and they are growing still dearer. Many of the necessaries of life are as dear here as in America. Bread is fifteen to sixteen cents a loaf; butter from thirty-two to thirty-six cents a pound; cheese at from twelve to twenty-four cents a pound; beef at twenty to twenty-two cents (bone *not* cut out); and pork at sixteen cents. And I ask you to realize what livelihood can be got out of $2.50 per week, for a man with a family, with prices so high as those quoted? Alas! it is not a living; the supply of nutriment is often less than the demand and waste; so that declining health and gradual starvation are frequently the portion of this dear people. Meat seldom graces the table of these honest but indigent individuals. A bit of the hardest and least nutritious cheese is, with bread, the alpha and the omega of edibles.

I am thinking now of a case of a family living near one of our brethren; and it is far from being the worst in the neighborhood. It is composed of father, mother, and six children. Father is a laborer, and I am credibly informed one of the steadiest and best in the vicinity. He has had long experience, thoroughly understands his work, is tough and enduring, abstains from the poisoned cup, and is altogether a worthy man. And what do you imagine the gold worth is of such a man's services per week? Eight shillings and something called a house; not too good for pigs to live in! How can eight people pick up even crumbs on this? They cannot; so two of the juveniles are turned out to toil through the tender years of childhood, while they should be learning and playing. These earn, respectively, five shillings and one shilling and sixpence. Thus the total earnings of the family are fourteen shillings and sixpence. But should a wet day prevent the parent from working, that day's wages is deducted from his pay. Now, supposing that his life is "ALL work, and no play," the family receipts are $3.48 gold. This is to feed, warm, clothe and instruct eight persons; or to speak individually, a subsistence for each must be dragged out of forty-three cents per week! A person to live on forty-three cents a week, with food prices nearly on a par with those of New England! How can they live? There's the question—and the mystery also. It is not quite enough to buy three loaves of bread a week for each "living soul"—say nothing of butter, cheese, tea, firing, and education. A coat for father puts away three weeks' wages. How do they live? Bread—and not enough of that. Half a pound of bacon a week among the whole eight! Rags—anything they can beg for clothes. Education—what one of our brethren gives them in a night school. Alas! alas! Can you wonder that the hearts of such people grow weary, and that they become self-depreciated, till they lose all ambition, esteem life a necessary evil, and death—to use a phraseology of their own—"a happy release"? Home, what sort of a place is it? Only an old tumble-down hut, with flooring of cold and broken flagstones, and walls of cement, falling down for want of repairs. The furniture!—indeed the name is a sarcasm on the one dilapidated wooden chair, and the little low form. What will they get fuel for the winter? That's what they ask. They can only dread the teeth of the frost, and sit and shiver in the darkness, praying God to send warmer weather and finer days. Could you see the mother, how you would feel—I trust, in your pocket! The pallor of her face shows her pressing need of staminal aliment; and her whole appearance is a *strong* prayer to a man who has a sixpence left in his pocket, and a spark of pity in his soul. I would to God he would open the heart and pocket of some brother, who wants help, to send for the man!

But this is only a case by way of example. The consequence of such ill-paid labor is, that little boys of five and six years of age are compelled to leave home, and go out into the fields to scare birds, or do little chores on the farm, to get even a crust. These little ones are "booted" with clumps of leather of great thickness, covered on the bottom with large hob-nails, iron toe caps and cues, till they are crippled, their legs are stiffened, and they limp like old men. Let me picture one. In the morning he gets his food bag, into which his mother puts a piece of bread (with sometimes a piece of double-skimmed-milk cheese), to last the brave little man till night. He goes to work at six o'clock. Nine o'clock comes; he is hungry, and uses his teeth on the piece of bread, which rapidly lessens till it is gone—eaten. Dinner time comes; but he has nothing to eat, except some motherly dame or kind-hearted "chum," a trifle better off, should say, "Jake, he's a part of my crust!" Such is the poverty of the Dorset laborer, and I make these assertions with cases in my mind, and proofs at my fingers' ends.

Still worse, these people are priest-ridden as any Catholic community. I can now say what I never did before of "the church as by law established." It is a notoriously wicked and cursed institution. The "priest," as he now calls himself in the ritualistic section, is, to borrow the words of Wesley, "a supreme nuisance." He is intolerant to the last degree,—a miserable pestiferous "varmint," as the country illiterate say. Should a man become converted, go to a dissenting meeting, or be what God made him, a MAN, he is cut off from all the charities (shame to say *charities*; it is nothing but his *rights*, in another form). Here is a case in point. It is an old woman of nearly seventy years. Five shillings were coming to her out of the coal club, but she opened her house for a prayer-meeting, and the coal was withheld. To be a dissenter is to lose the grocery ticket. To be a dissenter, is to lose the mess of pottage, or the basin of soup from the parson's kitchen. To be a dissenter is to be cold all the winter night, with no use of the charity blanket. To be a non-conformist is to be a social martyr, a martyr for years, even life, which is far less to be preferred than a brief personal martyrdom at the stake. A late specimen of a priest at a village parish, when spoken to of a dissenting minister, raised himself in supercilious scorn, and said with disdain—"What! me, a *gentleman*, talk to that *blackguard!*" He professed to be a successor of the apostles. Doubtless this "gentleman" successor forgot his ancestry—a Peter, with a fishy smell; a Matthew, a public tax-gatherer; a Paul, a knotty-handed tent-maker! If his gentility were only such as theirs, he might well be proud.

The taxes levied to support this "house of death"—this admirable church—are amazing. Small farmers are "screwed," cry, or no cry. One small field near by, two acres in size, is subject to a tax of nearly $2.50 per year, gold. The brother who has given me some light on this subject rents a small farm which is taxed for the church nearly $100. No wonder the "Church of England" has in her "service" so many "God have mercy's upon us!" She wants them badly enough; but she will never get them. We have come to this people with the word of life—"the gospel of our salvation"; and they have received it as hungry men receive food.

Yesterday we concluded a week of services, and not without profit. It is true, there are no conversions to report; but the saints were comforted, edified and blessed. There was also a deep conviction resting on the unconverted, and we sincerely hope that the seed will yet germinate, stem, fill and ripen to the praise of the God of heaven. Two believers were taught the first step of obedience in public profession of Christ, and they consented to the teaching, waiting only an opportunity, while one other brother is also ready to confess our Lord, and wait in faith, hope and joy his revelation from heaven.

They want a chapel. O that America would stretch out the hand of brotherly love to them! The spirit of hearing is great here. They have only a little room to meet in—twelve feet by twelve—and the desire to hear is so intense that this place, which is far too strait, is filled to overflowing. On Tuesday and Sunday evenings last, about sixty persons were crowded into this small space, and some went away disappointed, unable to gain admission—not able to hear that they might believe! Every other night, though the weather was very inclement and unpropitious, a goodly number were in attendance, who gave to us a pressing call to *come again*. They want a chapel. I wish we could assist them. They are certainly too poor to raise one themselves, many of them being unable to contribute two cts. a week. They are one with us, and are willing to come into fellowship with a conference which we are proposing for the south and west of England. They hold the life views, and are waiting for the kingdom of God. If they had a chapel, they could get many more in, and it would be filled. An estimate has been made for a good, plain, substantial, brick building, twenty feet by thirty-five, and for the land, building, seating, and light fixtures, the cost would be about $685. I can cordially recommend this to the notice of those who are entrusted with the wealth of this world, and who desire to serve God with their substance. It would give a chance to many to hear and be pleased; and the donor of the money for its erection would in no wise lose his reward.

Here, then, is ground with standing corn. Shall we enter in and reap? Brethren, say, what shall be done? We are your servants for Christ's sake. Will you give the poor of England a place in which to hear the gospel? The brethren here send their love to you, their American brothers. Do all that is in your hearts. Address letters to the care of Geo. T. Adams, Boston, Mass. W. K.

THE cross once seen is death to every vice.

SANDY HILL, N. Y.

On the banks of the grand old Hudson, in Washington County, N. Y., is located the quiet little village of Sandy Hill. This village embraces within its corporated limits about three thousand inhabitants, and is noted, among other things, for its spirit of enterprise and for its being a county seat. There are six churches in this village, including the Advent Christian church, which holds regular service on the Sabbath. The Advent church was organized about twenty years ago, during which time it has had the following pastors:—Elds. J. Barry, S. G. Mathewson, O. R. Fassett, C. H. Leverton, R. Mosher, and the writer, who is now officiating. The church has furnished its quota of preachers, or at least there are quite a number who have gone from this body into various fields, and are laboring successfully in proclaiming "the gospel of the kingdom." We find among others the names of Brn. D. Mathewson, J. Ferris, and C. Pike. This, as well as other churches, has had to contend with adverse influences. Many have moved away, some have died, others have united elsewhere, some have backslid; but there are quite a goodly number now, who are looking for the return of the Nobleman, and are striving to keep the banner of truth unfurled, so that they with all the host of God may hear the King say at last, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." We are hoping and praying that the ranks that have been thinned may be filled up by new recruits, so that we may present a solid front to the enemy, and successfully make aggressive movements on his forces, and in the "name of the Lord set up our banners."

There is published in this place a weekly newspaper, of respectable appearance—"*The Sandy Hill Herald*," having quite an extensive circulation for a paper published in an inland village. About eighteen miles from this place, on the line of the Rensselaer and Saratoga R. R., is located Saratoga Springs—one of the great watering places of the world. This place has a world-wide reputation, on account of its numerous mineral springs. Thousands resort here annually during the summer months for the recuperation of their physical energies, and health, generally, and doubtless experience great benefit from drinking of the waters of these springs. The most noted of these springs are the Geyser, Empire, High Rock, Star, Excelsior, Hathon, and Seltzer. Many diseases are said to be cured by drinking this water; such as those of a cutaneous nature, and kidney diseases, liver complaints, dyspepsia, billiousness, acidity of stomach, constipation, etc. We think these waters must exert a powerful influence over the human system; partaking as they do so largely of mineral substances. Many of the mineral elements enter into the composition of the physical body, that are found in these waters. Among the many fountains of a mineral character, the Geyser or the "*Spouting Spring*," seems to take the lead in point of popularity. This wonderful fountain was discovered in February, 1870. It was developed by experimental drilling in the solid rock. The water vein was struck by the drill in the birds-eye limestone, one hundred and forty feet beneath the surface rock. The water immediately commenced spouting at the surface, being forced up from the depth of the earth by the pressure if its own carbonic acid gas, spouting to the height of thirty feet. The orifice bored in the rock is five and a half inches in diameter; through which the water is continually forced up day and night, by its own gas. The water of the Geyser is said to possess wonderful remedial elements; some of which are the following:—chloride of sodium, chloride of potassium, fluoride of calcium, bi-carbonate of magnesia, bi-carbonate of iron, etc.

In Saratoga there is an Advent Christian church, under the pastoral charge of Bro. and Sr. Durand. May God greatly bless them.

AMUSING.

BRO. GRANT:—A rich little incident, in relation to the *Crisis*, occurred here (Pittsburgh, Pa.) recently, which I must relate.

A lady and her son, both members of the M. E. church, residents of this city, and regular recipients and readers of the Pittsburgh *Christian Advocate*, have for some time past been also favored with the *Crisis* and its reading. One Sunday morning, only a few weeks since, the son's attention was arrested by the earnest calling out of—

"Mark! *Mark!* MARK!"

"What, mother?"

"Come here, Mark! come here!"

Entering the room where his mother sat, with the *Advocate* in one hand, and the *Crisis* in the other, he said—

"Well, mother, what is the matter?"

"Why, Mark, this paper,—take it away; I don't want it here any longer; it has got to be as bad as any of the others; it is so sectarian and one-sided, I don't want it any more. I used to think it was tolerant, and had some charity for other people besides those of its own particular views; but it has got to be just like all the rest; take it away."

Mark, wondering what had so moved his mother's ire against the *Crisis*, requested her to point out the offending article; when she very significantly pointed to an article in the *Christian Advocate* (and it was taken away), supposing it all the while to be the *Crisis*. That REMAINS. G. W. STETSON.

THE NEXT ADMINISTRATION.

F. H. CHAMBERLAIN.

Again the seasons have run their rounds, and we are near the close of another year. We have seen and heard during the year much to remind us that the earth still groans under the curse, and also that decay and death continue doing their work. The wicked still do wickedly, and evil men and seducers wax worse and worse. While knowledge is increased in the earth, and many are running to and fro, demons and their helpers in human form are in haste to fill up the measure of their crimes, seeming in some sense to realize that their time is short. Two great armies are about to meet on the appointed field, to fight the last great battle, the battle of the great day. That day will show the folly of fighting against God. The result of that battle will settle the question regarding our future form of government, and there will be no longer any doubt in regard to the fitness to rule of that King who shall "reign in righteousness."

Human governments thus far have failed to give satisfaction. They have been more or less corrupt, oppressive, partial, and transitory. But the government of the Prince who is to come will not be open to any of these charges. When the Anointed One shall take the kingdom under the whole heaven, and reign "from the river unto the ends of the earth," there will be no more agitation or rebellion throughout his vast domain. No question in regard to a successor, no desire for a change of government or of rulers. For he shall reign forever, and of his kingdom and dominion there shall be no end. Reader, are you a servant of this king? The decision must soon be made. All who love, serve, and obey him shall have endless life, and all who rebel against him must perish.

FULL SALVATION.

Precious Savior, thou hast saved me;
Thine, and only thine, I am;
O! the cleansing blood has reached me—
Glory, glory to the Lamb!

Long my yearning heart was trying
To enjoy this perfect rest;
But I gave all trying over—
Simply trusting, I was blest.

Trusting, trusting every moment,
Feeling now the blood applied;
Lying at the cleansing fountain,
Dwelling in my Savior's side.

Worldly things cannot attract me,
I have counted all as dross;
All my pleasure and my glory
Is in clinging to the cross.

Precious Jesus! how I praise thee
For thy wondrous love to me—
That thou mad'st me, so unworthy,
Light in thy pure light to see!

Now I'm thine, oh, deign to use me!
Let me thy dear image bear;
Magnify thy great salvation—
All thy love and power declare.

Consecrated to thy service,
I will live and die to thee;
I will witness to thy glory
Of salvation full and free.

Yes, I will stand up for Jesus;
He has sweetly saved my soul,
Cleansed me from inbred corruption,
Sanctified, and made me whole.

Glory to the blood that bought me!
Glory to its cleansing power!
Glory to the blood that keeps me!
Glory, glory, evermore!

—*Advocate of Chris. Holiness.*

WORDS OF COMFORT.

MARVIN W. LUTZ.

Look up, sad soul! Behind a frowning providence, God hides a smiling face. Though fire has burned, and clouds have gathered darkness, and the tempest has threatened instant destruction, and the monster death has robbed you of your fairest treasures, or poverty stares you in the face, remember the sun shines just as bright as ever, and we know the darkest hour is just before day. Do you bemoan and condemn yourself, and think it is because you have offended a just God? I counsel you to remember his servant Job. When he lost all, was it because he had sinned? Nay, verily; but to show forth to that idolatrous generation what the power and grace of God could do for his servant, who lived in obedience to his command. Although tempted and tried like as you are, he came out like pure gold. Job's afflictions were to refine him, and put on the polish, that he might the more beautifully reflect the image of his Maker, and convince his hypocritical friends where his trust was. It may be God wants some Jobs now. Who are willing? Who can say in the hour of adversity, Though he slay me, I will trust him. Though I love my all, I will not despair. His grace will be sufficient for you. The scourging iron burns the flesh, and it takes more than moral courage to stand for God in these days of fire and tempest, sickness and death; but if we stand in the strife till the end of life, like Paul and Job we will hear him say, when he comes again—"Well done, good and faithful servant, . . . enter thou into the joy of thy Lord."

If God designs to use you for his glory, depend upon it, every bit of your patience will be tried, and every nerve put to the rack. If you can stand the wrenching and breaking of bones, the scourging and the trials; if there is any gold in you, it will be qualified to reflect the image of your Maker, and fit you to be useful in this life, and for a home in paradise restored, when Jesus comes to be a King. It will manifest to those around that you have been with Jesus, and learned of him. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

If trials here below bow down your heart in sadness,
It's only for the night, we shall happy, happy be;
We know their cheer ahead, the past is cold and dead,
Brighter days will dawn, a welcome sight for thee.

Don't you see, the better land's before us,
Brighter days will dawn on you as well as me;
For there we all will meet upon the golden street,
Sorrows are unknown upon that better shore.

Gems.

— He that hath tasted the bitterness of sin will fear to commit it; and he that hath felt the sweetness of mercy will fear to offend it.

— A bird losing its wing is the most helpless of all animals. The believer without faith is still weaker.

— Idleness is hard work for those who are not used to it, and dull work for those that are.

— If men would but hate themselves as they do their neighbors, it would be a good step towards loving their neighbors as they do themselves.

— Happiness does not consist in things, but in thoughts.

— Believers live here in a perpetual state of warfare; if they are not always in the battle, they are always in the field.

— Hope is a pleasant companion, but an unsafe guide.

— God calls men when they are busy; satan when he finds them idle. If satan find any man idle, he will be sure to find him a job.

— That which humbles us is always for our good.

— There is no sin to which we can be tempted, which will not yield greater happiness in being resisted than in being indulged.

— Never trouble yourself with trouble, till trouble troubles you.

— If thou wilt be a part of Christ's building, you must be content with Christ's hewing.

— Slanderers are like flies, that leap over all a man's good parts to light only upon his sores.

— Live as near as you can to Jesus, but daily die to self.

— Those who will not return to the duties they have neglected, cannot expect to return to the comforts they have lost.

"SITTING UNDER HIS SHADOW."—The Rev. Mr. Young was one stormy day visiting one of his people, an old man, who lived in great poverty in a lonely cottage. He found him sitting with the Bible open on his knees, but in outward circumstances of great discomfort, the snow drifting through the roof and under the door, and scarcely any fire on the hearth.

"What are you about to-day, John?" was Mr. Young's question on entering.

"Ah! sir," said the happy saint, "*I'm sitting under His shadow with great delight.*"

POPULAR PREACHING.

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears."—2 TIM. 4: 3.

We send you a specimen of this kind of teaching, which we cut from the *Great Falls Journal*. You can give it a place in your valuable paper if you think best.

Rochester, N. H. E. B. WELLS.

LETTER FROM HAVERHILL.

Haverhill, Mass., Oct. 25th, 1872.

Editor Journal:—Last Sabbath evening we had the pleasure of listening to an able and cheering lecture from Rev. Wm. H. Spencer, at his church in Crescent Place; subject, "The Golden Age." Mr. Spencer found his text in 1 Cor. 2: 9—"Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him." The subject was handled in a thorough and master-like manner. After a short introduction the speaker spoke of the creation of man. He did not believe that man had fallen from Paradise; he said there had been no fall of man, that the first inhabitants of the earth were but very little above the brute creation, and that ever since man had been improving in every thing that was for the better.

In regard to Darwinism, the speaker thought it of little consequence. He thought it of more importance to know "what I am now," than "where I came from, or where I am going to." All the revelations of archeology show that the first inhabitants of the earth were of the lowest brutality. History and all the recent discoveries plainly teach that the world was nothing but a battle-ground for the ancients; that every thing found that was used by them was some implement to kill with. The height of their ambition was to kill. Was it so now? Truly man is advancing in every thing which makes him better. The Golden Age is in the future, not in the past. Man did not fall from a paradise, but is slowly and steadily rising into one. The millennium will come yet. Bad as man is to-day, by comparison he is much better than in the past. The present age is much better than the ancient Jewish time. The speaker alluded to Abraham. That he was considered a good man in his day, but what would become of a man to-day if he were to do what Abraham did?

After alluding to several other important points, the speaker alluded to skepticism in the present age, and he was glad of it, that it was a good sign. That where there was skepticism there was progress and faith. There is more faith in honest doubt than in all the creeds. God's hand is on the rudder, and the race is moving on. Humanity is still in its infancy, though many thousand years old. Man was never banished from a beautiful paradise, but an angel stands beckoning us on to the golden age before us, and we are just entering it. The speaker closed by reading, in a very earnest manner, that beautiful poem, "The good time now." Excellent music was furnished by the choir, and the whole service was full of life and instruction.

"A LITTLE WHILE."

Oh for the peace which floweth as a river!
Making life's desert places bloom and smile;
Oh for a faith to grasp that bright "forever,"
Amid the shadows of earth's "little while."

"A little while" for patient vigil keeping,
To face the storm, to wrestle with the strong;
"A little while" to sow the seed with weeping,
Then bring the sheaves and sing the harvest song.

"A little while" to wear the robe of sadness,
To toil with weary steps through erring ways;
Then to pour forth the fragrant oil of gladness,
And grasp the girdle of the robe of praise.

"A little while" 'mid shadow and delusion,
To strive by faith life's mysteries to spell;
Then read each dark enigma's clear solution;
Then hail light's verdicts, He doeth all things well.

"A little while" the earthern pitcher taking
To wayside brooks from far-off fountains fed;
Then the parched lip its thirst forever slaking
Beside the fullness of the Fountain Head.

"A little while" to keep the oil from failing;
"A little while" faith's flickering lamp to trim,
And then the Bridegroom's coming footsteps hailing,
To haste to meet him with the bridal hymn.

And he who is at once both Gift and Giver,
The future glory, and the present smile,
With the bright promise of the glad "forever"
Will light the shadows of the "little while."

THE WAYS OF GOD.

A. BOYNTON.

"Have I not chosen you twelve, and one of you is a devil?" John 6: 70. If it was in the economy of God in past ages to use, yea, chose, wicked men, through whom to accomplish many of his purposes, why not now? Has he not a right to do what he will with his own? If one out of Jesus' own selecting were found a devil, think you a less ratio now will be found, when sinful men have so much to do with setting men in the ministry? Has the church, by schools, theology, and the accumulated wisdom of the sages, so purified herself as to be measurably free from evil men? Nay, verily. What saith the record? "Evil men and seducers [or teachers] shall wax worse and worse, deceiving, and being deceived." 2 Tim. 3: 13. And this calamitous state of things is so to increase, that Jesus, by the spirit of prophecy, exclaims—"When the Son of man cometh, shall he find faith on the earth?" Luke 18: 8. This would give the child of God far greater sadness, were he not conscious of the fact that our heavenly Father reigns, and his broad promise, covering all circumstances and conditions, is accepted as strong comfort and support, so that with the apostle he can say—"And we *know* that all things work together for good, to them that love God; to them who are the called according to his purpose." Rom. 9: 28. For further light, strength and comfort, in this direction, please read the rest of the chapter.

In building a nice edifice, much lumber is necessary for *staging*; but when the house is finished, it may be used as fuel. Here is a rule of general application. It is so in the church. Pharaoh in the beginning of God's church under Moses, and Judas at its more glorious development under Jesus, were used of God as instruments of his power to carry out his purposes. So, in all things, we learn to see and realize the unseen; and this causes the soul to rest, although earth's tumultuous waves run high, and fiercely lash the rock-bound shore; rest in hope of the full completion and perfection of the temple of God, when grace shall end in glory, and prayer be lost in praise.

THE Rev. John Clark was asked one day by a friend how he kept himself from being involved in quarrels. He answered—"By letting the angry person always have the quarrel to himself." This saying had great influence on some of the inhabitants of the town where he resided; for when a quarrel was likely to ensue, they said, "Come, let us remember Mr. Clark, and leave the angry man to quarrel by himself." If this maxim were followed, it would be a vast saving of expense, of comfort, and of honor to thousands of the human race.

THERE are three things which make good ballast for a christian,—knowledge, grace, and experience. Knowledge, sanctified knowledge, to ballast the head; grace, to ballast the heart; and experience. Treasure up your experiences,—what manifestations from God, what temptations, what victory over them, what bitterness in sin, what sweetness in Christ. The remembrance of these may be of use.

THE Rev. T. Carter once came unexpectedly behind one of his parishioners, who was busily engaged in his trade as a tanner. He gave him a pleasant tap on the shoulder; the good man looked behind him, started, and said—

"Sir, I am ashamed that you should find me thus employed."

Mr. Carter replied—"Let Christ, when he cometh, find me so doing."

"What!" said the good man, "doing this?"

"Yes," said Mr. C., "faithfully performing the duties of my calling."

DR. JUDSON once said, "I am not tired of my work, neither am I tired of the world; yet when Christ calls me, I shall go with the gladness of a boy bounding away from school. Death will never take me by surprise, do not be afraid of that, I feel *so strong in Christ*."

Hygiene.

"This is for your Health."—Paul.

HEALTH OF PREACHERS.—Preaching is favorable to longevity. Preachers ought to outrank philosophers and scientists in approximating, if not actually reaching, "a green old age." Why they should excel the men of philosophy and science in the race for length of days, we may explain hereafter. Suffice it to say at this time, that although preaching, as an exercise, is eminently conducive to health, the duties attaching to the clerical profession render its members necessarily more irregular in the hours of labor and in personal habits.

Clergymen, as a rule, when away from home, are the "best abused" class of persons extant. Not intentionally, however. It is generally through unintelligent kindness or downright carelessness. When they visit among their friends, they do not have the plain, wholesome food they are accustomed to at home. The dainties and nick-nacks, kindly intended, are sure to give them a premonition of the dyspepsia, unless they show discourtesy by refusing. And when they go from their warm, perhaps over-heated, rooms in the city to see their country friends "in cold, stormy weather," they are put in cold, damp bed-rooms, and perhaps retire with cold feet, that grow colder half the night, rendering refreshing sleep impossible.

We advise clergymen to treat themselves, and demand treatment of others, as though they were mentally and physically subject to precisely the same material influences as all other human beings. They should write their sermons, or think them out in the fore-part of the day, and never work on them or at anything else requiring strong mental effort in the sitting position, less than two hours after dinner. Evenings, when given to mental labor, should be devoted to lighter and promiscuous work-revising, reviewing, reading (not studying), making notes, etc.—*Science of Health.*

WHY WE SHOULD WEAR BEARDS.—There are more solid inducements for wearing the beard than the mere improvement of a man's personal appearance and the cultivation of such an aid to the every-day diplomacy of life. The hair of the moustache not only absorbs the moisture and miasma of the fogs, but it strains the air from dust and the soot of our great, smoky cities. It acts also in the most scientific manner, by taking heat from the warm breath as it leaves the chest, and supplying it to the cold air taken in. It is not only a respirator, but with a beard entire we are supplied with a comforter as well, and these are never left at home like the umbrella and all such appliances when they are wanted. Moffatt and Livingstone, the explorers, and many other travelers, say that at night no wrapper can equal the beard. A remarkable fact is, too, that the beard, like the hair of the head, protects against the heat of the sun, it acts as the thatch does to the ice-house; but, more than this, it becomes moist with perspiration, and then, by evaporation, cools the skin.

A man who accepts this protection of nature may face the rudest storm and the hardest winter. He may go from the hottest room into the coldest air without dread; and we verily believe he might sleep in a morass with impunity; at least, his chance of escaping the terrible fever would be better than his beardless companions.—*American Artisan.*

PURE COLD AIR.—Don't be afraid to go out of doors because it is a little colder than usual. The cold air will not hurt you if you are properly protected, and exercise enough to keep the circulation alive. On the contrary, it will do you good; it will purify your blood, it will strengthen your lungs, it will improve your digestion, it will afford a natural, healthful stimulus to your torpid circulation, and strengthen and energize your whole system. The injury which often results from going into a cold atmosphere is occasioned by a lack of protection to some part of the body, exposure to strong drafts, or from breathing through the mouth. Avoid these, and you are safe.

Don't be afraid to sleep in a cold room at night with the window open. Cold air, if pure, will not hurt you at night any more than in the day, if you are protected by sufficient clothing and by breathing through the nostrils. If you do not breathe thus, acquire the habit as soon as possible.

If you wish to be subject to colds, coughs, and fevers, shut yourself in close, hot rooms day and night. If you wish to be free from their companionship, always have plenty of pure air to breathe, night and day, take daily out-door exercise regardless of the weather, except as to protection, and eat, drink, and bathe, as a christian should.—*Good Health.*

CARE OF THE TEETH.—Rosseau said that no woman with fine teeth could be ugly. The too early loss of the first teeth has an unfavorable influence upon the beauty and duration of the second. The youngest should accordingly be made to take care of them. All that is necessary is to brush them several times a day with a little ordinary soap, or magnesia and water. After eating, the particles of food should be carefully removed from the teeth by means of a tooth-pick of quill or wood, but never of metal. Camphorated and acid tooth powders are injurious, both to the enamel and the gums, and, if employed, every particle should be removed from the gums by carefully rinsing. The habit which some ladies have of using a bit of lemon, though it may whiten the teeth, and give a temporary firmness and color to the gums, is fatal to the enamel, as are all acids. No one, young or old, should turn their jaws into nut-crackers; and it is even dangerous for women to bite off, as they often do, the ends of thread in sewing. It is not safe to bring very hot food or drink, especially if immediately followed by anything cold, in contact with the teeth.—*Country Gentleman.*

EARTH POULTICES.—The value of earth as a disinfectant and deodoriser is well known, and the treatment of ulcerated sores and gangrenous wounds with it is becoming very general. A new application of this system has lately been described, namely, the use of clay as a dressing for the face in two cases of confluent small-pox—dusting it, in fine powder, over the faces of the patients as soon as the pustules become fairly developed. This, it is stated, formed a clean, dry, wholesome scab, absorbing the infectious material, scaling off during convalescence, and leaving the underlying skin in its natural and normal state. The painful and persistent itching, which is well known as one of the worst characteristics of the disease, was by this simple means entirely abated. The earth used was fine pipe clay.—*Herald of Health.*

THE grand constituents of health and happiness are exercise for the body and occupation for the mind.

The Children's Corner.

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DISOBEDIENCE TO PARENTS.

Robert, and Henry, and John, were at home for the mid-summer holidays.

"Father," said Robert one fine morning, "may we not take the boat and sail down the river till dinner time?"

"By no means," said Mr. H. "I could not trust you alone, for fear of some accident. I am pretty sure you would not sit still, and then your danger would be very great."

"O yes," said Henry, "we will, if you will but let us go; we will be sure to be quiet, and to take care—and there is scarcely any wind this morning."

"I have no objection to your having a sail," said Mr. H., "but you must not go by yourselves. I forbid your doing so. I will speak to Thomas, the gardener; he knows well how to manage the boat, and he shall go with you in about an hour." Mr. H. then went out from home for the day.

As soon as he was gone, Robert said, "I am sure I would not wait; the gardener may not be ready all day. I am old enough to manage the boat; I have often been out with my father."

"Yes, but," said John, "father forbade our going alone; and so we must not go."

"But how will he know it?" said Robert; "he is gone out, and won't be at home till five o'clock. We shall come back long before that time; and if Thomas does not tell him, how will he know? And I can speak to him to say nothing about our having gone by ourselves." They, therefore, determined to go.

The boat went on very well for some time, as the breeze was but a gentle one. And Robert said, "I am glad we have not got the gardener with us; he would have spoiled all our sport, and we can do better without than with him; as if we could not manage the boat, indeed!"

But now the breeze became a brisk gale, and the boat had scarcely enough of ballast for the largeness of the canvas. The young people did not pay any attention to this circumstance, as they were busy at play; in an instant, therefore, when they all ran to one side of the boat, it upset and threw them into the river.

Happily, the gardener missing them, and fearing some accident, hastened down by the side of the river. He just came up to them as the misfortune happened; and as he could swim very well, he leaped into the stream, and by great efforts he saved Henry and John from a watery grave.

But disobedient Robert sank, and could not be found. The current bore him down so far that his body was not seen for several days afterward, when it was brought to his distressed father by a fisherman.

Dear children, remember how Robert was drowned because he would not do as his father bade him; and do not forget that no good ever did or ever can come from disobedience to parents.—*London Teacher's Offering.*

DON'T BE COWARDS.

"I won't tell a lie! I won't be a coward!" said a fine little fellow, when he had broken a little statue of his father's in showing it to his playmates, and they were telling him how he could deceive his father and escape a scolding. He was right. Cowards tell lies; brave little boys tell the truth. So was Charlie Mann right, and was rewarded for it, as the following story will show:

A young offender, whose name was Charlie Mann, smashed a large pane of glass in a drug store, and ran away at first, for he was slightly frightened; but he quickly began to think, "What am I running for? It was an accident; why not turn about and tell the truth?"

No sooner thought than done. Charlie was a brave boy; he told the whole truth—how the ball with which he was playing slipped out of his hand, how frightened he was, how sorry, too, at the mischief done, and how willing to pay if he had the money.

Charlie did not have the money, but he could work, and to work he went at once, in the very store where he broke the glass. It took him a long time to pay for the large and expensive pane he had shattered; but when it was done, he had endeared himself so much to the storekeeper by his fidelity and truthfulness, that he could not hear of his going away, and Charley became his clerk. "Ah, what a lucky day it was when I broke that window," he used to say.

"No, Charlie," his mother would respond, "what a lucky day it was when you were not afraid to tell the truth."—*Youth's Companion.*

BEWARE OF IMPATIENCE.—There's many a pleasure in life which we might possess, were it not for our impatience. Young people, especially, miss a great deal of happiness, because they cannot wait till the proper time. A man once gave a fine pear to his little boy, saying to him, "The pear is green, now, my boy, but lay it by for a week, and it will then be ripe, and very delicious."

"But," said the child, "I want to eat it now, father."

"I tell you it is not ripe yet," said the father, "it will make you sick."

"No it won't, father, I know it won't, it looks so good. Do let me eat it."

After a little more teasing, the father consented, and the child ate the pear. The consequence was, that the next day he was taken sick, and came very near dying. Now all this happened because the child was impatient. He could not wait, and accordingly, the pear that might have been very pleasant and harmless, was the occasion of severe illness. Thus it is that impatience, in a thousand instances, leads children, and pretty old ones too, to convert sources of happiness into actual mischief and misery.

The World's Crisis

AND

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UNUSED SPICES.

"Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared."—Luke 24: 1.

What said those women as they bore
Their fragrant gifts away—
The spices that they did not need
That resurrection day?

Did Mary say within her heart—
"Our work hath been in vain"?
Or, counting o'er the spices bought,
Of so much waste complain?

Not so; for though the risen Lord
Their offering did not need,
Not unrewarded was the love
That planned the reverent deed.

For, though unused their fragrant store,
Yet well might they rejoice,
Since they the first who saw the Lord,
The first who heard his voice.

Sweet story, hast thou not some truth
For my impatient heart—
Some lesson that shall stay with me,
Its comfort to impart?

Have I not gathered in the past,
In days that are no more,
Of spices sweet and ointment rare,
What seemed a precious store?

A little knowledge I had gained,
A little strength and skill;
I thought to use them for my Lord,
If such should be his will.

Alas! my store unused hath been,
The strength I prized hath gone;
My weary hands have lost their skill,
And yet my life goes on.

In all the busy work of life
I have but scanty share,
And scanty is the service done
For Him whose name I bear.

So many plans and hopes have died,
In weariness and pain,
My heart cries out, in sore distress—
"Was all my work in vain?"

Be still, sad heart, thy hopes and plans
Are known to One divine;
He knoweth all thou wouldst have done,
Had greater strength been thine.

My unused spices! Dearest Lord,
They were prepared for thee;
Yet if for them thou hast no need,
Let love my offering be.

—*Chris. Standard.*

NEWS FROM ENGLAND.

(*From our English Correspondent.*)

My letter should start to-day with "Ebenezer," for God has prospered us so far in testimony for his name as to give us a room at Weymouth, which we have rented for twelve months, having faith that he will provide the means for its sustenance. On Sunday evening last it was nearly filled, and those present listened with great attention and interest. How truly then do we say, "Hitherto hath the Lord helped us."

Monday, we left our headquarters for Pulham, having received an invitation from the brethren living there. We found a very devoted people at this place, who extended us a cordial welcome to their homes and hospitalities. But never did we so realize the state of the agricultural poor as we now do. The poverty of the people here is truly affecting; yes, almost to tears. It has long been an old truism that the farm-laborer of Dorset is an under-paid hireling; but this has often been regarded as a wolf-cry originated by chronic grumblers. I am sorry, however, to have to confirm the complaint; and never would I have believed such a condition of affairs existed in my native country had I not verified them personally. Even our Bro. George A. Brown now says, "I am ashamed of my own country!"

The wages of the laborer here amount to the colossal and extraordinary sum of $2.50 a week! Out of this paltry, even insignificant pittance, they have to provide food, house, clothing, fuel, and education, for themselves and families. And what makes the matter still worse is that some of the laborers are irregularly paid, and are consequently set at a disadvantage through the carelessness of their employers. Provisions are getting very high in England. Since I left this country, two years ago, they have taken a long upward stride, and they are becoming still dearer. Many of the necessaries of life are as dear here as in America. Bread is fifteen to sixteen cents a loaf; butter from thirty-two to thirty-six cents a pound; cheese at from twelve to twenty-four cents a pound; beef at twenty to twenty-two cents (bone not cut out); and pork at sixteen cents. And I ask you to realize what livelihood can be got out of $2.50 per week, for a man with a family, with prices so high as those quoted? Alas! it is not a living; the supply of nutriment is often less than the demand and waste; so that declining health and gradual starvation are frequently the portion of this dear people. Meat seldom graces the table of these honest but indigent individuals. A bit of the hardest and least nutritious cheese is, with bread, the alpha and the omega of edibles.

I am thinking now of a case of a family living near one of our brethren; and it is far from being the worst in the neighborhood. It is composed of father, mother, and six children. Father is a laborer, and I am credibly informed one of the steadiest and best in the vicinity. He has had long experience, thoroughly understands his work, is tough and enduring, abstains from the poisoned cup, and is altogether a worthy man. And what do you imagine the gold worth of such a man's services per week? Eight shillings and something called a house; not too good for pigs to live in! How can eight people pick up even crumbs on this? They cannot; so two of the juveniles are turned out to toil through the tender years of childhood, while they should be learning and playing. These earn, respectively, five shillings and one shilling and sixpence. Thus the total earnings of the family are fourteen shillings and sixpence. But should a wet day prevent the parent from working, that day's wages is deducted from his pay. Now, supposing that his life is "ALL work, and no play," the family receipts are $3.48 gold. This is to feed, warm, clothe and instruct eight persons; or to speak individually, a subsistence for each must be dragged out of forty-three cents per week! A person to live on forty-three cents a week, with food prices nearly on a par with those of New England! How can they live? There's the question—and the mystery also. It is not quite enough to buy three loaves of bread a week for each "living soul"—say nothing of butter, cheese, tea, firing, and education. A coat for father puts away three weeks' wages. How do they live? Bread—and not enough of that. Half a pound of bacon a week among the whole eight! Rags—anything they can beg for clothes. Education—what one of our brethren gives them in a night school. Alas! alas! Can you wonder that the hearts of such people grow weary, and that they become self-depreciated, till they lose all ambition, esteem life a necessary evil, and death—to use a phraseology of their own—"a happy release"? Home, what sort of a place is it? Only an old tumble-down hut, with flooring of cold and broken flagstones, and walls of cement, falling down for want of repairs. The furniture!—indeed the name is a sarcasm on the one dilapidated wooden chair, and the little low form. Where will they get fuel for the winter? That's what they ask. They can only dread the teeth of the frost, and sit and shiver in the darkness, praying God to send warmer weather and finer days. Could you see the mother, how you would feel—I trust, in your pockets! The pallor of her face shows her pressing need of staminal aliment; and her whole appearance is a *strong* prayer to a man who has a sixpence left in his pocket, and a spark of pity in his soul. I would to God he would open the heart and pocket of some brother, who wants help, to send for the man!

But this is only a case by way of example. The consequence of such ill-paid labor is, that little boys of five and six years of age are compelled to leave home, and go out into the fields to scare birds, or do little chores on the farm, to get even a crust. These little ones are "booted" with clumps of leather of great thickness, covered on the bottom with large hob-nails, iron toe caps and cues, till they are crippled, their legs are stiffened, and they limp like old men. Let me picture one. In the morning he gets his food bag, into which his mother puts a piece of bread (with sometimes a piece of double-skimmed-milk cheese), to last the brave little man till night. He goes to work at six o'clock. Nine o'clock comes; he is hungry, and uses his teeth on the piece of bread, which rapidly lessens till it is gone—eaten. Dinner time comes; but he has nothing to eat, except some motherly dame or kind-hearted "chum," a trifle better off, should say, "Jake, he's a part of my crust!" Such is the poverty of the Dorset laborer, and I make these assertions with cases in my mind, and proofs at my fingers' ends.

Still worse, these people are priest-ridden as any Catholic community. I can now say what I never did before of "the church as by law established." It is a notoriously wicked and cursed institution. The "priest," as he now calls himself in the ritualistic section, is, to borrow the words of Wesley, "a supreme nuisance." He is intolerant to the last degree,—a miserable pestiferous "varmint," as the country illiterate say. Should a man become converted, go to a dissenting meeting, or be what God made him, a MAN, he is cut off from all the charities (shame to say *charities;* it is nothing but his *rights*, in another form). Here is a case in point. It is an old woman of nearly seventy years. Five shillings were coming to her out of the coal club, but she opened her house for a prayer-meeting, and the coal was withheld. To be a dissenter is to lose the grocery ticket. To be a dissenter, is to lose the mess of pottage, or the basin of soup from the parson's kitchen. To be a dissenter is to be cold all the winter night, with no use of the charity blanket. To be a non-conformist is to be a social martyr, a martyr for years, even life, which is far less to be preferred than a brief personal martyrdom at the stake. A late specimen of a priest at a village parish, when spoken to of a dissenting minister, raised himself in supercilious scorn, and said with disdain—"What! me, a *gentleman*, talk to that *blackguard!*" He professed to be a successor of the apostles. Doubtless this "gentleman" successor forgot his ancestry—a Peter, with a fishy smell; a Matthew, a public tax-gatherer; a Paul, a knotty-handed tent-maker! If his gentility were only such as theirs, he might well be proud.

The taxes levied to support this "house of death"—this admirable church—are amazing. Small farmers are "screwed," cry, or no cry. One small field near by, two acres in size, is subject to a tax of nearly $2.50 per year, gold. The brother who has given me some light on this subject rents a small farm, which is taxed for the church nearly $100. No wonder the "Church of England" has in her "service" so many "God have mercy's upon us!" She wants them badly enough; but she will never get them. We have come to this people with the word of life—"the gospel of our salvation"; and they have received it as hungry men receive food.

Yesterday we concluded a week of services, and not without profit. It is true, there are no conversions to report; but the saints were comforted, edified and blessed. There was also a deep conviction resting on the unconverted, and we sincerely hope that the seed will yet germinate, stem, fill and ripen to the praise of the God of heaven. Two believers were taught the first step of obedience in public profession of Christ, and they consented to the teaching, waiting only an opportunity, while one other brother is also ready to confess our Lord, and wait in faith, hope and joy his revelation from heaven.

They want a chapel. O that America would stretch out the hand of brotherly love to them! The spirit of hearing is great here. They have only a little room to meet in—twelve feet by twelve—and the desire to hear is so intense that this place, which is far too strait, is filled to overflowing. On Tuesday and Sunday evenings last, about sixty persons were crowded into this small space, and some went away disappointed, unable to gain admission—not able to hear that they might believe! Every other night, though the weather was very inclement and unpropitious, a goodly number were in attendance, who gave to us a pressing call to *come again*. They want a chapel. I wish we could assist them. They are certainly too poor to raise one themselves, many of them being unable to contribute two cts. a week. They are one with us, and are willing to come into fellowship with a conference which we are proposing for the south and west of England. They hold the life views, and are waiting for the kingdom of God. If they had a chapel, they could get many more in, and it would be filled. An estimate has been made for a good, plain, substantial, brick building, twenty feet by thirty-five, and for the land, building, seating, and light fixtures, the cost would be about $685. I can cordially recommend this to the notice of those who are entrusted with the wealth of this world, and who desire to serve God with their substance. It would give a chance to many to hear and be pleased; and the donor of the money for its erection would in no wise lose his reward.

Here, then, is ground with standing corn. Shall we enter in and reap? Brethren, say, what shall be done? We are your servants for Christ's sake. Will you give the poor of England a place in which to hear the gospel? The brethren here send their love to you, their American brothers. Do all that is in your hearts. Address letters to the care of Geo. T. Adams, Boston, Mass. W. K.

THE cross once seen is death to every vice.

SANDY HILL, N. Y.

G. W. STETSON.

On the banks of the grand old Hudson, in Washington County, N. Y., is located the quiet little village of Sandy Hill. This village embraces within its corporated limits about three thousand inhabitants, and is noted, among other things, for its spirit of enterprise and for its being a county seat. There are six churches in this village, including the Advent Christian church, which holds regular service on the Sabbath. The Advent church was organized about twenty years ago; during which time it has had the following pastors:—Elds. J. Perry, S. G. Mathewson, O. R. Fassett, C. H. Leverton, R. Mosher, and the writer, who is now officiating. The church has furnished its quota of preachers, or at least there are quite a number who have gone from this body into various fields, and are laboring successfully in proclaiming "the gospel of the kingdom." We find among others the names of Bro. D. Mathewson, J. Ferris, and C. Pike. This, as well as other churches, has had to contend with adverse influences. Many have moved away, some have died, others have united elsewhere, some have backslid; but there are quite a goodly number now, who are looking for the return of the Nobleman, and are striving to keep the banner of truth unfurled, so that they with all the host of God may hear the King say at last, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." We are hoping and praying that the ranks that have been thinned may be filled up by new recruits, so that we may present a solid front to the enemy, and successfully make aggressive movements on his forces, and in the "name of the Lord set up our banners."

There is published in this place a weekly newspaper, of respectable appearance—"*The Sandy Hill Herald*," having quite an extensive circulation for a paper published in an inland village. About eighteen miles from this place, on the line of the Rensselaer and Saratoga R. R., is located Saratoga Springs—one of the great watering-places of the world. This place has a world-wide reputation, on account of its numerous mineral springs. Thousands resort here annually during the summer months for the recuperation of their physical energies, and health generally, and doubtless experience great benefit from drinking of the waters of these springs. The most noted of these springs are the Geyser, Empire, High Rock, Star, Excelsior, Hathon, and Seltzer. Many diseases are said to be cured by drinking this water; such as those of a cutaneous nature, and kidney diseases, liver complaints, dyspepsia, billiousness, acidity of stomach, constipation, etc. We think these waters must exert a powerful influence over the human system; partaking as they do so largely of mineral substances. Many of the mineral elements enter into the composition of the physical body, that are found in these waters. Among the many fountains of a mineral character, the Geyser or the "*Spouting Spring*," seems to take the lead in point of popularity. This wonderful fountain was discovered in February, 1870. It was developed by experimental drilling in the solid rock. The water vein was struck by the drill in the birds-eye limestone, one hundred and forty feet beneath the surface rock. The water immediately commenced spouting at the surface, being forced up from the depth of the earth by the pressure of its own carbonic acid gas, spouting to the height of thirty feet. The orifice bored in the rock is five and a half inches in diameter; through which the water is continually forced up day and night, by its own gas. The water of the Geyser is said to possess wonderful remedial elements; some of which are the following:—chloride of sodium, chloride of potassium, fluoride of calcium, bi-carbonate of magnesia, bi-carbonate of iron, etc.

In Saratoga there is an Advent Christian church, under the pastoral charge of Bro. and Sr. Durand. May God greatly bless them.

AMUSING.

BRO. GRANT:—A rich little incident, in relation to the *Crisis*, occurred here (Pittsburgh, Pa.) recently, which I must relate.

A lady and her son, both members of the M. E. church, residents of this city, and regular recipients and readers of the Pittsburgh *Christian Advocate*, have for some time past been also favored with the *Crisis* and its reading. One Sunday morning, only a few weeks since, the son's attention was arrested by the earnest calling out of—

"Mark! *Mark!* MARK!"

"What, mother?"

"Come here, Mark! come here!"

Entering the room where his mother sat, with the *Advocate* in one hand, and the *Crisis* in the other, he said—

"Well, mother, what is the matter?"

"Why, Mark, this paper,—take it away; I don't want it here any longer; it has got to be as bad as any of the others; it is so sectarian and one-sided, I don't want it any more. I used to think it was tolerant, and had some charity for other people besides those of its own particular views; but it has got to be just like all the rest; take it away."

Mark, wondering what had so moved his mother's ire against the *Crisis*, requested her to point out the offending article; when she very significantly pointed to an article in the *Christian Advocate* (and it was taken away), supposing it all the while to be the *Crisis*. That REMAINS. G. W. STETSON.

THE NEXT ADMINISTRATION.

F. H. CHAMBERLAIN.

Again the seasons have run their rounds, and we are near the close of another year. We have seen and heard during the year much to remind us that the earth still groans under the curse, and also that decay and death continue doing their work. The wicked still do wickedly, and evil men and seducers wax worse and worse. While knowledge is increased in the earth, and many are running to and fro, demons and their helpers in human form are in haste to fill up the measure of their crimes, seeming in some sense to realize that their time is short. Two great armies are about to meet on the appointed field, to fight the last great battle, the battle of the great day. That day will show the folly of fighting against God. The result of that battle will settle the question regarding our future form of government, and there will be no longer any doubt in regard to the finsess to rule of that King who shall "reign in righteousness."

Human governments thus far have failed to give satisfaction. They have been more or less corrupt, oppressive, partial, and transitory. But the government of the Prince who is to come will not be open to any of these charges. When the Anointed One shall take the kingdom under the whole heaven, and reign "from the river unto the ends of the earth," there will be no more agitation or rebellion throughout his vast domain. No question in regard to a successor, no desire for a change of government or of rulers. For he shall reign forever, and of his kingdom and dominion there shall be no end. Reader, are you a servant of this king? The decision must soon be made. All who love, serve, and obey him shall have endless life, and all who rebel against him must perish.

FULL SALVATION.

Precious Savior, thou hast saved me;
Thine, and only thine, I am;
O! the cleansing blood has reached me—
Glory, glory to the Lamb!

Long my yearning heart was trying
To enjoy this perfect rest;
But I gave all trying over—
Simply trusting, I was blest.

Trusting, trusting every moment,
Feeling now the blood applied;
Lying at the cleansing fountain,
Dwelling in my Savior's side.

Worldly things cannot attract me,
I have counted all as dross;
All my pleasure and my glory
Is in clinging to the cross.

Precious Jesus! how I praise thee
For thy wondrous love to me—
That thou mad'st me, so unworthy,
Light in thy pure light to see!

Now I'm thine, oh, deign to use me!
Let me thy dear image bear;
Magnify thy great salvation—
All thy love and power declare.

Consecrated to thy service,
I will live and die to thee;
I will witness to thy glory
Of salvation full and free.

Yes, I will stand up for Jesus;
He has sweetly saved my soul,
Cleansed me from inbred corruption,
Sanctified, and made me whole.

Glory to the blood that bought me!
Glory to its cleansing power!
Glory to the blood that keeps me!
Glory, glory, evermore!

—*Advocate of Chris. Holiness.*

WORDS OF COMFORT.

MARVIN W. LUTZ.

Look up, sad soul! Behind a frowning providence, God hides a smiling face. Though fire has burned, and clouds have gathered darkness, and the tempest has threatened instant destruction, and the monster death has robbed you of your fairest treasures, or poverty stares you in the face, remember the sun shines just as bright as ever, and we know the darkest hour is just before day. Do you bemoan and condemn yourself, and think it is because you have offended a just God? I counsel you to remember his servant Job. When he lost all, was it because he had sinned? Nay, verily; but to show forth to that idolatrous generation what the power and grace of God could do for his servant, who lived in obedience to his command. Although tempted and tried like as you are, he came out like pure gold. Job's afflictions were to refine him, and put on the polish, that he might the more beautifully reflect the image of his Maker, and convince his hypocritical friends where his trust was. It may be God wants some Jobs now. Who are willing? Who can say in the hour of adversity, Though he slay me, I will trust him. Though I love my all, I will not despair. His grace will be sufficient for you. The scourging iron burns the flesh, and it takes more than moral courage to stand for God in these days of fire and tempest, sickness and death; but if we stand in the strife till the end of life, like Paul and Job we will hear him say, when he comes again—"Well done, good and faithful servant, . . . enter thou into the joy of thy Lord."

If God designs to use you for his glory, depend upon it, every bit of your patience will be tried, and every nerve put to the rack. If you can stand the wrenching and breaking of bones, the scourging and the trials; if there is any gold in you, it will be qualified to reflect the image of your Maker, and fit you to be useful in this life, and for a home in paradise restored, when Jesus comes to be a King. It will manifest to those around that you have been with Jesus, and learned of him. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

If trials here below bow down your heart in sadness,
It's only for the night, we shall happy, happy be;
We know their cheer ahead, the past is cold and dead,
Brighter days will dawn, a welcome sight for thee.

Don't you see, the better land's before us,
Brighter days will dawn on you as well as me;
For there we all will meet upon the golden street,
Sorrows are unknown upon that better shore.

Gems.

— He that hath tasted the bitterness of sin will fear to commit it; and he that hath felt the sweetness of mercy will fear to offend it.

— A bird losing its wing is the most helpless of all animals. The believer without faith is still weaker.

— Idleness is hard work for those who are not used to it, and dull work for those that are.

— If men would but hate themselves as they do their neighbors, it would be a good step towards loving their neighbors as they do themselves.

— Happiness does not consist in things, but in thoughts.

— Believers live here in a perpetual state of warfare; if they are not always in the battle, they are always in the field.

— Hope is a pleasant companion, but an unsafe guide.

— God calls men when they are busy; satan when he finds them idle. If satan find any man idle, he will be sure to find him a job.

— That which humbles us is always for our good.

— There is no sin to which we can be tempted, which will not yield greater happiness in being resisted than in being indulged.

— Never trouble yourself with trouble, till trouble troubles you.

— If thou wilt be a part of Christ's building, you must be content with Christ's hewing.

— Slanderers are like flies, that leap over all a man's good parts to light only upon his sores.

— Live as near as you can to Jesus, but daily die to self.

— Those who will not return to the duties they have neglected, cannot expect to return to the comforts they have lost.

"SITTING UNDER HIS SHADOW."—The Rev. Mr. Young was one stormy day visiting one of his people, an old man, who lived in great poverty in a lonely cottage. He found him sitting with the Bible open on his knees, but in outward circumstances of great discomfort, the snow drifting through the roof and under the door, and scarcely any fire on the hearth.

"What are you about to-day, John?" was Mr. Young's question on entering.

"Ah! sir," said the happy saint, "*I'm sitting under His shadow with great delight.*"

POPULAR PREACHING.

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears."—2 TIM. 4: 3.

We send you a specimen of this kind of teaching, which we cut from the *Great Falls Journal*. You can give it a place in your valuable paper if you think best.

Rochester, N. H. E. B. WELLS.

LETTER FROM HAVERHILL.

Haverhill, Mass., Oct. 25th, 1872.

Editor Journal:—Last Sabbath evening we had the pleasure of listening to an able and cheering lecture from Rev. Wm. H. Spencer, at his church in Crescent Place; subject, "The Golden Age." Mr. Spencer found his text in 1 Cor. 2: 9—"Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him." The subject was handled in a thorough and master-like manner. After a short introduction the speaker spoke of the creation of man. He did not believe that man had fallen from Paradise; he said there had been no fall of man, that the first inhabitants of the earth were but very little above the brute creation, and that ever since man had been improving in every thing that was for the better.

In regard to Darwinism, the speaker thought it of little consequence. He thought it of more importance to know "what I am now," than "where I came from, or where I am going to." All the revelations of archeology show that the first inhabitants of the earth were of the lowest brutality. History and all the recent discoveries plainly teach that the world was nothing but a battle-ground for the ancients; that every thing found that was used by them was some implement to kill with. The height of their ambition was to kill. Was it so now? Truly man is advancing in every thing which makes him better. The Golden Age is in the future, not in the past. Man did not fall from a paradise, but is slowly and steadily rising into one. The millennium will come yet. Bad as man is to-day, by comparison he is much better than in the past. The present age is much better than the ancient Jewish time. The speaker alluded to Abraham. That he was considered a good man in his day, but what would become of a man to-day if he were to do what Abraham did?

After alluding to several other important points, the speaker alluded to skepticism in the present age, and he was glad of it, that it was a good sign. That where there was skepticism there was progress and faith. There is more faith in honest doubt than in all the creeds. God's hand is on the rudder, and the race is moving on. Humanity is still in its infancy, though many thousand years old. Man was never banished from a beautiful paradise, but an angel stands beckoning us on to the golden age before us, and we are just entering it. The speaker closed by reading, in a very earnest manner, that beautiful poem, "The good time now." Excellent music was furnished by the choir, and the whole service was full of life and instruction.

"A LITTLE WHILE."

Oh for the peace which floweth as a river!
Making life's desert places bloom and smile;
Oh for a faith to grasp that bright "forever,"
Amid the shadows of earth's "little while."

"A little while" for patient vigil keeping,
To face the storm, to wrestle with the strong;
"A little while" to sow the seed with weeping,
Then bring the sheaves and sing the harvest song.

"A little while" to wear the robe of sadness,
To toil with weary steps through erring ways;
Then to pour forth the fragrant oil of gladness,
And grasp the girdle of the robe of praise.

"A little while" 'mid shadow and delusion,
To strive by faith life's mysteries to spell;
Then read each dark enigma's clear solution;
Then hail light's verdicts, 'He doeth all things well.

"A little while" the earthern pitcher taking
To wayside brooks from far-off fountains fed;
Then the parched lip its thirst forever slaking
Beside the fullness of the Fountain Head.

"A little while" to keep the oil from failing;
"A little while" faith's flickering lamp to trim,
And then the Bridegroom's coming footsteps hailing,
To haste to meet him with the bridal hymn.

And he who is at once both Gift and Giver,
The future glory, and the present smile,
With the bright promise of the glad "forever"
Will light the shadows of the "little while."

THE WAYS OF GOD.

A. BOYNTON.

"Have I not chosen you twelve, and one of you is a devil?" John 6: 70. If it was in the economy of God in past ages to use, yea, chose, wicked men, through whom to accomplish many of his purposes, why not now? Has he not a right to do what he will with his own? If one out of Jesus' own selecting were found a devil, think you a less ratio now will be found, when sinful men have so much to do with setting men in the ministry? Has the church, by schools, theology, and the accumulated wisdom of the sages, so purified herself as to be measurably free from evil men? Nay, verily. What saith the record? "Evil men and seducers [or teachers] shall wax worse and worse, deceiving, and being deceived." 2 Tim. 3: 13. And this calamitous state of things is so to increase, that Jesus, by the spirit of prophecy, exclaims—"When the Son of man cometh, shall he find faith on the earth?" Luke 18: 8. This would give the child of God far greater sadness, were he not conscious of the fact that our heavenly Father reigns, and his broad promise, covering all circumstances and conditions, is accepted as strong comfort and support, so that with the apostle he can say—"And we *know* that all things work together for good, to them that love God; to them who are the called according to his purpose." Rom. 9: 28. For further light, strength and comfort, in this direction, please read the rest of the chapter.

In building a nice edifice, much lumber is necessary for *staging;* but when the house is finished, it may be used as fuel. Here is a rule of general application. It is so in the church. Pharaoh in the beginning of God's church under Moses, and Judas at its more glorious development under Jesus, were used of God as instruments of his power to carry out his purposes. So, in all things, we learn to see and realize the unseen; and this causes the soul to rest, although earth's tumultuous waves run high, and fiercely lash the rock-bound shore; rest in hope of the full completion and perfection of the temple of God, when grace shall end in glory, and prayer be lost in praise.

THE Rev. John Clark was asked one day by a friend how he kept himself from being involved in quarrels. He answered—"By letting the angry person always have the quarrel to himself." This saying had great influence on some of the inhabitants of the town where he resided; for when a quarrel was likely to ensue, they said, "Come, let us remember Mr. Clark, and leave the angry man to quarrel by himself." If this maxim were followed, it would be a vast saving of expense, of comfort, and of honor to thousands of the human race.

THERE are three things which make good ballast for a christian,—knowledge, grace, and experience. Knowledge, sanctified knowledge, to ballast the head; grace, to ballast the heart; and experience. Treasure up your experiences,—what manifestations from God, what temptations, what victory over them, what bitterness in sin, what sweetness in Christ. The remembrance of these may be of use.

THE Rev. T. Carter, once came unexpectedly behind one of his parishioners, who was busily engaged in his trade as a tanner. He gave him a pleasant tap on the shoulder; the good man looked behind him, started, and said—

"Sir, I am ashamed that you should find me thus employed."

Mr. Carter replied—"Let Christ, when he cometh, find me so doing."

"What!" said the good man, "doing this?"

"Yes," said Mr. C., "faithfully performing the duties of my calling."

DR. JUDSON once said, "I am not tired of my work, neither am I tired of the world; yet when Christ calls me, I shall go with the gladness of a boy bounding away from school. Death will never take me by surprise, do not be afraid of that, I feel *so strong in Christ.*"

Hygiene.

"This is for your Health."—Paul.

HEALTH OF PREACHERS.—Preaching is favorable to longevity. Preachers ought to outrank philosophers and scientists in approximating, if not actually reaching, "a green old age." Why they should excel the men of philosophy and science in the race for length of days, we may explain hereafter. Suffice it to say at this time, that although preaching, as an exercise, is eminently conducive to health, the duties attaching to the clerical profession render its members necessarily more irregular in the hours of labor and in personal habits.

Clergymen, as a rule, when away from home, are the "best abused" class of persons extant. Not intentionally, however. It is generally through unintelligent kindness or downright carelessness. When they visit among their friends, they do not have the plain, wholesome food they are accustomed to at home. The dainties and nick-nacks, kindly intended, are sure to give them a premonition of the dyspepsia, unless they show discourtesy by refusing. And when they go from their warm, perhaps over-heated, rooms in the city to see their country friends "in cold, stormy weather," they are put in cold, damp bed-rooms, and perhaps retire with cold feet, that grow colder half the night, rendering refreshing sleep impossible.

We advise clergymen to treat themselves, and demand treatment of others, as though they were mentally and physically subject to precisely the same material influences as all other human beings. They should write their sermons, or think them out in the fore-part of the day, and never work on them or at anything else requiring strong mental effort in the sitting position, less than two hours after dinner. Evenings, when given to mental labor, should be devoted to lighter and promiscuous work-revising, reviewing, reading (not studying), making notes, etc.—*Science of Health.*

WHY WE SHOULD WEAR BEARDS.—There are more solid inducements for wearing the beard than the mere improvement of a man's personal appearance and the cultivation of such an aid to the every-day diplomacy of life. The hair of the moustache not only absorbs the moisture and miasma of the fogs, but it strains the air from dust and the soot of our great, smoky cities. It acts also in the most scientific manner, by taking heat from the warm breath as it leaves the chest, and supplying it to the cold air taken in. It is not only a respirator, but with a beard entire we are supplied with a comforter as well, and these are never left at home like the umbrella and all such appliances when they are wanted. Moffatt and Livingstone, the explorers, and many other travelers, say that at night no wrapper can equal the beard. A remarkable fact is, too, that the beard, like the hair of the head, protects against the heat of the sun, it acts as the thatch does to the ice-house; but, more than this, it becomes moist with perspiration, and then, by evaporation, cools the skin.

A man who accepts this protection of nature may face the rudest storm and the hardest winter. He may go from the hottest room into the coldest air without dread; and we verily believe he might sleep in a morass with impunity; at least, his chance of escaping the terrible fever would be better than his beardless companions.—*American Artisan.*

PURE COLD AIR.—Don't be afraid to go out of doors because it is a little colder than usual. The cold air will not hurt you if you are properly protected, and exercise enough to keep the circulation alive. On the contrary, it will do you good; it will purify your blood, it will strengthen your lungs, it will improve your digestion, it will afford a natural, healthful stimulus to your torpid circulation, and strengthen and energize your whole system. The injury which often results from going into a cold atmosphere is occasioned by a lack of protection to some part of the body, exposure to strong drafts, or from breathing through the mouth. Avoid these, and you are safe.

Don't be afraid to sleep in a cold room at night with the window open. Cold air, if pure, will not hurt you at night any more than in the day, if you are protected by sufficient clothing and by breathing through the nostrils. If you do not breathe thus, acquire the habit as soon as possible.

If you wish to be subject to colds, coughs, and fevers, shut yourself in close, hot rooms day and night. If you wish to be free from their companionship, always have plenty of pure air to breathe, night and day, take daily out-door exercise regardless of the weather, except as to protection, and eat, drink, and bathe, as a christian should.—*Good Health.*

CARE OF THE TEETH.—Rossean said that no woman with fine teeth could be ugly. The too early loss of the first teeth has an unfavorable influence upon the beauty and duration of the second. The youngest should accordingly be made to take care of them. All that is necessary is to brush them several times a day with a little ordinary soap, or magnesia and water. After eating, the particles of food should be carefully removed from the teeth by means of a tooth-pick of quill or wood, but never of metal. Camphorated and acid tooth powders are injurious, both to the enamel and the gums, and if employed, every particle should be removed from the gums by carefully rinsing. The habit which some ladies have of using a bit of lemon, though it may whiten the teeth, and give a temporary firmness and color to the gums, is fatal to the enamel, as are all acids. No one, young or old, should turn their jaws into nutcrackers; and it is even dangerous for women to bite off, as they often do, the ends of thread in sewing. It is not safe to bring very hot food or drink, especially if immediately followed by anything cold, in contact with the teeth.—*Country Gentleman.*

EARTH POULTICES.—The value of earth as a disinfectant and deodorizer is well known, and the treatment of ulcerated sores and gangrenous wounds with it is becoming very general. A new application of this system has lately been described, namely, the use of clay as a dressing for the face in two cases of confluent small-pox—dusting it, in fine powder, over the faces of the patients as soon as the pustules become fairly developed. This, it is stated, formed a clean, dry, wholesome scab, absorbing the infectious material, scaling off during convalescence, and leaving the underlying skin in its natural and normal state. The painful and persistent itching, which is well known as one of the worst characteristics of the disease, was by this simple means entirely abated. The earth used was fine pipe clay.—*Herald of Health.*

THE grand constituents of health and happiness are exercise for the body and occupation for the mind.

The Children's Corner.

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DISOBEDIENCE TO PARENTS.

Robert, and Henry, and John, were at home for the mid-summer holidays.

"Father," said Robert one fine morning, "may we not take the boat and sail down the river till dinner time?"

"By no means," said Mr. H. "I could not trust you alone, for fear of some accident. I am pretty sure you would not sit still, and then your danger would be very great."

"O yes," said Henry, "we will, if you will but let us go; we will be sure to be quiet, and to take care—and there is scarcely any wind this morning."

"I have no objection to your having a sail," said Mr. H., "but you must not go by yourselves. I forbid your doing so. I will speak to Thomas, the gardener; he knows well how to manage the boat, and he shall go with you in about an hour." Mr. H. then went out from home for the day.

As soon as he was gone, Robert said, "I am sure I would not wait; the gardener may not be ready all day. I am old enough to manage the boat; I have often been out with my father."

"Yes, but," said John, "father forbade our going alone; and so we must not go."

"But how will he know it?" said Robert; "he is gone out, and won't be at home till five o'clock. We shall come back long before that time; and if Thomas does not tell him, how will he know? And I can speak to him to say nothing about our having gone by ourselves." They, therefore, determined to go.

The boat went on very well for some time, as the breeze was but a gentle one. And Robert said, "I am glad we have not got the gardener with us; he would have spoiled all our sport, and we can do better without than with him; as if we could not manage the boat, indeed!"

But now the breeze became a brisk gale, and the boat had scarcely enough of ballast for the largeness of the canvas. The young people did not pay any attention to this circumstance, as they were busy at play; in an instant, therefore, when they all ran to one side of the boat, it upset and threw them into the river.

Happily, the gardener missing them, and fearing some accident, hastened down by the side of the river. He just came up to them as the misfortune happened; and as he could swim very well, he leaped into the stream, and by great efforts he saved Henry and John from a watery grave.

But disobedient Robert sank, and could not be found. The current bore him down so far that his body was not seen for several days afterward, when it was brought to his distressed father by a fisherman.

Dear children, remember how Robert was drowned because he would not do as his father bade him; and do not forget that no good ever did or ever can come from disobedience to parents.—*London Teacher's Offering.*

DON'T BE COWARDS.

"I won't tell a lie! I won't be a coward!" said a fine little fellow, when he had broken a little statue of his father's in showing it to his playmates, and they were telling him how he could deceive his father and escape a scolding. He was right. Cowards tell lies; brave little boys tell the truth. So was Charlie Mann right, and was rewarded for it, as the following story will show:

A young offender, whose name was Charlie Mann, smashed a large pane of glass in a drug store, and ran away at first, for he was slightly frightened; but he quickly began to think, "What am I running for? It was an accident; why not turn about and tell the truth?"

No sooner thought than done. Charlie was a brave boy; he told the whole truth—how the ball with which he was playing slipped out of his hand, how frightened he was, how sorry, too, at the mischief done, and how willing to pay if he had the money.

Charlie did not have the money, but he could work, and to work he went at once, in the very store where he broke the glass. It took him a long time to pay for the large and expensive pane he had shattered; but when it was done, he had endeared himself so much to the storekeeper by his fidelity and truthfulness, that he could not hear of his going away, and Charley became his clerk. "Ah, what a lucky day it was when I broke that window," he used to say.

"No, Charlie," his mother would respond, "what a lucky day it was when you were not afraid to tell the truth."—*Youth's Companion.*

BEWARE OF IMPATIENCE.—There's many a pleasure in life which we might possess, were it not for our impatience. Young people, especially, miss a great deal of happiness, because they cannot wait till the proper time. A man once gave a fine pear to his little boy, saying to him, "The pear is green, now, my boy, but lay it by for a week, and it will then be ripe, and very delicious."

"But," said the child, "I want to eat it now, father."

"I tell you it is not ripe yet," said the father, "it will make you sick."

"No it won't, father, I know it won't, it looks so good. Do let me eat it."

After a little more teasing, the father consented, and the child ate the pear. The consequence was, that the next day he was taken sick, and came very near dying. Now all this happened because the child was impatient. He could not wait, and accordingly, the pear that might have been very pleasant and harmless, was the occasion of severe illness. Thus it is that impatience, in a thousand instances, leads children, and pretty old ones too, to convert sources of happiness into actual mischief and misery.

The World's Crisis

AND

SECOND ADVENT MESSENGER.

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AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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The "Crisis" is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

TRUST IN JESUS.

Christian! wherefore yield to sadness?
Fix thy heart and hopes above;
Look to Jesus, and with gladness
Trust his gracious, pardoning love;
Trials here will sorely press thee,
Let thy trust on him be stayed;
He will cheer, and guide, and bless thee
With his ever-present aid.

Think how kind, how condescending!
Jesus calls himself thy "Friend";
From his throne in glory bending,
He will every prayer attend.
He will never, never leave thee,
Through thy pilgrim days below;
Then at last he will receive thee,
And a crown of life bestow.

—*S. S. Times.*

WOMAN FROM A BIBLE STAND-POINT: Or, DO THE SCRIPTURES FORBID THE PUBLIC LABOR OF WOMEN?

S. MATHEWSON.

If the rostrum, as well as the public press, both secular and religious, furnish a correct criterion by which to judge, public opinion allows woman a much wider sphere than it did a few years since. Facts have proved the efficiency of woman in filling many places requiring skill and talent. In many of the moral enterprises of the day, excelsior has often been written upon her efforts. Many are the examples where her tender, persuasive eloquence has won her fellow beings, of both sexes, from the paths of the destroyer.

In religious revivals, in the cause of temperance, in moral reform generally, her labors have been crowned with abundant success. And this very fact, coupled with the mistaken notion that Inspiration disapproves public effort in the female sex, has elicited infidel suggestions, like the following—If Paul were writing now, he would approve what he disapproved some eighteen hundred years since. Alas! what folly is this to charge upon God. As a man, Paul was mortal, of course, and liable to change of opinion; but what the Holy Spirit moved him to write more than eighteen hundred years since, remains the same to-day. Let us ever bear in mind that the Scriptures were not written by the will of man, or of the flesh, but holy men wrote as they were moved by the Holy Ghost. Were these suggestions from an avowed infidel, then the proof, which is clear and abundant, should be given of their Divine origin; but they come from those professing to receive them as the will of God to man, the Word, or law, which shall judge them at the last day. Hence, they greatly dishonor the Scriptures and their Author.

A professed Christian gentleman, after listening to a lady revivalist, argued that the reason why Paul discarded female labor was, that he was a bachelor; that he did not appreciate the sex. Heaven save us from such blasphemy! Sad indeed is it that the divinity of the Word of God should thus be supplanted by its professed friends. No marvel at the declaration of our Creator—"Thou thoughtest I was altogether such an one as thyself." Yes; because poor erring man changes his mind so much, he imagines his Creator does the same. But, oh man, there is neither variableness nor shadow of turning in the God of the Bible.

The Bible is a book of facts, and the present design is, to offer the facts relative to woman's sphere as set forth by Divinity itself.

There seems to have been no change relative to the position allotted woman by Deity, since the happy pair were excluded from Eden's bowers. So far as exercising her gift in public was concerned, it was the same under the Law as under the Gospel, as we shall find by the Apostle's teaching in 1 Cor. 14: 34.

But first let us glance at woman's creation. She was the last piece of Divine mechanism attesting creative power. A beautiful and perfect earth existed, teeming with animal and vegetable excellence, all adapted to the service and pleasure of man. Yet there was a lack which elicited the declaration—"It is not good that the man should be alone." Then immediately followed the benevolent design and Divine proposition—"I will make him an helpmeet for him"; or, more properly, helpmate. Says Dr. Adam Clarke—"If this word be rendered scrupulously literal, it signifies one like or as himself, standing opposite to or before him: implying that the woman was to be a perfect resemblance of the man, possessing neither inferiority or superiority, but being in all things like and equal to himself." The very term helpmate seems to indicate, at least, her position to be the opposite of what modern fancy may have painted her—a kind of sylph-like creature, partaking more of the ethereal than the material; a beautiful statue, a doll, a mere plaything, destined to no share in the sober realities of life. Nay, a helpmate is a being that can sympathize with and enter the sphere of meditation and feeling peculiar to man, and assist him in all the vocations of life, whether physical or mental.

The term helpmate so clearly implies a companion as well as an assistant, that many have volunteered to define the term as being wholly of a domestic nature. But where is the authority for such a definition? Does her Creator even hint such a thing? Nay, verily. Shall we not then safely conclude that the many examples of holy women as given in the Scriptures are patterns for us to copy, and give us the proper definition? And if, on examination of the Sacred Oracles, we find holy women rendering efficient aid to man in other than domestic matters, will it not be safe for those possessing like gifts to follow in their footsteps?

It is true, the Scriptures abound in patterns of excellence found in the vale of domestic life. The Apostle recognizes Sarah, the wife of Abraham, as belonging to this class, and points her out as a model for Christian women. He particularly recommends her reverential obedience to her husband's office, as the oracle of God. Heaven had bestowed honor upon him, and she paid great deference to this holy position, calling him "lord." But did this destroy her individuality? Did she sit down in listless unconcern as though free from responsibility? Nay. It is quite apparent she sought that wisdom which is from above, for herself; hence her excellent judgment relative to important matters connected with the moral well-being of her family. Abraham did not agree with her opinion of the case, until he heard the voice of God saying—"In all that Sarah hath said unto thee, hearken unto her voice." Here is an example, then, where a deeply pious, intelligent prophet of God is directed to listen to the counsel of a pious wife.

Sarah did not assume the leadership, or try to lord it over her husband; but it appears she had sought and received heavenly instruction upon a point concerning which Abraham's mind had been biased. And, as Mr. Fowler of phrenological reputation says—"Woman is the natural counselor and adviser of man, her organism proving the same." Sarah here only acted the part of a true helpmate.

But regarding the claim that the Apostle Paul discarded the pious public labor of females. So far was this Apostle from debarring pious women from improving the talent committed to them, he gives the most ostensible appreciation of such labor, in that he plainly acknowledges the fact of laboring with them himself; and not only this, but he writes to his particular friend in the ministry to have him assist such women—help them along. Hear him—"And I entreat thee also, true yoke-fellow, help those women which labored with me in the gospel." What man ever exercised truer Christian courtesy towards a woman laboring in any moral enterprise?

But when viewed in the light of Inspiration, it is plain that God approves of woman doing all she can for the good of the human family. But after all this, says one, Paul does forbid women even speaking in a public meeting of the saints. Does he? Now, to say nothing of Inspiration by the Holy Spirit, or even religious principle in the matter, it is quite a grave charge against a well-educated writer that he plainly contradicts himself; and Paul, unlike most of the Apostles, was a highly educated man; and, much more than this, he was the recipient of many miraculous gifts from God,—as being inspired to write the Scriptures, conferring the Holy Spirit upon others by laying on of hands, healing the sick, and raising the dead. Now shall we accuse such an one of contradicting himself? or shall we accuse the Holy Spirit of such blasphemous absurdity?

But does not Paul, in harmony with other scriptures, teach that man is the head? He does. He teaches that man being created first, and the woman being first deceived, are the two reasons why she should not teach in a dictatorial manner the opposite sex. But what does this prove against the public labor of pious women? In the same passage where it says—"The head of the woman is the man," it says also—"The head of Christ is God." But that does not prove that Christ has no public labor of his own to perform. Nay, verily. Neither does it prove that woman should take no share in witnessing for Christ, and laboring with an apostle in the gospel.

But, says one, how do you harmonize this helping women to preach the gospel, and then directing them to "keep silence in the churches," and refrain from teaching, etc? I understand the Scriptures to teach that there is a time to speak, and there is a time to refrain from speaking, for woman, as well as for man; and that there is a time when women are to refrain from speaking in the church, which privilege is allowed to man; also a time and place where she is not to teach. I know of but two places in the Scriptures which are quoted to prove that women are to take no part in public worship; the one is found in 1 Cor. 14: 34, 35—"Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home; for it is a shame for women to speak in the church." The other is in 1 Tim. 2: 11, 12—"Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence."

These scriptures are plain and positive. It is apparent that neither trope or figure is employed here by the sacred writer, but the passages evidently mean just what the plain letter of the Word expresses; no more, no less. They prove beyond contradiction that there is a restriction laid upon woman from which the other sex is free. They plainly teach that women must learn something; that is, gain knowledge at church; and this must be done silently. Had the customs of divine worship, that is, of listening to the minister of God's word, been as at present, there would have been but little danger of breaking this command, even had it been imposed upon both sexes. But the customs were far different then, and called for this restriction, as we shall see. Says Dr. Adam Clarke—"It was permitted any man to ask questions, to object, altercate, attempt to refute a speaker, in the synagogue; but this liberty was not allowed any woman."

Paul's object seems to be to show that the same custom should exist in the Christian church relative to this matter, as in the Jewish church. Thus his remark, "As also saith the law." Does not the context here prove this particular imposition of silence on the female sex to be on just such an occasion? "If they will learn anything," showing conclusively the object of this speaking is to learn, being quite a different motive than imparting knowledge or witnessing for Christ, comforting, exhorting, or even explaining a text of Scripture. The idea is simply this—If woman does not understand or doubts relative to the statements of a preacher, they must ask at home, and not question or dispute in public with the opposite sex. This prohibition is absolute, and means all it says; therefore, whoever knowingly violates this command is just as culpable as one who knowingly violates any other command. It had never been allowed in the Jewish church, and the teaching of Inspiration here is, that such questioning and debating was equally indecorous for Christian women. But, as before remarked, little danger exists now of violating this rule, on account of the change of custom in questioning public preachers. It is very rare now, and would be considered a great breach of propriety in the sanctuary, that men even should question the statements of a public preacher; but formerly it was common practice. But whatever be the usage relative to this practice, this prohibition will ever remain binding upon Christian women.

But this being the only interdiction of Inspiration relative to the public speaking of women in the church, it in no way debars her from doing what she can for Christ, by way of imparting light upon scriptural truth, or otherwise laboring for the salvation of her fellow beings.

It is quite obvious the other passage referred to in Timothy refers to the same circumstance, but makes one addition, which we will notice hereafter. Its context proves the fact. It is this—"Let the woman learn in silence"; in Corinthians, let them "keep silence"; that is, without questioning in their assemblies of worship. Both passages command absolute silence in the church, or public assemblies; either on a special occasion, or on all occasions. To say that it teaches women shall never open their mouths in the church, proves too much. Now from the context of each of these scriptures does it not appear obvious when and where women are to keep silence in the church?

We will now look at the phrase in Timothy not found in Corinthians. In addition to the command that the woman "learn in silence," it says—"But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence"; and renders this reason—"For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression." Now is it not apparent that the general scope and bearing of these texts, with their contexts, is what has before been alluded to, viz., that "man is the head" and that woman shall accede to this as the Divine arrangement? This idea is embodied in the command relative to the conjugal relation,—that man shall love his wife, as Christ loved the church, and the wife see that she reverence her husband; proving, of course, she is to regard him as her head, because it is utterly impossible to reverence what is below us. The woman, then, must not usurp or seize upon that authority which belongs to man.

But can a woman instruct, or expound a text of Scripture, without dictating, or usurping authority over the opposite sex? Can she publicly labor for the moral amelioration of mankind, in revivals of religion, in the cause of temperance, in moral reform generally, without seizing upon any authority especially belonging to man? If so, does she at all infringe upon the teachings of the above scripture? What Christian man feels robbed of any power or authority because the voice of a pious and talented woman is listened to, as she pleads in tender accents for the sinner to receive Christ and be saved; or reasons of temperance, seeking to rescue the fallen and degraded, and save those who are just entering the paths of the destroyer?

The idea seems to be this: that wherever teaching is connected with authority or dictatorship over the opposite sex, woman is to forbear. It shows there is one restriction on woman's teaching, but does not prove she is not to teach anywhere, under any circumstances. If we should thus wrest this scripture from its obvious meaning, giving it an absolute sense, we shall find most Christian churches and families are constantly acting contrary to its demands. But allowing it the place designed by Inspiration, it clothes woman with that modesty becoming her sex, while it allows her the full exercise of those gifts with which nature and grace may have endowed her.

(*To be continued.*)

To-day's will not be to-morrow's cannot.

SANCTIFICATION.

W. A. P. GILBERT.

"For this is the will of God, even your sanctification."—1 Thess. 4: 3.

I would not lower this standard. No, no! I wish to maintain it scripturally and intellectually. I believe that God's plan for saving men is a reasonable one, and so plainly given in the Bible that all would see it, if they desired, as clearly as that two and two make four, if it were not for the fog of former teachings, and consequently the darker cloud of Spiritualism, which is fast lowering down upon the church, to close entirely and forever the eyes of those who do not love and obey the truth.

I wish now to answer those who say they are willing to give up all, and yet do not find peace and joy. Let us see if you are not deceiving yourself. Do you not feel in your heart something like this: I will not be satisfied until I have received a certain blessing and state of feeling, or until I feel that peace or blessing that others speak of enjoying? I know that some of you will say, "Yes; and should I be satisfied without it?" Brother, or sister, do you see those three little words at the head of what you have just sanctioned, "I WILL NOT"? What does that mean? O! it means that you have got a will of your own yet; that will is not lost in God's will. When it is, you will say and feel in the deepest corner of your heart, "Not my will" how I feel, what I am, or where I am, "but thine, O Lord, be done." Then peace like a river, pure and steady, deep and healthful, will pervade your whole being. You can then see the storms arise and billows roll, yet feel that you are safely anchored to that within the vail, with no fears for the future. You live by the moment, trusting in God, knowing that He who has said, My grace is sufficient for you, will give it in every time of need, and in every temptation will make a way for your escape.

But others wish to ask, Why is it we do not keep this peace? You say, "I have often enjoyed it for a little season, and as often lost it, I know not how nor why." I answer, It is because of the fog. You have not understood God's plan of saving by faith *alone;* and not seeing plainly how we obtain that peace, we would not be likely to see how to retain it. If it is obtained alone by submitting your will to God's will (faith alone can do this), it is retained alone by keeping your will on the altar. Everything goes with the will. When your will is consecrated, your all is there, and will remain there as long as your sacrifice of will is on the altar. Withdraw your will, and you no longer walk by faith, or in the light; and in what you do submit, or consecrate, you measure out to God to buy his favor or appease his wrath. This will never bring that peace that passeth all understanding. It is not necessary for us to say in our hearts, *I will* NOT preach the gospel, or give my goods to feed the poor, or confess I have been wrong, or do any other duty made known to us, in order to break up or disturb that peace. It is sometimes lost by willing to be more holy than God wills us to be, or doing more than God wills us to do. For instance, I have known a number of devoted men and women who have enjoyed this peace, walking in the light for months, and some for years, and the devil, seeing he could not keep them below the mark, in making them say, "I cannot or will not do this or that," tempted them to feel, "I have done well now, I can do better; I will be more holy than I have been; I will do more good than I have done"; and thus they begin to look around for the means, and, through the false teaching, they begin to pray for sanctification; whereas, they had been entirely given up to God for months or years. Or they pray to be filled with the Holy Ghost, or that they may be made as holy as it is possible for man to be; also begin to devise their own schemes for doing good, showing their zeal for the Lord. Some of those persons have soon felt their loss, and after groping in darkness for awhile, found their way back to peace, by the first process of submitting their will to God's will, while others have given up a profession altogether; but the greater part of them were left to fall into delusion, teaching things contrary to the word of God; some denying it altogether, others believing they are led by the Spirit independent of the word, having visions, etc, etc.

Now, why have they thus made shipwreck of faith? It was because they did not see that they could not be more holy than to walk in obedience, trusting in God; waiting to know his will when to go, and when not to go; what to say, and what not to say; when to do, and when not to do; leaving the consequences with God. I once lost this peace, after enjoying it for nearly two years, by being wrongly taught on the subject of sanctification. I was young, and looked up to ministers and old professors with a reverential awe. I was in company with such one day (a privilege I did not often enjoy), when this subject came up, and, to my surprise, they said I must yet be sanctified; there was a greater blessing for me, even holiness. Supposing they knew all about it, I reasoned upon it in this way: If I am not holy, I am not what God wants me to be; and why should I pray and labor with and for others when I am not right myself? I had about five miles to go to reach home. I started alone on horseback, and had a good chance for reflection. I resolved, when parting with them, that I would make it my first business to seek this blessing, and was lost in meditation all the way. My horse brought me to my gate, when I awoke as it were from a dream, to find myself in utter darkness. The light had all gone out, my peace was gone, and for six long, bitter months I groaned, and prayed, and labored for sanctification, and every day found myself deeper in darkness, with no power to resist temptation, to *feel* wrong if I did not *do* wrong.

I will give one instance on this point. There was a cow in our yard which was very troublesome to milk; once I could milk her without a thought of impatience; now I found, however well I could govern my acts, I could not govern my feelings. A desire to scold, strike, or revenge, some way would come over me. I felt it was not so once. I chose to milk that cow to test myself, every time going to my room, asking for grace to overcome that feeling. I would then go praying with tears still bedewing my cheeks, sit down to milk, and the cow would commence her stepping and frisking, and the same feeling would come up, while my hopes went down. Although I never spoke cross to her or struck her, while others were wondering how I could be so patient, yet I felt almost as guilty as as though I had killed her. I went on through distress, temptation, and pain, amounting to an agony. I well remember the distress that at last filled my heart after asking, yes, pleading from time to time, for some one to show me the way to obtain the blessing I sought; for I said continually, I will not give up until I have found sanctification. After going with but little food or sleep for days, the time came when I could live so no longer. I laid all night in my room with my face upon the floor, agonizing and weeping until the tears formed a stream and ran some distance. In the morning I arose with feelings of utter despair, concluding my condition was hopeless. I could not work, eat, or sleep. After about two hours conflict with despair, I threw myself on my face again, and in agony cried out, Lord, I can do no more; take me, and do with me as seemeth good unto thee; and with the words the change came, a change I hardly dare to put into words, they seem to come so far short of conveying the whole truth; but I do know what Paul meant when speaking of the peace that passeth all understanding (Phil. 4: 7), and can also testify to the truth of the Psalmist's declaration, when he says—"Great peace have they that love thy law, and nothing shall offend them"; and to a hundred other similar texts. I felt their fulness, and went on my way rejoicing.

This, of course, was sanctification. I never doubted it, nor did any one who knew me; but how did I obtain it? Simply by one short step,—submitting my will to God's will; not by my struggling, or weeping, or praying, but by giving that all up; and the moment I felt willing to give up that *will* of mine, which said, I *will not give up until I get the blessing,* that very moment every nerve and muscle of body and mind relaxed; I threw myself into the arms of an Almighty God and loving Father, and my peace flowed like a river. I had to do this very thing, and in the same way, when I first believed, or was first converted, and received the same blessing of peace; the only difference was, as the darkness was greater, the light shone brighter. I then commenced just where I left off six months before—to live by faith; trusting in God for everything; believing that if I committed my way unto him, he would direct my steps; which has been fulfilled in my case. Several times since then have I taken my will from the altar, but soon saw where I was, and soon submitted again, sometimes within half an hour, sometimes longer.

This taking my will into my own hands always produced the same effect of darkness and confusion of mind; and submitting again always brought peace. All this proves to a certainty, as far as experience goes, that, in my case, when I submitted myself to God, trusting that he knew it all, and would do it all, I was then sanctified, justified, sins forgiven, ready to every good word and work; and it seems to me that every one that has a good foundation for hope, must look back to some point when he had peace in believing; a witness of the Spirit that he was a child of God; and this must have come through yielding his will to God's will; not a part of it, but the whole will. You must then have been sanctified, and all that was then necessary was to obey the injunction of the apostle, "As ye have received Christ Jesus the Lord, so walk ye in him," growing up into Christ your living head. Grow in grace and in the knowledge of the truth, and not be turned unto fables by the traditions of men, or trusting in man, thinking I can do this or that, or say so and so, or follow this one's or that one's example because he is a minister or a deacon, or because he is so much better than I am.

Now if we fall into any of these things we take our own will off the altar, and the consequence is darkness and confusion, trying to work out our own salvation by weeping, praying, good deeds, etc.; but inwardly we are condemned, knowing that we have not the fruits of the Spirit within, or perfect peace is not there; our light is gone out. "If our heart condemn us, God is greater than our hearts and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God." 1 John 3: 20. Then, and not till then, are we justified; for we cannot be both justified and condemned at the same time. See other Scripture testimony on this subject. Paul says, in Rom. 8: 1—"There is therefore now no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the Spirit." By reading to the ninth verse, you will find what is meant by walking after the Spirit—"But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his." Now if you have the Spirit, you will bring forth the fruits of the Spirit, one of which is that peace you seek, and which sanctification brings. You see, then, those who have the Spirit have no condemnation.

He that hath slight thoughts of sin, never had great thoughts of God.—*Dr. Owen.*

JESUS LOVES ME.

L. J. ADAMS.

"I have loved thee with an everlasting love."
"I am glad that Jesus loves me,
Jesus loves even me."

"Come and hear, all ye that fear God, and I will declare what he hath done for my soul." Perishing sinners, come and listen too, and may the Spirit of God awaken in your heart an earnest longing "to know the love of Christ, which passeth knowledge," and give you no rest day nor night, till you have washed in the blood which cleanseth from all sin.

I was a stranger to peace and happiness. There was an aching void in my heart, which only Jesus could fill, and I knew it; but I did not know when I knelt on the old camp-ground at Wilbraham, in the fall of '62, to have the children of God pray for me, how much happiness Jesus had in store for me in this life. Wisdom's "ways are ways of pleasantness, and all her paths are peace."

"O let me kiss his bleeding feet,
And bathe and wash them with my tears;
The story of his love repeat
In every drooping sinner's ear,
That all may hear the welcome sound,
Since I, e'en I, have mercy found."

"He brought me up . . . out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings; and he hath put a new song in my mouth, even praise unto our God." My heart rejoiceth with joy unspeakable and full of glory. With Jesus I can be happy anywhere; without him, I should be unhappy everywhere. While he gives me life, my lips shall tell the story of his wonderful love to me. "Bless the Lord, O my soul, and all that is within me bless his holy name."

My sins had separated me from God, and made me unfit to dwell in his presence, but the blood of Christ has washed away every stain, and no evil can befall me, for he has said—"Lo, I am with you alway, even unto the end of the world." Sorrow and suffering cannot come unless it is his will, and my heart says, "Not my will but thine be done." "He knoweth the way that I take. When he hath tried me, I shall come forth as gold;" so when trials come, I clasp my hands in prayer, and I send the coming tears back with the whispered word, He knows," and in the midst of sorrow rejoice, knowing that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Death cannot lay his icy hand upon my brow until my work is finished, and why should I fear to fall asleep then? for my "life is hid with Christ in God. "When Christ who is our life shall appear, then shall ye also appear with him in glory."

"O glorious hour! O blest abode!
I shall be near and like my God."

The words of one who lived centuries ago have touched a responsive chord in my heart—"Whom have I in heaven but thee? and there is none upon earth that I desire beside thee." "As for me I will behold thy face in righteousness. I shall be satisfied when I awake with thy likeness." Yes, when I am permitted to behold the King in his beauty, I shall be fully satisfied, and not till then. All this the love of Jesus has done for me. What has it done for you?

"O! if there's only one song I can sing,
When in his beauty I see the great King;
This shall my song in eternity be,
O what a wonder that Jesus loves me?"

Somers, Ct.

REMARKS ON DAN. 9: 25.

JOHN LYLE.

Information of "the going forth of the commandment to restore and to build Jerusalem" was given to Daniel the prophet, to be noted and comprehended by him, as a *living witness* of a remarkable epoch in the history of his own nation. The words of the angel show this—"O Daniel, I am now come forth to give thee skill and understanding, ... know therefore," etc. Such being the fact the commandment must have been issued either by Darius, the Mede, in whose reign the interview recorded took place, or by Cyrus, who succeeded him in about a year afterward, in the early part of whose reign Daniel died, Dan. 1: 21. Therefore it is unreasonable to suppose that the commandment intended by the angel came from any Persian king that reigned after Daniel's time; for how could he, a dead man, know anything about edicts of the successors of Cyrus? But it is unnecessary to advance an argument to prove that Cyrus gave the command, and that it went into effect and fulfilled the letter and spirit of the angel's instruction, for the prophet Isaiah predicted that Cyrus would do so, and Ezra has declared that he did do so. Isa. 44: 28; 45: 1-13; Ezra, chap. 1.

What is the object of this commandment? To relieve the Jews from their seventy years captivity, allow them to repair and inhabit the places in the land of their fathers which Nebuchadnezzar had laid waste, and thus fulfill the word of the Lord by Jeremiah 29: 10. Daniel had just witnessed the "punishment" of Babylon, which had been foretold in the above chapter, as a sign when their captivity would end. He is so moved by witnessing the fulfillment of Jeremiah's prophecy, which had been his study (Dan. 9: 2), that he comes before his God in supplication for his nation, fulfilling by the act just what the prophet said a godly, representative Israelite would do at the end of the captivity. Jer. 29: 12-14.

Daniel is then and there shown that the edict about to go forth would begin a prophetic line of sixty-nine weeks, or four hundred and eighty-three years, that would reach to Messiah the Prince, the Lord Jesus Christ, a greater than Cyrus, who will gather his elect from every land and establish them in a glorious inheritance, where the heavenly Jerusalem would be its joy and eternal excellency.

The time of Jesus' birth is a sure standpoint from which we can look back and find the date of the command of Cyrus. I will not occupy space to prove that our Lord was born about B. C. 5. I believe this date is generally accepted by Scripture expositors. (See Robinson's "Harmony of the Gospels." Boston, 1871.) They reject the so-called date of A. D. 1, known as the Vulgar Era, which was the result of the computations of a monk named Dyonisius, in the sixth century, and was not generally received till two centuries afterward. *Jarvis' Chron.* p. 104.

The publishers of our family Bibles reject the Vulgar Era date and place the birth of Christ at "the fourth year before the common account called Anno Domini," as we may see at the head of the second chapter of Matthew.

The birth of our Lord is the end of the sixty-nine prophetic weeks, and from this we look back four hundred and eighty-three years and come to the promulgation of Cyrus in about B. C. 488. Bro. Thurman has proved this position by astronomical and historical research, that cannot be set aside by simply quoting the commendations of some of the learned admirers of Ptolemy's Canon.

Thus we learn that the prophetic line of sixty-nine weeks gives no light on the time of the second advent of Christ, but it pointed out most clearly to the prophet and all the devout in the Jewish church the time of the first advent, and hence we are informed that at that time some pious Israelites were looking for the Messiah. Luke 2: 38.

We must look for a separate and distinct light on the time of our Lord's second coming. This may be found in the seventy prophetic weeks of Dan. 9: 24, and may be noticed hereafter.

Newark, N. J.

RECEPTION DRESS.

S. R. GIFMAN.

"Heart purity," dwelt upon so much of late by some of the most devoted and faithful servants of Jesus, seems to be of the *utmost* importance just *now* when Christ is at the door. Without it, we will be all unprepared to receive him, and instead of greeting him with a glad smile of welcome, saying—"Lo, this is our God; we have waited for him, and he will save us," we shall be among those who will seek a hiding place "in the dens and in the rocks of the mountains;" crying—"Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand?" For *without* holiness no man shall see the Lord, but—"Blessed are the pure in heart, for they shall see God." But there is no need for any of the Lord's children to be found thus unprepared. The glorious Bridegroom has made every provision for the complete readiness of his bride. He has detailed very minutely every requisite, even stating where and how each may be obtained; has explained to her by what means she can know when his coming "is nigh, even at the doors," and after every preparation has been made, he says to her—"Watch, therefore; for ye know not what hour your Lord doth come."

Ample time, and every opportunity being allowed for a complete preparation, would a true bride suffer herself to be found wanting in *any* requisite? much less the bridal robe? No, she would be all ready and waiting; earnestly looking and longing for the appearing of her lord.

When we are expecting a very dear friend, or a lover, to visit us, we first set every thing in and about the house in order; arranging every article in the way that we think will be most pleasing to his eye. We will toil early and late to accomplish our purpose, and even delight in it, counting it all joy—a real pleasure—because we are doing it for whom we love. But what is the *last* thing we do? It is to lay off our soiled, worn working-dress, and don one that is clean and new—the very best our wardrobe affords, taking every care to have our personal appearance faultless.

Thus it is with those who are looking for the coming of Jesus, their best and dearest friend. They have long been earnest and faithful workers in the vineyard of the Lord; having "endured a great fight of afflictions;" willing to bear reproach, and to be "made a gazing stock" for Jesus' sake; counting it all joy when they fall into divers temptations; taking joyfully the spoiling of their goods, knowing that they have "in heaven a better and enduring substance;" letting "patience have her perfect work," that after having done the will of God, they might receive the promise. And now that "signs there is no mistaking proclaim Messiah near," they are looking to their *personal* appearance, to see that all is in the divine order. They are laying aside every weight, and the sins which did so easily beset. Sin has no longer any dominion over them. Those "dogs of sin," referred to by Bro. Burr, though long chained, still existed; now they are being killed outright and thrown away. The bridal robe is one of righteousness, and the bride is sweetly resting and trusting in Jesus, patiently waiting for his coming. But while she is waiting, she is not slumbering, or idle, but is wide awake and watching unto prayer. She is keeping oil in the vessel, and her path "is as the shining light, that shineth more and more unto the perfect day." The final preparation has been made, and she has on, as it were, the *reception dress for Jesus.* Let both writer and reader have on this dress of *holiness.*

Entire consecration is a precedent to holiness. God will not accept a mutilated sacrifice. You must recognize him as the sole proprietor of your whole being. It belongs to him; lay yourself right down on God's altar,—the offering never to be resumed. Body, soul, mind, will, culture, character, social position, kindred, property, friends, life, death, this entire devotement is an element of soul-life. You must seal the consecration with vows akin to the solemnity of an oath,—down on your knees, on your face in the dust, in the deepest self-abasement.—*Rev. A. Lowry.*

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Dec. 11, 1872.

☞ Take Notice! All subscriptions for the "Crisis" issued from this time forward are at the rate of $2.00 a year, payable IN ADVANCE.

☞ Please Remember! ☞ All remittances to this office, in the form of Drafts, Bank Checks, and Postal Money-Orders, should be made payable to the Business Agent, GEO. T. ADAMS.

☞ THOSE who send articles for the "Crisis," should direct them to MILES GRANT, Boston, Mass., and not to the Business Agent.

ARE WE READY?

What do we most need at the present time? What should receive our first attention? In what respect are we most likely to fail in the judgment? Will it be because we did not have a perfect knowledge of prophecy, or of all points of doctrine? We think no one would like to assume such a position. Then where is our danger? Why will many be rejected at the final judgment? The answer is easily given. Because their hearts were not pure. "Blessed are the pure in heart, for they shall see God." Then it follows that the impure in heart shall not see him. This, and many other similar Scriptures, show the importance of having a clean heart. They that were "ready" went in to the marriage, and "the door was shut."

If no one can be "ready," unless he understands the chronology of the Bible, so that he can make it out definitely from creation, it is quite evident that but a very small number will be saved; for probably not one in a hundred of the lovers of Jesus understand history, prophecy and chronology well enough to make out with any degree of certainty the precise number of years since the creation of Adam. Even the best chronologers, who have made the subject a special study for years are not agreed; how, then, can it be expected that those who are unlearned, and have no means, talent, or time to search into these things, can be so well informed as to be fully satisfied that they know the precise number of years from creation? The Lord, in his his wisdom, has not seen fit to make our salvation depend upon a complete understanding of all the chronological periods. If this were the case, many of Jesus' warmest friends would be lost, who now ardently love his appearing, and are sweetly resting in his loving embrace. We are taught in the Scriptures that there is a crown for *all* those who "*love* his appearing." One may love his appearing without knowing *when* he is coming; and a person may believe he is coming at a given time and not be ready.

In the parable of the ten virgins, half were shut out from the marriage; not because they did not go forth to meet the bridegroom with a strong faith that he was coming at a definite time, but because they had no oil in their lamps. They could not go in the bridal procession with unburning lamps. Their lamps were of no use without oil. It is quite evident that the lamp represents the Bible, and the oil the Holy Spirit. "Now, if any man have not the Spirit of Christ, he is none of his." Rom. 8: 9. "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Eph. 4: 30. "Be ye *filled* with the Spirit." Eph. 5: 18.

From these and many other passages, it appears evident that, in order to be *ready* for the coming of Christ, we must be filled with the Holy Spirit of God, which he is more willing to give than parents are to give good gifts to their children. A man may be filled with this Spirit who has never heard or read a word about any chronological arguments; or he may be destitute of the Spirit who has a thorough understanding of the subject of Bible chronology and prophetic periods; hence something more than a belief in the "definite time of the Lord's coming" is necessary to prevent our being found among the "foolish virgins." We *must* have the *Spirit of Christ*, or we shall not be ready for his coming.

We most firmly believe that the second advent of our Savior will take place within a brief period. The past and passing events foretold in prophecy leave no room for doubt in our mind. On this point we are settled. We long to see him coming, and feel all ready to meet him; but our readiness is not based on a clear knowledge of the commencement and termination of the prophetic periods; if it were, our evidence would be very unsatisfactory.

It has been our conviction for many years that a short time before the coming of Christ, his bride will in some way receive *satisfactory* evidence on the *time* of his coming; but she will be all ready before this information is given, and no one will get ready afterward. It will then be too late to obtain the oil, or to prepare. All things indicate that the time has now come to put on the bridal robes of Christ's righteousness, and stand waiting for his coming. We believe the *especial* work of the ministry should now be to urge all to prepare to meet our coming Lord. Let us be *ready*, with lamps trimmed and burning. Christ is coming, Christ is coming. We shall soon see the dear One who died that we might through him receive eternal life.

A SAD FACT.—In a late sermon by Moses Smith, in the Leavitt Street Congregational church, Chicago, he is reported to have said:

"Fellow disciples, confessedly the churches of Jesus Christ in our land, in our city, are weak. There are less conversions in the full-manned organizations of these United States than in the feeble, extemporised churches on heathen shores. Nor is the reason far to be sought. The prayer-meeting is the strength of any church. It is stronger than the pulpit, stronger than all other forces combined. The church can live without a pastor, without a choir, without an edifice. The church can even conquer its foes and build up into all these, but it cannot even live without the prayer-meeting."

We think Mr. Smith has not overrated the importance of the prayer-meeting. In every place where there are two or three christians, a prayer-meeting should be established. Do not stay away from the prayer-meeting.

BRO. HASTINGS' OUTLOOK.—In the *Christian* for Nov., Bro. Hastings gives his "outlook" from the ashes of his Repository, and in summing up says:—

"The future is bright. We do not see a cloud. The outlook takes in the mighty roll of everlasting years, and though trifling hindrances may be around us, they are not worthy to be compared with the far more exceeding and eternal weight of glory which bounds the bright horizon.

And as we sit at our borrowed table and write by our flickering candle in one corner of a large and lonely building, 'a great while before day,' we are full of peace and rest, and joy and hope and faith.

What we shall do hereafter we know not. Where we shall pitch our moving tent is known to our Father; and it is enough for him to know it. Our way is forward, and the dead past must bury the dead. Whether we work or rest, prosper or fail, live or die, we are the Lord's, and all is well."

THE CHRISTIAN, which was commenced in Jan. 1866, is published monthly at 60 cents a year, and is filled with choice reading. Now is a good time to subscribe. It is worthy of a place in every christian family. Those who prefer, can have the *Christian* and the Bible reader's map for $1.00, on rollers $1.25, which is less than the price of the map alone. The map is 29 by 39 inches, and should be in the hands of every Bible reader.

THE WORCESTER CONFERENCE.

FARE REDUCED.

The friends attending the meeting to be held at Worcester, commencing Dec. 16th, and continuing through the week, and over Sunday, the 22nd, going over the Boston and Albany R. Road, will purchase regular tickets at the various stations on this road, and they will be entitled to a return ticket *free*, to be obtained at the Rail Road ticket office in Worcester. G. T. A.

THE LAST STRUGGLE.

In all parts of the world men are being convinced that earth's closing scenes are fast approaching. The impression is deepth at some overwhelming event is at hand. All are not agreed as to the nature of the event, but they are united in the belief that wonderderful things will soon be witnessed. Those who are familiar with the signs of the times, and the prophetic Scriptures need not be in doubt as to what is coming. The great clock of time is about to strike for the last time in the present dispensation. A new era is soon to commence, when the works of the devil will be demolished, and the saints will be changed to immortality.

In a late eloquent sermon by Dr. Scott, in San Francisco, on the "Boston fire," and "the lesson conveyed in it," he says:—

"Our times are evil. The love of many professing christians waxes cold, faith is feeble, and iniquity abounds. We have worshiped material progress, until there seems to be no god so powerful as Mammon, nothing to be sought but wealth, and the usury and social position that wealth commands.

Our daily papers tell us of frauds in the taxes, frauds in the country and in the city, frauds in the harbor business, and frauds in our hospitals and jails and penitentiaries, and in administering justice, and in every department of our respective branches of government, and even of frauds in the milk and bread with which our orphans and inmates of our asylums are fed. We have corruption and frauds in the corner groceries and in the plate-glass palaces, frauds in all the learned professions and in the street hucksters, and frauds and shams and lies even in our holiest places. Frauds are seen in the very getting up of our fashionable persons, who are perfume and falsehood, and in our splendid turnouts, and in our stocks and diamonds. But why continue the catalogue? Where is there not humbug, quackery, knavery, cheating, lying, stealing, perjury, false swearing, pure hard cursing, drunkenness, rags and filth; contempt for religion, dishonoring of our holy faith, indifference to the Lord's day, and a studied neglect of the awful realities of a coming eternity; unbelief, disbelief, misbeliefs of every hue and complexion, from the modest doubt to the boldest abnegation of the Eternal. Look at the things done in our streets, from day to day, and recorded by our almost omnipresent newspapers, and tell me candidly, is there not cause for shame and serious alarm? Where are these things to end? What is to become of our children, and the children's children, if we go on with this railway speed in our departure from the belief, simple faith and honesty and pious ways of our fathers? And what shall I say of our corrupted public sentiment, pride, ingratitude, unthankfulness and vain boasting; of our bloodshedding, and licentious books, and dens of iniquity? Only that they call loudly for repentance and reformation, or we may expect divine justice to overtake us.

The real conflict of ages has gathered in a heap upon us in a new and, I believe, the last great struggle concerning the great truths of religion; mainly, concerning the person of Christ and the Inspiration of the Holy Scriptures. No proofs are needed from me at this time to show that these are the points upon which the great thinkers of the age are now centered. The phases are not all alike, but terminate on the same great nerve-centres of christianity. The main questions discussed relate to the personality of God, and a superhuman intervention in the government of the world. And these questions of course imply, Is Jesus of Nazareth the Christ of God and the Savior of men? Is there any superhuman element in the Bible, or is it altogether a mere human production? If so, there is no reality in miracles or prophecies, and no efficacy in prayer. This aspect of a modern religious thought is regarded as the serious conflict of the age both by believers and unbelievers. It has come upon us through our increased and still advancing knowledge of the laws of nature, by which we have gained an almost unlimited control over the elements themselves. The advance of science is marked by the material advance of mankind, increasing wealth and luxury, and increasing crime, especially against life and property. And at the same time we are summoned to record and consider the voice of divine sovereignty in great political events and great public calamities.

FALSE HOPES.

We were told thirty years ago that the science of war, and the enlightenment of the great nations, would prevent the terrible scourge of the sword from recurring again. But the prophecy has proved to be false. The most gigantic armies and wars on record have been waged since then. And it was thought the discipline, intelligence, art and skill of modern times, and especially in our American Athens, would prevent or render impossible any serious destruction of life and property by fire. But the smouldering flames and smoking ruins of Boston tell us this was a mistake. Does not the calamity of the goodly city tell us that vain is the wisdom of man? that, 'except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh but in vain?' And with all our advance of science, who can arrest the cholera, or prevent our domestic animals from pestilence? How many noble ships have perished at sea during the past twelve months? How many precious lives, and how many millions of property have been lost by the destroying elements—water, fire, and lightning? What immense changes have come over human conditions, that no mortal foresight could have foretold or prevented?"

TRIP TO CONNECTICUT.

Wednesday, Nov. 27th, we went to Campville, Conn., and attended a meeting in the school-house. The cars were late, so that we had but a short time to speak to the people. We found Bro. St. John present from Wolcottville, and the house well filled. We learned the church there is doing well under the faithful labors of Bro. Elliott, who is a devoted christian, waiting for the coming of Christ. It was pleasant to meet old friends of other days, and find them still passing onward in divine life.

Thursday evening we had quite a large gathering in the pleasant chapel at Wrightville, where we met our only natural brother, who is getting ready to meet the Savior. He loves the blessed hope. He has three sons, born the same day, who are active business men, now about fifty years of age, who each have children married.

Friday morning, Nov. 29th, we had a smart snow-storm, producing winter sleighing. We went to Winsted, and, as usual, met a warm reception from old friends. Winsted is one of the most pleasant villages we have found in all our travels. Every year adds to its inviting aspect. It is located among the romantic New England hills, on the Conn. Western R. R., and at the termination of the Naugatuck R. R. It is a very desirable place for a residence, and abounds in pleasant cottage homes, and excellent water power for manufacturing purposes, which is well improved.

We had interesting meetings at Camp's Hall. We found that here, as elsewhere, the Holy Spirit had been impressing the hearts of Jesus' disciples with the importance of entire consecration to him, in order to be ready for his coming. Several decided to give up all to the Lord, and received rich blessings.

We were kindly invited by Bro. Graves, the Methodist minister, to preach in the Methodist meeting-house Sabbath evening. We cheerfully accepted the invitation, and had a large and attentive audience. To us, it was a season of more than ordinary interest. Thirty years since we listened in that place to lectures on the prophecies, from Bro. H. A. Chittendon, then a successful Hartford merchant. We went to the first meeting a skeptic, but came away convinced of the truth of the Bible; and four days from that time obtained pardon for our sins. We little thought in 1842, when listening to Bro. Chittendon, that we should ever stand in the same place to declare the unsearchable riches of the Christian religion, and to invite our former associates to accept the offer of eternal life through Christ. What a change! to see the proud, skeptical young man, whose heart was full of opposition to Christ, and who sought his enjoyment at the card-table, the ball-room, and all other merry scenes where the cup of worldly pleasure could be found; who had no love for Christ or sacred things; whose Sabbaths were spent in hunting and fishing, or other amusements; who had never been in a prayer-meeting, but had shunned the society of the holy; now taking his supreme delight in divine things. Again we say, What a change! Then he had no hope; now a "blessed" one. Then no peace; now "great peace." Then the future looked dark; now gloriously bright. Then all was wrong; now "all is well." Then miserable in the devil; now happy in the Lord. "Glory to the Lamb!" All this change has been produced by the power of God's Holy Spirit. As we stood in the desk, to speak of the "perfect love" that Jesus gives, and to urge others to come to "the cleansing stream," and saw them flocking to the altar, and bowing in humble submission to the dear Savior, receiving a full cup of blessings, we had no words to express our gratitude to our loving Lord for what he had done for us, and was doing for others. Praise his name for ever. He is the One "altogether lovely."

We shall remember that meeting with delight. We were much pleased with the kind, christian spirit of Bro. Graves. He invited us to stay longer, or to come again and hold a series of meetings. May the Lord direct. The prospect for good looked very encouraging. We found their hearts warm with love for the Savior, and ready for every good word and work.

CORRECTION.—In our article on "Mortal quickening," in the last *Crisis*, instead of reading: "Contrasted with the fleshly nature, or *matured* condition of men, when destitute of the "Spirit-dead *natural* condition.

THE ANCIENT PLACE FOR SOULS.

Modern theologians are not generally aware that the early believers in the separate existence of the soul, were *not* believers in its emigration to heaven at death, either among the apostate Jews or christians. But such is the case. The theory of going to heaven at death is a later invention. The Catholics still insist that souls did not go to heaven before the crucifixion. The Douay version in giving a note on Gen. 37: 35, says that souls went "into limbo, the 'place where the souls of the just were received before the death of the Redeemer;" and in a note on Gen. 44: 31, we read that it is the "place of souls *below*, where the servants of God were kept before the coming of Christ."

In a note on Luke 16: 22, the same imaginary realm is said to be "the place of rest, where the souls of the saints resided, till Christ had opened heaven by his death." From these officially approved comments we learn the faith of the Catholic church on this theme; (1) that all good souls, before the crucifixion, went to *limbo*, "a region bordering on hell," according to scholastic theory; (2) that this place was located "below;" and (3) that they were all kept out of heaven, and confined in this region below, "till Christ had opened heaven by his death." Then what took place? Another note on Ps. 68: 18, tells us. The text reads—"Thou hast ascended on high, thou hast led captivity captive." The following is the note—"Carrying away with thee to heaven those who before had been the captives of Satan;" that is, kept in limbo, a region bordering on hell.

The apocraphal book of Nicodemus, supposed to be "a forgery toward the close of the third century by some zealous believer," at which time Catholicism was in its incipient state, represents Christ, in his disembodied state, as descending into this underground spirit-world — "Then the Lord, stretching forth his hand, made the *sign of the cross* upon Adam, and upon all the saints, and taking hold of Adam by his right hand he *ascended from hell*, and all the saints of God followed him. . . . Then the Lord holding Adam by the hand, delivered him to Michael the archangel; and he led them into Paraeise." 19: 11, 12. 20: 1.

Thus early believers in soul-immortality also believed in an underground spirit-world for good souls, till Catholic speculations devised the theory of their emigration to the skies; yet Protestants accept this sky-kingdom, and curse Catholics for not furnishing it sooner. W. S.

TRANSMIGRATION.

It is sometimes denied that the Pharisees believed in the transmigration of souls, especially by those who refer us to the fact that the Pharisees were believers in the soul's immortality, to whom we often reply—"They also believed in the transmigration of souls." Then comes the denial, with the assurance that the reputed discourse of Josephus on *hades*, which attributes this faith to the Pharisees, is a document written later than Josephus' day, and falsely attributed to Josephus; and that the critics reject it as spurious. The item in this discourse, pertaining to this theory, *reads* thus—"He will make a resurrection of all men from the dead not procuring the transmigration of souls from one body to another."

But allowing this discourse to be spurious, as critics claim, still Josephus elsewhere testifies that the Pharisees held this theory. He says—"They say that all souls are incorruptible, but that the souls of good men only are removed into other bodies, but that the souls of bad men are subject to eternal punishment." *Josephus Wars b.* 2, *c.* 8, *s.* 14. Here is evidence from genuine history of Josephus, affirming the belief of the Pharisees in the doctrine of transmigration of souls; not of bad souls, as a sort of punishment, but "the souls of good men *only*;" not of *all* good souls, for elsewhere Josephus affirms—"They also believe that souls have an immortal vigor in them, and that under the earth there will be rewards or punishments, according as they have lived virtuously or viciously in this life." *Antiq. b.* 18, *c.* 1, *s.* 3. So they held that some good souls would experience a transmigration, and other good souls would go to a fancied home under the ground.

These three features of their faith had the same origin; (1) soul-immortality; (2) soul-transmigration; (3) soul-reward under the ground. All these views were held by the heathen before the Israelites went into Assyrian and Babylonean captivity; but none of the Israelites held them till after their return from their captivity. They obtained all these views of the heathen, and slightly remodelled the theory in some points. W. S.

ALABAMA.

I clip the following note from the *New Era*, an Alabama paper:—

"ATTENTION, PRIMITIVE BAPTISTS?—The churches of Sequatchie Valley Association are requested to send two or more delegates to New Hope church, near Boliver Smitch, Jackson County, Ala., on Friday, before the fourth Sunday in February next, at which time and place, Eld. J. A. Cargile has agreed with Eld. S. Beene that he will preach on every point with which he is charged with heresy, and that Eld. S. Beene or any other brother shall have the right to criticize.

The meeting will continue till all points are settled. Elk River, Mud Creek and Wills Creek associations are invited, and especially the committee appointed by Mud Creek to investigate. Brethren, come and let us settle things by the Bible. J. A. CARGILE."

This Eld. Cargile has fully embraced our faith, though still a Baptist preacher; and he is willing to defend it, even against the opposing efforts of the clergy. We hope to hear of good results. Pray for Bro. Cargile. W. S.

THE RESURRECTION OF SPIRITS.

A public speaker recently attempted to prove that the resurrection taught in the Scriptures had no reference to the resurrection *of* the dead body, but only a resurrection *from* the dead body—a resurrection of the deathless spirit from the mortal body—and that even the resurrection of Christ was only a resurrection of his spirit from the body. The fallacy of this assumption is apparent when we carefully notice the time of the resurrection. If the resurrection really consists in a release of the spirit from the body, when does that occur? At death, of course.

But did Christ's resurrection occur at his death, when he "gave up the ghost," or gave up the Spirit? No; for before his death he affirmed of the Son of man (referring to himself)—"They shall scourge him and put him to death; and the third day he shall rise again." Luke 18: 33. If his resurrection consisted in a release of the spirit from the body, it ought to have taken place when he "gave up the ghost," and not three days later. Could the spirit be raised from the body three days after it had left the body? After his resurrection, Jesus said—"Thus it behooved Christ to suffer, and to rise from the dead the third day." Luke 24: 46. After Christ "gave up the ghost," or spirit, at his crucifixion, what spirit remained to be released or resurrected from the body three days after?

Again, after Lazarus had been dead "four days," and began to putrify, Jesus said to his sister Martha—"Thy brother shall rise again." John 11: 23. Not, *did rise* four days ago, but "*shall rise*." If a resurrection of the spirit is meant, it occurred four days to late. Martha's reply shows she did not understand a reference to the spirit—"I know that he shall rise again in the resurrection at the last day." She placed the resurrection at the "last day," and certainly she did not think the spirit would remain unreleased from the body till then, and then be released. Jesus "cried with a loud voice, Lazarus, come forth! And he that was dead came forth, bound hand and foot with grave clothes." Was it a spirit bound with grave clothes that was thus raised?

Concerning the future resurrection, Isaiah says—"Together with my dead body shall they rise." So the resurrection will bring up the "*dead body*," instead of the deathless spirit. W. S.

FROM "REGIONS BEYOND."

[The following letter was addressed to Bro. A. J. Young, of Vallejo, Cal., which we give to our readers without comment. It speaks for itself.—ED.]

"BRO. A. J. YOUNG:—I take the liberty to address you a few lines, with a view of getting your advice, although a stranger to me. We both profess the same faith, and if we love the Lord's Christ, we shall also love one another. I am prompted to write you, from a letter I read from your pen, dated Oct. 22d, 1872, in the *Crisis*. Now it is a great joy to us (our little Clear Lake band) to hear of your prosperity, and that there is such a lively interest taken in the cause of Christ in the Vallejo church.

But it is of our little band I wish to speak. Brn. Fassett, Reed and Wilson were up here last spring (as I suppose you know), and organized a church. Well, after they returned home, we met with great opposition in the way of false reports about our doctrine; and as we have no pastor, and are isolated from any of our preaching brethren, some of our members have become somewhat discouraged. This county seems to be the field chosen for all the 'plug' (so one of our Methodist brothers call them) preachers in the State; and it does seem to me that they are trying to throw dust in the eyes of the people.

Now we want a pastor, and we must have one who will teach the truth in love. There is a fine opening just now for one of our preachers, as the people, to a great extent, have got over their prejudice against us. The first Sabbath in each month we have meetings at the Pleasant Grove school-house. We get together and do the best we can in the way of holding meetings on those days. Your remarks to Bro. Grant relative to Bro. Bush, struck me that he was the man we wanted, and I called a meeting of our people, read your letter to them, and suggested we write you about the matter. You and he can advise with us, etc. He can preach every Sunday. There is a large field for doing good. We want Bro. Bush, or some other brother, to come over and help us. We as a church ask the prayers of the Vallejo church. Oh! my brother, will you all earnestly supplicate the throne in our behalf? * * * * *

Hoping we shall hear from you soon, I remain your brother, CYRUS CUTLER."

Lake Post, Cal., Nov. 23d.

HIGHER UP.

D. W. SMITH.

When Daniel Webster was practising law in Boston, a young student came into his office for some advice. Webster replied,—"There is room higher up." And this is true in the cause of Christ; there is room for us all higher up. But in order to get higher up, we must go down into the valley of humiliation. "He that humbleth himself shall be exalted," saith the Scriptures; and if any have got their feet out of the horrible pit and got on to higher ground, they have a great work before them in helping others up; for if we are the true children of God, we are in a certain sense our brother's keeper, and they expect it of us.

It is said that christians are "known and read of all men," and the unconverted often read them more than they do their Bibles, and they know when they see a true copy. There is not a person however humble or obscure but has an influence over some, and whom he can benefit if he is disposed so to do; and a christian who has not a burning desire to see his fellow men converted and saved hardly deserves the name of Christian. Henry Ward Beecher and A. T. Stewart and many other benevolent men are continually beseiged with letters, and by applicants from the poor, for assistance; and why do they go to these men? Because they know they have the means and disposition to relieve their wants. And when the unconverted want to find their way to the Savior, they will not go to one who is spiritually bankrupt and hardly knows whether he is saved himself; but will find one whose heart overflows with love, and who can lead them right to the Savior.

There died in this city the first of this month a very aged colored woman, said to be one hundred and seven years of age—Margaret Decker. She retained her faculties in a remarkable degree until within a few weeks of her death. She could see and hear and read, and did her own work. She had a distinct recollection of events a hundred years ago. She remembered when Washington had his headquarters in this city, and has often seen him. She would talk about the "dark day" as though it was an event of yesterday. There was at her funeral one of her great, great grand-children. She has a son who is a preacher, and now preaches in Boston at Zion's Church in North Russell street. Rev. L. H. Jagger (white) made some appropriate remarks at the funeral from the words—"He shall come to his age like a shock of corn fully ripe." This might emphatically be said of the deceased, for she was a devoted christian.

But it is not necessary that one should arrive at her age to be ripe for the heavenly garner. A Christian at any age, who has filled his days with usefulness, may be said to be ripe; while the sinner, though he live a hundred years, shall be accursed.

She lived in the most remarkable period of the world's history. A century—who is sufficient to write the history of these eventful years? It has witnessed the travail and birth of this Republic, which has started on its course leading the van with its competitors. During this period all those societies, such as the Tract, Bible, Missionary, Sabbath school, and others, have been created, and now their footprints can be seen in every quarter of the earth. Some of the most important inventions for the use of man have been brought to light during this period. But here is an important question for us to look at: with all this light, and these facilities for its dissemination and for transacting the business of the world, society is becoming more corrupt, and it becomes necessary for the strengthening of bars, bolts, and locks, an increase of police force, the multiplication of prisons and houses of reformation, the lengthing of criminal court terms, and the enactment of more stringent laws. One would naturally suppose that with this increase of light iniquity would hide its deformed head; but facts, observation, and statistics, show that men are becoming more hardened and less susceptible to the influence of Christianity.

There is no reformatory element, in either art or science, but they often [illegible] facilitate the commission of crime; and [illegible] them and the gospel shine never so brightly upon the wicked, they will continue to do wickedly. "Evil men and seducers shall wax worse and worse." These are the words of one who wrote as he was moved by the Holy Ghost to write.

Newburgh, N. Y.

THE TRACT FUND.

The *Advent Christian Publication Society*, at a meeting on Springfield camp-ground, Aug. [illegible], 1872, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec. Adv. Chris. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the *Crisis* Office.

Donations for the Tract Fund.

Previous acknowledgments	$99.98
Rufus Pike	25.00

POOR FUND.

To send the "Crisis" to the Poor.

Previous acknowledgments	$17.00
P. H. Lawrence	.25

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the *Lord* may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the *Crisis*.

Previous acknowledgements	$2,970.87

LETTER FROM BRO. P. G. BOWMAN.

To the Board of the A. A. Mission Society:—

DEAR BRETHREN:—In making this my first quarterly report from this Mission for the present Conference year, I have nothing of very special interest to communicate. We have peace and love among ourselves, as a little band striving together for the "faith once delivered to the saints, looking for and hastening unto the coming of our Lord Jesus Christ, who shall punish the ungodly with everlasting destruction from the presence of the Lord and from the glory of his power, when he shall come to be glorified in his saints, and to be admired in all them that believe in that day."

I preach at three different points every other Sabbath. The congregations are large (all things considered), and very attentive to the word preached. We have now two houses of worship in course of erection, which, when completed, will increase our congregations very much, and add to us materially, and, I trust, to an unreserved consecration of heart and life and all to God's glory and man's good. I am selling books and distributing tracts from house to house. The people are anxious to obtain them and read them to profit. I have distributed in the last twelve months $400 or $500 worth of these silent and unpretending preachers, gratis, through this section, and I see the fruit springing up all around. O that the people everywhere would assist the Society liberally and speedily in this godly work, to prepare a people in this last dispensation (and may I not say this last generation?) for the coming of the Just One. Come, oh, come, my dear brethren and sisters; work, work, while you may; the Judge standeth at the door; the dark, dark, everlasting night will soon overtake a guilty world and a worldly church.

I hope the Board will find it convenient to send one, if not two of the brethren, some time the coming winter, to visit this field and deliver a course of lectures on the prophecies in Charleston and Columbia, and at other points in the South. This I have no doubt would wake up a great interest among all spiritually-minded people in all the churches; for this most important subject is almost if not an entirely obsolete subject in the southern pulpit. Desiring an interest in your prayers, I am, dear brethren, yours in the blessed hope,

PEYTON G. BOYMAN, Missionary.

Lydia, Darlington Co., S. C.

SOUTHERN MISSION.—No. 2.

On my return from Alabama I found notice had been given by Bro. Kimbrough that he should be ready to commence the debate between him and Bro. Grant on Nov. 12th, and if Bro. G. was not on hand, should preach his side of the question. What should be done? Bro. Grant could not be here, and Bro. Kimbrough knew well he could not. I went forward trusting in David's God. The little church, God bless them, stayed up my hands by their prayers. We spent four days in the debate. The questions under discussion were—

1. Do the Scriptures teach that the soul of man is immortal?
2. Do the Scriptures teach the total unconsciousness of the dead between death and the resurrection?
3. Do the Scriptures teach the endless torment of the wicked?
4. Do the Scriptures teach that the setting up of Christ's kingdom is still future?

By request of Bro. Kimbrough we passed the second after two hours debate, and the third without debating at all. I never knew until this debate that truth was so easy to defend. It is taking deep root here, and doors are being throw open in all directions. Where are the men who are ready to forego home and friends, and with the trump to their lips go even among the enemies of the cross and sound the alarm of the coming judgment? They must expect to receive some such treatment as their Master did when preaching unpopular truths; but shall we fail to do our duty because many reject our preaching? God help us to please Him, rather than man.

Two leading persons of the community have been baptized and joined the church since the debate; others are coming.

On Nov. 28th and 29th, I held meetings in a new field some four miles from Cleveland. Left them with a request to return and hold a meeting with them in January. I expect to start this week for Alabama and help Bro. Cargile in his work. We need the prayers of the church. The Master will soon be here, and then he will say—"It is done." God grant we may have our part well done.

H. DAVIS.

ALL the peace and favor of the world cannot calm a troubled heart; but where the peace is that Christ gives, all the trouble and disquiet of the world cannot disturb it. Outward distress, to a mind thus at peace, is but the rattling of the hail upon the tiles, to him that sits within the house, at a sumptuous feast.—*Leighton.*

MY PRESENT EXPERIENCE.

M. J. HALES.

"For though I preach the gospel, I have nothing to glory of; for necessity is laid upon me: yea, woe is unto me if I preach not the gospel."—1 Cor. 9: 16.

All believers in Christ are called in a certain degree to labor in his cause. Some are called to preach, some to exhort, some to prophesy, and some to teach. Knowing this, I have desired of the Lord, by earnest prayer during the last three years, to understand my position in so great a work—the spreading of the gospel of the kingdom. Had the Lord told me to exhort, or to utter prophecies, or to teach in some other way than by preaching, I would have submitted long ago, and gone about my Master's business; but the passage quoted at the head of this article has been continually in my mind, and has occupied my thoughts day and night. The more I have asked for guidance from on high, the more this text has pressed itself upon me.

I have at last concluded that unless I submit to God's requirements, I shall be shut out of the kingdom for disobedience. I hold myself in readiness to do just what God has for me to do. If God says preach, and he has, I say amen. If called upon by my Savior to leave home, friends, and fireside, to spend my time and strength for him, I say amen to that. I desire not to reach the kingdom on "flowery beds of ease," but feel ready to face a frowning world and obey the Lord, and by so doing have an abundant entrance administered unto me. I feel willing to submit to whatever God has, or will lay down for me. For I am "determined to know nothing among you, save Jesus Christ, and him crucified." My only object is to please Him on whom my hope of eternal life depends.

The step thus taken by me is not the suggestion of friends, nor the desire for an easy life, nor the desire for popularity; but it is taken because "woe is me if I preach not the gospel." I am ready to go forth in the name and strength of Christ, who is my all and in all. Brethren, pray for me, that I may be the means in God's hand of winning many sinners to Christ. Feeling thus, I am ready to go anywhere. I can be reached by addressing in care of H. L. Hastings, 30 Hanover St., Boston, Mass.

Correspondence.

From Bro. S. P. Howland.

BRO. GRANT:—Allow me to say a few words to the brethren and sisters, after thanking you very much for those valuable tracts I received for distribution. I have distributed them to those who will read them, and thank God that they have helped some to come to a knowledge of the truth. Brethren and sisters, let us strive together to bring others to the truth, as well as to keep ourselves unspotted from the world. Let us put on the whole armor of God, and take with us the sword of the Spirit which is the word of God. Let us watch for the promised and soon coming Messiah, and so live as to be accepted by and reign with our blessed Redeemer on the earth restored to its Eden beauty. Let us not fall back now. The race is almost run. Soon we shall change our mortality for immortality, and death shall be swallowed up in victory. Then we may sing, "O death, where is thy sting? O grave, where is thy victory?" Let us not only try but strive to enter that holy city, the New Jerusalem. Let us hold on to the plow and not look back, but keep on, and soon we shall receive our reward, which is glory, honor, immortality, eternal life. Is this not worth striving for?

Jesus is at the door. Signs indicate his speedy coming, and thank God that he is near. If we are faithful, we soon shall be where death is no more and sorrow is unknown. Let us not be afraid of persecution for Christ's sake. What if we even lose our life for his sake; is he not able to raise us up at the last day? Glorious thought! although we die and decay, yet there is One who can give us an immortal life, and take us unto himself, and make us kings and priests, to rule in that glorious kingdom on the earth more beautiful than the garden of Eden. Let us pray daily to our blessed Lord and Master to help us to live unspotted from the world, lest we fall back and be forever banished from the presence of the Lord. Let us not bury our talents in the earth, but improve them in bringing others to the blessed light. Let us search the Scriptures daily, that we may teach others, and so live that others cannot say we do not live any better than those who do not profess to follow Christ.

Brethren, the eyes of the world are upon us watching our daily walk and conversation, and trying every plan to bring us back into the world. Let us not only believe but teach the things contained in the Scriptures. Let us not be ashamed to own our blessed Lord. If we are ashamed to confess Christ before the world, he will be ashamed to confess us before the Father. Let us suffer anything in order to gain that inheritance promised to all those that believe on him and do his will. And let us pray to God to help us in the right way, so that when our King shall come we may be found watching, and all be gathered into that glorious kingdom.

Vinland, Kan.

From Bro. S. Goodhue.

DEAR BRO.:—"Whatchman, what of the night?" Is it a fact that God has appointed watchmen to take the oversight of the closing scenes of this dark night; and if there are dangers to which the church are exposed, is it not their duty to point them out and to give the necessary alarm; and is it not the watchman's business to know the hour of the night, and more especially when such great and important events are to transpire in the morning on which hangs the eternal destiny of watchmen, the church, and the ungodly world unrecounted to God? Can it be that men to whom God has entrusted the care of the church and has told them to be faithful, and has given his word. "Lo, I am with you always, even unto the end of the world," I say can it be possible that watchmen have fallen asleep just as the eternal future is to be revealed, and the new dispensation is to be ushered in, when the heavens are to pass away with a great noise and the elements are to melt with fervent heat? My prayer is—*God wake up the watchmen!* So that they can give meat in due season.

There seems to be a lack somewhere. The church is dying for want of food, men and women who were a few years ago strong in the Lord are now sickly; for the very reason that they have unhealthy food. Food that would give life and animation to the church twenty-five or thirty years ago will kill it now without the present truth. It is every word that

proceedeth out of the mouth of God that we must have in order to be healthy. O! what a responsible place the watchmen (as well as the church) occupy, when just now the angel has made ready to blow the awful blast which will end probation and to which the precious dust of saints will respond, and come forth, and we all be summoned to the bar of God, to be rewarded as our works shall be.

O then, watchmen, give the trump the right sound. Signs that are being fulfilled speak to us that morning is just beginning to dawn, when sin and wickedness will come to an end; and it does seem to me that God demands by the influence of the Holy Spirit immediate action; and now is the time. There is no time for sleeping, no time to seek the applause of poor mortal man. Be in earnest about the matter, for in a few short months at most, the warfare will be ended, the victory gained, the inheritance given to all his waiting and tried ones; and I expect if faithful to be there.

Wilmot, N. H.

From Bro. J. A. Cleaveland.

Dear Brn.:—"There is a way that seemeth right unto a man; but the end thereof are the ways of death." Prov. 16: 25. This saying of Solomon's with others, is of great importance when carefully considered. Man may be led to think more highly of himself than he ought, and this may be the way of death to him. There are always two opinions of a man; his own and that of others; and as we are all selfish beings it is quite as well for us if we do not form too high an estimate of ourselves. "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith." Rom. 12: 3.

We understand this to be one of the traps of the devil to get God's little children to exalt themselves; and as sure as we do, God will abase us in some way. To avoid this snare, let us have no ways of our own, but let God have his way with us; as the clay is in the hands of the potter, so let us be in God's hands.

I think I never saw the time when I felt so much like submitting all to God as now. It may seem right to some to oppose the near coming of Christ, yet it is one of the ways of death. To others it may seem right to follow in the wake of the world, and have a good time generally; we fear they will be lost. The fashions of the day are another step to death.

There is much need of our being fully awake to the subject of purity of heart and holy lives; and when we preach, let the people know we are in earnest. "Cry aloud, spare not; lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins." Isa. 58: 1. Every man should be at his post. Sound the alarm. King Jesus is soon coming to take his bride to himself. None but the pure in heart can see God.

The near coming of Christ was never so sweet to me as now. I love to preach it. I love to talk it. It is more than my meat and drink. May the good Lord help us to be ready.

Morrisville, Vt.

From Sr. L. B. Weaver.

Dear Brn. and Srs.:—May the blessing of God ever rest and abide with you, and may his presence be ever felt in your hearts. We are almost home. Let us keep ready, pure in heart, for none but the pure in heart shall see God. Let us be holy in life, in word, in deed, in conversation, and have our work well done. We are living in solemn times. My blood almost chills as I think of the awful things that are going on in our midst; and as a dear friend remarked, "We are hardly safe at our own firesides." We have no safety but in Jesus. I do know I am entirely weaned from this ungodly world, and I do not see who can love it.

While I lie here and write, the cold wintry winds blow without, and the snow is falling, carpeting the earth in an emblem of purity—all pure and white. May we be ready when the Master comes, with our garments pure and white and clean. Jesus, keep me in thine own loving arms from all that is impure. I never felt so earnest about being ready every moment of the time. I must be ready. I must have a home in the kingdom. It has been through tribulation deep thus far, and it will be, I have no doubt, clear through to the end; but, by God's help, I can do or bear all things. He is my rock and refuge, my covert from the storm. When the tempest's rage is high, I cling to Jesus, and rest in his strong arms till it is past and the sun shines clear again. What could we do without this precious, blessed Savior? I never can thank him enough for calling to me, and that I was a willing subject and gave up all for him. Now all is well. My sins are pardoned; I am free. Praise the Lord.

To the dear ones who so kindly sent me the aid and present from Alton Bay Campmeeting, I would say, God bless you all eternally. It was very much needed, and may you never lack for anything to make you comfortable. May the good Lord bless and reward you for it. Pray for me.

No. Dana, Mass.

From Bro. C. W. Huntress.

Bro. Grant:—We feel sad to relate the death of Bro. Orion Green, formerly of South Boston. He went out West with Bro. Daniels to build him a house, and while eating he got a chicken bone in his throat which they were unable to extricate. He lingered a fortnight, suffering intense pain, when death relieved him of his sufferings. He was a faithful laborer in spreading the truths of God's word, and stood for it manfully. He did not shrink from duty, but was firm and bold in the cause of Christ. He will sleep but a little while.

South Boston, Mass.

From Bro. P. Mitson.

Bro. Grant:—I am still, with the help of the Lord, proclaiming the glad tidings of the kingdom, still striving to point out the way and draw souls to Christ through the preaching of the word; and although the spirit of slumber seems to have locked in apathetic security both church and world, I feel like continuing the work to the end of the race.

I came to this place (Ridgway, Iowa), in company with Bro. Chapman, on Saturday last, and by request preached in the schoolhouse the following evening. A fair congregation, and good attention. Bro. Chapman preached two sermons the next day (Sabbath) forenoon and evening, myself in the afternoon. Several who had not been out for six months came to hear this new doctrine (so called); and although some dissented, none scoffed, and many are anxious for light. The only objection urged so far came from the resident minister, the gist of whose argument was, that taking advantage of the blessed franking privilege vouchsafed by our heavenly Father, we are dispensing the word by wholesale to the people without the ecclesiastical post-stamp.

I shall remain over next Sabbath, as the minister (Methodist) says he will then reply to and refute my doctrine. The Lord is with us.

Married.

BROWN—KNOWLTON. In Webster, N. H., Nov. 28th, 1872, by Elder Simeon Roby, Mr. James B. Brown, of Boscawen, N. H., and Miss Nellie M. Knowlton, of Concord, N. H.

PERRY—GARDNER. In Worcester, Nov. 20th, by S. Ayres, J. E. Perry and Miss S. A. Gardner, both of Leicester, Mass.

Obituaries.

Hersey. William S. Hersey, of Melvin Village, N. H., died Nov. 27th, 1872, aged sixty-four years.

Bro. Hersey was a man of God, a devoted christian, an affectionate and endeared husband, a kind and beloved father, and a much respected and lamented citizen. His heart was truly wedded to Christ, for whose glorious appearing he devoutly prayed, and expectingly waited, for about thirty years. The light of consciousness was swept from his manly intellect in a moment by the dark waters of apoplexy, through which he waded alone forty-eight hours, then went down under the mighty wave of death to the silent mansion, where all the dead sleep, unconscious of time and events, until the life-imparting voice shall awaken the sainted host to the joys of undying glories. May the consoling hope of speedy re-union with the holy dead, comfort the weeping widow and sorrowing children. J. Couch.

Mensel. In Chicago, Ill., Nov. 27th, 1872, of consumption, Mrs. Anna Mensel, aged twenty-eight years.

One year ago disease fastened upon a lonely widow, without child, or living relative, penniless and dependent, and rendered her unable to earn a subsistence. After the terrible fire which swept the city, more than a year since, a devoted sister of our congregation prayed the heavenly father to send some poor destitute one to her, in whom she could be interested, and for whom she could provide. As an answer, Sr. Mensel came, then an unconverted woman. She was received and cared for until her death, with all the interest and affection that one could show to another. In the course of her sickness, she gave the best of evidence of her repentance and thorough conversion. She lingered in much pain during her last days, but the last whispers of her voice were of Jesus' love for her. She sleeps in Rose Hill Cemetery, awaiting the resurrection morning for her crown of glory. Frank Burr.

Batchelder. Died in Haverhill, Mass., Oct. 25th, 1872, of typhoid fever, John W. Batchelder, of West Deerfield, N. H., aged twenty-one years and nine months.

John was loved by all who knew him. He has left a father, brother, sister, and young companion to mourn his death, which, we trust, has been sanctified to their good. The funeral was the most solemn scene I ever attended. It was at West Deerfield, and his schoolmates and youthful companions were all broken down, and many of them have since sought and found the Savior. Upwards of fifty have, we trust, been converted and reclaimed during the protracted meeting held in that place since. Words of comfort were spoken to the mourning circle by the writer. Enoch Morrill.

Hersey. Peacefully fell asleep in Christ, in Tuftonborough, N. H., Nov. 27th, of paralysis, Bro. Wm. S. Hersey, aged sixty-four years and ten months.

Bro. H. made an everlasting covenant with his God some thirty-five years ago, which we think was never broken. For about thirty-two years he has been a firm believer in the coming of Christ and kindred doctrines. He has truly been a pillar in the church, with the armor always on, and was ever ready to take his place in the front rank, to battle for God and truth. He leaves a wife and son and two daughters. May the Lord abundantly bless our sister and her family in their deep affliction. T. W. Piper.

Briggs. Died in Bridgewater, Vt., Nov. 27th, of the heart disease, Rebecca, wife of Jesse Briggs, aged seventy-six years.

Mother has left us sad, but we mourn not as those that have no hope. She died in faith. The last four weeks were weeks of intense suffering, but not a murmer escaped her lips, Jesus seemed so precious. Words of comfort by Eld. Moses Kidder. J. T. Briggs.

Summary of News.

FOREIGN.

Cable News.

FRANCE.

THE IMPENDING CRISIS.

London, Dec. 6. The agitation among the various parties for the dissolution of the French Assembly is increasing. The result of the election yesterday of the legislative committee of thirty, proposed by Dufaure, is still the chief topic of conversation. The attention of all parties is turned toward the government, whose next step is awaited impatiently. It is the general belief that a proposal to dissolve the Assembly will be carried. All efforts toward reconciling the government and the opposition are now regarded as impracticable.

The committee of thirty, appointed by the Assembly yesterday, in accordance with the motion of Minister Dufaure, held its first meeting today. The following officers were elected: President, The Baron De Larcy; vice-president, M. d'Audiffrett Pasquier; secretaries, MM. Lefevre, Pourtalis and Hausmanville. The organization having been completed, the committed adjourned to meet on Monday, when it will proceed to business. According to the motion by which it was created, the comittee is instructed to draw up the project of a law defining the responsibility of ministers and regulating the relations of the several powers of the State. It is expected that it will report a bill declaring that any minister who shall be censured must resign, and excluding the president from debate in the Assembly, but giving him, by the way of compensation, a limited veto power. It is inferred, from the political composition of the committee, that any proposition for a dissolution of the Assembly will be rejected, and nothing more radical than a partial renewal of the Chamber once a year or once every two years, like the American Senate, will be entertained. The Bien Public says that the complexion of the committee makes the situation all the more precarious. While the executive and Assembly are equally averse to a coup, the country cannot tolerate the present state of affairs. It intimates that the country should spontaneously intervene, which is interpreted to mean that it should send in petitions in support of Thiers and his government. President Thiers has resolved that there shall be no change in the Ministry until the report of the committee of thirty is presented; then, if the report is unfavorable to him, he will oppose it in the Assembly.

Evening. The committee appointed to consider the proposal of Dufaure, has elected De Larcy as president, against the government nominee. This choice is regarded as significant, and as a foreshadowing of the character of the report to be made by the Assembly. Theirs is determined to personally oppose the report in the Assembly if it is unfavorable to the government. This afternoon, the excitement in Paris and at Versailles was intense, it being rumored that Thiers will certainly resign before the Assembly adjourns. Business is almost at a stand-still, and the worst fears of the stormy nature of coming events are entertained, producing an extremely panicky feeling on the public mind. The political situation is the sole theme of conversation among all classes, tradesmen being greatly depressed at the prospect of coming disorder.

M. Thiers, at the Presidential reception held to-day, intimated his determination not to modify or change the complexion of his Cabinet until the proposals of the Dufaure commission should be announced. Petitions are being received from all parts of the country urging a dissolution of the Assembly as the first step toward harmonizing the present difficulty.

The present dangerous governmental crisis is felt in its effects in every province of the country, and is having a pernicious and demoralizing effect on trade. An early adjustment of difficulties is hoped for by all classes.

London, Dec. 5. The vote in the French Assembly to-day on the formation of Dufaure's committee excited the liveliest apprehension in Paris, where fighting is expected. Great excitement prevails at Chiselhurst.

Marshal McMahon controls the army, but will act only in obedience to the Assembly, and not to President Thiers. German occupation is certain if fighting occurs.

Correspondence has recently passed between Bismarck and Napoleon. German reoccupation will result in the re-establishment of the empire.

The strike of the stokers of the gas companies continues, but the worst is over. The inhabitants have supplied themselves with oil lamps and candles, and are now able to meet the inconvenience occasioned by the limited supply of gas. Several theatres were lighted with oil last night, and the performance was conducted as usual. The Strand was lighted with burning lime.

Prince Napoleon has summoned several high police officials to pay him 20,000 frans as damages for his arbitrary arrest.

Rome. A military commission to inquire into the defences of Italy has for some time been sitting at Turin under the presidency of Prince Carignan, and it has prepared a plan for fortifying Rome, which, it is said, has been approved by the Minister for War. The Commission stated in its first report on this subject that "in view of the dangers to which Rome is exposed by its proximity to the sea, and the important consequences which the fall of that city would involve both from a political and a military point of view, it is absolutely necessary that Rome should be made a fortress of the first class, so as to be protected against bombardment, and placed in a position to oppose a long and successful resistance to an enemy." To do this, however, an expenditure of 52,000,000 francs would be required; and the committee has therefore abandoned its original plan of surrounding Rome with detached forts and an entrenched camp. The central point of defence is not to be Rome, but Bologna, and the chief object to be attained in regard to the fortifications of the former city is its protection against a sudden attack by land or sea. For this the Commission thinks that the present walls, strengthened by lateral forts, and some works on the Monte Mario, would be sufficient, and it estimates the cost of carrying out its modified scheme at twenty-two million five hundred thousand francs.

The Disastrous Floods in Northern Europe.—Some parts of Prussia and Denmark are suffering at present quite as severely from wind and water as Boston has been from fire. We read of an island being depopulated, of some districts having undergone so much destruction that the people have resolved to emigrate in a body, and of enormous losses in cattle. In the Prussian province of Stausland whole acres of land have been swept away, while at other parts of the same coast new foreshores have been added. The neighboring islands of Zingst, Dars, and Hiddensee have also lost heavily, nearly all the fishing smacks belonging to them having been wrecked. The total number of vessels of all sizes which have been destroyed is eighty, and it is estimated that it will take several millions of thalers to cover the losses in all kinds of property. Efforts are being made in both countries to relieve the people who have been so unexpectedly renedered almost destitute.

The Old Catholics.—According to the Swiss Times the statutes of the Swiss Society of Liberal Catholics have appeared. The aim of this society is, it says, to organize a sturdy resistance against the infallibility Dogma, and further to bring about a reform in the Catholic Church. The means proposed are: 1. To withdraw children from under the influence of priests who favor the new doctrine; 2. To establish Old-Catholic communities; 3. To assist and support worthy ecclesiastics in their opposition to the Infallibility Dogma; 4. To take the necessary steps for enabling Catholic students of theology to procure a thorough scientific education; 5. To get up public lectures and circulate enlightening works; and 6. To keep up a regular correspondence with the central committee of the German Old Catholic Association in Munich.

In Brief.

—— The raging epidemic of the hour is certainly destructive railroad disasters in all directions.——There was a great typhoon at the Phillippine Islands October 12. Three hundred houses were destroyed, and the shipping was much injured.——Cars will be running through the Hoosac tunnel within twelve months.——The cholera is raging in Khiva.——It is said that a hundred hogs have died in Conway from disease similar to that which has affected horses.——It is estimated that over forty thousand persons viewed the remains of Horace Greeley at the City Hall Tuesday.——One great secret of the difficulty of extinguishing the great fire of Boston was the fact that the gas company was not able to shut off from the burning district the supply of that inflammable article.——An Italian letter in the Paris Journal Soir, says that M. Renan has just begun a new work to be entitled the "Antichrist," in which he will maintain that the Antichrist of the Apocalypse is the Emperor Nero.——It is reported that the cupola of St. Peter's at Rome shows unmistakable signs of decay, and a committee of Papal architects and engineers has been appointed to examine it.——Beecher says that more lies have been told about him every year of his public life than would shingle a cathedral.——Mrs. J. F. Cleveland, sister of Horace Greeley, is now lying dangerously ill at her residence in New York.——The flood from the river Po is spreading in the already devastated Italian districts through which it runs.

God's great work is perfect as a whole, because it is perfect in every part. He makes a leaf or a blade of grass with as much care as he makes a world. He polishes the scaly coat of the smallest insect as perfectly as he feathers the wing of the cloud-clearing eagle.

THE BIBLE BANNER.

This paper is edited by Elds. John Couch, Wm. Sheldon, and A. A. Phelps, and is published monthly, at $1 a year, with a choice book, or fine lithograph engraving, given to each subscriber. Furnished to subscribers of the *Crisis* three months free, or both one year for $2.50, or $2.75 with a book or engraving free. All orders for the *Banner* and *Crisis* should be addressed to Geo. T. Adams, 160 Hanover street, Boston, Mass. All orders for the *Bible Banner* alone should be addressed to H. A. King, 14 Murray street, New York.

Boston Wholesale Prices.

CAREFULLY CORRECTED EVERY TUESDAY.

Tuesday, Dec. 10th, 1872.

FLOUR AND MEAL—	
St. Louis ext.	6 75 @ 7 50
Medium	8 50 @ 9 50
Choice ext	10 50 @12 00
Western sup	5 25 @ 6 00
Com. ext.	6 75 @ 7 25
Medium do	8 00 @ 8 50
Choice do.	9 00 @10 00
Illinois and Indiana—	
Choice ext	9 00 @10 00
Canada sup.	7 50 @ 8 00
Com ext.	6 25 @ 7 00
Medium do.	7 50 @ 8 00
Choice	8 50 @ 9 75
Milwaukee and Minnesota	7 50 @ 9 25
Southern sup.	
Extra	7 00 @ 7 50
Choice Balt	10 00 @11 50
Michigan and Ohio—	
Common to choice	9 00 @ 9 50
Rye Flour	5 00 @ 5 50
Corn Meal	3 45 @ 3 50
Buckwheat	3 50 @ 3 75
Oil Cake, ⅌ ton	@ 50 00
GRAIN—	
Corn, ⅌ 56 lbs—	
Southern yel	73 @ 72
Western mix	70 @ 72
Western yel	@ 73
Rye	95 @1 00
Barley	90 @1 00
Oats	42 @ 56
Shorts, ⅌ ton	23 00 @00 00
Fine Feed	26 00 @27 00
Middlings	25 00 @27 00
HAY—⅌ 2000 lbs—	
Eastern and Northern	26 00 @29 00
At City Scales—retail.	
Country Hay— ⅌ 100 lbs	@ 2 25
Swale Hay	11 00 @00 00
Straw, 100 lbs	1 25 @ 1 60
New York	1 25 @ 2 00
PROVISIONS—	
Beef, Mess—	
West. ext.	11 00 @12 00
West. mess.	13 00 @13 50
Family ext.	15 50 @17 00
Pork—	
Ext. clear.	19 50 @ 2000
Clear	18 50 @19 00
Mess	17 00 @17 50
Prime	12 00 @13 00
Lard, tcs. ⅌ lb	9 @ 9½
Hams, smoked	13 @ 14
Hogs, dressed.	@ 6½
LUMBER—	
Clear Pine	33 00 @55 00
Coarse Pine—	
No. 5	21 00 @24 00
Refuse	17 00 @18 00
Shipp'g bd's	20 00 @25 00
Spruce—	
Nos. 1 & 2.	17 00 @18 00
Refuse	10 00 @12 00
Hemlock Boards—	
Nos. 1 & 2.	@15 00
Refuse	9 00 @10 00
Flooring Boards—	
Nos. 1 & 2.	30 00 @38 00
Refuse	20 00 @24 00
Clapboards—	
Extra Plus	@60 00
Do. clear	@55 00
Do. No. 1	30 00 @35 00
Sap extra	@50 00
Sap clear	@45 00
Spruce	40 00 @50 00
Shingles	2 25 @ 6 25
Laths	2 50 @ 2 62
WOOL—	
Ohio and Pennsylvania—	
Picklock	78 @ 80
Choice XX	70 @ 72
Fine X	68 @ 70
Medium	68 @ 72
Coarse	65 @ 68
Michigan—	
Extra and XX	68 @ 70
Fine	68 @ 70
Medium	68 @ 72
Common	63 @ 67
Other Western—	
Fine and X	68 @ 72
Medium	68 @ 70
Common	63 @ 67
Pulled—	
Extra	55 @ 70
Superfine	52 @ 85
No. 1	40 @ 60
Combing—	
Fleece	78 @ 80
California	15 @ 40
Texas	45 @ 55
Canada	55 @ 70
Smyrna, wash.	30 @ 40
Unwashed	15 @ 35

Notices.

There will be a Conference at the Second Advent Chapel in Worcester, commencing Monday, Dec. 16th, at two o'clock P. M., and continue over the following Sunday. The special object of this meeting will be to mutually consider the evidence in regard to the time of the Lord's coming, and the duties which devolve upon God's people in view of the nearness of "that day." It is specially hoped, and very earnestly requested, that the preaching brethren, near and far, whether identified with "1873," "1875," or with no definite time, may come and co-operate in this interesting and important work. A general invitation is hereby extended to all lovers of Jesus and his appearing. Come, filled with the Spirit, to labor for God and the good of the perishing. The church in Worcester extend a cordial greeting and welcome to all.

H. H. Buxton,
Sam'l. Ayres,
W. M. Hall,
E. G. Higgins,
A. Streeter, } Committee.

The Western District of the N. Y. A. C. Conference will hold its first quarterly meeting with the church at East Shelby, commencing Thursday evening, Dec. 12th, and hold over the following Lord's day. Let each church be represented by delegate or by letter. Let earnest prayer go up to God for his special blessing upon this meeting, that the saints may be the better prepared for the "marriage of the Lamb," and sinners be brought to Jesus.

All persons coming by railroad will stop at Medina, and please write to Frank Carpenter what time you will be there, and accommodations for all to get to the meeting will be made. Come one and all.

A. C. Newell, President.
A. P. Moore, Secretary.

Protracted Meeting.—The Lord willing, there will be a protracted meeting at the Hall at Nottingham, N. H., commencing Wednesday evening, Dec. 18th, and continue one week. We hope to meet the brethren and sisters of this vicinity at this meeting. Come one, come all, and let us have an old-fashioned, Holy Ghost meeting. We especially invite laborers, who have the cause at heart, to come and work with us for the salvation of the perishing.

Enoch Morrill,
John M. Quimby.

There will be a conference at Belgrade Mills, at the meeting-house, commencing Thursday, Dec. 19th, and continue over the following Sunday. Provision will be made for all who may attend. Come, friends, in the Spirit of the Lord, to work for the Master. Friends will call on brethren Thomas Golder, Charles Austin, Hiram Towle, and others. H. B. Sevey.

Those coming to the Eastern division of the New York Conference, held at Conquest, Dec. 18th, will stop at Port Byron, on the direct road from Rochester to Syracuse. Teams will meet the morning and afternoon trains from the east and west, to convey all that will come to Conquest. Brethren and sisters, pray for this meeting. Make a sacrifice to come, and God will bless you. M. R. Miles.

☞ As it is found that there is no business to come before the Mass. Advent Conference, appointed to meet on the 19th inst. at Worcester, the notice thereof is withdrawn. Let all come to the conference appointed for the 16th.

L. Boutell.

There will be a protracted meeting in Caswell Borough, P. Q., commencing Friday evening, Dec. 20th, and to continue over the following Sunday. Bro. U. G. Ladd is expected to be with us to preach the word of life. Let there be a mighty effort made to save the perishing.

F. M. Drake.

The second session of the Maine Westerly Quarterly Conference will meet with the church at Gardiner, in the Booker meeting-house, Thursday, Dec. 26th, at two o'clock P. M., to hold over Sunday. We hope the brethren and sisters will come in the spirit of the Master to work for the salvation of sinners. We also request our preaching brethren to come and stay until the close of the meeting.

H. D. Reed, President.
H. S. Mitchell, Secretary.

The time for tent meetings is over for this season, and now is the time for quarterly sessions of the Conference, and protracted meetings in places where they need help. Now let your wants be made known, and we will do the best we can to supply those places. This is the time for work.

L. Boutell, for the Committee.

The Second Quarterly meeting for the Southern District of Wisconsin will be held at Monticello, Green Co., commencing Friday evening, Dec. 13th, 1872, and holding over Lord's day. The several churches in the district are requested to send delegates, and all the preaching brethren are earnestly solicited to attend, as there may be important business to come before the meeting. Brethren, come praying, expecting a good time in the Lord, and we shall have it.

George Howard.

The Lord willing, the first quarterly meeting of the Eastern District of the New York A. C. Conference will be held with the church in Conquest, commencing Thursday evening, Dec. 12th, and holding over Sunday. It is earnestly hoped there will be a general rally of all the forces in this district to this first "district" meeting. Come in the name of the Lord, for the hour of his judgment hasteth greatly. Let us strengthen our hands, and press the battle a little longer while yet we may. Each church should take the quarterly collections early, and all come to help "after a godly sort." Pray for this meeting.

M. R. Miles, President.
Wm. E. Brown, Secretary.

The Lord willing, the Second Quarterly Meeting of the Iowa Christian Conference will be held at New Hartford, commencing Friday evening, Dec. 13th, and continue over Sunday. All are invited to attend. By order of the Board,

N. F. Eggleston, Secretary.

Conference Notice.—The next quarterly session of the Advent Christian Conference of Northern Pa. and Southern N. Y., will be held at North Bingham (United States school-house), Potter Co., Pa., commencing evening of Dec. 13th, 1872. Let all the churches belonging to the conference send delegates. A cordial invitation is extended to all.

J. W. Taylor, Pres.
A. H. Briggs, Sec.

Acknowledgments.—From A. and J. Lowrey, for H. L. Hastings, $5; for W. Kellaway, $3. From Sr. Jane Thomas, for Sr. Mary I. Herron, $2.00. Geo. T. Adams.

If any of those owing me on hymn books have any money for me, they will do me a great favor by sending it immediately to me at Burke, Vt.

I. K. Lombard.

Eld. W. Kellaway's address is 26 St. Thomas Street, Weymouth, England.

Business.

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☞ This week, and onward, we purpose to publish a list of all letters containing money for the *Crisis*, forwarded by those who send for *other* parties. Those who send money for *themselves* to pay for the *Crisis*, will find the date to which their money pays on the colored slip of paper attached to the *Crisis*. If the date is not changed within three weeks after sending the money, write immediately. The receipts for books and tracts will be acknowledged as usual. When *all* the books and tracts ordered at any one time are not received, look at the "Notes to Correspondents" for the reason. Ag't.

Names of Persons sending Money for Others.—W A Morse, R L Harrison, J C Burnham, Ann E Clark, M E Orr, Joseph Starr, W H Smith, J J Adams, C W Baker, S P Clark, F Tripp, J O Gardner, M R Miles, E A Egleston, L Reimer, P Mitson, 2.

Cash Received for Books and Tracts.—J. C. Shorey $4.75, R L Harrison $5.00, J G Clark $1.25, P C Marsh $5.25, J Starr 30c, D F Small 50c, H Mains 25c, J R Deering 40c, R K Ellis 25c, C Asquith $1.00, H O Lapham 55c, M A Forde $1.35, F Winston 20c, G H Sawyer $2.55, H Goodchild 25c, B Martin 10c, A M Taylor 25c, S Wheeler 60c, G Mayhew $1.00, C D Barber 25c, J Thompson $15.00, J P Smith 35c, M R Miles $1.00, Thos. Foote 25c, M Horton $1.00.

Books and Tracts Sent.—By mail—G B Hurlbut, F A Bogbee, C H Sweet, J A Cargile, D F Small (2 packages), Mrs E Shepard, J Starr, J Thompson (5 packages), E W Huson (2 packages), R K Ellis, H Lapham, F Winston, J R Deering, H Goodchild, S Wheeler, G Mayhew, J P Smith, Thos Foote, C D Barber, Miss M A Forde, Mrs Rowland, A M Taylor, L Reimer, M Horton, J C Shorey.
By Express—A Bissell, R L Harrison.

Answers Received.—H B Sevey, J W Austin, B C Crabtree, W Kellaway, A J Young, H Pratt, M Morrill, P Mitson, K Hale, P G Baker, T W Piper, G A Streeter, J E G Wells, S L Manley, C E Lee, J W Taylor, H Davis, H P Chase, S S Brewer, J T Briggs, N H Barbour, P G Bowman, L Boutell.

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Time's Farewell ... 8 pages.
The Intermediate State. By H. Grew ... 12 pages.
The State of the Dead. By John Milton ... 24 pages.
The Gate to Glory ... 12 pages.
The Resurrection and Judgment of the Unjust. By O. R. Fassett ... 24 pages.
The Resurrection of the Wicked Dead. By L. C. Collins ... 12 pages.
The Key of Truth ... 12 pages.
The Final Judgment ... 12 pages.
Universalism Exposed ... 12 pages.
Will all Men be Saved? ... 12 pages.
What Says the Gospel? ... 8 pages.
Will the Wicked be Raised? By J. S. White ... 12 pages.
Why are you an Unbeliever? ... 12 pages.

Appointments.

Appointments must be received as early as TUESDAY MORNING (*as our paper goes to press about noon*), *to insure insertion for the current week.*

☞ The following Resolution was passed at the late meeting of the A. C. P. Society:—

"Resolved, *That no appointments be published in the* Crisis *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. ☞ Seats free.

Boston (Branch Chapel) 1735 Washington Street (Corner of Madison Street.)
Love Feast at 10½ A. M. Preaching at 3 and 7½ P. M. Prayer meeting Tuesday and Thursday evenings.
John G. Hook ... Thursday and Friday evenings, Dec. 12th and 13th.
C. Goodrich ... Sunday, Dec. 15th
John G. Hook ... Friday evening, Dec. 20th
Henry Pratt ... Sunday, Dec. 22d
Geo. W. Sederquest ... Sunday, Dec. 29th
T. M. Preble ... Sabbath, Jan. 5th

Charlestown (*Hall No. 70 Main Street.*)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.
T. M. Preble ... Sunday, Dec. 15th
F. H. Burbank ... Sundays, Dec. 22d and 29th

Chelsea, Mass. (*Advent Chapel, Heard Street.*)
S. S. Brewer ... Sunday, Dec. 15th

East Boston, (*Central Hall, 152 Meridian Street.*) Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.
I. C. Wellcome ... Sunday, Dec. 15th
J. S. White ... Sunday, Dec. 22d

Salem, Mass ... Friday and Saturday evenings, Dec. 13th and 14th, and over Sunday, Dec. 15th.
Miles Grant.

Keene, N. H., Sabbaths, Dec. 22d and 29th, and hold as many meetings through the week as may be thought best. T. M. Preble.

Bristol, Ct. (Town Hall) ... Sunday, Dec. 15th and every day and evening for five days.
Concord, N. H. (City Hall) Sunday, Dec. 29th, and Watch Meeting Dec. 31st. John G. Hook.

Brewster Station, N. Y... Sundays, Dec. 15th and 22d Meetings also through the week between. This is a new place, fifty miles north of New York. Let any in that region rally and help. A. A. Phelps.

Natick, Mass ... Sunday, Dec. 22d
I. C. Wellcome.

New Bedford, Mass., Sundays, Dec. 15th and 22d, and evenings during the week, as Bro. Irish may arrange. H. Munger.

Gloucester, Mass ... Sabbath, Dec. 15th
New Haven, Ct ... Sundays, Dec. 22d and 29th
J. T. Dixon.

Dover, N. H. (City Hall) Sunday, Dec. 22d, and onward, as the Lord may direct, day and evening.
John G. Hook.
C. S. Emerson.
O. W. Kimball.

Wakefield, Mass ... Sunday, Dec. 29th
C. Cunningham.

Stoneham, Mass ... Sunday, Dec. 22d
S. S. Brewer.

Concord, N. H. (Eagle Hall) ... Sunday, Dec. 15th
O. D. Woodruff.

New Haven, Conn. (Congregational Church, Howe Street) Dec. 10th, and every evening, and Sabbath, Dec. 15th, and onward as the Lord shall direct.
Marvin W. Lutz.

Hoosick, N. Y ... Saturday evening, Dec. 28th, Sunday, Dec. 29th, and Sunday, Jan. 5th.
R. Mosher.

Gloucester, Mass ... Sunday, Dec. 22d
W. J. Halse.

Stoneham, Mass ... Sunday, Dec. 15th
Tremont, Mass ... Sunday, Dec. 29th
Plymouth, Mass ... Sunday, Jan. 5th
J. S. White.

Gloucester, Mass ... Sunday, Dec. 29th
Stoneham, Mass ... Sunday, Jan. 5th
B. Finney.

New Britain, Ct ... Sunday, Dec. 15th
A. W. Bradford.

West Deerfield ... evening, Dec. 14th and Lord's day, Dec. 15th.
Canterbury, N. H. (Emery school-house) evening, Dec. 21st, and over the Sabbath. E. L. Bitler.

North Sharon (school-house) ... Sunday, Dec. 22d
Theo. N. Sherman.

West Abington, Mass ... Sunday, Dec. 29th and through the week, and Sunday, Jan. 5th.
J. W. Brittan.

Plainfield Pond, Mass ... Sunday, Dec. 15th
C. W. Baker.

Natick, Mass ... Sunday, Dec. 15th
C E. Barnes.

E. Concord (Ward Room) ... Sunday, Dec. 15th
O. W. Kimball.

Dover, N. H ... Sunday, Dec. 15th
Wm. Bodge.

North Rutland, Mass ... Sunday, Jan. 5th
Wakefield, Mass ... Sunday, Jan. 19th
Geo. A. Streeter.

West Alton, N. H. (Flanders school-house) Tuesday evening, Dec. 31st, through the week, and over Sunday, as Bro. Hinkley may appoint. G. F. Haines.

Concord, N. H. (City Hall) ... Sunday, Dec. 22d
Geo. W. Sederquest.

Lynn, Mass ... Sunday, Dec. 22d
New Bedford, Mass ... Sunday, Dec. 29th
M. Batchelor.

Scitico, Ct ... Sunday, Dec. 15th
Collinsville, Ct ... Sunday, Dec. 22d
H. Pratt.

Vernon, Vt ... Sunday, Dec. 15th
Danvers, Mass ... Sunday, Dec. 29th
E. Owen.

Campton, N. H. (Bump school-house) Sun., Dec. 15th
Woodstock, N. H ... Sunday, Dec. 22nd
East Landaff, N. H ... Sunday, Dec. 29th
Geo. H. Wallace.

Springfield, Mass ... Friday evening, Dec. 13th and over the Sabbath, Dec. 15th.
G. W. Burnham.

Loudon Ridge, N. H ... Sunday, Dec. 15th
T. E. Lang, Jr.

Plymouth, Mass ... Sunday, Dec. 15th
Natick, Mass ... Sunday, Jan. 19th
D. M. Leavitt.

Fremansburg, Pa., protracted meetings two weeks, including two Sabbaths, commencing Saturday evening, Dec. 28th. H. K. Flagg.

Quincy Hall, 127 Lacock Street, Allegheny, Pa., every Sunday morning and evening. G. W. Stetson.

West Parsonsfield, Me ... Sunday, Dec. 15th
Steep Falls, Me ... Sunday, Dec. 22d
Hollis Centre, Me ... Sunday, Dec. 29th
Steep Falls, Me ... Sunday, Jan. 5th
Chas. H. Sweet.

Newcastle ... Sunday, Dec. 15th
E. S. Moulton.

Winchendon, Mass., New Boston ... Sunday, Dec. 15th
Clinton, Mass ... Sunday, Dec. 22d
Geo. A. Cole.

West Groton, Vt ... Sunday, Dec. 15th
Warren Village, N. H ... evening, Dec. 17th and over Sunday. D. Eastman.
John H. Evans.

Glenmere (near Lynn) ... Sunday, Dec. 15th
J. W. Brittan.

Cabot ... Sunday, Dec. 15th
A. A. Hoyt.

Canterbury, N. H. (Emery school-house) Sunday, Dec. 15th.
Meredith, N. H. (Dolloff Hall) ... Sunday, Dec. 29th
Mrs. L. E. Saulpaugh.

Pittsfield, N. H ... evenings, Dec. 12th, 13th, 14th, and over Sunday, the 15th. C. S. Shattuck.

Wheelock, Vt ... through the week, and over Sunday, Dec. 15th.
Hatley, P. Q. (Old meeting-house) Sunday, Dec. 22d
L. C. & M. McKinstry.

Waterloo, N. H ... Sundays, Dec. 15th and 22d
E. Cotton.

South Windsor ... Sunday, Dec. 15th
G. L. White.

Haverhill, Mass. (New Hall) ... Sunday, Dec. 15th
Nottingham, N. H ... Sunday, Dec. 22d
Enoch Morrill.

Sutton, N. H. (Mill Village) ... Sunday, Dec. 15th
Danbury, N. H. (at Bro. Abel Ford's) ... Sun., Dec. 22d
A. S. Williams.

Belgrade Mills, Me ... Sunday, Dec. 15th
Monmouth ... evening, Dec. 17th
Lewiston ... evening, Dec. 19th
Israel Damman.

Holderness, N. H. (Brick school-house) Sun., Dec. 22d
S. Julia Buswell.

Murray, N. Y., Saturday evening, Dec. 28th, Sabbath, Dec. 29th, and a few evenings onward.
Mrs. L. M. Stoddard.

Lyman, Me ... Sunday, Dec. 22d
J. L. Chute.

Wentworth, N. H ... Saturday evening, Dec. 14th and over the Sabbath, Dec. 15th. C. W. Nelson.

Hebron, N. H. (McClure school-house) Sab., Dec. 15th
West Plymouth (Brick school-house) eve., Dec. 16th
A. H. Clark.

Topsham, Carson Bridge, Vt ... evening, Dec. 19th and over Sunday, Dec. 22d. (Baptism.)
Piermont, N. H ... Sunday, Dec. 29th
Daniel D. Page.

Garland, Me. (Town House) ... Sunday, Dec. 22d
Conference, Dec. 21st, two o'clock P. M.
Gardiner Conference, Dec. 26th. Jer. Carr.

Danville, P. Q. (by request of Bro. J. Porter) Sunday, Dec. 15th.
Caswell Borough, P. Q ... Sunday, Dec. 22d
Salem, Vt ... evening, Dec. 25th
Wheelock, Vt ... evenings, Dec. 26th and 27th
Will Bro. Smith meet me at Lyndonville, on arrival of the first train down from Newport, Dec. 26th?
St. Johnsbury, Vt ... Sunday, Dec. 29th
North Haverhill, N. H ... Sunday, Jan. 5th
Warren Summit ... evening, Jan. 8th
F. M. Drake.

Lovely Street, Ct ... Sunday, Dec. 15th
Plainville, Ct ... Sunday, Dec. 22d
S. Woodruff.

Meriden, Ct ... Sunday, Dec. 15th
New York City (Cooper Institute) ... Sunday, Dec. 22d
Westfield, Mass ... Sunday, Dec. 29th
New Britain, Ct ... Sunday, Jan. 12th
If these conflict, please notify me at West Haven, Ct. Z. D. Baird.

Concord, N. H. (Centre Street Church) Friday evening, Dec. 14th.
Nashua, N. H ... Sabbath, Dec. 15th
Simeon Roby.

Salem, Mass ... Sunday, Dec. 22d
Joseph W. White.

Holderness, N. H. (True school-house) Sun., Dec. 15th
London Ridge, N. H ... Sunday, Dec. 22d
Meredith, N. H. (Dolloff Hall) ... Sunday, Dec. 29th
C. H. Locke.

Clinton, Mass ... Sunday, Dec. 15th
Hudson ... evenings, Dec. 24th and 25th
Nashua, N. H ... evening, Dec. 27th
Z. Ford.

Stowe Hollow, Vt ... Thursday evening, Dec. 12th and over the following Sabbath.
Middlesex, Vt ... Tuesday and Wednesday evenings, Dec. 17th and 18th.
Walden, Vt ... Sunday, Dec. 22d
Milo Durfey.

Wakefield, Mass ... Sunday, Dec. 15th
C. Richardson.

Pascoag, R. I ... Sunday, Dec. 15th
Wm. Hobbs.

Holden, Mass ... Sunday, Dec. 15th
I. B. Potter.

Alton, N. H ... Sunday, Dec. 15th
Exeter, N. H ... Sunday, Dec. 22d
W. M. Harmon.

New Britain, Conn ... Sunday, Dec. 12th
Hartford, Conn ... Sunday, Dec. 15th
J. F. Nickerson.

Lynn, Mass ... Tuesday evening, Dec. 21st
Salem, Mass ... Dec. 22d
Palmer (where Bro. Burnham appoints) ... Dec. 26th
Scitico, Ct ... Sunday, Feb. 2d
Star of Hope Mission ... Feb. 7th
Anna E. Smith.

Hampton, N. H ... Thursday, Dec. 12th and over the following Sunday. C. S. Emerson.
John Parsons.

Lewiston, Me ... Sunday, Dec. 15th
Craig's Mills, Oxford ... Sunday, Dec. 22d
East Stoneham, Me ... Sunday, Dec. 29th
J. T. Jordan.

Hampton, N. H ... Sunday, Jan. 5th
Wm. C. Stewart.

Painted Post (as brethren there may arrange) Thursday evening, and over the following Sunday.
Miller Station, Crawford Co., Pa. (as Bro. C. W. Frisby may appoint) Dec. 31st, and over Sunday.
C. F. Sweet.

New York City (Cooper Institute) ... Sunday, Dec. 22d
W. S. Campbell.

Lewiston, Me ... Sunday, Dec. 22d
H. S. Mitchell.

St. Johnsbury, Vt ... evening, Dec. 13th
Whitefield, N. H ... evenings, Dec. 14th and 15th
Stowe, Me. (Union Hill school-house) Dec. 19th to 21st
Freedom, N. H. (as Bro. Hurd may appoint) evening, Dec. 24th.
Porter, Me ... evening, Dec. 25th
West Parsonsfield ... evening, Dec. 26th
West Lebanon ... evening, Dec. 27th
E. Rochester ... evenings, Dec. 28th and 29th
Farmington ... Dec. 30th and 31st
New Durham Ridge ... Jan. 1st
I. K. Lombard.

Stowe, Mass. (Osgood Hall) ... Sunday, Dec. 15th
Z. Boody.

Danielsonville, Ct ... Sunday, Dec. 15th
Putnam, Ct., Sunday, Dec. 22d, and evenings through the week, as Bro. H. N. Reed may arrange.
Bridgeport, Ct ... Sunday, Dec. 29th
Mrs. E. A. Warren.

West Derby, Vt. (Hall in old tavern stand) evening, Dec. 16th.
Caswell Borough, P. Q ... Friday evening, Dec. 20th and over Sunday, Dec. 22d.
Stanstead, P. Q. (Lovering school-house) Saturday evening, Dec. 28th, and Sunday, Dec. 29th.
Kiddersville, East Colebrook, N. H., Saturday evening, Jan. 4th, and Sunday, Jan. 5th.
Pittsburg, N. H. (Terrill school-house) Sun., Jan. 12th
Hall Stream, P. Q., evenings, Jan 8th, 9th, and 10th
U. G. Ladd.

Lawrence, Mass.
Dr. A. M. Higgins ... Sunday, Dec. 15th
J. Couch ... Sunday, Dec. 29th

Lowell, Mass.
Joseph Harvey ... Sunday, Dec. 15th
C. Goodrich ... Sunday, Dec. 22d
B. S. Emery ... Sunday, Dec. 29th

Lynn, Mass.
J. Couch ... Sunday, Dec. 15th
W. M. Harmon ... Sunday, Dec. 29th

Worcester, Mass.
M. Batchelor ... Sunday, Jan. 5th

Haverhill, Mass. (New Hall.)
Enoch Morrill ... Sunday, Dec. 15th
B. S. Emery ... Sunday, Dec. 22d
J. W. White ... Sunday, Dec. 29th
D. M. Leavitt ... Sunday, Jan. 5th
T. W. Piper ... Sunday, Jan. 19th
T. T. Farrell ... Sunday, Jan. 26th
D. M. Leavitt ... Sunday, Feb. 2d

Portsmouth, N. H.
E. Owen ... Sunday, Dec. 22nd
G. W. Burnham ... Sunday, Dec. 29th

Seabrook, N. H.
Joseph W. White ... Sunday, Dec. 15th
K. S. Moulton ... Sundays, Dec. 22d and 29th

Great Falls, N. H. (Franklin Hall.)
J. L. Chute ... Sunday, Dec. 15th
Edwin B. Wells ... Sunday, Dec. 22d
D. M. Leavitt ... Sunday, Dec. 29th

Concord, N. H. (Centre Street.)
C. H. Fletcher ... Sundays Dec. 15th and 22d
S. S. Brewer ... Sunday, Dec. 29th

Manchester, N. H.
Wm. C. Stewart ... Sunday, Dec. 15th
C. S. Shattuck ... Sunday, Dec. 22d
D. W. Davis ... Sunday, Dec. 29th

South Rochester, N. H. (Chapel.)
E. Johnson ... Sunday, Dec. 15th
C. R. Parsons ... Sunday, Dec. 29th
G. F. Haines ... Monday evening, Dec. 30th

Rye, N. H.
C. R. Parsons ... Sunday, Dec. 15th
G. F. Haines ... Sunday, Dec. 22d

Bowdoin, Me. (Dennett school-house.)
H. S. Mitchell ... Saturday, two o'clock, and over Sunday, Dec. 15th.
H. D. Reed ... Sunday, Dec. 22d
J. A. Libby ... Sunday, Dec. 29th

Biddeford, Me.
A. Ross ... Sunday, Dec. 15th
D. M. Leavitt ... Sunday, Dec. 22d
Anna E. Smith ... Sundays, Dec. 29th and Jan. 5th
C. S. Shattuck ... Sunday, Jan. 12th
Wm. H. Mitchell ... Sundays, Jan. 19th and 26th

Portland, Me. (Union Hall.)
T. L. Churchill ... Sabbath, Dec. 15th
A. Ross ... Sabbaths, Dec. 22d and 29th
James A. Libby ... Sabbath, Jan. 5th
Anna E. Smith ... Sabbaths, Jan. 12th and 19th

South Berwick, Me. (Great Works.)
J. Bickford ... Sunday, Dec. 15th
S. Varney ... Sunday, Dec. 22d
Geo. W. Brown ... Sunday, Dec. 29th

South Elliot, Me.
L. E. Saulpaugh ... Sunday, Dec. 22d
Enoch Morrill ... Sunday, Dec. 29th

Pleasant Valley, Ct.
Wm. S. Campbell ... Sunday, Dec. 15th

Crompton, R. I.
P. Noka (or supply) Booth's Hall ... Sunday, Dec. 15th
J. Miett (Reading Room) ... Sunday, Dec. 29th

Kennebunkport, Me. (Advent Chapel.)
Preaching the first Sunday in each month by Eld. Wm. H. Mitchell. The remaining Sundays for the present by the Pastor, Wm. C. Stewart.

Philadelphia, Pa.
(*Brandywine Street, between 15th and 16th, and between Spring Garden and Green Streets.*)
Meetings every Sunday, at 10½ o'clock A. M. and 7½ evenings. Also Wednesday and Friday evenings.
J. N. Wilfong, Cor. Sec.

Philadelphia, Pa. (*Adv. Chris. Church, corner of Ninth and Spring Garden Streets.*)
Meetings are held every Sabbath at 10½ A. M. and 7½ P. M. Prayer and conference meeting Friday evenings.

Biddeford, Me. (Advent Chapel, Hill Street, near Pool Street.) Meetings every Sunday, at 10½ A. M., 2½ and 7 P. M. Also, prayer meetings on Wednesdays and Saturdays.

The Church in Pleasant Valley, Ct., is to be supplied with preaching once in two weeks for one year, and preachers will please correspond with E. M. Ripley, Cor. Sec. O. Jones, for the Church.

New York City.
Advent meetings at 133 W. 24th street, every Sunday, at 10½ A. M. and 3 and 7½ P. M.; also Monday, Wednesday, and Friday evenings. T. J. Cox, 273 W. 22nd street. At 405 Grand street, preaching every Sunday, at 10½ A. M. and 3 P. M. Prayer meeting at Sr. Bellows', 23 Norfolk street, every Tuesday evening. Preaching brethren are invited to correspond with Bro. Cox, as above, or with me—H. A. King, Bible Banner Office, 14 Murray Street.

THE HARVEST HOME.

From the far-off fields of earthly toil,
A goodly host, they come;
And sounds of music are on the air,
'Tis the song of the harvest home.
The weariness and the weeping,
The darkness has all passed by;
And a glorious sun has arisen,
The sun of eternity.

We've seen those faces in days of yore,
When the dust was on their brow;
And the scalding tear upon their cheek,—
Let us look at the laborers now.
We think of the life-long sorrow,
And the wilderness days of care;
We try to trace the tear-drops,
But no scars of grief are there.

There's a mystery of soul-chastened joy,
Lit up with sunlit hues,
Like morning flowers most beautiful,
When wet with midnight dews.
There are depths of earnest meaning
In each true and trustful gaze;
Telling of wondrous lessons
Learned in their pilgrim days.

One had climbed the rugged mountain side,
'Twas a bleak and wintry day;
The tempest had scattered his precious seed,
And he wept as he turned away.
But a stranger hand had watered
That seed on a distant shore;
And the laborers now are meeting,
Who never had met before.

And one who had toiled 'mid burning sands,
When the scorching sun was high,
He had grasped the plow with a fevered hand,
And then laid him down to die.
But another, and yet another
Had filled that deserted field,
Nor vainly the seed they scattered,
Where a brother's care had tilled.

Some with eager step went boldly forth
Broad-casting o'er the land;
Some watered the scarcely budding blade
With a tender, gentle hand.
There's one, her young life was blighted
By the withering touch of woe;
Her days were sad and weary,
And she never went forth to sow;

But there rose from her lonely couch of pain
The fervent, pleading prayer,
She looks on many a radiant brow,
And she reads the answers there.
Yes, sowers and reapers are meeting,
A rejoicing host they come;
Will you join the echoing chorus?
'Tis the song of the harvest home.

—*Selected by L. J. Adams.*

NEWS FROM ENGLAND.

(*From our English Correspondent.*)

ENGLISH MISSIONS.

An inspection and analysis of the balance sheets of all the missionary societies in England for the year 1871–2, made by the *Colonial Church Chronicle*, gives the following result:—

"The sums actually contributed last year by Churchmen at home to seventeen societies was £324,782; while that contributed at home by English Nonconformists to thirteen societies was £290,968, or £33,814 less. The Roman Catholics subscribed £6,463, namely, £1,674 in England, £4,709 in Ireland, and £80 in Scotland, for the Society for the Propagation of the Faith, but it was all spent at home. They maintain, however, a college at Hendon, where there are thirty students, bound to leave Europe for life, and to devote themselves to missionary work."

The whole sum, therefore, subscribed for the evangelization of the world, exclusive of the Catholic contribution, was £615,750, gold, or in American currency, reckoning a sovereign at $5.50, $3,386,625. The way in which some of this money was raised, would justly horrify many good pious souls who rejoice over the result. They would learn of the stinting of poor families even of bread and other necessaries of life, on account of boxes being pressed on the children of the poor agricultural laborer; they would see that much had been given in pride, to make the donors appear as respectable as their neighbors; and many other equally glaring facts, which would take the glitter from the gold. We will not talk of *waste* in the expenditure of this money, but it would certainly astonish the contributors to see how the sum total had lessened after paying stewards' salaries, the traveling expenses of hired and public beggars, and incidental and office items. The residuum is small indeed.

Now for conversions,—the very object for which this money is professedly raised; and the result is not as satisfactory as some would fondly hope. If your correspondent's memory serves him, he has heard it advocated from a missionary platform, that the conversion of the heathen is according to the amount of money donated and subscribed; on one occasion it having been advanced as an approximate and reasonable estimate that the heathen might be reclaimed and reformed at the rate of one for a pound. What a ringing and stirring thought that was,—"A heathen saved for a pound"! We only wish we could indulge the hope that every hundred pounds secured the conversion of a sinner, and that all the tales and scandals from lands being missioned by the evangelists were the inventions of malice rather than the record of actual crime.

DECLINE OF METHODISM.

As a comment upon the foregoing societies, which have for their aim the regeneration of the world, we may place the following suggestive paragraph on the decline of Methodism, which has had the name of being the most aggressive and missionary system in the world:—

"Mr. Allen, the Liberal member for Newcastle-under-Lyne, in opening a Wesleyan bazaar at Stoke-on-Trent on Tuesday, said it gave him pain to know Wesleyanism had not taken the hold of the potteries people it ought to have done. In 1862, in the three circuits of the potteries—Tunstall, Burslem, and Longton—there were 2,661 members; in 1872 the number was 2,566. Allowing for a slight increase at Longton in 1872, there were 97 fewer Wesleyans than in 1862. He believed it was mainly due to the fact that latterly the Wesleyans had become lax in the way of aggressive work, and made no effort to reach and evangelize the masses."

This is one fact. By it we learn that in three circuits of the potteries, instead of the Methodists increasing in ratio with the population, they have actually been losing ground. They have not only failed to secure an accession to their numbers, but have lost nearly a hundred communicants.

ROMANISM.

On the other side, we learn with sorrow that the perversions to Romanism have been many. A remarkable article appeared in the *Weekly Register* (an ultramontane Roman Catholic journal) of January 1st, 1871. The writer of it says—

"In England the work of conversion has continued during the past year with steady and not very slow steps. To name, or even indicate, individuals who have been received during the past twelve months, would be foreign to our purpose. This much we may say (and say with truth, the facts being known to many Catholics in London), that the number of converts in London alone has been upwards of two thousand during the past year, and have during the last few weeks increased very much."

"From every Ritualistic congregation in London there is a continual stream of converts drifting towards us, and the number would be increased had we priests sufficient to look after those who are hesitating as to this future step in the right direction. In various parts of the country different Anglican clergymen have been received into the Church, to the number of some ten or a dozen, and at least as many ladies connected with various Anglican sisterhoods have followed in the same direction. Out of every twenty Anglicans who joined the Catholic Church, not less than seventeen have been prepared for the step by the teaching they have heard from Ritualistic pulpits, and by the practices they have got accustomed to in Ritualistic churches. . . . Not only laymen, but Anglican clergymen have been seen devoutly hearing mass at Catholic churches, rather than go to their own places of worship, where what they considered heresy was taught."

With the Methodists losing, and not these only but also every other denomination—two alone excepted, according to their own figures—and the Catholics gaining largely, and daily, we cannot see at present any prospect to hope for the world's subjugation to Christ.

ITS HUMILITY.

The following very modest statement, exhibitive of Roman Catholic humility, is made by a priest, speaking about the repression of the Jesuits in Germany. It is reported in the *Kempteuer Leitung*:—

"We, the priests, are as high above the Governments, emperors, kings, and princes of the world, as the heavens are above the earth. Kings and princes of this world are as much beneath us as lead compared to the finest, purest gold. Angels and archangels are far beneath the priests, for we can forgive sins as God himself, which faculty angels and archangels never possessed. We stand above the Mother of God, for she has given birth to Christ only once; we priests produce and create him every day—yea, the priests may be said to stand above God himself, because he must be at their service at all hours and in all places; and, at our bidding, in the consecration in every mass, he must come down from his heavens. God has created the world with the words, 'Let there be,' but we priests made God himself with three words. Therefore, in those times when faith and christianity (?) still existed, the priest was held in the highest honor; the people—yea, the emperors and kings—have thrown themselves down before him, and have kissed the soil where he had planted or imprinted his foot."

SUGGESTIVE.

A bad "dilemma" for a minister occurred on Sunday morning, 3d inst., when Mr. Killoe of Boldemere church, Wilde Green, Birmingham, on reaching the pulpit, was compelled to offer an apology to his congregation, and say he had unfortunately left his sermon at home, and they must therefore excuse him from preaching. A gentleman writes to the *Birmingham Post*, and expresses "wonder" that the *reverend* gentleman did not fetch the missing sermon, or send somebody after it, seeing the parsonage is next door to the church! Said correspondent was too polite to hint at the non-existance of the discourse, but wondered that, being in the pulpit, he did not try to preach extempore, instead of sending the people "empty away." It is to be hoped that the above will be a caution to parrot-preachers, to remember to take their essays with them. What a pity—what a disgrace—that there should be any preachers who have all their gospel in dead letters on paper, instead of in living force in the heart.

A GRAIN.

Amid the gleaning of a bushel of chaff, our religious contemporaries sometimes present us with an ear of corn. Here is a poetical grain gleaned from the columns of a religious weekly:—

"Look not on the ills around thee,
Earth grows darker every hour;
Let not crime's increase confound thee,
Limited is Satan's power;
Look on to regions pure and bright—
'At evening time it shall be light!'"

OUR MEETINGS.

Yesterday we held two meetings at the room which we have taken in Weymouth for preaching the gospel. In the evening nearly every seat was filled, the subject under consideration being the Omniscience of God. Attention was given to this solemn subject, and remarks were made that the sight would not always be on God's side, since it is written—"Blessed are the pure in heart; for they shall see God." Some slight disturbance was caused by the jeers of young men outside, which my venerable father very pertinently referred to by saying, "It is better to be a heathen with no knowledge of God, than after knowing him to utter the hell-born laugh in derision of his truth." The principal point made in the rebuke was, that young men who had been sprinkled when infants, and sanctified in the name of the Father, and of the Son, and of the Holy Ghost, should dare to utter the coarse, infernal laugh, as a laugh from the nether regions, in scorn of God and his truth. It proved to him that their baptism was not *the* baptism, and its sanctification a farce.

Opposition is very strong in the neighborhood. It is not above board, or on the surface, or it could easily be dealt with; but it is a strong under-current, working out of sight, deep down in the dark. But God can deal with it in his own time, and we wait that time.

GEMS.

The following gems are mostly from English writers:—

God draweth straight lines, but we think and call them crooked.—*Samuel Rutherford.*

In the worst of times, there is still more cause to complain of an evil heart, than of an evil and corrupt world.—*John Fleming.*

What unthankfulness is it to forget our consolations, and to look only upon matter of grievance? to think so much upon two or three crosses, as to forget a hundred blessings?—*Dr. Sibs.*

THE STANDARD OF CHRIST'S TRUTH.—Never was it so solemnly imperative as now, that the standard of Christ's truth—trembling and drooping in the timid, treacherous hands of some; and failing, alas! from the faithful, death-stricken hands of others—should be upraised, unfurled, and flung boldly to the winds of heaven; the signal of battle, the emblem of union, the sign and pledge of victory!—*Rev. Dr. Winslow.*

We have one Advocate, not many, neither saints, nor anybody else, but only Him, and no other, neither by way of mediation, nor by the way of redemption. He only is sufficient, for he only is all the doer; let him have all the praise. Let us not withdraw from him his majesty, and give it to creatures, for he alone satisfies for the sins of the whole world. So that all who believe in Christ are clean from all the filthiness of their sins. For St. John Baptist saith—"Behold the Lamb of God, which taketh away the sin of the world." Does the devil call thee from prayer? Christ calls thee unto it again: for so it is written—"To this end the Son of God appeared, to destroy the works of the devil."—*Latimer.*

Envy not the appearance of happiness in any man; for thou knowest not his secret griefs.

Every new word acquired is a feather added to the wing of thought.

Emotions are worthless which do not grow into deeds.

Believe all the good you hear of your neighbor, and forget all the bad.

ALL MEN DRAWN TO CHRIST.

L. C. WELLCOME.

"And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die."—JOHN 12: 32, 33.

Christ was lifted up—was crucified, therefore all men will be drawn to him. As certainly as the one was accomplished the other must follow. It is not optional or conditional, it is absolute. And because it is so, many have come to the strange conclusion that all will become his disciples, either in this world, or in the one to come, and be eternally saved. Others have tried to convert the text into a promise that all the inhabitants of the earth, in some favored generation in the future, shall be converted to Christ. What saith the word?

That there were circumstances and influences connected with Christ's earthly history, calculated to more powerfully attract the attention of man to him than to any other personage is true. That the aggravated circumstances of his betrayal, condemnation, crucifixion, the miraculous rending of "the veil of the temple," and of "the rocks" of earth, the conclusive evidences of his resurrection from the dead, were calculated to give Christ greater fame and more notoriety than any other, is evident. Then the facts of his divinity, his fulfillment of prophecy, his sympathy, pity and love for the race of man; together with the sacrifice he made, and the offer to give eternal life to all who come to him, as told in the gospel, set home to the hearts of men by the Spirit, and repeated in a thousand forms by the faithful servants of Christ during eighteen hundred years, has accomplished in drawing men to him, more than all the events connected with any other could do.

But all these attractions combined have never yet fulfilled the promise, nor can they do it in this world. No one generation has been drawn to him; only a portion of each ever heard of him. Yet in the aggregate an immense multitude have been drawn to Christ. But Christ says—"No man can come to me, except the Father which sent me draw him, and I will raise him up at the last day." John 6: 44. It is the Father, then, who now draws sinners to Christ. But in our text Christ says—"I will draw all men unto me." Just above he had used an illustration which develops the subject, showing what is meant: "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." John 12: 24.

Christ did die. He says—"And the bread which I will give is my flesh, which I will give for the life of the world." John 6: 53. Man was dead—the race sentenced to death because of sin. "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that [or in whom] all have sinned." Rom. 5: 12. Christ came to save that which was lost, that which Adam lost. To do it, he must die with man, "give himself a ransom for all; to be testified in due time." 1 Tim. 2: 5. This gives a universal atonement, reaching the condition of all the race in the grave. Jesus went where man was—in death—to bring him out of death. Thus Paul says, that "Jesus tasted death for every man." Heb. 2: 9. Consequently, Jesus has bought the race of man, and put them under law to himself. "Therefore, as by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life." Rom. 5: 18. All have a resurrection to life by Christ.

Again, Paul states it thus—"For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living; . . . for we must all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God." Rom. 14: 9–11. Therefore, all must be drawn to Christ, at his second coming, to acknowledge his right to control, to command, and to judge the race.

Again, Paul states the same fact thus—"And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Therefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil. 2: 8–11. It is better to be drawn by his love and mercy, to become his disciples and heirs of his kingdom, than to wait until he shall come to summon all nations to judgment, to reward every man according to his works. When he sits upon the "great white throne," Adam and his race will be drawn from death in earth and sea, and stand before him to receive reward. Rev. 20: 12, 13.

TOBACCO.

M. M. TUCKER.

I have used tobacco for eight years, both smoking and chewing. On the tenth of last February, while riding in the cars, these words came to me—"Abstain from all appearance of evil." 1 Thess. 5: 22. I began to think, Do I obey this command? and the more I thought of these precious words of Paul, I thought of my habit of using tobacco, and the more I became convinced that it was wrong to use the filthy stuff, for such it is. At this time I was smoking, so I told the Lord if he would give me an evidence that it was wrong for me to use tobacco, I would leave it off. And as the use of tobacco had never made me sick, I called for sickness as proof of its being wrong, telling the good Lord if I received evidence, I would throw away the vile weed; and God answered my prayer in an instant, in such a blessed way that cigars, tobacco and I separated. It was one of the most blessed times of my experience, for it showed me that a kind Father hears and answers prayer. And I can say from an honest heart that I have never wanted tobacco since. The smell of it now has the same effect as it did when I called for the evidence.

I thank God that his grace and strength are sufficient for all those that do his will. I wonder now I ever used tobacco; and when I did, and met any one that loved the Lord, I always tried to hide the habit from them as much as I could; but it is so offensive, that if any one does not use it, they can smell the poisonous weed even if you do not use it in their presence. And how it looks for any one that says—"From Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the Prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood" (Rev. 1: 5), to go on through the world chewing and smoking the filthy stuff. When I see my brothers, who profess to love Christ, using the satanic poison, I always think of the words—"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." 2 Cor. 6: 17. But, says one, these words do not say any thing about tobacco. It does not in so many words, but it is speaking of things of a worldly nature, and tobacco is of the world; it has no connection with the love of Christ. "And every man that has this hope in him, purifieth himself even as he is pure" 1 John 3: 3.

Think of it, lovers of Jesus, and if you will just leave off this evil habit, you can save many dollars that you now spend for tobacco; you can help along the cause you so much love. Now many of my beloved brothers and sisters use the filthy weed (I say sisters, for many of the sisters take snuff, and many of them even take the old black pipe and puff away), seemingly without any regard to the command in God's word—"Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness?" 2 Cor. 6: 14. May we think of these things, and profit thereby, setting a good example before the world, letting our light shine forth as a light that shineth in a dark place.

Now would any of you put a piece of tobacco into Christ's mouth, if he were here upon the earth? I think you would all say no. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25: 40. Do you count yourself one of the least of Christ's brethren? "For whosoever shall do the will of my Father which is in heaven, the same is my brother and sister and mother." Matt. 12: 50.

Smokers, chewers, and snuff-takers, remember these are Jesus' words. I love his words, and how blessed it is to deny one's self of these things for his sake. May God help us to give up all for Christ. You that use the cursed stuff to chew, did you ever think that every time you partake of the bread as an emblem of Christ's body, you mix with the emblem a mess of tobacco juice, and with the emblem of his spilled blood the same? God forbid that this should be so any longer. May we cleanse ourselves from all filthiness of the flesh, give ourselves wholly to God, put all on the altar, and keep it there until Jesus comes, "who hath made us kings and priests unto God and his Father; to him be glory and dominion, forever and ever." Rev. 1: 6.

"THUS WE LABOR."

E. OWEN.

Though uncertain seem results
As we journey through the land,
Hoping children and adults
Will for truth take noble stand;

'T will be crossing, to be sure,
Will conflict with human pride;
Otherwise men would endure
Transient loss to be supplied.

Conscious grace for every day,
Help for every time of need,
Aid to feel, as well as say,
"It is well," in very deed.

Some of us know this is true,
Some of us have tasted good,
And our calling we pursue,
Trusting God for daily food

Leaving loved ones all alone,
Counting not our lives too dear;
Without murmur, 'plaint, or groan,
Though but little fruit appear.

Yet we labor, preach, and pray,
Warning men in Jesus' name,
Trusting in the final day
Some who hear will 'scape the flame;

Some will be induced to turn,
Will yet think upon their ways,
Indications will discern
Leading them to prayer and praise.

Oh! my God, sustain, we cry,
Give us mighty moral power;
Whate'er else thou shalt deny,
Grant us this important dower.

Boston and Albany cars, Nov., 1872.

BRIEFS.

L. BOUTELL.

The month of November, I have spent in Maine and Connecticut. The first two weeks I visited Biddeford, Hollis, and Kennebunkport, and I found the truth was making its way among the people, notwithstanding the indifference of many is apparent.

In Biddeford, by the blessing of God, wonders in the name of Jesus have been accomplished. A few years since I labored there when our dependence was upon God, and four to six reliable brethren. They hired a hall and began courageously for the truth. From this beginning they increased until they built their chapel, and have been on the increase to the present time. Preachers have arisen from this church who have gone out to proclaim the good news to the "regions beyond," and now they have good congregations, with a healthy atmosphere. Seemingly they have a consistent meeting, and preaching the gospel in the love of it is appreciated by those that come to the chapel, and it does them good. They are generally supplied with faithful men to speak the word of life to them. If a good spiritual preacher should consent to live among them, preach part of the time and look after the interests of the church and cause, it would be a great blessing to them in making still greater progress in this holy warfare.

There is still need of a waking up and rising higher in the divine life. The Lord calls for valiant men in this last conflict with the enemy. Brethren, we are abundantly able to go up and possess the land. The Lord is with us. That is good enough. The poor despised followers of Jesus are bearing reproach daily, but they receive blessing an hundred fold, and they will get life when the Life-giver comes.

At Hollis they maintain a good meeting. Some of the old stock yet live and are determined to confess Christ, cost what it will. The school-house was well filled with interested hearers. They have had some revival among them, and the converts confess Christ; and if all would take hold together, bearing financial burdens, and being at their places in meeting, whether preaching or not, and doing all they can to invite sinners to Christ and the meetings, prosperity would be more abundant.

The brethren often act as though they thought if they had preaching, that would do the work; but that is but a little towards making the meeting what it should be. All should be interested, and when the preacher is coming, take active measures to notify and get the people out to hear; then take hold in prayer and show your interest by doing your utmost in the good fight of faith. Show by works that you believe the Lord is soon coming.

At Kennebunkport the old disciples who "have been long time wandering" came out morning and afternoon, with many others of the rising generation, and we had a season that we enjoyed both from a memory of the past and for anticipations of the future. There seemed to be a harmonious state of feeling, but I thought a little more steam would be the thing needed in this rush of things among the last perils. We omitted the evening prayer meeting to go over to the Congregational meeting-house to hear Bro. Edwin Burnham preach upon the fulfillment of prophecy to show the Bible true. All denominations came together to hear him, and he was successful in showing the fulfillment of the Bible historically, not shunning to work in the second chapter of Daniel; and it was a wonder why all could not add did not see that all the evidence adduced to prove the Bible an inspired and truthful book, proved also that earth's history is almost told, and the Lord soon coming; and I think many did see its relationship to the Second Advent of our Lord Jesus Christ.

I have also visited Guilford, New Haven, Yalesville, and Bristol, Conn., besides Westerly, R. I., and I found pretty much the same state of things; some congregations more awake than others; but I find the truth doctrinally making progress in all these places.

In all these churches I find some faithful pilgrims longing for the better country, like the holy men of old, who died in the faith, looking for the same heavenly country.

While I find many interested in the speedy return of the precious Savior, but a few are sanguine on definite time.

There was quite an interesting state of things in New Haven and Bristol. Sister Hastings and Bro. Lutz had been laboring in New Haven. I left them there praying the Lord might add to the church daily such as shall be saved. So I still find abundant encouragement to labor. Good is being done. The Lord is with his people. To him be all the glory.

Chelsea, Dec. 2nd.

"BE YE HOLY."—1 Pet. 1: 16.

In this passage we have a concise, absolute command, expressed in three words—"Be ye holy." It is absolute,—addressed to the prince and the peasant; it admits of no exemption; it is irrepealable. It comes with the same force to ministers, and to you who are members of the church,—with the same force to saint and sinner. It is applicable to the saved, the unsaved, and the half saved. The command is universal in its application and comprehension. It is the embodiment of revealed religion, and provides for the largest experience in the things of God. It is the objective point of the Lord's mission to this world. Personal inwrought holiness is the great work procured for us by the sacrificial atonement of Jesus on the cross.

The name of Jesus is the synonyme for salvation from sin. The Father's gushing love was for the accomplishment of the same object,—to save us from perishing, quicken into new life, and make a Savior's love the first impulse towards human recovery. Delighting in the diffusion of holiness, pure himself, he provided for this. The vocation of the Spirit is not less connected with it; he sweeps in on the soul with his refining touch of purity; and with his vitalizing, quickening breath, sends shocks and reverberations through the feelings of man, till his soul is in a blaze of glory. The Spirit applies, and faith puts on the righteousness of God. . . .

"Be ye holy, for I am holy." Have a holiness that resembles God's. The same motive that would enjoin partial holiness is an inducement for entire holiness. To the soul full of sin, this is repugnant; but the christian will not be satisfied without the destruction of sin. He wants a holiness corresponding with the holiness of God's own nature.

How is this attained? 1st. Entire personal holiness is preceded by just ideas of the subject. Here trouble begins. There is delay, failure; and it inevitably results in open opposition to the subject. Want of clear comprehension is a stumbling-block. After all, there is no ambiguity in it; it is nothing but sheer misconception, and usually arises from pride of opinion. . . .

Holiness has two degrees; to be emptied of all sin, and to be filled with the Spirit. We gain by getting Christ Jesus present as a double blessing. We are saved from sin; then he is formed within, the hope of glory. The Spirit is a refining fire.

2. A longing after holiness must precede its attainment. Some admire it, and pray for it; but they do not crave it. We must hunger for it. "Blessed are they who hunger and thirst after righteousness, for they shall be filled;" and they alone. Men may write, talk, and preach; but they do not receive because they do not hunger. . . . Holiness glitters on our banner, shields, and polemical bayonets; but it does not flash in the volley; it does not glance all along the mustered line; it does not burn and glow in our class-meetings.

What is the cause? We lack an appetite for the bread which a correct theology has placed on our table. We must have a longing for it that will be the spontaneous utterance of our hearts. "My soul thirsteth for God, for the living God; when shall I come and appear before God?"

3. A conviction of inbred sin is a precedent to holiness. Those who do not believe in depravity or regeneration must have a better insight into self. They have mild views of sin—as clean in their own eyes as circumstances will admit. There is a residuum of inbred corruption after regeneration—some disease not mollified with ointment. The character is defective; selfishness, roots of bitterness, and remains of the carnal mind are found. As it respects sin itself, it is seen to be exceedingly sinful, full of turpitude, debasing, repugnant to God; and there is a desire to rid ourselves entirely of it. We abhor sin; it nauseates our inmost soul; we loathe it in all its forms; and this feeling results from the discovery of its contrast with inward holiness. Isaiah saw God on his throne; his train filled the temple; one cried, "Holy, holy, holy, is the Lord of hosts!" Then Isaiah saw himself undone, unclean; but, at this juncture, one of the seraphim flew down "having a live coal in his hand which he had taken with the tongs from off the altar," and he said—"This hath touched thy lips; and thine iniquity is taken away, and thy sin is purged."

Entire holiness is obtained by faith; not the faith of assent, but of trust. Trust in Jesus, and in Jesus alone; such a consecration of will as implies renunciation of all other trust. Faith is to the attainment of this blessing what the touch is to a jar of electricity,—the means of communication. Touch Jesus by faith, and the electric shock will come. Exercise faith now; put Jesus to the test; touch, and see if salvation will not flow in streams. Put forth your hand in his gory side, those fingers of confession to the prints of the nails, and bring them out dripping with atoning blood. Renounce the world, the flesh, and the devil; swing off into the unseen; drop into the arms of Jesus, and feel that you are every whit whole, singing, "In the promises I trust."—*Advocate of Christian Holiness.*

IF you would be perfect, even as your Father in heaven is perfect, let all your work be done as unto him and in his sight. And so, when your toil is done, your life-work shall bear fruit in heaven, and it shall be found precious before God.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

FROM AUNTIE C. TULLER.

MY DEAR YOUNG FRIENDS:—I have often written letters for your parents to read, and some of you have read them too, I presume. Now I want to talk particularly with you a little. I hope you all love to read the Bible, and the *Young Pilgrim*, and the beautiful Pilgrim stories published by Bro. Hastings and others, and the many other good books your parents and friends provide for you. Believing you are made happier and better by reading them, I want to ask if you would not like to deny yourselves of candies, and many other useless things, that you may help the poor freed children to the same enjoyment of books that you have?

Having enjoyed a little rest from a pleasant summer school back in the country, I am again at West Point, and I find the old school books so worn out as to be unfit for use, and many too poor to buy new ones. A want of suitable books for school has made my labor harder. Now would you not like, to gather up dimes and nickels among your mates, and send them down here to buy some school books for these poor ones, so they can learn the faster? Oh, how their eyes would sparkle to have a new "reader" given them. I have a class of seven, the cunningest little creatures, who have shown uncommon smartness, and now need "fourth readers," and I cannot see where they will come from, unless you will all club together and buy them. They also need primers and geographies. There is so little labor, and that so poorly paid, that the parents have all they can do to keep them even thinly clad and fed; yet they love to learn, and I find the more their intellect is roused, the better children they grow; and I hope that some of them will be found among the angel band when Jesus comes, and, with yourselves, washed and made clean from every sin and fault, and presented spotless to our Father, through the grace of our exalted Savior.

May I not hope to hear from the favored children and youth soon, that I may not be hindered in advancing these poor ones in knowledge? They have Testaments, but to make good readers it is necessary that they have other books. I have several promising young people, who have saved their earnings, and are well supplied. I am hoping for a profitable winter, and I want you all to pray for me, that I may above all things sow the good seed of the kingdom.

West Point, Ky.

NAMING THE CHILDREN OVER.

"I have three children to name over," said Mrs. Drew one day, "and I shall name them Half Done, Almost Done, and Done."

Jasper slunk behind his mother's chair with a guilty look. He, I am sure was Half Done, for as quick as lightning, he thought of his martin-house, begun as soon as he had his new box of tools, and never roofed; of his aunt's flower-ladder, which only had the sticks, and that was all; of the latch he began to mend, and left; of his geometry which he missed, because it was only half learned; of the mittens which he lost, because they were only half in his pocket; and, worse than all, of Zebra, the horse, that ran away and broke the buggy, because he was only half harnessed. Jasper, I say, quick as a flash, thought of all these, and shrunk back, more than certain that "Half-done" was his name. If all he thought was true, did he not deserve it?

"You mean me," said Lucy.

"Mean you for what?" asked her mother.

"For Almost Done," said Lucy, blushing. "I was almost done dressing when breakfast was ready. I was almost to school when it began. I had almost done my letter to papa when it was time to send it. I had almost finished, 'Golden Threads' when Jane came for it. Oh dear!" sighed Lucy. "Almost Done is quite as bad as Half Done; and a great deal more provoking, because you see, just a little more trying would have done it."

"'Almost,' cost King Agrippa his soul," said Lucy's mother. "He was almost persuaded to be a Christian, after hearing St. Paul preach; but there the poor king stopped—almost but not altogether. Poor Agrippa! I am so sorry for him."

"And are you sorry for me?" asked Lucy softly.

"Yes, my darling, because 'almost' stops short of reaching the end of what you may most desire and need. Your feet are turned toward the Lord, but they will not take you to him. Your eyes are looking toward heaven; but 'almost' will leave you this side of the Beautiful Gate, and this side is outside, where you would not be left, my child."

"No, mother, I do not want to be left out," she said, "I will put away 'almost' and take up 'altogether,' for 'altogether' means Done, I suppose. Who of us is 'Done?'"

"Who is?" asked mother.

"Arthur!" cried Lucy and Jasper at once, "Arthur does; Arthur finishes." Arthur looked up surprised and pleased, as his brother and sister willingly accorded the credit due him.

How many times they have seen him, small as he was, cipher for an hour at a time, rubbing out and writing figures over and over again, until at last he would bring his small fist whack on the table, shouting,—"It is done!"

How patiently and persistently he would plane and hammer and saw, and saw and plane and hammer, with all his mind on his work, until a boat or a box or a wind-mill, done, and well done, rewarded his labors.

Yes, Arthur was "Done." "He's a finisher," said Jasper, "and I wish I was." "Think, Jasper," said his mother, "how it would be to carry half-done into everything—the bread half-done, your dinner half-done, the table half-set, your new pants and coat from the tailor's half-done; sweeping, washing, sewing half-done."

"Please don't, mother," said Jasper. "Let me think of it."—*Child's Paper.*

"I SCRUBS."

"What have my class done for Jesus since last we met?" asked the teacher of a large infant class one Sabbath morning.

One said, "I have earned some money for the heathen by doing errands;" another, "I tend our sick baby;" another, "I fetch humpback Billy to school, with the boys a-laughing at me." One after another told, in a half-bashful, half-exultant way, of the little activities and self-denials of the week, so pleasing to the teacher, and still more to Him who said—"Suffer little children to come unto me."

At last a little four-year old hand was stretched up, and moved hastily to and fro to attract the teacher's attention.

"Well, my dear, what are you doing to please Jesus?"

The little eager face flushed with excitement as the unexpected reply came—"I scrubs, ma'am!"

Some of the older children tittered, but the teacher sobered them at once by saying:

"Yes, little Molly's share in the work my class is doing for Jesus is as important as any. If she tries to help her mother by scrubbing a bench or table, even if it has to be done over after her, she earns the same smile of love as the older ones who can do errands, and earn money for the missionary box."

"She hath done what she could," is the highest praise that can be spoken of any one, and little Molly has done that.—*American Messenger.*

Hygiene.

"This is for your Health."—Paul.

FOUL AIR AND HEART DISEASE.

To keep the body in perfect health it must be duly oxygenated. There must be free and ample interchange between the blood in the lungs and the air entering the pulmonary cells. The life-stream must be purified by its elimination of carbolic acid; it must be vivified by the absorption of oxygen. The fulfilment of these conditions demands a full, free, and constant admission of pure air into the lungs. This full, free, and constant admission of pure air cannot be obtained in badly ventilated houses, crowded buildings, schools as present constructed, theatres, manufactories, pits, underground railways, and the like. When the body has reached that age at which natural decay or degeneration has begun, the absence of pure air hastens and increases the degenerative tendency. Where the heart is more prone than other organs to disease, the want of pure air falls with powerful effect upon the tissues of the right heart. Their nutrition is defective by reason of the impurity of the blood with which they are fed, their vital force is lowered, their muscular fibre loses its tonicity, degeneration and debility take the place of active nutrition and power. If in this condition any stress is thrown upon the heart by hurried walking, by lifting, climbing, violent declamation, passional expression, singing, laughing, or by any unusual exercise of the voice, the tricuspid valve gives way, it henceforth fails to close its aperture, and the results of a back flooding of blood upon the venous system of the body begin to follow. If none of these exciting causes occur, the continued breathing impure air is followed by constantly progressing degeneration of the tissues of the valves and muscular structure of the right heart; they become soft and feeble, their atoms shrink; the segments of the tricuspid are at length unable to meet in their attempt to close their aperture; a small chink or slit is left between them; through this the blood finds its way into the auricle above at every contraction of the heart; and soon regurgitation is followed by the secondary consequences produced in the general system—congestion of the liver, stomach, spleen, kidneys, bowels—by hæmorrhoids, general dropsy, and occasionally by cerebral mischief.—*Popular Science Monthly.*

APPEAL TO CHRISTIAN MINISTERS ON THE USE OF TOBACCO.

SERVANTS OF CHRIST:—We address you respecting a most popular narcotic, the common use of which ranks with the great evils of the age; an evil, we believe, which tends to obstruct the conversion of sinners about us and the conversion of the world. . . . Addressing men of intelligence, we may assume some things as granted, which we might feel bound to prove dealing with men of a different order.

You well know that tobacco is a poison. It has no tendency to nourish and sustain life; its essential principle is nicotine; its essential action is soporific and anti-vital.

You well know that tobacco is a poison in relation to human organism. Nature unabused repels it. On first contact with the tongue she cries, "I will spue thee out of my mouth." On first contact with the stomach, the whole organ rebels and resents the insult.

You well know that tobacco is a dangerous poison. A cat has many lives and is hard to kill; but you cannot kill a cat more expeditiously with a brick-bat than with a little nicotine. . . .

You well know that poison would prove fatal with more painful frequency were it not for counteracting causes. Constitutional vigor, exercise, perspiration and expectoration are safety valves, throwing off a prodigious amount of effete matter, and hence many of its votaries live, or "have a name to live," who otherwise had been dead long ago. . . .

But however insidious and deceptive its action, you well know that a poison which in materia medica is classed with strychnine, stramonium and prussic acid, must inevitably injure those who freely use it.

Tobacco injures the preacher's voice. An observer who has been in the habit of noticing the qualities of the human voice, cannot only detect the tobacco-user, but he can usually detect the precise form in which he uses it. The cigar is wont to render it rather weak, husky and indistinct; the quid gives it a rough and frog-like note, which often grates like a harrow upon the ear; whilst snuff, as all know, imparts to it the nasal twang, so highly disagreeable.

Doctor Russell, who for forty years has been a professor of oratory, and a cultivator of the human voice, says—"As to the effect of the habitual use of tobacco on the quality and character of the voice, I must say that I know it to be injurious in proportion to the extent to which it is carried. Snuff-taking destroys the natural sound, and the pure ring of healthy human utterance. It deadens the voice, and by impairing its clear resonance, mars the distinctness of articulation. Smoking creates a reedy, burning sound, which hinders purity of tone, and renders the voice more or less grating to the ear. Chewing, by its exhausting effect on the salivary glands, causes the quality of the voice to become dry, hard and bitter.—*Anti-tobacco Journal.*

A PIECE of ice laid on the wrist, will often arrest violent bleeding of the nose.

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AND
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"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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The "Crisis" is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

"COMPLETE IN JESUS."

Complete in Jesus! oh, how full
Of heavenly peace the thought;
Our souls redeemed, our pardon sealed,
Since Jesus' blood hath bought.

Complete in Jesus! Are we weak?
His power gives strength to all.
Sinful and helpless? He will spare,
And raise us when we fall.

Complete in Jesus! Have our souls
In bitter anguish cried?
'Tis Jesus hears, and gives relief;
'Twas for our souls he died.

Complete in Jesus! Blissful thought,
'Tis ours, whate'er befall;
Our Jesus is our Savior, Friend,
Our life, our hope, our all.

Oh, let us place our hand in his,
As on through life we go;
Like little children, trusting all
To him, come weal or woe!

Thus shall our trembling hearts be filled
With love which grows not dim,
If "Jesus only" be our peace,
And this—"complete in him."

—*Advocate of Christian Holiness.*

WOMAN FROM A BIBLE STANDPOINT: Or, DO THE SCRIPTURES FORBID THE PUBLIC LABOR OF WOMEN?

S. MATHEWSON.

(*Continued.*)

Very serious objections occur in seeking to place this Scripture in an absolute attitude. In Paul's epistle to Titus, he especially commands "the aged women to be teachers of good things," which proves conclusively that women are to "teach" under some circumstances. If this scripture proves that women may *not* teach the Scriptures at all, I would inquire what church is not acting antagonistic to such precepts, in employing so many women to teach in their Sunday Schools? which is more emphatically against the absolute letter of the text than to exercise the gift of exhortation. Again, it would forbid the mother's teaching the Scriptures to her children, especially to her sons. And who so competent to impress Bible truths as a judicious and faithful mother? If any still claim that this Scripture proves women may not teach *at all*, let them be consistent, and carry it out fully, and no more employ women to teach in their Sunday Schools, or allow pious mothers to exercise this gift, especially in teaching the Scriptures to their sons.

All Christians believe the Bible not only allows women to teach its precious truths in the Sunday School, and to their children, but that it makes it their bounden duty thus to do. They do not understand that the sentence—"I suffer not a woman to teach," precludes them from teaching in these places. Then, by the same rule of exegesis, we inquire why it precludes them from teaching the precious volume in all other places, except where it is connected with authority or dictatorship over the opposite sex, making herself the head? The reason given by this Apostle why woman should not thus teach is, that the man was "created first," and was not deceived as was the woman. 1 Tim. 2: 13, 14.

The idea some have advanced, that this scripture allows woman may teach the Scriptures privately, but not publicly, is very dubious. It would be quite a nice point to decide where the line of public and private is to be drawn. Some might decide it to be private if twenty or thirty persons of both sexes were assembled in some of your parlors, and a lady efficient to teach should unfold scripture truths to them. Another might claim this to be just as public as though the same persons were congregated in the lecture or conference room, that the building made no difference. A third might claim that teaching the Scriptures to a class of eight or ten was of a public character.

It must be apparent that one has as much authority to say this Scripture forbids women teaching in the Sunday School, as others to say it forbids her teaching the same Scriptures from the desk. The truth seems apparent, as has been distinctly stated, that all the stricture this passage imposes on women's teaching is, where it is connected with guiding or dictating the opposite sex, or taking the supremacy of the church, arrogating the leadership. And as to the "silence" imposed in 1 Cor. 14: 34 upon "women in the church," it must be obvious to all who will read its connection that it pertained to asking questions, disputing and debating. If it still be claimed that absolute silence is enjoined upon women in the church, then it would positively do away with their singing there, for this same Apostle recognizes singing in the church as speaking, teaching, and admonishing one another. "Hear him—"Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

All must concede that Inspiration imposes these two strictures relative to women's speaking and teaching in the church; but there is none relative to praying, as though it were always proper to pray. Yes, woman may hold audience with Deity in the church, as well as in the closet, without restriction. This golden avenue to glory is ever open to all, of both sexes. Says Inspiration—"I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting. In like manner also, that women" do the same.

Now that we have found the time and place where women should keep "silence" in the church, let us see if we can find where she is to *speak* in the church. The Apostle Paul had such special interest in the cause of Christ that he felt anxious every thing should be conducted with the utmost propriety, or, to use his own phraseology, "decently and in order." Hence he gives direction relative to the personal appearance of each sex while engaged in public labor in the churches.

In the eleventh chapter of this same epistle to the Corinthians, he thus directs—When men pray and prophesy in the church, they shall not have their heads covered. But when women pray and prophesy in the church, they *shall* have their heads covered. Now whatever praying and prophesying in the church meant with regard to men, it meant the same with regard to women. And here, perhaps, we had better read the Apostle's definition of prophecy which occurs in this same epistle—"He that prophesieth speaketh unto men to edification, and exhortation, and comfort."

Now it is evident that Christian women possessed this gift of edifying, comforting, and exhorting; and so far from Paul's forbidding the improvement of this gift, he labored with such personally, and directed relative to their personal appearance while thus engaged; and, as before stated, wrote to his special ministerial friend to help such. Now can any sane person believe that this inspired Apostle gave such directions, and then to the same church in the same epistle forbade their speaking at all? As though one of us should be particular to inform an individual how to perform a certain act, and at the same time charge him not to do it at all. Consistency is a jewel, especially in religious matters.

In the passage which forbids women asking questions in the public congregation, the Apostle refers them to the law; points there for a precedent; as much as to say, the regulation for women's labor in the churches remains unchanged. Thus, in accordance with this direction, we will turn to the dispensation under the Law, and gather up a few examples, which are to serve as precedents under the Gospel.

Under the law, many examples of excellent women are given occupying the vale of domestic life, as Rebekah and Rachel, Hannah and Abigail, who by heavenly wisdom and superior judgment did build the house of Israel. Although Infinite Wisdom highly honors these talents so well improved in the vale of domestic life, and recognizes these women as divine favorites, yet it by no means ignores the improvement of public talent in those who possess these gifts, as we shall see by considering examples of this kind. First, let us look at a woman possessing the rare gifts of music, poetry, and prophecy, one whom God called to assist in delivering a mighty people whose warriors numbered six hundred thousand, taking none into the number under twenty, and including none from one whole tribe, a twelfth of their company, beside a vast number denominated "a mixed multitude," to say nothing of their women.

They were a mighty people, and contending against a mighty foe. But this woman is summoned by God to assist in accomplishing this mighty work. As a nation we think we have recently had experience in the deep difficulties of emancipation; but to be a *leader* of those who were struggling to rid themselves of the galling yoke of a mighty foe, requires great wisdom and mighty tactics.

As this woman was called to this great work by One who understands every gift and characteristic of the human family, it must be conceded that she was equal to the task. Perhaps some may claim that she only led her own sex, because of the statement of her leading one part of the music in that wonderful anthem after their miraculous passage through the Red Sea. But more than this was assigned her, according to the express word of God by the prophet Micah. She was constituted joint leader of this nation with her two brothers. In recounting the many mercies he had dealt out to his people, God says—"I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron, and Miriam."

But before passing to the consideration of others laboring in a public capacity, let us just glance at a celebrated woman in domestic life, who, like Sarah, maintained her individuality, and did not feel it obligatory upon her to restrict the expansive spirit of pure benevolence, because her husband may not have opened the gate before her. This illustrious woman, resident in the city of Shunem, moved *first* in the noble deed of giving entertainment to the man of God. Satisfying herself relative to the true prophetic character of Elisha, she begs her husband to add a room to their wall, for the better accommodation of one who was constantly traveling from place to place, with that anxious solicitude known only to a faithful servant of God, when he discovered the church in danger of sinking into idolatry. And He who declared that not even a cup of cold water shall go unrewarded when given in the name of a disciple, added a son to the great delight of that household. But the golden goblet was pressed to the lips only to be dashed aside. The beautiful boy dies. What now is to be done? Shall she wait only to follow the example of her husband? If so, her boy would have been consigned to the tomb.

Faith in the great Eternal, warmed by a mother's love, conceives a plan. She importunes her husband for a single beast, attended by one servant, to go with all haste to the prophet. Her husband gently remonstrates with her, for allowing her grief to shape so wild a purpose, when it was "neither new moon or the Sabbath." But the words of a deeply wounded soul are few. She only replies—"It shall be well," and vaulting into her saddle, she bade her attendant drive the animal to the top of his speed until they arrived at Carmel, the highest point on the coast of Palestine. The sequel is too well known to need repetition. Her darling lives again, all because of her pious energy. And think you not her husband rejoiced with and considered her a more emphatic "help meet," than if she had never moved herself? I have taken the liberty to call attention to this example to show that Inspiration under the law does not consider woman, even in private life, to be out of her proper sphere, because she may move first in the right direction, and that the slur of innovaters, meddlesome, too forward, is not to be cast upon her for being first in a good cause.

But time passed on, and Moses, Aaron and Miriam are dead. Joshua by divine appointment led them into the promised land. Says Inspiration—"They took strong cities, and a fat land, and possessed houses full of all goods, wells digged, vineyards, and oliveyards, and fruit trees in abundance; so they did eat, and were filled, and became fat, and delighted themselves in thy great goodness." Israel enjoyed a blessed repose for fourteen years. But again corrupted by ease and prosperity, they rebel, and cast God's law behind their back, and the Lord sells them into the hand of Jabin, king of Canaan, part of whose formidable host consisted of nine hundred chariots of iron, and who for "twenty years together, mightily oppressed the children of Israel."

At this critical juncture in the nation's horizon, the Lord called upon a *woman* to take the chair of state, and become Israel's chief magistrate. The record says—"And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time, and she dwelt under the palm tree of Deborah between Ramah and Bethel in mount Ephraim; and the children of Israel came up to her for judgment." What simple dignity, all unadorned and unassuming, with a mind exalted above the pageantry and pride of external appearance, not seeking to derive consequence from the splendor of her attire, the charms of her person, or the number of her retinue; but the purity of her character, the sacredness of her office, the importance of her public services, were of far greater moment to her. The shade of the palm tree answered for her canopy of state; her rule of judgment, the law and testimony of the living God; her aim and end, the good of her people and the glory of God.

But the pious and ardent soul of this illustrious woman aspires at nothing short of a total emancipation of her bleeding country from these inglorious chains. Being a prophetess, she understood just the time to raise the siege for an effectual attack; and such was the confidence reposed in her, that Barak, that mighty man of valor, the Commander-in-Chief of Israel's army, manifested no hesitancy at her judgment relative to time and place of engagement, but most cheerfully accepted the commission, with the condition that she, Israel's chief magistrate and prophetess, should accompany him to direct in the unseen emergencies of battle.

Courage has been reckoned as an attribute peculiar to man; but multitudes of examples are on record, both in sacred and profane history, where this characteristic is beautifully exemplified in woman, as in the present case. With true patriotic intrepidity and ardor for the salvation of her people, she unhesitatingly says, "I will surely go with thee." When once at the place designated, there seems to be no delay. The prophetess' assurance to Barak that God would help, so stimulated his courage as to leave no doubt relative to a victorious achievement; and breathing this spirit into his army, he prepared them to enter vigorously into the combat, where they speedily gained a signal and perfect conquest. Says the record—"But Barak pursued after the chariots, and after the host, unto Harosheth of the Gentiles; and all the host of Sisera fell upon the edge of the sword; and there was not a man left." Immediately, on that very day, did this true prophetess with Barak lead all Israel to turn with holy triumph, and exultant joy, to praise Him who had gotten them the victory.

Without hearing the music set to it, the poetry itself is sufficiently grand to incline us to linger long in its contemplation, as well as many other graceful characteristics around which much moral beauty clusters. But the contemplation of all her virtues is not the point of the present discussion; rather, it is the *position* occupied by this woman in which we are now interested, from the fact that the God of the Bible placed her in this position.

Perhaps all are aware that the present finds a class who are seeking the true elevation of woman by the use of sound reason, always in harmony with the divine word: while there is still another class of would-be reformers, [illegible] the rights of woman, discarding the Scriptures entirely, and not only discard them, but use the most opprobrious epithets relative to them, because, as they claim, they degrade and enslave woman—their ire being particularly employed upon the Old Testament. Now how does this history of Miriam and Deborah comport with the idea that the Old Testament denies woman the improvement of those gifts and powers furnished her by nature and grace? Does this look as though the God of the Old Testament restricted woman's energies to domestic life, so that she may not venture out of that vale without incurring his wrath? Although the like statements have been made by those possessing intelligence in some directions, it must be apparent to the Bible student that such statements are entirely without foundation; indeed, they are a foul slander.

Thus far, we have seen nothing that savored of oppression under the Law, but, on the contrary, we have seen woman raised to the higher position of Church and State, receiving that power from the God of the Old Testament. After the wonderful victory achieved by Deborah, Israel enjoyed this timely deliverance, rendering emotions of gratitude to the Eternal.

(*Concluded next week.*)

FOREWARNINGS.

H. PRATT.

How mindful is our heavenly Father of the creatures he has made. Even the sparrows are not forgotten. "The stork . . . knoweth her appointed times, and the turtle, . . . crane, and the swallow, observe the time of their coming; but my people, [oh, how sad!] know not the judgment of the Lord." When the winter approacheth, how many fitful blasts announce its coming. Man alone permits himself to be snared. Yet the Lord is merciful, and often repeats his warning, though some will pass on and be punished. Seed time will come, and winter will not delay, whether men regard its premonitions or not. But how merciful is our heavenly Father to admonish us.

Just so with his judgments; terrible though they may be, they will come, and come at the time appointed. Fearful are those now pending, but the prophet meekly encourages hope by saying, "Seek meekness; it may be ye shall be hid in the day of the Lord's anger." Fearful desolations are predicted, and fearful are the omens that foretell them. When God declares that he will shake the heavens and the earth, the sea and dry land, to such an extent as to remove the present arrangement of earth and sea, and establish the eternal kingdom that cannot be moved, faith says it will be so, and watches for those harbingers that are to herald that event. Nor does she watch in vain. The terrible earthquake, the fearful typhoon, the fiery heavens, and the roaring sea, tell to this generation that the shaking is coming. Earth must be desolated. God has declared it.

How grateful should man be for such successive warnings. How sad the picture of Habakkuk—"The fig-tree shall not blossom [how gloomy such a spring!]; neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls." How terrible that day! He says, "When I heard, my belly trembled; . . . rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble." When the winter is coming, then cold storms and wintry blasts are its harbingers; and when such desolations as the above are approaching, then events of the same nature will give their threatening warning. Jeremiah adds to this list of desolations by saying, I looked to "the heavens and they had no light," "and all the birds of the heavens were fled"; and to the earth, and "there was no man," and in view of which he experiences the same feelings as Habakkuk, and cries, "My bowels, my bowels; I am pained at my very heart."

The cattle disease,—how fearful its ravages have been for some years, and yet men cannot learn that it is but a harbinger of that time of trouble. The flocks are smitten; but who learns by this that it is but a signal of the time when they shall be utterly "cut off from the fold"? These are soon forgotten, still our heavenly Father does not leave us to ourselves. Flocks may fail, and but few realize it; the vines may be without fruit, but other countries suffer more than we; but when the horses are touched, then Americans *suffer*. They must be cut off from the stalls. How could the Lord have so effectually brought us to consider, as by this horse disease now raging in our midst? Freights upon railroads are piled up, and the decayable is spoiling; merchants are at their wits' end to devise ways of sending out and receiving goods; shipments are delayed; physicians walk to see their patients, or leave them to get well; grocers employ their clerks in wheelbarrows; livery men are moaning the great calamity and loss; builders have to stop right in the teeth of winter, when the moments are like gold cast away; the harness-makers look in vain for customers, and carriage depositories are desolate; the [illegible] is gone, our streets are deserted, and all here seem perplexed and distressed. And is this the fulfillment of prophecy? No, it is but the premonition of the desolations that are coming. The cause is said to be atmospheric. Why, then, does it not follow atmospheric currents like storms? Though the virus may be in the atmosphere, its progress is electrical, going with lightning speed against all and every current of atmosphere, accomplishing its work of warning; and, passing on, it reaches Boston at the east, and Buffalo and Rochester south and west, nearly at the same time. No horses now for the gay, the dashing, for pleasure, or even for funerals. Yet it is the harbinger of my coming Savior, and I will rejoice in the Lord, I will joy in the God of my salvation.

DEFINITE TIME.

WM. PENN.

"The wise shall understand."—DAN. 12: 10.

The above declaration stands in the imperative mood, and will have a fulfilment. The thing to be settled is, what is embraced in the term "understand?" *Definite time*, say nearly all. Now if that is the correct answer, some one, or more, will be informed of the time of what? Why, the time of Christ's coming, say all again. But hold on. Now let us be very cool-headed while we survey this land-mark, and see if the definite time of Christ's coming is plainly foretold in this passage.

There are certain wonderful developments here spoken of, and certain periods mentioned, as the duration of something not positively specified. Here is a power that takes away the daily sacrifice (or something)—the angel does not call it a sacrifice, but the translators have; if the angel had named it, we would have known more about it, perhaps. There is placed the abomination that maketh desolate, somewhere; but the angel does not here tell Daniel *where* this abomination is set up. We are left to conjecture, and we conclude it is in the church of Christ; but the prophecy does not assert such a thing. In Matt. 24: 15, Jesus refers to Daniel the prophet, and says—"When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the *holy place* [whoso readeth let him understand], then let them which be in Judea flee into the mountains." Notwithstanding my *sympathies* and *prejudices* would place this language in its fulfillment far this side of the destruction of Jerusalem, my convictions of truth demand me to believe it to have direct reference to the destruction of Jerusalem. The 21st of Luke seems to place the chronology of this beyond a mistake in the matter;—"And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh." What desolation are they to know is nigh? How are they to conclude that Jerusalem is to be desolated any more by an army surrounding it now, than heretofore? Because "these (are to) be the days of vengeance, that *all* things which are written may be fulfilled."

Did Daniel write any thing that was to be fulfilled in this? I am compelled, by placing all the matters recorded in Luke 21: 20—23, and Matt 24: 15—16 together, to see that the destruction of Jerusalem is the burden of the Savior's language and quotation from Daniel. The Savior begins his narrative (Matthew 24: 4), with a precautionary remark—"Take heed that no man deceive you." He then gives in detail the prominent developments among the nations; such as false Christs, wars, and rumors of wars, nation rising against nation, famines and pestilences, earthquakes in divers places; then should they deliver his followers up to be afflicted, and shall kill them, etc., referring doubtless to the Pagan persecutions; then they should be offended, and should betray one another, and should hate one another; and many false prophets should arise, and should deceive many; and because iniquity should abound, the love of many should wax cold; but he that should endure unto the end should be saved; and this gospel of the kingdom should be preached in all the world for a witness unto all nations, and then should the *end come*. We see from the 5th verse to the 14th, he brings to view, in general detail the world's developments, down to the close, even to the end itself. He then goes back to prophecies concerning Jerusalem, recorded by Daniel, and carries them down through to the end again, giving additional incidents, signs, and facts; more minutely describing the condition of the world in the last days. These facts seem to be very apparent to my mind, after a careful, prayerful, and impartial research for the truth in the matter. Hence, I am driven to the conclusion, that the desolation referred to by the Savior, in Matt. 24: 15, was the desolations of Jerusalem, and had no kind of reference to the Papal power.

I am aware that this idea will not meet with favor among many, but we shall be ruled by these facts *finally*; and we might as well be governed by them *now*. How perfectly futile the claims of immortal-soulism are to some, and, yet, with what confidence do the masses rest their hopes upon those claims. Why are they so easily persuaded? The reason is obvious; they love to have it so. How is it that each prophetic period, and each sign of Christ's coming, can be made to fit so easily into this date and that, and seem to the one exercised thereby the very rock of truth, and upon it he plants his faith, nothing doubting. Why is it? He loves to have it so, is the obvious reason.

No where in all the rounds of prophetic Scripture are we told that from a given date shall Christ come in glory. Yet, with what confidence many have placed all earthly interests upon a specific time for the dissolution of all things sublunary. No where, in all the gracious words of our dear Savior, can we find him saying, When ye see this or that, know that a specific number of years, or days, shall pass, and then shall the Son of man come. Had such been the case, we could have looked into his face and said, Lord, Jesus, I believe that, and on it I plant my faith. But no, we are thrust back by contrary teachings from him. In the foreground of his great prophecy, he places this warning: "Take heed that no man deceive you;" and he seals up his prophecy with the unwelcome decree, "But of that day and hour knoweth no man; no, not the angels of heaven, but my father only." The same ones who hear this declaration come to him after his resurrection, and just before his ascension, and with trembling voice ask, if he will "at this time restore again the kingdom to Israel?" He thrusts them back again by another positive declaration, saying—"It is not for you to know the times or the seasons, which the Father hath put in his own power." Acts 1: 7. Or, as the Emphatic Diaglot renders it—"It is not for you to know the times or seasons, which the Father appointed by his own authority." Nevertheless they were to receive power, after that the Holy Ghost came upon them, and were to be his witnesses, etc. What did this power consist in? It did not consist in knowing something that was not for them to know, most certainly; but the Holy Ghost was to qualify them to prove to the world that Jesus was the Messiah; at least that was the burden of their witnessing; and not one of them ever intimated in their writings that they had obtained a knowledge of the *time* of Christ's coming, or the time of the establishment of the kingdom.

John, on the isle of Patmos, had portrayed before his vision a panoramic view of the world's history down to the end. There are several periods given to him, and they are applied to certain powers or symbols; but nowhere is a date given by which he could measure the time with accuracy. The panorama is opened with the declaration—"The time is at hand" (Rev. 13), and the scene is closed with saying—"Seal not the sayings of the prophecy of this book; for the *time is at hand*" (Chap. 22: 10); but no intimation *when* that time was to really come. If the Lord had designed to give the exact time to the church, would he have left it in a conjectural form; if it was of so much importance as many think it to be?

A matter that God really reveals, and wishes man to understand, is invariably set forth in unmistakable terms. For instance, Christ is a Savior. Now see with what positiveness this fact is declared—"Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand before you whole. This is the stone which was set at naught by you builders, which is become the head of the corner; neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Acts 4: 10–12. Could a sane mind mistake the meaning of the above language? This is some of the fruit of the Holy Ghost promised by Jesus before he ascended up into heaven. This is a manifestation of the *power* that they should receive after the Holy Ghost came upon them, and they began to witness. Such testimony as that can be understood. Show us one such declaration as that in all the book of God pertaining to the *time* of Christ's second coming, and it sufficeth us.

Again, the fact of his second coming is plainly set forth as the result of these witnesses testifying. "For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air." 1 Thess. 4: 16, 17. Could any one gather that some *other* than the Lord would come in his *stead*, from the above language? Again, "When ye see these things come to pass, *know* ye that the kingdom of God is *nigh at hand*." Luke 21: 31.

We see from the above examples that those *essential* facts are placed before the church in simple and positive terms, that do not admit of a mistake. Now is it reasonable to conclude that the *time* of Christ's second advent is given to the church, as a matter of importance, and is so *secluded* that no one has been able to decipher it? That such an event is to occur is plainly set forth; and that it was to be preceded by certain events and phenomena is also plainly set forth; and that when these events and signs had passed, it would be *near*, even at the doors; and here we are left, with the admonition to *watch*, in that we know neither the day nor the hour wherein the Son of man cometh.

(*To be concluded.*)

THE RANSOM.

O. W. STETSON.

Light shining in a dark place.—2 PET. 1: 19.
The key to the position. The gates opened. REV. 21: 25.
Walk while you have the light. JNO. 12: 35.

After all the preaching, writing, printing and disputing, by clergymen, theologians, doctors of divinity, and the laity, saints, and sinners, in relation to the penalty for sin, as fixed by the divine Law-giver, and recorded in the Bible, the question is still open, and likely to remain so, unless we can obtain light more resplendent than that which emanates from philosophy, science, nature, or reason, to shine away the surrounding darkness. Fortunately for all who believe the record that God has given of his Son, the true light, which lighteth every man that cometh into the world, shineth, and is to shine more and more unto the perfect day.

"The entrance of thy word giveth light; it giveth understanding to the simple." Ps. 119: 130. By this divine illumination, as a lamp to our feet, and a light to our path, let us endeavor to walk out of this thick darkness, into the brightness of that light of the knowledge of the glory of God, shining unto us from the face of Him who walketh in the midst of the seven golden lampstands, whose countenance is as the sun shining in its strength, full of grace and truth.

Theories are of no account here. Preconceived opinions must be given up. Prejudices must be kept out of the way. Creeds are for sects only. Theologies are for those who make them; superstitions for the ignorant and the bigot. The truth, and the truth only, can make us free, and if the Son make us free, we shall be free indeed. Error enslaves us. Facts are what we want, and alone can settle this penal question, and Bible facts at that; nothing else can. "The secret things belong to God, the things that are revealed belong to us and our children forever;" and the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness.

The nature of man, the state of the dead, the penalty for sin, and the final doom of the impenitent ungodly, are all comprehended in and elucidated by the teachings of Jesus and his sufferings for the human race, through his work of redemption in their behalf, when "made a curse for us." Gal. 3: 13.

Redemption implies loss, or forfeit; also the payment or rendering of an equivalent, or ransom. A ransom is the price paid for a forfeited life, or for delivery, or release from capital punishment.—*Webster.* Whatever the penalty for sin may be (as denounced in God's law for punishment of offence, incurred by man through transgression), that penalty Christ must suffer, must pay, must expiate in his own person as a ransom price, demanded by the law, or there is no redemption.

In order to know what is to be redeemed we must know first what was lost, what was forfeit. This should be authoritative and final. We therefore appeal to Jesus himself. In Luke 19: 10 he says—"The Son of man is come to seek and to save that which was lost." In 9: 56 he says—"The Son of man is not come to destroy men's lives, but to save them." Save what? That which was lost. What was lost? That which Christ came to save. What was that? Jesus says men's lives. In what sense? In the very same sense in which James and John proposed to destroy the lives of the Samaritans; and by turning to 2 Kings 1: 10–14, we find it was in a literal sense; and by this we also find from Jesus himself that life in Scripture means life, and death means death. Having found what was lost we learn what was forfeit; and having learned this, we know what must be paid as a ransom price, in satisfaction to the demands of the transgressed law, in order to redeem or save.

Life was forfeit, and life only can pay the price of ransom in order to redeem from death; and this is in perfect harmony with God's law of atonement, as given in Lev. 17: 10, 11—"I will even set my face against that soul that eateth blood, ... for the life of the flesh is in the blood; and I have given it [*the life*], to you upon the altar, to make an atonement for the soul" (or life.) Ver. 14—"For it is the life of all flesh; the blood of it is for the life thereof." Again, in Ex. 21: 23, we read—"Thou shalt give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe." Such is the law of atonement, of redemption, and such is the price of ransom. Gen. 3: 17—"Because thou hast harkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; . . . . in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return."

And such was the penalty for sin. Life was forfeit to the law. The body to the dust, the life to death, and the Spirit (or breath of life) to God who gave it. And this death, without redemption, would have been an eternal death. And this is just the penalty suffered, just the price demanded by the law, and just the sum paid by our blessed Lord, in order to redeem us from the penalty of the law.

Four fulfilled conditions are necessary to entitle to the right of redemption. 1. The birthright. 2. Nearness of kin. 3. The blessing. 4. Holding, or being in possession of, the ransom price.

All of these qualifications centered in Jesus of Nazareth.

1. "He was the only begotten of the Father." Jno. 1: 14, 18.

2. "The word was made flesh." Jno. 1: 14. "Made like unto his brethren." Heb. 2: 17. "In the likeness of sinful flesh." Rom. 8: 3. "For both he that sanctifieth and they who are sanctified are all of one; for which he is not ashamed to call them brethren." Heb. 2: 11.

3. The blessing was eternal life—"For there the Lord [Jehovah], commanded [bestowed], the blessing, even life forevermore." Ps. 133: 3. He was—"The first-born from the dead." Col. 1: 18; Acts 26: 23. The first "made alive." 1 Cor. 15: 23. "Quickened by the Spirit." 2 Pet. 3: 18. "After [by] the power of an endless life." Heb. 7: 16. "The gift of God is eternal life through Jesus Christ our Lord." Rom. 6: 23. And this eternal life "is in his Son. 1 Jno. 5: 11. "And having received of the Father the promised Holy Spirit, he hath shed forth this. Acts 2: 33. "If we live in [by] the Spirit, let us also walk in [by] the Spirit." Gal. 5: 25. We cannot too highly prize this Holy Spirit; it is the power of eternal life, it is "the mighty power of God." Eph. 1: 13, 14, 18–21.

The thing forfeited was a blood life. The redeeming price is its equivalent. "This is he [Jesus] who came; . . . . not by water only, but by water and blood." 1 Jno. 5: 6. This blood life Jesus had, as the seed of Abraham; the son of David, the seed of the woman, the Son of man. The *Adamic* life was forfeited by sin (Rom. 5: 12), a life sold under sin; a life upon which the law had a claim, covering the entirety if its sum.

(*To be concluded.*)

A WISH is not enough to set the heart on fire in holy things; in carnal things it is enough; many such languid motions carnal men have; yea, many cold prayers that God would make them better; but "the soul of the sluggard desireth and hath nothing, for his hands refuse to labor." They do not set themselves in good earnest to get that grace they wish for.

The World's Crisis AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Dec. 18, 1872.

☞ Take Notice! All subscriptions for the "Crisis" issued from this time forward are at the rate of $2.00 a year, payable IN ADVANCE.

☞ Please Remember! ☞ All remittances to this office, in the form of Drafts, Bank Checks, and Postal Money-Orders, should be made payable to the Business Agent, GEO. T. ADAMS.

☞ THOSE who send articles for the "Crisis," should direct them to MILES GRANT, Boston, Mass., and not to the Business Agent.

NEW YEAR'S GIFTS.

It is the practice of people to make new year's presents to their friends. We have been thinking it would be an excellent plan, for those who love Jesus and his coming, to give the *Crisis* to some friend, relative, poor person, or minister, for the coming year. It might be the means of doing great good. Who will do this? We are anxious to make an extra effort to spread the truth the coming year, for all things show that our time of work is about to an end. Let us spare no effort to save the people.

Many are being reached by means of "our paper," and the members of other churches seem to be more anxious than ever to hear and read on the subjects examined in the *Crisis*. Will not every subscriber send it to some minister, friend, relative, or poor person, for the coming year? If not for a year, then for six or three months? All who will do this, may have the paper for this purpose for $1.80 a year, 90 cents for six months, and 45 cents for three months; or, we will give a bound volume of our discussion with Eld. Clayton on the life and death question, price 25 cts., to those who will send $2 for the paper to be given away for a year; "Spiritualism Unveiled" to those who send $1 for six months; and a copy of "What is Man?" to those who send for three months.

Will not every subscriber take hold of this work? Some may be able to give several copies. Look around, and see if there is not some poor person, who much desires the paper, but is not able to take it. Why not make such a heart glad every week in the year? A little self-denial will save enough to pay for the paper to be sent to such a one; or to some minister, or church member, and be the means of leading them to be ready for the coming of Christ.

DATE OF CHRIST'S BIRTH.

It is now admitted by all standard chronologers that the Christian era, our A. D., did not begin till some four or five years after the birth of Christ, or in other words, Christ was born between four and five years B. C., or before the commencement of the Christian era; so that 1872 A. D. is truly about 1877 years from the birth of Jesus. The following are some facts bearing on the subject.

Christ was born before the death of Herod.

PROOF:—"Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared. And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word; for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt; and was there until the death of Herod; that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my Son. Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying, Arise, and take the young child and his mother, and go into the land of Israel; for they are dead which sought the young child's life." Matt. 2: 1, 2, 7, 13–16, 19, 20. Herod died as early as B. C. 4.

PROOF: There was an eclipse of the moon during Herod's sickness. See Josephus, b. 17, c. 6, s. 4. He died before the passover of B. C. 4. Fynes Clinton puts his death at this time. There was a total eclipse of the moon B. C. 5, Sept. 15th, 9 o'clock in the evening; and one B. C. 4, Mar. 13th, at 1 o'clock in the morning, of 4½ digits; and one total Mar. 23d, B. C. 5, two minutes after nine in the evening.

The length of Herod's reign confirms the position that his death was as early as B. C. 5. Josephus says Herod reigned thirty-four years after the death of Antigonus; and thirty-seven years after he was made king by the Romans. Josephus Ant., b. 17, c. 8, s. 1; Wars, b. 1, c. 33, s. 8. He also says Antigonus was slain "when Marcus Agrippa and Caninius Gallus were consuls at Rome on the one hundred and eighty-fifth Olympiad, the third month, on the solemnity of the fast." Jose. b. 14, c. 16, s. 4. They were made consuls U. C.* 717, which was B. C. 37. See Dr. Hale's Chronology. B. C. 37 is the third year of the one hundred and eighty-fifth Olympiad. The first Olympiad began July 19th, B. C. 776; Rome was founded April 21st, B. C. 753, or 4. In one hundred and eighty-four Olympiads there would be 786 years, to which add the third year of the one hundred and eighty-fifth Olympiad, and we have 789 years from the first Olympiad to the death of Antigonus. Take 739 from 776, the date B. C. of the first Olympiad, and we have remaining 37 B. C. for the date of Antigonus' death. Herod reigned thirty-four years after his death, which, taken from 37, leaves three full years, and part of the fourth.

Again, Herod received the kingdom from the Romans the fourth year of the 184th Olympiad. The fourth year of the 184th Olympiad equals 436 years; which, taken from the date of the first Olympiad, B. C. 776, leaves 40 B. C. for the date of the commencement of Herod's reign. As he reigned thirty-seven years in all, it would make his reign close three full years B. C., and part of another.

Again, Josephus says Herod received "the kingdom, having obtained it on the hundred and eighty-fourth Olympiad, when Caius Domitius Calvinus was consul the second time, and Caius Asinius Pollio [the first time]." Jose. b. 14, c. 14, s. 5. These were made consuls U. C. 714, which would be B. C. 40, from which take out his reign of thirty-seven years, and we have remaining three full years, and part of another. Therefore, Herod's death was not later than April, B. C. 4.

Christ was born before this. Dr. Lardner says: "The latter part of summer, or the autumn season, seems to be the most likely time of the year for the birth of Jesus." Cred., vol. 1, p. 369.

"Christ was born only some months before the death of Herod. . . . The birth of Christ could not have been later than about the close of the 4709th [B. C. 5] of the Julian period." *Manual of Classical Literature*, p. 64. Mr. Purver takes the same position.

Dr. Hales says Christ was born "about autumn, B. C. 5." The visit of the Maji to Christ took place about spring, B. C. 4. The passover was April 12th."

Furguson says: "The latest time in which we can fix the true æra of his birth is about the end of the 4709th year of the Julian period," B. C. 5. p. 387.

Dr. Hales says: "Christ was not born earlier than B. C. 6, nor later than B. C. 5.

* U. C. stands for *Urbs Condita*, year of Rome.

FARMINGTON.

Tuesday evening, Dec. 3d, we began meetings in the pleasant chapel in Farmington, N. H., and continued them every evening during the week and over the Sabbath. The results were blessed. A large number became deeply interested in the subject of entire consecration to the Lord, and decided to present their bodies to him "a living sacrifice." Rich blessings were received by many. Bro. J. G. Smith lives here, and united with us most heartily in the subject of christian perfection. His whole heart is in the work. Several came from New Durham Ridge and rejoiced with us in the service of the Lord. Every meeting grew more and more interesting to the close. The Spirit of the Lord rested upon the people, leading them to confess and forsake their sins, and giving them in return, joy and peace. Hearts that were cold were made warm with love for Jesus and his coming. The F. W. Baptist minister came in and expressed sympathy with the interests of the meeting. The truth is spreading, and strong men are rising up in its defense. The prospect is encouraging for growth in the right direction.

ST. PETER.

It is well known that it is claimed by the Catholic Church, that St. Peter was the leading apostle, the first Pope, and that he transmitted his infallible authority to the whole line of succeeding Popes. A goodly number of Catholics are beginning to get their eyes open on this subject, and are finding, from a careful examination of the Scriptures, that St. Peter had no supremacy above the other apostles. The following from "A Catholic," is to the point. Referring to an article on Acts 15th chap., from a writer, who advocated St. Peter's supremacy, he says:

"I will now try to enlighten him a little on the facts therein contained. In the 6th verse I read, 'and the apostles and ancients assembled to consider of this matter.' Now if it had been known to these early Christians that St. Peter was the infallible judge of controversies, why did they not ask him for his judgment, which would at once have settled the matter and saved them the trouble and expense of assembling to consider of it?

Verse 7. 'And when there had been much disputing, Peter rising up said to them,' etc. Therefore Peter did not speak first; because there had been much disputing before he spoke. Again, Peter gave no decision; his speech is simply argumentative; he appeals to facts known to his hearers, and says, 'Now, therefore, why tempt ye God,' etc., and concludes with these words, 'But by the grace of the Lord Jesus Christ we believe to be saved in like manner as they also—' verse 11.

Now in all this action, in this leading precedent for the management of things in ecclesiastical synods and consistories, where can the sharpest sight descry any mark of distinction or pre-eminence which St. Peter had in respect to the other Apostles? Did St. Peter there anywise behave himself like his pretended successors upon such occasions? What authority did he claim or use before that assembly, or in it, or after it? Did he summon or convocate it? No; they met upon common agreement. Did he preside there? No; but rather St. James, 'to whom (says St. Chrysostom) as Bishop of Jerusalem the government was committed." Did he form the definitions, or pronounce the decree? No; St. James rather did that; as Origen saith, 'Peter did make an oration, but St. James did enact the law.' Did he by any bull confirm the decrees? In short, doth anything corresponing to papal pretences appear assumed by Peter, or deferred to him?

After Peter had concluded, Barnabas and Paul speak to the same purpose—verse 12. Therefore it is not true that 'after the pronunciation by Peter all disputing was at an end.' Last of all James speaks, as one having authority, 'Men, brethren, hear me;' then, arguing the question and reviewing the subject generally he delivers judgment in the following words: 'For which cause I *judge* that they who from among the Gentiles are converted to God, are not to be disquieted. But that we write unto them'—etc., verse 20.

'This,' as St. Chrysostom says, 'is a more complete oration; it puts the completion to the matter.'

I have now given in the very words of Holy Scripture the judicial decision given by St. James. I have also shown that St. Peter neither opened the discussion nor closed it; that he neither presided, nor decided the question. I have, therefore, proved, as I affirmed in my letter of Sept. 26th, that the preacher at the Jesuit Church made 'an assertion which is diametrically opposed to the facts as stated in the 15th chap. of Acts, when he said that St. Peter decided the question and St. James merely endorsed it.

In conclusion, I demand of the writer in the *True Witness*, 1st, to produce both the form and the substance of St. Peter's decision, if he can; and 2ndly, to prove that the quotations I gave from St. Chrysostom are not to be found in the 33rd Homily. If he cannot do this I should advise him in future to write only upon subjects of which he has 'a personal knowledge of the facts." A CATHOLIC.

"A GRAVE DILEMMA."

In the Boston *Pilot* (Dec. 7th), a prominent Catholic paper, is an interesting article, headed, "After Two Years," "translated from the Italian expressly for the *Pilot*." The article admits the fall of the temporal power of the Pope, Sept. 20th, 1870, when the Italians entered Rome in triumph. The writer says: "Is the Pope to be subject or Sovereign?" Again he says: "Either the Pope yields, or he will be destroyed." He then says: "The Pope has replied that he will not yield." He says, "The Roman question today is where it was up to the 19th of Sept. 1870;" that is, the Pope has not yet submitted to his condition, and is determined to continue his resistance against those who have taken away his temporal power. This, of course, will exasperate the Italians to a greater degree of hatred. Stirring times in Papal matters seem to be near at hand.

In the article to which we have referred, we find the following:—

A GRAVE DILEMMA.

"Thus the question is not solved, but is cut as was the celebrated Gordian knot. Thus, then, it is necessary that the Italians, in order to leave the Pontiff independent in fact and in appearance, should withdraw from Rome, or it is an unavoidable necessity that the Papacy submit to common law and that the Church of Christ—regarding it as a peculiar association—be subject, as scientific, industrial, and commercial associations are subject. In the first case the state of affairs would be the same as before the celebrated Roman question was raised. In the second case there would be a direct persecution against the Church which is exactly the result that is sought to be avoided by settling the question.

WAR TO THE END.

And, in fact, the wisest, not desiring to embrace the first party, have rushed into the second, who although impious and foolish, is logical, nevertheless. They have said: If the Papacy exist, it should be independent; and it is not so, nor does it appear so, if there is another Sovereign in Rome. Then to rid ourselves of such independence let us throw down the Papacy. This is the last phase of the Roman question. The demagogues of Italy who have become bold and audacious through the weakness, the bad example, and through the connivance of the Government—not to speak of the other examples and encouragement which the rest of Europe gave to them, especially Germany—have created the dilemma. Either the Pope yields or he will be destroyed; in any case Rome will be the capital of Italy. And the Pope has replied that he will destroy the Papacy. This challenge has been accepted by these madmen who never open history—purblind wretches for whom, as De Maistre says: "History is not written," and trusting in a design, which is contrary to philosophy, opposed to common sense, and the general manners of nations, they attempt to strike the last blow to the Papacy to assure their dwelling in Rome.

FATALITY OF ROME.

But Rome is fatal! The deputy Bonghi, discussing the law of the Guarantees, said: "It is necessary to keep our mind's eye far forward, since the future, if it is not fearful is uncertain; and we have not yet suffered the great, the sole proof to which new machines should be subject before being secure of their work—contrast and shock." And Bonghi said well, seeing that he did not say all. The contrast and the shock which united Italy with Rome, as capital funds in the Papacy, will be fatal to the revolution, because the interests of the Papacy are the interests of the world. And how will the matter finish? What Ponza di San Martino, who fulfilled the sad mission towards Pius IX.* before the breach of Porta Pia, said in the Senate, on the 24th of August, 1870: "The day will come when Italy will absorb Rome, *or will be annihilated*." The day of the absorption of Rome has come; but after two years this absorption has not solved the vital question of Italy, but rather rendered it more complicated. Will Italy, then, be annihilated by Rome? We will wait Ponza di San Martino's answer to this. CONNELLAN.

* Ponza di San Martino was the bearer of Victor Emmanuel's letter to the Pope, notifying the approaching invasion of Rome in September, 1870.

FRENCH SITUATION.—The French situation has become quite critical, and there is a strong expectation that another revolution is not far in the future. The friends of empire are steadily gaining ground, until it appears that they have the ascendancy in the Assembly. It is said the German Emperor and Bismark are in favor of the return of Napoleon III., and that they will assist him in case of any armed opposition in France. His chances for return are gradually improving, and he feels strong confidence of ultimate success.

QUITE SENSIBLE.—In one of our exchanges we find an article complaining about *wordy* reports, giving *particulars*, where nothing special occurred. The writer says:—

"The brethren . . . would not give a three-cent postage stamp to read reports from Wisconsin, Michigan, or any other of the States, from young men who have held a license merely, only a few months, giving the particulars of *where* they went, *when* they started, *how* they felt by the way, *when* they reached the place, *how* many times they spoke, *what* they hoped as the result, *when* they left that place, and *when* they reached home—especially, if they have no real good and cheering result to report."

We believe the foregoing expresses the feelings of about every reader of "our paper;" while at the same time, all are pleased to read reports of meetings, or conferences, where any good was accomplished. If any are converted, or any new interest awakened, or anything worth relating, that can be told to the glory of God, send it along. It is just what is needed to stimulate others to labor more earnestly. The effect is good. We cannot promise to publish *all* that is sent, for such reports be *condensed*, as much as possible. Let every word be necessary. The more thoughts we can get into a column, provided they are clearly expressed, the better. Let us have all the good news.

WANTED,—Three copies of the *Crisis*, dated July 17th, 1872. If any can spare this back number, they would confer a favor by sending it to *Crisis* office.

THE WORCESTER CONFERENCE.

FARE REDUCED.

The friends attending the meeting to be held at Worcester, commencing Dec. 16th, and continuing through the week, and over Sunday, the 22nd, going over the Boston and Albany R. Road, will purchase regular tickets at the various stations on this road, and they will be entitled to a return ticket *free*, to be obtained at the Chapel, where the meeting is held—not at the Rail Road ticket office, as stated in the *Crisis* of last week. G. T. A.

CHRISTMAS & NEW YEAR'S GIFTS.

"Young Pilgrim" Stories.

A choice collection of Stories for the young; original and selected; by Uncle Pilgrim. In two volumes. Good books to give the young for Christmas or New Year's presents. Sent by mail to any part of the country for 50 cents each. AG'T.

IS JESUS COMING BACK?

While we ask this question, we have the reply from Jesus' own lips—"I will come again." We believe him, though popular scoffers may say, "Where is the promise of his coming?" He is coming to chase death into oblivion, and gather his sleeping saints. He is coming to make an end of evil, and cause paradise to bloom on earth once more, never to be blighted by sin. He is coming as the King of glory to reign forever, where death has reigned for nearly 6000 years. Then the prophet Isaiah's statement will be gloriously verified—"He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth; for the Lord hath spoken it." Isa. 25: 8.

When Jesus comes, the resurrection comes; and when the resurrection comes, earth entire will be freed from the rebuke or reproach which God's people have so long shared. Tears will cease to flow, and felicity take the place of sorrow. What saint can object to having Jesus come *soon*, when one glimpse of the glory then to be shared shines into a heart filled with ardent love for the Savior? That the prophetic numbers indicate the immediate introduction of a new era, is abundantly evident; nor is the claim that they point to next year to be rashly treated Though dogmatism should be guarded against on one hand, apathy should not be tolerated on the other hand. Let us live where we can heartily feel that we would love to have it true, even though we do not deem the proof absolute. Let every heart breathe the prayer, "Come, Lord Jesus." W. S.

A. D. 1873.

The year 1873 is upon us. Will it bring the Lord from heaven before its close? Who can say, No? What saint would *desire* to say No? Have we not seem enough of sin and sorrow? When we grasp the exhilirating thought that Jesus will bring immortality to all his saints when he comes, who can wish a postponement of his advent? Not only is it *possible* that 1873 may bring the Lord, but to say the least that can be justly said, there is a *plausibility* to the argument which points to 1873 as the time of the resurrection, so far as the 1335 days are used in the computation. A. D. 538 to 1798 seems to be the period of Papal supremacy—a space of 1260 years—during which time its laws were executed against the church, directly or indirectly.

If this is the "abomination that maketh desolate," spoken of by Daniel, and if 538 is really the time when it was "set up," the 1335 must end in 1873. While we do not regard this an infallible arrangement, we do think there is too much plausibility, so nearly approximating a probability of correctness, to be rashly set aside without thought. If some anxious ones should rush to the dogmatical extreme on this topic, we should not seek to remedy the fault by blindly rushing to the opposite extreme. To keep from being scorched by the fire, it is not necessary to be drowned by the water. We can keep out of the fire and the water too. By all means, if you are not impressed even with the plausibility of the claim for '73, do not join hands with those who cry—"My Lord delayeth his coming." W. S.

"AS IT WAS IN THE DAYS OF NOAH."

The days in which Noah lived were days of sin in an excessive degree, when "the wickedness of man was great in the earth, and every imagination of the thoughts of his heart was only evil continually." Gen. 6: 5. God resolved to exterminate the wicked race, and wash the polluted globe with oceans of water, saving alive a few righteous ones only. With these he commenced the world anew; but though this act diminished wickedness, it did not totally obliterated it. It soon began to exhibit itself to a limited extent, and has since been augmented in its various forms and phases, till it has nearly reached the high-water mark of evil, attained in Noah's day.

At such a time in this world's history Jesus was to come. Surely the world is already about ripe in wickedness, and the coming of Christ cannot much longer be deferred. "Wickedness is great." The storm of divine wrath is near. Omens are now thickening. We are in the ripening time. The saints are ripening for glory, or making themselves ready for "the marriage of the Lamb"; while sinners are ripening for perdition, or fitting themselves for the fires of the last day. The harvest will soon be here, and the angelic reapers will separate the wheat from the tares, and consign the tares to the fire that will exterminate them; but "he that doeth the will of God abideth forever." As the days of Noah are duplicated before us, let us watch and be ready. W. S.

SHORT ARGUMENTS.

Sometimes short arguments are more effective than longer ones, as in the case of the Quaker's attack on Universalism. After a Universalist clergyman had preached a sermon in a new place, and desired to know whether they wished him to come again, a Quaker replied—"Friend, if thou hast told us the *truth*, we do not *need* to hear thee again. If thou has told us a *lie*, we do not *want* to hear thee again." The same argument holds good against the claim of *unconditional* election. (1) If all men are sure to be saved, preaching cannot make it any more sure. (2) If a limited class are elected to be saved, preaching cannot alter that limitation. The old negro preacher's soliloquy is applicable on this point—"I do not know which is the biggest fool, the preacher or the devil; the preacher spends all his time in trying to get the devil's part away from him, and cannot do it; and the devil spends all his time in trying to get the Lord's part away from him, but cannot do it." Really, this theory rightly viewed, makes the ministers' services about as needless as the devil's; and makes the devil's efforts about as harmless as the ministers.

The claim so often made that it is impossible to repent till God sends his Spirit, and impossible *not* to repent when he does send it, leads to the question, Who, then, is to blame for our damnation? Not the devil, as he has not the power to either help or hinder our repentance, if this claim is true. Nor can *we* be to blame, if we cannot repent till God gets ready to let us. Is God to blame for our remaining in sin for long years? And will he finally damn us for remaining in a dilemma that he would not help us out of? Which is wrong, the premise or conclusion? God, or theory? W. S.

MENDORA, (WIS.) DEDICATION.—By request of Eld. P. W. Hough, I was present to preach the dedication sermon. This chapel, situated in a pleasant country place, is a plain and comfortable place of worship. It cost less than 1200 dollars, yet it is just what is needed in this locality. No useless display, no catering to pride. Honor is due to Bro. Hough in carrying the enterprise through successfully. We need a score of such chapels in Wisconsin, and might have them without delay if the example of Mendora were followed.

On my way to this dedication, I called at West Salem, where Eld. Foster was pastor of the Methodist church till recently. He is now with us, and pastor of the Sparta church. The epizootic among the horses keeps many from attending the dedication who otherwise would have come. It is said to attack even the deer in the forest. The other day a hunter came across two deer which were so affected that they hardly tried to get out of his way. Every branch of business is more or less interfered with by it. W. S.

THE PROSPECT.

[From the Rev. Nathan Lord, D. D., President of Dartmouth College, N. H.]

There is nothing in the disordered nature and constitution of man; nothing in the organizations of social life, which are but the aggregation and embodiment of depraved individuals; nothing in the law of life and continnance impressed by the Creator equally upon individuals and collective bodies; nothing in the prophecies of Scripture which has been fulfilled in the past history of the nations; nothing in the present state of the world, Pagan, Jewish, or Christian; nothing in unfulfilled prophecy if interpreted in consistency and harmony with the past; nothing in the doctrinal theology of the Bible, or any ethical science built upon it; there is nothing in all or any of these which justifies the belief of a self-restoring power of man, or the progressive development of society into a perfect state, or any purpose of God to produce, by his word and Spirit, in connection with natural civilization, a universal perfect state before the dissolution of the present order of things, and the second coming of Christ.

But, contrarily, it is evident, that the universal perfect state which is promised in the Holy Scriptures, in which righteous people shall possess the earth, God has provided for by a particular and express supernatural covenant, which is independent and exclusive of all natural civilizations, and has its successive fulfillments in all ages, only as they are successively overthrown. It cannot fail to impress the diligent student of the Bible, that the inheritance of the earth is not promised to mankind in general, descended by ordinary generation from Adam, who is of the earth, and earthly; but only to the *ecclesia*, who, by a supernatural generation, are descended from the second Adam, the Lord from heaven.

To Adam no promise was made, but remotely and obscurely, that the seed of the woman should bruise the serpent's head. To Noah none was made, but in respect to earthly and natural society. But to Abraham and his seed were the promises made; and to them only with express and specific limitations. "He saith not, And to seeds, as of many; but as of one; and to thy seed, which is Christ." Only in this distinct and independent supernatural line do we obtain the promised inheritance. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." The inheritance is equally specific; namely, the regenerated earth, or paradise restored to its former position—"For, in thy seed shall all the families of the earth be blessed."

Till that predicted time of restitution, when the Redeemer, King, Creator, Christ, who is our life, returns to reign, the earth is alien, wicked, and abominable. It is vexed by fallen spirits, by the passions of evil man, and all the related ills of a fallen state. It is plagued by unchristian and anitchristian powers, that fill it with confusions, violence, and all sorts of crime. These allied powers of evil are emphatically symbolized in Scripture as furious wild beasts, and their course is described equally by letter and by symbol, till it is terminated by the judgment of God, which is spoken of by the prophet Daniel in the seventh chapter.—*Forwarded by F. A. Rounds, Portland, Me.*

CHALDEAN ACCOUNT OF THE DELUGE.—The London *Telegraph* has received from the accomplished discoverer—Mr. George Smith, of the British Museum—the subjoined most interesting account of the record of the deluge which he has lately deciphered from the Assyrian monuments: "The cuneiform inscription which I have recently found and translated gives a long and full account of the deluge. It contains the version or tradition of this event which existed in the early Chaldean period at Erech (and of the cities of Nimrod,) now represented by the ruins of Warka. In this newly-discovered inscription the account of the deluge is put as a narative into the mouth of Xisuthrus or Noah. He relates the wickedness of the world, the command to build the ark, its building, the filling of it, the deluge, the resting of the ark on a mountain, the sending out of the birds, and other matters. The narrative has a closer resemblance to the account transmitted by the Greeks from Berosus, the Chaldean historian, than to the Biblical history, but it does not differ materially from either; the principal differences are as to the duration of the deluge, the name of the mountain on which the ark rested, the sending out of the birds, etc. The cuneiform account is much longer and fuller than that of Berosus, and has several details omitted both by the Bible and the Chaldean historian. This inscription opens up many questions of which we know nothing previously, and it is connected with a number of other details of Chaldean history which will be both interesting and important. This is the first time any inscription has been found with an account of an event mentioned in Genesis."

THE TRACT FUND.

The *Advent Christian Publication Society*, at a meeting on Springfield camp-ground, Aug. 22d, 1872, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec. Adv. Chris. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis Office.

Donations to the Tract Fund.

Previous acknowledgments	$124.98
H. B. Eaton	2.00

POOR FUND.

To send the "Crisis" to the Poor.

Previous acknowledgments	$17.25

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the *Crisis*.

Previous acknowledgements	$2,970.87
Miles Clark (pledge paid)	100.00
Moses Smith (on pledge)	40.00
"C."	2.00

QRESTIONS FOR THINKERS.

DR. JOHN BRAY.

How many souls have men? Which is the *immortal* soul? Is it the man's *breath*, or the *man himself*? or is it *both*? Commonly received theology teaches that the expression "living soul" means *immortal* soul. Let us therefore inquire after the truth of it. In Genesis, we are told that the Lord God made man of the dust of the earth, and that then, after the man was made, the Creator "breathed into" the man's "nostrils the breath of life [of all lives], and man [the man made of dust] *became* a LIVING SOUL." Thus the Bible teaches plainly enough that the man of dust *without* "the breath of life" is a DEAD SOUL, but with it "a LIVING *soul*." With this definition of man in these two estates, the whole Bible agrees; as, Ps. 104: 29—"Thou takest away their BREATH." What then? "They DIE." Again, Ps. 103: 14—"He knoweth our frame, he remembereth that we are DUST." If, then, this man of "dust," animated by "breath," is the whole of man and if "living soul" means *immortal* soul, it follows inevitably that an immortal soul is simply a "LIVING MAN," and *vice versa*, a living man is an "immortal soul." If the premises are correct, there is no evading this conclusion. Let us inquire, then—

1st. Did the "breath of life" really constitute an immortal soul, either as an entity, or personally, as a man? This question proposes another: How *many* souls have we? have we *one* or *two*? Inasmuch as all popular teaching stakes the immortal soul on the *giving of the breath of life*, it is evident that the same teaching admits that *before* this breath of life was given, the man had *no soul* at all, because *no life*. But did this breath of life, therefore, make the man immortal? or, did this breath of life give, or add, to the man of dust something *more* than himself, and to be called an "immortal soul"? How was it? On the true answer to these questions, the theology of the world, Roman Catholic, Pagan, and Protestant Christian, stands, or it falls.

But the above theology is satisfied that the "breath of life," which was breathed into the nostrils of the man of dust, was an *added entity*, constituting a man within a man, i. e., "an immortal soul inside the mortal man." This definition reminds the writer of a boy, to whom the question was asked in S. S., "What is a living soul?" Reply: "I don't know, sir, but I suppose it is not a DEAD SOUL." Now this, though intended as a witty get-out, is just about the truth, and as good a reply as any Rev. D. D. could have given. A living soul is a soul that lives, as opposed to a soul that is dead, such as the man whom the Lord made of dust *was* before the breath of life was breathed into his nostrils; but, if "living soul" means immortal soul, then the creation of Gen. 2: 7, of dust and breath, must be "an immortal soul." There is no force of logic that can avoid this result; and therefore popular theology contradicts itself in asserting that the phrase "living soul" is the same as "immortal soul." Yet, basing that immortality merely on the "breath" which was bestowed on the dust to animate it and make of it "a living man," organism, however complete and perfect in its parts and finish, could never give itself *life*, but "the breath" did. To see the absurdity of common belief yet further, we may notice—

1. That man's immortal soul is "*breath*."
2. Man's immortal soul resides in "nostrils" made of "dust"; and
3. This immortal soul is, after all, no part of the man himself, but only "breath in his nostrils," because God "made the MAN" of dust, all complete and perfect as a man, before any breath, or life, was given to it. Though dead, there was "the *man*." Though yet without life, there was "the *soul*." The breath was given to the *man*, and for his use as a man, but not to make a man of him. If this breath is really the *soul*, then while the man was yet without it, and dead, he must have had NO soul, either mortal or immortal. If, then, without an immortal soul *once*, and that once before *life*, then what when dead again and after life? No "breath of life," no immortal soul; universal theology being witness. Shall we yet further show up this absurdity? Has man *one* soul, or TWO?

1st. The Bible teaches that the organized "dust" is one soul, though yet a "*dead* soul."

2nd. Theology teaches that "the breath of life" is an "immortal soul"; *ergo*, every dead man has one soul, because he has himself; and every live man has two souls, because he has both himself and some other,—himself a mortal soul; the other, which is not himself, an immortal soul. The former is the true Bible soul, of which it is written, "The soul that sinneth, it shall die." The other, or immortal soul, although not of Bible origin, is, nevertheless, of Bible history: "Thou shalt not surely die."

Finally. One more inquiry, and we have done. Which of these two souls is it that does the *sinning*? Is it the one without divisibility, base, boundary, surface; whom no man hath seen, or can see? Or is it the soul that sometimes men make a target of and shoot bullets into? Which soul is it? It is vastly important that we should know this, because, as quoted above, the soul that does the sinning must also do the suffering. "It shall" what? It shall live forever; who says so? Answer in Gen. 3: 4. Person, SATAN, the "liar from the beginning." We think now that it is perfectly clear why immortal-soul teachers never attempt to give Scripture as proof of what they teach; but only seek to reason it out by analogies and metaphors, and then, after quoting as a final appeal Socrates, Plato, Aristotle, Pope, Dante, and others, conclude by saying, "As Cato said, IT MUST BE SO." Convincing!

Washington, D. C.

THE TEN VIRGINS.

L. BOUTELL.

This portion of Scripture has had various expositions within the last thirty years by us as a people. Some give one exposition, and some another, widely differing; so all cannot be true. But notwithstanding this, I will venture a few thoughts relative to the parable. The simple exposition of the word of God is generally the nearest the truth. I shall not try to explain in this but a few features of the parable.

In the first place, where and when does the term "then" apply? "*Then* shall the kingdem of heaven be likened unto ten virgins." "Then" is an adverb of time, and it has its chronological application. Matt. 24 gives the signs of the Lord's second coming, and the twenty-fifth is a continuation of the same, or the winding up of the subject.

The term "then" some would have cover the whole Gospel dispensation, but I think it does not. "Then" in this text reaches back to where this gospel of the kingdom begins to be preached, and no further. "*Then* shall the kingdom of heaven." Then shall the subjects of or for the future kingdom be likened unto ten virgins, that took their lamps and went forth to meet the Bridegroom. Hearing the cry of the angel, "Behold he cometh," and seeing the signs fulfilling before their eyes, they start for their Bibles to see if these things are really so. This begins the going forth in the parable. This is the likeness. So wherever you commence this gospel of the kingdom as a witness to all nations, there is the place for the "then."

When the sound—"Behold He cometh!" is heard, then the virgins commence going forth to the Bride's house to wait for the Bridegroom. They take their Bibles, and by the help of the Spirit to instruct, they see the Lord's coming. Thus they commenced their going forth by hearing the tocsin of alarm sounded, and many were sadly disappointed. This brought them into a tarrying time. But did it stop the going forth? The Lord had not come, and the signs increased. Others searched for the signs, and heard the blessed sound—He is coming! and they went forth expecting, and were disappointed; they come into a tarrying time. But the watchmen continue to cry—"Behold He cometh!" Others still hear the sound, trim their lamps, and go forth to the Bride's house, and here wait for the Bridegroom.

The sleeping occurs at the Bride's house, waiting and watching for the Bridegroom. So it has been and still is to this present hour. Some within the last week have become interested in the Lord's coming, have been converted into it, and gone forth; and we all rejoice.

But has the "midnight cry" been heard? Has it been made? Surely not. "At midnight there was a cry made—"Behold, the Bridegroom cometh! go ye out to meet him. Then all those virgins arose and trimmed their lamps." Has there been anything like this in the past? Some will say, Yes. But I ask, Where? All the virgins to-day that have been disappointed are in a tarrying time. The midnight cry brings all the virgins out of a tarrying time.

Again, there is no going forth after the midnight cry in the parable. Then at the midnight cry "all those virgins arose and trimmed their lamps." At this time they find who are wise and who foolish, and they are developed by inquiring for oil. Then it is certain the midnight is still future, from four considerations—First, the virgins are still going forth. Second, the virgins are still in a tarrying, watching, and waiting time. Third, all the virgins have never at a given time arisen and trimmed their lamps. Fourth, the foolish have never been to the wise and said, "Give us of your oil, for our lamps are gone out."

The Bible midnight cry, then, is still future, and the sound comes—"Go ye out to meet Him." All the virgins, both wise and foolish, will recognize it, and all will stir; but it will be too late to get oil. The foolish will cry bitterly for oil and run to the wise, who have none to spare. They are directed to those that sell. "But while they went to buy, the Bridegroom came, and they that were ready went in with him to the marriage, and the door was shut."

Here is the winding up drama of this world's history. Then came the other virgins and said, "Lord, Lord, open to us"; but he said, "I know you not"; and they are shut out, left, and lost.

There is no intimation in the Bible that this true midnight cry can be a gradual cry; one has it this year, others next year, more the next, and so on. The Bible would utterly forbid it. It must be filled abruptly, and I think it may be synonymous with the appearing of the "sign of the Son of man in heaven," when all the tribes of the earth shall mourn," and they shall see the "Son of man coming in the clouds of heaven."

BRO. GEORGE A. BROWN.

New Bedford, Oct. 17th, 1872.

BRO. GRANT:—We are glad to be able to communicate to the brethren the good news we have received concerning our dear Bro., and former pastor, George A. Brown. He commenced his labors among us Jan., 1871, and remained here up to the time when his serious illness compelled an entire rest from all labor and care. As a last resort, his physician advised a sea voyage and a return to his native climate. Accompanied by Bro. Phineas White, Jr., he started Aug. 17th, and arrived at the home of his father, Thomas Brown, Esq., in Bradford, England, August 31st, somewhat improved by the voyage. Bro. White tarried with him a month, and brings back the grateful intelligence that he is rapidly improving under the tender care of loving friends, and the genial influences of his native air, and that he hopes in the course of a year to be able to return to America.

During his brief pastorate with us, he greatly endeared himself, not only to his church and congregation, but also to christians of every name and order. While he always

bore an open and manly testimony to the truths which distinguish us as a people, he was gentlemanly and tolerant towards all. Though young in years, his earnest zeal for the truth, and his patient and careful study of the Bible, rendered him an able expounder of the "word of God"; and his christian sympathy and constant devotion to the interests of the church made him an efficient pastor.

Perhaps no affliction has ever been felt more severely by the church than the loss of his faithful and untiring labors among them. The following is a copy of the letter presented to him on leaving, which you will please publish as a token of our affectionate regard for him:—

New Bedford, Aug. 8th, 1872.

DEAR BROTHER:—On the occasion of the dissolving of the pastoral link between you and us, as a people, we desire to testify, as far as we may to the appreciation in which we hold your past services. For the faithful labor, and the untiring zeal, which you have given to this church, we are truly thankful. We deeply regret that we must yield to the separation of our pleasant christian connection. We hope sincerely that this step, so painful to us, will be of great and permanent benefit to your health, and for this we shall hope and pray. We desire through these few lines to place your hands in the cordial grasp and fellowship of the people of Christ's church wherever you may go. You can take from us the best recommendation that words can give. You leave another in our hearts, which can only be expressed in our prayers for you at the throne of grace, that you may be blessed in spirit, restored to health in body, and finally through the abounding grace of Christ, appear with your sheaves in the day of his coming; and we do hope that of all this church and people kept by the mighty hand of God unto that day, you may be able to say of many, into whose hearts the seed of the gospel from your ministration has fallen, "Here am I, and those thou hast given me."

JAMES G. HARDING, Clerk, in behalf of the church.

[This was mislaid, which prevented an earlier insertion.—ED.

Correspondence.

From Bro. H. B. Sevey.

BRO. GRANT:—Since I last wrote for the *Crisis*, the Lord has been blessing us with the outpouring of the Spirit. Since our conference in Vienna, several have found peace in Jesus, also wanderers have returned to their first love. Three have put on Christ by baptism by the hands of Bro. Doughty, others will go forward soon. In Belgrade, many are engaged in religion. After our quarterly conference last Sept., the Methodists commenced a protracted meeting with good results. Quite a number were hopefully converted. I was called on to return to Belgrade, as some wished to be baptized. In company with Bro. Doughty I went, while the other meeting was going on. As some thought it best to hold the meetings together, in the union house, I with Bro. Golder visited the preacher. He objected, for the reason we were preaching the immediate coming of Jesus. I was much surprised to see the blindness of one who professed to be a teacher. He stated several times that Matt. 24 did not have any reference to the coming of Christ, contending that all of those signs were fulfilled at the destruction of Jerusalem. I told him plainly he was in the dark, and was seventeen hundred years behind God's light, as brought to view under the sixth seal of Revelation.

As we were deprived of worshiping with them, we went to the school-house; although it seemed hard for Bro. Golder to be deprived of the church, having paid one hundred dollars towards building it, and his wife was going forward in baptism; yet the Lord met with us in Spirit and power to bless our efforts. Sunday the 17th, four followed Jesus by baptism. We continued our meeting evenings through the week following. Some came out on the Lord's side. Strong men gave the best evidence of their acceptance with God; backsliders were reclaimed, and six followed the example of Jesus by baptism Sunday the 24th. The work still goes on. Some have gone east, others west. May they let their light shine.

I have to say, to the praise of God, the last few months are among the best of my life. I have felt free in the Lord, and fulness of joy. Praise his dear name. A number received the baptism of the Holy Spirit in our meetings. Dear Brn. and Srs., rest not until you have the evidence that Jesus saves now with fulness of peace and joy. Jesus will soon come. He will find a people that have made themselves ready to enter the kingdom, without spot or wrinkle. "Blessed are the pure in heart, for they shall see God." *Amen.*

Mt. Vernon, Me. H. B. SEVEY.

P. S.—Brethren and sisters, I will fill my engagements as soon as possible. Pray for me. H. B. S.

From Bro. C. H. Sweet.

BRO. GRANT:—You no doubt will be pleased to learn that we are having a blessed work of grace at Steep Falls, Me. Thirteen, who never before made a profession of religion, have sought the Lord, and a number of backsliders have been reclaimed. Others are powerfully convicted, and we expect to see some of them yield soon. It is the work of God himself, and to him we ascribe all the praise. God is greatly blessing in other localities. Hopeful conversions are witnessed every week. Remember us in your prayers. Yours in haste, C. H. SWEET.

Bonny Eagle, Me., Dec. 13th, 1872.

BRO. A. J. YOUNG writes from Vallejo, Cal., Nov. 27th, 1872:—"We are all prospering as well as when I last wrote. We are having good and interesting meetings. Since I last wrote, there have been seven baptized; some of them were recently converted, and some reclaimed. Bro. Reed is in Suisun Valley, holding meetings. The ordinance of baptism was administered and a church organized last Lord's day. Bro. Fassett was up a few days, and will return soon. The paper to-day states that they are holding forth to crowded houses."

CHURCH AND STATE.—A cable despatch from Berlin, bearing date of Monday, brings intelligence that the war between Church and State in Germany, which has been so long pending, has opened at last in good earnest, the former offering the first provocation, and the latter striking the first blow. On Sunday, the Catholic church edifices belonging to the government, in the city and province of Posen, were closed, and services therein forbidden, on account of a willful infringement of the edict lately issued by the government relative to church matters. It appears that the archbishop of Posen lately issued an inflammatory pastoral, which was read from the Catholic pulpits, and by teachers in Catholic schools. It was followed by a special service in the different churches of the diocese, which had the effect of arousing a strong feeling of opposition to the government among the attendants, and bade fair to produce serious mischief. Hence the step taken by the government, which has, beside shutting the churches, summoned all the priests and teachers implicated to appear before the local magistrate for examination on the rather serious charge of exciting treason.—*Boston Globe.*

Obituaries.

HAYNES. Died in Mason, N. H., of typhoid fever, Nov. 25th, 1872, Sherman L. Haynes, son of David W. Haynes, of Allenstown, N. H., aged twenty years and twenty-five days.

Sherman gave his heart to Christ about a year before he died, and, like many others of his age, by the alluring charms of this world, and the temptations of the enemy, got drawn aside, and lost his enjoyment; but during his last sickness he renewed his covenant with God, and died with a clear evidence of immortality and eternal glory when Jesus comes. ENOCH MORRILL.

PRICHARD. Died in Boscawen, Nov. 29th, 1872, Willie F., son of Bro. George W. and Sr. Clara A. Prichard, aged seven years, three months, and seven days.

May the blessing of God rest upon this afflicted family, and this dispensation of his providence be sanctified to the good of all the youthful companions of little Willie. Words of comfort were spoken to the mourning circle by the writer, from Jer. 31: 16. ENOCH MORRILL.

HARTRICK. Died in Rochester, N. Y., Nov. 19th, 1872, John Hartrick, aged thirty-six years.

Bro. Hartrick was a most earnest believer in Jesus and the resurrection. With David, he hoped to be satisfied when he should awake with his Master's likeness. His last hours were peaceful and happy. He fell asleep in the expectation that he would have part in the first resurrection. Blessed sleep! blessed hope! J. H. WHITMORE.

RISLEY. Died in Rochester, N. Y., Dec. 4th, 1872, Bertha E., wife of George E. Risley, aged twenty-three years.

Sustained and soothed by the Christian's hope, her trust in her Redeemer seemed most implicit. How inexpressibly beautiful and consoling the words of the Master—"She is not dead, but sleepeth."

"Life's fitful fever o'er, she sleepeth well."

J. H. WHITMORE.

SMITH. Died at Milton, N. H., Dec. 6th, Mr. George Smith, aged thirty years.

May the widow, children, aged father, and other friends, who deeply mourn his loss, be led to the fountain of all comfort in this trying hour. Sermon by the writer. J. H. F. VARNEY.

LUTTENTON. Died in Carlton, Orleans Co., N. Y., Dec. 1st, of whooping cough, Elvira Jennings, daughter of J. H. and F. M. Luttenton, aged one year, eleven months, and eleven days.

Funeral services by Sr. L. M. Stoddard. J. H. LUTTENTON.

BROWN. Bro. Ervin Brown died in Wolcott, Dec. 7th, of consumption, aged thirty-six years.

He was a firm believer in the coming of the Lord, and lived a consistent christian. Sermon by the writer, from Job 14: 13, 15. M. R. MILES.

Married.

HURD—RICH. At West Poland, Me., Nov. 28th, by Eld. J. Whitman, GEO. M. HURD, of Auburn, and HESTER A. RICH, of Oxford, Me.

JORDAN—MERRILL. At Minot, Me., Dec. 1st, by Eld. J. Whitman, HARRY M. JORDAN and ISABELLA MERRILL, both of Minot.

Summary of News.

FOREIGN.

Cable News.

FRANCE.

DISSOLUTION OF THE ASSEMBLY AGAIN ASKED FOR.

LONDON, Dec. 1. Members of the French Left have issued a manifesto urging the people to petition for a dissolution of the Assembly. The agitation for its dissolution is increasing in political circles generally. The prefects of several departments where the movement has assumed formidable proportions have been summoned to Versailles. The members of the moderate Left are in favor of the dissolution of the Assembly. The Duke de Broglio, a monarchist, has been elected a member of the committee of thirty, in place of M. Fourton, who has just been appointed Minister of Public Works.

TERRIBLE GALE.

There was a terrible gale at Paris yesterday. Several buildings were demolished, and others were damaged.

GERMANY.

The Catholic church edifices in the city and the province of Posen which belong to the government have been closed, because the special service was celebrated therein, placing the church of Posen in her present trials under the especial protection of the most sacred heart of Jesus. The pastors of the churches and the teachers in the Catholic schools have been summoned before the magistrates for examination on the charge of publicly reading an exciting pastorate letter issued by the archbishop of Posen.

GREAT BRITAIN.

LONDON, Dec. 9. A western gale, causing considerable damage to property, prevailed yesterday throughout England. Many buildings were demolished and others were damaged. In this city a large number of pedestrians were dashed to the ground by the hurricane. Street lamps and advertising boards were blown down. Many persons were injured by the flying debris. Eight ships were blown ashore at Plymouth. The flagship Narcissus parted her moorings at Devonport, but the crew succeeded in anchoring her before being damaged. The gunnery ship Cambridge and three small merchantmen, also parted anchors at Devonport, and were blown ashore. The crews were rescued. The telegraph wires in the north of England, which were deranged by the storm of yesterday, are not yet working. Despatches from all other sections of the country bring intelligence of great destruction of property. The gale was as severe in Wales and Ireland as in England, and was accompanied by lightning and rain. Many towns were flooded. Several vessels are ashore in Cork harbor. The damage to property in that city is very great. Many buildings were unroofed, and trees blown down. Three pinnacles of the tower of St. Thomas Church in Exeter, Devonshire, were blown down while the congregation were at worship, and falling on the roof crushed through into the body of the church. The congregation was seized with a panic at the first intimation of the danger, and rushed from the building. None were killed, and their escape is regarded as miraculous. The Lebonna, from Sunderland for New York, went ashore and was wrecked off Lowestoft. The crew barely escaped with their lives. Many of the huts used by the troops at Aldershot were destroyed. At Oxford the chapel of Oriel College, Oxford University, was badly damaged, and the freight depot of the Great Western railway was entirely demolished.

SPAIN.

LONDON, Dec. 12. Despatches from Madrid state that a Carlist emeute of rather threatening proportions occurred last night, the object of the rioters being to embarass the government and prevent the raising of the new loan. The disturbance created great excitement among the citizens, many of the streets were filled with excited crowds. The demonstration against the government continued during the night, and a collision between the troops and the rioters was several times imminent. Owing, however, to the promptitude of the authorities in suppressing the demonstration, bloodshed was prevented, and an aggravated outbreak averted. The effort of the Carlist leaders to involve the government in difficulties signally failed, and early this morning peace was completely restored. A number of those prominently engaged in the disturbance have been arrested. Notwithstanding the harmless condition of the emeute, the capital is still greatly excited.

ITALY.

AN ECCLESIASTICAL MATTER.

A despatch from Rome says that the committee of the chamber of deputies who have under consideration the religious corporation bill, at their sitting (Dec. 15th), adopted a resolution declaring the suppression of the Society of Jesus, including the chief establishment of the Order in Rome, is imperatively demanded by the interests of the nation. The announcement of this action was received by the Liberal deputies with e[illegible]tastic applause.

THE relations between the French Government and the Vatican have become rather critical, in consequence of the attitude of provocation assumed by some of the more eminent in rank among the French clergy, who appear to be prompted by the Roman Curia.

DOMESTIC.

Burning of the Fifth Avenue Hotel.—Awful Record of Death.

New York, Dec. 11. At half-past eleven last night, fire broke out in the upper story of the Fifth Avenue Hotel, on the Twenty-third street side. The fire department were quickly on the spot, and were pouring streams of water on the flames, which, by twelve o'clock, enveloped the whole of the Twenty-third street side. The hose was attached to various pipes inside the hotel, thus assisting those on the outside. Many of the guests had retired to rest, or were about retiring, when the fire alarm sounded; but it was not until the firemen brought the hose into the hotel that any alarm was created. Then ensued a panic among the guests, who rushed for trunks and valuables, and made for the doors. The female domestics were considerably alarmed. The fire was first discovered by Samuel Ten Eyck, an occupant of room 23, who, on entering the hall-way, observed the smoke issuing from the crevices of the door leading to a small room near his own. He opened the door and an immense mass of smoke and flame met him. He cried "Fire," and the halls were instantly filled with men. The scene was now one of the greatest excitement. The employes of the hotel procured buckets of water and threw them into the fire. The firemen soon got properly to work, but not before the fire had ascended to the next floor and was spreading along the roof. After working manfully for some time the flames were ultimately confined to the wing in which the fire originated. At midnight it seemed as if the entire west wing would go.

On the fourth, fifth, and sixth floors, a large number of rooms were badly damaged. The dining rooms were badly damaged. The loss cannot be estimated at present, but it is believed that it is about one hundred thousand dollars. The loss on the building is probably from $12,000 to $15,000. The loss is entirely covered by insurance in the city and out of town insurance companies. Among the prominent guests were General Burnside, Gen. Porter, Mr. Pullman and others. During the confusion attending the fire many women fainted. The hall was filled with screaming guests. Many ladies were taken to the Albemarle, St. James, Glenham and Hoffman houses, and other hotels in the vicinity. As soon as the fire was extinguished the firemen commenced an examination of the top floor, and made the horrible discovery that in one of the servants' rooms, sixteen servants, men and women, had been burned to death. The bodies were all horribly charred and disfigured, and the positions in which they were found indicated that they had been overcome by the intense smoke and heat while endeavoring to escape. Six other charred corpses were found in another room adjoining. These are probably all the victims. At half-past two the fire was finally subdued. The dead bodies were taken to the morgue.

THE BIBLE BANNER.

This paper is edited by Elds. John Couch, Wm. Sheldon, and A. A. Phelps, and is published monthly, at $1 a year, with a choice book, or fine lithograph engraving, given to each subscriber. Furnished to subscribers of the *Crisis* three months free, or both one year for $2.50, or $2.75 with a book or engraving free. All orders for the *Banner* and *Crisis* should be addressed to Geo. T. Adams, 160 Hanover street, Boston, Mass. All orders for the *Bible Banner* alone should be addressed to H. A. King, 14 Murray street, New York.

ADDRESS.

The Address of the President of the Adv. Chris. Pub. Society—Elder J. Couch—delivered before the Adv. Chris. Association, at its late annual meeting, and published in pamphlet form, by vote of the Association, is now ready. Friends desiring one or more copies of this excellent Address, will please order, enclosing stamps, to pay postage on those sent. AG'T.

Notices.

PROTRACTED MEETING.—The Lord willing, there will be a protracted meeting at the Hall at Nottingham, N. H., commencing Wednesday evening, Dec. 18th, and continue one week. We hope to meet the brethren and sisters of this vicinity at this meeting. Come one, come all, and let us have an old-fashioned, Holy Ghost meeting. We especially invite laborers, who have the cause at heart, to come and work with us for the salvation of the perishing. ENOCH MORRILL, JOHN M. QUIMBY.

CONFERENCE.—The Lord will, the first quarterly session of the N. H. State Conference will be held at the North Church, Lake Village, commencing Thursday evening, Jan. 2d, and holding over the following Sabbath. It is hoped that the preaching brethren will try to attend this meeting. As this may be our last year for conferences here, should we not more heartily than ever engage in the great and glorious work of saving the lost, and getting a people prepared to meet our glorious King?

T. W. PIPER, J. G. SMITH, C. H. FLETCHER, } Committee.

THERE will be a conference at Belgrade Mills, at the meeting-house, commencing Thursday, Dec. 19th, and continue over the following Sunday. Provision will be made for all who may attend. Come, friends, in the Spirit of the Lord, to work for the Master. Friends will call on brethren Thomas Golder, Charles Austin, Hiram Towle, and others. H. B. SEVEY.

THERE will be a protracted meeting in Caswell Borough, P. Q., commencing Friday evening, Dec. 20th, and to continue over the following Sunday. Bro. U. G. Ladd is expected to be with us to preach the word of life. Let there be a mighty effort made to save the perishing. F. M. DRAKE.

THE second session of the Maine Westerly Quarterly Conference will meet with the church at Gardiner, in the Booker meeting-house, Thursday, Dec. 26th, at two o'clock P. M., to hold over Sunday. We hope the brethren and sisters will come in the spirit of the Master to work for the salvation of sinners. We also request our preaching brethren to come and stay until the close of the meeting. H. D. REED, President. H. S. MITCHELL, Secretary.

THE time for tent meetings is over for this season, and now is the time for quarterly sessions of the Conference, and protracted meetings in places where they need help. Now let your wants be made known, and we will do the best we can to supply those places. This is the time for work. L. BOUTELL, for the Committee.

HOOSICK VALLEY CONFERENCE.—The first quarterly session of the Hoosick Valley Conference will be held at Gloversville, N. Y., commencing Jan. 16th, 1873, and hold over the following Sunday. In the mean time, let us pray for God's divine blessing to rest upon us, that the conference may be a blessing to the church there. A. W. SIBLEY, President. A. P. BUMP, Secretary.

THE quarterly meeting of the A. C. church in Springwater, N. Y., will commence Saturday, Jan. 4th, 1873, at two o'clock P. M., and we shall continue the meeting as long as duty seems to demand. Sr. L. M. Stoddard is engaged to be with us in this series of meetings. We cordially invite our brethren and sisters in adjoining towns to come and labor with us. WARREN J. HOBBS, Pastor.

THERE will be a conference in Fairfield, Kendall's Mills, Me., commencing Thursday evening, Jan. 2d, and continue over Sunday. Brn., call on W. Cousen and A. R. Clark.

For the Brn., H. B. SEVEY, W. H. DOUGHTY, T. S. GORDER.

FOR the information of those interested in our East Maine Campmeeting, we would say that we have leased G. Hathorn's grove, one half mile from Pittsfield Village, for our campmeeting in future, should time continue. It will be a pleasant and well protected spot, where all can feel free to worship the living God, and proclaim the gospel of the kingdom at hand, while time continues. We shall make a new clearing further in from the road than where we have formerly held our meeting, if the Lord will.

M. W. CORLISS, F. A. BAKER, R. R. YORK, O. FARNUM, B. CARR, JER. CARR, } Committee.

ELD. W. KELLAWAY'S address is 26 St. Thomas Street, Weymouth, England.

I DESIRE to recommend Bro. H. C. Smith, of Harlem, N. Y., to churches needing the labors of a kind, judicious, earnest, warm-hearted preacher of the blessed hope. He is willing to preach at several places, or partly support himself and wife by his own hands. He is a good business man, and number-one house carpenter. For further information, address him at Station L., Harlem, N. Y.; or Eld. T. J. Cox, 273 W. 22d Street, or write me at *Bible Banner* Office, 14 Murray Street, New York. H. A. KING.

FEELING the hand of the Lord laid upon me, and that there are sinners to be saved before that great and notable day of the Lord, I have submitted, and hold myself in readiness, to go anywhere and do all I can for the salvation of mankind. Churches wishing preaching can address me in care of H. L. HASTINGS, 30 Hanover St., Boston, Mass. W. J. HALSE.

A REQUEST.—Bro. Grant, and all the saints scattered abroad, I am in an awful situation. Will you pray for me, all that have access to the throne of grace, that I might be delivered from this awful state, and be led out into the light of God's countenance. I cannot be left so.

Athol, Mass. S. L. HUBBARD.

ELD. WM. INGMIRE has removed from Lincklaen, N. Y., to East Penfield, N. Y. Churches in Central or Western New York desiring his services, may correspond, addressing him at the latter place.

IF any of those owing me on hymn books have any money for me, they will do me a great favor by sending it immediately to me at Burke, Vt. I. K. LOMBARD.

PLEDGES up to this date, Dec. 12th, for Pennsylvania tent, $197.00. Necessary to be raised, $350.00. JOHN T. ONGLEY.

ACKNOWLEDGMENTS for Bro. H. L. Hastings.—M. George, $5.00; E. A. Wiley, $1.00; J. Blain, $5.00. GEO. T. ADAMS.

PREACHING BRETHREN coming to Haverhill, Mass., to preach, will please call on Bro. W. H. Keay, corner of Green and Plummer Streets, or Bro. B. P. Buswell, Walnut street. W. H. KEAY.

THE Second Advent Church, heretofore worshiping at Good Templar's Hall, Main Street, Natick, Mass., have removed to "Hammond's Hall," North Main Street, where they have a commodious hall, free of charge, from Bro. Martin Hammond, and hereby extend a general invitation to all to come in and worship with them.

Per order of church, J. N. SHATTUCK, Clerk.

THE brethren and sisters having organized into a church in Bridgewater, wish to say to the preaching brethren wishing to come there to preach, they will please correspond with the Secretary, Bro. L. BARSLEY, Bridgewater, Ct.

PREACHERS having appointments for Richmond, Me. (Reed meeting-house), will please correspond with F. Bates, Jr., or H. D. Reed, stating what day and on what train they will arrive, and conveyance will be provided.

PREACHERS wishing to make appointments with the church in Woburn, Mass., will do so in all cases by corresponding with C. H. Kylander, Wm. L. Carroll, or J. S. Marcy, Woburn Centre, Mass.

HEREAFTER all preachers wishing to preach in Wakefield, Mass., will please appoint on the *first* and *third* Sundays in each month.

THOSE wishing to preach at Portsmouth, N. H., will please correspond with either of the following brethren:—T. J. Spinney, S. W. Hoyt, C. H. Tucker.

THOSE wishing to preach at Stoneham, Mass., will please correspond with J. L. Locke, Box 32 Stoneham P. O., Mass.

☞ Preaching brethren going to Great Falls, N. H., will please call on Bro. Joseph K. Nash, No. 48 Maine Street.

ELD. A. A. HOYT is pastor of the church of God in Rutland, Vt. All communications in reference to supplying the desk should be addressed to him.

PREACHING brethren wishing to preach at South Rochester, N. H. (Chapel) will please correspond with J. L. CHUTE, Rochester, N. H.

PREACHERS traveling east or west, are invited to stop at Lockport, N. Y., and preach. Please correspond with A. T. HARRINGTON, Lockport, N. Y.

AMBOY, ILL.—Preaching the second and fourth Sundays of each month. Traveling brethren passing through are cordially invited to attend. C. C. MARSTON, Pastor.

Business.

Notes to Correspondents.

☞ We cannot discontinue or send your orders, unless you give us the POST OFFICE and STATE in PLAIN LETTERS.

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☞ C. W. BAKER'S P. O. address is Plainfield, Mass.

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☞ Money Letters.

☞ This week, and onward, we purpose to publish a list of all letters containing money for the *Crisis*, forwarded by those who send for *other* parties. Those who send money for *themselves* to pay for the *Crisis*, will find the date to which their money pays on the colored slip of paper attached to the *Crisis*. If the date is not changed within three weeks after sending the money, write immediately. The receipts for books and tracts will be acknowledged as usual. When *all* the books and tracts ordered at any one time are not received, look at the "Notes to Correspondents" for the reason. AG'T.

NAMES OF PERSONS SENDING MONEY FOR OTHERS.—C C Marston, A C Taylor, Isaac Price, L A Tilton, M R Miles, E Dole, C E Thompson, O Ensign, W Putman, Eld. S A Chaplin, W Tenney.

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BOOKS AND TRACTS SENT.—By mail—Mrs J Lowry, J H Jacobs, J King, J G Clark, J Maxim, Rev. W O Thomas, Rev. H A Shorey, Rev. Mr Day, Rev. Mr. Crawford, Rev. Mr Atwell, Rev Mr Knowlton, Rev Mr. Bixby, Rev Mr Washburne, Rev J C Jordan, C F Richards, O Farnsworth, I Shepard, W L Candon, C H Kelley, C W Conally, E Glidden, W A Monroe, D K Barrett Jr., A J Young.

By Express—H L Salisbury, M Wade, L Benson, M W Lutz.

ARTICLES RECEIVED.—J E Clark, C C Marston, S D Daniels, E Owen, F A Rounds, N Smith, S M H., A R Dunn, A Devereux, E S Willard, F Burr.

Boston Wholesale Prices.

CAREFULLY CORRECTED EVERY TUESDAY.

Tuesday, Dec. 17th, 1872.

FLOUR AND MEAL—	
St. Louis ext.	6 75 @ 7 50
Medium...	8 50 @ 9 50
Choice ext	10 50 @12 00
Western sup	5 25 @ 6 00
Com. ext..	6 75 @ 7 25
Medium do	8 00 @ 8 50
Choice do.	9 00 @10 00
Illinois and Indiana—	
Choice ext	9 00 @10 00
Canada sup.	7 50 @ 8 00
Comext...	6 25 @ 7 00
Medium do	7 50 @ 8 00
Choice..	8 50 @ 9 75
Milwaukee and Minnesota	7 50 @ 9 25
Southern sup	— @ —
Extra....	7 00 @ 7 50
Choice Balt	10 00 @11 50
Michigan and Ohio— Common to choice..	9 00 @ 9 50
Rye Flour..	5 00 @ 5 50
Corn Meal..	3 45 @ 3 50
Buckwheat	3 60 @ 3 75
Oil Cake, ⅌ ton.	@ 50 00
GRAIN—	
Corn, ⅌ 56 lbs— Southern yel	73 @ 72
Western mix	70 @ 72
Western yel	@ 73
Rye.......	95 @ 1 00
Barley.....	90 @ 1 20
Oats.......	42 @ 56
Shorts, ⅌ ton......	23 00 @[illegible]
Fine Feed..	26 00 @27 00
Middlings..	26 00 @27 00
HAY—⅌ 2000 lbs— Eastern and Northern	27 00 @28 00
At City Scales—retail. Country Hay— ⅌ 100 lbs....	@ 2 25
Swale Hay.	11 00 @[illegible]
Straw, 100 lbs	1 25 @ 1 50
New York...	1 25 @ 2 00
PROVISIONS—	
Beef, Mess— West. ext.	13 00 @14 00
West. mess..	12 50 @13 00
Family ext..	15 50 @17 00
Pork— Ext. clear.	16 00 @17 00
Clear	16 00 @19 50

Mess.......	14 50 @15 00
Prime......	11 00 @12 00
Lard, tcs. ⅌ lb	9 @ 9½
Hams, smoked	12 @ 13
Hogs, dressed.	@ 6½
LUMBER—	
Clear Pine...	33 00 @65 00
Coarse Pine— No. 5......	21 00 @24 00
Refuse....	17 00 @18 00
Shipp'g bd's	20 00 @25 00
Spruce— Nos. 1 & 2.	17 00 @18 00
Refuse...	10 00 @12 00
Hemlock Boards— Nos. 1 & 2.	@15 00
Refuse...	9 00 @10 00
Flooring Boards— Nos. 1 & 2 ..	30 00 @38 00
Refuse...	20 00 @24 00
Clapboards— Extra Pine.....	@60 00
Do. clear.....	@55 00
Do. No. 1...	30 00 @35 00
Sap extra.....	@50 00
Sap clear.....	@45 00
Spruce.....	40 00 @50 00
Shingles....	2 25 @ 6 25
Laths.......	2 50 @ 2 62
WOOL— Ohio and Pennsylvania— Picklock....	78 @ 80
Choice XX...	70 @ 72
Fine X......	68 @ 70
Medium......	68 @ 72
Coarse......	65 @ 68
Michigan— Extra and XX	68 @ 70
Fine.......	68 @ 72
Medium.....	68 @ 70
Common.....	63 @ 67
Other Western— Fine and X..	67 @ 68
Medium......	67 @ 68
Common......	63 @ 67
Pulled— Extra.......	55 @ 70
Superfine...	52 @ 65
No. 1.......	40 @ 50
Combing— Fleece......	78 @ 80
California..	32 @ 55
Texas.......	45 @ 55
Canada......	55 @ 70
Smyrna, wash..	30 @ 45
Unwashed...	18 @ 40

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Appointments.

APPOINTMENTS *must be received as early as* TUESDAY MORNING (*as our paper goes to press about noon*), *to insure insertion for the current week.*

☞ THE following Resolution was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the* CRISIS *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*"

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. ☞ Seats free.

BOSTON (BRANCH CHAPEL) 1735 WASHINGTON STREET (Corner of Madison Street.)
Love Feast at 10½ A. M. Preaching at 3 and 7½ P. M. Prayer meeting Tuesday and Thursday evenings.
John G. Hook........Friday evening, Dec. 20th
Henry Pratt........Sunday, Dec. 22d
Geo. W. Sederquest........Sunday, Dec. 29th
T. M. Preble........Sabbath, Jan. 5th

CHARLESTOWN (*Hall No. 70 Main Street.*)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.
F. H. Burbank........Sundays, Dec. 22d and 29th

CHELSEA, MASS. (*Advent Chapel, Heard Street.*)

EAST BOSTON, (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.
J. S. White........Sunday, Dec. 22d

West Winsted, Ct. (in the Methodist church) Sabbath, Dec. 22d, and onward as the Lord may direct. MILES GRANT.

Concord, N. H. (City Hall) Sunday, Dec. 29th, and Watch Meeting Dec. 31st. JOHN G. HOOK.

Keene, N. H., Sabbaths, Dec. 22d and 29th, and hold as many meetings through the week as may be thought best. T. M. PREBLE.

Brewster Station, N. Y........Sunday, Dec. 22d
Meetings also through the week between. This is a new place, fifty miles north of New York. Let any in that region rally and help.
Newark, N. J........Sunday, Jan. 5th
Washington, D. C........Sundays, Jan. 12th and 19th
A. A. PHELPS.

Natick, Mass........Sunday, Dec. 22d
Salem, Mass........Sunday, Dec. 29th
I. C. WELLCOME.

New Bedford, Mass., Sunday, Dec. 22d, and evenings during the week, as Bro. Irish may arrange.
Vernon, Vt........Sabbath, Dec. 29th
Plainville, Ct........Sabbath, Jan. 5th
The rest of January at liberty. H. MUNGER.

New Haven, Ct........Sundays, Dec. 22d and 29th
J. T. DIXON.

Dover, N. H. (City Hall) Sunday, Dec. 22d, and onward, as the Lord may direct, day and evening.
JOHN G. HOOK. C. S. EMERSON. O. W. KIMBALL.

Wakefield, Mass........Sunday, Dec. 29th
C. CUNNINGHAM.

Stoneham, Mass........Sunday, Dec. 22d
S. S. BREWER.

New Haven, Conn. (Congregational Church, Howe Street) every evening this week, and Sabbath, Dec. 22d, and onward as the Lord shall direct.
MARVIN W. LUTZ.

Hoosick, N. Y........Saturday evening, Dec. 28th, Sunday, Dec. 29th, and Sunday, Jan. 5th.
R. MOSHER.

Gloucester, Mass........Sunday, Dec. 22d
W. J. HALSE.

Tremont, Mass........Sunday, Dec. 29th
Plymouth, Mass........Sunday, Jan. 5th
Fitchburg, Mass........Sunday, Jan. 12th
J. S. WHITE.

Gloucester, Mass........Sunday, Dec. 29th
Stoneham, Mass........Sunday, Jan. 5th
B. FINNEY.

Canterbury, N. H. (Emery school-house) evening, Dec. 21st, and over the Sabbath. E. L. BITLER.

North Sharon (school-house)........Sunday, Dec. 22d
THEO. N. SHERMAN.

West Abington, Mass........Sunday, Dec. 29th and through the week, and Sunday, Jan. 5th.
J. W. BRITTAN.

North Rutland, Mass........Sunday, Jan. 5th
Wakefield, Mass........Sunday, Jan. 19th
GEO. A. STREETER.

West Alton, N. H. (Flanders school-house) Tuesday evening, Dec. 31st, through the week, and over Sunday, as Bro. Hinkley may appoint. G. F. HAINES.

Concord, N. H. (City Hall)........Sunday, Dec. 22d
GEO. W. SEDERQUEST.

New Bedford, Mass........Sunday, Dec. 29th
M. BATCHELOR.

Collinsville, Ct........Sunday, Dec. 22d
Wilbraham, Mass........Sunday, Dec. 29th
Warehousepoint, Ct........Sunday, Jan. 5th
H. PRATT.

Danvers, Mass. (Town Hall)........Sunday, Dec. 29th
E. OWEN.

Woodstock, N. H........Sunday, Dec. 22nd
East Landaff, N. H........Sunday, Dec. 29th
West Groton, Vt........Saturday evening, Jan. 4th and over Sunday, the 5th.
Topsham, Vt........Thursday and Friday evenings, Jan. 9th and 10th.
Orford, N. H. (Davis school-house)....Sun., Jan. 12th
Dorchester, N. H. (Town House)...Saturday evening, and Sunday, Jan. 18th and 19th.
GEO. H. WALLACE.

Natick, Mass........Sunday, Jan. 19th
D. M. LEAVITT.

Preaching in Quincy Hall, 127 Leacoc Street, Allegheny, Pa., from Dec. 22d and forward, every Sunday, at 10.30 A. M., by G. D. CLOWES. No service evenings.

Clinton, Mass........Sunday, Dec. 22d
GEO. A. COLE.

Meredith, N. H. (Dolloff Hall)........Sunday, Dec. 29th
MRS. L. E. SAULPAUGH.

Hatley, P. Q. (Old meeting-house) Sunday, Dec. 22d
L. C. & M. MCKINSTRY.

Suncook, N. H........evening, Dec. 26th
Waterloo, N. H........Sunday, Dec. 22d
Clinton, Mass........Sunday, Jan. 12th
E. COTTON.

Nottingham, N. H........Sunday, Dec. 22d
ENOCH MORRILL.

Danbury, N. H. (at Bro. Abel Ford's)..Sun., Dec. 22d
A. S. WILLIAMS.

Holderness, N. H. (Brick school-house) Sun., Dec. 22d
Salem Depot........evening, Dec. 28th
" " (Town Hall)........Sunday, Dec. 29th
S. JULIA BUSWELL.

Murray, N. Y., Saturday evening, Dec. 28th, Sabbath, Dec. 29th, and a few evenings onward.
MRS. L. M. STODDARD.

Topsham, Carson Bridge, Vt........evening, Dec. 19th and over Sunday, Dec. 22d. (Baptism.)
Piermont, N. H........Sunday, Dec. 29th
DANIEL D. PAGE.

Garland, Me. (Town House)........Sunday, Dec. 22d
Conference, Dec. 21st, two o'clock P. M.
Gardiner Conference, Dec. 26th. JER. CARR.

West Groton, Vt., evening, Dec. 28th, and onward as the Lord may direct. GEO. E. BROWN. JOHN H. EVANS.

New Bedford, Mass........Sabbaths, Jan. 5th, 12th, 19th and 26th. G. W. BURNHAM.

Square Pond, Ct........Sabbath, Dec. 29th
Wilbraham, Mass........Sabbath, Jan. 5th
RUFUS BAKER.

Fort Edward, N. Y........Sunday, Dec. 22d, at 10½ A. M.
Sandy Hill, N. Y........Sunday, two o'clock, P. M.
East Hartford, N. Y........Dec. 28th and 29th
Cambridge, N. Y. (as Bro. Wm. M. White may arrange) Friday evening, Jan. 3d.
Hoosick, N. Y........Sunday, Jan. 5th
JACOB WILBUR.

East Rochester, N. H........Sabbath, Dec. 22d
Barnstead, N. H. (Clarktown)........Sabbath, Jan. 5th
D. F. LEAVITT.

North Adams, Mass........Dec. 20th to 24th
Plainfield Pond, Mass........Sunday, Dec. 29th
C. W. BAKER.

Canton, Bradford Co., Pa........Jan. 1st to 3d
Red school-house on the mountain, four miles from Canton, Jan. 4th.
Chase's Mills, Tioga Co., Pa........Sunday, Jan. 5th
South Creek, Bradford Co., Pa........Jan. 6th to 8th
East Troy, " " "........Jan. 9th and 10th
South Creek " " " 2 P. M. and eve., Jan. 11th
and over Sunday, Dec. 12th. Hope to see a gathering of the friends in that region. JOHN T. ONGLEY.

Newport Bridge, Vt........Sunday, Dec. 29th
Coaticook, P. Q........Sunday, Jan. 5th and through the week.
Canaan Corners, Vt........Sunday, Jan. 12th and through the week. N. H. BARBOUR.

Salisbury, N. H. (at Bro. Foote's) Saturday evening, Dec. 28th.
Holderness, N. H. (True school-house) Sab., Dec. 29th
Watch meeting Tuesday evening, Dec. 31st.
Sutton, N. H. (South Village) Saturday evening, January 18th.
Mill Village........Sabbath, Jan. 19th
SIMEON HOYT.

Webster........Friday evening, Dec. 20th
Lelandsville........Saturday evening, Dec. 21st
Charlton........Sunday, Dec. 22d
MARY E. OTIS.

Woodstock Valley, Ct........Sunday, Dec. 22d
Putnam, Ct. (baptism)........Sunday, Dec. 29th
Square Pond, Ct........Sunday, Jan. 5th
Putnam, Ct........Sunday, Jan. 12th
Wilbraham, Mass........Sunday, Jan. 19th
Woodstock Valley, Ct........Sunday, Jan. 26th
P. S. BUTLER.

Freedom, N. H. (as Bro. Pratt may appoint) Sunday, Dec. 22d.
Steep Falls, Me........Friday evening, Dec. 20th also Sunday, Dec. 29th. JEREMIAH HILL.

Caswell Borough, P. Q........Sunday, Dec 22d
Salem, Vt........evening, Dec. 25th
Wheelock, Vt........evenings, Dec. 26th and 27th
Will Bro. Smith meet me at Lyndonville, on arrival of the first train down from Newport, Dec. 26th?
St. Johnsbury, Vt........Sunday, Dec. 29th
North Haverhill, N. H........Sunday, Jan. 5th
Warren Summit........evening, Jan. 8th
Lake Village, N. H........Sunday, Jan. 12th
Canterbury, N. H. (Emery school-house) Sunday, Jan. 17th.
Concord, N. H. (Centre Street Church) if desired, Sunday, Jan. 19th. F. M. DRAKE.

Plainville, Ct........Sunday, Dec. 22d
S. WOODRUFF.

New York City (Cooper Institute)..Sunday, Dec. 22d
Westfield, Mass........Sunday, Dec. 29th
New Britain, Ct........Sunday, Jan. 12th
If these conflict, please notify me at West Haven, Ct. Z. D. BAIRD.

Salem, Mass........Sunday, Dec. 22d
JOSEPH W. WHITE.

Loudon Ridge, N. H........Sunday, Dec. 22d
Meredith, N. H. (Dolloff Hall)........Sunday, Dec. 29th
C. H. LOCKE.

Hudson........evenings, Dec. 24th and 25th
Nashua, N. H........evening, Dec. 27th
Z. FORD.

Walden, Vt........Sunday, Dec. 22d
MILO DURFEY.

Exeter, N. H........Sunday, Dec. 22d
W. M. HARMON.

Salem, Mass........Sunday, Dec. 22d
Kennebunkport, or Landing........January 7th and 8th
January 9th and 10th not engaged.
Lynn, Mass........Tuesday evening, Jan. 21st
Palmer (where Bro. Burnham appoints)....Jan. 26th
Scitico, Ct........Sunday, Feb. 2d
Star of Hope Mission........Feb. 5th
ANNA E. SMITH.

Craig's Mills, Oxford........Sunday, Dec. 22d
East Stoneham, Me........Sunday, Dec. 29th
J. T. JORDAN.

Hampton, N. H........Sunday, Jan. 5th
WM. C. STEWART.

Miller Station, Crawford Co., Pa. (as Bro. C. W. Frisby may appoint) Dec. 31st, and over Sunday.
C. F. SWEET.

New York City (Cooper Institute)..Sunday, Dec. 22d
Exeter, N. H........Sundays, Feb. 2d and 9th
W. S. CAMPBELL.

Lewiston, Me........Sunday, Dec. 22d
H. S. MITCHELL.

Putnam, Ct., Sunday, Dec. 22d, and evenings through the week, as Bro. H. N. Reed may arrange.
Bridgeport, Ct........Sunday, Dec. 29th
MRS. E. A. WARREN.

Caswell Borough, P. Q.....Friday evening, Dec. 20th and over Sunday, Dec. 22d.
Stanstead, P. Q. (Lovering school-house) Saturday evening, Dec. 28th, and Sunday, Dec. 29th.
Kiddersville, East Colebrook, N. H., Saturday evening, Jan. 4th, and Sunday, Jan. 5th.
Pittsburg, N. H. (Terrill school-house) Sun., Jan. 12th
Hall Stream, P. Q., evenings, Jan. 8th, 9th, and 10th
U. G. LADD.

South Sandisfield, Mass........Sabbath, Dec. 29th
Westfield, Mass., Sabbath, Jan. 5th, which closes my pastorial labors for the year with the Church at W. The future will be as the Lord may direct.
G. L. TEEPLE.

Bristol, Ct........Sunday, Dec. 22d
ENOCH PHELPS.

Lowell, Maine........Sunday, Dec. 22d
Woodstock, N. B., at conference, Thursday, Dec. 26th, seven o'clock P. M., and over the following Sabbath.
F. A. BAKER.

Steep Falls, Me........Sunday, Dec. 22d
Bonny Eagle, Me........Sunday, Dec. 29th
Steep Falls, Me........Sunday, Jan. 5th
Hollis Centre, Me........Sunday, Jan. 12th
C. H. SWEET.

Baltimore, Md., Tuesday and Wednesday evenings, Dec. 24th and 25th.
Wilmington, Del........Thursday evening, Dec. 26th
Philadelphia, Pa. (corner of Ninth and Spring Garden Streets) Friday evening, Dec. 27th.
Fremansburg, Pa., protracted meeting two weeks, including two Sabbaths, commencing Saturday evening, Dec. 28th.
Bristol, Ct........Sunday, Jan. 12th, 1873, and evenings following.
New Haven, Ct........Sunday, Jan. 19th
West Haven, Ct....Tuesday, Wednesday, and Thursday evenings following.
Bridgeport, Ct........Sunday, Jan. 26th
H. R. FLAGG.

Fairhaven, Mass........Sundays, Dec. 22d, 29th, and Jan. 5th. ALLEN DAMAN.

Clinton, Mass........Sunday, Jan. 5th
M. A. POTTER.

Hampton, N. H........Sunday, Dec. 22d
C. R. PARSONS.

Pittsfield, N. H........evening, Dec. 18th, and over Sunday, the 22d. C. S. SHATTUCK.

Lee, N. H........evening, Dec. 28th and over the Sabbath. C. S. EMERSON. JOHN PARSONS.

Alton, N. H........Sabbath, Dec. 22d
South Lebanon, Me........Sabbath, Dec. 29th
S. VARNEY.

Stowe (Osgood's Hall)........Lord's day, Jan. 5th
Cambridgeport........Lord's day, Jan. 12th
Z. BOODY.

Belmont........Sunday, Dec. 22d
Northwood Narrows (as Bro. Towle may arrange) Wednesday evening, Dec. 25th, and over the following Sabbath, Dec. 29th. T. E. LANG, JR.

East Weymouth........Sabbath, Jan. 5th
SOLOMON HALE.

Sandwich, N. H. (Vittum school-house) Sun., Dec. 22d
Melvin Village........Sunday, Dec. 29th
T. W. PIPER.

MARBLEHEAD, MASS.
A. W. Sibley........Sunday, Dec. 22d
C. Goodrich........Sunday, [illegible] 29th

LAWRENCE, MASS.
L. Boutell........Sunday, [illegible]
J. Couch........Sunday, [illegible]

LOWELL, MASS.
C. Goodrich........Sunday, Dec. 22d
B. S. Emery........Sunday, Dec. 2[illegible]

LYNN, MASS.
M. Batchelor........Sunday, [illegible] 22d
W. M. Harmon........Sunday, Dec. 29th

WORCESTER, MASS.
M. Batchelor........Sunday, Jan. 5th

HAVERHILL, MASS. (New Hall.)
B. S. Emery........Sunday, Dec. 22d
J. W. White........Sunday, Dec. 29th
D. M. Leavitt........Sunday, Jan. 5th
W. M. Harmon........Sunday, Jan. 12th
T. W. Piper........Sunday, Jan. 19th
T. T. Farrell........Sunday, Jan. 26th
D. M. Leavitt........Sunday, Feb. 2d
C. R. Parsons........Sunday, Feb. 9th

PORTSMOUTH, N. H.
E. Owen........Sunday, Dec. 22nd
G. W. Burnham........Sunday, Dec. 29th

SEABROOK, N. H.
E. S. Moulton........Sundays, Dec. 22d and 29th

GREAT FALLS, N. H. (Franklin Hall.)
Edwin B. Wells........Sunday, Dec. 22d
D. M. Leavitt........Sunday, Dec. 29th

CONCORD, N. H. (Centre Street.)
C. H. Fletcher........Sundays Dec. 15th and 22d
S. S. Brewer........Sunday, Dec. 29th

MANCHESTER, N. H.
C. S. Shattuck........Sunday, Dec. 22d
D. W. Davis........Sunday, Dec. 29th

SOUTH ROCHESTER, N. H. (Chapel.)
C. R. Parsons........Sunday, Dec. 29th
G. F. Haines........Monday evening, Dec. 30th

RYE, N. H.
G. F. Haines........Sunday, Dec. 22d
D. F. Leavitt........Sunday, Dec. 29th

BOWDOIN, ME. (Dennett school-house.)
H. D. Reed........Sunday, Dec. 22d
J. A. Libby........Sunday, Dec. 29th

BIDDEFORD, ME.
D. M. Leavitt........Sunday, Dec. 22d
Anna E. Smith........Sundays, Dec. 29th and Jan. 5th
C. S. Shattuck........Sunday, Jan. 12th
Wm. H. Mitchell........Sundays, Jan. 19th and 26th

PORTLAND, ME. (Union Hall.)
C. Gou[illegible]d........Sabbaths, Dec. 22d and 29th
James A. Libby........Sabbath, Jan. 5th
Anna E. Smith........Sabbaths, Jan. 12th and 19th

SOUTH BERWICK, ME. (Great Works.)
S. Varney........Sunday, Dec. 22d
Geo. W. Brown........Sunday, Dec. 29th

SOUTH ELLIOT, ME.
L. E. Saulpaugh........Sunday, Dec. 22d
Enoch Morrill........Sunday, Dec. 29th

CROMPTON, R. I.
P. Noka (or supply) Booth's Hall..Sunday, Dec. 15th
J. Miett (Reading Room)........Sunday, Dec. 29th

PLAINVILLE, CT.
Seth Woodruff........Sunday, Dec. 22d
Mrs. Ellen Crumb........Sunday, Dec. 29th
Hiram Munger........Sunday, Jan. 5th

PROVIDENCE, R. I., (Seamen's Bethel, Winchenden Street.) Meetings on the Sabbath. Prayer meeting at 9½ A. M. Sabbath School at 10½. Preaching at 2½ P. M. Prayer meeting at seven in the evening. Prayer meeting Tuesday and Friday evenings.
J. W. THOMAS, Pastor.

KENNEBUNKPORT, ME. (Advent Chapel.)
Preaching the first Sunday in each month by Eld. Wm. H. Mitchell. The remaining Sundays for the present by the Pastor, WM. C. STEWART.

BIDDEFORD, ME. (Advent Chapel, Hill Street, near Pool Street.) Meetings every Sunday, at 10½ A. M., 2½ and 7 P. M. Also, prayer meetings on Wednesdays and Saturdays.

THE Church in Pleasant Valley, Ct., is to be supplied with preaching once in two weeks for one year, and preachers will please correspond with E. M. Ripley, Cor. Sec. O. JONES, for the Church.

THANKSGIVING.

Oh! God, I fain would render praise
To thee, the source of life;
Would trace thy hand in all my ways,
Through this vain world of strife.

I thank thee for thy matchless grace
In giving Christ to bleed;
For calling a sin-ruined race
To realize their need.

I thank thee for the wondrous plan
Thou didst in him devise,
To restitute the earth and man
Through his great sacrifice.

I thank thee for thy Spirit's light,
Convincing men of sin;
For showing them the way of right,
With help to walk therein.

I thank thee for thy holy word,
With promises so rare;
Its lines the strongest strength afford,
And show a Father's care.

I thank thee, too, for Christian love,
The fellowship of saints;
Its pleasures are like those above,
And tender its restraints.

I thank thee for the prospect, Lord,
Of seeing thee in light,
To join that host, with sweet accord,
Who walk with thee in white.

Rutland, Vt.

NEWS FROM ENGLAND.

(From our English Correspondent.)

I know you love to read the letters of God's dear children, and will bear to hear a short epistle written to me by a beloved son of the Most High. Although it is an individual matter, yet it is also a family affair, and one of interest to all the household of faith. The following is from a boy-brother, or rather a very young man.

A LETTER.

"Dearest brother in Jesus,—I was very pleased to receive your very kind letter, although done by proxy, and hope soon to receive another in your own handwriting.

I have just distributed the hundred 'Immortalities,' which you so kindly sent me, and should feel obliged if you would send me shortly a fresh batch of living—not half-dead—tracts, which ring out in clarion notes the coming of the Lord Jesus, and the awful doom that awaits those who tread the Son of God under foot, and count the blood of the covenant an accursed thing.

I am truly glad to hear that you, with Bro. Brown, are doing what you can to hasten the coming of the Son of God. Pray for me, that strength may be given me (for I need your prayers) that I may endure all things, and reckon it a joy to be counted worthy to suffer for his name's sake. It is very hard though, sometimes, to rejoice and be exceeding glad when we are made the 'offscouring' of the earth. This, however, makes me long for the time when Jesus will fetch us his beggar friends to reign in life with him. The following words beautifully express the feelings of myself, and doubtless all who are fellow soldiers of Jesus Christ—

'I am far frae my hame, and I'm weary often-whiles,
For the langed-for hame-bringing, an' my Father's welcomed smiles;
I'll ne'er be fu' content until my e'en do see
[Jesus coming to fetch me to] my ain countree.

My sins hae been mony, an my sorrows hae been sair,
But there they'll never vex me, nor be remember'd mair;
His bluid hath made me white, his hand shall dry mine ee,
When He brings me hame at last to my ain countree.

He's faithfu' that hath promised, he'll surely come agen,
He'll keep his tryst wi' me, at what hour I dinna ken;
But He bids me still to watch, an' ready aye to be
To gang at ony moment to my ain countree."

When you write, please say how you think I could do most good, whether in tract distributing, or in something else. Please excuse brevity, as the clock warns me that it is time to stop. Wishing you many seals to your ministry, and fond love to yourself, and all those who love Jesus, 'Fare thee well!' Your brother, C. F."

HYMNOLOGY.

In one of our leading religious weeklies, a series of articles is appearing on our Hymnology, and some of them are very instructive in their way. The popular hymn—

"Nearer, my God, to thee;
Nearer to thee,"

is traced back to its author, the circumstances under which it was composed are given, strictures are made on the composition itself, and we learn something about its use. The author of this popular hymn is Miss Sarah Fuller Flowers, afterwards Mrs. Adams. She was a Unitarian of the most advanced school, and attended the ministry of Mr. J. W. Fox, of Finsbury Chapel, London. This man became so radical, and departed so far from the faith, that even the Unitarian society disfellowshiped him. He retrograded from preaching the vital truths of the gospel into morality, and in time even this was laid aside for public harangues on such subjects as the public press, the corn laws, the aristocracy, and other equally and purely secular themes. Miss Flowers attended this preaching, and she it was who wrote the hymn, "Nearer, my God, to thee." Strictures are made on the composition to the effect that it fails even to mention the name of our Lord Jesus, without whom there is no approach to the Father. The sinner cannot come and meet Divine Righteousness, except by Him who says, "I am the Way"; he cannot be received or accepted except through the Sacrifice for sin. No man cometh unto the Father, but by Me." "By whom we have access unto the Father."

Apart from Christ, God is holiness and justice, and as such he is to the sinner "a consuming fire." But in Jesus he is the merciful God, who sends a sense of justification into the hearts of those who cry, "God be merciful to me a sinner." This ignoring of Christ is a positive and damning indictment against the hymn in question. A deist might sing such sentiments as it expresses, without jarring in the least his Christ-rejecting spirit. And a correspondent actually writes of hearing this hymn sung in America, after an address or addresses by the famous Theodore Parker. Read this extract from his letter:—

"Twenty years ago, the chief opponent of Christianity in the United States was Theodore Parker. He was the Colenso or the Voysey of America; but his talent and energy made him equal to a dozen Colensos, and a score or two of Voyseys. When neither Methodists nor Presbyterians nor Independents would have anything to say to him, and when even the Unitarians had cast him off, he took the large Music Hall in Boston, and there he delivered sermons or speeches, Sunday by Sunday. His eloquence and mental power soon gathered crowds, and hundreds of men might be seen, every Sunday morning, reading their newspapers while waiting for the "service" to begin.

I read some of these speeches or sermons in Parker's works some years ago, and I observed that after an address, or tirade, in which he would deny the existence of 'sin,' would ridicule the idea of 'salvation,' and would represent God as a Being who loved a Wilberforce or a Howard or a king of Dahomey with an equal love,—he would end by saying, 'Now let us sing that beautiful hymn, 'Nearer, my God, to thee.'

The effect upon my mind was such, that I have never since been able to join in that hymn. I feel inclined, when I hear it given out, to sit down,—only that I dislike to disturb or annoy a congregation. For, I perceive that the hymn was not written for Christians, nor was it addressed to the God of the Bible."

The writer of the above anticipates an objection, and answers it as follows:—

"But it will still be asked by some, 'What harm is there in the hymn? Can you point out a single false doctrine advocated in it?'

I think that the answer to this is found in 1 Cor. 10: 27, 28—'If any . . that believe not bid you to a feast, and ye be disposed to go; whatsoever is set before you, eat, asking no questions for conscience' sake. But if any man say unto you, This is offered in sacrifice to idols, eat not, for his sake that showed it, and for conscience' sake.'

The piece of meat is good, and you are hungry. A minute ago you might have eaten it, but now you must not. The thing is not changed, but its character and aspect are. You must have no communion with idols. If the hymn was fit for Theodore Parker, an idol worshiper, it cannot be fit for you."

The editor of the *Christian Standard*, therefore, concludes that considering its origin, its omission of reference to Jesus, its use by deists, etc., it cannot be considered a proper hymn for Christian worship. Many hymnologists have left it out of "collections," while some have unfortunately retained it. I see we have it. He advises, where it is so retained, that it remain a dead letter, be not given out, or sung, and when a revision takes place, it be expunged from the hymnal. Two other correspondents have sent letters on the subject, one of whom suggests that it may be sung in the evangelical spirit, and the other that a stanza be added as a supplement introducing the Lord Jesus as the "new and living way" to God; but these are satisfactorily answered and ruled out.

THE CREATION.

Infidels and deists are receiving a share of Christian attention in a contemporary. The following is the first of a number of questions asked for their special benefit:—"What do the very oldest heathen authors say about the beginning of the world?"

The answer is as follows:—Hesiod makes chaos first in existence, and night or darkness prior to the light of day. Aristophanes makes "chaos first, and night and gloomy Erebus," as cited by Lucian. Orpheus says in the beginning the heavens were made by God, and in the heavens there was a chaos, and terrible darkness was on all the parts of this chaos, and covered all things under the heaven. Anaxagoras says all things were at first in one mass, but an intelligent agent or mind came and put them in order. Aristotle's opinion was "all things lay in one mass for a vast space of time, but an intelligent agent came and put them in motion, and so separated them from one another."

What saith the Scriptures? "In the beginning God created the heaven and the earth. And *the earth was without form and void*; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters."

Surely even the infidel cannot now dispute the truth of the Bible account of the beginning, sustained as it is by heathen who are more readily trusted by him than the inspired penman.

MR. CHARLES VOYSEY,

The English heretic—rationalist, unitarian, or infidel, it is too early to say which—has lately been astonishing the Christian public of Leicester by giving out as a text a discourse delivered by him in the Free Church, a passage from what he called "The New Koran." One of his sentences, as reported in a local paper, is as follows:—"The following of Christ does not differ one iota from the following of Moses or of Buddha." Another reads thus:—"To be real followers of the goodness of Christ, without sharing any of his *errors or mistakes*, is our present desire." What blasphemy!

AN ANGLICAN,

That is, a high churchmen, was recently admitted into the Roman Catholic church, on the understanding that he would not be required to believe in the infallibility of the Pope. He was told it was a matter not of defined *faith* but pious *opinion*, and it could never be transmuted into a dogma of the church. He has found out since then that by rejecting that monstrosity he has come under the ban of the church, and been expelled from "holy (!) communion."

His experience and quotations, as published in the *Church Times* of Nov. 16th, 1872, will let us into the secrecy of the life of a certain class of individuals, and furnish us with further proof of the inharmoniousness of the Catholic faith, and will burst that mere bauble boast of the Papist, blown out so often before the eyes of the ignorant Protestant—Catholic unity.

His experience reads as below:—

"Several years ago, feeling dissatisfied at the uncertainty which prevailed in the Church of England on many important points, I submitted to the Roman Catholic Church, believing I should there find that rest and certainty which I desired; in a word, I expected to find in the Roman Church, 'the pillar and ground of the truth.' I am bitterly disappointed to find that in this expectation I have been deceived; that I find myself to-day in a worse position than ever I did in the Church of England. I am actually excommunicated for simply adhering to the doctrine I was taught when I was received into the Roman Catholic Church. It so happened that the Infallibility of the Pope was one of the points which occasioned me to hesitate, and it was only on my being assured that it was not a doctrine of the Roman Catholic Church, but only an opinion tolerated within it, and, therefore, incapable of being transformed into a doctrine, that I decided to submit. Imagine my surprise, then, to find this very opinion imposed upon me, under pain of damnation, by the Vatican Council, as a revealed doctrine of faith."

The writer then adduces the teaching of the Church on Papal infallibility, showing that it taught it to be only a question of pious and private opinion. The following are his authorities, and what they say touching the point at issue:—

"Bishop Hay, in his *Sincere Christian*, taught me as follows:—

Question. 'When the head of the Church publishes any decree concerning faith or morals, to which he requires submission to all the faithful, is he himself infallible in what he then teaches?'

Answer. 'This is not proposed as an article of Divine faith, nor has the Church ever made any decision concerning it. Great numbers of the most learned divines are of opinion that in such a case the head of the Church is infallible in what he teaches; but there are others of a contrary opinion.'

The Rev. Robert Manning, in a work called '*The Shortest Way to End Disputes*,' says—'I am sorry he (Leslie) understands the doctrine of our Church no better, which he ought to have done, before he wrote against it. For, as a controvertist, he ought only to dispute against private opinions. Now, the Infallibility of the pope is one of these.'

Archbishop Hughes, in his controversy with Breckenridge, says—'A man may be a very good Catholic without inquiring whether the pope is officially infallible or not. He may even hold it as an opinion that he is not infallible, and neither priest, nor bishop, nor pope will frown upon him for his opinion.'

Cardinal Wiseman, in the second volume of his Essays, p. 122, says—'The Catholic Church holds a dogma often proclaimed, that in defining matters of faith she is infallible. . . . At the same time, while all agree that this infallibility resides in the unanimous suffrage of the Church, whether united in Council or dispensed over the world, the Italian doctrine extends it to the plenitude of authority, residing in its head, and makes his dogmatical decrees of force antecedently to the expressed consent, or implied acquiescence, of the other pastors. The Gallican denies this, and maintains that time must be given for the Church to assent or dissent; and only in the case of assent considers the degree binding. Practically, as experience has proved, either opinion leads to the same results.'

Here then we have four eminent approved divines of the Roman Catholic Church, a priest, a Bishop, an Archbishop, and a Cardinal Archbishop, all teaching that, as a fact, the theory that the pope is infallible, apart from the Church, is simply an opinion, which may be held or denied at pleasure. Let us now proceed a little further, and see whether an opinion is capable of being transformed into a doctrine or article of faith."

He then shows, by the works of the Church, that pious opinion cannot be changed into articles of the faith. His extracts are these following:—

"Cardinal Wiseman says, immediately following the quotation given above, 'but manifestly the assertors of neither (opinion) can demand that their peculiar theory be received by others, as the defined or acknowledged principle of the Church.' And in his third lecture on the Church he says—'But it must not be thought that Catholics conceive there is a certain mass of vague and floating opinions, which may, at the option of the pope, or of a General Council, or of the whole Church, be turned into articles of faith.'

To this agrees Archbishop Hughes, who says, 'The doctrines of the Catholic Church are fixed stars in the firmament of belief, and the transmutation of an opinion into a doctrine would be the raising a 'new light;' a species of religious reformation which Protestants have taken into their own hands and for which Catholics have neither the talent, inclination, nor authority.'

Bossuet says, in his Variations, thereby it appears, that doctrines (p. 91, Rom. ed.,) not supported by a certain and perpetual tradition, cannot strike root in the Church, since they make not a part of her confession of faith; and that even those who teach them teach them as their particular doctrine, and not as the doctrine of the Catholic Church." Book 15.

The letter-writer concludes with the following sensible remarks:—

"It is clear from the above that these divines held that the Church has not the power or authority to transmute an opinion into a doctrine. This, then, is my position. I have been taught, and I have accepted that teaching as the voice of the infallible Church of Christ, that the theory of the Pope's Infallibility was a mere opinion, and that such an opinion could not be made into an article of faith. Now, I am suddenly called upon to believe that this doctrine never was a mere opinion, but a 'tradition derived from the commencement of the Christian faith;' or else, that an opinion can be transmuted into a doctrine. The consequence is, I begin to doubt whether the Roman Catholic Church can be the infallible Church she claims to be. For, as the Douay Catechism taught me that, 'two churches, teaching contradictory doctrines of faith, cannot both teach that faith which was revealed by God; so, by parity of reasoning, I conclude, that the same Church teaching, at different times, 'contradictory doctrines of faith,' cannot on both occasions 'teach that faith which was revealed by God.'"

—*A Roman Catholic.* W. K.

HAPPINESS.

GEO. M. LEE.

True happiness in connection with our life has been found to consist not in the abundance of things we may possess, but in the quality. We may abound in worldly possessions and yet not be rich, for these are all perishable; but if we have a living, active faith, that enables us to take God at his word, and that makes us heirs to an inheritance that is incorruptible, it may well be said of us we are rich. And this quality of riches constitutes its possessor a happy individual. It gives solid peace and joy. There is no excuse for a child of God being downcast and discouraged, for with such riches as these, he can even "rejoice in tribulation." Why not rejoice when we can feel the strong arm of the Lord supporting us at every step, as he surely will when our determination is to go forward in the path of duty? What can give greater joy than to feel in our hearts the language of David—"The Lord is my Shepherd, I shall not want?" He has promised all needful things for our comfort or best good, if we but "seek first the kingdom of God." And he exhorts all who would be sure of an enduring substance to lay up their treasure—not on the earth, but in heaven. There no fires shall burn, but it shall abide forever.

Harmony with God produces happiness, because it makes us in harmony with our fellow-beings. And when we are in harmony with both God and man, we shall do good rather than evil; and the assurance that we are doing good brings true happiness, for then we can feel the divine approval. This our Savior well knew when he gave the command—"Love your enemies." He knew that we could not be truly happy with any feeling of malice or revenge in our hearts. Hence the apostle's injunction—"Follow peace with all men." Here we must observe that "all men" includes not only those who appear to be our best friends, that think and act just to our liking; but even our enemies, and every one with whom we may come in contact. The religion of Jesus Christ shows no partiality; for everlasting life is to be given to every one that denieth himself, takes up his cross, and endures unto the end. And here it might well be stated that what is a cross for me is not always for another. For if we were to judge of the depth of a Savior's love, by the frequency of an individual's speaking in meeting, or shouting "glory to God," we might many times be mistaken as to their joy, or sincerity.

Happiness comes from bearing the cross, whatever its nature may be. And the one bearing that cross knows whether he is in a saved condition or not, without man's judgment; for the Lord is our law-giver and judge, and will surely judge righteously.

Another source of true happiness is a sincere faith in the speedy return of our Lord from heaven. He who is expecting in a short time to meet his best friend cannot be otherwise than joyous. The thoughts of a new earth, with immortality, never-fading flowers, no sickness, pain, sorrow, nor death, these all tend to inspire the weary and oppressed with fresh courage. And although some have been sadly disappointed in not realizing the consummation of their hopes of the expected time, yet they have learned that "no affliction at present seemeth joyous, but grievous," and still hope for the best, knowing that afterward it "yieldeth the peaceable fruits of righteousness."

It is said there is "joy among the angels" when a sinner is converted, and there certainly is among God's people. They delight to meet often and exhort one another as they "see the day approaching," and welcome all who will come and go with them. The fearful sights and calamities that are constantly taking place in the world, instead of producing fear in their hearts, cause them to look up and rejoice, as they behold their redemption draweth nigh.

The truly happy will not allow their peace to be spoiled by combating with those who hold views peculiar to their own. They will be gentle, and Christ-like, and show to the world by word and deed, that their hope gives joy and peace, such as it is impossible for the natural heart to conceive. If one has the gift of speech, and another the gift of pen, or of song, no envy will arise in the heart if it is *full* of the Spirit of Christ. The design of our heavenly Father is, that his children should be of service to one another, and not manifest the selfish disposition of the world.

It sometimes occurs that censure is applied to those who give expression to their joy by singing the soul-inspiring songs that are acknowledged to be the "life of a meeting;" and a prejudice exists to a certain extent in regard to using musical instruments in connection with singing God's praise. But these did not interfere in the least with David's rejoicing, or even *talking* of righteousness; for he says—"I will also praise thee with the psaltery, even thy truth, O my God; unto thee will I sing with the harp, O thou Holy One of Israel. My lips shall greatly rejoice when I sing unto thee; and my soul, which thou hast redeemed. My tongue also shall *talk* of thy righteousness all the day long; for they are brought unto shame, that seek my hurt." Ps. 71: 22-24.

Let us, then, with David, be happy, and "rejoice greatly," whether it be by talking of God's goodness, praying, singing, or shouting. We all have great reason to rejoice, and be exceeding glad. First, because Christ died to redeem us, and second, because he is soon coming to earth to complete his plan, by giving his people deliverance from a world of sorrow into a world of joy.

Springfield, Mass.

WILL ADAM LIVE AGAIN?

I. C. WELLCOME.

The above question has been asked us by several brethren. We reply, yes, he must be raised from death, or the Scriptures be broken. "But," it is suggested, "did not Adam die under the penalty of the law he violated? die for the sin he committed?" He certainly did. "Why, then, should he be raised up?" Because Adam was put on probation a second time, under new law. He had failed under the law of works, do and live, and fallen under sentence, with Eve, of death. In this condition, God gave the promise of "a ransom" in the declaration to the serpent, that the seed of the woman "shall bruise [crush] thy head." Gen. 3: 15. This was a prophecy, and in it was the germ of the "new covenant"—"the law of faith." Under it Adam and Eve could not find forgiveness for their first crime; they had violated a law which knew no mercy—they must die. But they could believe the promise of God to redeem them by the seed of the woman; and laying hold of that, they could be kept from sinning more, and obtain pardon if they did, and obtain divine help to walk with God, as well as did Enoch.

That the law of faith in a coming Redeemer was instituted immediately after Adam sinned, and typical sacrifices offered, is shown in the fact that God clothed them with skins of animals (Gen. 3: 21), representing the clothing with righteousness of those that believe. Those animals, doubtless, were offered in sacrifice to God, and constituted the first sacrifice ever offered. Abel had evidently been instructed in this law, and seen sacrifices offered by faith, typifying the coming savior. So Abel offered his sacrifice. Gen. 4: 4. There was the same probation for his father and mother as for Abel, or as for any of us. As therefore they enjoyed probation under the provisions of the new law, they must of necessity be raised to receive judgment—reward according to that law. Paul says Christ "gave himself a ransom for all," (1 Tim. 2: 6.); that "he died for every man. Heb. 2: 9. Christ said, "And I, if I be lifted up from the earth, will draw all men unto me." John 12: 32. Adam is one of the "all men," and of the "every knee" that "shall bow," and "tongue" that "shall confess that Jesus Christ is Lord, to the glory of God the Father." Phil. 2: 10, 11; Rom. 14: 10, 11. Let God be true.

Gems.

— Adversity, like winter weather, is of use to kill those vermin which the summer of prosperity is apt to produce and nourish.

— The church grows by tears, and withers by smiles.

— Take you heed—to be near the life-boat is different to being in it.

— Industry may be considered as the purse, and frugality the strings, which should rather be tied with a bow than a double knot, that the contents may not be too difficult of access for reasonable purposes.

— Observed duties maintain our credit, but secret duties maintain our life.

— Every step of Christ's life is a letter.

— Forbearance is a domestic jewel, not to be worn for state or show, but for daily and unostentatious ornament.

— It is in vain that a man has the means of happiness without, if he has not the capacity of happiness within himself.

— Hope is like the sun, which, as we journey towards it, casts the shadow of our burdens behind us.

— It is greatly to be feared that those persons never mourned for their own sins who can rejoice at other people's.

— If we look upon the world as a musical instrument, well-tuned and harmoniously struck, we ought not to worship the instrument, but the being that makes the music.

— One pound of gold may be drawn into a wire that would extend round the globe. So one good deed may be felt through all time, and cast its influence into eternity.

— Ingratitude is treason to mankind.

— It was the beautiful thought of a pious christian, expressed in prayer to God—"Wherever we can send a thought, thou canst send a blessing."

— We often lose deep joys, because we are afraid of deep sorrows.

— Sharp wits, like sharp knives, do often cut their owner's fingers.

— Spiritual prosperity is inseparable from christian liberality.

FIVE TITLES OF JEHOVAH.

C. McKINSTRY.

Jehovah-Jireh—"The Lord shall see."*
He watches us all with sleepless eye;
Though weak and trembling we may be,
He is ready to help us when we cry;
Jehovah-Jireh may *I* be,
Ever impressed that thou *seest me*.

Jehovah-Nissi—"The Lord is my banner,"
And under its folds I will, fighting, stand;
In the conflict fierce I will shout "Hosannah,"
Knowing that victory is at hand;
Jehovah-Nissi, I'll never flee,
From thy "banner of love" which shelters me.

Jehovah-Shalom—"The Lord is peace,"
Like a crystal river deep and wide,
And he fills his saints with its increase,
And they love its ever refreshing tide:
Jehovah-Shalom, oh! let me
Feel thy sweet peace eternally.

Jehovah-Tsidkenu—"Our righteousness";
When all our own is in sorry plight,
He covers us over with beautiful dress,
A shining garment, all spotless, white.
Jehovah-Tsidkenu, oh! clothe me
With that dress, that I thy face may see.

Jehovah-Shammah—"The Lord is there,"
On his throne in heaven, the mighty One,
And he hears on high the humblest prayer,
That prays—"Oh! Lord, let thy will be done."
Jehovah-Shammah, oh! to me
Give answer to prayer and victory.

* The first line of each stanza is the phrase as it occurs in the English Bible untranslated, and its translation.

A SAVOR OF LIFE—A SAVOR OF DEATH.

Reading Rooms, Public and Sunday School Libraries.

D. T. NEWTON.

"Good books and papers live while we are dead,
Light on the darkened mind they shed;
Good seed they sow from age to age,
Through all this mortal pilgrimage;
They nurse the germs of holy trust,
They wake untired when we are dust."

Good books and papers preach; bad books and papers preach. One is a savor of life to life, the other of death to death. One preaches salvation, the other damnation.

Look at this subject, friends; turn it over, view it on every side; peep into Sunday school libraries, public reading-rooms—what do you see? Scorpions, adders that sting, serpents that bite, Satanic transformations, the old serpent the devil, with cloven-foot concealed.

Do you ask what harm books and papers will do tinctured with romance and folly? The same harm that personal intercourse would with the bad men who wrote them. "That a man is known by the company he keeps," is an old proverb; but it is no more true than that a man's character may be determined by knowing the books he reads. If a good book cannot be read without making one better, a bad book cannot be read without making one worse. A person may be ruined by reading a single volume. Bad books are like ardent spirits, they furnish neither aliment nor "medicine," they are "poison." Both intoxicate—one the mind, the other the body. The thirst for each increases by being fed, and is never satisfied; both ruin—one the intellect, the other the health, and together the soul. The makers and venders of each are equally guilty, and equally corrupters of the community; and the safeguard against each is the same total abstinence from all that intoxicates mind or body.

The love of fiction is a growing appetite, and one which generally wastes more time than any other. It produces a distaste for healthful mental food, and a dislike to strengthening mental exercise. However good the tone of fiction may be, or its moral, the habit of craving fiction, once formed, cannot be prevented from gratifying itself with those novels and romances of the day, which may well be described as "Satanic literature." The person who enters upon a course of novel-reading may be said to be rapidly unfitting himself for a novel and useful life. Then, all this reading is positively worse than useless. We have no faith in the effect of teaching moral truth by fiction. No real knowledge is stored by it. After reading a thousand novels, the youth may be still unfurnished with the most necessary information.

Nothing should find lodgment for a moment in our families, Sabbath-school libraries, reading-rooms, or on our centre-tables, but the salt of the earth, light, heavenly, intellectual and spiritual, life-giving, soul-kindling; such reading as elevates, purifies, and sanctifies. Family books and papers should be of the purest kind; nothing should be introduced that tends in the least to pervert or corrupt the rising generation. It is truly painful to see in some reading-rooms popular works of fiction, novels, romances, and positively infidel in their tendency.

Such libraries and reading-rooms are a curse instead of a blessing to the community. Many a young man has been ruined for time and eternity by this corrupting literature.

No book or periodical, whatever its merits in other respects, which takes the name of God in vain, uses it profanely or irreverently, which contains a profane oath, an impure or libidinous thought, or speaks lightly of the word of God, should ever be allowed in a family or reading-room. A parent ought never to allow a fascinating writer to say that, behind the screen to the eye of a child, which he would not permit any one to breathe into the ear.

Byron, Scott, Shakespeare, Dickens, and Beecher, are, more or less, defiled by profane and impure allusions, dashes or exclamations, that offend the ear of modesty and virtue. What christian father or mother would allow Shakspeare, if he were now alive, to associate with a blooming circle of sons and daughters, or read his plays, just as they now stand in the best editions? Is it possible for them to pass through the youthful mind and not leave a foul stain behind? Read the "Personal Recollections of Charlotte Elizabeth," and see how narrowly she escaped the loss of both body and soul by poring over Shakspeare's corrupting fascinations.

Are not editors and publishers rolling up a fearful account for facilitating the circulation of these reptiles, now flooding and cursing the land? Unless some means can be devised to arrest this rapidly augmenting currency of licentious and semi-infidel literature, its demoralizing effects everywhere manifest, we are lost! lost! "Cease?" When will this curse of all curses cease, that poisons the fountains of mercy, eats out the life-blood of spiritual life and salvation, ushering millions into the gulf bottomless? When will this death of deaths cease? Never, till God in mercy opens the eyes of religious editors to see the enormity of their guilt in offering polluted bread upon his altar.

"And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and the sick, is it not evil? Offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the Lord of hosts." —Mal. 1: 7-8. "O ye priests, this commandment is for you. If ye will not lay it to heart, to give glory unto my name, saith the Lord of hosts, I will even send a curse upon you, and I will curse your blessings; yea, I have cursed them already, because ye do not lay it to heart."—Mal. 2: 1-2. "I hate the work of them that turn aside. He that worketh deceit shall not dwell in my house; he that telleth lies shall not tarry in my sight."—Ps. 101: 6.

Cast your eye, if you can, beloved brother and sister, into the reading-room at the Cooper Institute, the "Young Men's Christian Association," in New York, and into libraries of a similar character in every city, what do you see? Some twenty, thirty, fifty, or more young men and women poring over what? The good, the solid, the virtuous, the pure, the elevating in these libraries, or the froth and scum of the pit?—the veriest trash Satan could concoct. The truth is, the taste of very many of the rising age is already formed for the devilish, and after the devilish they will go.

Bonfire, burn up one half of the books and periodicals in these public libraries and reading-rooms—more yet, two-thirds at least. God of mercy, truth and love, speed the day, hasten the burning, scorching, consuming flames.

It is the duty of every man and woman who loves his country, and its better and nobler social life, to exert a positive influence against this entire class of perdition literature. It is poisoning and corrupting the hearts of hundreds of thousands insensibly but surely into the maelstrom where they will be swallowed up forever.

CHRONOLOGICAL INQUIRIES.

BRO. GRANT:—After carefully examining Bro. Barbour on Bible Chronology, in *Crisis* Nov. 13th, 1872, I am led to make some inquiry through your columns, if you will permit. First, where is the positive timber for bridging over the gap reaching from the division of the land to the king of Mesopotamia? Is there not some guess-work in calling it twenty years? Again, why reckon to Sampson twenty years, if that twenty is a lap on to, or in the forty years of the Philistines? Why not say that the first of the nineteen periods is from division of land to king of Mesopotamia twenty years; and so leave out Sampson, if there is no positive proof if it?

Again, Paul says from the time the land was divided to them by lot, to Samuel the prophet, was *about* 450 years. Now if Paul says *about*, because the first eight years of that time, or period of 450 years, was under the king of Mesopotamia, why say there was twenty years previous to this eight, that should be reckoned as the beginning of the four hundred fifty years, if the eight years under the king was the beginning of the four hundred and fifty years? And yet he does not count it so, but puts it down Philistines forty years, and Sampson twenty years. He says if we dare straighten out the lap and the gap from the division of the land to the king of Mesopotamia, and it *should prove* to be just twenty years long, it would make a nice drawbridge to cover it. That is true, but is it not assuming too much to use it, with no more positive proof than has been shown? Yours truly, waiting for more light on this point.

S. A. CARPENTER.

Hygiene.

"This is for your Health."—Paul.

FOUL AIR.

But few are aware of the importance of pure air in their rooms. No one could enjoy perfect health if they lived in the rooms occupied by many sick persons. Pure air is all-important for the purpose of cleansing the blood as it passes through the lungs, after it has been returned to the heart from its circuit through the arteries. If we breathe foul air, the blood becomes impure, and the whole system suffers. There is no danger of being too particular about having a constant supply of fresh air in all places, where human beings live. The following remarks on this subject are from Dr. Black, in the London *Lancet*:

"To keep the body in perfect health it must be duly oxygenated. There must be free and ample interchange between the blood in the lungs and the air entering the pulmonary cells. The life-stream must be purified by its elimination of carbonic acid; it must be vivified by the absorption of oxygen. The fulfillment of these conditions demands a full, free, and constant admission of pure air into the lungs. This full, free, and constant admission of pure air cannot be obtained in badly-ventilated houses, crowded buildings, schools as at present constructed, theatres, manufactories, pits, underground railways, and the like.

When the body has reached that age at which natural decay or degeneration has begun, the absence of pure air hastens and increases the degenerative tendency. Where the heart is more prone than other organs to disease, the want of pure air falls with powerful effect upon the tissues of the right heart. Their nutrition is defective by reason of the impurity of the blood with which they are fed, their vital force is lowered, their muscular fibre loses its tonicity, degeneration and debility take the place of active nutrition and power. If in this condition any stress is thrown upon the heart by hurried walking, by lifting, climbing, violent declamation, passional expression, singing, laughing, or by any unusual exercise of the voice, the tricuspid valve gives way, it henceforth fails to close its aperture, and the results of back-flooding of blood upon the venous system of the body begin to follow.

If none of these exciting causes occur, the continued breathing of impure air is followed by constantly progressing degeneration of the tissues of the valves and muscular structure of the right heart; they become soft and feeble, their atoms shrink; the segments of the tricuspid are at length unable to meet in their attempt to close their aperture; a small chink or slit is left between them; through this the blood finds its way into the auricle above at every contraction of the heart; and soon regurgitation is followed by the secondary consequences produced in the general system—congestion of the liver, stomach, spleen, kidneys, bowels—by hæmorrhoids, general dropsy and occasionally by cerebral mischief.

I hold that the breathing of impure air is a fruitful source of disease of the right heart occurring after middle age. How many people ignorantly favor its occurrence by confining themselves to closely-shut, non-ventilated, hot, stifling rooms, in which the carbonic acid has accumulated to two or three per cent. of the air they respire! How many are thus destroyed by being compelled, through the exigencies of life, to pass the greater part of their time in pits and manufactories where ventilation is defective, or in which the air respired is poisoned by noxious fumes and offensive emanations from the materials undergoing the process of manufacture! How many are falling victims to the poisonous influence upon the heart of the atmosphere of an underground railway.

What do these facts suggest? How are these evil results to be prevented? The simple answer is—Let the rooms in which you live be effectually ventilated by an incoming current of air filtered from all adventitious impurities, and so divided that no draught shall be felt; and by an outgoing current which shall remove from the apartments the carbonic acid, carbonic oxide, sulphurous acid gas, sulphurated hydrogen, and other noxious compounds, as rapidly as they are generated. Apply the same principle to public buildings, theatres, schools, manufactories, pits, and to all places in which people are accustomed to congregate.

PITTING IN SMALL-POX.—To prevent those pits which sometimes disfigure the faces of persons who have suffered from small-pox, is a matter of no small interest, and I give the following as the result of my own observation. There are, at least, three things necessary to accomplish the desired end. First, prevent suppuration as far as possible; second, allay irritation; and third, keep the scabs soft. To accomplish the first and second rupture the pocks thoroughly while in the vesicular stage, and apply carbolic acid and gum acacia, mixing one part of the former to eight of the latter, and apply freely with a hair pencil. To keep the scabs soft, use olive or sweet oil freely. Continue the mucilage and acid as long as the irritation lasts, and there need be no fears of the oil interfering in any way, provided the mucilage is made quite thin.—*W. C. Coleman.*

WHY IS IT?—From forty years of age to sixty, I have been a healthier man than I was from twenty to forty. And why is it? I leave the reader to judge after hearing my very short story: When I was about forty I left off the use of tobacco, tea, coffee, pepper, ginger, spice, and swine's flesh.

Reader, "go thou and do likewise," if need be, and reap the same rewards. But let me give you a hint: If you find the task a hard one, consider that he who loves us, and gave himself for us, dwells within us, and gives us strength,—amounting even to omnipotence, so far as duty is concerned.—J. R. HAGGARD, in *Laws of Life.*

DON'T READ WITH TIRED EYES.—The moment the eyes feel tired, the very moment you are conscious of an effort to read or sew, lay aside the book or needle, and take a walk for an hour, or employ your self in some active exercise not requiring the close use of the eyes. To prevent fatiguing them, rest them frequently for half a minute or so, while reading or sewing, or looking at things at a distance or up to the sky.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

WHICH?

"Yes, mother, I know; but then, you see, my good feelings only last half a jiffy."

So said my boy to me last evening, in answer to my appeal.

"I know it, Henry," said I; "but how long does it take to switch off a locomotive on to the wrong track? Once started on the wrong track, no matter how smoothly and swiftly it may run, it is running to destruction. On the other hand, a moment only, and the switch-tender will have put the locomotive on the right track, and the cars will go on safely."

"So with the heart. It takes only a moment to pray sincerely, 'Lord, save me.' It takes only a moment to say, 'Keep me from sin, O Lord.' It takes only a moment to say from the heart, 'Lord, give me the Holy Spirit; make me thy child; do not leave me; let me not leave thee.'

"On the other hand, it takes but a moment to say, 'Pshaw! what's the use? I don't care.' It takes but a moment to say, 'I'm not going to be laughed at for being a christian, I know.' It takes but a moment to drive the Spirit of God away, by simply diverting the mind, which may be done in many ways."

"And so the soul may be switched on to the right track in a moment of time, and either run safely to the end of life, by God's grace, or run swiftly and surely to destruction."

Is my soul on the right track?—*Morning Light.*

A CHILD'S PRAYER.

Jesus, thou the friend of children,
Hear a little infant pray;
Keep me, guide me, make me holy,
Gently lead me day by day.
Turn my little feet from evil,
Teach my infant lips thy praise;
Fill my heart with holy longings—
Longings for thy heavenly grace.
Make me pure in heart and conduct,
Let me grow in love with thee;
Make me, when my life is ended,
Happy through eternity.

A HAPPY HEART.

My little boy came to me this morning with a broken toy, and begged I would mend it for him. It was a very handsome toy, and was the pride of his heart just then, so I did not wonder to see his lips quivering and the tears come into his eyes.

"I'll try to fix it, darling, I said, "but I'm afraid I can't do it."

He watched me anxiously for a few moments, and said, cheerfully:

"Never mind, mamma. If you can't fix it I'll be just as happy without it."

Wasn't that a brave, sunshiny heart? And that made me think of a dear little girl, only three years old, whom I once saw bringing out her choicest playthings to amuse a little homesick cousin. Among the rest was a little trunk, with bands of silk paper for straps,—a very pretty toy; but careless little Freddie tipped the lid too far back and broke it off. He burst out with a cry of fright, but little Minnie, with her own eyes full of tears, said,

"Never mind, Freddie; just see what a nice little cradle the top will make."

Keep a happy heart, little children, and you will be like sunbeams wherever you go.—*Young Reaper.*

The World's Crisis
AND
SECOND ADVENT MESSENGER.

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The World's Crisis
AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 896. BOSTON, WEDNESDAY, DECEMBER 25, 1872. VOL. XXXVI.—NO. 12.

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SECOND ADVENT MESSENGER,

Issued every Wednesday Afternoon by the

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The "Crisis" is devoted to the exposition of all Bible truth, especially the doctrine of the immediate, personal coming and reign of Christ, on the earth, [illegible] heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

[illegible]

Who toiled and suffered, wept and died,
That we might live in heaven;
[illegible]

The "altogether lovely" Christ.
Let us behold again!
We would see Jesus! 'Tis his love
[illegible]

Give him without alloy
O, give us Jesus! Tell his grace,
Proclaim his wondrous love!
[illegible]

Mightier than magic spell,
The thrilling story of his love
[illegible]

O, never may we say,
As loving, weeping Mary said—
"They've taken my Lord away!"

[illegible]

THE NATURE OF EVIL.

Luke 16: 19-31.

[illegible]

Either evil will continue forever or else there is a time somewhere in the future when the dismal reign of evil will be reckoned among the things that were. Which is the more preferable view? If the matter could be settled by our say so, on which side would we cast our ballot? Certainly with all our hearts we would say—"Away with evil! Give us a pure and holy universe, in which there shall be no sin or pain, or grief!" Even the boldest believers in endless torment when brought to the test lose their interest in the dogma, and wish in their hearts it could be otherwise. There are very few men who can stand by and see one of their fellows tormented without being moved to feelings of compassion and sympathy.

In Aug., 1871, there was a fire in Amboy, Ill. Among other things burned, was the city jail. In this building was a prisoner who was also burned to ashes. While the fire was enveloping the building and speedily doing its deadly work, the unfortunate man inside could be heard screaming for life. It was somewhat amusing to see people gather around that solemn spot and give vent to exclamations of pity and regret at the terrible misfortune that had befallen the prisoner; but as soon as he was dead they with one accord began to say—"It is well with him now; he is out of his misery!" But according to their view of evil, instead of being out of misery he was just introduced into it. For when he was burned up in the jail he was put into hell where the "fire is hotter than in any brick kiln," according to Edwards. I say it was diverting to see the people and hear the burning jail and rejoice at the "[illegible]" of hell! But hell is afar off and the jail was in hearing and seeing distance; and no doubt this was the reason. If these same persons could pay a visit to this awful place of imagination at present burning hell—they would exclaim—"Is this infinite? Must it continue forever?"

The idea that heaven is a place where there is no sympathy, and hence when the saints are translated to the heavenly state and become immortal, that they can look upon the misery of the eternally lost with complacency and joy is, to say the least, a barbarous, inhuman and unchristian idea. No such theory is taught in the Word of God. Some divine has said that "Christians in the heavenly state will be so very amiable that they can look with pleasing delight upon the misery and unmitigated anguish of the unfortunate dwellers in [illegible]." "Amiability!" If this is true (but, thank God, it is not), then this amiability must certainly be peculiar to the heavenly state of theology. I can speak from certain knowledge and say that no such amiability is known on earth. And I doubt if there were such a place as hell whether such could be found even there. On earth at least, men are moved to feelings and acts of pity and compassion when they see their fellows in need, and especially so when they see them suffering. The most illustrious examples of this spirit are to be found in the life and works of Jesus of Nazareth. He was a philanthropist, not a tyrant.

THE RICH MAN AND LAZARUS.

It is proper at this point and in this connection to briefly examine the above passage. I believe it is admitted that according to the popular interpretation this one comes nearer than any other passage in all the Book to teaching that the saints in heaven will be eye witnesses to the eternal torments of the wicked. If the passage teaches it upon a fair interpretation, of course we will accept of it; for we have long since learned to revere the Scriptures of truth as of supreme authority, and to regard their decision as the end of all controversy.

Is the passage historic or parabolic? If it be a history, then the following itemized facts are to be accepted without further addition or explanation.

[illegible] There were two men—a rich man and a poor man, living at the same time with each other. [illegible] At the end of their natural life both of these men died.

Are you not one of his servants [illegible] Only one of them, the rich man, after his death was buried. The other, the Beggar, instead of being buried when he died, was carried by angels into "Abraham's bosom."

5. After the burial of the rich man, and the transportation of the poor man to Abraham's bosom, the former found himself in "torments," while the latter was being "comforted."

6. Although the rich man "seeth Abraham afar off," yet they were near enough to converse with each other, and therefore heaven and hell (if this be the subject of the discourse) are within talking distance of each other.

6. Lazarus is the representative of the righteous. It therefore follows that this class instead of going to heaven at death, are safely and securely, and easily housed in "Abraham's bosom." This is what the passage teaches if it be a history, and this item in the narrative is just as true and just as worthy of our acceptance as either of the others. For an inspired document that is faulty in one point is unworthy of confidence in every respect.

7. The inhabitants of hell could not vacate their dreary and dismal home and escape into the more delightful and happy abode of the saved were it not for the fact that between these residences there is a "great gulf fixed," so that they which would pass from one to the other "cannot." A very happy arrangement indeed for the "comforted" inhabitants of "Abraham's bosom," but unfortunate enough for the unhappy and the unsaved whose eternal lot is cast in this awful lake of fire simply because of this impassable gulf, over which if they could cross they would enter the fields of indescribable bliss and felicity.

8. The request of the rich man and the reply of Abraham entertain the idea that in the heavenly state they have cold water. When the request is made the only objection urged is one respecting navigation. And the impression left is that if Abraham could only *cross the gulf* he would administer the wanted comfort. Query: If a drop (and that is as much as the "tip of his finger" could hold at once) of water would "cool" his "tongue," what would a bucket full of water do for him? Further, if a little water would put out part of the fire in hell, would not enough water extinguish the whole of it?

Such are some of the absurdities of the historic interpretation of this passage. And it will not meet the case to cry "irreverence." It is not treating the Scriptures irreverently to show the absurdities of a false interpretation of them. The greater part of the above facts is perfectly absurd and ridiculous. Still however they are facts and must be entertained as such, if the passage under consideration be a history. But the Scriptures do not teach absurdities, neither do they relate history that involves absurdities. We must therefore conclude that the interpretation of this passage as a history is a false interpretation, and misapprehends its true purpose.

The passage is in the Bible and I would be the last one to try to figure it out of the Bible. All I desire is to save it from the vengeance of a violent interpretation. It was not inserted in the Book of books without a design. The Lord is its author, and it must be respected.

Jesus spake to the Jews by parables, and without a parable spake he not unto them. We have information to this effect in the word of God. The sixteenth chapter of Luke was addressed to the Jews; therefore it is a discourse composed of parables. Perhaps some will say, this is a short way of disposing of the case. True, it is short; and it is also true that it is both a scriptural and a logical way of settling the point that it is a parable. But it is also admitted by many of the best Bible critics that it is a parable.

If it is a parable it does not mean what it says. Each element in a parable must be symbolic, *i. e.*, used as a symbol in the parable. For instance, in the parable of the "wheat and tares," as it is familiarly called, does wheat mean wheat? Certainly not. It says wheat, but it means the "children of the kingdom." In the parable it is wheat; in the thing symbolized by that parable it is the righteous.

In the parable we are considering a rich man does not mean a rich man. "The rich man" is an element in the parable, and as such symbolized something else. So with the "beggar." So with "Abraham" and his "bosom." So with the "gulf." The "burial," the "carried by angels," the "torments," the "flame," the "comfort," the "five brethren," etc., are all elements in the make up of the parable; but, like every other parable, are used as figures to represent something else.

It is my purpose in this connection simply to develop the fact that the parable of Dives and Lazarus does not refer to the destiny of individuals and to their condition in the world to come, without going into a critical examination of what the passage when properly interpreted does teach. Whatever it may refer to it is located prior to the judgment. And a theory that gives man his reward before the judgment is manifestly an absurd and unsound theory. An officer that would hang a man until he was dead and then call a jury to try his case and see if he was worthy of hanging, would be regarded as injudicious and incompetent. When the Lord speaks of a judgment, and represents it as "to come" and as located at the last day, he is not indulging [illegible], but is dealing with living and veritable realities. And any interpretation of any other portion of the Savior's teaching that

[illegible] the wrong. Our aim should be, not to please or displease men, but to please God, whether by great or small acts. God looks at the motive, more than the talent. Work out of meeting, as well as in meeting. Say a few words, at the right time, to some friend. Scatter tracts. Do something. Work for God. W. S.

THE TRACT FUND.

The Advent Christian Publication Society, at a meeting on Springfield camp-ground, Aug. 23d, 1872, voted to raise Two Thousand Dollars for the Free distribution of Tracts [illegible] and co-operation of all lovers of the Lord and of his truth in the furtherance of the good cause. The times are ominous of coming events, and admonish to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. [illegible] God will reward the liberal giver.

A. W. SNIGER, Sec. Adv. Chris. Pub. Soc'y.

[illegible] with remittances to the Crisis Office.

Previous acknowledgments..........$[illegible]

and (2) in producing [illegible] not yet [illegible] who have [illegible] weakened. Though they assent to their former views, they are not able to shake off the conviction that they may not be correct. And [illegible] a future victory.

[illegible] think that our labor has been lost. It is not so. We have made an impression through our widely scattered publications, that is of mighty magnitude. We have been undermining error, and its advocates are beginning to feel it keenly; and their labored efforts to prop up the tottering structure, will only augment the conviction in many minds, that current theology is out of harmony with the Bible, and opposed to sound logic. While the crop of truth already sown is thus maturing, we should not sit upon the stool of indolence, to watch the result of our past efforts.

NEW HEAVENS AND NEW EARTH.

[illegible] the ministers of [illegible] about the new heavens [illegible] They treat it with [illegible] though it were not in the Bible; [illegible] they persistently present themes, which if true, would invalidate this feature of Bible truth. Either this practice is to be deplored, or God's plan must be superseded [illegible] plans of [illegible] skies, conflict with God's plan to give the saints the new earth, whose plan will stand? Judge ye.

Said God through the prophet Isaiah: "For, behold, I create new heavens and a new earth." Isa. 65: 17. Again—"For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain." Isa. 66: 22. The apostle Peter, after describing the burning day, the melting of the elements, and the passing away of the [illegible] exclaims—"Nevertheless we, according to [illegible]"

According to reason as well as Revelation the "good and bad both [illegible] their respective rewards at the judgment; therefore the parable of the Rich man and Lazarus cannot relate to individual destiny, because if it does it is a history, and represents both good and bad as possessing their rewards immediately after death, which would negate all the other Scriptures on this point.

In view of all these facts, as well as many others that might be stated, it appears to me absurd and like the work of a [illegible] quote this passage in proof of the fact that the saints in the world to come will be eye and ear witnesses of the horrifying and eternal torments of the wicked. (*To be continued.*)

THE RANSOM.

G. W. STETSON.

Light shining in a dark place.—2 Pet. 1: 19.
The way to the [illegible]. The [illegible].—Rev. 21: 25.
Walk while you have the light. John 12: 35.
(*Concluded.*)

The life offered in redemption or a ransom price must be, and was, one unforfeited by sin, one upon which the law had no claim. But all life, from Adam to Christ, was of the first kind, under forfeit by sin. Consequently a new blood life had to be generated, upon which the law had no claim through sin, and this was done when Jesus was begotten by the Holy Spirit, and this life that was in the blood, Jesus gave on the cross to death, a sacrifice for sin, in order to redeem our life from death. But the eternal life is a spirit life and not a blood life, and as Jesus voluntarily gave up his blood life, he must be entitled to another life, or ever remain in death. This other life (the spirit eternal life) he got by purchase. He bought the birthright by obedience, or the right to a birth by the Spirit from the dead, which also gave to him the blessing of an eternal life. Rom. 10: 4, 5.

But the price of ransom must not only be paid, it must remain with whosoever or to whatsoever it is given in full satisfaction of the claim justly created in the forfeiture. To recall or take back (take again) the ransom, is to reestablish the claim by law, or forfeiture, and the unransomed would remain unredeemed.

Illustration. A forfeits his watch; B holds it. The forfeiture is five dollars. C redeems it by paying the ransom price (five dollars) into B's hands, but leaves the watch also with B for the time being. One hour or more after the transaction C calls again on B and asks him if he has any objections to his (C's) taking back that five dollars, paid as ransom for A's watch. B says *he* has not if C desires it, and C takes it back, and then (subsequently) demands A's watch as his (C's) by right of redemption. Now who is so simple as to affirm that B in justice is under any obligation to "deliver up" A's watch to C under such circumstances, or to say that C has any claim of right by purchase or otherwise upon the watch?

And this principle of right, of equity, is just as true when applied to our redemption by Jesus of Nazareth as when applied to the watch. So that, if Jesus took again that same life in ransom, he has recalled the purchase price, and no one therefore is redeemed.

But suppose the forfeiture on A's watch is twenty dollars, and C only pays ten to B but does not recall the ten. In such case redemption of the watch would fail equally as in the former case, but from different cause, inadequacy or insufficiency of ransom price. But it is affirmed by theologians that the demand of God's law upon the sinner as the penalty for sin is eternal torment in misery. But if that be the curse or penalty of the law then Christ must have paid that price in ransom (suffered eternal torment in misery) for our redemption, and if such be the penalty of forfeiture, and Christ has not paid that, then nobody is redeemed, and redemption fails by insufficiency of ransom price.

But "Christ has redeemed us from the curse of the law, having been made a curse for us," and yet has not paid the price of eternal torment in misery, therefore eternal torment is not the penalty of the law for sin. But does not the same difficulty hold if we make the second (or eternal) death, in an absolute sense, the penalty for sin? Certainly not, for Jesus made an eternal satisfaction to the claims of the transgressed law, when he gave to death (his divinely begotten) blood life eternally to remain there, in satisfaction of the law as a ransom price. He was made under (subject to) the law (Gal. 4: 4, 5), the transgression of which was sin and brought death upon man; and as man he died in obedience to the law voluntarily. But his power to take it (his life) again, as the Son of God, was clearly not in the righteousness which is of faith, but in that which resulted from his obedience to the same law, his Father's commandment (Rom. 10: 5), through which he acquired a perfected title to eternal life; and in receiving it he became the Son of God by birth of the Spirit when he through the Spirit was born from the dead. There is a truth here involved that cannot be made too plain.

As the Son of man, as the Son of Mary, the seed of the woman, the seed of Abraham, Jesus has a life precisely like that of all other men, except in its begetting and its sinlessness. But as the Son of God he had an endless life. There never was a time, however, in which he possessed both kinds at once. From his birth by Mary to the time of his death, he had "the life that is in the blood," only. From the time of his resurrection from the dead, he had the spirit or eternal life only, and both belonged to him by right. But at his baptism, there was superadded to him the Holy Spirit, constituting him Emmanuel, or God with man, as in Acts 10: 38; or "the

[illegible] I bring you good tidings of great joy, which shall be to all people. For unto you is born this day . . . a Savior which is Christ the Lord." [illegible] "which is Christ," or the Anointed. In Luke 2: 25–30, [illegible] "And, behold, there was a man in Jerusalem whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel; and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple; and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms," [illegible].

This Spirit of God that raised up our Lord Jesus from the dead, and by it, being thus given and joined to him as anointing, a part of himself (for "he that is joined to the Lord is one Spirit"), [illegible] this same Holy Spirit that came down from heaven to quicken the seed of the woman, that the word of promise spoken in the beginning might be made flesh; and this Spirit of God that in the beginning moved upon the face of the waters, was the creative energy by which the worlds were made, and without which there was not anything made that was made. This is that which was with Noah in his preaching righteousness to the spirits shut up in prison while the ark was in preparation. It was with the church in the wilderness; was the glory that was with the Father before the world was; was the glory of God manifested to Martha in the resurrection of Lazarus from the dead, and will quicken our mortal bodies as it did that of Jesus, when the time of the redemption of the purchased possession shall have fully come. This is that glory of the Lord that shall in fulfillment of his own oath yet fill all the earth. The superabundant and eternal weight of glory in reserve for us."

This superadded Spirit remained with and in him until he cried out on the cross, "Eloi, Eloi, lama sabachthani,... My God, my God, why hast thou forsaken me?" At this point Jesus was left alone as the Son of man, to die for man, to suffer the penalty of the law, to pay the forfeit, to lay down his life, and then a "soldier pierced his side with a spear, and forthwith there came out blood and water." He then made his soul an offering for sin, he poured out his soul unto death, he laid down his life, and he never took that same life again. That was sacrificed. That was the ransom. That was the price demanded by the law in full satisfaction for its transgression, as an equivalent for the life of the world, redeemed; and having been redeemed, the world in consequence of redemption is entitled to a resurrection from death.

But if the Savior had retaken that sacrificed life, then he would have recalled the price paid [illegible]

[illegible] waters of the river, How long shall it be to the end of these wonders?" Dan. 12: 5, 6. This inquiry you will observe is made by an *angel*; at least this seems to be the fact; and the man clothed in linen (described in the 10th chap., vers. 4, 5, 6), "held up his right hand and his left hand unto heaven, and sware by him that liveth forever; that it shall be for a time, times and a half [or part, margin]; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." This declaration was made to the one who inquired after the end of these wonders. Daniel heard the inquiry, and the answer; but understood not. Did the one who made the inquiry understand it? *He did not*, if it pertained to the time of the Lord's coming, for Jesus says—"But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray: for ye know not when the time is. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore: for ye know not when the master of the house cometh; at even, or at midnight, or at the cockcrowing, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you, I say unto *all*, *Watch*." Mark 13: 32–37.

It seems that neither men nor angels had, at the time of the Savior's first advent, found out the time of his second coming. But, say you—"were they not to know it?" I think the Son will be informed; and angels will know it; and will come and inform those who are watching and waiting and ready, and when they do this, the church will have finished her warfare, and will be ushered into the marriage supper of the Lamb, and the door will be shut, and those who are not ready will fail to get ready, which fact is plainly taught in the parable of the ten virgins. Matt. 25.

Now, can the church be improved by the time of an event being given them, while they must prepare for it before it comes, and those not prepared before it comes are unable to prepare at all? Would they not serve the great end of their calling as well without time, as with it, while they, not knowing when it would come, must, to be safe, be ready at *all times*? Not knowing the time, their only safety is to be ready now. While, perhaps, if they were told when it was to come, and they should see it remote from them, they might be tempted to take advantage of it and risk a little time in the devil's service. Assure mankind that they will not die under seventy years of age, and how many will prepare for it at thirty-five? God in his wisdom has not allowed us to know when we are going to die; and then comes to us in his love and says—"now is the accepted time;" and his wisdom we should respect, and consider that ignorance of the time of death was our best condition, as a whole, and with the certainty of the event before us, we are admonished to prepare for it. So we being assured that judgment is coming, and ignorant of its precise time, are admonished to get ready, to watch, lest we are overtaken unawares or while unprepared.

"Does not the 7th of Daniel give us light upon the coming of Christ?" It does, and yet it comes far short of revealing the time. It shows proximity to the event, without giving the *time* of the event. And so with each and all the prophecies. They shine as a *light in a dark place*; and as each step on the journey is taken, they unfold a footing for the next, and so on to the end. Would it not be vain for a man to try to point out objects far ahead of a light, "in a dark place?" Those in immediate proximity only would be visible; so the unfoldings of prophecy light up the path of the church, and she can tell her footings by the light each succeeding event reflects upon them. She can measure the time passed on the journey, and see what is to be fulfilled in the future, and as she approaches the final events, she may know she is near the end, but just when will not be revealed till eternity's bell strikes twelve, and the blast of the archangel's voice shall shake heaven and earth, and the glory of God shall light up the heavens, revealing the sign of the Son of man, when all the tribes of the earth shall mourn, for they shall see the Son of man coming in the clouds of heaven with power and great glory. Then the holy will be holy still, and the righteous will be righteous still, and the *filthy* will be filthy still. No change after that from filthy to holy. O Lord! hide us in that dreadful day under the shadow of thy wing.

God and angels have done all the *true* time preaching in the past, and we are inclined to think they will conclude it. Noah preached the great event of the flood to the antediluvians, and God preached the *time* of it to Noah seven days before it came. Lot preached the destruction of Sodom to her inhabitants, but angel voices unfolded the time to Lot and angel hands led him out. We may preach the event of Christ's coming, but angels shall declare the *time*; not to the world, but to those ready to meet the Bridegroom. We may tell the world it is ready even at the door; and this they will not respect; but will scoffingly inquire—"Where is the promise [or evidence] of his coming?" 2 Pet. 3: 4.

Those who cannot be reached by the certainty that the event is coming will not be moved by anything as to the time. The church had to all the [illegible] of Noah, and he preached the event certain to come, and prepared for it himself, and God preached the time of it to Noah, and Noah went immediately into the ark, and stopped preaching. God has never given the world the time of judgments, as it would not help them. If they would not prepare for them not knowing when they would come, they would not prepare if he should tell them the time.

Again, if a man will not believe a statement embracing an event, without the time of the event being specified, he would not believe the statement with the time included. I can

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gather no reasons from the practical bearing of the time upon the [illegible] being given. I fail to see that its disclosure could be of any practical value to the cause, or to the world. A preparation for it, as certain to come, would be all that could be of any practical value, and as much so would the church would be as effectual in reaching men as to be able to tell them when it was coming. If they will not prepare for the judgment, not knowing when it is coming, they would not prepare by telling them the time. Man acts upon his faith, and if the world is so faithless relative to the judgment as not to prepare for it, not knowing the time of it, you may rest assured you will not elicit faith in them by telling to them that it is coming at a specified period, especially after you have proved yourself unable to determine the time by repeated failures. May God help his church to stand where his word puts her, and that is on the watch-tower; not knowing the time when her Lord shall come. This is her best position, for it is God's plan.

WOMAN FROM A BIBLE STAND-POINT; Or, DO THE SCRIPTURES FORBID THE PUBLIC LABOR OF WOMEN?

D. MATHEWSON.

(*Concluded.*)

But time sped on, evidencing the weakness of human resolutions, and proving the manna produced [illegible] Again and again did Israel sin, and provoke the ire of Jehovah; but when they humbled themselves before God, he wrought deliverance for them by various men, as Gideon, Sampson and Jeptha; but, like others in a backslidden state, they were restless, and often restive, and so completely filled with their own ways, they determined to be less peculiar in their form of government, and, directly opposed to the counsel of the Most High, they demanded a monarchial instead of a theocratical government; and when God's prophet reasoned the matter, and showed them it would be far better to adhere to their present form of government they were obstinate. Listen to their language—"Nevertheless the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us; that we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles."

Sometimes they were favored with a godly king, at other times there were men on the throne who led them away from God, and hence involved them in much trouble. It was at such a point, when they had incurred the threatening of Jehovah by becoming more wicked even than the Amorites, that good Josiah came on the throne; and after laboring most sedulously in tearing down the idol groves and repairing the house of the Lord; seeking to remove every obstacle in the way of union with the true God, that a copy of God's law was found by the high priest, at which himself and Shaphan the scribe, were much perplexed, and when they read it to the king, he was so distressed as to rend his clothes. But a man of his high integrity knew that help only could come from God. Thus he said to Hilkiah the high priest, and Shaphan, the scribe, with five other important personages—"Inquire ye of the Lord for me."

But at this critical juncture, while involved in the deepest national perplexity, where did this important embassy go for counsel? Was it to some mighty prophet? No, to a prophetess. "And Hilkiah, and they that the king had appointed, went to Huldah the prophetess, the wife of Shallum the son of Tikvath, the son of Hasrah, keeper of the wardrobe (now she dwelt in Jerusalem in the college); and they spake to her to that effect. And she answered them, Thus saith the Lord God of Israel, Tell ye the man that sent you to me, Thus saith the Lord, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the curses that are written in the book which they have read before the king of Judah: because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be poured out upon this place, and shall not be quenched. And as for the king of Judah, who sent you to inquire of the Lord, so shall ye say unto him, Thus saith the Lord God of Israel concerning the words which thou hast heard; because thy heart was tender, and thou didst humble thyself before God when thou heardest his words against this place, and against the inhabitants thereof, and humbledst thyself before me, and didst rend thy clothes, and weep before me; I have even heard thee also, saith the Lord. Behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, neither shall thine eyes see all the evil that I will bring upon this place, and upon the inhabitants of the same. So they brought the king word again."

This also was under the Law. How much does this look like undervaluing female talent, and restraining the exercise of that gift with which nature or grace has endowed her? Are not these examples sufficient to deliver the Old Testament from the imputation of laws which degrade and enslave woman? More might be adduced did space allow. But as we desire to glance at a few more New Testament examples, we pass the prophetic Hannah, the pious constancy of Ruth, the wisdom of Persis, beautiful queen, just halting a moment with the prophet Joel, to read his prophecy concerning woman under the new or Christian dispensation, and see whether he circumscribes woman's talent within the domestic circle. "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out my spirit." There

[illegible] wealthy territory. According to Arabian tradition, her name was Balkis, and has been handed down to modern generations with affectionate reverence. According to history, her dominion was the "Happy Arabia" of the ancients, and is the "Sabea and Araby the Blest" of modern poets. The modern name is Yemen. It is the southwestern division of Arabia, and embraces an area equal to the whole of New England and New York, and is especially distinguished for its beauty, fertility, and mineral [illegible]

[illegible] prophecy and its fulfillment is being expressly declared by the Apostle Peter to be on the day of Pentecost; and certain it is, according to the prediction and fulfillment, that women were gathered at the appointed time, were the recipients of prophetic gifts. No ambiguity here, but it is clear as the sunbeam it is that the handmaidens as well as the servants should [redacted] wonderful effusion [redacted] upon [redacted] and prophesied. And taking the definition as before given by Inspiration that it is "speaking unto men to edification, exhortation and comfort," it can but make public speakers of them; and allowing it only gave them power to foretell future events, it gave them a public office.

Nearly twenty years since I wrote several articles on this subject for different papers, which aroused opposition on this point, and one minister of superior talent to do away with the matter entirely, said that woman never filled any "office" in the church according to the Scriptures. I inquired whether there was any difference in the office of a prophet and of a prophetess? He replied, No; but declared that was not a public office. Yet talented as he was, arguments were minus with which to support such an idea.

Another minister adduced this argument against woman's preaching, that the gospel was never committed to women, but that it was committed to faithful men. The scripture here alluded to is found in Paul's second epistle to Timothy, and reads thus—"And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." Can any one discern a single idea here that conflicts in the least with the former direction of this apostle, to assist women who were laboring for the salvation of mankind? No more than it debars women from the promises and penalties given to man. Man is the representative of the race, and God addresses him as such; but in Christ Jesus there is neither male nor female. They must receive Christ alike, and the gifts of the Spirit are to be used the same in male as in female.

It would extend the present effort at too great length to amplify upon all the circumstances of female labor mentioned in Holy Writ, as of the Marys, the deaconess Phebe, Priscilla, and Philip's four daughters, which four were all prophetesses. But quite a number of illustrations have been given from both dispensations, the Law and the Gospel, showing that no change occurred relative to this matter, but what was proper under the Law was also proper under the Gospel. Between the two dispensations, or, where we might say, perhaps, that the Law laps on to the Gospel, and yet, properly speaking under the Law, there appears a striking exhibition of female talent manifesting itself in the most public place the church of God held in their possession. I allude to the Temple at Jerusalem, a church of no inconsiderable moment, as all must concede. It was the religious meeting-house of the whole nation of Israel. At the time of our Savior's incarnation, a devout widow, who lived so near the Lord as to discern the unfolding leaves of prophecy, waited daily at this grand place of worship, not as a silent listener, but being a prophetess, the record informs us that she addressed the assemblies who congregated there upon the great subject of redemption through Jesus Christ. She understood that the promised One, who had been divinely proposed, was before her, and gave thanks to God for the sight of this precious gift. Her address to the people seemed to be received, no one questioning her right to speak in this conspicuous place. [illegible] Dr. Cuyler's church, and Miss Smiley had spoken one evening, the Council of the Presbytery would have been called to suppress the great innovation.

One more example under the Law, quoted by the Savior emphatically, but coupled with an awful denunciation upon that generation. According to the Savior's statement, one woman in the judgment of the great day will condemn a whole generation, on account of her pious energy in seeking to understand the heavenly wisdom. It is evident she knew the true God, ere she left her throne and people to perform this long and tedious journey. The record says she heard of the fame of Solomon concerning the name of the Lord, which undoubtedly incited her to prove him face to face with hard questions. And then her pious gratitude, manifested after seeing and hearing all that was said, proves her religious characteristics. "Blessed be the Lord thy God, which delighted in thee, to set thee on the throne of Israel; because the Lord loved Israel forever, therefore made he thee king, to do judgment and justice." She proves that she desired moral improvement above all [illegible] happiness; that crowns and royalties were slightly estimated, compared with heavenly wisdom. Listen to her exclamation—"Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom." Her intelligence is apparent in that she was capable of proving the wisest man that ever lived, with hard questions. Her wealth is quite as manifest in the present she made to Solomon; "And she gave the king a hundred and twenty talents of gold, and of spices great abundance, and precious stones; neither was there any such spice as the queen of Sheba gave king Solomon." The energy of her character is transcendently illustrated in the journey itself. Says one writer, "Her journey then was equivalent to a tour now half around the globe, and must have been considerably more than twelve hundred miles over mountains and unbridged rivers, trackless deserts where the lion prowls and scorpion

IMPERFECT IN ORIGINAL

stings, and the poisonous simoon sweeps its blast, and the pillars and clouds of sand threaten the traveler with a living burial."

All this, and much more, a woman of her ability well understood, and that as many as sixty nights her tent must be pitched, and sixty mornings struck again, ere she reached her desired destination. And all this to know more of true Wisdom! Is it any marvel that Christ commends her? And yet she held the reins of government over a wealthy territory. According to Arabian traditions, her name was Balkis, and has been handed down to modern generations with affectionate reverence. According to history, her dominion was the "Happy Arabia" of the ancients, and is the "Sabœa and Araby the Blest" of modern poets. The more modern name is Yemen. It is the southwestern division of Arabia, and embraces an area equal to the whole of New England and New York, and is especially distinguished for its beauty, fertility, and mineral richness. It is famous for its gums, perfumes, and spices. It was of this country that Milton sings in his picture of Paradise. Much more might be given from history to prove that this woman reigned over an important realm, exhibiting great enterprise, justice, and prudence. But this is not so much the object, as to show that Christ highly commends a woman occupying a throne; and if this position had been a wrong one, it is quite obvious he would have made choice of a different example by which to condemn a whole generation.

It has now been shown that God himself has called a woman, possessing extraordinary gifts, to assist her two brothers in the difficult task of emancipating her nation from the galling yoke of slavery, acknowledging her a joint leader with them.

That he has placed another in the highest office of church and state over his own people, she proving herself equal to any occupying this exalted position.

Another acts as chaplain to the king, instructing the high priest and acting as theological professor in the college at Jerusalem.

A fourth, daily preaching in the meeting-house of the whole nation, with many others who were the recipients of prophetic gifts, with special directions as to their personal appearance when exercising these gifts. Is not this sufficient to prove that the Bible does not degrade and enslave woman, but allows her the free exercise of those gifts with which nature and grace may have endowed her?

Although man is the acknowledged head of the race, there are times and places where it is most fit and opportune, according to the Divine arrangement, that woman should occupy the highest places of honor and trust. The Old Testament, against which so many bitter invectives have been hurled relative to the rights of women, proves that in an emergency the counsel of wise and pious women was sought. It was a wise woman who concealed Joab, and prevented his destroying the city of Abel, while he sought the traitor Sheba. 2 Sam. 20: 16. Please read the whole account, and see if this woman did not possess great sway over the councils of the city, in delivering the head of this rebel to Joab, thus satisfying him of their loyalty.

Again, it was the privilege of women to appear at the Jewish court and plead their own cause, as in the case of Zelophead's daughters. Num. 27. It seems their father had died, and left an estate, which they were liable to lose. The record says—"And they stood before Moses, and before Eleazer the priest, and before the princes and all the congregation, by the door of the tabernacle of the congregation." They pleaded their own cause; and the Lord accepted their plea, and informed Moses they reasoned righteously, and their cause should be granted. If, as some claim, women had no rights or acknowledged talent under the old covenant, we should have expected these women would have employed one of the princes to have taken their case before this august judicature. But no impropriety is even hinted relative to their being their own lawyers; but they seem to be just as cordially welcomed, and listened to with as much attention, as though they had been the sons of Moses.

With these Biblical facts before us, with many others which might be adduced, is it not quite marvelous the idea has obtained to so great an extent that women must maintain universal silence in the assemblies of the saints, because of the apostle's restrictions; that she must not question or dispute with a preacher in public, and that she does not assume authority over the opposite sex in teaching? God by Jeremiah complains that the prophets prophesy wrong, and regretfully adds—"My people love to have it so." Has it not sometimes been the case, that women who have felt the promptings of the Spirit to expound the Word, exhort, or bear testimony for Christ, have tried to excuse themselves by a wrong explanation of the two texts referred to? Think you not it will be just as well at the last great assize for the man who hides his one talent as for the woman who does the same? Are we not plainly told there is neither male nor female in Christ Jesus? Those who dare go to the judgment not having done what they could, through indolence or fear of man, venture more than I dare to do. But, says one, let those who have a talent for speaking in public do so. It is not *eloquent* speeches the Master calls for. Cannot any woman possessing common sense bear testimony to what she knows? Elegance of diction is not to be taken into the account at all. What if it were reported of certain ones, claiming they have not the ability to testify for Christ, that they were incapable of witnessing in a court of justice; would they not feel indignant at such reports? "Ye are my *witnesses*, saith the Lord." What is the business of a witness? To tell what he knows of the case pending; no more, no less. Does one love God? If possessed of the powers of speech, such can say so. Indeed, persons can tell what they know of God just as well as what they know about other matters.

We are informed by Inspiration that woman was created as a help to man. Was she created to help in matters of the least importance? Does man need more help in temporal than in spiritual things? She can assist him much in spiritual as well as temporal things, if he will only receive her. Being formed from his side, it seems natural and easy that man should curve his arm in a direction to support her in this her proper place. But what if he make the curve so as to divide and elbow her at a greater distance from him, not accepting her assistance? He bruises his own flesh, acts against his own interest, consequently must be the loser.

Are we not always impoverished by thrusting any gift from us our Creator has bestowed upon us? How foolish for the ear to say to the eye, I have no need of thee; or for the foot to say to the hand, I have no need of thee. And is it not pre-eminently foolish for the Church to set the Labor of Women entirely aside, when all members, even the more feeble, are necessary for the edifying of the body of Christ? Heaven help us all to act wisely, that our accounts with our Creator may stand all adjusted, and we hear the sweet "Well done" from the lips of Him who shall admit us to an heirship with Himself.

Castleton, Vt., Nov., 1872.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Dec. 25, 1872.

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CLOSE OF THE YEAR.

Another year has nearly run its rounds, with all its varied scenes. A multitude, who began it in buoyant hope are now slumbering in the silent grave. Mourners' tears have been continually flowing, night and day; and weary watchers are still by the bed-side of the sick and dying. Thus things must continue till Jesus comes. Those who wished us a happy new year at its early dawn have bidden us the death-farewell, and left their seat vacant in the home circle. How the loved ones are missed—the dear child, father, mother, brother, sister, husband, wife. The hours they made bright and sunny are now full of darkness. Earth seems dreary, and life almost a burden to those who remain to mourn on life's sad journey. But we most firmly believe this, night of weeping is near its close, to be succeeded by a morning of eternal joy. We can well afford a few tears and sleepless nights, besides the scorn and oppression of a wicked world, for the sake of eternal life in the kingdom of God, where sorrow's tears and anguish-riven hearts will be forever unknown. We have the best of reasons to believe we shall shortly greet those now resting in their deathless sleep in the quiet grave-yard.

O, what a glorious hope is ours. The riches, honors, and glory of this world are but vanity of vanities; fading as the dew, and as unsatisfactory as a fairy dream. Not so the christian's hope. When all else fails, this remains a steadfast anchor, holding him in the life-storm from the slough of despond, from the darkness of infidelity, from the murmurer's gloom, from the reveller's remorse, from the drunkard's delirium, from the adulterer's shame; the miser's folly, the emptiness of the proud, the disgrace of the vain, and all other wiles of the devil.

It is well to review the journey through the old year, as we approach its close, and if we see where we have failed, repent and reform, before we begin the new. Let us leave all bad habits behind, to be buried in the waves of oblivion. Let them remain forever in, the dead past, never to have a resurrection. Let no unkind words be spoken to sting the hearts of friends or foes; give *all* to Christ, and let the peace of God rule in the heart, and thus be ready to meet our coming King.

THE COMING OF CHRIST.

There is no event of greater importance to the Christian, than the coming of Christ. It is a very prominent subject in the letters of the apostles, repeated over and over again, as though it was continually in their minds. It has been a leading theme among the most devoted of Christ's followers from that day to the present. Whenever the church, or any part of it, has become cold and formal, the love and subject of the coming of Jesus have been put into the back-ground. The nearer we live to Jesus, the stronger our love for his appearing. This must be admitted by all of his disciples; hence Paul says—There is a crown of righteousness laid up for all those who love his appearing; implying very clearly, that if we have not enough of the Spirit of Christ in us to cause us to love his appearing, we have not enough to save us.

This love for Christ's coming is an excellent test when we wish to know whether we are ready. If we feel unwilling to have him come *now*, so far as we are personally concerned, it is quite evident that something is not right in our hearts. A person with a pure heart cannot help loving the appearing of Jesus. He cannot be pure till he is filled with the pure, Holy Spirit of God; and when thus filled, he has the "perfect love" that casteth out all fear. As this is the *fruit* of the Spirit, it cannot be enjoyed without the Spirit. Take away the Spirit from the heart, and the fruit no longer remains. Apples are the fruit of apple trees, peaches of peach trees, grapes of grape vines; and when the apple and peach trees are all destroyed, and the vines are no more, we must go without apples, peaches and grapes; so when the Holy Spirit is grieved away, its fruits of love, joy and peace are also gone; no matter how strongly we may hold on to the true doctrine. That without the Spirit will not save us.

Then it follows, if we wish to be ready for the coming of Christ, we must have his Spirit. "Now, if any man have not the Spirit of Christ he is none of his." Rom. 8: 9. We would press the question upon every reader of this, Are you ready for the coming of Christ? Should he appear to-day, could we hail his coming with joy? We certainly should if we are living in harmony with his commandments.

That his coming is very near, we are most fully satisfied. The events transpiring all go to show that in a short time we shall see our dearest Friend. What a glorious sight, to see the King of kings, God's only begotten Son, coming in all his glory, attended by the holy angels, to set up his kingdom and immortalize his children.

"O hail! happy day."

Let us all be ready, with lamps trimmed and burning.

CHRISTMAS & NEW YEAR'S GIFTS.

"Young Pilgrim" Stories.

A choice collection of Stories for the young; original and selected; by Uncle Pilgrim. In two volumes. Good books to give the young for Christmas or New Year's presents. Sent by mail to any part of the country for 50 cents each. AG'T.

THE TIME CONFERENCE.

The time conference in Worcester was quite interesting and profitable. It commenced Monday, Dec. 16th, and continued through the week. A goodly number of preachers were present from various parts of New England, who took part in the examination of "the definite time argument," relating to the coming of Christ. A good spirit was manifested, which made the meetings pleasant. The main points investigated were those which related to the coming of Christ next year. After a careful and prayerful examination of the subject, the general conclusion appeared to be that the evidence was not of sufficient strength to warrant a firm belief that 1873 will witness the coming of Christ; but all seemed to be satisfied that we are near this grand and glorious event, and that those who are not *ready* should make immediate preparation, or it may be too late.

While a goodly number of able and devoted preachers at the conference, who have spent much time in the examination of the subject under consideration, have come to the conclusion that the teachings of Christ and his apostles do not favor the idea of knowing the definite time of the coming of Christ, till it will be too late to get ready; they are fully satisfied that *events* show that the coming of our Savior is close at hand. On this point all are agreed.

So far as the evidence was presented in favor of the *time* of the Lord's coming, we think 1875 had the chief support, as the year for the ending of the 1335 days of Dan. 12: 13; and that A. D. 540 was made to appear as the most probable time for the setting up of "the abomination that maketh desolate," spoken of in Dan. 12: 11; and that this was the point to commence the 1290 days; and that the 1260 days began in A. D. 519, with the union of church and state under Justin, the first Catholic emperor; and closed in 1779, just before the darkening of the sun, May 19th, 1780.

END OF THE SIXTY-NINE WEEKS.

If it can be clearly shown where the sixty-nine weeks of Dan. 9: 25 end, it will be equally clear where they must begin. There is no room for doubt that these sixty-nine weeks, or "sevens," as expressed in the original Hebrew, represent sixty-nine "sevens" of years, making 483 in all.

The prophecy reads: "Know, therefore, and understand, that *from* the going forth of the *commandment* to restore and to build Jerusalem, unto the *Messiah* the *Prince*, shall be seven weeks and three-score and two weeks." There are but two points to settle, either of which will establish the other. They are these: the date of the commandment "to restore and to build Jerusalem," or the time when the Messiah appeared. It is immaterial which point is first settled; for if we fix the end of a given period of time, its commencement is as truly settled; and so if we can tell when it began, we can tell as well when it will end.

The period of sixty-nine weeks reaches "unto the Messiah the Prince." Then, if we can tell when the Messiah came, we may know when the sixty-nine weeks ended. We think this is an easy matter to settle, if we adhere to the Scriptures.

1. What is the meaning of the term "Messiah the Prince"? Messiah in Hebrew is from *mah-shee agh*, which is the word corresponding with *kristos*—Christ—in the Greek. The English word is anointed. The Hebrew word occurs thirty-nine times, and is rendered anointed thirty-seven times, and Messiah twice. These two are in Daniel 9: 25, 26.

2. At what time in the existence of Jesus was it proper to call him "the Messiah the Prince," or the Christ? If we should ask every intelligent person in the British empire at what time in the life of the king's son a given period would end, that was to reach unto the *Prince*, there would be a ready and universal answer—at his *birth*. He is born a prince, and continues as such till he becomes a king, when he ceases to be a prince.

3. Let us turn to the Scriptures and see if they are in harmony with this position. Says the prophet Israel—"For unto us a *child is born*, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of peace." Isa. 9: 6. What is the proper title of Jesus from his birth to his crucifixion? Says the apostle—"But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses." Acts 3: 14, 15. He was a *Prince* during his stay upon the earth, as he had not then received his kingdom. In Luke 2: 10–11, we read—"And the angel said unto them, Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto us is *born this day* in the city of David a Savior, which is *Christ* the Lord." As before stated, "Messiah" in Hebrew; "Christ" in Greek, and the "anointed" in English, all have the same signification. The last Scripture quoted shows that when Jesus was *born* he was called *Christ*, the Messiah, or the Anointed. It does not say, "unto you is born this day . . . a Savior which *shall* be Christ—the anointed;—but "which *is* Christ," or the Anointed. In Luke 2: 25–30, we read—

"And, behold, there was a man in Jerusalem whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel; and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's *Christ*. And he came by the Spirit into the temple; and when the parents brought in the *child* Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation."

This Scripture teaches very plainly that Jesus, when a *child*, was then the *anointed* one, or "Messiah the Prince." Matthew says Herod demanded of the wise men "where [*ho Kristos*] the Christ should be born." Matt. 2: 4.

Without citing more Scripture, we think the point is most fully settled, that any period which should reach only "unto the Messiah the Prince," must end at his *birth*. This, then, is the point where the sixty-nine weeks *ended*. Then it follows if we go back from these sixty-nine weeks of years, or 483 years, from the true date of Christ's birth, we must strike the *commandment* to restore and build Jerusalem, issued by Cyrus, the Medo-Persian king. This commandment is so clearly expressed, that we see no room for doubt.—Says Isaiah—

"Thus saith the Lord, thy Redeemer, . . . that confirmeth the word of his servant, and performeth the counsel of his messengers; that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof; . . . that saith of Cyrus, He is my shepherd, and shall perform all my pleasure; even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid." "I have raised him [Cyrus] up in righteousness, and I will direct all his ways; he shall build my city, and he shall let go my captives, not for price nor reward, saith the Lord of hosts." Isa. 44: 24, 26–28; 45: 13.

Cyrus, and no one else, must issue the commandment to restore and build Jerusalem, for the accommodation of the Jewish captives released from Babylonish captivity. This must be done sixty-nine weeks, or 483 years, before the birth of the Messiah the Prince. Says Ezra—"Now in the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah* might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him a house at Jerusalem, which is in Judah. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and *build* the house of the Lord God of Israel, (he is the God), which is in Jerusalem. And whoso remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, besides the freewill offering for the house of God that is in Jerusalem. Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all them whose spirit God had raised, to go up to build the house of the Lord which is in Jerusalem. And all they that were about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, besides all that was willingly offered. Also Cyrus the king brought forth the vessels of the house of the Lord, which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods; even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them unto Sheshbazzar, the prince of Judah." Ezra 1: 1–8.

"Now when the adversaries of Judah and Benjamin heard that the children of the captivity builded the temple unto the Lord God of Israel; then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you; for we seek your God, as ye do; and we do sacrifice unto him since the days of Esar-haddon king of Assur, which brought us up hither. But Zerubbabel, and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, Ye have nothing to do with us to build a house unto our God; but we ourselves together will build unto the Lord God of Israel, as king Cyrus the King of Persia hath commanded us." Ezra 4: 1–3.

If we adhere to the *Bible*, the whole matter seems very plain that 483 years before the birth of "the Messiah the Prince," or 488 years previous to our A. D. 1, Cyrus issued the commandment to restore and build Jerusalem. The only objection, of any weight, raised against this is "Ptolemy's Canon," made by Ptolemy of Alexandria, about A. D. 139. He collected a catalogue of kings from B. C. 747 to A. D. 137. He lived from five hundred to eight hundred years after the kings in his catalogue; hence he was dependent on history for proof as much as we. Historians do not agree about the dates of events during that period. They differ from forty-four to 227 years. Is it proper to set aside plain Bible statements, and adopt such uncertain evidence in their place? To us, the only question to settle is this: Shall we follow the Bible, or Ptolemy's Canon? Which? If the Bible, we think the matter is forever settled; that it was four hundred and eighty-three years, or "sixty-nine weeks," "from the going forth of the commandment" of Cyrus "to restore and to build Jerusalem, unto the Messiah the Prince," or the *birth* of Christ the Anointed.

* And I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at the first."—Jer. 33: 7.

☞ NOTICE.

Will the preaching brethren please send their appointments on a separate piece of paper? If they do not do so, but mix them in with the *business* of the office, they must not complain if their appointments do not appear.

NEW HEAVENS AND NEW EARTH.

Why is it that, as a rule, the ministers of the day have nothing to say about the new heavens and new earth? They treat it with as much silence as though it were not in the Bible; nay, more; they persistently present themes, which if true, would invalidate this feature of Bible truth. Either this practice is to be deplored, or God's plan must be superceded by human inventions. If the plans of men for an emigration to regions over the skies, conflict with God's plan to give the saints the new earth, whose plan will stand? Judge ye.

Said God, through the prophet Isaiah—"For, behold, I create new heavens and a new earth." Isa. 65: 17. Again—"For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain." Isa. 66: 22. The apostle Peter, after describing the burning day, the melting of the elements, and the passing away of the atmospheric heavens "with a great noise," exclaims—"Nevertheless we, according to his promise, look for new heavens, and a new earth, wherein dwelleth righteousness." 2 Peter 3: 13.

John also saw the great white throne descend with its divine occupant, saw the atmospheric heavens pass away, saw the entombed dead arise, saw the judgment books opened and the judgment scene dawn, saw the wicked cast into the lake of fire, and then adds—"And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven. . . . . And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men. . . . And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." Rev. 21: 1–4. Some would-be-wise theologians try to reduce this vivid picture to a symbol of Christ's church in the gospel dispensation. But mark:—

1. This state was future in John's day, over sixty years after Christ's church was established on earth.

2. There has been death and sorrow since its establishment, as really as before; and tears have continued to flow.

3. Peter locates this state subsequent to "the day of the Lord," "in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat," and "the perdition of ungodly men" shall come—all of which is yet future.

4. The Revelator locates it subsequent to the resurrection, the judgment, and the casting of the wicked into the lake of fire—which events are still future.

The new earth state is not cotemporary with the history of the old earth, but subsequent to it, just as really as the present world is subsequent to the world that was overflowed with water. This earth is to be made new in the coming "regeneration" or renovation. In short, it will be a new world, after it emerges from its fiery baptism, divested of sin and sinners, and shall be peopled with immortalized and glorified saints. W. S.

UNBELIEF AND MISBELIEF.

The world is flooded with unbelief and misbelief. There is much *pretended* faith in the word of God, but when put to the test, much of it proves to be only faith in our interpretations of his word. Men are willing to let God speak if they are only allowed to tell what he means; so, much of the faith that passes current is both unscriptural and anti-scriptural. There is a scarcity of faith in right things, and an overplus of faith in wrong things.

1. Unbelief is no new enemy to the church, but proved the ruin of the Israelites in the wilderness; for unbelief developes itself in disobedience, and disobedience incurs the wrath of God. Practical unbelief, as well as theoretical unbelief, was evinced by the Israelites, even amid the miracles that were constantly being wrought to repel this element. When hungry, quails and manna were sent to feed them; when thirsty, the rock was smitten, and the pure waters flowed to slake their thirst; every day a pillar of cloud, and every night a pillar of fire overhung their camp, moving forward when they should move, and standing still when they should encamp. For forty long years their clothes on their persons, and their shoes on their feet never grew the worse for wear. These standing miracles should have kept all unbelief out of their hearts. But unbelief was nevertheless indulged in, and disobedience followed, and then the wrath of God fell upon them till they were nearly exterminated. This illustrates the proneness of the human heart to tolerate unbelief, as well as the divine aversion to it. And God's repudiation of unbelief is unabated.

2. Misbelief, or a substitution of error for the truth, has well nigh subverted gospel theology, fulfilling the apostle's prediction—"They shall turn away their ears from the truth, and shall be turned unto fables." This prediction evidently met its fulfillment in the great apostasy, which deluged the church with error, and perverted the gospel; but many of those errors and theological fables are still deemed sacred by the masses, and pass current for truth; but they can pass unchallenged no longer. Misbelief must halt, and give the countersign. We will take matters for granted no longer. We insist on an examination. Misbelief must be disturbed by God's search-warrant.

It is too late in the day to raise the cry—"It makes no difference what we believe if we are only honest." Doubtless there are honest Mohammedans, and honest Mormons; but honesty never made either Mohammedanism or Mormonism true; nor will it make any other error true. "What is truth?" is a query which should not be suffered to die out. And the Savior's address to the Father—"Thy word is truth," should ever be remembered, and realized. Jesus, in settling the question as to the truthfulness of a sentiment said—"What is written? How readest thou?" It is safe to apply this rule anywhere. It will bring to light much misbelief, which has long been accepted as truth. W. S.

THE SPREAD OF TRUTH.

Error lifts its thousand heads in defiant attitude; and the friends of truth, with the sword of the Spirit in hand, should not hesitate to accept the challenge to combat. Error must be met by truth, and who but the friends of truth could be expected to meet it. It can be met not only by the living ministry, but by the spread of reading matter. Much has already been done in this direction, which has proved effectual (1) in leading many to renounce error and accept truth in its stead; and (2) in producing a wonderful lack of vigorous faith in old dogmas of theology, though not yet developed in their renunciation. Multitudes still try to cling to their former views, who have read our productions; but they do it with impaired confidence. Their faith is weakened. Though they assent to their former views, they are not able to shake off the conviction that they may not be correct. And this is one stage of a future victory.

Then let us not think that our labor has been lost. It is not so. We have made an impression through our widely scattered publications, that is of mighty magnitude. We have been undermining error, and its advocates are beginning to feel it keenly; and their lame efforts to prop up the tottering structure, will only augment the conviction in many minds, that current theology is out of harmony with the Bible, and opposed to sound logic. While the crop of truth already sown is thus maturing, we should not sit upon the stool of indolence, to watch the result of our past efforts. Our work is not yet finished. We have more of the same kind of work to do. The field is large. Sow the seed of truth in every nook and corner. Send a tract here, and another there. It costs money? Yes, but who has a better claim upon your money that the Lord? Are you not one of his stewards? And can the money be spent to any better purpose than in scattering God's truth? "Sow beside all waters." "Cast your bread upon the waters," and though it may appear to be wasted for a time, be assured it shall be "gathered after many days." Do not be dilatory or doubtful, because you cannot always sow and reap simultaneously.

We need to enter upon the work of scattering reading matter more vigorously than ever. We are not half awake yet on this point. We can be a power in scattering the light of truth, if we will unitedly take hold of the work. But it costs money to prepare publications. Shall it be poured into the Lord's treasury? Let this winter be a time of sacrifice for the spread of truth.

Now a word to distributors. Do not waste these productions, as though they cost nothing. It is not wise to cast pearls before swine. Do not scatter tracts promiscuously in a rabble, but give to such as are anxious to read; and do not present a dozen themes at once, as the mind will be confused, and so reject the whole. W. S.

ATTENDING MEETINGS PROMPTLY.

Many attend meeting, when they do attend it, on a wrong principle—simply to gratify their own fancy, and not to please the Lord; hence they are habitually remiss in attending worship, unless some minister from abroad comes along, when they are always on hand. God abhors the principle on which such professed christians act. Others attend quite regularly in fair weather, but allow a slight storm to keep them at home. On this point, Dr. Cuyler makes the following sensible remarks:—

"After twenty years of pastoral experience, I have come to divide all church members into two classes—fair weather, and storm-proof christians. This holds good through all the routine of religious life. The first is composed of those who rarely practice any self-denial for Christ. They not only dread a storm of rain and snow, but a storm of reproach or unpopularity. They are capital soldiers on parade days, but are not worth a rush before the cannon's mouth. They are loud in profession before a battle, and loud in exultation after a victory, but during the fight they are always missing. Demas is the representative apostle of this class, as Paul is the representative of the storm-proof disciple. Fair-weather christians are of no possible use, except to shame better men into better conduct.

Commend me to the christian who, when the Sabbath-bell rings, consults his conscience, rather than his barometer. Commend me to the follower of Jesus who chooses death or defeat rather than desertion. Commend me to him who, when duty sounds her trumpet, is always ready to answer 'Lord! what wilt thou have me to do?' He is Christ's minute-man. When at last the messenger of death shall call the roll, this man shall calmly and promptly answer—Here!

Unflinching punctuality in attending divine worship should not be restricted to the preaching of the gospel, but should also extend to the prayer meetings. Let us allow these thoughts to work a radical change in our practice. Remember we help make the meeting, and activity helps vitalize it. W. S.

OUR MINISTERS.

They are not all men of finished education, but they ought to be men of God, and men of activity; men who are well acquainted with the word of God, and have hearts filled with divine love. To be a minister of Jesus Christ requires two things, neither of which can well be dispensed with; (1) a knowledge of the cardinal truths of the gospel; for how can a messenger deliver a message when he has none? Or how can he deliver a right message when he has only a wrong one? Said Paul—"Study to show thyself a workman that needeth not to be ashamed, rightly dividing the word of truth.

When we run as messengers from God to the people, it is important that we have a message from God, and not a substitute, that we may manufacture. (2) It is equally important that we deliver God's message in the Spirit of God. How many use the gospel message as a means of self-aggrandizement, instead of using it simply to win men to Christ, that may be saved in his kingdom. Others use it simply as a theological rod with which to chastise those who hold theories differing from their own. This is a perverted use of the gospel.

Let the minister have the heart baptized with perfect love, and he will think less of self-aggrandizement, or carnal chastisement, and more about using the gospel to allure men from sin, and Satan, and error, to Christ and the truth, instead of driving them. W. S.

"GO WORK."—God wants workers, not idlers. "Go work in my vineyard," is the imperative command. "The laborers are few," and idlers abound. God calls us. Will we heed his call, and "work while the day lasts?" All can do something to help the cause of Christ; some in one way, and some in another way. The prevailing difficulty is, an unwillingness to do little things, if we lack the ability to do big things. We naturally want to do something that will speak well for ourselves, if we do anything. If we could preach with burning eloquence, that would secure the admiration of the multitudes, we would be willing to preach. That very gift, could we possess it, might prove our ruin. The praise of men might blind us to the motive that should prompt us to the work of God. Others would be willing to exhort and pray, if they could do it in a talented way. This is all wrong. Our aim should be, not to please or displease men, but to please God, whether by great or small acts. God looks at the motive, more than the talent. Work out of meeting, as well as in meeting. Say a few words, at the right time, to some friend. Scatter tracts. Do something. Work for God. W. S.

THE TRACT FUND.

The *Advent Christian Publication Society*, at a meeting on Springfield camp-ground, Aug. 22d, 1872, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec. Adv. Chris. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the *Crisis* Office.

Donations for the Tract Fund.

Previous acknowledgments $124.98

POOR FUND.

To send the "Crisis" to the Poor.

Previous acknowledgments $17.25

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. [illegible] 202, Boston, Mass., who will acknowledge the same in the columns of the *Crisis*.

Previous acknowledgements	$3,112.87
N. W. Wait (on pledge)	100.00
Geo. Tilley (balance of pledge)	75.00
"B." (pledge paid)	25.00
Dr. J. C. Holland	25.00
"C."	2.00
P. S. Ward	2.00
— Thayer	.50
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A FEAST.

What a feast was set before us, as we opened the December fourth number of the *World's Crisis*. First we read "*Policy*," by Bro. A. N. Seymour, and we held up both hands for the "Heavenly Policy" he recommends. Then we read "*It Hasteth Greatly*," by Bro. H. Pratt, and we said this is the true interpretation. It is the *voice of God* that is now speaking to us in judgment. Then came "*The Resurrection*," by Mrs. Harriet Beecher Stowe. Here we read, and rejoiced, and praised God, as we proceeded. Never did we see the subject of recognition in the resurrection set forth in such beautiful simplicity. The truthful simplicity is its greatness. It is the prepared balsam for the wounded heart. God bless the writer, and God bless the one in the office who selected that piece for the readers of the *Crisis*. It will stay up many a bereaved heart. The hope therein set forth is the antidote for every obituary since Eve mourned the death of Abel, and will be until death is swallowed up of life. Amen. Then we read "*Paul's Boasting*," by Bro. Burr, and we said, That is good; it is the complete view. Nothing can bring us up out of the mire of doubts and fears, moods and miseries, but this very laying hold of Christ's finished work for us, and standing upon it as upon a rock that neither sin nor Satan can devour.

The following, from a little work entitled "The Blood of Jesus," is so appropriate here, that I beg leave to extract a little. The author says:—

"It is noteworthy that the apostle Paul, who most strenuously upholds justification by faith in Jesus, always connects it with holy living, and frequently shows that it is the firm belief of the truth of the doctrine that leads to new obedience in the life. In his epistle to Titus, after speaking of 'Jesus Christ our Savior,' and 'being justified by his grace,' and 'made heirs according to the hope of eternal life,' he directs that the doctrine of salvation by free grace alone should be affirmed constantly, in order that believers might maintain good works (Titus 3: 4–8). And there can never be 'good' works, but on the principle of being 'justified by faith of Christ, and not by the works of the law.' Gal. 2: 16. We never do good works until we do them *because we are saved, not in order to be saved.*

A lively sense of many sins forgiven will make us love much, and show it practically. Luke 7: 47. And we should have such a vital connection with Christ, and such intimate fellowship with him, as will exclude all surmisings as to our acceptance. And this is a record of how he believed and lived—'I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me.' Gal. 2: 20. We must be well assured of the love of God in Christ Jesus, to our own souls in particular, before we will be able to say, 'This one thing I do; I press toward the mark for the prize of the high calling of God in Christ Jesus.'

'Saving faith,' says one of the best of the old writers, 'has always a sanctifying and comforting influence.' The true believer does not divide righteousness from sanctification, nor pardon from purity. Yea, he comes to Christ for the remission of sins for the right end; and that is, that being freed from the guilt of sin, we may be freed from the dominion of it. Knowing that there is forgiveness with him, that he might be feared, he does not believe in remission of sin that he may indulge himself in the commission of sin. No, no; the blood of Christ, that purges the conscience from the guilt of sin, does also purge the conscience from dead works, to serve the living God. They that come to Christ in a scriptural way come to him for *righteousness*, that they may have him also for *sanctification*; otherwise, the man does not really desire the favor and enjoyment of God, or to be in friendship with Him who is a holy God. The true believer employs Christ for making him holy as well as happy, and hence draws virtue from Him for killing sin, and quickening him in the way of duty. The faith that can never keep you *from sin*, will never keep you *out of hell*; and the faith that cannot carry you to *your duty*, will not carry you to *heaven*. Justifying faith is a sanctifying grace. It is true, as it sanctifies it does not justify; but that faith that justifies does also sanctify. As the sun that enlighteneth hath heat with it, but it is not the heat of the sun that enlightens, but the light thereof; so that faith that justifies hath love and sanctity in it; but it is not the love and sanctity that justify, but faith as closing with Christ."

Here is the point—this closing with Christ, or being justified by faith in him, and then taking him as our daily and hourly sanctification. This is what gives the peace of mind, the pure heart, the holy life. It annihilates self, and exalts Christ. We never feel of ourselves that we are holy, but that Christ, who is holy, abides in us, by faith, and daily sanctifies us to his blessed service, even as the altar sanctifies the gold. O what a blessed freedom this gives—a freedom to do right; a freedom to walk boldly in the narrow path that leads to life; a freedom to *know* that we are the Lord's and he is ours; a freedom from the controling and condemning power of sin; a freedom from doubts and fears; and yet the blessed freedom to live in the fear of God all the day long.

This, dear brethren and sisters, we are happy to confess to you, to the glory of God, we are enjoying in this closing year, in the hope of immortality soon to be revealed in kingdom of God. Pray for us. A happy New Year to you all. Your sister in the blessed hope, E. S. WILLARD.

Haddonfield, N. J., Dec. 8th, 1872.

"GOOD AND EVIL."

H. BEADLE.

Good, in its relation to God, is an attribute, an eternal principle, and primarily as such it belongs only to God, as appears from the testimony of his well beloved Son, who on a certain occasion testified—"God only is good." To whom James tells us that evil in no sense appertains—"He cannot be tempted of evil, neither tempteth he any man."

God is infinite in goodness as he is in wisdom and power, each of which are related to him as eternal attributes or principles. Hence it follows, which we may remark here, that good is not an entity, a substance, or thing, having existence separate and apart from God, of whom it is simply a *characteristic* as a being; the same being true also as regards wisdom and power, justice and mercy. Therefore it follows that each of these attributes must partake of the same eternity as God himself.

Goodness and righteousness are synonymous in their signification, as appears from what is written—"Holy [good] and righteous art thou altogether," "and there is no unrighteousness in Him." Righteousness is love, or goodness in motion. In it is involved the idea of action; hence right action constitutes righteousness.

It being impossible for a being infinite in wisdom to err, so also is it impossible that a being infinite in goodness should do wrong. Therefore it follows that "evil," which we now come to consider, cannot appertain to neither does it come of God, as "no fountain can send forth sweet water and bitter."

Good as already considered belongs only to God. Good and evil under present consideration relate only to the creatures of God. They are abstract qualities pertaining to the same. Evil is the converse or antagonism of good, and in like manner it also is manifest only through or by action. Evil manifest is unrighteousness, or wrong doing, and it has relation only to the creatures of God, who, knowing his will and pleasure, do it not. Such is unrighteousness, which accords with that which is written—"Whoso knoweth to do good [or that which is right], and doeth it not, to him it is sin."

Whatever of good relates to the creatures of God is of him; while all evil is of the creature. Good manifest is the fruit of right doing, which is righteousness; while evil comes of or results from wrong doing, which is unrighteousness. The one or other of these qualities must characterize the action or doing of all the creatures of God. They are righteous or unrighteous according to their conformity or non-conformity to Divine requirement. Hence the creatures of God endowed with capacity for knowing and ability to do the will of God, are held by him to a strict responsibility as regards their choice or line of action in relation thereto, and any departure from righteousness or right doing on the part of creatures thus primarily endowed is "sin," upon which God does not and "cannot look with the least degree of allowance."

Good as first considered has its author as already noticed, in whom it is inherent. So also has evil its author, in whom, however, it is not inherent or an original quality. The author of good being eternal, it must therefore have existed from all eternity, as it certainly will to all eternity. The author of evil being finite or a creature of God, its duration must for such reason be limited to the appointed or allotted existence of its author. Hence we learn that evil, the antagonism of good, is not from eternity, neither can it run parallel with the same. And furthermore, that whenever and wherever in the realm or domain of God evil manifests itself, there it must perish with its author, together with all his works. As evil had no existence anterior to the creature, so also it can have no existence after its author shall have been utterly destroyed.

Such is good and evil considered in their correlations. As good and evil are antagonistic qualities, so also are their respective heads antagonistic persons. Satan, the author of evil, relating to his own race as well as that of man, is the adversary of God, whose great controversy is with Satan, the devil, and all his works; which controversy began when and where the author of evil left off to be wise, at the very point where he took his first departure from the path of righteousness or right doing; and the warfare will never cease until the adversary of God and the enemy of man shall "be no more;" till victory shall perch on the banner of the righteous whom the Lord our God will abundantly bless, when "the wicked," "evil doers," and all "workers of iniquity, shall be cut off."

St. Louis, Mo.

Correspondence.

From Bro. L. Boutell.

BELOVED BRETHREN:—I attended the Time Conference, Wednesday and Thursday of the present week, and enjoyed it exceedingly. The preaching brethren from the vicinity were present with their various opinions relative to the time of our Lord's appearing, when a very free and full discussion of the evidence took place. All was done with the kindest feeling, so that brotherly love did continue. The meeting will, I think, result in good. It was calculated to equalize and centralize all minds to one all-important fact, that it is not so easy a matter to identify the spot (historically) of the taking away of the daily and setting up of the abomination that maketh desolate. The "wise" differed as to when the tribulation days ended; they did not understand alike with regard to definite time. But, from the fulfillment of events that justify the blessed Bible, they all believe the coming of the Lord is right upon us, and their heads are uplifted.

It was blessed to meet the old and young, who have trimmed their lamps and gone forth to meet the Bridegroom. It was soul-cheering to see a determination by grace divine to go through, by the track of events, if the time rails could not be seen. So I am among those that believe the "wise do understand." I was glad to see the spirit of early days in our history revived. This coming kingdom stock is the most valuable of any in the market. Let us do all we can to get others to take shares. The stock is not all taken. Tell them of the interest it will yield, daily, monthly, yearly—the peaceable fruits of righteousness, and in the end eternal life.

How blessed in such meetings to have one's will swallowed up in the will of Jesus so that you care for truth, the right, come from what source it may. The old heavenly ring was in the song, and I left feeling that I was benefited, and that the cause would not suffer by the gathering. O for more of that charity that rejoiceth not in iniquity but in the truth!

From Bro. J. Austin, Sen.

BRO. GRANT:—After receiving the *Crisis* regularly for fifteen years, I greet it weekly with the greatest pleasure. I love it next to my Bible. During my travels, I have distributed many numbers. Many read it with interest, and some have taken your address for the purpose of subscribing. I am now here spending the winter with my eldest son, on a sugar plantation. I left Vermont soon after the campmeeting at Bethel, coming by the way of Minnesota, where I passed a few weeks with my son, N. P. A., who resides at Austin, a thriving town in that State, one hundred miles south of St. Paul. From that place I came by rail to St. Louis, and then embarked on the steamer Belfast, which boat, after numerous delays—running aground near Cairo, sticking fast for two and a half days—finally run against a snag, near Memphis, and sank in fifteen minutes, with water only a little above the lower deck. The passengers were taken from the wreck by the steamer E. H. Durfee. After a perilous and tedious trip of fourteen days from St. Louis to this place, I am thankful that I have been spared.

The sugar crops here are quite small, on account of a long summer drouth. The laboring population here are mostly colored. The weather here now (the last week in Nov.) is quite warm and pleasant, windows and doors open. Within sight, and in full blast, are several sugar houses, smoking and steaming away, while planters and laborers are exerting themselves to secure the sugar crop before the frosted cane becomes fermented and spoiled by warm weather. Only two or three of the colored people here know how to read. One of them has given me two dollars to send for the *Crisis*. Would not this be a good field for missionary work? Are there none of the preaching brethren in this vicinity? Thankful for the sparing mercy of the Lord, and inspired with the blessed hope of the soon coming of the Life-giver, who will wipe away all tears, remove the curse of sin, and give life to the dead who loved Jesus, my trust is in the Lord, and my hope in the resurrection. May we all be prepared for the great day, is the sincere prayer of your Bro. in Christ.

Plaquemine, La., Nov. 27th, 1872.

From Bro. D. Cogswell.

BRO. GRANT:—In *Crisis* of Dec. 11th, you speak of the parable of the ten virgins. You say it is quite evident that the lamp represents the Bible, and the oil the Holy Spirit. If this is so, then would not every christian man and woman, that had the Holy Spirit and the Bible (that heard the proclamation), have gone out on the preaching of the Lord's coming at that time? Do you not think that there were many good people, that had the Holy Spirit and the Bible, that did not go out on that proclamation, simply because they did not have faith in the proclamation? [Yes.—ED.] Now, if they had the Bible and faith in that word, and believed the proclamation—Jesus is coming, then they would go out to meet the Bridegroom. When their oil, or faith, burns out, or goes out, then, of course, their lamps are out, for they have lost faith in his soon coming. Is not this the fact, as we see it now? [It looks so.—ED.]

Bro., this is not for controversy, but it does look to me to be the truth. O for wisdom, and the Spirit of the living God, to direct us all, as we near the breakers on the shore. Look to Jesus. Keep cool. Land ahead. God bless you and all the saints of God.

Danville, N. Y., Dec. 18th, 1872.

BRO. C. S. SHATTUCK writes:—"The Lord is still at work in Great Falls. Baptized three at my last appointment, and more are going forward at my next appointment, the first Sunday in Jan. Death is doing its work, and every heart is growing fearful, looking for the things that are coming on the earth; but the Lord is gleaning a few from among the lost and perishing of the last days. Pray for us, that the Lord may still work."

Married.

ROCKWELL—SAGE. At Farmington, LaCrosse County, Wis., Dec. 12th, 1872, by P. W. Hough, Mr. SPERRY ROCKWELL, of Burns, and Miss CHARLOTTE ANN SAGE, of Farmington.

Obituaries.

WHITE. Died in Shirley, at the residence of his son, Dec. 17th, Barney L. White, aged seventy-seven years, ten months, and two days.

He was for many years a firm believer in the speedy second advent of Christ, and his death was a happy illustration of the faith which he had long held so dear. His mind upon this subject, though somewhat impaired by paralysis, was perfectly clear. He was an affectionate husband, and kind and beloved father, and his cheerful smiles will long be missed by a large circle of friends, who mourn his departure.

GLOVER. Died in Morris, Conn., April 6th, 1872, Sr. Ruth Glover, the mother of Bro. Samuel Glover, aged seventy-six years.

Also, at the same place Dec. 10th, 1872, Sr. Mariah Glover, wife of Samuel Glover, aged forty-eight years, leaving a husband and six children to mourn her loss.

They both sleep in Jesus. The last words of Sr. Mariah were—"Sing that hymn, so familiar,

'In expectation sweet
We'll wait and sing and pray.'"

Words of comfort at both funerals by the writer. A. ELLIOTT.

RICE. In Chicago, Ills., Dec. 11th, 1872, after a protracted illness, Emma Alfaretta Rice, daughter of Dr. L. C. Rice, aged thirteen years, formerly of Clinton, Mass.

Etta trusted in Jesus. We hope to meet her in the bright morning as she awakens to meet her Savior. FRANK N. BURR.

BLAISDELL. Died in Bath, Me., Dec. 7th, 1872, of consumption, Sr. Emma, daughter of Bro. John and Sr. Anna Blaisdell, aged nineteen years and eleven months.

This dear child was a great sufferer, yet she endured it with christian patience. They laid her away to sleep until Jesus comes. H. D. REED.

DAMON. Died in Portsmouth, N. H., Dec. 17th, 1872, of congestion of the lungs, Little Albion, son of Allen and Lucy A. Damon, aged three months and twenty-eight days.

Words of comfort were spoken by Bro. Martin Harmon, assisted by Bros. J. W. White and E. S. Moulton.

PAINE. Died in Suncook, N. H., Nov. 28th, 1872 (of scarlet fever), Clara Look, youngest daughter of Rufus H. and Mary V. Paine, and granddaughter of J. B. Paine, aged three years, six months, and twenty-five days.

"EVIL IN A CITY."

"Shall there be evil in a city, and the Lord hath not done it?"

This of course, refers to natural evil, not moral evil, and recognizes God's agency in the calamities which fall upon guilty cities. I have been strongly reminded of this passage of Scripture by the sudden and extensive sickness which has fallen upon our horses. They suffer, and, more or less, the whole community suffers with them. Every branch of business is touched. Nothing escapes. Nothing can escape when God stretches forth his hand in judgment. The plagues of Egypt extended just as far as the Lord had ordered, and no farther.

Man is prone to forget God and his claims upon the human race. He thinks his prosperity depends on his own energy and shrewdness; but in a day his arm is weakened in a way of which he had not thought.

There is something awful in this visitation. It shows us how easily God can send affliction, and sorrow, and sore trial upon the world, and bids us "fear God and keep his commandments." He is long-suffering and slow to anger; but who can escape his chastening hand, when he chooses to visit us with affliction?

We must humble ourselves before God, as did Nineveh of old, and "cry mightily" unto him, and "turn every one from his evil way;" and we may do it in hope, for he who had compassion on the "much cattle" of Nineveh is always ready to listen to the cry of penitence.—*Christian at Work.*

Summary of News.

FOREIGN.

Cable News.

FRANCE.

PROBABLE FUTURE TROUBLE.

The Republique Francaise, personal organ of Gambetta, predicts a serious parliamentary crisis when the Assembly meets in January. It says that the trimming tactics of the government only increase the disquiet of the country, and the acts of Ministers Defaure and Goulard endanger the government's popularity. The Assembly yesterday voted to continue the tobacco monopoly ten years. The two sub-committees of the committee of thirty sit with closed doors.

HONORS TO THE SO-CALLED INFIDEL.

On Friday a demonstration was made in Paris by three thousand students, in favor of Professor Robin, a distinguished member of the institute, who was stricken from the jury list in consequence of his disbelief in the existence of a God.

A LITTLE FLOOD.

The river Thames, which has already overflowed its banks at many places, suddenly rose nearly a foot to-day at Windsor. The Home Park is one vast lake of water, and thousands of acres of other land are submerged. The present inundation of the Thames is the greatest since the flood of 1852.

ARMS AT THE VATICAN.—The correspondent of the Nazione gives the following account of the arms stored for the present in the Vatican. In the magazines of the courts of Belvedere, there are six pieces of artillery, of old pattern but in perfect condition. In the gardens there are twelve large guns (Larochefoucauld); and in the armory,

Snider Rifles	N 8,000
Remington	" 1,000
Percussion guns	" 20,000
Arms of various patterns	" 20,000
Revolvers	" 400
Swords	" 20,000

forming a total of 18 cannon, 54,400 small arms and 20,000 swords.

In Brief.

—— It is reported that one thousand conversions resulted from the campmeetings held on the Atlantic sea-board last season.——The small-pox has appeared at Bangor, Me., and as a precautionary measure the public schools have been closed.——Three thousand Mormons have come from England, bound to Utah, during 1872.——A critical examination of Suspension Bridge at Niagara was recently made, and the cables and anchorages were found to be perfectly sound, although twenty years have elapsed since they were put in position. This assured stability of the structure was exceedingly gratifying to railroad men.——Japan is rapidly adapting herself to western civilization. The department of religion there has issued a document in favor of toleration to all religious creeds. They have, moreover, adopted the police system of the United States; and their first railroad was opened on the 14th October last from Yeddo to Yokohama, the emperor presiding over the ceremonies and passing over the road.——The empress of Russia is expected to visit Naples soon, accompanied by a fleet of Russian war vessels.——George P. Putnam, one of the first publishers and a well known author, died suddenly of apoplexy on Friday evening last, at his place of business, on the corner of Fourth avenue and Twenty-third street, New York city.

THE BIBLE BANNER.

This paper is edited by Elds. John Couch, Wm. Sheldon, and A. A. Phelps, and is published monthly, at $1 a year, with a choice book, or fine lithograph engraving, given to each subscriber. Furnished to subscribers of the *Crisis* three months free, or both one year for $2.50, or $2.75 with a book or engraving free. All orders for the *Banner* and *Crisis* should be addressed to Geo. T. Adams, 160 Hanover street, Boston, Mass. All orders for the *Bible Banner* alone should be addressed to H. A. King, 14 Murray street, New York.

ADDRESS.

The Address of the President of the Adv. Chris. Pub. Society—Elder J. Couch—delivered before the Adv. Chris. Association, at its late annual meeting, and published in pamphlet form, by vote of the Association, is now ready. Friends desiring one or more copies of this excellent Address, will please order, enclosing stamps, to pay postage on those sent. AG'T.

Business.

Notes to Correspondents.

☞ We cannot discontinue or send your orders, unless you give us the POST OFFICE and STATE in PLAIN LETTERS.

☞ Money Letters.

☞ This week, and onward, we purpose to publish a list of all letters containing money for the *Crisis*, forwarded by those who send for *other* parties. Those who send money for *themselves* to pay for the *Crisis*, will find the date to which their money pays on the colored slip of paper attached to the *Crisis*. If the date is not changed within three weeks after sending the money, write immediately. The receipts for books and tracts will be acknowledged as usual. When all the books and tracts ordered at any one time are not received, look at the "Notes to Correspondents" for the reason. AG'T.

* NAMES OF PERSONS SENDING MONEY FOR OTHERS.—J S Rollins, C M Walker, N Stevens, Lovina Treat, H T Taylor, E W Huson, S F Bennett, J M Stetler, E A Town, M Harden, F A Baker, Olive Parsons, A J Young.

CASH RECEIVED FOR BOOKS AND TRACTS.—L B Cummings 15c, G L Teeple $1 00, J H Buckman 25c, J S Duffett $1.10, J C Drake 40c, M C Kershaw 25c, A E Fuller $1 00, F E Davis $4.00, J Allen $11 00, D Gould 35c, C Eckhart $1.03, Mrs J F Bishop 50c, J Barnes $2 00, C H Nichols 50c, Dr W S Knight $3.10, M S Bersan 20c, Mrs J Ansley 20c, G Martin $3.00, M F Moore $2 50, H P Durgin 35c, J M Stetler $1.15, S F Bennett $3 00, J Van Tassel 50c, E P Peffly $1.00.

BOOKS AND TRACTS SENT.—By mail—S Van Martin, W Corey, W D Tucker, W B Russell, L Burgone, G L Teeple, L B Cummings, J H Buckman, J S Duffett, G B Hurlbut, G H Sawyer, M C Kershaw, J C Drake, A E Fuller, M S Bersan, P White Jr., Mrs J F Bishop, J Barnes, C H Nichols, N Berry, D Gould.

By Express—F E Davis, G W H Dexter, Dr W S Knight, J Allen.

ARTICLES RECEIVED.—B. Perham, A. Devereaux, H Munger, C A Wills, N J Halse, R F Emerson, I K Lombard, A N Hitchcock, D Cogswell, J E Clark, R V Chase, A Eliott, J Mjott, J Turpin, H D Reed, H H Hanford, C Richardson, I Damman, E L Deming, J B Paine, W Kellaway.

Notices.

Acknowledgments.

FOR ELD. GEO. A. BROWN, ENGLAND.—J. M. Stetler, $40.00.

FOR ELD. H. L. HASTINGS.—Miss Julia E. Barton $10.00; Mrs. C. C. Bragg, $10.00; Mr. D. Hare, $1.00; Mrs. D. Hare, $5.00; Miss Hare, 50 cts.; Leonia Kelley, $5.00; P. S. Wade, $2.00; C. and J. Mooney, $10.00; Mrs. James M. Cate, $1.00; S. L. Julian $1.00.

FOR ELD. W. KELLAWAY, for the Poor in England.—Mrs. Morton (by J. S. White) $5.00.

FOR SR. HERRON.—M. M. Young, $2.00.

GEO. T. ADAMS.

THE next quarterly session of the Conn. A. C. Conference will, by request, meet with the church at South Windsor, Wednesday evening, Jan. 15th, 1873, and continue over the following Sunday. So. Windsor is five miles east of Hartford, near the H. P. & F. railroad. Those coming by rail will stop at Burnside station, which is two miles from the chapel. There will be conveyance from Burnside to the chapel on the arrival of trains that leave Hartford at 10 o'clock A. M. and 2.39 P. M. The first morning train from Waterbury will connect with the 10 o'clock train from Hartford. Those coming on other trains will inquire for Bro. Henry Hart, who lives near the station.

B. HITCHCOCK, President.
G. L. WHITE, Secretary.

THE second quarterly meeting for the eastern district of the Wisconsin Conference will be held with the church at Fairfield, Sauk Co., the Lord willing, commencing on Friday evening, Jan. 17th, 1873, and holding over the following Sabbath. The cars run to Baraboo, within five miles of Fairfield, and there will be provision made to carry with teams any who come by rail. Eld. Wm. Sheldon is expected to be present to preach the word. Let those who can, work while it is day, and we who cannot, stay at home and pray.

GEO. THOMSON.

FINANCIAL REPORT of the Alton Bay Campmeeting, held Sept., 1872. The whole amount of cash received from all sources, $7,822.69. Received from railroads—Boston and Maine, $671.50; Concord, $47.10; B. C. and M., $78.80. Whole amount of cash paid out, $7,348.24. Cash paid out for permanent improvements, $1,453.20. Cash in treasury, $474,45.

C. C. PICKERING, Treasurer of Com.

CONFERENCE.—The Lord will, the first quarterly session of the N. H. State Conference will be held at the North Church, Lake Village, commencing Thursday evening, Jan. 2d, and holding over the following Sabbath. It is hoped that the preaching brethren will try to attend this meeting. As this may be our last year for conferences here, should we not more heartily than ever engage in the great and glorious work of saving the lost, and getting a people prepared to meet our glorious King?

T. W. PIPER,
J. G. SMITH, } Committee.
C. H. FLETCHER,

THE second session of the Maine Westerly Quarterly Conference will meet with the church at Gardiner, in the Booker meeting-house, Thursday, Dec. 26th, at two o'clock P. M., to hold over Sunday. We hope the brethren and sisters will come in the spirit of the Master to work for the salvation of sinners. We also request our preaching brethren to come and stay until the close of the meeting.

H. D. REED, President.
H. S. MITCHELL, Secretary.

THE time for tent meetings is over for this season, and now is the time for quarterly sessions of the Conference, and protracted meetings in places where they need help. Now let your wants be made known, and we will do the best we can to supply those places. This is the time for work.

L. BOUTELL, for the Committee.

HOOSICK VALLEY CONFERENCE.—The first quarterly session of the Hoosick Valley Conference will be held at Gloversville, N. Y., commencing Jan. 16th, 1873, and hold over the following Sunday. In the mean time, let us pray for God's divine blessing to rest upon us, that the conference may be a blessing to the church there.

A. W. SIBLEY, President.
A. P. BUMP, Secretary.

THE quarterly meeting of the A. C. church in Springwater, N. Y., will commence Saturday, Jan. 4th, 1873, at two o'clock P. M., and we shall continue the meeting as long as duty seems to demand. Sr. L. M. Stoddard is engaged to be with us in this series of meetings. We cordially invite our brethren and sisters in adjoining towns to come and labor with us.

WARREN J. HOBBS, Pastor.

THERE will be a conference in Fairfield, Kendall's Mills, Me., commencing Thursday evening, Jan. 2d, and continue over Sunday. Brn., call on W. Cousen and A. R. Clark.

H. B. SEVEY,
For the Brn., W. H. DOUGHTY.
T. S. GORDER.

I DESIRE to recommend Bro. H. C. Smith, of Harlem, N. Y., to churches needing the labors of a kind, judicious, earnest, warm-hearted preacher of the blessed hope. He is willing to preach at several places, or partly support himself and wife by his own hands. He is a good business man, and number-one house carpenter. For further information, address him at Station L., Harlem, N. Y.; or Eld. T. J. Cox, 273 W. 22d Street, or write me at *Bible Banner* Office, 14 Murray Street, New York. H. A. KING.

FEELING the hand of the Lord laid upon me, and that there are sinners to be saved before that great and notable day of the Lord, I have submitted, and hold myself in readiness, to go anywhere and do all I can for the salvation of mankind. Churches wishing preaching can address me in care of H. L. HASTINGS, 30 Hanover St., Boston, Mass. W. J. HALSE.

ACKNOWLEDGEMENT.—Church in Philadelphia, by E. King, for October and December, $2.00. Many thanks. MARY I. HERRON.

THERE will be no preaching in Pleasant Valley, Conn., until further notice is given.

E. M. RIPLEY, Clerk.

ELD. W. KELLAWAY'S address is 26 St. Thomas Street, Weymouth, England.

ELD. WM. INGMIRE has removed from Linckleen, N. Y., to East Penfield, N. Y. Churches in Central or Western New York desiring his services, may correspond, addressing him at the latter place.

THE brethren and sisters having organized into a church in Bridgewater, wish to say to the preaching brethren wishing to come there to preach, they will please correspond with the Secretary, Bro. L. BARSLEY, Bridgewater, Ct.

Boston Wholesale Prices.

CAREFULLY CORRECTED EVERY TUESDAY.

Tuesday, Dec. 24th, 1872.

FLOUR AND MEAL—
St. Louis ext. 6 75 @ 7 50
Medium... 8 50 @ 9 50
Choice ext 10 50 @12 00
Western sup 5 25 @ 6 00
Com. ext.. 6 75 @ 7 25
Medium do 8 00 @ 8 50
Choice do. 9 00 @10 00
Illinois and Indiana—
Choice ext 9 00 @10 00
Canada sup. 7 50 @ 8 00
Com ext... 6 25 @ 7 00
Medium do 7 50 @ 8 50
Choice... 8 50 @ 9 75
Milwaukee and
Minnesota 7 50 @ 9 25
Southern sup .. @ ..
Extra... 7 00 @ 7 50
Choice Balt 10 00 @11 50
Michigan and Ohio—
Common to choice.. 9 00 @ 9 50
Rye Flour.. 5 00 @ 5 50
Corn Meal.. 3 45 @ 3 50
Buckwheat 3 60 @ 4 50
Oil Cake, ℔ ton. @ 50 00
GRAIN—
Corn, ℔ 56 lbs—
Southern yel 73 @ 72
Western mix 70 @ 72
Western yel @ 73
Rye... 95 @ 1 00
Barley... 90 @ 1 20
Oats... 42 @ 50
Shorts, ℔ ton... 25 00 @00 00
Fine Feed.. 26 00 @27 00
Middlings.. 26 00 @27 00
HAY—℔ 2000 lbs—
Eastern and Northern 27 00 @28 00
At City Scales—retail.
Country Hay—℔ 100 lbs... @ 2 25
Swale Hay. 11 00 @00 00
Straw, 100lbs 1 25 @ 1 50
New York... 1 25 @ 2 00
PROVISIONS—
Beef, Mess—
West. ext. 13 00 @14 00
West. mess.. 12 50 @15 00
Family ext.. 15 50 @17 00
Pork—
Ext. clear.. 16 50 @17 00
Clear... 15 00 @16 00
Mess... 14 50 @15 00
Prime... 11 00 @12 00
Lard, tce. ℔ lb 9 @ 9½
Hams, smoked 12 @ 13
Hogs, dressed. @ 6½
LUMBER—
Clear 1 ins.. 33 00 @65 00
Coarse Pine—
No. 5... 21 00 @24 00
Refuse... 17 00 @18 00
Shipp'g bd's 20 00 @25 00
Spruce—
Nos. 1 & 2. 17 00 @18 00
Refuse... 10 00 @12 00
Hemlock Boards—
Nos. 1 & 2. @15 00
Refuse... 9 00 @10 00
Flooring Boards—
Nos. 1 & 2.. 30 00 @38 00
Refuse... 20 00 @24 00
Clapboards—
Extra Pine... @60 00
Do. clear... @55 00
Do. No. 1... 30 00 @35 00
Sap extra... @45 00
Sap clear... @45 00
Spruce... 40 00 @50 00
Shingles... 2 25 @ 6 2
Laths... 2 50 @ 2 6
WOOL—
Ohio and Pennsylvania—
Picklock... 72 @ 75
Choice XX... 68 @ 70
Fine X... 67 @ 68
Medium... 67 @ 68
Coarse... 65 @ 66
Michigan—
Extra and XX 66 @ 68
Fine... 64 @ 66
Medium... 67 @ 68
Common... 63 @ 65
Other Western—
Fine and X.. 65 @ 68
Medium... 64 @ 68
Common... 60 @ 63
Pulled—
Extra... 55 @ 70
Superfine... 52 @ 78
No. 1... 40 @ 60
Combing—
Fleece... 75 @ 78
California... 32 @ 55
Texas... 35 @ 50
Canada... 55 @ 70
Smyrna, wash.. 30 @ 40
Unwashed... 18 @ 40

Catalogue of Books and Tracts

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"THE ADVENT CHRISTIAN PUBLICATION SOCIETY,"
160 HANOVER STREET, BOSTON, MASS.

Adventism. By WM. SHELDON. Paper covers, 50 cents.
Bible Dictionary. Five colored Maps, two hundred and fifty Engravings. Sheep, $2.00; cloth, $1.50; postage, 25 cents.
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Clover-Hill Stories. By H. L. HASTINGS. 50 cents.
Church Spectacles. By I. C. WELLCOME. 5 cents; three for 10 cents, 40 cents per dozen; forty for $1.00; $2.00 per hundred.
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Christian Union. By J. COUCH. 5 cents.
Christ our Life. By W. LEASK. 35 cents per dozen.
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Evangels of the Coming One. By S. S. BREWER. 20 cents.
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Future Punishment. By H. L. HASTINGS. 15 cents.
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God's People Israel, and the Spiritual Millennium. By WELLCOME and GOUD. 30 cents.
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Home Thrusts and Home Thoughts. By D. F. NEWTON. $1.70.
Home, Marriage, and Family Relations. By JAS. INGLIS. 15 cents; eight copies $1.00.
Health by Good Living. By W. W. HALL, M.D. $1.50.
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Immortality. By J. H. WHITMORE. Cloth, $1.00; cheap edition, 25 cents single; 5 copies for $1.00.
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Judgment Impending. By L. T. CUNNINGHAM. 8 cents; 75 cents per dozen; $5.00 per hundred.
Life Beyond Death. By WM. SHELDON. 25 cents.
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Reasons for my Hope: or Tokens of Redemption. By H. L. HASTINGS. 20 cents.
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The Midnight Cry. By N. H. BARBOUR. 25 cents.
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The Great Controversy between God and Men, with Tracts. By H. L. HASTINGS. Cloth, $1.00; paper 50 cents.
The Coming Reign of Terror. By W. N. PILE. 7 cents; 10 copies, 50 cents; 100 copies, by mail, $3.50.
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The Great Controversy between God and Man. By H. L. H. 25 cents.
The Seven Seals. By S. S. BREWER. 10 cents.
The Days we Live in. By S. S. BREWER. 10 cents.
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The Ten Virgins. By T. M. PREBLE. 5 cents.
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The Reign of Messiah. By WM. SHELDON. 10 cents.
The Nature of Man. By M. GRANT and others. 25 cts. $2.25 per dozen.
The Soul: what is It? By M. GRANT. 6 cents.
Talks about Health. By DIO LEWIS. 25 cents.
The End at Hand. By J. COUCH. 5 cents.
Thief on the Cross. By GEO. THOMSON. 5 cents.
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The Soul of Man. By S. S. BREWER. 25 cts. per hundred.
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Bible or Tradition?......16 pages.
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Ghostology......48 pages.
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Universalism Exposed......24 pages.
Will all Men be Saved?......24 pages.
What Says the Gospel?......8 pages.
Will the Wicked be Raised? By J. S. WHITE......24 pages.
Why are you an Unbeliever?......24 pages.

Appointments.

APPOINTMENTS *must be received as early as* TUESDAY MORNING *(as our paper goes to press about noon), to insure insertion for the current week.*

☞ THE following Resolution was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the* CRISIS *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. ☞ Seats free.

BOSTON (BRANCH CHAPEL) 1735 WASHINGTON STREET (Corner of Madison Street.)
Love Feast at 10½ A. M. Preaching at 3 and 7½ P. M. Prayer meeting Tuesday and Thursday evenings.
Geo. W. Sederquest......Sunday, Dec. 29th
T. M. Preble......Sabbath, Jan. 5th

CHARLESTOWN (*Hall No. 70 Main Street.*)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.
F. H. Burbank......Sunday, Dec. 29th

CHELSEA, MASS. (*Advent Chapel, Heard Street.*)

EAST BOSTON, (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.

Concord, N. H. (City Hall) Sunday, Dec. 29th, and Watch Meeting Dec. 31st. JOHN G. HOOK.

Salem, Mass......Sunday, Jan. 5th
C. GOODRICH.

Stoneham, Mass......Sunday, Dec. 29th
C. E. BARNES.

Keene, N. H......Sabbath, Dec. 29th
T. M. PREBLE.

Meetings also through the week between. This is a new place, fifty miles north of New York. Let any in that region rally and help.
Newark, N. J......Sunday, Jan. 5th
Washington, D. C......Sundays, Jan. 12th and 19th
A. A. PHELPS.

Salem, Mass......Sunday, Dec. 29th
I. C. WELLCOME.

Vernon, Vt......Sabbath, Dec. 29th
Plainville, Ct......Sabbath, Jan. 5th
The rest of January at liberty. H. MUNGER.

New Haven, Ct......Sunday, Dec. 29th
J. T. DIXON.

Wakefield, Mass......Sunday, Dec. 29th
C. CUNNINGHAM.

Hoosick, N. Y......Saturday evening, Dec. 28th, Sunday, Dec. 29th, and Sunday, Jan. 5th.
R. MOSHER.

Tremont, Mass......Sunday, Dec. 29th
Plymouth, Mass......Sunday, Jan. 5th
Fitchburg, Mass......Sunday, Jan. 12th
J. S. WHITE.

Gloucester, Mass......Sunday, Dec. 29th
Stoneham, Mass......Sunday, Jan. 5th
B. FINNEY.

Cambridgeport, Mass......Sunday, Dec. 29th
E. L. BITLER.

West Abington, Mass......Sunday, Dec. 29th and through the week, and Sunday, Jan. 5th.
Cambridgeport, Mass......Sunday, Jan. 19th and every second Sunday in the month.
J. W. BRITTAN.

North Rutland, Mass......Sunday, Jan. 5th
Wakefield, Mass......Sunday, Jan. 19th
GEO. A. STREETER.

West Alton, N. H. (Flanders school-house) Tuesday evening, Dec. 31st, through the week, and over Sunday, as Bro. Hinkley may appoint. G. F. HAINES.

New Bedford, Mass......Sunday, Dec. 29th
Fitchburg, Mass......Sunday, Jan. 19th
M. BATCHELOR.

Wilbraham, Mass......Sunday, Dec. 29th
Warehousepoint, Ct......Sunday, Jan. 5th
H. PRATT.

Danvers, Mass. (Town Hall)......Sunday, Dec. 29th
E. OWEN.

East Landaff, N. H......Sunday, Dec. 29th
West Groton, Vt......Saturday evening, Jan. 4th and over Sunday, the 5th.
Topsham, Vt......Thursday and Friday evenings, Jan. 9th and 10th.
Orford, N. H. (Davis school-house)......Sun., Jan. 12th
Dorchester, N. H. (Town House)......Saturday evening, and Sunday, Jan. 18th and 19th.
GEO. H. WALLACE.

Natick, Mass......Sunday, Jan. 19th
Stoneham, Mass......Sunday, Feb. 23d
D. M. LEAVITT.

Meredith, N. H. (Dolloff Hall)......Sunday, Dec 29th
MRS. L. E. SAULFAUGH.

Suncook, N. H......evening, Dec. 26th
Waterloo, N. H......Sunday, Dec. 22d
Clinton, Mass......Sunday, Jan. 12th
Athol, Mass......Sunday, Jan. 19th
E. COTTON.

Salem Depot......evening, Dec. 28th
" " (Town Hall)......Sunday, Dec. 29th
S. JULIA BUSWELL.

Murray, N. Y., Saturday evening, Dec. 28th, Sabbath, Dec. 29th, and a few evenings onward.
MRS. L. M. STODDARD.

Piermont, N. H......Sunday, Dec. 29th
DANIEL D. PAGE.

West Groton, Vt., evening, Dec. 28th, and onward as the Lord may direct. GEO. E. BROWN.
JOHN H. EVANS.

New Bedford, Mass......Sabbaths, Jan. 5th, 12th, 19th and 26th. G. W. BURNHAM.

Square Pond, Ct......Sabbath, Dec. 29th
Wilbraham, Mass......Sabbath, Jan. 5th
RUFUS BAKER.

East Hartford, N. Y......Dec. 28th and 29th
Cambridge, N. Y. (as Bro. Wm. M. White may arrange) Friday evening, Jan. 3d.
Hoosick, N. Y......Sunday, Jan. 5th
JACOB WILBUR.

Barnstead, N. H. (Clarktown)......Sabbath, Jan. 5th
D. F. LEAVITT.

Plainfield Pond, Mass......Sunday, Dec. 29th
C. W. BAKER.

Canton, Bradford Co., Pa......Jan. 1st to 3d
Red school-house on the mountain, four miles from Canton, Jan. 4th.
Chase's Mills, Tioga Co., Pa......Sunday, Jan. 5th
South Creek, Bradford Co., Pa......Jan. 6th to 8th
East Troy, " "......Jan. 9th and 10th
South Creek " " " 2 P. M. and eve., Jan. 11th and over Sunday, Dec. 12th. Hope to see a gathering of the friends in that region. JOHN T. ONGLEY.

Newport Bridge, Vt......Sunday, Dec. 29th
Costicook, P. Q......Sunday, Jan. 5th and through the week.
Canaan Corners, Vt......Sunday, Jan. 12th and through the week. N. H. BARBOUR.

Salisbury, N. H. (at Bro. Foote's) Saturday evening, Dec. 28th.
Holderness, N. H. (True school-house) Sab., Dec. 29th
Watch meeting Tuesday evening, Dec. 31st.
Manchester, N. H......Friday evening, Jan. 10th
Nashua, N. H......Sabbath, Jan. 12th
Sutton, N. H. (South Village) Saturday evening, January 18th.
Mill Village......Sabbath, Jan. 19th
SIMEON RORY.

Putnam, Ct. (baptism)......Sunday, Dec. 29th
Square Pond, Ct......Sunday, Jan. 5th
Putnam, Ct......Sunday, Jan. 12th
Wilbraham, Mass......Sunday, Jan. 19th
Woodstock Valley, Ct......Sunday, Jan. 26th
P. S. BUTLER.

Steep Falls, Me......Friday evening, Dec. 20th also Sunday, Dec. 29th. JEREMIAH HILL.

Hudson, N. H. (Frog Corner school-house) Sunday, Dec. 29th. THEO. N. SHERMAN.

Hollis Centre......Sunday, Dec. 29th
C. S. SHATTUCK.

West Haven......Sunday, Jan. 5th
WM. J. RIPLEY.

Cabot, Vt......Sunday, Dec. 29th
C. H. LEVERTON.

Lewiston, Me......Sabbaths, Dec. 29th and Jan. 5th
O. W. KIMBALL.

Kensington, N. H......Saturday evening, Jan. 4th and over the Sabbath. JOHN PARSONS.

East Rochester......Wednesday, Jan. 1st
Rochester Village......Thursday, Jan. 2d
Farmington, N. H......Friday evening, Jan. 3d and over the Sabbath, Jan. 5th. W. J. HALSE.

Hampton, N. H......Sabbath, Dec. 29th
Gloucester, Mass......Sabbath, Jan. 5th
Salem, Mass......Sabbath, Jan. 19th
Plymouth, Mass......Sabbath, Jan. 26th and onward as the Lord may direct.
S. S. MOONEY.

Fitchburg, Mass......Sunday, Dec. 29th
WM. N. PILE.

Barkhampstead......Sunday, Dec. 29th
Campville......Sunday, Jan. 5th
Morris......Sunday, Jan. 12th
S. WOODRUFF.

Wallace Station, Steuben Co., N. Y., two o'clock P. M., Jan. 4th, and over the following Sunday.
Rogersville......Wednesday evening, Jan. 8th and over the following Sunday. E. C. COWLES.

Rutland, Vt......Sundays, Jan. 5th and 12th
MILO DURFEY.

Wrightville, Ct......Sunday, Dec. 29th
G. L. WHITE.

Canterbury, N. H. (as T. S. Tucker may arrange) Saturday evening, Dec. 28th, and Sunday, Dec. 29th.
Barnstead, N. H. (Clarktown) Saturday evening, Jan. 4th, and Sunday, Jan. 5th.
New Durham, N. H. (at the Ridge) Tuesday evening, Jan. 7th.
Warner Gore, N. H. (at the house of Alonzo Chase) Saturday evening, Jan. 11th.
Sutton, N. H. (Gore school-house)......Sunday, Jan. 12th
Sutton, N. H. (Mill Village)......Sunday, Jan. 18th
A. S. WILLIAMS.

Preaching in Quincy Hall, 127 Lescoe Street, Allegheny, Pa., every Sunday, at 10.30 A. M., by G. D. CLOWES.

St. Johnsbury, Vt......Sunday, Dec. 29th
North Haverhill, N. H......Sunday, Jan. 5th
Warren Summit......evening, Jan. 8th
Lake Village, N. H......Sunday, Jan. 12th
Canterbury, N. H. (Emery school-house) Sunday, Jan. 17th.
Concord, N. H. (Centre Street Church) if desired, Sunday, Jan. 19th. F. M. DRAKE.

Westfield, Mass......Sunday, Dec. 29th
New Britain, Ct......Sunday, Jan. 12th
If these conflict, please notify me at West Haven, Ct. Z. D. BAIRD.

Meredith, N. H. (Dolloff Hall)......Sunday, Dec. 29th
C. H. LOCKE.

Nashua, N. H......evening, Dec. 27th
Z. FORD.

Kennebunkport, or Landing......January 7th and 8th
January 9th and 10th not engaged.
Lynn, Mass......Tuesday evening, Jan. 21st
Palmer (where Bro. Burnham appoints)......Jan. 26th
Scitico, Ct......Sunday, Feb. 2d
Star of Hope Mission......Feb. 5th
ANNA E. SMITH.

East Stoneham, Me......Sunday, Dec. 29th
J. T. JORDAN.

Hampton, N. H......Sunday, Jan. 5th
WM. C. STEWART.

Miller Station, Crawford Co., Pa. (as Bro. C. W. Frisby may appoint) Dec. 31st, and over Sunday.
C. F. SWEET.

Exeter, N. H......Sundays, Feb. 2d and 9th
W. S. CAMPBELL.

Bridgeport, Ct......Sunday, Dec. 29th
MRS. E. A. WARREN.

Stanstead, P. Q. (Lovering school-house) Saturday evening, Dec. 28th, and Sunday, Dec. 29th.
Kiddersville, East Colebrook, N. H., Saturday evening, Jan. 4th, and Sunday, Jan. 5th.
Pittsburg, N. H. (Terrill school-house) Sun., Jan. 12th
Hall Stream, P. Q., evenings, Jan. 8th, 9th, and 10th
U. G. LADD.

South Sandisfield, Mass......Sabbath, Dec. 29th
Westfield, Mass., Sabbath, Jan. 5th, which closes my pastorial labors for the year with the Church at W. The future will be as the Lord may direct.
G. L. TEEPLE.

Bristol, Ct......Sunday, Dec. 22d
ENOCH PHELPS.

Lowell, Maine......Sunday, Dec. 22d
Woodstock, N. B., at conference, Thursday, Dec. 26th, seven o'clock P. M., and over the following Sabbath.
F. A. BAKER.

Bonny Eagle, Me......Sunday, Dec. 29th
Steep Falls, Me......Sunday, Jan. 5th
Hollis Centre, Me......Sunday, Jan. 12th
C. H. SWEET.

Philadelphia, Pa. (corner of Ninth and Spring Garden Streets) Friday evening, Dec. 27th.
Fremansburg, Pa., protracted meeting two weeks, including two Sabbaths, commencing Saturday evening, Dec. 28th.
Bristol, Ct......Sunday, Jan. 12th, 1873, and evenings following.
New Haven, Ct......Sunday, Jan. 19th
West Haven, Ct......Tuesday, Wednesday, and Thursday evenings following.
Bridgeport, Ct......Sunday, Jan. 26th
H. K. FLAGG.

Fairhaven, Mass......Sundays, Dec. 29th and Jan. 5th. ALLEN DAMON.

Clinton, Mass......Sunday, Jan. 5th
M. A. POTTER.

Lee, N. H......evening, Dec. 28th and over the Sabbath. C. S. EMERSON,
JOHN PARSONS.

South Lebanon, Me......Sabbath, Dec. 29th
S. VARNEY.

Stowe (Osgood's Hall)......Lord's day, Jan. 5th
Cambridgeport......Lord's day, Jan. 12th
Z. BOODY.

Northwood Narrows (as Bro. Towle may arrange) Wednesday evening, Dec. 25th, and over the following Sabbath, Dec. 29th. T. E. LANG, JR.

East Weymouth......Sabbath, Jan. 5th
SOLOMON HALE.

Melvin Village......Sunday, Dec. 29th
T. W. PIPER.

AMBOY, ILL.—Preaching the second and fourth Sundays of each month. Traveling brethren passing through are cordially invited to attend.
C. C. MARSTON, Pastor.

LOWELL, MASS.
B. S. Emery......Sunday, Dec. 29th
A. Ross......Sunday, Jan. 5th
D. M. Leavitt......Sunday, Jan. 12th
C. Cunningham......Sunday, Jan. 19th
J. Couch......Sunday, Jan. 26th
Wm. C. Stewart......Sundays, Feb. 2d and 9th
Joseph Harvey......Sunday, Feb. 23d

MARBLEHEAD, MASS.
C. Goodrich......Sunday, Dec. 29th

LYNN, MASS.
W. M. Harmon......Sunday, Dec. 29th
M. Batchelor......Sunday, Jan. 26th

WORCESTER, MASS.
M. Batchelor......Sunday, Jan. 5th

HAVERHILL, MASS. (New Hall.)
J. W. White......Sunday, Dec. 29th
D. M. Leavitt......Sunday, Jan. 5th
W. M. Harmon......Sunday, Jan. 12th
T. W. Piper......Sunday, Jan. 19th
T. T. Farrell......Sunday, Jan. 26th
D. M. Leavitt......Sunday, Feb. 2d
C. R. Parsons......Sunday, Feb. 9th

PORTSMOUTH, N. H.
G. W. Burnham......Sunday, Dec. 29th

SEABROOK, N. H.
E. S. Moulton......Sunday, Dec.
S. S. Mooney......Sunday, Jan. 12th

GREAT FALLS, N. H. (Franklin Hall.)
D. M. Leavitt......Sunday, Dec. 29th

CONCORD, N. H. (Centre Street.)
S. S. Brewer......Sunday, Dec. 29th

MANCHESTER, N. H.
D. W. Davis......Sunday, Dec. 29th
B. S. Emery......Sunday, Jan. 5th
S. S. Brewer......Sundays, Jan. 12th and 19th
A. Ross......Sunday, Jan. 26th

SOUTH ROCHESTER, N. H. (Chapel.)
C. R. Parsons......Sunday, Dec. 29th
G. F. Haines......Monday evening, Dec. 30th

RYE, N. H.
D. F. Leavitt......Sunday, Dec. 29th

BOWDOIN, ME. (Dennett school-house.)
J. A. Libby......Sunday, Dec. 29th

BIDDEFORD, ME.
Anna E. Smith......Sundays, Dec. 29th and Jan. 5th
C. S. Shattuck......Sunday, Jan. 12th
Wm. H. Mitchell......Sundays, Jan. 19th and 26th

PORTLAND, ME. (Union Hall.)
C. Goodrich......Sabbath, Dec. 29th
James A. Libby......Sabbath, Jan. 5th
Anna E. Smith......Sabbaths, Jan. 12th and 19th

SOUTH BERWICK, ME. (Great Works.)
Geo. W. Brown......Sunday, Dec. 29th

SOUTH ELLIOT, ME.
Enoch Morrill......Sunday, Dec. 29th

CROMPTON, R. I.
J. Miett (Reading Room)......Sunday, Dec. 29th

PLAINVILLE, CT.
Mrs. Ellen Crumb......Sunday, Dec. 29th
Hiram Munger......Sunday, Jan. 5th

PROVIDENCE, R. I., (Seamen's Bethel, Winchenden Street.) Meetings on the Sabbath. Prayer meeting at 9½ A. M. Sabbath School at 10½. Preaching at 2½ P. M. Prayer meeting at seven in the evening. Prayer meeting Tuesday and Friday evenings.
J. W. THOMAS, Pastor.

KENNEBUNKPORT, ME. (Advent Chapel.)
Preaching the first Sunday in each month by Eld. Wm. H. Mitchell. The remaining Sundays for the present by the Pastor, WM. C. STEWART.

BIDDEFORD, ME. (Advent Chapel, Hill Street, near Pool Street.) Meetings every Sunday, at 10½ A. M., 2½ and 7 P. M. Also, prayer meetings on Wednesdays and Saturdays.

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REST.

Long in unbelief I wandered,
Long from sin I sought release,
Long with inward foes I struggled
Ere I found the way of peace;
Oft I yielded to temptation,
Oft I did my Savior grieve;
Then to him with tears returning,
Found him ready to forgive!

I was hoping in his mercy
He would save me by-and-bye;
But I had not learned to trust him
As a Savior ever nigh;
Had not learned to trust him always,
In the dark days and the bright,
Resting wholly on his promise,
Though his face was hid from sight.

So my steps were slow and faltering,
And I faint and weary grew!
Heavier seemed life's daily burdens,
Yet no better way I knew;
Till a light shone on my pathway,
As my soul its need confessed,
And I heard my Savior saying,
"Come, and I will give thee rest."

'T was for rest I had been seeking
All those long and troubled years;
'T was for rest my heart was hungering,
Rest from all its doubts and fears;
Gladly to his voice I listened,
For he spoke so lovingly—
"I will keep thy feet from falling,
If thou wilt but trust in me."

"All in vain thy weary labor,
Vain thy struggles to be free;
I will do the work thou can'st not,
Only give thyself to me."
Small and worthless seemed the offering—
Would he such a gift receive?
Yet I gave it, only grieving
That I had no more to give.

He received me—oh, how freely,
When in simple trust I came;
Now he saves me—I will tell it,
To the glory of His name.
Now I find no heavy burdens,
Now I cast on him my cares;
Resting in his love unchanging,
I am saved from all my fears.

Now in His dear name I'm trusting,
Constant peace in him I find;
All my days of weary struggling,
All my doubts I leave behind;
I am trusting in His shadow,
Storm and tempest cannot harm;
I am safe within the shelter
Of the everlasting Arm.

NEWS FROM ABROAD.

(From our English Correspondent.)

French Agitation.

The condition of affairs in France at this time is very serious. There have not been more momentous days since the last of the *Commune*. The dailies are coming out with articles headed—"The Crisis in France," and all of them are anticipating grave and serious complications. The telegraph will have informed you of the stir caused by the threat of M. Thiers to resign his Presidency, unless a vote of confidence be given him. The three elements, Republicanism, Communism, and Imperialism, divide, weaken and cripple the French as a nation. They will never be welded strongly together, and Republicanism, although governmental form at present, may be changed in a few months at the caprice of the people. In fact, it looks strongly as if it is more than possible that Napoleon may soon be recalled to take the emperorship once more. One of our very first and most reliable contemporaries says concerning this probability:

"This crisis has brought the Bonapartists to the surface. The Imperialists are radiant with joy, and they have grounds to be. The 'forcible feebleness' on the part of the Monarchists, and the false position of the Republicans, tend to advance the cause of the fallen dynasty more than Napoleon III. and all his party put together. This fact is fully seen, if not appreciated, in Paris, and the return of the 'Man of Sedan' is talked of as the most likely thing on the cards."

We shall soon see if this will be the case.

European Prospects.

Peace! Peace! Not so. "Wars and rumors of wars" are floating on the breeze. The whole of Europe is highly ignitory. One spark sets the Continent in a blaze. Ambition is ill-concealed. The member of Parliament for Colchester has been sojourning in the adjacent countries during the past year, and now he has written home an address to his constituents from Geneva. He does not give the most hopeful account of the sense of security felt among the nations abroad. "It is war, sir; war fierce and terrible; war gigantic and awful!" He says:—

"I can see very clearly that the peace of Europe depends wholly upon the course taken by the peoples of its various countries. The crowned heads attempt to combine to limit arbitrarily the dominion each shall control; but to me it is quite clear that these combinations are far too frail to give any security for the continuance of peace. Austria is ill at ease, and whilst her financial condition improves, the old leaven of supremacy is driving her authorities to press for increased armaments. Italy is alarmed at this, and, over head and ears in debt already, doubts how long the people will tolerate the fearful increase of taxation. I have witnessed the intense irritation of France against Germany, and the intolerant spirit of Germans toward the French. All classes of Frenchmen speak openly of force as the only means of winning back their lost provinces. The condition of feeling in America adds not a little to the uncertainty of peace, for it can hardly be that America can be wholly excluded from European politics in her actual condition towards St. Domingo and Cuba."

Well, as it must come, let it come soon, that it may be the sooner, and

"A morning shall break o'er all the earth,
That shall know no setting sun,"

and no war forever! God hasten that day in his time.

"A Telegram"

Has flashed over to our country from Italy, one we have been waiting for. It concerns the suppression of the religious bodies of Romanism. Surely the plot thickens, ere the last dramatic scene of the day of the Lord. The clouds of vengeance are blacker and heavier, and the storm comes presently. The following is cut from the *Echo*:—

"Rome, Nov. 21.—The Bill for the suppression of Religious Corporations in Italy was presented to the Chambers last evening by De Falco, the minister of Grace and Justice."

"How long shall it be to the end of these wonders?"

The Bible.

Is true again. O, how trustworthy, that book! "Finds" are constantly taking place which give such collateral support to that book as confirms us more than ever in the assurance that it is no mere fable or fiction of man's creation. Its history is reliable; its testimony unimpeachable. Now "we hear that a most important desideratum in Biblical Archæology has been supplied by the diligence of Mr. George Smith of the Biblical Museum, who has discovered, among the Assyrian records, an account of a deluge similar to that recorded in Genesis. Mr. Smith will read a paper on this subject next month, before the Society of Biblical Archæology."

Thus shall every word of God, sooner or later, receive attestation of its truthfulness.

The Prayer Test.

Is it not sad to see the Church challenged as it has been of late on the efficacy of prayer? O that there were Elijahs to plead the cause of God, and show the people that "the Lord, he is the God; the Lord, he is the God," by reaching after him in prayer, and bringing down his answer. R. Glover, Vicar of St. Luke's, West Holloway, preached a sermon last Sunday week, in which he says:—

"Two leading men of science, in our own day, have actually written in some of our reviews. One presumptuously asks for a sign from heaven in this way. He says, 'Let us put the advantage of prayer, and of people being christians, to an actual test. Let the ward of some hospital be selected, and let all the Christians in Christendom be invited to pray for it, and let us see if there be less sickness and mortality in that ward than in any other.' And another, whose province is medicine and not theology, thus dares to deliver himself in this presumptuous style. He says: 'Missionary ships, and churches, and chapels, that are not more secure than other ships or than other churches and chapels that are not prayed for, and that the deaths advertised in the *Record*, which probably have been much prayed about, are not of a more advanced age than those advertised in the *Times*.'"

Thus the world moves on at a rapid pace in evil till it shall have filled its cup of iniquity to the brim.

Canon Lightfoot.

A dignitary of the Church of England, has delivered the first of three lectures on "Early Church History," under the dome of St. Paul's Cathedral. Speaking on Polytheism he says, concerning the time of the second and third centuries:—

"So far did this passion for deification go, that there was hardly a ramification of human action left unoccupied. Tertullian, with savage humor, paraded the names of gods and goddesses who presided over the birth and nurture of a child—Edula and Potina over its eating and drinking, Cunina over its slumbers in the cradle, Rumina over its suckling, Fabulinus or Locutius over its first lessons in talking, Statina over its first efforts at standing, with numberless others. Amid this multitudinous throng of deities, the position of the early converts must have been difficult indeed. To keep themselves pure from idols, as it was their most elementary duty, so also was their direst perplexity. No wonder that to the careless heathen they appeared morose, reserved, unsympathetic, in private life. After describing the brutalizing public games and amusements of that period, the lecturer concluded by eloquently describing the influence exercised by Christianity in bringing about the abolition of slavery."

Dr. Murray,

Of Cheltenham, has been here tickling the ears of the people with splendid sophism. He said on one occasion—"When I was a child, I used to be afraid of a shadow; but now I am a man, I am not afraid of a shadow. The 'shadow of death' does not frighten me." Alas! that he should know no better the meaning of the phrase he alluded to. He expected, according to his own statements, to have the curtain drawn a little aside, to allow him to pass through into glory at his decease. I have no hesitation in saying that expectation will "perish."

The Age of Shams.

Shams every where, and in every thing! Deceptions in the pulpit! Read this from a daily:—

"A person styling himself the Rev. Arthur Henry Morton, M. A., whose religious views are described as 'a strict prayer-book,' was on Tuesday last charged at the Worcester police court with having forged a certificate of ordination, purporting to have been signed by Lord Auckland, Bishop of Bath and Wells, in 1863. This certificate expressed that on the 23d September, 1863, the Bishop of Bath and Wells had ordained 'Arthur Henry Morton, M. A., of whose virtuous and pious life and conversation and competent learning and knowledge in the Holy Scriptures we are well assured, as a deacon, at the request of the Lord Bishop of Melbourne.' On examination it turned out that the name of the person ordained, and the word Melbourne, had been written upon erasures; that the 3 in 1863 had been substituted for an original 0; and that the certificate was, in fact, the certificate of the ordination of Mr. Lyne (Father Ignatius), of whose monastery the accused had formerly been an inmate.

The state of things which these facts disclose is really very alarming. In these days of adulteration and falsification, we have always comforted ourselves with the thought that at least our clergy are genuine. Happily, we know that such is all but universally the case, or Mr. Morton's trial might lead us to fear that we are just as likely to get a sham parson as a sham pound of coffee."

We have not inserted the above to spread the disreputation of any single individual. God forbid! Our only object is to show that the wickedness of the world is creeping into the desk. O God, defend!

Victoria.

The Queen of England has a mother's heart. She has always been beloved by the British. There are some who have defamed her, and tried to blot out her fair fame with imputations as unworthy of men as they are untrue of her. The death of the Queen would cause more universal sorrow in the empire than that of any sovereign yet deceased. Her charity is large; and her condescension not exceeded by any living ruler.

It was recently said—"Her Majesty the Queen has, within the last few days, visited considerable numbers of poor people in the neighborhood of Balmoral, and distributed among them blankets and other warm clothing."

Every patriotic "Britisher" unites in the popular cry, "God save the Queen!" Next to Jesus, we are well satisfied to live under the pacific rule of such a gentle lady. W. K.

RESURRECTION AND TIME.

M. CHANDLER.

(Concluded from Nov. 5th, 1872.)

This we understand is the fulfillment of the forty-ninth Sabbath. Then commences the jubilee, or fiftieth year, when every one goes to his lot or position; when the wicked dead are resurrected, and come up, around the city, fire comes down from God out of heaven. Now the fire of hell is kindled when the devil with all his works will be burned up, when 2 Pet. 3 will be fulfilled; when "the elements will melt with fervent heat, and the earth also, and the works that are therein shall be burned up."

Now to go back to the coming of the Lord. When the Lord comes in the clouds of heaven, the just, resurrected, and all changed to immortality, they are caught away to meet the Lord in the air. The Lord now comes to the earth with all his saints, as we read in Zech. 14: 4. Then the sanctuary will be cleansed, or all the land of Palestine becomes a valley. That valley is filled up, and becomes a mountain. This is the Mount Zion where the Lord shall reign forever. He has long desired it. Ps. 132: 13. This is the Mount Zion of the restitution. Here the city comes down from heaven, and rests on this Mount Zion; the wicked are cut off so they are not; and the earth is made a desolation. Isa. 24. Read the whole chapter.

The heavens have rolled up like a scroll or parchment. Rev. 6: 14. The luminaries of heaven are darkened. The city comes down, and the saints dwell there during the sabbath, or thousand years. The Lord God is the light thereof, and when the time is finished the fires of gehenna are kindled. Now the earth melts. Here we have the fulfillment of Ps. 46. But the city is not moved, for God is in the midst of her. Here we have the fulfillment of Isa. 33: 14, when the righteous shall dwell in devouring flames, in everlasting burnings.

We shall then see the King in his beauty, and the Land who was very far off. Verse 19. We shall see a fierce people; no more a people of deeper speech—no more a language spoken that cannot be understood, but all will speak the language of Canaan. Read the balance of the chapter.

Blessed time! I want to be there. Let us labor for it. Let us keep unspotted from the world, and occupy till Jesus comes. Even so, come, Lord Jesus, and come quickly.

Delmar Junction, Iowa.

THOUGHTS FOR CHRISTMAS.

"They presented unto him gifts."—Matt. 2: 11.

"Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. Lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they were come into the house, they saw the young child with Mary his mother, and fell down, and worshiped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh."

More than eighteen hundred years ago the manger of Bethlehem cradled our King. Luke tells us his advent to the earth was heralded by an angel, accompanied with the glory of the Lord, so that the shepherds were sore afraid. The angel bade them "Fear not," for he came to tell good tidings of great joy, even the birth of a Savior, which is Christ the Lord. Suddenly there was with him a multitude of the heavenly host praising God and saying—"Glory to God in the highest, on earth peace, good will to men." Jesus came a babe—a holy child—a man of sorrows and acquainted with grief; poor, insulted, thorn-crowned, mocked, killed.

He lives, the first-born from the dead. He lives, and angels told his disciples that this same Jesus should come again. He will come to reign, crowned with glory, attended by angels. He was born to be a King. He will soon receive his promised kingdom. He says—"I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22: 12. The time is short in which to obey the unseen, loved one; short in which to lay up treasure in heaven; short in which we may show our faith by our works.

On the day of his birth, Matthew says the wise men presented unto him gifts. Matt. 2: 11. Now, all over our land, people are preparing for the day they call Christ's birthday, or Christmas. It is not our purpose to discuss whether Christmas is observed on the right day or not. Enough for the present that people regard the 25th of Dec. as Christmas. How are they anticipating it? Making ready gifts for loved ones, too often forgetting Christ himself.

Now, brethren and sisters, beloved in the Lord, as Christians who are looking, waiting for Jesus to come to *give us our reward*, as our work shall be; to give us a home, mansions, to give us all he has promised, how shall we remember our absent, loved Savior on the coming Christmas day? Shall we give him the *first* and *best* gift?—ourselves, our supreme love, our undivided service, our will, our all?

"What can I give Him,
Poor as I am?
If I were a shepherd,
I would bring a lamb;
If I were a wise man,
I would do my part,—
Yet what can I give Him?
Give my heart."

This is right, but not of this do we purpose now to speak.

We give gifts to our friends, which cost time, thought, and money. Would it not please Jesus to give him the costliest gift in this direction?—a token of love, of remembrance on his birthday? Who will this year take the money they had designed for Christmas gifts, and give it to Jesus? Or, if they give to no earthly friend, who will remember in the way our dear heavenly Friend? It may not seem proper to speak of giving to Christ when we and all we have are his, when our all to Christ we've given. If so, then call it appropriating it to Jesus, or using it for the Savior.

Some may have laid aside something for the Lord's work, but if possible will you not give this extra? You will not be the poorer, nay, rather the richer; the more you give, the more you will receive from the great Giver. *Try it* and see. *Trust him.* We love him—his work. Shall we prove it?

Will Bro. Grant give a space in the columns of the *Crisis* for a few weeks, say to the middle of January, a space underneath Amer. Adv. Mission Society, for the acknowledgment of donations, with some appropriate heading,—*Christmas Offerings*, or whatever may be thought best? By thus lengthening the time, some may be able to send who have not the money now; also our California brethren and sisters, who would need some time to forward.

Will not each one influence the children to help? If they have no money, tell them to ask Jesus to show them how they may earn some. Ask them if they are willing to deny self for the children's Friend. Ask them who will be willing to go without tasting butter for a week or a month, or some other extra, which will not harm them, and thus save a little. Ask them if they will not take out some that they have saved in their toy banks. *Any honest way. It is for Jesus.* Tell them that in the *Crisis* Office they buy postage stamps, and if they cannot obtain more than three cents, two, or even one cent, if they will forward nice new postage stamps, undoubtedly they will buy them, and put the money value into the treasury.

What tiny child, old enough to lisp the sweet name of Jesus, but can, in some honest way, give even a one cent postage stamp? Jesus will accept the tiniest offering. A great many mites will amount to a great deal. "Drops make the ocean." But O! plead the cause of Christ so earnestly and lovingly with them, that they will gladly give not as little, but as much as they can. Will not every brother and sister who loves Jesus cheerfully respond in a gift or pledge? If you are willing, don't neglect it. It is very easy to purpose to do, but to fail by procrastination.

"They presented unto him gifts." Matt. 2: 11. God loveth a cheerful giver. 2 Cor. 9: 7. Who will accompany their gifts with prayer? Who will pray that the Lord will bless them, and cause them to be brought forth thirty, sixty, even an hundred fold?

The writer pledges $5.00 for Jesus, to be paid on or before Jan. 15th, perhaps, or before Christmas. The offering is small, *very small*, yet the Lord accepts it.

For a long time the one who pens these lines has been sick, unable to earn a living as formerly, too poor in this world's goods to feel justified in spending money for Christmas presents in the usual way; poor, yet rich in Jesus, and content; thankful that faith who hath the Lord helped; thankful for the hope of health again as a gift from the great Physician; thankful for trust, rest, and sweet peace. Jesus may direct whether it be applied to the poor, or to the Tract Fund, or Mission work, or divided between them. Please acknowledge it under the signature—*Trust*.

Will not others respond in articles for the *Crisis* relating to this subject? Some who would gladly give may not see these words, may not think of it. If the subject is kept before the readers of our paper by different writers for three or four weeks to come, new ones will read, and perhaps be interested. Some one might present essentially the same theme, under the heading of a "New Year's Offering"—giving Jesus the money used for New Year's gifts—commencing the new year by giving and trusting. If every reader of the *Crisis* would give extra in this way, thousands of dollars would flow into the Lord's treasury. If every reader should give ten cents, even hundreds of dollars would be gained. Let every one who can, give for himself or herself, and also for some of their poor brothers or sisters. Let every one pray in faith for the blessing and power of the Lord to open hearts and hands, and to accompany the gifts, and in the great day of reckoning, when all secrets shall be revealed, the result will be known. C. M. F.

THE SABBATH QUESTION.

T. M. PREBLE.

"When was the Sabbath changed from the seventh to the first day of the week?"

For the sake of making myself better understood, I will change the form of the question thus: *When*, and *how*, did the "first day" of the week become the "seventh day?" In other words, when did the "first day" of the week become "the Sabbath," or *rest-day*?

A correct answer to this question, will depend upon the stand-point from which we look. If we look from the *Saturday-Sabbath* stand-point, it might be more difficult to satisfy the inquiry. For all those who look from the stand-point of believing in a regular, continued succession, or continued *cycles* of seventh-day Sabbaths from creation to the end of time, in harmony with *that particular day* on which the Lord rested, will look for that which has never yet been found in the Bible; as in its very nature it is a thing utterly impossible. But if we look from a Bible stand-point of this question, all will be plain, and provable.

How, then, do the Scriptures present the "seventh day," as being the Sabbath, or *rest-day*? Answer: Always, without an exception, it is the "seventh-day" which follows "six days" of labor, as a few examples will show.

1. When God "ended his work which he had made [in six days], he rested on the seventh day from all his work which he had made." Gen. 2: 2. Thus we see, that God "rested" on the seventh day" which followed those "six days" of the creation. And be it remembered, that he worked only "six days" and then *rested* on the seventh day which followed.

2. The second example is that which is found in Ex. 16: 23–26, where "six days" were given for the Israelites to gather the "manna," and then the "seventh day" which followed these six days (and only *six*) was "the rest of the holy Sabbath," or as in verse 27th, "the seventh day," which was the Sabbath.

3. The third example is found in the Decalogue—"Six days shalt thou labor [and only six] and do all thy work; but the seventh day [after these "six days" of work] is the Sabbath of the Lord thy God." Ex. 20: 9, 10. In the next verse the Lord gives the reason why they should do so—"For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, [or rest-day], and hallowed it." What were they to "remember?" "Remember the Sabbath day, to keep it holy"—and never fail to do just as the Lord himself did—never work more than "six days," before resting "on the seventh day" which follows.

Now, to the answer of the question. It will be seen, by the foregoing, that if the "seventh day" following six days of labor, was, and always ought to be the Sabbath; then, if ever there was a time when the "first day of the week" became the "seventh day" following six working days, as practiced by the apostles and disciples of Christ; then and there was the time "when" the "first day" of the week became the "seventh day" after those particular six days of labor, in perfect harmony with the Lord's example, which we are called upon to "remember;" and according to that of gathering the "manna;" and also to that which is given in the Decalogue, as above shown.

Theoretically, Sunday is the *first day* of the week, in view of Jewish custom. But practically and scripturally, Sunday is "the *seventh day*" of the week, viewed in the light of Christian custom. And so the Saturday-Sabbath may be theoretically true, but practically it is false. And when this important point shall be duly considered, we shall have no more difficulty with this perplexing question.

If the Jews commenced their six days of weekly toil on the day we call Sunday, then Sunday would be the "first day" of their week's labor; and Saturday would be their "seventh day," or Sabbath, for rest.

But if Christians commence their labor on Monday, then Monday will be their "first day" of weekly toil; and Sunday will be their "seventh day," or Sabbath, for rest. Hence, it is seen, that the Christian's "seventh day," which falls on Sunday after their six days of weekly toil are ended, is surely "the seventh day Sabbath;" or God's rest-day, for us to observe; and not the Jewish Saturday-Sabbath.

One case will now be given, where it shows the men that Christians, in the apostle's day, did rest from labor on the "first day of the week" (Greek *Sabbaton*) as their "seventh day" after their week's labor was ended. This case is found in 1 Cor. 16: 2. The point is this: If, "upon the first day of the week" (*Sabbaton*) they were required to lay by them in store, "as God had prospered them," the conclusion is that they must have closed up their six days of toil on what we call Saturday night. For, otherwise, how could they know how God had "prospered" them through a week's labor, so as to lay by in store the required sum, "upon the first day of the week" (so-called by Jewish custom as above stated, to distinguish it from the Jewish seventh day), unless they had closed up their week's labor on the day before? This, I think, may be sufficient to satisfy the inquiry, but if not, I shall be more than willing to answer more fully.—*Bible Banner.*

REPORT

Of N. H. 19th Annual A. C. Conference.

Pursuant to notice, conference convened in Concord, N. H., at City Hall. A business session of the conference was called by the President, Elder John Couch, Friday, Nov. 21st, at one o'clock P. M. Prayer by Bro. L. Allen. Minutes of the last session were read by the Secretary, and were adopted. By vote, the Chair appointed the following brethren as committee on credentials—D. M. Leavitt, L. Allen, and W. C. Stewart. By vote, the Chair appointed the following brethren as committees on business—C. H. Fletcher, J. Parsons, and S. Roby. On nominations—N. Wheeler, D. M. Leavitt, and R. Morrill.

The committee on credentials reported the following membership: Ministers—J. Couch, T. W. Piper, J. C. Smith, N. Wheeler, A. Ross, J. W. White, L. Allen, O. W. Kimball, J. Kimball, C. W. Nelson, E. S. Moulton, N. B. McMurphy, D. D. Page, A. H. Shaw, E. Morrill, R. Morrill, J. Parsons, D. M. Leavitt, H. Deming, J. C. Smith, C. H. Fletcher, Sr. L. E. Saulpaugh, George W. Thompson, T. E. Lang, S. Roby, W. C. Stewart, G. W. Brown, A. Clark, C. S. Emerson, F. Nelson, and C. Richardson. Delegates—J. B. Hurd, — Langley, — Bowles, C. H. Willey, J. Towle, N. B. Sleeper, S. P. Burnham, A. Ford, I. M. Aldrich, A. F. Merrill, E. Andrews, E. D. Clough, J. W. O. Pickering, A. H. Saltmarsh, O. T. Clisby, — Day, C. H. Osgood, J. Howlett, S. C. Jackman, — Smith.

Voted, that we invite brethren present not members of this conference to a seat with us, and join in our deliberations. Voted, to adjourn until Friday, nine o'clock A. M.

Met as adjourned. Bro. Couch in the chair. Prayer by Bro. J. Parsons. The committee on business reported the following order of business: 1. The election of officers for the ensuing year. 2. The election of a ministerial committee. 3. The election of a quarterly conference committee. 4. The election of a protracted-meeting committee. 5. The election of a tract committee. 6. The report of treasurer. 7. The report of ministerial committee. 8. The report of quarterly conference committee. 9. The report of protracted-meeting committee. 10. The report of tract committee. 11. Reports of ministers and delegates of churches. 12. Miscellaneous business.

The above report was approved. As the committee on nominations were not prepared to report, *Voted*, that we pass over the first articles on business and take up the eleventh. The following preachers reported: J. Couch, R. Morrill, J. Parsons, N. Wheeler, T. W. Piper, J. G. Smith, J. W. White, L. Allen, O. W. Kimball, J. Kimball, C. W. Nelson, E. S. Moulton, N. B. McMurphy, A. Ross, D. D. Page, A. H. Shaw, E. Morrill, D. M. Leavitt, H. Deming, J. C. Smith, C. H. Fletcher, Sr. L. E. Saulpaugh, George W. Thompson, T. E. Lang, Simeon Roby, G. W. Brown, Sr. A. W. Taylor, C. S. Shattuck, — Durfee, C. S. Emerson, J. D. Merriam, F. Nelson, and D. W. Davis.

Voted, that we adjourn until one o'clock P. M.

Met as adjourned. Bro. Couch in the chair. Prayer by J. W. White. Continued to hear the reports of preachers as follows:—J. H. Bartlett, A. H. Clark, E. E. Wells. The following brethren reported by letter: E. Cotton, F. M. Drake, O. D. Eastman, J. H. Evans, D. Eastman, T. L. Hall, N. Glidden, D. N. Chadsey. Adjourned until the close of the P. M. service.

Met as adjourned. Bro. Couch in the chair. Prayer by Bro. N. Wheeler. Listened to reports from churches in the following places:—Christian Union church, Concord; Holderness, Whitefield, Lake Village, Northwood Narrows, New Durham Ridge, Sugar Hill, South Barnstead, Sunapee, Danbury, Sutton, Manchester, Kensington, Bradford, Lisbon, Pittsfield.

Voted, to adjourn until to-morrow at nine o'clock.

Met as adjourned, Bro. Couch in the chair. Prayer by Bro. T. W. Piper. Continued to hear reports from the following churches:—Deerfield, Wentworth, Keene, Nashua, Colebrook, Seabrook, Concord (Centre St.), Farmington, Rye, Portsmouth, Swiftwater, East Landaff, No. Haverhill, Melvin Village, London Ridge, Woodstock, Acworth, Great Falls, Nottingham, No. Chichester, Meredith Centre, Warren Summit, Warren, Kittery, Me., Elliot, Me., Sandwich, Moultonboro, West Ossipee, Water Village, Newcastle, Francestown, Lee, Strafford, Barrington, Hebron, Deering, Weare, New Boston, Warner, West Alton, Albany, Suncook, Canterbury, Boscawen, Wolfborough, New Market, Exeter, Unity.

Next listened to report of nominating committee, who reported as follows: For President, John Couch. Vice President, D. W. Piper. Secretary, C. H. Fletcher. Treasurer, J. G. Smith. Ministerial committee—J. Couch, T. W. Piper, N. Wheeler, A. Ross, and John Parsons. Quar. Conf. committee—T. W. Piper, J. G. Smith, C. H. Fletcher. Protracted Meeting committee—Enoch Morrill, J. C. Smith, and G. W. Wallace. Tract committee—J. W. White, D. F. Leavitt, R. Morrill. The above, as reported, were elected. Bro. J. G. Smith, Treasurer, reported as follows: Whole amount of receipts, $16.19. Amount expended, $12.10. Balance in hands of treasurer, $4.05.

Bro. Couch, chairman of ministerial committee, reported members of conference in good standing. Two brethren have the past year been set apart to the work of the gospel ministry. Bro. T. W. Piper, chairman of the Quar. Conf. committee, reported as follows: The first session was held at Hampton, Jan. 10th to 14th inclusive. Preachers present were Elds. Couch, Ross, Simpson, Churchill, Brown, Owen, Harmon, Leavitt, Smith, Parsons, Stewart, Randall, Morrill, Bickford, and Piper. Preaching by Elds. Stewart, Couch, Ross, Smith, Simpson, Owen, Parsons, and Piper. The dedication of the new chapel on Thursday was highly interesting, and the meeting throughout was spiritual and heavenly,—such an one we trust as honors God, and blesses men.

The second session was held with the church at East Rochester, commencing Feb. [illegible], and holding over the following Sabbath. Preachers present were Brn. J. C. Smith, G. W. Brown, J. Parsons, C. Couch, Chute, Wells, Libby, Churchill, [illegible] Preaching by Brn. Churchill, Smith, Brown, J. Parsons, Wells, and Piper. Brn. Chute and Wells were on Saturday, according to divine arrangement, set apart to the solemn work of the gospel ministry, by fasting, prayer, and laying on of hands. The good Spirit was present to bless through the meeting. The administration of the word, the warm exhortations, and the sweet songs of praise, made it truly a heavenly place in Christ.

The third session was held at Goffstown, commencing March 28th, and held over the following Sabbath. Preachers present were Smith, Simpson, Shattuck, Sargent, Fletcher, Thompson, and Piper. On account of much sickness in the place at the time, and the very unfavorable weather and condition of the roads, the attendance was small, and yet there seemed to be an ear for the truth. The Lord blessed his servants in preaching the word, and it is hoped that the good seed sown may yet, through the blessing of God, spring up and bear fruit.

The fourth session was held June 6th to 9th, at Sugar Hill, Lisbon. Preachers present were Elds. Couch, J. Parsons, Shipman, Gordon, and Piper. Preaching by Elds. Couch, Parsons, and Piper. Brn. Wheeler, Shipman, and Gordon, who are faithful men of God, and ever ready to help in the good cause, added much to the interest of the meeting. The church at Sugar Hill seems prospering under the faithful labors of their pastor, Eld. N. Wheeler. And although the weather was stormy and wet much of the time, yet the attendance was good throughout the meeting. Brethren and sisters came in from Whitefield and adjoining towns, with warm hearts, which with the many lovers of the truth at Sugar Hill, rendered the session one of great interest to all. The word preached was most heartily received by the lovers of truth, which made preaching delightfully easy. The Lord was truly present, and that to bless; and at the close, the church said "God bless you" to his servants, pocket deep, as also did all the churches before reported.

Agreeable to the earnest request of the church at Rye, an extra session was called at that place, May 22d, and over the Sabbath the 26th. At this meeting the new chapel at Rye was dedicated to the service of God. Preachers present were Eld. Couch, Lang, Owen, Harmon, Smith, Barbour, D. F. Leavitt, Sister Saulpaugh, J. Parsons, and Piper. Preaching during the meeting by Sr. Saulpaugh, Bro. Couch, Owen, Smith, Barbour, Leavitt, Parsons, and Piper. The Lord was truly present by his Spirit, to bless the administration of his word. The social meetings were some of the sweetest that it has ever been our privilege to enjoy. The church at Rye, as well as at Hampton, is very well united, and has done nobly in the erection of neat chapels, for which they owe little or nothing. The good cause seemed prospering at Rye. Your committee are happy to report the past year one of the most prosperous in this class of meetings ever experienced during their connection with this conference. The above report was accepted.

Bro. T. W. White, chairman of the tract committee, submitted the following report, which was accepted: Amount paid, $19.25. Expenses, $20.75. After remarks by several brethren, a collection and pledges were taken for a tract fund, amounting to $85.00.

Voted, that the following brethren be members of this conference: J. S. Ward, Rochester, N. H.; Sharlow Varney, East Rochester, N. H.; D. W. Davis, Sutton, N. H.; Amos Scripture, Greenville, N. H.; Stephen Dinsmore, Sandwich, N. H.; J. R. Chute, Rochester, N. H.; J. B. Paine, Suncook, N. H.; J. H. Bartlett and N. B. Sleeper, Lake Village, N. H.

Voted, that Bro. Caleb Richardson, at his request, be dismissed from this conference. Adjourned until the close of the A. M. service.

Met as adjourned, Bro. Couch in the chair. Prayer by Bro. L. A. Paine.

Voted, that we return our thanks to the brethren and citizens of Concord, for their kindness and hospitality during the annual session of our conference.

Voted, that we return our thanks to the superintendents of the various railroads for their reduction of fare.

Voted, to adjourn without date.

C. H. Fletcher, Secretary.

GATHER THEM IN.

Where the carcass is, the eagles gather. There must be an attraction to gather these scripture birds. There must be an attraction, to gather a congregation to hear on Bible subjects. I notice where there is a Sabbath School, there is an interest created by it that draws or gathers children who would not attend any place where religious exercises are performed. In many places nothing has so good an effect among careless sinners as to get their children into a Sabbath School. It will work on the mind of the children and parents. The children will think and talk about it, and their books will be read, and parents attracted to it, and become interested, and often attend, meeting in the forenoon in order to be at the Sabbath School at noon. This is the most proper time for the school.

Some have become interested in our doctrines in this way, and been converted to God and his truth by such simple means. The children are edified, and will never forget the lessons learned. Nine out of ten who attend Sabbath Schools will attend our meetings when grown up, and not be ashamed to have it known either.

In some out-of-the-way places, I know of their having started meetings in this way, and have meetings now, where they could not get a vote of the district for meetings in the house "for worship." Yet they could get a Bible class for all, nothing against, included, has done wonders in creating an interest in the neighborhood, and good resulted. Some cannot preach in any other way. There are many by places where something of this kind would interest the people, and good be done by such, who are doing next to nothing for the cause. I am not aware of it. I aim to do good, and be glad to help [illegible] a good way to preach the truth. [illegible] well managed Sabbath-School or Bible class [illegible] themselves useful [illegible] one of these ways. Sow the seed in all kind of ground, and some will surely catch.

Hygienic.

This is for Your Health.

WOMEN AND HEALTH REFORM.

One of the chief objections which people have to the health reform is, that it will not do to work hard upon such diet. It is not at all strange that those who have not tried it should think so. Always accustomed to depend upon animal food, three meals per day, it is very natural for them to think that without these they would have no strength to labor; hence they say that the reform will do very well for those who do not have to work hard, but not for those who do.

Now I know this statement to be untrue in the first place, that is not reasonable; for there is more nutriment by far in graham bread, beans, peas, rice, fruits, etc., than there is in meat. In the second place, in the last seven or eight years I have seen hundreds working hard as I ever saw, who have lived and flourished on this health reform. They have done as much or more work than their neighbors, have paid no doctors' bills, and have had good health.

I could name many instances of this among both farmers and mechanics. Though I am not a farmer or mechanic, yet I think I do as hard work as any of them. As an illustration, in looking over my diary, I find that in ninety-two days, embracing the months of July, August, and September, I have held one hundred and eighteen meetings, at nearly all of which I have preached from one hour to an hour and a quarter. This is an average of nine meetings per week all the way through. During the same time, I have every day visited from house to house, thus spending most of the day. While not doing this, I have been studying or writing. Now this is no exception, but what I have done for years, and this on the health reform too.

I am now stronger, healthier, and more able to work than when I began, years ago.

Contrast this with ministers who take their three meals a day, and live on tea, coffee, fine flour, pork, tobacco, etc. Generally they preach twice a week, about forty minutes each sermon, and attend a prayer-meeting. Many of them become weakly, pale creatures, get the consumption, bronchitis, or something else, and have to take a vacation to rest up!

Suggest to them that a diet of simple vegetable food and two meals a day would be good for them, and they have an answer ready: "Men who have so much intellectual and severe mental labor as they do, require a strong, nourishing diet!"

The Lord pity them and their flocks if they have what is good, strong diet really for.—D. M. CANRIGHT, in *Health Reformer*.

COLD FEET.—One of the most essential things in order to have health is a good circulation of the blood. This can only be had by living a life of temperance in all things. To insure warm feet, invigorate the general circulation, avoid over-eating, and the use of improper food. Secure plenty of sleep in a well-ventilated room. Keep the skin clean by bathing twice a week. Bathe the feet frequently, first in warm water five minutes, and follow with dry friction.—*Health Reformer.*

The Children's Corner.

MOTHER IS DEAD.

"You will please, not to forget to ask the place for me, sir," said a pale, blue-eyed boy, as he brushed the coat of the man of leisure at his lodgings.

"Certainly, boy," said Mr. J., "I shall be going that way to-day or to-morrow."

"Did you ask for the place for me yesterday?" said the pale boy on the following day, with a quivering lip, as he performed the same office, and brushed [illegible] some [illegible].

"No, I forgot; but I will ask to-day; I will do it to-day."

"Heaven help my poor mother!" murmured the boy, and passed listlessly on the penny Mr. J. had in his hand.

The boy went home. He had to the hungry children with the loaf of bread he had earned by brushing the gentleman's coat at the Inn. They shouted with joy, and his mother held out her emaciated hand for a portion, while a sickly smile flitted across her face.

"Mother, dear," said the boy, "Mr. J. thinks he can get me the place, and I shall have three meals a day—only think, mother, three meals a day, and it won't take me three minutes to run home and share them with you."

The morning came, and the pale boy's voice trembled with eagerness as he asked Mr. J. if he had applied for the place.

"Not yet," said the man of leisure, "but there is time enough."

The same thing the morning was the same old story.

At last, Mr. J., "remembering" that he must keep his word [illegible] a thing, went to apply for the place.

The child was dead, as there was a stillness with weeping.

"I am sorry to disappoint you," said the man of leisure, "but the place in Mr. C.'s shop was filled yesterday."

The boy stopped brushing, and burst into tears. "I did not care now," he sobbed, "mother is dead."

The man of leisure was shocked, and he gave the boy a crown.—*Track Magazine.*

Keep a Fire.—Little boys and girls often get tired when they try to begin to do anything, because it seems so long to them, and they "never can do it," they say; and then whine and fret, and scold and fuss; while if they should think nothing about how long it would take, but go to work and do it, it would be accomplished almost before they were aware of it.

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